

GO BACK TO THE PREVIOUS CENTURY

LIVING IN THE LIGHT:

QUAKERISM IN THE CONTEXT OF THE EARLIER 19TH CENTURY



"I know histhry isn't thru, Hinmissy, because it ain't like what I see ivry day in Halsted Street. If any wan comes along with a histhry iv Greece or Rome that'll show me th' people fightin', gettin' dhrunk, makin' love, gettin' married, owin' th' grocery man an' bein' without hard coal, I'll believe they was a Greece or Rome, but not befur."



– Dunne, Finley Peter,
OBSERVATIONS BY MR. DOOLEY,
New York, 1902

1800

 On the Isle of [Jersey](#) in the English Channel, [Philippe Thoreau](#) died.

The friendly influence of Quakers was becoming dominant in [Saffron Walden](#). The most influential Quaker family was the Gibsons. Of them it was said "their business instincts impelled them to make money; their faith compelled them to give it away." They were becoming major benefactors of the town. Several buildings now exist which testify to their public spirited influence and generosity: the Museum, the Town Hall, the Friends School, Bell College, some of the Almshouses.

RELIGIOUS SOCIETY OF FRIENDS

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A schoolhouse was erected on the property of the [Quaker](#) monthly meeting near Princeton, New Jersey, on the ground that is now the parking lot. The children of the Friends would be educated there — and it is currently being alleged that the children of black slaves, and of native Americans, were educated as well (although I have been unable to learn what the financial arrangements for this would have been).

The census revealed that the US population was 18.9% black and only one out of every ten of these 1,002,037 people were free. Of the approximately 100,200 who were free, only 36,505 lived in the North (mostly New York and New Jersey). The %age of slaves in the border slave states was gradually declining and would continue this gradual decline, while this %age was meanwhile very slowly rising farther south and would continue this gradual rise, in the following decades, as our culture polarized over the issue of human [slavery](#). The slave states that would eventually remain within the federal union were at this point enslaving 24.5% of their population, almost exactly one American out of every four, but that proportion would be a declining one, while the slave states that would eventually form the new confederacy were at this point enslaving 35.3% of their population, more than one American out of every three — and this proportion would be continuing to creep upward:¹

% of Americans Enslaved

	1790	1800	1810	1820	1830	1840	1850	1860
Union Slave States	27.5	24.5	22.9	22.5	21.9	19.3	16.5	13.5
States of Confederacy	35.3	35.3	37.1	37.7	38.1	38.4	38.6	38.7

The new Federal District had 14,093 inhabitants, 4,027 of whom were black. 726 blacks lived in Georgetown, 1,244 in Alexandria and 746 in the city of Washington.

1. Cramer, Clayton E. BLACK DEMOGRAPHIC DATA, 1790-1860: A SOURCEBOOK, Greenwood Publishing Group, forthcoming in 1997.

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Despite the fact that one eighth part of its population was [Quaker](#), as you can see [Rhode Island](#) was prepared if need be to kill a bunch of people:

Account of the people in the Colony of Rhode-Island, whites and blacks, together with the quantity of arms and ammunition, in the hands of private persons.

Towns names.	WHITES.						Arms and ammunition in the hands of private persons.					BLACKS.				Whole Colony, whites and blacks, 40,636. Town of Newport, 6754.
	Men.	Men able to bear arms.	Enlisted soldiers.	Women.	Boys.	Girls.	Small arms.	Swords.	Pistols.	Powder.	Balls.	Men.	Women.	Boys.	Girls.	
Newport,	1696	534	969	1633	1099	1091	778	710	266	873	15554	400	341	248	245	
Providence,	747	275	406	741	655	754	349	181	56	762	3871	72	75	51	64	
Portsmouth,	243	88	120	228	261	440	143	80	29	44	1755	51	60	50	30	
Warwick,	426	189	199	422	413	423	219	118	21	61	2162	48	62	61	56	
Westerly,	523	128	361	551	541	562	276	98	8	206 3-4	4904	34	28	24	28	
New-Shoreham,	83	17	66	77	52	52	66	20	6	66	1750	29	41	22	22	
North-Kingston,	544	135	244	465	408	403	245	82	16	67	1739	70	87	72	60	
South-Kingston,	366	132	186	321	342	368	215	80	16	85	2251	137	109	145	125	
East-Greenwich,	319	140	165	238	212	271	137	54	9	71 3-4	1119	33	33	38	23	
Jamestown,	86	20	58	100	103	72	63	48	14	32	1434	42	41	36	37	
Smithfield,	448	139	263	454	466	486	294	67	11	146 1-2	3828	16	17	21	13	
Scituate,	392	77	273	403	540	460	261	56	6	32 3-4	1466	4	4	7	3	
Gloucester,	332	75	257	327	437	408	221	28	6	32 3-4	1466	4	0	1	2	
Charleston,	171	71	90	187	195	159	110	40	2	50	1300	100	112	101	105	
West-Greenwich,	275	78	174	292	316	321	138	38	5	31	639	12	10	8	12	
Coventry,	298	82	190	232	309	323	206	40	4	38 1-2	824	4	2	4	6	
Exeter,	347	122	178	236	367	371	130	32	4	20	196	16	20	23	24	
Middleton,	153	55	82	206	157	165	120	88	22	81 1-4	2902	29	26	19	23	
Bristol,	210	98	97	252	251	253	133	119	20	31	1758	44	35	34	21	
Tiverton,	277	109	159	217	273	323	134	39	15	76 1-2	2786	44	67	58	61	
Little-Compton,	244	110	134	342	261	295	197	118	61	130	3146	28	43	29	30	
Warren,	193	81	112	217	214	203	130	104	7	67	2994	26	23	25	24	
Cumberland,	230	55	156	254	267	319	158	73	3	101 1-2	3277	4	2	4	3	
Richmond,	199	57	123	195	202	207	93	23	3	57	371	9	5	2	10	
Cranston,	375	130	103	354	337	306	216	52	14	22 1-2	1177	21	22	27	18	
	9177	2997	5265	8944	8783	9035	5052	2418	624	3286 3-4	64689	1277	1265	1110	1045	



[Edward Hicks](#) completed his seven years of work as an apprentice coachmaker and became a coachmaker, but then closed out his own business to help a doctor in Northampton, Pennsylvania develop a new type of carriage. He would become severely ill and, under the influence of this physician, begin to examine the [Quakerism](#) in his background.



The [Quaker](#) "worship group" of [Westerly](#) (also referred to as "Dunn's Corners"), [Rhode Island](#) was laid down. The cemetery next to the meetinghouse was abandoned.



The completion of [Friend](#) Charles Brockden Brown's novel ARTHUR MERVYN.

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 [Friend Luke Howard](#) presented a paper on pollens at the Linnaean Society of London. He also during this year prepared a paper on the “Average Barometer” (whatever that is).

WEATHER



HOWARD PUBLICATIONS

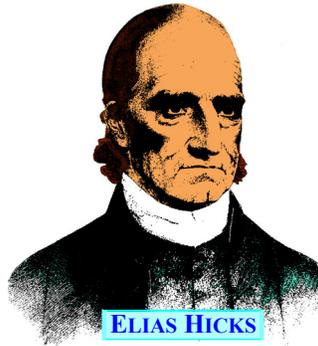
During the earlier part of this year a daughter, Rachel Howard, was born.

LIVING IN THE LIGHT:

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➡ By the turn of the 19th century “virtually all” Quakers had manumitted all their slaves — except in some obscure cases in which slavemasters were still attempting to

“stout it out”



(to use one of Friend Elias’s favorite idioms), such cases continuing

“under care”

as local meetings labored continually with the individuals in question and the very special conditions that had created each such case.

In the first years of the new century a very distinct costume was worn by the Quakers. Not only were all colours but grey and brown and white eschewed by strict members of the sect, but black was considered worldly. Everything they wore was of the best quality, most durably made and most neatly adjusted. Beaver hats with brims especially broad were worn by Quaker men for the greater part of the century. In the words of an English essayist:

“A Quaker’s hat is a more formidable thing than a Grandee’s,”

and

“Broad Brim”

is one of the most familiar soubriquets by which members of the Society of Friends are known. Short clothes were worn by more than usually conservative Quaker gentlemen throughout the thirties.... The coat is cut high, but is made without a collar and the plain buttoned waistcoat is also high and collarless.... Only one to the persuasion born could master the subtle differences in the garb of the two factions, the Orthodox and Hicksite Friends. To the worldly eye the most obvious distinction seems to be that the Orthodox Quakers wear unorthodox garments, while the followers of Hicks dress in ordinary apparel.... The Orthodox members were at one time so strict in matters of dress that even buttons were forbidden as unnecessary ornaments. It has been narrated that on one occasion a Friend was publicly rebuked at a Meeting in Philadelphia for a breach of this regulation, whereupon the spirit moved Nicholas Waln, a famous preacher of his day, to remark that

“if religion consisted of a button, he did not care a button for religion.”

RELIGIOUS SOCIETY OF FRIENDS



Here is a silhouette of that famous [Quaker](#) preacher of Pennsylvania, Friend Nicholas Waln, who opined famously, in opposition to the orthodox dress code, that he did not care a button for a religion that cared about buttons.



This Public Friend lived from 1742 to 1813. In addition to being a Public Friend, this man was a Philadelphia lawyer — so you can now think about all the jokes you’ve heard about Philadelphia lawyers. You can also ask yourself, whether in making this remark about religion and buttons, he may deliberately have been echoing the remark made by [Metacom](#) that the white man’s profession of Christianity was not worth so much as a button, that had so angered Cotton Mather that —eventually— the reverend would add King Phillip’s jawbone to his personal collection of human body parts (how very Christian of him).



In this same year in which Denmark Vesey was winning the East-Bay-Street Lottery and receiving enough money to purchase his own manumission from [slavery](#) (but not enough money to obtain the freedom of his children),² Gabriel Prosser (*circa* 1776-1800) and Jack Bowler were attempting a slave revolt near Richmond, Virginia — and in this year, also, [Nat Turner](#) was being born! These three men of 1800, Vesey, Prosser, and Turner, would later come to be regarded as the “Three Generals in the Lord’s Army.”

One group was to attack the prison which was being used as an arsenal, another was to capture the powder house, and another was to attack the city itself. If the citizens would not surrender, the rebels planned to kill all of the whites with the exception of three categories of white people, the three categories being [Quakers](#), Methodists, and Frenchmen. The “General Gabriel” conspiracy of about a thousand [slaves](#) to attack Richmond came to light after a severe storm washed out a bridge and caused a suspension of the attack (August 30) and the conspiracy was betrayed by two of the slaves. Governor James Monroe (the future president) ordered in the militia and 16 ringleaders and 19 others were [hanged](#) (October 7). Gabriel’s Insurrection would cause white Virginians to support plans to ship black Americans back to Africa.

Here is the Virginia “servile conspiracy” statute under which all the executions would take place:

If any negro or other slaves at any time consult, advise, or conspire to rebel, or make insurrection, or shall plot to conspire the murder of any person or persons whatsoever, every such consulting, plotting, or conspiring, shall be adjudged and deemed felony, and the slave or slaves convicted thereof in manner herein after directed, shall suffer death, and be utterly excluded all benefit of clergy.

– The Statutes at Large of Virginia, from

2. Here’s how this worked. Clearly under American law (everywhere except, perhaps, Louisiana) a slave could not protect property and therefore could own nothing. Vesey’s owner could have seized the winnings of this lottery with or without saying thanks and he would have still been his slave. However, in the real world egregious conduct might lead to a throat slitting or a poisoning — not just everything you can legally do to another human being is always practical. Vesey’s owner accepted the money and made out a manumission document.

October Session 1792 to December Session 1806

SERVILE INSURRECTION

May: The London elders of the Religious Society of Friends rejected the request of Friend Hannah Barnard that she be allowed to continue her preaching on a tour of Germany. Instead she was directed to "desist from preaching" and return to her home. The elders offered to pay her passage, in order to be rid of her the sooner. Barnard fought the chief charge against her, which was that she was denying the full truth and authority of scripture, making the case that her activities were in harmony with the original Quaker conviction that it was the leading of a spirit within, not outward books however interpreted, which would be the measure of truth for Friends. "Nothing is revealed truth to me, as doctrine," she declared, "until it is sealed as such in my mind, through the illumination of ... the word of God, the divine light, and intelligence, to which the Scriptures ... bear plentiful testimony." When asked about the verse in the 1st Epistle of John which we now usually omit from our Bibles, "For there are three that bear record in heaven: the Father, the Word, and the Holy Ghost: and these three are one," she denounced it as "a corrupt interpolation, for the very purpose of establishing the absurd and pernicious doctrine of the Trinity in Unity, some ages after the first promulgation of the gospel," a diagnosis with which modern biblical scholars concur. Her appeals ignored, she boarded ship for New-York. The London elders, however, sent word of their indictment ahead of her, to her home meeting in Hudson NY.

RELIGIOUS SOCIETY OF FRIENDS

1801

Friend Elias Hicks went out on the fourth of his very extensive visits to Quaker meetings. On this mission, he went with Edmund Willis from the Jericho meetinghouse on Long Island (still extant, pictured below) to visit about 90 meetings in New Jersey, Pennsylvania, Virginia, Maryland, Delaware, and New Jersey. Total mileage they put on their horses: 1,630 miles.



➡ January: [Friend Isaac T. Hopper](#) was elected to membership in the Acting Committee of the Pennsylvania Abolition Society — the arm of that society which dealt with the cases of Pennsylvania free black citizens who were alleging that their liberties were illegally being denied.



➡ 9th of the 4th Month: A report was made by [Friend Moses Brown](#) to the Quarterly Meeting of the [Rhode Island Quakers](#) held at East Greenwich, in regard to the various schools already being maintained within this Quarterly Meeting:

REPORT ON SCHOOLS WITHIN RHODE ISLAND QUARTERLY

To the Quarterly Meeting held at East Greenwich the 9th of the 4th Mo. 1801.

The Committee Appointed in the 10th Mo. on the subject of Schools, Report that they have paid some attention to their appointment and It appears Rhode Island Monthly Meeting have had Several Schools kept by Members of our Society, that one of them has been under the care of the Monthly Meeting and they have given their School Committee Liberty to set up three others, 2 of which are expected to be Soon Established.

Greenwich Monthly Meeting have had three Small Schools taught by Friends, but they have none under the government or Superintendence of a School Committee, which we Recommend them to appoint, to take the Necessary care in future. That Meeting is of opinion that they are not at present in Circumstances to Erect a Monthly Meeting's School nor do they apprehend the Small Number of their Children renders that measure Necessary at present.

Smithfield Monthly Meeting have set up one School under the care of the Monthly Meeting's Committee and have a prospect of Setting one or two other small Schools soon.

Swanzy Monthly Meeting have had one School kept by a friend, but not under the Superintendence of a School Committee, they have opened a Subscription and got 163 dollars Subscribed for opening one under their own government.

South Kingston Monthly Meeting have had 4 Schools kept by Friends, None of which has been under the Direction of that



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Meeting and the Way has not Opened for a boarding School.-

Uxbridge Monthly Meeting have had three Schools under their Committee's Care, notwithstanding some friends have been so inattentive to the Advices of Friends as to send their Children to the Town Schools and yet declined to Withdraw them.-

Providence Monthly Meeting has had one School kept by a Member of Society and the Monthly Meeting's Committee have been authorised to set up a boarding School, but the want of a suitable Master, with some other Circumstances has hitherto Delayed it.

Richmond Monthly Meeting have set up one School for a few Months under the care of their School Committee and tho this School was more convenient, Some of their Members have sent their Children to the Towns School A Subscription has been opened in this Monthly Meeting for supporting their School. Bolton Monthly Meeting has set up a Monthly Meeting School and their Children are sent to it.-

(Note: Several of the above mentioned Schools are only for a few months.)

In consideration of some of the foregoing Circumstances in two Meetings and to prevent the spreading of so Evil on Example We Recommend to the Quarterly Meeting to give forth their Advices to the following purport.

It is advised that all friends with-draw their Children from the Towns Schools, wherever there are any Schools Set up or kept by Friends in any Monthly Meeting and unite with their Brethren in setting up, and sending their children to Schools under the Superintendance of the Monthly Meetings by their School Committee. And in case any friend shall so disregard the care of Society as to persist in sending their children to such Schools, where the principle and practise of the Teacher and Schollars are contrary to the good order of our Society Such Parents after due admonition and Care to be Dealt with as those who refuse the advise of Friends, and that it be Recommended to Friends of each Monthly Meeting to use such Means by Applycations as they may Judge most propper, to obtain their proportion of School Moneys in the Respective Towns, According to their Assessments and apply the same in Schools under the care of Monthly Meetings to which they Belong.

All Which is Submitted by
Moses Brown in behalf
of the Committee.

MOSES BROWN SCHOOL



Late in the year: The London elders of the Religious Society of Friends had sent copies of their indictment of the traveling minister Friend [Hannah Barnard](#) ahead of her, and upon her arrival at her home in Hudson, she found disciplinary proceedings against her already underway.

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→ December 10: On this day, in the [Quaker](#) meetinghouse of Nantucket on [Nantucket Island](#), Massachusetts, Friend Nathan Comstock (birthright Quaker son of Friend Samuel Comstock of Gloucester, the south side of Burrillville, [Rhode Island](#) north of [Providence](#), and Friend Lucy his wife), and Friend Elizabeth Emmett (birthright Quaker daughter of Friend Edward Tillet Emmett of Nantucket and Friend Elizabeth Emmett his widow), “having declared their Intentions of taking each other in Marriage, before several Monthly Meetings of the people called Quakers in Nantucket, ... appeared at a public Afsembly of the aforesaid people and others, in their Meeting-house in Nantucket aforesaid, and he the said Nathan Comstock, taking the said Elizabeth Emmett by the hand, did openly declare as forthwith: Friends, I take this my friend Elizabeth Emmett to be my Wife, promising through divine assistance to be unto her a loving and faithful Husband, until it shall please the Lord by death to separate us. And the said Elizabeth Emmett did then and there in like manner declare as followeth: Friends, I take this my friend Nathan Comstock to be my Husband, promising through divine assistance to be unto him a loving and faithful Wife, until it shall please the Lord by death to separate us. — Or words of the like import. — And the said Nathan Comstock and Elizabeth Emmett, as a further confirmation thereof, have hereunto set their hands: She, after the Custom of Marriage, assuming the name of her husband. —

Nathan Comstock
 Elizabeth Comstock”

SAMUEL B. COMSTOCK

1802

→ [Friend John Dalton](#) introduced [atomic](#) theory into chemistry.



→ Despite the fact that the [Quakers](#) of New England considered themselves to be “deeply exercised” over their crying need for an educational institution for their children, at this point they had pledged only about half of the \$16,000 that would be needed to found such an institution.

MOSES BROWN SCHOOL

→ Two cloud classification schemes were independently developed, a simpler one in “Theories of Rain” and “On the Modification³ of Clouds” presented to the Askesian Society in England by [Friend Luke Howard](#) and another one, in France, slightly earlier and considerably more elaborate. Here is the earlier and more elaborate one, Jean-Baptiste de Monet de Lamarck’s “On Cloud Forms” per the 3d volume of his *ANNUAIRE MÉTÉOROLOGIQUE*:

It is not in the least amiss for those who are involved in meteorological research to give some attention to the form of

3. “Modification” meaning, of course, “Classification.”

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clouds; for, besides the individual and accidental forms of each cloud, it is clear that clouds have certain general forms which are not all dependent on chance but on a state of affairs which it would be useful to recognize and determine.

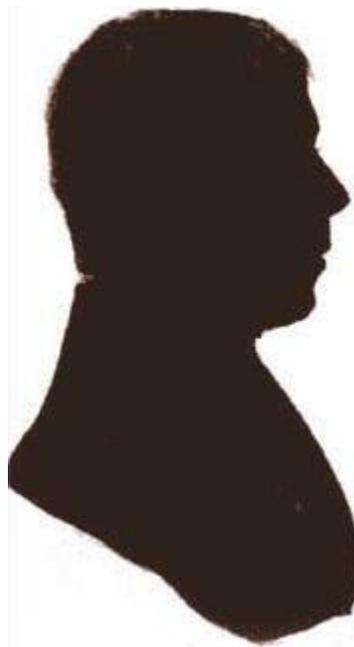
Lamarck was proposing to recognize five main types of clouds “related to general causes which are easily ascertained”:

- Hazy clouds (en forme de voile)
- Massed clouds (attroupés)
- Dappled clouds (pommelés)
- Broom-like clouds (en balayeurs)
- Grouped clouds (groupés).

Three years later, Lamarck would devise a classification scheme of twelve forms.

 [John Cadbury](#) was born in Birmingham, a birthright [Quaker](#). (He would be relocating, 16 years later, for his apprenticeship as a tea dealer, to Leeds. Below, he appears at age 22.)

[CHOCOLATE](#)





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September: [Samuel B. Comstock](#) was born on [Nantucket Island](#). His father was Friend Nathan Comstock, who had been born during 1776 in Burrillville near [Providence](#), a birthright [Quaker](#) ([Smithfield](#) Monthly Meeting in what is now [Woonsocket, Rhode Island](#)). The father had gotten married with Friend Elizabeth Emmett, a daughter of Friend Edward T. Emmett who had been born during 1782. He became a teacher in Nantucket Island and also a cashier at the local bank. In 1811, while their firstborn Samuel was about 9, the family would relocate to New-York where for 40 years the father would be doing a business in whaling products in a firm at 191 Front Street. Friend Nathan must have been remarkably successful, since after losing \$75,000—an extraordinary sum—in the failure of the business of Jacob Barker, he would manage to continue. This firstborn, birthright Friend Samuel, however, after having been a troublesome teenager, would on January 25, 1824, aboard the whaler *Globe*, disgrace himself by making himself the leader of a mutiny and by becoming a murderer. He would wind up being killed by another of the mutineers, with his body thrown into the ocean.

This couple, Friend Nathan and Friend Elizabeth Comstock, would produce seven other children in addition to their woebegone firstling Samuel:

2. William Comstock, born on April 24, 1804 on Nantucket Island, who would get married with Mary M. Davenport. At the age of 14 he would go along with his troublesome brother Samuel on the ill-fated voyage of the *Globe*, would refuse to take part in his older brother's mutiny, and after return would twice write the story of the mutiny (THE LIFE OF SAMUEL COMSTOCK, THE TERRIBLE WHALEMAN: CONTAINING AN ACCOUNT OF THE MUTINY, AND MASSACRE OF THE OFFICERS OF THE SHIP GLOBE, OF NANTUCKET: WITH HIS SUBSEQUENT ADVENTURES, AND HIS BEING SHOT AT THE MULGRAVE ISLANDS... / BY HIS BROTHER, WILLIAM COMSTOCK, published in Boston by James Fisher in 1840, and in addition an unpublished manuscript on the same events). He would produce a son, Augustus Comstock, who would become an author in his own right, and would die on November 20, 1882.
3. George Comstock, probably born in 1808, would also sign aboard the *Globe*, would refuse to take part in his older brother's mutiny, and would be killed by the natives of the atoll on which they landed.
4. Thomas Comstock, born during 1810, who did not marry and who would die in Brooklyn during 1855.
5. Phebe Comstock, born during 1812, who would die during 1820.
6. Martha Comstock, born during 1814, would marry first with Dr. Josiah Hopper and then with Robert Haviland, the widower of her sister Lucy Comstock, and would die in about 1892.
7. Lucy Comstock, who married Robert B. Haviland of New-York, and would die at the age of 33.
8. Elizabeth Ann Comstock, who married Joseph Comstock, son of a Dr. Comstock of Lebanon, Connecticut. The couple would have no children and she would die in 1860.

Friend Elizabeth Emmett Comstock would die during 1818 after creating the above eight children. Friend Nathan Comstock would remarry with Anne Merritt, a daughter of John Merritt of New-York, and the couple would add the following five children to the previous eight:

9. Nathan Comstock, born during January 1822 in New-York, who would be a lawyer in Brooklyn. He would get married on December 24, 1853 with Charlotte H. Cromwell, a daughter of Oliver Cromwell and Sarah Titus Cromwell. Charlotte had been born on March 31, 1832 in Canterbury, New York and would die on March 6, 1912 in Brooklyn. He would die on January 18, 1897 in New-York.
10. John Merritt Comstock, born in 1824. He would get married with Elsie W. Hoxie, daughter of Joseph Hoxie of New York, and would serve in the US Naval Office and also at the Treasury Department in Washington DC.
11. Louisa Comstock, who got married with Thomas W. Piggot of Manchester, England, would die in about 1891.

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12. Mary Comstock, who got married with Dr. J. O'Brien of New-York — the couple would have no children.
13. Sarah Comstock, who got married with Theodore Moelling; in 1894 the couple would be residing in Germantown, Pennsylvania.

→ Summer: By mid-year, [Hannah Barnard](#) was disowned by her monthly meeting of the [Religious Society of Friends](#) for possessing a “a Caviling, contentious disposition of mind,” so from this point in time forward it will not be appropriate for us to refer to her as “Friend Hannah.” In Ireland as well, most of these so-called “New Lights” had resigned from the Society or been disowned by their monthly meetings. Remaining faithful to the Peace Testimony, Barnard would organize a Peace Society, and attendance at the meetings of this society would soon become greater than attendance at the Hudson Friends Meeting. The situation in Hudson was famous among the Quakers of her time and there would be a spate of pamphlets and books produced, arguing the merits pro and con.

QUAKER DISOWNMENT
THE QUAKER PEACE TESTIMONY

→ December: [Friend Luke Howard](#) presented a paper to the Askesian Society, “On the Modification⁴ of Clouds.”



In his lecture, Friend Luke announced that he had been able to generalize three basic cloud types and gave each a Latin name befitting its appearance: cirrus for fiber, cumulus for heap or pile, and stratus for layer or sheet. Other cloud forms, he believed, were mere variations or aggregations of these genera. The rain cloud nimbus (Latin for cloud), for instance, he inferred to be a combination of all three:

Cumulus:

(Latin for heap) “Convex or conical heaps, increasing upward from a horizontal base – Wool bag clouds.”

Stratus:

(Latin for layer) “A widely extended horizontal sheet, increasing from below.”

Cirrus:

(Latin for curl of hair) “Parallel, flexuous fibres extensible by increase in any or all directions.”

To denote “a cloud in the act of condensation into rain, hail

4. By “modification” meaning, of course, “classification.”



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or snow," he added a fourth category:

Nimbus:

(Latin for rain) "A rain cloud – a cloud or systems of clouds from which rain is falling."

According to Friend Luke, "While any of the clouds, except the nimbus, retain their primitive forms, no rain can take place; and it is by observing the changes and transitions of cloud form that weather may be predicted." Clouds could also alter their forms, thus, Howard reasoned, when cumulus clouds bunched together so that they crowded the sky, they became:

Cumulo-stratus:

"The cirro-stratus blended with the cumulus, and either appearing intermixed with the heaps of the latter, or super-adding a widespread structure to its base."

Similarly, he defined other intermediate categories of transformation:

Cirro-cumulus:

"Small, well defined, roundish masses increasing from below."

Cirro-stratus:

"Horizontal or slightly inclined masses, attenuated towards a part or the whole of their circumference, bent downward or undulated, separate, or in groups, or consisting of small clouds having these characters."

What Friend Luke needed to disabuse his audience of was the commonsense attitude that had been prevailing for almost a century, a "vesicule" or "aura" theory according to which clouds were made up of tiny hollow spherules of water — bubbles or "vesicules" full of a rarefied atmosphere referred to as "aura." When rain occurred, according to this commonsense viewpoint, what had happened was that these vesicles had popped, with their lighter aura going upward and their water falling in drops. Alexander Tilloch, publisher of a popular science monthly Philosophical Magazine, was in the audience and insisted to Friend Luke that he expand his talk into an article.

1803

➡ Friend [Elias Hicks](#) went out on the fifth of his very extensive visits to [Quaker](#) monthly meetings. On this mission, he went with Daniel Titus from the Jericho meetinghouse on Long Island (still extant, pictured below) to visit about 75 monthly meetings in New York State and in Canada. Total mileage they would put on their horses during this season: 1,575 miles.



➡ [Edward Hicks](#) was received into the [Religious Society of Friends](#) and married his childhood playmate Sarah Worstall. They would have a total of four children. While painting signs, furniture, coaches, lettering, and floor cloths, he would prepare himself for Quaker ministry.

➡ [Enoch Pratt](#) graduated from the [College of Rhode Island](#). He would study theology with Dr. Kirkland in Boston.

Friends on [Nantucket Island](#) began sending off their children for a guarded education in their faith, at the [Quaker](#) school of Friend Elisha Thornton in [Providence, Rhode Island](#). –Except for the ten-or-eleven-year-old who would become Friend [Lucretia Mott](#), for her family in the following year would be relocating from [Nantucket Island](#) to Boston:

In 1804 my father's family removed to Boston, and in the public and private schools of that city I mingled with all classes without distinction. My parents were of the Religious Society of Friends, and endeavored to preserve in their children the peculiarities of that sect, as well as to instill its more important principles. My father had a desire to make his daughters useful.

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According to JOURNAL OF THE LIFE OF JOSEPH HOAG, CONTAINING HIS REMARKABLE VISION,⁵ Friend Joseph Hoag (1762-1846) of Charlotte, Vermont during this year experienced a prevision of a US Civil War that would be fought over the issue of human [slavery](#).

In this timeframe [North Carolina](#) was acquiring an undeserved rep as the “Rip Van Winkle” state — it was making so little progress (the appearance was from other states) that it seemed to be asleep.

Near Little Meadow Creek where 12-year-old Conrad Reed had in 1799 discovered his 17-pound doorstep of gold ore, on his father’s farm in Cabarrus County, [North Carolina](#), the [slave](#) Peter dug up a 28-pound nugget that turned out to flux into a gold bar worth more than \$6,600 — the money would enable the wide-awake farmer to purchase a number of [slaves](#) like Peter.



The [Quaker Yearly Meeting](#) of [North Carolina](#) coped with the illegality of [manumission](#) by continually petitioning the state legislature, while formally transferring ownership of slaves from the individual [Friend](#) to the monthly meeting and appointing the former enslaver meanwhile as the former slave’s “guardian”:

Though Friends in other states also resettled, the experience of [North Carolina](#) Friends was perhaps the most profound. From an early point, the yearly meeting had argued against enslavement. In a 1779 petition to the state assembly protesting legislation that curbed the rights of people of African descent, the yearly meeting declared not only that such acts violated the nation’s founding documents but called into question the assembly’s authority to govern. “Being fully persuaded that freedom is the natural right of all mankind,” the petition stated, “we fully believe [them] to be a contradiction of the Declaration and Bill of Rights on which depends your authority to make laws.” North Carolinians generally accused the Quakers of inciting ill feeling and action: in 1791 a grand jury declared that the “great peril and danger” of insurrection was a consequence of Quakers” who “corrupt” the enslaved, turn them against the enslavers, and protect fugitives. Once North

5. This autobiography and journal of the years of the life of a Conservative Quaker minister until 1830 would in 1845 be entrusted to Friends Hannah H. and Ezra Battey, whose daughter Narcissa Battey would transcribe it, and in 1860 after considerable editing by Friend William Hodgson it would be published. It would be republished in 1861 under direction of the “Kingite” monthly meeting of the New England Yearly Meeting and then reprinted in London in 1862 by A.W. Bennett “from the authorised American edition.” The materials are now in box RG5 at the Friends Historical Library of Swarthmore College.



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Carolina Friends began to manumit those they enslaved, they encountered several significant impediments. First, until 1830 anyone freed could be seized legally and resold. Second, enslavers who manumitted people were required to post a high bond: in 1830 it stood at one thousand dollars, and only the wealthier enslavers could afford such action. As a consequence of these restrictions, William Gaston, a sympathetic Catholic European American judge, suggested that Friends begin to record ownership of the people they wanted to free in the name of the yearly meeting. Thus, enslaved people could be protected from kidnapping, and the need to post a bond was obviated. The idea of the meeting assuming ownership for this purpose was well received; even some non-Quakers asked Friends to act similarly on their behalf. In 1803 the yearly meeting appointed the former enslavers as guardians, while North Carolina Friends continued to petition the legislature to allow manumission. When granted, those people the yearly meeting held would legally be free. Even as it followed this course, North Carolina Yearly Meeting became convinced that manumitted people had to be moved from the southern states. In 1808 it established a committee of seven to act as its agents in managing the care of the newly freed and an "African Fund" to help with resettlement costs. By 1814 North Carolina Yearly Meeting technically held 350 enslaved people, almost all of those whom its members then enslaved. To counter the Friends actions, the state's courts offered a reward to anyone bringing in a "Quaker Free Negro," the description for those who had been turned over to the yearly meeting. The meeting hired lawyers to defend those who had been seized. This "cat and mouse game" continued for years. In 1827 North Carolina's Supreme Court declared the Friends tactic illegal on the grounds that because wages were being paid to people of African descent held by the meeting, they must have been freed; therefore Friends had acted illegally. In the meantime the yearly meeting committee had studied the laws of the new territories to find potential resettlement locations. Ohio, Indiana, and Illinois were deemed to be the most suitable. Meeting members devoted most of their time to writing letters, consulting with agents of the various meetings, negotiating with Friends who lived in potential destinations, and appearing in court. Even before the 1827 court ruling, the committee had removed some African Americans to the Midwest, but afterward the committee moved more speedily. By 1828, the Africa Fund contained \$13,500. The yearly meeting sent 1,700 formerly enslaved people to various locations in the 1820s and early 1830s; by 1836, the meeting held only 18 people. Not all of the enslaved people held by North Carolina Yearly Meeting wished to emigrate. In 1826, when 600 were technically the meeting's property, 99 wished to remain in North Carolina, 316 stated another state, and 101 said they were willing to go to the West. When some decided not to leave, at least some Friends stayed behind to protect them, as did about twenty families of Core Sound Meeting in 1825. Stephen Grellet, a French Quaker who traveled widely in North America as a missionary, wrote:

I felt tenderly for the few members of our Society who continue in this corner. Some of them think it is their religious duty to remain, to protect many of the people



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of colour, who formerly belonged to those Friends who moved away; and who, unprotected by them, might be reduced again to slavery.

The task of resettlement was a formidable one for North Carolina Quakers; European American Friend Nathan Mendenhall described it as "expensive, troublesome and hard." Friends had to identify and enroll those who wished to move, raise money, make certain that each had the proper documents, find means of transport, outfit them with appropriate equipment, utensils, and clothing (often made by Quaker women) and ultimately move them. They also provided religious tracts, Bibles, and school books. In the move of 135 African Americans to the Midwest in 1835, Friends paid most of the costs for 13 wagons and carts and for warm clothing. That trip alone cost \$2,490 (about \$60,000 in 2007 dollars). By 1830 the yearly meeting had helped 652 African Americans resettle in the free states, and its expenses grew from between one and two thousand to \$13,000. Friends from Rhode Island, Philadelphia, Baltimore, New York, Ohio, Indiana, and London responded to requests for financial assistance, and Philadelphia Yearly Meeting was especially supportive, sending some \$7,500 in 1826 and 1827. The settlers received mixed receptions in their new Midwestern homes. In 1826 Friends in North Carolina learned that some Friends of European ancestry in Indiana "were resentful toward North Carolina Friends for sending so many blacks there." European American William Parker, who had moved to Indiana from North Carolina, wrote in 1826 that African Americans "are not wanted here. Friends do not want them and they fear they will be brought into difficulties whereby the ... people do threaten to have it a slave state if blacks do continue to flood in." Persons who had brought African Americans into the state, Parker held, should be willing to move them out. Parker stated that another Friend in the area declared that "he would give \$20 to get them out of Wayne County." The clerk of the meeting for sufferings in Indiana wondered privately if, "in view of the attitudes" of European Americans in Indiana, it might perhaps be better to start "a colony for blacks somewhere in the Southwest." Yet European American Friend David White "mete with no opposition" when he arrived in Ohio and Indiana from the South with fifty-three African Americans in 1835. Farmers there, he found, were quite willing "to have the coloured people settle on their lands." Drawn by the prospect of lands free of enslavement, southern Quakers themselves also moved to the Midwest. The trek for Virginians and North Carolinians usually ran over the Appalachians and could last seven weeks or more. If Friends were traveling with people of African descent they were compelled to take more difficult routes to avoid the slave state of Tennessee. A "fringe" of this westward migration spread into Upper Canada. Southerners arriving in the Midwest joined Friends who had already moved there from New England and Pennsylvania. By 1835 Quakers had moved in such numbers that more Friends lived west of the Alleghenies than east. The new settlers had created a yearly meeting in Ohio in 1813 and in Indiana by 1821. By 1843 Ohio Yearly Meeting had 18,000 members and Indiana, 30,000; the two made up 57 percent of all Quakers in the United States. By 1850 the Orthodox Indiana Yearly Meeting was the largest Quaker



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meeting in the world. African Americans relocated to the Midwest, probably aware of Friends' efforts to resettle those they had enslaved, often chose to settle near Quaker communities in the belief that doing so would enhance their chances of comfortable existence on the frontier. Nearly all the early settlers of Calvin Township in Cass County in southwestern Michigan were Friends who had migrated from the South in the 1820s and 1830s, and their presence attracted African American settlement there. In the 1840s North Carolina Friends helped freed people settle near Newport, Now Fountain City, Indiana, home at that time to well-known abolitionist Friend Levi Coffin. As many as one hundred African American families lived just over the border in Ohio, not far from the Greenville Settlement and its integrated school in Indiana, the Union Literary Institute. Family groups, many of whom were racially mixed, settled by 1830 in Rush County, Indiana, near the Quaker villages of Carthage and Ripley, in what became known as the Beech settlement. By 1835 a group of these settlers moved again to the Roberts settlement in Jackson, Hamilton County, Indiana. Formerly enslaved people threatened with recapture also sought refuge with Friends in Salem, Iowa. A recent study of these African American communities found that the settlers were drawn by the presence of Quakers because of Friends "well-deserved reputation among free blacks as a people who were far more empathetic and tolerant than most other whites."⁶

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

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 Friends [Arnold Buffum](#) and Sarah Gould were wed. In [Smithfield](#) and Fall River, [Rhode Island](#), this [Quaker](#) couple would produce ten children seven of whom would survive, and like their parents be actively involved



Arnold Buffum

in the antislavery movement. The daughters Elizabeth, Lydia, Rebecca, and Lucy would become writers. Elizabeth in particular would be prolific under her married name [Elizabeth Buffum Chase](#), championing causes such as women's suffrage, temperance and working conditions in the New England mills. Elizabeth also would produce a daughter who would become an author, Lillie Buffum Chase Wyman (refer to VIRTUOUS LIVES — FOUR QUAKER SISTERS REMEMBER FAMILY LIFE, ABOLITIONISM, AND WOMEN'S SUFFRAGE, by Lucille Salitan and Eve Lewis Perera. NY: Continuum Publishing Company, 370 Lexington Avenue).

FEMINISM



"It is simply crazy that there should ever have come into being a world with such a sin in it, in which a man is set apart because of his color – the superficial fact about a human being. Who could **want** such a world? For an American fighting for his love of country, that the last hope of earth should from its beginning have swallowed [slavery](#), is an irony so withering, a justice so intimate in its rebuke of pride, as to measure only with God."



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



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 January 19: [Sarah Helen Power](#) was born in a [Quaker](#) family of [Rhode Island](#). Her father, a well-connected and prosperous merchant (there's a street in the la-de-da district of the East Side of [Providence](#) named "Power Street"), would on a trip to the West Indies during the [War of 1812](#) be briefly incarcerated by the British, would declare bankruptcy, and after release from custody, would for one reason or another elect to remain away from his home for a period of nineteen years. During this period, Sarah would be receiving a Quaker education and then the typical education for a white girl of property of the period, amounting to posture and etiquette, with a smattering of French, German, and Italian literature.

[SARAH HELEN POWER WHITMAN](#)

 September 3: In Hope Valley near Hopkinton, [Rhode Island](#), [Prudence Crandall](#) was born to Pardon Crandall and Esther Carpenter Crandall, who some allege to have been members of the [Religious Society of Friends](#).⁷ Her father was the son of Christopher Crandall, grandson of James W. Crandall, great-grandson of Joseph Crandall, great-great-grandson of Joseph Crandall, and great-great-great-grandson of John Crandall, who had emigrated from Westerleigh in Gloucestershire, England to [Westerly](#).

 September 20: In Ireland, Robert Emmett was executed for organizing another Rising.

[John Brown](#) died. Charles Rappleye, in his *SONS OF PROVIDENCE: THE BROWN BROTHERS, THE SLAVE TRADE, AND THE AMERICAN REVOLUTION* (NY: Simon & Schuster, 2006, page 336), on the one hand suggests—and on the other hand carefully refrains from suggesting—that John's death was the reason that his brother [Friend Moses Brown](#) withdrew in approximately this timeframe from active participation in the abolitionist cause (we may remember that Rappleye's major thesis in this recent trade press book shot through with factual errors is that all the [Rhode Island](#) hoopla had amounted to a mere case of "sibling rivalry"):

It may presume too much to say that John's death spelled the end of Moses Brown's campaign against slavery, but it's hard not to see a connection. Moses remained invested in the cause of Africans in America, and continued his personal engagement in attending to their welfare. But after 1803, he did not author another piece of legislation relating to slavery or the slave trade, nor did he take any steps to orchestrate lobbying efforts by the abolition society.

It may be that Moses was simply exhausted by twenty-five years of politics, advocacy, and agitation. It's possible that, according to some unspoken calculus, Moses decided he had paid off the debt he incurred by his role in the voyage of the *Sally*. And it is true that the abolition movement as a whole lost momentum around the turn of the century, having achieved much of its agenda in the North and seeing little prospect of success in the South. But in Moses' case, it appears there was something else at work. It was not like him to leave off a pursuit he cared about so deeply as slavery simply because the political winds had shifted. And though he was growing old, he remained active in several fields, realizing some of his greatest successes late in his long life. His abrupt retreat on the question of slavery

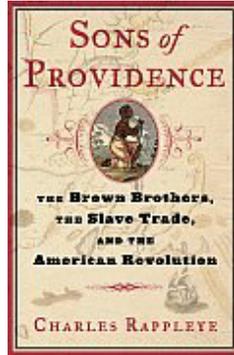
7. So far I have been unable to generate any information, from the extant Quaker records stored at the New England Historical Society in Providence, [Rhode Island](#), that would suggest the involvement of any member of the extended Crandall family with the Religious Society of Friends. The records are, of course, not complete, but I find it suspicious that I am unable to generate even a single occurrence of the family name "Crandall," especially in a circumstance in which Prudence Crandall is generally regarded as a Quaker when actually, for most of her life, she was a Baptist, and the spouse of a Baptist reverend, and when we have no positive confirmation of her ever having been present at a Quaker meeting for worship.



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suggests that in this most personal and most heartfelt quest, the looming presence of his brother was a more powerful factor than Moses ever acknowledged, even to himself.... With John gone, Moses had lost his personal stake in the contest.⁸



 October 17, Monday: President [Thomas Jefferson](#)'s 3d Annual Message.

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

17th of 10 Mo 1803 Spent part of the evening at D Rodmans shop, when my mind was in a degree humbled under divine influence, which continued till after I went to bed, I desire to be made thankful for every such season & be found in a state worthy to receive more

Renewed trials present to my view often feeling very low on account of my outward circumstances seeing no way to get along with reputation, as they have been very dull for a long time.

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

18 of 10 mo 1803 I have been much instructed this morning from reading several Chapters in the Book of Judges — We find that Gideon was called to deliver Israel out of the hands of their enemies tho he was poor & the least of his fathers house, yet the Lord was with him, that he had found favor in his sight. Whereupon he was strengthened to gather an Army & go forth against their Enemies & altho their number was small, yet by blowing the Trumpets, & crying in these words "The Sword of the Lord & that of Gideon" their enemies were discomfited & fled before them, & even became their own enemies, by beating themselves.

Here is encouragement to press forward thro every difficulty, & altho' the chosen band may be but small as our faith is firmly fix't on Israels God there is no cause to fear defeat, for in him is everlasting streangth — Well I think I feel a little streanghtened to go on & endeavor to plan my sole dependance where it ought to be placed. & if faith is sometimes permitted to be weak & tried, yet as we suffer the Sword of the Lord to fight for us, in Conjunction with our own Sword, hard

8. Those of you who want to know the real reason why Moses discontinued his abolitionist activities should consult Rosalind Cobb Wiggins's article "Paul and Stephen, Unlikely Friends" in [Quaker History](#), Volume 90 Number 1 (Spring 2001). The real reason will surprise you.



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things will be made easy, even the Mountains & hills of opposition will be made to flee before us. I allude not to our Carnal wepons when I speak of our own sword & fighting in conjunction with the Lord, but mean that our own edeavors must be raised to subdue the enemy when the Lord bids us fight, then his blessing added to it there is no question but the enemy will be put to flight & we come of as victors under the Holy Captain 20 of 10th Mo 1803 fifth day Much unwell with a bad cold, but may thankfully say I was able to attend our Meeting where I was favored to center my mind on that which was refreshing to it

October 19, Wednesday, 1803 A convention was signed by France and Spain calling for the neutrality of Spain.



October 21, Friday: The initial “modern” proclamation of [atomic theory](#). A paper “On the Absorption of Gases by Water and Other Liquids” was read to the Literary and Philosophical Society of Manchester and, at the end, the author described his atomic theory as it then stood: that all matter must be made up of atoms, and that the atoms of different elements must differ, in mass. There was tentative identification of the atomic weights of 21 of the elements:

Why does not water admit its bulk of every kind of gas alike? This question I have duly considered, and though I am not able to satisfy myself completely I am nearly persuaded that the circumstance depends on the weight and number of the ultimate particles of the several gases.

– [Friend John Dalton](#)



October 23, Sunday: [Friend Stephen Wanton Gould](#) wrote in his journal:

First day 23rd of 10th Mo 1803 / My meeting this morning was a poor time. But in the Afternoon had a favored good time for which I was in some measure thankful. I had closely to examine my own standing, which I apprehended to be in much weakness, & more in empty profession than I could wish, which feelings are the result of unfaithfulness. But oh may all that is yet in me which stands opposed to the precious life be subdued & brought low. I desire & pray that I may do nothing whereby I may miss of Heaven, the blessed Haven of peace & rest hereafter, which ought to be while here the main bent of our lives to Obtain. And not grovel in the earth after riches of the World beyond what the Body requireth & thereby miss of immortal treasure. Near the close of Meeting E Coggershall kneeled in Solemn Supplication, imploring the Almighty to be with the distressed in foureign Lands, whose lots are cast among the calamities of war & tumult & that he would be pleaed to hasten the time when Nation should lift up sword against Nation no more, that he would be pleased to say to the destroying Angell who hath visited our land with pestilence, "It is enough", humbly imploring the remembrance & succor the babes in Jesus, that the Almighty would be pleased to reach forth his holy Septure to them that they may be encouraged to touch & live, ___ beging that the Youth who are persuing lying vanity may be touched in the heart with the fire from the Holy Alter, & beomce lights in the Church – All of which seemed to me to assend in sweet inscence before the



throne of God

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

25th of 10th M 1803 At six Oclock this evening Elisha Thornton appointed a Meeting at our Meeting House for the Inhabitants of the Town, which has been attended by a very large concorsse of people

I think it nearly as large as at the Yearly Meeting time. The power of Truth I apprehended was greatly in dominion. & it seemed to me to be as evidently felt among the people as at any similar opportunity that ever I attended. He stood a long time declaring the truth to the people with life and power & concluded in a most heavenly prayer

Many of the common people that attended expressed great satisfaction at the Meeting. One woman a strong Presbyterian said, while sitting in the Meeting or while Elisha was preaching she was ready to say as a Sister of hers did after reading Job Scots Journal "I am a friend"

 October 26, Wednesday: [Friend Stephen Wanton Gould](#) wrote in his journal:

26 of 10 Mt 1803 Oh dear heart says me? .. There are certain trials which I meet with, which are so trying that I hardly know what to do, or which way to turn. If it was the will of my Heavenly Father to take me to himself I am sometimes ready to think that I should be willing to resign up my life unto him who gave it, but desire to be enabled to suffer all things patiently, & to conduct thro' time in such manner as to insure the blessing of peace here & happiness hereafter -

 October 28, Friday: [Friend Stephen Wanton Gould](#) wrote in his journal:

28th of 10th M 1803 Yesterday was M Meeting at [Portsmouth](#). I wished to attend but several inward & outward discouragements prevented my going. ___ I understood our friend E. Thornton was there, & largely concerned in publick Testimony to the edification & comfort of many present.

Tho' deprived of any refreshment from the above mentioned shower, yet I was favored to keep my mind on the good ground, & may add that divine favor is not confinedd to any spot, but when rightly sought after it will in due time rise for our comfort, & we shall not be left destitute. Let our lots be cast as they may ___ Under a sense of this I desire to feel thankful & render praise where it is alone due

 October 29, Saturday: At the age of 22, [Friend Stephen Wanton Gould](#) wrote in his journal:

29th of 10th M 1803 Much after the old sort, sinning and repenting. Sorrowful it is that not a day passes but on serious retrospect I find errors meet for repentance _____⁹



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

15th of 12th M, 5th of the week / To my mind our meeting was a good time.

Hannah Dennis wife of Jona Dennis & daughter of the late Saampson Sherman [see letters and testimonials] appeared in the testimony nearly in these words, (tho I think she expressed a few words more which I dont recollect) "He that will some may come & drink of the waters of life freely" — It is something remarkable that a few weeks before & since the Decease of our beloved friend & faithful Minister Isaac Lawton which is all within two years, there has been five appearances in the Ministry, all for which I know have been to the satisfaction of friends —so we may see that the Great Head of the Church designs no loss to be sustained by the removal of the ancients, if there is but a disposition among the people, willingly to submit to his government. The names of the friends who have appeared in the ministry are as follows

Susanna Barker of [Tiverton](#), Holder Almy, Abigail Sherman and Sarah Fish of [Portsmouth](#) & Hannah Dennis of [Newport](#)



December 23, Friday: [Friend Stephen Wanton Gould](#) wrote in his journal:

23 of 12 m 1803 / Much discouragement is my lot of late, the lukewarmness & indifference of divers of my Brethren has affected my mind

Oh Lord God Almighty look down in mercy upon us, that we faint not by the way. Remember us Oh thou that Inhabitest the Heavens above & rulest all things it is under a sense of our weakkness & infermity that we call upon they name, & beg that thou would condesend afresh to animate our hearts with Thy holy presence & thereby be enabled to press forward in those important things which thou hast allotted us to perform.



December 30, Friday: Sindhia Maratha of Gwalior submitted to British rule.

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

30th of 12 M 1803 / This day brings me 22 years of Age & instead of being a day of rejoicing, as some make it at this time, it is quite otherways, for I feel nothing but Poverty in purse & Spirit weakness langor & inability which is the result of unfaithfulness in divers duties which I ought to perform.

It is also M Meeting week. I went to [Portsmouth](#) over night & lodged at Cousin L Chases; and the next day went to Meeting which was to me a pretty solid time. John Chase of [Swanzy](#) was there & bore testimony among us & affectionately addressed the Youth, —we set til quite late in the last Meeting, but were favored to keep very patient — And Ah Allass for me I was much tried with an apprehension that it was my Duty to have spoken to business more than once, but fearing the people as Saul did, like him now feel the effect of disobedience, "to withhold more

9. Stephen Wanton Gould Diary, 1799-1803, 1803-1804: The Gould family papers are stored under control number 2033 at the Division of Rare and Manuscript Collections of Cornell University Library, Box 5 Folder 1 for November 1799-October 16, 1803 and Folder 2 for October 17, 1803-May 4, 1804. Series 7 Microfilm Reel #1, positive, is made up of Friend Stephen Wanton Gould's Diary #1, 1799-1803 (November 1799-October 16, 1803) (Reel #10 is the negative copy of Reel #1)



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than meet tends to poverty" also to exceed the line of our mission tends to poverty & and to do exactly right, it is requisite to dwell deep in the Spirit. Therefore as I said it is not a time of rejoicing, but rather a time of heaviness & trembling. I at this time feel more than I am able to express in words or writing, May the Great God who I wish to Serve be with me & give me of his good Spirit, that By & thro' him I may be enabled to serve him with acceptance & gloryfy his name on earth, that when I am to quit this tabernacle of Clay my account may be rendered with joy & not the horror of a Misspent life [a line blacked out]



Late in the year: [Friend Luke Howard](#)'s ESSAY ON THE MODIFICATIONS OF CLOUDS was printed in London, as a flimsy offprint, after having been serialized in the July, September, and October editions of the Philosophical Magazine:

Stratus, a widely extended, continuous, horizontal sheet, increasing from below upward. footn. This application of the Latin word stratus is a little forced. But the substantive stratum, did not agree in its termination with the other two [cirrus, cumulus], and is besides already used in a different sense even on this subject, e.g. a stratum of clouds; yet it was desirable to keep the derivation from the verb sterno, as its significations agree so well with the circumstances of this Cloud.

It may be allowable to introduce a Methodical nomenclature, applicable ... to the Modifications of Cloud ... Cumulus, convex or conical heaps, increasing upward from a horizontal base.

It may be allowable to introduce a Methodical nomenclature, applicable ... to the Modifications of Cloud ... Cirrus, parallel, flexuous, or diverging fibres, extensible by increase in any or in all directions.

Cirro-cumulus, small, well defined, roundish masses, in close horizontal arrangement or contact.

Cirro-stratus, horizontal or slightly inclined masses attenuated towards a part or the whole of their circumference, bent downward, or undulated; separate, or in groups consisting of small clouds having these characters.

HOWARD PUBLICATIONS

1804



[Friend Stephen Grellet](#) got married with Friend Rebecca Collins, daughter of the publisher Isaac Collins.

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 The Coffin family of [Friends](#) relocated from [Nantucket Island](#) to Boston:

In 1804 my father's family removed to Boston, and in the public and private schools of that city I mingled with all classes without distinction. My parents were of the Religious Society of Friends, and endeavored to preserve in their children the peculiarities of that sect, as well as to instill its more important principles. My father had a desire to make his daughters useful.



LUCRETIA MOTT

 January 1, Sunday: In Vienna, the concerto for trumpet and orchestra by [Johann Nepomuk Hummel](#) was performed for the initial time, for Prince Esterházy.

Commander Jean-Jacques Dessalines declared Haiti to be an independent republic, the 2d independent nation of the New World. All [slaves](#) were freed and any whites who did not flee would be killed. Many of the surviving whites would wind up in [Baltimore, Maryland](#). With the Consulate having abandoned its campaign to re-subdue Haiti, with the new nation having proclaimed its independence, the party of [Thomas Jefferson](#) would urge that we intercept and forbid all trade with “that unfortunate island.” The attitude of the Republicans in Congress could not be accounted for on the basis of Francophilia, as France was no longer on the scene — this was racism pure and simple. One American Congressman declared that he “would venture to pledge the treasury of the United States that the negro government should be destroyed.”

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

It is first of the week, first of the Mo, & first of the Year 1804

And I trust so far the Year has begun well, for it hath been to me a precious day. I dont know that ever my mind was more sincerely devoted I rose with it from my bed this Morning, & it hath continued with me through the day, Our Meetings to me were favored in an eminent degree, tho' Silence was kept thro' each of them, but I trust the Great Minister of the Sanctuary was near the Spirits of some, & Ministered of his Good Spirit to their Souls. My desires are to be preserved in thankfulness for all his Mercies Vouchsafed to me, who at time feels the most unworthy of all Mortals. May the Year continue in progressive improvement, as I trust it hath begun — is on my part greatly to be craved, & even if I should not live to see the close of 1804 I pray it may not be as with those who are spending their



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time in unwarrantable pursuits, laboring after that which perisheth with the using, to their souls wounding. My mind has been brought to reflect on the uncertainty of time & how short our stay here is even the longest Some are taken in Old Age others cut down in Youthful prime & summoned to the Silent Awful Grave whether prepared or unprepared. Death Makes no stay, but when the pale Messenger is sent to assail our dwelling, we must quit this earthly tabernacle to appear before the Awful Judge & Governor of the Universe to render our accounts of the Deeds done in the Body, there to receive a reward Accordingly. How Awful must this change be to them who have had their talents committed for their improvement, & from neglect feel a conciousness, of not having done their part toward the improvement of them. Surely when on a languishing bed with no hope of being permitted to try again, their Anguish must be Great. Oh how it behoves us to be up & doing while time & opportunity is yet lengthened out. I desire to proffit by those reflections myself therefore I write them that I may remember them in times when life may be low. And to take a view on the other hand of those who have been faithful & run their course well, How comfotable do we find them in their closing days, looking back on the time past without remorse, & indued [embued?] with streangth to say to those about them "follow me as I have Christ tho I have passed thro' [???]is disappointments & trials of various kinds, yet they were all permitted for my refinement to profit & bring me to the much desired haven of peace & rest. Here is encoragement to press forward in humility of heart, in those things allotted by the Master for our portion on earth, tho' ever so counter to the will of the creature yet being consistent with the will of the Creator our reward is Sure¹⁰



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

*Fifth of the Week, fifth of the Mo & fifth of the Year 1804
Attended out Meeting, & from inattention had but little
refreshment*

RELIGIOUS SOCIETY OF FRIENDS



January 6, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th of Week, 6th of the M & 6th of the Year

*Trials & exercise of Mind Await me, but no doubt they are
Wholsome therefore I desire to be resigned & adopt the Language
in Sincerity "Thy will be done O Lord in all things."*

RELIGIOUS SOCIETY OF FRIENDS

10. Stephen Wanton Gould Diary, 1803-1805: The Gould family papers are stored under control number 2033 at the Division of Rare and Manuscript Collections of Cornell University Library, Box 5 Folder 2 for October 17, 1803-May 4, 1804, Folder 3 for May 5, 1804-October 18, 1804, and Folder 4 for October 23, 1804-May 31, 1805. Series 7 Microfilm Reel #2, positive, is made up of Friend Stephen Wanton Gould's Diaries #2-10, 1803-1812 (October 17, 1803-June 30, 1812) (Reel #11 is the negative copy of Reel #2)



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 January 7, Saturday: Publication of Muzio Clementi's keyboard sonatas op.41 was announced in the *Wiener Zeitung*.

 January 16, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

Second day 16th of 1 M 1804 / At meeting Yesterday I was dry & barren, but the fault was my own, for had I kept to what was upon me in the morning it would not have been so. I have been led into serious reflections & secret sympathy with a Young woman of my acquaintance, who seems to be in poor health, while sitting in the room with her she looked Sober & rather dejected. The Approach of Death how Awful when the Blooming Youth find their former Vigor & animation decreasing, & they on a sick bed gradually drawing to the Silent Grave to be seen of Men no more, then there is nothing will Yeald to us the healing balm but an evidence of the Lords Arm to be with us & underneath our affliction, & a conciousness of having been faithful to bear the Cross of a Crucified Saviour

RELIGIOUS SOCIETY OF FRIENDS

 January 20, Friday: [Thomas Jefferson](#) ordered, from a bookstore in Philadelphia, two copies of the King James Version of the New Testament. Not satisfied with having authored our [Declaration of Independence](#), he was going to also author our American version of the Gospel. Using his razor, he would slash away the portions of which he disapproved, decimating the four gospels and retaining only about 10% of the text. His THE PHILOSOPHY OF JESUS OF NAZARETH would depict Jesus as having been a sort of T-J-in-a-toga guy who had gone around being unchallenging 24 7 365.

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

20th of 1 M 1804/ Twenty days of the Month & Year hath now passed away And I sensibly feel the loss of it from reflections upon my very great remissness in many respects. Though my outward conduct is in good measure regular, & my appearance among men accounted exemplary, yet that is not all that is required inward faithfulness & dedication of the Spirit; to the Will of the Lord in all things is what I stand in need of in order to my groth & establishment in the Truth, it is this I stand in need of & for the want of it I feel inward poverty & leaness to assail my mind. How am I sometimes apprised & borne down with weakness when I consider what a profession I am making & how little of the seasoning Virtue of Truth I am in possession of, yea I am discouraged & ready to say I may as well give over the race as I shall never win the prise, but nevertheless sometimes the light of the fathers countenance is raised & fresh courage is given, for which I desire to be thankful & render renewed thanks to the dispencer of every blessing. My situtation is humiliating & calls loud for watchfulness, & an increasing concern to Center down deep into the Spirit of Truth, which is lasting support to the mind thro' every trying dispensation whether from within or without. May this be my engagement to seek after & in the end[?]



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

my happy experience to find I do desire it more than the increase of wealth; tho a small portion of that comes to my share at present insomuch that at times I am very much discouraged & ready to think my proceedings in business has all been wrong, & that I had better never set up my trade, so conclude that my outward circumstances are but Poor & my inward ones trying, tho' perhaps it is all for the best, & permitted to teach me that true help is not to be derived from Man, but from the countain & sorce of all Good

RELIGIOUS SOCIETY OF FRIENDS



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

22nd of 1 M first day / Attended meetings in which I was favored to feel some life & receive some instruction from a lengthy Sermon delivered by David Buffum, from the text "seek peace and persue it" he intimated, the reason why we did not receive true peace was that we were persueing the wrong motive & did not ask aright to be instructed where to find it

RELIGIOUS SOCIETY OF FRIENDS



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

24th of 1st M 1804 / The Heavens as Brass & the Earth as bars Iron. Is the truest discription that I can write of the state of my [?] at present as hardness inwardly and outwardly seems to be my lot —Oh may I be reduced & brought to a state of acceptance in the Sight of the Lord God Almighty, before whom the carnality of the mind is an abomination, & all offerings made there in will ever be rejected by him who is holiness and truth. — my soul at this moment is ready to bow before him, beging [sic] to be thouroughly perged & sanctified from all Sin thro' the redeeming blood of Jesus Christ — Oh the frailties with which human nature is surrounded, was it not for the never failing sorce of healp, which at times is graciously vouchsafed, I am sure I should have sunk under the weight of my infermities long ago, trembling doth sometimes Seize upon me & make me ready to conclude that I am almost cast of [sic] for my disobedience & stubbornness for not inwardly bearing the Cross

RELIGIOUS SOCIETY OF FRIENDS



January 26: Friend [Stephen Wanton Gould](#) wrote in his journal:

26th of 1st M 1804 / My Meeting is held in town [[Newport](#), [Rhode Island](#)] & the Meetings were seasons of instruction to me in the first D Buffum delivered a weighty testimony I believed[?] in the seasoning life & power of truth from these words "Mind your calling Brethren". Hannah Dennis spoke a few words, her voice



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

was low a & I being at a distance could not hear what she said.
Business in the last was done comfortably



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

3rd of 2nd M 1804 / Poor in purse and Spirit, I know not what to write except that I am tried on every side, But blessed be thy name Oh holy father for thou hast not taken away my confidence, a measure of which is reposed in thee. Notwithstanding my unworthiness, Thou oh holy righteous Father hast been pleased of late to renew my engagement & cause hope to spring in my mind & a belief to arise that thou art still near with thy gracious visitations, by the efficacy of which I hope finally to be redeemed from earthly things which when enjoyed to the fullest are but vanity & do but serve to impede our progress in the way which leads to the enjoyment of heavenly Things on Earth, & when we quit this tabernacle of clay, to the full fruition of an endless Eternity

RELIGIOUS SOCIETY OF FRIENDS



February 5, Thursday: George Petrovic became Prince of Serbia.

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

*5th of 2nd M 1804 / seventh day evening
Went to [Portsmouth](#) & lodged at Benjamin [?] L. Chases next day went to Meeting Sarah Fish spoke a few words, which I believe was to satisfaction after Meeting returned & took dinner, then went Cousin Alice Gould & took tea then to Sam Thurstons & spent the remaining part of the evening in company with David Buffum, in innocent and instructing conversation.*



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

*17th of 2nd M 1804 / Some days has now passed since I have seen my journal. it has been a time for several days of derth and famine, & I have been waiting & hoping with some degree of humility for a refreshing shower, which at last has been graciously vouchsafed But what shall I say the heavens are as brass & the Earth as bars of iron, & I am at times ready to make a Querie like this. What can these my feelings be owing to? & I have been ready to conclude that surely it was my shortcomings & light touches of the Cross of Christ, for most unshakenly do I believe that unless we are careful to close in with divine visitations, we shall gradually grow into insensibility, & in time the heavenly Vision will cease & we be landed in darkness & obscurity of mind, and every time we reject the light within we shall grow by degrees weaker and weaker
Therefore O my soul bow down in humble reverence (as thou dost at times) before the great God the governer & Judge of all*

Nations & let his holy righteous septure (scepter?) be swayed in thee, that thou may be found acceptable in the day that thou art summoned no more to be seen of men

Oh holy Lord God we pray thee to be near us, support those who are feeble & ready to faint. enable us Oh dearest father to look to thee in full confidence of help & saving strength. draw near & touch our minds with the holy fire from thine holy Alter, that by its efficacy we may be enabled acceptably to render unto thee honor & praise for unto thee it is alone due —

RELIGIOUS SOCIETY OF FRIENDS

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

22nd of 2nd M 1804 / Many Mercies we receive from the Bountiful giver of all good things. And on my own part I acknowledge that both from within & without I receive more than I deserve. Afresh visitation of divine love, at this time attends my mind for which I desire to be thankful & merit a continuance thereof believing that humility of mind is a profitable & safe state to be in —

RELIGIOUS SOCIETY OF FRIENDS

 February 28: The “Concord Artillery” militia formation was created in [Concord](#), as proposed by Charles Hammond and others.

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

28 of 2nd M 1804 / My mind has this afternoon been remarkably touched with the spirit of prayer, but I cannot write only wish to retain the savor of what I feel.

RELIGIOUS SOCIETY OF FRIENDS

 March 7, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th of 3rd M 1804 / I am ready to ask what I shall write, as I am sure I know not, nor have I one word in recollection that can be useful to note ———— It is painful to relate so many times over & over the many deficiencies of my life tho’ perhaps it is best that I may see the imperfections which I am given to & so be aroused to more diligence & a closer care to dwell under the warming influence of divine love which is often felt in my heart & so little attended to. — I had thought that as I grew in Years, I should grow in grace, & have risen triumphant over the weaknesses of nature; but Alas they stick as close as ever, & so are like to; untill that word which is quick and powerful & sharper than any two edged Sword, shall effectually sever between flesh & spirit.



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

The advantages resulting from early dedication to the service of the Lord I have often seen, & desired in great sincerity of heart to be given up to the will of his righteous ?calls, fully believing that Youth is the time for the most acceptable sacrifice to be offered, as Time is very uncertain & the dregs of time in old age cannot be so well pleasing to him, as in Youth to lay down our pleasing vivacity (which serves but to please ourselves) & serve him (underline) whose wright it is to be served in faithfulness & singleness of heart.

RELIGIOUS SOCIETY OF FRIENDS



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

12 of 3 M 2nd day morning 1804 | Yesterday attended Meetings which were silent & pretty solid, it was a favored day especially the latter part of it. — The evening I spent at Clark Rodmans solidly, being deeply affected & humbled in spirit under diverse concerns.

RELIGIOUS SOCIETY OF FRIENDS



March 14, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

14th of 3 M / Nearer approaches to life has been witnessed, for which I am in degree humbly thankful & wish at this time to be dipt deeper & deeper into the Baptism of Holy Jesus — I have been deeply wounded in mind of late on account of an evil report which has been in circulation about me — tho' I do solemnly declare it to be utterly false & appeal to the searcher of hearts for my innocency. Yet as I have made a profession of, & been thought well of by my friends & put forward in Society I cannot help feeling the reproach that such a report will bring upon Blessed truth, as when those who stand well come to be reflected upon, the cause suffers much more harm from one who makes no profession at all. — But I have thought it might have been permitted to humble & bring me lower & closer to the Cross & an entire dependence for protection on that Arm which is Invincible — As for about 3 or four weeks before [this page is cut a fraction on the left] I heard of it, I had a feeling sense that something of that kind would befall me. And if it does but have the right effect, and no reproach upon the Profession which I profess, I shall esteem it as a visitation of love & wish not to repine at what I may suffer in mind about it —

RELIGIOUS SOCIETY OF FRIENDS



March 19, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

19th of 3rd M 1804 / Second day morning Yesterday at our meeting Anna Greene was with us, & appeared in testimony to exceed any



LIVING IN THE LIGHT:

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*thing of the kind that ever I heard from her, or hardly any one else. She was concerned to speak from the Passage of Rachel weeping for her Children & were not connected with the Male children that were slain in Egypt under Phash[?] she intimated that spiritual Raychel was yet alive, & weeping for the Children that are slain by the cruel King of this World which she exhorted the Youth present to be careful to shun. The meeting ended after a few words spoken by D Buffum
In the Afternoon D Buffum spoke very instructingly from the parable of the ten Virgins —
After Meeting I went to S Thurstons took tea & spent part of the evening. —*

RELIGIOUS SOCIETY OF FRIENDS



March 22, Thursday: [George Gordon, Lord Byron](#) began a holiday at Burgage Manor.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#)'s religious sensitivities were maturing. He remembered having heard Friend Henry Hull minister eloquently on the need to abstain from sugar and all other slave-made goods. He reflected that had he done as he should have done, and joined in this total boycott, he would not be being "thus tried now."

INTERNATIONAL SLAVE TRADE

RACE SLAVERY

*22 of 3rd M 1804 fifth day preparative Meeting
Our Meeting was silent, in which my mind was favored with quietude, but it is a low time, & perhaps rendered the more so, as I see no way to prosper on my outward business, so little that it seems as if I am ready to conclude I must throw it up & work at journey work — And notwithstanding I have been favored to get along so far beyond what I had a right to expect yet there is now allmost a total stagnation, & it dont seem as if I feel any liberty to extend my persuits as the Traffic of the World has become so extreamly iniquitous, that a person who is concerned to dwell within the holy enclosure of Truth can hardly be concerned in it with any degree of purity, or at least without becoming contaminated therewith —The African Slave Trade is something with which my mind has become burdened of late, & if I knew where to draw the line I think that I would wholly renounce the use of any produce raised by the poor Black people for their cruel task Masters who which they sell to us to increase their purses & support themselves in rioting & drunkenness, fullness of bread & abundance of Idleness while the poor afflicted Slaves are suffering for the want of the absolute nessaries of life. But it is a matter so very extensive that almost every imported Article that we eat or drink is raised by the labor of Slaves & the generality of friends so very easy about the use and traffic of those things that I see little encouragement from any quarter to take up the cross in that respect. And what is still more of a block in the way is I am so situated in life as to make it extreamly inconvenient. So believe I must wait and & see what my feelings will be upon the occasion
I fully believe that had I have been faithful to my feelings about ten years ago, I should have been thus tried now, for*



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

I remember in the Yearly Meeting about that time the matter concerning the use of Shugar was spoken to in Such a manner by our friend Henry Hull from Nine Partners as did greatly affect my mind, & the same conviction followed me at times ever since, & tho' I was but young about twelve years of age, yet I believe a sacrifice of that kind would have been acceptable to the Lord, & perhaps have been the means of my groth & furtherance in the truth, & and the means of my being stronger and more fervant in spirit than I have been.

My mind was very early touched with feelings which sometimes wrought powerfully, & even did bring me to many tears while alone by my self, which I knew then, & have since more sensibly felt was the Lords power & goodness at work in me, which would have purified from all the defilements of flesh and spirit & preserved me out of much light irreverent & unproffitable company, which I have sometimes been in the way of & and too much partook of their spirit. Everything begits its own likeness & as lightness begits lightness, so seriousness does seriousness. I have found that when I have been in company with sober feeling friends my mind has been brought into sympathy with them, & also when I have been in the company of my young associates, brethren & citizens of Society, it has often been my place to set silent most of the time for an example to them & for profit to myself, which I really have the comfort to believe has been of use to myself & those around me; as such behaviour will tend to keep down lightness in others more than at first we may be sensible of.

Oh how doth all that is alive within me at this time, crave that my future walks in life may be in the pure spirit & wisdom of Truth. A life thus led is of more value & will yeald more peace than one filled up with all the pleasing things of time & sense, which will last but for a moment, nor even for a moment as they often carry with them more of a sting than pleasure Whereas a life humbly dedicated to the Masters will, altho he may see meet to lead us thro many tribulations in this life & mingle with our draught the Wormwood & Gaul, yet in the end he will crown us with life immortal, peace & Glory in the Mansions on High. I have written thus much as it has occurred to me sentence by sentence having but little prospect when I begun, further then to insert my feelings at Meeting.

Much could I write of the feelings experience of my youth were they to open with a sufficient degree of life to render them useful in a future day to myself — particularly of my apprenticeship which was made up with many —? [&] inward trials of flesh & spirit which I desire to remember, as I believe they were all permitted for my refinement & improvement but as one can ever fully know but myself thro the corse of it from outward appearances one would think that I met with nothing to try my patience, but many tears have I Shed when alone by myself when no eye but that of heaven hath seen me imploring the divine Succor in times of very deep and proving trials, when it hath seemed as if my poor heart was almost broken from a complication of besetments, hardly knowing whether to turn to the right hand or to the left, seeing no way to get along with peace in my mind but to press gently forward thro' the narrow passage that I stood in, with a considerable degree of faith & patience was favored to reach the Age of 21 Years honorable. And served my master



faithfully tho perhaps if I had been more faithful in some points of conduct I might have bettered it. I stayed the whole time which was from the 15th of the 8th M 1795 to the 30th of the 12 M 1802. Most of the time I had but few associates, & often walked alone both inwardly & outwardly, the refining had [hand] of God was often upon me & I loved solitude I spent most of the evenings of the three last years of my apprenticeship at my dearst Aunt Martha Gould either in copping good peaces of writing, or reading George Foxe's Journal which I read through & trust my mind was much benefited therby. In this the chief of my evenings were passed & I am now thankful for it, as it is probable I might have spent them much worse had I have given way to a light airy mind & run unto such company. The company of my endeared Aunt I dearly love & have occasion to, for her Motherly care & religious concern over me in my infantile years. When a child I lived with her & have good reason to believe that her concern even travel of Spirit for my prosperity (under the divine Blessing) was one of the main things which preserved me from the facenating things of the world. I now remember how dearly I used to love her Company & the company of good friends who came to visit her, of which there was not a few, as she is a Woman much esteemed by all her acquaintances & particularly set by in society as a weighty & usefull Member, in whose service she hath spent much of her time. & tho' a poor woman & nothing to depend upon but her daily labor for support which she hath obtained credibly & honorably in the forepart of her life by Tayloring & now in her latter days keeps a school & Chiefly maintains herself & two sisters. Yet thus poor she hath spent allmost twenty Years of her life in weighty appointment [to] office of an Overseer in Society, in which she was very usefull, being careful that her conduct brought no reproach upon her standing.

Now to return & add a little further to my own particular I may say that from a child I was singularly fond of the company of elderly friends & took much life in sitting with them hearing them converse in matter [in] which they were experienced & often gained much information & solid instruction therefrom. I now feel renewed [cup?] of thankfulness for my many favors in this way, believing that they have kept me from much unprofitable company, into which youth are drawn thro' inattention to that divine inward principal which is made manifest to us even in very young years. May this which has been mercifully vouchsafed in my childhood be extended thro' the succeeding days of my pilgrimage. My spirit often bows in reverent humility before the Almighty God for the discovery of his will, thus far & also have abourdant [?] cause to humble myself with my mouth in the dust at my frequent rejections of his holy calls. May my spirit be more & more engaged in faithfully performing what he will please to have me do.

There was another relation of mine who hath gone in peace to her grave some years agoo, with whom I was very fond of being with, & from whom I have reaped solid instruction She was a woman indowed with a good understanding, & large share of [? pale??] which rendered her very engaging to me; as she could speak experimentally in things of an inward & outward nature. Some of her advice & observations I still instructingly remember, nor do I wish those seasons to be forgot. The above mentioned relation name was Mary Marsh.



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

These things have all very unexpectedly occurred in my mind having no prospect of inserting anything but the present state of my mind when I first began, & I have expected to stop at every page, but [?] one thing after another has occurred [?] have written on till now & don't know why I should give this small account of my pilgrimage & that of my dear Aunts as I never expect any one will ever be benefited by my Diary but myself, the chief end that I have had in it was to keep in remembrance what I have once felt & experienced that if I should ever swerve & lose my first love for the truth by recurring to my book experience I might be quickened to the necessity of keeping to the inward Guide. —



RELIGIOUS SOCIETY OF FRIENDS



March 24, Saturday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

24 of 3 M 1804 / What encouragement can I feel to write? Sure it can not be from any progress which I have made in the Cross, though it seems at this time as if my spirit is hovered over by divine goodness which melts my Soul into secret supplication to the God of my life begging him to continue the extendings of his merciful visitations to me an unworthy mortal. — It seems as tho' my heart has been enlarged in several days with the overflowings of divine Love, which is an encouragement to press forward towards the Mark and high calling; & afford [to] believe that I am not yet wholly [wholly] left to the buffings of Satan, yet I believe he is often permitted to try me very much, tho' not beyond what I have strength to bear, for [it] never is any one. & if we submit [to] his temptations our destructions will be ourselves. My poverty [&] leanness is sometimes great so that [I] am brought to ask, "What shall I do to be saved?" I am sensible what is required of me to renounce [brackets indicate words left out because of photo process] & submit to the divine disposal, tho' the spirit is willing, yet the flesh is weak & shudders at the Cross. —

RELIGIOUS SOCIETY OF FRIENDS



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

26 [sic] of 3 M 1804 / First Day / On the whole, dull meetings, tho' some life was witnessed. In the evening called to see Obediah Williams J Earls family & was a few minutes at Clark Rodmans by going to see my friend [Hannah Rodman, who he will marry] I think I have many times been Comforted Strengthened & instructed, & if we enter into but little conversation yet as we sit quietly not giving way to light airy talk which is to[o] prevelant with Young friends, we shall know a deepening in Wisdom, & be a help to one another in spirit & example—

RELIGIOUS SOCIETY OF FRIENDS

 March 28, Wednesday: Ohio implemented its legislation, voted on January 5th, to restrict the movements of black Americans. Any black or mulatto person entering and residing in Ohio on or before the June 1, 1804 needed to register with the county clerk's office and bear on his or her person certified proof of freedom. It was to be illegal to hire or employ uncertified blacks, and any who did so would pay steep fines.

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

28th of 3rd M 1804/ This morning according to my common practice have been read a little in Thomas Ellwood Sacred History which I have nearly read tho' to my real proffit. I have found a solid advantage resulting from setting down quietly for a few minutes in the Morning & reading the Scripture or some other good book, not forgetting to turn the mind inward & feel after the spirit of truth that it may rise & spread over us & give understanding of what we read which it will if rightly sought after — From thus quietly reading a chapter in the Bible in the morning my mind has been comforted, hardly ever failing to strengthen find some passage that hath yealded instruction to my present situation or exercise of Mind. I feel at this time a degree of solimnity in my spirit which I pray thee Oh Almighty father to continue & let thy power do away all lightness that thereby I may become acceptable in thy sight

RELIGIOUS SOCIETY OF FRIENDS

 March 29, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

29 of 3 M 1804 fifth day morning — I am now going to attend the Mo. Meeting which is held in town it feels to me to be an important time having felt a degree of solem aire[?] in my mind on account of this Meeting as there are several important subjects to come before us. Under a sense of my weakness I desire to be favored with divine life in the publick & private Meetings that I may perform my duty in every respect. & also be favored not to be officiously meddling in the affairs of the Church wherby



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

[?ary] wounds their groth on religious service & bring dishonor upon our precious profession —
Measurably has my desires been [gr?]anted in the above particulars, for I [am?] rarely more favored than in the first meeting. Holder Almy appeared in testimony to my instruction. Hannah [De]nnis also spoke a few words, but so low as scarcely to be heard, in the meeting for business I was also favored to [ob]tain the savor of what I had felt [] the first. & keep on the right [gr]ound tho' I was unfaithful in not one case that was before us.

RELIGIOUS SOCIETY OF FRIENDS

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

Seventh day afternoon 31 3rd M 1804 No life. the day spent as usual in my occupation

RELIGIOUS SOCIETY OF FRIENDS

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

second day 2 of 4 M / In the Morning Meeting yesterday I felt but little life, but in the afternoon it revived a little. Took tea at D Williams & spent the remainder of the evening at Obediah Williams in company with Betsey Greene & Hannah Rodman

RELIGIOUS SOCIETY OF FRIENDS

LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



April 4: People were reading in the gazettes, that preparations were being made to impeach one of the justices of the US Supreme Court:

WASHINGTON, March 28.
 Mr. Randolph, from the committee appointed for that purpose, made on Monday the following report, which was ordered to lie on the table.

REPORT
 Of the committee appointed to prepare Articles of Impeachment against Samuel Chase, one of the associate justices of the Supreme Court of the United States.

ARTICLES OF IMPEACHMENT.
 Articles exhibited by the House of Representatives of the United States, in the name of themselves and of all the people of the United States, against Samuel Chase, one of the associate justices of the supreme court of the United States, in maintenance and support of their impeachment against him, for high crimes and misdemeanors.

Article I. That, unmindful of the solemn duties of his office, and contrary to the sacred obligations by which he stood bound to discharge them "faithfully and impartially, and without respect to persons," the said Samuel Chase, on the trial of John Fries, charged with treason, before the circuit court of the United States, held, for the district of Pennsylvania, in the city of Philadelphia, during the months of April and May, one thousand eight hundred, whereat the said Samuel Chase presided, did, in his judicial capacity, conduct himself in a manner highly arbitrary, oppressive, and unjust; viz :--

In delivering an opinion in writing, on the

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

4th of 4th M 1804/ I take my pen with but little prospect of writing as I have for some days been (as it were) walking thro' dry places as it is chiefly at seasons when I feel fullness of spirit that I can write to my satisfaction; yet [s]ome times I am favored with a flow [of] matter when I least expect it & fill considerable paper.

My humble desires are as heretofore inserted, that the old leavening be purged away, a thorough transfoormation take place, & nothing be left in me that will oppose the workings of the Fathers spirit. May the work be hastened that is within me surrender thereto.

RELIGIOUS SOCIETY OF FRIENDS

➡ April 5, Thursday: The [Reverend William Gilpin](#) died at the age of 80. The body was interred in a chest tomb in the cemetery to the north of the Boldre church “St John the Baptist.”

IN A QUIET MANSION BENEATH THIS STONE, SECURE FROM THE AFFLICTIONS, AND STILL MORE DANGEROUS ENJOYMENTS OF LIFE, LYE THE REMAINS OF WILLIAM GILPIN, SOMETIME VICAR OF THIS PARISH, TOGETHER WITH THE REMAINS OF MARGARET, HIS WIFE. AFTER LIVING ABOVE FIFTY YEARS IN HAPPY UNION, THEY HOPE TO BE RAISED IN GOD’S GOOD TIME, THROUGH THE ATONEMENT OF A BLESSED REDEEMER FOR THEIR REPEATED TRANSGRESSIONS, TO A STATE OF JOYFUL IMMORTALITY: THEN IT WILL BE A NEW JOY TO MEET SEVERAL OF THOSE GOOD NEIGHBOURS WHO LYE SCATTERED IN THESE SACRED PRECINCTS AROUND THEM. HE DIED APRIL 5TH, 1804, AT THE AGE OF 80. SHE DIED APRIL 14TH, 1807, AT THE AGE OF 82.



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

Fifth day of 5 of 4 M 1804 / I have hardly ever witnessed less religous concern than this Morning, but when I entered the threshold of the Meeting House door life sprung up & I was greatly refreshed in the corse of the Meeting the savor still continues, & begits thankfulness in my heart for my many Blessings

➡ April 9, Monday: [Friend Stephen Wanton Gould](#) wrote in his journal:

2 day 9th of 4th M 1804/ Last seventh day crossed the ferry on busines & staid over night at Joseph Greene’s & in the morning went to meeting. it was a time of struggling to me, but at last life rose & it ended to my satisfaction — dined at Cousin Greenes & spent the forepart of the afternoon in interesting conversation with Cousin Anna then came over the ferry & spent the remainder of the evening at Earls I hope to some proffit of Mind. _____

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 April 10, Tuesday: At about this point, Giovanni Paisiello obtained release as maître de chappelle to Napoléon.

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

10th of 4th M 1804 / Our friends have just now gone on board the packet for [Greenwich](#) to attend the Quarterly Meeting to be held there. I wish them a good time tho' it rains & I fear it will be unpleasant — It would have been agreeable to me to have gone with them, but it seems as if it is best to stay at home this time & perhaps the time will come when I can leave home with more propriety than at present — The remembrance of my visit there last year is still gratefully in my mind, & has at time raised humble thankfulness for the unexpected favors which I received & the openness of freinds towards me who was a total stranger, & unworthy of their kind reception.

RELIGIOUS SOCIETY OF FRIENDS

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

11th of 4th M / forth of the week / The remainder of friends have gone down to sail for [Greenwich](#), with a Cloudy sky & the wind directly a head —

RELIGIOUS SOCIETY OF FRIENDS

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

About nine o'clock fifth day 12 of 4 M 1804 The aforementioned friends were detained yesterday by the inclemency of the weather & high wind —But this morning about 6 O'clock attempted to get there before meeting — How they will fare I know not the winds continues a head but as they went away early in a stiff vessel for Wickford am in hopes they may reach the meeting house by meeting time.

I have attended our meeting at home & which was rather small yet to me it afforded a measure of life, tho' I had had struggles between flesh & spirit, life or death & am at a loss to say which gained the Mastery

Oh Lord God Almighty I beseech thee to do away all Sin in me, renew stronger desires & more willingness to resign my beloved lusts as to the Moles & Bats, & follow after the meek & crucified Saviour—

Altho' my outward appearance is pretty plain & my conduct in a good degree conformable to the principals of Friends, yet, there are some little Foxes that rush in among the tender vines of life in my mind, & sometimes nip them in early bud. this for a long time has been the case, nor do I see much prospect of the Wall's being built sufficiently strong & high to keep them from creeping or leaping in. Much have I suffered from those subtil creatures & much shall I suffer, untill there is a faithful daily labor to remove the rubbish rom the door of my House that the water's of life may flow purely unobstructed —

I spent the evening at a friends house which concluded rather



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

unprofitably, & I hope to improve from the things that I suffer as I felt before I went that I had better not go.——

RELIGIOUS SOCIETY OF FRIENDS



April 14, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*14th of 4th Mo 1804 / I seem to feel in rather a favor'd state this Morning & desire to be thankfull therefor.——
Have just read an excellent letter which I was favored with the perusal of by James Bringhurst being one he has received from this Thos Pole of Bristol England giving an account of the Sickness & peace close of time with his Son J Pole a Youth of about 18 Years of Age which was very comfortable. & an incoragement to the Youth to begin to dication [dedicate?] themselves to the work & service of the Lord in early life that when death may be sent to our dwellings; & not with the horrors that attends the close of those who spent their time in vanity & things which proffit not — Altho' the truth may lead us into many things that is hard to bear, & we may even be accounted fools for its sake, yet as we remain faithfully obedient to the witness of truth in the heart which will judge down Sin when ever it arises, We shall become like unto Mount Zion, that cannot be removed, by the most powerful strivings of its enemy.——
Yesterday our friends returned from the Quarterly meeting after a pleasant passage of about two hours & an half – The friends who went away on fifth day Morning arrived at Wickford at 9 OClock & reached the Meeting house at [Greenwich](#) soon after the first meeting gathered ——*

RELIGIOUS SOCIETY OF FRIENDS



April 16, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day Morn 16th of 4th M 1804/ Yesterday attended Meetings, the forepart of the Morning was pretty good, but in the Afternoon, it seemed as if I could get hold of nothing that was lively — it seemed as if the most barran meeting I have been in for sometime— In the evening I went to Job Shermans & spent the time very agreeably in company with himself & wife Mary Sherman, David Rodman & Isaac Austin —

[My Mind has, scratched out] been this afternoon affected under several things relative to outward circumstances my desires are tho' in much poverty I write "to do good to those who despitefully use" me, & not to proceed in any thing without mature deliberation & then not to proceed without posessing the spirit of this most excellent injunction laid down by our Blessed Redeemer ——Oh may my life portray the sincerely devoted Christian

RELIGIOUS SOCIETY OF FRIENDS



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

17th of 4th M 1804/ Altho I have but little more than to bewail my present bleak condition, yet it seems as if I might here insert, that I am often secretly humbled under a sense of my own weakness & short attainments to the spirit of life & truth. I believe it is more wicked for me to err in small things, than for some others to err in great ones, who hark not the clear the clear [sic] discoveries of light that I have — How sorrowful & how alarming it is to find ones self advancing with silent step of Time & not growing in Grace. And tho' I am sometimes very low in mind, yet there are seasons when it seems as if I am clothed with Authority to warn some who are going in in rebellion against the Light of Conscience, & advancing with unremitting pace to the silent awful grave where there is no repentance to be found to be up & a doing while the thread of time is yet graciously lengthened out to them, that the day of death may not approach & they be unprepared for the solemn Scene for I believe the pains of the boody [sic] are enough to bear at that time without the pains of the Mind

My concern is also for my own faithfulness in these respects may it so increase as to Stimulate me at all times to do my duty & bear the Yoak in my Youth This day in the forenoon a melancholy accident has happened, three men on a fishing party were drowned near the Dumplins at the mouth of the Harbor, so instead of the fish becoming their food they probably will become the food of the Fish I understood there were four persons on board (the other a boy who was saved by means of an oar which he held to until assistance was afforded from an neighboring boat in the same persuit Isaac Currey one of the persons drowned was formerly a School Mate of Mine. The names of the other two were Daniel Goddard Isaac Sherman Strangers to me —thus in a few moments these poor thhins were Summoned to an endless Eternity, without time to arrange their Accounts to present before the Awful righteous Judge of All. May it quicken us who are left to watchfulness that we may be in readiness, come when or as it May. —

LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

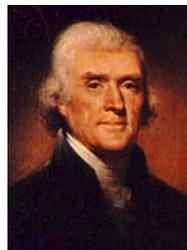
 April 19: When Thomas and Martha Wayles Jefferson's daughter Maria died, President [Thomas Jefferson](#) of course came home to [Monticello](#) to attend her funeral, which was held when he arrived on this day. His dusky love slave [Sally Hemings](#) was in attendance on him there, and so, on January 19, 1805, exactly nine months later, she would be giving birth to the 6th of the total of seven slave children she would bear for her owner.

	Age	Sex	Color	Value
Ped	5 1/2	7		
Penny	5	7		
Moses 3	4	5		
Sucky 6	3 1/2	4		
Nedj	5 1/2	7		
Peter Hom	5 1/2	7		
Philip	5 1/2	7	1	
Rachael	5	7		
Eliza 5	3 1/2	4 1/2		
Ellen 8	2 3/4	3 1/2		
Sally	5	7	1	
Harnet 1	4 1/2	5 1/2	1	
Madison 5	3 1/2	4 1/2	1	
Eston 8	2 3/4	3 1/2	1	
Samso	5 1/2	7	1	

(Tom was at the time busy re-writing the Gospels, slashing about 90% of the materials out of the text of the King James Version — so between this daytime activity at the mansion and his night-time activities, he must have been one busy dude.) The proud father of our nation would name this new enslaved son after his vice-president, [James Madison](#) — another Virginia slavemaster.

This product of amalgamation was the [Madison Hemings](#) who later would write of his father, that:

He was not in the habit of showing partiality or fatherly affection to his children.



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

19 of 4 M 1804 / I've often seen that to argue with those who are possessed with a disposition to oppose whether right or wrong, & determination not to adhere to any thing that is advanced counter to their opinion, is altogether vain and ineffectual the best way that I am acquainted with is to let our words (to such) be few savoring of divine life which may do much more good than a long argument, I have some times suffered loss of strength by entering into many words with such people, & thereby injure the very cause we are trying to promote The reason of my inserting this is there hath been several of that description in my shop this morning [see note] conversing on religious subjects & altho' I said but little yet for the want of care said rather more than now feels salutary If there was any hope of it I would say "let the time past

Life Among the Lowly.

NUMBER I.

MADISON HEMINGS.

I never knew of but one white man who bore the name of Hemings; he was an Englishman and my greatgrandfather. He was captain of an English trading vessel which sailed between England and Williamsburg, Va., then quite a port. My grandmother was a full-blooded African, and possibly a native of that country. She was the property of John Wales, a Welchman. Capt. Hemings happened to be in the port of Williamsburg at the time my grandmother was born, and acknowledging her fatherhood he tried to purchase her of Mr. Wales, who would not part with the child, though he was offered an extraordinarily large price for her. She was named Elizabeth Hemings. Being thwarted in the purchase, and determining to own his flesh and blood he resolved to take the child by force or stealth, but the knowledge of his intention coming to John Wales' ears, through leaky fellow servants of the mother, she and the child were taken into the "great house" under their master's immediate care. I have been informed that it was not the extra value of that child over other slave children that induced Mr. Wales to refuse to sell it, for slave masters then, as in later days, had no compunctions of conscience which restrained them from parting mother and child of however tender age, but he was restrained by the fact that just about that time amalgamation began, and the child was so great a curiosity that its owner desired to raise it himself that he might see its outcome. Capt. Hemings soon afterwards sailed from Williamsburg, never to return. Such is the story that comes down to me.

Elizabeth Hemings grew to womanhood in the family of John Wales, whose wife dying she (Elizabeth) was taken by the widower Wales as his concubine, by whom she had six children—three sons and three daughters, viz: Robert, James, Peter, Critty, Sally and Thena. These children went by the name of Hemings.

Williamsburg was the capital of Virginia, and of course it was an aristocratic place, where the "bloods" of the Colony and the new State most did congregate. Thomas Jefferson, the author of the Declaration of Independence, was educated at William and Mary College, which had its seat at Williamsburg. He afterwards studied law with Geo. Wythe, and practiced law at the bar of the general court of the Colony. He was afterwards elected a member of the provincial legislature from Albemarle county. Thos. Jefferson was a visitor at the "great house" of John Wales, who had children about his own age. He formed the acquaintance of his daughter Martha (I believe that was her name, though I am not positively sure,) and an intimacy sprang up between them which ripened into love, and they were married. They afterwards went to live at his country seat, Monticello, and in course of time had born to them a daughter, whom they named Martha. About the time she was born my mother, the second daughter of John Wales and Elizabeth Hemings was born. On the death of John Wales, my grandmother, his concubine, and her children by him fell to Martha, Thomas Jefferson's wife, and consequently became the property of Thomas Jefferson, who in the course of time became famous, and was appointed minister to France during our revolutionary troubles, or soon after independence was gained. About the time of the appointment and before he was ready to leave the country his wife died, and as soon after her interment as he could at-



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

*suffice," but I am so frequently in errors that it renders it allmost an hopeless prospect
Attended Meeting the fist was silent, but thro' weakness of body & mind I could not enjoy the fruits of solitude as at some times, but in the last was more comfortable (preparative Meeting Arnold Buffum sent his intentions of Marriage with Rebecca Gould which was all the business [note that the same "intentions" were, without doubt, brought up at the Women's Preparative Meeting]*

RELIGIOUS SOCIETY OF FRIENDS

 April 24: Friend [Stephen Wanton Gould](#) wrote in his journal:

*24 of 4th M 1804 / I have received instruction from reading the Life of John Woolman —this morning—
My mind has been affected at being with a man who hath just fallen from his horse opposite my shop & is in great distress of Boody, [sic] Such scenes I have no doubt are proffitable to beholder & may serve as a warning to all to be upon their Watch for we know not in what hour we may be called for whether at midnight or at Cock crowing*

RELIGIOUS SOCIETY OF FRIENDS

 April 25: Friend [Stephen Wanton Gould](#) wrote in his journal:

*25th of 4 M 1804/ I feel a desire renewed in my spirit this Morning to be frequently in the search after true & living substance, & have been touched with feelings which I hope not to loose
This evening called on Wm Ortten [1st 3 letters obscured by shadow] the presbyterian Minister for the loan of his sermon preached on the slave trade some Years ago & printed at the request of the Abolition Sociiety, I set chief of the evening in conversation with himself & Wife. I believe them to be religious people in their way especially his wife, tho' he in particular is deeply infected with the pernicious doctrine of Election & Reprobation, yet I believe he endeavors with considerable degree of sincerity to do all the good he can, but does not possess that real life & substance in religion which could be desired for him
I desire to be preserved in charity towards all sincere people, let their religious profession be what it may. if we serve one Lord & Master sincerely accounting to the best of our knowledge tho' we may not see eye to eye in matters of form, yet if they are so far redeemed as to place no dependence on them as being essential to Salvation. I beleive the Almighty will look with a tender eye on their imperfections
The above mentioned sermon he could not find, but presented me with his Anser to Tom Pain's Age of Reason*

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 April 26: Friend [Stephen Wanton Gould](#) wrote in his journal:

*26 of 4 M 1804 / I am just going to [Portsmouth](#) to attend the M Meeting in company with my beloved Cousin Anne Greene —
After a long meeting of five hours we rode to Cousin Alice Goulds & dined in the evening we rode home
I could say a considerable respecting this agreeable visit with Cousin Anne; but believe it best only to insert that her conversation as we rode together was weighty & deep, concerning our religious growth I was much edified therewith especially at what passed between us in riding home —*

RELIGIOUS SOCIETY OF FRIENDS

 May 4: Friend [Stephen Wanton Gould](#) wrote in his journal:

*4th of 5th M 1804/ A Number of days has passed away & my journal thro' weakness & leanness has been laid aside
I dont recollect when my mind has been more reduced with barraness, & want of spiritual life than for several days past. But feeling at present a little affected & my mind humbled under a sense of my infirmity, am willing to say my desires are that the Omnipotent arm of the Almighty may be more & more extended around my feeble mind & my endeavors strengthened to keep within its holy limits, & by that means merit a continuance of the heavenly visitations upon my soul which is often very poor & needy
I am sometimes ready to fear that my poverty is not of the same kind that some have to pass through who have considerably advanced in religious experience & have to suffer it for a tryal of their faith & patience, or are dipt into it in feeling the low state of others in religion —
But mine is the result of unfaithfulness, or a want of inward watchfulness to mind the light within which is gravously manifested & much neglected. a lack lack [sic] of these things frequently makes me feel for days together as an empty vessel. My desires are strongly at this time that I may go into the deeps again & again untill I bring up Stones of lasting Memorial to the honor of my great creator*

RELIGIOUS SOCIETY OF FRIENDS

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

5th of 5th M 1804 seventh day I think this afternon of going to [Portsmouth](#) to see my relations & friends there & be at Meeting with them tomorrow. & it has become my desire, that it may be to me a profittable instructive visit.

First day afternoon returned from [Portsmouth](#). And I may say it was such a time as I never experienced before, the first place I went to was my cousin Shadrack Chases, there I lodged & the next morning went to his brother Johns & took breakfast, & a little before Meeting went to the Mansion of our Deceased, & my truly beloved friend Isaac Lawton, & spent a little time with his son Peter & went with him to Meeting where Holder Almy preached, I believe to edification I returned to S Chases & took



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

dinner

When I commenced this account I had it in prospect to say considerable of what I felt both in meeting & out of it, but on further thought think best to say but little – only that it was a time which I desire may not be forgotten, but be of lasting duration in my mind, this is my secret prayer at this Season as it was very instructive –

On my way I took tea at Cousin Goulds, & reached home about half past eight O'clock in the evening

RELIGIOUS SOCIETY OF FRIENDS

May 8, 1804 Carl Maria von Weber was appointed Kapellmeister at the theater in Breslau (Wroclaw).



May 9, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

9 of 5th M 1804 / I am thankful to say that my mind has been favor'd with a little more of the savor of devine sweetness for several days together -

Oh Lord once more I presume to approach before thee with an humble petition, beging a continuance of thy loving visitations; that I become not like an Oak which is hard to bend; or like a garden without water, producing no fruit

RELIGIOUS SOCIETY OF FRIENDS



May 10, Thursday: William Pitt replaced Henry Addington as Prime Minister of the United Kingdom.

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

5 day 10 of 5 M 1804/ I have just returned from Meeting where thro' tender Mercy I have favor'd with the precious life, & am favor'd to bring a degree of sweetness of it home with me –Hannah Dennis appeard in supplication, for the first time, tho' short yet very sweet —

RELIGIOUS SOCIETY OF FRIENDS

May 12, 1804 La petite maison, an opéra-comique by Gaspere Spontini to words of Dieulafoy and Gersin, was performed for the initial time, at the Théâtre Feydeau, Paris. Due to anti-Italian feelings in France, it would have only three performances.



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

13th of 5th Mo 1804 first day / This is a day wherein I have been comforted with a renewed evidence of divine visitation being yet extended to me, and am measurably thankful therefor,



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

*& thankful there with; as I have been of late in a very dry & barren situation of mind -
In the first Meeting was very precious D Buffum was engaged in an instructing testimony. the last was silent & pretty good -
After meeting took tea at Edward Sissions, then spent the latter part of the evening at O Williams*

RELIGIOUS SOCIETY OF FRIENDS



June 1: At 6AM Mikhail Ivanovich Glinka was born in Novospasskoye (Glinka) near Yel'nya in the Smolensk district, the 2d and eldest surviving of 10 children born to Ivan Nikolayevich Glinka, a retired army captain and landowner, and Yevgeniya Andreyevna Glinka, daughter of a landowner (his parents were 2d cousins).

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

1st of 6 M 1804/ Altho' I am engaged business, yet I feel my mind engaged, cannot avoid stopping to insert, that I am favored to experience to day what I did yesterday, it seemes as if my tabernacle is covered as the temple was formerly, With the Cloud of divine favor.—

It is one Year this day since I commenced business in this Shop and Altho I have waded thro' many difficulties & afflictions in the corse of the Year, yet I do thankfully acknowlege, that I have been helped thus far, to my admiration, & beyond what I had reason to expect.

May I, & all that is mine be sincerely resigned, & substantially dedicated, to the will and service of him who has power to make poor or Rich.

RELIGIOUS SOCIETY OF FRIENDS



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

3 day afternoon 5 of 6 M 1804 / The business of the day nearly concluded, & feeling my mind at this time drawn to insert a few lines, that when the Years of Age & pain shall come upon me, I may know, or be enabled to remember, how my youthful days have been spent.

I think it safe to say that my mind is at present preserved under a good degree of thankfulness for the many favors which I daily receive from the bountiful hand of an allwise & Merciful God. & may my conduct tho' the slippery paths of youth be such as to insure peace when time shall draw me to a close in this life, for this my spirit is often fervantly engaged in mental prayer. & that I may be preserved in patience if trials ever so sharp should be permitted to attend me & not give way to a distrust of that Arm which hath hither to helped me & kept me from the grocer [sic] evils & temptations which Surround Youthful Minds.—

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 June 6. Wednesday: The district of Carlisle sought to disconnect itself from the town of Acton, and become a Massachusetts town in its own right.

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

6th of 6th M 1804 / Several friends have this Morning arrived from NYork Yearly Meeting to Attend Ours.

RELIGIOUS SOCIETY OF FRIENDS

 June 7, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5 day before Meeting 7th of 6 M 1804 / I am now going to Meeting & I hope to be favor'd with a season of improvement. Arnold Buffum Son of Wm Buffum of [Smithfield](#) & Rebecca Gould daughter of John Gould of Middletown will Solomnize their Marriage

And may it be a solemn covenant not only between themselves, but also to their God. So firm that their spiritual May bore their Ears to the posts of the doors that they may grow more out, but serve him forever.—

Returned from the above mentioned Meeting which I believe to be an eminently favord one particularly the forepart of it The friends who were concerned in publishing testimony [speaking out in the silence] are as follows Jonathon Wright, Mary Mitchell, Nathan Hunt & a prayer by Elizabeth Coggeshall

RELIGIOUS SOCIETY OF FRIENDS

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

8th of 6th M 1804/ Much engaged in outward business through the day, & the all important business of our lives has been but little attended to. The spring of life has been low, but may it rise again & quicken my spirit to vigilance & a deep concern to labor for that substance which endureth forever, that so the end of my creation may be answered which is all things to Glorify the Creator -

I have heard from the Meeting at [Portsmouth](#) appointed this day by our friend Nathan Hunt, it was thought to be imminently favord & highly so in testimony, the Meeting concluded after a prayer by E Coggeshall

RELIGIOUS SOCIETY OF FRIENDS

 June 9, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

An account of the Yearly Meeting which commenced at [Portsmouth](#) for Ministers and Elders on seventh day the 9th of 6th Mo 1804



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

& at [Newport](#) & [Portsmouth](#) on first day the 10 of said M for Publick Worship - The following sketch is as I wrote it in a letter to my friend Thos Anthony of North [Providence](#) I now attempt under much inconvenience to give thee some account of our Meeting Yesterday which was first day. It was large, & favord with the overflowings of divine love, shed-abroad among the Inhabitants of this highly favord town who have long been resisting the many lines & precepts which they have received from faithful Gospel Ministers, & the Great Ministers of the Sancturary, who hath not been wanting to replenish our hearts with the everlasting day-spring from his Throne on High: but I may tell thee that at this meeting unusual impressions were observed in the countenances of many. & there is some reason to hope that they may prove lasting to some Minds -The testimonies in the Morning were as follows A few words by Sarah House, a living prayer by Amos Davis, a short but lively testimony by E. [Elisha?] Thornton, & a very extensive & powerful one by Nathan Hunt - In the Afternoon Eliz Coggershall & Ann Alexander very livingly, then Nathan Hunt, then a prayer by a woman in the little Meeting house, which I could not hear so as to distinguish the words, nor do I know who she was, then John Winslow thought it best for him to set his seal to what had been said, so the Meeting concluded with a few words by N Hunt - These meetings were remarkably still, except one man in the afternoon was taken in a fit in the Upper Gallery, and a woman fainted away. Getting the man from so inconvenient place made more stir than could be wished, but upon the whole it was a very favord time, the people were very civil, & much satisfied with Nathan & Ann, but E. Coggeshall delivered a pretty close message to those who were running after heirling priests, which did not please their pallates as they would wish - [It seems as though these were open to the public]

RELIGIOUS SOCIETY OF FRIENDS

 June 11, Monday: Carl Maria von Weber arrived in Breslau (Wroclaw) to take up duties as Kapellmeister.

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

12 of the M & third of the week My time was so much taken up yesterday that I could not give thee an account of the proceedings of the day but as meeting adjourned till three this afternoon I have an opportunity this Morning - The morning meeting was a solid precious time, it opened with but little preaching. Jonathon Wright from Virginia in a few words saluted the dear Youth & James Simpson observed that words fitly spoken were like Apples of Gold in pictures of Silver, or says he that say it should [be] translated, "Baskets of Silver", He then added dear Youth, now put these goodly that may be dropt in the corse of this Yearly Meeting into your little baskets, & there keep them, & they will do you some substantial Good - D Buffum then in a few words spoke of the necessity of beginning well & briefly pointed out they way for it - It was an encoraging Meeting among the Ministers a belief that Truth would Yet rise higher, & was even about to rise in New



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

England -

In the course of this sitting Thos Arnold weightily proposed the appointment of a committee to enter into a general investigation of the State of the Society, which appeared to be congenial with the prospects of many present, was accordingly done & they left at liberty to consider & improve such parts of our discipline as to them appear'd necessary - A further proposition was spread by George Churchman to enter into correspondence with the Yearly Meetgs of Baltimore Virginia & North Carolina, which was committed to the corresponding committee -

As I observed it was an ever encouraging season in the Morning but in the afternoon when the State of Society was enter'd upon as represented by the Queries, some afflicting sensations were felt among us. The many deficiencies that appear'd in them were very sorrowful - upon which many feeling remarks were made & N Hunt was drawn into very close home preaching to many among friends in these parts - the lyar the talebearers & backbiters were openly accused & reprov'd in a very solemn alarming manner - those who are at work secretly to hurt the services of concerned friends, & those who stand in the foremost rank in society, were warn'd by him to desist therefrom, or they would be carried our of the Church as dead Men who make such a stink in the house that the living cannot remain in it-n the course of the afternoon Ann Alexander came among us & in Solemn manner spread before our Meeting what was on her mind respecting our Queries & proposed some amendments - shall conclude this days with an account of the report of the committee appointed last Year to visit Quarterly Meetings to the eastward respecting removal of the Yearly Meeting to Lynn or Salem-

They unanimously reported "that altho' they sympathized with their brethren & sisters in those Quarters on account of the distance they have to travel, yet it was their sense & Judgement that a removal was not expedient at this time.

This afternoon at the time adjourned to last night Viz 3 OClock friends met & had a short setting of about an hour & a quarter, the chief business we did was the reading of the Minutes of the Meeting for Sufferings - continuing the same friends to constitute a meeting for the year insueing. & the Minutes which the Clerk made out of the Meeting respecting the certificates of publick friends were also read and approved.

RELIGIOUS SOCIETY OF FRIENDS



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

13th of the Mth 4th of the Week The Meeting this morning met at 9 OClock & opened by short testimonies from J Wright & D Buffum - the corresponding committee produced Epistles for all the Yearly Meetings in the World. - Those for Baltimore, Virginia & N Carolina with whom we have not been in the practice of corresponding, appear'd to be well adopted, & the matter lively -Indeed I believe those who drafted them were divinely assisted, & it was thought by many present & particularly by those who were here from other Yearly Meetings that they would be well accepted -The committee to consider the State of Society proposed some amendment of the query- the Meeting might have

finished their business at this sitting, but it being late, having set upwards of 3 hours & a half, Ann Alexander, having a desire that the partition should be set open between male and females, that she might have a parting oportunity with us together as it was not likely that she will ever be with us again, it was though best to adjourn as late as four OClock At the time we met & a solemn one it was After the Minutes were read & the partition opened, Jon Wright was considerable large in a lively testimony. - then A. Alexader spoke largely & very sweetly, endeavoring to impress our minds that Religion did not consist mearly in an external show of plainness, but in internal plainness & Simplicity of heart. - much more the substance or rather savor I retain, but am unable to convey it by ink & pen - then James Simpson went on & drew several instructing allegories much to our edification - then N HUnt kneeled in solemn Supplication to the Throne of Grace & prayed in a very living & powerfully manner for the prosperity of all branches of the family

Indeed my dear friend it was - a time in which many of our hearts were deeply and powerfully affected with the operation of truth, & I much desire for all present & particularly for myself, that we may be preserved in a profitable remembrance of it - from thy friend Stephen Gould

RELIGIOUS SOCIETY OF FRIENDS



June 14, Thursday: Incidental music to Duval's play *Les Hussites, ou Le siège de Naumbourg* by Etienne-Nicolas Méhul was performed for the initial time, at the Théâtre de la Porte St. Martin, Paris.

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

On fifth day the 14 of the M was our week day meeting for Worship, in which Martha Simpson Jonathon Wright & James Simpson were edifyingly engaged in testimony

RELIGIOUS SOCIETY OF FRIENDS



June 15, Friday: The XIIth Amendment to the United States Constitution, reorganizing the method of electing the president and vice-president, was ratified.

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

On Sixth day the 15th of the M J Wright appointed a meeting at Jamestown which was large & very satisfactory - a friend that attended observed to me that Jonathon handed forth things in a very living & powerful manner, from the fountains of life. - & said it was the best meet - that he had been in through the Yearly Meeting -

On the same day at [Newport](#) James Simpson appointed a Meeting at five OClock in the afternoon for the Black people which was large & to good Satisfaction.



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 June 16, Saturday: Johann Adam Hiller died in Leipzig at the age of 75.

American newspapers reported the tribulations of white Americans being held as [slaves](#), for ransom, by the pirates of Tripoli, and reported also coincidentally that in Charleston, South Carolina there was being offered for purchase a new shipment of 367 negroes from the Congo, 357 negroes from Angola, and 481 negroes from

LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

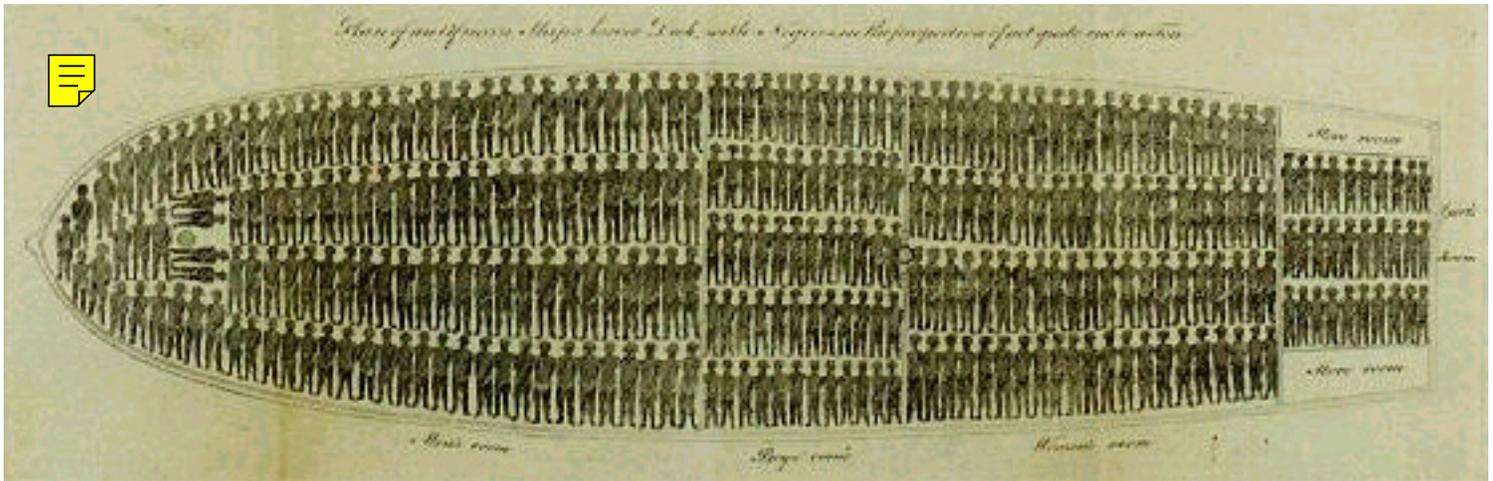
the Windward Coast of Africa:

...Monica, 3 water tows, (sules porpuro.)

WEST-INDIES.—The last accounts from Antigua, state, that the inhabitants were apprehensive of an expedition from Guadaloupe, against that Island.—Four thousand tons of shipping, are said, in a late Jamaica paper, to have been taken up by the British Government, for the purpose of removing to Europe, the French prisoners now in that Island.—It is said to be very sickly at Guadaloupe.

DOMESTICK.

Of Domestick affairs, there is nothing of importance to relate. We have, however, made a few miscellaneous selections of minor import.—The American prisoners at Tripoli, suffer much from their Turkish masters. The last accounts state 10 to have deceased in two days!—Capt. Lewis, who had been sent by the President of the United States, to explore the territory of Louisiana, was at Pittsburg, on the 5th May last, on his return to the City of Washington, accompanied by twenty Indian Chiefs.—Two British vessels of war, it is said, are cruising off the harbour of New-York, watching for two French frigates, expected to sail from that port; in one of which, it is expected, *Jerome Bonaparte* and *Lady*, will embark for France.—It is remarked, that there was a frost, on the 16th May, at Dover, N. H. *May*, this year, has been warmer than in the last. It rained ten times, during that month at Salem—at New-London, sixtimes.—Plaster of Paris, by experiment, has been found very useful to potatoes; a table spoonful to a hill is sufficient.—The farmers in Oneida County, N. Y. will sustain great loss by their fields of grain being winter-killed, and the Hessian fly has made such ravages that whole fields have been ploughed and planted over again.—A medical well, of great repute, has been discovered near Lexington, Kentucky.—In a late Charleston paper, are advertised for sale, 367 Congo, 357 Angola, and 481 Windward Coast Negroes, lately arrived there.—A cabinet maker's shop, was de-



INTERNATIONAL SLAVE TRADE



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

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

seventh day 16th of 6 M 1804/ All our friends who have been here to attend Y Meeting have gone, except George Churchman & Ann Alexander who will be at Meeting with us tomorrow –

I have written much on what has happened, at the time of this our Annual & truly solemn Sacrifice, which I hope has been received by him to whom it belongs & to whom the Sacrifice of all Mortals is due.

But of my own particular state of mind I have noted but little nor has there been much for me to say, for I must acknowledge that has not been so barren & destitute for some Years as it has this, notwithstanding I have been surrounded with agreeable friends & we been favor'd with many showers of Celestial rain which have come plentifully upon us, & have heard many living testimonies, which have been borne by living & faithful Friends. Yet my mind hath been but little benefited or touched thereby; greatly owing to the want of a right preparation, which has been greatly hindered by my being appointed to have the Oversight of the Boarding houses, it took up so much of my leisure time that I was hardly able to think of any thing but the attention of friends. This is all necessary to be done that things be kept in order. And I believe that I was in my place & shall have my reward, tho' the enjoyment of that precious & highly desirable quietude was denied while other friends were in possession of it. I feel that which causes a hope in my mind that after many days the bread will return to me again –

RELIGIOUS SOCIETY OF FRIENDS

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

First day 17th of 6th M 1804 / Alexander was at our Meeting but set in silence in both of them - in the afternoon Lydia Rotch bore a short testimony, - It was a dry poor time with me -

RELIGIOUS SOCIETY OF FRIENDS

 June 21, Thursday: Smithson Tennant reads a paper “On Two Metals, found in the Black Powder Remaining after the Solution of Platina” to the Royal Society in London. The paper documented his discovery during the previous year of the new elements Osmium and Iridium.

Publication in Italian of both the 1790 portion and the 1803 portion of [Vittorio Alfieri](#)'s autobiography *VITA DI VITTORIO ALFIERI DA ASTI SCRITTA DA ESSO*, with a completion letter by Tommaso Valperga-Caluso.

READ ALFIERI'S TEXT

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

5th day 21 of 6 M 1804/ Preparative Meetg



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

In the first (which was solid & weighty) George Churchman (a worthy Elder from the westward) was concerned to express a few words, desiring that our Meetings might be more lively, & that in order to it, we might prepare our Minds by watchfulness before we came. Then more of the primitive Locals [By "primitive Locals" might he be speaking of the local citizens of color who evidently had come to an open meeting in [Newport, Rhode Island](#) two days earlier? This Friend George Churchman from the westward was presumably the New York surveyor who was born December 29, 1764 and would die on March 14, 1837.] would be manifest among us & our meetings would not be covered with that death which they now are - he said he believed it was time for us to be more diligent in the search of ourselves, & expressed a prospect that truth would again revive among us as a people, equal to the time of our predecessors - Hannah Dennis spoke a few words of Scripture - At the close of the Meeting George expressed a desire that when the Meetings had separated & finished their business, we might again unite, as he was concerned to set with the members of the preparative Meeting. - which was done, & solid opportunity it was.

After some time of Silence he arose & observed that he wished not to go into many words, knowing that they would not do the works, but since he had took his seat the last time, several things had took place in his mind. The first he mentioned was that this place (R. Island) was where the Ark of the testimony was deposited (meaning where the Y Meeting was held) & that it was necessary for us to keep ourselves clean from the pollutions of the World, that it might be a blessing to us. With much more good & wholsom counsel which I cannot recollect well enough to pen with much correctness -

RELIGIOUS SOCIETY OF FRIENDS



June 26, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 26th of 6 M 1804 / I am just going to [Portsmouth](#) to attend the M Meeting A from a variety of circumstances feel very great discouragement about it - but if it does but prove a time of religious improvement I hope to be thankful as it is my lot to be so poor & lean of late that the least gleam of the fathers countenance seems very precious -

Returned from Meeting & a very sweet refreshing time it was we had three good testimonies in the first meeting. Holder Almy was concerned for himself & all present that we might center down deep in the spirit of our minds & perform acceptable Worship unto the Lord -

Ruth Davis then spoke to a state that she apprehended was present Whom the Lord was about to lay his hand heavily upon for Sin & admonished them to cease to do Evil & learn to do well -

Obadiah Davis was then concerned to address the Youth in a sweet & moving Manner - directing us to the Wonderful counselor the everlasting father & prince of peace, in all our movements in life. He observed that by properly adverting to him we should be able to make strait steps & not be liable to err. With much more good & wholsom advice which I humbly hope may prove lasting with me



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

The business in the last was transacted in love & condescension-

RELIGIOUS SOCIETY OF FRIENDS



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

27 of 6 M 1804 / I am allmost at a loss to know whether my mind is in an improving state or not - From the loads of discouragement which attends me I am ready to say Alas Alas I certainly loose ground - There has been no encouragement for me to write any account of our last first day Meeting but may now say my mind was shut out from religious impressions, except at some intervals divine goodness was felt.

It is a time now in which there is great needs for me to be particularly upon the Watch Tower, lest Satan by his cunning intreagues little by little over throw me in the small measure of advancement which I have made. After we have made some little progress in things of a religious nature, we are apt to settle on our Lees [dregs] of ease & become cool & careless about them, taking but little or no heed to keep our feet upon the sure & immutable foundation, we begin to grow selfsufficient & think within ourselves, that we have attained to a sufficient degree of religions, without striving any further, having been favord to over come some of our grossest errors, & have now become considered as religious men & respectable in society making a plan [plain] appearance among men with an outward shew of Sanctity.- But Alas I find that this alone will never do - there must be a digin deep, the inward Watch & inward search must be kept up & all things which are offensive in the divine Sight must be guarded against, & every false thing that may creep into the Mind must be searched out by the candle of the Lord.-there is no stand in religion, there must be continual pressing forward, & that in humility - It is not in our own time or strength that we can obtain the least degree of favor from the Almighty, but in the Silence of all flesh we must wait to feel the revivals of it in the mind; & as we wait thus, tho' we may sometimes feel much reduced & cast down, & as it were remain forty days in the Wilderness tempted by Satan, yet as we patiently endure the conflict thurning ass much as in us lays to the holy Protector, we shall be enabled in the end to say, as he did who hath trod the path before us "Get they behind me Satan

RELIGIOUS SOCIETY OF FRIENDS



June 29, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

29 of 6 M 1804 / I seem to be drawn into very low feelings, & have been led to reflect upon my own weakness & extream poverty. My desires are that a deep search may be made in my own mind & the Minds of some others on whose account the concern



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

originated, may all which stands opposed to the operations of truth in the heart - be thoroughly purged away.—

RELIGIOUS SOCIETY OF FRIENDS

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

3d of 7th M 1804 / When I view some who have known a considerable advancement in religion, & see that they are persuing the World with increasing avidity I conclude they are not in that humble state of watchfulness which they once enjoyed, but having run well for a time have now become more hardened and callous to those tender feelings to which they were once suseptible, in those days wherein the heavenly due [dew] fell plentifully & refreshed their Spirits -

But now having seen the wedge of Gold & goodly Babylonish garment they have fill a lusting, & become so captivated therewith, that the Lords Army cannot proceed, there is something in the way, they feel the loss of that soulsustaining bread, which in times passed, they craved above all other things.

But leaness is now their portion, their Vision is not clear, but a cloud remains between them & that which in times past they desired to see hear & taste above all other things.—

For these my spirit has been touched with mental prayer, & breathed desires for my own preservation also, that I may be more & more redeem'd from the World the potent enemy of the soul

RELIGIOUS SOCIETY OF FRIENDS

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

5th day 5th of 7th M 1804 / Help Lord for the godly man ceathen, [ceaseth] for the faithful fall from among the children of men -Is a petition of David's [Buffum?] with which my mind has been affected through most of our Meet'g today. Impressed with a belief that some who were once in a good degree of a Godly spirit & endeavoring faithfully & sincerely to obtain the Mark & prise of the high calling of God in Christ Jesus, above all things - are now become sorrowfully warped aside from this most noble persuit, & are cleaving to the things of this transitory world with allmost full purpose of heart. - Yet I believe there are times in which they feel conviction, & a want of what they once were in possession of. They cannot now feel the Lord the Everlasting God to be their Sword and Shield in every conflict with the enemy, but their minds are easily captivated by him [the enemy] & sorrowfully surrounded by his fascinating bates.— truly afflicting must this state be. I can set my seal to it from experiance, for I have found when my mind has been suffered to get off the Watch, that satan is very buisy to divert it into a state of supiness & ease, here is a dangerous spot & can be got over by no other means than rising at break of day [underlined] & embracing with double care, every ray of light that we may be favord with & maintaining a strict care to Obey in humility all things which it may discover to our minds.—

RELIGIOUS SOCIETY OF FRIENDS



 July 10, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

10th of 7th M 1804 / The weather is so oppressingly hot that I feel but little strength to work – And as I set in my Shop, feel freedom to write a little. Tho' I hardly know what to say except at this moment it occurs that last first day evening after barran Meetings, I wa[l]ked very pleasantly in company with my dear young companions Isaac & Daniel Austin, to Jonathon Dennises, & took tea with him & his wife & Abigail Sherman, & spent about two hours in their company in enjoyment of more life than I had the whole day before. They are indeed at present very sweet friends, & are endeavoring to live holy Lives, there example is such as is worthy of imitation by us who are young & coming forth in the World. May it be my constant care to live a life of Watchfullness that I may be enabled to give to those around me an example equal to theirs. — & in the end close my days with Peace.

RELIGIOUS SOCIETY OF FRIENDS

 July 12: In New-York, Alexander Hamilton died of his wounds.

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

12th of 7th M fifth of the week / Attended Meeting. Our dearly beloved friend Abigail Robinson was with us, being the first since her return from her visit to friends in the Southern States, her beloved Sister Mary Morton & her husband who are come on a visit to their parents from Philadelphia also attended. The Meeting was silent except a passage of Scripture was expressed by Abigail Sherman. "Seek first the Kingdom of heaven & the righteousness thereof & all things necessary shall be added unto us." which I believe was very applicable to the state of some present who are young in years & much tried in their minds with doubts & fears how they shall get along in the World.—

It was to me a most precious time which I hope will not soon be forgotten –But Oh how hath my mind been brought down in the course of this afternoon. –deep poverty has beset me. Indeed it seems as if my mind has been tried to an hairs breadth – Oh Almighty father, I pray thee to remember me, look down & raise my drooping Spirits. – Be thou my Shield & buckler, that I may be enabled to praise & Gloryfy thy name forever more–

RELIGIOUS SOCIETY OF FRIENDS

 July 16, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 16 of 7th M 1804 / At our Meeting in the forenoon yesterday, D. Buffum was engaged in a very lively & pertinent testimony. He said he believed it was at times the wish of every individual to go [to heav]en & spoke on the means of attaining



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

it pretty fully - after he had took his seat A Robinson, for the first time since her return, appeared in testimony in a very sweet & lively manner, which I believe will not soon be forgotten by some that were there - the Afternoon Meeting was silent, & very small

RELIGIOUS SOCIETY OF FRIENDS

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

17th of 7th M 1804 / My feelings at present are beyond Words, or more than is best to express in words. - Oh may I learn from others faults, - to be Watchful over my conduct, that truth may never be wounded through me.

RELIGIOUS SOCIETY OF FRIENDS

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

18th of 7 M 1804 / Holy Lord God Almighty. I feel my great weakness & shot [short] attainments to things essential rherefore Oh Father do away all that is opposed to thy will in me, for we can do nothing but by thy immediate assistance. Be pleased to raise in me living desires, yet more closely to cleave to thy laws written in the Heart.-

RELIGIOUS SOCIETY OF FRIENDS

 July 19, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*19th of 7th M 1804 / preparative Meeting
This day our Valuable & much beloved friend Nathan Hunt attended Meeting & sat the first in silence. But in the last he had much labor both in the Mens and Womens Meeting.
he was favor'd to discern the states & conditions of friends here in a very remarkable manner, clearly & prophetically pointing out many things which I knew to be exactly as he related them. & in regard to my own particular state, I never felt it more pointedly addressed than he did in some instances - Oh may my mind be deeply & earnestly engaged to do what is clearly pointed out to be my duly [duty] & concerned to know what the Masters will is concerning me -
I must acknowledge that altho' Nathan was much oppressed on account of the first meeting being dull & many instances of sleeping yet to me it was a good time, being preserved under a good degree of life in the forepart of it especially, & in the last was deeply instructed, for which I desire to be thankful, & keep in perpetual remembrance, many of the expressions which he dropp'd*

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



July 24, Tuesday: The wife of Asa Martin, in [Rehoboth](#), had [hanged](#) herself on Sunday night. “She was deranged.”

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

24 of 7 Mo 1804 / Last first day [Sunday] the 22d of the M our dear friend Nathan Hun appointed the afternoon Meeting at 5 O'clock, that the inhabitation of the Town might have an opportunity to whom a general invitation was given; I believe it was a time wherein the cause of truth gained ground among the people present. He was favor'd to declare the Truth for the space of an hour & a quarter in a very living & powerful manner. – many people were much wrought upon by its powerful efficacy in their Minds, being tendered and contrited. It was a tune which I hope may never be erased from the minds of any that were there. –Joshua Bradly a [Baptist](#) Minister, being informed of the Meeting, he said, he would come & at the conclusion of his own gave his hearers information of ours, & requested them to come as he wished too, & should hold no evening meeting on that Account --He accordingly attended, sat very attentively the whole time, & when the meeting broke up, went in the high seat where Nathan was, took him by the hand, & said he had gained the hearts of many that evening & thought he might by staying longer in the Town do much good, for you see says he the solemnity there is in this Meeting. I have a Meeting house which is at your service, my doors are open to you at any time. he asked him where he lodged & said he must see him again that evening. whether he went on or not I dont know, but the next Morning called on him & gave him litters to his friends in Connecticut to open the way for him to have meetings among them where Nathan was going – Nathan went over the ferry on second day morning in company Sam Rodman Rowland Hazard & David Williams.— At the aforesaid Meeting the English French & Spanish Consuls were present, & many people of note in the Town – I have not heard of any that were dissatisfied but of many that confessed themselves highly gratified at the opportunity & I hope many of the prejudices which were held against friends will be removed – I must acknowledge for myself, tho' I have attended many great & Momenteous meetings, yet never did I attend one that I felt the importance of so much as this. & to my great thankfulness I am given to believe that it begun & ended well to the Glory of God

RELIGIOUS SOCIETY OF FRIENDS



July 25: Dr. Timothy Minott died in [Concord](#) at the age of 78.

Timothy Minott [of [Concord](#)], son of Timothy Minott, teacher of the grammar-school, was born April 8, 1726, and graduated [at Harvard College] in 1747. He was a physician in [Concord](#), where he died, July 25, 1804, aged 78.¹¹

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

LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

The American public was being informed that former Treasury Secretary Alexander Hamilton had been killed in a [duel](#) with Vice President Aaron Burr:



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

*25th of 7th M 1804 / Deeply affected with desires for my own lasting preservation & increase in the best things
Oh may the Almighty God who is ever willing to preserve me from the pollutions of the World, still continue to keep me & difuse His blessed spirit more and more in my Soul*

RELIGIOUS SOCIETY OF FRIENDS



July 26: Friend [Stephen Wanton Gould](#) wrote in his journal:

26 of 7 mo 1804 I have just returned from our Mo Meeting which was held in town, the first Meeting was silent but I believe the masters presence was felt in it, & that being the substance



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

*itself is more to be craved than vocal communication.
I think the business was transacted with unusual solemnity & weight
Wm Estes alias Francis was admitted to membership with us -
Anne Greene laid before us a concern which had been long on her mind to pay a religious visit to some meetings as truth might open the way in [Smithfield](#) Quarterly Meeting, & the families of Friends in [Providence](#) Mo Meeting which was feelingly sympathized with & a committee appointed to take an opportunity with her & if it appears necessary to draught a few lines by way of certificate & bring to next Mo Meeting.*

Abigail Robins on returnd to us the certificate she took last summer as credentials to perform a religious visit to friends in Baltimore, N Carolina & Georgia. She said, she had not much account to give of the visit & it had not been so extensive as she at first apprehended. two of the most distant Quarterly Meetings in North Carolina Yearly Meeting, she was prevented from visiting on account of her extream low state of health, & said that thro' mercy & favor she felt her mind released from the service - she said much weakness of mind had been her lot, but the Mountains were made to skip like Rams & the little hills like lambs at the presence of the Mighty Gods of Jacob-

Her accounts appeared to be satisfactory to the Meeting, & for my part I felt a degree of thankfulness on her Account. Since I came from meeting, have received a very acceptable letter from my esteemed friend Jonathon Gorham of [Nantucket](#) at the reading of which I felt much interested as it contains an account of their Quarterly Meeting-& other matters which give me to believe that he is a young man laboring to walk in the paths of Truth for which I felt rejoiced, & desire to walk in the service with him hand in hand.

RELIGIOUS SOCIETY OF FRIENDS



July 30: Friend [Stephen Wanton Gould](#) wrote in his journal:

30 of 7 mo 1804 Yesterday which was first day I took Chaise with my friend Isaac Austin & rode to [Portsmouth](#). I took breakfast at John Borden's & Isaac staid at his Uncle [Preserved Fishs](#) where we left the Chaise after breakfast we walked to Howlands ferry & crossed over to [Tiverton](#), where I went to Meeting & Isaac went to Little Compton - Now while I was riding on the Island a Living concern arose in my mind, to mind my own proper business, & when I arrived at [Tiverton](#) I had it to remember as I met with such a season, as I never experienced before, about which I believe it best to insert but little except that never was my mind so humbly bowed under my exercise as under this. which I am inclind to think will not soon be erased from my memory - I went from the ferry to the Meeting house, & as it was not Meeting time I went in & viewed it as I was never there before here my exercise befell me which was so great that when I got up to Thos Barkers I was not able to converse freely with them, every word was painful, after going to Thos Barkers & sitting a little while before meeting we returned & held meeting & had a pretty good time I took dinner at Thos Barkers & staid till three oclock



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

then came over the ferry, took tea at J Bordens & then Isaac & I rode pleasantly home, & I was favord to feel an evidence in my mind that my visit was a good one, & performed in the right time.

RELIGIOUS SOCIETY OF FRIENDS



August 3, Saturday: The initial official council between representatives of the United States of America and western natives occurred north of present-day Omaha when Meriwether Lewis's and William Clark's Corps of Discovery met with a small delegation of Oto and Missouri residents. The captains established their routine for subsequent Indian councils: they handed out peace medals, 15-star flags, and gifts; they paraded their men and showed off their technology (magnets, compasses, telescopes, Lewis's air gun); they gave speeches about how the "Indians" now had a new "great father" far to the east who could promise them a future of peace and prosperity so long as they didn't interfere with white people or go to war against other tribes, yada yada yada.

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

3 of 8 Mo 1804 I have thought it a favor'd time with me for several days together, or to speak in rather more explicit terms may say, a pretty strong time. having felt as it were my loins girt about as with the girdings of truth, yet this morning weakness has been my portion. – Oh Lord God Almighty be with & preserve me. I pray this from falling into reproach that by me thy precious cause may not be stained, but honor'd & Gloryfyed if it be but by Simple means

RELIGIOUS SOCIETY OF FRIENDS



August 4, Sunday: *Elisa, ossia Il monte San Bernardo*, a *dramma sentimentale per musica* by Johann Simon Mayr to words of Rossi, was performed for the initial time, in Teatro San Benedetto, Venice.

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

4 of 8 m 1804 My mind has been deeply exercised at times for a long time, about some matters, which are very trying to me. Things of the world should be duly attended to such as providing a subsistence for ourselves & families, for the Scripture saith he that will not provide for his family is worse than an Infidel. But an over reaching disposition for worldly gain will most assuredly root out the purity of religion. My Spirit has often been bowed down within me, at prserving [perceiving] some of my beloved acquaintance, whom I have loved almost as the Apple of my Eye, & whom I am well assured have been well affected & known the humbling efficacy of the power of Truth – chaining themselves down to things which are but little good here & none hereafter, but grasping them, forgetting the Almighty God who provideth for his humble depending children a suffucient wealth here, to carry up thro' time to our comfort & his Honor. But also giveth them abilities to lay up treasure in Heaven when the Moth nor rust of this World can never corrupt, which is a treasure worth spending our time streangth to obtain –But a mind forgetting God & burying (burying) their talents as in the earth;



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

is not only in danger of intailing grievous perplexity & trouble on himself in this world, but also in the World to come. Oh saith all that is alive & quick within me, at this time, may be careful to labor dilligently with my hands, to acquire a competency for myself & something to impart to the poor, & for every favor be thankful. Tho the stream of wealth is but small at present, Yet I have faith givin me to believe, at this time, that He who provides for the Sparrows & clothes the lillleys, will not leave me to beg my bread, if my whole dependance be (united with Utmost industry) is placed on him alone, whose just due is a portion of our time set apart from the worlds concerns, for the worship & praise of his NAME.

RELIGIOUS SOCIETY OF FRIENDS



August 7, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7 of 8 M 1804 What of poverty inwardly & outwardly, my mind has been reduced very low this day. Oh Lord God Almighty my heart is ingaged to call on the that by the assistance of thy holy Arm of power I may be raised a little above what I now am. Great & manifold are thy blessings Oh Father & I desire to be thankful for all that I receive, be pleased to preserve me in this disposition that when I exercise them, my mind may not be exalted above measure, & when I am proved with poverty either from within or without I may not repine but receive it as in Mercy from Thee.

RELIGIOUS SOCIETY OF FRIENDS



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

8 of 8 Mo / This afternoon if the weather permits I propose to walk to [Portsmouth](#) and attend our Quarterly Meeting tomorow & think I may say, my desires are that it may prove a season of proffit - Accordingly I have been to [Portsmouth](#) lodged at Le Chases & in the Morning walk to the Meeting house, where I saw some of my intimate friends from the neighboring Mo Meeting & in particular ny valued friend Thos Howland & correspondent Thos Anthony. - The first meeting was favored, tho we set a considerable time before the way opened for communication Holden Almy was first in testimony the next Mary Mitchell - short sweet and lively. Then Abigail Robinson spoke very lengthy & excellently. here I thought the Meeting was well left, but a friend rose & in my opinion hurt the weight of the Meeting, tho what she said was short. - so the Meeting concluded having set two Hours. Business in the last laboured in some instances very much, yet we got thro pretty well by keeping in the patience Abigail Robinson & Lydia Wikes [Wilkes?] returned the certificate which they took from us in the 8th Mt last to perform a religious visit to friends in the Southern States, and gave some account of the deep trials & Baptisms which they met with in the corse of their Journey which had a very great affect upon



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

the Meeting

RELIGIOUS SOCIETY OF FRIENDS

August 10, Friday, 1804 Simon Mayr's drama per musica Zamori, ossia L'eroe dell'Indie to words of Prividali was performed for the initial time, for the inauguration of the Nuovo Teatro Communale, Piacenza.

 August 11, Saturday: The Austrian Empire was created under Emperor Franz I. Bohemia was created a kingdom under the Emperor of Austria.

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

1st day 11 [sic] of 8 M 1804 / In the morning before Meeting I felt a degree [degree] of favor & was ready to anticipate a season of refreshment, yet when I got there theo' unwatchfullnss, fell into a lean barren state, & so remained the most of the sitting - As I write my mind is alarm'd & aroused, with a sensation, something like this "Consider & help me Oh Lord. lighten my eyes 1st I sleep the sleep the sleep (sic) of Death" Sometimes I greatly fear that I shall sleep on & finally die as to religious life, or Sense. I desire not to write any [smudged] thing of my self worse than really is, nor do I wish to err on the other hand, but I may add that was it not for some seasons of divine favor, I should be really discouraged from trying to Hold [smudged] out any longer in resisting the tempter in his wiles and stratigems, which he very often presents to my mind. They are of such a nature, as to be hard to distinguish whether they be light or darkness, as he is sometimes permitted to appear in the form of an angel of light, & when he assails me in this form, he is the most dangerous - Nothing will discover him or unveil his cunning, but an application to the Urim Thumim or pure standard of truth, placed in in (sic) the hearts of all, & if recurred to I have no manner of doubt, but it will direct us aright in all things & will enable us to discover desceptionss of all kinds - here the Children of Israel were to blame (smudged) for not consulting the Urim Thumim which they had with them when the Gibeonites [sic] deceived them with their old close [clothes?] and mouldy bread, it would have discovered them to be imposters so will the Truth now adays discover all deceptions, however Great they may be.

In the afternoon I thought I felt a liberty to go to cousin Alice Goulds & visit her and the family in their Affliction of which I was glad, being ready to believe that their affliction will work for renfinement [sic], Poor Wm has been delarrious for more than 12 Months, & is in a very distressed condition, he manifests the most retched state of mind of any body that I have seen for a long time.- The mind of Man how frail how weak

RELIGIOUS SOCIETY OF FRIENDS

LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 August 16, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*16 of 8 M 1804 / Attended our week day Meeting & was streanghtened with renew'd feelings of divine favor. Altho' in some part of it, life was low, Yet by turning to the light & keeping under its animating influence it arose to the rejoycing of my spirit, to find that I was once more favored to feel it after a season of poverty.
Mary Mitchell spoke a short testimony chiefly addressed to the Youth & heads of families, which was very sweet & salutary
It is my lot at this time to be dipt into several weighty Matters*

RELIGIOUS SOCIETY OF FRIENDS

 August 19, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

day 19 of 8 M 1804 / Both meetings silent took tea at Jon Denny in company with Isac Austin whoere we were soon joined by David Rodman & spent the evening together agreeably, & to a degree of profit.—

RELIGIOUS SOCIETY OF FRIENDS

 August 23, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

23 of 8M / I dont feel like inserting my feelings in particular, tho' there are some things which occasion deep seriousness of mind, even tears are often made to flow in my eyes when I am brought to consider some circumstances that I am acquianted with

RELIGIOUS SOCIETY OF FRIENDS

 August 25, Saturday: Alice Meynell became the first woman jockey.

Having heard that a geographical prominence the natives called “Paha Wakan” was the abode of 18-inch-tall spirits with large heads who would kill anyone who approached, Captains Meriwether Lewis and William Clark adventured to the summit of this conical hill, taking along with them Lewis’s Newfoundland dog Seaman.



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

25 of 8 m / What company that I have had in my shop, & my various



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

conversations with them, conclude it [smudged] has been a day wherein I have not advanced much, if any, on my spiritual journey, tho' I have not been unmindful of it —

RELIGIOUS SOCIETY OF FRIENDS



August 26, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1 day 26 of 8 m 1804 / This morning I endeavored to draw my mind inward that I might obtain a little spiritual nourishment to sustain me in our meeting, which I attended with but little of that which I desired. Mary Morton appeared in testimony - Between meetings I finished reading the manuscript Diary of Hannah Bringham, lent me yesterday by her husband who has spent much of his time in this town of late with this third wife who he Married at [Tiverton](#) I can say of his wife's diary, that it is a peace from reading I was much instructed & interested In the Afternoon meeting I undertook to fight with the enemy with spiritual weapons, & was favored to overcome him so far as to obtain a time of Solid quiet & to me the meeting ended well. Abigail Sherman was concern'd to repeat this Passage of Scripture. "The harvest truly is great, but the laborers are few. pray ye therefore the Lord of the harvest that he send forth more laborers into into his harvest." I thought yes more faithful laborers, & O may I be one - - After meeting made several visits in the corse of the evening, but such a Serious depression of mind was my lot that I could not enjoy their company, nor could I scarcely speak a word the whole time of my being there, so came home early, & went to bed as I concluded to be alone was best at that time

RELIGIOUS SOCIETY OF FRIENDS



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

2nd day 27 of 8 M 1804 / This morning I may thankfully & humbly insert that my mind is favor'd to be in a Watchful State. Evening The day concludes with a degree of Peace

RELIGIOUS SOCIETY OF FRIENDS



August 29, Wednesday: Giovanni Paisiello left Paris for Naples (he would have left earlier but Napoléon had needed for him to compose a mass for the imperial coronation).

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

29th of 8 M 1804 / Much weakness is the companion of my mind, & I believe it is permitted for a wise purpose. As of late it hath appeared to be my place to gird on the whole Armor of Streangth that I might withstand or rather beat down some false Ideas with which a beloved friend of mine has been grievously entangled by learning to his own understanding & not giving heed to the Spirit -



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This weakness perhaps has now come upon me that I may learn, that strength is not to be derived in our own time, nor by human assistance. but from the Almighty God who is the Fountain of wisdom & and Strength

I desire at times, that my mind may be kept low, that at now time it may be exalted above its measure, but at all times & on all occasions recur to him who is strength in weakness, riches in poverty, & wisdom to the swimple - yea with my very soul at this time, may I bow in awful humility & reverential fear, before the Lord of heaven & Earth & remember that he is all sufficient & that my own endeavors are all vain without his gracious assistance -

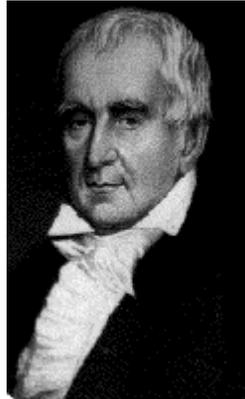
Tomorrow is our M Meeting at [Portsmouth](#), & I fear my weakness is so great that it will prevent my going but think if it was really required of me to go that I should be willing & resign my time & money which at times I am truly desirous not to hold in competition, beyond what truth dictates but a sacrifice of them is not the obstacle there are others of quite a different nature, which operate as a discouragement -

RELIGIOUS SOCIETY OF FRIENDS

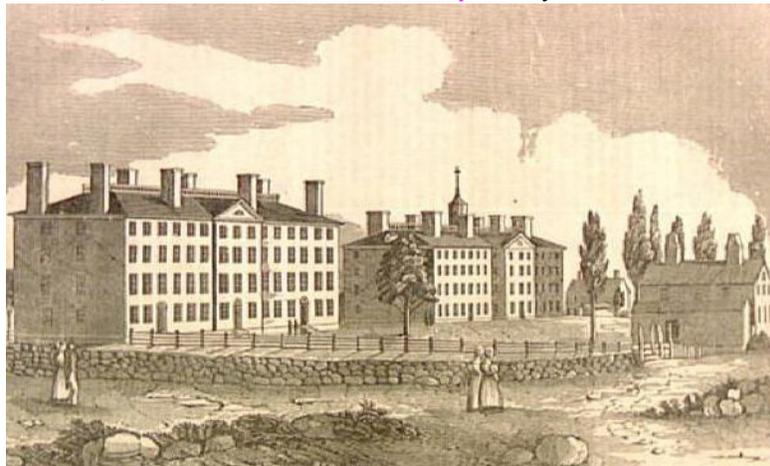
LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

➡ September: The College Corporation in [Providence, Rhode Island](#) had been advertising for some time that “any person giving to this Corporation the sum of Six thousand dollars, or good security therefore, before the next annual Commencement, shall have the honour of naming this University” — but there had been not a nibble. It was determined therefore that, since a chair in oratory had recently been endowed in the amount of \$5,000 by alumnus [Nicholas Brown, Jr.](#), the College of Rhode Island was henceforth to be known as



“Brown University in Providence in the State of Rhode Island, and Providence Plantations.” On the existing printed forms, such as receipts for student room rent, the words “R. Island College” were to be stricken out in pen with a double line, and the words “[Brown University](#)” neatly written in above.



There’s a story floating around, that Brown University is called Brown University because the Brown family donated the money to build the first of the dedicated college edifices. That this story is utterly false may be seen from the fact that by the point at which Nicholas Brown, Jr. gave the money to found a chair of oratory, that first dedicated college edifice had already been constructed — and had already been in use for more than a full generation of human life.

I found this on page 6 of a book by David Hinshaw titled *HERBERT HOOVER: AMERICAN QUAKER*, a book that is rather problematically titled since President Herbert Hoover, although his deceased mother had been a registered Quaker minister, was definitely not himself a [Quaker](#) — was arguably himself not even a religious man.¹²

A marked Quaker characteristic is an interest in education. This has been made manifest in many ways. Ezra Cornell, the founder of the university that bears his name, was a Quaker. So was Johns Hopkins, and the Brown family of Providence, founders, respectively, of the universities which bear their names.

LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

I don't know whether **anything** in the above snippet from the book by David Hinshaw is accurate,¹³ but for certain sure, no member of the Brown family of [Providence, Rhode Island](#) associated with [Brown University](#), which had begun as a [Baptist](#) college called Rhode Island College, was ever a [Quaker](#). One of the famous Brown brothers, [Moses Brown](#), did become a convinced Friend, but the benevolent activities of Moses were more associated with the Friends [Yearly Meeting](#) School of [Portsmouth](#), later to be renamed Moses Brown School (after his demise), rather than being associated in any way, shape, or manner with this Rhode Island College that was becoming [Brown University](#). The members of the Brown family who (in addition to their general philanthropic activities such as providing basic free transportation for people of color, from the coast of Africa to the ports of the New World) were associating with this Rhode Island College—such as the [Nicholas Brown](#) who donated \$5,000 and (surprise!) got the college renamed in his honor as [Brown University](#)—were

12. [Bert Hoover](#) did read the entire Bible prior to age 10, and would “affirm” rather than “swear” when he took the oath of office as President. He was, however, among other things, a racist who worried about the “Yellow Tide,” as well as being a man who didn't pay his bar bills unless and until he absolutely had to. All politicians knowing how essential it is to posture religiously, a special Friends Meeting House had to be set up in Washington DC for him—a meeting which in fact had no affiliation whatever with any other Quaker group—and as President he did occasionally attend there for a photo opportunity. Hoover was, however, not particularly impressed with the Quaker peace testimony and eventually came to regard the Cold War between the US and the USSR as a religious struggle. In 1950 he would call on the God-fearing nations of the world to unite “against the tide of Red agnosticism ... against the hideous ideas of the police state and human slavery.” He would never subject himself to a clearness committee, and he would never join, even at this Washington meeting which had been set up especially for his photo opportunities, a self-originating group which in fact lacked any affiliation to any other Friends anywhere.

THE QUAKER PEACE TESTIMONY

13. Ezra Cornell did in fact in his late adulthood contribute to the endowment of Cornell University, and he had in fact started out as a birthright [Quaker](#), but in his youth he had forsaken the [Religious Society of Friends](#) in order to marry with an Episcopalian girl—and it is clear that he never looked back. To say that he “was” a Quaker when he founded Cornell University, therefore, may in the most strict sense not be uttering a falsehood, but this would be to rely upon a Bill-Clintonian escape clause such as “It all depends upon what ‘was’ means.”



It all depends...



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from start to finish decidedly non-Quakerly. They were, indeed, regular Baptists, and descendants of the Reverend Chad Brown who came in at the 1st [Baptist](#) Church of Providence after the Reverend Roger Williams had decided not to participate, and of his grandson, the Reverend James Brown, also a pastor of that church.¹⁴



Sorry, but this is not Quaker costume.

One of the problems of the historical profession is scholars like this David Hinshaw, who in a search for greater and greater fulsomeness simply make stuff up out of whole cloth, and, because their stuff is magnificently fulsome, of course are able to find publishers, and, because their stuff is magnificently fulsome, are of course able to find readers. (Let's share this around: the publishers who are so greedy that they are willing to publish such crap are also to blame, and the readers who are so gullible that they are able to swallow such crap are also to blame.)



September 1, Saturday: Karl Ludwig Harding discovered Juno, the 3d [asteroid](#) to be viewed from Earth. Friend [Stephen Wanton Gould](#) wrote in his journal:

7 day 1 of 9 M 1804/ I hardly know for what I am filling up paper, tho it seems sometimes as if thins occurs that may be profitable for me to keep in remembrance. Not expecting that my writing will be perused by any but myself, therefore if it should ever so happen that it should, & they meet with some things which may expose my simplicity, It may be rememeber'd it was written for my own purpose to adjust my memory to other diverse reasons, already mentioned some months past — This morning several of my particular & endeared friends have called to see me of which I was glad, & with one of them had a considerable religious conversation upon a passage of scripture, which he does not understand, as it was by our primitive Friends, & tho we did not view the subject alike, yet we conversed in friendship, & I can say that my spirit felt severely humbled thro' the corse of the conversation. This afternoon am going to Narragansett on business where I expect to stay tomorrow, which is first day—

RELIGIOUS SOCIETY OF FRIENDS

14. Visiting the Brown Mansion in Providence, I was shown a portrait of Mrs. Brown, attired in what was described as a cashmere shawl, and informed that although her husband was Baptist, she was a Quaker. I have not checked into this allegation, but I can assure you that it was a literal impossibility that in New England during the late 18th Century and the early 19th Century, a Quaker and a Baptist could be a married couple. Marrying outside the group meant immediate disownment. This was not merely a general rule, as I am aware of no single exception to it. Mrs. Brown simply could not have been married to Mr. Brown, and been a Quaker. No matter how wealthy the family, nothing remotely like this was ever tolerated.



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



September 25, Tuesday: Near what is now Pierre, South Dakota the Teton Sioux (the Lakota) demanded that the Meriwether Lewis and William Clark expedition surrender to them of their boats, as a toll for moving farther upriver. This almost brought a fight, until headman Black Buffalo interceded.

Yellow fever broke out in Livorno.

The 12th Amendment established a new and more appropriate procedure for voting by electors for president and vice-president. Each elector had been casting two ballots for president, with the candidate obtaining the highest number of votes (assuming that candidate received a simple majority of more than half of the total votes) becoming president, and with the second highest vote-getter becoming vice-president. In case of ties, as had happened in 1800, an election decision had to be made in the House of Representatives. When [Thomas Jefferson](#) and Aaron Burr, running as a ticket for the republicans, tied in electoral votes, the lame duck congress had to cast 36 ballots before it determined to award the presidential office to Jefferson, and the decision reached was owing mostly to the rules about voting by state in the House of Representatives. Because the fear among republicans was that the federalists were going to appoint the senate president pro tem while calling for a new election, or award the presidential office to Burr, when the republicans took over the Congress they passed the 12th Amendment to require electors to vote for a president and a vice president simultaneously and separately, in order to prevent a repeat of one of the last acts of the “reign of witches” — as Jefferson termed the Adams administration.

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

3rd day 25 of 9 m 1804 / I have been reflecting this afternoon, on What I now am & what I might have been, if I had faithfully yealded to bear the Cross which was laid upon me in my childhood. And find that I have made but little progress, as by this time I might have been a strong Man in the Lord, & now am but a weak one –

My mind has been humbled under those reflection, & been brought to consider how many there are, who have been tenderly visited & revisited & at time been ready to say with David “If I forget thee O Jerusalem let my right hand forget her cunning, if I do not remember thee let my tongue cleave to the roof of my mouth; if I prefer(?) not Jerusalem leave(?) my chief joy” But now Alas find themselves sitting by the Rivers of Babylon; unable to sing the Lord’s Song, being in a strange land, often remembering with sorrowful & fearful acusations the days when they were encircled round about by the Walls of the Lion. Through weakness unable to trace back the steps which they have taken from that city whose Walls are Salvation & whose Gates are praise; being sorrowfully captivated with the fascinating fictions of the Mock City of Babylon, with whose Merchandize many who have been highly favored of the Lord are now become drunken. – And have great need to turn unto him who will, on the grounds of obedience, graciously assist us, again to make straight steps & finally become inheritors of his most desirable City.

RELIGIOUS SOCIETY OF FRIENDS



October 1, Monday: [William Emerson Faulkner](#) died.

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

2 day of 10 M 1804 / Yesteray from much indisposition was unfit to attend Meeting. And in sitting quietly at home my mind was brought into feeling on account of several Matters .– Spent part

of the day in reading Alice Hayes's account of her Travells in Life - & some part of Scripture

RELIGIOUS SOCIETY OF FRIENDS

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

6 day 5 of 10 M 1804 / Since the last date it has been with me a very low time, both in body & mind, having been so unwell as not to be able to do any work, & a part of the time confined to the House

*My mind is this morning deeply affected & bowed in humble thankfulness before the Lord under a sense of his goodness & merciful loving kindness to me a poor unworthy mortal
If I should be proved with firther & deeper tryals than I have already been, which are from within & without I crave the help of him who is Mighty and able to help, as they have been Almost as much as I can bear from complications of circumstances.
Oh Lord God Almighty be pleased to draw near & invest my spirit with thy power that therreby I may be quallified for such service as thou may see meet to appoint for me to perform
And O Father thou knowest for whom my heart is engaged at this time, be pleased to lay thy hand upon them that they may be drawn by thy Cords and constrained to walk in thy paths & come into thy Vineyard, & become fruit bearing branches*

RELIGIOUS SOCIETY OF FRIENDS

 October 6, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7 day 6 of 10 M 1804 / But little to say except that the day has gone on in the persuit of Worldly gain, but little turning or searching after substance of the most enduring kind.

RELIGIOUS SOCIETY OF FRIENDS

 October 9, Tuesday: In Ipswich there was a great gale with much rain. Many trees were blown down and large numbers of fowls, turkeys, geese, sheep, and cattle were killed. (Could it be that the gale in question occurred during the hours of darkness, thus accounting for reports from Ipswich dated the 9th and reports from Boston dated the 10th?)

The town of Hobart was founded on the island of Tasmania by British colonists.

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

3 day 9 of 10 M 1804 / The day has passed with but little injoyment of the true Life; yet I feel at this time the arising of it in my mind.- In several days past I have been very dry & lean. which when I come to reflect upon, is very alarming to find that I am on the barran Mountains & desolate Hills, where no nourishment is to be found. -



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

Well may I learn wisdom from this state, & be aroused to a more diligent state of Watchfulness & propper weighting upon the Lord who is the Sorce of Life Wisdom & Streangth - Several of our Friends have this day gone for [Providence](#) to attend the Quarterly Meeting. I should have been Glad to have been in their company had my health & other circumstances permitted.

RELIGIOUS SOCIETY OF FRIENDS



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

3 day 11 of 10 M 1804 / Attended Meeting which was small, but very precious to me —

In the evening I called at Obadiah Williams's where were several of my endeared acquaintances.

When I first went in, I apprehended it would be my place to set very still and say but little, which I did & waited for the arisings of life, with my mind turned inward, & felt it graciously Vouchsafed - after some time I found the way opened to engage in conversation accompanied with a care not to be too much in expression.

I do realy believe, there is much to the right improvement to be gained by young people's assembling together & turning their Minds to that Teacher which will teach us the right way, & by associating together we are brought near to each other in that love which will cement our hearts in an Indisoluble Union, which is necessary for us all to fell before we can become rightly quallified to be helpful in the Church - Thus by being together in the right way our minds assimilates & begits a nearness which is proffitable & will make us one family even that family of Love - Oh that this was more the case among us as a Society then should we be a different people even fair as the Moon clear as the Sun & terrible to the enemies of Truth as an Army with Banners.

I forcibly feel the necessity of those observations as I write them having seen the great loss which Divers have sustained on this highly favord Spot of R Island for the want of family correspondence I believe so the Youth would not Marry out of Society as does, were parents timely & propperly to introduce them into such company as would be proffitable, - but for the want of this they go abroad & seek associates of their own chusing & thus slide down the current of Vanity and disipation -How often does reflections of this kind pass my mind & how often is my mind brought to sympathize with my beloved young friends of this description.

RELIGIOUS SOCIETY OF FRIENDS



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

13 of 10 m 1804 / Our friends who attende the Quarterly Meeting have returned having when going experienced a time of Tribulation, from a Severe Storm. The wind was so high that it was with great difficulty that these who went by land could ride in their Chaises & were in danger of being blown of Browns



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

Bridge, heavy rain with Thunder and Lightning added to the Awfulness of the Scene they got very wet, & some of them were out till late in the evening.

Our Beloved friends Anne Greene & Susanna Barker who have been to [Smithfield](#) & [Providence](#) on a religious account return'd with peaceful Minds, feeling the Answer of well done faithful Servants, having done my Will – The substance of this Dear Cousin Anne expressed to me on the evening of her return

RELIGIOUS SOCIETY OF FRIENDS



October 14, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1 day 14th of 10th mo 1804 / Truth was in dominion, at our foorenoon Meeting, we were favored to get into a solid quiet frame, such a frame as might be felt by those who are affar of, from the spirit of Truth in the heart; after we were quietly seated perhaps twenty Minutes, Our friend D. Buffum was concerend to speak extensively on the subject of happiness, setting forth the difference between the false & true, & said he felt a degree of Gospel Love to flow toward the gathering which warranted him thus to address us, tho he felt himself to be but a feeble instrument.

Then A Robinson rose, took up the subject & intersperced it with very instructing counsel to several states which she apprehended were present. –At her conclusion David rose again & was concerned to speak in a very remarkable manner on the Doctrine of accountability, which made my very inmost parts rejoice, knowing there were some who had imbibed those miserable tenates of Universal Salvation to their great hurt, if not total blindness. –the knowledge of which has of late greatly afflicted my heart, so much so that several times I have left my shop in much distress, to visit the individual; & have endeavored to make use of all the powers which I am endued with to alter this judgement, in this Soul destroying Doctrine. –

Our Meeting in the Afternoon was Silent and Solid - after Meeting took Tea with D Williams & wife, & was favor'd with much solidity of Mind thro the evening: for which I trust I am measurably thankful, & hope to be found worthy of more favors which cometh from the LORD ALONE

RELIGIOUS SOCIETY OF FRIENDS



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

5th day 18 of 10 m 1804 / Attended our meeting which was silent, solemn & instructing; from several serious and weighty reflections which Arose in my Mind.

————— Stephen Gould [Newport](#)
R Island

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



October 23, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 23 of 10 m 1804 / My Brother James proposes tomorrow morning to sail for Charleston S Carolina to work at his trade this Winter, which has occasioned very serious reflections in my mind.

*He has just gone from my shop, & I have been enabled to impart my feelings & advice to him on the occasion,, to my great comfort * his cordial acceptance, which is an additional satisfaction to find that he received it as he did. - I much desire he may be preserved in that pernicious City, where Vice of every kind is so predominant, as hardly to be noticed, or supressed by its Inhabitation; I apprehend, that a Youth who goes there without the Stay of a Father or Guardian is ever liable to be led into the facinating wickedness of gameing or Whore Housses, which will desstroy their peace here & Eternal Happiness hereafter Therefor my sincere desires, I trust have assended to the Almighty, that he richly endow him with his holy preserving spirit, which if he will take heed to will preserve him from every snare & even display him as an ensign of righteousness to those who have never known the ways of the Lord.*

RELIGIOUS SOCIETY OF FRIENDS



October 26, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6 day 26 of 10 M 1804 / Last forth day evening I walked to [Portsmouth](#), to attend the M Meeting, Lodged at cousin L Chase in the morning after breakfast walked up & spent a little time with Cousin Shadrack and wife, - from there went to Meeting. The first was a pretty quiet one tho' I did not enjoy it as fully as at some other times, being rather unsettled in mind. - Sarah Fish spoke a few words towards the close of it.

In the last Meeting, business was transacted pretty well Took dinner at Cousin L Chase's & from there went to Cousin Alice Goulds & took tea, then came home & called to see Obediah Williams who is very ill with Disentary.

RELIGIOUS SOCIETY OF FRIENDS



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

7 day 27 of 8 M [sic] 1804 / Last night I spent in watching with my beloved friend Obediah Williams, & although he was very much indisposed yet in the corse of the evening & night he communicated some very deep & excellent counsel to me on diverse subjects, particularly on my conduct towards the Officer whom I hourly expect either to carry me to Goal or take my property for a militia fine. - & on the Subject of our Young friends going from home in early age to the Southern States. - the temptation which they are liable to, & et, he added that unless they are well founded & grounded on the pure substance itself they are likely to become entirely lost -says he, speaking of Young friends, Oh it is as a sea of Glass on which they stand, & few



*there be that are able to keep their ground. - & much more which
I have forgot to repeat but wish the substance may long remain -*

RELIGIOUS SOCIETY OF FRIENDS



October 29, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*2 day 29 of 10 M 1804 / Yesterday attended Meeting. - In the
forenoon D Buffum delivered an instructing testimony founded on
these Words "Go work in my Vineyard & whatsoever is right I will
give thee" I think it a favored day, particularly in the
afternoon, when my mind was brought into Silent, deep, & serious
meditation, on account of the low state of society, how many
there are who have been religiously concerned, & seen better
times, but now are fast declining as the Spirit of true religion,
& become as it were dupes to the world. - My mind was deeply
affected on behalf of these, with desires that they might be
stirred up to a more lively Zeal for the promotion of Religion
in themselves & others. -But more particularly was my feelings
awakened for myself, feeling but little Authority to say or do
much for that cause which I wished might be promoted.
I became truly desirous to dig down deeper into my mind that I
might discover the reason of my weakness - & find watchfulness
& faithfulness is my great Lack
Spent the evening agreeably with D. Buffum -*

*By virtue of the following Militia warrant (if there be any
virtue in it) Was this day 29 of Month taken from me. steel
watchchains 2 Gilt Seals & 2 Buckle Brushes, worth about 3
Dollars, by James Chappel Constable. -*

Warrant

[Newport](#) State of [Rhode Island](#) & [Providence](#) Plantations

[seal]

*To the town sergant or either of the constables in the County
of Newport*

*Whereas Stephen Gould of Newport in the County of Newport,
private in the Company of Infantry in said Newport, Commanded,
commanded by Charles C Dunham, in the Regiment of Militia, In
said County Commanded by Joseph Boss Junr Coln Comodant*

*Was duly notified to appear at the Company's parade, in said
Newport on the 19th day of Sept 1804 with such arms & Equipments
as the Acts of Congress & of the Honble General Assembly of the
aforesaid State are required. - And Where as Contrary to the Law
in this Case made and provided the said Stephen did not appear
at said time & place, & hath therefore forfeited the Sum of \$1.50
Cents to the use Directed by Law.- all which will appear by the
List of Delinquents, & Warrant of the Captain returned to the
undersigned Justice of the peace for the Town of Newport
afforesaid, Dated the 29th day of Sept. 1804. Therefore in the
Name of the said State you are hereby Commanded forwith of the
Goods & Chattels of the Said Stephen Gould within your precinct
to Levy by Distress & sale shall thereof, the sum of \$1.50 Cents*



LIVING IN THE LIGHT:

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with 25 Cents for this Writ & also Your Lawful Fees for the Services hereof. & for Want of such Goods and Chattels you are required to take the Boody of the said Stephen Gould & him safely Commit to the Goal in said Newport, where the keeper thereof shall safely keep him till he pay the sums afforesaid, with Legal Fees & costs, or shall be otherwise Discharged by Law Hereof Fail not: but True return make of your Doings thereon, to the undesigned Justice of the peace within Twenty Days from the Date hereof.

Given under my hand & seal at Newport afforesaid the 9 day of October 1804 & of Independance the twenty Ninth.

Rob't Taylor Justice of the Peace

Thus this state which formerly was the most attentative to conciencious people of all on the Continent have now Degenerated into the rigor, while that of Boston & several others have come out of their Old Spirit of persecution & do not so much as call on friends to appear at their Militia Musters,- The suffering of mine has been but very small compared with their of old times. This is the first time I have been called upon since my Apprenticeship & I believe was careful to take as near the worth of the fine as possible.

THE QUAKER PEACE TESTIMONY

RELIGIOUS SOCIETY OF FRIENDS



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

31 of 10 M 1804 / Last evening my dear Mother arrived here from NYork where she has been on a visit to her Sister & Friends . - My mind has of late been deeply affected on Several accounts & in times of cogitation, these lines from an old peace which I have met with, of the wrighting of Ann Schoolfield has passed thro' my mind to my Instruction & comfort

*"My heart is affected So
For ease I know not where to go
But unto the great King of Kings
Who comfourt to the people brings."*

RELIGIOUS SOCIETY OF FRIENDS



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

7 day 3 of 11 M 1804 / Since the last date my mind has been allmost dead to religious engagement, except that I have been favored to write a letter to my brother James, in which I believe I was uncommonly quallified, & am thankful for it, greatly desiring it may have good effect. -

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



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

2 day 5 of 11 M 1804 / Last seventh day towards evening I found an inclination to go to [Portsmouth](#), intending to be at their meeting on first day -

After I had filled [crossed out] myself began to walk on, & when I had walked about half a mile, began to feel fatigued & discouraged about the undertaking, & looked back & saw two market Carts. & had thoughts of applying to one of them to help me on my journey, but when they came up I felt sensible that they would not be willing. - & was ready to turn back, but on observing two chaises behind me, concluded to keep on untill they came up. finding the first was full, I thought within myself, "I'll trust with a gegree [degree?] of faith & perhaps I shall get along, so when the other came up found it had but one person, who readily took me up & carried me within a Mile & an half of where I wished to go" -

This I mention that I may see ways are sometimes cast up for us when no way appears, & when prospects are dull & gloomy we are provided for to our admiration. - & there is no doubt, if we are careful to dwell on holy Ground the kind hand of the Almighty will be with us both in spiritual & temporal concerns. - may dependance be ever placed on this Spot -

The next day I went to Meeting in which my mind was much afflict'd on taking a view of the people present, to see & feel the dull stupor which prevailed almost over the whole of us. - the State of Society was quite moving to my mind, to see so few Standard bearers, & so few who are likely to come forward to succeed or join with the present had an effect which moved all that was alive in me, with desires that thro' faithfulness I might contribute a little to the present drooping state of society. - After meeting my feelings were much more [?arached] as I found the [smudge] stopt to treat with a Young man who had paid his Militia fine.

Dined at Cousin Chases where my mind was so feeling impressed with the above mentioned subjects with others that I felt conversation to be a burden to my mind. -took tea at Cousin Alice Goulds & saw her poor son Wm who was much affected at seeing me he is a moving Object, & may the sight of him serve as a Monument of human frailty- then came home & spent the evening at C Rodmans to some edification.

RELIGIOUS SOCIETY OF FRIENDS



November 7, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*7 of 11 M 1804 / 4 day of the Week
Things wear a gloomy prospect both as to the inward & outward,*



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but I trust I have seen where to place my confidence even on him who is the ruler & disposer of Heaven and Earth, & altho' it may be long before he lifts up the light of his countenance, & is pleased to gladen us with the rays thereof, yet I humbly trust, by patient waiting, as at his Holy foot Stool, we shall yet see his mercy graciously extended to the admiration of our drooping Minds. —

RELIGIOUS SOCIETY OF FRIENDS



November 8, Thursday: President [Thomas Jefferson](#)'s 4th Annual Message.

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

5 day 8 of 11 M 1804 / Attended Meeting which we passed in Silence, & some degree of solemnity cover'd my mind. Altho my meeting was some what comparable to a confused dream yet I trust some part of it was acceptable. — What I mean by confused dream, is, — my mind would sometimes be in one place, & sometimes in another & hard to be kept to the center & sorce of life. — Confusion of this kind is often my experience, the Adversary is very buisy [?] to insinuate worldly concerns when we attempt to turn our thought inward, & it is astonishing to see how subtly, & at what unsuspected quarters he will bring in his vain thoughts, to divert our attention from silent, & acceptable Worship of God, even when, I have the most desirious to overcome him, he has tried the harder, but thankfully may I say the sometimes I have been favored to overcome & lay waste his designs. —

*My mind has bee seriously concerned for some days, on account of the Inhabitance of our Town, especially those who are in low circumstances. a cold & prehaps [sic] hard Winter is now approaching, & there is but very little Wood to be sold, & what there is, is so very dear, as to render it impossible for them to procure a sufficiency to keep them comfortable, & what is greatly to be fear'd is that it is not likely to be any better. perhaps what has led me into this sympathy, is that I am something in their condition, & there is nothing can bring us to realise things like experience
I view it as a very great calamity & no doubt is designed to to bring us nearer to the true & living faith. Indeed it has been a remarkable time, this Year throughout the whole continent, what of pestilence, Severe Storms, Drough &c, all of which the kind hand of the Almighty has evidently been in. — I am ready to conclude that it is time for us to be up & doing for ourselves. —*

RELIGIOUS SOCIETY OF FRIENDS



November 20, Tuesday: The New-York Historical Society was formed.

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

3 day 20 of 11 M 1804 / Oh! the deep & proving seasons which I have to pass thro', it seems as if faith & patience on every hand were tried as to an hairs breadth, yet I am sensible that



others have far greater & deeper Baptisms than mine & have to thank the Father & fountain of every sure Mercy for his tender dealings, under a firm & indubitable belief that all our sufferings are permitted for the refinement of our Souls, that they may be prepared for another & far better world where sorrow is never known nor anxious cares perplex. Whether I am ever to walk in a more easy path than I do at present I cannot tell, but if my afflictions do but work for the far more exceeding & eternal weight of Glory, I hope to be content, & suffer with cheerfulness what ever may be cast up for me, hard as it may be for flesh & blood to bear –

RELIGIOUS SOCIETY OF FRIENDS

 November 21, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4 day 21 of 11 M 1804 / How poor, how weak & almost disconsolate are my feelings to day? was it not that I have felt the healing hand of the Almighty to be underneath, I should have been ready to conclude, that an entire fall was my inevitable doom. – Oh! Lord grant me patience & endue me with faith & strength to hold out as long as things are so dark & Gloomy, that all may redound to thy Honor & praise; suffer I beseech thee no dishonor to be brought on the holy cause through me. –

RELIGIOUS SOCIETY OF FRIENDS

 November 22, Thursday: [Mount Vesuvius](#) erupted: “Effusiva — Lava a SW attorno ai Camaldoli tra Torre del Greco e Torre Annunziata. Danni alle colture.”

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

5 day 22 of 11 M 1804 / Our Meeting to day was much disturbed by a drunken Man who came in soon after the Meeting & gathered took his seat young womens quarter which discomposed them & the whole Meeting, by coughing & speaking so loud as to be heard over the whole house, yet to me it was a time of quiet, & I was refreshed & comforted – In the preparative Meeting Richard Mitchell Obadiah Williams & Jonathon Dennis were proposed as overseers, & the account sent to the M Meeting. In my shop this evening one of the most remarkable opportunities that perhaps ever has taken place in the whole course of my experience, was between a dearly beloved young friend of mine & myself – As we were talking on many things, I was led to express myself in a degree of Zeal to a considerable length. – When the conversation ended we were both evidently under good impressions, & took our seats & centered down into an awful stillness of mind in which I felt desirous that all which I might do for the promotion of the cause of truth may be to the Honor & Glory of God alone, & that I might not vaunt anything of my own when I have been favored to speak to the convincement of any mind. – The power of the Lord God Almighty had wrought so powerfully between us that he kneeled in supplication to the Almighty in much brokenness of spirit, craving our preservation,

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& that we might be strengthened to run the row that is set before us with acceptance. – It was such a time that I desire may never be forgotten by him nor me –

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November 23, Friday: [Nathaniel Hawthorne](#) would allege, in his campaign bio supporting Brigadier General [Franklin Pierce](#)'s campaign for President of the United States of America in 1852, that Pierce had been born on this date at Hillsborough in the State of New Hampshire:



FRANKLIN PIERCE was born at Hillsborough, in the State of New Hampshire, on the 23d of November, 1804. His native county, at the period of his birth, covered a much more extensive territory than at present, and might reckon among its children many memorable men, and some illustrious ones. General Stark, the hero of Bennington, Daniel Webster, Levi Woodbury, Jeremiah Smith, the eminent jurist, and governor of the state, General James Miller, General McNeil, Senator Atherton, were natives of old Hillsborough county. General Benjamin Pierce, the father of Franklin, was one of the earliest settlers in the town of Hillsborough, and contributed as much as any other man to the growth and prosperity of the county.... At Franklin Pierce's birth, and for many years subsequent, his father was the most active and public-spirited man within his sphere; a most decided democrat, and supporter of Jefferson and Madison; a practical farmer, moreover, not rich, but independent, exercising a liberal hospitality, and noted for the kindness and generosity of his character; a man of the people, but whose natural qualities inevitably made him a leader among them. From infancy upward, the boy had before his eyes, as the model on which he might instinctively form himself, one of the best specimens of sterling New England character, developed in a life of simple habits, yet of elevated action. Patriotism, such as it had been in revolutionary days, was taught him by his father, as early as his mother taught him religion. He became early imbued, too, with the military spirit which the old soldier had retained from his long service, and which was kept active by the constant alarms and warlike preparations of the first twelve years of the present century. If any man is bound, by birth and youthful training, to show himself a brave, faithful, and able citizen of his native country, it is the son of such a father.

Presumably we should accept this as accurate at least insofar as date and place of birth, and names of parents, despite the fact that had Pierce been born outside the USA, he would not have been eligible under the Constitution to run for President, as these are data elements attested to by independent, objective, and ordinarily truthful sources as well as by this creative bio done up for him by a college buddy. As to whether Franklin actually inherited from his father anything more than a love of strong drink, as to whether Franklin ever exhibited what we would term patriotism rather than what we would term opportunism, the record this politician left for our consideration is considerably more problematic.

The old people of his neighborhood give a very delightful picture of Franklin at this early age. They describe him as a beautiful boy, with blue eyes, light curling hair, and a sweet expression of face. The traits presented of him indicate moral symmetry, kindliness, and a delicate texture of sentiment,



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rather than marked prominences of character. His instructors testify to his propriety of conduct, his fellow-pupils to his sweetness of disposition and cordial sympathy. One of the latter, being older than most of his companions, and less advanced in his studies, found it difficult to keep up with his class; and he remembers how perseveringly, while the other boys were at play, Franklin spent the noon recess, for many weeks together, in aiding him in his lessons. These attributes, proper to a generous and affectionate nature, have remained with him through life. Lending their color to his deportment, and softening his manners, they are, perhaps, even now, the characteristics by which most of those who casually meet him would be inclined to identify the man. But there are other qualities, not then developed, but which have subsequently attained a firm and manly growth, and are recognized as his leading traits among those who really know him. Franklin Pierce's development, indeed, has always been the reverse of premature; the boy did not show the germ of all that was in the man, nor, perhaps, did the young man adequately foreshow the mature one.

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

6 day 23 of 11 M 1804 / I have in the corse of the day paid attention to a wellwishing friend of mine as he has set in my Shop reading the Life of Baron F Trink & I have concluded it is not a proffitable Book for young people to read., as the tenor of it is inconsistent with the Spirit of the Gospel, his pitiful tale of adventures will sometimes raise the power of sympathy & we can see no way but to assent to what he did as being right, thus the mind by dabbling with books which tend to amuse the heads if not affect the heart is drawn away from the persuit of purity & holiness, & at reading those books which affect the passions we often get so raised & to be ready to think they are religious impressions & so center into very unprofitable Ideas of things, - Altho I have heard much of this book need to day, yet very deeply has my spirit been affected with things of quite a different nature. -

RELIGIOUS SOCIETY OF FRIENDS



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

7 day 24 of 11 M 1804 / I trust the week ends with some degree of spiritual advancement.

RELIGIOUS SOCIETY OF FRIENDS



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

*1 day of 25 of 11 M 1804 / Our meetings were both silent, but to my mind good solid opportunities. Took tea at Sam Thurstons & spent part of the evening in Company with our friends David Buffum
Between meetings My Mother related the following anecdote of my*



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infancy. As we were sitting conversing on several subjects, I observed that my path had been different from some, & said that I wondered at it, to which it was reply'd, it was born with me, for I always had an aversion to a woman with an high cap, or gaetry [gaiety?] in general one day when three valuable friends were at our house, who I have since dearly loved & truly honor'd, whose names were Isaac Lawton, Mary Mitchell & my cousin David Greene, she was sitting with me in her lap when about a Year Old I lay & looked at them again & again, & after a while said, "how do" which were the first words that ever I spoke. The circumstances of my speaking was observed by the friends present, & one of them said I was born a friend, & when my mother told me of it today I reply'd I hope I shall die one - This is inserted for my own benefit, therefore if it should ever be perused by others & considered a weakness, let it be remembered that it was to serve my own turn, as I consider If I should live in some future day when weakness & trials assail me recurring to this may affort [afford] me some little streangth as it has had a similar effect at hearing it related.

RELIGIOUS SOCIETY OF FRIENDS



November 26, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2 day 26 of 11 M 1804 / The day spent as usual at work in my shop. The evening spent at Walter Cornells in the valuable and instructing company of my beloved Cousin Anne Greene -

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November 27, Tuesday: A new wooden arch toll-bridge over the Connecticut River connected the Main Street of the town of Hinsdale in New Hampshire with the sovereign state of Vermont — replacing a ferry that had been in operation near the Simon Brooks farm two miles below the town. The bridge was of such defective construction that in a few years its arch would fall.

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

3 day 27 of 11 M / This morning I rose considerable time before day. - & on rising was very instructingly presented to the view of my mind, that of the Apostles going before day to visit the Sepulcre of my Saviour, & of his being risin before they had arived. - Accompanied with desires that my spirit might Seek after him untill he may be found whom I have long faintly sought after. & altho he may be risin & I not able to find him till after a long search, yet he will appear in the right time, & occasion [cause] our hearts to Burn within us, as he did the hearts of those he talked with on the road - Those reflections were imprinted on my mind with the seal of intrsuction this morning while it was yet dark -.

RELIGIOUS SOCIETY OF FRIENDS



 November 28, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4 day 28 of 11 M 1804 / My mind for several days has been favored with Something of divine sweetness. And Oh I am humbly Thankful for it I feel the Spirit of the Father, near my heart as I write & am almost broken into tears from the effects of it. - He is Good & my mind bows before him with humble acknowledgements for the many favors which I have received at his Gracious, & all bountyfull hand, he bears long with us in our weaknesses, he certainly hath borne long with me, & yet they are far from being all purged away. - But hope & trust by his holy refining power, wholy to be redeemed from the earthly nature, believing it a work possible to be done.

RELIGIOUS SOCIETY OF FRIENDS

 November 29, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*5 day 29 of 11 M 1804 / Attended our M Meeting which was to my mind a sweet & precious season - Our Beloved Anne Greene was favored to preach the Gospel in the Authority of her Master: & my mind was deeply affected at her communication. - in the last meeting she return'd the copy of the Minute which she Took from us some Months past to visit the M Meeting of [Providence](#) & some meetings in [Smithfield](#) Quarter & said she had but little to say except, that she was ready to lay it all at the feet of him who had helped her through, & hoped it might be an encouragement to others to cast in their mites. She brought two endorsements on her certificate from [Smithfield](#) & Uxbridge, & a certificate from [Providence](#) expressing their unity with her in her Gospel Labors among them. - My mind was affected from the many afflicting circumstances that were before us, no less than four Young men were under dealing for their misconduct I never remember to have been in a meeting where in my mind was under more sensibility than in that, & desire to be thankful that I was capable of feeling, & kept in a tender quickened frame of Mind.
After Meeting I rode to [Middletown](#) on business, & staid all night. -The next day came home, & went to Narragansett where I staid overnight & the next day came home seventh day*

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➡ December 2, Sunday: In a glittering ceremony at the cathedral of Notre Dame in Paris, a ceremony that included of course Pope Pius VII, [Napoléon Bonaparte](#) made himself the crowned emperor of France, and then crowned his wife Josephine as Empress. Everybody who was anybody was there. The music for the occasion, a mass and a Te Deum, was by Giovanni Paisello. Due to the entire absence of color photography, the scene would need to be depicted by David:



Our question for us of course would be, is the Napoleonic [General Thoreau](#) to be found anywhere in this sea of faces?

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

1 day 2 of 12 M 1804 / Our Meetings to day were very large. D Buffum was concerned in a few words of testimony in the morning: but my poor mind was tossed about with but little life. in the Afternoon it was rather better. —

RELIGIOUS SOCIETY OF FRIENDS

➡ December 4, Tuesday: [Myron Holley](#) got married with Sally House.



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

3 day 4 of 12 M 1804 / I am sometimes fearful that there will be more writing in my journal than will tend to proffit, but am



LIVING IN THE LIGHT:

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at this moment comforted with remembering that if it is faithfully kept, it may serve to remind me of the good or bad of my life, or what progress I make in my religious journey. – Oh! saith my very soul may this allimportant work go on in earnest. My heart hath this afternoon been drawn into fervent breathings unto the Lord Almighty for Streangth to abide in storms, & preservation from every hurtful thing. Oh! The number of tryals both from within & without that I have to endure, & it will be a great favor if I can pass thro' all, in that pure & innocent disposition which is nessary [sic] to keep in, to insure peace & happiness here & hereafter. –

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 December 21, Friday: [Benjamin Disraeli](#) was born in London. This male infant would be ritually circumcised. (His father [Isaac C. D'Israeli](#), a well-known author, would have Ben baptized into the Church of England when he turned 13 despite his mother [Maria Basevi D'Israeli](#)'s desire that he continue as a Jew.)

The Requiem of Wolfgang Amadeus [Mozart](#) was performed in France for the initial time, in Saint-Germain l'Auxerrois, directed by Luigi Cherubini.

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

6 day 21 of 12 M 1804 / My mind has been so void of life for several days as to render it unfit for me to write in my journal, but being this morning a little favor'd, am free to insert that Yesterday I was at our preparative Meeting, & in the first was under good impressions which continued in the last. The Queries were answered, & the second which respects love & unity occasioned some exercise, feeling but too little prevailing among us. –

RELIGIOUS SOCIETY OF FRIENDS

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

5 day Morn of 27 of 12 M 1804 / I am now going to attend our M Meeting at [Portsmouth](#), under much weakness of mind. But Oh! may the father of mercies arise with his animating influence, that I may be favor'd to perform my duty acceptably in his sight. – After much difficulty of travelling thro' Snow & rain we reached the Meeting House –as the Stage went out late we did not get there till after the meeting had been gathered half an hour, & from the heavy rain, only in going from the Stage to the Meeting house I was wet nearly to my skin, but was soon dry and had a comfortable time. —
In the last meeting business went on rather dull, there was as many as 7 or 8 young people either disowned or under dealings, which often caused these words to pass my mind "There is hardly living enough to bury the dead" I know not what we are coming to, it seems as if my hands are ready to hang down with fear, knowing my own deficiency & short comings, my little capacity to contribute for the rebuilding of Lions Walls, & to see so

many unconcerned ones among us, hath often occasioned this passage of Scripture to pass my mind with feeling "By whom shall Jacob arise for he is small" indeed there is no way but by the Mighty power of Jacob's Gods who, we may assuredly trust, will (on the grounds of our obedience) arise for our help, & the advancement of his Borders.

Sollomon Boye's of Portland & Eunice Willbor of this place received their Answer of clearness to proceed in Marriage engagement & the being so far from home at this inclement season of the Year, A Meeting was appointed to the usual hour. -Seventh day for them to consumate their Marriage. -

After meeting I travelled on foot with J Austin to Richard Mitchells facing an high wind, in & wet snow & mud sometimes half a leg deep, & took dinner.

The winds being so high & the travelling so bad that I really think I should have been sick, if D Buffum had not kindly offer'd us a ride home in his carriage which we accepted, & for which I desire to retain a sense of thankfulness, having had abundant cause to rejoice that I took pains to get to the Meeting. -

RELIGIOUS SOCIETY OF FRIENDS

 December 29, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7 day 29 of 12 M 1804 / Attended the abovementioned [sic] Marriage of S B & E W. it was a solid good meeting to my mind, & they spoke as well as any couple that ever I heard, when the certificate was signed we again return'd to silence & a remarkable time it was, our friend D Buffum was concern'd in a lively testimony. He said that from the close of the signing of the certificate he felt something like this "Be Still", & that he had no doubt diverse others present had felt a similar language, & wished that agreeable to scripture declaration, we might center down. "Be still & know that I am God." he said much more to the edification of some present. -

RELIGIOUS SOCIETY OF FRIENDS

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

This day 30 of 12 M 1804 & first day of the week closes the twenty third year of my life, & it is attended with some degree of sorrow and mortification, to find, that I have advanced no further in any respect, neither in religion nor property. But in the latter I labor to be content, & in the former Breathing desires are sometimes raised for greater & higher attainments.. Our Meeting this morning was very quiet & favored with the testimony of D Buffum, * a precious drop from Hannah Dennis ... In the Afternoon J Austin was concerned in testimony, some floating thoughts passed my mind, but on the whole it was a good day to me ...



RELIGIOUS SOCIETY OF FRIENDS



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

31 of 12 M 1804 / This Morning received from my esteemed friends James Bringhurst of Philadelphia, a Small Book entitled A Collection of of relious [sic] of religious Tracts recommended to the Serious attention of mankind generally, particularly the Youth. B Joseph Clark & a pamphlet entitled Judicious remarks & observations made by a person who renounced Deism with the dying expressions of a Young man who embraced the same principals...

RELIGIOUS SOCIETY OF FRIENDS

1805



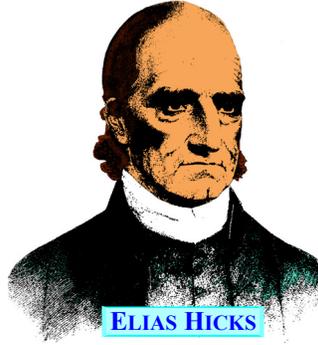
Friend [Job Scott's](#) 35-page tract A TREATISE ON CHURCH DISCIPLINE, TAKEN, PRINCIPALLY, FROM THE WRITINGS OF ROBERT BARCLAY, WILLIAM PENN, AND ISAAC PENINGTON was published and printed by A. Shearman.

FRIEND JOB SCOTT

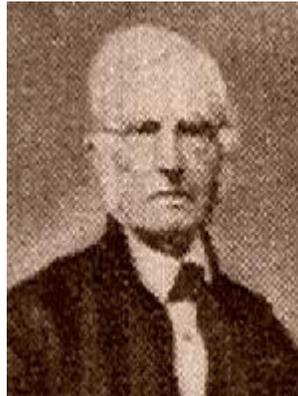
LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 Friend Lucretia Coffin began her career (first as student, then as teacher) at the coeducational boarding school¹⁵ at Nine Partners northeast of Poughkeepsie, New York, Friend Elias being one of the partners and a frequent visiting speaker,



and Friend [James Mott](#), Jr. being one of the teachers.



15. Even as late as 1857, even as libertarian a person as Walt Whitman would be using his editorial privileges at the Brooklyn Daily Times to urge the parents of daughters to “Educate them at home” rather than in such schools, in order to avoid the “thousand evil influences” to which girls are inherently so much more susceptible.



Our father Walt Whitman, despite his self-advertisements and the dogmatic insistences of our contemporary gays, seems to have embraced only himself.

LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

At fourteen years of age I was placed with a younger sister, at the Friends' Boarding-School, in Dutchess County, State of New York; and continued there for more than two years without returning home. At fifteen, one of the teachers was leaving the school, I was chosen as an assistant, in her place. Pleased with the promotion, I strove hard to give satisfaction, and was gratified, on leaving the school, to have an offer of a situation as teacher, if I was disposed to remain, and informed that my services should entitle another sister to her education without charge. My father was, at that time, in successful business in Boston; but with his views of the importance of training a woman to usefulness, he and my mother gave their consent to another year being devoted to that institution.

LUCRETIA MOTT



RELIGIOUS SOCIETY OF FRIENDS



January 1, Tuesday (?): Friend [Stephen Wanton Gould](#) wrote in his journal:

1 day 1 of 1 M 1805 / Altho I have been much engaged thro' the day, yet my mind has been frequently absent & my spirit affected with breathings of mental prayer for preservation -¹⁶



RELIGIOUS SOCIETY OF FRIENDS



January 7, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

16. Stephen Wanton Gould Diary, 1805: The Gould family papers are stored under control number 2033 at the Division of Rare and Manuscript Collections of Cornell University Library, Box 5 Folder 4 for October 23, 1804-May 31, 1805 and Folder 5 for June 1, 1805-December 31, 1805; also on microfilm, see Series 7



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

2 day 7 of 1 M 1805 / Yesterday attended Meetings, both were silent, & a little evidence of the truth was experienced in my mind. But for the week past I have been in such a dry barren state as almost to let go my hold, nor do I feel much better at this time, but of a sudden feel warm desires to spring in my heart, that Lion may again arise, shake her self from the dust of the Earth, resume her beautiful garments & shine in her ancient splendor. But oh the inability which my heart is surrounded with I can hardly lay hold of any thing that gives me belief that ever I shall be instrumental in repairing those waistplaces. - it has felt of late when I have wanted to cry unto the Lord for help as if he was afar off & had hidden his face from me. Oh the unfaithfulness of my heart ! it has often been made mention of & described in the course of my journal, & lamentable to say but little amendment.

RELIGIOUS SOCIETY OF FRIENDS



January 9, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4 day 9 of 1 M 1805 / It seems as if the longer I live the more sensible I see & feel the very great fallacy there is in all human things; however promising our prospects may be, they are continually liable to various modes of defeat, & sometimes when we are raised, even to the Summit of our wishes, we are cut short, either by death, sickness or various other ways, all designed, for our lasting benefit, by the kind hand that inflicts the wound, which when viewed in its proper light is not a wound, but an healing stroke of his admirable Love & will if rightly taken & improved by ourselves, prove the very source of our permanent advancement towards that celestial happiness, which far transcends the glitter, pomp & vanity of this World. & altho the renunciation of these things may be attended with pain & mortification to our natural bodies, yet by carefully watching each emanating ray of divine light & by that true & living faith which worketh experience & by love we shall feel our spirits raised even while on this Earth to that glorious & everblessed ground where we shall be enabled to sing for joy that our lot has been cast as it has & when the last trump of Time shall be sounded in our dwellings here we shall reap far more Exceeding & eternal weight of Glory in the Mansions of eternal rest hereafter. I feel while thus I write, an expansion of desires that my mind may be weaned from all sublunary things & they be suffered to occupy no more of my time than is really necessary to provide a subsistence for this body & the residue to be wholly devoted to the Service of him who has created us for the purpose of his own Glory. But Oh! of what short duration are these desires with me -it sometimes seems as if Satan had desired to have me, & had nearly accomplished his end, for when I am the most desirous to be in possession [possession] of better things, then is the time that he besets me the most, for it seems as if he pours torrents of his vain suggestions into my mind to divert it from thoughts on its God he stands ready to swallow up the least spark of celestial fire that kindles in my heart, but he is sometimes



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

frustrated in his designs.

The Life of the mind is what he aims his blows at the first, once he can kill that, he will the more easily lead us on his own way even if we follow the form of religion, if it is but the dead lifeless form it suits him just as well as any way & the reason why he is So at enmity with the seeds of life is because it is more powerful than himself, & he can never stand before it, but must ever flee vanquished and dismayed.

RELIGIOUS SOCIETY OF FRIENDS

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

first day 15 of 1 M 1805 / At the close of our forenoon meeting, the Decease of Joseph Weaver of Middletown was mentioned, at which I was not a little shocked. he was in town the day before apparently as well as usual, & continued so thro' the evening, tho complaining of shooting pains in his back & feet which was not unusual for him - After having his bed warmed, he went to bed, & in the night Daniel Gould [Stephen's brother?] who slept with him, awoke, & found he breathed rather short, but being quite young and & very sleepy, unthinkingly dropt to sleep again. when sometime after he again awoke, & found him cold & breathless - with agonizing surprise he jumped from his bed, & called his Mother & family - but Alas it was all too late, as the lamb of life was quite extinguished. This with other instances of sudden mortality may serve as an awakening stimulous to increasing dedication & watchfulness; as we know not in what hour the solemn Awful final doom shall be pronounced of "Come ye blessed or go ye Cursed, whether at Midnight or at Cock Crowing.

RELIGIOUS SOCIETY OF FRIENDS

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

*3 day 15 of 1 M 1805 / Walked out to the funeral of Joseph Weaver, & from several circumstances it was to my mind a very solemn and affecting time- David Buffum was twice concerned in testimony & particularly in the last was much favored (I believe) to reach the witness in many minds present. Jeremiah Austin had a short communication
After the funeral walked homeward with Sam Thurston & J Austin, took tea with Saml - then came home & I never remember to have suffered more with cold, while the funeral was moving from the house it seemed as if my face would have froze.*

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 February 18, Monday: At this point Carlisle, which had been “set off” as a district independent of [Concord](#) in 1780, as a district instead of its other neighboring town, the town of Acton MA, officially became a town in its own right. This would allow the residents there to send their own representative to the General Court instead of sharing a representative with Acton, as had been the case for the prior 25 years.

On the 6th of June, 1804, the district voted, that “it is expedient to be disconnected from the town of Acton.” Jonathan Heald, Esq., was chosen to present the subject to the General Court, and an act was passed, February 18th, 1805, conferring on the district all the privileges of a town.¹⁷

These were the appropriations made in this year by the town of Carlisle:

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

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

2 day 18 of 3 m 1805 / For the lack of suitable feeling, I have omitted writing for several days, but can now say, that yesterday I was at meeting, (after skipping four by means of indisposition) In the forenoon yesterday, our friend D Buffum, bore a Zaelous testimony against the Doctrine of Predestination, much to the satisfaction of my mind, & hope to the confirmation of some others who have been in doubts respecting it – a few words were spoken in prayer by L Dennis & the meeting ended with a short testimony from H Dennis - in the afternoon I had a pretty good time in silence. After meeting in company with J Austin, walked down to J Dennis’s - took tea & spent the evening to my solid comfort & satisfaction -towards the close of it we drew into silence and Dear Hannah was concerned to express a few words, lively & prescious, exorting us to keep on the watch as the enemy was ever ready to devour the good, desires that may be raised in our minds - which left such a savor on my feelings as have not yet been erased, but several times in the corse of the day have been revived - which I desire may be kept alive, untill all opposition to the prescious life be effectually done away. -

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



RELIGIOUS SOCIETY OF FRIENDS

 February 20: [Angelina Emily Grimké](#) was born as the fourteenth and last child of John Fauchereau Grimké, an aristocratic slaveholding judge in the Deep South, on his mother's side a descendant of the [Huguenots](#), and Mary Smith Grimké, in Charleston, South Carolina, and her sister [Sarah Moore Grimké](#), 12 years of age, was designated as Angelina's godmother.

The mother, burdened as she was with fourteen children, seems to have been less than competent in dealing with the family's house slaves, even when she resorted to severe punishments. Hence this, from Angelina's diary:

On 2d day I had some conversation with sister Mary on the deplorable state of our family, and to-day with Eliza. They complain very much of the servants being so rude, and doing so much as they please. But I tried to convince them that the servants were just what the family was, that they were not at all more rude and selfish and disobliging than they themselves were. I gave one or two instances of the manner in which they treated mother and each other, and asked how they could expect the servants to behave in any other way when they had such examples continually before them, and queried in which such conduct was most culpable. Eliza always admits what I say to be true, but, as I tell her, never profits by it.... Sister Mary is somewhat different; she will not condemn herself.... She will acknowledge the sad state of the family, but seems to think mother is altogether to blame. And dear mother seems to resist all I say: she will neither acknowledge the state of the family nor her own faults, and always is angry when I speak to her.... Sometimes when I look back to the first years of my religious life, and remember how unremittingly I labored with mother, though in a very wrong spirit, being alienated from her and destitute of the spirit of love and forbearance, my heart is very sore.

Having married outside the Religious Society of Friends, Friend Charles Brockden Brown of course had to be disowned by his Philadelphia monthly meeting:

At a monthly meeting of friends of Philadelphia for the Southern District held the 20th of 2mo. 1805. – The following Testimony against the conduct of Charles Brockden Brown was united with and a committee appointed to deliver him a copy out –

Charles Brockden Brown of this city who had by Birth a right of membership in our Religious Society – having accomplished his marriage by the assistance of an hireling minister – to a person not in profession with us – it became our concern tenderly to treat with him on that account – but not appearing duly sensible of the impropriety of his conduct – We testify that we cannot consider him a member among us – yet desire

that thro' submission to the operation of Truth he may be qualified to condemn his transgression to the satisfaction of this meeting and become united in Religious Fellowship with us -



RELIGIOUS SOCIETY OF FRIENDS
QUAKER DISOWNMENT



February 23, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7 day 23 of 2 M / My feelings are much as of yesterday

RELIGIOUS SOCIETY OF FRIENDS



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

2 day morning, 25 of 2 M 1805 / Yesterday attended Meetings, both were silent, & very sweet to my mind, but was a little tried in the afternoon with the roving of mind, the jostling of the mind -After meeting walked with J Austin to Sam'l Thurston's & took tea & spent part of the evening. - Then came to C Rodmans & set the remander. -

RELIGIOUS SOCIETY OF FRIENDS



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

*5 day 4 of 4 M 1805 / I am now going to meeting under dwarfishness of mind
Returned from meeting, & tho poor when I went, yet when there was favored with arisings of life. -*

RELIGIOUS SOCIETY OF FRIENDS



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

At a Monthly Meeting of Friends of Philadelphia
for the Southern District held the 20th of 2^{mo}. 1805.—
The following Testimony against the conduct of Charles
Brockden Brown was united with and a committee
appointed to deliver him a copy *viz*—

Charles Brockden Brown of this city who
had by Birth a right of membership in our Religious
Society—having accomplished his marriage by
the assistance of an unordained minister—to a person
not in profession with us—it became our concern
tenderly to treat with him on that account—
but not appearing duly sensible of the impropriety
of his conduct—We testify that we cannot
consider him a member among us—yet desire
that thro' submission to the operation of Truth
he may be qualified to condemn his transgression
to the satisfaction of this meeting and become
united in Religious Fellowship with us—



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

7 day 6 of 4 M 1805 / From a want of care to be on the watch tower my mind has suffered barrenness of late, but perhaps it may be best now to insert, that this afternoon my mind has been humbled under a prospect of attending our Quarterly Meeting – I have felt my own littleness, & desires has been raised, that I might not become a stumbling block among inquirers, & that my example may tend to encourage tender Minds. –

RELIGIOUS SOCIETY OF FRIENDS

April 7, Sunday, 1805 Fleeing debts, Lorenzo da Ponte boarded a ship in London bound for America.

[Ludwig van Beethoven](#)'s Symphony no.3 "Eroica" was performed publicly for the initial time, in the Theater-an-der-Wien, Vienna (it had been performed privately during the previous summer at the residence of the dedicatee, Prince Franz Joseph von Lobkowitz). The work left the critics confused.

After wintering at Fort Mandan in what has become North Dakota, the Lewis and Clark expedition sent about a dozen men back to civilization with a cargo of various natural, agricultural, and anthropological artifacts. The remainder of the exploring expedition headed west into the Rockies.



April 9, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3 day 9 of 4 M 1805 / I am now going on board the packet for [Greenwich](#), & greatly desire a good measure of the same covering may attend me in my absence, that has been graciously vouchsafed this Morning altho it has been accompanied with poverty yet I have felt that moving in my spirit which has been strengthening I desire to be improved by visit & that my deparment may correspond with my profession, & move [?] to friends that I am not there, nearly as a spectator, but as one who is concerned for the cause.

RELIGIOUS SOCIETY OF FRIENDS

April 11, Thursday, 1805 A treaty of alliance between Great Britain and Russia to oppose France was signed in St. Petersburg.



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

6 day 12 of 4 M 1805 / After a pleasant tho' long passage of six hours returned from [Greenwich](#) with nearly the same company that I went with, which consisted of Twenty two females & about ten Males, we all conducted in a becoming manner, & I trust to the honor of the cause that we were abroad in – There was the largest number of sober young people, (especially women) that ever I saw together at such a time. Thanks & everlasting praises with humble adoration, be ascribed,



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

beyond what my tongue or pen can describe to the Lord our God for his manyfold favors which I have experienced at this time - having felt the operation of his holy spirit at work in my mind I trust I have seen it in others to my great encouragement — I felt on our passages up and down the river, deep seriousness to cover my mind, also in my visits to the several families which I called upon in [Greenwich](#), accompanied with a concern that my appearance & conversation might not wound any tender mind or my own peace, a compliance therewith has produced the effect of peace, tho' I might not have been quite so watchful in some instances as would have been best.

The testimonies at the Quarterly Meeting were by James Greene David Buffum, Sarah Greene, Jeremiah Austin, Anne Smith, Rowland Greene, & David Buffum the second time - Rowland Greene visited the womens meeting

RELIGIOUS SOCIETY OF FRIENDS



April 14, Easter Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1 day 14 of 4 M 1805 / Owing to the fatigue of last night, I omitted our forenoon meeting, but went in the Afternoon to but little proffit, being very sleepy, then took a refreshing walk as to the body, tho' but little of mind, & towards the close of the evening call'd at the late dwelling of our J Hadwen, & spent about an hour in company with several valuable young women, in some interesting conversation

RELIGIOUS SOCIETY OF FRIENDS

 April 16, Tuesday: [William Emerson Faulkner](#) was born in South Acton, Massachusetts, son of [Francis Faulkner](#) of Acton and [Mary Wright Faulkner](#) of [Concord](#).



Eight months after reaching Nagasaki, Russian envoy Nikolai Rezanov was finally able to meet with representatives of the [Japanese](#) government. They proceeded to categorically reject his request for relations.

In the dispute between the United States of America and the [piracy](#)-oriented Barbary States of the Mediterranean coast of Africa, American forces captured Derna (Darnah).

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

*3 day 16 of 4 M 1805 / My mind has for several days been sorrowfully affected, on finding, one of my beloved young friends & intimate acquaintances had joined a society called a society for the promotion of literature, not so much from its name, as the corruption of its members as I believe many of them are infected with deistical principals, from which I conclude their Questions for discussion will be generally such as will, amuse or rather confuse the head, & not rightly affect the heart, but by degrees tends to lead a seeking mind from the truth, & imperceptibly bring us to assent to things which the truth never did nor never will own
 And very clear I am that a mind (as his has been) seeking after best things will not proffit from such investigations, but at every interview will sustain great loss & thus go behind hand, till finally landed on such ground as will be very hard if possible to retract from
 These considerations have induced me in a degree of brotherly affection, & may I not say Gospel love to labor with him in order to turn his much beloved mind from what I conceive to be a gross error & again to abstract it from the confusions of the world, & its vain persuits to the pursuit of the one thing especially needful to be known & possessed, which is Experimental Religion in the Heart*

RELIGIOUS SOCIETY OF FRIENDS

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



5 day 18 of 4 M 1805 / *Through the course of the Morning I have felt an exercise on account of the low state of society with this Querie "By whom shall Jacob arise for he is small" & was led to view the many stumbling blocks there are among us which greatly arise from the inordinate persuit of Wealth – I have thought that many of the inconveniences & perplexities which await us thro' time might be avoided by attention to the inward principal in our first advancement, for if we begin wrong we are liable to intail evil consequences on our selves of long duration: an example of the children of Isriël has been brought very instructingly to the view of my mind, as I have been musing at my labor in my shop this morning before Meeting, as well as at many other times, which was the crafty conduct of the Gibeonites [Gideonites] towards them, we find them representing themselves as Strangers from a far country with their old clothes & mouldy bread, & for the want of a timely attention to the Urim Thumin [small precious stone in the center of the breastplate (hoshen) of the high priest, being the source of light and truth. Urim thummin = Lights and perfections. Alluded to as lost following the Captivity.] they were so blinded as to close in with their proposals, whereby mischief was intailed on them & their posterity, for altho they were to serve but as hewers of wood & drawers of water yet when Israel had still further neglected their God, they fell to marrying wives of strangers, & into other habits of intimacy offensive in his sight Thus young friends when they are about to enter on the stage of tribulated actions become darkened, & perplexed in their propects, & instead of reverting to the holy Urim Thumin, they press forward with eagar [eager] pace after the pearl which perisheth with the using, & intail on themselves, & even their posterity, greivous afflictions, & dishonor to their God tho at first they may intend to do well being as yet innocent in their intentions, flattering themselves that their money shall be but a servant to them & not they to that, & perhaps carving out some great good they will do with it when they have it in possession, yet by going on step by step, they get rooted in the love of it till finally they loose sight & become callous to the effect of truth in their Mind. – I have been deeply impressed with reflections similar to these at various seasons, & I trust, they may be of use to mysef [myself], as well as applicable to others, for I have clearly seen the necessity of closely adhering to the voice of the Lord, in the beginning of our time, & continuance in obedieence to his holy calls thro' the whole of our lives– for many have I seen, who have run on from one step to another untill they have almost lost sight & sense of that which their souls craved in the beginning of their carrier. Being willing to adopt the language in sincerity, "I am the clay thou art the Potter make of me what thou wilt" This was assuredly the case with me & oh the hard afflicting struggles my poor mind has had, to keep in view the main chance, & have many times nearly lost sight of it. But thanks & praises be ascribed on my part to the father and fountain of all good. There are seasons in which I have found an evidence that the kind hand of the Almighty is still with me to the humbling of my soul – But how long it will continue I know not, as I see many snares & gins of satan very sublilly [subtily] laid for my too often unwary*



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

feet—

RELIGIOUS SOCIETY OF FRIENDS



April 19, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6 day 19 of 4 M 1805 / Last night was spent in watching Christopher Champlin, thro the course of which exercises on different subjects were the companions of my mind, - a renewed concern for my right stepping along thro' time was felt, & was also dipt into a lively sensibility on account of a young man of my acquaintance who lives in Lynn & is about to undertake the momentous performance of Matrimony which is a subject that often attends my mind with a degree of living concern, & even breathings to the Almighty for individuals who are about to engage therein, as well as for my self, that I may be favored to know the time, place & person, with whom I am to be united. Tho' I have no prospect of such an union at present I know not that ever it will take place with me, but married or single, my strong desires are at seasons that I may fix on the Lord for my portion, & the God of Jacob for the lot of mine inheritance & serve him faithfully all my life long

And now to return to the sick room, I can say that I never was sensible of spending a night of more solid instruction, than the last. I was much affected in the Morning on seeing some of his family come into the room, & particularly his servant a black woman, who in a very affectionate feeling manner took him by the hand, & the emphasis with which they both enquired after one anothers wellfare was wont to draw tears from mine eyes - I have no wish to write useless detail of matters, but trusting this may never be perused by many besides myself, am willing to insert my feelings in another instance.

The wife of the Moravian Minister being one of his watchers, towards day after a tedious struggle, being still he called to her & wished her to tell her husband to pray for him, to which she reply'd O yes my dear Sir, yes I will

It so affected my mind that I felt it to bow down with mental breathings that he might yet see further, & find [crossed out] and experimentally witness that the prayer of man was of no avail, unless offerd in cleanness of heart, & fervancy of Spirit that it may assend as sweet insence before the throne of grace, where all true prayer will ever find a most gracious acceptance, but the lifeless & formal must be rejected tho' claothed with sound words, yet lacking the life & Spirit of mental prayer is offensive in his holy eye sight

RELIGIOUS SOCIETY OF FRIENDS



April 21, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1 day 21 of 4 M 1805 / Our meetings were silent, but measurably favored opportunities to my mind - after tea called to see Rouse



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

Taylor – then spent the evening at John Early where were several of my young acquaintances & among the rest my valued friend Susannha Barker – immediately on entering the room I had a sense of the solidity there was among them, & that I was concerned to communicate something in a religious way among them –we soon drew into a solid quiet, & after a few minutes Susan spoke to individuals in a very sweet & encouraging manner

RELIGIOUS SOCIETY OF FRIENDS

 April 23, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3 day 23 of 4 M 1805 / From several afflicting circumstances my mind is affected with thoughtfulness, & a question arises, whether from the present low state of society here away, there is living enough to bury the dead whether we possess sufficient power in our M Meeting even to disown a member that has deviated from the rules of discipline - for while we see some who are making profession & standing forward in society, & not living up to the spirit of our holy profession - what? shall we say of them? are not they more subjects of dealing than some of the young men who go out from society with little or no profession at all – Alass for the times how are some falling on one hand & some on the other - the bane of wealth the bone of contention how they have made their way among us – there is cause of mourning among the sincere hearted, as between the poorest & the Altar.

Oh may my soul keep out of the mixture of false spirits -may all that is in one bow down in deep humility, & acknowledge the Lord is good & worthy to be praised - may the standard be supported & made firm as its props are but weak now –

RELIGIOUS SOCIETY OF FRIENDS

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

4 day 24 of 4 M 1805 / I have this morning been thinking, & really believe its true that many who are practicing one form of religion, who preach, sing & pray from book & note at stated times are absolutely more acceptable in the divine sight, than hundreds of our dry lifeless [Quakers](#) who are holding up to the world the profession of spiritual religion, when they possess, not half the sincerity or devotion of the class above mentioned Hence I believe the offerings of such tho under a fair shew with a sanctified face instead of being a pleasant smell are an offensive sink [stink] to the Almighty.

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

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

5 day 25 of \$ M 1804 [sic] / Our Monthly Meeting was this day held at [Portsmouth](#) - I had a wish to attend [smudge, two words illegible] viewing the matter, thought my place was more at home than abroad at this time - I have just been informed that they were favored with a good meeting In the first Abigail Robinson was extensively concerned in testimony, & in the last business was transacted to the comfort of some who attended

RELIGIOUS SOCIETY OF FRIENDS

 April 26, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6 day 26 of 4 M 1805 / Yesterday about fifteen minutes past two in the afternoon Departed this life Christopher Champlin in the 76 year of his age. I may add that it was been a favored day with me. - Oh saith all that is alive within me may my mind be more & more sanctified by the powerful operations of the Lord's spirit - it is a time of inward & outward discouragement but few that hold out to run the race acceptably that is set before them many turn to the right hand & to the left, & some not only look back, but actually go back into spiritual sodom

RELIGIOUS SOCIETY OF FRIENDS

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

3 day 30 of 4 M 1805 / I have this day been streanghtened in welldoing - a man came to my shop, who was here in the M Meeting last, & expressed to me the peculiar satisfaction he felt at conversing with me & on reading the pamphlet that I gave him I remember he came in at a time when my mind was under deep religious impressions - & our conversation turning on those subjects I spoke pretty freely on some points, which at this time I can not recollect, but am fully persuaded what I did say was seasoned with the right savor - My mind has been led to believe that there is nothing lost by submitting to right religious impressions at any time - It was the result of a strong sense of duty which made me have those pamphlets entitled Watch Unto Prayer, Ye, reprinted, they were brought from England by our friend Elizabeth Coggeshall on her return from her religious visit - &, on reading one of them it reached the witness of life in my heart, & every time I read it, it was renewedly edifying Therefore after much deliberation, concluded to have it reprinted, tho under almost every discouragement, I thought as I was very young, some people would be making remarks upon me which was very trying, but that was not the most so for I thought if I should fall into reproach & become a cast away, my books would slay me wherever they found me or I found them, & there



LIVING IN THE LIGHT:

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is generally worse consequences attending the fall of one that has been making a profession than one that has not But the outward means were also much wanting - tho I had a watch worth about ten Dollars which I told the printer I would give him if he would strike of such a number, which he acceded to - & Altho at first I could not sell a sufficient number of them to gain the first cost yet I believe they have been more advantage to me, even in my outward interest than Double the cost of them, & I trust they have served to edify many in the best sense, which ought to be a double satisfaction. Therefore there is great encouragement to trust in the Lord who in his unsearchable wisdom, brings to pass many things for us, that we could not expect, if we are but faithful to the calls of his spirit within. —

RELIGIOUS SOCIETY OF FRIENDS

 June 1, Saturday: Succession of the deacons of Lincoln:¹⁸

Names.	Chosen.	Died.	Age.
Benjamin Brown	Aug. 20, 1747.	April —, 1753.	—.
Joshua Brooks	April 18, 1749.	June 26, 1768.	80.
John Gove	April 18, 1749; was in office about 40 years.		
Samuel Farrar	Dec. 28, 1763.	April 18, 1783.	75.
Joshua Brooks, Jr.	Dec. 28, 1763.	March 8, 1790.	70.
Edmund Wheeler	May 6, 1784.	June 1, 1805.	74.
Samuel Farrar	May 6, 1784.	Sept. 19, 1829.	93.
Eleazer Brooks	Nov. 6, 1794.	Nov. 9, 1806.	80.
John Hartwell	April 9, 1804.	Nov. 2, 1820.	73.
Thomas Wheeler	Sept. 2, 1805.		
James Farrar	April 27, 1812.		
Eleazer Brooks	April 27, 1812.		

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

7 day Morning 1 of 6 M 1805 / My mind has felt an ingagement on behalf of an individual of my acquaintance, who is not in membership with us at present, but who I trust may be 'ere long if the Cross can be sufficently borne. I believe she is called

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

to a life of holiness & is designed for a conspicuous station in the Church – Mental prayer has been breathed forth to the Almighty on her behalf, that she may rise superior to those giddy circles in which she sometimes moves – but happy for her, she has expressed to me that they are often a burden to her tender mind. – My spirit craves on her behalf that her whole soul may center in an entire dependence on our God, for in him is safety. & none that put their trust in him was ever made affraid, but feel their mind hedged about by the immutable fortress of Christ our Saviour. Here I am brought to view the glorious result of living at all times & on all occasions faithfully in our profession & principals

For was this generally the case, there would be many, by our example brought to the holyness of Truth, & be made willing in the day of Gods power to join heart & hand with us in promoting the cause of righteousness in the earth. They would see the comly order of us as a Society, & tho they may as yet be far from seeing as we do, yet in time, they would be wrought upon & many would flock to us as doves to the Ark – and truth would flourish even now as in Ancient times. – But Alas for the want of this how poor & dwarfish have we become – many of the pillars instead of standing as correct way marks, have become stumbling blocks to honest enquirers of the way Lion-ward

But for all this I believe there is great encoragement for the honest laborer to take fresh corage & be up & adoining, & many, in this day both within & without society appear to be seeking the true & living substance –

RELIGIOUS SOCIETY OF FRIENDS

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

1 day 2 of 6 M 1805 / Again left meetings & spent the day at cousin Alice Gould from a belief, that it was more my duty to be there than at home, seeing worship is not confined to either time or place, but this should not so far actuate us, as to begit negligence in assimbling ourselves for that purpose

RELIGIOUS SOCIETY OF FRIENDS

 June 6, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5 day 6 of 6 M 1805 / In meeting, flesh & spirit strove in opposition to each other & I fear the spirit did not get the victory. –

RELIGIOUS SOCIETY OF FRIENDS

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

4 day 12 of 6 M 1805 / From inattention & unwatchfulness, I have



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experienced much leanness for several days – but thro favor the animating influence of the Spirit has been once more shed in my heart

I feel at times strong desires to have the masters presence at the Approaching Y Meeting that so much langor & poverty may not be my lot as was the last Year –

RELIGIOUS SOCIETY OF FRIENDS

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

5 day 13 of 6 M 1805 / As I am sitting in my shop it seems that perhaps it may not be amiss to insert that I am going to meeting, & the spring of life is very low in my mind, & what for time it will be with me at meeting I know not. – A Question arises which is, What use is there in my writing the state of my mind, will there be any proffit arising from it? & tho' I see but little, yet it seems as if it would do no hurt – therefore if these lines should ever be inspected by any but my self – let them remember that it has given me great satisfaction to look over my journal, & see what has been my experience from time to time. Many times have I been deeply affected & even bowed under the consideration of the very slow progress which has been made on my part in the line of religious growth –.

RELIGIOUS SOCIETY OF FRIENDS

 June 16, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1 day 16 of 6 M 1805 / This day commenced our Yearly Meeting, which was this morning very large & highly favored with stillness & quietness – Our friends Richard Jordan & Elisha Thornton were the trumpets thro' which the word was chiefly sounded.

In the Afternoon the meeting was very still tho' more crowded than in the morning – Our Ancient truly honorable & much beloved friend Mehitable Jenkins from Dover in Salem Quarterly Meeting & A Jordan were the chief laborers, it was thought to be the most still meeting of any for some Years, considering there was but little preaching

RELIGIOUS SOCIETY OF FRIENDS

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

2 day commenced our meeting for buisness, which opened with edifying testimonies by Rowland Greene Richard Jordan & Daniel Howland – the buisness of the day appeared to be well conducted, –Epistles were received from all the Yearly Meetings except Virginia, the contents of which were Salutary & edifying, particularly by the general & private ones from London – In the afternoon we entered on the state of society as



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represented by the queries which were sorrowful, & occasioned deep travel [travail] & exercise among the burden bearers many deep & feeling remarks were made by Wm Crotch, R Jordan, [Moses Brown](#) & others. The meeting ended with but little further buisness. Rowland Greene & Tho Anthony took tea with me & soon after we drew into silence – a sweet & precious opportunity it was as ever my soul witnessed – a most solemn covering was over us – & all that was alive in me was brought down – was humbled – & laid in the dust. & the Lords glorious power was marvelously witnessed in my mind –after we had remained quiet sometime dear Rowland dropt some salutary counsel & sweet sympathetic expressions, greatly to my comfort & encoragement – we parted in indeared affection one towards another feeling our hearts (I trust) united in that bond of love which knows no bounds, but when felt towards any, even if a Stranger will remove all strangeness of mind & even countenance & make him feel like an old acquaintance – Altho Dear Rowland was almost an entire stranger to me yet he felt like a Brother as he several times expressed I did to him – may we both strive to walk in the path of holiness & virtue as reciprocally to merit each others love & Brotherhood.

RELIGIOUS SOCIETY OF FRIENDS

 June 3, Monday: A SERMON PREACHED BEFORE THE ANTIENT AND HONOURABLE ARTILLERY COMPANY, IN BOSTON, JUNE 3, 1805, AT THE ANNIVERSARY OF THEIR ELECTION OF OFFICERS BY [THADDEUS MASON HARRIS](#) (Boston: Printed by Manning & Loring, 1805).

 June 4, Tuesday: France annexed the Ligurian Republic (this included Genoa).

A Treaty Of Peace and Amity between the United States of America and the Bashaw, Bey and Subjects of Tripoli in Barbary ended the 6-year conflict between the United States and the [pirates](#) of Tripoli.

READ THE FULL TEXT

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

3 day / The cloud still remained over the camp, so that the Ark went on but heavily. Wm Crotch expressed a hope that if friends keep in true patience the Light would yet shine upon us & we should be favored to conclude better than we had begun – I acknowledge that Altho I have been sensible of the heaviness which has been felt in meeting, yet in my own proffitable dippings & humble prostrations of spirit, which has made me to believe that the Almighty was yet at work in me – May his everlasting name yet be exalted above all other things among men.

RELIGIOUS SOCIETY OF FRIENDS

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



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4 day / Our meeting has this evening concluded, having been favor'd thro' the sittings thereof to transmit the weighty concerns which have come before us much brotherly love & condescendtion one toward another – Much solid pertinent advice has been administered from season to season, by several friends of whom our deeply exercised friends Wm Crotch & R Jordan has been the chiefs

For my own part I do acknowledge with a degree of humility that I have been favored to go thro' it, to my own satisfaction, & to entertain a few friends more agreeably than I ever did before –my soul feels bound in brotherly love to some of them –Micajah Collins of Lynn & Rowland Greene of Scituate have been agreeably added to my acquaintance this Year. –

RELIGIOUS SOCIETY OF FRIENDS



June 6, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5 day / Friends are now returning to their homes – may they receive the seal of peace when they arrive at them, & be made sensible that these Meetings for worship & Church discipline were set up in the Authority of truth. & in the same Authority ought to be kept up & by dwelling deep in their Spirits & thus be willing to dwell deep in their Spirits in order to contribute – Mehitable Jenkins & R Jordan bore lively testimonies in our publick meeting to day

RELIGIOUS SOCIETY OF FRIENDS



June 21, Friday: [Charles T. Jackson](#) was born in Plymouth, Massachusetts to Charles and Lucy C. Jackson.¹⁹

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

6 day / Our friends have now all left us, & may I proffitably reflect on past favors

Yesterday afternoon meeting a friend whom I love & has felt very precious thro' the Y Meeting took me aside, & proposed for my consideration a subject of importance, which was Matrimony.

I have become seriously affected & am involved in some doubt respecting it, tho his judgement was that it was high time, yet I am not able to discover any open vision at present how or in what manner to dispose of myself.

I hope to be guided by the Lords Spirit in matters small & great – & clear I am there is no case wherein it is more necessary to be favored with discovering of it than in this, as in my opinion it is something that is liable to affect us in this, & the world to come.

RELIGIOUS SOCIETY OF FRIENDS



June 23, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1 day 23 of 6 M 1805 / Our meetings were rather small, for a want of Zeal. the rain stopped many – In the forenoon D Buffum

19. In this year American physicians were using [ether](#) to treat pulmonary inflammation!



LIVING IN THE LIGHT:

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was largely concerned to bear testimony against the preposterous tenets preached by [?] the hirling priests, particularly that of Election & reprobation, which according to my sense of feeling was savory & came with Authority – The Yearly Epistle from London was also read – About 9 oclock this morning Dorcas Williams wife of our Dear friend O Williams, quietly & composedly departed this life, after a gradual decline of health for twelve months & more than six was confined to her room in a consumption

RELIGIOUS SOCIETY OF FRIENDS



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

3 day 25 of 6 M 1805 / At 4 OClock this afternoon we met at the late dwelling of our departed friend Dorcas Williams, & from thence a large concorse of people followed the corps to the Meeting house – where after we were seated a few Minutes David Buffum rose in a very solemn manner addressed the audience in a few words from the Scripture "Be ye ready also" he said he had at several times set in the chamber with this our departed friend in the corse of her confinement & never remembered to have been with one from whom the gloom of death was more removed or less concern about launching into an endless eternity being intirely resigned to the disposal of the Lord Almighty – therefore he apprehended it was safe to adopt the language "Be ye also ready" having no doubt but that she was now in the Mansions of neverending felicity – Hannah Dennis very sweetly added a few words of consolation, & a remarkable solid quiet season it was. Some who were opposed to carrying the corps to the Meeting house, from a suspicion that it might be offensive the weather being warm – said when the funeral was over, they were glad it was done, & that they spent their time proffitably.–

RELIGIOUS SOCIETY OF FRIENDS



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

5 day 27 of 6 M 1805 / Rode in the Stage to [Portsmouth](#) & attended the MY Meeting stopt at Holder Almays, took some refreshment & walked to meeting, where in the first my mind was centered in solemn Silence, witnessing the renewal of covinant. I can say that at that time I felt my mind bound to the cause of truth – Oh saith all that remains within me – May the animating warmth of the everlasting truth so expand in my heart as to fit me for the Masters service in what ever Station he may see meet to place me even if it be but door keeper – & preserve me chast therein, with a willing heart to obey the divine requirings – Abigail Robinson appeared in a sweet testimony part of which was peculiarly adapted to my state, & I was edified & instructed there from – In the last meeting there was but little business, & what there



LIVING IN THE LIGHT:

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*was we were favord to transact in fellowship
It was a blessed opportunity with me & I feel cause of renewed
thankfulness for my many favors received at the All bountiful
hand – & humbled under a sense of my great unworthiness – After
meeting walked in company with Rouse Taylor & John Rodman to
Richard Mitchells, where we dined & spent part of the Afternoon
with Jethro & his precious Wife – then went into Richards part
of the house again, & took tea with the rest of the company, but
the time was not spent so proffitably as at Jethros for their
being much young company of us together we gave way to some light
conversation which allways tends to destroy the inward Life –*

RELIGIOUS SOCIETY OF FRIENDS



June 29, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*7 day 29 of 6 M 1805 / My feelings have this Morning been deeply
afflicted with a view of human frailty – My very spirit has
trembled on reflecting, & in some measure practically knowing
that the paths of Youth are extreamly slippery – & however fair
our lives & conduct may be among men, & even for a time meet the
approbation of heaven – yet unless we keep our feet forever on
the watch tower we are liable to stray from the holy enclosure
of peace, & become as outcasts of both God & Man – May all that
is alive within me be alarmed from a circumstance which has
lately come to my knowledge of a young man P W who removed from
R Island some years ago a member of society, & while with us was
esteemed promising, & likely to become a useful ornament in
society & continued so for some time after his removal to
Virginia, but having given way to the unwearied stratagem of
satan, has fallen into the ruinous practices of drinking, & is
now here on a visit to his relations a pitiful object, my very
spirit was humbled within me while sitting with him this
morning, & reflecting, how the fairest of men may fall away &
become as burdens to the earth –May is be an Alarm to me – may
it teach me wisely & proffitably to improve my time & tallents
to the best advantages –dilligence double dilligence.*

RELIGIOUS SOCIETY OF FRIENDS



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

*1 day 30 of 6 M 1805 / I must needs acknowledge that I attended
our meeting with but little life – & surely my mind at this time
recoils at it, but the clogs of human nature are such that I
know not whether I am ever to be divested of them – Our morning
meeting was silent, & quite large, many not in the habit of
coming to our meetings were there – In the afternoon D Buffum
spoke very lively & authorative on the subject of watchfulness,
& toward the close of meeting, I felt a degree of life to arise
in my mind, & was led to reflect on what was expressed in our
meeting some Years ago by our friend Rebecca Wright from the*



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Jerseys when I was very young & then took fast hold of my mind & has never wholly quit it since tho' I can not repeat it fully yet the savor of what she said & the empasis [emphasis] with which she repeated it is still in my remembrance – it was of a young woman who she visited when near the final close of time – Oh (says she) What a woman I might have been, had I but have strove to serve my God & been faithful to his divine requirings And I was led to consider how much more of a proficient in the School of Christ I should have been had I but faithfully have given up & submitted my neck to the Yoak & shoulders to the burdens in every instance – I am often brought to view my short comings & light touches of Known Duty – & to see what a growth in divine knowledge I might have attained to had I have been faithful to every manifestation

RELIGIOUS SOCIETY OF FRIENDS



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

*3 day 3 of 7 M 1805 / Under a sense of my weaknesses oh! Father I am engaged to implore thy holy help in this time of great need Oh! how poor how low is the state of my mind as to the living sap of divine life, & there never was a time wherein it was more needful to feel the hedges of truth to encompass my mind than the present
Nothing but unfaithfulness or unwatchfulness stares me in the face from all Quarters, & tho' matters stands thus as to my own particular yet I am favord with so much sense of feeling as to be burdened in spirit on account of some who are persuing lying vanities to their wounding of the precious life in their mind, & it is to be feard the forfeiture of their future happiness – May I take due warning to bound my desires & not be over anxious about the things of tomorrow, which we know not that we shall live to posses, & yet have a prudent care to provide a competency not to be burdensome to others*

RELIGIOUS SOCIETY OF FRIENDS



Our national birthday, the 4th of July, Thursday:²⁰ The toasts at a Republican 4th of July banquet in Washington DC described their politician [Thomas Jefferson](#) as “the penman of the declaration of Independence” and noted that it was their candidate’s “hand that drew the declaration of Independence.” The [National Intelligencer](#)’s lowercasing of this word “declaration” (on July 6th and then again on July 16th) suggests that the task of inscribing the words on the face of the document itself was being regarded as separate from the creation of the revolutionary idea of national autonomy, was being regarded as a clerical honor rather than as a full authorship.

Meanwhile, however, in Boston, Ebenezer French, at a gathering of “Young Democratic Republicans,” was praising President Jefferson as “the immortal author of the DECLARATION OF AMERICAN INDEPENDENCE.” French was granting to this politician far more than scribal status and also was reifying

20. This was [Nathaniel Hawthorne](#)’s, or [Hathorne](#)’s, 1st birthday.



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the [Declaration of Independence](#) document Jefferson allegedly had authored by conflating it with the achievement of American autonomy. He was coming perilously close to averring that his politician had by a stroke of a pen won for us our Revolutionary War.²¹

As a follow-up for this amplitude and grandeur, on this night Boston offered its 1st municipal fireworks display.

In Charleston, South Carolina on this day, the American Revolution Society and the Society of the Cincinnati met at St. Philips Church.



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

5 day 4 of 7 M 1805 / I feel so poor & barran that I hardly know how to write any thing respecting the day – I had a prospect before meeting of being favord with a good time, but from some cause or another, help was very much withheld It has been a day of much noise, of Drum & fife, being Independence day as I was walking to meeting, I met the Solders under parade, & thought I was livingly sensible that their conduct was an offence to the Almighty, & that he took no delight in what they were doing Oh may my mind be more & more drawn from the spirit & perishing things of this world, for sure I am, yea indubitably clear, that there is no other way to reach the haven of rest than by an entire surrender of all which the controversy of heaven is against –

RELIGIOUS SOCIETY OF FRIENDS



July 7, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1 day 7 of 7 M 1805 / Our meeting, this morning, was favored with the living testimony of D Buffum – he spoke upon the necessity of unreserved obedience to the divine call, that we must not keep any thing which is required to be slain as Saul did when he was commanded to all that was of the Amalikity, he contrary to special command kept the best of the sheep under the pretence of sacrifice to the Lord, but afterwards when questioned by the holy prophet confessed that he feared the people. David observed that we must not fear the people but slay all that is offensive & appointed for destruction – In the afternoon we sat in silence but Alas for me my mind was poor & barran tho' favord to witness the precious life to arise for a season, then taken away again, and I left in the old condition. I took tea at D. Williams in company with E Huntington, & spent the forepart of the evening there agreeably. Then went to J Earls & joined a sweet little company of my young acquaintance – we all centered in silence & had a precious opportunity & Dear Obadiah Williams was concerned in a few words by way of testimony upon the necessity of gathering our minds unto Shilo for by it we are prepared for every good work of service.

21. AN ORATION, PRONOUNCED JULY 4TH, 1805, BEFORE THE YOUNG DEMOCRATIC REPUBLICANS, OF THE TOWN OF BOSTON, IN COMMEMORATION OF THE ANNIVERSARY OF AMERICAN INDEPENDENCE



LIVING IN THE LIGHT:

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It ended to my entire satisfaction & was comforted and thankful for the opportunity – I am led to see the precious use there is in young people's rightly gathering, & soberly conversing together – & if we do not exceed the right bound of conversation I believe we may often witness the life & savor of truth to arise among us which will unite us in the best sense & qualify us for service in the Church.

I often deplore the manner in which young people generally spend their time together, they think if they cannot enjoy mirth the happiness of one another's company is frustrated But Alas they are mistaken for I verily believe there is more true solid & lasting happiness in one hours conversation or even silence than in ten of light airy talk.

RELIGIOUS SOCIETY OF FRIENDS

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

5 day 11 of 10 Mo 1805 / Attended meeting & while there was led to reflect on my present state of mind –Oh I long to be kept under the holy banner of truth, that all my actions may be in the true spirit of it.

RELIGIOUS SOCIETY OF FRIENDS

 July 16, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3 day 16 of 7 M 1805 / My feelings for some time past have been so void of life that I have thought it hardly safe to insert any thing in my journal, but feeling a little exercise to arise am led to view the many ways which error subtly creeps into the mind some in running too fast & some too Slow, & to keep pace with knowledge is the only way to steer our barks safe thro' time.

I sometimes fear that I shall run too fast in religious concerns, & be more active in our Monthly Meeting than is required of me, & thereby wound the very cause I desire to promote. A false fire will not do; but it will consume the offerer as it did the Sons of Aaron formerly. It must be the holy fire of the Lord kindled on the alter of the heart that will burn Acceptable Sacrifice, & as we offer any thing out of this inward life becomes dead.

RELIGIOUS SOCIETY OF FRIENDS

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

5 day 18 of 7 M 1805 / The unwearied enemy was busy around me in meeting.

But truth was over him, & do I not feel thanksgiving & praise



LIVING IN THE LIGHT:

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*to spend unto the source & fountain of all good that he was pleased to be very near my spirit— My soul bowed in humble desires that none present might be sent empty away, but that life might be difused from vessel to vessel untill all became full, & be made to say "It is good for us to be here" —For some months I have not been so sweetly favor'd with the living evidence of truth as I was in meeting this day — it seemed as if my cup was full, & I was ready to say within myself — I now experience that "An hour in thy presence Oh God is worth a thousand elsewhere" —May my heart become renewed & all that is opposed to the living truth be crucified. My very soul at this season craves beyond words to be made new, & all that is flesh be done away.
The same current of life has run thro' my mind this Afternoon — How precious & altogether lovely it is to feel the Lord to be near.—*

RELIGIOUS SOCIETY OF FRIENDS



July 21, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1 day 21 of 7 M 1805, after meeting in the morning] Our meeting has been large, & to me a very favord opportunity. D. Buffum was largely in testimony to my instruction & particular satisfaction as he touched upon a subject which I believe was necessary to be revived among us, which was "That if friends did not live up to their profession & principals they were as stumbling to the sincere inquirers after truth, & that if we had but have remained faithful from the time of our first coming forth as a people, the nations of the earth would have flocked to us as the dove to the window, not finding elsewhere, rest to the sole of her foot &c." he exorted us in a lively manner to seek the one thing needful, & said what proffiteth it a man if he gain the whole world & loose his own soul..

Since dinner I have called to see an ancient friend of mine Meribeth Hall who is near the close of time in a consupraption [?] — My very spirit was touched within me while sitting silently with her, with strong desires to be ready to meet the solemn time when the flesh shall be Amaciated, & the blood flow slowly thro' the veins, & the powers of the mind reduced with age & infirmity —how solemn is the prospect be fore my mind at this time, it begets living desire that my account may be prepaid my light burning & my lamp trimmed that when I am called to meet the bridegroom I may go with readiness & not have to answer as the foolish Virgins did "Our lamps have gone out" I dont recollect ever to have been more sweetly & feelingly touched in a sick room— May it be lastingly teaching, & not as the early dew vanish with the Sun, but like the tender plant, flourish & grow more strong when its genial rays are afforded. —

In the afternoon our meeting was silent & to me a precious opportunity Oh the tender emotions of my heart, how joyful it is to see the clouds disperse when they have a long time darkened the hemisphere.—

After tea I went to David Buffum's with him, his wife & daughter



LIVING IN THE LIGHT:

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Wait in agreeable conversation.

RELIGIOUS SOCIETY OF FRIENDS



July 22, Monday: A Boston establishment famed as “The Beehive” (because it was where the honnies were) was raided by “outraged citizens” and the madam there, “old marm Cooper,” and her working women, the “nymphs of Ann Street,” were sent scurrying out of their Boston House of Erection to avoid being offed to the Boston House of Correction. This must have been a night to remember, as the “outraged citizens,” having organized themselves as for a “2d Tea Party,” had come attired, again, as Mohawk warriors. Let us hope that a good time was enjoyed by all.

When British ships met a combined French/Spanish fleet off El Ferrol, Spain, Spain lost two of its vessels.

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

2 day 22 of 7 M 1805 / This evening took walk with my near and dear friend OW & fell into conversation on several subjects particularly that of unfaithfulness in not doing our duty when we are concernd to treat with individuals who deviate from the spirit of truth. he said he had experiented his mind to sink into leanness and poverty by puting by such concerns – I then told him that I could set my seal to it, & mentioned a circumstance where I was constrained to visit a brother who was older than myself but weakness prevailed & I fell in leanness & discouragement – & also for not speaking to a matter in the M Meeting that presses heavily on my spirit, but let it pass by, & then perfect death insued, & painfully attended me the whole meeting & an heavy exercise for several days. – Says he Stephen, Stephen, I warn thee by the Roes & by the Hinds that thou let the time past suffice & give dilligent heed to be faithful in little things. I observed that he was confirmed that those who are faithful in a little shall be made rulers over much – My spirit & all that was alive within me was called up & willingness wrought to serve the Lord in the way of his requiring with unreserved dedication.

I went to his home & passed the remainder of the evening with him in company with several of my young acquaintance, but the savor of our past conversation was so fresh in my mind, that I felt that I had little inclination to join in conversation – so set nearly silent that whole of the evening believeing it would tend most to my strength.

RELIGIOUS SOCIETY OF FRIENDS



July 23, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3 day 23 of 7 M 1805 / The effusions of the holy spirit are upon me to day & I am ready to cry unto the Lord that I may dwell forevemore on this spot – I have had deeply to sympathize with some who have to walk thro’ mournful paths & desolate ways – May the Lord by with them, may his Almighty power protect them & enlarge them in the mysteries of Godliness & teach them



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

patiently to endure the turnings of his holy refining hand, for when he afflicteth it is for our Good.—

RELIGIOUS SOCIETY OF FRIENDS

M Meeting 25 of 7 M 1805 / Towards the close of the first meeting D Buffum spoke a few words – he said the Apostle Paul rose to great eminence in the Church, & thro' faithfulness near the close of life was enabled to testify, that he had fought a good fight kept the faith &c henceforth there was laid up for him a Crown of Glory. he said he would have us individually give up to what was required & manifested to be our duty, for how could they, formerly have enjoyed the good wine, if they had not obeyed the directions of the Mother of our Lord, to fill the Waterpots, & consulted flesh & blood & queried why it was so – it is probable the design would have been frustrated. I preserve the heads to help my memory & desire to retain the savor

RELIGIOUS SOCIETY OF FRIENDS



July 26, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6 day 26 of 7 M 1805 / Last night I spent in the room with a dying Man his groans peared my heart – oh may I learn wisdom, lasting wisdom from such affecting scenes. how Awful to be with a man stupid & speachless & the last feeble taper of life about finally to be extinguished [two and a half lines blacked out] & the spirit to take its Mansion in eternity & appear before its God to receive its doom of Come ye blessed or go ye cursed – Awful were these considerations to me while sitting in the room & may they leave a lasting stimulous to faithfulness in all things – It was brought feelingly to my remembrance, that there was nothing else under heaven among men, that would be comforting when on an Agonizing pillow but an hope in Jesus Christ, that having submitted to his yoak we may look forward with assurance to a seat in his kingdom. The person with who I watched was Joseph Wiseman the Spanish Consul, & being a man of note, I was further led to view the vanity of distinctions among men so common & so foolish [half line blacked out] – because a man hold a popular or rich post in the world why should he be more carressed than one in meaner life. Death & sickness levels all – when the pale messenger is sent to our habitations – Our length & breadth is all we can have – we then return to our Mother earth & are forgotten by those who once did us homage –

RELIGIOUS SOCIETY OF FRIENDS

LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



July 29, Monday: Alexis de Tocqueville was born in Paris and would spend his early childhood in a château at Verneuil, near Paris, where his father, Herve, was mayor. The family was one acquainted with political



violence. His family, members of the petite noblesse, had been targets during the French revolution in 1789; his grandfather and an aunt had been guillotined and his parents imprisoned. His father had regained his position only after the rise of [Napoléon](#). As a child, Alexis would be tutored by the Abbe Leseur. Later he would live in Normandy.



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

29 of 7 M 1805 / Last seventh day evening I walked to [Portsmouth](#) staid at Cousin Chases & the next day went to meeting where I felt very poor & miserable. we sat in silence & some were so insesible as to fall asleep. I was led to reflect on the miserable example it is to the youth who attend our meetings for them to behold elderly friends with their heads falling, who ought to be fresh & lively – what can the honest enquirer gain by attending our meeting, surely they will not feel that animating spirit & power which was felt in our meetings when our ancestors presided, but will go away either disgusted or as they came, like the door on its hinges none the better but rather the worse.

After dining at cousin Chases walked homeward & called at cousin John Gould a few minutes, then to cousin Mary Gould, then went to cousin Alices & took tea – So to town to spend the remainder of the evening at J Earles.–

RELIGIOUS SOCIETY OF FRIENDS

 August 5, Sunday: [Francis Faulkner](#) died in Acton at the age of 77, “after a long life of piaty and publick usefulness in Church and State.” The body would be placed in Lot 233 of Section C at the Woodlawn Cemetery of Acton.



The fulling mill at “Mill Corner” in South Acton would be operated by his son [Winthrop Faulkner](#).

Louis Spohr was appointed Konzertmeister in Gotha, the youngest person ever to hold that position in Germany.

An inaugural concert took place on the organ of St. Peter’s Church in Salzburg, newly rebuilt by Georg Joseph Vogler (Michael Haydn was moved by the majestic sound).

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

*1 day 5 of 8 M 1805 / Although I have been very weak & poor much of the time last week & prevailed with insensibility, Yet there has been seasons when the presence of the master has been witnessed –
 Our meetings this day were silent & I think I may say they were proffitable opportunities, being preserved under a good degree of quietness thro’ them both.
 Went with Clark Rodman to Sam’l Thurstons & took tea where we spent the evening very aggreably – D Buffum was with us part of the time. I do sincerely love the company of such friends, & esteem it a very great favor to be conversant with them. it is a priviledge which ought to be prised & proffited by – I have considered how much better it would be for young friends frequently to join in the company of experienced friends, than to follow & assimilate with the giddy circles.*

RELIGIOUS SOCIETY OF FRIENDS

 August 16, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

16 of 8 M 1805 6 day of the week/ This morning our worthy Honorable & Dignified instrument Wm Crotch left town to visit



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

Sam Elam from there he will return & dine with Richard Mitchell, & then go to [Tiverton](#) & [Swanzey](#) & so to [Providence](#) in the work & service of his Master who has doubtless sent him from his native land to this country as an instrument of great Good....

RELIGIOUS SOCIETY OF FRIENDS

 August 18, Sunday: Hersey Bradford Goodwin was born.

The Rev. HERSEY BRADFORD GOODWIN was born at Plymouth, August 18, 1805, graduated at [Harvard College](#) in 1826, and at the Theological School in Cambridge in 1829. The first child he baptized bears his name. He married Lucretia, daughter of Benjamin M. Watson, Esq. of Plymouth, June 1, 1830. She died greatly lamented, November 11, 1831, aged 23, leaving one son.²²

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

1 day 18 of 8 M 1805 / Our Meeting silent & much as usual for life – took tea at Sam Thurstons in company with Jeremiah Austin Junr & O Williams & spent the evening to my instruction –Oh the many favors which I enjoy in the company of good friends may they be duly prized while I have them, as the time may come, when those invaluable priviledges may be denied me.....

RELIGIOUS SOCIETY OF FRIENDS

 August 20, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3 day 20 of 8 M 1805 / We have this day received letters from Aunt M. Stanton in N York stating the arrival of her husband – also one from Brother James which unkle brought from Liverpool stating their health.

RELIGIOUS SOCIETY OF FRIENDS

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

22 of 8 M 1805 5 day of the week/ It has been an excessive hot day, the Thermometer has stood this afternoon at 83 degrees At Meeting we had the company of Willet Hicks & wife from N York Willet was concerned in testimony. He said the divine Masters querie to his immediate followers "Children have ye any meet" had been so impressed on his mind that he was made willing to stand on his feet & express it, with the miracle of the draught of fishes. he wished us to lanch [launch] out into the deep,

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



LIVING IN THE LIGHT:

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& let down the net on the right side of the ship, & then we should have meet & to spare, and recommended that we do not dwell in shallow waters & toil all night & take nothing as they did. his testimony was acceptable & I hope may be useful among us ... It was a good quiet meeting, & may it be remembered, by the youth who he particularly addressed...

I spent the evening at J Earls in company with about twenty persons chiefly young friends, where we center'd into stillness, & dear Willet was concerned in testimony I trust to our edification -he sweetly addressed the youth & encouraged us to persevere in the way of truth intimating that it is a day wherein we are singularly visited -during the time of silence my mind was brought to a sense of its weakness & desires were raised to be more firmly established in the living substance - but it was a time of favor to me witnessing the power of truth in my heart, which made me tremble as I sat in the chair.

RELIGIOUS SOCIETY OF FRIENDS

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

1 day 25 of 8 M 1805 / Our meetings this day were silent, but in them my mind witnessed the renewal of life & sincere breathings were begotten in my soul to be wholly dedicated to the Lord. my spirit cried in secret unto him for help that I might be delivered from the boody of death with which I have so been so long cover'd. It seems as if I was alive with desires that our Zion might again flourish in her ancient splendor. I mourn'd to see so many among us so dull & lifeless as to religion, & felt desires that I might get into that quickening spirit which will go over & animate those who are at ease. I don't recollect when I have had a more edifying meeting. I took tea with my precious Aunt Martha Gould, & in the evening called to see several of my friends.

RELIGIOUS SOCIETY OF FRIENDS

 August 29, Thursday: At the Episcopal Church in Cambridge, the Harvard College commencement listened as the [Reverend T.M. Harris](#) delivered a poem on Patronage of Genius.

Abandoning the idea of invading Britain, the Emperor Napoléon ordered his three army corps at Montreuil, St.-Omer, and Bruges to march east.

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

5 day 29 of 8 M 1805 / I am thinking this morning of going to [Portsmouth](#) to attend our M Meeting but there is such a weight of discouragement attends my mind that I hardly know what to do. After laboring under much discouragement both from within & without I rode in the Stage to the M Meeting It was a remarkable solemn quiet time Abigail Robinson was concerned in testimony to the comfort of many there. The last meeting held but little time & I dont recollect as I



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19TH-CENTURY QUAKERISM

ever felt so small in any meeting that ever I attended I was willing to scruch [scrunch?] behind the back of any boody so as not to be seen, considering my self the very least & hindermost of all the flock present It was not that dry hard lean & barran state with which I am so often tried – So on the whole concluded it was a proffitable meeting & worth spending my time to attend it...

RELIGIOUS SOCIETY OF FRIENDS

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

7 day 30 of 8 M 1805 / I have this day met with a committee appointed at last My Meeting for the purpose of concluding on some suitable regulating for funerals &c, & tho' before I went I felt, but small & feeble, yet when we were all solidly seated in the meeting house I was never more quickened, or alive to any subject, that ever I was concern'd in. & thought myself wonderfully favor'd to express my prospects & I desire to be humbled under it, & not attribute – any thing to myself, but ascribe all to the honor & praise of the Lord who I trust was near my spirit & did assist me to my admiration. It was a season wherein I was the most deeply instructed of any of the kind that ever ever I was in, & feel this evening a sweetness of spirit which richly compensates the sacrifice of my time from the shop.

RELIGIOUS SOCIETY OF FRIENDS

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

1 day 8 of 9 M 1805 / I have spent this day chiefly at home having taken this morning some physick for boils which I have had on my face & throat & feel somewhat unpleasant at the mission of Meeting, for had my boils been dosed seasonable I might have gone this afternoon, without inconvenience from my physick. This evening went out & spent the evening at C Rodmans, & believe believe as I walked the streets that I felt a degree of Cains guilt, when he thought every man that met him would slay him. I was affraid people would think if I was able to be out in the evening I might have gone to meeting

RELIGIOUS SOCIETY OF FRIENDS

 September 9, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2 day 9 of 9 M 1805 / I fell into an error this morning which was insued by the baptism of repentance. This afternoon departed this life in the 72 year of her Age Meribeth Hall after some years infermity, & about eight weeks confinement. She was a woman whom I have loved from my childhood and now hope, & believe there is reason to believe that her



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

change is from pain & affliction in this world to the enjoyment of perfect felicity in the world to come.

RELIGIOUS SOCIETY OF FRIENDS



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

5 day 12 of 9 M 1805 / At meeting my mind was sweetly cover'd with the influence of The holy Spirit. And think I may say it was a time of favor to many. When we came out of the house John Rodman told me that he thought it was good for him to be there. How glad I was to find that he had felt his mind instructed, & diped into sweetness in a Silent Meeting. May he be still comforted & encoraged in the right way. My spirit has often breathed in in secret for his preservation. This afternoon attended the funeral of Meribeth Hall & felt a good degree of the same covering to be upon me as at Meeting.

RELIGIOUS SOCIETY OF FRIENDS



September 14, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7 day 14 of 9 M 1805 / I have written but little of late in my Diary either of the state of my mind or of common occurences. But feeling an uncommon presure of exercise, which I went to bed with last night, & rose with this morning, am free to say that it is a time where in my hands are ready to hang down & my knees smite together. A living fresh concern is now weightily on my spirit, that the holy ever blessed cause of Truth and righteousness may be exalted in the minds of the people, that they may know the Lords power to do away in them all that is unholy . It surely is a time of great trial in this Land both from within and without. It is a time of inward trial, because the harvest is great & laborers are few, & because of gainsayers of whom this land abounds; Oh for the sincere hearted burden bearers, may I be found among them, & may their hands be streanghtened to do with diligence whatever they may find to do, tho' they may have to travel as in the night when fear comith. It is a time of outward trial because of the contagon which is spreading in our Twons & Cities, especially in N York & Philadelphia & whatever may be attributed to natural causes, I do believe the Lords hand is in this, & that his judgements are sent abroad that The Inhabitance may learn righteousness. Even this town this healthful situation is not wholly exempt tho' the people have boasted of the salubrity of the air, & that contageons could not originate nor live among us, yet there are two people who have lately died of very putrid complaints called by some The Yellow Fever – & several others have been suddenly taken & are alarmingly sick...

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

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

1 day 15 9 M 1805 / This morning took Chaise with Daniel Austin & went to [Tiverton](#) & staid at Thos Barkers till Meeting time after meeting we returned & dined in company with Jonathan Dennis & two others from Town – we all crossed the ferry together. I took tea & J Bordens & Daniel at Preserv'd Fishes & on our passage home stop'd at the Widow Thurmans. it was an agreeable visit.

RELIGIOUS SOCIETY OF FRIENDS



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

3 day 17 of 9 M 1805 / Last night I spent in watching with Rouse Taylor who is alarmingly Sick with putrid fever.

RELIGIOUS SOCIETY OF FRIENDS



September 19, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*5 day 19 of 9 M / My dear Aunt Martha Stanton & her daughter Niobe has now come on shore, after having performed Quarranteen from N York – She has come on Account of the Sickness which prevails there – May she find safe Assylum among us This morning my mind is quickened & tendered, & seems to be in a favor'd state, may it continue thro' the day & may our Meeting be blessed.
At Meeting my mind was brought into a state of Stillness, & cloathed with sweetness. it was a time of refreshment for which I desire to be thankful. Towards the close Asa Russel was concern'd in a short testimony.*

RELIGIOUS SOCIETY OF FRIENDS



September 26, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5 day 26 of 9 M 1805 / I have fallen into such a deathly state of mind since last first day that I have not felt streangth even to insert that I attended Meeting, & David Buffum was largely in testimony from these words "The leaders of the people cause them to sin. in the afternoon we were silent & after meeting I went with Obadiah Williams & took tea with Jon Dennis & wife.

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

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 September 27 or 28, Friday or Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*I feel this Morning strong desires to be favor'd with Wisdom & strength in our M Meeting held this day.
Returned from meeting Our publick laborers were Holder Almy & Asa Russel it was a remarkable solid time.
In the last there were four couple published their inentions of marriage Viz Walter Cornell & Lydia Hadwen, Asa Russel Mehitable Earle, Isaac Mitchell & Sarah Gould, Asa Sherman & Elizabeth Mitchell. ————— Anthony wife of Gideon was received into membership.*

RELIGIOUS SOCIETY OF FRIENDS

 September 29, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*1 day 29 of 9 M 1805 / A very rainy day small meetings, & to me poor ones. my mind was in rather a confused state the whole day with that satisfactin which I wished
Oh that life may again rise for it has been with me a barran time for some days, so much so that it is even a burden to me to write as much as I have.*

RELIGIOUS SOCIETY OF FRIENDS

 October 1, Tuesday: [Napoléon](#) reached Ettingen where he met with the Duke of Baden, forcing him to sign an alliance with France.

 October 2, Wednesday: The emperor [Napoléon](#) reached Louisbourg and received aid from his ally, the Elector of Württemberg.

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

*5 day of 10 M 1805 / The funeral of Luke Bliven has this morning passed my shop, he was drowned some days ago in the Harbor.²³
There has two accidents of this kind happened in the corse of ten days.
I am now going to meeting & hope to be favor'd with an improving season.
Our meeting was small, but to my mind a pretty solid time, tho' I underwent some roving of Mind.*

RELIGIOUS SOCIETY OF FRIENDS

23. Luke Bliven had been a friend of a Captain on a ship quarantined in the harbor, and had tacked out in a small sailing craft. A gust of wind capsized his boat. It seems this was witnessed from the shore and rescue was attempted. However, the corpse was not found until four days later, at the shore by Fort Adams.



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



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

6 day 4 of 10 M 1805 / I have just returned from the funeral of Wm Tillinghurst who departed this life Yesterday aged —— & this day between 10 & 11 OClock in the Morning was inter'd in the Clifton buring ground. he has left 6 small children & a wife to bear his irreparable loss. he was a man much esteemed by all who knew him, & may be consider'd a loss to the community at large, for several years he has been a very constant attending of friends meeting in first days, & sometimes on week days. he allways brought several of his children with him, & sat in a very examplary manner by the side of them. & even a severe storm of rain or snow did not prevent his coming. He departed out of time in an Awful manner, being sick but a few days, of a severe fever which was thought terminated in the Yellow fever & was deprived of his reason allmost the whole time of his illness. I do not feel in a state of mind to make many remarks upon it but hope it may tend to awaken me to a sense of mortality, & how soon & sudden we are taken from this to another world. It may be truly said that it is a time of great alarm to the inhabitation of our town, as it is a very sickly time, & indeed so it is all about this country. The news paper of Yesterday announced that in some parts there was not well enough to take care of the sick.

RELIGIOUS SOCIETY OF FRIENDS



October 7, Monday: The Grand Armée crossed the Danube River.

Having crossed the Continental Divide, the Lewis and Clark expedition arrived at the Clearwater River.

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

2 day 7 of 10 M 1805 / Last seventh day I met at the meeting house with the committee from the M Meeting (of which I was one) to confer on the subject of friends funerals & buring places & after a long sitting from 9 till half past 12 OClock we agreed on a report. This as well as at our other opportunities together, were seasons of very great instruction, & even enlargement to my mind. & I think young people like myself should esteem it a great favor to have the priviledge of being with experienced friends at such times, as I believe if a right use is made of them, furtherance & advancement in expereince will be the result. In the Afternoon I rode to [Portsmouth](#) with L [? OR Z] Chase & the next day went to meeting where I may justly say it was to my mind a season of uncommon favor. it is some Months since I have experienced any thing near equal to it. I was centered in humble waiting before the Lord, & earnest breathings of Spirit was raised for my own preservation, & even the preservation of the little band there assembled. how did I humbly crave that they might be strengthened, & more faithful pillars raised up to support & do honor in the Church. It seemed as if I was ready to call on my young bretheeren & sisters to join heart & hand,



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

& come up to the house of the Lord, the mountain of his holiness that his great & excellent name may be exalted in the Earth . I continued in this susceptible frame of mind till I came home & went to bed at Night. in the evening & went to C R's where E R & M C were sitting alone. (The rest of the family from home) with whom I joined in conversation, & found the Latter in such a tender exercised frame of mind as claimed my affectionate sympathy. We were conversing on our meetings' & I mentioned it to be a favor'd time with me at [Portsmouth](#), that I was almost at a loss to know whether to shed tears or not, to which she replied, that in the morning tho' it was a silent meeting, she did, & they were the tears of repentance too.. I told her them were good tears. we then went into some weighty & deep conversation which confirmed me in the belief which I have long had that she was a youth that is tenderly visited with the day spring from on high, & if she is faithful will ere' long come forth among us much brighter than some who now stands as members of society.

I felt for her in her tried situation much more than I was able to express. And may the preserving hand of the Almighty be with her is my earnest prayer of spirit.

RELIGIOUS SOCIETY OF FRIENDS

 October 11, Friday: Austrian troops almost trapped 4,000 French in the vicinity of the village of Albeck. But, not quite.

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

11 of 10 M 1805 / We have this day received a letter from my brother James mentioning his arrival in New York from Liverpool

RELIGIOUS SOCIETY OF FRIENDS

 October 12, Saturday: As [Napoléon](#) exited the Schönbrunn palace of Vienna with a large entourage to observe a military parade, a 17-year-old German, Friedrich Staps, demanded to present a petition, but was turned away by an aide, Jean Rapp. Staps then approached from a different direction, and Rapp had him taken into the palace for examination. He was found to be carrying inside his coat a kitchen knife wrapped inside a petition document (when the emperor would ask whether Staps would thank him if he were pardoned, the reply came: "I would kill you none the less").

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

1 day 13 of 10 M 1805 / This morning before I went to meeting my mind was in a very favor'd state, which continued with me through the whole day, the morning meeting was a memorable time, my mind was in good subjection & the truth was witnessed in an eminent degree. Our friend Benjamin White from Pennsylvania was at meeting & preached in the demonstration of the power & spirit



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

of Truth, I believe many tender minds were mightily reached by his testimony, & may it have a lasting effect. I have not been so reached by any friend for a long time if ever. The meeting was disturbed in the morning by a drunken man who came in & talked very loud at times while Benjamin was preaching.

I desire to receive with thankfulness every favor which is vouchsafed by the Giver of all good Gifts & may now say that, tho' I have not written the state of my mind so frequently of late as in times past, yet it hath been a time wherein I have often witnessed the renewal of life & frequently had to suffer much poverty, but even in times of poverty the spirit has been with me as a comforter, & my mind at times has been fervently engaged for the welfare & prosperity of the everlasting & unchangeable truth. may my spirit be brought more & more under its dominion, & be made acceptable to him who is alone worthy of all honor & praise.

RELIGIOUS SOCIETY OF FRIENDS

 October 14, Monday: French troops captured Elchingen on the Danube River and established a bridgehead across the river.

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

3 day 15 10 M 1805 / Tho it is now an hard time with me, yet my mind has this day as well as at many other days become seriously concerned & affected for the welfare of divers of my young acquaintance. May the Lord the Almighty God preserve them & be near to them in times of deep trial. how has my best life been nearly affected, & drawn into sympathy with some who are now entering the School of religion Oh! it is a precious school, my very soul can bear witness to it. all that I ever learnt that was worth having was obtained here....& may it never be forgotten, but daily improved upon. was it in my power to express what I feel it might be some relief; but neither my tongue or pen is able to do it & may only add that my spirit is deeply bowed within me, & my mine eyes nearly brought to weeping as I write.

RELIGIOUS SOCIETY OF FRIENDS

 October 16, Wednesday: The Lewis and Clark expedition reached the Columbia River.

The emperor [Napoléon](#) ordered his artillery to bombard Ulm.

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

4 day 16 of 10 M 1805 / I have had this day to witness inward peace & innocence in a time of outward perturbation, & am ready renewedly to acknowledge that I believe all true peace & comfort



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

is only derived from virtue & religion. how sweet, how comfortable, beyond description, it is when we are visited calamity to feel our hands clean & can lift them up in the midst of it & say in sincerity, Lord it is not I that has offended thee. Oh! this innocence I feel it to be a precious thing, & may I be more & more to gain possession of it. my spirit is more affected with a sense of Gods goodness at this time than usual. I desire to be preserved in this tender frame of mind which I now experience beyond the power of words to express.

RELIGIOUS SOCIETY OF FRIENDS



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

5 day 17 of 10 M 1805 / Our meeting to day was sweet & precious. I was favor'd soon after I took my seat with the incomes of Divine life, & to keep within the holy enclosure most of the meeting. I desire to thank & praise the Lord for his goodness vouchsafed this day, & am ready to believe that others beside myself was sensible that it was a good meeting. there was much solemn quiet over us, & dear Abigail Robinson was sweetly concerned in testimony which I have no doubt came from the fullness of an exercised mind, & was instructing & moving to my feelings

RELIGIOUS SOCIETY OF FRIENDS

LIVING IN THE LIGHT:

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Austrian forces in Ulm agreed that they would surrender to the French should no help arrive by October 25th.

Behind the Schönbrunn bei Wien palace of Österreich in Vienna, in the Mauer des Schlossgartens, the young German who had attempted to stab the Emperor [Napoléon](#) on October 13th, Friedrich Staps, shouted “Long live freedom! Long live Germany!” just before the volley from the firing squad.



(There was nobody back there to hear him, of course, except Frenchmen, none of whom seem to have been particularly impressed.)

Napoleon und Staps

*Wie vor Varus, den Römer, so trat im geknechteten Deutschland
Vor Napoleon auch mahnend die Nemesis hin.
Hätt' er den Jüngling verstanden, der, ohne zu zittern, das Leben
Vor die Füße im warf, als er's ihm wieder geschenkt:
Nimmer hätt' es der Völker bedurft, ihm die Lehre zu geben,
Daß der germanische Geist immer den sittlichen rächt.*

— Friedrich Hebbel



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



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

18 of 10 M 1805 / 6 day I can acknowledge that my mind is affected with a concern for my own wellfare, & a longing is witnessed for that exaltation of truth & righteousness, that men & women may no longer follow fables of mans device, but cleave to the inward teacher which teacheth in secret as never man taught in public. I have been persuaded this day that there was hardly ever a time when Preast craft more generally & hurtfully prevailed, or more of the Babylonish form of religion among men, for they will come forth under some impressions of religion, & the Ministers of the day will hear that such & such are under conviction as they call it, & will run to persuade them to adopt their doctrine, drownd. confuse & affright them with terror. & after a time they lead the poor things into the Water, so after they are baptized they think, they are members of Churches, & the workd is compleat. & thus by being in haste to get relief from their first excess[?] which is but the beginning of the furnace they fall short of that holy refinement which they might have attained too by patiently in during the cross for a season. But alas alas my Soul has this day mourned over those poor concerned creatures, & if they would but patiently wait as it were at Jerusalem until endued with power from on high they would come forth with renewed lusture, & even exceed their teachers for money & be brought to see that their preaching is an offence & a perversion of the ways of the Almighty, & their prayers instead of assending in sweet incence before the throne of Grace, is a stink in his nostrils, & their doctined tho' cloaked & painted like religion, yet they blaspheme the Great & holy name of the Lord.

RELIGIOUS SOCIETY OF FRIENDS

October 25, Saturday, 1806 French troops entered Berlin as the Prussian court fled to Königsberg.



October 26, Sunday: French forces occupied Osnabrück.

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

1 day 26 of 10 M / Favor'd with rather more animation at meetings than of late, dear cousin Anne Greene was concernd to leave with us in the morning a few words of warning & exortation to those who continue in evil practice, & concluded with an affectionate address to the Youth. Took tea with D Rodman & wife, in company with cousin Anne & two of David's precious sisters, on the edge of evening we drew into silence & Anne was engaged to speak to our several states in a very sweet & encoraging manner, from there I waited on her to J Earl's where we again drew into silence, & she found much to communicate to our several states. in these opportunities my mind was much solemnized & favor'd to witness the extendings of divine goodness to be spread over us, for which I desire to be thankful & retain the savor that it may not vanish like the early dew.



RELIGIOUS SOCIETY OF FRIENDS

 October 28, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3 day 28 of 10 M / While setting alone this morning in company with my endeared friend & old companion Isaac Austin with our minds inwardly retired, we were favord to feel our love renewed & I trust reciprocal desires were raised for each other that we might be firmly grounded on the sure foundation of truth & as we grow in years we may grow in the knowledge of the best things, my heart was truly humbled & brought to crave on the bended knee of my spirit that I may not suffer the surfeiting things of this world to engrose my attention to the prejudice or hurt of my spiritual wellfare. Oh Lord keep & preserve me thro' all.

RELIGIOUS SOCIETY OF FRIENDS

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

6 day 31 of 10 M 1806 / Fourth day evening went to [Portsmouth](#) in company with my dear J Rodman & lodged at cousin Z Chase's, next day went to meeting where I trust my mind was favor'd with the fresh extendings of divine life. Holder Almy & David Buffum were concerned in livly testimonys – I know not when I was favord with better meetings

RELIGIOUS SOCIETY OF FRIENDS

LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 **Christmas** Eve: An odd-jobs man, disgruntled over something or other and well aware that Thomas Paine was generally condemned as “that atheist who had criticized President George Washington,” took a shot at him through a window of his rural cottage — and like Lee Harvey Oswald trying to pot-shot the ex-general, narrowly missed.



This “atheist” accusation would be one that would persist. For instance, Theodore Roosevelt, in an adversarial conversation with John L. Lewis, would term Paine a dirty little atheist.



The fact is, however, that Paine was no more an atheist than he was dirty or little.²⁴ Had President Roosevelt known anything about Paine, he would not have made such a judgment. Had Franklin Delano Roosevelt, however, known anything about Thoreau, had he understood anything about the “fear of fear” sound byte that he lifted from Waldo Emerson’s ill-considered gloss of Thoreau’s *JOURNAL*, he might well have termed Thoreau a dirty little atheist. He would have been right about one of the three epithets at least: Thoreau was indeed of smaller than average stature, for an American. Now, you may wonder how it was that Thomas Paine acquired the reputation he acquired, as an atheist, since he was the son not only of an Anglican mother but also of a [Quaker](#) father,



My father being of the quaker profession, it was my good fortune to have an exceedingly good moral education.

24. Consult Robin McKown’s *THOMAS PAINE*, published in 1962.

and since as a Deist he could repeatedly and loudly proclaim his belief in God:

I believe in one God and no more; and I hope for happiness beyond this life. I believe in the equality of man; and I believe that religious duties consist in doing justice, loving mercy, and endeavoring to make our fellow creatures happy.... My own mind is my own church.

The answer is that this came about in the public reaction of 1794-1796 to his THE AGE OF REASON, which he wrote while in prison in Luxembourg — imprisoned because he had urged the French to reason with their king, Louis XIV, rather than merely off with his head. He had sided with the Girondists, the party of moderation at that time, and had been excused for this by the more extreme French politicians on the grounds that, a known Quaker, he must be considered to be opposed in principle to any use of violence — but then he had passed utterly out of bounds even for a non-violenter, by trying to intercede for their king. (During the revolution of the American colonies of England, also, he had tried to persuade Americans to attempt to reason with their British monarch, at a time when it was not really in anyone’s agenda to be reasonable.)

It is true that Thomas Paine never joined the Quakers, and that in fact he criticized the Quakers. As a Deist, he said that

The religion that approaches the nearest of all others to true Deism, in the moral and benign part, thereof, is that professed by the quakers; but they have contracted themselves too much by leaving the works of God out of their system.

Now, this sounds very Thoreauvian. Thoreau never charged the Quakers with contracting themselves too much by leaving the works of God out of their system, but he might well have had he thought it, and might well have said it had the occasion presented itself. Also, it is true that Paine did not really think that Quakerism was a *bona fide* part of that nasty thing, Christianity:

The only sect that has not persecuted are the Quakers; and the only reason that can be given for it is, that they are rather Deists than Christians.

1806

Friend Luke Howard began a "Meteorological Register" which would, beginning in the following year, regularly be published in the Athenaeum Magazine.

WEATHER



HOWARD PUBLICATIONS

LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

➡ A Philadelphia [Quaker](#) discipline stipulated “that no monuments, either of wood or stone, be affixed to graves in any of our burial grounds.” (Later in the century Quaker yearly meetings of various sorts would come to tolerate stones of a limited height with nothing on them other than the name, age, and date of death of the deceased. In the Quaker burying grounds of Newtown Square, Pennsylvania, which were founded in the 1690s, the earliest grave sites have no markers, but starting in the mid-18th Century simple stone markers appear. Rather large and ornate markers are common from 1850s-1890s, and then gradually the markers become simple and small again. A number of Quaker markers now sport iron “Grand Army of the Republic” emblems in addition to the grave and foot stones, indicating that this Quaker had served as a soldier during the civil war — and perhaps that he or his family was not embarrassed at that fact.)



Costumes of Philadelphia Quakers

➡ [Elizabeth Buffum Chase](#) was born as Elizabeth Buffum in a [Quaker](#) family of [Smithfield, Rhode Island](#).

➡ The following is a set of extracts from a [Friends](#) Book of Discipline dating to this year. First, from the section dealing with GAMING AND OTHER DIVERSIONS:

As our time passeth swiftly away, and our delight ought to be in the law of the Lord; it is advised that a watchful care be exercised over our youth, to prevent their going to stage-plays, horse-races, music, dancing, or any such vain sports and pastimes; and being concerned in lotteries, wagering, or other species of gaming. And if any of our members fall into either of these practices, and cannot be prevailed with, by private labour, to decline them, the monthly meetings to which the offenders belong, should be informed thereof, and, if they be not reclaimed by further labour, proceed to testify our disunity with them.



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

From the section dealing with THE READING OF BOOKS:

And it is earnestly recommended to every member of our religious society, that they discourage and suppress the reading of plays, romances, novels, or other pernicious books; and printers and booksellers in profession with us, are cautioned against printing, selling, or lending such books; as it is a practice so inconsistent with the purity of the Christian religion.



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

From the section dealing with WAR:

Friends are exhorted faithfully to adhere to our ancient testimony against wars, and fightings, and in no way to unite with any in warlike measures, either offensive or defensive, that by the inoffensiveness of our conduct we may convincingly demonstrate ourselves to be real subjects of the Messiah's peaceful reign, and be instrumental in the promotion thereof, towards its desired completion; when, according to ancient prophecy, "the earth shall be full of the knowledge of the Lord, as the waters cover the sea; and its inhabitants shall learn war no more." When goods have been distrained from any Friends on account of their refusal to pay fines for non-performance of military services, and the officers, after deducting the fines and costs, propose to return the remainder, it is the sense of this meeting, that Friends should maintain their testimony by suffering, rather than accept such overplus, unless the same or a part of it is returned without a change of the species. -1755

It is declared to be the sense of this meeting, that furnishing waggons, or other means for conveying of military stores, is a military service, and that the care of elders, overseers, and faithful Friends, should be extended, in true love and Christian tenderness, to such as deviate herein, in order to convince them of their error. -1755

It is the sense of this meeting, that a tax, levied for the purchasing of drums, colours, or for other warlike uses, cannot be paid consistently with our Christian testimony. -1776

This meeting fervently recommends to the deep attention of all our members that they be religiously guarded against approving or showing the least connivance at war, either by attending at or viewing of military operations, or in any wise encouraging the unstable deceitful spirit of party, by joining with political devices or associations, however speciously disguised under the ensnaring subtleties commonly attendant thereon; but that they sincerely labour to experience a settlement on the alone sure foundation of pure unchangeable truth; whereby, through the prevalence of unfeigned Christian love and good will to men, we may convincingly demonstrate that the kingdom we seek is not of this world. A kingdom and government whose subjects are free indeed! redeemed from those captivating lusts from whence come wars and fighting. -1798



A living concern for the advancement of our testimony to the peaceable kingdom of Christ, continuing to spread in many minds, a fervent desire hath prevailed among us, that the members of our religious society would carefully avoid engaging in any trade or business promotive of war, sharing or partaking of the spoils of war by purchasing or selling prize goods, importing or shipping goods in armed vessels, paying taxes for the express purpose of war, grinding of grain, feeding of cattle, or selling their property for the use of the army: that through a close attention to the monitions of divine grace, and guarding against the suppression of it either in themselves or others, they may be preserved in a conduct consistent with our holy profession, from wounding the minds or increasing the sufferings of each other; not at all doubting, that he to whom appertains the kingdom and the power; who is wonderful in working, will continue to carry on and perfect his blessed cause of peace in the earth. A solid attention to this concern is recommended to quarterly, monthly and preparative meetings, and to our brethren in general, it being the judgment of this meeting, that if any of our members do either openly or by connivance pay any fine, penalty or tax in lieu of personal service for carrying on war, or allow their children, apprentices or servants to act therein, or are concerned in arming or equipping vessels with guns, or deal in public certificates issued as a compensation for expenses accrued or services performed in war, that they be tenderly dealt with, and if they cannot be brought to an acknowledgment of their error, monthly meetings are at liberty to testify against them. -1780, 1781

It is the sense and judgment of this meeting that it is inconsistent with our religious testimony and principle for any Friend to pay a fine or tax, levied on them on account of their refusal to serve in the militia, although such fine or imposition may be applied towards defraying the expenses of civil government; and where deviations in this respect occur, tender dealing and advice should be extended to the party in order to their conviction and restoration; and if this proves ineffectual, monthly meetings should proceed to testify against them. -1790



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

From the section dealing with TRADE:

It being evident that where the manifestations and restraints of the Spirit of truth are duly prized and regarded, it leads out of a bondage to the spirit of this world, and preserves the minds of its followers from many fettering and disqualifying entanglements; and contrarywise, that an inordinate love and pursuit of worldly riches, often betrays those who are captivated by them, into many difficulties and dangers, to the great obstruction of the work of truth in the heart: we affectionately desire that the counsel and gracious promise of our blessed Redeemer to his followers, may be borne in remembrance by us "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." – 1695 to 1746

This meeting being earnestly concerned that the service of our religious society may not be obstructed, or its reputation dishonoured, by any imprudence of its members in their worldly engagements, recommends to all, that they be careful not to venture upon such business as they do not well understand; nor to launch out in trade beyond their abilities, and at the risk of others; especially on the credit which may be derived from a profession of the truth; but that they bound their engagements by their means; and when they enter into contracts, or give their words, that they endeavour on all occasions strictly to fulfil them. We particularly exhort that none engage in such concerns as depend on the often deceptive probabilities of hazardous enterprizes; but rather content themselves with such a plain and moderate way of living as is consistent with the self-denying principle we make profession of; whereby many disappointments and grievous perplexities may be avoided, and that tranquillity of mind obtained which is inseparable from the right enjoyment even of temporal things. And it is advised that, where any among us err, or are in danger of erring in these respects, they be faithfully and timely admonished. – 1724 to 1746



It is recommended that Friends frequently inspect the state of their affairs, and keep their accounts so clear and accurate, that they may, at any time, easily know whether they live within the bounds of their circumstances, or not; and, in case of death, that these may not be perplexing to survivors. And whenever any find that they have no more property left than is sufficient to discharge their just debts, it is advised, that they immediately consult with some judicious Friends, and, without loss of time, make their circumstances known to their creditors, carefully avoiding the payment of one in preference to another, that so none may be injured, nor any reproach be incurred by mismanagement. – 1782

And where overseers, or other concerned Friends, have reason to fear that any person or family, by living above their means, or from a want of punctuality in fulfilling their contracts, or any other cause, are declining in their circumstances, and likely to fail, it is recommended that such be seasonably treated with, and (if it appear requisite) advised to call their creditors together without delay. And if, notwithstanding this advice, such persons still persist and run into embarrassment, to the loss of others and to their own disreputation, the preparative or monthly meeting to which they belong, ought to be timely informed thereof, and proceed to deal with them according to our rules; when, if this labour also prove ineffectual, a testimony of denial may be issued against them. – 1710

It is advised that where such failures occur, and the means, or from a want of punctuality in fulfilling their contracts, or any other cause, are declining in their circumstances, and likely to fail, it is recommended that such be seasonably treated with, and (if it appear requisite) advised to call their creditors together without delay. And if, notwithstanding this advice, such persons still persist and run into embarrassment, to the loss of others and to their own disreputation, the preparative or monthly meeting to which they belong, ought to be timely informed thereof, and proceed to deal with them according to our rules; when, if this labour also prove ineffectual, a testimony of denial may be issued against them. – 1710



It is advised that where such failures occur, and the cases are under the care of monthly meetings, that the Friends appointed to visit the parties, inquire of their assignees or trustees, how their deficiencies have happened, and report accordingly. And it is the judgment of this meeting that neither monthly nor other meetings should receive subscriptions, donations or bequests from persons so circumstanced until they have paid off their deficiencies, or are voluntarily acquitted thereof by their creditors; for it should be remembered that though, in such cases, the defaulter may have been legally discharged, the property he may afterwards acquire is not properly his own, till he has fairly paid off his former debts, to the satisfaction of the creditors. Wherefore we further advise that, if any such person or persons, on being suitably reminded of their duty in this respect, shall refuse to comply therewith, inquiry be made into the reason, and if it be not such as shall satisfy the monthly meetings of which they are members, and, they cannot be prevailed with, the said meetings, after a proper time of labour and forbearance, may issue a testimony of denial against them. – 1782.

Advised that when Friends accept the office of trustee or assignee, they be active in collecting the effects of the estate, and punctual and speedy in making distribution. Advised that Friends every where carefully avoid being any way concerned in defrauding the government of its duties; that so our ancient testimony in this respect may be inviolably maintained. – 1755, 1796

We warn our members against a pernicious practice amongst the trading part of the community, which has often issued in the ruin of those concerned therein, viz. That of raising and circulating a kind of paper credit, with indorsements, to give it an appearance of value, without an intrinsic reality; a practice which, as it appears to be inconsistent with the truth we profess, we declare our disapprobation of, and entreat every member of our society to avoid and discourage. We also caution all in membership with us to avoid entering into joint securities with others, under the specious plea of rendering acts of kindness; many, by so doing, having been suddenly ruined, and their innocent wives and children reduced to deplorable circumstances. "Be not thou, said the wise man, one of them that strike hands; or of them that are sureties for debts. If thou hast nothing to pay, why should he take away thy bed from under thee?" – 1806



We affectionately desire that Friends may wait for divine counsel in all their engagements, and not suffer their minds to be hurried away by an inordinate desire of worldly riches; remembering the observation of the apostle in his day, and so often sorrowfully verified in ours, that "They who will be rich, fall into temptation and a snare;" and, erring from the faith, "pierce themselves through with many sorrows." Even when riches to any extraordinary degree have been amassed by the successful industry of parents, how often have they proved like wings to their children, carrying them beyond the limitations of truth, into liberties repugnant to our religious testimonies, and sometimes into enterprizes, which have terminated in irreparable damage to their temporal affairs, if not an entire forgetfulness of the great work of the soul's salvation. – 1806

Finally (and such books of mandatory advice do go on and on :-), from the section dealing with DEFAMATION AND DETRACTION:

Friends are every where exhorted to maintain a strict watch over themselves and each other against the subtle and mischievous spirit of tale-bearing and detraction--the manifest tendency of which is to lay waste the unity of the body, by sowing the seeds of disesteem, strife, and discord among brethren and neighbours; as well as to unfit those who either propagate or listen to evil reports, for being of that service to the persons reflected upon, which they might be if the order prescribed by our blessed Lord to his church, was strictly observed, viz. "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that, in the mouth of two or three witnesses, ever word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."

It is therefore advised that, in whomsoever this weakness appears, it may be immediately checked; and, if any one gives way to it, to the obvious injury of another's reputation or interest, let him or her be faithfully admonished; and, if they persist, and cannot be prevailed with to give due satisfaction, the preparative or monthly meeting should be informed of it, and deal further with them; when, if this produce not the desired effect, they should be testified against.

And, if any member who offends in this respect, shelters him or herself under a pretence, that they say no more than they have heard from others, but will not discover who they are: Such reporters or tale-bearers should in like manner be dealt with, and testified against as being themselves the authors. – 1806



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



"Let us begin by committing ourselves to the truth – to see it as it is, and tell it like it is – to find the truth, to speak the truth, and to live the truth."

– Republican Presidential nominee

[Richard Milhous Nixon](#), 1968

(a birthright Quaker)



The Philadelphia [Yearly Meeting](#) discipline of the [Religious Society of Friends](#):

NEGROES OR SLAVES

It appears to have been the concern of this meeting revived from time to time, with increasing weight, to testify their entire disunity with the practice of enslaving mankind (and particularly to guard all in membership with us against being concerned in the purchase of slaves from the coasts of Africa) yet as we have with sorrow to observe that in some parts of our country, this shameful practice is still continued and connived at, we think it proper to revive the advices heretofore issued; and again exhort our members, to be no way accessory to this enormous national evil, but to discourage it by all the justifiable means in their power; it being obvious that wherever it prevails it tends to corrupt the morals of the people, so as not only to render them obnoxious to the displeasure of the Almighty, but deaf to his warnings, and insensible and regardless of his impending judgments. –1755, 1806.

And we earnestly desire it may become the concern of our members generally, to use the influence they have with those who hold slaves by inheritance or otherwise, that they may be treated with moderation and kindness, and instructed as objects of the common salvation in the principles of the Christian religion; as well as in such branches of school-learning as may fit them for freedom, and to become useful members of civil society. Also that Friends in their several neighbourhoods advise and assist such of the black people as are at liberty, in the education of their children, and common worldly concerns. –1778.

Understanding that some in membership with us, either through inadvertence, or from selfish motives, have hired slaves to assist them in their business; we desire such to consider that in so doing they promote the unrighteous traffic, and oppose our testimony against it. Friends are also cautioned against acting as executors or administrators to estates where slaves are bequeathed; and doing any thing whereby their bondage may be prolonged. –1774.

We are united in judgment, that the state of the black people, who have been held as slaves by any of us or our predecessors, calls for a deep inquiry and close examination, how far we are clear of with holding from them, what under such an exercise may be opened to our view as their just right; and we earnestly and affectionately entreat those in particular who have released any of them, to attend to the further openings of duty. Even if no such obligations to this people existed among us, it is worthy of our serious consideration, whether any object of beneficence is more deserving of our regard, than that of training up their youth in such virtuous principles and habits as may render them useful and respectable members of the community. It is the sense and judgment of this meeting, that if any



of our members are concerned in importing, selling, or purchasing; or shall give away or transfer any negro or other slave, with or without any other consideration than to clear their estate of any future incumbrance, or in such manner that their bondage is continued beyond the time limited by law or custom for white persons; and also those who accept of such gift or assignment; they ought to be speedily treated with in the spirit of true love and wisdom, and the iniquity of their conduct laid before them. And if, after Christian labour, they cannot be brought to such a sense of their injustice, as to do every thing which the monthly meeting shall judge to be reasonable and necessary for the restoring such slave to his or her natural and just right to liberty, and condemn their deviation from the law of righteousness and equity, to the satisfaction of the said meeting, that such member or members be testified against as other transgressors are by the rules of our discipline for other immoral, unjust, or reproachful conduct. -1774.

It appearing that, notwithstanding the many afflictive dispensations with which divine wisdom has seen meet to visit this land, many of its inhabitants are so deaf to the language of the rod, as to continue in the nefarious traffic for slaves to the coasts of Africa: and that the importation of them is still connived at: this meeting, considering such a conduct as a bold and impious defiance of the Ruler of nations, and pregnant with the most alarming consequences to our country, earnestly recommends to the meeting for sufferings to embrace every suitable opportunity for advancing our testimony in this respect, and for calling the attention of the public mind to this awfully interesting subject. - 1786, 1787, 1806.

A section of this year's Philadelphia [Yearly Meeting](#) discipline for the [Religious Society of Friends](#) perhaps can help us understand why it was that [Henry David Thoreau](#) would not ever vote:

CIVIL GOVERNMENT

Liberty of conscience being the common right of all men, and particularly essential to the well-being of religious societies, we hold it to be indispensably incumbent upon us to maintain it inviolable among ourselves: and therefore advise and exhort all in profession with us, to decline the acceptance of any office or station in civil government, the duties of which are inconsistent with our religious principles; or in the exercise of which they may be, or think themselves to be, under the necessity of exacting of their brethren any compliances against which we are conscientiously scrupulous. And if any persons in membership with us, notwithstanding this advice, shall persist in a conduct so reverse to our principles and religious liberty, it is the sense of this meeting that they be treated with, as in other cases of offence; and if they cannot be brought to see and acknowledge their error, that the monthly meetings to which they belong should proceed to testify our disunity with them.

And it is also the sense and judgment of this meeting, that Friends ought not, in any wise, to be active or accessory in electing, or promoting to be elected, their brethren to such offices or stations in civil government, the execution whereof tends to lay waste our Christian testimony, or subject their brethren or others to sufferings on account of their conscientious scruples.

Believing that we are called to show forth to the world in life and

practice, that the blessed reign of the Messiah, the Prince of Peace, is begun, and we doubt not, will proceed till it attains its completion in the earth, when according to the prophecies of Isaiah and Micah, "Nation shall not lift up sword against nation, neither shall they learn war any more." Influenced by these principles, we cannot consistently join with such as form combinations of a hostile nature against any; much less in opposition to those placed in sovereign or subordinate authority; nor can we unite with or encourage such as revile and asperse them, for it is written, "Thou shalt not speak evil of the ruler of thy people." Acts 23:5.

 An attitude toward Quakers in the arts: "As our time passeth swiftly away, and our delight ought to be in the law of the Lord; it is advised that a watchful care be exercised over our youth, to prevent their going to stage-plays, horse-races, music, dancing, or any such vain sports and pastimes...." —Philadelphia Yearly Meeting's BOOK OF DISCIPLINE

RELIGIOUS SOCIETY OF FRIENDS

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

7 day 3 of 5 M - 1806 / It has been a day wherein my mind has witnessed some refreshment by being tender'd & (at seasons) mearly [nearly?] melted with a sense of divine goodness being still near & ready to help. For a long time it has felt as if all that was good was withdrawn & no tender feelings spot remaining, but am led to believe there is a way to avoid this barraness which I am tried with, which is by watchfulness & obedience. I am often sensible of suffering much loss & weakness by entering into conversation which tho' innocent in itself tends to destroy the Life, the precious Life in the mind. Oh that I may be more watchful, & search daily to see how far I have lived up to knowledge.²⁵



RELIGIOUS SOCIETY OF FRIENDS

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

25. Stephen Wanton Gould Diary, 1806: The Gould family papers are stored under control number 2033 at the Division of Rare and Manuscript Collections of Cornell University Library, Box 6 Folder 6 for January 1, 1806-May 1, 1806 and Folder 7 for May 3, 1806-December 30, 1806; also on microfilm, see Series 7



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

1 day 4 of 5 M / Before meeting this Morning was refreshed with a sense of good being near, but was rather uneasy, & could not get centered in meeting as I expected

In the Afternoon life rose & a better Meeting. Our precious A Robinson was concerned in a living & powerful testimony which I have fully to believe reached the witness in many minds, her testimony was fitting many states, but particularly one who hath known the visiting arm of the Lord from season to season, but hath been halting, or not closed in with it so fully as was required, "Return unto me & I will return unto thee" was a scripture she repeated several times.

RELIGIOUS SOCIETY OF FRIENDS



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

2 day 5 of 5 M / My mind of late has been much exercised about, & engaged in a matter which has labor'd in MY Meeting, & from an examination of my conduct am ready to conclude my motives for acting were pretty good tho' I have differed in sentiment from some who are older & much more experienced than myself

RELIGIOUS SOCIETY OF FRIENDS



May 6, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3 day of 5 M / My mind was brought under a right feeling last evening which remained 'till after I went to bed, & sleep for a while departed from mine eyes. I feel a desire to be thankful for every favor, Oh Father be with me a little longer try me yet a little longer

The supplication of my heart this morning was graciously answered, it has been a precious day for tho' I have been much engaged in my business, yet the current of divine life has run thro' my mind very sweetly, & desires were earnestly raised for strength to stand the beating storms of temptations, the besetments of satan which are incident to our passing thro' this world

RELIGIOUS SOCIETY OF FRIENDS



May 7, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

4 day 7 of 5 M / The town is full of Muster & much Military parade owing to its being Election day. I have been favor'd with quietness of mind & to feel raised above the sound of the drum and fife. While I have sat musing have remembered a saying of our Venerable Ancestor Wm Penn "The vanities of the Wicked world" says he "would clothe a naked one to see the excess of food & clothing that has appear'd in our streets this day is really affecting

Philip Dunham from Little Compton called into the shop to see me with whom I had some agreeable conversation. he feels near to my mind as one who is endeavoring to live in the Truth

This evening walked out to Sam'l Thurstons with D Rodman & came home with E & P Earle.

RELIGIOUS SOCIETY OF FRIENDS



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

5 day of 5 M / While walking to Meeting, I began to reflect on the weak state of my mind, & was ready to conclude it would be to me a barren meeting, & on going into the meeting house yard & finding it late was almost on the point of turning to come home, but from a little further reflection went in, & was well paid for it, for immediately on taking my seat I felt the sweet & precious incomes of divine life to arise in my mind, & those deathly feelings to vanish, which greatly refreshed my mind. Oh may I bear those seasons of favor in remembrance, & not give over the pursuit, even when things appear so dark & discouraging that no way may appear to be cast up for our escape from the enemy, on how or from where help may be derived. for many times has a way been made when none has appeared, & the fountain unsealed when to all human appearances none could unseal it, & the waters thereof have refreshed my mind when weary & ready to faint for which I desire to be humbly thankful & render praise where it is alone due

This Afternoon my dear friend Clarke Rodman called to see me, we had a very precious time together his counsel & excellent remarks I hope may be long remembered.

RELIGIOUS SOCIETY OF FRIENDS



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

1 day 11 of 5 M / Our meetings were silent & seasons of deep thoughtfulness with me ... particularly this afternoon mine eyes were led to look around & behold the gloomy prospect there is among us, & was almost ready to despair of its being better. some who have known at least good from evil, & been very desirous to walk in the path which leads to everlasting peace & happiness, feeling at seasons the humbling hand of Almighty Power to operate on their hearts & draw them with the cords of his holy



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

love unto his fold of rest, are ready to give out the path proves too narrow, the terms too hard for them. All that was alive within me often of late has been moved & drawn into mental & even vocal earnest prayer that they may yet come to know a being cleansed from all uncleanness, come forth with brightness, & as ornaments to the Church, but Oh how few there are that there are is much to be expected from. I was this Afternoon ready to sink with discouragement & conclude All hopes prayers, & labors were in vain.

Spent most of the evening at D Williams afterward called at J Er & C R.

RELIGIOUS SOCIETY OF FRIENDS



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

3 day 13 of 5 M / Since the last date my mind has labor'd under much exercise & I trust I have been a mourner in Zion. The extream discourageing prospect which has been allmost continually before me has brought me nearly to despair whether there are any that will hold out to the end in welldoing some who have known the work of truth well begun in them, & convincingly heard this language sounded in their spiritual ears "come ye out & be ye seperate from them" are halting & do not come up faithfully to the standard; my spirit has been sorely exercised on this acct & was there any thing which I could do to establish them most gladly would I do it, but the work must be wrought out in them selves. The help of others will serve but to stir up the mind, & unless they are faithful to what is made manifest labor will be but in vain

RELIGIOUS SOCIETY OF FRIENDS



May 14, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4 day 14 of 5 M / Tho there are some things left deficient, yet I consider it has been a favor'd day as I have been in a tender susceptible frame, & whenever this is my state I desire to be thankful, as it is often such that it feels as if good was not to be come at or as if when I cryed unto the Lord he was affar off

RELIGIOUS SOCIETY OF FRIENDS

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

5 day 15 of 5 M / Our meetings were silent & probable was favor'd to some, but as to me dry & hard. was tried with drowsiness which is uncommon

RELIGIOUS SOCIETY OF FRIENDS

 May 16, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6 day 16 of 5 M / Face much swollen & head out of order from an heavy cold, yet have written a letter to my friend J. Austin & family

RELIGIOUS SOCIETY OF FRIENDS

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

7 day 17 5 M / My head continues much out of order & my mind depressed, yet feel something like thanksgiving to arise that I have been helped as I have & am able to keep in my shop.

RELIGIOUS SOCIETY OF FRIENDS

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

7 [?] 18 of 5 M / Our morning meeting was silent, in the afternoon DB was concerned in a very lively testimony on the necessity of watchfulness. Took tea with D. Williams Am in hopes nothing has been lost today tho' perhaps but little gained

RELIGIOUS SOCIETY OF FRIENDS

➡ May 25, Sunday: [Ralph Waldo Emerson](#)'s 3rd birthday.



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

*1 day 25 of 5 M / Our meetings were Silent & to me seasons of
Deep wardings tho in the midst of it I felt the mercy at work
Oh the exercise & suffering of my poor mind in these days, words
fall far short to tell it all
Took tea with Saml Thurstons in company with Jon Deenis. Spent
the remainder of the evening at C Rodmans*

RELIGIOUS SOCIETY OF FRIENDS

➡ May 26, Monday: [Lewis Cass](#) got married with Elizabeth Spencer.

The Emperor Napoléon decreed the dissolution of the Republic of Dubrovnik.

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

*2 day 26 of 5 M / In a pretty guarded State of mind & the pressure
of exercise not so great, tho' not free from it*

RELIGIOUS SOCIETY OF FRIENDS

➡ May 27, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*3 day 27 of 5 M / Rather a want of religious life. This Afternoon
seriousness has cover'd my mind, & I have seen that watchfulness
us still necessary for me & others – I have been compairing the
prospect in society to the state of the present weather – it has
been for some time very dry, tho' there are frequent appearances
of rain, the wind lashed [?] & heavy clouds hang around, yet
rain does not come. & so it is with some they appear hopeful for
a time & as far as can be seen & even felt, have begun well, &
gone on so for a time, but do not surrender themselves wholly
up to be led & guided by that inward principal which is striving
within them, & would increase their strength even to strong men
& women, & greatly does my very heart fear & tremble on account
of some who have often known & felt the living power of truth
in a very convincing manner, but from their flexible disposition
are in danger of being carried off the ground entirely....*

RELIGIOUS SOCIETY OF FRIENDS

 May 28, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4 day 28 of 5 M / Scarcely a day passes but there is something that might have been better'd - yet I have felt the Lord to be gracious & long suffering to all - Things have appear'd very dismal & discouraging respecting what was hinted yesterday.. It is a time when the ways of Zion do most assuredly Mour

RELIGIOUS SOCIETY OF FRIENDS

 May 29, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

May Meeting in town 29 of 5 M / In the silent part of our first meeting my mind was uncommonly favor'd to keep from roving thoughts & near to the source of life. I beg to be duly sensible & thankful for all my favors which are many It is a precious enjoyment to feel an easy access to the fountain Dear Abigail was sweetly concerned in supplication, Whereby I felt inwardly helped & it seem'd as if my spirit join'd with hers in a remarkable manner

In the last meeting the business labor'd. & I feel very thankful for not having said any thing to wound my own mind or the cause tho' I had like to have spoken once as would have done me much hurt.

RELIGIOUS SOCIETY OF FRIENDS

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

6 day of 5 M / Spent the evening at D Williams in company with Susanne Barker, tho' my company was agreeable yet felt but little inclination to join with them in conversation my mind being dipt into an exercise which hath attend it closely for some time...

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



June 1, Sunday: Bavaria officially became a kingdom under the terms of the Treaty of Pressburg.

The “Delicate Investigation” into the indiscreet conduct of [Caroline Amelia of Brunswick-Wolfenbüttel, Princess of Wales](#), estranged wife of [George, Prince of Wales](#), formally began.

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

1 day 1 of 6 M 1806 / It has been a day of deep exercise, even deep trial... In the morning meeting D Buffum deliver'd a short testimony impressing the necessity of the improvement of our time from the Parable of the ten Virgins... In the afternoon we were silent & after meeting went in company with Obadiah Williams Phebe Earle & Mary Ann Smith out to D Buffums, & tho' my company was agreeable & of the best kind yet could not join much in conversations.

RELIGIOUS SOCIETY OF FRIENDS



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

2 day 2 of 6 M 1806 / My exercise continues so that I could not sleep till late last night, & feeling a renewal thereof this morning, was induced to send for the individual (on whose account it chiefly is) to a friends house where I apprehend I was favor'd to discharge my duty as far as I can feel (as yet pretty much to my own release & satisfaction) It was a memorable season which I hope not to forget, the individual was much tendered, even to tears by what I found to say, I desire not to attribute any thing to my own works, but what ever is done thro' me may be ascribed unto him who fits & quallifies for every work & service.

This afternoon went to Narragansett, & on passing both ferrys there was not a man on board (except myself) but was the worse for liquor; it occasioned a search in my mind, & I was ready to thank God that I was not like them... In crossing the Narragansett ferry there was a young woman on board whose innocent countenance took my attention tho' I did not speak to her while in the boat – when we got over it was quite dark & late in the evening & the poor thing told me she had to walk some distance before she could get to her lodgings which gave me some concern for her – She went on a little distance & returned to the ferry house affrighted which put me upon noticing her a little further, as he looked reputable & dressed something like a friend, there being many lodgers previously engaged at the ferry house she could not stay there, & a man on horse back offer'd to take her along but he appearing to be intoxicated she prudently declined, so I seeing her in a great streight, offer'd to go with her to the next house, about half a miles distance. & as we walked our conversation turned on religious subjects – she appear' to be one who was desirous to walk in the right way, & had, as she expressed been almost bewitched by the Newlites in Narragansett but had lately lived with a friend & had contracted a love for them & their ways, tho never fully conform'd to any of them, but was convinced of their ways of worship. Her mentioning the effect the Newlites had upon



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

*her mind led me into some expression – I answer'd to her that the effect they had upon her was the workings of her passions & that true religion was found in the silence of all flesh, therfor She must not depend on them for much of their preaching & praying was but a mear form of words with out the true life & power, & then appealed to her judgement if she had not often been burdened with it & found them as empty vessels, to which she very feelingly reply'd "O yes I have found them so" She appear'd to be very tender & I was glad it fell in my way to converse with her, often having to feel much on the account of those who are in a seeking state & feel the power of truth to strive in them but have not arrived to a state, clearly to know what it is that thus affects them. My mind was humbled & brought into desires for her advancement & establishment
After finishing my business at Narragansett came home the next day, & it was remarkable that in both going & coming there was some on board the ferry boats that were the worse for liquor. it is really cause of mourning to see what destruction there is among mankind, by spirituuous liquor.*

RELIGIOUS SOCIETY OF FRIENDS

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

4 day 4 of 6 M / Felt some disposition to levity, yet very serious thoughts have attended my mind (at times) thro' the day, & trust a good degree of watchfulness – This morning a young man who has been absent from home for several years came to see me, when he went away his conduct was a grief to his friends, but has now returned with a plain dress & uses the plain language, & appears to be under much concern to do right, while I was with him my mind was brought into sympathy & desires were raised for his preservation it seems remarkable that I should be so often dipt into feelings with people of this description – Oh that my conduct may be such as to encorage the honest seekers, & those who know the power of truth in their hearts, to come forth & profess it nobly, & in sincerity, for such there are, & I am led sometimes to fear that the reason more of them does not come forward, is that they meet with stumbling blocks in those who they might expect would be helpers on their journey.

RELIGIOUS SOCIETY OF FRIENDS

 June 5, Thursday: The [Emperor Napoléon](#) transformed the Batavian Commonwealth into the Kingdom of Holland, making his brother Louis the monarch there. The Principality of Benevento was created, subject to France.

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

5 day 5 of 6 M / I'm going to meeting where I hope to get to the



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

center, having felt this morning a renew'd engagement lie [be?] in the line of religious improvement. In the forepart of the meeting felt pretty lively but grew dull before the conclusion – This evening had an agreeable visit from my beloved & intimate acquaintance A Barker, he felt very near to me. Should he continue faithful he bids fair to be of use to Society.

RELIGIOUS SOCIETY OF FRIENDS

 June 6, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6 day 6 of 6 M / This evening called at a friends house where I met with a beloved acquaintance, & finding her to be in a sweet state of mind & apparently under a right concern for her own furtherance in well doing, it was a great comfort to me. I believe it will be from the heart when I say "May the Lord bless her, may his gathering Arm be around her & keep her from the follies & vanities of Youth".....

RELIGIOUS SOCIETY OF FRIENDS

 June 7, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7 day 7 of 6 M / A want of watchfulness but a degree of favor...

RELIGIOUS SOCIETY OF FRIENDS

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

1 day 8 of 6 M / In our morning meeting A Robinsons bore an encoraging testimony. She observed that her feeling had been far from joyous in our religious meetings for some time past yet she had been comforted in this, with a belief that the Lord would feed his people himself, & went on to menage [mention?] those who were deprived of the company or acquaintance of those who were helpers & sympathizers, believing that however destitute they were as to the outward, by obedience the Lord would be a present help in every needful time, & wished them to lift up their heads in hope as he knew the most secret thoughts of all, & would help all who look unto him. It appear'd to be a solid meeting, but with me as Doc Rutty says "The coles were under the ashes" –spent the evening at C Rodmans.



RELIGIOUS SOCIETY OF FRIENDS

 June 9, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2 day 9 of 6 M / Tho' I have had a considerable reduction of mind of late, yet I find the unweried Adversary is still working in me with an abouandance of craft, he hath tried me hard this day, & whether ever I shall subdue him is hard to tell, but I believe & find by degree of experience, that strength is mercifully afforded in proportion to what we have to undergo.

RELIGIOUS SOCIETY OF FRIENDS

 June 10, Tuesday: A DISCOURSE, DELIVERED BEFORE THE HUMANE SOCIETY OF THE COMMONWEALTH OF MASSACHUSETTS, JUNE 10, 1806 BY [THADDEUS MASON HARRIS](#)... (Boston: Printed by E. Lincoln).

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

3 day 10 of 6 M / A sweet current of life this morning, but the day does not conclude with that savor which I could wish...

RELIGIOUS SOCIETY OF FRIENDS

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

4 day 11 of 6 M / I have had very deeply to feel my own weaknesses & have even groaned under them this morning. This afternoon our dear friend R Mitchell called & set a while with me in the shop, his company & conversation was very interesting & encorageing – Also dear J R-n called, & our minds were humbled together under a sense of the continued visitation of our dear Lord & Master, it is a season of humbling affliction with him, & my heart prays that he may be faithful even to the parting with a right hand or a right eye or as he expressed himself to offer up Isaac the only son, or that which is as near & dear if required he is one for whom my spirit hath groaned for deliverance & travelled for his furtherance Oh the deep exercise which I have had of late on account of several may it all tend to deepen me in the root of wisdom.

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 October 14, Tuesday: Invading French forces encountered the Prussians and Saxons at Jena and Auerstädt, near Weimar, and left 32,000 dead [German](#) bodies on the battlefield. As the battles raged nearby a professor at the University of Jena, [G.W.F. Hegel](#), was laboring over his monograph THE PHENOMENOLOGY OF MIND.

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

3 day evening 14 of 10 M / For sometime past my mind has been in such a situation that I have hardly known how to describe it. Sometimes in a very dry barren state not a capacity to think a good thought, nor authority to speak a good word, which I am sensible is the result of sin.. & when favor'd to draw nearer the fountain of divine help & feel the precious light & life to arise in my mind, then my unworthiness stares me in the face & I am ready to blush that I have not attained to a greater degree of knowledge in divine truth, for I see that I have missed of much good which was intended for me by neglecting or not submitting to bear the cross in younger years but to my great consolation there are seasons when I am favor'd to feel that infinite mercy & goodness is yet extended & that on the grounds of obedience I may yet be advanced to a greater degree of religious experience.

I felt this morning entirely destitute of every good qualification not even power to raise a sigh – but the latter part of the Afternoon & evening I can hardly vent them fast enough. My spirit is led to pray for mercy & forgiveness, ability to do good & strength to retain my ground for I clearly see that there is no true help but that which cometh from the Lord who giveth all that is necessary for us – Oh that I may be preserved in humble thankfulness to to him the Author of every good for the many favors which he is pleased to bestow on me a poor unworthy worm.

RELIGIOUS SOCIETY OF FRIENDS

 October 23, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5 day 23 of 10 M / Cold suffering meeting with a roving mind. O Williams Abigail Robinson & D Buffum were concern'd in lively testimonys, & I doubt not but some minds were comforted therfrom, but I seemed to be shut out from the enjoyment of good.

RELIGIOUS SOCIETY OF FRIENDS

 October 24, Friday: French forces reached the suburbs of Berlin.

Friend [Stephen Wanton Gould](#) instanced in his journal that he had been fined for his failure as a [Quaker](#) to participate under arms in the local militia and that the penalty had been unfairly exacted through the tax seizure of his hat, that had cost him considerably more than that penalty:

6 day 24 of 10 M / James Chappel has just taken from me an Hat what in the 6 M last cost me six Dollars for a Militia fine amounting to only 2 Dollars & 5 cents including fees – by order of Charles C Dunham the Capt. The warrant dated 6 day of October



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

1806 & signed by Robt Taylor Just Peace.

THE QUAKER PEACE TESTIMONY

CIVIL DISOBEDIENCE



December 21, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1 day 21 of 12 M 1806 / Our meeting this Morning was a quiet solid time & I was more than commonly favor'd to enjoy the sweets of silence, for which I desire to be preserved in humble thankfulness. D. Buffum was concern'd in a short but livly testimony from these words "What proffiteth it a man if he gain the whole world & loose his own soul." – In the Afternoon we were silent & equally favor'd with solid quiet – Oh that I may dwell nearer & nearer the holy inshinings of truth in the mind & be enabled to meet the cross occurances of time with christian patience, for this my mind is often solemnly engaged in secret prayer to Almighty God.– Took tea at D Williams, his wife's sister Betsy Woodward was there, she is one that I was never acquainted with nor never saw before, but I love her & believe she is one who is endeavoring to live up to our profession & meet with heavy conflicts therin. Spent remainder of the evening at C R's with as much enjoyment as the state of my mind would admit.

RELIGIOUS SOCIETY OF FRIENDS



December 26, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*6 day 26 of 12 M 1806 / On forth day evening John Rodman & I rode to [Portsmouth](#) & lodged at cousin Z Chases next morning we called to see our friend Holder Almy whose conversation was truly comforting & edifying from there we went to meeting & in the first my mind was truly & sweetly favor'd with flowings in of Life for which I was bowed in humble thankfulness to the Author & giver of all Good that men can receive. May his great & glorious name be exalted more & more in the Earth saith my soul at this time, & all the doings of proud man abased & laid in the dust. Holder Almy (to my feelings) was authorativly & edifyingly engaged in public testimony & supplication. Also D Buffum in a few words – In the last meeting the buisness labor'd unpleasantly & had not the savor of the first kept in my mind. I should have been nearly ready to sink, but strength was afforded to my admiration
We dined At Isaac Almy's with a pleasant company of my young acquaintance, I rode him with my dear H R which afforded me an opportunity to speak with her on the subject which I committed to her consideration sometime past the manner in which we conversed was I trust in reverence & fear not leaning to our own understanding in the matter, but "seeking to him who in all*



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

*things directeth to an hairs bredth" after having duly weighed the subject for sometimes past, & some conversation explanitory & preliminary, at the time she in a very weighty manner informed me that she so far acquiessed with my proposal to leave me at liberty to consult our parents on the subject – the importance of this undertaking hath many times been very exercising to my mind but when we had this interview it was doubly so, tho' much of the doubts & fears as to our Living in the world was removed, & a faith was begotten in my heart that as we kept our plans in the truth we should not lack the necessaries of life but be who cloths the lillies & feeds the sparrows would bless our endeavors & make us useful to one another, & that it may [be] so is often the fervant prayer of my heart
It was a day wherin I was confirmed of my being in the right line, & most earnestly crave that it may be lastingly blessed*

RELIGIOUS SOCIETY OF FRIENDS



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

7 day 27 of 12 M 1806 / The day having closed feel a disposition to write a little, & am thankful to feel able to say that it has been a week wherin my mind has been stenghtened with a refreshing Stream of divine favor, & an hope is thereby raised that the Good hand is still reached forth for my help & deliverance from the bond of sin which I too often feel myself incompassed with & groan under.

Since writing the above my dear friend D R came in & read a letter which he has received from NYork from my beloved J Austin which states that Wm Crotch had cut his throat with a razor at the house of Alexander Wilson in Philadelphia in the 24th of this M & was inter'd on the evening of the same day – This is a shocking account, that one who hath been so highly favor'd in the gift of the Ministry & given such undeniable proofs of his Authority & clear prophetic discernment of the state of the people should be left miserably to end his own existence, but it is as clear a proof of the weakness of human nature, & that without our continued watchful care we are ever in danger of falling victim to the wicked deceiver of men, the higher we rise the lower we have to fall (if we do fall)

Notwithstanding there are many distressing occurrences which have reacently happened concerning this poor man which may induce some to question whether he was ever anything more than an imposter, yet it is quite different with me, for I have too often seen & felt the Baptizing effect of his Ministry in myself & others to admit a doubt of this, but am rather persuaded that we may be highly favor'd & at the same time have many weaknesses which are not overcome which suppose to be his case

I am at this time firm in the faith that the Truth is great & Powerful & that there is no deception in it, & as its power is abode under it will clearly discover to the understanding what we should do & what we should leave undone...– Oh that all that is within me bow & surrender to its holy guidance.

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



December 28, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1 day 28 of 12 M 1806 / Good composed meeting to my mind, for which i trust I am truly thankful. Spent the evening very sweetly at C Rodman's.

RELIGIOUS SOCIETY OF FRIENDS



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

30 3 day of 12 M 1806 / With the day compleats the 25 year of my Age & it is a very humbling consideration to my mind that I come so far short of what the truth points out, but what avails complaint in this way? surely nothing further than perchance I may view it at some other time when it may serve to quicken & alarm my mind to greater vigilance – Tho' I cannot find but on the main there is something of an increase of care in my mind, yet a view of my short comings is often painful & this evening am reduced to much poverty & is often stripped of all, which I consider to be a proffitable state, believing those that would be rich in the best sense must first become striped of all human dependances.

RELIGIOUS SOCIETY OF FRIENDS

LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

1807

➔ The [Great Meetinghouse](#) of the [Friends](#) in [Newport, Rhode Island](#) was enlarged to accommodate the New England [Yearly Meeting](#). The renewed structure featured a spacious gallery above, which was intended for the use of persons of color (as it would turn out, this gallery would ordinarily be quite empty, except that during the week of the Yearly Meeting it would be packed with white people).



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



Friend Luke Howard's "Meteorological Register" began to regularly be published in The Athenaeum: A Magazine of Literary and Miscellaneous Information. His portrait was painted by John Opie:

WEATHER



HOWARD PUBLICATIONS

Friend Luke prepared a digest entitled "Cloud" for Volume 8 of Abraham Rees's THE CYCLOPÆDIA; OR, UNIVERSAL DICTIONARY OF ARTS, SCIENCES, AND LITERATURE (39 text volumes and 6 plates volumes. London: Longman, Hurst, Rees, Orme, and Brown, that would be complete in 1820).²⁶



Ree's THE CYCLOPÆDIA

Edward Kennion engraved a new set of cloud illustrations for him, and for this received £3 11s.

As early as 1761, British Friends had declared the international slave trade to be "a practice repugnant to our Christian profession." In 1787, Friend William Dillwyn had helped to set up an anti-slavery committee in London, all but three of whose members were Quakers. When the ending of English participation in the international slave trade in this year, it was recognized that this international trade in new slaves was not the only evil connected with human enslavement and that this work therefore would need to continue, and so a

26. He would also contribute articles on "rain," on "dew," on "Penn," and on "Quakers."

LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

group of Quakers, including Friends William Allen and [Luke Howard](#), in this year formed an “African



Institution.” The focus of the movement would come to be on ending slavery in America. Recognizing that slavery had destroyed the whole basis of African society, the Institution would seek to improve the lives of black Africans through Christianity and through education. The African Institution would also campaign for the abolition of the slave trade in other countries and press for legitimate trade with Africa as well as for strict enforcement of the ban upon the English slave trade. The African Institution would survive until 1827.²⁷



In accordance with [Quaker](#) practice, the Hopkins family in Anne Arundel County, [Maryland](#) manumitted the [slaves](#) on its tobacco plantation “Whitehall.” This meant considerable sacrifice — such as no funds for the higher education of their son [Johns Hopkins](#).



27. Refer to Wayne Ackerson’s 2005 monograph, THE AFRICAN INSTITUTION (1807-1827) AND THE ANTISLAVERY MOVEMENT IN GREAT BRITAIN (Ceredigion, United Kingdom: Edwin Mellen Press).

LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

➡ From Long Island, the daughters of [Friend Elias Hicks](#), Elizabeth, age 16, and Sarah, age 14, went to Nine Partners school and there became friends with Friend Lucretia Coffin, age 15.

LUCRETIA MOTT

At this point in his spiritual journey, Hicks was being



led, in a clear manner, to show the ground from whence all darkness and unbelief proceeded; that it was from a want of due attention to, and right belief in, the **inward manifestation of divine light**, which reveals itself in the heart of man against sin and uncleanness; and at the same time shows what is right, and justifies for right doing. Therefore while men disregard this inward divine principle, of grace and truth, and do not believe in it, as **essential** and **sufficient** to **salvation**; they are in danger of becoming ... so blinded as not to believe in ... the very essential doctrines of perfection, as contained in the clear, rational, and positive injunction of our dear Lord; Be ye therefore perfect.... **It is by obedience to this inward light only**, that we are prepared for an admittance into the heavenly kingdom.

Friend Lucretia's take on these youthful years would be:

At fourteen years of age I was placed with a younger sister, at the Friends' Boarding-School, in Dutchess County, State of New York; and continued there for more than two years without returning home. At fifteen, one of the teachers was leaving the school, I was chosen as an assistant, in her place. Pleased with the promotion, I strove hard to give satisfaction, and was gratified, on leaving the school, to have an offer of a situation as teacher, if I was disposed to remain, and informed that my services should entitle another sister to her education without charge. My father was, at that time, in successful business in Boston; but with his views of the importance of training a woman to usefulness, he and my mother gave their consent to another year being devoted to that institution.





LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



January 1, Thursday: After Joseph Bonaparte gathered all Neapolitan music students into the Santa Maria della Pieta dei Turchini, he turned it into a school exclusively for the study of music and renamed it the Collegio Reale di Musica.

The lease of the Burgtheater and the Kärntnertheater, held by Baron Peter von Braun, was turned over to a group of noblemen including the Princes Esterházy, Schwarzenberg, and Lobkowitz and the Counts Palffy, Zichy, Lodron, and Franz, and Franz Nicholas Esterházy.

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

5 Day 1 of 1 M 1807 / Our mettings was rather small & to me but a dull time tho' I was not quite as destitute as at some others -D Buffum was concern'd in a short & feeling testimony, he said "Many were the afflictions of the righteous, but they all tended to our refinement, if they were rightly abode under,["] & said his feelings were such that he apprehended himself authorised to revive the passage to an afflicted tribulated number present "Fear not little flock, it is your fathers good pleasure to give you the kingdom" O Williams also spoke as few words testifying that tho' we were or might be accounted simple in the eyes of the world for thus assembling in the middle of the week, yet they were often to us seasons of favor & renewal of strength.²⁸



RELIGIOUS SOCIETY OF FRIENDS



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

6 day 2 of 1 M 1807 / The longer I live the more I see the cunning craft of the wicked deceiver of Men & find he has latly [sic] been very buisy in the minds of some repectin me in stiring them up to fabricate & circulate a false report in order [sic] to take away my reputation in the world. The thing in itself is of such a nature that none who who have been acquainted with me from my childhood would suppose me guilty of, therefore shall make no enquirey after it, but treat it with its merited reserve but I can but observe the workings of Satan in it, & hope it will prove teaching & learn me wisdom, & to be humble Oh my God be with me for thou knows the care I have long & often

28. Stephen Wanton Gould Diary, 1807-1809: The Gould family papers are stored under control number 2033 at the Division of Rare and Manuscript Collections of Cornell University Library, Box 6 Folder 8 for January 1, 1807-July 23, 1807 and Folder 9 for July 24, 1807-April 30, 1809; also on microfilm, see Series 7



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

felt not to dishonor or reproach thy name, help me Oh father for without thy holy aid we are ever liable to subk into ruin.

RELIGIOUS SOCIETY OF FRIENDS

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

1 day 4 of 1 M 1807 / Our friends Peter Hoxie & D Buffum were concern'd in livly testimony in our morning meeting, which I hope may be of use to but my poor mind was not in a state to be benefited being under a painful state of leaness Having for sometime found it necessary for me to go to Middletown to visit my Cousin Alice Gould & family, left the Afternoon Meeting & went there where from some circumstances I was much instructed, & was favord to keep my place in Conversation, not to say too much or too little. I was also favor'd with a refreshing current of the precious life to flow into my mind, which I am truly thankful for

RELIGIOUS SOCIETY OF FRIENDS

 March 3, Tuesday: A British fleet again forced the Dardanelles, hoping to intimidate Turkey into the war. The Turks, their defenses newly strengthened, sank two British ships killing 600 seamen.

Article I of [the Constitution](#) had granted the new federal government a power to “suppress insurrections.” A federal legislative act of May 2, 1792 had implemented this by authorizing the President to use the militia to suppress insurrections upon notification by a federal associate justice or district judge that the execution of the laws was impeded by combinations too powerful to be suppressed by the ordinary course of judicial proceedings. Then an act of February 28, 1795 had enlarged this by authorizing the President, on application of the legislature of a state, or of that state’s Governor if the legislature could not be convened, to call forth the militia of other states to suppress an insurrection against the government of that state. On this day the federal legislature finalized the Insurrection Act of 1807, laying down the procedures by which the federal Administrative branch might federalize local law enforcement in order to suppress an insurrection: first the President was to order the “insurgents to disperse” — then if this did not happen, whatever force the armed agents of the federal power needed to apply would be legitimated. The federal military could considered itself to be part of a *posse comitatus* and act to enforce domestic law: “[I]n all cases of insurrection or obstruction of the laws, either of the United States or of any individual state or territory, where it is lawful for the president of the United States to call forth the militia for the purpose of suppressing such insurrection, or of causing the laws to be duly executed, it shall be lawful for him to employ, for the same purposes, such part of the land or naval force of the United States as shall be judged necessary, having first observed all the prerequisites of the law in that respect,” these “prerequisites” being first the notification of an associate justice or district judge that the execution of the laws was being obstructed, and second the application of a legislature or governor. (Further procedures to put down insurrections would not be needed until 1861.)

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

3 day 3 of 3 M 1807 / It has been a favor'd day, a current of the precious life has attended my mind for which I desire to



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

render thanks where they are alone due.

RELIGIOUS SOCIETY OF FRIENDS



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

4 day 4 of 3 M / This morning the corps of George Burdeck was found in the water in Job Shermans dock. The looks of the poor creature was sorrowfully affecting it was said he went a few evenings ago from home a dram shop on the Ferry Wharf much in liquor but whether he was murdered or drowned by accident is a question in many minds the marks on his face appear'd to be more of violence than accident but be it what it may I hope it may prove a solomn warning to those miserable creatures who sell liquor, for it appears to me the guilt or ruin of many will lay heavily to their charge. The jury found a verdict of accidental death

RELIGIOUS SOCIETY OF FRIENDS



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

*5 day 5 of 3 M / Pretty good Silent meetings I desire to be thankful for every favor
The case of G Burdeck being doubtful & many of the towns people greatly dissatisfied with the Verdict join'd by the Jury yesterday, another 24 was summoned this forenoon which 20 to 24 found a Verdict of Willful Murder*

RELIGIOUS SOCIETY OF FRIENDS



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

*1 day 8 of 3 M 1807 / In our morning meeting my mind was painfully barran, & no capacity to get into a better state, but the meeting was uncommonly still & appear'd to be a Solemn favor'd time to others.
David Buffum was unusually livly in testimony from these words "Oh foolish Galatians who hath bewitched you that ye should not obey the truth impressing the necessity of not stiffling the witness in our hearts but to give up to whatever it teaches or manifests to us, adding his desire for himself & us that we may thro' obedience becomes heirs to the kingdom. H. Dennis was also very livly from these words "Are there not twelve hours in a day wherein a man may labor & do all his work but behold the night cometh wherin no work can be done," impressing therefrom the very great necessity of working while time & opportunity is*

graciously lengthened out to us, and expressed her fear of their being a lukewarm indifferent state among us, & apprised those of this indifferent class, of the very great offence th[e]y were in the divine sight, even to be spewed out of the Mouth.

[a grid of six horizontal lines 1 / 4 inch apart and fifteen verticals, as though emphasising the above. This was done with some kind of straightedge, so it was not doodling.]

RELIGIOUS SOCIETY OF FRIENDS

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

5 day 12 of 3 M 1807 / If there were none at meeting that performed more acceptable worship than I believe I did, I fear there might as well have been no gathering, for my mind was continually on the fly from one frivolous thing to another, & had not power to raise the pure life in the least degree, if I turned my thoughts towards good things they seemed to rest mearly in immagination, there was nothing in my mind which was capable of true enjoyment

RELIGIOUS SOCIETY OF FRIENDS

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

6 day 13 of 3 M 1807 / Depression seems to be my lot this evening, nothing but discouragement is before me

RELIGIOUS SOCIETY OF FRIENDS

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

1 day 15 of 3 M / Our meetings were silent in the morning, had some degree of life in the afternoon it rose by intervals, but thro' the day death seemed to have the ballance. I often lament my unprogressing state, but a mear lamentation without exertions to have it otherwise will avail nothing & perhaps only augment the guilt

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 March 16, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2 day 16 of 3 M / Spent part of this evening at J.E. Junr very pleasantly as to the outward but little alloy in the inward; my mind was gathered & enjoyed some sweetness, it is a favor to have the priviledge of agreeable society, & to a rightly disposed mind may be a sorce of much benefit, but when young people assemble & give way to light conversation it is quite the reverse. in my favor'd moments I have had to lament over a certain clas, & reflect how much good they miss of by chusing companions whose delight is intrifling conversation & vain amusements

RELIGIOUS SOCIETY OF FRIENDS

 March 18, Wednesday: 5,000 British troops disembarked in [Egypt](#), intent for a 3d time that they were going to intimidate the pasha. They would capture Alexandria (El Iskandariya) but nothing else.

French troops began to surround Danzig (Gdansk).

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

4 day 18 of 3 M 1807 / While setting this evening in a sweet company of my youngerly brethren & sisters at my beloved friend DR's my mind was favor'd with ability to breath in secret to the Almighty for his holy help. And the language of my heart was Oh Lord keep me low, suffer no exaltation of self to arise. Some distressing occurrences which have happened, of those who have begun well & made considerable progress in the line of religious duty, & after runing well for a time, then by unwatchfulness have let go their hold & lamentably slidden from the right foundation, was very feelingly brought to my remembrance & a sincere desire was raised that others harms may prove a warning to me

RELIGIOUS SOCIETY OF FRIENDS

 March 19, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

19th of 3rd M 5 day / Our meeting was silent & to me a precious opportunity for which I trust my mind was humbly thankful before I went I was brought into a feeling state & reflected on my unworthiness, & queried with myself what benefit so poor & dry a thing as I was could expect to gain by going to meeting, but soon after I was seated, the precious life arose & difused itself sweetly in my mind. The passage which Peter mentions of the Spirits being preached unto in prosin was the chief subject of my contemplation & I trust my mind was a little introduced into its meaning. There are many whose spirits are bound & imprisoned



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

in wickedness of various kinds, but that which I had chiefly to lament was those who are bound down to the riches of this wor[ld]. Oh that they may be Preached unto by the baptizing power of Christ & aroused from that letergic stupor, which prevents their enjoyment of the liberty which is in Christ Jesus. My mind was engaged to pray for my own deliverance & for preservation from the bond of sin & death

RELIGIOUS SOCIETY OF FRIENDS

 March 21, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7 day 21 if 3 M 1807 / My mind this Morning is in a pretty feeling state & whenever that is my lott I consider it a favor, for I dread that barran unfeeling condition with which I am so frequently tried. it seems to be the result of unfaithfulness, for I believe was I more faithful in times of clearer discernment, I should avoid much of it. In those times when my mind is so entirely void of good, I have no capacity to do any thing & even to look unto the Almighty for help seems like Mockery, but sometimes when I have no expectation, I am suddenly relieved from it by the arisings of the life when I can scar[C]ely tell when or how it comes

RELIGIOUS SOCIETY OF FRIENDS

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

1 day 22 of 3 M 1807 / Our meeting this Morning was but an insensible time to me, but it was large & very still Anne Greene was favor'd in a livly testimony which affected Some present In the afternoon my mind was more favor'd with the animating influence & to get into a state of feeling, for which I was very thankful

RELIGIOUS SOCIETY OF FRIENDS

 March 23, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2 day 23 of 3 M 1807 / Last night I was called to watch with a sick friend, whose religious remarks in the corse of the night was very comfortable. he appear'd to be in a contrite disposition, expressed a sense of his short comings, & regretted



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

his want of obedience to light & knowledge which he said had been thro' his whole life abundantly afforded. he said the public station in which he had stood had exposed him to many snares & temptations, the grocer [grosser] part of which he had been mercifully favor'd to withstand, but had fallen into many omissions, which on a sick bed had given much uneasiness, & he had seen they were incompatible with a religious life, which was the only thing that would stand us in stead & be as an Anchor at the solemn final change, & in short is all that will render lifesweet & comfortable.

I never more regretted my defect of memory, for there were many observations & remarks, with much solid counsel which he particularly imparted to me, that I should be glad to commit to writing. But one of them were so impressive that I cannot easily forget it "Speaking of the emptiness of profession with out a possession of religion, he said "religion suffers from its empty professors, for the world sees from their conduct that they are not what they profess, & it is that which gives libertineism keenness & weight against the truth.

I was glad of my being with him & sincerely hope if he is restored to helth again that he may be favor'd to put in practice the good resolutions which he has now formed

RELIGIOUS SOCIETY OF FRIENDS



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

3 day 24 of 3 M 1807 / My mind this Afternoon labors under much discouragement from a view of my numerous infermities - indeed they are so many that the language of the poet is pretty well adapted to my condition "Some are flau'd & some flau'd all oer"

Oh dearest father sanctify my heart sweeten & clense it by thy redeeming love.

RELIGIOUS SOCIETY OF FRIENDS



April 25, Saturday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal of having recently encountered a former school classmate, hardened, who "had just come on shore from a [Slave](#) Voige to the Coast of Africa".²⁹

TRIANGULAR TRADE

7 day 25 of 4 M / My mind still under livly impressions & tho' they lead me in the line of the Cross as to the natural part, desire to endure all with patience, if I can but insure to myself the presence of the Lord which is my delight to feel, but Oh my

29. This may have been the brig *Three Sisters*, whose [slaves](#) would be auctioned at the US Customs House in October, or it may have been one of the [negreros](#) *Eagle* bringing a cargo of 180, the brig *Nancy* bringing a cargo of 94, the schooner *Nancy* bringing a cargo of 73, the *Neptune* bringing a cargo of 140, the *Factor* bringing a cargo of 85, the *Lark* bringing a cargo of 95, the *Concord* bringing a cargo of 48, the *Alfred* bringing a cargo of 84, the *Hiram* bringing a cargo of 105, the *Flora* bringing a cargo of 80, the *Ann & Harriet* bringing a cargo of 145, or the *Baltimore* bringing a cargo of 80 — that we know of. There were so many Rhode Island vessels still engaged in this traffic — it was like it was going out of style or something!



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

weakness. I'm afraid of falling. Help [?] me Oh Lord. keep me in the hollow of they all preserving hand. This forenoon H Almy called at the shop & after a little pleasant conversation, he appeared inclin'd to sit still, & I willing to join him therein. So after a pause which was attended with a good degree of solemnity, Holder was concerned to make a few remarks on the excellency of a pious life, & the wretched disconsolate State of such who have lived to old age without having conform'd to the dictates of truth, being favor'd from time to time with the visitations of Gods love in their hearts, & now when on the graves edge to look back on their past omissions & commissions thro' time not to feel the enlivning hope of peace & rest in the life to come, observing "The child shall die an hundred years old, but the Sinner, being an hundred years old shall perish" he concluded by observing "that tho' our trials might be Severe & our disappointments hard to bear, yet by faithful obedience we may experience a way to be made where no way may appear & hard things renderd easy & bitter things sweet." The above remarks appear'd to reach the heart of poor old G.W who was present with us, so that after Holder left us he appeard quite contrite even unto weeping.

This afternoon a young man whose initials are J.S called in with whom I had a little conversation, & tho' it did not turn naturally on religious Subjects yet it was very pleasant. I believe him to be a young man who has retained a good degree of innocency, thro' a considerable exposure to the vices of the world We Sometimes meet with Some who, tho' they are not in membership with us, yet feel pleasant, & our hearts become drawn into nearness with each other As I believe was reciprocally the case between us. I could but contrast the difference between him & some of my other old School fellows, who in their Younger days were in a pretty good state of innocence, but since they have come to man's estate have run into the various wickednesses of the present day. My mind was not a little affected not long since at meeting a young man with whom I formerly went to School, & then was an innocent lad. he had just come on shore from a Slave Voige to the Coast of Africa, his countenance bespoke a mind exactly suited for the purpose he had been about, he looked so hardened that I could scarcely endure to look at him, & so affected my feelings that I have frequently reflected on his situation with painful sensations many times since

RELIGIOUS SOCIETY OF FRIENDS

("There, but for the grace of God, go I!")



April 26, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1 day 26 of 4 M / Pretty good meetings in the afternoon D Buffum bore a livly [testimony] to the necessity of our preparing for the final change, God being just and equal in all his ways would afford sufficient means to enable us to attain a seat in the Kingdom.

Between meetings finished a letter began the day before to my friend J Austin [of] [Nantucket](#)

Took tea at D Williams where my mind was cover'd with the



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

*precious life. Oh I love to feel it & desire to be found worthy
more & more to receive the heavenly Bounty.*

RELIGIOUS SOCIETY OF FRIENDS

 April 27, Monday: On the Feast of Peregrino Laziosi, Franz Joseph Haydn was carried to the Servite Monastery, Vienna (there was a chapel in the monastery dedicated to that saint and the composer was hoping for a cure for his swollen legs).

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

*2 day 27 of 4 M / But little life For the evening called at J
E's & Spent a bit of time very agreeably*

RELIGIOUS SOCIETY OF FRIENDS

 April 28, Tuesday: 14-year-old Friedrich Günther replaced Ludwig Friedrich II as Prince of Schwarzburg-Rudolstadt under regency.

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

*3 day 28 of 4 M / More feeling this morning than Yesterday. led
into sympathy with an acquaintance in affliction
This afternoon about 4 OClock died Saml Brown, which occurrence
has spread "a gloom profound" over my mind, to reflect on the
truly afflicting & disconsolate situation of the Poor widow who
is now confined to her room unable to see him whom She has lately
wedded, Alas now a cold corps - she is an acquaintance whom I
esteem, & believe She has known & felt the living power of truth
in a remarkable manner to reach & convince her mind. May she be
supported thro' all, & may the present affliction prepare her
mind for a more full surrender of heart to the pure living &
substanceal truth, & may my mind be also awakened to greater
dilligence, at the Awful Scene presented to view.*

RELIGIOUS SOCIETY OF FRIENDS

 April 29, Wednesday: The French completed their fortifications surrounding Danzig (Gdansk).

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

4 day 29 of 4 M / Nothing material to insert. The day passed as



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

usual sinning & repenting

RELIGIOUS SOCIETY OF FRIENDS

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

5 day 30 of 4 M 1807 / At [Portsmouth](#) Moy [Monthly] Meeting [the following phrase inserted above the line] in company with a certain young woman. The first was silent & to my mind a very favor'd time, quiet & solid - the part for discipline was also a pretty good time considering the abundance of buisness before us, but poor me was buisy, & made a bad shot, was severely retorted upon, & very kindly helped out of the difficulty. I hope it may teach me wisdom in the fiture. We dined with Isaac Mitchell & came home.

RELIGIOUS SOCIETY OF FRIENDS

 May 2, Saturday: The first New-York city tour guidebook, Dr. Samuel L. Mitchill's THE PICTURE OF NEW YORK, was published.

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

7 day 2 of 5 M 1807 / Pretty dilligently at trade & but little life in religion .

RELIGIOUS SOCIETY OF FRIENDS

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

1 day 3 of 5 M / Good new from NYork, my Brothers James & David have both arrived safe from sea, & also Uncle Stanton James staid but a few days on shore Shipt again in the same vessel & with Same crew for New Orleans, from there to Liverpool, & was to Sail the 27 of last M. The above good news excited in my mind a degree of thankfulness, but was far from raising me from a very dejected state. my faith is almost gone, & my patienve all most exhausted. glooms surround me, & discouraging prospects present to my view, arising both from within & without, & whether I shall ever attain to any degree of religious firmness, or be so Situated in my outward circumstances, & as to under it prudent to alter my condition in life is yet hid. Oh that I may guard against an uneasy or repining disposition, & be enabled to meet the cross occurences of life with christian meekness Our Meetings were both Silent & tho' my mind was not tried with a certain kind of death to all religious Sensibility as it frequently is, yet that was a trying low, depressed season, being under various exercises, & among the rest was introduced into concern for an individual who has many times caused much



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

concern for her Spiritual advancement, but of late has appeared to go off from friends, & dwindle in that precious growth In which she once promised an hopeful increase

RELIGIOUS SOCIETY OF FRIENDS

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

*2 day 4 of 5 M / Pretty dilligently at buisness, tho' but little brought to pass
Spent the evening in company with my friend SB at D H's, & while setting there reflected on my short comings, & thought what a poor creature I was & the little prospect there is of my being better But was a little comforted at reading a letter which they had received from my friend J Bringhurst wherein he Says,
"Remember me to Dear Stephen Gould, & tell him to strive to hold out to the end in good earnest, then all will be well"*

RELIGIOUS SOCIETY OF FRIENDS

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

3 day 5 of 5 M 1807 / This Morning went on board the packet in company with a large & agreeable company of friends bound to [Greenwich](#) to attend our Quarterly Meeting we had a long but on the whole agreeable passage. when we arrived I called with others at J Caseys & took a little refreshment then proceded out to Thos Howlands where JR & I lodged after breakfast the next morning we came to town & visited most of our fellow passengers, my time thro' the day was much taken up in obtaining subscriptions for a friend who has latly had his house consumed by fire & nearly all his furniture & close [clothes] - took tea at J Caseys & in the evening went over to Hopkins Cooks where We fell into Silence & a most reaching season it was to some present. Dear Lydia Weeks spoke powerfully to a State present among the Youth who had Seen the way minutly Pointed out in which they should walk, & encoraged them to comply with the terms, & they would then be made to rejoice in Judah in Jerusalem - then Rowland Green encoraged us to Strive to be willing, Sincerely to say "Thy Kingdom come thy will be done" & said he apprehended however amible the disposition if we followed on to know the Lord we should be led much in the way of the Cross, & Said he had felt much for the Youth Present & concluded with encoragement to press forward & to hold ou our way - pretty soon after the conclusion of the Sitting we retired to bed, but for a Season sleep was gone & my mind was engaged in earnest desires for an increase in the root of life. I know not when I have more forcibly felt desires of this kind - took breakfast at HC & was occupied Most of the time before meeting in obtaining Subscriptions



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

At Meeting we had a precious current of testimonies in rotation as follows Peter Hoxie Rowland Green D Buffum J Casey. then L Weeks in supplication. Daniel Howland & John Baley. Tho' there were many public appearances Yet they all seemed to be well timed & an uncommon degree of Power attending the whole of them. in the meeting for discipline, many pertinent & feeling remarks were made on the answers to the queries, & other business by [Moses Brown](#), J Casey, Rowland Green, Peter Hoxie, D Buffum & O Williams It is Rarely the case that the life continues so sweetly to run along with the buiness in meeting as at this - at the close of the meeting I stoped to receive Subscriptions for the friend affore mentioned, & was enabled to pay him D112.75c which in the corse of today & yesterday was given me for his releaf - after dining at N Greens, took tea at H Cookes - then called at the Widdow Mumfords where I met a precious company of Young friends, we soon drew into Silence & dear L Weeks was again concerned in a precious testimony which I know reached the hearts of Some present - -then Susanna Barker was concerned to address the Widdow in a few encoraging Senteces After which we parted, & I again Lodged at H Cooks, & took breajfast the next morning, then again embarked with our company for home & got here in about two hours & an half

The satisfaction & precious tender feeling which I have enjoyed at this Quarterly Meeting has exceeded any thing that I have ever witnessed before when from home at any Quarterly Meeting, & I desire to be truly thankful for the little spiritual norishment received at this time, & at parting with my friends there this morning, my mind was deeply affected, & I Said in my heart "I love [Greenwich](#), I love many that are there & some that are not joined in membership with myself"

RELIGIOUS SOCIETY OF FRIENDS



May 9, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7 day 9 of 5 M / Pretty dilligently at Trade & ruminating on my late visit. Spent the evening with my endeared H who expects to leave town tomorrow, for [Portsmouth](#), where she intends keeping a School the insuing Summer. I may here acknowledge, what diffidence will prevent my doing more publicly that tho' the distance is short & may be easily & frequently traveled, yet it is much more of a trial to my feelings to part with her than I had contemplated, but feeling a belief that it may be for the best Shall endeavor quietly to Submit. May she be kept in holy remembrance

RELIGIOUS SOCIETY OF FRIENDS



May 10, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1 day 10 of 5 M / My mind is this Mornng quite dull, but have Sweetly ruminated on my late visit, & desires is raised that there may not be too much of a feeding upon it, but that the mind be drawn more *& more from the outward even from the outward Instrument to him who is life & Substance it self, Christ Jesus in the heart

At Meeting this Morning, my mind was roving, but not in so bad



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

a condition at as some times, O Williams stood up & Observed that 'The righteous live by faith, & that it was by faith that we shall see him that is invisible & queried how far we had been occupied this morning in search of this precious faith that works by love to the purifying of the heart' Dear H Dennis then kneels in supplication, & prayed that our hearts might be broken into deep contirrtion before the Lord, & that we might be favor;d to render unto him thaksgiving & praise Honor & renown" This supplication Sensibly reached my heart - oh that it may be kept tender, for I love to feel tender & humble, but Alass it is too often hard & obdurate

At the Afternoon Meeting my mind was more settled, but was unable to attain to that precious life which I much stand in need of - It was Silent Took tea & spent the evening at Saml Thurstons in company with CR & LC & as circumstances were should have given way low Spirits, bout Cousin L by his droll remarks frequently occasioned merriment which Served to divert the mind from a theme rather trying at present

RELIGIOUS SOCIETY OF FRIENDS

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

2 day 11 of 5 M / Pretty successful at Trade, made a good bargain by Selling a Clock & taking the pay in Crystals, mainsprings & the promise of a ballance in Cash Think I feel thankful for the favor, & hope the disposition may be cherished
Spent the evening at DRs & felt too much warmth in conversation, but believe there was no material damage done - We may hurt a good cause by an injudicious management & at the same time our words may be entirely correct, but for the wont of properly timeing them we sometimes frustrate a good purpose

RELIGIOUS SOCIETY OF FRIENDS

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

3 day 12 of 5 M / Pretty dilligently at Trade. In the corse of the Afternoon have endeavord to make a just estimate of temporal things & find "there is but little worth living for" The ills of life has appeard to overballance the good, but the best way is to seek ability to pray to be supported thro' all tryals, & not repine at any, but meet them as instruments sent to prepare us for the full enjoyment of a better country. May all that is within me be earnestly engaged to seek an inheritance, where none can say "I am sick". My weaknesses are numerous, & I may often acknowledge as with my mouth in the dust that I have been highly favord of the Lord, but I have not been So faithful as is required, yet feel encoragement to press forward a little longer. Oh Lord enable me to hold my confidence in thiee.

RELIGIOUS SOCIETY OF FRIENDS

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

4 day 13 of 5 M / Our last monthly meeting was adjourned to this

day at Portsmouth to accomodate Matthew Barker Junr that he might publish his intentions of Marriage with Ruth Anthony. As I was a representative it became my duty to have attended, & this morning my mind was brought into a streight on the account which occasioned much exercise, believing I should hardly know how to frame an excuse for my absense but fearing my Shop had been left quite as much as was reputable for one in my dependant circumstances - at length concluded to Stay at home tho' I felt Somewhat condemnd therefor
 Could I feel as if any thing Substantial had been gained today most gladly would I insert it
 Made several calls in the eveng, but to little amount as to inward life.

RELIGIOUS SOCIETY OF FRIENDS



May 14, Thursday: Friend Stephen Wanton Gould wrote in his journal:

5 day 14 of 5 M / No public offering at Meeting. The forepart of it was a pretty favord time to me, but before it closed my mind got to roving.

RELIGIOUS SOCIETY OF FRIENDS



May 15, Friday: Friend Stephen Wanton Gould wrote in his journal:

6 day 15 of 5 M / Pretty dilligent at Trade. In the evening walked towards Green End with Holder Almy & Stoped at his brother Job's. While walking it seemed as if I could hardly enjoy the scene enough. The Medows are beautifully green, the air mild, with the singing of the birds, renderd the walk highly delightful, & afforded scope for sweet contemplation

RELIGIOUS SOCIETY OF FRIENDS



May 16, Saturday: Friend Stephen Wanton Gould wrote in his journal:

7 day 16 of 5 M / My mind is a little impressed with a tender feeling & desires are raised that there may be a more full dedication of heart to the all important Concern. Met this Afternoone with the committee to provide for Friends at the Yearly Meeting time. I'm just going to Portsmouth where I expect to take Meeting tomorrow my mind is disirous that the precious life may attend my visit

RELIGIOUS SOCIETY OF FRIENDS



May 17, Sunday: Friend Stephen Wanton Gould wrote in his journal:

1 day 17 of 5 M / Just returnd from Portsmouth. Our meeting there was silent, but to my mind a livly opportunity. I thought divine help was near to that little gathering Lodged last night at Cousin Z Chases & took breakfast . Then called at cousin John's from there went to P Lawtons where I found my precious H in good



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

health & satisfied with her new employment, which was cause of thankfulness in my heart After meeting returnd to PL; & spent the Afternoon. Then walked home & am the least fatigued that I ever remember to be from walking so far in one day. It is now nine in the evening & I am writing this in my shop.

RELIGIOUS SOCIETY OF FRIENDS

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

2 day 18 of 5 M / Not without some little sense of religious feeling, but the spring is low at best.

RELIGIOUS SOCIETY OF FRIENDS

 May 19, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*3 day 19th of 5th M / I have been setting a little while between day & dark in my shop, endeavoring to turn the mind inward & see if the beloved could be awakened, & find that he is Still near, tho' he hath apparently long withdrawn his precious life giving presence
Oh Dearest father remove the Stony heart & give me a tender feeling heart of flesh, enable me Oh dearest Lord to draw near unto thee.*

RELIGIOUS SOCIETY OF FRIENDS

 May 20, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4 day 20 of 5 M / I hardly know what to write except that I have been pretty dilligently at work, & the mind at time brought into sympathy with an individual under suffering. Called this evening to visit my cousins H & A Gould

RELIGIOUS SOCIETY OF FRIENDS

 May 21, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5 day 21 of 5 M / In our meeting for worship my mind was sweetly covered by the precious life, & was favord to get deeper than common. Oh that ever favor may be thankfully & humbly acknowldeged.

In the preparative Meeting OW menioned his intentions of publishing his intention of Marriage with R H at next Monthly Meeting. A A was also reported by the overseers as a delinquent in not attending Meetings & using profane language. both cases sent forward. The latteer excited Some tenderness in my mind, but dare not stand up to express it

RELIGIOUS SOCIETY OF FRIENDS

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

6 day 22 of 5 M / Not without a little feeling of the right feeling, but on the main a poor destitute thing. Spent an hour



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

*at the Couch House to no proffit, but loss of strength & time.
In the evening called at D Williams's & passed an hour to good
Satisfaction*

RELIGIOUS SOCIETY OF FRIENDS

 May 23, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*7 day 23 of 5 M / As usual occupied at Trade, attended with a
little degree of life*

RELIGIOUS SOCIETY OF FRIENDS

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

*1 day 24 of 5 M / From the effect of a pain between my shoulders
& a portion of Physic thought most proper to omit meetings, but
should have been glad to have been with them & partook of the
little bread that perhaps was broken - understood OW was
concern'd in testimony forenoon & Afternoon, Also DB in the
Afternoon. Spent part of the forenoon in writing the Marriage
certificate for M B & R A & the Afternoon in reading S Grub's
journal, from which I trust my mind was proffitably instructed.
As it has cleared away pleasant, feel a disposiotion to walk out
a little this evening to enjoy the Sweet air & the comapny of
my friends but as I have not attended meetings feel most easy
to keep at home
And now while I'm writing my mind is a little introduced into
desires that I may be preserved from the Spirit & Polutions of
this wicked world, & the language which arises is Oh Lord renew
in me a right Spirit, my many weaknesses & dificiencies are
allmost continually before me & are Sometimes So magnified that
a fear arises that they will never be brought into subjection
to that which enables to rise superior to all vain & sublunary
[earthly] enjoyments, & nothing short of the baptism of the
Cross will work the clensing operation, many times my mind is
in so unfeeling a condition as to religion that I fear a State
of insensibility will be the final issue. & from the effect of
such a state which I have observed in some (that it is to be
feared are very stupid) I can say of a living truth. I have
dreaded exceedingly. Oh that the sweet enlivening Spirit of
truth may not be withdrawn tho' [through] my own
unwatchfulness, but by my constant care, from day to day be
replinished, & my mind strengthened & established on the never
failing, all supporting Arm of them that are faithful &
Obedient.*

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



May 28, Thursday: Jean Louis Rodolphe Agassiz ([Louis Agassiz](#)) was born in Motier, a village on the shore of Lake Morat, [Switzerland](#), the son of the Protestant pastor there.³⁰

WALDEN: The mice which haunted my house were not the common ones, which are said to have been introduced into the country, but a wild native kind (*Mus leucopus*) not found in the village. I sent one to a distinguished naturalist, and it interested him much. When I was building, one of these had its nest underneath the house, and before I had laid the second floor, and swept out the shavings, would come out regularly at lunch time and pick up the crumbs at my feet. It probably had never seen a man before; and it soon became quite familiar, and would run over my shoes and up my clothes. It could readily ascend the sides of the room by short impulses, like a squirrel, which it resembled in its motions. At length, as I leaned with my elbow on the bench one day, it ran up my clothes, and along my sleeve, and round and round the paper which held my dinner, while kept the latter close, and dodged and played at bo-peep with it; and when at last I held still a piece of cheese between my thumb and finger, it came and nibbled it, sitting in my hand, and afterward cleaned its face and paws, like a fly, and walked away.

PEOPLE OF
WALDEN

LOUIS AGASSIZ

This is the Vaudois region of Switzerland in which many followers of Pierre Waldo, Waldenses, had holed up during the Middle Ages. The Agassiz family could trace its Protestant roots back into the 13th Century in the canton of Vaud adjacent to Fribourg, and Louis's father was the 6th in an unbroken succession of pastors. –In all likelihood Louis had remote ancestors who had attempted to lead a life like that of Jesus!

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

5 day 28 of 5 M / Attended our Moy [Monthly] Meeting which was held in town, the part for worship to my mind was a time of quiet & I trust a degree of strength was acquired. Holder Almy was concerned to encourage those whose minds were also in a Situation to say "teach me the right way & guide me therein" . Also enfor[ced] the necessity of our faithfulness in little things & said they that were faithful in the little should be made ruler over much. & at a Second Standing appeared much engaged to encourage us to the use of the plain language & simplicity in dress

The part for discipline was a season of labor some trying cases were before us, but generally appeared to end pretty well Matthew Barker & Ruth Anthony had their Answer & were at liberty to marry marry. Such a poor tool as I am was appointed with a better to oversee their Marriage

Obadiah Williams & Ruth Hadwen published their intentions of the same kind. Oh that I may be favored to dwell deep in the Spirit of my mind, Surely the present low State of things require that, the Youth as well as those more advanced should strive to support the tottering fabrick. I desire to be kept humble & low that nothing of the creature may move me to be active in Society. & from my present Standing there is abundant need that I get often to the watch tower, & even to the place of fasting, that every

30. One explanation for the unintelligibility of the popular song "Louie, Louie," in which the only words on which people have been able to agree are "Louie, Louie," is that it was written by little Jean Louis Rodolphe's papa, who spoke only an obscure Swiss dialect, to sing to him in the evenings in his cradle.



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

particle of the creaturly will may be Subjected.

RELIGIOUS SOCIETY OF FRIENDS

 May 29, Friday: The Ottoman Sultan Selim III was deposed by Mustafa IV, son of Abdulhamid I.

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

6 day 29 of 5 M / What shall I Say? another day past & a want of the Sunbstancial food is Still witnessed Labor under some inconveniences with a pain in my side for Several days & do not find it to be materially better, or much worse, it has occasioned Some anxiety, but hope to be favord with patience & resignation come what may come

RELIGIOUS SOCIETY OF FRIENDS

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

7 day 30 of 5 M / After writing the above last evening the pain in my side came on & was more severe that had ever been. it occasioned me to look around & consider that if I should be repatience & the anxiety that such a fit of sickness would accasion [occasion?] who is now at [Portsmouth](#), was by no means the least consideration, but tho' [through] mercy I am much relieved & favord to be in my Shop today, but not able to use much exercise.

RELIGIOUS SOCIETY OF FRIENDS

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

1 day 31 of 5 M 1807 / At meeting this Morning I was but a poor barran peace [piece] of earth & fear arose & has continued tho' [through] the day whether there was any quality remaining in me that was capapble of being so far improved as to Yeald a little increase, to reward the good husband man for his many cares & watering. I was ready like the janduced Man to think others had the complaint beside myself, tho' D Buffum appeard livly in testimony, from the Scripture "Steward give an account of thy Stewardship" -owing to the weather's being wet & the wind raw, & my side much complaining, thought best to omit Meeting this Afternoon but have thought since it might have been as well to have ventured it



RELIGIOUS SOCIETY OF FRIENDS

 June 1, Monday: The Principality of Anhalt-Köthen became the Duchy of Anhalt-Köthen. Prince August Christian Friedrich became Duke August Christian Friedrich.

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

2 day 1 of 6 M 1807 / The day passed as usual at Trade -Somewhat affected at seasons with desires that the work of regeneration may be revived. And Oh Saith my soul at this season, may it be revived, may all that is within me that is opposed to the operations of truth be totally annihilated. My health is Somewhat improved from Yesterday, which is to be numbered among my many favors

RELIGIOUS SOCIETY OF FRIENDS

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

3 day 2 of 6 M 1807 / A degree thankfulness arises in my heart at being able to insert that it has been a day of divine favor, being released in measure from that hard unfeeling state with which I am so long & frequently tried. A state wherein it seems as if the Streams of divine life wherby a little refreshment from the fountain of life may be obtained - & no capacity to labor for it. My heart this day has been more tender & ability given to turn inward, & pray to the Lord for help. & may my heart be truly thankful for the little Strength afforded Was comforted with the presence of a precious youth who spent a little time in the Shop, he appears hopeful, & of a truly can say my soul was engaged in secret supplication for his preservation thro' paths of Youth

RELIGIOUS SOCIETY OF FRIENDS

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

4 day 3 of 6 M 1807 / The day had passed as usual at my occupation, with now & then a little of the precious influence to arise in my mind, but near the close of the evening was favord with a more free access to the Spring. I desire to be thankful therefor Spent the evening at J Earls to satisfaction. & perhaps to some improvement.



RELIGIOUS SOCIETY OF FRIENDS

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

*4 of 6 M 1807 / In consequences of an appointment from Moy [Monthly] Meeting I expect to attend the Marriage of Matthew Barker & Ruth Anthony which will be Solemnized this day desires are raised that I may so conduct myself as to add dignity to my appointment. Oh Lord help my Spirit.
I had a pretty good meeting & the Marriage was conducted in a becomming manner. I Scarcely remeber to have been at so quiet a Meeting or to have heard s couple speak more Audible - The company at the house was small & orderly. How beautiful is the appearance to see young people conforming to the good & wholesome rules of Society*

RELIGIOUS SOCIETY OF FRIENDS

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

6 day 5 of 6 M 1807 / "Little things are little things but faithfulness in little things is something great". & for want of faithfulness in little things, or things hid from the view of the world, things which are nearly between God & me I fear I shall become a dead lifeless professor. I often experience my Spiritual condition hurt by either omissions or commissions in this way, as has been the case this day, for this morning my mind was in a favord state.

RELIGIOUS SOCIETY OF FRIENDS

 June 6, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*7 day 6 of 6 M / Rode to [Portsmouth](#) with A Barker as far as the meeting- house - from there walked down to P Lawtons Spent a little time with my precious H & then went to Cousin Z Chases & lodged the next morning returnd to P L; & from there went to meeting, where it was a precious refreshing Season to my spirit, a season of renewd favor for which my mind was bowed in humble thankfulness. what I have written is not extravigant for
I know not when I have had so Sweet a meeting. H Almy was very livly in testimony*



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

*Din'd & spent the Afternoon at PL's with her with whom my heart is nearly & tenderly iunited.
On my way home called at J Brightmans for J Stevens who walked home with me & was an agreeable companion*

RELIGIOUS SOCIETY OF FRIENDS

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

2 day 8 of 6 M / The day has bee passed much as usual - rec' a letter from my dear friend J Austin in Albany.

RELIGIOUS SOCIETY OF FRIENDS

 June 9, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3 day 9 of 6 M 1807 / It is under an humbling sense of my great unworthiness that I insert the favors of this day. Plenty of employment at my trade & still more aboundantly to be thankful for; a quiet mind favord with a livly flow of that spirit which quallifys us for prayer. Oh that I may so walk as to merit a continuation of this precious feeling with which I have been favord this day. In the evening called at Several frineds houses & was still favord with this precious influence. Be thankful Oh my soul & render unto God thanksgiving & praise for he hast done much for the[e] Youth to the present day

RELIGIOUS SOCIETY OF FRIENDS

 June 10, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5 day 10 of 6 M / Silent meeting, & a pretty composed mind, but now & then wandered a little. on the whole it has been a pretty comfortable day. Got a little acquaintance with Robt Bragton of [Nantucket](#) & believe him to be a friend of the right kind.

RELIGIOUS SOCIETY OF FRIENDS

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

*6 day 11 of 6 M 1807 / I have not felt much of the force of religious exercise but have had a degree of thoughtfulness & feeling thereon. Several friends of the Ministerial class have come to town to attend our Yearly Meeting. The desire of my heart is that we may be favord together & the visitors & visited be proffited
My dear H came to town this afternoon with whom I spent a precious bit of time this evening*

RELIGIOUS SOCIETY OF FRIENDS

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

*7 day 12 of 6 M 1807 / It is now nine in the evening. I have just returnd from my buisness of placing friends at their boarding houses who have come to attend the Yearly Meeting. it is an ardiuous task but one that is necessary to be performed, which reconciles me to do my endeavors in promoting good order at those places. It is pleasant to see our friends, & very pleasant to see those on whose faces is the mark of desipleship of this mumber there are some that I have seen this afternoon both Young & old, & there are also some who appear to have but little of the [Quaker](#) in them which causes a very reverse sensation from the former
It is the desire of my heart that my conduct may be so guarded as not to afford cause of stumbling in any & a desire is raised while I'm writing that I may be favord to deepen in my spirit & be some little support to those who are concern'd for the Churche's prosperity Oh that I may be favord at this our Yearly Meeting with a fresh Spring of life - to feel my mind strengthened to hold on my way in the line of relegion, for with our it What are we? but poor blind & destitute creatures*

RELIGIOUS SOCIETY OF FRIENDS

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

1 day 13 of 6 M 1807 Yearly Meeting / Our meetings this day have been large & favord with Stillness but according to my sense wa s not so much favord with the Spring of life as many yearly meetings that I have known. In the forenoon the public laborers were, first Peter Hoxie then James Greene then Sarah Talbot then Richard Mott in an eloquent testimony of one hour & five minutes, which was very pleasing to the people, but according to my sense was not very encoraging to some who are engaged to walk in the Streight & narrow way. In the Afternoon we had but little preaching but considering the largeness of the gathering it was a very quiet time tho according to my sense less favord with the arising of the precious spring of divine life than in the morning. The public laborers were first Sarah Talbot, then



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

Mehitable Jenkins both acceptably. Then a few words by James Greene. Then the meeting was disturbed by the talking by way of preaching by one that was not a member but was Soon Stopped by O Williams who sat near him. The meeting concluded after a lengthy supplication by Richard Jordan the latter part of which was attended with the Baptizing evidence but according to my sense the fore part of it labored & was couched in such manner that I could not comprehend it. This days service as well as many other circumstances tend to convince me that the greatest preachers are not allways favor'd alike

As to my own mind considering the many concerns I have had to attend to, has thro' divine mercy & help been favor'd beyond my expectations

RELIGIOUS SOCIETY OF FRIENDS



June 14, Monday: A combined force of French, Poles, Saxons, Dutch and Italians attacked the Russian defenders of Friedland (Pravdinsk) southeast of Kaliningrad (Königsberg) with disastrous and costly consequences for the Russians. Total casualties numbered 26,000 to 28,000.

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

2 day / Our meeting [Yearly Meeting] this morning opend with but little preaching only a few words by D Buffum & a few by E Thornton, but there appeared as E expressed it "a sweet screane over the gathering" under which we proceeded to buisness & it went on to every appearance pretty well. Our company at dinner was small, & as it happened was well it was so, as the young woman who lives with us is unwell not able to wait on many Our Afternoon meeting was a precious favor'd opportunity. we enterd into the State of Society as represented by the Answers to the Queries - which acrt[?] of some painful departures from the law & Precious Testimonys given us as a Society to bear, The appearance of the want of care to bring up our tender offSpring in a guarded manner & the complaint of the too frequent use of Spirituous liquors was mentioned in all the answers, occasioned a deep exercise in the minds of many friends & was very powerfully spoken too by our friends [Moses Brown](#) Richard Mott, Matthew Franklin & Thos Rotch. Had a few agreeable friends to take tea among who were Estes Newhall a friend from Lynn that I was never acquainted with before but feels near to my best life I love him much. In the evening walked out & stoped at the door of my friend CR & found them setting in Silence stepped in & was favor'd with them to feel that the Shepherd of Israel had encompassed them with his Holy crooke. M Collins spoke very sweetly to a tried state present R Green's testimony was also fraught with comfort & consolation. The Setting concluded in an humble petition to the Almighty for help & preservation by Sarah Fish

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



June 15, Tuesday: Cheered by the news from Spain, Foreign Secretary George Canning declared in the House of Commons that “any nation in Europe that starts up with a determination to oppose ... the common enemy ... becomes instantly our essential ally.”

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

3 day The meeting [Yearly Meeting] yesterday was adjourned to the third hour this Afternoon. We were favord to transact the buisness that came before us in a good degree of love & condescention. some excellent remarks were made by many friends & in particular by our friend R Mott & M Franklin. We had several of our Lynn friends to tea & with some of them I was never before acquainted, I love them much, & believe they loved me. Our much endeared friend John Casey called in the evening whose company is allways strengthening to me My mind thro' the day has been favord to witness the extendings of the wing of Ancient goodness to my comfort & incoragement - & in particular this evening desires have afresh arisen that my heart may be renewed, old things done away & new ones brought into dominion But notwithstanding the favor before mentioned my heart hath often been pained under much depression from circumstances which may not be best to insert here circumstances which are but little known to others but often keenly felt by myself

RELIGIOUS SOCIETY OF FRIENDS



June 16, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4 day Engaged this morning with a brother committee man in visiting the boarding houses in consequence of some misbehaviour among the young people yeasterday it was reported that some went to the Theatre & others in a Sailing party which occasions much exercise to the minds of well concernd friends -it is a lamentable circumstance that young men & women should come here under pretence of attending the Yearly Meeting & at the same time enter into acts which disgrace our Christian testimony, such had much better keep within their own meetings for instead of being a Strength & comfort to their friends, are sorces of much afflictions - my mind is brought under the precious influence of truth the mind tendrd under aconcern that I may maintain my testimony faithfully & increase & deepen in the root of religion

Our Meeting [Yearly Meeting] yesterday was adjourned to the tenth hour this morning, reading the epistles was the chief buisness our friends R Mott & Matthew Franklin were largely engaged in testimony, & I hope their testimonies were useful - they are both friends of a very easy & agreeable delivery which require their strecit watchfulness lest the creature become exalted - Our friend WmFlanner & R Jordan have had but little to communicate thro' the Settings of the Yearly Meeting We closed under a Solemn sense of the favors mercifully vouchsafed to us at this season & I hope it may [be] to us as bread cast



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

*upon the waters to return in due time, for as to my own part I have not been able to feel so much of the sweetening influence of the precious truth in my mind as at seasons of more abstraction, being much in cumbered with cares at the boarding houses as well as cares at home, which obstructs the circulation of that Spirit so desirable to be felt -
Happened in the evening at Anne Carpenters where was a large circle of my acquaintance & friends, among whom was my precious H it was a pleasant opportunity -
The Satisfaction taken in the company of those to whom we feel ourselves united in pure love is truly delectible. I have had a large share of those of this description in the corse of this Yearly Meeting & been favored to entertain them as much to my satisfaction as perhaps at any time in my life - for this with my many unmerited mercies & blessings I desire to be humbly thankful & render unto the Lord the tribute of thanksgiving & praise Oh that all the reprobate nature may be purged away by the power of the Cross, for I am confirmed that there is no other way for us to Deepen in the path [?] plot [?] of truth by coming to the Apostles experience, to "die daily"*

RELIGIOUS SOCIETY OF FRIENDS



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

5 day [Yearly Meeting] / Here endeth our Yearly Sacrifice - Several of the ministers of the different congregations attends but the meeting was not very large Elizabeth Varney & Sarah Talbot opened the Service & R Mott carried it on in a very lengthly testimony wherein he very clearly proved our doctrine of Perfection & several other points much to my satisfaction. I thought him much favored & hope his labor may be with effect - After dinner called at D Rodmans to take leave of my dear friends M Purinton & wife -them to C Rodmans to part with Micajah Collins & wife all of whom are very near & precious to my best life, & found it not a little affecting to part with them. Oh may the tenderness excited on the ocasion remain with me as a Sweet savor. -

At 5 OClock this Afternoon our friend S Talbot appointed a meeting for Servants of every description I thought of going but considering it was not particularly for people of my description (tho' in one Sense I am a Servant) & feeling my mind to be under great weakness have omitted it. understand it was rather a Small meeting but a favored one -- Spent the evening with my precious H my love has been renewed & Strenghtened toward her in the corse of this Y Meeting She is indeed truly precious to me & may she so remain "til time is done"

RELIGIOUS SOCIETY OF FRIENDS



June 19, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6 day 19th of 6 M 1807 / Our friends having all left us, have begun to today apply myself a little to buisness, which has been



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

almost totally neglected thro' Y Meeting

RELIGIOUS SOCIETY OF FRIENDS

 June 20, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7 day 20 of 6 M / Last evening took Chaise & rode with my precious H to [Portsmouth](#) where she again commences he School (I lodged at P Lawtons Jr.) -This mornng rose at 4 OClock & reached home before all our family were up. it was a pleasant ride, & on the rode this mornng my mind was introduced into an exercise on acct of one that has many times claimed my anxious Solitude for her establishment in the everlasting truth, & the secret Supplication of my heart was that she may be faithful to the offer of divine mercy & tender regard Been much occupied this afternoon closing the Accts of those who boarded friends at the Yearly Meeting time. Spent the evening at C R's, & felt more open in conversation than common & believe I kept myself in pretty good Subjection, except once speaking with out sufficient deference.

RELIGIOUS SOCIETY OF FRIENDS

 June 21, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1 day 21 of 6 M / In the forenoon meeting Anne Greene preached a little in a very livly manner - I in the Afternoon D Buffum was concerned in a few words at the necessity of a preparation for Death It was a dry day with me as to the spirit of life - Took tea & Spent the evening at Jon Dennis's. it was very agreeable time, but I was unable to feel that precious influence in my mind, which gives the highest relish.

RELIGIOUS SOCIETY OF FRIENDS

 June 27, Saturday: [George Gordon, Lord Byron](#) was at Cambridge, where he met Hobhouse and Matthews and said farewell to John Edleston.

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

7 day 27 of 6 M / Occupied at trade thro' the day, & pretty much a death as to the best life, but was unexpectedly favord this eveng while Sitting at my dear Aunt Martha Goulds with a little bread which was of a norishing kind. O may I be thankful for it -

RELIGIOUS SOCIETY OF FRIENDS

 June 28, Sunday: [Richard Hildreth](#) was born in Deerfield, Massachusetts, where his father the [Reverend Hosea Hildreth](#) was principal of the Deerfield Academy (his mother was Sarah McLeod Hildreth). The father would continue to teach, rather than serve as a Congregationalist minister, throughout Richard's boyhood (he would teach for instance at Phillips Exeter Academy in Exeter, New Hampshire, where Richard would prepare before entering Harvard College).

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



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

1 day 28 of 6 M 1807 / I'm a poor unredeemed thing, the mind much under a cloud – Our meetings were Silent & my mind in Such a State that I am unable to tell whether they were favored seasons or not

Took tea af[ter] with my cousin Henry Gould & in the course of the evening called at DWs & CR's

RELIGIOUS SOCIETY OF FRIENDS



June 29, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2 day 29th of 6th M / Tho' favor my mind has this afternoon & evening has witnessed the tendering effect of the good Spirit for which I desire to be thankful, but Oh my weakness & want is great. I am ready to fear that I do not advance one Step in religion, but am fast loosing ground. Oh the Great care & deep inward watchfulness that requisits on my part. I daily feel the necessity of indwelling but do not practice it as I ought Spent the evening at a friends house where I hope I was a little benefited

RELIGIOUS SOCIETY OF FRIENDS



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

3 day 30 of 6 M / Trust I have been favored to keep nearer the life than at some other times Received a letter from a friend to whom I felt a concern to write at the Yearly Meeting time, (tho' an entire Stranger) by which I felt encouraged to attend to the intimations of truth tho' ever so Small, as it appear'd from his answer that mine was well accepted

Spent the eveng at the Monravian Ministers where was their Bishop & his wife from Germany who are visiting their brethren in this Country. There is a meekness & simplicity in this people correspondent with Spirit of Christianity. & I apprehend I felt a good degree of Sincerity & Sweetness in the mind of the Bishop & his wife with which I could cordially unite – I am abundantly confirmed that true religion is not confined to any sect or denomination, but that they that fear God & work righteousness are accepted of him, & that their reward is in proportion to their Sincerity & faithfulness to the light within.

RELIGIOUS SOCIETY OF FRIENDS



July 6, Monday: [George Gordon, Lord Byron](#) was at Gordon's Hotel, London.

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

2 day 6 of 7 M / The day has passed with but little religious exercise, tho' not so much pained with death to the sense of it as at Sometimes. Spent the evening at D Williams in company with Mary Morton whose company of humble redeemed deportment was very sweet & instructing to my mind I could but feel a Strong desire excited that I might be more & more drawn from the Spirits of this world & become entirly engaged to do my masters will while



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

time here is mercifully lengthened out to do it in Oh that as thorough renovation of heart may be wrought in me for I daily see the necessity & advantage resulting from it

RELIGIOUS SOCIETY OF FRIENDS



July 7, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3 day 7 of 7 M / This mornng my feelings a[re] in a degree sweetened by the arising of that precious life which I love to feel & a prayer is renewedly begotten in my heart that I may center to the Spirit of life on all occasions & at all times As the day is nearly closing & the feelings attendant on my mind in the Mornng are Still with me I may insert that a degree of thankfulness arises in my heart for the present favor. Oh my soul may it be thy increasing care to dwell deep & humble – may nothing be ascribed to unsanctified-self but a true sensibility of mind be maintained that all good cometh from God Alone Spent the evening at a friends House where the time might have been Spent agreeably, & to proffit, but was prevented by other visitors not very congenial So it is we are frequently disappointed in our prospects, & perhaps its for the best

RELIGIOUS SOCIETY OF FRIENDS



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

4 day 8 of 7 M 1807 / Another day is gone & my mind is somewhat affected at the loss of it under an apprehension that it has not been so well improved as is consistent with will of heaven but however remiss I have been, it has not been the worst of days to me, my mind was sweetly visited this morning by the incomes of truth a Small current of which has attended it thro' the buisness of the day Made several calls this evening first at O Williams for the first time since he & his new wife have kept house found them pleasantly settled & apparently well suited with each other – then stopt few minutes at CR's - then went to D Rodmans & found he had received an excellent letter from our mutual friend B Purinton the reading of which was very salutary to my feelings especially as she remembered me & mine in very affectionate terms.

RELIGIOUS SOCIETY OF FRIENDS



July 9, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5 day 9 of 7 M 1807 / Favord with the precious life early in the Mornng, had a good meeting tho' silent. This afternoon had a mind to meet with the committee who were appointed to consult about building our meeting house larger for the accomodation of the Womens Yearly Meeting - Recd a precious Letter from my H & answerd the Same. It has been a day that has excited very serious & tribulative reflections – The minds of the people are much exasperated at



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

*the conduct of the British Ship of War toward one belonging to the United States & the President has issued a proclamation prohibiting the people from furnishing any British Ship of War with Supplies of provisions; in consequence of which A town meeting was this day called by the beating of two Drums & two fifes & have voated a cooperation with the Presidents proclamation - When the Drums & fifes passed by my dwelling my heart was deeply affected within me at the Sight, & a fervant prayer was raised that the glorious day may be hastened when Swords may be beat into Plowshares & Spears into pruning hooks, & nations learn war no more, but if it please the Almighty to visit us with the desolating Sword & Spear, may he be near to his depending ones, those who know that their only help & Shure defence is in his All Powerful Arm - My heart is rent with the Awful prospect of being surrounded by war & carnage, but as Strength is Mercifully given in proportion to our trials I am comforted with the hope that we shall be favord to place our confidence in Him that Over ruleth the heart of Things
In the evening walked a little & made several little calls-*

RELIGIOUS SOCIETY OF FRIENDS



July 10, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6 day day 10 of 7 M 1807 / Rose earlier than common & took a pleasant walk. gs [?] loiter'd thro' the day & had my evil propensities much to war against, & have with Sorrow to Say, the victory was not accomplished but more favord with Strength than at Some times - Staid in the Shop in the evening engaged in letter writing

RELIGIOUS SOCIETY OF FRIENDS



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

7 day 11 of 7 M / I cannot boast of much Spiritual Strength, but on the contrary can acknowledge my abundant frailty & weakness, I'm a poor thing & fear it will be my lot to remain So - In the evening made two very agreeable calls, the first at DR, the other at J Earls

RELIGIOUS SOCIETY OF FRIENDS



July 12, Sunday: Silas Casey, who would become a Major General of Union volunteers, was born.

A letter from Jesse Hawley to Erastus Granger expressed a projection of an [Erie Canal](#).

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

1 day 12 of 7 M / At meeting this mornng Matthew Franklin was with us & preached full an hour & an half in the Afternoon we Sat in Silence My mind has been in quite a destitute situation as to life, & have hardly been able to obtain a morsel of bread - took tea & spent most of the evening at Sam Thurstons

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

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

2 day 13 of 7 Mt 1807 / The times as to the outward seem to be Alarming preparation for War is making in our land, orders are received from Government to raise an hundred thousand Militia- I have had a little to examine my own standing to see whether I am able to stand my ground, should I be pressed as a soulder, & have a hope that should I be tried on this head I shall be favoured to give a convincing reason for my refusal to bear Arms. It is the desire of my heart while I write this, that I may be favourd to bear up the Christian testimony in a Christian Spirit, & bring no reproach on that testimony which our Worthy forefathers Suffered so much for. Had the company of JS a young man not of our Society but an attender of meetings, he appears to be an innocent young man, & desires are raised that he may experience the Sanctifying power of truth effectually to opperate in his mind

RELIGIOUS SOCIETY OF FRIENDS

 July 14, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3 day 14 of 7 M / My mind has been at times in the corse of the day dipt into seriousness on various acctts The Alarm of war is continued, various reports in circulation, but the language of my mind is "be ye not troubled" which hath been a sweet resort when persons have come in & Spoke Alarmingly of the Situation or our Country. Oh that I may center down deep, that I may be founded & grounded on that rock which is never moved at the clashing of the potsherds of the Earth - I desire to acknowledge my many favors & not to be puffed up, but humbled under them, I have a plenty of buisness at my trade which is cause of encouragement, but dont discover my purse to increase. - Spent the evening at J Earls in a Sweet circle of my female acquaintance & some mails, it was indeed a precious season, my mind was in a very tender frame & I was lead to commemorate some similar opportunities at the Same house when the Stream of divine Life has risen high in our minds Oh that the desire of my Youth may be remembered, & oftenh renew'd

RELIGIOUS SOCIETY OF FRIENDS

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

4 day 15 of 7 M 1807 / Went to bed last night under a depressive sense of my Sins & unfaithfulness. The first testimony that ever our Ancient deceased friend Nicholas Davis delivered, were allmost continually sounded in the ear of my mind "Disobedience makes a long wilderness, but Obedience cuts the work Short" -- The day has passed, a pretty good care to dwell near the life, but on turning over the leaves of my conduct find some that ought to have been better There is not a day passed but this is the case. Shall I ever attain to more fixedness? Surely if I do "it



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

must be thro' much suffering & as I feel now think I should be willing to undergo a considerable Share, if it would make me better, but suppose if it Should come, like the children of Israel, I should remember the flesh pots of Egypt - Spent the evening at CR where there was a young woman not in membership, but an attender of meetings toward whom I felt a degree of Gospel love to flow in my heart & aspirations of spirit were raised on her behalf - towards persons of this discription my mind is often drawn forth in much love & tender concern that they may prefer [prefer] Jerusalem to their chiefest Joy - to me it was a precious opportunity & the feelings there experienced I pray may be often renew'd - Oh that there may be a tender watchful Spirit carefully maintained in my heart that I may go forth daily in search of spiritual nourishment for it is clearly my opinion from Sad experience that if there is not a renewd daily concern of this kind we shall dwindle in Substance & be come mere formalists, this state my soul dreads, & Oh! Saith my very Soul at this season Search me Oh God & prove me by thy refining power, that I may be preserved alive in the Truth

RELIGIOUS SOCIETY OF FRIENDS



July 16, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5 day 16 of 7 M 1807 / Went to meeting under much want of religious life & tho' I strove to get Settled & center'd could attain to but very little enjoyment - This afternoon A young man from L Compton whose name is Adam Manchester came on buisness to my shop & while there introduced the subject of religion, on which I felt but poorly quallified to discourse, but he continued his enquiries & spoke a little of his own experience, before I Said much to him I made a little pause & turned my mind inward & said in my heart, What a poor creature I am to Speak on points of this nature? & felt a little prayer to arise in my heart for help which was mercifully vouchsafed to my own amazement. it seemed as if my understanding brightened, & I could speak with uncommon conciseness & perspicuity. My mind I trust was clothed with a living concern that he might find the true & living way of which he appear'd Sincerely desirous but had heard Such winds of doctrines that his mind had become clouded with doubts & fears of various kinds

It was to me a memorable season as it was a renewed proof to my own mind that the Lord was yet with me & that I was not forsaken by Him atthe[?] my mind was so painfully destitute for sometime before that I had almost begun to conclude that his face was his & the light of his precious countenance would never be lifted up on me any more - this seemed to be a fresh extension of divine regard, & tho' I spoke much yet I did not feel any Zeal to arise against the different persuasions that we were speaking of, but on the contrary love & goodwill predominated in my heart toward all -I believe he is a tender speaking young man & may by attention to that Spirit which he is possessed of, be lead & guided into all truth. I lent him the Manuscript acct of the life of Elizabeth Ashbridge & Some religious Tracts, & gave him the pamphlet Watch unto prayer &c & we parted under a good degree of love toward each other

LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

Spent the evening at D Williams - & M entertained me with Some interesting Anecdotes of the journey of MM & EC in the Southern States & particualrly at Virginia Yearly Meeting -

RELIGIOUS SOCIETY OF FRIENDS

July 17, Friday: Friend Stephen Wanton Gould wrote in his journal:

6 day 17 of 7 M 1807 / Not without omissions & comissions, but I trust divine mercy & regard hath been measurably extended for I have felt in a tender Susceptible frame of mind, & have endeavord to turn to the right object - In the evening called to see my Cousin A Greene who is over to attend the Select meeting tomorrow, & closed it at CR's very preciously -

RELIGIOUS SOCIETY OF FRIENDS

July 20, Monday: In New-York harbor, Robert Fulton demonstrated his torpedoes, managing after three attempts to sink a target ship.

George Heriot painted Presqu'isle, St. John River.



Friend Stephen Wanton Gould wrote in his journal:

2 day 20 of 7 M 1807 / I have just return'd with J W & D W



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

brothers committe Men to treat with AA but our labors were ineffectual the poor thing refused to see us & when we went Where he was he run away from us. I felt much for him & should have been glad to have discharged my duty to him. may the power of Truth yet reach his mind, & so effectually operate as to bring him within the Holy enclosure
The day closes with a good degree of Sweetness & I trust it has been a Season of some spiritual advancement - I desire I crave in Sincerity of Soul that this renewed extension of divine regard may be held in remembrance - Made several calls this evening, & was favor'd not to do or say any thing that tended to discipate that precious Sweetness attendant on my mind thro' the day

RELIGIOUS SOCIETY OF FRIENDS

 July 21, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3 day 21 of 7 M 1807 / It has been a day of feeling, a day wherein my mind has been refreshed & replenished with good - Oh that I may be preserved under an humble thankful sense of every favor. it is in my heart to Say blessed be the Name Lord for he is kind to me & help's me beyond what I deserve. Oh that the whole bent of my heart may be in doing they Holy will -
Spent most of the evening at DR's I hope to Some proffit, I at least feel not from the visit as yet

RELIGIOUS SOCIETY OF FRIENDS

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

4 day 22 of 7 M 1807 / Much favor'd on acct of buisness it is plenty & seems to afford an encoraging prospect as to the outward, for which I desire to be thankful & to keep a Strict guard on my mind, that the love of proffit or the desire to gain have no more place in my mind than absolutely necessary - I am at a loss what to write respecting my Spiritual progress of this day, it has been a day of tenderness & I am encoraged to hope that some little advancement is made in the line of faithfulness. Oh my soul dwell deep, get thee to thy watch & to thy watch Tower
In the evening made Several calls & a precious one at CR's

RELIGIOUS SOCIETY OF FRIENDS

 July 23, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5 day 23 of 7 M 1807 / In the forenoon that venerable Old Patriarch Jeremiah Austin called at my Shop & spent with me nearly an hour & a Quarter, his conversation was very pleasant & I can truly say edifying. How pleasant to be in the company of Such an old man, whose life is repleat with piety & virtue Oh saith my soul may all that is alive within me be engaged to attain to the like happy frame of mind -
Our meeting was Small & rather a dull season but I trust the

bread of life was dispenced to a few, tho' they might have had to eat it under Suffering - in the preparative Meeting there was considerable buisness, & some that will prove very trying among friends, & what the consequence & or where the end of it will be I cannot tell but hope it will be to the honor of Truth's Testimony

RELIGIOUS SOCIETY OF FRIENDS

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

6th day 24th of 7th Mth 1807 / I'm yet a poor things & the prospect of being better is so small that it affords me room to fear my account is far from being acceptably adjusted - Spent the evening at J Earls in company with several of my acquaintance who were all very pleasant, but for my own part could not feel much life, & believe I sustained loss by too much talking, which is frequently my lot

RELIGIOUS SOCIETY OF FRIENDS

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

7 day 25 of 7 M 1807 / Occupied at Trade, in religious concern's I remain a poor hatter [halter?] having been very destitute all day till towards night, then was favor'd with a little bread which has Sustained me tho' [thro'] the evening - It is cause of thankfulness & my mind is really humbled at this time under a belief that the good Spirit is yet alive in my Soul. Oh may it be kept alive - Spent the evening ay O W's, found him and his wife, with their little flock forming a very pleasant circle - here I can but reflect upon the very great usefulness, as well as sweetness of a good Wife -

RELIGIOUS SOCIETY OF FRIENDS

 July 26, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1 day 26 of 7 M / In the mornng walked on the Point & went on board one of the Gun Boats now preparing for sea. This is among the things which I do that causes Sorrow, & introduces death, & tho' the mere going on board of one of those vessels may be thought warrantable, Yet I believe I Gratified a vain curiosity which had better been crucified - & it really proved so for Some of the bye standers made some remarks which has caused pain of mind - Our meeting this monrg was to me a poor dull Season, tho' I labored to center my thoughts on the right place, yet could not find that I overcame the enemy in hardly any degree In Afternoön wrestled hard, & came off rather better than in the mornng - no preaching today - Took tea with DW then went with him to endeavor to obtain an opportunity to treat with AA - but to no effect, he refused to speak with us, & sent us word that if We came where he was, he would give us a good Setting off - poor thing - may that Word which is quick & powerful & sharper than



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

*a two edged sword [sword] yet pearce him to the heart & work
an effectual change
Spent the remainder of the evening at D Buffums*

RELIGIOUS SOCIETY OF FRIENDS

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

*2 day 27 of 7 M / Nothing remarkable thro' the day, I have been
a poor dull tool in every sense - Spent the evening at C R's
where my mind was a little Strengthened - by some interesting
conversation -*

RELIGIOUS SOCIETY OF FRIENDS

 July 28, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*3 day 28 of 7 M 1807 / Weakness & Poverty abounds, as may be
said every day of my life - This forenoon a Young man came to
the Shop & Spent most of it in conversing on various Subjects,
among which was war, our opinions were very different. I did not
incline to say much on the subject, but perceiving his mind to
be tender I gave him - The account of the Suffering of Richard
Seller, which he read & appeared much affected thereby - & I
believe it will be of use to him - at least so far, that if he
should ever go into the Army, & friends should be brought under
Suffering Similar to R S it will teach him to be merciful*

RELIGIOUS SOCIETY OF FRIENDS

➡ July 29, Wednesday: [George Heriot](#) painted the Grand Falls of the St. John River.



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

4 day 29 of 7 M / Not much religious life, tho' a degree of it I trust is yet in me - My beloved cousin A Greene called and Set some time with me in the Shop this afternoon her conversation was truly instructing, & Oh that I may be profitted by it - In the evening took a refreshing walk & made an agreeable call at my much Esteemed friend DR's

RELIGIOUS SOCIETY OF FRIENDS

➡ July 30, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

30 of 7 M / Attended out MY Meeting held in town Altho before I went I was entirely barran of every feeling which contribute to a good meeting, yet when I first took my Seat, a Sweetness, a fixedness on the right object, took place in my mind & I was enabled, to keep to it thro' the meeting & while setting, living praises arose in my heart to the Lord for thus favoring me when I so little deserved it & so little expected it. Oh sath [sic] my soul may this precious watchful care which so Sweetly pervaded my mind increase untill it is enough to continue to the end of my days -H Almy bore a living testimony to the necessity of delligence & Mary Mitchell took up the subject in a very encoraging manner both to Holder [?] & the meeting then Mary



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

Morton concluded in a fervant prayer for our preservation, for the help of the little ones, those whose hands were ready to hang down & knees ready to smite together for fear, & that the minds of those engaged in dicipline might be enabled to Support the testimony aright, not like the fly in the Ointment of the Apothecary give an ill savor - In that part for buisness of the Church Our much esteemed friend Anne Greene laid before us a concern which has for several years impressed her mind to pay a religious visit to Salem & Falmout Quarterly meetings which concern was cordially united & sympathised with & a committee appointed to assist her & produce a certificate to next monthly meeting if way should open -During the deliberations of the day some of the most trying cases ocured that I ever remember - but tho' [thro'] divine help I believe I was favord to keep on the right ground & said nothing I am sorry for or will wound the testimony The cases of T Barker & D Huntington came before us & were sent to the Quarterly meeting, what the end of them will be the Lord only knows - Meeting set the longest of any that ever I attended Z C & wife & P L dined with us & after dinner Steped up to C R to See my dear H a few minutes before she went out of town

RELIGIOUS SOCIETY OF FRIENDS



August 24, Monday: George Anson Byron returned to England on board the frigate *Concorde* and obtained his initial commission.

GEORGE GORDON, LORD BYRON

Russia and Turkey agreed to an armistice.

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

2 day 24 of 8 M 1807 / My dear Aunts Martha, Mary & Hannah have this day removed from John Coggershalls House to Jeremiah Lawtons it is a pleasant place I feel glad they are so pleasantly situated as to the outward in that respect but how they will get a living I know not but hope the good hand of Providence that hath helped them hitherto will Still be their support --Receiv'd a comfortable letter from my friends Wm Burling of N York - in the evening called at Several of my friends houses -& have nothing to insert -except that there is but very little religion in me today

RELIGIOUS SOCIETY OF FRIENDS



August 25, Tuesday: [Nicolò Paganini](#)'s "Napoleon Sonata" to honor the birthday of Emperor of the French and King of Italy [Napoléon](#) (which had actually occurred on August 15th) was performed, by the composer, for the initial time.

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

3rd day 25 of 8 M / I am a poor thing & allmost dead as to religious sensibility, but notwithstanding my poverty was much favord in writing to a young female at Salem for whom my Soul hath often felt much for I was thankful to find there was yet



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

something alive in me & readily yealded to the impulse - Spent most of the evening at Jon a Greene's in company with cousin Anne who has come over to attend the Moy [Monthly] Meeting - had a little opportunity with my valued friend Thos Howland whose company I love

RELIGIOUS SOCIETY OF FRIENDS



August 26, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4 day 26 of 8 M / Tho' I'm still a poor dead thing, yet a degree of the precious life has been witnessed to arise - towards night recieved a letter from my friends David Smith of Bolton which did me some good - Spent the evening in the Shop at writing

RELIGIOUS SOCIETY OF FRIENDS



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

5 day 27 of 8 M 1807 / I'm now going to [Portsmouth](#) with E R to attend our Moy [Monthly] Meeting. Oh Saith my soul may I be favor'd with patience, may I be favor'd with Wisdom & Strnegth for if I'm not mistaken there will be occasion for all that are disposed to bear the burden, to recur to the fountain of life & wisdom that they may receive a right qualification to act in matters that may come before us - Oh father be with us, be with me Oh father & preserve from a brittle spirit & favor me oh Lord with thy holy spirit

Our first meeting was a good time to me, my mind was favor'd to get into the quiet, & to keep in it thro' both meetings, Dear Hannah Dennis was concern'd in a short testimony, (the first for several months) it was to my feelings a precious offering seasoned with the best salt - then Mary Morton was concerned in a very acceptable offering, & the meeting concluded in a little more than an hour -- The part for discipline was long but the buisness was conducted much better than I expected Our friends [Moses Brown](#), Joseph Collins, Wm Peckham, Sylvester Weeks, Joseph Harris, Thos Arnold & Thos Howland were with us as a committee from the Quarterly Meeting to assist us in a difficult matter before the meeting, which they did much to our satisfaction, & the matter is ended

I dined with P Lawton, & had a precious little opportunity with my endeared H, then rode home & petty [sic] soon went to bed much fatigued from the effect of the long meeting I was at the meeting house from, 9 O'clock till 3 O'clock in the afternoon - but do not feel the worse for it this mornig

RELIGIOUS SOCIETY OF FRIENDS



August 28, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day / Nothing material to insert, all the family have heavy cold but myself. I desire to be thankful for the escape. - In the evening called to see my dear Aunts Martha, Mary & Hannah in their new abode, & found them all down with the Influenza —

RELIGIOUS SOCIETY OF FRIENDS



 August 29, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*7 day 8th M 29 1807 / My mind this evening is dipt into seriousness, & desires are raised in my heart that a thorough renovaton may be experienced.
The above was written in the forepart of the evening since which I have made a visit to Benj'n Baley & wife of N York, who are here on a visit to their friends, & the benefit of health -While I was setting in the chamber with them, my mind was unexpectedly arrested with feelings which bowed my spirit towards his wife with whom I have been long acquainted & is now in a poor state of health - And had it not been for a mixture of pride & diffidence believe I should have communicated some of my feelings to her - my desires were that she might attain to that state of watchfulness unto prayer which can effect a thorough renovation of heart, & furnish with patience to endure the pains of the body & resignation to the divine will, - Oh that this may be her happy experience*

RELIGIOUS SOCIETY OF FRIENDS

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

*1st day 8th M 30th 1807 / My mind has this mornng felt the renewal of life & have had to reflect on various subjects with Seriousness, particularly riches & happiness - I am Scarcely willing to admit the former in any degree conducive to the latter, I have of late Seen Several instances which hath nearly confirmed m that there is no connection between them, tho' I believe both rich & poor may be happy & that both have their cares, yet I have thought so much mor responsibility is attached to Riches than poverty, that they are not enviable, but most of all & above all that is to be desired is the middle path & an heart humbly thankful for every favor vouchsafed & that in all our movements, the cause of Truth be our primary object - A State correspondent with Agur the son of Jakeh [author of Proverbs 30] - "Remove far from me vanity & lies; give me neither poverty nor riches; feed me with food convenient for me: Lest I be full & deny thee, & say, Who is the Lord? or lest I be poor & steal & take the name of my God in vain"
We had this mornng a favor'd meeting but the seed or spring of life was low with me - Our friends D Buffum & E Coggershall were largely favor'd in testimony Judge Arnold of [Smithfield](#) was at meeting & much affected - After meeting my mind being drawn towards [Portsmouth](#) to see my Beloved H with whom I have spent but very little time for several weeks, & even months, thought it warrantable on that acc't to leave the afternoon meeting to Spend the Afternoon & went with her, but it was not without some reluctance that I left the meeting as it is an example I do not approve, & in riding out met a young man a member of Society the Sight of which affected my mind & led me to fear my example would so some hurt, & a voice like this was so affectingly in sounded my mind that I was allmost induced to turn back "Adam where art*



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

thou? Adam where art thou? but on turning the matter in my mind felt more approved for going & fell into a little conversation, whereby I clear'd myself & obliquely reproved him - my visit to my precious H was precious indeed, & I trust both were renewedly confirm'd our engagements to each other were founded on that which was right I lodged at P L & this 2nd day [Monday] morning rose at a little past four OC [oclock] & rode home in good season to open my shop & have been rather more industrious than common for me - Called this evening at Aunt M Goulds [Martha et al] found them better - then at D R's where I found Jemimah Ausatin who I was glad to see for the love I bore for her before she went away. I fear the poor child has not gaind much in the better part Since I saw her last - While I was setting at D's my mind was tendered with a belief that the Spirit of truth was yet with me, & I trust living thanks arose in my heart to the God of all that he was once more pleas'd to visit my soul with his refreshing presence

RELIGIOUS SOCIETY OF FRIENDS



September 3, Thursday: Robert Fulton registered his steamboat as the *North River Steam Boat*.

[Gorham Dummer Abbott](#) was born to the Reverend Jacob Abbott and Betsey Abbott in Hallowell, Maine.

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

5 day 3 of 9 M / This mornng between 9 & 10 OClock Our beloved friends Anne Greene & Abigail Robinson, accompanied by Jon Dennis set out on a religious Embassey to Salem & Falmouth Quarterly Meetings, when they got into the carriage they all appeared as if they were sensible of the importance of the undertaking - I went up to be with cousin Anne a little while before she left us, she appear'd to be in the most sweet frame I ever saw her, her company was so very pleasant that my mind seem'd to partake of her spirit, & living desires arose in my soul that I might more & more imitate, her life & conduct, so as to attain to the like degree of favor she has - Our meeting was small but to me a very comfortable one, & I thought the Lords hand was renewedly stretched forth to do us good, & all that was wanting was a faithful obedience to the divine call in our hearts but alass, there is so many that stand opposed thereto, that I sometimes fear it may be said of us as to Israel formerly, "All the day long have I stretched forth my hand unto a wicked & rebellious generation" Spent the evening at E Hosiers [?] where I went purposly to see Eliz Coggeshall, she is one of the faithful of the day, & tho' but little over 30 years of age has already visited all the meetings of friends in the United States, all in England Ireland Scotland & Wales - While setting with her this evening my mind was brought into nearness with her & I thought I loved her better than ever -Oh that I was as faithful as She is, but Alass I'm a poor halting thing, & fear I shall never be otherwise

RELIGIOUS SOCIETY OF FRIENDS



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



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

3 day 8 of 9 M 1807 / Nothing material has occur'd to insert, & may only add that I am a poor erring creature – Spent the evening at writing in my Shop

RELIGIOUS SOCIETY OF FRIENDS

 September 9, Wednesday: Great Britain ended its 8-month occupation of Montevideo.

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

4 day 9th of 9th M / The day has passed as usual – Received a letter from cousin Anne Greene, which mentioned that she & her companions were well & at Salem, expecting to take meetings in their way to Falmouth – Made several calls in ther evening at the usual places

RELIGIOUS SOCIETY OF FRIENDS

 September 10, Thursday: Andrew Law received a US copyright for his Harmonic Companion.

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

5 day 10 of 9 M / We set our meetings in silence, soon after the very lifeless & unconcerned countenances of allmost all present, my feelings became affectionately arrested with desires that the truth might yet rise triumphant over that dull & easy state that abundently prevails among us. I thought notwithstanding our case was bad, there were yet left a few names in our Sardis that had not defiled their garments; or at least were striving to wash them from their defilements. my mind was lead into a close search on my own account accompanied with desires that I might become more & more in earnest to be redeemed from the world, & tho' the little foxes now & then rushed in to nip the tender shoots of life, yet I thought it a favord time & they in good measure prevented from doing hurt.
In the corse of the afternoon I have had to view the dangerous situation of a state of ease, & a state that hath been favord in the beginning with many divine openings, but contenting them selves with yesterdays manna, have settle down in the form of sound words & doctrine, but lack the life & Power. Oh saith my soul, that I may daily more & more search for that living food without which we cannot live unto God one day, nor one hour — This evening while setting at a friends house my mind became remarkably reached & tender'd with a sense of divine goodness being near - I desire to be thankful for the present favor, & may with thankfulness acknowledge that the day throughout has been an uncommonly favor'd one –

RELIGIOUS SOCIETY OF FRIENDS

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

6 day 11 of 9 M 1807 / My friend P Dunham came to the Shop several



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

times today, his company was agreeable & particularly so at this time, & we both seem'd to have a low path to tread – I don't remember a day when the Mountains of discouragement has more oppressingly arisen to view than this. It has seemed as if all I had even done or ever like to do, would prove, nothing but an augmentation of my guiltiness of unfaithfulness So it is one day high & another low, yesterday I thought there was a small gleam of encouragement on my tabernacle, & today, darkness & cloud is my portion

RELIGIOUS SOCIETY OF FRIENDS



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

7 day 12 of 9 M / I have felt yesterdays depression most of the day but not to so great a degree, – called in the evening at Aabt Patty Gould, & C R —

RELIGIOUS SOCIETY OF FRIENDS



September 13, Sunday: On the Sunday after the nameday of Princess Esterházy [Ludwig van Beethoven](#) directed the initial performance of his Mass in C at Eisenstadt. This was not a success.

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

1 day 13th of 9 M 1807 / Arose early & took an healthful walk across the Beach, & ruminated on Scened past, present & to come returned & before meeting read a chapter in the New Testament & in a few moments retirement, was favord with a refreshing stream of divine life under which I went to meeting & found it to continue & to me it was a good meeting towards the close of it Abigail Sherman stood up & repeated This Scripture "Fear not little flock it is your fathers good pleasure to give you the kingdom" – Then our friend Wm Flanner who came to town last evening, arose & said he thought he felt a simple freedom, just to desire friends to be more livly in their exercises if we should be favord to have another meeting, & not come & go to sleep, that would do no good he was persuaded, for his part he Said he had had a poor meeting, & felt as if much lassitude had prevailed among us" which with a little more he was easy to express with his hat on

At the afternoon Meeting Wm Seemed still under depression, but however preached a little very sweetly After meeting C R, J S & myself went down to A [?] Dennis & took tea with his precious wife she bears up under the separation from her dear J quite to admiration, considering her very depressed State for several months past - on our way home we stopped at D B's where we found Wm Flanner & companion we Set a little while with them & return'd home – Wm is one of the right sort of preachers, he preaches by example as well as precept, he is a meek spirited, deeply concern'd friend, I love him dearly tho' I have had little or no acquaintance with him

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 September 14, Monday: Former Vice-President Aaron Burr was acquitted of a misdemeanor charge.

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

2 day 14 of 9 M 1807 / It haas been a confused day, by the noise Guns drums &c - I was warned to appear with military apparatus, but am confirmed beyond all controversy that it will tend more to my peace to disobey their command than to obey it, even if they take much of my goods to Satisfy their demand - Our testimony against war is a very important one, & calls for the Zeal & christain spirit of all our members to Support it. I desire to bear my testimony Patiently & exemplarily - Our friend Wm Flanner left town for [Providence](#), accompanied by J S

RELIGIOUS SOCIETY OF FRIENDS

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

3 day 15 of 9 M / Brought but little to pass in any sense, & am a poor empty vessel unfit got use Spent the evening at R Taylors, on buisness of society

RELIGIOUS SOCIETY OF FRIENDS

 September 16, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4 day 16 of 9 M / Pretty industrious at trade, but quite barran till this evening, when I called in at D R's where I met dear R, our conversation turnd on Subjects which brought fresh into my remembrance the days of my espousals, days when the chief bent & concern of my soul was to seek & serve the Lord with all my might & strength. Oh how fresh & zealous was my mind to do the will of my heavenly father & I trust a good degree of the same is yet alive in me, but I have come far short of what I was designed by not yealding an unreserved obedience to every manifestation of the divine will, by halting, & not dwelling sufficiently deep in the Spirit of my mind - Oh saith my soul at this time, may my hands be put to the plow with an increasing fervor of soul & spirit, that those days of unfaithfulness & forgetfulness may be redeemed

RELIGIOUS SOCIETY OF FRIENDS

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

5 day 17 of 9 Mt 1807 / I am a poor thing yet. At meeting I tried to get settled, but turn which way I would, some frivilous thing would run into my head & destroy my enjoyment of that precious life which Seemed to be underneath, but I could not attain to Strength sufficient to dig low enough to come to the Spring -

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

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

day 18 of 9 M / Shall I say it hath been a day of favor? if a day of depression, & clouds as to my future living in this world, & conciousness of very great unfaithfulness in things of my souls concern, is a day of favor, this has been one This mornng my belovd friend Joselh Austin arrived here from [Nantucket](#), who I was glad to see, nay more I was rejoiced to see him, the Sight of him was better to me than any thing I have met with to day, or for many days, he appears to deepened in root & is Still deepening, his very countenance Saith he hath been with Jesus. - A little prayer arose in my heart while he was Setting by my side, that I might yet be purified from all sin -Oh! how I long at times to be deliverd from the burden of sin & death. Oh Lord help or I perish

RELIGIOUS SOCIETY OF FRIENDS

 September 19, Saturday: A great comet whipped around the sun. Friend [Stephen Wanton Gould](#) wrote in his journal:

7 day 19 of 9 M 1807 / The day has passed with but little benefit, - a poor dull thing - Set part of the evening at C R'

RELIGIOUS SOCIETY OF FRIENDS

 September 20, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*1 day 20 of 9 M / Our beloved friend Wm Flanner after having visited [Tiverton](#), Little-Compton, Acoaxet & several meetings in those parts, returned here yesterday & was at our meeting today, in the forenoon he was very large in testimony, appearing to be under a very depressive exercise on account of the lukewarmness & indifference that prevaild in this place, among the professors of religion, & also the aboundings of wickendness which he Said occasions much darkness & deep waiding for his poor mind. The life & power of the spirit evidently attended his communication & I was favord to feel the force therof in an uncommon degree in my mind. O Saith my soul may his testimony reach the hearts of those that are at ease in Zion for whom her ways do mourn - & may those who are sinning continually against the just witness in their hearts when the Lord God calls Again unto them in the Language "Adam where art thou", be so arroused thereby as to See their miserable fig leaf covering & seek another that Shall stand them in better Stead
Between meetings I called at J Shermans to see the dear man, [to see Fanner?] it was a precious call indeed, I desire not to think too much of any man, but truly it is my judgement there has not been a deeper & more honest laborer for some time, he is pleasant & very instructing in conversation, his countenance at the same time bespeaking a deeply Baptized spirit - I walked up to the meeting house with him, & should have been glad to have had him & companion to have taken tea with us this Afternoon*



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

*-At meeting he was gain very Searching & powerful in testimony
The current of which was mostly as in the morning - to such as
were at ease in Zion - M Morton set her seal to it, Desiring we
might individually take our portions of what was Said without
placing it on others, & said that we read that Jerusalem was
Searched as with lighted candles & she believed Something of it
had been fulfilled among us this day - Towards night I rode with
him & companion to D Buffums & spent the evening in their company
very sweetly - I trust it has been a day wherein I have witnessed
a degree of divine favor upon my Spirit & hope to be able to
keep under its precious influence.*

RELIGIOUS SOCIETY OF FRIENDS



September 21, Monday: Captain [Paul Cuffe](#) and his *Alpha* arrived at Philadelphia.

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

*2 day 21 of 9 M 1807 / Several things have conspired this day
to anoy my tranquility, perhaps its best I should be stired up
to look around me, & see if all things be right, & I am persuaded
they are not - but I really wish people would attend to their
own private concerns without dabbling with others, & judging of
the propriety or impropriety of conduct they know nothing about,
nor need not know any thing about - but such is human nature,
it must be busy about something, & it is the increasing wish of
my heart, that I may be busy about the right thing - I have not
felt the old nature raised, but rather my spirit grievously
depressed*

RELIGIOUS SOCIETY OF FRIENDS



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

*3 day 22 of 9 M 1807 / The mountains & clouds are so oppressingly
around me, that it seems as if every prospect is closed & never
will open*

RELIGIOUS SOCIETY OF FRIENDS



September 23, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*4 day 23 of 9 M / The clouds of yesterday have Somewhat
dispersed, but I am far from feeling released from depression*

RELIGIOUS SOCIETY OF FRIENDS



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

*5 day 24 of 9 M / At our Moy [Monthly] Meeting this day held in
town we were favord to transact the many concerns that
camebefore us in a good degree of brotherly lov. George B
Robinson & P Earle received their marriage license, & Ruben
Shove & Lydia Fish were candidates to Hymen*



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

The first meeting was to me a pretty favord time Susanna Barker & Mary Morton appeard very sweetly in testimony I feel the most sweetness this afternoon & evening that I allmost ever felt after monthly Meeting, & thankfulness is in my heart that I was favord to keep in a right spirit thro' the course of buisness – How comfortable to feel an evidence of faithfulness to apprehended duty –

RELIGIOUS SOCIETY OF FRIENDS

 September 25, Friday: The British pulled their troops out of [Egypt](#).

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

? day 25 of 9 M / I hardly know what to insert - the day has passed & whether any advancement has been made in the best sense or not I cannot tell but have felt this afternoon desires for it –Spent the fore part of the evening at Tho Robinsons in agreeable company

RELIGIOUS SOCIETY OF FRIENDS

 September 26, Saturday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*7 day 26th of 9th M 1807 / I sometimes think should any one ever have the perusal of my diary they would form rather a singular Idea of me, or at least think time & paper was very unnecessarily spent on writing it - but whatever may be thought of it I am well satisfied that it is right for me thus to note some of my feelings & exercises thro' time - I am fully sensible of the many improprieties of language & some other inaccuracies with which it abounds - Also that it is not written in a stile agreeable to read, but when it is considered that is designed soley for the benefit of one, that from time to time he may look over the past days & compare his feelings from time to time & from the past omissions be aroused to a sense of the danger he stands in of suffering the glass of time to run out, before his peace is made with his Creator - some excuses then may be made for the wase of time & paper –
In the evening walked to [Portsmouth](#) & lodged at Couzin Z Chases*

RELIGIOUS SOCIETY OF FRIENDS

 September 27, Sunday: The great comet passed by the orbit of Earth on its way back into space, displaying well-separated gas and dust tails.

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

1 day / I[n] the mornng walked up to P L's & found my dear H well then to meeting where I could not get to the root as at some times. Our friend H Almy was concerned in a zealous & I thought favord testimony after meeting returned to P L, spent the afternoon & evening with my dear H & lodged there- –

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



September 28, Monday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

2 day / Rose early & walked home in about one Hour & three quarters it was a pleasant walk & a very refreshing visit Set the latter part of the evening at J Earl's in a pleasant circles

RELIGIOUS SOCIETY OF FRIENDS



September 29, Tuesday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) recorded having foolishly paying nine pence to view a curious piece of machinery, and how that reminded him that once he had paid to view Old Bet when she had been on tour in 1797 — and that in addition he had glimpsed the comet that was currently in the night skies:³¹

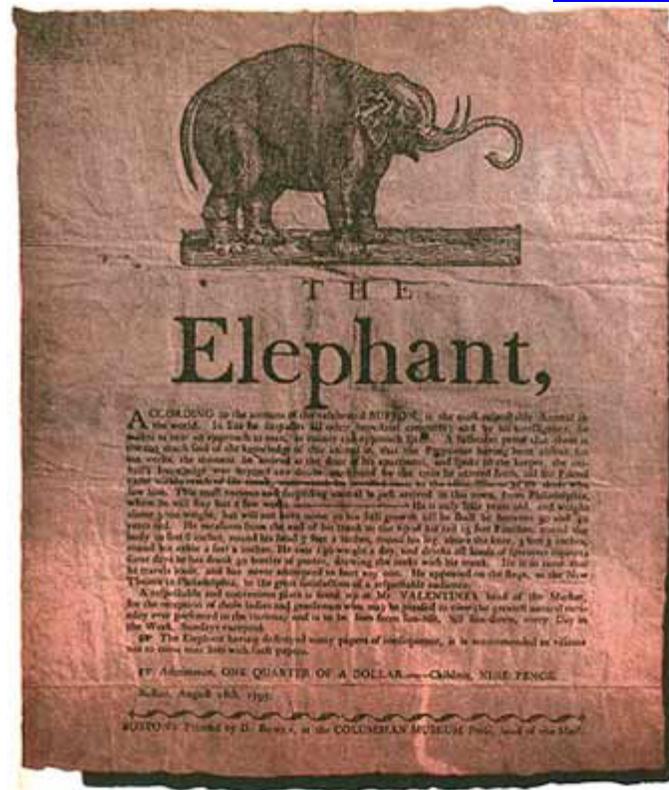
3 day 29 of 9 M / Spent nine pence foolishly, but there was some excuse for it, there is in town a thing called the house of Industry, which was represented to me as a curious peace of Machenery which I thought the line of my occupation would warrant me in visiting & to be sure it was curious to see many kinds of work all perform'd in miniture at one time by one set of works such as blacksmithing, shoemaking, a woman with her spinning wheel, sawing of wood, a woman pumping &c but "all is vanity saith the preacher" while I was standing by it I clearly felt I had no buisness there, & while I was there & before I went was inwardly reprov'd. I never before went to see any kind of show except - the Elephant & even then was much dissatisfied with myself for appearing at a place where so many people were - I hope this will be sufficient to teach me nore wisdom in future

In the evening viewed a Comet that for several nights has appear'd. There was nothing very remarkable in its appearance, except a Small flash like a tail, it is the first I ever saw,

31. "GREAT COMET, 1807 (1807 R1). Visible with the unaided eye from early in September until late December, T=1807 September 19. Discovered in the evening twilight of September 9 not far from the bright star Spica. Comet of 1st magnitude with a short tail, moving toward the northeast. Late in the month, 1st magnitude with a 7-8 degree tail. During the middle of October, when situated Serpens, still of 1st or 2nd magnitude and sporting two tails, the longer of which spanned 10 degrees. Crossed Hercules in the latter half of October and the first part of November, fading from 2nd to 4th magnitude but the main tail remained up to 5 degrees long. Situated near the bright star Deneb in mid December, when approaching the limit of naked eye visibility."

therefore the more of a curiosity

RELIGIOUS SOCIETY OF FRIENDS



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

4 day 30 of 9 M 1807 / My mind has been in a guarded state & on the whole a pretty good day.

RELIGIOUS SOCIETY OF FRIENDS

October 13, Tuesday: Humphrey Davy repeated his experiment of October 6th using soda instead of potash. This produced Sodium.

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

3 day 13th of 10th M / My heart is affected with the spirit of thankfulness to the Father of mercies for thus visiting me with favors daily, & the Sincere aspiration of my soul to God is, that I may yet experience the fullness of his Holy Spirit

RELIGIOUS SOCIETY OF FRIENDS

October 14, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4 day of 14 of 10 M / Rather a lean day, so it is one day up & another down, yesterday Grace seemed to be at command, but today I can scarcely feel a lively sensation -- In the eveng went to



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

*Thos Robinsons on buisness with M Morton, & set a little w[h]ile
very pleasantly with them*

RELIGIOUS SOCIETY OF FRIENDS

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

*5 day 15 of 10 M / When I took my seat in meeting I was quite
empty but after a little time, my Vessel became refreshed with
a comfortable Portion of the good Spirit Our friends John Hull
& wife & Comfort Upton from Oblong on a religious visit to this
Quarterly Meeting were with us. They appear to be solid friends
& the two women appear to be Sound in Word, but not so correct
in words as some others, John gave us no Specimin of his Gift,
but if a solid countenance is any thing to judge by, he has that
in his favor*

RELIGIOUS SOCIETY OF FRIENDS

 October 16, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*6 day 16 of 10 M / Our above mentioned friends staid in town
last night & this mornng went to [Portsmouth](#) to attend a meeting
which they appointed there his afternoon at Two OClock, From Er
who was there I understand it was a favor'd time, they all
preached & J Hull spoke from the words of the Apostle John "Faith
is the substance of things, hoped for & the evidence of things
not seen"*

RELIGIOUS SOCIETY OF FRIENDS

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

*7 day 17 of 10 M / I have had of late to reflect much on the
dander [danger?] of standing high the view of the World - I
have both seen & heard of many who have been considered eminent
as men & women of piety & been much Spoken of as such & doubtless
in measure were so, but by having their minds filled with the
praise of men have become spiritually proud, by not keeping down
in the spirit of their minds, others have fallen into acts of
immorality & brought disgrace on themselves & the Truth they
were making profession of & some have fallen one way & some
another, which hath at times raised a strong query [?] in my
soul to God that he would preserve me by his power from falling
into the hands of the enemy -Oh Lord preserve me from falling*

RELIGIOUS SOCIETY OF FRIENDS

 October 18, Sunday: French troops entered Spain, making for Portugal.

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

1 day 18 of 10 M 1807 / Our meeting this mornng was a very favord



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

one. O Williams spoke in a weighty manner, as did also Mary Morton from these words, Blessed are they that Hunger & thirst after Righteousness for they shall be filled - In the Afternoon we were Silent, but my mind was not in quite so good a frame as in the mornng - As I was disappointed of a visit to [Portsmouth](#) this afternoon by the rain - took a walk in the forepart of the eveng over to the Beech, & spend the latter in my shop at writing letters to Several of my dear friends. M M, S B & my dear H R.

RELIGIOUS SOCIETY OF FRIENDS

 October 19, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 19th of 10th M / Much engaged at Trade, & but little time to think on Superior concerns, my mind however has Several times been turned towards them with desires that they may have more place with me than they have - It seems a comfort to me that they have not been forgotten

RELIGIOUS SOCIETY OF FRIENDS

 October 22, Thursday: Magnus Huss, a Swedish medical clinician, was born. Huss would be the 1st to recognize chronic [alcoholism](#) to constitute a medical syndrome (his "Alcoholismus chronicus eller kronisk alkoholssjukdom" would appear in 1849).³²

PSYCHOLOGY

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

5th day 22nd of 10 M 1807 / At meeting my mind was exercised on acct of the many deficiencies that prevail among us as a society, but over all & above all on acct of my own Short coming & consequently Small Authority to put hand too to help remove those weaknesses which are Among us - O Williams Stood up & said his mind had been so impressed with the message which the prophet had to deliver formerly that he thought best to express it - "Oh Alter Alter hear the word of the Lord," he wished us to remember that there was to be but one Alter in Israel & that was to be at Jerusalem - M Morton stood up & preached very sweetly, encoraging us to "seek first the kingdom of heaven & the righteousness thereof & all things necessary shall be added unto us" - She said she had no doubt but there are in this particular meeting a livingly baptized remnant, & by faith & Patience she trusted they would see the desire of their Souls & be satisfied, notwithstanding the many clogs which retard the wheels of Society. She stood rather longer than I ever saw her before, & was very lively in her communication

In the preparative meeting the Queries were answered & the defective manner in which some of them were necessarily expressed, occasioned some close remarks & doubtless exercise to some feeling minds, & sorrowful to mention, the Overseers reported a Young man as a delinquent for attending a Militia training -

RELIGIOUS SOCIETY OF FRIENDS

32. Street, W.R. A CHRONOLOGY OF NOTEWORTHY EVENTS IN AMERICAN [PSYCHOLOGY](#). Washington DC: American Psychological Association, 1994



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



October 23, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6 day 23 of 10 M / This Afternoon my friend Sam Towle called to see me, tho' he is not called by my name in religion, yet he is one that I feel to be a brother in the truth & I am free to acknowledged that his company has often proved edifying to me as I think it did this Afternoon. When he first came in I felt my mind Stript of every feeling that was desirable, but on digging & waiting a little in silence life sprang into dominion & did not leave me but continued to circulate thro' the evening & render'd my calls at J S's & O W's very pleasant - I desire to be thankful for all my favors & under due Acknowledgement to Him who is the Author of them All

RELIGIOUS SOCIETY OF FRIENDS



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

*7 day 24 of 10 M / The life has risen very sweetly in my mind this morn'g & Oh may it continue tho' [thro'] the day to sweeten my outward labor
My morning experience & desire has been in measure continued thro' the day but Oh that I could dig to the "nethermost Spring" that the Spirit of my mind may be refreshed thereby -- Spent the eveng at C R's my endeared H is here & was a sweetner to the Circle -*

RELIGIOUS SOCIETY OF FRIENDS



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

1st day 25th of 10 M 1807 / At meeting my mind was rather unsettled. I strove to dig & now & then was favor'd to feel a little Strength vouchsafed - the meeting was pretty full & very still & I thought a favor'd time. D Buffum spoke a few words toward the close in a very lively & feeling manner, Desiring we might be proffited by our thus Assembling, & said if we were not the fault was our own, & in order to be proffited we must enter into a lively concern, & then we should feel a language or go away with a language like this "I am glad I have been there - In the Afternoon I thought my mind was in rather better state than in the morning. H Dennis was concern'd to remind us that "Salt was good but if the salt had lost its Savor wherewithall shall it be Salted," & advised those that had witnessed the preserving salt in their mind might be concern'd to retain its savor, lest by carelessness they loose it imperceptibly & think their Standing in the divine sight better than it really is - then A Robinson made a small addition to what H had expressed, & the meeting soon concluded - After tea I took Chase [chaise?] & rode to [Portsmouth](#) with my endeared H left her at P L's, & came back to Z Chases to see my endeared Aunt M Gould who has been there Several days on a visit Staid all night & the next morning rose early & came home

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



October 26, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day / I'm rather unwell today, when the boody is out of order the mind generally is also - but lamentable to Say mine is continually so, if my mind could have enjoyed as perfect health & order as my boody has for Several months past, I could now have begun to hope the time would come when a redemption from Sin would commence - but Satan is allways buisy & every day renews his attacks, & Oh that there could be a more firm resolution maintained against his intreagues -- Old Ceasar Hazard discription of him was by no means unjust - when he said the Devil was like an old white horse, put him into a field & he would go all round the fence feeling for a weak place & when he found it would push harder there than any where else, & tho' he might as well have been compared to a black horse as a white one yet the comparison would hold better than some I have heard drawn by those who had much more of the worlds wisdom than he had, - I find it is the weak places that satan tries the hardest to gain the victory at, & I have so many of them that I Sometimes think the poets language quite descriptive of my mind "Some are flau'd & some flau'd all o'er

RELIGIOUS SOCIETY OF FRIENDS



October 27, Tuesday: President [Thomas Jefferson](#)'s 7th Annual Message.

France and Spain signed the Treaty of Fontainebleau. Spain agreed to cooperate with French troops in the conquest of Portugal and allow French garrisons along their supply route. In return France granted Spain the southern third of Portugal. Meanwhile, King Carlos IV and Queen María Luisa detained Prince Fernando in the royal palace and launched an investigation into his affairs, fearful he was leading a plot against them.

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

3rd day 27th of 10th M 1807 / I seem to have to bewail myself as seperated from the divine harmony, I can neither See hear of [OR] feel any thing of the precious influence, but am dead dry & allmost a burden to myself - however this afternoon I became acquainted with a young man from Pomfret in Connecticut whose name was Daniel Clapp Junr - his countenance seems remarkably solid & his company was very pleasant, & I thought was of some use to my lifeless mind

RELIGIOUS SOCIETY OF FRIENDS



October 28, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 28th of 10 M / Much engaged in my occupation, but notwithstanding that I have felt my mind enlivened with the precious influence of the holy spirit, not for many days have I felt so refreshed, So it is after a time of Poverty & leanness comes a time of Strength, & for this visitation of divine love, Oh my soul be thou thankful

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 October 29, Thursday: Denmark allied with France against Britain.

Friend [James Arnold](#) got married with Friend [Sarah Rotch](#). The couple would have one daughter, [Elizabeth Rotch Arnold](#), born during January 1809, who would get married with a Dr. Tuttle but without issue, and who would die during October 1860 just after the death of her mother his wife — leaving him entirely without a blood heir for his accumulated vast whale-oil gains.



"The whaler was a kind of pirate-miner – an excavator of oceanic oil, stoking the furnace of the Industrial Revolution as much as any man digging coal out of the earth."



– Philip Hoare, *THE WHALE: IN SEARCH OF THE GIANTS OF THE SEA* (NY: HarperCollins, March 2010)

MOBY-DICK, THE OIL SPILL

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

5th day 29th of 10th M / Rode to [Portsmouth](#) with E R stopt at P L, & from there to the meeting house with my endeared H - In our first meeting soon after taking my seat my mind was very feelingly cloathed with the precious ownings of divine favor which so rejoiced my spirit that a song of thankfulness arose to the Lord for once more favoring me with the light of his countenance - Our friend O W Stood up & very feeling invited us in the language of "Come brother come sister let us go up to mountain of the Lord & to the House of the God of Jacob & he will teach us his ways & we will walk in his Paths" & said it was the desire of his mind that we might come out of the form & cleave to the Substance, come from the outward to the inner temple where his holyness dwells & he believed was this the case with us we should find in us "a well springing up unto eternal life" A Robinson soon rose & said she could say in sincerity that her Spirit Said Amen to the invitation but a query soon rose "Who shall go up this holy mountain without a preparatory exercise? even Moses that faithful servant of the Lord could not ascend without first putting off his Shoes for the Ground whereon he stood was holy," she very feelingly pointed out the way to prepare to ascend the holy mountain & encoraged all to begin that their days work may be completed the part of the meeting for discipline was pretty well conducted & for my own part I feel thankful I was there & it is the Secret prayer of my soul that the present favor may not vanish like the early dew but remain for many days - Dined at P L; & rode home before dark - R T was appointed clerk of the mens & H R of the womens Meeting, I feel desirous strength may be given them in proportion to their trials & in proportion to their faith I trust help will be afforded unto them -6th day 30 of 10 M 1807 / If it was safe to boast I should be allmost ready too of this as a very favord day for me, Oh soul Dwell deep for it is in the deep & thro' the deep that we must travel 'ere we can become inheritors of the promised land of rest - In the eveng called a R T's & at Aunt M Gould -

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



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

7 day 31 of 10 M / Except for giving way to a light disposition in one instance my mind has experienced a good degree of seriousness thro' the day, & this eveng has been much afflicted with various reflections, particularly that of the different views of mankind in general, & how much more we should assimilate with each other, were we to come more under the influence of spirit & truth, I can say that my hearts desire is that we may (or that mankind the world over) may submit to the benign spirit & principals inculcated by the Author of Christianity - And that those who have in measure witnessed this pure spirit to influence their minds may strive to deepen therein, for it is my sincere beleaf & has been for a long time, that were the professors of religion to be real possessors of it there would not be that gainsaying there now is, neither would there be that coolness towards one another but we should be brought into a Sweet harmony & love would more & more abound, our poor drooping society would revive & that Ancient Zeal for the Truth which so conspicuously shone in the lives of our worthy prediccors would again appear - at seasons all that is alive within me is roused into fervancey that this may be witnessed in our day, but when the many weaknesses & deficiencies are brought to view which prevail even alarmingly prevail among us, I am ready to adopt the query formerly "by whom shall Jacob arise for he is small" & conclude the Ancient warning is applicable in this our day

"O ye children of Benjamin, gather your selves to flee out of the midst of Jerusalem, & blow the trumpet in Tekoa [an outlying fortress city on the edge of the wilderness]; & set up a sign of fire in Beth-haccirem [a city of Judah, and chief town of district with a beacon]: for evil appeareth out of the north & great destruction.

*C R & wife spent the evening with us, & tho' I am well acquainted with them yet as things are at present circumstances, I was subjected to a little embarrassment [from **C R & wife** to end crossed out with X]*

RELIGIOUS SOCIETY OF FRIENDS



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

1st day 1st of 11th M 1807 / This mornng walked to [Portsmouth](#) by the East road & stoped at H Almys & got some breakfast before meeting

At meeting my mind was favord to feel a degree of favor, but found it hard to keep settled as a roving disposition seemed to prevail We had no preaching but the meeting was uncommonly quiet & solid

*I dined & P L; & spent the Afternoon with my precious H who my soul loveth & at every interview is more & more entwined [from **I dined** to end crossed out with an X]*

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



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

2 day 2 of 11 M / Lodged last night at P L; & this mornng rose early & walked home, - the weather was very pleasant & my ruminations by no means painful, but may I not add were peaceful, - The time hastens when I shall not have occasion to go so frequently to [Portsmouth](#) as for several months past which affords me a degree of comfort, but I can say of a truth that my visits there this summer have allways been pleasant & I have no doubt were useful to me many ways & a seal is fixed on my mind that it is right that my lot has been cast there as it has, not a single unpleasant reflection arises from it -- The day has passed as well as common, spent the eveng in writing a Marriage certificate for R S & L F - & a letter to D S -

RELIGIOUS SOCIETY OF FRIENDS



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

3rd day 3rd of 11 M / It has been a day of precious favor, may my soul bow in humble thankfulness for this renewed visitation of heavenly love & tender regard, when I first laid my head on the pillow my mind was under much feeling on several accounts, but alass was soon exchanged to hardness & dimness of sight - In the corse of the day received a letter from Mary Collins. In the evening made several calls on my friends, one at C R, where I found O W & wife comfortably Seated

RELIGIOUS SOCIETY OF FRIENDS



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

4 day 4 of 11 M / Another favord day - my mind seems this evening to be a little with our friends who have gone to Quarterly meeting, but from an apprehesion it is right for me to be at home, feel no regret that I am not with them may they have a good reward for going -

RELIGIOUS SOCIETY OF FRIENDS



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

5th day 5th of 11 M 1807 / After I went from the Shop last eveng I perceived the family had received affecting news from my brother David who hath arrived in Savannah & is very sick, desires soon arose in my mind that he might find friends among Strangers, & that should he be Summoned to his long home that he may previously be at peace with his maker, & be admitted to the blessed abode of the righteous - I'm now going to meeting & Oh Father be pleased to me my stay, help me, for I acknowledge my great need, & my unworthiness of thy favor. - Reuben Shove & Lydia Fish were married they spoke very audible & becomingly, & all things conducted in order. The meeting was silent & I believe not a minister present all were absent at Swansey to the



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

Quarterly meeting which is this day held there – My mind was not in that State of favor I anticipated before I went, but on the whole it was a pretty good time

RELIGIOUS SOCIETY OF FRIENDS

 November 6, Friday: [Cornelius Conway Felton](#) was born in West [Newbury, Massachusetts](#).

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

6 day 6 of 11 M / Our friends have generally return'd from Quarterly Meeting, I understand they had a very good meeting, & some of them refreshed in the best sense Spent the eveng at O Ws & was rather humoursly entertaine'd by B H's storys the time passed pleasantly but I apprehend not so proffitably as it might have done. I hope no harm will come of it & if I had done nothing this eveng to be dissatisfied with, but that, I believe I should be better quallified to write than I am now

RELIGIOUS SOCIETY OF FRIENDS

 November 7, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7 day 7 of 11 M / In company with B Freborn a brother committe man, visit H Hadwin in consequence of his attending at the last Military Parade. The poor thing seemed sorry for what he had done, but we were ready to fear from his other conduct in life he will not be able to make suitable satisfaction for that violation of our christian testimony, we left him & I agree'd to see him again & he was willing to meet me in my Shop some evening –

Feeling a drift towards [Portsmouth](#) as it will be the last (probably) I shall see my beloved H there, in the evening would out, & lodged at cousin Z Chases whose affectionate care & attention to me thro' life & particularly this summer has been very manifest, & requires my grateful Acknowledgement & are to number'd among my temporal blessings –

RELIGIOUS SOCIETY OF FRIENDS

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

1 day / Walked up to P L & from there with him to meeting -which was large & to me an uncommonly favor'd Season Our friend H Almy was largely concerned in testimony particularly addressed the youth on the subject of their future hapiness & warnd us in a Solemn manner of the dangers of delays & exorted us as a Monument of Gods mercy to close in with the day of visitation while it lasted – at a second & third standing he was concernd to prove & enforce the doctrine of perfection & addressed those who were placing too much dependance on those who teach for hire & divine for money, exorting such to leave the shadow & cleave to the substance for they could never find it among those dead



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

worshippers who are ever learning & never Able to come to the knowledge of the truth - I thought while he was standing, If George Fox was living & was to hear him he would have unity with him, as something of that power which George so frequently spoke of, seemed to be among us, & several were much broken even to weeping

After meeting I dined with J Chase, then returned to P L & spent the afternoon & evening in true love & fellowship with my endeared H - then return'd to Z C', & lodged, & this morning

RELIGIOUS SOCIETY OF FRIENDS



November 9, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day walked home in about an hour & three quarters, my walks this summer have been very pleasant as to the outward & I apprehend no loss of inward strength has been experienced from them - I am glad the time has come when my dear H will be nearer than for six months past, & tho' it has cost me some exercise of boody, & given the world an opportunity to make some unfriendly remarks at her going out there, yet I trust there has been no just occasion of offence, & for our own part we are perfectly well satisfied that it was right for her to be there - [from **I am glad** to end has been crossed out with an X]

RELIGIOUS SOCIETY OF FRIENDS



November 10, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 10th of 11 M 1807 / The day has passed with but little religious sensibility

RELIGIOUS SOCIETY OF FRIENDS



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

4th day 11th of 11th M / The forepart of the day my mind was rather light & of an airy turn, but by the company & conversation of my beloved Philip Dunham [?] was rather helped to feel something of the covering of truth
Towards evening Simeon Martin the owner of the Ship of which my brother David is mate received a letter which mentioned that the second mate & two of the hands were dead, & the mate very low of a fever - A report is also in circulation that all the hands on board are dead except the Captain it appears to come so correst that most people believe it - the report involves us in much doubt & fear, & is very afflicting to dear father & Mother

RELIGIOUS SOCIETY OF FRIENDS



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

5th day 12th of 11 M 1807 / The report of last night so operated



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

on the minds of Father & Mother that they thought best to keep our Shops shut today & owing to Some indisposition & the effects of a portion of physic I did not go to meeting, but was not otherways so affected but that I could have attended pretty well especially as there is some doubt of the correctness of the report of last night, but should the poor thing be living it is most probable his Situation is very distressing, being far from friends & connections or any that he is particularly acquainted with in a county not noted for its humanity & kindness to poor suffering humanity, the secret prayer of my heart is that if he is living he may be favor'd with some kind friend that will afford the balm of comfort on a sick bed & more particularly, that friend who can make a sick bed easy by the effusions of his holy spirit in the mind - & if he is no More, Oh Saith my Soul that he might have been so favor'd before the final Solemn change as to be at peace with Our God & now at rest in the bosom of the blessed Saviour - When he was at home the last time he drempt a dream which he told mother the next day he could not get rid of, but thinking of it, & if he has been favor'd with his Senses I think he must have thought of it in this sickness - He said he thought he was coming from meeting & an old grave looking friend met him, & said to him David thou must go up to the meeting house field (meaning the burying place) & pray - & he went & knelt down & prayed fervantly, & as he prayed he got flat upon his face & the tears flowed so copiously that they seemed to run in a Stream - When this was told me today it affected my mind very much -

RELIGIOUS SOCIETY OF FRIENDS



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

6 day 13 of 11 M 1807 / This eveng while setting at C R's, I felt the covering or mantle of Truth spread over my mind in a very precious manner Oh how I love to feel it - but Alass my mind is so fluctuating that it is easily shifted from one thing to another & by giving way to the lightness - I miss of many precious moments & in their place find a Sting of remorse

RELIGIOUS SOCIETY OF FRIENDS



November 14, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7 day 14 of 11 M / Could I allways feel that precious tenderness & seriousness with which my mind is now clothed, I should not so often stray from the path which leads to peace, & inflict a wound which needs the purifying fire of truth to heal The desire of my mind is very fervant that this may continue, as the time I apprehend is approaching when we shall stand in need of all the christian fortitude that we can attain to, as the times are very allarming, our Political world is very much convulsed, & this land is threatened with the horrors of war - & preparations are Making to draft men as Soldiers for the carnal warfare, that those young men members of our society that may chance to be drawn will do I know not, whether we shall be favor'd with a Sufficient of the Lambs Spirit to resist with propper



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

firmness the requisition made by government in that respect or not is yet unknown - but the desire yea prayer of my Spirit is that the Lord will not be wanting to invest us with a portions of his power & spirit to carry us thro' all to his honor -

RELIGIOUS SOCIETY OF FRIENDS



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

1 day 15 of 11 M / Our meeting both in the forenoon & afternoon were Silent As to my own Situation I may acknowledge it was much better than I deserved, being thro' unmerited mercy favord to feel the Stirring of truth in my mind, tho' mixed with conviction, & was helped to gain a good degree of ascendancy over Some thoughts which require unceasing watchfulness & prayer to Subdue - Spent the evening with my beloved H in a very solid manner & the greater part of the time in silence, both our spirits being under the baptizing influence & Oh Saith my soul may all that is within us bow & surrender to the requisitions of the spirit of truth in our hearts

RELIGIOUS SOCIETY OF FRIENDS



November 16, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 16th of 11 M 1807 / This evenings Mail has confirmed the melancholy report of my dear Brother David's decease. He departed this life the 22nd of 10th M last About 9 OClock in the evening at Savannah in Georgia after twelve days illness of a fever, the particulars of his sickness we have not yet learnt whether he was favord with his reason to the last, or reconciled to the Solemn final change, we wish very much to hear but as he was so far from us & no particular friend & acquaintance near, it is most likely we Shall not very soon if ever learn how it was with him - The circumstance of his change at so great a distance from us is a very close tryal, & since the news reached us I have had to take an home view of death. The agonies attendant at that Awful moment must be very great. Oh that when the pale messenger may assail my tabernacle, I may be in readiness to go with him -

RELIGIOUS SOCIETY OF FRIENDS



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

3rd day 17 of 11 M 1807 / A day of seriousness, but even in the midst of Seriousness, the tempter has been present & in a Small degree prevailed against me, but I hope he will be put to flight yet -

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

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

4th day 18th of 11 M / It hath been a favor'd day, for which my Soul desires to be thankful. I have felt more of the precious covering Spirit & Power of Truth than for a long time -- The Militia Companys have this day mustered in order [sic] to draft their men P[er] order of the President - whether my name was among the number that were drawn out, or not, I have not heard, nor do I feel much concern'd about it, having felt this day an uncommon Zeal to bear faithful testimony in that respect

RELIGIOUS SOCIETY OF FRIENDS

 November 19, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 19th of 11 M / Our Meeting was Silent, & to me a pretty good one; the preparative meeting but small & no buisness - After having got through the manual labor of the day in the latter part of the evening called at C Rs & set an hour very sweetly, & I trust to some proffit -

RELIGIOUS SOCIETY OF FRIENDS

 November 20, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*6th day 20 of 11 M / My Dear Aunt Martha Stanton sail'd from Newyork yesterday mornng at 10 OClock & arrived here this mornng at 5 OClock. When I first saw her my mind was bowed with the Spirit of thanksgiving & prayer to God for his many favors, & a sweet spirit of that kind pervaid's me at this moment. Oh Lord be pleased to preserve me in this tender frame
This evening called at J T's shop & met a coupple of men whose conversation turnd on the present gloomy prospect of War, & in such a case what Friends would do. They said we must all fight. - My reply was, that I should think it an hanious crime for me to fight & kill an Englishman for they had done me no hurt & I felt no animosity against them. My replys was short but were Such as has afforded me very peacefull feelings, & I thought struck them with some weight - Soon after I fell in with a member of society with whom I had a little conversation on the Same Subject which has given me much pain as I verily believe he is not as Sound in the faith as he ought to be*

RELIGIOUS SOCIETY OF FRIENDS

 November 21, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7 day 21 of 11 M 1807 / The day has passed rather better than common My mind has been possessed with an livly Zeal for the Testimony - [?] received a clever letter from a female friend & relative in Nine Partners which was very agreeable - In the eveng gave way to a peace of folly which left a testimony of remorse.

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



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

1st day 22 of 11 M / Our meetings were Silent, large & in a good degree favor'd times. In the mornng my mind was feelingly arrested with the subject of the Babylonish garment & wedge of gold that hinderd the progress of Israel formerly, attended with a conciousness of there being something of the accursed thing retained in my mind which so retards my progress in the work of religion. may I me [be] zealously engaged to exterminate every thing which stands as a barrier to my peace with God - In the Afternoon the same subject was renew'd, but not with so much force as in the mornng - Spent the eveng with my endear'd H

RELIGIOUS SOCIETY OF FRIENDS



November 23, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 23 of 11 M / This mornng the young man (member of society) with whom I mentioned having conversation on Military subjects on sixth day evening last, came to the shop & said his mind had been troubled about what he said on the subject, & thought he should feel most easy to say something further upon it, & satisfactorily condemned what he then said as believing it right in case of personal insult, rather than be killed or suffer those under our protection to be killed, to kill the offender, on this doctrine I opposed him & stood my ground, zealously supporting that it would be better to die ourselves, that we should stand a greater chance of mercy from the Lord, than to Kill him whose mind was so far reduced to the brute condition, & the probability would be must be consigned to endless misery, & in my opinion the destroying of such an one would subject our own souls to the same punishment. Whereas was he to live he might by unfeigned repentance obtain pardon from the most high & we be clear of the blood of all men -In this frank acknowledgement of the young man my mind has received an additional confirmation that it is best for us zealously to support our religious principals & if we are sometimes overcome by the eloquence of mans wisdom, or rather if we do not allway find sufficient matter to advance against those who has a little more of gift of speach than ourelves, that is no reason to think our cause is bad, if we can but feel an evidence of what we say to be right & as coming from the right spring, we need not fear, for sometimes a few words spoken in the symplicity will do more good & have a more convincing effect on the mind of an opposer than many words couched in the nicest manner.

RELIGIOUS SOCIETY OF FRIENDS



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

3rd day 24th of 11 M 1807 / Busily occupied at Trade. I've nothing to boast of in any sense, my purse is low, but thro' favor, not so streightened as I have been - That life which I



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

wish above all other considerations to cherish & support is but weak. I pray it may not die, for my soul is well satisfied that the enjoyment of it is all that can render us wise & happy in this life whether rich or poor -

RELIGIOUS SOCIETY OF FRIENDS



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

4 day 25 of 11 M / Nothing material to insert. My friend A Barker spent then evening with me in the shop hos company was very plesant

RELIGIOUS SOCIETY OF FRIENDS



November 26, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 26 of 11 M / Monthly meeting held in town The first was a good favord time to me. Our friend Holder Almy was helped with a good degree of Authority to preach to the people concerning the things which belong to their present & future wellbeaing, & particularly that of the love of the world he mentioned as one of the greatest hindrances to our religious growth, he urged the necessity of obeying the commandments of God, that no Wedge of God or Baybalonish garments be retained in the camp, but that all that God requires must be done. the best of the sheep & oxen must not be kept but slain if he requires it, the pretence of sacrifice will not do -

In the last part for discipline I thought we were much favord in the traransacting [transacting] the concerns that came before us. Our new Clerk R T perform'd well for the first time -I know not the time when my mind has been more favord in any meeting than to day - I felt the precious incomes of divine life to arise in the first & was uncommonly continued in the last, & feel well satisfied with the few remarks that I apprehended was right for me to make to the buisness before us

In the eveng called at Aunt M Gs, R Ts, C R, & set the remainder at O W's in very pleasant circle

RELIGIOUS SOCIETY OF FRIENDS



November 27, Friday: The federal Congress returned, on this day, to the hard task of considering the possibility of the issuance of a clarification to Section 8 of their recent "Act to prohibit the importation of Slaves into any port or place within the jurisdiction of the United States, from and after the first day of January, in the year of our Lord one thousand eight hundred and eight." This section had given permission for the continued buying and selling of slaves inside the borders of this nation. Nothing would come of their attempt at a clarification of this section.

STATUTES AT LARGE, II. 426. For proceedings in Senate, see SENATE JOURNAL (reprint of 1821), 9th Congress, 1-2d session, IV. 11, 112, 123, 124, 132, 133, 150, 158, 164, 165, 167, 168; ANNALS OF CONGRESS, 9th Congress, 2d session, pages 16, 19, 23, 33, 36, 45, 47, 68, 69, 70, 71, 79, 87, 93. For proceedings in House, see HOUSE JOURNAL (reprint of 1826), 9th Congress, 2d session, V. 470, 482, 488, 490, 491, 496, 500, 504, 510, 513-6, 517, 540, 557,



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

575, 579, 581, 583-4, 585, 592, 594, 610, 613-4, 616, 623, 638, 640; 10th Congress, 1st session, VI. 27, 50; ANNALS OF CONGRESS, 9th Congress, 2d session, pages 167, 180, 200, 220, 231, 254, 264, 270.

SLAVERY

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

6 day 27 of 11 M 1807 / Much engaged, in the Morning with T H visited Eleazer Trevets Charity School for the purpose of selecting proper objects to bestow some old cloaths put into our hands & \$5 in money to purchase new shoes for the most necessitous scholars in the School we selected twelve of this discription, with the money in our care we purchased Six pair of good shoes & gave those that needed most, & the old clothes we distributed according to the best of our judgement - When I see those that are poor it excites in my mind a desire to be more in a capacity to help them than I am but may I be content with my lot & not aspire after things beyond my reach, for riches in this world will never be in my possession -but a disposition to do all the good I can is my sincere wish

RELIGIOUS SOCIETY OF FRIENDS



November 28, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7 day 28 of 11 M / My endeared friend Joseph Austin is here from [Nantucket](#) & has spent much of his time with me today I love him as a brother & do sincerely sympathise with him in his very tried state of mind respecting his Fathers situation - I hardly know of a young man with whom I feel so nearly united in the best sense. Oh that we may continue to Strive for best help thro' life & be favord when the thread of life shall be cut to receive the blessed sentence of "Well Done"

RELIGIOUS SOCIETY OF FRIENDS



November 29, Sunday: The Portuguese royal family, court, and government left Lisbon for Brazil under British escort. They took with them most of the national treasury and national archives.

Miguel Pereira Forjaz, conde de Feira became acting head of government in Lisbon.

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

1st day 29th of 11th M 1807 / Last night Aunt M Stanton was violently attacked with the Bilious Cholic, which kept me up very late, & this mornng rose early & went with R T to dig some narrow dock root for a complaint which my Mother has in her breast, all which so fatigued me that I thought it best to omit meeting this forenoon - I understood those that attended were favor'd with a good time & D Buffum was uncommonly favor'ed in testimony In the Afternoon I went but to me it was but a poor dry time tho' I thought there was a degree of favor vouchsafed - Spent the evening as usual of late on first days -

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

November 30, Monday, 1807 After a forced march of 14 days and with less than 10% of their original number, French forces entered Lisbon and proceeded to ransack the town.

Kunst und Liebe, a liederspiel by Johann Friedrich Reichardt to his own words, was performed for the initial time, at the Nationaltheater, Berlin.

 December 1, Tuesday: [Horatio Wood](#) was born, son of John Wood and Elizabeth Smith Wood, in Newburyport, Massachusetts (the father was for half a century a prominent merchant of [Newbury](#) port, and for several years president of its Mechanics Bank).

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

3rd day 1st of 12th M 1807 / Again much engaged, & nothing material to insert The spirit truly is willing, but the flesh is weak

RELIGIOUS SOCIETY OF FRIENDS

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

4th day 2nd of 12 M / Tho' much engaged at Trade, my mind is touched with the precious spirit of Truth, & feel disposed to stop & say "Thy ways are ways of pleasantness & all thy paths O God are peace, enable me Oh Father to keep in thy ways & to walk in thy paths.

RELIGIOUS SOCIETY OF FRIENDS

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

5th day 3 of 12 M / Times & seasons are assuredly in the hand of the Lord. When I took my seat in meeting I was entirely unqualified, & saw nothing but a poor dry barren meeting before me - but was very soon agreeably disappointed. I hardly know when my spirit has been in a better frame - Spent the forepart of the eveng in calling on several of my friends & among the rest M Williams for the first time since her confinement - The latter part in the shop writing to a friend

RELIGIOUS SOCIETY OF FRIENDS

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

6 day 4 of 12 M / An agreeable visit from my friend P D. I believe our strength was mutually renewed by the company & conversation of each other, for my own I was much refreshed with his company -

RELIGIOUS SOCIETY OF FRIENDS

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

7 day 5 of 12 M 1807 / Buisy at trade, but not with out an



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

evidence of the continued regard & mercy of divine providence

RELIGIOUS SOCIETY OF FRIENDS

 December 16, Wednesday: Panama Railroad financier William Henry Aspinwall was born in New-York.

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

4 day 16 of 12 M / The state of my mind was such yesterday that I thought best not to attempt to insert any thing in my journal, it resembled that of poor Cain when every man that met him slew him, every one that looked at me accused me of having departed from that principal which will save to the very uttermost, or having known a death to that precious life which is of all things the most precious, I am abundantly satisfied in the belief of the doctrine that the spirit does not allways strive with man, but will faithfully strive for a Season & if there is not a compliance with the terms, which is nothing short of a death to the will & passions of the natural man, we are by degrees left to fullfill our own lusts untill we become hardened & can commit them, without feeling the checks of conscience, & thus witness our SPiritual life to decay & we left but poor dry & dead creatures.

I have felt in rather better condition than yesterday, & hope I shall yet do better, so as to feel more of the power of divine life in my mind -

RELIGIOUS SOCIETY OF FRIENDS

 December 17, Thursday: The Emperor Napoléon issued the Milan Decrees: all neutral shipping which submitted to British search or visited British ports would be banned from continental ports.

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

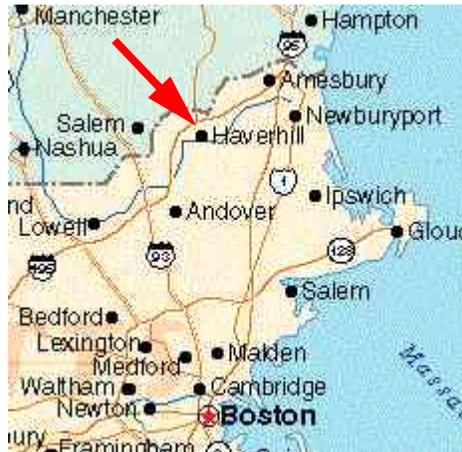
5th day 17 of 12 M 1807 / It was a silent meeting, & to me a close searching season but I trust not the worst of times - Just now heard my brother James had arrived in NewYork after a passage of 29 days from Liverpool In the eveng walked out to D Buffums to wait on my H & sister A [?] home -

RELIGIOUS SOCIETY OF FRIENDS

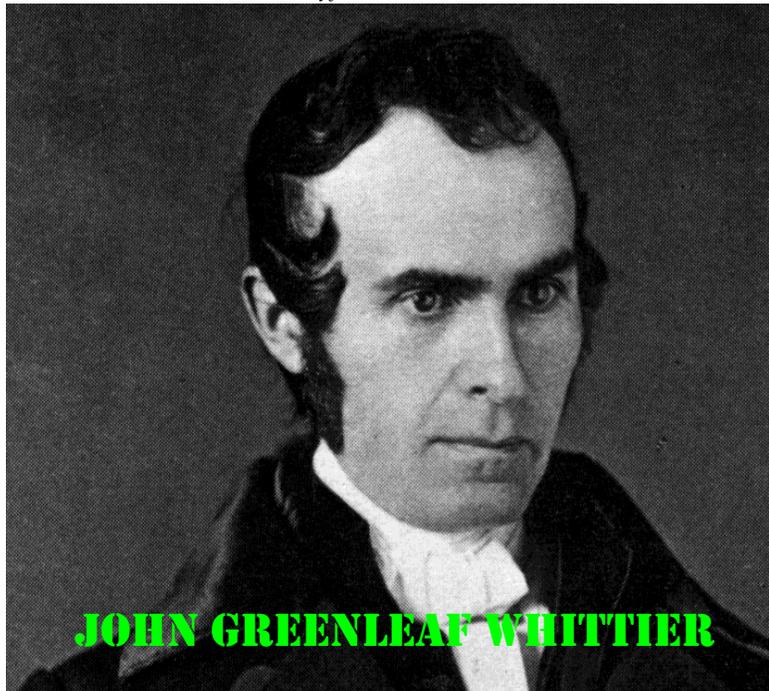
LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

John Greenleaf Whittier was born to a Quaker family of Huguenot ancestry (John and Abigail Hussey Whittier)³³ living in an old hand-hewn oak cabin near Haverhill north of Boston. He was their 2d child, the 1st having been Mary, born in the previous year.



This was one family that would not be claiming, like some, to be blond-haired and blue-eyed and hereditarily privileged and to have come over in the *Mayflower*.³⁴



JOHN GREENLEAF WHITTIER

WIKIPEDIA'S LIST OF HUGUENOTS

33.Using statistical methods, Abraham D. Lavender has calculated in his FRENCH HUGUENOTS: FROM MEDITERRANEAN CATHOLICS TO WHITE ANGLO-SAXON PROTESTANTS (New York: Peter Lang, 1990, page 171) that as of the middle of the 19th Century there were perhaps a million people in the US who had credentials similar to Thoreau's and Whittier's for descent, with considerable outmarriage, from French Huguenot religious refugees.

WIKIPEDIA'S LIST OF HUGUENOTS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

When Friend John would belatedly enroll at the Haverhill Academy, he would need to support himself by odd jobs and by crafting slippers for other students at \$0.²⁵ per pair. Due to poor health, as well as to lack of financial backing and to being quite a bit older than the other students, he would be quite unable to proceed

34. Henry Wadsworth Longfellow had been born on February 27th of that year in the Massachusetts town of Portland (Portland not yet having been assigned to Maine), to parents who did claim such distinction. According to the [American Methodist Monthly](#), Volume II, page 229, [John Greenleaf Whittier](#) was descended from a religious refugee named Fouillevert who had fled from Brittagne in the early states of the persecution by the French government. [John Greenleaf Whittier](#) was distantly related to [Benjamin Franklin](#), Friend [Lucretia Mott](#), Octavius Brooks Frothingham, and Henry Adams.



LIVING IN THE LIGHT:

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from the academy to college.

I was born on the 17th of December, 1807, in the easterly part of Haverhill, Mass., in the house built by my first American ancestor, two hundred years ago. My father was a farmer, in moderate circumstances,—a man of good natural ability, and sound judgment. For a great many years he was one of the Selectmen of the town, and was often called upon to act as arbitrator in matters at issue between neighbors. My mother was Abigail Hussey, of Rollinsford, N.H. A bachelor uncle and a maiden aunt, both of whom I remember with much affection, lived in the family. The farm was not a very profitable one; it was burdened with debt and we had no spare money; but with strict economy we lived comfortably and respectably. Both my parents were members of the Society of Friends. I had a brother and two sisters. Our home was somewhat lonely, half hidden in oak woods, with no house in sight, and we had few companions of our age, and few occasions of recreation. Our school was only for twelve weeks in a year,—in the depth of winter, and half a mile distant. At an early age I was set at work on the farm, and doing errands for my mother, who, in addition to her ordinary house duties, was busy in spinning and weaving the linen and woolen cloth needed in the family. On First-days. father and mother, and sometimes one of the children, rode down to the Friends' Meeting-house in Amesbury, eight miles distant. I think I rather enjoyed staying at home and wandering in the woods, or climbing Job's hill, which rose abruptly from the brook which rippled down at the foot of our garden. From the top of the hill I could see the blue outline of the Deerfield mountains in New Hampshire, and the solitary peak of Agamenticus on the coast of Maine. A curving line of morning mist marked the course of the Merrimac, and Great Pond, or Kenoza, stretched away from the foot of the hill towards the village of Haverhill hidden from sight by intervening hills and woods, but which sent to us the sound of its two church bells. We had only about twenty volumes of books, most of them the journals of pioneer ministers in our society. Our only annual was an almanac. I was early fond of reading, and now and then heard of a book of biography or travel, and walked miles to borrow it. When I was fourteen years old my first school-master, Joshua Coffin, the able, eccentric historian of Newbury, brought with him to our house a volume of Burns' poems, from which he read, greatly to my delight. I begged him to leave the book with me; and set myself at once to the task of mastering the glossary of the Scottish dialect at its close. This was about the first poetry I had ever read, (with the exception of that of the Bible, of which I had been a close student,) and it had a lasting influence upon me I began to make rhymes myself, and to imagine stories and adventures. In fact I lived a sort of dual life, and in a world of fancy, as well as in the world of plain matter-of-fact about me.

1808

Savery, William (1750-1804). SEVEN SERMONS AND A PRAYER PREACHED AT THE MEETINGS OF THE RELIGIOUS SOCIETY OF FRIENDS, IN AMERICA AND ENGLAND. Philadelphia: Benjamin C. Buzby, 1808.

The [Quaker](#) speakings recorded in this volume had been offered by traveling ministers and were taken down in shorthand at various monthly meetings at or just prior to the turn of the century during “silent” meeting for worship.

Wells, John I. ESSAY ON WAR. 52 pages, 1808.

This [Quaker](#) was against war — except of course where, as in the OLD TESTAMENT, this had been ordered by a wrathful God Almighty himself.

 Establishment, in England, of the SDKPD.³⁵ Friend William Allen, a [Quaker](#) philanthropist (not the same



person as the William Allen of Concord, Massachusetts), was a co-founder of this new anti-[hanging](#) group, and Friend Peter Bedford and Friend Samuel Hoare and Friend [Luke Howard](#) were among its leaders.

Friend Luke wrote A BRIEF APOLOGY FOR QUAKERISM, INSCRIBED TO THE EDINBURGH REVIEWERS (London, printed for the author, and sold by Darton & Harvey, Gracechurch-Street; Longman & Co. Paternoster-Row; and J. Hatchard, Piccadilly). This was a graceful reply to “a production of your own, now of several months standing, in which the peculiarities of *the Friends* are censured in a manner which convinces me that your writer has not well understood them.”

“It is quite plain to us,” adds he, “that their founder George Fox was exceedingly insane!” *Gentle reader, is this criticism?*
 ...
 But our critic *suspects*, that when Fox *dwelt in a hollow tree*, in the vale of Beavor, he taught sublime absurdities; and I suspect, that when he himself shall have learned in what liberal criticism consists, he will be sensible of an absurdity, not

35. Don't try to pronounce this at home. The Society for the Diffusion of Knowledge upon the Punishment of Death and the Improvement of Prison Discipline would oppose the hanging of convicts for any crime other than premeditated murder. Eventually, in 1969, even that sort of retribution, a life for a life, would be eliminated from England as barbaric.

very sublime, in the employment of such methods to deprecate Fox's character and doctrines. It will be to the purpose to produce here a passage in Fox's Journal, which appears to have furnished this *innuendo*. "I fasted much, walked abroad in solitary places many days; and often took my Bible, and sat in hollow trees and lonesome places till night came on." *Pa.* 6, *Edit.* 1765. Such retirements, for private devout meditation and prayer, were the common practice of the age; the most prominent feature of which was, that zeal and fervour in religion now called enthusiasm.

HOWARD PUBLICATIONS

WOMEN HANGED IN ENGLAND DURING 1808

Date	Name	Age	Place of execution	Crime
10/02	Barbara Malcolm		Edinburgh	Murder of child
28/03	Sarah Pugh		Hereford	Murder
09/04	Mary Chandler	19	Lancaster Castle	Stealing in dwelling house

Because of the near impossibility of the manumission of slaves in North Carolina, the Quakers there began to implement a procedure by which ownership of slaves could be transferred to the North Carolina Yearly Meeting, which would agree to take such persons under its care. "Care," in this instance, normally included assistance in resettlement to Pennsylvania, Indiana, Ohio, or Haiti.



"It is simply crazy that there should ever have come into being a world with such a sin in it, in which a man is set apart because of his color – the superficial fact about a human being. Who could **want** such a world? For an American fighting for his love of country, that the last hope of earth should from its beginning have swallowed slavery, is an irony so withering, a justice so intimate in its rebuke of pride, as to measure only with God."



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

Though Friends in other states also resettled, the experience of North Carolina Friends was perhaps the most profound. From an early point, the yearly meeting had argued against enslavement. In a 1779 petition to the state assembly protesting legislation that curbed the rights of people of African descent, the yearly meeting declared not only that such acts violated the nation's founding documents but called into question the assembly's authority to govern. "Being fully persuaded that freedom is the natural right of all mankind," the petition stated, "we fully believe [them] to be a contradiction of the Declaration and Bill of Rights on which depends your authority to make laws." North Carolinians generally accused the Quakers of inciting ill feeling and action: in 1791 a grand jury declared that the "great peril and danger" of insurrection was a



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consequence of Quakers" who "corrupt" the enslaved, turn them against the enslavers, and protect fugitives. Once North Carolina Friends began to manumit those they enslaved, they encountered several significant impediments. First, until 1830 anyone freed could be seized legally and resold. Second, enslavers who manumitted people were required to post a high bond: in 1830 it stood at one thousand dollars, and only the wealthier enslavers could afford such action. As a consequence of these restrictions, William Gaston, a sympathetic Catholic European American judge, suggested that Friends begin to record ownership of the people they wanted to free in the name of the yearly meeting. Thus, enslaved people could be protected from kidnapping, and the need to post a bond was obviated. The idea of the meeting assuming ownership for this purpose was well received; even some non-Quakers asked Friends to act similarly on their behalf. In 1803 the yearly meeting appointed the former enslavers as guardians, while North Carolina Friends continued to petition the legislature to allow manumission. When granted, those people the yearly meeting held would legally be free. Even as it followed this course, North Carolina Yearly Meeting became convinced that manumitted people had to be moved from the southern states. In 1808 it established a committee of seven to act as its agents in managing the care of the newly freed and an "African Fund" to help with resettlement costs. By 1814 North Carolina Yearly Meeting technically held 350 enslaved people, almost all of those whom its members then enslaved. To counter the Friends actions, the state's courts offered a reward to anyone bringing in a "Quaker Free Negro," the description for those who had been turned over to the yearly meeting. The meeting hired lawyers to defend those who had been seized. This "cat and mouse game" continued for years. In 1827 North Carolina's Supreme Court declared the Friends tactic illegal on the grounds that because wages were being paid to people of African descent held by the meeting, they must have been freed; therefore Friends had acted illegally. In the meantime the yearly meeting committee had studied the laws of the new territories to find potential resettlement locations. Ohio, Indiana, and Illinois were deemed to be the most suitable. Meeting members devoted most of their time to writing letters, consulting with agents of the various meetings, negotiating with Friends who lived in potential destinations, and appearing in court. Even before the 1827 court ruling, the committee had removed some African Americans to the Midwest, but afterward the committee moved more speedily. By 1828, the Africa Fund contained \$13,500. The yearly meeting sent 1,700 formerly enslaved people to various locations in the 1820s and early 1830s; by 1836, the meeting held only 18 people. Not all of the enslaved people held by North Carolina Yearly Meeting wished to emigrate. In 1826, when 600 were technically the meeting's property, 99 wished to remain in North Carolina, 316 stated another state, and 101 said they were willing to go to the West. When some decided not to leave, at least some Friends stayed behind to protect them, as did about twenty families of Core Sound Meeting in 1825. Stephen Grellet, a French Quaker who traveled widely in North America as a missionary, wrote:

I felt tenderly for the few members of our Society who



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

The task of resettlement was a formidable one for North Carolina Quakers; European American Friend Nathan Mendenhall described it as "expensive, troublesome and hard." Friends had to identify and enroll those who wished to move, raise money, make certain that each had the proper documents, find means of transport, outfit them with appropriate equipment, utensils, and clothing (often made by Quaker women) and ultimately move them. They also provided religious tracts, Bibles, and school books. In the move of 135 African Americans to the Midwest in 1835, Friends paid most of the costs for 13 wagons and carts and for warm clothing. That trip alone cost \$2,490 (about \$60,000 in 2007 dollars). By 1830 the yearly meeting had helped 652 African Americans resettle in the free states, and its expenses grew from between one and two thousand to \$13,000. Friends from Rhode Island, Philadelphia, Baltimore, New York, Ohio, Indiana, and London responded to requests for financial assistance, and Philadelphia Yearly Meeting was especially supportive, sending some \$7,500 in 1826 and 1827. The settlers received mixed receptions in their new Midwestern homes. In 1826 Friends in North Carolina learned that some Friends of European ancestry in Indiana "were resentful toward North Caroline Friends for sending so many blacks there." European American William Parker, who had moved to Indiana from North Carolina, wrote in 1826 that African Americans "are not wanted here. Friends do not want them and they fear they will be brought into difficulties whereby the ... people do threaten to have it a slave state if blacks do continue to flood in." Persons who had brought African Americans into the state, Parker held, should be willing to move them out. Parker stated that another Friend in the area declared that "he would give \$20 to get them out of Wayne County." The clerk of the meeting for sufferings in Indiana wondered privately if, "in view of the attitudes" of European Americans in Indiana, it might perhaps be better to start "a colony for blacks somewhere in the Southwest." Yet European American Friend David White "mete with no opposition" when he arrived in Ohio and Indiana from the South with fifty-three African Americans in 1835. Farmers there, he found, were quite willing "to have the coloured people settle on their lands." Drawn by the prospect of lands free of enslavement, southern Quakers themselves also moved to the Midwest. The trek for Virginians and North Carolinians usually ran over the Appalachians and could last seven weeks or more. If Friends were traveling with people of African descent they were compelled to take more difficult routes to avoid the slave state of Tennessee. A "fringe" of this westward migration spread into Upper Canada. Southerners arriving in the Midwest joined Friends who had already moved there from New England and Pennsylvania. By 1835 Quakers had moved in such numbers that more Friends lived west of the Alleghenies than east. The new settlers had created a yearly meeting in Ohio in 1813 and in Indiana by 1821. By 1843 Ohio Yearly Meeting had 18,000 members and Indiana, 30,000; the two



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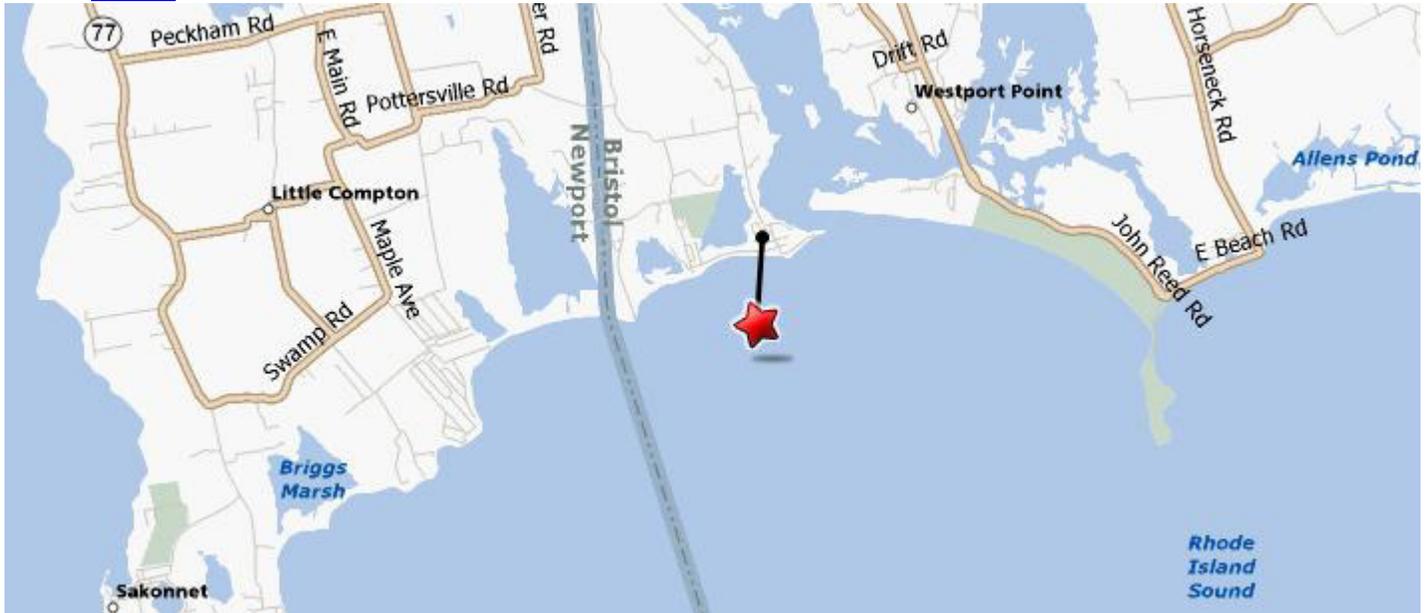
made up 57 percent of all Quakers in the United States. By 1850 the Orthodox Indiana Yearly Meeting was the largest Quaker meeting in the world. African Americans relocated to the Midwest, probably aware of Friends' efforts to resettle those they had enslaved, often chose to settle near Quaker communities in the belief that doing so would enhance their chances of comfortable existence on the frontier. Nearly all the early settlers of Calvin Township in Cass County in southwestern Michigan were Friends who had migrated from the South in the 1820s and 1830s, and their presence attracted African American settlement there. In the 1840s North Carolina Friends helped freed people settle near Newport, Now Fountain City, Indiana, home at that time to well-known abolitionist Friend Levi Coffin. As many as one hundred African American families lived just over the border in Ohio, not far from the Greenville Settlement and its integrated school in Indiana, the Union Literary Institute. Family groups, many of whom were racially mixed, settled by 1830 in Rush County, Indiana, near the Quaker villages of Carthage and Ripley, in what became known as the Beech settlement. By 1835 a group of these settlers moved again to the Roberts settlement in Jackson, Hamilton County, Indiana. Formerly enslaved people threatened with recapture also sought refuge with Friends in Salem, Iowa. A recent study of these African American communities found that the settlers were drawn by the presence of Quakers because of Friends "well-deserved reputation among free blacks as a people who were far more empathetic and tolerant than most other whites."³⁶

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

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 Richard Allen requested to be accepted as a member of the Acoaxet Preparatory Meeting (later the Westport



Monthly Meeting) of the [Religious Society of Friends](#), and was seriously rebuffed presumably on account of the fact that he wasn't a white man.



In this year, however—according to Rosalind Cobb Wiggins’s “Paul and Stephen, Unlikely Friends” in [Quaker History](#), Volume 90 Number 1 (Spring 2001)—“forty-nine year old [Paul Cuffe](#) requested membership in [Westport](#) Friends Meeting (church). Acceptance took the average time of two months, indicating he had been an attender for at least two years and had taken an active part in Meeting affairs, normal requirements for any applicant.”

2nd mo 1808 ... Acoaxet Preparative Meeting in their Account Inform that Paul Cuffe Requefts to Come under the Care of friends = We therefore appoint Jeremiah Auften Prince Wing & Abner Potter to Visit him and take a Solid oportunty with him in order to – Difcover the Motive and Sincerity of his Requeft & fittnefs to become a member of our Society and report to Next M^o.

meeting. — — — —
 3rd mo 1808 ... The committee in the Case of Paul Cuffes request reported that they have attended to that matter but this meeting concludes to continue that case in the care of the same committee to next m^e. meeting and then they to report
 4th M^o. 1808 At acoaxet m^o. Meeting of friends held at Westport the 16th. of the 4th. m^o. 1808 ... The Committee in the case of Paul Cuffe's request report that they have had Several opportunities with him and he appeard to them to be Sincere in what he has requested. Therefore after Considering there on we Do with the concurrence of the Womens Meeting Receive the Said Paul Cuffe under our care as a member of our society of which Prince Wing is to inform him.



Paul Cuffe began his integration into the Acoaxet Preparatory Meeting (later the Westport Monthly Meeting) of the **Religious Society of Friends**. How did he accomplish this where his brother in skin color Richard Allen was failing presumably on account of skin color? Could it have been because he wasn't all black, but was in large part red? There were no other persons of color at attendance at any of the Yearly Meetings of the Friends in New England during his lifetime! Was he accepted as a bona-fide Quaker, and somehow all records of the process have been lost? Or did he simply acquire a Quaker costume and, in-your-face, begin to present himself as one of the faithful? Did he insist upon sitting in meeting alongside white Quakers, or did he accept separate seating with the other persons of color in attendance — all of whom were not Quakers, but merely the servants of white Quakers? (All we know for sure is that somehow he did get away with this, and would continue to get away with it right up to the point at which he would die — and then the white people would inter his mortal remains outside their graveyard, separated from the mortal remains of all the real Quakers.)

Cuffe's contribution to the Westport community, as well as his growing financial clout, also paved the way for his 1808 acceptance into the Westport Friends Meeting. Despite the small number of black Friends, Cuffe's good reputation and frequent business dealings with other Quakers no doubt helped to facilitate his approval. Soon after joining the meeting, Cuffe underwrote almost half the cost of constructing a new meeting house for the Westport community.

The Quakers came to view Cuffe as an example to justify their opposition to slavery, as his success served as proof to the mental capabilities of his race. Cuffe's acceptance into the Society of Friends signaled the Quaker's ambitions to enroll Cuffe into several of the schemes involving the so-called "civilizing" of Africa, as they felt that the inclusion of a black man in their ranks validated their cause. Becoming a Quaker under these conditions finalized Cuffe's search for ethnic identity, as after 1808, he no longer made reference to his Indian heritage. This decision concerning identity can be

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attributed to Cuffe's dutiful willingness to serve his religion as a role model and ambassador for his African, as opposed to Indian, brethren.

WESTPORT MA

➡ The last constant [Boston](#) friend, Ebenezer Pope, having died in 1805, worship at the Boston meetinghouse of the [Religious Society of Friends](#) had declined until "at some meetings there were only non-[Quaker](#) attenders and there had not been any members of Society present."³⁷ Toleration had succeeded where intolerance had not, and Quakers were no longer a pest of life in Boston. From 1808 to 1870 there would be practically no Quakers at all to be found in Boston proper. The last burial was in 1815. The last report of a sighting by a visitor was of one resident Quaker, in the year 1825.

➡ In upstate New York, [Friend](#) Lucretia Coffin became an assistant teacher at the Nine Partners school.

LUCRETIA MOTT



37. Who said "Christianity without persecution is like meat without refrigeration, after three days it stinks to high heaven"?



LIVING IN THE LIGHT:

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One of [Waldo Emerson](#)'s sources for his lecture "EMANCIPATION IN THE BRITISH WEST INDIES", [Friend Thomas Clarkson](#)'s THE HISTORY OF THE RISE, PROGRESS AND ACCOMPLISHMENT OF THE ABOLITION OF THE AFRICAN SLAVE TRADE BY THE BRITISH PARLIAMENT,³⁸ was published.

"EMANCIPATION IN THE BRITISH WEST INDIES": Thomas Clarkson was a youth at Cambridge, England, when the subject given out for a Latin prize dissertation, was, "Is it right to make slaves of others against their will?" He wrote an essay, and won the prize; but he wrote too well for his own peace; he began to ask himself, if these things could be true; and if they were, he could no longer rest. He left Cambridge; he fell in with the six Quakers. They engaged him to act for them. He himself interested Mr. Wilberforce in the matter. The shipmasters in that trade were the greatest miscreants, and guilty of every barbarity to their own crews. Clarkson went to Bristol, made himself acquainted with the interior of the slave ships, and the details of the trade. The facts confirmed his sentiment, "that Providence had never made that to be wise, which was immoral, and that the slave-trade – was as impolitic as it was unjust;" that it was found peculiarly fatal to those employed in it. More seamen died in that trade, in one year, than in the whole remaining trade of the country in two. Mr. Pitt and Mr. Fox were drawn into the generous enterprise.... Mr. Clarkson, early in his career, made a collection of African productions and manufactures, as specimens of the arts and culture of the negro; comprising cloths and loom, weapons, polished stones and woods, leather, glass, dyes, ornaments, soap, pipe-bowls, and trinkets. These he showed to Mr. Pitt, who saw and handled them with extreme interest. "On sight of these," says Clarkson, "many sublime thoughts seemed to rush at once into his mind, some of which he expressed;" and hence appeared to arise a project which was always dear to him, of the civilization of Africa, – a dream which forever elevates his fame.

INTERNATIONAL SLAVE TRADE

38. But [Emerson](#) would repudiate [Friend Thomas Clarkson](#)'s religious and moral focus, in favor of a pretense, a pleasant fiction, that the elimination of oppression of [slaves](#) would be to the "advantage" of the oppressor, the [slaveholder](#), or "for what the grossest calculation calls his advantage."

NOTE: There is a convenient new facsimile impression of the 1st edition of this in two volumes, published in London by Cass as of 1968, based upon the 1st edition by Longman, Hurst, Rees & Orme as of 1808. I will include here the 1st of the volumes.

[Click here for the full text of Volume One:](#)



[\(Vol. 2 has not as yet been electronically captured.\)](#)



January 1, Friday: “[Mounseer Nongtonpow](#),” a poem expanding upon a Charles Dibdin song, published by the publishing firm of [William Godwin](#) (M.J. Godwin) and illustrated by a Godwin protégé William Mulready, that some once supposed to have been authored by that publisher’s child [Mary Godwin Wollstonecraft](#).

Herman Willem Daendels, appointed as governor by the French-controlled Dutch government, arrived in the Dutch East Indies.

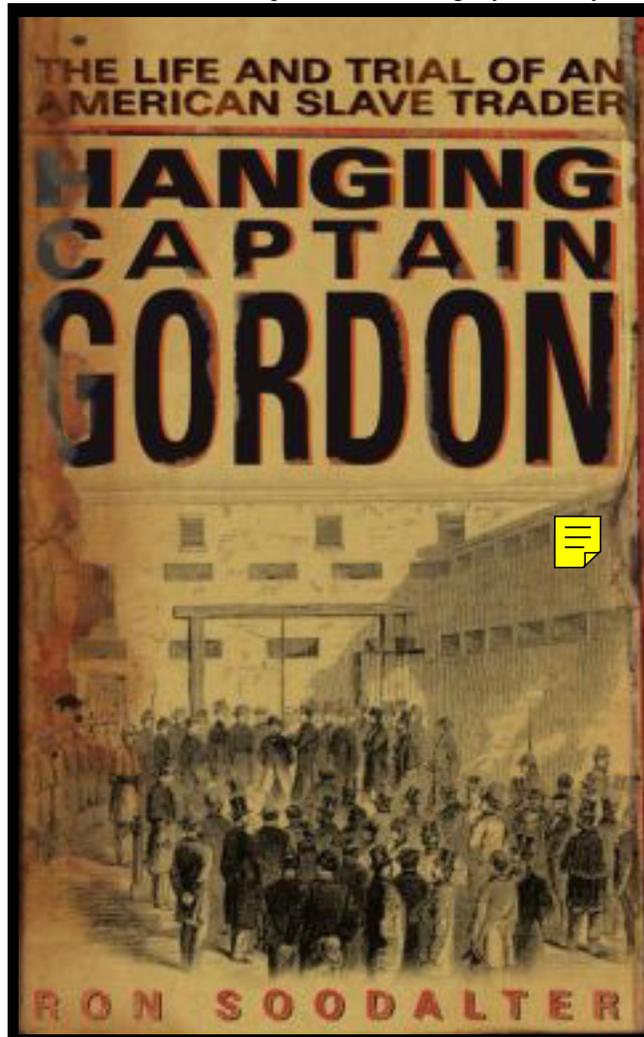
The Code [Napoléon](#) went into effect in Spain and Holland.

Princess Elisa of Lucca reduced her court orchestra to a string quartet which included [Nicolò Paganini](#) and his brother.

Sierra Leone was made a British Crown Colony.

As of this day it supposedly became impossible legally, sort of, to import any more [slaves](#) into the United States of America.³⁹

(Please note: in this assertion, the words “impossible” and “legally” entirely alter each other’s implications.)



Although importation of slaves into the United States was banned by this act which Congress –becoming for the first time enabled to overcome the constitutional restriction– had passed in 1807, making slave import into a capital crime, some 250,000 additional enslaved persons would be illegally imported between this year and

39. You will notice the manner in which Section 9 of the US Constitution is persistently misrepresented in our history textbooks. Where Section 9 explicitly prohibits the new federal Congress from restricting the [international slave trade](#) before 1808, saying that “The migration or importation of such persons as any of the states now existing shall think proper to admit, shall not be prohibited by the Congress prior to the year one thousand eight hundred and eight” our popular historians gloss this in our high schools as a victory for human liberty. This was instead a sop that had been thrown to the American enslavers. It categorically prevented the new federal government from interfering with their resupply of slaves prior to 1808 no matter how many votes there came to be, by decent and honorable Representatives, to duly restrict such an insidious traffic. Our popular historians present this concession to slavery, falsely, as if it were a 1787 declaration that as of 1808 the international trade in slaves was constitutionally declared to be outlawed. A built-in protection for slavery has been portrayed falsely in scholarly loose talk as an assault upon it. Yes, the federal congress did indeed in 1807 enact legislation making engaging in the international slave trade be a capital offense. However, we must take into account the fact that 1.) many [slaveholders](#) voted in favor of this new legislative approach, the fundamental economic motivation for this being that this legislation interfered with the international trade by others to the advantage of the national trade by themselves. This increased the value of the new crops of human property which they were themselves raising on their plantations, for sale within the nation. We must also take into account the fact that 2.) although the new legislation defined the offense as [piracy](#), a capital offense calling for [hanging](#), it also created a series of five loopholes through which almost anyone captured in the trade might expect always to escape unscathed. In other words, the hanging part of it was a straightforward sham. In fact between 1807 and 1861 not a single culprit “pirate” would get hanged! In 1862 one such bold “pirate” would be hanged — exactly **one** such criminal in the **entire** history of this legislation — but if you examine this one case, you will see that what he would be hanged for in 1862 was the crime of pride, in that he had neglected to make available to himself any one of these five built-in loopholes.



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

1860. Although nowadays we congratulate ourselves by paying extraordinary attention to the “success stories,” the sad fact is that the combined total of escapes (vanishingly few, mostly of unattached young males of the border states) and [manumissions](#) (vanishingly few) would come nowhere close to making a dent in such a rate of continuing “recruitment.”

Although this [international slave trade](#) had been made a capital crime, nobody would hang for such a crime for a long, long time. There were too many too carefully built-in escape clauses. In fact, only one unfortunate would ever be hanged, and the hood would not be pulled over the head of this slave importer until the Year of Our Lord 1862!

THE MIDDLE PASSAGE

During this year the Reverend Absalom Jones would be proposing, to his African Episcopal congregation in Philadelphia, that all Americans should celebrate an annual holiday of Thanksgiving. This former slave would propose January 1st as the annual date of this Thanksgiving, it being the date on which the further importation of slaves into the US had at least ostensibly been made a federal capital crime. (Execute that turkey!)

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

6th day 1st of 1st M 1808 / The year commences but poorly as to the inward condition of my mind. if there was but a living up to the light afforded, there would not be those secret condemnations which I almost continually feel – This evening curiosity lead me to an house, to try the curious effect of electricity. I received Several Shocks for the first time in my life - Set a little while with my H the latter part of the evening -⁴⁰

RELIGIOUS SOCIETY OF FRIENDS



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

7 day 2 of 1 M / This evening tho' very cold weather I rode on horse back to [Portsmouth](#) & lodged at cousin Z Chases –

RELIGIOUS SOCIETY OF FRIENDS

40. Stephen Wanton Gould Diary, 1807-1812: The Gould family papers are stored under control number 2033 at the Division of Rare and Manuscript Collections of Cornell University Library, Box 6 Folder 9 for July 24, 1807-April 30, 1809; also on microfilm, see Series 7



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

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

1 day / It stormed so hard this morning that I thought of not going to meeting, thinking that I was so poor a thing that If I went I should be of no use to the meeting nor the meeting to me, but fearing I should be worse if I did not go was induced to weather a Smart snow storm. When I got there found my mind pretty quiet, & we had a comfortable meeting, our friend H Almy was very lively in testimony, encoraging those that were afflicted or might be afflicted to hold on their way & after meeting returned to cousin Z Chases, dined, spent the day & staid all night -

RELIGIOUS SOCIETY OF FRIENDS

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

2nd day / This morning rose early & rode home after a pleasant visit among my cousins whom I dearly love. It is remarkable that tho' it was very cold I did not suffer with the cold neither this morning in coming home, yesterday in going to meeting nor seven day evening in going out -

RELIGIOUS SOCIETY OF FRIENDS

 January 5, Tuesday: Robert Fulton left New-York to go upstate.

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

3rd day 5 of 1 M / It has been a day of feeling, but I fear I have not obeyed my feelings, so as to insure peace -

RELIGIOUS SOCIETY OF FRIENDS

 January 6, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4 day 6 of 1 M / Busily occupied at Trade. I dont find yet, that the general obstruction of buinss occasioned by the embargo, effects mine. I desire to be thankful for all my favors.-

RELIGIOUS SOCIETY OF FRIENDS

 January 7, Thursday: Robert Fulton got married with Harriet Livingston in Teviotdale, New York.

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

5th day 7th of 1st M 1808 / Favor'd with a good quiet meeting, had a Short visit this afternoon at the shop from R J our conversation occasioned some proffitable feelings - Set the evening at C Rs, rather pensively, but with nothing particularly depressive on my mind

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 January 8, Friday: The US Congress passed a 2d Embargo Act, requiring ship owners to post bond twice the value of the ship, to prevent them breaking the 1st Embargo Act.

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

*6 day 8 of 1 M / As to my state of mind it is much as usual today
if any thing I think it has been a little more favored -*

RELIGIOUS SOCIETY OF FRIENDS

 January 9, Saturday: Publication of the Razumovsky String Quartets and the Coriolan Overture by [Ludwig van Beethoven](#) was announced.

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

*7 day 9 of 1 M / I remain a poor thing - passed the evening at
Thos Robinsons very pleasantly & trust to a degree of proffit-*

RELIGIOUS SOCIETY OF FRIENDS

 January 10, Sunday: Emperor Franz of Austria got married with his 3d wife, Ludovica d'Este. On the same day the Apollosaal, a large, ostentatious ballroom, opened in the city.

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

*1st day 10 of 1 M / This forenoon our friend D Buffum was very
lively in testimony from the text "The dilligent hand maketh rich
but Idleness will clothe a man in rags" this he said would hold
good both in A temporal & spiritual sense, the latter he
expatiated on largely impressin in a very lively & feeling
manner the necessity of working while the day lasteth for behold
the night cometh wherein no work can be done - In the afternoon
we were silent, And alas for poor me I was but a poor scattered
thing, it seemed as if there was no Sense of right feeling tho'
I did indulge the hope toward the close in the afternoon that
it was not wholly withheld*

RELIGIOUS SOCIETY OF FRIENDS

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

*2 day 11 of 1 M / It has been a more favor'd day for which I
desire to be thankful, but Alas when I would do good evil is
present*

RELIGIOUS SOCIETY OF FRIENDS

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

*3rd day 12 of 1 M / Endeavourd this morning to center my mind
to the right place, read a little in the Life of F [T?] Ellwood
which interested my feelings & revived a degree of the same
sensation when I read it some Years ago - After dinner -Oh that
I could be preserved under that precious feeling which has for
a little while been experienced -*



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

This evening was waited on by, three black men in a very solid weighty manner, with the minutes & constitution of a Society forming in this town among the black people for the purpose of promoting a free School for people of colour, under the name of the African Benevolent Society, they had taken the liberty to include my name among the Directors & wish me to consider of their plan & consent that my name should stand for the ensuing Year.

RELIGIOUS SOCIETY OF FRIENDS

 January 13, Wednesday: Salmon Portland Chase was born to Ithmar and Janet Ralston Chase in Cornish NH, the ninth of what would be a family of eleven children.

[Samuel Taylor Coleridge](#) would be residing at the Courier building on the Strand in London, until June.

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

4 day 13 of 1 M 1808 / My mind has been, at times, closely engaged thro' the day in considering the consitution of the African Benevolent Society, & am apprehensive it will clash with my religious principals to serve as a director, as there in it is contemplated to establish a free School & the master is required to Pray with the Schollars daily, & was I to be appointed to hire a teacher, it would be utterly inconsistent with my religious principals to enjoin any such practice, believing that it is impossible to pray without the immediate assistance of the holy spirit, & experience teaches me that prayers offered in meer form is an offence to the Almighty - It would be pleasant to afford the poor black people any assistance in my power, as they are a class of mankind, for whom I have long (even from my boyhood) been anxiously concerned for, & have often, yea, very often, felt a near Sympathy with them in their deeply afflicted & oppressed condition, & should be heartily glad if their emancipation could be generally effected, & trust as they keep their propper places, & their friends continue faithfully to espouse their cause it may yet be brought to pass, & that load of iniquity, which now abounds & burdens the Earth shall be swept from among us -

RELIGIOUS SOCIETY OF FRIENDS

 January 14, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5 day 14 of 1 M / Owing to a severe storm of snow & rain our meeting was very small, but to me a preciously favord season, such an one as I have not recently experienced. Oh that I may be humbly thankful for this, as I have may times gone to meeting & like the door on the hinges come as I went, only so much nearer the Grave

RELIGIOUS SOCIETY OF FRIENDS

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

6 day 15 of 1 M / Spent the evening at D Huntingtons, R B was



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

very entertaining with her old storys

RELIGIOUS SOCIETY OF FRIENDS

 January 16, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*7 day 16 of 1 M / No advancement in religion but rather a decline
In the evening called At aunt P Gould, O Williams & CRs a little
while*

RELIGIOUS SOCIETY OF FRIENDS

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

*1 day 17 of 1 M 1808 / Our meetings were Silent. In the morning
it was a favor'd time to me being enabled to feel the spirit of
supplication to arise to be preserved from falling into
spiritual death. In the Afternoon was severly tried with
wandering thoughts, I endeavored to rally all my force against
them but still they perplexed me - Spent the evening as usual -*

RELIGIOUS SOCIETY OF FRIENDS

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

*2nd day 18 of 1 M / In the evening wrote a letteer to my beloved
friend Micajah Collins. - After I went to bed my mind was much
affected with a Sense of my short comings, a desponding
temptation ensued & I was all most ready to fear a sleepless
night, but was favor'd to get into the precious quiet & slept
better than common.*

RELIGIOUS SOCIETY OF FRIENDS

 January 19, Tuesday: [Ebenezer Hubbard Flint](#) was born in Lunenburg, Massachusetts, son of the
Congregational [Reverend Timothy Flint](#) and [Abigail Hubbard Flint](#).⁴¹

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

*3rd day 19 of 1 M / At the funeral of a child of Asa Sissions
my mind was lead into a precious feeling state & was truly
thankful that I was thus kept alive notwithstanding my
unfaithfulness -While setting in the room I felt much for the
poor mother who was present with another sick child in her Arms
& altho' it was very uneasy a part of the time & crying, yet it
did not disturb me or to appearance the rest of the company, but
was a time of favor tho' the company was but small -*

*It has been my lot of late to keep much in shallow waters fearing
to lanch out into the deep least my faith fail & I like poor
Peter begin to sink, but now find my strength has a little
increased, or at least I have thought so today*

RELIGIOUS SOCIETY OF FRIENDS

41. Hey, this time the reverend bothered himself to write down the date of birth in the church records! Is the guy turning over a new leaf?



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 January 20, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*4th day 20 of 1 M / Busily engaged in trade - towards 9 O'clock
in the eveng called at D Williams*

RELIGIOUS SOCIETY OF FRIENDS

 January 21, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 21 of 1 M / It was to me a most precious meeting, my
mind was bowed under a sense of the Lords goodness, & desires
were raised in my soul to increase my care to invoke the holy
Spirit more & more daily - in the preparative meeting I was
engaged to speak to some matters before us & trust I did no Hurt
& perhaps but very little good - Poor W C was brought forward
by the Overseers for indirectly paying his Military fine,
unfaithfulness will bring us into difficulty*

RELIGIOUS SOCIETY OF FRIENDS

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

*6th day 22nd of 1st M 1808 / Busily at trade thro' the day &
evening, toward the close of it called at C Rs a little while -
Alass no growth -*

RELIGIOUS SOCIETY OF FRIENDS

 January 23, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*7 day 23 of 1 M / At trade thro' the day. In the evening, at R
Taylor & Aunt M Goulds -*

RELIGIOUS SOCIETY OF FRIENDS

 January 24, Sunday: [Seth Eastman](#) was born in Brunswick, Maine, the 1st of the 13 children of Robert Eastman and Sarah Lee Eastman.

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

*1 day 24 of 1 M / My Aunt M Stanton being taken very Ill of a
billious complaint, it seemed best for me to omit going to
meeting this Morning - Attended in the Afternoon, but was a poor
unsettled thing - our friend D Buffum towards the close spoke
in a very lively & encoraging manner to a state present that he
apprehended was under a close trial - took a dish of tea at Aunt
M Gould - Spent the evening at C Rs, John Smith was there &
related an anecdote of his towards the officer that came on a
time to distrain his Military fine. The man came & was about to
proceed but fell into discourse with John & finding him full a
match, stept into the Street to call in another to his assistance
- they asked John if there was an enemy approaching the shore*



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

if he would not step forward then to "defend his property," John's reply was "I dont know what I whould do in such a case, you are my neighbors, & are the only people that ever attempted to take my property, & it appears to me if I should ever fight it would be now, for it would be easier to fight with two than with an Army" which reply with the other conversation so operated on the minds of the men that they took a look around the house, but took nothing & went off & John never heard any thing more from them on that account

RELIGIOUS SOCIETY OF FRIENDS

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

2nd day 25 of 1 M / Aunt M S remains very ill, last night was a night of great distress & has continued thro' the day Im allmost induced to fear it will prove too much for her - Spent the eveng with my Dear H

RELIGIOUS SOCIETY OF FRIENDS

 January 26, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 26th day of 1st M / This evening visited WmPatten respecting our Standing as Directors of the African Benevolent Society, had much conversation with on the subject of the stile of their consitution which requires the master of the School to Pray with the Schollars daily I pointed out the inconsistency of such a requisition according to my understanding and capacity, he at length united with me so far as to be willing to propose that the Article be altered - We parted in much friendship & I wondered that he bore some of my remarks on formal prayers & Worship as well as he did -

RELIGIOUS SOCIETY OF FRIENDS

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

4 day 27 of 1 M / Pretty busily occupied at Trade, after work toward the close of the evening called at little while at O Williams

RELIGIOUS SOCIETY OF FRIENDS

 January 28, Thursday: According to BIRTHS, MARRIAGES AND DEATHS OF THE TOWN OF [CONCORD](#), MASSACHUSETTS (Groton, 1894), Daniel Brooks of Groton & Rebecca Harrington of Concord were joined in marriage by Abiel Heywood, Just. Pacis.

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

5th day 28th of 1st M / Moy [Monthly] Meeting in town - In the part for worship H Almy was twice engaged in testimony, he was concerned to encorage those who were sensible they had no might nor strength of their own to hold on their way believing that the trials permitted to await us in our religious progress are



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

for our refinement & reminded those that were of this description "that the hotter the furnace the purer to Gold" In the part for discipline we had much business & things labor'd hard, poor me was active & perhaps had in some instances had better have been silent

RELIGIOUS SOCIETY OF FRIENDS



January 29, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6 day 29 of 1 M / Pretty dilligently occupied at Trade thro' the day - Aunt M S is better but recovers slowly -

RELIGIOUS SOCIETY OF FRIENDS



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

7 day 30 of 1 M / Nothing material has occur'd - my mind as usual very lifeless - Oh that a greater degree of dedication of heart could be attained too -

RELIGIOUS SOCIETY OF FRIENDS



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

1 day 31 of 1 M / Attended Meetings - in the morning I was a poor scattered creature & could not feel the life to rise any untill our friend D Buffum Stood up & expressed a few words on the necessity of Watchfulness, his expressions revied the latent spark in my mind & I thought enabled me to have a better meeting in the Afternoon Spent the evening with my precious H, our love seem'd affresh renew'd. & my mind received a new & stronger tie of affection

RELIGIOUS SOCIETY OF FRIENDS



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

2nd day 1 of 2nd M 1808 / Debating in my mind whether to go to [Providence](#) to Attend our Qrt Meeting. I want to go but dont see how to leave my buisness - really it seemes as if my way was never more hedged about with incumberances

RELIGIOUS SOCIETY OF FRIENDS



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

3rd day 2 of 2 M / Still in suspence about [Providence](#), whenever my mind has been turn'd that way there has been a thick cloud, but whether the cloud is owing to the Situation of things there or at home I am hardly able to determine - The prospect however has brightened this evening & I am induced to think if it is a good time in the morning that I shall go -

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



February 3, Wednesday: Publication of the Twelve Dances for piano op.27 and the Twelve Dances for piano op.28 by [Johann Nepomuk Hummel](#) was announced in the *Wiener Zeitung*.

Friend [Moses Brown](#) had his family inoculated with “kine pox.”

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) was agonizing about his upcoming trip to [Providence](#) to attend the [Quaker](#) Quarterly Meeting there — the big city being all of 30 miles distant while he never in his 27 years had been farther from his home than to East [Greenwich](#) and to [Swansea](#), “the distances of which is only computed 25 miles.”

4th day / This morning a little past 10 O'clock went on board the packet in company with J Earle, J Rodman, E Rodman & M Buffum & after a pleasant passage arrived in [Providence](#) about sunset & was very affectionately received by our kind friends O & D[?] Brown. J E, J R & myself lodged there & the young women at Wm Almys. I had the satisfaction of being in company with Richard Jordan, & Rowland Greene, the evening passed pleasantly & instructingly----

RELIGIOUS SOCIETY OF FRIENDS



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

5day Before meeting went to Wm Almys where I had the allmost exquisit satisfaction of seeing my endeared friends Micajah Collins & Matthew Purinton - At meeting my mind was quieted in an unusual manner soon after I took my seat, & a very humbling season ensued, being favor'd with the renewal of the day spring from on high, & my soul was bowed with thankfulness to the Lord that I was there, & did not give way to the Mountains of discouragement that presented in view before I left home, which sometimes were so gloomy that I began to think there was no way to escape sudden destruction Soon after the meeting was settled James Greene stood up & expressed a few words to good satisfaction, on the necessity of our individually witnessing the resurrection unto life, then Holden Almy on the great privileges & usefulness of Silent waiting - then Micajah Collins in a very weighty manner addressed & encoraged the young people of our own Society to take up their daily cross & follow Christ, observing that he believed if the "Cross could be dressed up in something pretty to our fanciful immagination it would be much more readily embraced than it is by many" - Then Richard Jordan appear'd in a very edifying testimony endeavoring to stir up our minds to more life & dwelt considerable time on the very watering seasons experienced in the Meetings of our invaluable predicessors. The life & power was so great that even those that came as disturbers were many times smiten by it, & convinced of the truth, but now it was very often quite the reverse we are but poor dry & barran things our meetings allmost void of the Power of divine life - much more he said which was very cordial to my mind - then James Greene appear'd in a short supplication & the meeting ended - There was but little buisness in the last & it ended about 8 O'clock. I took dinner at O Browns & after dinner went to Wm Almys to spend a little time with Micajah



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

Collins & thereat took tea -returned to OBs in the evening & wrote a little to Mary Collins at Salem from whom I receiv'd one in the morning -

RELIGIOUS SOCIETY OF FRIENDS



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

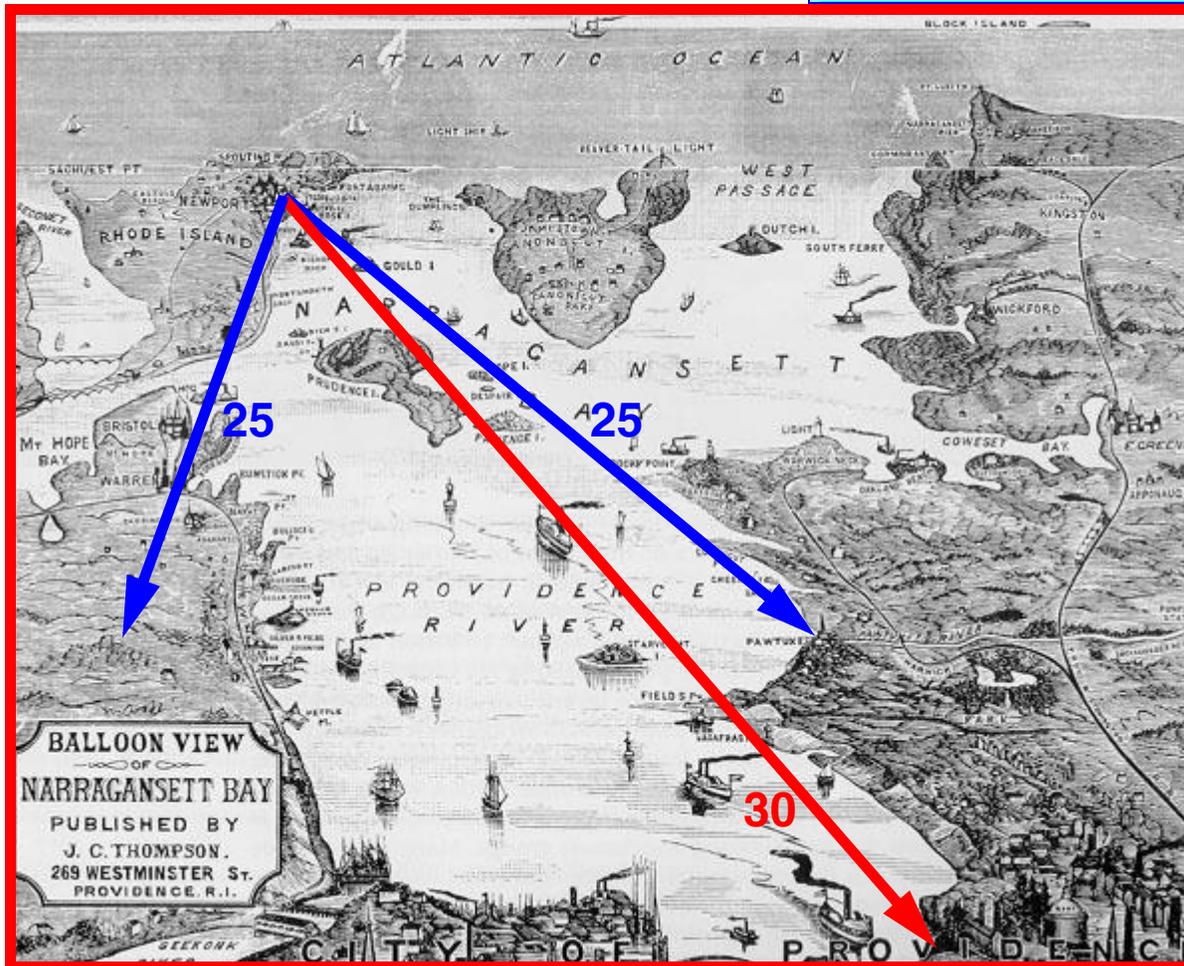
6th day / Breakfasted at OB's with whom I lodged again then went to Wm Almys to have a little more time with my dear friend Micajah after setting with him a while he felt his mind drawn to the meeting house, a committee from the meeting for suffering was then sitting to revise our discipline - I walked to the meeting house with him - then took a turn among my brother watchmakers in that place, bought several necessary Articles & went to the Wharf where the Packet lies & found one hoisting sail & J Earle on board, so leaving my friends very abruptly & very unexpectedly stept on board at 20 Minutes past eleven, & arrived in [Newport](#) at about 15 minutes past two O'clock making the passage a little less than three hours -My first visit at [Providence](#) has been exceedingly sweet, being favor'd with much agreeable company & a very favor'd time in my mind. I desire to be truly thankful, & believe I am, even bowed in spirit for being again favor'd to experience ny inward strength renewed - This was the first time I was ever at [Providence](#) or so far from home, the extent of my journeying being only to East [Greenwich](#) & [Swansey](#) the distances of which is only computed 25 miles & [Providence](#) 30 - When I arrived in town immediately called at C R's & gave them information that - J & E had gone to Patucket & would be at home tomorrow - when I came home found all my little buisness & concerns in as good as order as I left them which is also cause of humble thankfulness, & encoragement I believe my journey was right - Spent the eveng with my precious H & gave her as interesting an account of the meeting & my visit as I was

LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

capable of

RELIGIOUS SOCIETY OF FRIENDS



February 6, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day / Busily at Trade with my mind often turn'd towards my late very favord visit -

RELIGIOUS SOCIETY OF FRIENDS

February 7, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 7 of 2 M 1808 / This morning on hearing the character of one that Stands as a member of our Society very much called in question as a dishonest person, by society very much aspersed on his account - my mind was deeply affected & even lead to mourn for the ways of Zion - Was favor'd with a pretty good meeting in the forenoon in the Afternoon more roving & unsettled - Spent the evening with my precious H our love was sweetly renewed

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



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

2nd day 8 of 2 M / Afflicted still with the evil reports which abound respecting a brother -Scarce any one that has come within my doors this day but has expatiated on his character it is truly painful to hear society so reproached on the account of any one, & ought to serve as a solemn warning to those who have yet lived with untarnished characters to watch well our steps, our dealings among men, & in order to live unblemished there is nothing will be of more account than a truly religious life -Oh that I may renew my care, double my dilligence, watch & pray without ceasing that I may not loose my ground entirely. Oh Lord preserve me, I have suffered the surfiting things of the world & the wicked passions incident to my poor frail nature to have abundantly too much sway, may they be Subjected to thy Holy will, & may all that is within me bow in Humble submission to thy holy will, be it what it may, Help Oh Lord for without thee I can do nothing -

RELIGIOUS SOCIETY OF FRIENDS



February 9, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 9 of 2 M 1808 / As usual at Trade, Oh what a want of that heavenly flame which kindleth up the soul in lively appreciation to its God for that heavenly food which nourisheth up the soul to eternal life - for the want of care to watch & pray, my mind hath this day, as well as many others, been suffered to enter into several hurtful things, which tend to diminish the inward life

RELIGIOUS SOCIETY OF FRIENDS



February 10, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 10th of 2nd M / This forenoon I have felt but little life, but since dinner my mind has been very suddenly dipt into sensations which have bowed my spirit - Oh what a desirable object to have our hands clean & washed in innocency, to be able to feel our minds exempt from guilt & hypocracy. Oh saith my soul may all hypocracy be removed & my heart renewed before the Lord.

RELIGIOUS SOCIETY OF FRIENDS



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

5th day 11 of 2 M / Rather poor at Meeting but on the whole better than I expected before I went as there was all most an entire void of life in my mind before I went - Our friend Obadiah Davis was with us & toward the close of the meeting was concerned to incorage the poor in Spirit & especially those that had just begun their work, that they do not suffer the enemy to get the advantage in low Seasons, nor "take their flight in this their

Winter Season" – In the evening joined a Sweet circle at O Williams. present as visitors O Davis & wife H & R Rodman M Sherman & M Barker – towards the close we fell into Silence & our friend O Davis was concerned to address us in a very powerful manner, & particularized dear H & R Rodman & M Barker encouraging them to faithfulness believing they had been called to Holiness. dear H he desired would be faithful as he apprehended she would be of use in the Church Militant - it was the most melting opportunity I was ever present in, & I am sure my feelings were scarcely ever more reached by any preaching. I was thankful I was there & hope the impressions received will be of duration. I trust the opportunity will not soon be forgotten –

RELIGIOUS SOCIETY OF FRIENDS

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

6th day 12th of 2nd M 1808 / At Trade pretty dilligently, nothing material has occupied my mind thro' the day. in the evening called at C Rs & spent a few minutes agreeably as usual

RELIGIOUS SOCIETY OF FRIENDS

➡ February 13, First Day: Richard Allen requested to be accepted as a member of the Acoaxet Preparatory Meeting (later the Westport Monthly Meeting) of the [Religious Society of Friends](#). In [Newport, Rhode Island](#),



WESTPORT MA

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

7th day 13 of 2 M / The week has gone no more to be recalled it is an humbling consideration that time passes swiftly away & every moment brings us nearer to the grave - & it is Still more so when we feel sensible that we do not progress in that which will afford peace in the Solomn final change from this to another world - My mind is often arrested with the necessity of our being more dedicated in boody soul & spirit to Serve the living God. There is an afflicting example now among us of one that thro'



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

the love of mammon has fallen into Shameful disgrace even a bye word among men for dishonesty, & thereby brought great reproach upon our Society. There has been a time when the poor thing might have done better but Alas he has fallen –

 February 14, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 14th of 2 M / Poor scattered Meetings - both silent - spent the evening as usual on this day of the week, with my very endeared H who at every interview feels more precious & nearer my heart - Oh Saith my soul may all my faculties be engaged in the right discharge of the duty that may soon involve on me toward her, but whether we Shall ever be ever closer united that at present is very uncertain at [as] thy Dear creature is now in poor health & has been so for many months

RELIGIOUS SOCIETY OF FRIENDS

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

2nd day 15th of 2nd M 1808 / Nothing but barrenness thro' the day In the evening met with the Directors of the African Free School at Wm Pattens for the first time meeting - We agreed to propose an alteration of the Consitution to the Society, of the article respecting binding of the Master to pray with the Schollars daily -& Also of another article which respects their Annually attending some place of publick worship in a sowing capacity, for the purpose of making a collection for the benefit of the institution. Those two articles are now so quallified that I think a Friend might teach the School, [or they attend Friends meeting, crossed out] without being obliged to do anything inconsistent with our religious Principals, & should they request to meet with us there would be some embarrassing circumstances removed - A committee was appointed to carry the school into effect

RELIGIOUS SOCIETY OF FRIENDS

 February 16, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 16 of 2nd M / As usual at Trade thro' the day - In the evening called at J E's and set the latter part of it there very agreeably, my dear H was also there

RELIGIOUS SOCIETY OF FRIENDS

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

4th day 17 of 2nd M / Oh that there was more Stability in my nature, I often yea very often, oftener than the morning find my Spiritual strength diminished by giving way to things that some would think inthemselves [sic] were innocent, but the inward reprovener often tells me they are not so, yet there is



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

such a propensity in my nature to folly, that the impulse seems to be almost irresistible - The question is often asked within myself "Is there any growth in truth, & the return is almost as often, Alarmingly sounded in the ear of my mind NO accompanied with an fearful apprehension that there is quite a retrograde motion as respects my religious progress - I have been long professing & Oh to my grievous mortification there is not that fruit which is to be expected from a tree that has so many times been dunged & watered.—

RELIGIOUS SOCIETY OF FRIENDS

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

5th day 18 of 2 M 1808 / At meeting had to fight with the enemy, even to close quarter, & thro holy help I was favord to know him to be in good measure overcome My mind while writing bows under a Sense of the Lords goodness, & Oh Oh saith my Soul may the warfare be daily renewed untill all that is opposed to the divine will be Slain & lad low - In the evening called at Aunt Martha Goulds, O Williams, & C R's - at the two latter places my mind was brought into the quiet sweetness in a manner rather uncommon for these Years of fammine & the precious life flowed freely -

RELIGIOUS SOCIETY OF FRIENDS

 February 19, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 19 of 2nd M / Pretty much engaged at Trade thro' the day My esteemed friend Philip Dunham Spent the evening with me in the shop his company is very interesting, & Oh that we may unitedly run our race with acceptance to him who hath in mercy visited our hearts with the day-spring of his love, & many times refreshed us together as with the distilling of his heavenly dew -

RELIGIOUS SOCIETY OF FRIENDS

 February 20, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 20th of 2 M / Met with the School committee at the meeting House on buisness - What need we have of faithful burden bearers, those that are willing to take the Yoak upon them & be exercised in the cause of our great Master - but alass I was so barran that I was ready to conclude myself but a burden to those that were under more exercise - The frequent calls of my friend P D has been very agreeable, he has been detained today by the weather - his countenance is Solid & weighty, & I hope yea greatly desire he may dwell deep & not get mar'd upon the wheel Spent most of the evening in the Shop at Trade

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

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 February 21, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 21st of 2nd M 1808 / I was but a poor scatterd thing at Meetings I often thought it was near mockery set thus in a place appointed for the worship of the Almighty God - Our friend D Buffum was very accepbly engaged in public testimony, he endeavor'd to impress on the Audience the importance of our attending to the Golden rule, To do unto others as we would others should do unto us were we in their situation - Between meetings visited an Old acquaintance & relative, while setting with her my mind was brought feelingly to commemorate some very pleasant & instructing seasons which occur'd in that house & very chamber, when I was quite a youth. Serious reflections insued & some conversation that I trust may be render'd useful to us both -Spent the evening as usual on this day of the week, with my increasingly Precious H & desires were raised in my soul that the time of closer union may be hastened

RELIGIOUS SOCIETY OF FRIENDS

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

2nd day 22 of 2nd M / Nothing material thro' the day. in the eveng called at W Cornells, O Williams & C R's, at W C's they are in much affliction. I hope it will work for their good & as a warning a solomn warning to others

RELIGIOUS SOCIETY OF FRIENDS

 February 23, Tuesday: Count Remusat wrote to the director of the Opéra requesting that the name of Jan Ladislav Dussek be inscribed on the "liste des Entrées" (Dussek would not need to pay at the door).

The Senate of the United States received from the legislature of the state of Pennsylvania a proposal to amend the federal Constitution in such manner as to make it forever impossible for the federal legislature, or for any state legislature, to authorize importation of any more slaves. Although this resolution was read to the body, there would be no further mention of such a proposal.

"Agreeably to instructions from the legislature of the state of Pennsylvania to their Senators in Congress, Mr. Maclay submitted the following resolution, which was read for consideration: -
"Resolved . . . , That the Constitution of the United States be so altered and amended, as to prevent the Congress of the United States, and the legislatures of any state in the Union, from authorizing the importation of slaves." SENATE JOURNAL (reprint of 1821), 10th Congress, 1st session, IV. 235; ANNALS OF CONGRESS, 10th Congress, 1st session, page 134. For the full text of the instructions, see AMERICAN STATE PAPERS, MISCELLANEOUS, I. 716.

INTERNATIONAL SLAVE TRADE

Note that in this timeframe, the white people of the South had not yet become fixated upon the absolute value of their system of human [enslavement](#). They were, in this timeframe, perfectly congenial to speculations that it might be an excellent idea to simply walk away from all this. Attitudes had not yet hardened; situations had not yet stickied.

W.E. Burghardt Du Bois: The attitude of the South toward the



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slave-trade changed *pari passu* with this development of the cotton trade. From 1808 to 1820 the South half wished to get rid of a troublesome and abnormal institution, and yet saw no way to do so. The fear of insurrection and of the further spread of the disagreeable system led her to consent to the partial prohibition of the trade by severe national enactments. Nevertheless, she had in the matter no settled policy: she refused to support vigorously the execution of the laws she had helped to make, and at the same time she acknowledged the theoretical necessity of these laws. After 1820, however, there came a gradual change. The South found herself supplied with a body of slave laborers, whose number had been augmented by large illicit importations, with an abundance of rich land, and with all other natural facilities for raising a crop which was in large demand and peculiarly adapted to slave labor. The increasing crop caused a new demand for slaves, and an interstate slave-traffic arose between the Border and the Gulf States, which turned the former into slave-breeding districts, and bound them to the slave States by ties of strong economic interest.

As the cotton crop continued to increase, this source of supply became inadequate, especially as the theory of land and slave consumption broke down former ethical and prudential bounds. It was, for example, found cheaper to work a slave to death in a few years, and buy a new one, than to care for him in sickness and old age; so, too, it was easier to despoil rich, new land in a few years of intensive culture, and move on to the Southwest, than to fertilize and conserve the soil.⁴² Consequently, there early came a demand for land and slaves greater than the country could supply. The demand for land showed itself in the annexation of Texas, the conquest of Mexico, and the movement toward the acquisition of Cuba. The demand for slaves was manifested in the illicit traffic that noticeably increased about 1835, and reached large proportions by 1860. It was also seen in a disposition to attack the government for stigmatizing the trade as criminal,⁴³ then in a disinclination to take any measures which would have rendered our repressive laws effective; and finally in such articulate declarations by prominent men as this: "Experience having settled the point, that this Trade *cannot be abolished by the use of force*, and that blockading squadrons serve only to make it more profitable and more cruel, I am surprised that the attempt is persisted in, unless as it serves as a cloak to some other purposes. It would be far better than it now is, for the African, if the trade was free from all restrictions, and left to the mitigation and decay which time and competition would surely bring about."⁴⁴

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

*3rd day 23 of 2 M / Oh my instability & very great infermity,
I have tried to get nearer the fountain of life, but for the*

42. Cf. United States census reports; and Olmsted, THE COTTON KINGDOM.

43. As early as 1836 Calhoun declared that he should ever regret that the term "piracy" had been applied to the slave-trade in our laws: Benton, ABRIDGMENT OF DEBATES, XII. 718.

44. Governor J.H. Hammond of South Carolina, in LETTERS TO CLARKSON, No. 1, page 2.



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

want of more deep indwelling am yet very barran

RELIGIOUS SOCIETY OF FRIENDS

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

4th day 24 of 2 M / Pretty dilligently at Trade & nothing material to insert, except that the old man with his deeds are not yet put off & whether I shall ever be able to get the better of him or not is often matter of doubt in my mind

RELIGIOUS SOCIETY OF FRIENDS

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

5th day 25 of 2nd M / With my very endear'd H I rode to [Portsmouth](#) to attend our Moy [Monthly] Meetings. In the part of it for worship, H Almy had considerable to say, but not so lively as at someother times D Buffum was engaged in the most finished & I dont know but the most favor'd testimony I ever heard of his -He proposed a query for consideration "What am I"? which he apprehended would be proffitable for all present seriously to make to ourselves & after some some further observations - he Said that man was indowed with three faculties, the Animal, rational & Divine the rational is to keep in order the animal, & the divine is for the rectification of both, & he was confirmed if we closely adhere to the pure inward principal we should not stray so far, or make such gross mistakes in the our Animal & rational faculties as we do

The part for discipline was a close exercising time & as to my poor mind it was allmost void of the life & power, but improving the little I found the Oil did increase but not to that degree as to render it necessary to borrow more Vessels - We dined at R Mitchells & while there I enjoyed the best part of the day, for while setting in the circle after dinner my mind was favor'd with the sweet arisings of life - We rode home & I took tea & spent the evening sweetly at C R's

It is lamentable yea it is very affecting to consider the very low state of our Society & when we see how many are falling on the right hand & on the left it calls loudly for those that "think they stand to take heed least they fall" And for my own part it is very humbling to reflect on the great liability of my falling, there is nothing short of a deep indwelling & the assistance of Grace that can preserve me - One of my fellow apprentices was this day disowned for misconduct & I pray the Lord most fervantly that I may never reproach the precious testimony -

RELIGIOUS SOCIETY OF FRIENDS

 February 26, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 26 of 2M 1808 / Occupied at Trade as usual, at times my mind thro' the day brought into seriousness, & a little life



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afforded -

RELIGIOUS SOCIETY OF FRIENDS

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

7 day 27 of 2nd M / I hardly know what to say. the day has passed & but little gained

RELIGIOUS SOCIETY OF FRIENDS

 February 28, Sunday: Austria adhered to the Continental System.

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

1day 28th of 2 M / Silent Meetings - The Stool of repentance is often my seat, & has been most of this day - my quick temper often brings me to it, early this morning a circumstance took place which at an unguarded moment I did what would have been omitted in cooler moments - it is mortifying to insert such occurrences, but it would hardly be answering the design of journalizing without it. Oh! that I could dwell in the life of Truth continually, then I should not have to suffer as I have this day -- Spent the eveng at C R's in company with the family & a visitor that was not very salutary to my feelings; & had to renew the conflict with Satan to keep in the patience -

RELIGIOUS SOCIETY OF FRIENDS

 February 29, Monday: French troops captured Barcelona.

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

2nd day 29th of 2 M / Spent the day as usual at Trade, passed the forepart of the evening at B Hadwens with the committee from the African Benevolent Society & concluded to open a School, free for Black children as soon as it could be got under way, under the Tuition of Newport Gardiner a religious & exemplary black man - the latter part called to see my beloved H & found her much indisposed, her complaints excited emotions of fear in my heart that unless they are speedily removed "the silver cord will soon be loosned" -

RELIGIOUS SOCIETY OF FRIENDS

 April 5, Tuesday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) talked religion with the Reverend Gibson, the local [Baptist](#) minister, and considered afterward that he as a [Quaker](#) had had the better side of the conversation:

3rd day 5 of 4 M / Pretty much as Yesterday as to the State of my mind & no occurrence as to the concerns of the day worth inserting, except that it just occurs, that I had a Pleasant interview with Gibson the Baptist Minister of this town, I have no doubt but he is a religious minded man but holds several eronious doctrines, particularly that the scriptures are the only rule of faith & practice, however from his own confession



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of his religious experience he contradicted himself several times in the course of conversation

(One wonders, actually, whether the Reverend would have been able to concur with this assessment of the encounter.)

 May 10, Tuesday: The Emperor Napoléon named his brother, Joseph Bonaparte, King of Naples, as King of Spain.

General William Hildreth would be Sheriff of [Concord](#) until 1813.

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

3 day 10 of 5 M / No material occurrence. In the eveng called at C R's

RELIGIOUS SOCIETY OF FRIENDS

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

4th day 11 of 5 M / Tho' I am but a poor erring creature at best, yet I think my mind has experienced a degree of Sweet favor, especially this Afternoon - Oh that my soul may be duly thankful. Spent the evening in writing to D Smith alone in my Shop -

RELIGIOUS SOCIETY OF FRIENDS

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

*5 day 12 of 5 M / Awoke this morning under serious impressions from a dream
As I was coming from Meeting I met our friend H Almy who says "well Stephen been to meeting", I said yes & we have had a quiet time" he reply'd there is great ??rerment [encouragement? - the writing is cramped and very small] to keep in the quiet & to abide patiently the day of trial, for tho' we may be tried for a time the quiet is a head & will be obtained by patience & obedience, this says he I mention that thou may remember it. perhaps when I am no more -
Set the evening with my dear H*

RELIGIOUS SOCIETY OF FRIENDS

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

6th day 13th of 5th M 1808 / pretty buisy at Trade thro' the day - In the eveng called at neighbor Birds - The Old Lady related a Story of a man on Long Island that had a grudge against his wife, & brought a Sholder of Mutton for her dinner which she was particularly fond of, he previous to roasting rubed it over with rats-bane - he likewise bought some Fish for his own dinner, & after eating it asked his wife what she fryed the fish with. She told him the drippings of the mutton then he says I am a dead man - Medical aid was soon called. but all efforts were in vain



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

to restore the poor woman. he was kept alive & hanged - this story was related to shew the wonderful workings of Providence

RELIGIOUS SOCIETY OF FRIENDS

 May 14, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 14th of 5 M / Pretty diligently occupied at Trade thro' the day this evening called at J T's shop & met a man who was disposed to argue upon maintain the right of self defence - & tho' he was fluent in speech I thought I was favor'd to give him pertinent answers, & to handle the subject to pretty good advantage considering the contrast in our abilitys as men -

RELIGIOUS SOCIETY OF FRIENDS

 May 15, Sunday: M. Talleyrand left Paris for his chateau at Valençay. The Emperor Napoléon had assigned him the task of imprisoning/hosting the three Spanish princes captured at Bayonne (the Prince of the Asturias, the Infante Don Carlos, and the Infante Don Antonio). Jan Ladislav Dussek would be part of the entertainment (here during the upcoming summer Dussek would be inventing the Aeolian Harp).

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

1st day 15th of 5 M / When I first took my seat in meeting this mornng my mind was sweetly impressed with a sense of the loving kindness & long suffering of the Almighty toward his children & in particular to me in often renewing his gracious visits of love to my heart. It was the best meeting I have had for a long long time & I was made in degree to experience the truth of the Scripture declaration that the "Reward of Righteousness is Peace" - Our friend D Buffum was uncommonly large in testimony from the text "The harvest is past & the Summer is ended & I am not gathered - towards the conclusion of the Meeting H Dennis was concernd in a sho[r]t & very sweet testimony - Afternoon silent & but few in number - but favor'd - I must acknowledge it has been a favor'd Day to me - Spent the evening as usual on this day of the week with my dear H

RELIGIOUS SOCIETY OF FRIENDS

LIVING IN THE LIGHT:

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➔ May 21, Saturday: [Sally Hemings](#) gave birth to the last of the five children she would bear for [Thomas Jefferson](#). President Jefferson named this son after the traditional hometown of his Jefferson family in England, Eston. The Virginia State Legislature would vote a special dispensation for the mother, after Jefferson died. Jefferson's three older children by Sally having previously disappeared from the pages of history (presumably by changing their names, moving elsewhere, and passing as white), only Sally, Madison, and Eston would remain at Monticello while all of the other 187 plantation slaves were being disbursed.



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

7th day 21st of 5 M 1808 / Pretty dilligent at trade, the close of the afternoon read in the life of C J Fox - In the evening at O Williams, a pleasant time & a good or comfortable degree of favor of mind, sent a letter to Patience Austin which I wrote yesterday - So closes another Week -

➔ May 22, Sunday: [Friend Stephen Wanton Gould](#) wrote in his journal:

1st day 22nd of 5 M / Both meetings silent & to me dry seasons tho' a disposition was experienced to labor for the refreshing water - took tea at Aunt Martha Gould & set the evening as usual with my beloved H

➔ May 23, Monday: King Joseph Bonaparte departed Naples to become King of Spain. Cartagena and Valencia rose against the French.

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

2nd day 23 of 5 M / In the forenoon pretty laboriously at Trade, after dinner spent an hour reading the life of C J Fox -then to Trade & in the evening walk'd out to D Buffums to wait on my beloved H home - In the corse of the day my mind has Several times been turned inward & I trust a degree of favor experienced. Oh! that I may be duly thankful for all favors & especially that of feeling my mind tenderd & brought into the divine presence

➔ May 24, Tuesday: Zaragoza and Murcia rose against the French.

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

3rd day 24th of 5 M / Industriously at Trade, but a precious currant of life running as a brook by the way, especially this evening. Oh that my Soul may be truly thankful, but when I consider my manyfold transgressions I am made to wonder that the Lord is thus kind - in the evening at C Rs



LIVING IN THE LIGHT:

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 May 26, Thursday: Seville rose against the French.

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

5 day 26 of 5 M / Monthly Meeting in Town - The first was Silent but to me a very favord time, & in my own mind the life was preciously near in the last being favord with ability to open my mouth to buisness under such feelings as I thought warranted me therein - but it appeard to be a time of discouragement in the minds of some, Several of our most active members were allmost wholly silent & the buisness generally went on with labor - One encoraging circumstance however occurd. B Pearce requested the care of friends. he at present appears hopeful & it is probable if faithful will be a help to society - Spent the evening very preciously with my very precious H

RELIGIOUS SOCIETY OF FRIENDS

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

6th day 27 of 5 M / It has been a pleasant day, a sweet Brook of the precious life has Sweetly refreshed my mind & particularly this evening - dear A Barker made me an agreeable visit in the Afternoon - I hope to be both humble & thankful for the many favors which I receive, several of the last may be called days of favor

RELIGIOUS SOCIETY OF FRIENDS

 May 28, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 28 of 5 M / The usual rounds vituals to work & from work to vituals - in the evening received the Books & papers of my new office of Recorder

RELIGIOUS SOCIETY OF FRIENDS

 May 29, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 29th of 5 M / Our Meetings were both Silent except that O W read the General Epistle & to me were rather scaterd seasons, & it was not because there was no preaching that I know of but wholly owing to my own state in not getting to the root of matters - I took tea at Aunt M Goulds & spent the evening with my beloved as usual on this day of the week -

RELIGIOUS SOCIETY OF FRIENDS

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

2nd day 30th of 5th M 1808 / The mind not in a very progressing state as to religious improvement, however not the worst of



LIVING IN THE LIGHT:

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times - In the evening at J Earls & C Rs

RELIGIOUS SOCIETY OF FRIENDS

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

4th day 1st of 6th M 1808 / But little life in religion nevertheless perhaps not entirely void in the evening called at G Champlins to consult C J Tenny about the affairs of our Black School, & a little while at C Rs

RELIGIOUS SOCIETY OF FRIENDS

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

5th day 2nd of 6th M / At meeting we were silent & part of the time my mind was profitably engaged, being favored with a view of the merits of the blessed Saviour & was made sensible that by his interceptions with the father, I am often helped & strengthened to stand against temptations, but Oh my frail nature often it surrenders to things hurtful, but if I fall my destruction will be of my self nothing on the part of the Redeemer being lacking to complete Salvation - In the Afternoon with C J Tenny visited the black School - In the evening with my beloved H -

RELIGIOUS SOCIETY OF FRIENDS

 June 3, Friday: Birth of Jefferson Davis, who after serving on the committee to investigate the 1859 raid by abolitionists upon the federal arsenal at Harpers Ferry would become President of the Confederate States of America from 1861 to 1865.

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

6th day 3 of 6 M / Nothing material to insert. The mind rather oppressed than otherwise In the evening at O W & C Rs - Evans Thomas & companion has arrived to attend the Yearly Meeting, more friends are expected in a few days from NYork -

RELIGIOUS SOCIETY OF FRIENDS

 June 4, Saturday and June 5, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th & 1st day 4 & 5 of 6 M / After dinner on Seventh day I went on business to Little Compton & after a tedious journey over the Beech, at the Ceswest crossed the river & arrived there before sun down, went immediately to Joshua Wilbour's & finished my business & there took tea, then went to my friend Philip Dunham's & lodged. Philip is a plain man & lives much in the simplicity at his own home, next morning return'd to J W's & found the Clock went well from there rode to meeting & a meeting of deep seriousness it was to me my mind was lead to reflect on the past & present situation of poor J A notin who once used to set in that meeting in great innocency but now Alass Alass is in a very different state & far distant from his native shore I felt united



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to a few present & none more so than Dear old Jeremiah & Philip - Dined at David Irish's then crossed Valenties ferry & after a long very hot & fatiguing walk arrived in [Newport](#) while the Afternoon meeting was setting & from the circumstance of Evans Thomas & John W Himm ? [?] being there was allmost induced to go in tho' considerable after the time - but feeling unusually worn down with heat & fatigue concluded to go home & rest & spent the evening with my beloved H - This is the first time I was ever at Little Compton & that I ever attended their Meetings & while there for the first time heard a Whip 0 will & Bull frog. it is a very pleasant place, & tho' the visit was performed in a hurry I had many sweet feelings & hope they will not soon be forgotten -

RELIGIOUS SOCIETY OF FRIENDS



June 6, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 6 of 6M / Uncle & aunt Stanton arrived about 1 / 2 past 12 OClock - otherways nothing material. the mind overcast & little or no religious sensations - In the eveng at D Ws & C Rs -

RELIGIOUS SOCIETY OF FRIENDS



June 7, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

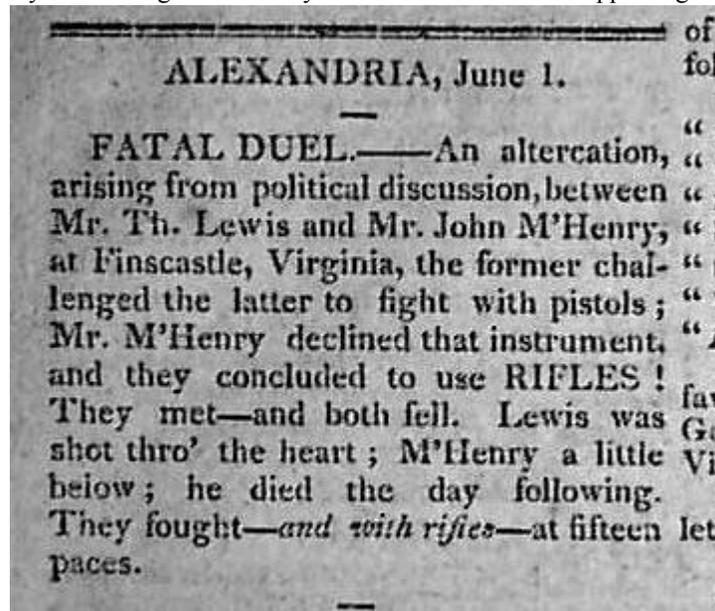
3rd day 7 of 6 M 1808 / I rose early this morning & took a pleasant walk as to the outward, but my mind was Seriously affected - brother James come home at a late hour last night which banished sound sleep from my eyes the whole night, Oh saith my soul that young men would duly consider the effects of dissipation for in this life & that to come, in this it ruins their credit among men & unfits them for usefulness either to themselves or others & affords not one substantial enjoyment. tho' they may for a moment feel their spirits exilerated by the rosy god, yet when that is off, Oh the Sting that must ensue & remain as a sorce of pain & misery untill the same dreadful measure for relief is again resorted too, or the spirit & power of truth as a shield. & oh that this may be the grand restorative of all that are unhappy & miserably following their vain & wicked propensities. My mind has been bowed this morning in prostration before the Lord that those may be met with in the narrow way even in the way in which there is no turning - In the forenoon rode to [Portsmouth](#) on buisness & dined at J Chases & in the way visited the Monthly Meeting School kept by Susanna Anthony - In the evening a few minutes at CRS -

RELIGIOUS SOCIETY OF FRIENDS

LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 June 8, Wednesday: Something akin to today's "Darwin Awards" was appearing in the American gazettes:



DUELING

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

4th day 8 of 6 M / Pretty buisy at white washing, in the evening at WmPattens with the Directors of the African benevolent society, the school is weak every way but in pecuniary assistance very much so & whether we can long continue it is doubtful, but when we have done what we can I trust we shall have our reward -

RELIGIOUS SOCIETY OF FRIENDS

 June 9, Thursday: By imperial decree, Emperor Franz created the Austrian Landwehr — all men 19-25 years of age not yet in the army were conscripted.

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

5th day 9 of 6 M / Our friend Evan Thomas & his companion John W McKimm was at Meeting. Even spoke a little towards the close, & desired the Youth to attend the divine principal as he felt an exercise on our account - As to my own state of mind it seemed as if true seed was under suffering, or in other words, it seemed as if I might have had a favord time if it had not been for a roving inclination, as some thing sweet seemed to be underneath, while obstructed by this roving disposition - Met about half an hour at the African School room with C J Tenny & Cato Barker on buisness of the Directors in the evening with my beloved H

RELIGIOUS SOCIETY OF FRIENDS

 June 10, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 10 of 6 M / While setting at home a little while this



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

forenoon with a relation who is on a visit to us from NYork, my mind felt seriously disposed, particularly in observing him frequently to sigh I thought was he at home, he would not do it so frequently & was inclined to fear his seriousness arose for the want of company adapted to his turn of mind. I thought to myself "how precious a refuge is Religion? when in possession of it, if turned a little out of our ordinary course, & something unpleasant assails the Mind, Religion is a refuge to which we may flee & ever feel contented, but if the reverse an unpleasant vacuum is experienced" --made several calls in the evening

7th day 11th of 6M 1808 / Our Yearly Meeting commences this day. it falls to my lot again to have the oversight & care of the Boarding houses. When I went out to go to the meetinghouse yard my mind seem'd clothed with a degree of the right spirit for which I felt thankful, but in the hurry & vexation, almost necessarily attendant at such times, those religious sensations seemed to vanish, however finding the buisness accomplished & as satisfactorily as circumstances would admit, a degree of peace seems to attend my mind

RELIGIOUS SOCIETY OF FRIENDS



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

1st day Before breakfast visited the boarding houses & found them in comfortable order Our morning meeting was very large [space left for name] spoke first who was the first friend that ever preached in our new part of the Meeting house then J Green - then E Thornton was very lengthy & with all, powerful & sound, he told us that "the love of God to man thro' Jesus Christ when felt to flow in the Heart was far sweeter, yea, preeminanetly sweeter than all that ever Smoaked on Palestine's Alter, or all Arabian spices" he concluded the meeting in solemn supplication -

In the Afternoon we had several offering all short among them were David Buffum & Evan Thomas - David's testimony seem'd very sweet - & tho' we had but little preaching & long pauses between some of the offerings, yet the meeting was very quiet & no interruption that I know of & I thought more than usual Solemnity - Those large meetings are generally (to me) Seasons of much toil & anxiety, but this, thus far has been less so than common, whether it is from an increase of experience or more particular favor than common I know not, however this I know that it has been a very favor'd day to me. -

RELIGIOUS SOCIETY OF FRIENDS



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

No 2nd day / Our meetings this morning opene'd with livly communications from E Thornton D Buffum E Thomas & a few others -the buisness went on as usual with frequent pertinent remarks from our usual active Members And concluded with a very lively communications from our friends Micajah Collins - In the



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

afternoon It opened in Silence, I know not how others felt, but for my own part there seem'd to be as sweet as covering over my own mind & I thought over the whole meeting as I have felt in some time -- The State of Society as reported by the queries, was in Some instances painful & called forth very feeling & pertinent remarks from our friends John McKimm E Thornton E Thomas John Casey & D Buffum, particularly the accts of the use of spiritious Liquor & sleeping – after Meetings I invited a number to partake of our meals, but few came & that few consisted of Thomas Watson & his intended wife, D Cooledge & Sarah Keone at dinner – Smith Brown wife & daughter & Loyd Greene at tea in the evening, I visited several boarding Houses & found things comfortable as could be expected –

RELIGIOUS SOCIETY OF FRIENDS



June 14, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day / After a pause of silence the meeting was opened & my mind thro' divine favor was cover'd with a precious covering. The London General Epistle was then read with uncommon effect on my mind, & I thought was generally impressive over the meeting -- The meeting then proceeded to the case of Sam' Slaids appeal, which was introduced with very pertinent & cautionary remarks by E Thornton Wm Rotch Jun & others - after some little further buisness the meeting adjourned till tomorrow Morning - at dinner but few guests – This afternoon called at C Rs & J Earls to see Mary Collins at the latter place found her, & had some agreeable conversation on various subjects. I feel a love in the Truth to flow towards her & greatly wish she may be preserved in the path in which she hath begun to walk - In the evening at C R in a pleasant circle – & a few minutes at the close at D Rs –

RELIGIOUS SOCIETY OF FRIENDS



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

4th day / The meeting met at 9 OClock in the morning & finished the first Setting – Several weighty & impressive communications were made by E Thornton, Micajah Collins John Casey Joseph Douglas & others – Saml Slaids appeal was confirmed against him – The Buisness of the Yearly Meeting has been conducted with unusual love & harmony, no jars nor long contests have been made but all seem'd to aim at one thing & It will not be speaking my own opinion alone to say that it has been a very favor'd time, & I believe the hearts of many are made glad & thankful therefore – After dinner many friends left the town on their way home, some remains & will probably be with us 'till tomorrow – Towards evening with my beloved Micajah walked round the Hill, much pleasant & familiar conversation passed between us, & for my own part it was a very strengthening walk to me, we returned to C Rs & passed the remainder of the evening in a large circle of friends & acquaintance - Oh that the repeated opportunity that are afforded me for improvements may be duly prized, at leaving there took leave of several of my acquaintance that I did not



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

expect to see again -

RELIGIOUS SOCIETY OF FRIENDS



June 16, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day / We had a very large pulbic meeting John McKimm opened the service in a short but comprehensive & feeling testimony Evan Thomas followed him in a very long communication where in he appeared deeply concern'd for the wellfare of all present that we might walk by the same rule & mind the same thing, before that which made for our everlasting peace be hid from our eyes, tho' he was not very eloquent, he was correct in delivery plain & simple adapting his testimony to the capasitys of all present - there were several men of note in other societys present, as Wm Patten the Presbitirian Minister Merwin [Nerwin?] the Methodist Minister Caleb Green the Newlite Minister, Loyd Beale the Cap't of the Fort & many others of distinction, all appear'd quiet & very attentive till the meeting broke - Our friends have generally gone out of town, tho' some staid to meeting - The Yearly Meeting has generally been favor'd thro' its several setting public & private with solemnity & the private settings with uncommon uninimity & Harmony in conducting the Church concerns that came before us - I think I may say on my own account that I have been favor'd with fresh incomes of life from day to day mercifully vouchsafed for which I desire to be thankful & bow in spirit before the merciful dispencer of every blessing who from season to season thro' the whole corse of my life has often shewed unmerited favors, & when I refelct on the defective returns of gratitude & improvement required at my hands I am fearful those favors will soon be at an end, without a renewed exertion to fulfill the important duties assigned in this life of tribulation & trial, with greater dedication & faithfulness of heart -

Spent the evening with my very endeared & truly precious H -The time draws nigh when we expect to close our engagements with each other, & enter into the Matrimonial State. I hope & may I not say pray that our lives may be in the line of truth & then I doubt not but we shall do well & if the cup of bitterness should be dispenced we shall then be enabled to say it is Right -

RELIGIOUS SOCIETY OF FRIENDS



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

*6th day 17 of 6 M 1808 / It has been a very favor'd day the life & fresh spring of life has sweetly passed thro' my mind & therein have had some proffitable meditations - In the Afternoon was visited by the Constable James Chappel who, as he said by virtue of his warrant dated 23rd of May 1808 Issued by Jonathon Almy Justice of the Peace by order of Nathaniel Sweet capt of A company of Militia, took from me the following Articles -
one Bellows ---\$1.50
one large Shovel - 1.29.5
five watch chain - 1.25*



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

\$4.4. 5

His demands against me was as follows - Fine --- \$2. - Warrant .25

Constables fees .59 \$2.84

This distraint was in consequence of my not appearing at a training as order'd by the said N Sweet. The Constable appears moderate & disposed to take as little as he could & answer his demand, but as it is a demand of a nature with which I cannot comply agreeable to my religious principals & also my religious experience, I must call it suffering tho' the sum taken was but little over \$1.20 cents more than the demand, the bellows & shovel is exactly what I pay'd for them & were as good as new, being in ware but a few Months, & used but very little, the watch chains I know not what they will cost me as they are some I had on commissions to sell but probably as much as they are marked or more - In the evening with the Directors of the African Society, at Wm Patten's on buisness relative to the school. I still feel much for the poor blacks & wish their condition was still bettered -

Called a few minutes at C R's & found them as usual

RELIGIOUS SOCIETY OF FRIENDS



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

7th day 18 of 6 M 1808 / Attended the funeral of Wm Lee, son of William Lee Junr, at the house we had a comfortable time except some unnecessary moving about by those who did not understand friends practice on those occasions. He nor his parents are not members but plain, & he was buried in the upper burial ground in friends Medowfield. Aged 22 Years - In the setting at the House O Williams had a few words to deliver to his parents expressive of his clear prospect that their Son had entered into his heavenly Fathers rest, & that they had no need to sorrow on his account -In the evening at Aunt M Gould & C R's

RELIGIOUS SOCIETY OF FRIENDS



June 19, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 19th of 6th M / Before meeting this Mornng visited R Taylor & family whose Mother deceased Yesterday morning. I could sympathize with them under their berevement, but have nor doubt nor the shadow of a doubt but their loss is her eternal gain - Both our meetings were very small owing to its being a very cold & Stormy day - silent but not the worst of times to me - It has been so cold that we have had a fire in our great room, & I have been obliged to shift cotton for worsted stockings & found them very comfortable - Spent the eveng as usual with my truly dendeared H -

RELIGIOUS SOCIETY OF FRIENDS

LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

➡ June 20, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 20 of 6 M / The day passed at Trade as usual, except the attendance of the funeral of Hannah Taylor, a good old woman that I have no doubt has gone to her grave in peace, the setting at the House was Silent but I thought very Solemn - My mind thro' the day has been more than usually favor'd with the precious life & hath not been lost this evening, at C R's

RELIGIOUS SOCIETY OF FRIENDS

➡ June 21, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 21st of 6 M / At Trade as usual, the mind pretty tranquil, tho' perhaps not so guarded as might have been, particularly in a disposition to levity. No material occurrence as respects myself - Our friends Evan Thomas & John W McKimm came from [Providence](#) Yesterday & are in town today - In the eveng with my Dear H

RELIGIOUS SOCIETY OF FRIENDS

➡ June 22, Wednesday: Captain Zebulon Montgomery Pike reached his peak.



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

4th day 22 of 6 M / I think I can say with safty that my mind has experienced a degree of divine favor thro' the day, Oh that I may bow (as I think I do at this time) in thankful acknowledgements to the holy Author of them - In the eveng a little while at C R's -

RELIGIOUS SOCIETY OF FRIENDS

➡ June 23, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 23d of 6th M 1808 / After I went to bed last night my mind was brought into a solid weighty frame & I trust living desires were begotten afresh in my heart more & more to live a



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

life devoted to Truths cause - And now again this morning the same concern is revived -

At meeting we were silent & to me it was a good instructing opportunity, having to look over things past present & to come as pertaining to my life, & can say in Sincerity that I desire to come up in the discharge of the various & important Duties that may devolve on me the remainder of my life, with faithfulness & fervency of heart to that cause which my soul at seasons prefers to the increase of Gold or Silver, & also in family concerns, & I believe in order to a faithful discharge of the latter, the former must be strictly adhered to, for without a growth in religion, I believe family concerns cannot be rightly fulfilled, neither the choice blessings of heaven attend, but if Religion becomes our primary object, the Scripture promise will be fulfilled Seek first the Kingdom of Heaven & the Righteousness thereof & all things necessary will be added -

In the last (Preparative Meeting) I proceeded on an important concern that hath long been in agitation - to lay my Intentions of Marriage with Hannah Rodman before friends - & tho' I am more accustomed to speaking in meetings than some, I did not speak so free from embarrassment in that case as many that never confronted an audience before, hence I learn that we cannot calculate on former experience, but every exercise brings a new feeling with it, & that we are wholly & soley dependant on the Lord for help -however I Spoke as as to be understood & what may be called tollerably well - [From & tho' I am more to tollerably well is crossed through] Since Meeting my mind feels peaceful & as if I had done right, which from the first commencement of the undertaking has allways afforded Satisfaction & a hope that it would termine for our mutual Benefit -

Spent the eveng with my Beloved H ——

RELIGIOUS SOCIETY OF FRIENDS



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

6th day 24th of 6 M 1808 / The mind evidently under divine favor thro' the day & evening, but not sufficient conformity to what it dictated. In the eveng at C R's - M B was there & walking home with her furnished an opportunity for me to communicate a concern that I have long felt towards her - Vizt that her acknowledgement would be acceptable to friends - The General Assembly in their setting this day passed an amendment of the Military law very favorable to friends Vizt that the fine for members of our Society be 3 Dollars A Year & that it be left with the Commanding Officer to ascertain who our members are & collect the fine once a Year by distraint as usual & if the propperty cannot be found they are to be exempt from imprisonment, & the warrant returnd without furhter prosecution -& friend are exempted from any further Military demand - This will make easy work for our Members, & may we so distinguish our selves by a strict adherance to our christian principals as to convince the World, & the outward Aurthority in particular, that



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

we are Worthy of this indulgence

RELIGIOUS SOCIETY OF FRIENDS

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

7th day 25 of 6 M / A Day of feeling at least, & I have thought a pretty good day - Wrote a letter to E R now at Lynn -

RELIGIOUS SOCIETY OF FRIENDS

 June 26, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1 day 26th of 6th M / Our Morning meeting was silent but quiet & I think to me a very good - Again silent in the Afternoon & a pretty good Meeting came - We had the company this Afternoon of J E who never attends except something is in the wind - I suppose he had his Son's cause to promote, but how he can expect to do it by once attendance of meeting in five or six Years is a mystery to M -Spent the evening as usual with my H -

RELIGIOUS SOCIETY OF FRIENDS

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

2nd day 27 of 6 M / A pleasant walk round the Point early in the Mornng. at labor thro' the day - in the eveng at D Ws & called at D R's to wait on my H home

RELIGIOUS SOCIETY OF FRIENDS

 June 28, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 28 of 6 M / Nothing material, except that it has been a very comfortable eveng nothing has seemed to hang heavy - In the eveng with my H -

RELIGIOUS SOCIETY OF FRIENDS

 June 29, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 29 of 6 M 1808 / If obedience had kept place with light & knowledge I should have been nearer Christian perfection than I am now - In the evening called at C R's J E's & J Green's to see cousin Anne a little while

RELIGIOUS SOCIETY OF FRIENDS

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

5th day 30 of 6 M / Rode with my beloved H to [Portsmouth](#) to



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

attend the Moy [Monthly] Meeting & to publish our intentions of Marriage we both succeeded far beyond our expectations, spoke more audable & much feer from embarrassment, & now our minds feel released from an heavy burden which hath long borne hard doubts & fears pervading whether we should get along with any tolerable degree of composure - I[n] this instance of favor is an encoragement to press forward & confirms me in the belief that we frequently suffer more from the anticipation than the real experience of a difficulty - Our minds are humbly thankful & desire to ascribe thanksgiving where it is alone due - A large share of activity in the buisness fell to my lot & I trust I labor honestly, as I feel much sweetness of mind after it. I am not yet sensible of being to fast or to slow, except in one instance speaking with a little too much zeal & in another in neglecting to speak where I thought I ought to have done - The first meeting was silent & to me much favor'd - before meeting we stop'd at the Almy's - And after meeting was detained at the meeting house by a severe tempest of sharp lightning & heavy thunder & sometimes rain when it was over we went to P Lawtons & dined & set a little while very pleasantly with them - then had a very sweet & comfortable ride home - In the evening called at Aunt P Goulds & brought up the rear at C R's. It has been a day that I shall long remember on many accts, nor do I wish the feelings soon effaced from my memory - [an X from encoragement through neglecting to speak where]

RELIGIOUS SOCIETY OF FRIENDS



July 2, Saturday: French troops made another desperate attempt to take Zaragoza, and again suffered heavy losses.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) again talked religion with a [Baptist](#) minister (as he had in April, although it would appear not with the same reverend), and again (as he had in April) he considered afterward that he as a [Quaker](#) had had the better side of the conversation:

7th day 2nd of 7th M / Much as usual as to the state of my mind, in the morning fell in with a Baptist minister & had a little conversation respecting the Scriptures & particularly on the subject of their being the only rule of faith & practice - had time permitted I think I should have lost no ground & as it was I believe he found himself pinched worse than he expected - Uncle & Aunt Stanton sail'd for NYork this morning early - In the eveng at Aunt M Goulds the at R T, & waited on my H home -

RELIGIOUS SOCIETY OF FRIENDS

(Again one wonders whether the [Baptist](#) reverend would have been able to concur with this assessment of the encounter.)



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

1st day 3 of 3 M [sic] / At meeting our friend D Buffum endeavord to stir up the pure mind by way of rememberance in a livly communication on the young man in the Gospel who had fulfilled the law from his Youth up, but still lacked one thing Vi true Religion - my mind was in a rather dull frame, however not the worst of seasons - In the Afternoon we were silent & to my mind



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

a more favord season than in the Morning – passed the eveng very sweetly where I usually do on this day of the week

RELIGIOUS SOCIETY OF FRIENDS

 Our national birthday, Monday the 4th of July: [Nathaniel Hawthorne](#)'s, or [Hathorne](#)'s 4th birthday.

In Richmond, Virginia it was resolved that only [liquor](#) that had been produced in this nation might be consumed on during this nation's birthday celebration.

[Walton Felch](#)'s son Hiram E. Felch of Boston would inform us of a family tradition, that at the age of 18 his father had delivered a Fourth of July Oration.

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

2nd day 4 of 7 M / For what it is called Independence day we have had a very still time the least drunkenness & noise I ever recollect at a similar time

RELIGIOUS SOCIETY OF FRIENDS

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

*3rd day 5th of 7th M / Last night at a very late hour there was a high quarrel between several young men by the Granary The state of mind they evinced & the bad language they used seriously affected my mind, but was truly thankful none of my kindred was among them I discovered two of them to be the descendants of Friends & one of them lately disowned & while under dealing I was one of the committee to whom his care was submitted, my mind was last night & again this Mornng humbled on his account & also on my own account on considering my very short comings up to the Christian Standard
A call from a friend this forenoon was very strengthening, while he related several occurrences at Portsomuth incident to Society of an encoraging nature, my mind seem'd more brought under the burden of concern than for sometime, & I greatly desired that my conduct might not be a stumbling to the honest hearted & that Zions walls might be repaired*

RELIGIOUS SOCIETY OF FRIENDS

 July 6, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 6th of 7th M 1808 / How precious to feel the Arm of divine power underneath to support us in season of difficulty, in seasons when it may feel to the poor mind that there is no way for us to advance either in Spiritual or temporal concerns, but a Cloud over the Tabernacle & all within dismay'd - But my mind this morning while pleasantly engaged in conversation with a young man who hath already engaged on the important stage of life - was very livingly introduced into prospects which for a little time allmost enraptured my Soul with desires that I might in the end obtain the prise - It was the prospect of a wellspent life advanced to old age having passed thro' the vicisitudes of



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

*time with becoming firmness, & encountered the numerous difficulties of life with christian patience & faith, how consoling, how indescribably precious with the assurance of peace, death having no sting nor the grave no victory, but enabled to say with the Apostle I have finished my core [course] I have kept the faith, henceforth there is a Crown of Glory laid up for me - this is sufficient encorgaement to endure the temporary besetments of time & to endure the Cross of youth that in the end we may obtain the Crown
In the Afternoon received a letter from E R in Salem it really pleased me to exceed any thing for some time -*

RELIGIOUS SOCIETY OF FRIENDS

 July 7, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 7th of 7th M 1808 / Finished a letter that I began last even to E R & put it in the post Office - A Silent & very still meeting & according to my sense a favord one, tho' I had nothing to boast of myself as to livly sensibility in religion - In the eveng a little while at C R's -

RELIGIOUS SOCIETY OF FRIENDS

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

6th day 8th of 7th M / Red' a letter from my friends David Smith dated 7th m 4th which seem'd refreshing to my mind - In the evening with my precious H

RELIGIOUS SOCIETY OF FRIENDS

 July 9, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*7th day 9 of 7 M / My mind this mornng seems brought a little under the precious influence which I desire to reatin with thankfulness -
Alas the day does not close with that Satisfaction it began with in the Morning -*

RELIGIOUS SOCIETY OF FRIENDS

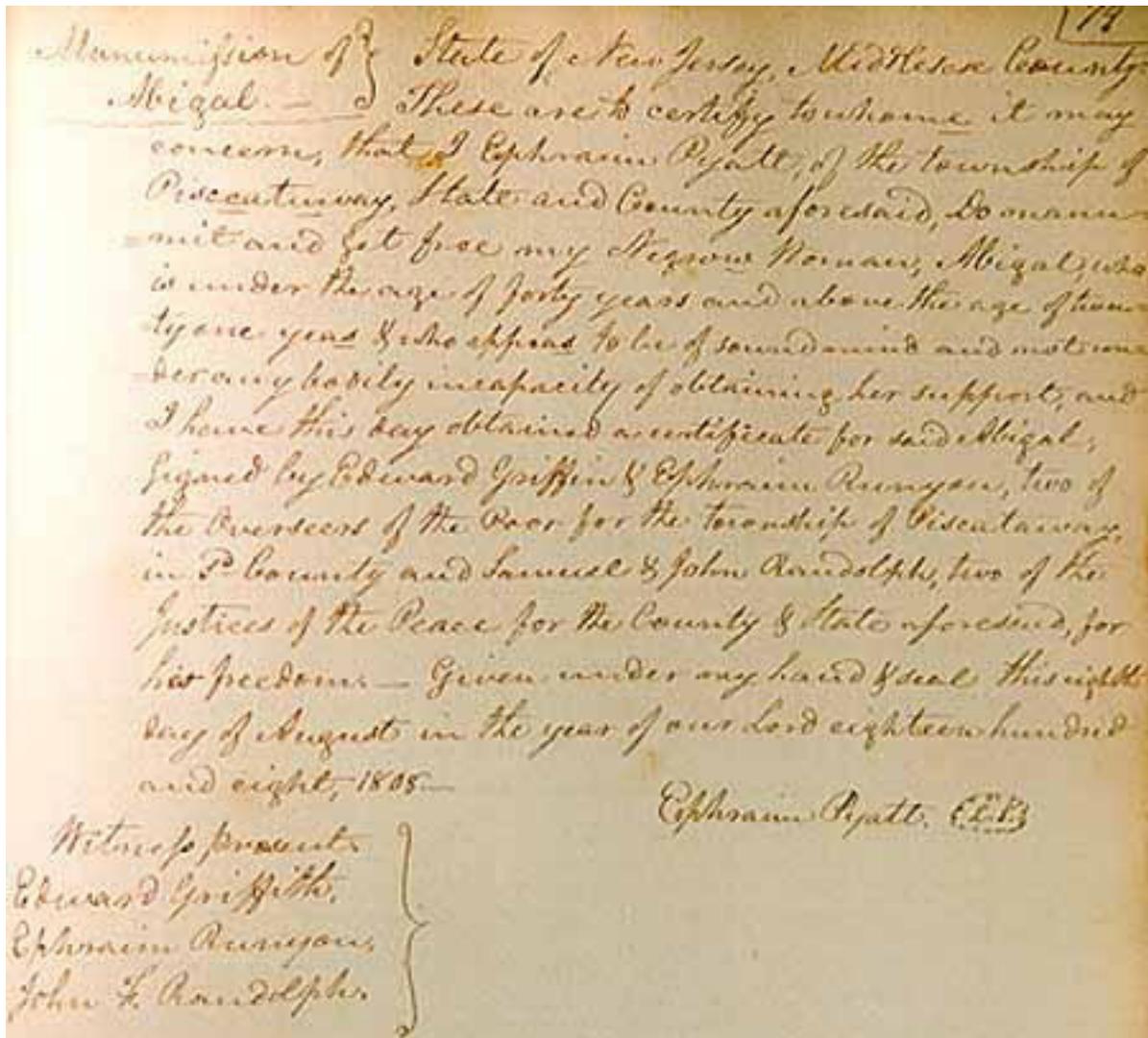
LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 August 8, Monday: *Manumission of Abigail* } *State of New Jersey, Middlesex County. These are to certify to whom it may concern, that I Ephraim Pyatt, of the township of Piscataway, State and County aforesaid, Do manumit and set free my Negrow Woman, Abigal, who is under the age of forty years and above the age of twenty one years & who appears to be of sound mind and not under any bodily incapacity of obtaining her support, and I have this day obtained a certificate for said Abigal, signed by Edward Griffin & Ephraim Runyan, two of the Overseers of the Poor for the township of Piscataway, in sd [said] County and Samuel & John Randolph, two of the Justices of the Peace for the County & State aforesaid, for her freedom. Given under my hand & seal this eighth day of August in the year of our Lord eighteen hundred and eight, 1808—*

Ephraim Pyatt {L.S.}

Witness present.
Edward Griffith,
Ephraim Runyon,
John F. Randolph: }



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

2nd day 8th of 8 M 1808 / Clouds of depression seem'd to hang



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

around this Afternoon, but in the company of my H & Sisters this eveng they seem'd much dispelled

RELIGIOUS SOCIETY OF FRIENDS

 August 9, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 9 of 8 M 1808 / Ups & downs, & I can say there has been rather an uncommon variety in my feeling this day, at times I have felt a sweet current of religious sensations, at others a manifest striving of satan to overset me & throw me into doubtings, however now at the close of the eveng I feel that I have been in good measure preserved from his bates Oh that henceforth & forever more with me & by me he may be put to flight [the rest of entry has an X] Set the eveng with my beloved H, from our window of retirement we for the first time in our lives saw a large number of Sky Rockets thrown into the Air, which was very amusing to me & raised a life that had better have known a crucifixion, however, the mind seemd to feel a quiet & I thought an innocency

RELIGIOUS SOCIETY OF FRIENDS

 August 10, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 10 of 8 M / Much engaged this fornoon in making preparations for Housekeeping, purchased some wood & painted the Kitchen floor sink &c [an X through the rest of this paragraph] I find it all takes Money however I am not at all disappointed, I expected it would I that it will take all I have & perhaps more to get comfortably under way. It is not my intention to buy a single article that will not be necessary, for my circumstances will not admit of it nor will my Religious principals; : them I have no disposition at present to violate, but earnestly desire (tho fall far short) to fulfill to the tittle - Yesterday while ruminating on the cumbers & cares of life my mind was brought as it were into the deeps & there Satan was fain to make me distrust the good hand of kind Providence, but he was not successful according to his wishes for even while he was trying the hardest, I was favor'd to feel a power above him, which kept me up, & at last he disappeared. Oh that I may keep near the fountain of life & be enabled to Stand firm in the Truth - In the eveng again with my beloved H - this according to present appearances will be the last of our company keeping, expecting health permitting to Join hands in Marriage tomorrow.

RELIGIOUS SOCIETY OF FRIENDS

 August 11, Thursday: As part of the “prize day” ceremonies at the Liceo Musicale, Bologna, Gioachino Rossini’s cantata *Il pianto d’Armonia sulla morte d’Orfeo* to words of Ruggia was performed for the initial time (Rossini himself was medalist in counterpoint).

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) and Friend Hannah Rodman entered the condition of marital bliss:

5th day 11th of 8 M 1808 / This day commences a new & All



important Era of my life. I was married to my beloved friend Hannah Rodman Daughter of Clarke & Abigail Rodman of this Town -In the morning under the full weight of the matter I went up to her fathers & weighted on her to meeting, & had not learnt untill I saw him come into meeting that our Valued friend John Casey had taken the pains to come from [Greenwich](#) partly to attend our marriage -but more particularly to relieve his mind of a concern he has felt to pay a visit to the Inhabitation of this his native place, as he Said where he first drew the breath of life naturally & spiritually - - Soon after I took my seat I was favord to feel the precious arising of divine life in my mind & anticipated a favord meeting, feeling a precious Solemnity spread over the gathering, & was not [the next six lines have an X through them] disappointed for the solemnity continued & Dear J Casey was very livingly engaged in public testimony - reciting in a very feeling manner the visitations of his youth & his allmost unpresedented obstinacy, & finally his preservation from the jaws of destruction, & exhorted all present to close in with the calls of divine providence, while they were favord with them, & told us had he been faithful from the first of his visitations it might have renderd him much more useful in the church, & have brought up far greater peace in his own mind, avoiding many bitter days & exercising nights which he hath passed thro' to attain what spiritual strength he has he endeavord to comfort those that had begun the work for Truth & to arouse those that continued in their sins rejecting those precious visitations - & concluded in a very feeling address to the offspring of Friends in this place that we endeavor to support with dignity the several christian testimonys which we as a Society bear to the world - After the testimony & a Suitable pause ensuing, the overseer (O W) who set next me gave me a whisper to proceed (which is a practice I like better than for one of them to get up & speak to the young couples) We stood up according to order & both spoke handsomely & I believe were heard to the remotest part of the house, we being inhabitants & having a large circle of acquaintances & at present blessed with friends - The meeting was very large, however that was a circumstance which was much less embarrassing than I expected - At dinner we had the following guests, the men Overseers were Obadiah Williams & Rouse Taylor & the women Elizabeth Hosier & Mary Williams - My father & Mother & Aunt Mary Wanton - & brother Isaac - John Casey. Lewis L Clarke, Peter Lawton, Brother David Rodman & Wife who formd an agreeable circle - J Casey left us at 3 OClock intending to be at Wickford by night. In the corse of the Afternoon we had much interesting conversation both on Civil & religious subjects, & I know not when I have ever heard the subject of Friends voting in town Meetings more interestingly & usefully discussed Our friends O Williams & R Taylor disoraged the practice & O display'd much eloquence & ingenuity also Solidity on the Subject & I believe has compleatly convinced some that were present of the justness of his remarks -At tea we had the Same company as at dinner with the exception of Brother Isaac & the Addition of David Williams who came after dinner & spent the afternoon - After tea the company retired except Rouse Taylor who spent the eveng - Sarah Earle also came in the evening - Thus ended the day of all the most important that has yet taken place in my life, & I can say



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it has been a pleasant one both inwardly & outwardly, for in the outward from the rising of the Sun to the setting of the same I could not find a cloud in the Sky & the eveng equally serene & clear except rather more heat than was pleasant - And Oh! Saith my Soul may the day be an emblem of the day of our lives, may calmness & serenity mark our footsteps & may our lives be devoted to the Honors of him who created us for a purpose of his own Glory. I feel (while penning this) my mind humbled within me under a sense of my human frailty & very great incapacity of myself to discharge the dutys that will or have devolved upon me I desire I pray that I may be a good husband to my dear Wife, feeling fully confident that she will be to me a very usefull helpMeet, & desires are no less begotten on her behalf that she may be supported to bear with christian patience & fotitude the trials & besetments that may assail us in passing thro' time to that state where they all cease, & the weary traveller finds a permanent rest - I allso feel thankfulness of heart that we were favord to speak in the several meetings particularly the last with so much propriety & strength & that my dear H was supported under it considering her weak state of health -

RELIGIOUS SOCIETY OF FRIENDS



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

6th day 12th of 8 M 1808 / According to what I suppose is customary with young or newly married men, I have been wished an abundance of Joy, & shuck hands with an abundance of people. & in return for their good wishes I have generally told them I was obliged to them, took breakfast with my dear wife at her fathers dined at home, & in the Afternoon (company being there S P Earl) took tea at father Rodmans

RELIGIOUS SOCIETY OF FRIENDS



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

7th day 13th of 8th M / Took breakfast at Father R's - We have today a second part of fifth days tune at my fathers, the guests consist of all the brothers and sisters on both sides that are at home & Lewis Clarke. In the afternoon Lewis related a circumstance which for what reason I cannot tell nor why such a story should have such a place in my mind I cannot tell, in the corse of conversation which lead to it, he mentioned a circumstance that happened formerly, a man by the name of Hull an honest well concern'd friend who lived near the ferry house on Connanicut had a son that was something inclined to lightness & his care was greatly toward his son that he be preserved from frequenting the ferry house which at that time was a very pernicious place abounding with examples of drunkenness & other vices, at length this son was inclined to make an instrument of Music called the Longspell which gave his honest father still greater concern, which after he had made, manifested uncommon skill at playing & used it mostly in the garret alone which employed most of his lesure time, his father consulted several



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

judicious friends what he had better do, being unwilling to have Music played in the house - which after being maturely deliberated upon was thought best, considering the proximity of the ferry house to indulge the lad in his inclination fearing that if he was crossed therein he would resort among bad people at the ferry house. The lad accordingly was left, but after a while left his music, & became a pillar of in the Church & lived to a good old age, - I have not inserted this believing it is allways safe to leave youth to their own persuits but, the Wisdom of the friend & his Councillors was what particularly struck me believing that such judicious men are much wanting in this day - This day was spent to a good degree of satisfaction, Fatherly, Motherly, Sisterly & Brotherly love seem'd to flow among us (ie) if I was capable of entering into the feeling of the company, at least I can speak for myself & say it did in mine, & peculiarly towards my new brothers & Sisters, insomuch that my heart was moved in mental supplications for our mutual advancement in, & faithfulness too that Pure principal within which will draw the minds of all who will adhere to it into usefulness in the Church, to our Selves, and acceptance to our Maker, I can say that this hath been the renewed concern of my soul this day & Oh! that it may be a season of renewed, & lasting covenant with my God, & my life from this time forward to the day when the "Silver cord shall be loosened" may be marked with renew'd acts of sincere devotion to the precious cause of Truth. - Among other things which hath occupied my feelings this day is that the pure principal may so operate in the minds of some that they may be more faithful in the Support of the testimonys of society - I do love to hear members of our Society use freely & openly the plain language, I when I see it other ways it more or less allways gives me pain, but I say this not with any severity, very far from it, but with the most tender sensations of love -

RELIGIOUS SOCIETY OF FRIENDS



August 14, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 14th of 8 M 1808 / In the forenoon my dear wife & I attended Meeting but before it concluded an heavy rain commenced which rendered it difficult to get home. R Mitchells Carriages was kindly offered & accepted to carry her & Sister R home, but notwithstanding they were wet a little I hope neither will take cold. in the afternoon the gathering was small owing to the continuation of the rain, my wife did not venture out - we sat in both in Silence & to me were seasons of not much animation - In the eveng called at Aunt M Goulds, & returned to father R's where I breakfasted dinner'd & supper'd _____

RELIGIOUS SOCIETY OF FRIENDS



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

2nd day 15th of 8th M / After breakfast with my Wife Sister Ruth Father R, & Brother David went to our hired House, it seemed



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

perfectly satisfactory to them all which was a very pleasant circumstance to me, & thankfulness was begotten in my heart, Oh! that all I do may be equally satisfactory & that Brotherly love may continue to abound reciprocally in our hearts – In the eveng at O W's together

RELIGIOUS SOCIETY OF FRIENDS

 August 16, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 16 of 8 M / In the mornng occupied a little while in preparing for housekeeping, the rest of the day at the Shop as usual. breakfasted at Father R's & dine'd & tea'd at home - My mind has felt a pleasantness thro' the day, in the Afternoon got engaged a little in conversation on religious concerns with John Coats a Presbyterian who presented me with the Sum of Religion by Matthew Hale & a printed scrap of Poetry entitled The excellency of the Female form -

RELIGIOUS SOCIETY OF FRIENDS

 August 22, Monday: On page 432 of Volume 30 of the Record of Deeds for [Providence, Rhode Island](#) there is a record of the [manumission](#) of a certain negro [enslaved](#) boy Robert on this date — a boy who had been promised three years earlier that, should he faithfully serve and obey his master Jabez Bowen, Jr. for those three years, he would then be entitled to his liberty and to be manumitted and forever thereafter to be made free. Robert having well and faithfully served his Providence slavemaster Bowen for the agreed three years, on this day was indeed fully and entirely manumitted and set free, and entirely released from every future claim of personal service or other whatsoever, and declared free. (In the document, the words “and doth hereby” appear twice in sequence, and are lined out in the first occurrence with a double line as shown below.) Although there is no reference in the document itself to any such person as “N. Brown,” we note that in the directory to this volume of deeds and mortgages the perpetrators of this freeing of “Robert, (Negro Boy)” have been indexed at the time as being indeed not only Jabez Bowen Jr. but also N. Brown! –There’s something of a story here, that maybe isn’t going to get told!

Whereas by an Obligation of the sixteenth of August one thousand and eight hundred and five the subscriber on condition a certain negro Boy Robert the slave of the subscriber should faithfully serve and obey the subscriber for three year [sic] from the said period, he the said Robert should be entitled to his liberty and to be manumitted and forever thereafter to be made free. Now the said Robert having well and faithfully served the subscriber for the agreed space of time the said subscriber in fulfilment of said contract on his part doth fully and entirely manumit and set free forever the said Robert, and entirely release him from every future claim of personal service or other whatsoever ~~and doth hereby~~ and doth hereby declare the said Negro Boy Robert free
Witness my hand and seal this 22^d. Day of August 1808
Recorded August 22^d. 1808
Jabez Bowen Jun.^r. ((L.S.))
Witness Nathan W. Jackson
T. Otk



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



LIVING IN THE LIGHT:

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2nd 22nd of 8th M / On waking up this Morning we found ourselves "in our own hired House" as the Apostle says, & not an unpleasant habitation neither [The remainder of this entry has an X over it] we found our breakfast relished well & were by the bounty of our friends & what we were able to provide ourselves, favord with a plenty of Coffee, crackers, & flour & Indian Bread, this was our first Meal & if this be a presage of the succeeding Meals of our lives we may calculate on a pleasant Passage But Alas I dare not calculate on pleasant things, but wish to keep in remembrance the Wormwood & Gall that when its draughts are administered we may not be unacquainted with its effect, of which I fully expect my full share & pray for resolution to Support -

Brother John Dined with us. our repast was a peace of Boiled Bass &c - before we finished we had some roast veal sent from father R's which was acceptable tho' not at this time necessary, that however ought not to lessen the obligation on our part. So we get along from season to season, & time alone can determine the issue

Sister Elizabeth took a dish of tea with us, & dear Aunt Patty & Hannah set in the evening

RELIGIOUS SOCIETY OF FRIENDS



August 23, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 23rd of 8th M 1808 / We again this mornng find ourselves at home - When I went home to breakfast & while waiting for my dear H to Set it on the table I took a Seat a few moments at the east window to view the pleasant prospect over the Gardens & fields, my mind was feelingly struck with the Scripture declaration [An X from here to end of paragraph] "This is not the place of thy Rest" which renewedly convey'd to my understanding, that however beautiful things in the outward may be around us we are not to gratify that part of the Mind which takes a life in them, beyond what the Truth will allow, & not only at this time but many time thro' the corse of my life have I sensibly felt, that the pleasant pictures must be spoiled & the Cross, yea, the Cross of Christ be daily borne ere we can be renewed in the spirit of our minds & be made partakers of that heavenly zest of love of peace which is the lot & portion of all the faithful followers.

It has been a precious day. this forenoon I have particularly had my life & inward Strength renewe'd - When going to the fountain to draw a glass of water, finding the Stream refused to run, my mind was instructingly lead to draw the analogy between a fountain of outward water & the fountain of living waters; Observation & experience shews that a fountain of Material Water is by long derth at length rendered dry, or at least the water in the fountain low & hard to be drawn out, so we also find it in our experience of the inward fountain, the mind is at times suffer'd to fall into a dry hard state, hence the waters of life are hard to be attained & requires double exercions both of faith patience & strength to get down to the spring from whence ariseth the refreshing streams of life into the Soul of Man & from my experience I am fully in the belief that those low seasons, seasons when the mind experiences a



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

great dearth & all is stiff & hard, are for our benefit, & if patiently abode under, uniting our exercions with the help of Divine Wisdom, we shall be enabled to renew our Strength from the Waters, which flow in such profusions into the hearts of the faithful, & because the toil is long & hard & this painful state long awaits us there is no cause to give out, it is the Hand of the Lord, & his Arm is not Shortened that it cannot in due time afford all necessary & timely help –

In the eveng we had a number of Visitors some staid all the eveng & some part of it Brother Isaac, Brother David & wife, Sister R & E R Hosier & Mary Barker, Polly Sherman, Brother Caleb, were the company & the eveng paased socially, but I could not assimulate as at some times, the mind feeling somewhat of a depression, which I strove to suppress

RELIGIOUS SOCIETY OF FRIENDS



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

*4th day 24th of 8th M / We have been favord with comfortable victuals today which has been tnakfully remembered --
In the eveng Neighbor Saml Venson & his wife set with us also
Sister Ruth –*

RELIGIOUS SOCIETY OF FRIENDS



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

*5th day 25th of 8th M / Rode to [Portsmouth](#) to attend Our Moy [Monthly] Meeting & a very hot ride it was, we stopt at Uncle Peters before Meeting to leave some boxes to be filled with articles for house keeping - At Meeting Our friend Abigail Robinsons appear'd in testimony for the first time in many Months. She appeared to be under wieghty concern on acct of the low state of Society &c -In the part for discipline several thing was considerably debated upon, but the love subsisted, nothing harsh manifested only simple expression of prospects, Mary Sisson was received under care -P & J Easton was disowned - After meeting we stopt at Uncle Peter's for our boxes - & dined at cousin Z Chases -After dinner My Wife, Aunt Patty [Gould](#) & I went into the Gulley & had a most delightsome ramble, it was the first time my dear H was ever there, she appeared to enjoy the zest with more than common pleasure & I'm sure it was more than commonly pleasing to me not having visited the place where in youthful days I have enjoyed allmost extatic pleasures, for a very long time - After tea we rode home pleasantly --
In the eveng Brother D, Sister J & Sister E called to see us a little while —*

RELIGIOUS SOCIETY OF FRIENDS



August 26, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 26th of 8th M / A day of considerable seriousness,



LIVING IN THE LIGHT:

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yesterdays proceedings at meeting has occupied my mind, but find but little that I Said or did that feels unpleasant - My wife & I dind & spent the Afternoon at My Fathers Rouse Taylor & Sister E spent the evening very acceptably with us -

RELIGIOUS SOCIETY OF FRIENDS

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

7th day, 27 of 8 M 1808 / Nothing material to insert as respects my feelings - Neighbor Gibbs & Billins set the afternoon with us, the latter took tea but the former went home towards night unwell

RELIGIOUS SOCIETY OF FRIENDS

 August 28, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 28 of 8 M / In the mornng at meetg D Buffum preached acceptably, but to me rather an unsettled time - In the Afternoon we were Silent - between meetings brother Isaac called, also Sister Elizabeth - brother Isaac took tea with us & our frined O Williams set most of the eveng

RELIGIOUS SOCIETY OF FRIENDS

 August 29, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 29 of 8 M / Much perplexed with several persons about politicks & Voating - my friend Philip Dunham called at the shop his visit was as usual refreshing - We have had a number of calls at the House but not more than was very pleasant - In the Afternoon Aunt A Carpenter & Sister Ruth took tea with us & J Bringhurst called an half an hour - In the eveng Mother, Aunt Patty Gould, Brother David & Sister Elizabeth with D Austin were our guests, Sister R Staid the eveng - Since we have been housekeepers we have had abundant proofs of the regard of our friends, they have been very kind in giving us frequent calls which testify that they hold us in remembrance, & is very comforting to us -

RELIGIOUS SOCIETY OF FRIENDS

 October 19, Wednesday: Death of Phoebe Lockwood Brown, born 1748, wife of [Moses Brown](#). Friend [Stephen Wanton Gould](#) wrote in his diary:

4th day 19 of 10 M / At home in the eveng with my H - Aunt Patty Gould & Aunt Hannah Gould spent the Afternoon with my H -- otherway nothing material, or at least more than common - a dry lifeless mind as to the life of religion -

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 October 20, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 20 of 10 M / At meeting L Dennis offer'd a few words by way of testimony to my mind a roving time tho' I thought a little help was extended. My H Sister R & E spent the Afternoon & evening at Aunt Nancy Carpenters - As I was walking from tea thro' the entry into the shop my mind at looking out & observing that night drew nigh, was struck with these words tho' nothing material seem'd at first to accompany them - "The Shadows of the evening are stretched out" which as I went back into Aunt A's again seemd deeper & deeper impressed & occasioned a deep seriousness to pervade my feelings & I thought occasioned a more favord season than I had experieined for some times - After I had set there a while returned to the shop & was informed of the Decease of Phebe Brown wife of our friend [Moses Brown](#) of [Providence](#) - she died Yesterday Morning -

RELIGIOUS SOCIETY OF FRIENDS

 October 21, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 21 of 10 M 1808 / A day of some feeling. How sweet & precious to feel the arisings of life - Sister R spent the day with us, whose company is very cordial I love her dearly as a Sister

RELIGIOUS SOCIETY OF FRIENDS

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

7th day 22 of 10 M / The day hath passed pretty much as usual It was our intention to have spent the Afternoon & eveng at Rouse Taylors but were prevented by the weather -

RELIGIOUS SOCIETY OF FRIENDS

 October 23, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 23 of 10 M / Our Meetings were silent, the mornng was a roving time to me, but in the Afternoon a good favor'd meeting, better than I have had for sometime & thought & found my sense corresponded with some others, that it was generally a time of favor, it seem'd as if there was a solid covering over the whole gathering - Sister E took tea & set the evening with us -

RELIGIOUS SOCIETY OF FRIENDS

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

2nd day 24 of 10 M / I have given way to Anger more than was becoming with a black man with whom I had some concerns - I believe there was grounds of provocation but no grounds for me to give way to it in the least - In the eveng at home with my



LIVING IN THE LIGHT:

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H. I recording & she writing to B Purinton –

RELIGIOUS SOCIETY OF FRIENDS



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

3d day 25th of 10 M / A good deal out of sorts this mornng but hope before the day ends to attain a better state of mind – Mt hopes in the morning were pretty well realized for as usual one extream begits another, so an humbling season ensued – Wait & Margaret Buffum spent the Afternoon & eveng Sister R also jointd us in the evening 4th day 26 of 10 M 1808 / What shall I say? perhaps that I believe a little of the ariaisings of life hath been witnessed perticularly after tea at Rouse Taylors where my H, Sister Ruth & Joanna spent the Afternoon & Sister Elizabeth the evening – But Alass Alass my spiritual condition, how weak & low

RELIGIOUS SOCIETY OF FRIENDS



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

5th day 27 of 10 M / Mt dear H & Myself are just about setting out to [Portsmouth](#) to attend our Moy [Monthly] Meetg – Is there any prospect that from my present barran situation of mind that I shall be of any help to the Meeting or the Meeting any benefit to me? Sure the prospect is very small –Help o Lord from which thou seest meet from the wine press or threshing floor - & if a continuation of Poverty be in thy wisdom, do thou help me but if the result (which no doubt to me it is) of my unwillingness to be exercised in thy cause & daily forgetfulness of thee I pray that my infirmity may be helped with a little help - By the time we had rode to the head of the Town we discovered the Axle Tree of our Chaise was broken I got out & left my H at D Ws while I procured another. we then safely proceeded on & stoped at our friend H Almys & took a little refreshment - & went up stairs to see poor old Hannah Minturn who is but a breathing corpse & a shocking spectacle to look at - We Also went into the room where our dear friends James & Ruth Bringhurst were, James seems to be about winding up his course & is in a very sweet frame of mind. we found him very feeble with an hard cough & other complaints --At meeting my mind was in a good comfortable frame & enjoyed a good share of life –Towards the close Abigail Sherman lifted the latch with the Scripture "If any man lack wisdom let him ask of God who giveth liberally & upbraideth Not" Our friend friend D Buffum soon followed her with the same passage & improved in a very lively manner, & I thought the Meeting ended well - In the last we had but little business, none from either of the preparative Meetings & no refers consequently nothing much but the answers to the queries &c – After Meeting we stoped at Uncle Peters a few Minutes to see Aunt Wait & her fine Son & then went to Anne Anthony's to Dine & had a pleasant Visit, then rode home - In the eveng & called at father R's a little whhile & spent the remainder at



LIVING IN THE LIGHT:

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home being much fatigued

RELIGIOUS SOCIETY OF FRIENDS

 October 28, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 28th of 10 M 1808 / I am afraid My ugly temper will prove my ruin yet. Oh! how fretful I was this evening, all about nothing, if there had been any good experienced in the course of the day it was all lost in this disposition, but as usual I have already felt the reproofs of conscience – Sister E spent the day & eveng with my H her company as ever is very pleasant

RELIGIOUS SOCIETY OF FRIENDS

 October 29, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 29 Of 10 M 1808 / My mind this morning living in Cypress Sister E again spent the day with, having buisness with my H – her company all ways is acceptable

RELIGIOUS SOCIETY OF FRIENDS

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

*1st day 30th of 10 M ?? In the forenoon we had a silent Meeting & thro' a want of care to dig deep It was but an unsettled time to me.
In the Afternoon O Williams after nearly or quite twelve Months silence, stood up & said "his mind had been deeply impressed with a belief that it was right for him to break the silence in a Call on this wise "Come let us give our Souls unto God" &c with a few other words which seem'd to come from a right place & I thought helped in a little measure to disipate the cloud which hath for a long time hung over our meetings – After Meeting I went to Jonathan Dennises took tea & spent the eveng & I am sure I have not made a visit that hath been so cordial to my feelings in a long time – In my way home called at Father R's for my H (where she took tea) & went home*

RELIGIOUS SOCIETY OF FRIENDS

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

2nd day 31 of 10 M / I am weary of myself, I am weary of my unfaithfulness in every respect - How long shall this be surely untill a greater dedication of heart; & more firm devotion to the precious cause is attained too -- There is nothing (it seems to me at this moment) wherein I am faithful in - - After dinner I heard of the very sudden departure out of Time of William Tew [Few?], a man much used in public buisness as Town Council Man &c - As he was on the wharf about going to [Providence](#) was taken in a fit & died in a few hours the same day he was taken - Thus



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

*in another instance we see the uncertainty of time & has reminded me of the public Testimony of our friend D Buffum in our meeting last first day Afternoon when he feelingly told us it had "ran thro' his mind again & again "Boast not thyself of tomorrow for thou knows not what a day may bring forth" &c exhorted us to a right improvement of our time -
My H spent the Afternoon & eveng at O Williams & of course took tea & spent part of the eveng there. J Earl Jun & wife & D & Wait Buffum was also there-*

RELIGIOUS SOCIETY OF FRIENDS

 November 13, Sunday: British forces reached Salamanca.

In the afternoon, Friend [Stephen Wanton Gould](#) made a record of the distinctly unusual and apparently disturbing experience of taking tea with a person who was not white:

*1 day 13th of 11 M / Silent meetings & if satan had not have attacked me in the Afternoon it would not have been a pretty good day
In the Afternoon I had [Paul Cuff](#) to take tea me he is a black man that has lately Joined Society in [Westport](#)
In the eveng wrote to David Smith*

RELIGIOUS SOCIETY OF FRIENDS

 November 14, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*2nd day 14th of 11 M / It is remarkable that there are four Middle Aged Men that lay Dead in town - James Carpenter, John C Scott, John Bours Junr & Peleg Taber - Taber & Scott have left large familys of children
This Afternoon Attended the funeral of James Carpenter My mind was much affected at seeing the poor widdow - & tho' I was accommodated with no better seat than the Stoop there seem'd to be a solid covering over my mind while there -*

RELIGIOUS SOCIETY OF FRIENDS

LIVING IN THE LIGHT:

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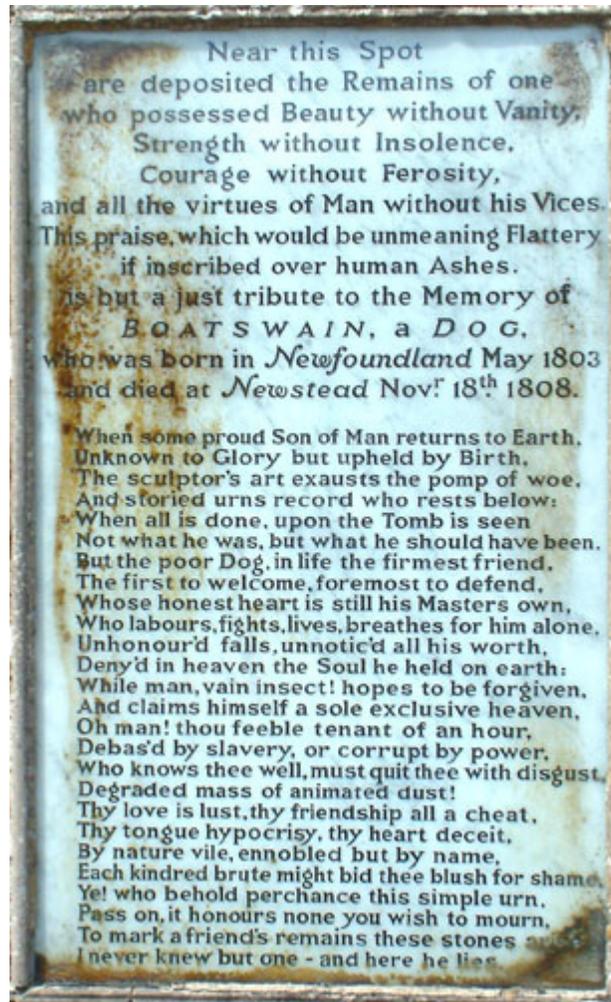
November 18, Friday: Boatswain, Lord Byron's dog, died of rabies and was buried at Newstead Abbey.



GEORGE GORDON, LORD BYRON

Near this Spot
 Are deposited the Remains
 of one
 Who possessed Beauty
 Without Vanity,
 Strength without Insolence,
 Courage without Ferocity,
 And all the Virtues of Man
 without his Vices.

This Praise, which would be unmeaning flattery
 If inscribed over Human Ashes,
 Is but a just tribute to the Memory of
 "Boatswain," a Dog
 Who was born at Newfoundland,
 May, 1803,
 And died at Newstead Abbey
 Nov. 18, 1808.



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

6th day 18th of 11 M / Heard of the decease of Asa Russel & dont know when my mind has been more seriously affected with the consideration of Death - he was a young man in good esteem among friends & had for some years born an acceptable public testimony & some Years since Married Hetty Earl of this Town. how Soon the Young & stout [sturdy] man may be called to the silent grave is uncertain but that we must all ere long die is certain & my mind is bowed within me that I may live in readiness for the Awful summons, that when it comes I may not fear the Issere [?], but Alass how poor & how barran hath my mind been for a long time, Oh Lord Arise for my help, shut mine Eye & Ear more & more to the serferthing things of the world, & in lieu of darkness which at present pervaid's my heart, introduce fresh rays of thy celestial light, that once more I may lift up my head in hope that thy visiting Arm of love is yet extended. - Dined & tea'd at father R's my H being there to spend the day

RELIGIOUS SOCIETY OF FRIENDS

 November 19, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 19th of 11 M 1808 / Nothing matirial to insert I remain good fornothing [sic], but can acknowledge with a degree of thankfulness, that divine help hath been near, & my mind is a rather more livly frame than at Some times – Set at home in the eveng at work

RELIGIOUS SOCIETY OF FRIENDS

 November 20, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 20 Of 11 M / A Very good day to me, & Oh that the Spirit felt to arise may continue many days. Our forenoon meeting was silent, but in the Afternoon Our friend Ruth Davis who is here on a visit had a short but very encoraging testimony to some that She apprehended were low in mind & ready to adopt a language like this "I have lost my beloved & where shall I find him" – Being stormy My Dear H did not venture out to meetings –

RELIGIOUS SOCIETY OF FRIENDS

 November 21, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 21st of 11 M / I hardly know what to Say, perhaps not the worst of days tho' nothing particularly lively in the Mind, Father & Mother took tea & spent part of the eveng – Neighbor Towle Also spent part of the evening with us –

RELIGIOUS SOCIETY OF FRIENDS

 November 22, Tuesday: A committee of the US federal Congress reported that the Embargo of 1807 had had the opposite effect of what had been intended — although the American economy had been badly damaged, no European nation had been induced to change its policy.

Two movements of the Messe de Chimay by Luigi Cherubini for three solo voices, solo flute, five winds, and strings were performed for the initial time, in the village church of Chimay.

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

3rd day 22 of 11 M / As to myself the usual rounds from the Shop to the house, & from the house to the shop again - Sister E Spent the evening with us

RELIGIOUS SOCIETY OF FRIENDS

 November 23, Wednesday: French troops decimated Spanish positions near Tudela on the River Ebro northwest of Zaragoza.

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

4th day 23rd of 11th M / The mind in pretty much of an hurry as



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

to outward buisness, yet a little of the arisings of Truth have been experienced, for which I desire to be thankful for it is a great sweetner when the Mind is outwardly occupied & will keep a ballance against those hurtful things that may occur to retard our progress in the right Path - & now while my pen is on paper my mind is touched with desires that I may be favord tomorrow to have my strength renew'd & my mind as it were touched with a live Coal, that my spirit may be of use to the meeting if my tongue is silent in the Affairs of the Church

RELIGIOUS SOCIETY OF FRIENDS



November 24, Thursday: Karl Friedrich Ferdinand Alexander, Count von Dohna-Schlobitten replaced Heinrich Friedrich Karl, Baron vom und zum Stein as Minister of State of Prussia.

When Johann Friedrich Reichardt, on the eve of his 56th birthday, arrived in Vienna, he had been Directeur général des théâtres et de son orchestre to Jerome Bonaparte, King of Westphalia since 1807. Upon his arrival he was startled by news that [Ludwig van Beethoven](#) had been offered his job.

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

5th day 24th of 11th M / Our first Meeting was large & I thought favor'd Our friend H Almy & Ann Smith from Wickford were concern'd in testimony the latter is a Solemn preacher & calculated to impress the hearers with a sense of what she utters, I well remember the effect her testimony had on my mind some Years since when at her Own Meeting - The last for discipline was attended with some laborious debates as respecting G Robinsons Certificate & fencing the Coddington burying place in the former My Mind was unpleasantly Affected & perhaps not enough guarded, tho' I dont remember to have said any thing unsavory, but still think my spirit was not quite on the right ground - Uncle Peter took dinner with us & towards night My H went to T Robinsons to spend the evening about the middle of it I joined her & the time past pleasantly -

RELIGIOUS SOCIETY OF FRIENDS



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

6th day 25 of 11 M / My H at her fathers, I dined at my fathers & took tea with her at hers - D Buffum & S Fish called at the Shop & tho' much engaged in buisness & thought their company was sweet - This eveng my mind seems clothed with a degree of sweetness

RELIGIOUS SOCIETY OF FRIENDS



November 26, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7 day 26 of 11 M / Ate dinner at fathers My H at home, I being so engaged that I could not well leave the shop to partake with her - In the eveng at Home -

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



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

1st day 27th of 11 M 1808 / In the forenoon attended Meeting which was silent, after meeting feeling as I apprehended a freedom & inclination went to Middletown to visit my relations there -Dined & spent part of the Afternoon at Cousin Mary Goulds, where my mind was feelingly touched with desires & even intercessions for the welfare of her & her Dear children - Then to cousin Alices & took tea where I felt much sweetness & really thought what I then enjoyed was worth going for, not having felt that precious covering which I love to feel so eminently for a long time - in the edge of the eveng walked homeward & stopt at Uncle Saml & spent the evening then came to town stopt at Brother Davids & found my endeared H there on our way to our habitation stoped at Father Rs found Caleb more unwell

RELIGIOUS SOCIETY OF FRIENDS



November 28, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 28th of 11 M / Buisy at trade - I trust the Mind hath felt a little degree of thankfulness & praise for the Many favors bestow'd on me a poor unworthy creature

RELIGIOUS SOCIETY OF FRIENDS



November 29, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 29th of 11 M / I often feel (particularly of late) & I know of no better time to express any thing than when the weight of the subject the Most is most before us, I say I often feel thanksgiving to arise in my heart to the God of Mercy & favor for his many blessings vouchsafed to me a very unworthy object I have now been Married upwards of three Months & when I first enter'd the field of Matrimony my prospect was very dubious - but thro' divine blessing I have been able to answer every necessary family call, so as to live comfortable & have also been favor'd with health & that of my dear Wifes improved - & now at a time when a general embargo pervaid the Nation & the sheets of commerce are furled I am favor'd with a sufficiency of buisness whereby I can comfortably subsist while others are pinched with want I desire I feel a prayer arise in my heart that I may duly & humbly prise the blessing, & by renewed devotion to the Cause of truth merit a continuance of those unmerited favors - Oh that my heart may be kept alive to every blessing & most of all those which are of a spiritual nature - I desire that the seed sown in my younger days may not be suffer'd to die without yealding far greater fruits of righteousness & holiness than it has ever done - Oh Lord renew a right spirit within me & keep my heart tender that it may not grow hard & insensible so as not to know from whence good cometh

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

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

4th day 30 of 11 M / My H at her fathers, I dined at mine & took tea with her, buisily occupied at Trade thro' the day - Attended the funeral of John Bull a relation of my Mothers -

RELIGIOUS SOCIETY OF FRIENDS

1809

 The New England [Quaker](#) book of discipline:

QUAKER DISCIPLINE

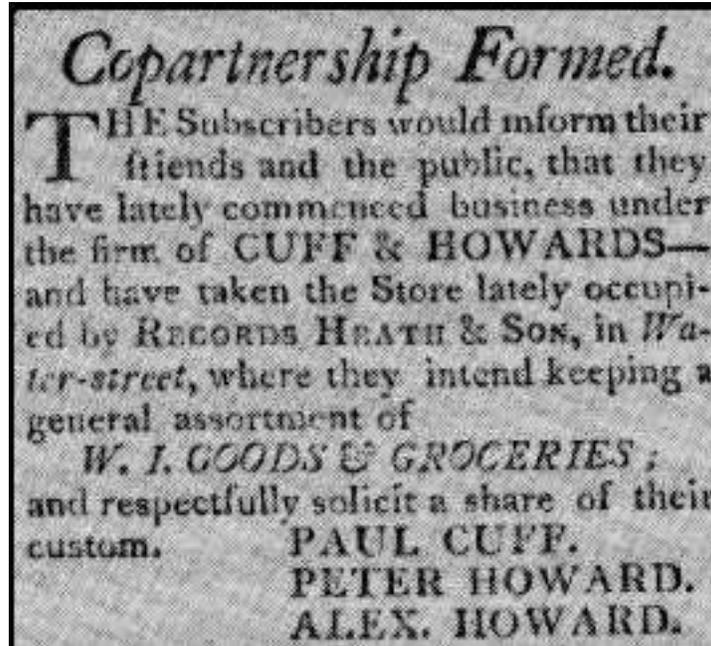
 A new [Quaker](#) meetinghouse was erected in [Cumberland, Rhode Island](#):

 The Friends Meeting House [of Cumberland, Rhode Island]. This house of worship was built in 1809, principally through the liberality of Samuel Hill. It is a two-story building, about thirty feet square. This is probably the largest society of Friends in the State. This house is used by the society of Friends regularly on their days of worship. The history of this society commences with the settlement of this place in early times, and the descendants of these early pioneers still [1878] hold to this grand old faith. This house is located on the west side of the Lanesville Road, about half a mile south of East Cumberland village, upon the brow of a sharp hill, south of which is a series of burial-grounds. An interesting feature in this repository of the dead, is the fact that there are monuments without an inscription, and are yet, even with the ground, telling the simple story of loved ones at rest.

LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

➡ Friend Paul Cuffe went into business in [New Bedford](#):



➡ Friend Lucretia Coffin became one of the regular teachers at Nine Partners.

At fifteen, one of the teachers was leaving the school, I was chosen as an assistant, in her place. Pleased with the promotion, I strove hard to give satisfaction, and was gratified, on leaving the school, to have an offer of a situation as teacher, if I was disposed to remain, and informed that my services should entitle another sister to her education without charge. My father was, at that time, in successful business in Boston; but with his views of the importance of training a woman to usefulness, he and my mother gave their consent to another year being devoted to that institution.

LUCRETIA MOTT



➡ January: Thomas Paine made out his will. At this point he had entirely lost the use of his legs due to his drinking, and was receiving constant medical attention. Although he made a request that he be buried as a [Quaker](#), this request would ultimately be rejected by the [Religious Society of Friends](#).



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 January 9, Monday: The electric telegraph was invented by Sömmering in München.

Considering the evaluation delivered in the report delivered November 22d, the US government resolved to more vigorously enforce its Embargo of 1807. The result of course would be further economic damage.

According to BIRTHS, MARRIAGES AND DEATHS OF THE TOWN OF [CONCORD](#), MASSACHUSETTS (Groton, 1894), Jacob Hosmer of Groton and Catharine Wellington of Concord were married by the Reverend [Ezra Ripley](#).

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

2nd day 9th of 1 M / Sister Elizabeth spent the day with us whose company was very acceptable, on her acct I set the eveng at home writing -

RELIGIOUS SOCIETY OF FRIENDS

 January 10, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3d day 10 of 1 M / Nothing material to insert, again set the eveng at home with My very dear Wife at writing -

RELIGIOUS SOCIETY OF FRIENDS

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

4th day 11 of 1 M / Just now at seeing a little playful & innocent Dog my mind was forcibly struck with his innocency, & I said in my heart with fervancy "Oh! that I was as innocent as that Dog" -

RELIGIOUS SOCIETY OF FRIENDS

➡ January 22, Sunday: [George Gordon, Lord Byron](#) celebrated his majority at Newstead.



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

1st day 22 of 1 M / Silent meeting roving seasons tho' something seem'd to be working underneath of that nature which seemd to be a little stay We dind and took tea at father R's & went home in the eveng received a letter from Aunt M Stanton which was pleasant.

RELIGIOUS SOCIETY OF FRIENDS

➡ January 23, Monday: When the Emperor Napoléon returned to Paris he established his headquarters not in the Tuileries but in the Elysée Palace.

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

2nd day 23rd of 1 M 1809 / The day again has passed much as usual - Sister Mary spent the day & staid with us all night. She is the first we have been able to accomodate with a lodging since we were housekeepers, never till yesterday having a spair bed

RELIGIOUS SOCIETY OF FRIENDS

➡ January 24, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 24th of 1st M / I think it best to note days as they pass, but nothing for some time hath occurd remarkable - The mind mostly in a cold frame as to religious impressions, however



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

a sense of thankfulness is often felt for my present favors, in being preserved from want in these times that are so very pinching to the inhabitation of this nation when there are hundreds, & thousands who are reduced to beggary for the want of such employment in buisness as they are capable of performing & I have a little from day to day which thro' mercy keeps me above that State.

RELIGIOUS SOCIETY OF FRIENDS

 January 25, Wednesday: SERMON PREACHED AT THE ORDINATION OF THE REV. SAMUEL OSGOOD, TO THE PASTORAL CARE OF THE FIRST CHURCH AND SOCIETY IN SPRINGFIELD, JANUARY 25, 1809. BY [THADDEUS MASON HARRIS](#), MINISTER OF Dorchester (Springfield: Thomas Dickman, 1809).

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

4th day 25th of 1 M / Again nothing Material, the old story over again &c -

RELIGIOUS SOCIETY OF FRIENDS

 January 26, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 26 of 1 M / A little before Meeting I receivd a very cordial letter from my good friend Micajah & soon after another for my H from our dear S Barker - In the first meeting A Robinson was concernd in public testimony & in the last Our Monthly Meeting Was recommended to the Quarterly Meeting as ministers our friends Susanna Barker, Hannah Dennis & Sarah Fish - A matter respecting H Fish labord hard but I hope that the labor will not be lost she is reported by the committee to be in a very good State of mind, & if she is not permitted by our women friends to make an acknowledgment at this time I hope she will soon -

RELIGIOUS SOCIETY OF FRIENDS

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

6th day 27th of 1 M / Yesterday we had an addition to our family Nancy Almy came to board with us in order to get a little learning in reading & writing which my H hath undertaken to teach her - I hope it will be of use to her and us - Sister E spent the afternoon & eveng - My dear friend P Dunham also took tea & spent the eveng with us -

RELIGIOUS SOCIETY OF FRIENDS

 January 28, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7 day 28 of 1 M / H Knowles at dinner - At tea we again had the very acceptable company of my dear P Dunham who spent the eveng with us - he seems to be sweet in spirit & his countenance every examplary

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 January 29, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 29 of 1 M 1809 / Silent Meetings & to me rather dull seasons but still something good seem'd to be underneath, yet the "clogs of humanity" were so closely reveted that I could not partake of what I believe was intended – After meeting in the Afternoon with B Hadwen I went to our Alms House where I beheld many poor objects & some in such distress of boody as did deeply affect my spirit. one poor woman with a Cancer two others with young Children & broken breasts [abcesses?] many lounatics & several laboring under the effects of a disease brought on by debauchery - but most of all was I affected at the sight of a poor black woman latly put to bed with a fine livly little child, but a grievous broken breast, crying out with pain & anguisgh, my very heart was rent for the poor thing & the more so because I apprehended she was suffering the more for the want of propper care but I knew not what to do for her except to afford what little pecuniary help I was able to, & leave her, I dont think that I ever felt so much at any former time when I have visited the Alms House

RELIGIOUS SOCIETY OF FRIENDS

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

2nd day 30th of 1 M / Nothing material. The day hath passed as usual with but little improvement in any sense -

RELIGIOUS SOCIETY OF FRIENDS

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

3rd day 31 of 1 M / Friends are this morning setting out for [Providence](#) to attend our Quateerly Meeting, it would be very pleasant to be with them, but such are my circumstances & situation at present that I think it best be keep within mine own tent --My mind seems this eveng brought into Seriousness & Oh that it may be a Seriousness that may be of some permanence

RELIGIOUS SOCIETY OF FRIENDS

 February 24, Friday: [Asa Fitch](#), America's first fulltime [entomologist](#), was born in Salem, New York, to doctor and judge Asa Fitch and Abigail Martin Fitch. (The Fitches were descended from the Brewsters of Plymouth — which is neither here nor there.) First and second report on the noxious, beneficial and other insects of the State of New York: made to the state agricultural society, pursuant to an appropriation for this purpose from the legislature of the state (C. Van Benthuyssen)

Richard Brinsley Sheridan sat with a glass at a nearby London coffee house as his new Drury Lane Theatre burned to the ground: "A man may surely be allowed to take a glass of wine by his own fireside."

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



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

6 day 24 of 2 M / A friend (R M) called to see me to converse on some occurrences that took place at meeting yesterday our views were correspondent & I hope the matter well be helped, love & unity is a very desirable object but there are two friends among us that are wide from it - Set the evening at home & read The History of the Abolition of the Slave Trade by T Clarkson, he is a wonderful man & worthy of praise for his able & zealous activity in promoting the object

RELIGIOUS SOCIETY OF FRIENDS

 February 25, Saturday: French forces defeated the Spanish northwest of Valls in Catalonia.

The Spanish junta ruled that any money or property taken from the French would belong to those who took them.

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

7 day 25 of 2 M / Met with the School committee & afterwards with the Trustees committee - my H at her fathers

RELIGIOUS SOCIETY OF FRIENDS

QUAKER EDUCATION

 February 26, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 26th of 2nd M / Mt H & myself attended meetings which were Silent & I guess to her they were Seasons of trouble. Oh! that I was better than I am, then would it be better with me -

RELIGIOUS SOCIETY OF FRIENDS

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

2 day 27 of 2 M / Alass I am a poor thing yet; with respect to every thing & particularly in a religious life, Barrassness & dullness is my frequent & nearly constant portion, when shall it be better? when I am more faithful & watchful -

RELIGIOUS SOCIETY OF FRIENDS

 February 28, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3 day 28 of 2 M / Here endeth the 2nd Month, & I would that more of the right thing had been acquired in the course of it -Sister E spent the Afternoon & evening with us -

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 March 1, Wednesday: After learning that [Ludwig van Beethoven](#) had accepted an offer in Kassel, three young Viennese aristocrats, Prince Joseph Lobkowitz, Prince Ferdinand Johann Nepomuk Kinsky, and Archduke Rudolph, agreed to pay the composer an annuity for life if he would promise to remain in Vienna.

Three days before he left office, US President Thomas Jefferson signed the Non-Intercourse Act limiting the embargo to trade with Great Britain and France and repealing the Embargo Acts of 1807 and 1808 (which hadn't been working).

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

*1st of 3rd M 1809 4th day of the week / A Day of but little life,
yet something of it has been experienced -*

RELIGIOUS SOCIETY OF FRIENDS

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

*2 of 3 M 5th day / Silent meetings - Sister E spent the evening
with us - received a long & very acceptable letter from my dear
friend Susanna Barker which in the evening I reply too, by her
request -*

RELIGIOUS SOCIETY OF FRIENDS

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

*6 day 3 M 3 / The mind under a little degree of life this eveng
A friend called at the Shop this afternoon who agrees with me
that there is but little life in our meeting of late & that there
is a cause for it of a serious nature - In the eveng at Aunt M
Goulds & brother D R's*

RELIGIOUS SOCIETY OF FRIENDS

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

*1st day 5 of 3 M / We were favor'd with good meetings the life
seem'd to circulate a little more than common in both. Our friend
D. Buffum in the forenoon was uncommonly lively & authoratative
in his gift - he told us that in order to finish a worl it must
be begun & persevered in or we should not have the Answer of
Well done in the end he pointed out the Wiles & Stratagemes of
the enemy in obstructing our progress in the works of religion
& recommended watchfulness &c in the Afternoon we were silent
in the evening I finished the first volume of Clarksons History
of the Abolition of the Slave TRade - I love Clarkson, he is a
wonderful man & appears to me to be specially raised for the
work in which he has devoted his whole life, as much a G Fox was
to gather the Society of [Quakers](#) into a body*

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



March 6, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*2nd day 6 of 3 M / The usual rounds thro' the day - in the eveng
Brother David gave us a kind call -*

RELIGIOUS SOCIETY OF FRIENDS



March 7, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*3rd day 7 of 3 M / The mind this eveng on a low key discouragement
seems to present its self on every hand Oh that I could be
centerd in that which is immovable*

RELIGIOUS SOCIETY OF FRIENDS



March 8, Wednesday: [Samuel H. Hammond](#) was born in Bath, New York, a son of Lazarus Hammond, founder of the nearby village of Hammondport. He would be educated at Franklin Academy in Plattsburgh, New York.

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

*4 day 8 of 3 M / My dear frd P Dunham was over & took dinner
with us - Sam Vinson & wife spent the Afternoon & eveng I was
obliged to leave them in the eveng to meet at B Hadwens with the
Directors of the African Society*



March 9, Thursday: In ENGLISH BARDS AND SCOTCH REVIEWERS, [George Gordon, Lord Byron](#) ridiculed [William Hayley](#)'s TRIUMPHS OF TEMPER and TRIUMPHS OF MUSIC.

French troops crossed from Spain into Portugal, but somewhat behind schedule.

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

*5 day 9th of 3rd M 1809 / Silent meeting & a dull time, towards
the close my mind became aroused a little but no great food was
dispenced - The mind this eveng in a thoughtful mood -
Father & Mother R took tea with us -*

RELIGIOUS SOCIETY OF FRIENDS



March 10, Friday: The ice went out of the Hudson River for the year. At some point during this month Fulton's *Steamboat* would be able to go back into Hudson River service.

Samuel Wesley began a series of lectures on a variety of musical subjects at the Royal Institution, London.

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

*6 day 10 of 3 M Nothing worth inseerting the mind in a lean poor
State -*

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 March 11, Saturday: Charles Hastings Allen was born to Mary Morrill Allen and the [Reverend Wilkes Allen](#) in Chelmsford, Massachusetts.

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

7 day 11 of 3 M / The mind still lean & barran insomuch that I scarsly dare mintion its religious State

RELIGIOUS SOCIETY OF FRIENDS

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

1 day 12 of 3 M / Our Morning meeting was silent & I believe the flood gate of life was a little opened & flowed over the meeting generally & for myself I can say that I was favor'd with a small draught from it – In the Afternoon Our friend H Almy came to town with a concern to be at our meeting or as he said to eat this Passover with us he was livly in testimony & supplication & I believe his testimony was well adapted to the state of some present – In the eveng brother D R called to see us, after he retired we spent the remainder in reading the second Col of Clarksons History of the Abolition of the Slave Trade

RELIGIOUS SOCIETY OF FRIENDS

THOMAS CLARKSON

 March 13, Monday: [George Gordon, Lord Byron](#) took his seat at the House of Lords.

King Gustaf IV Adolf of Sweden was forced from power by his nobles and liberal army officers because he had been pressing toward a war against Russia. He was succeeded by an uncle as Carl XIII.

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

2 day 13 of 3 M / Much occupied at Trade, in the eveng called at the widdow Birds to see Aunt M Wanton who is here on a visit & is in a low distressed state of mind [this entry Xed]

RELIGIOUS SOCIETY OF FRIENDS

 March 14, Tuesday: Benjamin Thompson invented a portable drip coffeepot⁴⁵ and wrote a treatise “Of the Excellent Qualities of Coffee and the Art of Making It in the Highest Perfection.” In about this time frame he also introduced the potato as a staple food and wrote an article “Of Food, and Particularly of Feeding the Poor.”⁴⁶

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

3 day 14 of 3 M I think that a little of the lofe of religion has been with me, tho' at times very dry & barran –

RELIGIOUS SOCIETY OF FRIENDS

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

45. Benjamin Thompson would invent, also, a kitchen range, a double boiler, the convertible sofa and the photometer, and improve the Argand lamp. See “On the Management of Light in Illumination.” He was the most eloquent advocate of efficiency, of wider wheels on carriages and of double glazing on window panes. He believed in inducing the poor to occupy their time in the spinning of wool.



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

4 day 15 of 3 M / A good degree of life has been moving on my mind I am desirous to be thankful to the Lord who is able to raise from the very lowest to the highest state of favor. I can say, tho under a sense of my unworthiness that I have been helped this day & enable to breath in supplication a still further renewell of life & light - My dear P Dunham called to see me who seldom fails of doing me good, "As iron sharpens Iron so doth the countenance of a man his friend". My mind is affected & I hope before the silver cord is loosened I may experience more of the fullness of the Spirit

RELIGIOUS SOCIETY OF FRIENDS

 March 16, Thursday: Robert Fulton leased a house at 75 Chambers Street in New-York.

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

5th day 16th of 3rd M 1809 / We had a pretty good meeting, but my mind was roving, yet a little life experienced. This Afternoon more Sweetness. An agreeable opportunity in conversation with a Youth who seems to be under a divine visitation. I crave that his mind may be rightly directed - Sister E Spent the Afternoon & eveng with us

RELIGIOUS SOCIETY OF FRIENDS

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

6th day 17 of 3 M / variously occupied in the Afternoon went with C J Tenney to several women to procure a mistress for the African School, we found one willing to undertake -

RELIGIOUS SOCIETY OF FRIENDS

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

7th day 18th of 3rd M / Pretty much engaged at trade, yet a good degree of life seem'd to pervaid the mind - wrote a letter to my dear Cousin Elizabeth Chace which hath been on my mind for some time

RELIGIOUS SOCIETY OF FRIENDS

46. The French began to use the expression *à la Rumford* in the manner in which we now say we are going to dine "at the Golden Arches." AS THE RUMFORD COMPLETE COOK BOOK issued by the Rumford Chemical Works of Rhode Island had it,



He was the first to study diet; to invent an effective oven, and roaster, and tea kettle, and boiler; to advocate drip coffee; to suggest holes in the handles of pots and pans so they can be hung up; to analyze fuels and the management of heat; to devise the modern airtight stove; to lay out efficient kitchens; to reason about the construction of oven doors an thereby open up the great field of insulation.



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 March 19, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 19th of 3rd M / Being wet walking my dear H thought best not to attend Meeting In the course of the day I made several calls particularly at Aunt M Gould, R Taylors &c At meetings the mind was in a dull mood as to life & I thought the Afternoon meeting was little or none favor'd - George Engs took tea with us & father R called - spent the remainder of the eveng with my H at home I reading Clarksons History of the Abolition of the Slave trade & she a late collection of London Epistles -

RELIGIOUS SOCIETY OF FRIENDS

 March 20, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 20 of 3 M / Nothing but the same round as every day -In the eveng called at brother D R's & J Earls -

RELIGIOUS SOCIETY OF FRIENDS

 March 21, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 21 of 3 M / Occupied as usual, at Trade - This eveng heard of the sudden departure from this Life of our friend Nathan Green of Greewich - having been hospitably entertained at his house at the Quarterly Meeting time, the information affected my mind with serious reflections -

RELIGIOUS SOCIETY OF FRIENDS

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

4 day 22nd of 3rd M 1809 / The mind perhaps in a little better State than at sometimes - Sister E & neighbor Towle & wife set the eveng with us -

RELIGIOUS SOCIETY OF FRIENDS

 March 23, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5 day 23 of 3 M / At meeting a low time, but was a little helped by the sweet offering of Dear H Dennis. she reminded us of the dry bones we had read of in scripture which united joint to joint was covered with sinues & when the breath of life was breathed on then became a great Army, & of the famine in Israel how plenty was sent in a short time, tho' it was thought unless the window of heaven were opened it could not come to pass, thus she believed if we abode in the faith & patience an Army would be raised us as it were if the dry bones & food be sent from a quarter we knew not - In the preparative meeting S Bowen requested care of friends for her Son George - This Afternoon & eveng we had the company of our Dear



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

abovementioned [sic] friend H Dennis, her husband partook tea with us. Father & Mother Rodman Also - She is a friend I dearly love & on whose company this eveng my mind hath been made to rejoice with an hope that the life of religion is not yet extinguished, but that there is a little of it yet remaining -

RELIGIOUS SOCIETY OF FRIENDS

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

6 day 24 of 3 M / Aunt Molly Wanton is still in her old way. I have been to see her this mornng it is hard to know what line of converse to pursue with her all is turned against herself - Sister E spent the day with us -

RELIGIOUS SOCIETY OF FRIENDS

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

7 day 25 of 3 M / This Afternoon my dear friend Hannah Dennis came to see me a little while at the shop, her sweet spirit comforted me & Oh how I craved that I might so partake thereof as to be lasting - She related several things of her own exercise which were lessons of deep instruction & one in particular allmost made me humble, at least I felt it go deep & home to my feelings - Met with the School committee in the Afternoon -

RELIGIOUS SOCIETY OF FRIENDS

 March 26, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1 day 26 of 3d M / Our meeting was large & I have no doubt was more than commonly favor'd, our friend D Buffum was large in the exercise of his Gift on the necessity of a religious life & at a second standing indicated to impress on our minds the necessity of preparing for Death In the Afternoon I had a Still better meeting tho' silence reigned it did seem as if the door of hope was opening that the times would be better ere long. I really was comforted & refreshed - After meeting visited the Alms House & set the evening at home with m dear Hannah -

RELIGIOUS SOCIETY OF FRIENDS

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

2nd day 27 of 3 M 1809 / My dear H is not very well, I allways feel anxious when that is the case, in the eveng at home with her Sister R was there also -

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 March 28, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 28 of 3 M / Since dinner the mind has been brought into an exercise or impression which has given rise to feelings which I have not felt for some time - I have remembered the Words of our Saviour to Peter when he tells him "that Satan had desired to have him, to sift him as wheat but that he had prayed for him that his faith fail not How comfortable must this have been to poor Peter to have been assured of the intercession of his dear Lord & Master, & could my dear Aunt Molly Wanton but feel this how should I rejoice for her, but the dear old woman cannot see nor be made to believe that Christ is still before his fathers throne, making intercessions for her & all the World besides, her distress is truly painful tho' there is nothing in her case but that which existed in the mind without any real foundation & I have no doubt but that her dear redeemer is mindful of her & will keep her as in the hollow of his holy hand as her faith is kept in him & will not suffer an hair of her head to fall to the ground without his notice — Our friend E Thornton [educator?] came to town this Morning, & this evening I called at O Williams's to see him, found him in a very free state of mind & his conversation truly instructing & edifying, he is here on a religious account & hath travelled thro' Narragansett & on first day had two meetings there on first day & on first day visited the Aged & infirm on the Island -

RELIGIOUS SOCIETY OF FRIENDS

 March 29, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 29 of 3 M / Our friend E thornton expected to Visit the Aged & infirm today in Middletown but was prevented by indisposition

RELIGIOUS SOCIETY OF FRIENDS

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

5th day 30th 3rd M / Our first meeting was large & favord with a well authorized testimony & supplication from our friend Elisha Thornton - in the last we had much buisness &c some of it llabor'd, but on the whole we got through pretty well all except in one instance which was attended with circumstances very unpleasant -

RELIGIOUS SOCIETY OF FRIENDS

 March 31, Friday: In Russia, Nikolai Gogol was born, and in England, Edward FitzGerald was born.

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

6 day 31 of 3 M 1809 / Our friend E Thornton appointed a meeting at the 4th hour this Afternoon for the inhabitation of the Town, from which I have just return'd & may say that it was a time of

rejoicing to me finding the current of Gospel communication to flow thro' him copiously to the people & with good Authority

RELIGIOUS SOCIETY OF FRIENDS

→ Spring: [Friend](#) Lucretia Coffin completed her teaching period at the Nine Partners school in Dutchess County, New York State and went to join her family, which had recently moved from Boston to Philadelphia. Another of the teachers at the Nine Partners school, [Friend James Mott](#), either followed her to Philadelphia or came there with her, and they would be married:

In the spring of 1809, I joined our family in Philadelphia, after their removal there. At the early age of eighteen, I married James Mott, of New York – an attachment formed while at boarding-school. He came to Philadelphia and entered into business with my father. The fluctuation in the commercial world for several years following our marriage, owing to the embargo, and the war of 1812, the death of my father, and the support of a family of five children devolving on my mother, surrounded us with difficulties. We resorted to various modes of obtaining a comfortable living; at one time engaged in the retail dry goods business, then resuming the charge of a school, and for another year was engaged in teaching. These trials, in early life, were not without their good effect in disciplining the mind, and leading it to set a just estimate on worldly pleasures. I, however, always loved the good, in childhood desired to do the right, and had no faith in the generally received idea of human depravity. My sympathy was early enlisted for the poor slave, by the class-books read in our schools, and the pictures of the slave-ship, as published by Clarkson. The ministry of Elias Hicks and others, on the subject of the unrequited labor of slaves, and their example in refusing the products of slave labor, all had their effect in awakening a strong feeling in their behalf. The unequal condition of women in society also early impressed my mind. Learning, while at school, that the charge for the education of girls was the same as that for boys, and that when they became teachers, women received but half as much as men for their services, the injustice of this was so apparent, that I early resolved to claim for my sex all that an impartial Creator had bestowed.

LUCRETIA MOTT





LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 Spring: [Friend Paul Cuffe](#) was on a committee to inquire into a [Quaker](#) who was selling liquor to the general public.

 April 1, Saturday: In Vienna, Franz Joseph Haydn sold his piano.

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

7th day 1 of 4th M 1809 / I think I may acknowledge that the Mt has come in pretty well for a very precious current of life has attended me most of the day, but especially this evening for which my soul is thankful & desires to bow in humble acknowlegdments -- Brother David & Joanna, & sister Ruth took tea & spent the eveng with us - In the course of the day finished a litter to my dear friend S Barker

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

1 day 2nd of 4 M / Silent meetings but tollerabley good, after tea took a pleasant walk 'round the town with our border N Almy -between meetings wrote a ltter to Aunt Patty Stanton

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

2 day 3 of 4 M / Our friend E Thornton was at [Tiverton](#) meeting yesterday & at [Portsmouth](#) today, at [Portsmouth](#) I understood he was much favord & D Buffum -- This eveng I went among the black People to give information of a Meeting which Our Above mentioned friend has appointed for them tomorrow at our Meeting House at the 4th hour in the Afternoon

 April 4, Tuesday: Benjamin Peirce was born in Salem MA. He would begin his education as a protégé of Salem's Nathaniel Bowditch.

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

3 day 4 of 4 M / Several have called at the shop this mornng with whom or among whom considerable religious conversation has passed -experienced something of the life of religion under a sense whereof I feel in a good degree thankful & humbled, knowing & feeling my great unworthiness. Oh Lord help me! help mine infirmities --Attended the meeting this Afternoon appointed for the People of colour by our friend E Thornton. Though it was a meeting in which I believe he experienced deep waiding yet in the [] was crowned & his testimony owned by the divine light & presence of ministers of this place Patten, Tenny Gibson Green & Merwin attended

 April 5, Wednesday: In New-York, Fulton completed the cabins on his *Steamboat*.

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

4th day 5th of 4 M 1809 / Our friend E Thornton has been out



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

visiting the Aged & infirm today - I wrote to Micajah Collins & Rowland Greene -

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

5th day 6 of 4 M / I did not forget that it was 5th day, nor that it was Meeting day, but strange as it may be I did actually forget to look at the watch at 11 OClock, & did not recollect it untill a Quarter past the time, & concluding it better to stay at home than to disturb the Meeting at an unseasonable time, I did so. I am almost ashamed to acknowledge it tho' I write & no one else is present -

RELIGIOUS SOCIETY OF FRIENDS

 April 7, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 7th of 4th M / The mind this mornng brought under exercise is led to consider mine unworthiness & short comings, I feel but little assurance to speak to others concerning their faults when my own look me so openly in the face. Oh Father renew the visits of thy grace in my heart, that thro' the mediation of thy Son I may be raised from my low Estate

RELIGIOUS SOCIETY OF FRIENDS

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

7th day 8th of 4 M / Nothing to insert but the dayly exercise, or employment of life, as ever attended with perplexities but as I advance in life these must be expected & as my cares increase, patience & fortitude must be exerted - Sister E spent the day with us

RELIGIOUS SOCIETY OF FRIENDS

 April 9, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 9 of 4 M / At meeting this mornng our frd D Buffum spake a short but lively testimony [h]is opening was "Trust in the Lord for in the Lord Jehovah is everlasting strength, he observed that in the outward there were many occurances that are allarming & in the state of society many that were afflicting & deeply exercising & that there was never a time when it stood us more in stead to flee to the Lord for help & that while he had been setting this comfortable portion of scripture ran through his mind They that trust in the Lord shall be like Mount Zion never removed, & the righteous man shall possess his Soul in peace &c - in the Afternoon we were silent, like the mornng I experienced the shuffling of the enemy but was so far favord as to be enabled to keep up the contest After Meeting went down to J Dennis's & found him & six of his chhildren down with the Hooping Cough, but he & his wife very cheerful & far from



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

considering it as the greatest calamity

RELIGIOUS SOCIETY OF FRIENDS

 April 10, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 10th of 4th M / Aunt Molly Wanton has had a very restless day, she is in a very trying State both to herself & those about her, & tho' we have called medical advice, yet I believe that nothing short of that Power which heals the Lunatick we read of in scripture can heal her of her infirmity

RELIGIOUS SOCIETY OF FRIENDS

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

3 day 11 of 4 M / Occupied as usual the mind in pretty good trim Our friends O Williams & Wife & Sister R spent the Afternoon & eveng with us - it was a very agreeable visit & I hope proffitable -

RELIGIOUS SOCIETY OF FRIENDS

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

4 day 12 of 4 M / The mind in an agreeable frame especially this evening feeling a sweet opened to converse on pleasant things with innocency - Sister E set the evening with us -

RELIGIOUS SOCIETY OF FRIENDS

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

5th day 13th of 4th M / At meeting the mind in rather better case than at some other times, but tho' I strove to overcome some rovings yet they would attack me on every side so that a quiet waiting place was hard to come at - we sat in silence & the meeting small, various engagements in the Afternoon - Aunt Molly grows worse & this Afternoon broak the window of the room she is in -at home in the eveng -

RELIGIOUS SOCIETY OF FRIENDS

 April 14, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6 day 14th of 4 M / Aunt Molly continues quite deranged in her mind whether ever the Dear old woman will be restored to a Sound mind is not is his in uncertainty, but whether she is or not, I desire we may be favord with patience to endure the conflict & that her present state of mind may prove as a solomn warning, or instruction -

RELIGIOUS SOCIETY OF FRIENDS

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

7th day 15th of 4th M / Occupied as usual. I know not as any spiritual impresment, but [?] my unworthiness, Oh! my wickedness

RELIGIOUS SOCIETY OF FRIENDS

 April 16, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 16 of 4 M / At meeting this forenoon I thought we had a remarkable favor'd time, quiet, & a little bread dispensed - Our Fr A Greene was over & favor'd in a remarkable sweet testimony And our fr D Buffum too, I don't know that I ever heard him more powerful, My mind was roving, but experienced help - In the Afternoon my dear H not being well I staid at home & experienced a precious sweetness of mind for which I trust I am thankful - Brother John & Sister Eliza went this morning to [Tiverton](#) & had a pleasant visit to our dear & much beloved Sister S Barker - Sister Ruth has been so kind as to devote most of this day to my H I am thankful for it -

RELIGIOUS SOCIETY OF FRIENDS

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

2nd day 17th of 4th M 1809 / Aunt Patty Gould dined with & after dinner went to [Portsmouth](#) with cousin Z Chase - O that I was more deep in spirit, I trust it hath not bee the most careless of days tho' I have nothing to boast of -

RELIGIOUS SOCIETY OF FRIENDS

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

3rd day 18 of 4 M / The mind thro' favor has been sweetly favor'd this day. Oh! that I may be truly thankful, humbly thankful Sister R kindly spent the Afternoon & eveng with us

RELIGIOUS SOCIETY OF FRIENDS

 April 19, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*4th day 19 of 4 M / There seems to be a considerable Stir among the People about the Election. I hope & trust from my present feelings that I shall not get much into the Spirit of it tho' I may go & quietly put in my Voat
I went to town meeting, the spirit of party was manifest, & the Potsherds clashed severly but I apprehended the best men prevailed - Aunt Molly & Hannah Gould Sat the Afternoon & part*



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

of the evening with us –

RELIGIOUS SOCIETY OF FRIENDS

 April 20, Thursday: [James David Forbes](#) was born in Edinburgh, a junior son of Sir William Forbes, 7th Baronet of Pitsligo.

French troops attacked the Austrians between Abensberg and Eckmühl south of Ratisbon (Regensburg).

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

5th day 20 of 4 M / Silent meeting. I labor'd to get the mind quiet & did enjoy a degree of it, but short of what I wanted - A degree of life in the preparative Meeting - Alice Almy, Wait Buffum, Sister Ruth & Eliza were our guests today & Our Nancy Almy who hath lived with us the last 3 Months went home the time we agreed to keep her being out -

RELIGIOUS SOCIETY OF FRIENDS

 April 21, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 21 of 4 M / Nothing of consequence to relate, as indeed every day the case yet I keep every day scribbling -

RELIGIOUS SOCIETY OF FRIENDS

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

7th day 22 of 4 M / "Empty as a beggars Can," Our house was Whitewashed. Sister R very kindly came up & assisted my Dear H in the undertaking -

RELIGIOUS SOCIETY OF FRIENDS

 April 23, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 23 of 4 M / Poor dull meetings, both Silent - In the eveng while setting alone with my dearly affectionate Wife we seem'd Silently inclined, & a precious sweetness arose in which I was helped to raise a Silent supplication for our mutual help & advancement -

RELIGIOUS SOCIETY OF FRIENDS

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

2nd day 24 of 4 M / A day wherein the mind has had a little ability to look unto God for help. Oh precious favors -- Aunt Molly Gould [dined?] with us & spent part of the Afternoon - Sister E spent the evening & Ne[torn] Towle & wife called & set an hour with us -

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

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

3rd day 25th of 4th M 1809 / It has been a day of feeling, a day wherein the mind has been drawn to the center of good, & particularly this eveng while setting at the window with my dearly affectionate H desires were renew'd on my soul that we might more & more daily witness the inshinings of divine light & grace to illumine our minds in passing thro' time, that in the end we may receive the CROWN

RELIGIOUS SOCIETY OF FRIENDS

 April 26, Wednesday: At New-York, Fulton's *Steamboat* began its 1st voyage up the Hudson River.

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

4th day 26 of 4 M / Yesterday rec'd a very acceptable letter from my much beloved friend Joseph Austin of [Nantucket](#) - Aunt M Wanton continues much the same -

RELIGIOUS SOCIETY OF FRIENDS

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

5th day 27th of 4 M / Went this morning on Horse back to [Portsmouth](#) to attend our Monthly Meeting, before Meeting stoped at Z Chases & P Lawtons While riding out the mind was brought in many serious reflections particularly on the necessity of Seeing our own State & condition & the many things that Obstruct a clear sight -At meeting our friend H Almy had a short but very acceptable testimony & to me it was a most excellent Meeting - In the last we had much buisness & Some laboring cases, but a good measure of life was retained thro' the Whole And I dont know as ever I was better satisfied with my own conduct in any meeting, the life was more than commonly prevalent in my mind & I feel truly thankful for once more being able to feel & be renewedly confirmed that the good spirit is with me at least at times -

After meeting dined at Z Chases then rode home & found my Dear H as well as when I left her - Father & Mother R took tea with us & E Earl set the evening & G Robinsons called -

RELIGIOUS SOCIETY OF FRIENDS

 April 28, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6 day 28 of 4 M / Nothing material to insert, - Aunt M Wanton is much as usual - In the evening my H & I wrote to B Purinton of Salem

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 April 29, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 29 of 4 M / The usual rounds of labor from the House to the Shop &c - I hope the mind a little life has bee felt

RELIGIOUS SOCIETY OF FRIENDS

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

1st day 30 of 4 M / Silent meetings & to me rather dull times, Sister R Rodman is very unwell which is cause of sorrow to me Bother D Rodman called this eveng very acceptably -

RELIGIOUS SOCIETY OF FRIENDS

[The end of this volume, written large]

Newport 4th M 30th 1809,
Stephen Gould

RELIGIOUS SOCIETY OF FRIENDS

 May: Friend [Paul Cuffe](#) was on a [Quaker](#) committee to attend to their [Westport MA](#) monthly meeting's financial accounts.

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

2nd day 1st of 5th M 1809 / Having made a new Book & finished my old one, I feel desirous that as it were a new course of life may be also persued i e more of the divine life sought after day by day, for the longer I live the more I feel the importance of daily bread from heaven, outward bread norisheth the boody, but that does the soul Oh! that an daily & hourly concern may rest on my mind to labor & toil for it -

RELIGIOUS SOCIETY OF FRIENDS

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

3rd day 2nd of 5th M / Our friends have gone on board the Packet for [Greenwich](#) to attend the Quarterly Meeting there next 5th day - I hope they may have agood time & that they may be refreshed together - When it hath been so that I could go with them with propriety I believe I have ever been thankful for the Opportuniy, but it is now otherways, there are circumstances which render it imprudent to leave home & I think I have not a repining thought, but believe that it is in best wisdom for me to remain within mine own tent at this time



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



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

4th day 3rd of 5th M / Election days are allways of tumult & anxiety, this has been peculiarly so to me, for in addition to the noise & crowd of people that have appeard in the streets, I have had to feel on account of several near relatives that are much [the next five lines have an X through them] unwell, Sister Joanna hath for a day or two, been much unwell, Sister Ruth hath also been alarmingly siezed with a stiff neck & pain in her side, Aunt Molly Wanton continues in a distressed State of mind & needs much care, but over all & above all my dear Father was this Morning taken with an unusual sickness at his stomach attended with Stupor & inclination to fall asleep in a few minutes after speaking, this affected me very seriously so that my whole frame was shaken - I may also add that my dear H is a subject of anxiety - so that my state at this time is quite a tried one - but my dear father is a little more bright this Afternoon for which I am thankful, for he hath been a tender & affectionate Parent & I hope his setting sun may go down with brightness - The day closes without any accident that I have heard of, & less drunkenness than common on such days



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

5th day 4th of 5th M / 1809 / Our sick folks are better this morning, father is much brighter from a portion of Physic & Sister Ruth from a Perspiration - My mind was yesterday Afternoon & again this morning much with our friends that have gone to Quarterly meeting at [Greenwich](#). they had a pleasant day yesterday, but it is rainy this morning & I fear they will have an unpleasant time today - I hope they will be refreshed together & be enabled to say at their return it was good for them to be there - Our meeting was very small & to me a poor time tho' I thought there were them that who experienced refreshment.



May 5, Friday: F.A.P. Barnard was born in Sheffield, Massachusetts to the attorney Robert F. Barnard and his wife Augusta Porter Barnard. They named their infant for his mother's brother, Frederick Augustus Porter, who had just been killed at [Niagara Falls](#).

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

6th day 5th of 5th M / This Morning our dear Sister Joanna was comfortably Put to Bed with a fine boy, which has in measure put an end to anxiety on her account, I am glad yea thankful on hers & brothers Davids account as they are connections to whom I feel united by a very tender tie About two OClock this Afternoon our friends all returned from [Greenwich](#) safely, & say they have had a comfortable time & that Anne Greene & Abigail Robinson were much favord in public testimony - Father R was the bearer of a message of love to me & my dear H from J Casey & wife to our family - E Earle & Sister Mary spent the evening with us -



May 6, Saturday: [Friend Stephen Wanton Gould](#) wrote in his journal:



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

7th day 6th of 5th M / The usual rounds - the mind in a dull state or a state of allmost insensibility, a friend called to see me this afternoon & seem'd very open & free to converse on good things, but I could not but feel or at least be sensible how little my mind was warnd by what he said, tho' I joind a little in the converse with him, so as to avoid incivility - Sister E spent the Afternoon & evening with us

 May 7, Sunday: [Friend Stephen Wanton Gould](#) wrote in his journal:

*1st 7 of 5 M / Not being very well myself & my dear H more so than myself, thought it most prudent to omit meetings but understood by brother David that in the forenoon Our frined D Buffum was very lively in public testimony
In the Afternoon the Meeting was silent - We read alternately in the Scripture . Hannah Adams View of Religion. Whitefields Journal &c - Neighbor Towle called to see us a little while in the evening She is a very neighborly Woman -*

 May 6, Saturday: [Friend Stephen Wanton Gould](#) wrote in his journal:

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In the Afternoon the Meeting was silent - We read alternately in the Scripture . Hannah Adams View of Religion. Whitefields Journal &c - Neighbor Towle called to see us a little while in the evening She is a very neighborly Woman -*

 May 8, Monday: The New York Bible and Common Prayer Book Society, a precursor of the American Bible Society, was formed in New-York.

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

2nd day 8th of 5th mo 1809// Sister Ruth is laboring under a painful Blister for her stiff neck - She has my sympathy but I fear it will avail her nothing - Aunt M Wanton is more like herself than she hath been for some time - My dear H is very smart & this eveng called to see Sister R & Sister Joanna & her little Wm he is a sweet little creature - As to myself I am the same as common a poor dull thing, but perhaps the vital spark is not quite extinguished -

RELIGIOUS SOCIETY OF FRIENDS

 May 9, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*3rd day 9th of 5th Mo // Aunt Molly is as bad as ever again today
- My dear Mother has an afflicting time, Oh that our trials may
be sanctified - Alice Almy spent the day with us -*

RELIGIOUS SOCIETY OF FRIENDS

 May 10, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*4th day 10th of 5 Mo // The day has pafsed as usual - P Dunham
is over & called to see me, we compaird notes a little with
respect to our spiritual progrefs he seemd to be variously
tried, but he said most particularly with unbelief in a future
state -Mine is a want of life, like an old gangrene Sore that
is past feeling & fit for nothing but to be disceverd from the
boody, I have thought that if there is any part in me that is
rotten, that I should be willing to undergo a Severe operation
that I might be preserved alive while my boody is here*

RELIGIOUS SOCIETY OF FRIENDS

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

*5th day 11th of 5 Mo // Silent Meeting & rather a dull time but
a little degree of favor - when going to meeting I could but
think how poor & destitute I was of that which would insure me
a season of improvement*

RELIGIOUS SOCIETY OF FRIENDS

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

*6th day 12 of 5 Mo // My dear H hath been much unwell today which
has been the cause of much anxiety - much better this Afternoon
& spent the eveng Sociably O Williams & wife being with us, also
brother David. -*

RELIGIOUS SOCIETY OF FRIENDS

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



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

7th day 13th of 5th Mo // Awoke early & endeavord to turn my mind inward, but could not experience the feelings that I wanted to so fully as I wished, was however a little helped at least to feel thankful that my dear H had rested comfortably & was much refreshed, tho' had had several hard spells of coughing in the night & soon after waking this morning - There has been an insensibility over my mind that is very hard to bear, it is hard to want to feel & not be able too, but I'm more & more confirmd that the fault is my own, Oh that I may daily call on the Lord for Grace & if I do in sincerity I believe I nor no one else will be sent empty away. Sister E spent the eveng with us & will stay till tomorrow

RELIGIOUS SOCIETY OF FRIENDS

 May 14, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 14th of 5 M 1809// Much unwell with a pain between my shoulders, which confind me from Meeting all day - I spent most of the meeting hours in reading the Scriptures to my dear H who is also confind & at present labors under a very afflicting cough - I was favord to read the Scripture with a little degree of understanding tho' but little feeling & was dry & hard all day tho' I labord to draw the mind to the center of feeling. E Earl called between meetings & sister E returnd with a prospect of staying with my H while I went to meeting in the Afternoon but not being materially better thought best to stay & let her go - In the evening Neighbor V...n [sic] came to see us, her conversation in our present weak state was more tedious than edifying -

RELIGIOUS SOCIETY OF FRIENDS

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

2nd day 15 of 5 Mo // Favor'd this morning with a precious serceptibility of mind. I love to feel it. Oh that it may continue - I feel better this mornng of the pain between my shoulders, but am laboring under the effects of a heavy Cold - perhaps there has not been that full current of life thro' the whole day, as I felt a little experience of in the morning, however it has not been the worst of days or at least not so barran as some days - Sister Marcy was with my H today & sister Eliza this eveng - -

RELIGIOUS SOCIETY OF FRIENDS

 May 16, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

3rd day 16 of 5 Mo // I have been thinking what I should compare myself too & really am at a loss, but most conclude that I am a poor thing & shall hardly ever be worth more than I am at present My dear H has been cause of anxiety being much unwell but is better this evening - Rec'd a letter P[er] Post from Edward Wanton of Richmond Virginia containing the account of his father Gideon Wantons Decease the 8th of last Mo, it affected my mind with seriousness so much so that I could not keep it out of my mind the whole evening - he was an aged man & decendant of a respectable family in this town & was a distant relation of my Mothers, for many Years was himself a respectable & influential charracter but alafs as hum=nature is all liable he fell from his high standing, but I am willing to hope he has experienced forgiveness & is at Rest

RELIGIOUS SOCIETY OF FRIENDS



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

4th day 17 of 5 Mo // My H continuing poorly - I have not been without religious impressions of thankfulness for my many favors. Oh may I remain so

RELIGIOUS SOCIETY OF FRIENDS



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

5th day 18th of 5th Mo 1809// I was favord with a precious meeting as soon as I took my seat I felt the Sweet & Precious life to arise to a good degree of consolation & confirmation - for very frequently of late I have been ready to cry out under a Sense of my poverty, insomuch that I have thought there was no good thing in me, & that I had never known much about a religious life & if I had at all, by my disobedience & unfaithfulness it was all taken away. Oh how precious how inexpressibly Sweet it is to set down in a Meeting & feel as if the fountain of life was unsealed that we may drink thereat with ease - an enjoyment like this to one in my present situation is like food to a man that has been long deprived of it - Oh that I may ever be thankful, humbly thankful, to the good & gracious giver for all his Mercies Spiritually & temporally - My Dear H has been most of the day pretty smart

RELIGIOUS SOCIETY OF FRIENDS



May 19, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 19th of 5th Mo // It has not been the worst of days with me, tho' I have nothing to boast of, I'm weak & poor, yet have



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

something, & may I be thankful for that something. My Dear H continues smart - But Dear Aunt M Wanton continues much Deranged in her mind

RELIGIOUS SOCIETY OF FRIENDS

 May 20, Saturday: [Alexander Culbertson](#) was born in Pennsylvania.

French forces captured Oviedo in Asturias from the Spanish.

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

7th day 20th of 5th Mo // Time steals away & alafs how poorly improved. I often think of it with sorrow & hope to be more afsiduous with respect to those things that belong to the Soul's peace, both yesterday & today I have had a little life particularly in our pauses at Meals when it did seem as if a little of the precious life did arise & spread over the Mind & was sweetly breathed in thankfulness for our outward favors, & that we might know an increase of inward sustinance Oh Father help us.

RELIGIOUS SOCIETY OF FRIENDS

 May 21, Sunday: Austrian forces attacked French troops who had just crossed to the area of Aspern and Essling, north of the Danube across from Vienna.

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

1st day 21st of 5th Mo// At Meeting this forenoon My mind was exercised on a subject of Misunderstanding which was occasioned by an individual who took up a subject & officiously reported what had passed between me & R Hath on the subject of Mixed Marriages & has made an uneasiness between me & Brother J Rodman - thus difficulties are made without occasion or grounds - D Buffum was sweetly engaged in testimony & particularly affecting at a second standing when his opening was "If the righteous are scarcely saved where shall the Sinner & ungodly appear" In the Afternoon we were Silent but a pretty good meeting to me. In the eveng father R & brother D called to see us & passed a little pleasant Time.

RELIGIOUS SOCIETY OF FRIENDS

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

2nd day 22nd of 5th Mo // Had a little explanation with brother J Rodman & hope things were left a little better in his mind than yesterday. I'm willing he should know that I feel pretty keenly the disaprobation of his friends, & if that destroys good brotherhood on his part I must abide by it, but I am unwilling



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

he should think that I attach any blame to the young woman that he is addressing for any commission or omission of his, which was so reported by the officious meddler, but is nothing like the doctrine I advance on the subject. I hold that people are guilty of Sin in proportion to the light & knowledge they have received & that contracting matrimony with one not of Society [not a Quaker] is more sinful for him than most young men of my acquaintance, is, what I firmly believe, because he hath known more of religion & been more remarkably visited with the inshinings of that light which would have been as a light to his paths & a lamp to his feet than most young men – My dear H continues very Smart, & Sister Ruth us still very kindly with us --

RELIGIOUS SOCIETY OF FRIENDS



May 23, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 23rd of 5th Mo // Yesterday Afternoon O Williams & Wife returnd from their journey to Liecester & have a prospect of going there to live they will be a mifs to us in this Town & Moy [Monthly] Meeting - Last first day morning departed this life at his House in [Portsmouth](#) Doctor Peter Thatcher Wailes & is to be committed to his Mother earth this Afternoon - he hath been a dilligent attender of our first & week day meetings at Portsmouth when ability of body would permit for many years, but never became a member, & was thought by some to be quite as much in profefsion as Practice - We have recd letters from Aunt M Stanton with the intelligence that she is coming on to spent a little time, the prospect of which is very pleasant as Dear Mother is much confind with Dear Aunt Molly who remains in a state of derangement. -

RELIGIOUS SOCIETY OF FRIENDS



May 24, Wednesday: An officer of the French occupying forces paid a visit to Franz Joseph Haydn to make his acquaintance. The two had a pleasant chat and the officer sang an aria from The Creation. The composer was emotionally uplifted by the experience but this was the last music he would ever hear.

Birth of Friend [Stephen Wanton Gould](#)'s son Caleb.

Friend Stephen wrote in his journal:

4th day 24th of 5th Mo // This day of all days in my life has been the most anxious. I have known anxious moments both by day & Night, but never like this, but it is what I expect to experience again -My dearly & truly precious Wife was This morning taken much unwell & thought best to send for help which I soon procur'd & came to the shop it not being necessary for me to Stay – when I went to dinner I went in to see her but was not permitted to stay long, during the time I was with her I experienced such endearing sensations as I did not know I was capable of, my whole man was melted, but things appearing in a

LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

pretty good train I came again to the shop & all the Afternoon 'till now about 1/2 past 6 O'clock I have really had as much as I was able to endure without Showing more weakness than is Manly - When Cousin Anne Green who has come over to attend our Moy [Monthly] Meeting tomorrow called at the door & dropt the information that my dear H is in bed & has a son, but I am still in suspence, not knowing how she is, & whether the child is perfect, cousin Anne not having been there, but heard it from father R -

Before the usual time of shutting shop impatient to know exactly how it was with my dear suffering H, I went up to the house & found it as Cousin Anne had told me & the Child sound & perfect, & its dear Mother quite as comfortable as her situation would admit, he has a good pair of Lungs & if he should live & take a religious turn may at least make a preacher that may be effectually heard over our whole Meeting house - Oh the thankfulness unspeakable thankfulness of heart that I feel that my Most of all endeared earthly friend is thus far comfortable. Such sensations of joy, affection & gratitude I never, till now was Sensible that I possessed or was capable of feeling -

RELIGIOUS SOCIETY OF FRIENDS



May 25, Thursday: [Ralph Waldo Emerson](#)'s 6th birthday.



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

5th day 25th 5th M 1809// My very precious H rested quite comfortable last night considering her suffering of Yesterday & the little boy (whose name we have concluded this morning to call **Caleb Gould**) is also pretty well - I have thought I have many times duly & thankfully number'd my blessings, but indeed & in truth I have never had so much to be thankful for as this day & I am unable to put my feelings in order on paper, or by my tongue to express what I feel to the full. My dear H was never half so indearing tho' I thought I love'd her to the extent of love before, to the friends who assisted us I feel my heart enlarged in love & good will but to kind Providence my heart is bowed in humble gratitude that he has been pleased so to help us, Oh that I may never forget his goodness, daily looking unto him & asscribe all honor & praise -

I attended meeting. In the first Holder Almy was twice engaged in testimony & D Buffum once, it was to me a good time, & for this may I not forget to be thankful - In the last we had much buisness, & I believe I lost strength in not expressing a short sentence in addition to one expressed by another friend but on the whole I thought I was helped to throw in my mite tollerably to my own satisfaction

 May 26, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 26th of 5th Mo 1809// My dear H again rested well last night & little Caleb never waked from the time he went to bed till nearly sunrise - I feel gratitude indeed for this days favor, & Oh father increase in me a grateful disposition for all thy mercies, all they Blessings - Wrote to my dear friend Susanna Barker giving her an account of our well fare & my feelings - This evening called at D Huntingtons to see our ancient friend James Bringham, he has been a long time confin'd at Holder Almys but is now recruiting, tho' very feeble - he gave me the following lines written very fine on a pease of paper with his own hand, since his confinement, being 78 Years of age last 12th Month -

*Could but our tempers move like this machine
Not urged by passion or delay'd by Spleen
But true to Natures regulating power
By virtuous acts distinguish every hour
Then health & Joy would follow as they ought
The Laws of motion & the laws of thought
Sweet health to pass the present moments o're
And endless Joy when time shall be no More*

It was written in lines about an inch & 1/4 long & all the lines within an 1/2 of paper which for a man so advanced in life is remarkable -

While setting with the dear old Man so advanced in life I could but reflect on the apparent difference between him & myself, he near the grave weak & feeble, & I in Youth & activity, & yet may be called to render an account much sooner than him. Oh that I may when the time comes, be in a frame of mind like his

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

7th day 27th of 5th M 1809// My dear H remains as comfortable as common but not quite as smart as Yesterday// My affection & thankfulness I think daily increases & Oh! saith my soul may there be a proportionable increase of devotion to my God to whom for all my Blessings I am wholly indebted & soley dependant

 May 28, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 28th of 5th Mo // Our Meeting were both silent, I labor'd to get the mind settled & enterd on the right foundation but was



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

unable get where I wanted too or where I expected to from my feeling early in the morning - -Dear Sister Ruth staid with us last night & also this day she is preciously kind both to me & my dear H who remains comfortable - In the eveng made a little call at O Williams

RELIGIOUS SOCIETY OF FRIENDS

 May 29, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 29 of 5th Mo // I think My H is not much mended from Yesterday tho' no materially worse, yet (particularly since dinner) my mind has been anxiously depressed on her account, an hundred fears & suspicions intrude themselves upon me, such as, that when she gets about, (if she ever does) her old consumptive complaint will then return, as her cough is still a little troublesome, that suckling will have that tendency, that the additional care & fatigue her Child will be unfriendly to her constitution & above all should unerring Providence See meet to take her to himself what would become of poor Me, these as heads of the Matter afford room for fears & suspicions which sometimes almost over power me -Since her confinement she hath been far nearer my Life than before & when ever I have been into her room to look on her as she lays in Bed, my very heart hath been almost melted, & I never felt more tenderness that today - She allways, & even in her most exquisit suffering looks pleasant & since that has subsided she appears to possess a truly thankful heart, which hath several times been manifested by a copious flow of tears. May I bow in humble deep prostration before the Lord for his many fold blessings & favors. Oh Lord be near my dear Wife & help her by the assistance of thy holy all sustaining Spirit. - - -

RELIGIOUS SOCIETY OF FRIENDS

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

3rd day 30th 5th Mo // My dear H is comfortable but weak. I continue to feel for the dear precious creature & hope she may be again perfectly restored. Oh father be thou I pray the her strength & stay in weakness, bear up her mind in all trials that may await her thro' this State of probation & tribulation. And Oh dear Lord be pleased I intreat thee to center all our hopes & expectations in thee & enable us to walk together to thy honor & glory, help us to be honest parents discharging our duty faithfully to our offspring

RELIGIOUS SOCIETY OF FRIENDS

 May 31, Wednesday: Franz Joseph Haydn died peacefully at his house in Gumpendorf, Vienna at 12:40AM, age 77.

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



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

4th day 31 of 5th Mo // This morn'g before breakfast Dear Aunt Martha Stanton arrived from NYork – seeing her & Dear Aunt Molly together was very affecting, it tender'd all that could be tender'd in me, indeed I believe my feelings was never more susceptible than they have been for some time past. I love to feel so for then I can hope that the springs of life are not so low or dried, but that I may yet advance in the right way, & I am sensible that it requires judgement to discriminate between religious impressions & the affectionate nature, but I believe no one ever progressed very far untill their hardness of their Nature was in some good measure subdued.

RELIGIOUS SOCIETY OF FRIENDS



June 1, Thursday: [Samuel Taylor Coleridge](#)'s journal [The Friend](#) (this publication would continue until March 15, 1810).

The remains of Franz Joseph Haydn were carried in an oak coffin to Gumpendorff Church, carried around the church three times, blessed, and placed in Hundsthurm Cemetery.

Three Piano Sonatas op.53 by Leopold Kozeluch was entered at Stationers' Hall, London.

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

5th day 1st of 6th Mo 1809// Our meeting was large as usual, & to me a little favor'd, but life did not rise into dominion as at sometimes, but I desire to be thankful for what little bread I did receive "& humbly hope for more" –

RELIGIOUS SOCIETY OF FRIENDS



June 2, Friday: A requiem mass was said in memory of Franz Joseph Haydn in the Gumpendorf church (the music was a setting of the requiem by Michael Haydn).

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

6th day 2nd of 6th Mo // Pretty much the usual round, – whenever I have been home to meals my dear H & little Son seem'd renewedly endearing

RELIGIOUS SOCIETY OF FRIENDS



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

7th day 3rd of 6 Mo // My dear H for the first time since her confinement was able to set at the table with us at dinner & tea – I desire to be thankful for all my blessings

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



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

*1st day 4th of 6 Mo // At Meeting this forenoon Our friend D Buffum near the close was concernd to stand up & as he said call on the Afsembly somewhat in the language of Scripture "Come brother come Sister let us go up to the house of the Lord to the Mou [sic] of the God of Jacob" &c - In the Afternoon S Bateman said a few words & I rather am disposed to think they were said with a good intent
It has been rather a dry day with me tho' not the worst of times*

RELIGIOUS SOCIETY OF FRIENDS



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

2nd day 5th of 6 Mo 1809// The mind more occupied about outward things than is proffitable, things that will never proffit me in any sense, but so it is we are apt or at least I am apt to suffer the mind to be off the Watch - My dear Wife & Son are very Smart, & for that I desire to renew my thankfulness to Him who is able to keep them so - Sister R spent the day & evening -

RELIGIOUS SOCIETY OF FRIENDS



June 6, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 6th of 6 Mo // I am ashamed to say it but most of my time today has been spent at Town Meeting by which I have gotten nothing but the Head-ach - I thought it best (all things considered) to go up & Voat for such men as I thought most propper to fill the various appointments or Stations in Town, not particularly to join with any party for I am of opinion that neither side hold up candidates for Office that are exactly what they ought to be, therefore a propper Selection should be made & I believe I endeavor'd to make a just discrimination, but there is, but very little if any real substantial satisfaction in persuing even that & I believe it will amount to a serious inquiry in my mind whither I shall give my attendance at another Town meeting very soon

RELIGIOUS SOCIETY OF FRIENDS



June 7, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 7 of 6 Mo // "Is there any growth in the truth" I am apprehensive there has been but very little increase with me this Day I'm lean poor & weak -



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

RELIGIOUS SOCIETY OF FRIENDS

 June 8, Thursday: The first ocean-going steamboat, the *Phoenix*, left New York for Philadelphia (but hadn't yet arrived in the open ocean).

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

5th day 8 of 6 Mo // Silent & perhaps not quite as barran a meeting as at sometimes. Some friends have arrived that expect to attend our Anual Sacrifice but none that are in the Ministry that I have heard of - In the Afternoon engaged at the meeting house in making arrangements of the Seats to accommodate our Meeting next first day -

RELIGIOUS SOCIETY OF FRIENDS

Thomas Paine died in New-York (well, we all must die somewhere). His request that he be buried as a [Quaker](#) had been refused by the [Religious Society of Friends](#). His age (72) would be incorrectly registered on what is said to be his gravestone on his farm in New Rochelle, New York (a stone which neglects to mention the interesting fact that although it is stating the truth when it states that he was buried there, in fact his body is no longer in the vicinity). An obituary notice published throughout the United States would sum up his life in the phrase "He had lived long, did some good and much harm." What was this man's offense, that had called forth such a bitter dismissal in an obituary? Well, it seems that when this citizen's country had fucked him over, while he had been serving it selflessly at great personal risk and loss during the period of its greatest difficulties, **he had noticed and he had objected**. A word to the wise chauvinist: when your country eventually fucks you over, **you aren't to notice** — no, that'd be very disloyal of you. You're supposed to just grin and grit your teeth, and go on playing the patriot.

(AWTTW.)

Famous Last Words:



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

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



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

—Thoreau's JOURNAL, March 12, 1853

LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

1794	George Jacques Danton	he had been convicted of not having made adequate use of the guillotine	<i>"Show my head to the people. It is worth seeing."</i>
1798	Giovanni Casanova	having spent his life collecting sequentially and in tandem 132 pubic scalps	<i>"I have lived as a philosopher and died as a Christian."</i>
1799	George Washington	fearing being buried alive (a common fear for that period), he was being heartily reassured by his physician	<i>"'Tis well."</i>
1806	Charles Dickinson	he was dueling with Andrew Jackson	<i>"Why have you put out the lights?"</i>
1809	Thomas Paine	his physician asked whether he wished to believe Jesus to be the son of God	<i>"I have no wish to believe on that subject."</i>
<i>... other famous last words ...</i>			



June 9, Friday: Horace Mann, Sr.'s father made his will. He left Horace enough to finance a college education, although later, in the grip of the "log cabin" school of greatness, the great Mann would assert that he had been provided only with an "example of an upright life" and a "hereditary thirst for knowledge." – Since he was encouraging everyone to be like him and rise like him, **it would hardly do to tell the truth.**



Carl Axel Trolle-Wachtmeister became Prime Minister for Justice of Sweden, while Lars von Engeström became Prime Minister for Foreign Affairs.

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

6th day 9 of 6 Mo // Early this morning a Packet arrived from NYork & brought the Melancholy intelligence of the Sudden departure out of time of Francis Mallone at the City of Washington he died the 4th of this Mo dropt down in the Street as he was walking to Church with his brother Senator E R Potter & died without a Struggle - My mind has through the day been much occupied on the above melancholy acct, I hope it may prove a solemn warning & help to keep me in remembrance of my final



change -

RELIGIOUS SOCIETY OF FRIENDS

 June 10, Saturday: John Stevens took his *Phoenix* out of New-York into the open seas, headed for Philadelphia — the world's first oceangoing steamboat.

The Emperor Napoléon annexed the Papal States to France. French soldiers removed the Papal flag from the Castle San Angelo.

This was the effective date of the end of British restrictions against US ships.

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

7th day 10th of 6th Mo 1809// Thus another Year has come about, this day commences our anual Sacrafice at [Portsmouth](#) & friends are now riding into Town, my mind is humbles at the reflection that another year has passed away & I so lean, so poor, & weak Oh father help me with a little help, renew the visits of thy love in my heart, let not this Anual Meeting pass away without some advances in the Truth - After we had nearly all got to bed this eveng - Our friend, B Purinton came up to see my dear H & tho' it was late she went up & staid a few minutes

RELIGIOUS SOCIETY OF FRIENDS

 June 11, Sunday: [George Gordon, Lord Byron](#) left London with Hobhouse on his first "Pilgrimage."

In retaliation for the decree of May 17th, Pope Pius VII excommunicated the Emperor Napoléon.

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

1st day 11 of 6 Mo 1809// Our Meeting this forenoon was large & I believe Truth reigned as much as in any meeting I have been in for sometime Our friend James Mendenhall had the weight of labor & several women spoke short testimonys much to the point & I believe well seasoned with salt - James is an excellent plain preacher no spectacular & tho plain in expression is weighty in communication - a living prayer by a Woman

Afternoon// Several women Spoke & one appeard in supplication. J Mendenhall had a few words - John Casey bore a short but very living testimony. One of the women is a workwoman at her calling -The meeting was much more crouded than in the morning but remarkably still for the Vast concorse that was there. I believe truth was in dominion - We had at tea Polly Chase & Abijah Chase & wife, brother John Rodman accompanied them in the evening - Micajah Collins & wife & M Purinton & Wife

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



June 12, Monday: Birth of the first child of [John James Audubon](#) and Lucy Bakewell Audubon, Victor Gifford Audubon, in Louisville.

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

2nd day // Meeting began as usual at 9 O'clock. It was open'd with a short but livly & impressive testimony by our friend James Mendenhall from Virginia & after the buisness had been persued a little while another impressive testimony from our friend Micajah Collins - buisness went on pretty well but much of the weight, & I believe all was lost that might have spread over the meeting, by the very low voices of some friends. Cousin Alice Almy dined with us, but the situation of my dear H is such that we cannot entertain much company at any time & less at Dinner than at any other time

Afternoon// The State of Society as represented by the Answers to the Queries was enterd into by which many deficiencies appeard, & drew forth many excellent & feeling remarks, particularly by our friend James Mendenhall Wm Rotch Junr & many others - We had several at tea

RELIGIOUS SOCIETY OF FRIENDS



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

3rd day// Both mens & womens meeting have been jointly occupied with the partition opened in reading the Discipline which has been revised by our meeting for Suffering which was attended with great solemnity. The mode of precedure was, The Clerk read the Old Discipline & Wm Rotch the revision & where any alteration was made Wm Rotch concisely explaind the reason, which if it was not satisfactory to any individual requested to have it marked for reconsideration, no remarks being allow'd to be made in meeting a committee was then (or when all was read) appointed to reconsider the doubtful parts in conjunction with the Meeting for Suffering with the liberty for any concern'd friend to attend & make his objections - when the Discipline was all read & before the shutters were closed our friend John Casey in a very lively manner addressed us on the Subject of Sports & diversions & hoped the dear Youth would improve their time better than he had done in his Youth, & that time passed swiftly away, "their fore dear Youth improve your time" &c then Hannah Field appeard in a living supplication & thanked the Lord that he had enabled the burden bearers to prepare a discipline &c. It was a favor'd meeting - Rowland Green dined with us - Benjm Freeborn & wife Sarah Fish Sam & G Brown & Thos Anthony took tea with us

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



June 14, Wednesday: Fulton and Livingston's *Car of Neptune* was launched, in New-York.

French forces defeated Austrian forces at Raab west of Linz.

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

4th day// There was no meeting this forenoon in consequence of the committee appointed Yesterday to consider of the parts of Discipline objected too. They met this mornng at 10 OClock & being one instead of a better I attended with them, there was much debate but we were helped to end with tolerable harmony - The meeting Standing adjourned to this afternoon at 3 OClock we agreed to meet at 6 again, not having got through There was but little to attend to in the meeting & it soon adjourned - The committee soon got thro' also to pretty good satisfaction - John Casey & wife & Benjn Pearce too tea with us -

RELIGIOUS SOCIETY OF FRIENDS



June 15, Thursday: [John James Babson](#) was born. His father was William Babson, born in Annisquam Village, Gloucester, and his mother Mary Griffin, born in the same village. James Babson, who died in 1683, had been the American progenitor of this family. The generations in between had been John Babson, John Babson, William Babson lost at sea in 1750, and his grandfather William Babson. He would be educated in the public schools of Gloucester to the age of 14, and would go into his father's store. He would be cashier of the Gloucester Bank for 19 years, bank commissioner for 2 years, a selectman for one year, a Representative to the General Court for 5 years, a State Senator for 2 years, a member of the school committee for 28 years and its chairman for 25.

French forces threw the Spanish back at María, southwest of Zaragoza.

A great service was held in memory of Franz Joseph Haydn in the Schottenkirche, Vienna. The Requiem of Wolfgang Amadeus [Mozart](#) was performed. The French army sent an honor guard.

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

5th day// The meeting met this mornng at 8 OClock buisness was not got through withuntill a few minutes before it was time for our Public meeting to begin - Public meeting was large & much favord. James Green as usual began the service. Anne Merrott began with the text "Why seek ye the living among the Dead &c & preached sweetly - then Micajah Collins preached powerfully & livingly confining his remarks mostly to the parting of friends to go to their little Meetings at home the solemnity of the occasion &c he also gave the dry sticks a shaking & encoraged the Youth - James Mendenhall reverted instructingly to A Merretts testimony adapted to those who are standing off & those that are not particularly within our Society - It was to me an excellent meeting & the impressions that I felt may they long remain - This Afternoon at the Shop I had the company of my much Valued little friend David Smith of Bolton we conversed on our religious advancement - it was a season of refreshment indeed, we both I trust were brought livingly near to other in the bond of true brotherhood & Oh Saith my Soul may we go up together



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

hand in hand to the House of the Lord the God of Jacob – my dear friend Philip Dunham has also been with me I love him & O may our love continue - Micajah Collins & wife & Matthew Purinton & wife called to see my dear H in the Afternoon but I was not at home -In the evening I went to father R's to see Micajah & wife -

RELIGIOUS SOCIETY OF FRIENDS



June 16, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day// This morning called at father R's & brother D R's to take leave of M C & M P & their wives, my mind was much affected at Parting with them & with all the rest of my Dear friends & desires are livingly raised that the favors dispenced at this Yearly Meeting may be proffited, that should I never live to see another I may in the last proving scene have to reflect that I have not lost all opportunities of improvement or that all opportunities of improvement have not been slighted - And now may say, not having had time to insert perticularly my feelings from day to day that I have not experienced a season of more generall favor in any yearly meeting that I can recollect, the testimonys from time to time delivered by weighty & concerned friends have all of them more or less left a good seasoning in my mind & that altho we have been so sittuated by the confinement of my dear H that we could not have as much company as would have been agreeable yet we have had considerable & perhaps as much as our circumstances would render prudent. I desire to cultivate a thankful disposition for what we have done & been able to do & leave the rest with out a murmur to him who knows what is best for us, & if I can in all things maintain this disposition, by that means I shall render a passage thro' life much more quiet than by suffering that uncomfortable article of Pride to have the predominance - It allways affects me to part with friends that I love the reflection allways arises whether I shall ever see them more - Aunt M Stanton saild this morning for NYork - Dear Sister E Rodman spent the Afternoon & evening -

RELIGIOUS SOCIETY OF FRIENDS



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

7th day// Our friends James Mendehall & Elizabeth Hunt & their Companions, with several friends from Town went to Connanicut to attend an Appointed meeting ther this forenoon - Uncle Wm Mitchell & wife - Aunt N Carpenter, Father R & Neighbor Towle took tea with us

RELIGIOUS SOCIETY OF FRIENDS



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



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

1st day // James Mendenhall & his companion was at meeting also Aunt E Hunt & her companion. James spoke a little excellently, & his companion just observed towards the close of the meeting the "The Well of divine life was deep & that we had nothing of our own to draw with."

In the afternoon they went to [Portsmouth](#) to attend an appointed meeting there at 4 O'clock - Our meeting was silent, except a lone stranger disturb'd us with a few words like a request to preach -

RELIGIOUS SOCIETY OF FRIENDS

 June 19, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day // Much engaged at trade & had several articles arrivd which Uncle Stanton purchased for me in England - received a letter from Sarah Ear now at Flushing O Williams & wife took tea with -

RELIGIOUS SOCIETY OF FRIENDS

 June 20, Monday: Horace Mann, Sr.'s father died.

Carl, son of King Adolf Fredrik, ascendrd the throne of Sweden as Carl XIII.

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

3rd day// Again much occupied at trade. I hope by outward cumber I may not loose what little I seem to have gain'd a few weeks past but the longer I live the more I am confirmd that the mann must be gathered daily - Father & Mother R - widdow Mumford & brother David & wife took tea with us

RELIGIOUS SOCIETY OF FRIENDS

 June 21, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day// We had Visitors this Afternoon Cousin Abigail Casey Cousin Mary Wanton, Mary Williams, Sarah Rogers, Cousin H Gardiner My Mother & Sister Ruth - Our child has been born 4 weeks this Afternoon & in the evening our nurse (who has been very faithful & kind) left us -

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 June 28, Wednesday: Having been elected on the Democratic-Republican ticket over William Baylies, [Charles Turner, Jr.](#) began to serve in the US House of Representatives, representing the 7th District of Massachusetts at the 11th federal Congress.

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

4th day 28th of 6 Mo // Much occupied at Trade & I dont know as much of any thing has taken place worthy of Note

RELIGIOUS SOCIETY OF FRIENDS

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

7th day 1st of 7 Mo // Aunt Elizabeth Thurston din'd & spent the Afternoon with us - I got into a disagreeable contest or argument with a very abusive man today & found room for the exercise of Christian Patience. he abused me very much but was in some good degree able to say that I was angry & sinned not " for whatever I felt I did not discour it - my mind was humbled very much after it - A time of favor this afternoon which is very apt to insue after suffering

RELIGIOUS SOCIETY OF FRIENDS

 July 2, Sunday: [George Gordon, Lord Byron](#) sailed with Hobhouse on the Lisbon packet, Princess Elizabeth.

Internal government in Spain was reorganized by King José I, with the creation of 38 new provinces.

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

*1st day 2nd of 7th Mo // Silent meetings, but I believe pretty good ones after meeting in the Afternoon went down to J Dennis's with brother D R took tea & set sometime after in very instructing conversation, on our way home stopt a little at D Buffums
Mary Collins took tea with my H I wanted to converse with her should therefore liked to have been at Home - John Rodman married*

RELIGIOUS SOCIETY OF FRIENDS

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

2nd day 3 of 7 Mo // My dear H & little son spent the day at my fathers - My dear friend Joseph Austin of [Nantucket](#) came to the Shop to see me this afternoon & in the evening he & Daniel came up to see us - he is a dear Youth. I allways did love him, & hope I all ways shall. There seems to be a sweetness in him that is not diminished by an increase of outward care -

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 Our national birthday, Tuesday the 4th of July: [Nathaniel Hawthorne](#)'s, or [Hathorne](#)'s, 5th birthday.

Under cover of a heavy bombardment and in a violent thunderstorm, French forces attacked northeast from Lobau Island across the Danube River near Vienna.

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

*3rd day 4th of 7th Mo 1809// Much Noise of Drums, fifes Guns
being the Anniversary of what is called the Independence of the
Nation. Such days are allways a burden, I have no delight in
them from any of the Shows or noises that are made - They allways
tend to corrupt the morrals of Youth by leading them into
pernicious company
John Rodman & wife were at father Rodmans this afternoon at tea
- I wish them well , & also desire that prudence may mark theer
future steps in Life
Sister Mary who has been very kindly with us for about two weeks
past, went home to be with them & Sister Eliza came up in the
eveng to stay all night*

RELIGIOUS SOCIETY OF FRIENDS

 July 5, Wednesday: French and Austrian forces numbering a total of 400,000 people began a major conflict at Wagram northwest of Vienna.

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

*4th day 5th of 7th Mo // The day has passed, tho' much occupied
at Trade not without religious thoughtfulness, indeed I think I
feel an increasing concern to be more & more religious to live
more & more in the life & spirit of it tho' I wish not to speak
it boastingly but rather in all humility for I have nothing in
any sense to boast of.
Sister R, & Aunt H Mitchell called up to see my H in the
Afternoon*

RELIGIOUS SOCIETY OF FRIENDS

 July 6, Thursday: In retaliation for Emperor Napoléon's excommunication of June 11th, French troops arrested Pope Pius VII and conveyed him to Grenoble.

After two days of fighting at Wagram, the cost of the battle had been 70,000 casualties or approximately a quarter of each of the opposing armies. When the Austrians retreated the French were too exhausted to pursue.

On this day or the following one, [George Gordon, Lord Byron](#) and Hobhouse arrived in Libson.

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

*5th day 6th of 7th Mo // A Silent meeting, & to me the most
drowsey one I have had in a long time, but the forepart of it
was a pretty good time - In the Afternoon my Dear H went out to
see our friends D Buffum & family & I went & took tea with them*



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

-David & his daughter Wait seem much unwell & it is a doubt in my mind whether either of them sojourn with us long -

RELIGIOUS SOCIETY OF FRIENDS

 July 7, Friday: British forces occupied Samaná and blockaded the port of Santo Domingo.

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

6th day 7 of 7 Mo // My mind is this morning much tender'd, it is which I love to feel & I hope to cherish more & more within my breast

I think this evening that I may say it has been a favord day. Our Cousin Elinor Lawton has this day come to live with us to assist my H & get what education we may be capable of giving her -We have since we have had an offspring committed to our charge been helped out by our kind Sisters one or the other of which have been with us steadily

RELIGIOUS SOCIETY OF FRIENDS

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

7th day 8th of 7 Mo 1809// Nothing material to insert except that my friend P Dunham has been over & that we had a sweet time together in conversation in the shop. -

RELIGIOUS SOCIETY OF FRIENDS

 July 9, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 9 of 7 Mo // Our meeting this forenoon was Silent Uncle Wm Mitchell was there & Anne Merret his companion is expected this Afternoon being this forenoon at [Portsmouth](#). - Anne Merrett [sic] according to expectations was at meeting in the Afternoon but sat in silence & if I was able to feel aright had a sorely exercising time & if I am not mistaken is not clear of [Newport](#) & probable to me her Service will lay among Members -After tea wrote to B Purinton which took me till past 9 OClock to which my H made an addition

RELIGIOUS SOCIETY OF FRIENDS

 July 10, Monday: French troops caught up to the retreating Austrians at Znaim (Znojmo). As the battle was joined, the Austrians asked for an armistice.

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



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

2nd day 10 of 7th Mo // I understood early this morning by Uncle Wm & aunt Hannah Mitchell that Anne Merrett had a prospect of appointing a meeting for Members today - which after breakfast was concluded upon, & accordingly I gave information generally in the North part of the town

In understood also that last evening they were at father R's & that Anne appeared sweetly in supplication - I wish My H & I could have been there, but as we did not know of it & she could not have gone if she had. I hope we shall be contented, perhaps it will be made up to us in some other way -

At 4 O'clk this Afternoon the meeting met according to appointment. Anne soon stood up & addressed several states in a very pertinent manner, & considering our state it was a pretty, indeed very good meeting, the middle aged parents & youth were particularly encouraged to come forward with firmness in the cause of truth & lift up the Ancient standard to those around us that our light may shine as in the early days of our Society. She feelingly [?] put a precious seed among our youth & indeed among each class among us who were laboring to be faithful in their day

In the evening Anne, with Uncle Wm & Aunt H Mitchell, father & Mother R & Elizabeth Hosier came up to make my dear H a little visit as she could not be at meeting this Afternoon. She addressed us both in a very sweet manner & told us that if we were faithful there were more blessings in store for us than we might be aware of -

RELIGIOUS SOCIETY OF FRIENDS



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

3rd day 11th of 7th Mo // Uncle Wm & Aunt H Mitchell & Anne Merrett left town this morning, the[y] went from Aunt A Carpenters, it was a solemn parting. I was not present at the setting but shook hands with them at the door, & afterwards understood by dear Sister Ruth that it was an affecting opportunity - Anne addressed them very feelingly severally [seperately]- And now on a recollection of her visit to us last evening, I am willing to mention that tho' my dear H was deprived of the meeting yesterday & the several settings of the Yearly Meeting, yet, the deficiency was made up in Anne's sweet address to her, encouraging us both to faithfulness, believing that we had in good measure put our hands to the work & that by faithful obedience we should be enabled to go hand in hand up to the house of our God. She said on setting down with us the language of her mind seemd to be "Here have I planted & here will I water"

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 July 12, Wednesday: Mistress Mary Bailey Litchfield of Scituate, wife of the Reverend [Paul Litchfield](#) of Carlisle, died at the age of 59, after she and her husband had produced 6 children. The widower would remarry with Mrs. Sarah Capen of Braintree, a widow, on October 12, 1811.

An armistice was signed between France and Austria at Znaim (Znojmo).

The 1st of 7 installments of the initial biography of Franz Joseph Haydn, by Georg August Griesinger, appeared in the *Allgemeine musikalische Zeitung*.

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

*4th day 12th of 7 Mo // Being very rainy this forenoon I suppose
Our friend Anne Merrett & Co are at [Portsmouth](#) Meeting today as
they expected to lodge at Ruth Shermans last night --
On my own part I have but little to say as to religios life -
being very rainy I dined at my fathers & left my dear H to make
shift without me from Morning till sunset & then found she had
done very well, & our little son very well Sister E came up in
the evening to stay all night with us —*

RELIGIOUS SOCIETY OF FRIENDS

 July 13, Thursday: British forces had held Gorée (Dakar) since 1800. At this point they occupied the French colony of Senegal.

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

*5th day 13th of 7th Mo // At meeting all was silent - I thought
on first taking my seat, it would be a pretty good time to me &
was so for a while, but at last the mind got on the float & then
drowsiness took hold of me, but did not give way to nodding, nor
was I so heavy as I have been, it is seldom that I am tried with
drowsiness —*

RELIGIOUS SOCIETY OF FRIENDS

 July 14, Friday: Russian forces accepted the surrender of the Austrian garrison of Kraków after the Poles had reduced its defenses.

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

*6th day 14th of 7 Mo // Nothing material has occur'd to insert
-The mind not in a very livly state as to religious feelings,
but not so dead as at sometimes*

RELIGIOUS SOCIETY OF FRIENDS

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



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

7th day 15th of 7th Mo 1809// The forenoon was much occupied in building an enormous great Castle in the Air, which before Dinner I had the disappointment to see tumble down far more rapidly than than it was built, for but one single thought struck it at the foundation & it fell instantly

B Freeborn & O Williams were at the Shop this afternoon & much conversation on Society concerns passed between us.-

This Afternoon left my dear H & little C, & walked to [Portsmouth](#) I left the Court house at 11 minutes past 6 OClck & at five minutes past 7 OClk I was at Z Chases which is walking a little more than 3 miles an hour. I lodged at Cousin Z Chases, in the mornng went up to Johns & from thence to P Lawtons & from thence to H Almy, & from thence to the meeting house, from thence to H Almy again, & dined & took tea & from thence in a Chaise with Sister R & E Rodman to Saml Thurstons & from thence Walked home At Meeting I had a good time for which I trust I was measurably thankful. The meeting was silent At H Almys I met with my dear friend Susanna Barker who I have not seen in nearly a year. The last time I spoke with her was I think at the close of our Quarterly meeting in the 7th M last at Portsmouth she has ever since been confind with a Dropsical complaint - I love her much, we have had many precious times together & one of them was this day I do not when I have been to an house where there seemd to be such an precious current of sweetness running thro' every individual as at Holders all was was love & harmony. Sister Ruth & Eliza Rodman was there also I was glad for them, they are precious plants -

I found my dear H pretty well when I returnd in the evening but our little Caleb was not quite as well as common

RELIGIOUS SOCIETY OF FRIENDS

 July 17, Monday: [George Gordon, Lord Byron](#) and Hobhouse left Libson.

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

2nd day 17 of 7 Mo // Altogether poor, as to the spirits of religion Sister Mary spent the Afternoon with us

RELIGIOUS SOCIETY OF FRIENDS

 July 18, Tuesday-25(?): [George Gordon, Lord Byron](#) and Hobhouse traveled through Portugal and Spain to Seville. On the way they visited Albuera.

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

3rd day 18 of 7 Mo // Again poor & weak - in the eveng called at brother Davids to see his children with the hooping cough - We are in great fear that our little Caleb is coming down with the same complaint -

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 July 19, Wednesday: The *Wiener Zeitung* announced the rescinding of all Austrian censorship regulations by the French. New productions in Vienna would include Don Carlos, Schiller's Wilhelm Tell, and Goethe's Egmont.

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

4th day 19th of 7 M 1809// Since dinner I think I feel a little something of the precious Seed moving in my mind for which I desire to be thankful

RELIGIOUS SOCIETY OF FRIENDS

 July 20, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 20 of 7 Mo // Silent meeting but not the worst of times, nor the best, for I was once tried with drowsines - In the last (preparative) it was mentioned that the time for which Our Overseers were appointed had elapsed & a committee were appointed to nominate sutable frds for that purpose. My H was at meeting which is the first meeting of buisness she has been at since the 3rd M last - Sister Ruth kindly staid to take care of the child in her absence

RELIGIOUS SOCIETY OF FRIENDS

 July 21, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*6th day 21 of 7 Mo // Molly Rogers & Sister Eliza spent the day with us.
I wish I could say that a good comfortable current of divine life Attends my mind thro' the whole of the day - But I think I have not been as barran as common especially this evening*

RELIGIOUS SOCIETY OF FRIENDS

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

7th day 22 of 7 Mo // When I went home to dinner I found my dear little son very quiet & sweet - My mind was a little humbled at the consideration that I was married & had Issue, a circumstance that I had so much dreaded as incident to the married state, but I can bear my testimony that I have all along since I was married thought within myself, who would live in a state of celebacy that knew the sweets of a married life? Still the prospect of Issue was dreaded as an expence & burden that I could not bear at least with fortitude - but now having come to the touch, I find I can get along for aught I see at present as well as before, & that so far from the childs being troublesome it is an amusement & affords a Secret something to the mind that I am incapapble of describing -In short it is an addition that I am

sure no one in the married state can be compleatly happy without - Yet I know the most difficult or critical time has not come yet. I have much more to see & feel both inwardly & outwardly. The dear little fellow may be sick & cost me many sleepless nights, my buisness may fail, & many things happen to break my happiness, but Oh that I may be thankful for the present favor, & all that I have received & may receive. It is God that giveth & it is he that can take away, & may I be enabled to give Glory to his NAME.

RELIGIOUS SOCIETY OF FRIENDS

 July 23, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 23rd of 7 Mo 1809// This Morning rose early & with brother D Rodman took a pleasant walk across the Beach & went into the Water, to a mind capable & at liberty to reflect, such a walk will afford heart felt instruction & I trust we were enable to experience our measure of the pleasure I rememberd many past walks over the same ground with different of my young associates, much pleasant converse we have had & our minds measurably expanded upon things of the best & first importance Staid at home this forenoon from meeting partly that my H should go, & partly on account of the affect of what I drank out of the Ocean - In the Afternoon we had a Silent Meeting but in the forenoon I understand D B was favord'd in a short communication - went out to Saml Thurstons took tea & set part of the eveng. on my return home called at D Williams.

RELIGIOUS SOCIETY OF FRIENDS

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

2nd day 24 of 7 Mo // But little brought to pass in any respect & the Mind in a dull frame as to religious sensibility. A Robinson spent sometime in the shop perusing old Records, a considerable conversation passed between us which I thought tended on my part to raise the spring of life a little

RELIGIOUS SOCIETY OF FRIENDS

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

3rd day 25 of 7 Mo // Most of the time as yet today I have been as one dead as to religious life, yet there has been intervals in which I have felt a little light as it were dart upon me, when I set down to breakfast & dinner at our little pause I was lifeless tho' I made an effort to center to the place of life & thankfulness. Oh that I could be more & more alive to best things



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

*- I think my feelings have been a little more alive this
Afternoon -Avis Knowles Set the afternoon with my H & neighbor
Vinson the eveng with us -*

RELIGIOUS SOCIETY OF FRIENDS

 July 26, Wednesday: The publication of Jan Ladislav Dussek's Three Trio Sonatas for piano four-hands C.230-232 and Notturmo for piano and violin C.233 was entered at Stationer's Hall, London.

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

4th day 26 of 7 Mo // Nothing of interest to insert

RELIGIOUS SOCIETY OF FRIENDS

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

*5th day 27 of 7 Mo // Our first meeting was I believe a dull
time. As to my own particular it was peculiarly so. And as Ruth
Davis said (who preached a little to us,) "The fountain seem'd
to be shut up or sealed" In the lat. for discipline we had hard
labor but not so bad as at sometimes. Charity Hull was received
into membership & several other matters of importance acted
upon - Isaac Almy & his daughter Caty dined with us & the little
boy did pretty well for the first time his mother ever left him
so long - Rec'd a letter from B Purinton who is at [Providence](#)
with E Griffin & H Field*

RELIGIOUS SOCIETY OF FRIENDS

 July 28, Friday: French forces attacked the British and Spanish at Talavera southwest of Madrid. After a furious seesaw battle the French would retreat toward the capital. Because of this victory, the British commander, Arthur Wellesley, would be ennobled as [Arthur Wellesley, Viscount Wellington of Talavera and of Wellington](#).

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

*6th day 28th of 7th Mo 1809// The mind most of the day in
somewhat of an unfeeling state, tho' I tried to feel after the
best things -In the eveng from our window we had an opportunity
to hear some very harmonious Singers perform several pieces of
what is called sacred Music If I was ever attracted by musick
it was then, but I do not consider that my organic System is so
constructed as to be as much pleased with its sound as many
others - while setting attentinve to the sounds of their voices
I endeavor'd to turn my mind a little to examine what kind of
sensations it was that it excited & came to the conclusion that
it was the passionate part that was affected, & tho' it
occasioned Solemn & tender sensations, I could not find that I
was affected with that devotion that I have felt many times when*



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

no human voice was heard, & silence was felt thro' out the whole man - hence I conclude that if singing in that way is worship - there is a worship that far exceeds it

RELIGIOUS SOCIETY OF FRIENDS

 July 29, Saturday: [George Gordon, Lord Byron](#) and Hobhouse arrived in Cadiz.

American slaver captains like La Coste of South Carolina, caught red-handed and convicted, were usually at the last moment the beneficiaries of “executive clemency” by the President of the United States. For instance, on this day our new President, [James Madison](#), himself the proud owner of other human beings, pardoned the skippers of 15 vessels arriving at New Orleans from Cuba with 666 white persons and 683 negroes (in fact, as we can see by inspecting PARDONS AND REMISSIONS, I. 179, this President would remit each and every such penalty incurred, during his entire term in the office, under the Act of 1807). He must have been a truly compassionate man, for he never met a slaver he couldn't sympathize with.

INTERNATIONAL SLAVE TRADE

It appears that our President, although he could sympathize with the sinner, could not sympathize with the sin, for during this year he would appear before the federal Congress to challenge the Representatives and Senators thusly: “[I]t appears that American citizens are instrumental in carrying on a traffic in enslaved Africans, equally in violation of the laws of humanity, and in defiance of those of their own country. The same just and benevolent motives which produced the interdiction in force against this criminal conduct, will doubtless be felt by Congress, in devising further means of suppressing the evil.”⁴⁷

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

7th day 29 of 7 Mo // The Gun has announced the Setting Sun. Another day has gone, gone no more to be recall'd, & all who draw the breath of life are now a day nearer the silent grave - Awful consideration indeed, may I proffit by it, may I take warning from what I now feel.

RELIGIOUS SOCIETY OF FRIENDS

 July 30, Sunday: [George Gordon, Lord Byron](#) witnessed a bullfight at Puerta Santa Maria (the bull lost).

The Royal Navy began landing 39,000 men on Walcheren Island at the mouth of the Scheldt River.

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

1st day 30th of 7th Mo // Our meetings were silent & to me very poor times & I believe that I was not the only one who was sent away nearly empty. tho' perhaps it was not altogether the worst of times - I spent the day chiefly at home except a few calls Vizt a little while at R Taylors between meetings - In the eveng a few minutes at my fathers - O W's & D R's -

RELIGIOUS SOCIETY OF FRIENDS

47. HOUSE JOURNAL (reprinted 1826), 11th Congress, 3d session, VII. page 435.

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

2nd day 31 of 7 Mo // Cousin Anne Greene spent the latter part of the Afternoon & took tea with us, after having spent the rest of the day in visiting the Aged & confined - Sister Eliza set the eveng

RELIGIOUS SOCIETY OF FRIENDS

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

3rd day 1st of 8th Mo // Aunt M Stanton & Niobe arrived last night but did not come up till this morning -- Friends have come from [Greenwich](#) & Narragansett to attend the Quarterly Meeting - My H spent the day at her fathers - As to the state of my mind I know not what to say, it is not altogether in an unfeeling state yet there is but little gained. I feel desirous at this moment that I may deepen more & more in the best things - Sister R went home with us & set the evening

RELIGIOUS SOCIETY OF FRIENDS

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

4th day 2nd of 8th Mo 1809// A Day of some feeling & depression, but I hope the depression may work for my good

RELIGIOUS SOCIETY OF FRIENDS

 August 3, Thursday: [George Gordon, Lord Byron](#) and Hobhouse sailed on the frigate *Hyperion* bound for Gibraltar.

Friend [Stephen Wanton Gould](#) wrote in his journal describing the role of visiting Friends and their missions of visiting families, as well as of speaking out in Meetings, particularly Quarterly Meetings:

5th day 3 of 8th Mo// This mornng took chaise & rode to [Portsmouth](#) to attend our Quarterly meeting. Sister Eliza went with me, my H being unwilling to leave the little boy - we arrived at R Shermans alittle [sic] after 9 OClock where I left E & went to the Meeting house to meet with the representatives, we got thro' with our buisness in Season to go back & bring E to meeting. In the first meeting James Green opened the service in which he pointed out the true way to happines which he said was in a "clean concience, a life of religion & thousands & tens of thousands of this world would not purchase it" then after a long time of waiting, Our friend Easter Griffin rose up with the text "Awake thou that sleepest that Christ may give the light" & soon set down appearing to have but little to say - John Casey then rose up & bore testimony to the universality of divine light & its all sufficiency thro' life, he said that he felt it in his early life but then did not distinctly see what it was but since having been brought more into the knowledge of it, he could bear



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

testimony now in his Old age when his cheeks were furrow'd with Age & his head coverd with grey hairs, that it is all that is worth living for, he Sweetly encoraged all to walk & believe in it & very touchingly addressed the younger part of society - he had not taken his seat but a few minutes be fore Easter again rose, took up his subject & greatly enlarged to the comfort & consolation of many present, that light had again broke thro' the thick cloud of darkness that has for a long time coverd our land. I know that we are apt to think the last best, but I really think I have not heard preaching that appeard to reach the audience like hers in a very long time, such life & power attended it as was cause of admiration in my mind. Soon after she took her seat - Hannah Field kneeld in supplication, Beseeching the Almighty to "gather the people call a solemn assembly assemble the Elders & blow the trumpet in Zion that truth might arrise in its ancient splendor & c - In the meeting for buisness before we began to act James Dinson Ladd introduced himself as one traveling for his health, belonging to Wain Oak Monthly & particular Meeting in Virginia, he appeard to be a solid friend & was permitted to set tho' he had no certificate - Soon after the Queries were read & the Answers approved - Our friend David Buffum in a very weighty manner proposed the appointment of a Solid committee to visit the Moy [Monthly] Meetings & labor for the promotion & preservation of Love & Unity, it consisted of the following names John Casey, D Buffum, Sylvester Wickes, [Moses Brown](#), Thos Howland Jona[thon] Dennis & O Williams - it was also united with by the women & one appointed by them to unite with the men - but little further buisness was transacted the most important was that of reading the certificates of our friend E Griffin & H Field, & Gideon Seman who accompanied them - After Meeting Sister E & I went to H Almy's & dined, where I left her to go to [Tiverton](#) to be at meeting with Our abovementioned [sic] friends E G & H F tomorrow -I rode home with Lloyd Green & took James Green up who rode a little ways with us -

RELIGIOUS SOCIETY OF FRIENDS



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

6th day 4 of 8 Mo// Our friends Easter Griffin & Hannah Field were at [Tiverton](#) meeting today -

RELIGIOUS SOCIETY OF FRIENDS



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

7th day 5 of 8 M // Our friends E G & H F have this morning commenced visiting famlies in this Town & will probably go thro the preparative meeting - Recd a letter directed to me for H Field from B Purinton - In the eveng went to T Robinsons to see them. Sister E was also there



 August 6, Sunday: Alfred, Lord Tennyson was born, already bald but not yet a Lord (nor, it would seem, yet recognized as the poet laureate of England).

[George Gordon, Lord Byron](#) and Hobhouse arrived in Gibraltar.

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

*1st day 6 of 8 Mo// In the forenoon Our friend E G & H F had considerable public labor, tho' as they expressed it - it was a low time - In the Afternoon they were entirely Silent except Easter appeared in supplication at the close of the meeting, previous to which H Dennis had a short testimony "Seek first the kingdom of hevin &c" D Buffum then was concern'd to repeat the cry of the woman from the Walls of Samaria to the king in time of famine, & the kings reply, which was "If the Lord do not help thee whence shall I help thee? out of the barn floor, or out of the wine press - & applied it to the present famished state of things, & that it is as impossible for the instruments to help the people as it was for the King formerly with out the Lord helpeth-
Betsy Parish took tea with us & Sister E set the eveng*

 August 7, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 7 of 8 Mo// This mornng put a letter in the office which I have written from day to day since the first of this M to Micajah Collins giving him some acct of our Q Meeting & the progress of our friends E G & H F - I set the eveng at J Earls in company with James Denson Ladd from Virginia

 August 8, Tuesday: French forces defeated the Spanish at Puente del Arzobispo, southwest of Madrid.

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

3rd day 8 of 8 Mo// Tho' a friend has been in the Shop this afternoon with whom I have conversed sociably, yet I feel depression hanging about me, may way seems hedged about, I feel no great encoragement as to an outward Subsistance, tho' I have been married a Year lacking about three days, & have made out to live comfortably & pay my rents & am not more behind hand than I am able to pay, except one debt recently contracted & I have the property on hand which occasioned it - yet I do not gain ground & am pretty much where I was last year, I desire to be thankful for even that, & it is no small matter to be thankful for, but it would seem a little more like securty to be in a



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

way of laying up a little so as by & bye to be able to procure a small dwelling place for myself & dear Wife to live in, but Oh that for every favor, however small, may I have a thankful heart to him who maketh Rich & maketh poor at his pleasure & may my confidence continue & increase for his mercy & tender regard is over all his works - I dont know but for the last six months I may have experienced something of a growth in Wisdom, but there is much Yet to be done, many deaths to die, before the will can be brought into a right subjection. Oh that the work may not stop but progress untill it is fully accomplished

RELIGIOUS SOCIETY OF FRIENDS



August 9, Wednesday: British troops captured Flushing but did not advance on Antwerp.

Ludwig van Beethoven was nominated as a member of the Gesellschaft der Schönen Künste und Wissenschaften in Amsterdam.

With the British disavowal of the Erskine-Smith agreement becoming known, US President Madison ordered a resumption of the embargo against Britain.

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

4th day 9th of 8 Mo// Called at O Williams this morning to see our friends E Griffin & H Field who lodged there last night & proceed from there this morning in their daily labor, tho' the time was short that I spent with them being nearly ready to go out, as I with D Buffum went in yet it was very sweet, occasioning something to arise in the mind that I allways love to feel -

Our abovementioned friends, accompanied by Gideon Seman & Abigail Robinson made us a visit this Afternoon. H Field began first, by observing that it was very comfortable to see a young pair coming up together speaking the same language & striving to be helpful one to another & in society & spoke very encoring [encouragingly] that we might hold on our way. E Griffin spoke next to the same effect - then A Robinsons had considerable to say desiring that we might be helpful in raising the standard of truth from its low condition among us & Said considerable about the Will of the creature which I thought she ment for me. E Griffin & H Field both subjoined considerable & it was a favord time, particularly to my dear H They seem like very devoted women & I hope they will do much good among us. -

RELIGIOUS SOCIETY OF FRIENDS



August 10, Thursday: Ecuador gained its independence.

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

5th day 10 of 8 M 1809// [written very dark] This day of the week one Year ago was a day by me to be remembered. I was married to my dear H Rodman While at meeting I reflected on what passed twelve months ago, but could not realise it as at some other



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

seasons - so it is Times & Seasons are not at our command - Our friends Easter Griffin & H field with their companion Gideon Seaman were with us A Robinson opened the service in a few words which is the first time in a long time that she has opened her mouth in a public meeting in [Newport](#). H Field then had a long & living testimony to bear among us wherein she couched much excellent doctrine & instructive counsil to many State, particularly the Youth - Then Easter appeared in supplication in a most Powerful Manner on behalf of all classes & ranks, particularly the Aged, Youth, those that are at ease in Zion the Ministers, the Elders, & burden bearers of society, a sweet solemnity coverd many minds & I have no doubt but the living Power of truth was over the Assembly many being melted into tears - A young man by the name of [here there is a blank] Parker was at meeting from Boston, he was very attentive to the friends when there & invited them to his fathers house & seem'd very desirous of being acquainted with friends principals & asked many questions relative to them, & now being at [Tiverton](#) & hearing of their being here came on purpose to see them - he is a Collegian & designed for a Minister in the Church of England, but may bring up among friends if he is faithful to the light afforded - In the eveng Sister Eliza & I went to T Robinsons to see them but they had not returnd from their service on our return home we met them in the street, however our visit was not for nought, we saw our dear Sister S Barker who from severe indisposition has been unable to get to town in more than twelve Months, whose comapny was very grateful. -

RELIGIOUS SOCIETY OF FRIENDS



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

6th day 11 of 8 Mo// Our friends abovementioned are in their service at Middletown & have visited 11 families there today. Richard Mitchell & A R accompanied them - As to my state of mind it is rather dull as respects religious life. I have endeavored to turn inward but Oh the hardness that seems to pervaid me. Oh Lord help me to be up & doing in evebry sense of the Word - My dear H to whom I have been married one Year this day of the Mo, is very well, also our little son who is 11 weeks & 2 days old

RELIGIOUS SOCIETY OF FRIENDS



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

7th day 12th of 8th M 1809// Our friend E Griffin & H Field compleats their family visits in this Preparative meeting today except about three who they will see tomorrow. this afternoon at 5 OClock they appointed a meeting for the black people which was an eminently favord Season.- A Robinson began the service with a few savory expressions - then H Field & E Griffin had an abundance to communicate all attended with (I believe) divine



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

Life & Power, indeed my feelings have not been more quickened with the arrisings of life in sometime in a meeting - even to rejoicing that I was thus visited & that the poor blacks was favord not only with the crumbs but even a feast of dainties

RELIGIOUS SOCIETY OF FRIENDS



August 13, Sunday: Future Governor Hamilton Fish was born in New-York to naval officer Nicholas Fish and his wife Elizabeth Stuyvesant Fish.

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

1st day 13th of 8th Mo// At our forenoon meeting A Robinson appeard in a long & solemn supplication. Then H Field in a long & lively testimony - In the Afternoon Our dear friend & Sister S Barker appeard in a short but very lively & pertinent testimony - Then E Griffin very long & lively, then A Sherman in a few words, then H Dennis in a few more, then H Field closed in Solemn Supplication - We have had this day a watering season which I hope will not be soon forgotten & that the company & services of these friends may be the means of raising us from the low condition in which we have for so long time been wading thro' & that they may prepare the way for a restoration of love & unity & a deeper concern for the promotions of the cause of truth in the minds of many -- After tea & my H had put the little boy to bed, we went over to T Robinsons to see them as they expect to go out of town tomorrow morning - they seemd glad to see us & took a very affectionate leave especially of my dear H - in the course of the eveng we fell into Silence & they with S Barker had much to communicate to the family & those that were in the room not of it, this with the others was a season of refreshemnt, & may it not soon go off like the early dew is the desire of my mind When we got home which was but little before 10 O'clock we found our dear little son had slept the whole time, which was an encoragement to leave him again on such an occasion -

RELIGIOUS SOCIETY OF FRIENDS



August 14, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd 14th of 8th Mo// Our friends E Griffin & H Field appointed a meeting at Jamestown this forenoon & have just gone down to go over the ferry accompanied with divers friends from this Town - I understand by those that have returnd this afternoon, that they got along pretty well - tho' the first part of the meeting was a laboring time - Called in the eveng at J Earls where was James D Ladd - I can say that this Afternoon & evening has been a season wherein the divine life has been experienced to arise in my heart, somewhat to my rejoicing -

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 August 15, Tuesday: A Mass in G by Giovanni Paisiello was performed for the initial time, in Paris.

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

*3rd day 15 of 8 Mo// Again this morning the mind seems dipt into that precious life which preserves & carries thro' & over all difficulties, & tho' depression attends me, yet, when the life is felt to arise & tender the heart I esteem it a favor & is a cause of a little rejoicing, for I have often thought that none that ever yet put their hands to the work of religion was so tried, or had a similar path to tread, seldom when I am in the company of the best friends, or hear the best preaching, can I feel that precious tenderness that some appears to feel & I have no doubt does feel, but all is hardness in my own particular, tho' at the very same time a sense is given that such seasons are favored ones, & that others are immediately profited by them, while I can feel but little of their tenderness - but tho' I am thus situated for the present, yet thro' mercy, like the bread cast upon the waters it generally after a season returns, for when I am alone & the mind turned inward a remembrance of what is past arises & a tenderness begotten that is sweet, but this is not my case wholly, or without any exceptions, there are seasons at times when present enjoyment is felt, tho' these are not frequent - Wether it is to draw my attention and dependance from instruments & to place my whole expectation on him who is the Author of life & Strength or whether it is from my unfaithfulness & Short comings that occasions my being thus tried I am unable to say exactly - Brother David & Ruth with John & his wife tooke Tea & set the evening with us - I think I like Sister Rebecca very well & I must confess that I did feel a nearness begotten in my heart towards her that was somewhat unexpected, on setting down & entering into familiar conversation with her I found she assimilated with us in a manner that was satisfactory, & considering this to be the first opportunity of any consequence, she is already pretty well upon my books.
Rec'd a letter from Micajah Collins*

RELIGIOUS SOCIETY OF FRIENDS

 August 16, Wednesday: [George Gordon, Lord Byron](#) and Hobhouse sailed on the Townshend Packet bound for Malta (John Galt was also on board this vessel).

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

4th day 16 of 8 Mo// The mind seems a little dipt into Seriousness - The Gun has just announced the Setting Sun, which reminds me that the Year is declining, the days are Shortening, the Autumnal season rolls on & that Winter fast approaches - Well may I be in readiness to meet its pinching cold & driving Storms as to the outward - & Oh that when the Winter of Age (if I should live to see it) shall await me, may I be favor'd with that which will norish the inner Man, tho' the outward may not

LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

be in a capacity to enjoy "The singing Men & singing Women" Oh that I may now while my bones are moistened with Marrow so lay up a treasure that when the time of Separation approaches I may be in readiness to meet the Summons

RELIGIOUS SOCIETY OF FRIENDS



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

5th day 17 of 8th Mo// The mind is again dipt into feeling & desires arise for the thorough reduction of all which stans opposed to religios progress - I thought from my feelings in the morning that it was probable I might have a very good meeting, but so it is "Times & seasons are not at our command" I thought the forepart of it was somewhat favor'd with quiet solemnity, but before meeting ended the mind got to roving about but was not altogether in so ungovernable as state as at sometimes - Sister E set the evening with us very pleasantly

RELIGIOUS SOCIETY OF FRIENDS



August 18, Friday: Susan Grant was the third and final British woman to be [executed](#) for coining⁴⁸ during the 19th Century.

OTHER WOMEN HANGED IN ENGLAND DURING 1809

Date	Name	Age	Place of execution	Crime
22/02	Mary Barrington		Newgate	Personate
20/03	Mary Bateman "The Yorkshire Witch"	41	York Castle	Murder

Tsar Alyeksandr of Russia decreed that higher ranks of state service be attainable only by university study or examination.

The French government of Spain dissolved all religious orders.

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

6th day 18 of 8th Mo// The mind again this Afternoon in a feeling State for which I desire to be thankful - Recd a letter from L Clarke giving a circumstantial account of the progress of our friends E Griffin & H Field in Narragansett & that the probability is that they have an appointed meeting this day at New London --

48. Coining was the practice of clipping off the edges of gold and silver coins and melting down the clippings either to form ingots or to forge other coins. This was considered as high treason, the penalty for which had previously been, for men, drawing and quartering, and for women, up to June 5, 1798, burning at the stake.



RELIGIOUS SOCIETY OF FRIENDS

 August 19, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 19th of 8th M 1809// The day has passed without much religious improvement, yet I think I have not been altogether as destitute of life & feeling as at sometimes. It is a favor unspeakable to be able to have recourse to the fountain & tree of life. & I believe when I am thus favor'd I am almost allways in good measure thankful but this I am clear in that when the mind is in an barren unfruitful State I am not sufficiently careful to dig that the fountain may be unsealed & the living waters permitted to arise in my heart, & tho' times & Seasons are not at our command & we cannot feel good when we have a mind too, yet I believe by turning the mind inward as much as in us lies at all times, we may be enabled to have much more frequent recourses to Life than we can by setting down at ease waiting as it were for the Kingdom of heaven to come with Power upon us. Oh that I may be increasingly attentive to the Word of Wisdom that speaks in every heart that I may know an increase of strength & Wisdom in my inner man - In the eveng My H & I made a little Visit at my fathers

RELIGIOUS SOCIETY OF FRIENDS

 August 20, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 20th of 8 Mo// Our friends that went with our friends E Griffin & H Field return'd before meeting this morning & brought accts that they had been much favor'd among the people in Narragansett, Mystick & New London - At meeting this forenoon D Buffum was favor'd in a short testimony. "Seek peace & pursue it" was his opening - In the Afternoon Silent - After meeting I went to S Thurstons & took tea J Dennis & wife was there, we had a pleasant time. Saml related several interesting anecdotes of his journey with those friends - Aunt P & M Gould took tea with my H & Mother & Aunt P Stanton set the eveng with us -

RELIGIOUS SOCIETY OF FRIENDS

 August 21, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 21 of 8 Mo// My H spent the Afternoon at her fathers. In the eveng I set a little while with Neighbor Towle - Recd a message from an absent friend perporting that she had dreamed I had told her that spot were growing over my Eyes & that she advised me to apply to a remedy - Whether this related to my inward or outward sight I know not, but if the case is really so in either sense, the remedy must be speedy & powerful. but I have not much faith in Dreams, tho' I think it probable my inward



Sight is not very clear -

RELIGIOUS SOCIETY OF FRIENDS

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

3rd day 22nd of 8th M 1809// Sister Ruth & Eliza set the evening with us. I have had much serious reflection & been brought to a Sense of my shortcomings & consequent unworthiness. Oh that I may be more careful to dwell near the life, for without it what am I -Poor barran, naked lane & blind indeed - Sent a letter to L Clarke

RELIGIOUS SOCIETY OF FRIENDS

 August 23, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 23 of 8 Mo// Put a letter this morning in the Office for David Smith of Bolton - My H & little son spent the day with J Dennis & wife in the Afternoon I walked down & took tea with them & before night Rode home in J's Chaise & carried it back as far as D Buffums & went in, J being there & spent most of the eveng with them in agreeable conversation, then walked home & found Mary Collins with my H - in walking home with her my mind was opened to communicate such advice as I thought proper, & as had impressed my mind for some time

RELIGIOUS SOCIETY OF FRIENDS

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

5th day 24th of 8 Mo// This I believe is the first time I ever omitted a meeting on acct of buisness - I wanted to attend a Vendue of C Townsend where was to be sold several articles that I wanted I was in hopes of getting cheep - but so it is, disappointments do await us. G Foxes Journal & New England Judged, books that I much wanted was bid off by one that was not a member, for more than I was able to give for them - I really hope & think it quite probable the attentive perusal of them may convince the individual of Our Principals; & in that case they will do more good probably than if I had them - I however purchased one article of household furnatire pretty resonable wich we needed - But on looking over the subject of leaving meeting I do not feel well about it, I believe it would have been better for me to have gone & left the event, for those books were the object of my staying - It was also preparative Meeting & I had sometime before felt my mind engaged to attend to some buisness that came before it, but that was done without me nor did I suppose my self necessary to it - And A Robinson preached



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

& I was also deprived of hearing that - My H & son spent the day at her fathers in the eveng brother D called to see us -

RELIGIOUS SOCIETY OF FRIENDS



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

6th day 25th of 8th Mo// I have nothing to boast of, my weakness is great indeed - I have been thinking this forenoon what a poor frail thing I am - alltogether dependant on the Lords mercy for every thing Spiritual & temporal, it is by him that I stand & possess the little grain of life & grace that I have. Oh the temptations that beset poor man in his passage thro' time, I fully believe there is no state nor condition in life that is exempt from them untill we arrive to the Statu[r]e & fullness of Christs & I dont know that even then we shall be free, for we read that he was tempted & that severly, & even in his last moments in the flesh was deepy tried praying the father that if it was his will the cup of suffering might pass from him - yet I believe there is a state attainable werein we may be safe, tho' tempted, for we find Christ never fell - Roving thoughts & unprofitable inclinations is what I am tried with so that it is hard to have the mind settled & center'd where it ought to be. Oh father help me -- This Afternoon an officer of the Frigate Constitution came into the Shop & wanted me to repair his Hanger{ for his scabbard?}. I referred him to other workmen, but he seem'd anxious for me to undertake -I was then obliged to declare to him the reason why I declined -"that my religious principals forbid War & consequently I felt scrupulous of repairing Wepons that were in use in it. it seem'd to be quite a new Idea to him, we had a little further conversation & he went away saying, it was right for every man to act up to what he professes, a young man that was with him also said the same.

RELIGIOUS SOCIETY OF FRIENDS



August 26, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 26th of 8 Mo// Nothing particular as I recollect to insert - The day has passed in the usual way - the mind not much animated

RELIGIOUS SOCIETY OF FRIENDS



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

1st day 27 of 8 Mo// Early this morning I felt the arisings of divine life which was very sweet - Before meeting I called to see Aunt Patty Gould & Peter Taylor who is very low D Buffum &



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

R Mitchell was also there D while every [one was] setting in silence around his bed spoke a few words signifying that he had been comforted in setting with him, & had to believe that he could at seasons adopt the language of one formerly when he said on this wise "Tho' I pass thro' the valley of the Shadow of death, thou wilt be with me thy rod & thy staff they comfort me" While setting with them my mind was coverd with a sweet solemnity & I had to reflect how unfit I was to come to such a trial as was then before me - At meeting I had a good time such an one as I have not experienced in sometime - between meetings I calld at J Rodmans & set a little while with Rebecca whose company was pleasant believing that she is a serious minded young woman & can in measure understand the "Hebrew tongue" At meeting silence again prevailed but to me & I believe to others a good time - After tea Cousin Eleanor Lawton & I walked into the common burying ground, & to the Alms house where She never was before - Set the eveng at home, My H read Elizabeth Hamilton on female Education

RELIGIOUS SOCIETY OF FRIENDS



August 28, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 28th of 8 M 1809// Time passes swiftly away, & we that are now on the Stage of action, shall soon be as if we had never been. The corruptable returnd to its parent Earth & the Spirit gone to meet its reward. my mind is affected with these considerations on recuring to my visit between meetings yesterday to Dear Old P Taylor (which I forgot to mention above) I mentioned to him as I enter'd his room that I had come to set with him till Rowse was redy to come, he said "I am glad of it Stephen, I am glad to see my friends, they are very near to me, I feel them so," the tears trickling down his cheeks - & then said "What a poor creature is Man. Yet he is created for a glorious purpose," much other converseation passed between us, or at least a considerable, for his weakness would not admit of much, being only able to speak in a whisper - It is very pleasant to be with those in their last moments who appears to enjoy sweetness, & serenity mind. I hope, yea, I pray, that I may so live as to die in peace for that is the object of living here -- This eveng my H & I came down to see Aunt M Stanton & call to see Aunt A CARPENTER who is quite unwell

RELIGIOUS SOCIETY OF FRIENDS

LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



August 29, Tuesday: Oliver Wendell Holmes was born in the center of the universe, in a nice house just north of Harvard Yard in Cambridge, Massachusetts as a member of the “harmless, inoffensive, untitled aristocracy” of the “Brahmin Caste of New England,” that is,

merely the richer part of the community, that live in the tallest houses, drives real carriages (not “kerriges”) ... and have a provokingly easy way of dressing, walking, talking, and nodding to people.



He was and never would forget that he was descended from the Puritan poet Anne Bradstreet — who was descended from William the Conqueror (known on the continent as William the Bastard).



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

3rd day 29th of 8 M 1809// Was instructed this morning in reading the 39 Chapt Gen, how when he (Joseph) was tempted he nobly withstood & tho' he was imprisoned & suffers for a while yet the Lord wrought for him & for his faithfulness raised him not only to the second in the kings house, but Second in the Kingdom —



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

*Thought best to go again to Town meeting, there is no solid satisfaction gotten there, but from my present views it seems best upon occasions to attend -
Father return'd this afternoon from Narragansett Mother & Niobe went Yesterday & he went to accompany them
Set the eveng at home & read the Scripture -*

RELIGIOUS SOCIETY OF FRIENDS

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

4th day 30 of 8 Mo// Nothing material to insert. I have been the usual rounds, from the house to the sho' & from the shop to the house back again - & I dont know but like the Door on the hinges

RELIGIOUS SOCIETY OF FRIENDS

 August 31, Thursday: [George Gordon, Lord Byron](#) and Hobhouse arrived in Malta.

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

5th day 31 of 8 Mo// I am this morning going to [Portsmouth](#) to attend our monthly Meeting. I hope I shall, yea, very much desire that I may keep my place & be favord with the precious life that crowns our Assemblies - At our first meeting John Casey was large living & powerful in testimony I cannot undertake to commit to writing so as to give an Adequate Idea of his communication, but desirous to keep the heads in remembrance, Will just say "He seemd much exercised for the wellfare of the Church & spoke of Lamb the Brides wife, & it was thought made the the most finished alegories that has of late been heard from any friends, he particularly addressed the Youth & those that are coming forward in society to transact the affairs thereof, & said the (that) the rebuilding of Zions Walls greatly depended on the faithfulness of these & encoraged all to dedication" - Then Ann Smith appear'd in a solemn manner I trust to edification of many for my own part I thought the feeling part in me was more reached than at the foregoing - In the last meeting buisness went on with a good degree of order & solemnity except in one instance of a Contentious man who took up his Sons cause & spoke very disorderly, his son was complaind of for not paying a just debt, & his fathers initials are D....C....

Anne Greene expressed a prospect she had of visiting the families of Swansey Moy [Monthly] Meeting which was united with & a ccopy of a minute granted - The Quarterly meetings committee produced their ccopy from the Quarterly meetings minutes & informed that they were willing to extend labor where it was necessary & where they were likly to do good, they met at the close of the meeting & I expect the Overseers gave them information of such cases as was likly to need their assistance - We rode after meeting to Isaac Mitchells & dined then directly



LIVING IN THE LIGHT:

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*home, & tho' some part of the meeting was trying yet to me it was a good one, & I hope will prove a Useful one – John Casey
[Moses Brown](#) Sylvester Weeks & Anna Smith were present being part of the Quarterly meetings committee*

RELIGIOUS SOCIETY OF FRIENDS



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

6th day 1st of 9th M 1809// The Quarterly meetings committee are in town & have been at labor in several difficult cases, & from the prospect of their labors this eveng it appears they will be crown'd with success if the parties will keep on the ground they seem to have taken today, of humility & forgivness – I rejoice at it as my mind has been much affected with the State in which things were with Several individuals in this Moy [Monthly] Meeting [does this have to do with those in business who were tangentially connected with the Slave Trade?] --Dear Philip Dunham is over, his precious Spirit seems deepening in that wisdom is from above & to shed the savor of truth on the minds of those about him - I may acknowledge his company has been very reviving to my poor barran Spirit this day -- Rode this eveng to S Thurstons with Dear J Casey who gave me an acct of the labors of the day, with several anecdotes of his experience in early life, which I hope I may so treasure up in my mind as not soon to forget - My H spent the day at S Thurstons; I dined & took tea at my Fathers

RELIGIOUS SOCIETY OF FRIENDS



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

7th day 2 of 9 Mo// I dont know of any thing material to insert except that I have been the usual rounds & several agreeable friends have called at the shop to see me Vizt P Dunham, J Dennis, P Lawton & B Mott – M Williams Junr the Afternoon & part of the eveng & Sister E staid all night -

RELIGIOUS SOCIETY OF FRIENDS



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

1st day 3rd of 9th Mo// This forenoon I was quite unwell & Staid from meeting - In the Afternoon at meeting, which was silent. Took tea at S Thurstons & returned early & set the eveng at home perusing the first book of Our Moy [Monthly] Meetings records of minutes -

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

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

*2nd day 4 of 9 Mo// The day has passed I trust, not altogether void of religious life, but O that I could say I had deepened in Wisdom
Sister Ruth set the evening, & Sister E, brothers D & J gave short calls*

RELIGIOUS SOCIETY OF FRIENDS

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

*3rd day 5th of 9th Mo// What shall I say? Surely there is cause of Alarm to be up & doing - Oh the barrenness of my spirit, occasioned by unfaithfulness or a daily watchful care -
My H & myself set the evening with Brother David & Wife & called to Brother J & his --*

RELIGIOUS SOCIETY OF FRIENDS

 September 6, Wednesday: [Amos Freeman](#), [Brister and Fenda Freeman](#)'s son, had married Sally Coffey of Medway during 1807. Sally must have died, as at this point [Amos](#) again married, with Love Oliver.

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

*4th day 6 of 9 Mo// It is a sort of a low time with me today, & how ever poor my prospects are both the outward & inward I desire to retain a thankful heart for the [that which] I do receive, being at this time renewedly sensible that I have received beyond what I deserved both of the outward substance & inward or spiritual food -Oh that I could be found worthy of a greater share of the spiritual. I often long to feel my mind clothed with that spiritual breathing to God which can alone sustain the mind thro' all the probations & temptations that can beset poor mortals in their Passage to eternity -
Mother & Niobe have been several days at Narragansett & a little after dinner returned - They say & doubtless they have had a pleasant visit, but Dear Mother seem'd much affected at seeing Aunt Molly - my mind was also not a little affected almost to weeping - Set the evening at home perusing Old records of minutes*

RELIGIOUS SOCIETY OF FRIENDS

 September 9, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*7th day 9th of 9th Mo// A day of thoughtfulness on various subjects & not a little depression has been my lot -
This evening walked to [Portsmouth](#) & reached Cousin Chases about*



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8 O'clock & found them all in bed except Cousin Alice who very kindly prepared me a refreshing repast & furnished me a good bed which was very grateful to my weary limbs - In the morning I took breakfast & went up to Johns & from there to P Lawtons & from there to I Almys & from there to the Meeting house & had a good refreshing meeting as I have not had for sometime tho' all the morning I was (as the saying is), as empty as a beggars Can - Uncle Holden preached to us with a good degree of Power - from meeting I went to Cousin Chases (on my way there I stopped at Garnea Fish to see [Preserved Fish](#) an Old man of 96 Years of age & a former acquaintance & when I was a boy made Shoes for me, he seems in good health but very Childish & deaf tho' he remembers me & asked many questions about his old acquaintances in town - I dined & spent the afternoon very agreeably at cousin Chases, & toward night they sent an horse & boy half way home with me. I reached home about 7 O'clock & found my Dear H & little Son as well as when I left them -

RELIGIOUS SOCIETY OF FRIENDS



September 19, Tuesday: [George Gordon, Lord Byron](#) and Hobhouse left Malta on board the brig-of-war *Spider* for Greece and Albania.

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

3rd day 19 of 9 Mo// The mind is this morning brought into feeling & depths are raised in me this Wise. Create in me O Lord a clean Spirit - I must desire that the Old leaven may be purged away & a new & clean spirit to possess the place of one that is very defective. I feel my unworthiness & short comings, & am almost ready to fear that I shall never rise above what I am Was with Peter Taylor all the eveng till 1// 2 past 10 O'clock who seem'd in great distress at times, & apparently breathing his last, it was a lesson of deep instruction to me. I had many reflections & feelings that it is impossible for me to describe

RELIGIOUS SOCIETY OF FRIENDS



September 20, Wednesday: The Duchies of Saxe-Weimar and Saxe-Eisenach, in personal union since 1741, were joined to form the Duchy of Saxe-Weimar-Eisenach.

An overture and marches for Turandot, Prinzessin von China, a play by Schiller after Gozzi, by Carl Maria von Weber, were performed for the initial time, in Stuttgart.

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

4th day 20 of 9 Mo// Peter Taylor died about 1// 2 past 12 O'clock last eveng about 2 hours after I left him - part of the forenoon was occupied in assisting in the arrangement for the funeral which is concluded to be next 6th day - the rest of the day passed as usual - In the eveng Met at Arthur Flaggs with the African Benevolent Society to assist them as one of their Directors - it affords me real satisfaction to see the poor Africans engaged in promoting a School that promises advantage



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

to their offspring. I hope to be willing to render them all the assistance in my power -but my Poverty is a barrier to my doing Much -

RELIGIOUS SOCIETY OF FRIENDS

 September 21, Thursday: In England, the Perceval ministry began as British Foreign Minister George Canning and Secretary for War Lord Castlereagh engaged in a [duel](#) on Putney Heath. Canning was upset that Castlereagh had taken troops he had intended for Portugal and used them in the Walcheren operation. Canning was struck in the thigh. Public sentiment would turn against both the duelists.

[Sophia Amelia Peabody](#) was born to the dentist [Nathanael Peabody](#) and the Unitarian [Elizabeth Palmer Peabody](#). She would attend the 2d (soon to be Unitarian) Church in Salem, Massachusetts. She would attend a school run by her mother and by her sister Elizabeth Palmer Peabody there and upon graduation, would become a teacher in that school as well.

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

5th day 21 of 9 M 1809// At meeting Our friends D Buffum & Mary Morton were very acceptably engaged in Short testimonies - In the eveng a little while at R Taylors

RELIGIOUS SOCIETY OF FRIENDS

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

6 day 22 of 9 Mo// This Afternoon attended the funeral of Peter Taylor. he was carried to the Meeting House, the funeral was very large & in my opinion conducted with much more decent solemnity than if the meeting was held at his dwelling - My mind was solemnized & believe the minds of many more that were present was also -

RELIGIOUS SOCIETY OF FRIENDS

 September 23, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 23 of 9 Mo// The day passed much as usual - In the eveng we had several of our Sister & a brother call to see us the evening pased very Satisfactorily - to me

RELIGIOUS SOCIETY OF FRIENDS

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

1st day 24 of 9 Mo// At Meeting this Morning M Morton was very sweetly engaged in testimony to considerable length. I dont know when I have been more quickened from a friend preaching - In the Afternoon we were silent but perhaps not the worst of



LIVING IN THE LIGHT:

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times to me In the eveng made several short calls among my friends

RELIGIOUS SOCIETY OF FRIENDS

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

*2nd day 25 of 9 Mo// This has been a day of no little depression occasioned from my poor prospect as to a living, & what has added to it I have had an old watch to tinker that has tried me much & when I am perplexed with a Watch that I cant make go it allways depressed my Spirits --
Set the evening at home -*

RELIGIOUS SOCIETY OF FRIENDS

 September 26, Tuesday: [George Gordon, Lord Byron](#) set foot on Greek soil for the first time when the *Spider* anchored at Patras.

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

3rd day 26 of 9 Mo// This mornng I found that Abijah Purinton was in Town & lodged at Father R's last night, after breakfast he called up to see us a little while & informed us that Betsy Purinton, Hannah Collins & James Breed was on there way here on a visit to this Quarterly Meeting - Immediately wrote to L Clarke & inclosed one to them that it might meet them at Narragansett & wrote to Matthew informing him as far as I knew of their progress, & that I had written to them - Abijah went in the Packet to NYork about 9 OClock this Morning - Aunt Stanton & Niobe went about Sunrise

RELIGIOUS SOCIETY OF FRIENDS

 September 27, Wednesday: The *Spider* was in the Channel between Ithaca and the mainland.

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

4th day 27 of 9 Mo// The day has passed wuth the usual rounds Recd this Afternoon a long acceptable letter from my frd D Smith of Bolton -

RELIGIOUS SOCIETY OF FRIENDS

 September 28, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 28 of 9 Mo// In the first meeting M Morton was very sweetly engaged in testimony - it seemed as if light sprung out of the Darkness that surrounded us - In the last which was our Moy [Monthly] Meetg for discipline the buisness went on with a



LIVING IN THE LIGHT:

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good degree of love & harmony – Several of our weighty members were absent on the committee from the Quarterly Meeting to visit the Moy [Monthly] Meetings Vizt D B J D O W & S Thurston – Of the Women A Robinson & S Barker were also absent on the same buisness – I Mitchell & Elizabeth Lawton dined with us - & our little boy did very well without his Mother while she was at Meeting In the Afternoon Father R & myself took tea with R Taylor in order [sic] to be with the family & read his fathers Will which we did & I thought there seem'd to be a solemnity among us at the time --

RELIGIOUS SOCIETY OF FRIENDS

 September 29, Friday: [George Gordon, Lord Byron](#) and Hobhouse landed at Prevesa.

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

6th day 29 of 9 Mo// Again the day has passed & what acct have I to give of my faithfulness? Since I have nothing to boast of which indeed to me belongs blushing & confusion of face that my talent is no better improved - My H & little son spent the day at father R's - & Philip Dunham Set the evening with us at our dwelling -

RELIGIOUS SOCIETY OF FRIENDS

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

7th day 30 of 9 Mo// This morning News came to town that Elisha Norton & his wife Sarah & Jos Norton & Alice Durfee were Drowned in crossing the river a little above Howlands ferry & are to be buried tomorrow in the new burying ground laid out at the Bridge near the [Baptist](#) Meeting house & will be the first ever buried in that ground - A sad melancholly circumstance. Poor things prescipated into eternity, without a moments reflection, may it prove a solemn warning to those whose time is a little longer

RELIGIOUS SOCIETY OF FRIENDS

 October 1, Sunday: [George Gordon, Lord Byron](#) and Hobhouse left Prevesa for Janina. That evening they arrived in Salakhora.

Adrien Boieldieu was hired by Tsar Alyekandr to write and teach at the Imperial Theater School, St. Petersburg.

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

1st day 1st of 10th M 1809// At Meeting this morning Our friend Benjm Mitchell from [Nantucket](#) - on his way to Nine Partners where he is going to settle) was with us & preached a little evincing himself to be a friend of descrenment & green in life - In the Afternoon he was with us also but set in Silence, but our friend M Morton was solemnly & livingly engaged in supplication on



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behalf of all classes present & particularly for the Aged "thise who had lived many days & seen many sorrows". -- Sister E staid with Our little boy while My H went to meeting & set the evening with us --

RELIGIOUS SOCIETY OF FRIENDS



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

2nd day 2nd of 10 Mo// Recd a letter this forenoon from L Clarke informing of the Satisfactory opportunity that our friend B Purinton had in Narragansett & that she was to have a meeting this Afternoon at 2 OClock at Connanicut & would probably be over this evening or tomorrow Morning -- Sure enough as I went from O Williams to carry my little boy home (where My H had been to spend the Afternoon) I went directly to the ferry Wharf & found our friends had come as advised by L C letter in the morning. I found Betsy was accompanied with her sister H Collins & James Bread[?] Lewis was also with them - they went directly to father R's, & after I had assisted James in taking care of the horses I went home & waited on my H down [escorted her] & we spent the eveng with them - My mind while setting with them was refreshed & much brought into feeling with them in their undertaking --

RELIGIOUS SOCIETY OF FRIENDS



October 3, Tuesday: [George Gordon, Lord Byron](#) and Hobhouse left Salakhora and arrived in Arta.

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

3rd day 3 of 10 Mo// Our friend B Purinton seems to see but little about appointing a meeting with us today & if she sees us at Meeting at all it will not be till 5th day.- She has been at father R's all day - My H went to see them in the forenoon, returned home to dinner & went again in the Afternoon & took tea & went home again before evening - & J Bread with us & set an hour (I believe) to mutual edification, we (J & myself) returnd & found several come in to set the evening with them & it passed very agreeably -- J Bread was at my shop to see me twice & in the forenoon I walked about the town with him a little & went into the Common Burying ground --

RELIGIOUS SOCIETY OF FRIENDS



October 4, Wednesday: [George Gordon, Lord Byron](#) and Hobhouse left Arta and arrived in St. Demetre.

Spencer Perceval replaced William Henry Cavendish, Duke of Portland as Prime Minister of the United Kingdom.

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

4th day 4th of 10th M 1809// Our friend B Purinton & companions,



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accompanied by Sister Ruth in the Carriage with them, & Sister Eliza & Rebecca in a chaise by themselves & O Williams & wife went to [Portsmouth](#) to attend Meeting this morning expecting to return this Afternoon

They returned this evening & I understand B was much favored at Meeting. They dined at R Shermans & took tea at P Lawtons - I set the evening with them at father R's --

RELIGIOUS SOCIETY OF FRIENDS

 October 5, Thursday: [George Gordon, Lord Byron](#) and Hobhouse arrived in Janina.

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

5th day 5th of 10th Mo// At meeting our dear friend B Purinton was favored (first) in supplication & then in testimony I hope yea, very much desire, that her labors may prove useful & if not immediatedly felt, that like the bread spoken of by the Wise Man, cast upon the Water to return after many days - They dined at O Williams then made several little calls, & among the rest a few minutes on my dear H which was sweet & precious to us, parting in near love to one another - They went down to father R's where the carriage was waiting for them & at a little past 3 O'clock set off for [Tiverton](#) to an appointed Meeting there tomorrow, accompanied by Sister Ruth & brother John -

RELIGIOUS SOCIETY OF FRIENDS

 October 6, Friday: John W. Griffiths, who would develop the "Clipper ship," was born.

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

6th day 6th of 10th Mo// I hardly know what to say except that it is hard times with me inwardly & outwardly, it seems as if every thing has worked wrong today, & I believe I should have gotten the Hip this evening if brother D & Sister E had not set most of the eveng with us & helped to dispell the Vapors by very areeable conversation. -

RELIGIOUS SOCIETY OF FRIENDS

 August 7, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 7 of 10 Mo// This Afternoon Rode to [Portsmouth](#) with Uncle P Lawton & lodged at his house - in the Morning (First Day) he kindly sent his boy & chaise with me to Benj Chases where I set up the Clock that I went to do, & Walked to Benjm Freeborns which was the first time I was ever at the house of that excellent Friend tho' I have long been acquainted with him - from there to meeting where our friend H Almy was engaged to turn the minds of the people from the outward to the inward & I may acknowledge his testimony tended to raise my mind from a dead state which

it had been in all the Meeting before - din'd at P Lawtons & on my way home calld at cousin Z Chases then at cousin Alice Goulds & took tea - then at Saml Thurstons & set a little while then home & found my dear H much unwell, & am apprehensive she is threatened with a fever -

RELIGIOUS SOCIETY OF FRIENDS

 August 9, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 9 of 10 Mo// My Beloved H seems quite smart this morning, but she continues better this eveng & the little boy also for which I desire to be thankful, for indeed I have been very thoughtful about them both - Neighbor Towle & Wife & daughter called to see us this evening -

RELIGIOUS SOCIETY OF FRIENDS

 August 10, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 10th of 10th Mo// The mind is in a depressed state. I feel many important charges upon me & but little capacity to discgarge any of them. I have very small tallents or if they are as great as common I have but little facility at improving them -As to outward concerns I sometimes think I shall never be able to advance any in them. I'm poor, & expect allways to remain so, but if I can be favord to subsist reputably & therewith be CONTENT, I desire to be thankful - for great things in life I do not at present crave & desire that my mind may never be carried away with the love of Wealth.- Sister Ruth who went to [Tiverton](#) with B Purinton & Co returnd this Afternoon. She says she has had a pleasant Visit to our friend Susanna Barker -

RELIGIOUS SOCIETY OF FRIENDS

 October 11, Wednesday: [George Gordon, Lord Byron](#) and Hobhouse left Janina for Tepelene to visit the Ali Pacha. Byron wrote "Lines Written During a Thunderstorm."

Traveling east along the Natchez Trace in Tennessee on his way from St. Louis to the District of Columbia, Meriwether Lewis committed suicide at Grinder's Stand, an inn south of Nashville.⁴⁹

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

4th day 11 of 10 Mo// The day has passed without any thing remarkable the same rounds as usual & the mind in the same state as usual Oh when shall I feel more of the incomes of love & Life in my heart — Sister Ruth spent the Afternoon & evening with us very agreeably on our parts -

49. Later, theories that he had been murdered would arise, but neither William Clark nor Jefferson doubted the original, on-site reports that Lewis had simply shot himself. Few historians give credence to the murder theory.



RELIGIOUS SOCIETY OF FRIENDS

 October 12, Thursday: [George Gordon, Lord Byron](#) and Hobhouse were at Zitsa.

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

5th day 12 of 10 M 1809// Again the Day has passed without any material variations from the usual course of things at Meeting a dull time to me, tho' not as hard as sometimes

RELIGIOUS SOCIETY OF FRIENDS

 October 13, Friday: [George Gordon, Lord Byron](#) and Hobhouse left Zitsa and arrived at Mossiani.

Pedro Rivero replaced Martin de Garay Perales as First Secretary of State of the resistance government of Spain.

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

6th day 13 of 10 Mo// Again the mind in a poor dull condition with but little to feed upon but the dry husks, & in a low discouraged State of Mind

RELIGIOUS SOCIETY OF FRIENDS

 October 14, Saturday: [George Gordon, Lord Byron](#) and Hobhouse left Mossiani and arrived at Delvinaki.

A treaty of peace was signed at the Schönbrunn Palace, Vienna. Austria gave up Trieste and Illyria to France, Galicia to Saxony and Russia, and Salzburg and the Inn District to Bavaria. Austrian lands in Poland were handed over to the Duchy of Warsaw and Austria was required to pay an indemnity of 85,000,000 francs. Southern Tirol was transferred to the Kingdom of Italy. Austria would join the continental system against Britain.

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

7th day 14 of 10 Mo// This morning recd a letter dated Yesterday from Cousin L Clarke which was edifying as any one I ever received from any person - as soon as I opened it I thought that it contained something for my instruction & I dont know that I ever received a letter that seemd to raise the Seed of life in my mind, or at least so immediately touch something that is feeling, as that did — My H spent the Afternoon at Brother Ds & I took tea with them

RELIGIOUS SOCIETY OF FRIENDS

 October 15, Sunday: [George Gordon, Lord Byron](#) and Hobhouse left Delvinaki and arrived in Libokhovo.

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



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1st day 15 of 10 Mo// In the forenoon we had a pretty good tho' small meeting Sarah Fish preached & I have no doubt was Authorised [genuinely spiritually based and unprepared] – In the Afternoon We were silent & after meeting went with Saml Thurston to D Buffums took tea & spent the forepart of the evening very agreeably, then returnd & set the rest at home - I have, or hope I have, not been wholly void of life today tho' the Stream has not risen very high

RELIGIOUS SOCIETY OF FRIENDS

 October 16, Monday: Before the King, Queen, and the entire court, Georg Joseph Vogler gave the inaugural concert on the organ at St. Peter's in München (which he had recently rebuilt).

A decree of King José I of Spain abolished internal customs barriers.

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

2nd day 16 of 10 Mo// I have had the company of several of my friends at the Shop with whom I have had good unity & whom I love their company has been strengthening

RELIGIOUS SOCIETY OF FRIENDS

 October 17, Tuesday: [George Gordon, Lord Byron](#) and Hobhouse left Libokhovo and arrived in Cesarades.

[Pierre-Louis-Georges Du Buat](#) died at Vieux-Condé, which was than in Flanders rather than in France.

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

3rd day 17 of 10 Mo// I have passed another day & of course am one day nearer the Silent Awful grave. How Awful indeed it is to die; my feelings are often arrested with the consideration, & Yesterday an occurence took place that gave scope to reflection -A Man in our neighborhood who had lived a wicked life, who had professed the Universalists Doctrine & practiced drinking to excess had been a long time unwell, but as well as usual, & walked out & while at a Dram Shop (whether he had been drinking I know not) but while there he was taken in pain, carried home at nine OClock in the Morning & before 11 OCLOCK Died - his name is -- Millvill -I know the mercies of God are great & extended to the eleventh hour; but how it is with this poor man I leave— Oh that it may serve as a warning to those of us who are left to sojourn a few more days, that we no longer slight the mercies & long suffering & tender visitations of Him in whose hands we are & from whose Eye we cannot hide -

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 October 18, Wednesday: [George Gordon, Lord Byron](#) and Hobhouse left Cesarades and arrived in Ereeneed.

French troops attacked a superior Spanish force at Tamames, southwest of Salamanca, and were thrown back with heavy losses.

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

4th day 18 of 10 Mo// No material occurrrance that I recollect, the day has passed with the usual rounds - recd a letter from my much valued friends M & B Purinton which was very acceptable --

RELIGIOUS SOCIETY OF FRIENDS

 October 19, Thursday: [George Gordon, Lord Byron](#) and Hobhouse left Ereeneed and arrived in Tepeleni.

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

5th day 19 Of 10 Mo// Our first meeting was silent & to me a pretty good time - The last (preparative) two young men were complained of, one for attending a military training, the other for keeping company with a woman not in Membership & neglecting the attendance of our meetgs Very sorrowful indeed to see so many of our youths depart from society, but perhaps if a thourough search of the Camp was made some of us who make a more strait appearance would be found to weigh lightly in the ballance - My H left the little boy at her fathers & sister R took care of him while she went to meeting - we dined there & she soent the Afternoon -

RELIGIOUS SOCIETY OF FRIENDS

 October 20, Friday: The reception of [George Gordon, Lord Byron](#) and Hobhouse by the Ali Pacha.

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

6th day 20th of 10th Mo// The day passed as usual - In the eveng I called to see Sister Rebecca who I must confess feels near to my best feelings, & while setting with her the precious life arose very sweetly in my mind, our conversation turning on subjects which I trust were reciprocally interesting

RELIGIOUS SOCIETY OF FRIENDS

 October 21, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 21 of 10 Mo// My mind is this morning dipt into feelings that are sweet, & I trust I feel thankful for the favor -Nothing material to insert thro' the day. In the eveng while sister R took care of the little boy, my H & I went to T Robinsons & spent the evening, S Barker being there. Also J Morton & Wife



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

*1 day 22 of 10 M 1809// When I went to meeting I found very unexpectedly, that Rowland Green & Doct Otis were there - soon after I took my seat I Said in my heart - the life circulates among us, & so I apprehended it proved, very soon after our frd S Barker appeared in supplication returning hearty thanks to the Lord for his many favors to the workmanship of his hands in continuing the day of visitation, raising one here & another there, who are standard bearers &c Then Rowland in testimony spoke largely to the different states present in a remarkably pertinent & solemn manner, recommending love among bretheren; pointed out its beauty & usefulness, exhorted us to Watch & be sober, & not to slight the day of visitation, for in proportion as we reject the light that is manifested within, in the same proportion we loose [lose] our spiritual strength, & the light that is within us becomes darkness
Then M Morton concluded in solemn supplication, which embraced the exercise of the opportunity in a manner as solemn & beautiful as any I ever heard - it was a favor'd meeting indeed, & I believe the hearts of many (or at least) some who have for many Months sat in desolate places were again made to rejoice, & comforted with the hope that the lines in "New England Judged" are not yet applicable, or at least fully so, to us.
"Thy candle light forevermore extinguished shall be
The voice of bridegroom & the bride be hear no more in thee--"*

In the Afternoon Rowland was again concern'd in testimony very sweetly - he endeavor'd to shew the nature & tendency of the christian Religion & the importance of our embracing it, here & hereafter, & endeavor'd to apprise the Youth of the many subtil Snares which satan lays in the way to obstruct our growth therein - Rowland & his companion were from New Bedford Yesterday on his return from Nantucket where he has been engaged in paying family visits -After meeting I took a walk into the common burying ground & went into the Work & Alms house - then went home & in the eveng finished a letter which I had begun some days before to Micajah Collins. --

 October 23, Monday: [George Gordon, Lord Byron](#) and Hobhouse left Tepeleni and arrived in Locavo.

A young German named Stapps attempted to stab the Emperor Napoléon but was intercepted by the emperor's aide, General Rapp (the man would be offered clemency by Napoléon in return for an apology but would refuse and be executed).

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



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

*2nd day 23 of 10 M 1809// This mornng My dear Mother related to me her feelings for sometime perhaps two years past, about society [the Society of Friends] particularly when she has been at meeting, & as she told me was much affected & wept She said that many times & almost always when she went to meeting, she felt desolation so to prevade her mind, that she has frequently shed tears, & looked about & said to herself - where is the weight, surely we are in a very desolate condition, & what will become of us - when she told me my mind was much affected & desires were raised that I might be one that should put forth a hand to help in raising the Standard among us - She also added that yesterday she had the best meeting she had had in a long time. -
In the eveng met with the Directors of the AFrican Benevolent Society at Wm Pattens*

RELIGIOUS SOCIETY OF FRIENDS

 October 24, Tuesday: [George Gordon, Lord Byron](#) and Hobhouse left Locavo and arrived in Delvinaki.

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

3rd day 24 of 10 Mo// The day has passed with the usual rounds with no particular occurrence either within or without that I recollect, except that as one of a committee from the directors of the African Society I attended to the appointment with the rest & agreed with a Master to open an eveng School.

RELIGIOUS SOCIETY OF FRIENDS

 October 25, Wednesday: [George Gordon, Lord Byron](#) and Hobhouse left Delvinaki and arrived in Zitsa.

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

4th day 25 of 10 Mo// Nothing material but the usual rounds thro' the day, from the Shop to the house & the house to the Shop.

RELIGIOUS SOCIETY OF FRIENDS

 October 26, Thursday: [George Gordon, Lord Byron](#) and Hobhouse left Zitsa and arrived in Janina.

After his defeat of Austria, Emperor Napoléon arrived back in Paris.

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

5th day 26 of 10 M 1809// Rhode [sic] with beloved H to [Portsmouth](#) to attend our Moy [Monthly] Meeting, (Mother R took care of the little boy the while) Stopped before meeting at H Almys & took a little sustenance - At meeting M Morton was very sweetly engaged in testimony & in the last buisness went on pretty well - to me it was a precious meeting, especially the last, wherein my mind was brought to feel a sweet income of the



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

precious life & my heart rejoiced in the belief that I was yet permitted to taste the dainties of the Lords table, tho' not to feast very largely -& was incoraged to accept appointments to treat with two young men One for bearing Arms at a Military training the Other for keeping company with a young Woman not in membership with us, which however incapable I am of performing, I thought It was best for me to accept & do what I could - & Also found strength when it was preposed to enter into subscriptions for the poor of Society, to stand up & mention, that since the Matter was preposed I had remember'd, & according to my measure had been dipt into sympathy with friends in early times when they suffered much spoiling of goods [goods confiscated] & imprisonment & yet when supscriptions were made they allmost allways exceeded what was wanted for the purpose, & had Money left - We took dinner at P Lawtons & then rode home & found our little boy had been very well thro' the day which was also cause for thankfulness

RELIGIOUS SOCIETY OF FRIENDS



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

6th day 27th of 10th Mo 1809// The day has passed as usual as to the outward, & I hope some little strength has been gaind, at least I think I feel a little of the precious life stirring in my mind this evening --

RELIGIOUS SOCIETY OF FRIENDS



October 28, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 28 of 10 Mo 1809// I have had various concerns today The first was with S Earl with whom I had to deal plainly for some of her misconduct - The next to treat with Wm Hadwen for appearing at a training the committee were Joseph Sisson David Rodman & myself - We all spoke one language & I believe it was a favor'd season, a season I trust not soon to be forgotten by me & me the younger part of the committee Vizt D & myself were much comforted by the presence of Joseph he being an Aged friend & experienced in such labors - We endeavor'd to impress on his mind the inconsistency of War with the christian profession & the importance of religion, & left him to consider of our communications but were sorry to feel that as yet we have not made much if any immress of convincement on his mind My H spent the Afternoon at brother Johns In the forenoon our old border N Almy became our guest for a week -

RELIGIOUS SOCIETY OF FRIENDS



October 29, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

*1st day 29 of 10 Mo 1809// At meeting this Mornng we were silent - in the Afternoon we were favord with a sweet testimony from our beloved M Morton - between meetings I went to see S Earl on the subject of yesterday & dealt plainly with her, at first I thought I should do but little good, but before we parted there seem'd to be an opening for a settlment - After meeting in the Afternoon I saw her again & asked her if she was willing to go with me to see R Williams & try for an amicable adjustment she said, yes. accordingly we went & in a very few minutes & in a few words they agreed to leave the things that are past & labor to cultivate a spirit of love towards each other, which I sincerely desire may be the case, & am encoraged to hope it will - I think in this case I have stood my ground uprightly & believe I have done some good, which is indeed cause of humility & thankfulness
Thus ends this day which has been a laborious one -*

RELIGIOUS SOCIETY OF FRIENDS

 October 30, Monday: Francisco de Saavedra y Sangronis replaced Pedro Rivero as First Secretary of State of the resistance government of Spain.

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

2nd day 30th of 10th Mo 1809// I am thankful to be able to say that my mind has been favord with a precious current of life flowing most of the day - it has been an encoraging Day, a day of feelings, the fountain easy of access

RELIGIOUS SOCIETY OF FRIENDS

 October 31, Tuesday: [George Gordon, Lord Byron](#) began writing the first canto of CHILDE HAROLD'S PILGRIMAGE.

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

3rd day 31 of 10 Mo 1809// Again a pretty good day for which I desire to be thankful - Many of our friends have gone to Swanset to attend the Quarterly Meeting nest 5th day, they have a pleasant time as to the Outward & I hope it will prove proffitable as to the inward, while we who stay behind may be permitted to partake with them tho' at a distance

RELIGIOUS SOCIETY OF FRIENDS

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

4th day 1st of 11th M 1809// Those of our friends who expect to go to Swansy today have a fine pleasant time, & Our friends J Morton & Wife who saild for New York this Morning have a pretty fair wind, tho' not a great deal of it - Neighbor Saml Vinson & wife took tea with is & spent the eveng.



RELIGIOUS SOCIETY OF FRIENDS



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

5th day 2 of 11th M 1809// Our meeting was small, but according to my feelings He who promised to be with the "two or three", was with us, & his presence was comfortably felt by some present - Those of our friends who have gone to the Quarterly meeting =, desired that while we sat lonely together, they might enjoy the fullness of the spirit - On the eveng of the 21 of last M on going to Thos Robinsons My H in treding on stones in the dark put out a couple of little bones in her foot, & before Meeting Sweet was at the Shop. I told him of it, & we went up & in a few minutes he slipt them in again, with no difficulty & without hurting her much, for which I was thankful - The mind thro' the day has been in a pretty good state of feeling --

RELIGIOUS SOCIETY OF FRIENDS



November 3, Friday: [George Gordon, Lord Byron](#) and Hobhouse left Janina and arrived in St. Demetre.

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

6th day 3rd of 11th M 1809// I may acknowledge that it has been a good feeling day, the fountain of life a little opened to my rejoicing - I have seen several friends from Quarterly Meeting who say it was a favor'd time our friend D Buffum John Naley & John Casey were much favord in testimony - Today & this eveng Dear Aunt M Wanton has been much more rational & like herself than she has been for a long time, & if she finally gets better again I dont know but the beginning of her mending may be here dated. I do most fervantly desire she may, for hew own sake & that of dear Mothers who has had as much as she could seemingly live thro' for many Months, indeed more than a year

RELIGIOUS SOCIETY OF FRIENDS



November 4, Saturday: [George Gordon, Lord Byron](#) and Hobhouse left St. Demetre and arrived in Arta.

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

7th day 4th of 11th Mo// I may again acknowledge with thankfulness that the good spirit has been near - what an inestimable favor it is to feel the precious incomes of life in the mind, to feel that when we turn our minds to Wisdom that she will incline her Ear

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 November 5, Sunday: [George Gordon, Lord Byron](#) and Hobhouse left Artá and arrived in Salakhora.

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

1st day 5th of 11th Mo// At meeting this forenoon I had a good comfortable time, life seem'd easy of access, and towards the close cousin Anne Greene appear'd very livly in testimony – In the Afternoon it was rather a restless time I did not feel as in the Morning – Brother D's son Wm is very sick, we stoped to see him & our minds were dipt into sympathy with them

RELIGIOUS SOCIETY OF FRIENDS

 November 6, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 6th of 11th Mo// Not so much life today, however I have felt some motions of it in the mind – Nancy Almy who has been our guest for several days went home this Afternoon. –

RELIGIOUS SOCIETY OF FRIENDS

 November 7, Tuesday: [George Gordon, Lord Byron](#) and Hobhouse left Salakhora and arrived in Prevesa.

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

3rd day 7t of 11 Mo// The Day has passed with the usual rounds, & I do not recollect any thing material to insert – Brother Davids little Wm is no better, –

RELIGIOUS SOCIETY OF FRIENDS

 November 8, Wednesday: American slaver captains like La Coste of South Carolina, caught red-handed and convicted, were usually at the last moment the beneficiaries of “executive clemency” by the President of the United States. For instance, on this date the fault of John Hopkins and Lewis Le Roy, who had imported an African as their slave, was forgiven by the tolerant pen of President [James Madison](#) (PARDONS AND REMISSIONS, I. 184-5).⁵⁰

INTERNATIONAL SLAVE TRADE

[George Gordon, Lord Byron](#) and Hobhouse sailed in a Turkish vessel from Prevesa and came to anchor off the coast near Parga. They were caught in a storm and came close to being shipwrecked, but at the last moment their many sins were forgiven as they received the “executive clemency” of a compassionate Deity.

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

4th day 8th of 11th M 1809// My mind is this morning in a sweet state of feeling, the life flows sweetly, & Oh that I may be thankful for the favor -- Brother Ds son Wmm is no better –

RELIGIOUS SOCIETY OF FRIENDS

50. This President, we may here point out, may have himself owned human beings, but at least he was the 1st US President to regularly wear trousers.



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 November 9, Thursday: [George Gordon, Lord Byron](#) and Hobhouse left Parga by land and arrived in Volondorako.

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

*5th day 9 of 11 Mo// I dreamed last night that Sister R R & myself were in the presence of the King & Queen of England who talkwith us freely particularly the Queen - We seem'd to be in a large Brick building like our Court house & for a while set in a long entry & then were invited into another room & went - the King seem'd to be a large fat man dark eyes & dark complexion - I told him he looked as I had form'd an Idea of him - the Queen was as I saw her in fancy, a small Woman, thin & dark complexion & talked more than the king - I dont insert this thinking it any ways probable that we shall ever see them or that it is any ways ominous, but because my Dream seem'd so very livly on my immagination & has continued so all the morning
At Meeting we were Silent, & small in numbers, but one Man set on the Old mens Quarter, tho' there was as many as usually does, on the Young mens & considerable many Women - In the evening made Several calls but spent the most time at Aunt M Goulds*

RELIGIOUS SOCIETY OF FRIENDS

 November 10, Friday: [George Gordon, Lord Byron](#) and Hobhouse left Volondorako and arrived in Castrosikia.

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

*6th day 10th of 11th Mo// Nothing material on my own part -
Brother D Rs little Wm remains very low, he cannot remain long -*

RELIGIOUS SOCIETY OF FRIENDS

 November 11, Saturday: [George Gordon, Lord Byron](#) and Hobhouse left Castrosikia and arrived in Prevesa.

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

7th day 11 of 11 Mo// This forenoon, buisness calling, I went to [Portsmouth](#), Dined & did what buisness I had to do at Thos Potters, then went to B Chases & did what call'd me there then to Benj, Freeborns took tea & staid all night the eveng was past most agreeably in conversation with B & Wife - In the morning we went to meeting - Russel Davis was there & preached - H Almy also preached & A Sherman said a few words - but according to my sense of feeling - Holder was the most of a Minister & none of them was very lively - After meeting I went to Z Chases, Dined & took tea - While at tea Go [George] Gould came in & told me that D Rodmans Child died yesterday towards night which hastened me home as soon as tea was over - I found my H at her father's intending to stay all night -I called at Brother Ds & my fathers in the eveng & then return'd to father Rs & soon went with fatigued limbs to bed. -



RELIGIOUS SOCIETY OF FRIENDS

 November 13, Monday: [George Gordon, Lord Byron](#) and Hobhouse sailed from Prevesa and anchor off Vonitsa.

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

2nd day 13th of 11th M 1809// This Afternoon attended the funeral of Brother David Rodmans child - it was a solid silent opportunity, & many people attended. -

RELIGIOUS SOCIETY OF FRIENDS

 November 14, Tuesday: [George Gordon, Lord Byron](#) and Hobhouse sailed from Vonista and arrived at Lutraki. Byron wrote "Tambourgi, Tambourgi" (which became part of Canto II of CHILDE HAROLD'S PILGRIMAGE) and Stanzas Written in Passing the Ambracian Gulf.

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

3rd day 14th of 11th Mo// Pretty dilligently at Trade thro' the day, & not much religious life in the mind

RELIGIOUS SOCIETY OF FRIENDS

 November 15, Wednesday: [George Gordon, Lord Byron](#) and Hobhouse left Lutraki and arrived at Katuna.

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

4th day 15 of 11 Mo// My H has been since 7th day at her fathers on a visit & this day after dinner we again commenced housekeepers - I have been much occipied at Trade & unable to enjoy much of the life of religion -

RELIGIOUS SOCIETY OF FRIENDS

 November 16, Thursday: [George Gordon, Lord Byron](#) and Hobhouse left Katuna and arrived at Mukala (Machalas?).

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

5th day 16 of 11 Mo// A poor dull meeting to me - Wm Dean of Salem was there. I should be glad if the object of his visit was like to prove more successful or gratifying, but Alass the Young Damsels health is such that it is improbable she will ever make a Wife for any one -

RELIGIOUS SOCIETY OF FRIENDS

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



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

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

 November 18, Saturday: [George Gordon, Lord Byron](#) and Hobhouse left Mukala and arrived at Guria.

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

7th day 18th of 11th M 1809// The day has passed I hardly know how Uncle P Lawton Dined with us & Mother R spent the eveng is pretty much all I can say about it

RELIGIOUS SOCIETY OF FRIENDS

 November 19, Sunday: [George Gordon, Lord Byron](#) and Hobhouse left Guria and arrived at Ætolikon.

French forces defeated Spanish forces at Ocaña, opening the way to Andalusia.

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

1st day 19th of 11th Mo// Our meetings were Silent & to me dull seasons - I suppose the fault was my own, for the mind was in an unsettled state, tho' I did try to center down to the life, but it seem'd as if it was withheld in consequence of my not laboring sufficiently for it when out of meetings - Spent the eveng with R Taylor at D William's on buisness respecting Nicholas's affairs -R & myself being the committee

RELIGIOUS SOCIETY OF FRIENDS

 November 20, Monday: [George Gordon, Lord Byron](#) and Hobhouse left Ætolikon and arrived in Missolonghi.

France ended its occupation of Vienna.

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

2nd day 20th of 11th Mo// Alass another day of my life has passed over, & what returns I have made to My God for the blessing I know not - tho' I do not feel that I have done any thing that is much amiss - It is a season of famine with me, I cannot get hold of any thing, or but little of any thing, that is food of heavenly kind, for the Mind, & if in this state I can be preserved from Sin I shall be thankful, for in those days of fast it is, that Satan is the most buisy. -

RELIGIOUS SOCIETY OF FRIENDS

 November 21, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 21 of 11 Mo// I have had a little religious conversation with a young man this evening wherein my mind was rather singularly opened to explain the Nature of Religion - The conversation gave rise to feelings in my own mind that I was glad to feel

RELIGIOUS SOCIETY OF FRIENDS

November 22, Wednesday: The Reverend Samuel Ripley was ordained over the first religious society in Waltham.

Friend Stephen Wanton Gould wrote in his journal:

4th day 22nd of 11 Mo// The day has again passed & perhaps I may say a little of the divine life has moved on my mind especially this evening - Sister mary spent the day & evening with us

RELIGIOUS SOCIETY OF FRIENDS

November 23, Thursday: George Gordon, Lord Byron and Hobhouse sailed from Missolonghi and arrived in Patras.

Friend Stephen Wanton Gould wrote in his journal:

5th day 23rd of 11th Mo// Silent meeting, & tho' my mind was much in the roving order, a stillness was at length experienced, & I trust a little of the Life felt to circulate tho' it seem'd to be much (as it were) underneath - no buisness of importance at the Preparative Meeting -

RELIGIOUS SOCIETY OF FRIENDS

November 24, Friday: Friend Stephen Wanton Gould wrote in his journal:

6th day 24 of 11 Mo// I arose early this mornng & found a Severe Storm of Snow, did what I could & came to the shop & being all day alone & from my dear wife & Son, have gotten quite low spirited - I dined at Aunt A Carpenters & intend to go presently to see how they fare

RELIGIOUS SOCIETY OF FRIENDS

November 25, Saturday: Friend Stephen Wanton Gould wrote in his journal:

7th day 25 of 11 M 1809// Pretty much at Trade, but the mind has not been secluded from good -

RELIGIOUS SOCIETY OF FRIENDS

 November 26, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 26 of 11 Mo// It has been a good day to me the precious life has moved on my mind with a good degree of sweetness - I have had good meetings, in the Mornng D Buffum preached to us in a very livly manner - in the Afternoon we were silent - I have spent most of the day at home in the precious society of my endeared H & little Son - Brother D called to see us in the evening Also Father R & brother Isaac in the course of the Day

RELIGIOUS SOCIETY OF FRIENDS

 November 27, Monday: [Fanny Kemble](#) was born in London. Her father Charles Kemble was a stage manager at the Covent Garden Theatre, her mother Marie Kemble an actress.

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

2nd day 27th of 11th Mo// It has been a day (to me) of some feeling sensibility on various subjects - In the eveng called a little while at the black school. At Aunt M Gould & D Williams's - Dear Aunt M Gould is in a poor destitute situation is entirely blind with one eye & the sight in the other fails fast, my pittty & tender compassion was much excited in setting with her this evening, & desires were raised in my heart that the Lord may help her that he Who was her Guide in Youth may be her Staff to lean upon in Old Age -

RELIGIOUS SOCIETY OF FRIENDS

November 28, Tuesday: [Friend Stephen Wanton Gould](#) wrote in his journal:

3rd day 28th of 11 Mo// Sister Ruth spent the day with us of which we were very glad, her company helped to dispell some lonesome feelings of which my Dear H has many -

RELIGIOUS SOCIETY OF FRIENDS

November 29, Wednesday: [Friend Stephen Wanton Gould](#) wrote in his journal:

4th day 29th of 11th Mo// Nothing material to insert Sister R went home this eveng - called at Aunt M Goulds -

RELIGIOUS SOCIETY OF FRIENDS

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

5th day 30th of 11 Mo// Our first meeting was short & to me a time of drouth - The last was long, & also a season of drouth &

famine, several weighty matters were before us, but such was my state that I dare not meddle much with them, & was only active in those matters in which I was concernd, (i e) answering to those appointments that I was under - Before meeting I recd a very acceptable letter from my friend S Barker which I answered this evening - Uncle P Lawton was our only guest at Dinner Sister R took care of the little Boy. -

RELIGIOUS SOCIETY OF FRIENDS

 December: [Friend Paul Cuffe](#) and two others were a [Quaker](#) committee to deal with a member who had been training with the militia.

 December 1, Friday: Economic competition being decidedly mean-spirited and un-American, Robert Fulton, Chancellor Robert R. Livingston, and Colonel John C. Stevens of Hoboken agreed to a compromise. Fulton and Livingston were to be assigned a steamboat monopoly on all New York State waters, the run to New Brunswick, New Jersey, plus all steam navigation of the Ohio and Mississippi Rivers while Colonel Stevens was to be assigned a monopoly on Chesapeake Bay, all steam navigation of the Connecticut, Delaware, Santee, and Savannah Rivers, plus the run along Paumanok Long Island Sound between New-York and [Providence, Rhode Island](#). The division being arranged, they could proceed to soak their customers to the maximum extent feasible.

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

6th day 1st of 12th Mo 1809// Perhaps I have a little more Life than yesterday - Sister E spent the eveng with us & staid all night

RELIGIOUS SOCIETY OF FRIENDS

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

7th day 2nd of 12 Mo // Some little degree of feeling, tho' not very deep I hardly know what to say of myself, but that I am a poor thing

RELIGIOUS SOCIETY OF FRIENDS

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

1st day 3 of 12 Mo // At meeting this forenoon our frd D Buffum was very livly in testimony from the text "He that knoweth to do good & doeth it not to him it is Sin" - In the Afternoon we were silent - My mind has not been in a very settled state nor have I been able to strive much to have it otherwise - Attended the funeral of Moses Siefas who was brought this Morning from NYork & buried at 1 O'clock; this was the first funeral I ever attended in the Hebrew Order - After meeting in the Afternoon attended the funeral of Samuel



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

Vernon – Sister Mary Spent the evening with us.

RELIGIOUS SOCIETY OF FRIENDS

 December 4, Monday: [George Gordon, Lord Byron](#) and Hobhouse left Patras for Athens. They slept at Han on shore.

After four and a half months on Walcheren Island, the final British troops were removed and transported home (4,066 of them had died during the operation, almost all from disease).

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

2nd day 4th of 12th Mo // What shall I say? why I think I may say with some propriety that it has been a day of thoughtfulness, & remembrance of various mercies, or at least I have recognized them with a degree of thankfulness – father & Mother R have taken tea with & Mother sets the evening –

RELIGIOUS SOCIETY OF FRIENDS

 December 5, Tuesday: [George Gordon, Lord Byron](#) and Hobhouse left Han and arrived at Vostitsa.

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

3rd day 5 of 12 Mo // A day of a degree of best feeling, but Alas I have nothing to boast of I'm a poor thing, & know not when I shall be otherways

RELIGIOUS SOCIETY OF FRIENDS

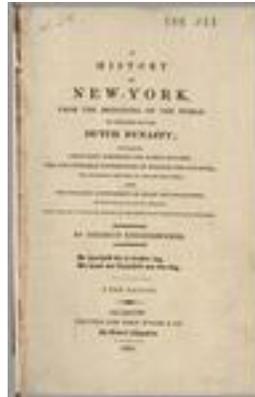


LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



December 6, Wednesday: KNICKERBOCKER'S HISTORY OF NEW YORK by "Diedrich Knickerbocker" (the 26-year-old [Washington Irving](#)) was published by Inskeep and Bradford of Philadelphia.



[READ THE FULL TEXT](#)

This would go through many editions, translations, revisions, and reprintings during the author's lifetime. In 1812 Irving would negotiate with the Philadelphia publisher for a revised edition correcting some misprints, altering spelling and punctuation throughout, eliminating various allusions to chivalry and the classics, condensing the comic preamble on world history, and deleting various references to Knickerbocker's problems as an historian. About 1/10th of the material would be replaced, leaving the book still at 130,000 words. Among the additions would be a "Further Account of the Author," Chapters 4 and 5 of Book II which narrate the exploration for the New Amsterdam settlement and Oloff's dream, and the history of the Long Pipes and Short Pipes in Chapter 6 of Book IV (a satire of American political parties which replaced the quarrel of the Squareheads and Platterbreeches). In 1815 Irving would desire a 3d edition of A HISTORY OF NEW YORK, illustrated by the drawings of [Washington Allston](#) and C.R. Leslie. Irving would continue to revise A HISTORY OF NEW YORK periodically over the next 30 years, until the Author's Revised Edition, G.P. Putnam's collected edition of his writings, in 1848. Although a subsequent edition in 1854 would contain a number of minor corrections and revisions supplied by Irving, and a Grolier Club edition in 1886, after Irving's death, would reprint A HISTORY OF NEW YORK with additional small changes based on Irving's 1848 manuscript, for all practical purposes the last major form of the text would be per the 1848 Author's Revised Edition. For it, Irving would revise Books V, VI, and VII, rework the Peter Stuyvesant section, add material on Van Rensselaer, delete the allusions to Jefferson's policies, delete passages regarded as "coarse," soften the satire of the Dutch, polish the style, and add "The Author's Apology," making this 1848 text some 7,000 words longer overall than previous editions. In 1848 he was 65, a revered American man of letters, a diplomat, and an international celebrity. The edition of A HISTORY OF NEW YORK issued 1848 would be a vastly different book from the version he had written as a young unknown.

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

*4th day 6 of 12 Mo // Pretty much today as Yesterday - Sister R
R is quite ill today with a Severe cold -*

RELIGIOUS SOCIETY OF FRIENDS



December 7, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 7 of 12 Mo // Our Meeting was Silent but not the worst
of times to me - Aunt M Wanton somehow fell last night in getting
out of bed & hurt her hip & back & is in much pain, poor thing*



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

she suffers much many ways, but has been better for several weeks past than she has for many Months past in her Mind - Sister R R is better today - My H & Son in good health, A Blessing

RELIGIOUS SOCIETY OF FRIENDS

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

6 day 8th of 12 Mo // Some little degree of life - Mother R this Afternoon came up & took care of the Little boy while my H took a little run among her acquaintance & to take the fresh Air, which she much needed being much confined within doors

RELIGIOUS SOCIETY OF FRIENDS

 December 9, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 9th of 12 Mo 1809// The day has passed with the usual rounds it has been very rainy, but between showers Sister Mary came up intending to pass several days with us, which will make the time pass more socibly with my dear H in these lonesome stormy days --

RELIGIOUS SOCIETY OF FRIENDS

 December 10, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 10 of 12 Mo // Silent meetings, I hardly know how to say what kind of ones to me - perhaps there was a little degree of life experienced in each of them, but I fear a roving mind had the ascendancy - A sympathetic visit to aunt M Gould between meetings

RELIGIOUS SOCIETY OF FRIENDS

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

2nd day 11 of 12 Mo // It has been a very stormy uncomfortable day, & my boody somewhat affected with my usual rheumatic complaints which usually attack me under my shoulder blade, in the middle or small of my back, today in the middle & into my side, so that it has not been a very comfortable time, tho' I have been favord with tolerable cheerfulness My H & little Son are pretty well. -

RELIGIOUS SOCIETY OF FRIENDS



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

3rd day 12 of 12 Mo // Nothing much out of the comon course of each day my pilgrimage has occur'd - wrote an answer to a letter rec'd sometime past from my frd David Smith this evening.

RELIGIOUS SOCIETY OF FRIENDS

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

4th day 13 of 12 Mo // The day has again Passed with the usual rounds & tho' very poor in Spirit & purse too, yet I have much to be thankful for - And among the first & greatest of my blessings are that Myself with my dear H & Son are in good Health.-

RELIGIOUS SOCIETY OF FRIENDS

 December 14, Thursday: [George Gordon, Lord Byron](#) and Hobhouse sailed from Vostitsa and arrived at Larnaki.

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

5th day 14 of 12 Mo // Our meeting was large considering the bad travelling & I believe was a pretty good time to many minds, to me it was better than common of late - In the eveng called at Aunt Patty Goulds to see Aunt Molly who left fathers this forenoon in consequence of a fall which hurt her side - it is remarkable that two in one house, first Aunt Molly Wanton & then Aunt Molly Gould should fall so soon together & hurt themsleves so as to be allmost helpless

RELIGIOUS SOCIETY OF FRIENDS

 December 15, Friday: [George Gordon, Lord Byron](#) and Hobhouse left Larnaki and arrived in Chryso.

In his office at Fontainebleau, before his brothers and sisters, the Emperor [Napoléon](#) and the Empress Joséphine de Beauharnais signed an act of annulment.

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

6th day 15 of 12 Mo // Frank Sayer, an acquaintance of mine & boarder with Aunt A Carpenter arrived from a Voyge to sea, on going in to see him my mind very feelingly recurred to the joy we felt on the arrival of my poor brother David who is now in his silent grave, Many times when he has come home from a long tedious Voige, how were our hearts renew'd at the sight of him, & at hearing his recital of his many adventures, but Alass he's gone no more to return.



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

RELIGIOUS SOCIETY OF FRIENDS

 December 16, Saturday: By act of the French Senate, the Emperor Napoléon was divorced from the Empress Josephine.

[George Gordon, Lord Byron](#) and Hobhouse visited Delphi, the cave of the Pythian, and the stream of Castaly.

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

*7th day 16th of 12 Mo 1809// The mind has been much pertubated
in consequence of letters received from NYork from Aunt M
Stanton & Wm Burling [two lines crossed out and heavily inked]
I hope the matter of dispute may be amicably adjusted*

RELIGIOUS SOCIETY OF FRIENDS

 December 17, Sunday: [George Gordon, Lord Byron](#) and Hobhouse left Chryso and arrived in Arakhova (Rhakova).

At the age of 78, [Margaret "Meg" Smith](#) died. She would be buried near the remains of her husband [Venture Smith](#).

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

*1st day 17 of 12 Mo// I had pretty good meetings - & in the
forenoon H Dennis appeard very sweetly in testimony - in the
Afternoon Silent - My dear H was at Meeting forenoon & Afternoon
-I went out to S Thurstons took tea & set the evening -*

RELIGIOUS SOCIETY OF FRIENDS

 December 18, Monday: [George Gordon, Lord Byron](#) and Hobhouse left Arakhova and arrived in Livadia.

After an illness of five days during which he sometimes thought he was giving Latin instruction, [Alexander Adam](#) died. His last words were "It grows dark, boys, you may go."

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

*2nd day 18 of 12 Mo// Brother David & wife & John & Wife & sister
Ruth took tea with us & passed the eveng very pleasantly on our
part*

RELIGIOUS SOCIETY OF FRIENDS

 December 19, Tuesday: [Friend Stephen Wanton Gould](#) wrote in his journal:

*3rd day 19 of 12 Mo // About three days ago I heard that Isaac
Austin was confind in the Penitentiary at Richmond, (Virginia)
on being convicted for an attempt to Steal Negroes. The news
much affected my mind, & has this morning been much revived. he*



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

was a youth that I tenderly loved, but Oh how has he fallen. I feel more about it than I can express, he has known much of divine good, but by letting his mind out after great things in the world, has lamentably Slidden from the right foundation, & gone from one Act of wickedness to another untill he has gotten where he is - may his fate be a solemn Warning to me - it is indeed very humbling to consider what he was, & might have been, & what he has now come to. -

 December 20, Wednesday: [Friend Stephen Wanton Gould](#) wrote in his journal:

4th day 20 of 12 Mo // I have been laboring under an heavy Cold for several days, & I think it seems somewhat increased today, & I dont know but the hypocondriae may have attacked me, for I feel something of a conceit that I am going to be sick. -

 December 21, Thursday: [George Gordon, Lord Byron](#) and Hobhouse left Livadia and arrived in Mazi.

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

5th day 21 of 12 Mo// I am better in health than yesterday - We had a Silent, & pretty full meeting for the season, both meeting were dull seasons, in the last (Preparative) we had the quarterly Meetings Epistle read - My H spent the Afternoon at Neighbor Towles. I took tea with them, & the only aloy was that H was quite sick with the nead Ach.-

RELIGIOUS SOCIETY OF FRIENDS

 December 22, Friday: [George Gordon, Lord Byron](#) and Hobhouse left Mazi and arrived in Thebes.

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

6th day 22nd of 12 Mo// The mind unpleasantly affected, but Patience must be exercised. Wm Stanton a poor thing has moved here from Hudson & has undertaken Clock Making & Watch repairing, but if he goes on in insinuating false hoods about his fellow craftsmen will not be of long standing here, especially when his Character in Hudson is known. -

RELIGIOUS SOCIETY OF FRIENDS

 December 23, Saturday: [Friend Stephen Wanton Gould](#) wrote in his journal:

7th day 23 of 12 Mo // Less concern'd about Stanton's conduct than yesterday, it is unpleasant to lay under false sensure, but I think my conduct is justified & his condemn'd

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



December 24, Sunday: [George Gordon, Lord Byron](#) and Hobhouse left Thebes and arrived in Skurta.

[Christopher Houston Carson](#) was born near Richmond, Kentucky. His father Lindsey Carson was a Scots-Irish farmer who had served during the Revolutionary War under General Wade Hampton. There were already 10 children in this family, 5 by a 1st wife and 5 by Kit's mother Rebecca Robinson Carson (eventually the total would reach 15).

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

1st day 24th of 12th Mo// At our Morning meeting Our D Buffum was very lively in testimony - & in the Afternoon, Silent & to me both were poor barran seasons - After meeting I walked home with D Buffum & took tea J Dennis was also there we spent the eveng agreeably, but Poor Waits situation could but excite sympathy. I think she fails fast & will not continue long in Mutability

RELIGIOUS SOCIETY OF FRIENDS



December 25, Monday: [George Gordon, Lord Byron](#) and Hobhouse left Skurta and arrived in Athens. They took lodgings with Marci, mother of "The Maid of Athens."

France organized the Illyrian Provinces in the Balkans. The Province of Fiume was created.

In Danville, Kentucky, Dr. Ephraim McDowell removed an ovarian tumor from Jane Todd Crawford. This first operation required 25 minutes, of course without anesthesia. The patient would survive for an additional 32 years.

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

2nd day 25 of 12 Mo// Sister Ruth spent the day & eveng with us very agreeably on our part. My H seems quite unwell with a cold

RELIGIOUS SOCIETY OF FRIENDS



December 26, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 26 of 12 Mo // Aunt Molly Wanton was taken last night with something like an Apoplectic fit but soon recoverd & is nearly as well as usual - dear Mother has many trials - My mind has seem'd to enjoy a little of the sweetness this morning for which I desire to be thankful -

RELIGIOUS SOCIETY OF FRIENDS



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

4th day 12 Mo 27// The day has Passed as usual except that I took dinner at my fathers being so rainy that I thought best not to go home - I have felt heavey hearted, on various accounts



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

today I hope all will work togteher for my good. Oh that I may center in Spirit on that sure foundation which cannot be shaken by fluctuations of human events, but learn in the School of probation to be still & know that my dependence should not be placed on things here -

RELIGIOUS SOCIETY OF FRIENDS



December 28, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 12 Mo 28th 1809// The weather being very cold & my Dear H in poor health a Cough & c attending her, she concluded not to go to [Portsmouth](#) to attend the Moy [Monthly] Meeting - So Sister Ruth & I took Chaise & went together - & stopped before meeting a few minutes at H Almys - Our first Meeting was Silent - In the last, Our friend Sarah Fish laid before us in a tender weighty manner, a concern that she had for sometime felt to accompany Our friend Ann Smith on a religious Visit to Friends in the Southern parts of the State of NYork Pensylvania Delaware the Jerseys & Maryland as far as Baltimore which claimed much feeling, & expressions of unity & sympathy from many friends The other buisness was conducted in much harmony & I thought it was a remarkably good meeting - tho' several of our most active Members were absent -Aftermeeting [sic] we went to Richd Mitchells & dined then rode home & found my dear H & little sone were pretty well - The riding (owing to the hubby frozen ground was very bad & in some places dangerous but we went & came safe for which I feel thankful -

RELIGIOUS SOCIETY OF FRIENDS



December 29, Friday: William Ewart Gladstone was born.

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

6th day 12 Mo 29// My mind is this morning in a somewhat of a tender feeling frame. Oh that I could allways feel so, but Oh of late how barran & destitute of life - Spent the evening very sweetly at Thos Robisnons -



December 30, Saturday: [George Gordon, Lord Byron](#) finished writing Canto I of CHILDE HAROLD'S PILGRIMAGE.

Giovanni Paisiello was nominated as one of the eight "associés étrangers" of the Fine Arts section of the French Imperial Institute.

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

7th day 12 Mo 30// With this Day I compleat the 28 Year of my life - And I feel thankful to be Able to Say that it hath been



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

a day wherein I have experienced a considerable portion of the precious life to work on my mind - Rec'd a precious Comfortable letter from my dear Friend Micajah Collins this Afternoon which was indeed a brook by the Way

RELIGIOUS SOCIETY OF FRIENDS



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

1 day 12 Mo 31// At meeting this forenoon H Dennis preached a little to us very sweetly - Between Meeting I went to D Buffums to them in their Affliction - & staid till eveng - Wait Died early this morning. In the eveng Abigail Robinson preached very comfortably to the family - it has been a day of precious feeling to me, for which I hope the Year ends Thankfully

RELIGIOUS SOCIETY OF FRIENDS

1810



Under the benign influence of [Friend Paul Cuffe](#), children of color were being accepted into the [Friends School at New Bedford](#) "on terms of perfect equality."

The willingness to further racial equality by establishing and managing African American and integrated schools was rarely duplicated in the schools Quakers established for their own children. One exception was the Friends school in New Bedford, Massachusetts, which by 1810 admitted African American children "on terms of perfect equality," notes European American abolitionist Deborah Weston; that school was apparently unique in the yearly meeting. While New England Friends did work to open public schools to children of any race and to organize private schools for African American children and adults, there is no evidence that any other Quaker schools were open to African Americans, even in Rhode Island, home to a large number of both Quakers and African Americans. That includes the Yearly Meeting Boarding School (to be named after donor Moses Brown) which reopened in Providence in 1819 after operating a few years in Portsmouth and the numerous local schools run by Friends meetings throughout the 1700s and 1800s (and in a few cases the 1900s, most in Rhode Island, a few in Massachusetts, Maine, and New Hampshire.) Some isolated efforts for integration failed. In the 1840s and 1850s, Sarah Grimké and Elizabeth Buffum Chace tried with no success to enroll African American students in Providence and Philadelphia, and during the Civil War the yearly meeting school in Providence refused to admit the motherless children of a highly respected African American physician from Boston who was going to New Orleans to do relief work. Despite Chace's urging that Friends demonstrate their commitment to the freedmen by enrolling these children, the school committee declared that it was not yet time – even though by then Rhode



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

Island's public schools were integrated, as were those in Massachusetts. New England Friends were generous and consistent donors when it came to restoring Quaker education in North Carolina or providing schools for the freed people in the South. Annual donations went, sometimes for decades, to a number of southern schools for African Americans, but the major focus of the New England Yearly Meeting was on freedmen's schools in Washington, D.C., especially in teacher training, and on the Normal Institute at Maryville, Tennessee, for which the meeting bore full responsibility from 1875 to 1905. African American abolitionist and fugitive Samuel Ringgold Ward, who preached to white and mixed congregations in Upstate New York, noted the general anomaly in Quaker practice when he wrote in 1855, "They will give us good advice. They will aid us in giving us a partial education but never in a Quaker school, beside their own children. Whatever they do for us savors of pity, and is done at arm's length."⁵¹



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

2nd day 1st Mo 1st 1810// The Gun has fired which announces the setting sun - The first day of the new Year has so far gone & what now have I to say? What account can I give ? - Why I think I may say it has been a day of some feeling & perhaps I have felt the precious life to circulate in my mind with a degree of sweetness. Oh saith my Soul at this time may the coming year, be a year of increased devotion & Watchfulness, for we know not how soon the thread of life is to be cut, & we hastened to eternity, therefore the more Watchful we are to have our lamps lighted & well trimmed the better chance we Stand of entering with the bride groom into the bride Chamber.⁵²



RELIGIOUS SOCIETY OF FRIENDS

51. Pages 133-134 in Donna McDaniel's and Vanessa Juley's FIT FOR FREEDOM, NOT FOR FRIENDSHIP: QUAKERS, AFRICAN AMERICANS, AND THE MYTH OF RACIAL JUSTICE (Philadelphia: Quaker Press of Friends General Conference, 2009).

52. Stephen Wanton Gould Diary, 1807-1812: The Gould family papers are stored under control number 2033 at the Division of Rare and Manuscript Collections of Cornell University Library, Box 7 Folder 10 for May 1, 1809-June 30, 1812; also on microfilm, see Series 7



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

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

3rd day 1 M 2nd// This Afternoon took my dear H in a Chaise & went to see our friends D Buffum & family, who seem much affected with their loss, after setting in sympathy with them a couple of hours we returnd -

 January 3, Wednesday: The Prussian royal family returned to Berlin for the first time since the French occupation of 1806.

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

4th day 1 M 3rd day// The mind in a feeling frame. Oh that I could ever dwell near the fount of life - In the evening attended the African Benevolent Society -

 January 4, Thursday: Louis Spohr's concert on this night in Berlin attracted a large audience, once it becomes known that the recently returned Queen of Prussia had requested tickets.

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

5th day 1 M 4 day // Wait Buffum was inter'd after meeting, being brought to meeting - Holder Almy preached - The first part of the meeting was a Solid time to me And now this Afternoon & evening the mind has been much under serious reflection on several subjects - recd a letter from B Purinton which was very acceptable - Wrote this evening to Micajah Collins

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

6th day 1 M 5th day// The mind has been turned to reflect on several sudden deaths that has occurred of late - particularly a woman by the name of Perry who died in a fit of intoxication -how ought such occurrences to Stimulate us to Watchfulness, for we know not in what day or hour we may be Summoned to our long home - The young may & the Old must die, & of what importance it is to be prepared for the change, but Alass too, too many are careless & think another time will do, when we have accomplished this that or the other favorite Worldly object, or some favorite sensual gratification, we will then turn our attention to things of a serious nature, this, "counting on long years of pleasure here" go on from Step to Step, till at length they are hastened to eternity in a state unprepared, & at a season when they are not aware.

LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

➡ January 6, Saturday: By terms of the Treaty of Paris, Sweden joined the Continental System while France recognized Sweden's sovereignty over Pomerania.

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

7th day 1 M 6th 1810// My mind tho' dilligently occupied at Trade, has been Seriously reflective – This evening Set an hour with my dear Mother who seems to be very unwell but innocently cheerfull & has diverted me with a relation of occurrences in her younger years.

➡ January 7, Sunday: The Rogerenes, followers of this English religious reformer John Rogers (1648-1721), advocate of nonresistance to evil,⁵³ had settled in Connecticut, at the towns of New London, Groton, and



Ledyard. There they were being molested by the authorities due to their unwillingness to take part in state violence by the serving in any militia or by the paying of any military fines for failure to serve in such militia. For instance, in this year 1810 one Alexander Rogers of Waterford CT, in his 83rd year, published a tract entitled "Petition to My Fellow Countrymen" pointing out that he was being forced to "suffer for conscience's sake, in defense of the gospel of Christ; on the account of my son, who is under age, in that it is against my conscience to send him into the train-band."⁵⁴

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

1st day 1st Mo 7th day// At meeting forenoon & Afternoon, both silent, It has been a day of feeling, yea, sweetness, tho' in

53. Not the same John Rogers as the BIBLE translator who was born circa 1500 and was burned on February 14, 1554 in [Smithfield](#) near London, nor the same John Rogers as the citizen of Pembroke who was murdered by "poor Julian" on September 12, 1732.

54. To study this religious reformer John Rogers's faith and practice, since he had unwisely listened to the teaching of Jesus "Resist not evil" and had come to believe in the insane principle, upon which no life can be founded, of refusing to offer resistance to evil, you cannot consult the encyclopedia, but you can see J.R. Bolles and A.B. Williams's THE ROGERENES (Boston MA: Stanhope Press, 1904).



"Rogerenes," former Seventh Day Baptists who followed John Rogers of [Newport](#), combined [Baptist](#) and [Quaker](#) principles with a belief in miraculous healing and attracted adherents in both [Rhode Island](#) and Connecticut, usually from among well-to-do rather than poor settlers.



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

meetings I was more barran than out of them – Sister E took care of the little boy while my dear H went to meeting this Afternoon –by invitation I took tea with Aunt P Gould & regretted that my H could not go too. –

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

2nd day 1st M 8th day// My mind has had to look over several subjects, & they look dark, the Way much hedged about, but I hope my faith & patience may not fail, but be established on that which is not Moved by the fluctuations of human events –

 January 9, Tuesday: In [Newport, Rhode Island, Friend Stephen Wanton Gould](#) wrote in his journal:

3rd day 1st M 9th day// I find I have a vein of pride running through me that I hardly thought I possessed, or if I did, that it was in better subjection than it is – I have been much tried for several days, & had I not have summoned up resolutions last eveng to have said "get thee behind me Satan" I hardly know how I should have gotten along, nor do I yet, unless I keep Strictly on the Watch, even unto prayer, for he is ever buisy, & if once repulsed, will again & again make his impudent assaults on the human Mind, & without the most rigid adhearance to the Truth will be likely in the end to gain his point.–

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

4th day 1 M 10th 1810// A day of exercise of Mind, but the good hand has been felt to be near in that Midst of conflict –

 January 11, Thursday: Johann Ludwig Krapf was born into a Lutheran family of farmers at Derendingen, near Tübingen in Württemberg, in southwestern [Germany](#). He would be found to have a gift for languages, and would initially studied Latin, Greek, French, and Italian, adding more and more languages throughout his life.

The Emperor [Napoléon](#) and Joséphine de Beauharnais, age 46, formally ended their childless marriage (on March 11th, petitioner would remarry, by proxy, with Maria Ludovica Leopoldina Franziska Therese Josepha Lucia von Habsburg-Lothringen of Austria, age 18 and never been kissed).

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

5th day 1st M 11th// At Meeting the mind was rather barran & dry, tho' before & since a good degree of life has been experienced –I feel oppressed & depressed with my infirmities within & trials without – Called at brother D R's thins eveng & set a little while very pleasantly –



 January 12, Friday: In [Newport, Rhode Island](#), [Friend Stephen Wanton Gould](#) wrote in his journal:

6th day 1st M 12th -// I feel those heavy & cast down feelings that I have been much tried with for several days, greatly dispelled this morning for which I feel thankful, tho' I believe suffering is good for us, but it is hard to be made willing to bear it -.

 January 13, Saturday: [George Gordon, Lord Byron](#) and Hobhouse visited Eleusis.

An advisory body of elder statesmen, the Council of State, was formally opened by Tsar Alyeksandr.

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

7th day 1st M 13th// The day has passed with a degree of feeling My dear Mother has been very sick for several days - we hope the effects of Medicine will be beneficial - Joseph Rodman arrived from NYork this morning - Sorrow, sorrow, sorrow

RELIGIOUS SOCIETY OF FRIENDS

 January 14, Sunday: William Willard Wheeler died at the age of 75.

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

1st day 1st M 14// At meeting this forenoon, Our frd D Buffum appeard very sweetly in testimony "Occupy until I come" was the Scripture that he arose with & I believe many minds were edified by his communications - It was to me a precious Meeting, the life the precious life arose sweetly in my mind soon after I took my seat - Oh that I may be thankful - In the Afternoon it was also a pretty good time - J Dennis went home with me between meetings, & partook of a scanty morsell but all appear'd to be satisfied -It was a little remarkable that all the apprentices that D Williams [clockmaker] has ever taken were at meeting this forenoon Wm S -J R - W C myself & D A- The first three are as poor worthless men as any I know off & what the last two will come to is yet uncertain

RELIGIOUS SOCIETY OF FRIENDS

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

2nd day 1M 15// Oh! the baneful effect of spirituous liquor, how does it brutalise its votaries, this evening poor J R came home intoxicated & was so furious & wicked in his conduct that his father was obliged order him to leave the house, a most affecting circumstance to the family & his dear sisters in particular with whom I feel deeply & hope they may be favor'd to stand their

ground with firmness -

RELIGIOUS SOCIETY OF FRIENDS

January 16, Tuesday: George Gordon, Lord Byron and Hobhouse visited Mendeli.

Friend Stephen Wanton Gould wrote in his journal:

3rd day 1st M 16th 1810// Another day has passed. Some religious life experienced, but nothing to boast of - poor J R continues very troublesome - Our little Caleb seems to be quite unwell today

RELIGIOUS SOCIETY OF FRIENDS

January 17, Wednesday: Friend Stephen Wanton Gould wrote in his journal:

4th day 1 M 17// Caleb seems better today --Nothing material the old grief remains in father R's family with but little abatement -My Mother is still much unwell but we are in hopes she is getting better, tho' slowly -

RELIGIOUS SOCIETY OF FRIENDS

January 18, Thursday: George Gordon, Lord Byron walked around the peninsula of Munychia.

Friend Stephen Wanton Gould wrote in his journal:

6th day [sic] 1st M 18th// Silent Meeting, the last (preparative) was dull, tho' the reading of the Extracts from the Yearly Meeting seem'd to enliven us a little -

RELIGIOUS SOCIETY OF FRIENDS

January 19, Friday: George Gordon, Lord Byron and Hobhouse left Athens and arrived at Vari.



60,000 French troops begin a major invasion of Andalusia.

Henry Thoreau would describe this day, in his journal for January 11 and January 22, 1857, as "Cold Friday,"

LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



January 11, 1857: Began snowing yesterday afternoon, and it is still snowing this forenoon. Mother remembers the Cold Friday very well. She lived in the house where I was born. The people in the kitchen—Jack Garrison, Esther, and a Hardy girl—drew up close to the fire, but the dishes which the Hardy girl was washing froze as fast as she washed them, close to the fire. They managed to keep warm in the parlor by their great fires.



January 22. Snows all day, clearing up at night,—a remarkably fine and dry snow, which, looking out, you might suspect to be blowing snow merely. Yet thus it snows all day, driving almost horizontally, but it does not amount to much. P. M.—To Walden. I never knew it to make such a business of snowing and bring so little to pass. The air is filled so that you cannot see far against it, i. e. looking north-northwest, yet but an inch or two falls all day. There is some drifting, however. You wonder how the tree sparrows can seek their food on the railroad causeway, flying in the face of such a fine, cold, driving snow-storm. Within the woods it is comparatively still.... I asked M. about the Cold Friday. He said, “It was plaguy cold; it stung like a wasp.” He remembers seeing them toss up water in a shoemaker’s shop, usually a very warm place, and when it struck the floor it was frozen and rattled like so many shot. Old John Nutting used to say, “When it is cold it is a sign it’s going to be warm,” and “When it’s warm it’s a sign it’s going to be cold.”

having already made mention of it in [WALDEN](#):

[WALDEN](#): Though, when I had been exposed to the rudest blasts a long time, my whole body began to grow torpid, when I reached the genial atmosphere of my house I soon recovered my faculties and prolonged my life. But the most luxuriously housed has little to boast of in this respect, nor need we trouble ourselves to speculate how the human race may be at last destroyed. It would be easy to cut their threads any time with a little sharper blast from the north. We go on dating from Cold Fridays and Great Snows; but a little colder Friday, or greater snow, would put a period to man’s existence on the globe.

The weather that winter had been unusually moderate. December had been warm and very little snow had fallen. The ground was bare in southern New England, though there was snow in the northern states, enough “for good sleighing.” The previous day had been mild, with a warm south wind, but about four o’clock in the afternoon there had been a snow squall and the wind had come up, changed around to the north-northwest, and increased in force until it blew “with great violence.” The temperature, which was 45 degrees in Salem MA, suddenly began to plunge. Eighteen hours later, it had fallen 50 degrees. In Springfield MA, people witnessed a heavy fog passing down the Connecticut River. The cold air congealed into a fine snow, which rose 40 feet above the water and was most conspicuous about 2PM. At Amherst NH, it was 14 below zero. At Weare NH, the temperature fell 55 degrees between Thursday morning and Friday morning. Few people ventured out. A winter hurricane had swept in. At times and places the wind was so strong it was difficult to stand.

LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

The gale force wind continued all day, and houses and barns were blown away. Huge stands of trees were blown down, or splintered so as to “render them unfit for timber.” In Chester NH, the wind so moved a house that one corner fell into the cellar. At Sanbornton, three children died while their parents were attempting to get them in a sleigh from their home, the roof of which had gone, to a neighbor’s house. The sleigh kept blowing over, and though a neighbor attempted to help, the children froze. The neighbor would not recover from snowblindness.

The cold would continue until the morning of the following Monday, when the wind would change to the southwest and the temperature begin to rise. Many of the livestock, however, would be found to have frozen where they stood.



Here are Zechariah Allen’s diary entries for this storm as experienced in Providence, Rhode Island:

Jan 19. 1857 violent gale and snowstorm Train to Boston got as far as Mansfield, broke the plow and returned etc Edward J Cushing passed the night with me being unable to get back to his home. Has long pleasant conversation, has been through a lot with C and now feels toward him like a son

1/23/57 several degrees below zero last night, violent wind, more drifting. ...Most inclement has been the past week. It has produced in every bosm a thrill of grateful thankfulness that a shelter from the freezing cold and food are available to sustain existence. (The next day he would report that the cold Friday was -20 to -28.)

1/26 I ventured to go to the mills today [but a later entry would indicate that he didn’t make it all the way]. The roads are in places cut through deep snow drifts. It has been difficult to keep the attic stories of either of the mills warm. The water wheels have all been kept sufficiently free of ice to operate regularly and no delay and no delay has occurred from the destruction of ice. But the snowstorm on Monday last was so severe that only 3/4 of the hands went into the mills. The inclemency of the weather has prevented me from going out to the mills since the 17th of January, nine days ago. On the south side of the dam the road is blocked by a snowdrift 16 feet deep. I think there will be snow remaining from this drift until the 10th of April next. The icehouse at



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

Allendale was nearly full last Saturday night when the snowstorm commenced One or two days work more will be requisite to complete the filling of the icehouse.

1/28 William D Ely returned from Hartford last evening by the first train that has come through from Hartford to Providence since the 17th The drifted snowbanks are high as the top of the locomotive chimney in the deep cuts along the road. (He here pasted in a number of newspaper articles that showed all the records that were broken often for the coldest temperature ever recorded throughout the NorthEast.)

Here are Oliver Ames's diary entries for the storm as experienced in North Easton, Massachusetts:

January 18th — this was a cloudy dark day & verry cold thermometer in the morning from 8 to 10 degrees below 0 cold all day. I had a yoke of oxen brought here by Caleb Easton the 17th and left on trial for two weeks—the weighd 3400—one measures 7 feet & 1 inch & the other 7 feet & 2 inches.

The 19th it began to snow yesterday afternoon wind northeast and snowd until noon today the wind blew verry hard last night and today the snow was verry fine and dry and blew into heaps verry badly & fild up the cannal so that we could not run the enjoin the river was fild up so that it would not run in the chanel & flowd out onto the land it was the worst time about managing the water that I have ever known.

the 20th and 21st were fair days but pritty cold

the 22nd there was a fine snowstorm today with a high wind & cold wind about north west there was about 4 inches of snow fell

the 23rd this was a fair day & verry cold & windy thermometer 18 degrees below zero in the morning & 9 below at noon the wind yesterday and today fild up the roads badly

24th the thermometer was 30 degrees below zero this morning it rose rapidly and at noon was 19 above 0 it was fair in the forenoon and a little cloudy in the afternoon wind about south

the 28th it is colder today wind northeast but thaws some and our cannal is thawd out and they are at work at Joel's Shop for the first time since the 17th

Feb 4th the wind was southwest & much the warmest day we have had for a long time the snow melted pritty fast

The 7th it was foggy this morning wind southerly and cloudy all day but did not thaw but little our team went to Bridgewater on wheels today for the first time since the 3rd January

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

6th day 1st M 19th// The day has passed, I hardly know how. A very cold day however may be said of it & but very little accomplished in the line of my buisness, in the eveng I was at home & tho' we had a good fire we had much ado to keep comfortable. -

RELIGIOUS SOCIETY OF FRIENDS



January 21, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day [sic] 1st M 21st// At meeting this morning our friend D Buffum was much favor'd in testimony, & my mind was touched with the precious life, tho' the body was not in a very comfortable state owing to the extream cold of the weather. - In the afternoon we were silent & warmer than in the Morning - In the eveng called at O Williams & went up to see Ruth & her little Catharine

RELIGIOUS SOCIETY OF FRIENDS

January 22, Monday: Friend Stephen Wanton Gould wrote in his journal:

2nd day 1 M 22// Nothing material to insert - the Day has passed with the usual rounds - to little proffit (I fear) in any sense -

RELIGIOUS SOCIETY OF FRIENDS

January 23, Tuesday: George Gordon, Lord Byron and Hobhouse visited the Temple of Athena at Sunuim.

In the face of the French offensive, the Spanish junta abandoned Seville for Cádiz.

Friend Stephen Wanton Gould wrote in his journal:

3rd day 1 M 23// The weather is warmer & a little more buisness can be done. The mind touched with a feeling of life at times

RELIGIOUS SOCIETY OF FRIENDS

January 24, Wednesday: George Gordon, Lord Byron and Hobhouse left Keratea and arrived at the plain of Marathon.

Friend Stephen Wanton Gould wrote in his journal:

4th day 1st M 24// At seasons the mind thro' the day the mind has felt the precious arisings of truth but Oh how short are its visits. My Mother continues poorly but we hope is better

RELIGIOUS SOCIETY OF FRIENDS

January 25, Thursday: Friend Stephen Wanton Gould wrote in his journal:

5th day 1 M 25// Our first meeting was Silent & to me a poor time - the last (Monthly) was long, much buisness & I thought dull work - S Fishes Certificate was sign'd by many friends Sister E & Mary Collins set the evening with us -

RELIGIOUS SOCIETY OF FRIENDS

January 26, Friday: Friend Stephen Wanton Gould wrote in his journal:

6th day 26 of 1 M 1810// We took tea at Neighbor Vinsons & set the evening pleasantly

RELIGIOUS SOCIETY OF FRIENDS

January 27, Saturday: Publication of the Variations for piano op.34 by Johann Nepomuk Hummel was announced in the Wiener Zeitung.

Friend Stephen Wanton Gould wrote in his journal:

7th day 27 of 1 Mo// Joseph Rodman took a dish of tea & set the evening with us - Oh that there was more stability in mankind -

RELIGIOUS SOCIETY OF FRIENDS

January 28, Sunday: Most of the Spanish junta reached Cádiz and was able to set up a government.

Friend Stephen Wanton Gould wrote in his journal:

1st day 28th of 1 Mo// Our friend D Buffum was large & satisfactory in testimony this forenoon - in the Afternoon silent - brother D Rodman & I sat the eveng at T Robinsons very pleasantly

RELIGIOUS SOCIETY OF FRIENDS

January 29, Monday: The Spanish junta in Cádiz awarded power to a 5-man regency council.

Friend Stephen Wanton Gould wrote in his journal:

2nd day 29 of 1 Mo// The day has passed with the usual rounds -

RELIGIOUS SOCIETY OF FRIENDS

January 30, Tuesday: With Archduke Rudolph returning to Vienna, for the occasion Ludwig van Beethoven presented the 3d movement of his Piano Sonata op.81a "Les Adieux," entitled "Das Wiedersehen."

Friend Stephen Wanton Gould wrote in his journal:

3rd day 30 of 1 Mo// Again the day has passed with but little variation from the usual rounds - Friends that are going to Providence to attend the Quarterly meeting will have a cold suffering time my mind has been with them several times today but my present situation is such that my body must be where it is. -

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 January 31, Wednesday: A Supreme Council of Regency was set up in Spain to rule for King Fernando VII in opposition to the French. Nicolás Ambrosio de Garro y Arizcún, marques de las Hormazas replaced Francisco de Saavedra y Sangronis as First Secretary of State.

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

4th day 31 of 1 Mo// The Month ends with but little life, & the eveng with a suffering tooth Ach - Brother David called to see us

RELIGIOUS SOCIETY OF FRIENDS

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

5th day 15 of 2 Mo [February 15, 1810]// Our dear brother Philip Dunham was at meeting also [Paul Cuffe](#), the latter Dined with us - dear Philip was much favor'd. I think I never heard a more living & baptizing supplication from any person, & at the funeral of Joseph Wilbours Wife this Afternoon his testimony was living & Powerfull

RELIGIOUS SOCIETY OF FRIENDS

 March 13, Tuesday: [George Gordon, Lord Byron](#) and Hobhouse left Smyrna and slept at Han, near the river Halesus.

The New York State Senate passes a resolution calling for Gouverneur Morris, Stephen Van Rensselaer, DeWitte Clinton, Simeon De Witt, William North, Thomas Eddy, and Peter B. Porter to be appointed commissioners to explore routes for a [canal](#) across the state, and to recommend improvements to Onondaga Lake.

ERIE CANAL

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

3rd day 13 of 3 Mo// Again the usual rounds & but little else, my cold seems better for which I desire to be thankful with all the rest of my favors. -

RELIGIOUS SOCIETY OF FRIENDS

 March 14, Wednesday: [George Gordon, Lord Byron](#) and Hobhouse left Han and arrived in Aiasaluk, near Ephesus.

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

4th day 14 of 3 Mo// My H & little Son spent the day at my fathers Sister Ruth was there in the Afternoon, which was very agreeable - Recd a long letter from Lewis Clarke. -

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 March 15, Thursday: [George Gordon, Lord Byron](#) and Hobhouse visited the Temple of Artemis at Ephesus.

Last issue of [Samuel Taylor Coleridge](#)'s [The Friend](#).

The New York State House of Representatives concurred with the Senate's resolution calling for Gouverneur Morris, Stephen Van Rensselaer, DeWitte Clinton, Simeon De Witt, William North, Thomas Eddy, and Peter B. Porter to be appointed commissioners to explore routes for a [canal](#) across the state, and to recommend improvements to Onondaga Lake.

[ERIE CANAL](#)

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

5th day 15th of 3 M 1810// I had a poor dull meeting, but the fault was my own. Oh when shall I experience more of the fullness.

[RELIGIOUS SOCIETY OF FRIENDS](#)

 March 16, Friday: [George Gordon, Lord Byron](#) and Hobhouse left Ephesus and returned to Smyrna.

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

6th day 16 of 3 Mo// Our Little soon [son] seems quite unwell I suppose it owing to his teeth, none of which are through but his gums much swollen - Mary Collins spent the Afternoon & evening With us -

[RELIGIOUS SOCIETY OF FRIENDS](#)

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

7th day 17th of 3 Mo// Called With B Hadwen to see Arthur Flagg whose father deceased yesterday, he was a very respectable African Aged 77 Years & had been in this country about 56 years -We thought it our duty to call & offer what assistance we could render, having much to feel on account of the Poor Oppressed African race. We saw the Corps which had a placid countenance & looked as when alive. I immediately thought of (I think it was) Thos Says, Vision when he Saw the Poor blackman cloathed in white & some of White skin, in not so favorable cloathing -

[RELIGIOUS SOCIETY OF FRIENDS](#)

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

1st day 18th of 3 Mo// We had silent meetings - Our little Caleb seems to be very sick. I hardly know how the case will terminate. Attended the funeral of Arthur Flagg - And who would presume to say that Africans does not possess feelings & affections as strong as those of White people, when they view the solemnity



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

of their funerals, and in particular the tears that was shed at the grave of this goodly old man, my very heart was rent to see how much affected his children were at parting with him, & was not lessened to see his poor old country Man & brother in the Church (that he belonged to), Sipeo Tanner, shed tears over the grave of his brother - Arthur was a man of uncommon respectability, had purchased his own time of his Master, his Wife & several of Children & besides that, had by his industry & prudence acquired considerable property, & died Much above want after having supported a large family very reputably - Such a Character is respectable as the Cholor of their Skin be as it may

RELIGIOUS SOCIETY OF FRIENDS

 March 19, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 19 of 3 Mo// Our dear boy continues very ill his disorder proved the canker rash & teething - The Doctor thinks his case has been doubtful all day - this evening he considers him a little better - Sister E will set up with him tonight, this is the first time we have ever employ a Watcher -

RELIGIOUS SOCIETY OF FRIENDS

 March 20, Tuesday: Eusebio Bardaji y Azara replaced Nicolás Ambrosio de Garro y Arizcún, marques de las Hormazas as First Secretary of State of the resistance government of Spain.

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

3rd day 20 of 3 M 1810// Our dear little boy had a comfortable night & seems better this morning, has continued so thro' the day & eveng so that we are in hopes he may be restored - tho' the prospect has appeard gloomy

RELIGIOUS SOCIETY OF FRIENDS

 March 21, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 21 of 3 Mo// Our dear little son is still better but is yet quite sick, but we think if no change for the worse takes place that he will be likely to be healed of this disease My mind has been seriously thoughtful about him & began to think how I could be reconciled to parting with him; he has many little endearing ways which entwine him closely to the heart, & his removal would be a very severe trial to the feelings, but the consolation that our loss would be his gain, that by an early removal from time he would escape the Snares of satan, would be very great. -



 March 22, Thursday: Jan Ladislav Dussek's three sets of variations for piano C.235-237 were performed for the initial time, in the Odéon, Paris by the composer.

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

5th day 22 of 3 Mo// Our little son continues better, which I desire to be thankful for, as it appears to be consistent with Divine Wisdom to lend him to us a little longer. Attended Meeting which was silent in the last (Preparative) Josiah Lawton inform'd thro' the medium of D Rodman that he proposed publishing his intentions of Marriage with Mary Collins.

 March 23, Friday: In the "Rambouillet Decree," the Emperor [Napoléon](#) directed the seizure of all ships of the United States of America entering French ports (his order was issued retroactive to the previous May 20th).

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

6th day 23 of 3 Mo// Divers have gone from town to attend the funeral of Joshua Barker an aged man & Uncle to my valued friend Susanna Barker. I should have been glad to have gone but having latly been at Tiverton I thought the time that it would take was more than I could afford - I understand he left time suddenly, having a cold for several days but not more unwell than he frequently was & about. As usual the family carried him his breakfast, & when they went to him again found him on the floor Dead. -

➡ March 24, Saturday: David Melville of [Newport, Rhode Island](#) patented a “Lamp, Gas.”



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

7th day 24 of 3 Mo// Father R dined with us & I dont know but it is the first time. - The mind in a dull frame as to religious sensibility, but I trust a little has been experienced-

RELIGIOUS SOCIETY OF FRIENDS

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

1st day 25th of 3 M 1810// In the forenoon our friend David Buffum was very living & Powerful in testimony - In the Afternoon we were silent & after meeting I went home with J Dennis & took tea & spent the evening very agreeably - In walking home I could not but commemorate seasons that I had spent at the same place with an once beloved Youth & former companion of mine, good times we have had together, but now Alass Alass Alass he has fallen from the faith, how thankful ought I to be that I am thus far preserved from bringing open reproach on the precious testimony, - & how ought I to pray for help to continue to the end. Sarah Wilbour from South Kingston was at meeting today but had no public Service.

RELIGIOUS SOCIETY OF FRIENDS

➡ March 26, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 26 of 3 Mo// The day has passed with the usual round



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

except that in the eveng I met with the Directors of the African Benevolent Society at Wm Pattens

RELIGIOUS SOCIETY OF FRIENDS

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

3rd day 27 of 3 Mo// I have felt some motions of life on the mind today. Oh! that they may increase – Rec'd this Afternoon a letter from Jos Bringhurst in answer to one I wrote him sometime past respecting his brother James's decease. -

RELIGIOUS SOCIETY OF FRIENDS

 March 29, Thursday: John H. Farnham, a student of [Harvard College](#), wrote his sister Mary B. Farnham in Newburyport to tell of a [duel](#) that had taken place involving Daniel Ripley (a law student, son of the Reverend [Ezra Ripley](#) and Madam [Phoebe Bliss Emerson Ripley](#) of [Concord](#)):

This morning I was saluted with no very agreeable piece of intelligence, which perhaps you may not be informed of & so I will give you a rough draft of. I was asked whether I had heard anything of Ripley's fighting a Duel. No I answered with much surprise when I learned that D.B. Ripley attended on tuesday evening the company of Cadets – that among the officers nominate for Election was a Mr. Wells for captain whose nomination Mr. Ripley & Mr. Bourne strenuously advocated. The election of Mr. Wells was last – after the business of the company was transacted, sat down to a party of whist – Bourne presently came up to the table & observed with marked [?] chagrin & contempt that had it not been for Ripleys foolish defence of said Wells as Captain, his election would have been carried. Poor Daniel was puzzled for an answer to so severe an attack. Presently he replied No sir, you mistake, had it not been for your duplicity he might have been elected. -Bourne knocked Ripley down. In the interim I know [not] what passed – but in the morning Ripley sent a note to B demanding some honorable satisfaction or reparation for the gross insult he had received. Bourne answered his note with contempt and scurrilous abuse & defiance. Ripley then sent him a challenge – which Bourne accepted – Each of them with their seconds – immediately took horses & carriages & rode as far as [Pawtucket](#) to boundary town between Massachusetts and [Rhode Island](#) [because duels were illegal in Massachusetts] – & walked out onto the field of combat – The first fire fell to Ripley – He fired & shot Bourne through the Coat – Bourne then apologised & said if Mr. Ripley was satisfied he was. Mr. Ripley was satisfied – thus ended this unfortunate affair, which will certainly be a great disadvantage to Ripley – although he had the best side....

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

5th day 29 of 3 Mo // Our first meeting was Silent but I believe was a pretty to me favord time - the last [Monthly Meeting] was



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

large & an abundance of buisness came before us - J Lawton & M Collins published their intentions of marriage & performed Well. - David Buffum expressed a prospect he felt to accompany Elisha Thornton to Philadelphia Yearly Meeting which was united with & he furnished with a Copsy of a Minute - buisness went on with much uniminity which was a comfort - Hannah Dennis Wife of George & Susanna Hicks Dined with us -

 April 17, Tuesday: King José I reorganized local government in Spain along the French model.

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

3rd day 17 of 4 M // I feel a depression of Spirits which hangs about me & has at times all day. I sometimes think there is nothing to make me joyous, still there is something that bears me up daily

RELIGIOUS SOCIETY OF FRIENDS

 April 18, Wednesday: Publication of Jan Ladislav Dussek's Piano concerto C.238 was entered at Stationer's Hall, London.

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

4 day 18 of 4 M // A day of tumult, tho' my mind has been greatly preserved out of the mixture. I have been to town Meeting, & there was much strivings for mastery, the evil spirits was very prevalent among the people, which will allways be the case till we become good men. - I hardly know what to say. I wish I could be excused from going to town Meetings, I am no party man, but wish good order & good government, & goodly me to rule over us. -

RELIGIOUS SOCIETY OF FRIENDS

 April 19, Thursday: Wealthy landowners in Caracas, refusing to recognize Joseph Bonaparte, overthrew the Spanish captain-general and formed a junta to rule in the name of Fernando VII.

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

5th day 19th of 4th M 1810// Philip Dunham is over & was at meeting - we had no preaching. - by wrestling I was favor'd to feel a little life to spring in my mind - Set most of the evening with C J Tenny in pleasant Conversation

RELIGIOUS SOCIETY OF FRIENDS

 April 20, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:



LIVING IN THE LIGHT:

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6th day 20 of 4 M // Since last seventh day we have been at father Rodmans & after dinner today we went home, having spent with them an agreeable Week -

RELIGIOUS SOCIETY OF FRIENDS

 1st of 5 Month (May 1), 3rd day of the week (Tuesday): In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 1st of 5th Mo// Our friends have gone to [Greenwich](#) to attend the Quarterly Meeting they have rather a Dull time the Wind not very brisk & what there is not very favorable - It would be very congenial with my inclination to be with them on board the Packet but so it is I must not be gratified in that respect, I have no one to leave in my Shop & my pecuniary standing will not admit its being Shut, tho' I cannot find on examination but that I should be willing to make the sacrifice if it seem'd required of me to go. - There is now much noise in the Street the Governour has just come down the river which has occasioned the discharge of Guns & other noises. I think my mind has been raised above it in a degree, & Oh that I may strive to keep the mInd so center'd, that thro' all the noise & stir that may occur tomorrow I may be favord with tranquility through the whole.-

RELIGIOUS SOCIETY OF FRIENDS

 2d of 5 Month (May 2), 4th day of the week (Wednesday): The *Salsette* anchored off Castle Chanak Kalessia.

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

4th day 2nd of 5 Mo// Surely those that contend, that those who are of a different complexion from our selves are not accountable beings & have not minds capable of mental improvement, are mistaken, & no greater proof is needed than in the instance of [Paul Cuffe](#) a man of colour who has been to my shop today, whose spirit seems sweet & lovely, & mind expanded far above these lower objects, he felt near to my best life & my spirit was much refreshed in his company, by the arisings of the precious life. -It has been a noisy day but no more so than common for Election days, as usual there has been much Spirituous liquor drank & peoples min in quite heat. however not much violence committed, which is a favor -

RELIGIOUS SOCIETY OF FRIENDS

 May 3, Thursday: [George Gordon, Lord Byron](#) and Lt. William Ekenhead made their 2d attempt to swim the Hellespont in emulation of Leander (about 4 miles on a slant with the current) and succeeded. Ekenhead completed the swim in 1 hour and 5 minutes and Byron got ashore 5 minutes later.

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

5th day 3rd of 5th M 1810// Josiah Lawton & Mary Collins were



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

married this day, they spoke handsomely & the meeting was large & quick considering the occasion - We had no preaching & no Man Elder present the rest are absent to the Quarterly meeting - In the afternoon by invitation I went to the wedding house & took a dish of tea with them & while setting in the company I felt a sweetness to attend my mind and a little silent Supplication was breathed for their Spiritual improvements. My dear H was also invited but could not attend.-

RELIGIOUS SOCIETY OF FRIENDS



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

6th day 4th of 5th Mo// Our friends have this Afternoon returned from [Greenwich](#) Quarterly Meeting - as they walked up Street my heart leaped within me & near love & unity was excited with them, from a full belief that they had been to do the Lords Work, & I trust many of them have been well engaged & witnessed refreshment of Spirit, from the little visit I can again repeat that it would have been very pleasant to have been with them, but my situation & circumstances are such, that I feel pretty clear that it was best for me to be at home

RELIGIOUS SOCIETY OF FRIENDS



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

7th day 5 of 5 Mo// The day has gone which is the chief I can say about it, except that my mind has been much occupied about the best & most expedient method of making provision for friends at the Y Meeting time being one of the committee for that purpose

RELIGIOUS SOCIETY OF FRIENDS



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

1 day 6 of 5 Mo// Our Meetings were silent - I staid at home in the morning while my H went - After meeting in the Afternoon Sister Ruth went home with me & set the evening

RELIGIOUS SOCIETY OF FRIENDS



May 7, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd 7 of 5 Mo// My mind much occupied respecting the provision for friends at Yearly Meeting time & in the eveng met at O Ws for that Purpose

May 8, Tuesday: [Walter Scott](#)'s THE LADY OF THE LAKE was published. It featured a "Lord James of Douglas" character who had unjustly been outlawed:

Frederick Douglass's NARRATIVE

On the morning after our arrival at New Bedford, while at the breakfast-table, the question arose as to what name I should be called by. The name given me by my mother was, "Frederick Augustus Washington Bailey." I, however, had dispensed with the two middle names long before I left Maryland so that I was generally known by the name of "Frederick Bailey." I started from Baltimore bearing the name of "Stanley." When I got to New York, I again changed my name to "Frederick Johnson," and thought that would be the last change. But when I got to New Bedford, I found it necessary again to change my name. The reason of this necessity was, that there were so many Johnsons in New Bedford, it was already quite difficult to distinguish between them. I gave Mr. Johnson the privilege of choosing me a name, but told him he must not take from me the name of "Frederick." I must hold on to that, to preserve a sense of my identity. Mr. Johnson had just been reading the "Lady of the Lake," and at once suggested that my name be "Douglass." From that time until now I have been called "Frederick Douglass;" and as I am more widely known by that name than by either of the others, I shall continue to use it as my own.

NEW BEDFORD MA



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

3rd day 8 of 5 Mo// But little brought to pass in the line of my occupation, however I have earned something - the mind occupied about things which tend to but little or no advantage spiritually or temporally.

May 10, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 10 of 5 M 1810// My mind has been favor'd with the sweet precious arisings of life this morning under which I wrote a few lines to my friend P Dunham - Oh! that at meeting I may experience a continuance of it - At meeting the life arose but like the ebbings of the sea returnd again, & then return'd again - alternatly, but on the whole it



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

was a good quiet favord time to what I have some times And again this afternoon at the funeral of Rowse Taylor's child I had a sweet little opportunity in silence & for the favor this day experienced it is in my heart to Say God be praised. - Our friends D Buffum & E Thornton arrived in the forepart of the Afternoon from their journey to Philadelphia - Recd a letter from Micajah Collins which convey'd the melancholly tidings that D. B Alley & his wife were in a state of delirium & he so bad as to be chained & that some hopeful friends at Concord had been so unwatchful as to make them their oracles & were like to be carried quite off from the ground of Truth. -

RELIGIOUS SOCIETY OF FRIENDS



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

6th day 11 of 5 Mo// Nothing material to insert except the usual rounds the mind in a good degree of feeling for which I feel thankful

RELIGIOUS SOCIETY OF FRIENDS



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

7th day 12 of 5 Mo// My H this morning took the little boy down to her fathers to spent the day & this forenoon a mistake occurring about a Watch that I sent to Wickford it became necessary for me to go up to Wickford & therefore prepared, but since the mistake being rectified, the necessity is taken away, but as our friend Sarah Fish is in town & going up to set out from there with A Smith on a religious visit to friends in some of the Western & Southern Yearly Meetings I think as I am prepared I will go with her & am now just going down to the Packet. - We arrived in Wickford some time before Sunset after a pleasant passage of about 2 hours took tea at Our friends A & A Smiths, & I lodged at their brother Johns who is a friend of much kindness & hospitality as they are all in that place -

RELIGIOUS SOCIETY OF FRIENDS



May 13, Sunday: The *Salsette* anchored off Venaglio Point. They got their first sight of Constantinople.

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

1st day Breakfasted at J S - At meeting in the forenoon Our dear friend Hannah Dennis spoke a few words very sweetly & acceptably then Ann Smith & then our dear & venerable John Casey appeared in a long & baptizing testimony which I think could not fail [to] affect every mind present - at the conclusion our last mentioned friends requested that the inhabitation of the Village might be invited to set with us in the Afternoon & accordingly we had an enlarged meeting. The good old man was very living &

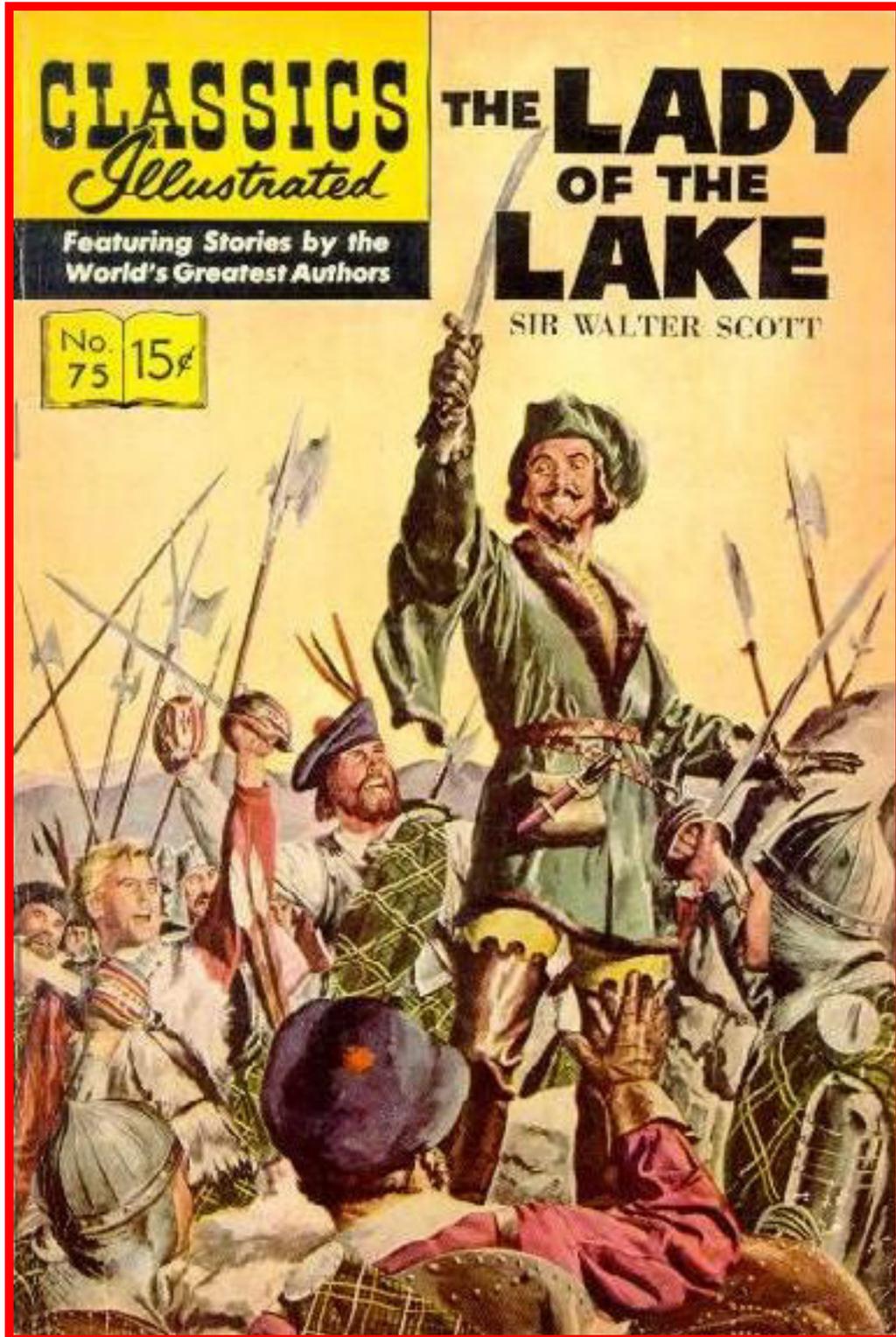
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WHAT?

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Powerful in his testimony & I have no doubt his communication will live in the minds of some that were present when his body shall return to its parent dust - I dined & took tea with J S & John Casey also took tea - In the eveng went down to Avis & Ann's where we had a sweet & very affecting opportunity. Ann took occasion to say that the opportunity was unexpected but agreeable, & that she had been reflecting during the time of our silent setting together of the very great uncertainty of time, & that as she was soon to be seperated from her beloved friends & connections it was very uncertain whether she should ever see us more & if she her self should be favor'd to return, it was doubtful whether some that were present would not be called to their long homes, before her return, so that she felt it to be a solemn thing to part with her friends she exhorted all to be diligent & faithful that when the sumons to almighty Purity came, we might be ready [to] meet it with joy & not sorrow - It was an affecting season indeed & many tears were shed - I return'd to my friend John's & lodged -

RELIGIOUS SOCIETY OF FRIENDS



May 14, Monday: [George Gordon, Lord Byron](#) and Hobhouse arrived in Constantinople.

French forces captured Lérida in Catalonia.

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

2nd day took breakfast at Johns & then went to Avis & Anns & staid untill the carriage was ready at the parting opportunity (which was very solid & affecting) Ann appeared in a solemn supplication when our minds were again much affected even to many tears - Soon after they went away We [i.e.] [Preserved Fish](#) Hannah Dennis & myself went onboard the Packet & had a pleasant passage home in just 3 hours - I found my dearly beloved Wife & little son as well as when I left them & my outward concerns as well attended too as they could be in my absence -. which is cause of real thankfulness & confirmation that it was right for me to make the Sacrifice - I have been much favor'd to feel the partition that has for a long time stood between me & the precious life removed, & the life very sweetly raised in my mind which is worth all that I may have lost of an earthly nature -

RELIGIOUS SOCIETY OF FRIENDS



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

3rd day 15th of 5 M 1810// The day has passed with the usual rounds & the mind has been favor'd to witness the precious life to circulate in the mind, for which I desire to be thankful and ascribe all praise to him who is the Author of every good thing

RELIGIOUS SOCIETY OF FRIENDS

LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

➡ May 16, Wednesday: The County of Hanau was annexed to Frankfurt.

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

4th day 16 of 5 Mo// The mind again favord with a good degree of sweetness tho' there has been some alloy -

RELIGIOUS SOCIETY OF FRIENDS

➡ May 17, Thursday: After 16 years of occupation, Great Britain annexed the formerly French Seychelles Islands.

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

5th day 17 of 5 Mo// At meeting my mind was in some degree favord with the arisings of the precious life, on the whole it has been a Day of precious feeling - My H & little son were at my fathers & spent the day - Sister E spent the eveng & staid all night

RELIGIOUS SOCIETY OF FRIENDS

➡ May 18, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 18 of 5 Mo// My mind has been favord with the precious arisings of life for which I desire to be thankful, the partition that is so frequently between me & divine favor, has been very much removed, & a sweet tenderness has cover'd my mind. Oh how precious it is to feel it. - Philip Dunham is over & has been at the Shop -This morning put a letter in the Post office directed to Micajah Collins - We took tea at brother D R's -

RELIGIOUS SOCIETY OF FRIENDS

➡ May 19, Saturday: Two works by Samuel Wesley were performed for the initial time, at the Hanover Square Rooms, London: In exitu Israel for chorus and organ, and Father of Light and Life for chorus.

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

7th day 19 of 5 Mo// It has not been the worst of days to me. I have much to be thankful for - We took tea at brother J Rs My H is now paying some visits that have been long due

RELIGIOUS SOCIETY OF FRIENDS

➡ May 20, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 20 of 5 Mo// The forenoon meeting was a good composed



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one to me, & the life seem'd to flow with sweetness. D Buffum was lively in testimony In the Afternoon I stay'd at home to mind the little boy while my H went to meeting And wrote to David Smith - In the eveng went to D Williams, & sent [set] an hour then came down to my brothers & set a while there, then home -

RELIGIOUS SOCIETY OF FRIENDS

 May 21, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 21 of 5 M 1810// I may acknowledge that it hath been a day of sweet refreshing life. The mind has been uncommonly tender thro'sthe day & especially this Afternoon & evening - Sister R spent the Day with us. --

RELIGIOUS SOCIETY OF FRIENDS

 May 22, Tuesday: The Principality of Regensburg was annexed by Bavaria.

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

3rd day 22 of 5 Mo// A Day of some life. The mind brought into an agreeable frame, for which I desire to be thankful -

RELIGIOUS SOCIETY OF FRIENDS

 May 23, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 23 of 5 Mo// The mind again refreshed with the Springs of Life. This eveng in looking forward to Y Meeting while setting at home with my dear H, my feelings were quite raised to a lively sensibility that I seldom have. I rememberd some favord seasons, at that time & as from present apperiences We shall be more at liberty to enjoy the company of our friends than the last. There seem'd something encourageing in the prospect, but how will be cannot tell, sickness or other disappointments may assail us & all our promised enjoyment be frustrated, but be that as it may I hope we shall be favord with the Life of Religion

RELIGIOUS SOCIETY OF FRIENDS

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

5 day 24 of 5 Mo// Our little son has this day compleated the first Year of his life, he has thus far been a comfort & Oh saith my Soul may he live & grow up in the innocency, my spirit is at



LIVING IN THE LIGHT:

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this moment bowed with desires that he may Walk in the paths of truth & learn in the days of his Childhood to know the Lord, that, when he grows to mans Estate he may shun the subtil snares of Satan - It has been a good day to me, tho' at meeting my thoughts were roving, but were more easily corrected than at Some seasons Dear H Dennis was concerned in a Short testimony Also Abigail Robinson - My H left the little boy at father Rs while she went to meeting. We dined there & she spent the Afternoon, I took tea at My fathers.

RELIGIOUS SOCIETY OF FRIENDS

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

6th day 25 of 5 Mo// I wrote this morning to Sarah Fish in hopes it may reach her while attending Yearly Meeting in N York I have had some sweet & precious feelings of life expecially this Afternoon for which I desire to be thankful. -

RELIGIOUS SOCIETY OF FRIENDS

 May 26, Saturday: According to the journal of Friend [Stephen Wanton Gould](#), there was some nasty stuff going down in [Newport, Rhode Island](#) — but then better judgment prevailed at least for the moment:

7th day 26th of 5th M 1810// Strange to tell, the Widow Olaphant this day presented a petition to the Court now Setting in this Town for liberty to Send a black Woman to Carolina to be Sold. The black woman is a person of More, far More principal than her self, & I will hazard the opinion, is much more eligible for heaven & happiness, she has served her mistress faithfully her whole life & is a professor, & (I believe in measure) a possessor of religion, & now to even desire to Send her from her native land to be Sold into the hands of people as bad as herself & away from all acquaintance to drag out her existance in an augmented suffering servitude, is horable to think of - but exulting to the cause of humanity, & the shame & confusion of cruel tyrant [Slave-holders](#) be it said, that that the poor unprincipled Wicked Woman was frustrated in her design (at least for the present) & will doubtless be so at the next Court - by the exercions of Sam'l Vinson, Benj Hadwen, Green Burrows, Wm Langley & a few others the petition was postponed untill the next term

RELIGIOUS SOCIETY OF FRIENDS

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

1st day 27 of 5 M // We had Silent meetings & I thought they were good ones, tho' doubtless in many instances the seed was under suffering - My Mother was desirous that we should leave our little son with her while my dear H & myself went to meeting which we did, & we dined & took tea there - In the evening I



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called a little while at our friend Thos Robinsons

RELIGIOUS SOCIETY OF FRIENDS

 May 28, Monday: Friend [Stephen Wanton Gould](#), wrote in his journal:

2nd day 28 of 5 M // The day has passed with but little advancement in any respect. I have felt but little life circulating in the mind, I suppose, (& indeed there is no doubt) but it is my own fault for if I had have sought I might have found. -

RELIGIOUS SOCIETY OF FRIENDS

 May 29, Tuesday: Friend [Stephen Wanton Gould](#), wrote in his journal:

3rd day 29th of 5 M // Busied about several things which will turn to but little account. - A report is in circulation respecting Amasa Southwick & his Wife of [Smithfield](#) which is of a disquieting nature Sorrowful indeed

RELIGIOUS SOCIETY OF FRIENDS

 May 30, Wednesday: Variations for cello J.94 by Carl Maria von Weber was performed for the initial time, in Heidelberg.

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

4th day 30 of 5 M // Again busied about many things some of which will probably never turn to much acct in any respect -Wm Maxwell was drowned this afternoon behind the fort sailing for pleasure poor man he yesterday Swore our of Goal being put there for debt & today has entered another world, taken away in full health. A Solemn Warning -

RELIGIOUS SOCIETY OF FRIENDS

 May 31, Thursday: John Field got married with Adelaide Percheron, his mistress and one of his pupils, in the French Catholic Church, Moscow.

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

5th day 31 of 5 M 1810// I am just going to attend the Moy [Monthly] Meeting a poor dull creature. Oh that the life may arise in my mind - We had a Silent Meeting but I thought it was a good one - In the last we had not an abundance of buisness &



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what we had went on pretty well - Cousin Zacheus [?] Chase Dined with us of which I was very glad, as he is a dear friend of mine at whose House I have spent many hours of happiness in my early days, & now in more mature Years whenever I go to see him those days of my boyhood are very pleasantly renew'd

RELIGIOUS SOCIETY OF FRIENDS

 June 1, Friday, and 2, Saturday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

6th & 7 days 1 & 2 of 6 M 1810// The usual rounds & nothing material to insert. The mind in a milling State of life, nothing to boast of. -

RELIGIOUS SOCIETY OF FRIENDS

 June 3, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 3 of 6 M // We had silent meetings, except in the forenoon O Williams read the London Epistle for last year - both were low & I thought suffering seasons to many present After meeting in the Afternoon Visited the Work & Alms Houses

RELIGIOUS SOCIETY OF FRIENDS

 June 4, Monday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 4 of 6 M // Pretty much occupied at Trade. Tho' some degree of religious life, which I esteem a favor & desire to be thankful -

RELIGIOUS SOCIETY OF FRIENDS

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

3rd day 5 of 6 M // The day has been principally Spent in a way that it is probable I have added but little or nothing to my best interest - I, however feel not very much condemned, believing that I did for the best -

RELIGIOUS SOCIETY OF FRIENDS

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

4th day 6 of 6 M // My dear friend P Dunham is over & was to see



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me this morning. I was glad to see him, we had much agreeable conversation & the Sweet & precious life was raised (I believe) in both our minds, for my own part I can say that the quick in my heart was touched & feel thankful for it. -

RELIGIOUS SOCIETY OF FRIENDS

 June 7, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 7 of 6 M // At meeting my mind was closely beset by roving thoughts, but I thought they did not prevail as mightily against me as at times, a little more quiet experienced than common for me to have - no preaching. -

RELIGIOUS SOCIETY OF FRIENDS

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

6th day 8th of 6 M 1810// Occupied various ways & principally in making arrangements at the boarding houses at the Yearly meeting time, things, at them, appear to go on well

RELIGIOUS SOCIETY OF FRIENDS

 June 9, Saturday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 9 of 6 M // The day principally spent in preparations for the ensuing Y Meeting. 4 O'clock P M friends begin to come into town - I feel lean & poor in spirit, my weaknesses arise, but Oh that strength may arise Superior to them, but alas there is so much of human nature, unsanctified unredeemed nature remaining in my system that I feel almost without hope that the life of religion will be very flourishing with me. I feel at this moment humbled in recollection of what little progress I have made since last year this time, I recollect that then my mind was humble & in a tender frame. My dear H just put to bed with a fine boy & in a comfortable way of recovery which excited sensations of gratitude to the Lord for the favor. The little boy has continued to grow & is all that can be expected from him at his Age, & yet there is not that deepening in the root that I desire, I have none nor nothing, but myself to lay the blame to, & therefore hope to take courage & press forward in watchful care over my own thoughts & actions, that thereby a Stop to those roving unprofitable things which so continually are revolving in my mind may properly be subjected. -

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



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

1st day // Our Morning meeting was large. The public laborers were John Shoemaker, E Thornton, Betsy Purinton & Lydia Rotch - in the Afternoon (as it usually is) the meeting was larger the public laborers were Peter Hoxie, Joseph Duglas, Cyrus Beady & E Thornton & altho I do not consider them as still & quiet meetings as some we have had at some Yearly Meetings Yet I thought they were favor'd with the Wing of devine love & in good measure owned by the great Master - We had at Dinner the company of Daniel Johnson - at Tea Micajah Collins & Wife Matthew Purinton & Wife, Henry Russel & Wife Edward Cobb & Wife, Easter Newhall & several others that I do not now recollect - Easter lodged with us -

RELIGIOUS SOCIETY OF FRIENDS



June 11, Monday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*2nd day // Easter breakfasted with us Thos Watson John Fry, Philip Dunham, Jos Scott & Abby Anthony dined with us - Wm Almy, Easter Newhall Edward Cobb John Smith & Betsy Parrish took tea & Easter & Edward Cobb lodged with us
Our Meetings today have been preciously favord with the overshadowing Wing of Divine goodness - And as to my own particular I may humbly & thankfully acknowledge that my stoney heart was removed & an heart of flesh vouchsafed - In the morning Jas Green opened the meeting in a few words which savord well E Thornton follow'd him in a long, excellent lively & well adapted discourse -- In the Afternoon Richard Jordan & Willet Hicks arrived from N York & attended Meeting Richard opened the meeting in a long & powerful testimony & during the course of the setting many excellent pertinent & feeling remarks were made by divers friends Viz Rowland Green, John Shoemaker, Thos Titus, Willet Hicks, [Moses Brown](#), D Buffum, Cyrus Beady, [Paul Cuff](#) & Several others. This is the first time that ever a man of colour delivered his opnion in our Yearly Meeting & I guess in any in the World. Meeting adjourn'd till 4 OClock tomorrow Afternoon*

RELIGIOUS SOCIETY OF FRIENDS



June 12, Tuesday: Mequinenza, southwest of Lérida in Spain, surrendered to the French.

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

3rd day // Eastes & Edward Cobb breakfasted with us in the forenoon I came to the Shop & wrought a little with my hands at my trade -At meeting Willet Hicks John Shoemaker & Thomas Titus made many feeling remarks but I thought it was the poorest setting we have had - At dinner we had Peter Hoxie & Wife, Lewis L Clarke & Nicholas Jones, several friends called afterwards. At tea we had Chad Smith - Our usual [lodgers] Eastes[?] &



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

Edward-

RELIGIOUS SOCIETY OF FRIENDS

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

*4th day// Eastes & Edward Cobb at Breakfast -
Our Meeting ended this setting which began at 10 O'clock - We had
many excellent testimonies Viz Micajah Collins, John Shoemaker,
John Casey, Willey Hicks & E Thornton & some others -We concluded
under a precious covering of life altho we had set nearly four
hours. And now I may remark that I esteem it a very precious
favor, that I have been able to see many of my friends at my
home whom I love & withall to feel the sweet arisings of life
circulate on the mind. Oh that I may be preserved in
thankfulness, for every favor. We had at Dinner Eastes Newhall
& several young men that I do not know by name
At tea we had a good circle & in the evening as many as our house
would hold, all agreeable & clever friends -*

RELIGIOUS SOCIETY OF FRIENDS

 June 14, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day// Our friends have principally gone that were ar the
boarding houses - as are Our endeared friends Eastes Newhall &
Edward Cobb who lodged with us, they seem'd very near to us -
At Meeting Richard Jordoan was very powerful & living in
testimony & Supplication & the Good & venerable Thos Titus
concluded the meeting in a few sweet & lively expressions -there
were many people present & all were very quiet & attentive, & I
have heard this of Several that were well pleased that were no
members -*

RELIGIOUS SOCIETY OF FRIENDS

 June 15, Friday: Incidental music for Goethe's play Egmont was performed for the initial time, in the Hofburg Theater, Vienna (the play had been produced on May 24th but [Ludwig van Beethoven](#) had not yet have the music ready).

Zur Feier des 15ten Juni for solo voice, chorus and piano by [Giacomo Meyerbeer](#) to words of Carl Maria von Weber was performed for the initial time, in Darmstadt (the work was in celebration of the birthday of their teacher Georg Joseph Vogler).

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

*6th day 15 of 6 M 1810// Yearly Meeting has passed, & Alass who
of us that are now living will live to see another is very
uncertain. I desire for my own part to improve from the favor
of attending the past, & leave the event of another, to Him who*



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best knows what is best for us – We have had the company of many friends who we love, & been able to entertain them satisfactorily for which among the rest of my blessings I desire to be thankful. & altho I have been incumbered with many Cares both previous & at the time of the Meeting with respect to the boarding houses, Yet it has been a season of favor to my Mind tho' not as much of the flowing in of the precious Spirit as at some seasons, Yet not that empty & barren feeling which is so often my lot. -

RELIGIOUS SOCIETY OF FRIENDS

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

7th day 16 of 6 Mo// The day has passed with the usual rounds, Sister Ruth goes to [Portsmouth](#) this Afternoon to commence School keeping for the Summer. We shall miss the company of the dear sweet creature, but if our loss will be any advantage to her it would be selfish murmur especially when we reflect that it is but temporary. She is indeed a very pleasant & interesting companion & one that I feel much nearness towards in every sense. -

RELIGIOUS SOCIETY OF FRIENDS

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

*1st day 17 of 6 M 1810// At Meeting this morning D Buffum was concerned in a very lively testimony concerning the light within & in a very feeling & Affectionate manner addressed the Youth present
After meeting I went to Sam Thurstons & dined & from there to the Widow Anthonys & after I had rested, a little to Cousin Alice Goulds Where I found them in a very distressed State the dear old Woman low in body near unto the conclusion of all things here - And dear Cousin Alice Junr in a very distressing condition both to herself & those around her; her breast & indeed her whole boody is in excruciating misery from the effects of her cancerous humor which has now struck over her whole boody & the Smell of the room so extremely offensive that it is with difficulty it can be endured, but comfortable to add, amidst all her pain & suffering she seems very quiet & comfortable in mind, patient & resigned to the Solemn Scene of Death which is fast hastening upon her, her situation was such that while I was there, I thought my mind was very uncommonly solemnized & brought into stillness & did not say much neither at entering nor parting, except that I was glad to see her & felt comfortable in her presence, she enquired after my Wife & child & fathers family -
Not finding that I could be of any use there Henry & I walked up into Cousin John's Woods & so down to his house & set sometime. he (Cousin John) related an anecdote of his*



LIVING IN THE LIGHT:

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grandfather & my great great grandfather that took such place in my mind that to preserve it in remembrance I will insert it here. he said that Collins told him that he Watched with old Danial Gould the night he died & that he (Collins) was a young man at that time, & Daniel appeard to have his perfect senses & would frequently call him by name & say "Oh This is the Truth, What I have been professing is the Truth, I feel it so" by which it appears that in his last moments he was confirmed in the Truth as he had been professing it & that so far from being shaken at the revilings & Whipings which he had received at Boston in the early part of his days that he was faithful & perserved [preserved] with an undeviating step, that path which seem'd cast up for him, & that even in Death his confidence was strong in the Lord -

Well this brings to my remembrance what Was told me a few days past of one of my Mothers relations by the name of Wanton a Son of old Edward Wanton that was so much persecuted & Whiped at Salem, he Was by birth right a member of our Society, but married a presbyterian, & when married they could not agree on What place of public Worship to attend, he would not go to the presbyterian Meeting, nor she to the [Quakers](#), so they agreed to go to the Church of England, & he said in reply to a person that asked him about it "We have concluded to go to the Church & will both go the Hell together" he retained a love for Friends as long as he lived & entertain'd many in his house And in his last Illness, on his Death bed, declared, "My fathers God, is my God & I die in the faith of the Quakers." by which it evidently appears to me that he had lived in rebllion [rebellion] to the light that he had received, but at the last was compelled to declare his principals, tho' he had practiced others & those that he did not fully believe in - And I may now add that I believe it is a very uncommon occurance for one to leave Society & become fully confirmed in another mode of Worship, or another set of principals, but that they allways feel a certain something condemning the path they are persuing, & secret something drawing their mind in love to friends & their principals, which in the conclusion of time with many that have gone off into the broad road, they have been compelled by the just witness of Truth in their mind to acknowledge, so that I believe it is not an easy matter to Quench or put down, that light & Witness for Truth which is early implanted in the tender mind

RELIGIOUS SOCIETY OF FRIENDS



June 18, Monday: Caleb Callender Billings got married with [Nancy Thoreau](#) (who was three months with child).

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

2nd day 18 of 6 M 1810// Occupied at Trade & but little to insert more than the usual rounds from the house to the Shop & from the Shop to the house again. -

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



June 19, Tuesday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*3 day 19 of 6 Mo// Visited the African School in consequence of the misconduct of one of the Schollars. I found much satisfaction, in conversing with the child, that tho' she had behaved much amiss & was a bad example among the other children, yet on being conversed seriously with, was brought to tears & promised to behave better in future, which induced the Directors to let her stay one week longer on trial, & then we inform'ed her if she did not fulfill her promise, she must be discharged from the school. I feel real pleasure to find that the rest of the schollars improve fast & that they are in a way to become more useful members in community than those of their colour that have gone before them. -
My H spent the Afternoon with Mary Barker & I took tea with them*

RELIGIOUS SOCIETY OF FRIENDS



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

4th day 20 of 6 Mo// Again the usual rounds at Trade & nothing very material to insert, but that I am a poor thing. -

RELIGIOUS SOCIETY OF FRIENDS



June 21, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 21 of 6 Mo// I was favord on setting down in meeting with the arisings of Life, which for a time was very sweet & precious, but the jostlings soon took hold of me but the life was not jostled all away for it was a good meeting, yea, the best I have had for a long Season, & my heart was raised in thankfulness to the Author of every blessing, that again he was pleased to remove the partition wall that so often seperates me from divine enjoyment.- My Dear H & little son spent the day at my fathers

RELIGIOUS SOCIETY OF FRIENDS



June 22, Friday: Russian forces occupied Sukumi and a protectorate was declared over Abkhazia.

The Clarinet Concerto no.2 by Louis Spohr was performed for the initial time, in Frankenhausen.

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

6th day 22nd of 6th Mo// The day has passed with but little variation from the usual rounds. Brother David called to see us in eveng



RELIGIOUS SOCIETY OF FRIENDS

 July 10, Tuesday: [George Gordon, Lord Byron](#) was at the Ambassador's audience with Sultan Mahmoud II.

British forces captured the islands of Réunion and Mauritius.

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

3rd day 10 of 7 Mo// The precious life has been sweetly revived upon my mind this morning & desires has arisen afresh that I may be enabled to draw nearer & nearer the fountain – It has been a day throughout of more favor than common for which I desire to be thankful – My dear Cousin Alice Gould Junr Daughter of Thos departed this life this forenoon between 11 & 12 O'clock after a long & uncommonly distressing Illness (a Cancer in her breast) Which she bore with great patience & fortitude, being resigned to go hence, & manifested such sweetness of spirit as rendered her company desirable to all that visited her tho' her pain was violent, & the last time I visited her (17 of last Mo) She was so low that she could speak nor bear to be spoken to but little, yet she seemed so sweet & precious in spirit that I have not forgotten it since.-

RELIGIOUS SOCIETY OF FRIENDS

 July 11, Wednesday: Macquarie Island was claimed by Great Britain and annexed to New South Wales.

The populace of Santiago, Chile rose in armed revolt against their Spanish governor, who had ordered the exile of the three revolutionary leaders captured on May 25th.

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

4th day 11 of 7 Mo// It is a great trial to have to deal with dishonest people, & I have this afternoon been engaged with one that is so which has unhinged me from good feelings –

RELIGIOUS SOCIETY OF FRIENDS

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

5th day 12 of 7 M 1810// A pretty good silent meeting - In the Afternoon My dear H & Myself went to Middletown to attend the funeral of Cousin Alice Gould, which was to me a good favor'd season. D Buffum spoke a few words very feelingly & pertinently –After the funeral we staid & took tea with the family & then rode home thankful that we went –

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



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

6th day 13 of 7 Mo// Rote to Rowland Greene giving him some acct of the death & buryal of Alice Gould. -

RELIGIOUS SOCIETY OF FRIENDS



July 14, Saturday: [George Gordon, Lord Byron](#) and Hobhouse sailed from Constantinople on board the *Salsette* with Ambassador Robert Adair.

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

7th day 14 of 7 Mo// Nothing material to insert except the usual rounds from the shop to the house & from there back again

RELIGIOUS SOCIETY OF FRIENDS



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

1st day 15th of 7 Mo// My state of mind seems but indifferent as to life We had silent meetigs but Alass poor me was empty as a begars Cann - Took tea at D Buffums & after tea we fell into Silence which lasted for the space of half an hour in which I felt more real quiet of mind than I had thro' the day -- On my way home called a little at D Williams. -

RELIGIOUS SOCIETY OF FRIENDS



July 16, Monday: The Governor of Chile, Francisco Antonio García Carrasco, resigned his post.

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

2nd day 16th of 7 Mo// I have nothing to Say, except that I have lived, & to comply with Wm Penns advice to his children "Keep a journal if it be but a line a day. -

RELIGIOUS SOCIETY OF FRIENDS



July 20, Friday: In South America on this day, the nation of Columbia achieved its independence.

In [Concord](#), Massachusetts, [Amos Freeman](#) and Love Oliver Freeman's infant died at 3 months of age.

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

6th day 20 of 7 Mo// It has been a day of no small seriousness to me I heard it had it intimated that a certain dear friend of mine was assailed with a weakness that I had no Idea of - OH! how necessary it is for the very foremost of us to be careful & Watchful over every part of our conduct, & particularly our



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

apetites & propensities to excess in every particular. Who will fail, or fall into evil & become as burden next, is unknown – sure this dear precious friend of mine has known much of religion & advanced much further in it than myself – I feel hurt, yea deeply afflicted, but what shall I say? certain it is a Solemn Warning to me to be Strictly on my Watch for the enemy is forever lurking as in ambush that he may overthrow those that are desirous to Walk in the paths of virtue

RELIGIOUS SOCIETY OF FRIENDS

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

1st day 22nd of 7th Mo// I have had some hidden exercises today, but was favor'd this forenoon with a pretty good meeting in which our frd D Buffum was as much favor'd in testimony as I think I ever hear him – In the Aftemoon we were silent & to me more roving than in the forenoon – Visited the work & Alms houses & took a walk around the Point After meeting, & in the eveng called at D William' E Hosier's & father R's –

RELIGIOUS SOCIETY OF FRIENDS

 July 23, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 23rd of 7th Mo// The day has passed with the usual rounds – & nothing material has occur'd – A little life has been felt to circulate.

RELIGIOUS SOCIETY OF FRIENDS

 July 24, Tuesday: At the Bridge of Côa near Almeida, British and Portuguese troops produced heavy casualties among the French invaders, delayed their advance into Portugal.

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

3rd day 24 of 7 Mo// Sure it is a Solemn thing to die. I have been in the room several times today with Cousin Elizabeth Stanton who was dieing & truly my mind was humbled under the consideration of our frailty & what poor distressed objects we are when reduced to a bed of Death – She died a little before 5 OClock this Aftemoon & from her peaceful & inoffensive life I feel no doubt of her being at Peace – She died at my fathers house where she was brought four weeks ago last fist day. –

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 July 26, Thursday: [George Gordon, Lord Byron](#) arrived in Patras.

DeWitt Clinton, one-time Governor of New York State, was visiting John C. Spencer, who had served as Secretary of War, in Canandaigua. At the local coachmaker's shop, a "plain coachee with leather curtains" with an inscription on its back in large letters **V*F** was in for repairs. This was brought to his attention as belonging to the prophetess [Jemimah Wilkinson](#), who resided with 30 or 40 followers at Crooked Lake some 25 miles to the southeast. "She is opposed to war, to oaths, and to marriage; and to her confidential friends she represents herself as Jesus Christ personified in the body of Jemima Wilkinson."

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

5th day 26th of 7 M 1810// Our first meeting was a dull heavy time Our friend H Almy spoke feelingly & pertinently to the state of it as he expressed it, a "Dumb stupid Silence" seemd to prevail, I thought I was favor'd with ability to wrestle a little but it was not to much effect - In the last (Monthly Meeting) it seemd as if I had more life than in the last, & spoke to the buisness with a good degree of Satisfaction to my own mind - David Bowen & Elizabeth Folger Chase published their intentions of Marriage - We had no company at Dinner - After dinner We attended the funeral of Elizabeth Stanton from my fathers house, many people attended & I thought it was a good solid opportunity.
-

RELIGIOUS SOCIETY OF FRIENDS

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

6th day 27 of 7 Mo// Nothing material to insert, except that the Day has passed in the usual way, & the mind not very lively. -

RELIGIOUS SOCIETY OF FRIENDS

 July 28, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 28 of 7 Mo// Early this morning I felt the precious life to arise very sweetly in my mind which has continued with me thro' the day, & I may say that it has been a day of precious favor Several friends have been in the shop that I love dearly & with whom I have conversed to my help & encoragement

RELIGIOUS SOCIETY OF FRIENDS

 July 30, Monday: [Percy Bysshe Shelley](#) concludes his studies at Eaton.

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

2nd day 30 of 7 Mo// I believe the mind has not been employed to much if any proffit today, & I doubt whether my body has also.
-



RELIGIOUS SOCIETY OF FRIENDS

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

3rd day 31 of 7 Mo// Some of our friends have come from S. Kingston to attend the Quarterly Meeting, among whom is our friend Peter Hoxie it looks pleasant to see them – I am glad to see them

RELIGIOUS SOCIETY OF FRIENDS

 August 9, Thursday: DeWitt Clinton recorded in his diary a reading of a pamphlet about an interview a Mr. Eddy had had with Universal Friend (he had not himself met her) at her settlement of Jerusalem in upstate New York: “I ... purchased a pamphlet relative to [Jemimah Wilkinson](#).... Mr. Eddy, who visited her at the Crooked Lake, says, that she is about fifty-seven years of age, of Rhode Island, but of what sect he could not learn. That she has about forty or fifty adherents, the principal of whom is Rachel Miller [actually, Rachel Mallin], aged upwards of forty, formerly a Quaker seamstress, of Philadelphia, in whose name the title deeds of the property are held. That she lives in a handsome, plentiful style, and is about completing a very large and elegant house, on a commanding position. That a large tract of land was purchased from Gorham and Phelps for eighteen cents an acre, but what proportion is held by Rachel, for the Friend, as she is called all over the country, he does not know, as some of her followers have receded from her and appropriated part of the land to their exclusive use. That her dress, countenance, and demeanor are masculine in a great degree; and that her conduct is marked by garrulity and vanity; and that when closely questioned she evinces great irritation. That she adopts the [Quaker](#) style of preaching; like them she is opposed to oaths and war, and does not prohibit, although she discountenances, marriage. That her discourses, as well set as conversational, are texts of Scripture combined without regularity or connection, but indicative of a retentive memory. That she has no peculiar creed, unless in relation to herself; that in this respect she veils herself in mystery, and does not distinctly say what being she is, although she represents herself as a spirit from heaven, animating the defunct body of Jemima Wilkinson. But what kind or order of divine being, whether the soul of a departed saint, an angel, or a second Christ, she does not communicate to the profane. Her power is founded on the extreme ignorance of her followers, operated on by her impudence and cunning. Vain, ignorant, and talkative, but shrewd to a degree, she will maintain her dominion, notwithstanding, over some of her sect – a dominion tottering, however, with the decadence of her mind and the failure of her personal charms. When interrogated as to her doctrine, she referred to a book published by Bailey, of Philadelphia, of five or six pages, consisting merely of salutary advice written by her, and full of Scripture quotations, but containing no peculiar creed or dogmas [THE UNIVERSAL FRIEND’S ADVICE TO THOSE OF THE SAME RELIGIOUS SOCIETY].”

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

5th day 9th of 8th Mo// I have just read the account of the death of our friend Deborah Derby of Old England, she with Rebecca Young paid a religious visit to America & attended the Yearly Meeting of New England in the 6th M 1795. I well remember the gospel labors of these Sweet & valuable Women, & to hear of the death of the oldest & most experienced I think is much to be regretted, especially to friends of her own nation

From the (London) Gentleman’s Magazine.

"Died at her seat at Colebrook Dale, Deborah Derby, widow of Samuel Derby, Colebrook Dale, Shropshire aged about 58. This worthy woman had been a very acceptable Minister among the



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Society of Friends for 30 Years. She paid a religious visit to the meetings of Friends in America (having the plenty & accomodations of this World, in which she abounded) with earnest desires to promote the great cause of Christianity in those remote regions"

I had a destitute meeting, & was disappointed for I was in hopes to have felt more of the sap of life to arise than I did, feeling as I apprehended in a pretty good frame of mind before I went –

RELIGIOUS SOCIETY OF FRIENDS



August 10, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 10 of 8 Mo// I feel a little of the precious influence this morning & desire to be Thankful – The life has in measure been with me this the (Day,) but not so much as in the morning. –

RELIGIOUS SOCIETY OF FRIENDS



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

7th day 11 of 8 Mo// "Help Lord for the Godly man ceaseth, for the faithful fail from among the children of men" - I have heard this Afternoone that my much loved friend & sister Susanna Barker departed this life last eveng at her residence in [Tiverton](#). She was a friend that I dearly loved & have had many precious opportunitys with her, for in the days of her health she would come to my shop & set a considerable time in familiar conversation on subjects that nearly [closely, strongly] interested us, & I have also frequently happened with her in family settings when she has had a word of comfort or exhortation to those present, which has allways been to me Satisfactory. She had a good gift in the Ministry & about a Year & an half ago was recommended, but was able to attend but three or four Settings of the Select Meeting, & has not been in town but once or twice since we were married & then so unwell that she could not get to see us, so that we have never seen her in our habitation. I believe her health has been such that she had not been at a Monthly meeting since, We were published which was in 7 M at [Portsmouth](#) and was then a representative & waited on us back & forth to the different meetings. The natural urbanity of her disposition renderd her peculiarly useful among the younger class of Society for she could speak to us by way of reproof & yet not give offence, but do much good, & all were willing to call on her for advice, which none were backward about doing, as she was open & free to all – Her kindness, attention & benevolence to all that came within her knowledge that were in distress, & particularly to her indigent neighbors will long live as a memorial in the hearts of many, but most of all to be regretted is the loss of her labors in Society, being invested with a deep concern for the promotion of truth & has often in



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conversation with me expressed much feeling on account of the little meeting that she attended, where to every appearance she was just opening into a field of usefulness but Alass is now no more -Thus, we go one after another with quick, yea rapid succession to the Grave; the house appointed for all living, & whose turn it will be next, to resign the mortal breath, is unknown to All but Him who knows & sees all things.

RELIGIOUS SOCIETY OF FRIENDS

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

1st day 12 of 8 M 1810// Desirous of paying the last tribute of love & respect to my endeared friend Susanna Barker I took Chaise (my H thinking it best not to go) & sister Elizabeth went with me to the funeral it was at 10 o'clock at the house & eleven at the Meeting house. we got there before 10 & I served as a bearer of the remains of my dear deceased friend - At the meeting (which was nearly as large as the house would hold) we had a good favor'd season. Our friend D Buffum first rose with the Scripture querie "What shall I do that I may inherit eternal life" he very clearly set forth the way that any one might & hoped none would reject the terms - Then A Robinson rose with the words that follow the text "& he went away sorrowful" & spoke upon the whole text in very pertinent & lively manner & closed by repeating the whole passage - After the meeting had ended we proceeded to inter the remains of our dear Susan which was done after a suitable pause at the Grave -I dined at the house of our deceased friend & staid until towards Night then rode home, very thankful that I went, for many reasons - Found my H & little son had faired well in my absence, of which I was also thankful -

RELIGIOUS SOCIETY OF FRIENDS

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

2nd day 13th of 8th M 1810// The day has passed with the usual round & the usual feelings, so that I think there is nothing material on my own acct to insert. - Sister Rebecca is in a very tried situation & is like to have a broken breast & my dear H is threatened with the Disentary

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

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August 14, Tuesday: Samuel Sebastian Wesley was born at No.1 Great Woodstock Street in London, the initial of what would turn out to be a total of seven illegitimate children sired by Samuel Wesley upon his housekeeper, Sarah Suter (this musician and composer also had three legitimate children by Charlotte Louisa Martin, from whom he had become estranged).

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

3rd day 14 of 8th Mo// Put a letter in the Post Office this morning directed to the care of J Morton Philadelphia for Sarah Fish, which I wrote yesterday -

RELIGIOUS SOCIETY OF FRIENDS



August 15, Wednesday: French forces laid siege to Almeida, Portugal.

King Carl XIII of Sweden adopted the Frenchman Jean Bernadotte as his heir.

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

4th day 15 of 8 Mo// My friend & Old Mistress M Williams came to the shop this Afternoon & spent an hour with me in conversation, which turned on many subjects, some pleasant, but most of them were painful, that is, they related to painful circumstances which exist & have existed among us. - And Oh! that I may be more honest & deep in the truth that nothing may draw me away from the little claim I have to a religious profession, that when the day comes that I am to yeald up this body to its parent Earth I may do it without remoss, [sic] Oh! that all impurity may be purged away & Oh! that I may be preserved from falling into the many snares which the Adversary of our Souls has Spread in the World to draw us from Good to evil, & the Sin of Drunkenness is the most of all on my mind with terror at this season, for I believe many that have run well for a Season & indeed Shewed no Small fruit in religious exercise have become captivated with the love of Spirituous liquor & Alass how sorrow ful - I dare not commit to writing all I feel, nor name the object in view, but indeed I am sorrowfully affected - Oh Lord preserve us from this & every other temptation which may eclipse our profession, & wound the tender growth of the precious seed in our hearts.

RELIGIOUS SOCIETY OF FRIENDS



August 16, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 16 of 8th Mo// I have had a little conversation with Brother D R this morning which has been pleasant & edyfing, the mind being in a Serious mood & reflective on several subjects, have had a fresh to examine my own standing which I fear is much more superficial than some of my friends are aware, tho' I believe I have a desire to be honest & do the work assigned me while the Day lasts, but Oh this daily, (almost daily) Death of



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Mind that so often is upon me & I sometimes think is upon our whole meeting in this town. How shall I arise to newness of life? sure there is no way for any of us to arise untill the great fountain of Love & Life is opened for our reliefe, & that I fear & indeed it is plain that it cannot be opened untill there is more inward faithfulness, untill we live in the daily watch against those little things which obstruct the ways of divine Life in the mind. There are many things which are accounted little things in themselves, but alass we find by Scripture testimony that the little foxes spoiled the tender vines, & I have been confirmed by years experience, that those little things that are offensive in the divine sight, do nip the tender buddings of Divine Life in the Mind & thus our journey to the city of religious establishment, is protracted, to a painful degree. -

It was singular to me that at meeting my mind should be full two thirds of the time occupied in reflecting on a certain Man (A.. C..) who has not been to meeting five times in 20 Years & never discovered that he was present untill towards the conclusion of the setting when I happened to look in a direction different from what I had done in the meeting & saw him setting - But I know not why I should think it singular, I frequently find that when I am thinking of a person, he suddenly & unexpectedly presents to view or I hear something from him -

In the Afternoon met with the committee appointed at last Moy [Monthly] Meeting to consider of disposing a part of the Medow field in [Newport](#) - We concluded to propose to the Meeting to sell a row of house lots on Farewell street. - When I went home to tea I found my dear Aunts Martha, Mary & Hannah Gould had spent the Afternoon with my H - Daniel Buffington of fall River Dined with us - I was at his house in 1806 with Cousin Zacheus Chase & lodged, as we return'd from the Quarterly meeting at Swansea in the 11th M. -

RELIGIOUS SOCIETY OF FRIENDS



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

6th day 17th of 8 M 1810// The day has passed with the usual rounds & I do not recollect any thing that has occurd worth inserting -

RELIGIOUS SOCIETY OF FRIENDS



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

7th day 18 of 8 Mo// Attended the funeral of Peleg Peckham son of Thos Peckham this Afternoon. -

RELIGIOUS SOCIETY OF FRIENDS

 August 19, Sunday: [George Gordon, Lord Byron](#) was back in Athens staying at a Capuchin Monastery.⁵⁵

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

1st day 19 of 8 Mo// Owing to a want of Zeal in many of our meetings we [were] very small, the weather was wet which I suppose was the reason that many did not attend that does commonly – They were dull heavy meetings to me. I all most said in my heart "There is neither dews nor Rain nor field offerings" Sat most of the eveng at home except a short call at father Rodmans. – Wm Burling saild for NYork this morning –

RELIGIOUS SOCIETY OF FRIENDS

 August 20, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 20th of 8th M 1810// Nothing material to insert - I have this eveng written to Jos Bringhurst at Wilmington Delw in answer to his of Third M last -

RELIGIOUS SOCIETY OF FRIENDS

 August 21, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*3rd day 21 of 8 Mo// Put a letter in the Post Office to Jos Bringhurst this morning
When the Mail arrived this Afternoon it brought a letter from my friend Micajah Collins, which came at a period when my mind was in want of something to cheer it up a little, or at least divert it from feelings which were depressive - Oh saith my Soul at this season, "how I long to be delivered from the body of this death", this death of mind, with which I am so often tried, & be raised unto newness of life in Christ - but Alass how fluctuating is the human mind, for when a little of the sap of life begins to circulate & the mind brought a little into the enjoyment then Satan renews his attractive influences to draw us therefrom & matters not how much we profess so that he can deprive us of the profession of Religion – Brother D R gave us a call this evening which (as his allways are) was very grateful. –*

RELIGIOUS SOCIETY OF FRIENDS

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

4th day 22 of 8 Mo// It has been a day of considerable reflection & I think a good day or at least a pretty good day for me - it has felt as if the good spirit near to my encoragement, for which I desire to be thankful. -

55. According to [Lord Byron](#) this was a Franciscan Convent that was being occupied by Capuchins.



RELIGIOUS SOCIETY OF FRIENDS

 August 23, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*5 day 23 of 8_Mo// There are several persons who lay sick unto Death in this Town. Elizabeth Cornell an old friend & acquaintance lays low in body & as I hear by my Mother who Watched with her last night is in a very Sweet state of mind, resigned & ready to leave this vail of tears which indeed it has been to her for several years past – Another person, wife of A...G... also lays near her end & I understand is in a very different state, her mind distressed & shocked at the prospect of entering the World of Spirits, for whom I have felt my spirit drawn in mental aspirations that she may yet feel peace & quietness before she comes to the final Chan Change
Another person that I have known from infancy lays near an end of things in this World - her name is Judith Casey, a person guilty of almost every vice, as Drunkenness Whoredom Theft & lying, my Aunt P Stanton called to see her this morning (as an old neighbor) & found her sensible that Death was near, & her account of her so took hold on my mind that I believe I shall go to see her, before long. –
Our meeting was rather Small, but I must acknowledge that to me it was a comfortable season, altho the mind roved about a little, yet there was that in feelings which was comfortable & encorageing-
Our little boy spent the day at his grandfather Goulds, & was very engaging in many of his little ways. I hope yea pray that he may never be less beloved than he is at this time –*

RELIGIOUS SOCIETY OF FRIENDS

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

7 day 25 of 8_Mo// I must again acknowledge that I have felt visitation of divine love renew'd upon my spirit this day for which I desire to be renewedly thankful. – Aunt Martha Stanton & brother Isaac Sailed for NYork. –

RELIGIOUS SOCIETY OF FRIENDS

 August 26, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 26 of 8_Mo// Our Meeting in the forenoon was large but I thought was not very much favor'd (at least) my feeling were not so. D Buffum had a lively testimony to bear – In the Afternoon we were silent & small in number - I took tea with my cousin Henry Gould - & called in the eveng to Mary Williams jun who is quite sick with the Bilous fever. – Then went home to attend to my own infermities which are considerable, my head &



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throat is much affected with an heavy Cold, I am feverish & very much debilitated. - I took a tea made of Alder flowers, Sage & Coltsfoot, put my feet into warm Water & took two pills of Assa foetida & went to bed

RELIGIOUS SOCIETY OF FRIENDS

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

2nd day 27 of 8 Mo// My cold is much better this Morning, but our little boy had a very uneasy night & is not well which I suppose is the effect of teething. he is now 15 Months old & has gotten but 4 teeth, the two fore upper & under - Attended the funeral of Elizabeth Cornell this Afternoon

RELIGIOUS SOCIETY OF FRIENDS

 August 28, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*3rd day 28 of 8 Mo// Our little son had a very restless night, an extream high fever & very nervas, but has seemed thro' the day to be more comfortable & this Afternoon particularly I think has been on the mending hand, for which I am very thankful, for he is at present such an engaging little creatrue that it would come close home to loose him, but I desire to strive to hold him as tho' I did not - that if he should be taken from us, the Stroke may be the less Severe - How such little objects take our affections but I think I can say that I guard against a foolish fondness
I have had many reflections on various subjects today*

RELIGIOUS SOCIETY OF FRIENDS

 August 29, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 29 of 8 M 1810// Our dear little son continues very sick he has an high fever & is very weak, but it appears to me his fever is not as high as it has been, we discoverd yesterday that he had one double tooth partly cut through, & he has three others that are much swollen -

RELIGIOUS SOCIETY OF FRIENDS

 August 30, Thursday, and 31, Friday: The death of Caleb Gould, as recorded in the journal of his father Friend [Stephen Wanton Gould](#):

5 & 6 days being 30 & 31 the 8th Mo 1810// Our precious little son seemd on 5 day morning to be comfortable but very much



reduced in his strength he rested well the forepart of the night but more uneasy toward day so that his Mother was up several times to give him his drink & medicine & also gave him the breast which he took freely - & as he seem'd comfortable except weaknss I considered it best as father & mother Rodman much desired it, to take him down to their house, concluding that my dear H would have company of which she was very destitute at home. I made it up in my mind that if he died I should feel the consolation that I did for the best, & accordingly we wrapped the dear little creature up & brought him down with which he seem'd pleased, - he seemd comfortable after he got there & I saw nothing why I should not go to [Portsmouth](#) to attend the Moy [Monthly] Meeting, having some papers which was necessary to be there & the School committee was to meet, I thought it best to go & accordingly I took sister E & we went -

We had a good meeting & H Almy preached at least to my edification, buisnefs also in the last went on in a comfortable way & I thought & still believe it was best & right for me to go. We dined at Isaac Almys & on our Way home Stoped at P Lawtons to see Sister Ruth a few minutes, & then rode homeward & as we got to the corner of Obadiah Williams house in Broad Street, brother David Rodman met us & convey'd the hevy tidings that Our Dear & Precious little Son was no more in this life. We rode home & found him a sweet little Corpse in the Cradle - He continued much as when I left him untill about 2 OClock in the Afternoon & was then taken more alarmingly ill & died about 1/2 after 4 OClock. It was remarkable that a child of his age being only One Year, three Months & six days should manifest so much patience as he has since his sickness, he has never been peevish or fretful but allways Mild & placid, he continued to know all around him & about half an hour before he left time he sucked, & his Mother, as was her usual practice told him to kiss his dinner, he kissed her breast & then as usual began to suck & after that kissed his grandmother Gould & several others, apparently looking with his dear little eyes & noticing all around him as long as he lived he died so easy that they could scarcely determine the moment his breath left his body -he was buried in the upper burying ground by the side of his little cousin Wm on Sixth day following, & has beyond doubting gone to the Arms of his Saviour & is now fleeing around the throne of God with Angellic Sweetnefs.

He has been so remarkable observing, & sweet disposition child that many have said that he was not long for this world & indeed there has not been a day pass over our heads but that we have remembered that he was mortal & even before he was born his Mother seemd impressed that the Child was not long for this World & both before & since would frequently weep at the prospect - the dear little fellow whenever he saw his Mother weep would sob & cry as if his heart would break & his countenance could not be changed until hers was. -

He has been a remarkable healthy child & has enjoyed as much happiness as possible for him too, he would amuse himself by the hour together with his little play things, & every fly, very Dog, Cat, Duck, Hen Pigeon or what ever else that was animated, he would seem delighted with, & want to have them in his hands - he had just got so as to lispe a few Words, would imitate the Dogs barking, the ducks & utter many monysyllables, which with



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

his very numerous little endearing ways rendered him a very desirable Object - but he is taken from the evil to come, Our lofs is his gain. & tho' we may be blefsed with other Children, it will be a long time before we shall have one that will arrive to his very agreeable Age - & he is our All, we have no other to turn our attention too, hence We shall feel the mifs of his company the more & will render the trial harder, but I greatly desire we may proffit by the dispensation & deepen in our devotion to the Cause of truth, for this cause I have no doubt he was taken from us & Oh saith my soul may it have the right effect -

RELIGIOUS SOCIETY OF FRIENDS



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

7th day 1 of 9 M 1810// We are still at father R's & expect to be for several days - It has been a lonesome day particularly to my dear H - Whenever we eat a meal we think of our dear little Caleb, how he would watch for us to be done that he might have his turn at the table & if pernitted to set up with us in his little cheer how solidly he would set & watch our countenances until our pause was over, & how sweetly he would ask for MORE when he was out of food - these may seem like childish observations but out of the abundance of the heart, the Mouth speaketh. - Neighbor Towle & wife very kindly came & set the eveng with us -

RELIGIOUS SOCIETY OF FRIENDS



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

1st day 2 of 9 Mo// A week this day our dear little boy was Well & enjoyed himself as well as at any time in his life. he is now in the silent grave at rest - We attended meetings which were silent & reflective - Our Dear Sister Ruth return'd to her Post of school keeping this afternoon which was a renew'd trial to us all for her company is very desirable. She has been on many occasions very useful to us, & we love her dearly, but pleasant things are often withheld from us for our Benefit, & I hope we shall in this, as in all other similar occasions, IMPROVE -

RELIGIOUS SOCIETY OF FRIENDS



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

2nd day 3 of 9 M 1810// Our dear little boy often turns on the mind, his dear little actions rush on the mind & also the monysillables which he uttered -- I endeavor to keep in quiet, resigned State of Mind

RELIGIOUS SOCIETY OF FRIENDS

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

3rd day 4 of 9 Mo// Brother Isaac arrived this morning from NYork, whither he went to accompany Aunt Martha Stanton. he says they recd the news of the decease of our little son while at breakfast yesterday morning & were much surprised. The day has passed pretty much as our days commonly do, except the Vacancy of our dear little Caleb - In the eveng My H went to see Sister Joanna & while she was there I called to see G B Robinson & Wife who have latly become housekeepers

RELIGIOUS SOCIETY OF FRIENDS

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

4th day 5 of 9 Mo// Nothing material has occur'd to insert, the mind in a serious frame, tho' I think I do not feel the loss of our dear little son as fresh as I have done, yet his enticing & very endearing ways rush hard on the mind at times

RELIGIOUS SOCIETY OF FRIENDS

 September 6, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 6 of 9 Mo// I am just going to meeting & greatly desire it may prove a season of divine refreshment, tho' at this moment I feel very barran of that life which is the Crown & diadem of our Assemblys - David Bown & Elizabeth Folger Chase will be married & I suppose our meeting will be large - Our Meeting was large, the Young people spoke & appeard in a very becoming manner, David Buffum preached excellently, & the ground of his testimony was forn'd on these words from a Certain Author (I believe Watts) "No moment granted Man but for Account I don't recollect that I ever knew a more solemn meeting at the time of marriage - But the life did not rise much in my mind, yet I thought I was favord to partake in measure of what was circulating among us. -

RELIGIOUS SOCIETY OF FRIENDS

 September 7, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 7 of 9 Mo// This morning put two letters in the Post Office one For Sarah Fish directed to the care of John W Kimm



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

or Evan Thomas Baltimore & the other to Thomas Ladd Richmond Virginia in which I wrote a few lines to Isaac Austin & requested Thos to give it to him, he being in the State Penitentiary & Thos is one of the Managers I have felt a concern to address Isaac for sometime & knew of no other way to get a letter to him but to send it that Way The day has passed with some Serious thoughts, & my mind has very often turn'd on Our Dear little boy

RELIGIOUS SOCIETY OF FRIENDS



September 8, Saturday: The *Tonquin* sailed from New-York for the mouth of the Columbia River, with the nucleus of the Pacific Fur Company.

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

7th day 8 of 9 Mo// I have felt my spirit very sweetly tenderd this Morning, & desires raised that I may be found in the faithful discharge of Duty – This eveng My dear H took a Walk down to Fannys, a black Woman that was very fond of our dear little boy, & with whom he was as quiet as with his Mother & on our return called into our habitation, which looked lonely –

RELIGIOUS SOCIETY OF FRIENDS



September 9, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 9 of 9 M 1810// This morning visited the grave of our dear little Son his spirit was not there, it has fled to heaven, yet the place that his remains are deposited awakes the tender sensations We felt at parting with him – We had silent meetings & both pretty large. The morning meeting was to me a very good one, being favor'd to keep the mind in a proffitable train of reflections & to feel a good & comfortable degree of life. We dined & took tea At My fathers & in the eveng & took a pleasant Walk around the Point with Brother David. – In the eveng recd a very sweet tho' short letter from Sister Ruth. –

RELIGIOUS SOCIETY OF FRIENDS



September 10, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 10 of 9 Mo// This morning recd a letter from Sarah Fish dated at Philadelphia 7M 14 where it has been between here & there all this time I cannot tell, but notwithstanding it was written allmost two months ago it was very acceptable. – My friend O Williams Called at the Shop the Afternoon, we had much interesting conversation together & I believe that both our minds were quickened with a right feeling – After having spent about 12 days at father Rodmans we this evening return'd to our solitary home renderd so by the loss of

our precious little boy, whose loss we have felt deeply & shall much more so on returning home as every thing allmost about the house form'd a part of his amusement & he allmost the whole of ours for I may repeat it again he was a sweet engaging little fellow as I ever saw - My dear & truly affectionate H was very heavy in heart & could scarcely forbear to weep the Whole evening - Father R gave us a call & smoaked his pipe which helped us a little. -

RELIGIOUS SOCIETY OF FRIENDS

 September 11, Tuesday: [Mount Vesuvius](#) erupted: "Effusiva — Bocche alla sutura del 1631. Lave a W, SE verso Ercolano, Boscotrecase ed Ottaviano. Danni ai campi coltivati."



MOUNT VESUVIUS

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

3rd day 11 of 9 Mo// Jonathan Dennis's daughter came to live with us a little while this morning, for the benefit of J Rodmans School who will probably be agreeable company for my H. - Several friends called at the Shop to see me this mornng among whom was Samuel Thurston who inform'd me that A Woman friend was every day expected to arrive in NYork from England on a religious visit - he also mentioned that he had heard that Our friend John Hall of England had departed from this World. I remember him well he was in this Country in the time of my apprenticeship & lodged at David Williams's with whom I lived. - I well remember the Savor of his Ministry - Thus the Ancient Standard bearers are removed & who are there among us to rise up in their places, Surely I believe they will be found, however low the State of Society may get in particular places, yet Truth I believe will not only hold its own but increase in the World-

RELIGIOUS SOCIETY OF FRIENDS

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

4th day 12 of 9 Mo// The day has passed with the usual rounds, except that Our friend D Buffum & Wife & E Hosier spent the Afternoon with us & in the eveng my H & myself went to J Peckhams to see John's Child -

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 September 13, Thursday: Horace Morison was born, the 3rd of seven children of Nathaniel and Mary Ann Hopkins Morison, in Peterboro, New Hampshire.

In Tuscany, Grand Duchess Elise suppressed more than 100 religious houses.

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

*5th day 13th of 9th M 1810// Our meeting was pretty large, & to me a season of Some favor - Our friend Holder Almy was with us & broke bread in a lively & feeling manner, - Our friend H Dennis dined with us & spent part of the Afternoon, her company was very sweet
In the eveng waited on my H to T Peckhams to Watch with Johns Child. - Our dear little Caleb is still the very feeling companion of my mind, in passing by the ground in which he lays he was brought very affectingly to mind. -*

RELIGIOUS SOCIETY OF FRIENDS

 September 14, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 14 of 9 Mo// Recd a very acceptable letter from Cousin L Clarke dated yesterday - It has been a day of feeling & some sweetness

RELIGIOUS SOCIETY OF FRIENDS

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

*7th day 15 of 9 Mo// I have had a good & comfortable degree of life. The mind raised a little above the State of death & barraness that I am tried with at seasons. I desire to be thankful & believe I am so, whenever my mind is tenderd by the love of Truth
Our beloved friends Sarah Robinson & her daughter Abigail set the Afternoon & forepart of the evening with us - they are both friends & relatives that I set store by - And very valuable many ways, particularly in Society - This is the first visit they have made us since we were housekkeepers & I am very apprehensive it will be the last we shall ever receive from Sarah as she goes abroad but seldom & is quite Aged. -- My Mother also took tea with us -*

RELIGIOUS SOCIETY OF FRIENDS

 September 16, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 16 of 9 Mo// Our Meetings were silent - & the Afternoon



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

was a very dry time to me – I went to J Dennis's to tea & on my way stoped at D B's to see a flock of Merino Sheep – When I came home in the eveng found my Dear H alone at home, & in a depressed State of Mind. I did deeply sympathise with her & was almost sorry I left her so long –

RELIGIOUS SOCIETY OF FRIENDS



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

2nd day 17 of 9 Mo// Nothing Material as I recollect to insert -The mind in a thoughtful serious frame – Molly Rogers spent the day with

RELIGIOUS SOCIETY OF FRIENDS



September 18, Tuesday: An assembly in Santiago, Chile created a national government for the first time (this would eventually be celebrated as Chile's independence day).

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

*3rd day 18 of 9 Mo// I have just returned from the Episcopal Church where Dr Waterhouse & Dr Fansher are innoculating the inhabitants of the town for the Kine Pox. To be sure to any one that may read this but myself it may savor quite as much of human weakness as may be deemed manly, but to see large numbers of dear little babys brought in to be Vaccinated was a very affecting scene to me & allmost as much as I could well bear - Some weeks ago when it was first concluded to innoculate the town, Our dear little Son was alive & well & I had concluded to carry him to the places agreed upon by the committee of the town to have him innoculated, but alass he has it not now to undergo, he is freed from that & every other human Malady, & is now I have no doubt a little angel in heaven - but I can but feel the loss of his precious company, & I came as near Wishing him back to us again when I was at the Church as I ever did (& I think much nearer than I ever did) since he was removed from Earth - it was but for a moment, for as soon as I could recollect the weakness, (I might have said the wickedness) I immediately checked the desire with censure upon myself – but who at all times can check the –effusions of human weakness –Surely I cannot & I doubt if there are many that have arrived to that State of christian fortitude but that it is a State attainable I have no Doubt
Our neighbor Saml Towle set most of the evening with us*

RELIGIOUS SOCIETY OF FRIENDS



September 19, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

4th day 19 of 9 M 1810// The mind in a reflective Mood on divers subjects, & I dont know but I may say I have had a good share of best feelings -

RELIGIOUS SOCIETY OF FRIENDS

 September 20, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 20 of 9 Mo// Our Meeting was large for the middle of the Week & to me a season of good favor - In the Eunice Earl called to see us & set a couple of hours -

RELIGIOUS SOCIETY OF FRIENDS

 September 21, Friday: Robert Fulton showed a model of his improved torpedo boat in New-York's City Hotel.

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

6th day 21 of 9 Mo // At about half past 2 OClock this Afternoon I went to the [Baptist](#) Meeting house of which John B Gibson is Minister & was vaccinated in my left Arm by Dr. Fansher who is employed by the Town to inoculate the inhabitants - In the eveng brother David set with us - But I must not forget to insert that in the Afternoon I had a very precious visit at the Shop from our friend & Brother [Paul Cuffe](#) which did indeed seems as a brook of refreshment by the Way -

RELIGIOUS SOCIETY OF FRIENDS

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

7th day 22 of 9 M 1810// I am going this morning on buisness to Narragansett, where I hope my mind will be enabled to feel the precious spirit of truth to go & be with me Arrived at Narragansett about 11 OClock AM - Walked up to Cousin Peleg Gardiners & in the Afternoon Cleaned his Clock, the purpose I went for - Cousin L Clarke & I took tea & spent the evening with Cousin Casey -

RELIGIOUS SOCIETY OF FRIENDS

 September 23, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

(First Day) Rode with cousin Lewis from Peleg Gardiners towards the meeting house in S Kingston but found it rained & thunderd so violently that I thought best to turn off & go to Cousin John Hazard in North Kingston where I spent the day which was a very stormy one aftermeeting cousin Lewis returnd to J Hazard & in the Afternoon Set out again for Hopkintown to attend their Moy [Monthly] Meeting there the next day I lodged at J Hazards & the



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

next morning 2nd day [Monday] went back to P Gardiners, it rained nearly all day & the Wind was so violent that the ferry boats could not pass, so I stay'd there & lodged again - the next 3rd day I went several times to the ferry but the Wind & seas raged so violently that altho' the ferry boats passed several times, My faith was not equal to the task, so I returnd & went to the Widow Carpenters on a little buisness & there dined, then returnd again to P Gardiners where in the eveng Cousin Lewis joined me of which I was truly glad for my spirits had gotten quite low, & had I have given way to my feelings thro' the day I should have conducted very childish, but the Manhood within me supported me - being so much longer from home than I expected when I went away, was no small trial to my feelings -this morning 4th day I arose by daylight & crossed the field to the ferry, found a favorable opportunity & came over & found My dear Wife & all things at home, as well as I left them, for which I trust I am thankful

Altho this visit has been attended with unpleasant weather & I have been obliged to join in some kinds of conversation that was not my eliment or appear unsociable, yet I have had Some precious feelings, & view of some Subjects which were proffitable

RELIGIOUS SOCIETY OF FRIENDS



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

5th day 27 of 9 M 1810// It is our Monthly Meeting day - & presently I expect to attend -- I feel the operation of the spirit of Truth in my mind, but I also feel a mixture of evil, which I hope to keep under, but Alass how weaek is human Nature, how easily does the enemy, work himself into those places where he ought not to be admitted. —

I had a very good quiet meeting both in the first & last, being favor'd with the prescious arisings of Life - Our friends Holder Almy & Abigail Robinson were very acceptably engaged in Public testimony - And in the last we had a considerable buisness in the transaction of which I felt a Quiet Solemn covering A Robinson & H dennis expressed a concern to pay a religious [visit] to [Smithfield](#) Moy [Monthly] Meetg & some meetings in that Quarterly Meeting which was united with & a copy of a Minute granted them - Also it was proposd of this Moy [Monthly] Meeting's giving forth a testimony concerning Our Ancient & venerable friend Mary Mitchell deceased of the Island of [Nantucket](#), but formerly of this Island - We had the company of Caty & Nancy Almy at Dinner whose company was very pleasant - I have indeed had a very comfortable day for which I desire to be thankful - How pleasant it is, yes, how rejoicing it is, to feel the arisings of life & light upon the mind - My dear friend & Brother Philip Dunham spent the evening with us very sweetly on our part -

RELIGIOUS SOCIETY OF FRIENDS



September 28, Friday: It was suggested in the Herald of Gospel Liberty that Calvinism provoked in some cases a condition of melancholy so extreme as to produce self-hatred leading even to suicide.⁵⁶ In a few years the famous case in point would become that of the self-murdering Reverend Joseph Buckminster (1751-1812), the one who had courted the Elizabeth Whitman and who was later to be fictionalized as Reverend Boyer in Hannah Webster Foster’s account of the Whitman tragedy, THE COQUETTE. Whether Whitman’s fate had any bearing on Buckminster’s suicide is unclear, for according to Cathy Davidson, Buckminster had been known even in his prime to have been prone to fits of depression. Leon Jackson’s doctoral dissertation has deals very extensively in this regard with the Unitarian controversy and quotes an *ms* letter (original now in private hands) which suggested that the minister’s death was the result of (Calvinism-induced) madness: immediately prior to his death Buckminster “was oppressed with religious melancholy, which became absolute derangement, and he made an attempt to destroy himself.”⁵⁷

What cheer can the religious sentiment yield, when that is suspected to be secretly dependent on the seasons of the year, and the state of the blood? I knew a witty physician who found theology in the biliary duct, and used to affirm that if there was disease in the liver, the man became a Calvinist, and if that organ was sound, he became a Unitarian.

SUICIDE
CALVINISM

**Suicides enumerated in THE DIARY OF MARTHA BALLARD,
1785-1812 (Camden ME: Picton Press, 1992)**

Date	Sex	Method
March 5, 1786	M	<u>hanged</u> self
July 5, 1790	M	<u>hanged</u> self
ditto	M	shot self
March 29, 1791	F	method not stated
October 11, 1796	M	cut throat
March 15, 1807	M	cut throat
April 16, 1807	M	<u>hanged</u> self

Friend Stephen Wanton Gould wrote in his journal:

*6th day 28 of 9 M 1810// It is a Month this day since we followed our dear little precious Son to his grave the remembrance of him is indeed very lovely, & it is affecting to reflect on the loss of him, but the confirmation that we have received that it is all right & in the Wisdom of Providence that we Should be deprived of him is very consoling, Still when I reflect that he is gone forever gone from us in this World, it is almost as much as my manhood is master of –
Our dear friend P Dunham has spent a considerable time with me in the shop today & I trust our minds were mutually comforted & Strengthened in the company of each other – In the eveng we called to see our kind friends & neighbors Saml Towle & Wife. –*

56.“Melancholy Effects of Calvinism, or the Human, Killing Doctrine of Fatality.”

57.Also: did the Reverend Joseph Hawley of Northampton end his life (and the revival that was going on) by cutting his throat with a razor?



RELIGIOUS SOCIETY OF FRIENDS

 September 29, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 29 of 9 Mo// My mind has this morning been brought into tender feelings, & desires raised for my advancement & establishment in that life which is in the Truth. I sometimes feel as if there was a growth, but alas how soon does death & dryness, possess the place of more lively emotions, & I am left in a State truly hard to bear, but I suppose those seasons are proffitable, we are not to experience a continual feast in the mind any more than in the body. -

I have been informed since my return from Narragansett, that our dear friend Jonathan Dennis for the first time appeared in a public testimony in our meeting in the Afternoon on first day last being 23 day of this Mo - & I wish his encouragement very sincerely & hope that as his mind becomes rightly impressed with a message to the people that he will be faithful in the discharge thereof.-

RELIGIOUS SOCIETY OF FRIENDS

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

1st day 30 of 9 Mo// Perhaps owing to the symptoms of the Kine Pock I have had a very dull day & poor Meetings - In the forenoon Our friend D Buffum was engaged in testimony, & those I esteem as judges said it was very much favor'd - My dear H being quite unwell did not go to meetings - I went to the Alms House & in the evening with father R to Thos Robinsons. -

RELIGIOUS SOCIETY OF FRIENDS

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

2nd day 1st of 10thM 1810// It has again been a dull day, my body & mind have been depressed -

RELIGIOUS SOCIETY OF FRIENDS

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

3rd day 2 of 10 M 1810// The mind I think a little raised from yesterday, but I feel very poor & low, in every respect - I received a letter this afternoon from David Smith which I thought was a little reviving - Brother D Rodman set the evening with us

RELIGIOUS SOCIETY OF FRIENDS

October 3, Wednesday: Friend Stephen Wanton Gould wrote in his journal:

4th day 3 of 10 Mo// The day has passed with the usual rounds -We spent the evening at J Earls - My mind been reflective on various subjects & the pleasant hours we had with our dear little boy has many times come across me with feeling. I forbear to complain of his loss but we do miss him very much indeed

RELIGIOUS SOCIETY OF FRIENDS

October 4, Thursday: Friend Stephen Wanton Gould wrote in his journal:

5th day 4 of 10 Mo// We had a Silent Meeting & to me it was a pretty good one, tho' the enemy was near to step in when opportunity offered with his suggestions - I was carried back to my child hood, to recount the many visitations of the divine spirit in those day upon my mind, which I found were many & that if I had acted in Strict conformity to the monitions of truth & should have been further advance in religious growth than I am at present - I should not be so weak, so vulnerable to the shafts of the enemy - My H spent the Afternoon & eveng with D Williams & Wife & I took tea with them & spent the evening - Sarah & Abigail Robinsnon also spent the Afternoon there -

RELIGIOUS SOCIETY OF FRIENDS

October 5, Friday: Friend Stephen Wanton Gould wrote in his journal:

6 day 5 of 10 Mo// My mind has been brought under various important reflections, which I hope will prove useful - My H spent the evening at her fathers -

RELIGIOUS SOCIETY OF FRIENDS

October 6, Saturday: Friend Stephen Wanton Gould wrote in his journal:

7th day 6th of 10 Mo// The day has passed with the usual rounds -The mind in its usual mood of late, Sometimes better * sometimes worse

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



October 7, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 7 of 10 Mo// Our meetings were silent, & to me seasons of much barrenness, the mind on a continual rove from the right thing

We dined at my fathers - & my H took tea at her fathers while I went to see Saml Thurston who expects to be absent three or four weeks with A Robinson & H Dennis who are going to [Smithfield](#) Quarterly Meeting on a religious visit. -

RELIGIOUS SOCIETY OF FRIENDS



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

2nd day 8 of 10 Mo// The mind in a dull state as to the Life of Religion, & as to the outward nothing out of the common course has transpired -

RELIGIOUS SOCIETY OF FRIENDS



October 9, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 9 of 10 Mo// Recd by the Afternoons Mail a letter from my friend Jos Bringhurst Junr of Wilmington Delaware, & one from Thos Ladd of Richomnd Virginia & one annexed thereto from Isaac Austin, which was all very satisfactory - My Mother & Wife Spent the Afternoon with the goodly Widow Bird & I took tea with them -

RELIGIOUS SOCIETY OF FRIENDS

LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 October 10, Wednesday: [Percy Bysshe Shelley](#) began studies at University College, Oxford, where he would soon be meeting Thomas Jefferson Hogg.

Cassius M. Clay was born.



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

4th day 10th M 1810// The mind in a dull lifeless state, poor & destitute of every living thing. Oh! when shall I be raised, when shall Life be more raised into dominion in my tabernacle of clay - Brother David called in the eveng -

RELIGIOUS SOCIETY OF FRIENDS

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

5th day 11th of 10th Mo// A poor dull meeting again destitute of all good, I hope others that were at meeting was in a more lively frame than I was, or I believe the Lord was not acceptably Worshiped - Our meeting was quite as large as common for the day of the Week - Sister Ruth spends the day in town her company is very acceptable indeed & my H spent the Afternoon with her at her fathers - In setting with my Dear Aunts Martha, Mary & Hannah Gould this eveng my mind was raised from that dead state in which it was most of the day. Our dear precious little son was in part the subject of our conversation, they mentioned with affectionate emotions the several very pleasant days that he spent with them & the comfort & satisfaction his company was to them. They loved him dearly, as well as we did ourselves, indeed every body loved him that was with him, his many & uncommonly endearing & attracting ways drew their affections imperceptibly - but Allass he is gone, & Oh that I may not grieve for his loss, beyond what is right, I feel a care on my mind, but his remembrance is daily renew'd & I think is brought closer home



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

than at the period of his death, that is the way things operate with me in a general way, when trouble is immediately upon me I do not feel at [it] as I do Sometime after.

RELIGIOUS SOCIETY OF FRIENDS

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

6th day 12 of 10 Mo// Cousin Anne Greene Dined with us & in the Afternoon my H went out to Saml Thurstons on buisness of Society & came in & spent the evening at Aunt Patty Goulds - I took tea at my fathers A Greene being also there - In the eveng I met Thomas Cottrell in the Street & had a little religious conversation with him he seem'd very tender in spirit & promised to come & see us tomorrow if the Wind did not favor his going home to NYork. when I went to Aunt P Gould for my H I found my father there, it so occur'd that our conversation turn'd on incidents of my childhood & some occurrences in the family before my father was married which were interesting to my feelings & my mind being preciously quickened with a feeling of life was able to enter into the conversation with a degree of pleasantness for which I desire to be thankful - Oh Lord preserve me, be yet with me & leave me not, but renew the visits of thy holy Spirit upon me. -

RELIGIOUS SOCIETY OF FRIENDS

 October 13, Saturday: [George Gordon, Lord Byron](#) returned to Athens.

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

7th day 13 of 10 M 1810// It has been a day of considerable favor to me - my mind has been led into reflections of a very serious nature -

RELIGIOUS SOCIETY OF FRIENDS

 October 14, Sunday: Two vocal trios by Luigi Cherubini were performed for the initial time, at Chimay.

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

1st day 14 of 10 Mo// Our meetings were both pretty well attended, & to me were seasons of deep reflection, we had no public offering. Edward Lawton took tea with us, his company was very pleasant -This evening I was called to father Rs to converse with a committee appointed at our last Preparative Meeting to report the names of Overseers for the coming Year & strange as it may appear, they had thought of me for one to Stand in that Station. My mind is humbled under consideration of being held as one to oversee my brethren, & many times Since the subject was committed to my consideration (which was several days ago) It hath been often reiterated in my mind "Overseer, oversee



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

thyself" but however imperfect & weak as I am, I considered it best to leave it with the committee to do as they thought best, which I hope will be to look for some other friend in my place. -

RELIGIOUS SOCIETY OF FRIENDS

 October 15, Monday: Cantate auf die Einweihung der Berliner Universität by Johann Friedrich Reichardt to words of Brentano was performed for the initial time.

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

2nd day 15 of 10 Mo// The day has passed with the usual rounds, the mind deeply reflective on various subjects, & desires have been raised for newness of life. Oh that I could feel more of the enlivening spirit of truth that the body of Death & poverty with which I am often surrounded may be removed -

RELIGIOUS SOCIETY OF FRIENDS

 October 16, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 16 of 10 Mo// Aunt Nanny Lawton dined with us, & in the evening we went & spent it at my fathers - The mind in rather a depressed state -- Neighbor Nicholas P Tillinghasts daughter Patience arrived

RELIGIOUS SOCIETY OF FRIENDS

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

4th day 17 of 10 Mo// I hardly know what to Say of the state of my mind it has not been in a very stupid state nor yet in a very lively one - We took tea with Neighbor Vinson & in the eveng she read a letter from _____ Smith of [Providence](#) to his sisters & brothers on the subject of his late conversion from Deistical principals to a belief in the Christian religion which was very extraordinary & altho there is some things in the manner of his convincement that does not altogether accord with my experience of the nature of the progress religion in the Mind yet I am inclined to believe he has had a remarkable visitation of Divine Providence & if it does not evaporate by too many words or blow away in the whirlwind he may make a noble advocate for the precious cause of Truth -

RELIGIOUS SOCIETY OF FRIENDS

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

5th day 18 of 10 Mo// Our first meeting was silent & a season of but little proffit to me tho' I think I may say that there was not that hardness that I sometimes feel - Our last (Preparative) was very uncomfortable on account of the cold, yet we had a considerable buisness - The committee appointed at the last to report suitable persons names for Overseers, reported Richard Mitchell, Sam Thurston & Jon Dennis who are the same as last Year I was truly thankful that my name was left out for I dreaded the task extreamly - Our old neighbor Mary Donaly set the eveng with also Sister Eliza & brother David --

RELIGIOUS SOCIETY OF FRIENDS

 October 19, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 19th of 10th M 1810// Loy'd Green dined with us & my dear father & mother came up to Set the evening with us. My mind has been in rather a low frame, but not very uncomfortably so -

RELIGIOUS SOCIETY OF FRIENDS

 October 20, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 20 of 10 Mo// Nothing material to insert - the mind about as usual of late, poor & barran of allmost all that I want-

RELIGIOUS SOCIETY OF FRIENDS

 October 21, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 21 of 10 Mo// Our meetings were large as usual, and I dont know but what I had a degree of life setting in them - both were Silent & no one present that would be likely to speak in the line of the Ministry D Buffum having gone to Salem & A Robinson & H Dennis to [Smithfield](#) - We dined & took tea at my fathers & in the eveng I went a little while to D Williams - Recd letters from Aunt P Stanton. -

RELIGIOUS SOCIETY OF FRIENDS

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

2nd day 22 of 10 Mo// My H spent the evening at Brother Ds - I went to Wm Pattens to meet with the Directors of the African Benevolent Society. - The mind I think more free from depression

than for several days —

RELIGIOUS SOCIETY OF FRIENDS

October 23, Tuesday: Friend Stephen Wanton Gould wrote in his journal:

3rd day 23 of 10 Mo// Engaged in piling some Wood which tires my body - The mind in a pretty cheerful frame, but I am suffering with the tooth Ach -

RELIGIOUS SOCIETY OF FRIENDS

November 3, Saturday: La cambiale di matrimonio, a farsa comica by Gioachino Rossini to words of Rossi after Federici and Checcherini, was performed for the initial time, in Teatro San Moisè, Venice. It was Rossini's first work to be staged.

Friend Stephen Wanton Gould wrote in his journal:

7th day 3 of 11 Mo// Nothing material to insert, except that the usual rounds of each day of my life, & the mind under depression.

RELIGIOUS SOCIETY OF FRIENDS

November 4, Sunday: Friend Stephen Wanton Gould wrote in his journal:

1st day 4 of 11 Mo// Our meetings were both silent & considerin there is a considerable damp Snow on the ground, was pretty well attended I cannot say they were the worst of seasons for me but not so much life as I wanted - Sister Eliza & cousin L Clarke Set the evening with us

RELIGIOUS SOCIETY OF FRIENDS

November 5, Monday: Friend Stephen Wanton Gould wrote in his journal:

2nd day 5 of 11 Mo// Several friends have called at my Shop of whose company I was glad as the mind was inclind to heaviness - Sister Ruth set the evening with us, which passes away sociably -I hardly know what to say of myself, perhaps a little more Life than common

RELIGIOUS SOCIETY OF FRIENDS

November 6, Tuesday: Friend Stephen Wanton Gould wrote in his journal:



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

3rd day 6th of 11 M 1810// Several of our friends have called in at the Shop to see me whose company has been agreeable, but none more so than that of my dear friend & brother Philip Dunham who set a considerable time towards night at the Shop & went home with me & took tea & spent the evening in a very comfortable & pleasant way -Sister Rith was also there

RELIGIOUS SOCIETY OF FRIENDS

 November 7, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 7 of 11 Mo// Nothing material to insert, except the usual rounds & that I think I have labord to feel after the life & have been some favor'd

RELIGIOUS SOCIETY OF FRIENDS

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

5th day 8 of 11 Mo// Our friend Sylvester Weeks was at meeting, he came to wait on Sarah Fish home & has gone to Wickford this Afternoon to return to his family where he with our friends Ann Smith & Sarah Fish arrived night before last & came yesterday to [Portsmouth](#) & I suppose this morning to [Newport](#) - I think we had a better meeting than common, at least it was so to me - for if the mind jostled a little from the center, like the faithful magnetic needle, would by a little stillness return & stand over the point of Truth & Life - My H set the evening at father Rs & Abby Dennis (our agreeable boarder) at Rowse Taylors -

RELIGIOUS SOCIETY OF FRIENDS

 November 9, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 9 of 11 Mo// The mind in a dull condition in every sense - nothing worth inserting that I recollect -

RELIGIOUS SOCIETY OF FRIENDS

 November 10, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 10 of 11 Mo// I sometimes think that it would be as well write for every day Ditto Ditto Ditto as to take up as much paper as I do - but I cannot find that it is best wholly to omit journalizing, altho I cannot assign any special reason for keeping it up, only that it is seems best & is a satisfaction - The time that it take me is nothing, & what a man in the most

extensive concerns in life might do & not inpinge on that part of time which is usually devoted to buisness
My H spent the Afternoon & eveng at Brother D R's

RELIGIOUS SOCIETY OF FRIENDS

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

*1st day 11 of 11 Mo// Our meetings considering the badness of the weather for women to travel was pretty large - & both of them Silent & to me wrestling seasons, to what effect I strove I cannot determine, but fear very little
We dined at My fathers & took tea & spent the evening at father R's*

RELIGIOUS SOCIETY OF FRIENDS

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

2nd day 12 of 11 Mo// The day passed as usual -

RELIGIOUS SOCIETY OF FRIENDS

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

3rd day 13 of 11 Mo// Nothing material to insert

RELIGIOUS SOCIETY OF FRIENDS

➡ November 14, Wednesday: French forces withdrew from Torres Vedras without attacking the British-Portuguese defenses.

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

4th day 14 of 11 Mo// The letters which I have from time to time written to my friend Susanna Barker deceased, were this forenoon returnd to My [me] by her family at my request - & on looking over them my mind has been not a little touched at the remembrance of Some seasons that have passed & gone. - I did love my dear friend Susanna very much & have spent a considerable time with her to much satisfaction & I believe proffit - & hope She is now at rest & that I also in the end obtain the Answer "Well Done"

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 November 15, Thursday: Gaetano Donizetti learned that he has been accepted to the Bergamo art school, Accademia Carrara. (He had applied because he feared he would be unsuccessful in music.)

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

5th day 15th of 11 M 1810// At meeting the mind was tossed two & fro & could find no stream of refreshment, but since & particularly in Silence at Dinner table my heart was touched with a little life for which I desire to be thankful, -

RELIGIOUS SOCIETY OF FRIENDS

 November 16, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 16 of 11 Mo// My mind is under depression from various causes While setting at Thos Townsends whither I went to attend the funeral of Patience Sisson Widow of Zarius Sisson, my mind was brought into a precious feeling of which I was thankful - Sister Ruth spent the evening with us & staid all night.

RELIGIOUS SOCIETY OF FRIENDS

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

7th day 17 of 11 Mo// This afternoon rode to with my cousin Zacheus Chase & lodged at his house -

RELIGIOUS SOCIETY OF FRIENDS

 November 25, Sunday: Captain [Paul Cuffe](#) began his 1st voyage from [Westport](#) to Freeport, Sierra Leone in his 69-ton *Traveller*.

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

1st day 25th of 11 Mo // We breakfasted at Jonathans & then came home & prepared for meeting - At Meeting D Buffum broke Silence which has not been broken for many weeks before, he spake lively to the necessity of a religious life - Between meetings my dear father came up to see us & mentioned that he felt much fatigued with the walk, but thought that he felt as it was very pleasant, as perhaps it might noon [soon?] Snow & he should not come again very soon if ever -Our Afternoon meeting was silent, after which I visited the Work & Alms Houses - Set most of the evening at home -

RELIGIOUS SOCIETY OF FRIENDS

November 26, Monday: Friend Stephen Wanton Gould wrote in his journal:

2nd day 26 of 11 Mo// The usual rounds at trade but this Afternoon & evening the mind has been brought into a feeling exercise on acct of a difficult case that exists in Society & desires begotten in my heart that it may be rightly ended - My H set the evening at Neighbor Towles

RELIGIOUS SOCIETY OF FRIENDS

November 27, Tuesday: Friend Stephen Wanton Gould wrote in his journal:

3rd day 27th of 11th M 1810// My H & Sister Joanna Spent the Afternoon at D Buffums. Brother D & myself took tea with them & at night they came home in the Chaise & we continued the evening which was an agreeable one. J Dennis was also there -

RELIGIOUS SOCIETY OF FRIENDS

November 28, Wednesday: Friend Stephen Wanton Gould wrote in his journal:

4th day 28th of 11 Mo// Pretty much the usual rounds - the mind under exercise which I hope may prove proffitable. -

RELIGIOUS SOCIETY OF FRIENDS

November 29, Thurssday: Friend Stephen Wanton Gould wrote in his journal:

5th day 29th of 11 Mo// In our first meeting Cousin Anne Greene appeard in testimony twice Our friend D Buffum was also engaged in testimony & I thought I never heard neither with more Authority -

In the last (Moy [Monthly] Meeting) we were much favor'd untill the last subject came before us which was an exercising one indeed, but I can say my mind was favord with a calm thro' the whole & I dont know that the enemy got any hold of my mind during the whole trial for which I desire to be thankful It was the subject of the contested overseer - Anne Anthony & her Son & daughter dined with us & in the evening I went over to Thos Robinsons a little while.-

RELIGIOUS SOCIETY OF FRIENDS

December 5, Wednesday: President James Madison got up on a platform so he could be seen (he was shorter than our Senator Paul Wellstone) and addressed both houses of the federal Congress.



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

"Among the commercial abuses still committed under the American flag, ... it appears that American citizens are instrumental in carrying on a traffic in enslaved Africans, equally in violation of the laws of humanity, and in defiance of those of their own country. The same just and benevolent motives which produced the interdiction in force against this criminal conduct, will doubtless be felt by Congress, in devising further means of suppressing the evil." HOUSE JOURNAL (reprint of 1826), 11th Congress, 3d session, VII. 435.

INTERNATIONAL SLAVE TRADE

W.E. Burghardt Du Bois: Undoubtedly, the Act of 1807 came very near being a dead letter. The testimony supporting this view is voluminous. It consists of presidential messages, reports of cabinet officers, letters of collectors of revenue, letters of district attorneys, reports of committees of Congress, reports of naval commanders, statements made on the floor of Congress, the testimony of eye-witnesses, and the complaints of home and foreign anti-slavery societies.

"When I was young," writes Mr. Fowler of Connecticut, "the slave-trade was still carried on, by Connecticut shipmasters and Merchant adventurers, for the supply of southern ports. This trade was carried on by the consent of the Southern States, under the provisions of the Federal Constitution, until 1808, and, after that time, clandestinely. There was a good deal of conversation on the subject, in private circles." Other States were said to be even more involved than Connecticut.⁵⁸ The African Society of London estimated that, down to 1816, fifteen of the sixty thousand slaves annually taken from Africa were shipped by Americans. "Notwithstanding the prohibitory act of America, which was passed in 1807, ships bearing the American flag continued to trade for slaves until 1809, when, in consequence of a decision in the English prize appeal courts, which rendered American slave ships liable to capture and condemnation, that flag suddenly disappeared from the coast. Its place was almost instantaneously supplied by the Spanish flag, which, with one or two exceptions, was now seen for the first time on the African coast, engaged in covering the slave trade. This sudden substitution of the Spanish for the American flag seemed to confirm what was established in a variety of instances by more direct testimony, that the slave trade, which now, for the first time, assumed a Spanish dress, was in reality only the trade of other nations in disguise."⁵⁹

So notorious did the participation of Americans in the traffic become, that President Madison informed Congress in his message, December 5, 1810, that "it appears that American citizens are instrumental in carrying on a traffic in enslaved Africans, equally in violation of the laws of humanity, and in defiance of those of their own country. The same just and benevolent motives which produced the interdiction in force against this criminal conduct, will doubtless be felt by Congress, in devising further means of suppressing the evil."⁶⁰ The Secretary of the Navy wrote the same year to Charleston, South Carolina:

58. Fowler, HISTORICAL STATUS OF THE NEGRO IN CONNECTICUT, in LOCAL LAW, etc., pages 122, 126.

59. HOUSE REPORTS, 17th Congress 1st session, II. No. 92, page 32.

60. HOUSE JOURNAL (reprinted 1826), 11 Congress 3 session, VII. page 435.



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19TH-CENTURY QUAKERISM

"I hear, not without great concern, that the law prohibiting the importation of slaves has been violated in frequent instances, near St. Mary's."⁶¹ Testimony as to violations of the law and suggestions for improving it also came in from district attorneys.⁶²

The method of introducing Negroes was simple. A slave smuggler says: "After resting a few days at St. Augustine, ... I agreed to accompany Diego on a land trip through the United States, where a *kaffle* of negroes was to precede us, for whose disposal the shrewd Portuguese had already made arrangements with my uncle's consignees. I soon learned how readily, and at what profits, the Florida negroes were sold into the neighboring American States. The *kaffle*, under charge of negro drivers, was to strike up the Escambia River, and thence cross the boundary into Georgia, where some of our wild Africans were mixed with various squads of native blacks, and driven inland, till sold off, singly or by couples, on the road. At this period [1812], the United States had declared the African slave trade illegal, and passed stringent laws to prevent the importation of negroes; yet the Spanish possessions were thriving on this inland exchange of negroes and mulattoes; Florida was a sort of nursery for slave-breeders, and many American citizens grew rich by trafficking in Guinea negroes, and smuggling them continually, in small parties, through the southern United States. At the time I mention, the business was a lively one, owing to the war then going on between the States and England, and the unsettled condition of affairs on the border."⁶³

The Spanish flag continued to cover American slave-traders. The rapid rise of privateering during the war was not caused solely by patriotic motives; for many armed ships fitted out in the United States obtained a thin Spanish disguise at Havana, and transported thousands of slaves to Brazil and the West Indies. Sometimes all disguise was thrown aside, and the American flag appeared on the slave coast, as in the cases of the "Paz,"⁶⁴ the "Rebecca," the "Rosa"⁶⁵ (formerly the privateer "Commodore Perry"), the "Dorset" of Baltimore,⁶⁶ and the "Saucy Jack."⁶⁷ Governor McCarthy of Sierra Leone wrote, in 1817: "The slave trade is carried on most vigorously by the Spaniards, Portuguese, Americans and French. I have had it affirmed from several quarters, and do believe it to be a fact, that there is a greater number of vessels employed in that traffic than at any former period."⁶⁸

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

61. HOUSE DOCUMENT, 15th Congress 2d session, IV. No. 84, page 5.

62. See, e.g., HOUSE JOURNAL (reprinted 1826), 11 Congress 3 session, VII. page 575.

63. Drake, REVELATIONS OF A SLAVE SMUGGLER, page 51. Parts of this narrative are highly colored and untrustworthy; this passage, however, has every earmark of truth, and is confirmed by many incidental allusions.

64. For accounts of these slavers, see HOUSE REPORTS, 17th Congress 1st session, II. No. 92, pages 30-50. The "Paz" was an armed slaver flying the American flag.

65. Said to be owned by an Englishman, but fitted in America and manned by Americans. It was eventually captured by H.M.S. "Bann," after a hard fight.

66. Also called Spanish schooner "Triumvirate," with American supercargo, Spanish captain, and American, French, Spanish, and English crew. It was finally captured by a British vessel.

67. An American slaver of 1814, which was boarded by a British vessel. All the above cases, and many others, were proven before British courts.

68. HOUSE REPORTS, 17th Congress 1st session, II. No. 92, page 51.



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4th day 5th of 12 M // Pretty dilligently occupied at trade, in the evening wrote to my Aged friend Jos Bringhurst.-

RELIGIOUS SOCIETY OF FRIENDS



December 6, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 6th of 12 M Our Meeting was Silent, & a season of a little Life to me, at least I felt it to arrise a little in my mind for which I desire to be thankful – My H spent the Afternoon & evening at E Hosiers & I took tea with her –

RELIGIOUS SOCIETY OF FRIENDS



December 7, Friday: Theodore Schwann, physiologist, was born.

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

6th day 7 of 12 M // My mind has been much occupied respecting an enlargement of my buisness. Many plans suggest themselves, but which or whether any different from my present, is best to persue I am unable to determine. I wish to be directed arightly & feel the danger there is in lanching out largely into the concerns of the World, I know that a wordly disposition is the bane of religious life, but my present buisness is scarce sufficient to bring the Year reputably about, & I think it better indevoavor to apply myself a little closer to the concerns of life than be negligent with respect to a competent maintainance – I believe I can say from experience that we may apply our selves closly to buisness & yet not have our minds buried in the earth being dilligent in buisness, fervant in Spirit serving the Lord –

But Oh that I may not plead an easy excuse for Gain. I think if I know my own heart I can honestly say, I do feel a very anxious Solicitude, to be a Sincerely religious Man & have lived on Small means a long time because I could be as much as possible unincumbered with many worldly cares, but it seems necessary that Something further be done to get daily bread, & I am now trying to fix upon the Safest way of enlarging my buisness –

RELIGIOUS SOCIETY OF FRIENDS



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

7th day 8th of 12th M 1810// The mind occupied on various Subjects & this evening a little life is raised. I hope that I may be favord to see & feel aright, both as repects spirituals & temporals, & not blunder into any thing without duly weighing the consequences

RELIGIOUS SOCIETY OF FRIENDS

December 9, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 9 of 12 M // Our meetings were silent, in them there was in my mind a strong contest between the World & the Master. The latter of which I wrestled hard against, but whenever there was the least relaxation of watchfulness, it would come up against me with boldness, but I cannot call them bad meetings as there was not that hardness which I so often feel to my sorrow & wounding -We spent the evening at brother D Rs very agreeably. Edw Lawton was also there -

RELIGIOUS SOCIETY OF FRIENDS

December 10, Monday: Bentheim and Holstein-Oldenburg were annexed by France.

Lüneburg was attached to the Kingdom of Westphalia.

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

2nd day 10th of 12 M // Nothing material to insert - In the evening neighbor Vinson & Wife set with us -

RELIGIOUS SOCIETY OF FRIENDS

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

3rd day 11 of 12 M // Mt Mother & Wife set the Afternoon at Thos Robinsons. I took tea & set the evening with them, & while setting there my mind was lead into reflections of a serious nature, particularly that there was several aged people present, & we none of us, knew whoe turn might be first to be summoned to our long home, it it pretty certain that a few more revolving suns will bring the aged to a conclusion in this World & yet they may live to see us that are younger, first in our graves Our visit was pleasant & instructing -

RELIGIOUS SOCIETY OF FRIENDS

December 12, Wednesday: Lucien Bonaparte, brother of the French emperor, and his wife, having been captured by the British while attempting to escape to the United States, were brought into the harbor of Plymouth, England.

[Mary Ann Thoreau Billings](#) was born to Caleb Callender Billings and [Nancy Thoreau Billings](#). She would get married with Charles Lowell of Bangor on October 2, 1834.

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

4th day 12 of 12 M // The day has passed pretty much with the usual rounds, except that I dined at Aunt A Carpenters as the



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weather was Stormy –

RELIGIOUS SOCIETY OF FRIENDS

 December 13, Thursday: [Napoléon](#) annexed the north coast of Germany (Bremen, Hamburg, Lübeck, Aremburg, Münster) to France in an attempt to tighten his blockade against Britain. Parts of the Kingdom of Westphalia were also annexed by France.

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

5th day 13 of 12 M // I staid away from Meeting, as a man that was going many miles off wanted his Watch clean'd & was to call for it while meeting was setting, but as it happened I might have gone, he did not come untill the Middle of the Afternoon, & I may now say that I believe, there is nothing lost by dedication of heart to the good cause - I got the Watch done time enough to have gone to meeting, & ought to have gone -

RELIGIOUS SOCIETY OF FRIENDS

 December 14, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 14th of 12 M 1810// The day passed as usual. In the evening my mind was refreshed & quickened with life by reading in the journal of our Ancient friend Stephen Crisp, for which I feel thankful – Sister Ruth spent the night with us

RELIGIOUS SOCIETY OF FRIENDS

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

7th day 15 of 12 M // Sister Ruth Staid with us last night & part of this forenoon – This morning when I came down to the Shop I saw much people around the Watch house, & on enquiry found a Woman had been taken there, who was apparently crazy & had beaten & bruised old Abram Easton a black man. she lived with him in the house late the property of Old Gideon Wanton. he lays dangerously ill of his bruises & she is confind in Jail. --

RELIGIOUS SOCIETY OF FRIENDS

 December 16, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 16 of 12 M // Last night old Abraham Easton Died, as I came down to go to meeting I was warn'd to attend as one of the Jury of inquest at 11 O'clock, which deprived me of Meeting in the forenoon – We found a bruise on the left side of his forehead about two inches above his eye quite dinted in by which it



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appeared his Skull was broken, another place appeared cut over his right eye but not so deep a bruise as the other, his right jaw was much Swollen, & his right ear was cut thro', Our verdict was that he came by his Death by those bruises by some person unknown

At meeting in the Afternoon we had a Silent meeting, after which I visited the work & Alms Houses in company with R Taylor & D Rodman - I set the evening at home & rote to Micajah Collins - This evening Brother Isaac was Married to Sarah W Hammet Daughter of Nathan Hammet, by Caleb J Tenny

RELIGIOUS SOCIETY OF FRIENDS

 December 17, Monday: [Professor Carl Phillip Gottfried von Clausewitz](#) got married with [Countess \(Gräfin\) Marie Sophie von Brühl](#).

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

2nd day 17 of 12 M // Read this evening in the journal of our Ancient friend David Hall, by which my mind was a little quickened with life

RELIGIOUS SOCIETY OF FRIENDS

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

3rd day 18 of 12 M // Attended the funeral of Old Mary Anthony In the 86th Year of her Age. She was a presbyterian, her father & Mother & two of her Sisters were Members of our Society. She was inter'd in the upper burying ground in friends meadow field -

RELIGIOUS SOCIETY OF FRIENDS

 December 19, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 19 of 12 M // We have this day had a meeting with brother Isaac & his Wife at My fathers. it is the first time I ever saw her & it is remarkable that She nearly exactly answers the Idea I had receivd in a Dream the night that they were Married. She has the same cast of countenance, but is a little Differently Dressed. -I have felt my mind introduced into a feeling exercise & concern that I may renew the Watch that thereby become an example of Sobriety, & by Life & conversation become a preacher of Righteousness. Oh that the truth may reach to the hearts of the people, as I now feel I can say I long that my heart may be renewd before the Lord - -

RELIGIOUS SOCIETY OF FRIENDS



 December 20, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 20th of 12 M 1810// A Silent meeting & some of our friends absent waiting for the Corpse of Philip Chases Wife to Little Compton where it is to be inter'd tomorrow. She died at Tamany Hill farm where she has lived 2 years past – In the Preparative meeting we had no buisness for the Moy [Monthly] Meeting but raised a little money to purchase an Iron basin to Set on the Stove with water for the benefit of the head, a pair of tongs &c.

This evening father Rodman recd a letter from Uncle Wm Mitchell at Nine Partners informing that Joseph Rodman was in that vicinity & had met with a Severe bruse in his leg & had been very like to Die, but was a little better. If a thorough reformation was wrought in his mind it would be a mercy to him if he was removed from time for the danger of a relapse into former wickedness would be very great –

RELIGIOUS SOCIETY OF FRIENDS

 December 21, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*6th day 21 of 12 M // We were in expectation of Brother Isaac & Wife to take tea with us, but the wet weather prevented their coming
Sister Ruth took tea & set the evening with us. –*

RELIGIOUS SOCIETY OF FRIENDS

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

7th day 22 of 12 M // My Mind has been reflecting on various Subjects, among which is the necessity of keeping the mind in a State of Watchful care, so regulated as not to be ruffled at the petty incidents of life, for I believe we are often renderd very unhappy from circumstances which in themselves will weigh nothing in the scale of trials. I have often found myself much annoyed by them to the dimunition of my spiritual Strength, they may be compared to the little foxes which nip the buds of life, but they are little things & may by attention be kept out from the enclosure of our mind –.

RELIGIOUS SOCIETY OF FRIENDS

 December 23, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 23 of 12 M // At meeting H Dennis preached & D Buffum rose with her subject & improved upon it with much feeling



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

In the afternoon Silence prevailed, my mind in both meetings was roving, but it seem'd as if a little life was underneath -between meetings I stoped with the committee that purpose to hear the testimony that they have prepared concerning our frd Mary Mitchell, & think it a very suitable One - After meeting D Rodman & myself went out to Saml Thurstons, took tea & Set the evening very agreeably & I trust not unprofitably -

RELIGIOUS SOCIETY OF FRIENDS

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

2nd day 24 of 12 M 1810// My wife spent the Afternoon at Brother J Rodmans, I took tea with them & set part of the eveng -Also in the evening I visited Brother Isaac & Wife having this day Commenced house keepers in the Widow Potters House in Clarke Street. -

RELIGIOUS SOCIETY OF FRIENDS

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

3rd day 25 of 12 M // Last evening we hear'd some heavy Guns fired & were at a loss to know the meaning of them. This morning it proves that a large armed Spanish Brig or a Brig owned by Americans under Spanish covering was cast away on Brentons reefe. She fired about 7 OClock in the eveng about 5 Guns, & in five minutes after the last gun was fired the Masts went off & lay in that condition untill about 12 OC at night & then went to peaces the people 21 in number got on deck, eleaven of them were washed of & drown'd including the Captain Mate & Super Cargo, the other 10 reached shore about 5 OC this morning & are now at a house in the neck in a very brused condition It appears that She was fitted out for the purpose of going to Africa for Slaves, but has been thus brought up. It appears to me that the divine hand is very pointedly turned against that traffic & will continue to work against them untill a thorough stop is made

RELIGIOUS SOCIETY OF FRIENDS

 December 26, Wednesday: Raùl di Créqui, a melodramma serio by Simon Mayr to words of Romanelli, was performed for the initial time, in Teatro alla Scala, Milan.

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

4th day 26th of 12 M // Nothing material. The mind not very lively, & the usual rounds of each day of my life - I had however forgotten to say the Brother Isaac & Wife, My mother & Sister RR set the afternoon & evening with us -



RELIGIOUS SOCIETY OF FRIENDS

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

5th day 27 of 12 M // Rode with my H to [Portsmouth](#) to attend the M Mtg The first was silent in the last we succeeded in appointing all the overseers which were proposed for [Newport](#). The determination of which has occasioned much execrise, as one of them was opposed by a certain individual possessing more Will than Grace.

A testimony concerning our friend Mary Mitchell was presented & refered to next meeting - We dind at cousin Z Chases - In riding out this morning I know not when I suffer'd more with the Cold -

RELIGIOUS SOCIETY OF FRIENDS

 December 28, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 28th of 12 M 1810// In the eveng Set a little while at Rowse Taylors. My mind rather on a low key. -

RELIGIOUS SOCIETY OF FRIENDS

 December 29, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 29 of 12 M // Went this morning to Narragansett on buisness; took an horse from couisn P Gardiners & Rode to cousin J Hazards where my buisness lay & there staid all night -

RELIGIOUS SOCIETY OF FRIENDS

 December 30, Sunday: Meyer Beer (Giacomo Meyerbeer), Carl Maria von Weber, and three others founded a private musical association, the Harmonischer Verein, in Darmstadt.

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

1st day // Rode with Lewis Clarke to South Kingston lower meeting house were I found an agreeable meeting & was all owing to my measure comforted - Return'd to J Hazards & dined, then crossed the Ware & took teas with cousin Casey then rode to Cousin P Gardiners & lodged. -

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



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

2nd// About 1// 2 past 2 O'clock this morning I was awoked as with a "voice long & loud" & a stamping over my head which before I was fairly awake thought it was my cousin L Clarke who Slept in the chamber above me, but when I was fairly out of dose, I found my head much affected with a ringing - I concluded I was hag-ridden & thought I would turn over & it would soon go off, but in a few minutes I felt an uncommon feeling in my head as if my blood was running into it & pressing upward from my feet & legs attended with a numbness, & had three turns of this kind which quite alarm'd me & I was ready to conclude & do still believe I was threatened with an Apoplectic fit - I awoke some of the family who readily & kindly came to me & administer'd a little medecine, but I could get no more sound sleep for as Soon as I verged toward sleep this rising & numbness would come on & it would awake me in a fright. I attribute it to fulness of habit dining late riding much more on horse back than common & drinking Some Strong tea the evening before - all the day I felt my head much out of order - In the morning I found the wind was high & a driving snow storm & was unable to get home or go abroad. -

RELIGIOUS SOCIETY OF FRIENDS

1811



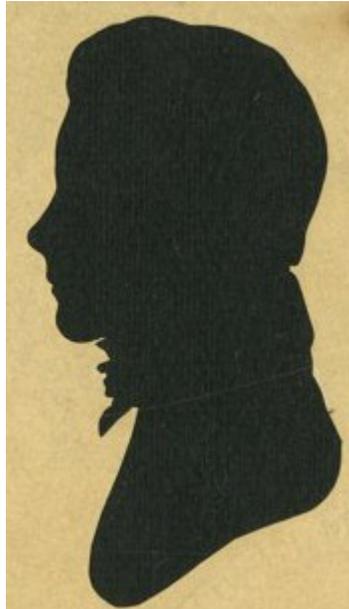
In London, [Friend Luke Howard](#) prepared an anonymous tract against profane swearing, A CARD FOR THE POCKET (AGAINST PROFANE SWEARING), SIGNED "CHRISTIAN."

HOWARD PUBLICATIONS

➡ [Friend Edward Hicks](#) began his first preaching tour, and moved to Newtown, Pennsylvania.

The Pennsylvania legislature combined the Schuylkill and Susquehanna Canal and the Delaware and Schuylkill Canal companies into the Union [Canal](#) Company.

At 15 years of age, [Richard Biddle](#) was the youngest member of the Class of 1811 as it accepted its bachelor's degrees at the University of Pennsylvania:



(Possibly as he had his sheepskin handed to him he would have gone “Thanks, Dad” — since his daddy was a trustee of the institution.)

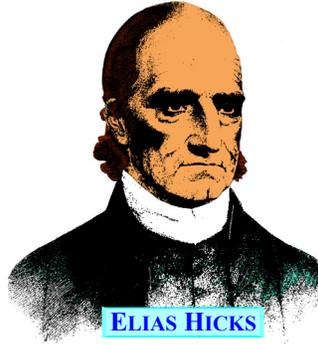
➡ The Comstock family of [Nantucket Island](#) relocated to New-York, where the father, Friend Nathan Comstock, would engage successfully in a business of whaling products while his eldest son, birthright Friend [Samuel B. Comstock](#), would soon join a street gang, the “Downtowners,” and develop a taste for violence. In an attempt to rescue his son, the father would find him a berth aboard a merchant ship bound for Liverpool, England, but the son would be back in four months, even the worse for this experience having acquired in addition to his taste for violence a taste for women. Continuing his effort to redeem his son, the Quaker father would send him off to the boarding school of the [Religious Society of Friends](#) at Nine Partners northeast of Poughkeepsie, New York (the school at which Friend James Mott and Friend Lucretia Coffin were teachers, a school frequently visited and ministered to by Friend Elias Hicks). Abandoning this religious education, Samuel would sail on the *Beaver* running a shipment of guns to rebels in Chile, would be captured and held for a period in a Chilean jail, and would then sign on the whaler *George*. He was turning out to be a ne'er-do-well.

LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 On *Paumanok* “Long Island,” Friend [Elias Hicks](#) published “Observations on the Slavery of the Africans and Their Descendants, and the Use of the Produce of Their Labor.”

[SLAVERY](#)



*“You are never tempted by a devil
without you,
but by a devil
within you.”*



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

**OBSERVATIONS ON THE SLAVERY OF THE AFRICANS
AND THEIR DESCENDANTS, AND ON THE USE OF THE
PRODUCE OF THEIR LABOUR.**

ELIAS HICKS⁶⁹

PREFACE

Whereas, I some time past published certain observations on the Slavery of the Africans and their descendants, and on the consumption of the produce of their labour, comprehended principally in nineteen Queries and Answers, the design of which was to impress on the minds of my friends and fellow-citizens, and others concerned, as far as might be, by fair reasoning, a full sense of the abhorrent cruelty and unrighteousness of holding our fellow creatures in bondage, and wresting from them, by violence, the produce of their labour; which being well received by many, and affording reason to hope they were profitable to some, I was induced to believe a second edition might be useful.

I have, therefore, revised the original, and endeavoured to compress it as much as the subjects would admit; and have added some quotations froth at, anonymous pamphlet, published some time since in England, which arc so correspondent with the before mentioned observations, as to have a tendency, in my opinion, to elucidate and enforce them.

I shall only add, as a farther apology for the present edition, that the evil still continues: that there are still slave holders, and consumers of the produce of the labour of slaves, wrested from them by violence.

And as the slave holder can have no moral right whatever to the man he styles his slave, nor to the produce of his labour, he cannot possibly convey any to a second person by any transfer he can make: for, having nothing but a criminal possession himself, he can convey nothing to a second person but the same possession: and should this possession be continued through a line of transfer to the twentieth person, still it would be nothing more than the same criminal possession that was vested in the first possessor, and would convey no moral right whatever. And should any other person come forward, and, by the same mode of violence and power that was exercised by the first possessor, in reducing the man he styles his slave to the abject state of slavery, and by which he violently took from him the produce of his labour, forcibly take from such twentieth or more remote possessors the slave and the produce of his labour, the right of such person, in point of equity, to such slave and the produce of his labour would be just equal to the right of such remote possessor; as neither of them could have had any more than a criminal possession: and whether that possession is obtained by violence or by transfer, (if the person who receives it by transfer is informed of the criminal circumstance,) it can make no possible difference, except that one is protected by the indulgence of a partial law of the country we live in, and the other is not. By which undeniable proposition, it appears, that when any man becomes possessed of a slave, or the produce of his labour, wrested from him without his consent, whether it be by transfer or otherwise, any other person who has power so to do, may, by violence, take from such possessor, such slave and the produce of his labour: and when he has in that way obtained possession thereof, he has as good a right to such slave and to use the produce of his labour as the former; and the former can have no just cause to complain of such usage, as he is only paid in his own coin. For, although the first possessor committed the act of violence, when he took from the man he styles his slave his liberty, and compelled him to work, and by the

69. LETTERS OF ELIAS HICKS, INCLUDING ALSO OBSERVATIONS ON THE SLAVERY OF THE AFRICANS AND THEIR DESCENDANTS, AND ON THE USE OF THE PRODUCE OF THEIR LABOUR. Philadelphia: T. Ellwood Chapman, 1861. (Essay first published 1811; from the 2nd Edition, 1814.)



same cruel force, took from him the produce of his labour; yet, every purchaser of such slave and the produce of his labour, if he is apprized of the criminal circumstance attending it, is as guilty as the first perpetrator: and should such slave and the produce of his labour pass through the hands of twenty persons, all knowing at the time of transfer the criminal circumstances attending, each would be guilty of the entire crime of the first perpetrator. This being assented to, and I conceive it is incontrovertible, I have a hope that this edition may produce a good effect, and tend to raise up many more faithful advocates in the cause of this deeply oppressed people, who may be willing to suffer every necessary privation, rather than be guilty of the least thing that may, in any degree, possibly strengthen the hands of their oppressors. I therefore recommend this little treatise to the candid and impartial consideration of the reader, and subscribe myself his sincere friend,
ELIAS HICKS.

OBSERVATIONS, &C.

The slavery of the Africans and their descendants, has become so established by long continuance, and the force of an unrighteous custom, that many persons consider the practice not only admissible, but consistent with justice and social order.

But I am led to doubt the possibility of any rational, moral person being thus circumstanced, unless he is first greatly blinded by selfishness and partiality; as I consider it a matter of fact, obviously clear to every rational, contemplative mind, that neither custom nor education, nor any law of men or nations, can alter the nature of justice and equity; which will and must, essentially and eternally, rest upon their own proper base, as laid down by the great Christian Lawgiver, Viz. "Therefore, all things, whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Hence, I conceive, it is a most necessary and important christian duty, for all those who are either directly or indirectly concerned in the slavery of their fellow creatures, seriously and impartially to consider the manner and way in which the slavery of the Africans was first introduced; and by what means it has been so long continued; not doubting, but that every upright, impartial mind, by a full examination into the subject, will readily discover, that it was first introduced by fraud and force, and continued by an unjust and tyrannical power: and will, therefore, be induced to restore to them their just and native rights, as free men, which no law nor power of men or nations ought to deprive them of without their consent.

It is generally acknowledged, by the people of every enlightened country, and particularly by those who believe in revelation, as testified of in the Scriptures of Truth, that man is a moral agent, (that is, free to act, with the restriction of accountability to his Creator,) agreeably to the declaration of the prophet Ezekiel; through whom, Jehovah, in his benignity and justice, claims the right of sovereignty over the children of men: "All souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die: the son shall not bear the iniquity of the father, neither shall the Father bear the iniquity of the son!" This Scripture testimony, perfectly consonant with reason and justice, not only proves, that every man is to bear his own iniquity, but that he also stands fully indemnified thereby, from all the iniquity of his predecessors; and likewise fully establishes man's free agency: and, of course, proves, that every moral agent born into the world, (whatever the conduct and situation of his parents may have been) is born FREE: upon which undeniable truth, I shall found the following Queries and Answers:

Query 1. Were not the people of Africa, at the time when the Europeans first visited their coasts, a free people, possessed of the same natural and unalienable rights, as the people of any other nation?

Answer. They certainly were: for, when the Europeans, whether by fraud or force, or by purchase from those who had stolen or taken them prisoners in war, became possessed of a number of the people of Africa, and by violence reduced them to the wretched and degraded state of Slaves; at the same time it would have been as right and as consistent with equity and moral justice, for the Africans to have done the same by them, had it been in their power: by which undeniable proposition, it is evident, that the slavery of the Africans is the product of mere power, without any possible plea of right: and that the same power of force, fraud, and tyrannical cruelty, that was exercised in. reducing the people of Africa at first, to the miserable and wretched state of slaves; has, in like manner, in a continual state of war been exercised on all the descendants of those unhappy people that are hold as slaves, from generation to generation, down to the present day: it being all undeniable truth, that no rational creature can be any longer a slave, than while the force of war is operating upon him; and as before proved from Scripture, and moral justice, that every child of an African, born in



America, or elsewhere: is born free: therefore, he suffers the same cruel force of fraud and power while continued under the galling yoke of slavery, as was exercised on his predecessors.

“The lust of power, and the pride of conquest, have doubtless produced instances far too numerous of man enslaved by man. But we, in an enlightened age, have greatly surpassed, in brutality and injustice, the most ignorant and barbarous ages; and while we are pretending to the finest feelings of humanity, are exercising unprecedented cruelty. We have planted slavery in the rank soil of sordid avarice: and the product has been misery in the extreme. We have ascertained, by a course of experiments in cruelty, the least portion of nourishment requisite to enable man to linger a few years in misery; the greatest quantity of labour, which, in such a situation, the extreme of punishment can extort; and the utmost degree of pain, labour and hunger united, that the human frame can endure. In vain have such scenes been developed. The wealth derived from the horrid traffic, has created an influence that secures its continuance; unless the people at large shall refuse to receive the produce of robbery and murder.”

Q. 2. Under what name or descriptive mode of property are the slaves to be considered, in relation to the man who holds them as such?

A. The slaves being taken by violence, either directly or indirectly, contrary to their own wills, and in direct opposition to all the power of self-defence, which they are capable of exerting, whether they are taken prisoners of war or stolen, or decoyed on shipboard by the slave merchant, and then forcibly confined and carried off; it must be acknowledged, they are taken in a state of war, and considered by the captor as a prize: therefore, the only true title and description of property they can possibly bear, is prize goods.

Q. 3. Is not the produce of the slave's labour likewise prize goods?

A. It certainly is; for the man, who, by mere power and violence, without any just plea of right, not only holds them slaves, but takes from them in the same cruel and arbitrary manner, the proceeds of their labour, without their consent, thereby places himself in a state of continual and actual war with his slaves. And, moreover, as the stealing or taking a man by violence, and depriving him of his liberty, and reducing him to the wretched and helpless state of a slave, is the highest grade of felony, and is done purposely to profit by the slave's labour; therefore, the produce of the slave's labour is the highest grade of prize goods, next to his person.

Q. 4. Does the highway robber, that meets his fellow-citizen on the highway, and robs him of all the property he has in his present possession, and then leaves him at liberty, without injuring his person, commit as high an act of felony, as he that steals or buys, or takes a man by violence, and reduces him to the wretched and degraded state of a slave for life?

A. No! in no wise. Which answer is founded on the self-evident proposition, that it is more criminal to rob a man of his liberty and property, than only to rob him of his property.

Q. 5. Does it lessen the criminality and wickedness of reducing our fellow-creatures to the abject state of slavery, and continuing them therein, because the practice is tolerated by the laws of the country we live in?

A. No! by no means. Because, every rational creature knows, or ought to know, that no laws of men or nations can alter the nature of immutable justice. The criminality remains as great in all cases of slavery, when inflicted without any criminality of the individual made a slave, under the sanction of law, as when it is not; and in some cases, greater: as in the instance of those governments, where they are not only guilty of the cruelty and oppression of reducing, by mere power, without any possible plea of right, their fellow-creatures who have equally a right with themselves to liberty, and the purchase of redemption by a Saviour's blood, to the abject and wretched state of slaves, but are adding sin to sin, by making and continuing cruel laws to hold them still longer under the galling yoke.

Q. 6. Would it be right and consistent with justice and equity, for the legislatures of the several states, and others concerned, to make laws entirely to abolish slavery in their respective states?

A. It would, doubtless, be entirely right, and perfectly consistent with equity and justice to make such laws; and nothing, I apprehend, can exculpate them from the charge of bloodguiltiness short of so doing: as, no doubt, many of the poor victims of slavery suffer daily to the shedding of their blood, under the hands of some of the cruel men who pretend to be their masters, because they do not at all times immediately submit to their cruel and arbitrary wills.

Q. 7. Would it not give just occasion for those who still have slaves in their possession, and especially to such as have lately purchased them, at a dear rate, to complain of wrong in thus taking from them, without their consent, what they esteem as their real property?



A. The making and enforcing, such laws cannot possibly give just occasion for any such complaint; as it is impossible for any man to gain any just property in a rational being, as a slave, without his consent; for, neither the slave dealer nor the planter have any moral right to the person of him they style their slave, to his labour, or to the produce of it; so, they can convey no right in such person, nor in the produce of his labour to another; and whatever number of hands they may pass through, (if the criminal circumstances appertaining thereto be known to them at the time of the transfer,) they can only have a criminal possession; and the money paid either for the slave or for the produce of his labour, is paid to obtain that criminal possession, and can confer no moral right whatever; and if the death of the person called a slave, be occasioned by the criminal possession, the criminal possessor is guilty of murder; and we who have knowingly done any act which might occasion his being in that situation, are accessaries to the murder, before the fact; as by receiving the produce of his labour, we are accessaries to the robbery after the fact. Therefore, I conceive, it must appear clear and agreeable to truth and justice, that a man who should dare to be so hardy as to buy a fellow creature, whose liberty is withheld from him by violence and injustice, ought not only to be obliged to set him free, and to forfeit the purchase money, but likewise to make full satisfaction to the person he had injured, by such purchase.

Q. 8. As the Legislature of the State of New York has passed a law, declaring that every child, born in this state of a woman held as a slave, shall be free, the males at twenty eight years of age, and the females at twenty-five; can such a law be considered as doing full justice to that injured people?

A. Although such might have been the unjust bias, that too generally prevailed on the minds of the inhabitants of this State, at the time of making the law alluded to in the query, that it was the best step the Legislature could then take; nevertheless, in my opinion, it fell very far short of doing them that full justice to which they are entitled; for; as all children born of white women in this state, are free at the age of twenty-one: and eighteen years, according to their sex, and as the Africans and their descendants are not here in their own wills, nor agreeable to their own choice, but wholly in consequence of the will and pleasure of the white citizens of this State; therefore, it is impossible, in point of justice, that any disadvantage or penalty should attach to them, as a consequence of their being here: but as free born men and women, they have a right to demand their freedom at the same age as other citizens; and to deny them of it, is depriving them of their just right.

Q. 9. What measures can be adopted by the Legislature and citizens of New York, in order to exculpate themselves from the guilt of that atrocious crime of holding the Africans and their descendants so long in slavery?

A. The least that can be done, in order to effect the salutary end contemplated by the query, would be to declare freedom to every slave in the state, and to make provision by law for the education of all minors that are in a state of slavery; compelling their masters, or those who have the charge of them, to instruct them so as to keep their own accounts, and that they be set at liberty, the males at twenty-one and females at eighteen years of age: and further, that some lawful and reasonable step be taken, to compensate such slaves as have been held in bondage beyond that age, for such surplus service.

Q. 10. By what class of the people is the slavery of the Africans and their descendants supported and encouraged?

A. Principally by the purchasers and consumers of the produce of the slaves' labour; as the profits arising from the produce of their labour, is the only stimulus or inducement for making slaves.

“The laws of our country may indeed prohibit us the sweets of the sugar cane, and other articles of the West Indies and southern states, that are the product of the slave's labour, “unless we will receive it through the medium of slavery; they may hold it to our lips, steeped in the blood of our fellow creatures, but they cannot compel us to accept the loathsome potion. With us it rests, either to receive it and be partners in the crime, or to exonerate ourselves from guilt, by spurning from us the temptation. For let us not think, that the crime rests alone with those who conduct the traffic, or the Legislature by which it is protected. If we purchase the commodity, we participate in the crime. The slave dealer, the slave holder, and the slave driver, are virtually the agents of the consumer, and may be considered as employed and hired by him, to procure the commodity. For, by holding out the temptation, he is the original cause, the first mover in the horrid process; and every distinction is done away by the moral maxim, That whatever we do by another, we do ourselves.

“Nor are we by any means warranted to consider our individual share in producing these evils in a trivial point of view: the consumption of sugar” and other articles of slavery “in this country is so immense, that the quantity commonly used by individuals will have an important effect.”



Q. 11. What effect would it have on the slave holders and their slaves, should the people of the United States of America and the inhabitants of Great Britain, refuse to purchase or make use of any goods that are the produce of Slavery?

A. It would doubtless have a particular effect on the slave holders, by circumscribing their avarice, and preventing their heaping up riches, and living in a state of luxury and excess on the gain of oppression: and it might have the salutary effect of convincing them of the unrighteousness and cruelty of holding their fellow creatures in bondage; and it would have a blessed and excellent effect on the poor afflicted slaves; as it would immediately meliorate their wretched condition and abate their cruel bondage; for I have been informed, and reason naturally dictates to every one who has made right observations on men and things, that the higher the price of such produce is, the harder they are driven at their work.

And should the people of the United States, and the inhabitants of Great Britain, withdraw from a commerce in, and the use of the produce of slavery, it would greatly lessen the price of those articles, and be a very great and immediate relief to the poor, injured and oppressed slaves, whose blood is continually crying from the ground for justice, as their lives are greatly shortened, and many of them do not live out half their days by reason of their cruel bondage.

“If we as individuals concerned in purchasing and consuming the produce of slavery, should imagine that our share in the transaction is so minute, that it cannot perceptibly increase the injury; let us recollect, that, though numbers partaking of a crime may diminish the shame, they cannot diminish its turpitude; can we suppose, that any injury of an enormous magnitude can take place, and the criminality be destroyed, merely by the criminals becoming so numerous as to render their particular shares indistinguishable? Were a more grievous, still more deeply afflicting. All nature is forced to yield, when the husband is separated from a beloved wife, and a wife from a beloved husband, who had been for many years the joy of her life, and whom she had expected would have been the strength and comfort of her declining years; but now, alas! they are torn asunder, like bone from bone: a heart-rending separation takes place, without a small indulgence of taking a sympathetic farewell of each other, or the possibility of indulging the most distant hope of seeing each other again.

We behold the fond children, with ghastly look and frightened eyes, cling to their beloved parents, not to be separated from them, but by the lash of their cruel drivers, who make the blood to start at every stroke on their mangled bodies. We next, with heavy hearts and minds overwhelmed with pity, follow them to their destined labour in the plantation field, and by the morning dawn, we hear them summoned to their daily task, by the clashing of cowskin scourges in the hands of their hard-hearted overseers. And should any of them, in consequence of fatigue and loss of strength, fall a little behind their fellow sufferers: they are immediately reminded of it by, the lash of their cruel drivers. But here I must stop, as it is too much for nature to pursue farther the dreadfully degrading and cruel theme! And is it not enough to awaken and arouse to sympathy the hardest heart, and lead it to exclaim aloud with abhorrence against such brutal and unrighteous doings? Is it possible that there should be in the United States a man, or would he be worthy to bear the dignified name of man, were he so void of the feelings of humanity, as to purchase and make use of the labour of his fellow citizens, his kindred and his friends, produced in the horrid manner above stated? Would not every sympathetic heart, at the sight of a piece of sugar, or other article, that he believed to be the fruit of their labour, produced with agonizing hearts and trembling limbs, be filled with anguish and his eyes gush with tears? Would it not awaken in the feeling, unbiassed mind, a sense of all the cruel sufferings above related? Would it not, instead of pleasing his palate, be deeply wounding to the heart? and, if rightly considered, cause cries to arise from the bottom of his soul, in moving accents of supplication to the righteous Judge of Heaven and Earth, that he would be graciously pleased to put a stop to such complicated misery and great distress of his creature man?

But some, who have not given the subject a full and impartial discussion, may object and say, the slaves in the West Indies and southern states, are not our fellow citizens and friends. But it cannot be objected by the impartial and the just, who know, that although in a limited sense, as applied to a particular town or city, they may not be so, yet upon the general and universal scale of nature, they are our brethren and fellow creatures; all privileged by nature and nature's God, with liberty and free-agency, and with the blessings attendant thereon; of which they are not to be deprived, but by their own consent; and, therefore, have a right to demand of us the same justice and equity, as our fellow citizens and friends, in a more limited sense, as above stated, could have done; and to whom we are accountable, for every act of injustice and omission of doing to them as



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

we would they should do unto us, and for which we shall all have to answer ere long, at the dread tribunal bar, that we can neither awe nor bribe, but shall receive a just retribution for all our works, whether good or evil. The foregoing queries and answers, with the annexed observations, are not intended to criminate such of my friends and fellow citizens whose residence is in the slave-holding states, and necessitated to partake more or less of the produce of slavery; as it is a known principle, that necessity hath no law--but only to persuade those who are not exposed to such necessity, to do all in their power to discourage and put an end to that cruel and abominable sin, of holding our fellow creatures in slavery; as no one living out of the slave-holding States, can plead any necessity for trading in the produce of the labour of slaves, to enrich and aggrandize themselves, on the groans and misery of their fellow creatures; neither can any plead the necessity, who are living in the free States, to indulge themselves in the luxuries raised by the labour of slaves, in the West Indies and other places; but every one remember, to do unto others as they would that others should do to them, when placed under the like circumstances.



Two teachers from the Nine Partners school, [Friend James Mott, Jr.](#) and [Friend Lucretia Coffin](#), were wed in the First Day Meeting for Worship at the Southern District Monthly Meeting of the [Religious Society of Friends](#) at 2d and Pine Streets, Philadelphia.⁷⁰

I, _____ take thee _____
to be my wife/husband promising with divine assistance
to be unto thee a loving and faithful husband/a true and
loving wife so long as we both shall live.

*"I, James Mott take thee Lucretia Coffin to be my wife
promising with divine assistance to be unto thee a
loving and faithful husband so long as we both shall
live."*

*"I, Lucretia Coffin take thee James Mott to be my
husband promising with divine assistance to be unto
thee a true and loving wife so long as we both shall
live."*

JAMES MOTT
LUCRETIA MOTT

At the early age of eighteen, I married James Mott, of New York – an attachment formed while at boarding-school. He came to Philadelphia and entered into business with my father. The fluctuation in the commercial world for several years following our marriage, owing to the embargo, and the [War of 1812](#), the death of my father, and the support of a family of five children devolving on my mother, surrounded us with difficulties. We resorted to various modes of obtaining a comfortable living; at one time engaged in the retail dry goods business, then resuming the charge of a school, and for another year was engaged in

70. One need not wonder whether there was PC political correctness and true parallelism in the 19th Century between a phrase such as “loving and faithful” as applied to a male and a phrase such as “true and loving” as applied to a female, because the evidence of the lives speaks louder than any words. It is a fact that people sometimes spoke of [Friend James Mott](#) as “Mr. Lucretia Mott” in mockery of the obvious parallelism in their marriage (Hey, people would address Joe DiMaggio as Mr. Marilyn Monroe, so go figure), and it is a fact that there is on record no sort of response either from Lucretia or from James. I might mention also that [Friend Lucretia Mott](#)’s attitude toward marriage was that it was a sacred union having nothing whatever to do with any laws or scraps of paper that governments used in attempts to regulate it. She and James had a beautiful parchment wedding certificate, signed in the Quaker manner by all those present at the ceremony, but much later it was discovered that at one point in her married life Lucretia had needed a piece of tough paper to patch a child’s toy, so she had casually snipped off one of the corners of this certificate with her sewing scissors.

teaching. These trials, in early life, were not without their good effect in disciplining the mind, and leading it to set a just estimate on worldly pleasures. I, however, always loved the good, in childhood desired to do the right, and had no faith in the generally received idea of human depravity. My sympathy was early enlisted for the poor slave, by the class-books read in our schools, and the pictures of the slave-ship, as published by Clarkson. The ministry of [Elias Hicks](#) and others, on the subject of the unrequited labor of slaves, and their example in refusing the products of slave labor, all had their effect in awakening a strong feeling in their behalf. The unequal condition of women in society also early impressed my mind. Learning, while at school, that the charge for the education of girls was the same as that for boys, and that when they became teachers, women received but half as much as men for their services, the injustice of this was so apparent, that I early resolved to claim for my sex all that an impartial Creator had bestowed.



Between 1812 and 1828 Lucretia would bear six children, five of whom would survive to adulthood.

LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



January 1, Tuesday: The Grand Duchy of Berg was annexed by France.

As of the end of the year William Parkman had been replaced as postmaster of [Concord](#) by John L. Tuttle.

Captain [Paul Cuffe](#) and his crew of nine black seamen set sail in the *Traveller* from Philadelphia, bound for Sierra Leone, a colony that the British had created on the west coast of Africa as a dumping ground for poor blacks from London as well as for black Loyalists who had come to despair of their existence as free people under the conditions of Nova Scotia. For three months Cuffe would be meeting with government officials and with local chiefs, visiting schools and Methodist meetings, and distributing Bibles, while forming estimates of the prospects that would be faced by any black Americans who might choose to emigrate there.



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

3rd day 1 of 1 Mo 1811// Still confind at cousin Peleg Gardiners by heavy Wind no ferry boats passing. The mind as quiet as could be expected considering how much longer I am detained from my buisness than I expected & how much my buisness at home is in want of me-⁷¹

71. Stephen Wanton Gould Diary, 1807-1812: The Gould family papers are stored under control number 2033 at the Division of Rare and Manuscript Collections of Cornell University Library, Box 7 Folder 10 for May 1, 1809-June 30, 1812; also on microfilm, see Series 7



RELIGIOUS SOCIETY OF FRIENDS

➡ January 2, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day// This morning a fine opportunity presents to come a cross the ferry which I did after breakfast at cousin Gardiners - was detain'd an hour & upwards on Connanicut which gave me time to call & see my Aged Cousin Joseph Greene who is now in the 87 Year of his Age - Cousin Anne was gone to meeting so that I was deprived of her company - I arrived in town before dinner & found my dear H was well & my buisness as well off as it could be without me - My H having been mostly at her fathers in my absence we concluded it was best to stay there all night -

RELIGIOUS SOCIETY OF FRIENDS

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

5th day// After breakfast we again commenced house keepers having been long absent from my buisness & of course much behind hand in my Watch Work & thought best to stay from meeting which I was very loth to do, but customers was pressing - This (I think) is the third time in eight years that I have staid from meeting on account of buisness, which I know is not many but more perhaps than is right - I am desirous of doing right, but fall far short -

RELIGIOUS SOCIETY OF FRIENDS

➡ January 4, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 4th of 1st M 1811// I have been much engaged & perplexed with various things, I yet live in hopes that things will be better with me in every sense, - but here I am, turnd of 29 Years

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of age & got no further yet, the prospect is Small. Oh Saith my soul at this season, may I be more watchful & dilligent. – Called this evening to see our goodly neighbors Saml Towle & Wife –

RELIGIOUS SOCIETY OF FRIENDS

→
 January 5, Saturday: [George Augustus Frederick, Prince of Wales](#), began to serve as Regent of the United Kingdom of Great Britain and Ireland due to the incapacitation of his father [King George III](#) (it is now inferred that the father's incapacitating illness, an illness which had turned his urine blue and had resulted in episodes of insanity, had been porphyria). For most of George's regency and subsequent reign, Robert Banks Jenkinson, 2nd Earl of Liverpool, as Prime Minister, would be in de facto control of the British government, while George, as "His Royal Highness The Prince of Wales, Regent of the United Kingdom of Great Britain and Ireland," gave himself over as always to self-indulgence.

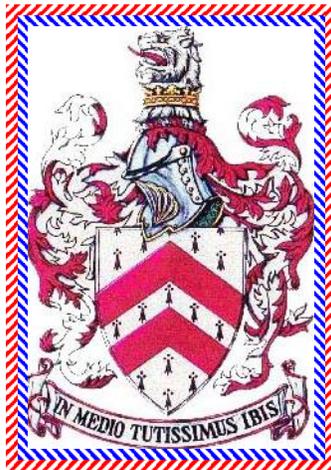
Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 5 of 1_Mo// Occupied at Trade Sister Eliza & Mary were our visitors today. -

RELIGIOUS SOCIETY OF FRIENDS

→
 January 6, Sunday: In the Hermitage of St. Petersburg, Rien de trop ou Les deux paravents, an opéra comique by Adrien Boieldieu to words of Pain, was performed for the initial time.

Charles Sumner was born in Boston.



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

1st day 6 of 1_Mo// Silent Meetings, & tho I wrestled hard was unable to obtain what I wanted, yet I thought I felt a little of the good spirit as it were running underneath – Edwd W Lawton & Saml Potter ?a young men from [Smithfield](#) took tea & set the evening very pleasantly on our part.

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 January 7, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 7th of 1 Mo// This evening visited the African school & found that the improvement of the schollars was a compensation for our labor with them - the called at J Earls & set a little while -

RELIGIOUS SOCIETY OF FRIENDS

 January 8, Tuesday-10, Thursday: In what has been the largest slave revolt in the United States, Louisiana [slaves](#) revolted in two parishes. The leader of the revolt was [Charles Deslondes](#), a buggy driver from St. Domingue, property of the widow Deslondes. At a plantation about 35 miles from New Orleans the Andry family and their overseers were attacked, killing Mr. Andry's son Gilbert Thomassin Andry and putting the family to flight. The servile insurrectionaries were able to supplement their hoes, machetes, and clubs with a few firearms and some ammunition and set out downriver. At another plantation, Jean Francois Trepagnier was killed. The slave army by day's end had gotten almost 25 miles in the direction of the city by the time the wounded Mr. Andry returned with a local militia of some 80 white men. Communication had been made to Claiborne and US troops were approaching, under the command of General Wade Hampton. Troops from Baton Rouge were also approaching. The slaves were immediately overwhelmed by this firepower. Those who hadn't simply been shot down, including Deslondes and his leaders, were summarily executed and decapitated, and 45 heads were mounted on pikes. At the Destrehan Plantation, there were quick trials in which 21 of some 30 accused were found guilty and immediately executed, and their heads added to the long row of pikes along the levees.

SERVILE INSURRECTION

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

3rd day 8 of 1 Mo// The usual rounds of the day. Rote in the eveng a letter to David Smith of Bolton -

RELIGIOUS SOCIETY OF FRIENDS

 January 9, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 9th of 1 Mo// The usual buisness of the day. in the eveng call'd to see a couple of friends a little while & then went home & read James Montgumires Poem called the West India's it is an enchanting performance; the slave is treated in a point of view that cannot fail to awake the feelings of its advocates into an utter abhorance of it.

RELIGIOUS SOCIETY OF FRIENDS

 January 10, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 10 of 1 Mo// Our friend Edward Brooke & his Companion John Pennock from Pennsylvania were at meeting, which owing to

the Days being very stormy was very Small, tho' I suppose some of us exerted our selves more on his account as he (Edwd) appears to be a sound & weighty friend & appeared in testimony, I trust to the edification & instruction – for my own part may add that to me it was a better meeting than common – Recd a letter from Micajah Collins this forenoon –

RELIGIOUS SOCIETY OF FRIENDS

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

6 day 11 of 1 Mo// Our friend E Brooke & John Pennock are still in town the wind is so high that they cannot get over the ferry to Connaicut. – The usual rounds as respects myself. –

RELIGIOUS SOCIETY OF FRIENDS

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

7th day 12 of 1st M 1811// Our friends E Brooke & J Pennock went over the ferry today & are to be at meeting at Connaicut tomorrow – nothing material to insert as respects myself

RELIGIOUS SOCIETY OF FRIENDS

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

1st day 13 of 1st Mo// We had silent meetings & small one tho' in the forenoon we had a respectable gathering. In the Afternoon only 10 Women but three of them were not members. I felt my mind a little drawn forth to them in love & thought of taking an opportunity with one of them – The weather was very stormy –In the evening brother David set with us

RELIGIOUS SOCIETY OF FRIENDS

 January 15, Tuesday: [Abby Kelley](#) (Abigail = “Father’s Joy”) was born in a farming family of Pelham MA. The family would relocate to Worcester during this year. Her mother was a birthright [Quaker](#), considered “the strictest of Orthodox Friends.”

In a secret session of the US Congress, the federal government determined to annex Spanish East Florida by entering into a Secret Act and Joint Resolution “against the Amelia Island smugglers on the Atlantic coast of Florida” (STATUTES AT LARGE, III. 471 ff).⁷²

INTERNATIONAL SLAVE TRADE

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

72. Amelia Island is on the Atlantic coast of Florida, at the point at which the peninsula of Florida joins with the mainland of the continent.



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

3rd day 15th of 1 Mo// Recd a very acceptable letter from my Aged friend Joseph Bringhurst of Wilmington (Del) dated 12 M 10 1811 which was as a pleasant Brook by the way – Sister R set the eveng & lodged with us

RELIGIOUS SOCIETY OF FRIENDS



January 16, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 16 of 1 Mo// The mind has been engaged in various reflections, & that of an enlargement of my buisness in the Spring has been of most weight. I think it necessary that I should try to acquire a little more property - or at least to get a little more too Answer present needs, as what I now get is but a very scanty pittance - I feel every fear of the consequence of an extention of trade that it seems to me, is possible for any to feel & whether my fortitude is equal to it I do not know, but my friends advise me to it & think there is no danger of a failure, but Oh! how I feel the dread of a Debt which it will be out of my power to pay, unless a Sale of goods beyond what my present fears lead me to apprehend will be in my power to make.- I desire in this as in all other undertakings to keep an eye to "Wisdom which is proffitable to Direct" - but Alass it sometimes Seems as if it is with me as in the days of Israel of old when "there was no open vision". I crave that my mind may not sink below hope or if favord with something in addition to my present income, not rise above a fear, but in all things keep the middle path, which consistent with Agwis [?] Prayer is much the most safe to walk in, but as I have hinted it is hard to foresee what will be the issue, if I can but be favord to feel a permission I think it is all I can expect -

RELIGIOUS SOCIETY OF FRIENDS



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

5th day 17 of 1st M 1811// Our meeting was Silent, & I think it was not the worst of times with me altho the mind was inclined to rove yet it was not so hard to get it to its center again as at Some seasons, when indeed I become as a Ship driven to & fro in a tempest. - We took tea at Brother Isaac's which is the first time we have broken bread with them - While setting with them in the evening I took but little part in the conversation but set musing & was introduced into feelings of a very serious nature, that of Death was brought close home, the solemn Scene of parting with a near & dear friend or relative was so impressingly brought to the view of my mind that it seem'd as if it was all most real. I know not why my mind was thus turnd except it was for my own benefit

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

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

6th day 18 of 1 Mo// Nothing material to insert except the usual rounds.

RELIGIOUS SOCIETY OF FRIENDS

 January 19, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 19 of 1 Mo// Our friends Rowse & Mary Taylor took tea & set the evening with & Father & Mother Rodman with them - Rowse & Mary are about moving to Ohio, so that as this visit is the Alpha I fear it will be the Omega, they are valuable friends & acquaintance of ours, & their loss will be great. I regret that any of their description should leave us, that can stay. --

RELIGIOUS SOCIETY OF FRIENDS

 January 20, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 20 of 1 Mo// Our morning meeting was silent but a very comfortable season to me - Jonathan Dennis dined with us - In the afternoon our friend Sarah Fish preached very sweetly & we had a good meeting - Set the evening at home with my dear H -

RELIGIOUS SOCIETY OF FRIENDS

 January 21, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 21 of 1 Mo// Our beloved friends Susannah Freeborn & Sarah Fish dined with us & set a part of the afternoon. My H went with them to D Williams where we took tea together -- Their visit to us was a very comfortable one & I can say that the life was very precious raised in my mind

RELIGIOUS SOCIETY OF FRIENDS

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

3 day 22 of 1 Mo// Nothing material has occurred thro' the day - In the evening I set at home transcribing the manuscript journal of our friend Mary Mitchell deceased, at the request of Saml Thurston who wants it done to carry to the next meeting for suffering - being well acquainted with the deceased I was very willing to undertake the task. It was very comfortable to read the account of her conviction, it appears that she was much



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helped & strengthened by reading a book which was very precious to me when I first was visited with the day Spring from on high Viz Elizabeth Bathhursts "Truth Vindicated" Oh how has that book tended to strengthen & enliven me in the days of my Childhood –

RELIGIOUS SOCIETY OF FRIENDS

 January 23, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 23 of 1 M 1811// Again this evening engaged in transcribing the manuscript Journal of our friend M Mitchell.–

RELIGIOUS SOCIETY OF FRIENDS

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

*5th day 24 of 1 Mo// In the first meeting Our fr H Dennis preached Sweetly to us - In the last (preparative) Some weighty & pertinent remarks were made on the first & second Querys by D B –
Sister E & M set the evening & lodged. Sister M has been with us Several days. –*

RELIGIOUS SOCIETY OF FRIENDS

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

*6th day 25 of 1 Mo// I dont think it best to say much at this time but the mind has been much in a reflective Mood today –
We set the evening at Brother D Rs.*

RELIGIOUS SOCIETY OF FRIENDS

 January 26, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 26 of 1 Mo// My H & Sister Ruth Spent the day at their Uncle Job Almys - I went out & spent the evening with them.

RELIGIOUS SOCIETY OF FRIENDS

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

1st day 27 of 1 Mo// Silent meetings, & to me seasons of much famine After meeting in the Afternoon visited the Work & Alms houses –



RELIGIOUS SOCIETY OF FRIENDS

 January 28, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 28 of 1 Mo// The day has passed with the usual rounds - & the mind in a dull state. -

RELIGIOUS SOCIETY OF FRIENDS

 January 29, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 29 of 1 Mo// This evening I finished transcribing the first 20 pages of manuscript Journal of our friend Mary Mitchell deceased which has occupied several of the last evenings since I began it -

RELIGIOUS SOCIETY OF FRIENDS

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

4th day 30 of 1 Mo// Our friend Peter Hoxie has come over from Narragansett to attend the Moy [Monthly] Meeting tomorrow. It was very refreshing to see him & hope his company may prove to us as it did to the primitive Church at the coming of Titus - "God that comforteth those that are cast down comforted us by the coming of Titus" 11 Cor 7 chap 6 Verse. - This evening I had a little Struggle to know what was best to do - I was in the Afternoon invited to attend a lecture on complexion to be delivered by Dr. Coleman. I felt some little doubts of its being best to go, but however on looking it over I could see no hurt in it. Yet on looking about for the advantage I apprehend it was but little to me

RELIGIOUS SOCIETY OF FRIENDS

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

5th day 31 of 1 Mo// We have indeed had a very precious meeting & the coming of our friend P Hoxie has, I have no doubt been a peculiar blessing to us. he was concern'd in a very weighty testimony & supplication in the first meeting & Holder Almy was also concern'd in testimony which I have no doubt was applicable to many states present I know it was to mine - In the last (Moy [Monthly] Meeting) Our friend Peter was useful in his remarks - much weighty buisness was before us. The testimony concerning Mary Mitchell Deceased was Sign'd & forwarded to the Quarterly



Meeting - George Dennis & Peter Lawton dined with us. -

RELIGIOUS SOCIETY OF FRIENDS

 February 5, Tuesday: [William Henry Harvey](#) was born at Summerville near Limerick, Ireland, the youngest of 11 children of Friend Joseph Massey Harvey and Friend Rebecca Mark Harvey. His father, Friend Joseph Massey Harvey, was a prominent merchant. He would start his education at Ballitore School in County Kildare (a [Quaker](#) institution, emphasizing science). Upon leaving school he would join the family business.

In person I am tall, and in a good degree awkward. I am silent, and when I do speak say little, particularly to people of whom I am afraid, or with whom I am not intimate. I care not for city sports, or for the diversions of the country. I am equally unknown to any healthful amusement of boys. I cannot swim nor skate. I know nothing of the delight of these, and yet I can amuse myself and be quite happy, seemingly without any one to share my happiness. My botanical knowledge extends to about thirty of the commonest plants. I am very fond of botany, but I have not much opportunity of learning anything, because I have only to show the plant to James White, who tells me all about it, which I forget the next minute. My mineralogy embraces about twelve minerals, of which I know only the names. I am totally unacquainted with foreign shells, and know only about two hundred and fifty native ones. As to ornithology, I have stuffed about thirteen birds. In chemistry I read a few books, and tried some experiments. In lithography I broke a stone and a printing press. These are my pretensions to science.

King George III of England having been legally declared to have become in some unknown manner incapacitated –insane– George, Prince of Wales set his signature to documents making him regent for his father. He was 48 years old while his whacko daddy was 72. (Although by strict interpretation the Regency Era begins in this year and ends in 1820 with the death of George III and the crowning of the Prince Regent as King George IV, in common use the term often describes a broader era, to wit the period between the end of the Georgian age and the beginning of the Victorian age, many of what we term “Regency” romances actually being set during the previous decade.)

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

3rd day 5 of 2 M My mind has been refreshed this Afternoon with the precious savor of the spirit of life, it is as food to an hungry Man - Set the eveng at home except a short call at Neighbor Towles

 February 6, Wednesday: Carl Maria von Weber performed a farewell concert in Darmstadt at the palace of Grand Duke Ludwig. In need of funds, he was leaving the tutelage of Georg Joseph Vogler.

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

4th day 6th of 2 Mo// The last five days has been a continual storm of Snow & rain with high Winds, which has prevented our friends from setting away for [Providence](#) to attend the Quarterly Meeting, a few have however this morning attempted to get there



LIVING IN THE LIGHT:

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*tho' it is Still very Cloudy & Windy. – Sister Mary set the
Afternoon & eveng*

RELIGIOUS SOCIETY OF FRIENDS

 February 7, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 7 of 2 Mo// Our meeting was as large as usual considering
that divers are absent at Quarterly Meeting - & I believe it was
a comfortable season to some & perhaps to some others, a season
of poverty. to me it was pretty good & this afternoon my feelings
have been Sweetly quickened with life. -*

RELIGIOUS SOCIETY OF FRIENDS

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

*6th day 8 of 2 Mo// My H having been so long confin'd by bad
weather came down to her fathers yesterday morning, where we
staid last night.-*

RELIGIOUS SOCIETY OF FRIENDS

 February 9, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*7th day 9th of 2nd Mo// We went home this morning after a visit
of two day & two nights at father Rs where they were glad to
have us & where I was glad my H was as it is very lonesome at
home in stormy weather to have none to speak to for Several hours
together.*

RELIGIOUS SOCIETY OF FRIENDS

 February 10, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 10 of 2 M 1811// A Stormy day & meetings small & silent.
In the afternoon my H being At her fathers I went & took tea
with Aunt Patty Gould & in the evening set a little whhile at D
Williams's*

RELIGIOUS SOCIETY OF FRIENDS

 February 13, Wednesday: [Pierre Jean Édouard Desor](#) was born at Friedrichsdorf, near Frankfort-on-Main and Homburg, son of Christine Albertine Foucar Desor and Jean Desor, a manufacturer. (The family was of Huguenot descent, chased out of France in 1685, and its name had originated as “Des Horts,” meaning “of the gardens.” He was an autodidact who studied paleontology and glacial phenomena. He studied at the University of Giessen and then at Heidelberg before studying in the College of France at Paris. In early years he was an associate of [Professor Louis Agassiz](#), and his contributions to glaciology derive from Agassiz’s Ice Age concept and from summers he spent with Agassiz on the Unteraar glacier. He studied echinoderms of the Jurassic period. He investigated the old lake-habitations of Switzerland. He made observations on the physical features of the Sahara desert. He would visit the locale in France from which his Protestant ancestors had been exiled during the great diaspora. Eventually he inherited property, retired to Combe Varin in Val Travers, Switzerland, and died on vacation in Nice, France.)

The publication of Jan Ladislav Dussek’s Three Piano Sonatas C.240-242 was entered at Stationer’s Hall, London.

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

4th day 13 of 2 Mo// My feelings have been Sweetly tendered for which I desire to be thankful - Oh how I love to feel tender in Spirit - Sister Ruth set the eveng

RELIGIOUS SOCIETY OF FRIENDS

 February 14, Thursday: Carl Maria von Weber left Darmstadt, intending to engage in a long concert tour.

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

5th day 14 of 2 Mo// Our meeting was as large & I think larger than usual, & I believe it was a comfortable Season to divers present - but I labor’d under a bodily infirmity which prevented me from much enjoyment - My H spent the Afternoon at my fathers -

RELIGIOUS SOCIETY OF FRIENDS

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

6th day 15 of 2 Mo// We spent the eveng & took tea at Uncle Sam I Thurstons It was a very agreeable time & I believe they were glad of our company

RELIGIOUS SOCIETY OF FRIENDS

 February 16, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 16 of 2 Mo// Sister Eliza spent the evening & Staid all night with us

RELIGIOUS SOCIETY OF FRIENDS



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

*1st day 17 of 2 Mo// The day was unfavorable to a large gathering at meeting as a considerable snow fell last night, our number however was respectable.
We set in silence – father R took tea & brother David sent [spent] the eveng with us*

RELIGIOUS SOCIETY OF FRIENDS

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

2nd day 18 of 2 Mo// Avery [sic] stormy day, - so that I did not go home to Dinner but dined at my fathers - set at home in the evening with my precious wife & wrote to Joseph Bringhurst --

RELIGIOUS SOCIETY OF FRIENDS

 February 19, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 19 of 2 Mo// Nothing material thro' the day - In the eveng We read in the Memoirs of Elizabeth Smith which is the first time I ever saw it & think there are some excellent things in it & some that had better never have been printed – Sister E is with us

RELIGIOUS SOCIETY OF FRIENDS

 February 20, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 20 of 2 Mo// The day passed as usual. in the eveng I took some tools from the Shop & Sat very pleasantly at home & heard E Smith read – Sister E is still with us

RELIGIOUS SOCIETY OF FRIENDS

 February 21, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 21 of 2 Mo// Our meeting was of its usual size & Silent -In the last (preparative) the overseers reported that they had visited Henry Anthony for marrying out of society, neglect of Meetings & retailing spirituuous liquors - Our dear brother Rowse Taylor also requested a certificate of removal - My H spent the Afternoon at her fathers & the evening at Brother Davids –

RELIGIOUS SOCIETY OF FRIENDS

February 22, Friday: Friend Stephen Wanton Gould wrote in his journal:

6th day 22 of 2 Mo// Mine heart hath been made thankful & humbled under a sense of the many favors which I receive - It is a distressing season of the year & many poor people are destitute of food & fuel, & I have both to a very comfortable degree, & Oh how unworthy I am, I feel myself a poor thing, dull & lifeless -

RELIGIOUS SOCIETY OF FRIENDS

February 23, Saturday: Friend Stephen Wanton Gould wrote in his journal:

7th day 23 of 2 M 1811// Nothing material, except Sister Ruth has been with us whose company is allways acceptable. -

RELIGIOUS SOCIETY OF FRIENDS

February 24, Sunday: Friend Stephen Wanton Gould wrote in his journal:

1st day 24 of 2 Mo// At meeting this forenoon our frd D Buffum was very lively in public testimony, & very sweetly addressed the Youth In the Afternoon we were Silent. We dined & took tea at my fathers

RELIGIOUS SOCIETY OF FRIENDS

February 25, Monday: Friend Stephen Wanton Gould wrote in his journal:

2nd day 25 of 2 Mo// My mind has been introduced into serious reflections & had to feel a precious tenderness of Spirit. - Mary Williams Junr spent the Afternoon & eveing with us.

RELIGIOUS SOCIETY OF FRIENDS

February 26, Tuesday: Friend Stephen Wanton Gould wrote in his journal:

3rd day 26th of 2 Mo// John Price a late Slave Trade was this afternoon committed to the grave, he died the day before yesterday - far very far be it from me to judge the poor man, but I think I may hazard the desire that the sin which he committed in the traffic in human flesh has gone before hand to

LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

judgement - He died of the peripnumony. [difficulty breathing ?] I have heard nothing of the state of his mind during his illness.

RELIGIOUS SOCIETY OF FRIENDS

➡ March 1, Friday: When [Muhammad Ali Pasha al-Mas'ud ibn Agha](#) had come to be pasha of [Egypt](#) in 1806, [Mameluke](#) factions had retained control of much of the nation. Under their ancient baronial rights they had been able to stonewall many of his measures. Consequently, on the occasion of a celebration in honor of his son Tusun, implying that he wanted to come to terms with them, Muhammed Ali Pasha invited Shahin Bey and the other leading Mameluke lords (accounts differ as to the guest list, all the way from 64 to 700) to a banquet at the Citadel of Cairo. After the reception, as they were departing ostensibly to serve as a rear-guard in a parade, they mounted up and rode out of the citadel down a sloping corridor toward Roumaliya Square — only to have the huge brass-bound external doors suddenly slam shut in front of them. Trapped and rendered defenseless in the citadel's Bab al-Azab gateway complex, they were then picked off by a squadron of



Albanians firing down upon them. During the following weeks the Pasha's followers would search out and exterminated thousands of caste members in various locales, so that only a small group would manage to escape into the Sudan.

THE WIKIPEDIA ENTRY

LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

Reportedly only one of the warrior guests, named perhaps [Amin](#), survived this Cairo massacre, by urging his horse to leap over the parapet of the citadel wall and down some 30-40 feet or more (the horse being killed in the fall) — which story would lead to [Henry Thoreau](#)'s remark "...till I am ready to leap from their court-yard like the Mameluke bey":



LEAP OF THE MAMELUKE



WALDEN: I live in the angle of a leaden wall, into whose composition was poured a little alloy of bell metal. Often, in the repose of my mid-day, there reaches my ears a confused *tintinnabulum* from without. It is the noise of my contemporaries. My neighbors tell me of their adventures with famous gentlemen and ladies, what notabilities they met at the dinner-table; but I am no more interested in such things than in the contents of the Daily Times. The interest and the conversation are about costume and manners chiefly; but a goose is a goose still, dress it as you will. They tell me of California and Texas, of England and the Indies, of the Hon. Mr. _____ of Georgia or of Massachusetts, all transient and fleeting phenomena, till I am ready to leap from their courtyard like the Mameluke bey. I delight to come to my bearings, - not walk in procession with pomp and parade, in a conspicuous place but to walk even with the Builder of the universe, if I may, - not to live in this restless, nervous, bustling, trivial Nineteenth Century, but stand or sit thoughtfully while it goes by. What are men celebrating? They are all on a committee of arrangements, and hourly expect a speech from somebody. God is only the president of the day, and Webster is his orator. I love to weigh, to settle, to gravitate toward that which most strongly and rightfully attracts me; -not hang by the beam of the scale and try to weigh less, - not suppose a case, but take the case that is; to travel the only path I can, and that on which no power can resist me. It affords me no satisfaction to commence to spring an arch before I have got a solid foundation. Let us not play at kittly-benders. There is a solid bottom every where. We read that the traveller asked the boy if the swamp before him had a hard bottom. The boy replied that it had. But presently the traveller's horse sank in up to the girths, and he observed to the boy, "I thought you said that this bog had a hard bottom." "So it has," answered the latter, "but you have not got half way to it yet." So it is with the bogs and quicksands of society; but he is an old boy that knows it. Only what is thought said or done at a certain rare coincidence is good. I would not be one of those who will foolishly drive a nail into mere lath and plastering; such a deed would keep me awake nights. Give me a hammer, and let me feel for the furring. Do not depend on the putty. Drive a nail home and clinch it so faithfully that you can wake up in the night and think of your work with satisfaction, -a work at which you would not be ashamed to invoke the Muse. So will help you God, and so only. Every nail driven should be as another rivet in the machine of the universe, you carrying on the work.

AMIM, THE MAMELUKE BEY



WALDEN:

Like the Mameluke bey

I gravitate toward

the only path I can

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

6th day 1 of 3 M 1811// The day has passed as usual as to the occupation of time - but mine heart has been brought to remember some things that are past with deep feeling, & Oh Saith my soul may I deepen in the root of Life -

RELIGIOUS SOCIETY OF FRIENDS

 March 2, Saturday: In the series of events that would lead to the War of 1812, Britain having rejected President James Madison’s ultimatum of November 2, 1810, the United States Congress put into effect the President’s embargo against trade with Great Britain.

Mary Russell Mitford’s “Ode to Consumption” mock-heroically lauded the all-too-familiar terminal stage of phthisis or what we now know as [tuberculosis](#) — understood as the victim’s being “consumed” by this mysterious debility.

ODE TO CONSUMPTION

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

7th day 2nd of 3rd M 1811// Nothing material had occur’d. How do I go from day to day in one line without advancement in any respect

RELIGIOUS SOCIETY OF FRIENDS

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

1st day 3 of 3 Mo// I thought the state of my health was such that it was best for me to take a portion of Physic, which prevented me from attending meeting, it made me very sick especially in the Afternoon, but I hoped it will do me good, - My dear H went to meeting in the afternoon supposing as I did myself that I should be better -

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



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

2nd day 4 of 3 Mo// My feelings have been sweetly enlivened particularly this evening & I have rejoiced in heart that the bonds of heaviness have been a little broken –

RELIGIOUS SOCIETY OF FRIENDS



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

3rd day 5 of 3 Mo// My heart hath again witnessed the renewal of life & the mind has been dipt into exercise on account of my own deficiencies, & those of some others, if I could do any thing for them, I think I should be willing – My mother set the afternoon & evening with us –

RELIGIOUS SOCIETY OF FRIENDS



March 6, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 6 of 3 Mo// I wrote this forenoon to my dear friend Philip Dunham of Little Compton as follows –

"It seems as if mine heart hath been for several days engaged to Salute thee in this way, & inform thee that I believe I am "yet alive", at least I may say the good spirit seems yet to circulate in my mind, & is at this time revived with a degree of sweetness, for which I desire to be thankful, & close in with every tendering season vouchsafed in tender Mercy from Him who is ever merciful to the Workmanship of his hands – I have heard that thou art contemplating a removal from thy present place of abode the first view of which was not very pleasant to my feelings, but on looking it over & recollecting some conversation I have had with thee in times past I grew more reconciled to it, & am now ready to conclude, that perhaps it is all for the best. I greatly wish that in what ever situation thou may be placed that thy mind may be preserved in that innocent sympathy in which I have no doubt thou hast in good measure kept, & that thou may deepen in the root, & shoot forth lively & green in the branches of Truth. – I have also heard that thou hast lately buried a little innocent babe of a few days old, on which account there is but little to be said. Such disappointments are doubtless intended for our instruction, & if rightly apply'd will (I believe) tend to humble the creature, & teach, that all is in Wisdom, that is permitted of that Nature – I hope thy dear Wife is doing well, both in the inward & outward, & that the present dispensation may be Sanctified to her. I thought when I saw her, & many times since that there was something good at work in her, & that if She abode in the patience untill the Whirl wind had passed by, & the Small still voice heard, she would see things of a Spiritual nature with greater clearness than can possibly be discover'd while there



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

*is a contention of airy clements of human policy in the mind,
here is a ground on which the enemy takes great advantage, & in
many instances choakes the good seed Sown in the heart"*
Stepn Gould

*I have this Afternoon recd a long & acceptable letter from my
cousin Z L Clarke - My H set the eveing with our old neighbor
Mary Donnally - I also was with her a little while*

RELIGIOUS SOCIETY OF FRIENDS

 March 7, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 7 of 3 M 1811// Our meeting was silent & small, only one
Woman owing to the abundance of Snow that fell last night -*

RELIGIOUS SOCIETY OF FRIENDS

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

*6th day 8 of 3 Mo// The day has passed as usual except my H spent
the Afternoon & eveng at her fathers & I called a little while
at D Ws in the eveng*

RELIGIOUS SOCIETY OF FRIENDS

 March 9, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*7th day 9 of 3 Mo// The mind somewhat introduced into feeling.
I heard that Cynthia Coggeshall appeard in a Short testimony at
[Portsmouth](#) meeting last 4th day - & some weeks ago I heard that
-- Hall (who was not then a member but has since requested),
appeard in a meeting there - This is encouraging & I hope the
dry bones of [Newport](#) may yet be shaken, & arise to life among
us -
Met with the committee appointed at last Moy [Monthly] Meeting
to consider of some more illygible mode of assisting the poor
of Society -- I also heard that Betsy Almy is very low & near
her end to all human appearances*

RELIGIOUS SOCIETY OF FRIENDS

 March 10, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 10th of 3 Mo// Both meetings silent, the walking was so
wet that my H did no go in the Afternoon. I went to the Ams house*



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

to visit the poor & in the evening was sent for by old Capt Daniel Hollaway who appears to be declining fast, & was desirous of making a Will & of putting my name into it as an executor, to which I consented, & we had a little conversation on religious concerns. I then left him, desiring his welfare -

RELIGIOUS SOCIETY OF FRIENDS

 March 11, Monday: Captain [Paul Cuffe](#)'s 69-ton *Traveller* arrived at Freeport, Sierra Leone. He would trade his goods, visit the British governor, meet native leaders, and make himself familiar with the situation in that British colony.

He would establish there a "Friendly Society" of traders who dealt only in trade goods, and not at all in human beings.

Near Nottingham, England, a group of workers began a wild protest against the new textile machinery (knitting frames) that was impacting their jobs. They would be termed Luddites or "Ludds" (reputedly after a Ned Ludd). By the following year Luddites would be active in Yorkshire, Derbyshire, Lancashire, and Leicestershire. Although the Luddites avoided violent acts against persons, government crackdowns would include mass shootings, hangings, and deportations. It would require 14,000 British soldiers to quell the rebellion. The movement would effectively die in 1813 except for a brief resurgence at the end of the Napoleonic Wars in 1816.

The Spanish defenders of Badajoz surrendered the city to the French.

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

2nd day 11 of 3 Mo // My H has been engaged in assisting brother David in removing from his house (which he has sold) to one owned by John Williams in Thames Street - I have been occupied as usual-

RELIGIOUS SOCIETY OF FRIENDS

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

3rd day 12 of 3 Mo// I have this day began to move from the house (which I have occupied ever since We commenced house keepers) belonging to Saml Gibbs, in Church Street, to one owned by Jethro Brigs in Spring Street, commonly called the Redwood house - our object in moving is, that the one we have lived in is further from my shop than is convenient, & the one we are moving to is more convenient in several respects - Much fatigued this evening with the labor of the day - moving is hard work.

RELIGIOUS SOCIETY OF FRIENDS

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

*4th day 13 of 3 M 1811// We have this forenoon got all our things from our old to our new residence, in leaving our habitation the various scenes that have passed Since we lived there is brought fresh to view. There we experienced the new feelings of house keepers, the weight & exercise of which is no small matter to encounter, there we were blessed with a precious little Son & while living there we were deprived of that blessing, to our great and lasting grief - & there we have had many precious seasons of divine favor * there also we have had many low discouraged feelings al which scenes and many more I have no doubt has been designed for our good, which on my part has not been wwell improved Oh Saith my soul now while writing may the past be a warning, & may my mind be more fully dedicated to what is manifested within, to the gently reproofs of instruction -- Sister Mary spent the evening with us -*

RELIGIOUS SOCIETY OF FRIENDS

 March 14, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 14 of 3 Mo// We felt at home in our new habitation this morning when we arose - Our meeting was silent & I believe not the worst of times This Afternoon recd a very acceptable letter dated 1st m 2nd & 3rd M 13th from R Greene & this eveng visited Daniel Holloway who appear'd very glad to see me -

RELIGIOUS SOCIETY OF FRIENDS

 March 15, Friday and 16, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th & 7th days// Nothing material to insert. The mind in its usual state & things of the outward has moved in their usual way -

RELIGIOUS SOCIETY OF FRIENDS

 March 17, Sunday: A setting of the 98th Psalm for chorus by Meyer Beer ([Giacomo Meyerbeer](#)) was performed for the initial time, in Berlin.

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

1st day 17 of 3 Mo// Silent but pretty large meetings. My thoughts have been much turn'd towards [Paul Cuff](#) who has gone on a religious account to Africa. I should be very glad to hear where he is & how he fairs - Between Meetings & this evening read Lealand against the Deists

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



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

*2nd day 18 of 3 Mo// I have omitted to mention the decease of my much valued friend Elizabeth Almy daughter of our friend Holder Almy of [Portsmouth](#). She departed this life the 12 inst after a confinement of many months, I believe more than two years, and on the 15th her remains was taken to [Portsmouth](#) Meeting house where was a very large gathering & a lively testimony born by our friend David Buffum, & after meeting was decently interd in the burying ground near the meeting house – I was not at the meeting nor have I seen her since last 12th M, but I am inform'd that she has made a very happy conclusion. She was a young woman invested with much concern for the promotion of truth & was careful that her own conduct comported with her profession & for several of the last days of her life she was engaged in Sending messages to, & for individuals to see her that she might discharge what was on her mind towards them - At 12 OClock the night she departed this life she sent for J Fish who came between 12 & 1 OClock, She impressed what she felt on her mind towards him & when the conversations ended, he left the room, & in a few minutes asked to be turned over & died immediatly which was about 3 OClock in the morning - this is working to the last minute, & may her labors prove useful to the individuals She was concernd for & her example stimulate all to a faithful discharge of Duty
I have been much unwell with a rheumatic pain in my side & shoulder all day - there is so much of the Pleurisy about that I feel affraid how it will turn – Set the eveng at home, read Lealand.*

RELIGIOUS SOCIETY OF FRIENDS



April 22, Monday: [George Gordon, Lord Byron](#) left Athens aboard the *Hydra*.

Captain [Paul Cuffe](#)'s trading during his 1st visit to Freeport, Sierra Leone had been completed, and in accordance with a letter he had received his *Traveller* set sail for London rather than for America:

The commercial side of his trip has been disappointing, but he had accomplished much in other areas. He had been able to gather colonists together to work out a petition for the African Institution in London with the hopes of having the document presented in Parliament. Cuffe also had taken the first steps in forming a Friendly Society, which he hoped would one day be the core of his future endeavors "for the betterment of Africa." The *Traveler* was loaded and ready to return to America when Cuffe received a letter requesting his presence in London to meet with members of the African Institution....

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

2nd day 22 of 4th Mo // An hint from a friend is good when spoken in a manner that can give no offence, – a friend of mine spoke to me this Afternoon that did me much good, or at least put me, on looking into my Spiritual condition to find the cause of my

"great dearth & poverty," which is no doubt owing to a want of going down daily to search after Stones of memorial. Oh that I may be renew'd in Spirit & live nearer the fountains of life -



RELIGIOUS SOCIETY OF FRIENDS

➡ April 23, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 23 of 4th Mo// Our dear friend Richard Mitchell is this morning more ill & has sent for Dr Sweet a man that is in town from N York State his illness gives me much concern as he is a friend that feels very near to my best life - Neighbor Towle & Wife called to see us a little while this evening. Sister Eliza & Mary were also with us -

RELIGIOUS SOCIETY OF FRIENDS

➡ April 24, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 24th of 4th Mo// Lewis Clarke & his neices Martha & Hannah came over today whose company are quite acceptable -

RELIGIOUS SOCIETY OF FRIENDS

➡ April 25, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 25th of 4th Mo// Rode with my H to [Portsmouth](#) to attend our Monthly Meeting in the first H Dennis preached sweetly & A S tried a few Words - In the last we had much business. we received two into membership Vis Darius P Lawton & Primary Pease - & granted our dear & well beloved brother Rowse Taylor a certificate directed to friends in the State of this or parts adjacent - he is one we are very loth to part with, being very

*useful in Society & under a concern for the promotion of truth;
it was a solid good meeting & I hope was proffitable to some –
Before meeting We stoped at Holder Almys & read a small Diary
that dear Betsy has left behind which was edifying – After
meeting we dined at Peter Lawtons & then roder directly home –*

RELIGIOUS SOCIETY OF FRIENDS

 April 26, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*6th day 26th of 4th Mo// Nothing material as to my own
particular, but I think it may be said there is trouble in town
– the house of Lopes & Dexter have fail'd & this day shut up,
in consequence of which the Bank has attached the property of
several of their endorsers among which is Job Sherman, much stir
& talk about the Street – I have thought "Blessed is he that
expecteth nothing for he shall never be disappointed." & on the
Same ground I think it may be said blessed is he that hath
nothing for he hath nothing to loose which is nearly my situation
– Lewis L Clarke took tea & spent the eveng with us –*

RELIGIOUS SOCIETY OF FRIENDS

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

*7th day 27 of 4 M // L Clarke went home this Afternoon – Dry &
barran as to any thing respecting myself –*

RELIGIOUS SOCIETY OF FRIENDS

 April 28, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 28th of 4th Mo// Our meetings were Silent & to me very
destitute of life - Dear Richard Mitchell is very ill, & is
thought to fail very much.
I feel much on account of his indisposition, but am unable to
do any thing for him – Joseph Wilbour took tea with us & brother
David set the evening –*

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



June 16, Sunday, in strong twilight: Alexander von Humboldt, in Paris, made the final observation of the C/1811 F1 comet before its being masked in sky glow due to its conjunction with the sun, with an elongation of 40 degrees.

SKY EVENT

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

1st day 16 of 6 Mo// Our morning meeting was large, orderly & sober[?] J Green (as usual) opened the service with a short testimony, which would do no hurt & might do some good – Then E Thornton [Elisha, the educator?] in a short but sweet sweet communication – Then R Mott was very lengthy pretty sound, & a considerable degree of baptism attended – Susanna Horne concluded in Solemn Supplication – This Afternoon Our meeting was much larger than common & I think was more quiet & solid than common. J Green again opened as in the morning & after a long space of silence R Mott stood up & appeared to be well engaged, indeed I never heard him with more acceptance untill the two last sections of his testimony, when he advanced something relative to a future state which he nor no one else could prove & which he had better let alone, from that section his authority ceased in my opinion & in the opinion of may others – Aged Mehitable Jenkins concluded the meeting with a devotional prayer, & I believe the weight & purity of her offering was generally felt over the meeting, tho' perhaps not generally understood from the feebleness of her voice & brokenness of delivery – Abijah Purinton & Wife & Easter Newhall & Daniel Johnson have become our company

RELIGIOUS SOCIETY OF FRIENDS



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

2nd day 17 of 6 Mo// We have had good meetingd today, in the forenoon we had acceptable testimony from Tho Scattergood Benjm White Richd Mott & others. The subject of the the School fund was reported to the committee appointed last year by which it appears that it Amounts to about 8000 Doll! They recommended an enlargement of the sum by subscriptions & a school opened under the care of the Meeting for sufferings – This subject drew very animated remarks from T Scattergood, but nothing was concluded upon & it was referred to a future setting – In the Afternoon the State of Society was enter'd upon much preaching was thereby occasioned. R Mott, Thos Scattergood, Benjm White, Wm Williams, Even Thomas, E. Thornton, D Buffum, all were engaged & Some worthy remarks were made by [Moses Brown](#). The subjects of detraction Love & Unity & Spiritous Liquors, mostly affected the Meeting & I think divine favor was near, & hope the excellent advice & council bestowed may not be lost but remembered & proffited by for a long time to come –

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



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

3rd day 18 of 6 Mo// This day has passed with but one setting of the Yearly Meeting, the time of which was taken principally in reading & disproving of the testimony of R T & [Nantucket](#) Moy [Monthly] Meetings concerning our friend Mary Mitchell deceased - an exercising time it was.-

We have had a pretty large share of company & got along to pretty good satisfaction, for which I feel it in my heart at this point to give thanks. -

RELIGIOUS SOCIETY OF FRIENDS



June 19, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 19 of 6 Mo// I have had an exercising job to do this morning but got along better than I expected & was measurably relieved relieved from a depressive exercise. Our meeting was occupied princply on thesubject of the School fund, this forenoon. Nothing done but to recommend to the Several Quarterly meetings to enlarge the general fund, & the care of it left as in 1803 to the Meeting for Sufferings - R Mott Spake largely in the subject of education - Dear Thos Scattergood spake sweetly & powerfully to the dear Youth, reciting his experience of his younger years, & observed that his first commencement of public preaching was in these parts ([Portsmouth](#)) while travelling with a beloved Aged friend in these parts, many others spake a little which helped the meetings.

Afternoon Met by Adjournment (2 OClock) Epistles to all the Yearly Meetings were presented & were the only buisness- towards the close Mehitabel Jenkins came in to pay us a little visit which was very sweet & salutary. She called upon us in the name of the Lord & in a very tender frame of spirit to be faithful, testifying to us (particularly the youth) that she had found the good effects of it from long experience, very soon after she took her seat Thos Scattergood kneeled in Supplication which was very solemn & impressive on behalf of the Aged, but the Youth was remembered also - after he arose, the dear old Woman pronounced her blessing upon us & as she went out she says, "farewell, farewell my dear friends farewell" to which Thos Scattergood rply'd "farewell in return", This witnessed, & I believe affected many minds with deep impression, particularly to see so aged so devoted & living friend come in & take leave of us with such feeling concern for our wellfare, & more particularly as she is just setting out on a journey to Nine Partners & perhaps as far as Canada -- After she went out R Mott W Williams expressed a few words & the meeting closed with a very solemn covering. -

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 July 11, Thursday: The *Volage* arrived at Portsmouth with [George Gordon, Lord Byron](#) aboard.

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

5 day 11 of 7 Mo// It was (tho small) a good meeting to me, being favor'd to get on the spot where prayer was breathed forth for help & strength, & when the meeting concluded I found my mind in quite a sweet frame for which I desire to be thankful I heard this forenoon that John Weavers Wife died night before last in the evening & is to be inter'd this Afternoon - I should have gone to Connanicut to attend the funeral but my buisness was such that I thought best not to leave it especially as I felt no special drift in my mind to go. -

RELIGIOUS SOCIETY OF FRIENDS

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

6th day 12 of 7 Mo// My dear H watched last night with Mary Vernon daughter of Saml. My bodily feelings this day are unpleasant feeling a return of those sensations which I was troubled with last Winter - I hardly know what to make of them, or how they will terminate. - Took tea at E Hosiers with my H, a large company there. -

RELIGIOUS SOCIETY OF FRIENDS

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

7th day 13 of 7 Mo// I again had a return of those distressing feelings last night - I am very apprehensive that my existence may terminate in one of them, at some time or another. -

RELIGIOUS SOCIETY OF FRIENDS

 July 14, Sunday: The *Volage* arrived at Sheerness and [George Gordon, Lord Byron](#) set his foot upon English soil for the first time in 2 years and 12 days. He stayed at Reddish's Hotel on St. James Street.

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

1st day 14 of 7 Mo// I feel better today on some accounts & others not so well - In our forenoon Meeting we had a new appearance in the Ministry. it was Lydia Almy wife of Christopher. She spake low but those who set near her inform me that her words were nearly these "Altho the enemy is on one hand & the red sea on the other, yet the Lord is able to open the way for the ransomed & redeemed to pass through"-. and I think I may bear this little testimony to her first appearance, that altho I could not hear what she said, yet my mind was solemnized, & raised from a dull state to lively feelings, at only, the sight of her standing & the sound of her voice. -Sarah Fish & Hannah Dennis attend Connanicut Meeting today -



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

In the Afternoon D Buffum had a short communication.

RELIGIOUS SOCIETY OF FRIENDS

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

2 day 15 of 7 Mo// The mind in a feeling state, many things to reflect upon, & I do at this moment desire that all offensive weeds may be kept down, those hurtful things which have so many times retarded my progress & silenced better feeling be done away. -

RELIGIOUS SOCIETY OF FRIENDS

 July 16, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 16 of 7 M 1811// My bodily health is poor, in consequence of bad feelings in my head, I was this Afternoon bled, for the first time in my life, & had about 20 oz of blood taken by Dr Hazard. -

RELIGIOUS SOCIETY OF FRIENDS

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

4th day 17 of 7 Mo// I had but a poor nights sleep, last, & have felt quite uncomfortable about my head this forenoon, but I feel thankful yes humbly thankful that I feel much more comfortable this Afternoon & evening, & my spirit refreshed with the incomes of life & love in a manner that has been very encouraging - We visited neighbor Towle as little while this evening. -

RELIGIOUS SOCIETY OF FRIENDS

LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

➡ July 18, Thursday: William Makepeace Thackeray was born in Calcutta, [India](#), as the only son of Richmond Thackeray, a Collector in the East Indian Company's service. After the death of his father he would be sent home and educated at Charterhouse School in Godalming, Surrey and then at Trinity College, Cambridge (he



would abandon his studies without taking a degree, having lost some of his inheritance through gambling).



TRINITY COLLEGE ➡

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

5th day 18 of 7 Mo// I again may thankfully acknowledge that I feel much better, but my head is not yet entirely relieved, after trying the effect of another dose or two of physic, & find the cause not removed, I think to try a second bleeding. I sleep

*well last night. -
Our meeting was well attended on the womens side of the house,
the mens was rather small. The first meeting silent but to me
favor'd in a good degree the mind feeling especially in the
forepart of the precious arisings of life, in the last
(Preparative) nothing particular engaged the meetings attention
but the Answers to the Quaries & the appointment of D R as Clerk
--Brother J Rodman & Wife spent the Afternoon with us, & brought
little Thomas. -*

RELIGIOUS SOCIETY OF FRIENDS

 July 19, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*6th day 19th of 7 Mo// We heard Yesterday that Uncle Stanton had
arrived in N York of which we were very glad, yea thankful,
particularly as at this time as Aunt PAtty gas been for a long
time very much unwell, & we are in hopes that his coming may be
a revival to her strength -
This evening SARah & Dennis Earl set with us very agreeably.*

RELIGIOUS SOCIETY OF FRIENDS

 July 20, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*7th day 20 of 7th Mo// I have felt desires to renew my labor
after a meek & quiet spirit, & to presevere after it above all
other things. Oh how desirable is a meek & humble quiet spirit,
far to be valued above rubies & Gold -*

RELIGIOUS SOCIETY OF FRIENDS

 July 21, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 21 of 7 Mo// Silent meetings, & to me rather dull
seasons. Walked out to Uncle Saml Thurstons & took tea.*

RELIGIOUS SOCIETY OF FRIENDS

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

*2nd day 22 of 7 Mo// Nothing material to insert, save that the
Mind has been dull, in consequence of the dull prospects before
me, both from within & without, as respects my buisness I know
not when I have rec'd my Money, & have every day spent a little.*



July 23, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 23rd of 7th Mo// The day has passed with the usual rounds nothing remarkable - Sister Ruth set with us in the evening -

July 24, Wednesday: [Mary Thoreau](#), daughter of the late [Jean Thoreau](#), died in [Concord](#) at the age of 25.

Thoreau Deaths

Name	Death Date	Age	Buried
John	March 1801	47	Concord
Mary	July 24, 1811	25	Concord
Sarah	August 1829	38	Concord
Miss Betsey	November 1839	60s?	Concord
John	January 1842	27	Concord
Helen L.	June 1849	36	Concord

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

4th day 24 of 7 Mo// I have felt comfortable both in body & mind, for which I desire to be thankful, yea humbly thankful, & ascribe unto the Lord all that I receive, as respects my body it seems released from some symptoms that were alarming, but I know not that they have entirely left me. - as respects the mind, I have said it was comfortable, but Alass how destitute I am, & how I long for a fresh descending of the heavenly Manna, yesterdays is all consumed

How Oh Lord shall I present myself that thy holy bread may again be afforded, be pleased oh holy father to renew in me a right spirit, & incline me unto thy gentle Calls-

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

5th day 25th of 7 M 1811// Our Monthly Meeting this day was held in town, the first meeting Silent. Mary Morton present, her looks was enough to do us good - In the last our buisness went on pretty well - & I may thankfully acknowledge that my spirit was in good measure seasoned with life, & if in one instant I



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

had said less I should have had nothing in the least degree to have felt unpleasant about, & as it is I dont feel much & rather am inclined to believe no hurt was done – Several of the younger class of females dined with us Also John Weeden

RELIGIOUS SOCIETY OF FRIENDS

 July 26, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 26th of 7 Mo// Before the lines were drawn between the two days, I should have inserted that last eveing my H & Sister Ruth went over to Thos Robinsons to visit them & Mary Maorton. I went also about 8 OClock & a very sweet little visit we had. Mary & Abigail were very interesting in conversation, Abigail is very low in her health, but very pleasant & sweet in spirit -- My dear H has set the Afternoon at Job Shermans with Sarah & Eunice Earl - I also took te & set the evening. -

RELIGIOUS SOCIETY OF FRIENDS

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

7th day 27 of 7 Mo// The mind in a striving state to keep in christian love, unwatchfulness however has permeated in some degree.

RELIGIOUS SOCIETY OF FRIENDS

 July 28, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 28 of 7 Mo // Our Meetings were silent. In the Afternoon it was a pretty good time to me - for which I desire to be thankful. - We took tea at my fathers. -



RELIGIOUS SOCIETY OF FRIENDS

In London, Friend [Paul Cuffe](#) was staying at the home of Friend William Allen on Plough Court (not the same person as the William Allen of Concord, Massachusetts) and wrote in his journal:

In the Evening my friend Allen Called his famely together and We Ware Comforted and I believe I may say the presence of the precious Comforter Was felt to be Near.



August 1, Thursday: Catherine Byron, [George Gordon, Lord Byron](#)'s mother, died.

According to a report in the [Edinburgh Review](#) based upon a news account in the [Liverpool Mercury](#), a vessel arrived on this day in the port of Liverpool with a cargo from Sierra Leone. It was the vessel *Traveller* the owner and master (Captain [Paul Cuffe](#)), mate and crew of which, this publication was interested to point out, were free blacks.

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

The article continued by remarking on what a strange and animating spectacle it must have been, to see this free and enlightened African sail with his black crew into such a port on the coast of Africa — a port which had been so lately the *nidus* of the slave trade.

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



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

5th day 1 of 8 M 1811 // I expect presently to go to [Portsmouth](#) to attend our Quarterly Meeting, & am favor'd at this moment to feel desires to arise for a good time, Oh! that I may keep near to what I now feel moving upon my spirit, & thereby experience life to arise into dominion. -

It rained & we had a wet ride to Portsmouth before meeting we stopped at Holder Almys, & saw several of our friends & acquaintances from off the Island, which was pleasant & agreeable

At Meeting James Greene as usual opened the Service, then our dear & much lov'd friend Nathan Hunt from North Carolina, delivered a powerful Gospel testimony, which according to my sense was to exceed any thing I ever heard from him or hardly any one else. The meeting seem'd cover'd with an Awful solemnity while he was speaking & the hearts of many deeply affected with the truths that he declared. It was to my mind an highly favor'd season for which I desire to be thankful. -

In the meeting for discipline the buisness went on with a good degree of love & condescention - We dined at Anna Anthonys, & then Rode home, & tho it rained & we had an uncomforatble ride both in & out of town & my dear H got some wet, yet she appears not to have taken cold, for which also I desire to be thankful —

RELIGIOUS SOCIETY OF FRIENDS



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

5th day 8th of 8 Mo// We have had an uncommonly favor'd meeting. - Clarke Rodman for the first time appear'd in Public, in a fine words - then E Coggeshall in a most engaging manner was concern'd to encourage all to a faithful discharge of duty, especially such as had Small gifts to offer - Lydia Almy was also concern'd in a few words. -

RELIGIOUS SOCIETY OF FRIENDS

*I Richard Jones of Gorham in Ontario County &
 State of New York do hereby manumit that I manumit and discharge
 from my service my negro woman named Jane and this writing
 is to be a perpetual bar from my heirs or representatives hol-
 ding said Jane as a slave. Canandaigua 8th August 1811.
 Richard Jones.*

*In the presence of
 Henry Fellows Daniel D. Barnard } State of New York : On the
 eighth day of August one thousand eight hundred and eleven
 Daniel D. Barnard to me personally known appeared before
 me and being by me duly sworn deposed that he saw Richard
 Jones to him personally known execute the above certificate
 wherefore let it be recorded. John C. Spencer master in chancery.
 A true copy of the original Recorded 8th August 1811 at 2 O'
 clock p.m. and examined. James A. Mower {ss}*

*I Richard Jones of Gorham in Ontario county
 State of New York do hereby certify, that I manumit and discharge
 from my service my negro woman named Jane, and this writ-
 ing is to be a perpetual bar from my heirs or representatives hol-
 ding said Jane as a slave. Canandaigua 8th August 1811.
 In presence of } Richard Jones.
 Henry Fellows Daniel D. Barnard. } State of New York. On the
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 Daniel D. Barnard to me personally known appeared before
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 Jones to him personally known execute the above certificate
 wherefore let it be recorded. John C. Spencer master in chancery.
 A true copy of the original Recorded 8th August 1811. at 2 O'
 clock p.m. and examined. James A. Mower {ss}*

August 9, Friday: Carl Maria von Weber left München for Switzerland.

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

*6th day 9 of 8 Mo// The mind in a pretty quiet state, feeling a
 good degree of sweetness, for which I desire to be thankful -
 Brother Isaac's wife has been much unwell thro' the day & Sister
 R & E Set the eveng with us. David also called -*

RELIGIOUS SOCIETY OF FRIENDS

 August 10, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 10 of 8 Mo// This forenoon Uncle & Aunt Stanton arrived from New York their daughter Niobe also came with them

RELIGIOUS SOCIETY OF FRIENDS

 August 11, Sunday: As Carl Maria von Weber traveled to Switzerland from München he needed to pass through the Kingdom of Wurttemberg, from which he had been banished in 1810. Discovered at the border, he was taken into custody.

The Paris music publishing firm of Cherubini, Méhul, Kreutzer, Rode, et Boieldieu sold the rights to all works other than their own music to Jacques-Joseph-Désiré Frey.

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

1st day 11 of 8 Mo// Mary Morton was engaged in a very solemn testimony in our meeting this forenoon, in the Afternoon we were silent - - Aunt Patty Stanton seems to be very unwell to day, & has had the advice of Dr Easton this evening - Brother Isaac's Wife is also very poorly, so that we are in a difficult situation. I desire & believe I am in a good measure thankful that me & mine are at present in a good degree of health

RELIGIOUS SOCIETY OF FRIENDS

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

2nd day 12 of 8 Mo// Our sick folk are much better today than yesterday & we hope will continue to mend tho' as yet their cases are bad.

RELIGIOUS SOCIETY OF FRIENDS

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

3rd day 13 of 8 Mo// Our sick folks are much better this morning, - This Afternoon read of the Decease of Betsy Taylor an old friend & acquaintance of my Mothers. They were very intimate in young days & lived neighbors most of their days in great love & harmony, about 12 years ago she removed with her brother in law



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

to Brooke in Virginia where she has since lived. – Also this eveng heard that my aged friend Joseph Bringhurst had latly deceased at Willmington Del I have corresponded with him very agreeably since his brother Jame’s death, & since our last Yearly Meeting I rote him a pretty full acct of what then transpd & have rec’d no reply. – for about two weeks past he has been much on my mind & I have thought of again addressing him, but when ever I thought of it, it seem’d as if I felt a stop and some thing would arise & say, "it will be more proper to write to his nephew Joseph for perhaps he is very sick & the next information respecting him will be that he has left time, & surely the premonition is now verified –

RELIGIOUS SOCIETY OF FRIENDS

 September 6, Friday: [James Melville Gilliss](#), who would found the [US Naval Observatory](#) in Washington DC, was born at Georgetown.

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

6th day 6 of 9 Mo// This evening we called on our old neighbors Sam Gibbs & Mary Billings with whom we lived together in one house about 4 & an half years in pretty good friendship. They looked old fashioned, & my mind was turn’d to reflect on the days that we spent under their roof with much feeling – We had some trials, but we had also as much pleasure & enjoyed ourselves, with as much innocency as falls to the lot of common people –There we commenced house keepers, there we were blessed with as fine a little son as need be, & while living there we were deprived of him. The remembrance of his sweet & innocent engaging little ways, still affects me with Sensations which are trying to human nature, altho it is more than a year ago since he left us for a better parent, & is now no doubt a little Angel in heven, & what if I say, singing praises to the most high before his throne. –

RELIGIOUS SOCIETY OF FRIENDS

 September 7, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 7 of 9 M 1811// Nothing material to insert, the mind in a pretty good frame for which I desire to be thankful –

RELIGIOUS SOCIETY OF FRIENDS

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

1st day 8 of 9 Mo// This morning rose early & got breakfast & walked out to Saml Thurstons, from thence he & I rode to



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

Portsmouth, before meeting we stoped at Holder Almys, then to meeting where we had a very favor'd season. Sarah Fish was concern'd in a living supplication. My mind was favor'd with the most life & sweetness that I have experienced in a meeting or out of one, for a long time it did indeed seem as a renewal of the days of my espousals, the days when I was Young & tender, for which my heart was bow'd in humble thankfulness to the Author of every good thing, without whose holy help we are no more than clay as to life of religion in the mind – After Meeting we dined at Preserved Fishs, & from there, (being one of a committee with Sam Thurston & Rich Mitchell to visit Parker Hall in consequence of his request to be admitted under the care of friends-) I went with them to his House, where life was again renew'd on my spirit, to exceed what I felt in the meeting. Sam & Richd had much to communicate in a very lively & pertinent manner. I said but little, but I believe traveled with them in spirit., & was humbled under a sense of my own unworthiness & short comings, & from hence am induced to believe, the opportunity was a proffitable one to me, & that I was not out of my place in being with them. Parkers wife seems to be a sweet spirited & deeply exercised Woman, & if they keep their plans I believe they will be very useful in society. -We return'd from there to P Fishs & took tea & from thence rode home well satisfied with our days work.

RELIGIOUS SOCIETY OF FRIENDS



September 9, Monday: Friend Stephen Wanton Gould wrote in his journal:

2nd day 9 of 9 Mo// I have felt peculiarly low & cast down this Afternoon, they are feelings which are good for me & which I desire

RELIGIOUS SOCIETY OF FRIENDS



September 10, Tuesday: Friend Stephen Wanton Gould wrote in his journal:

3rd day 10 of 9 Mo// Uncle & Aunt Stanton left us this forenoon for N York. they have been here just a Month & their company has been very grateful, dear father & Mother both seem very much Affected at parting with them, apprehending that as they have both grown old & infirm & dear Aunt in Poor health that it may be the Last time them may meet in mutability, it was therefor an affecting parting opportunity. – In consequence of father & Mother's feeling very lonesome my H sat the Afternoon & evening with them --

RELIGIOUS SOCIETY OF FRIENDS

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

4th day 11th of 9 M 1811// I wrote a letter last evening to Micajah Collins which went in the Mail at 4 O'clock this Morning & will probably reach him tomorrow

RELIGIOUS SOCIETY OF FRIENDS

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

3rd day 1 of 10 M 1811// The Mind not much religiously engaged but occupied in preparing my stove in the Shop for Winter In the evening mostly at home. Sister Ruth set with us

RELIGIOUS SOCIETY OF FRIENDS

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

4th day 2nd of 10 Mo// With Brother Isaac this has been an anxious day, about 2 O'clock last night his Wife was taken Sick & between 9 & 10 this morning was put to bed of a fine Daughter - Set the evening at home. Sister E & M also Abbe Anthony was with us

RELIGIOUS SOCIETY OF FRIENDS

 October 3, Thursday: [William Ingraham Kip](#) was born in New-York, of Breton ancestry, a son of Leonard Kip (1774-1846), president of a bank, and Maria Elizabeth Ingraham Kip (1784-1877), a daughter of Captain Duncan Ingraham (1752-1807).

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

5th day 3rd of 10 Mo// David Buffum was concerned in a short but lively testimony from these scripture Words "What shall I do unto my vineyard that hath not been done in it" - Then E Coggeshall was concerned in a living prayer, on behalf of the Aged Middle Aged & Youth, the Silent & afflicted burden bearers, & very fervently for the prosperity of this Monthly Meeting - It was a favor'd season to me, tho' the mind was severly buffeted yet a place of quiet was experienced after a Season -

RELIGIOUS SOCIETY OF FRIENDS

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

6th day 4 of 10 Mo// Nothing material to insert, have followed the usual rounds of each day of my life without much variation. -

RELIGIOUS SOCIETY OF FRIENDS

October 5, Saturday: Friend Stephen Wanton Gould wrote in his journal:

7th day 5 of 10 Mo// Again the usual rounds & nothing that seems woth inserting -

RELIGIOUS SOCIETY OF FRIENDS

October 6, Sunday: Friend Stephen Wanton Gould wrote in his journal:

1st day 6 of 10 M 1811// Silent & small meetings - I labor'd under a hevy cold this morning & thought as it was very rainy that I would not go to meetings, but on looking more closely to it found that I could not feel easy to omit it so went & was favor'd with a good meeting. - This eveng went with my Dear H to brother Isaac's & saw for the first time my Little neice Martha Stanton Gould. She is a fine plump little girl & hope she may live to be a blessing to her parents

RELIGIOUS SOCIETY OF FRIENDS

October 7, Monday: Friend Stephen Wanton Gould wrote in his journal:

2nd day 7 of 10 M 1811// This forenoon my H scalded both her feet & has been in much pain with them all Day -

RELIGIOUS SOCIETY OF FRIENDS

October 8, Tuesday: Friend Stephen Wanton Gould wrote in his journal:

3 day 8 of 10 Mo// My H seems better today of her Scald, we first applyd sweet Oil & Salt & over that Lead Water & towards night apply an ointment made of Balm of Gilead but she did not sleep very well last night having much pain. -

RELIGIOUS SOCIETY OF FRIENDS

October 9, Wednesday: Friend Stephen Wanton Gould wrote in his journal:

4th day 9 of 10 Mo// My H is materially better to day, for which

I desire to be thankful. -

RELIGIOUS SOCIETY OF FRIENDS

October 10, Thursday: Friend Stephen Wanton Gould wrote in his journal:

5th day 10 of 10 Mo// Father Rodman was concerned in our meeting to express nearly these words "Next to divine Revelations is the sacred scriptures, which contain these expressions " I will wash mine hands in innocency, so will I encompass thine Alter," I believe if this was more generally our engagement that we should not come to meetings & go away again so little benefited. Lewis L Clarke set a part of the evening with us -

RELIGIOUS SOCIETY OF FRIENDS

October 11, Friday: Friend Stephen Wanton Gould wrote in his journal:

6th day 11 of 10 Mo// The day has passed as usual. Sister Ruth & Mary set the evening with us -

RELIGIOUS SOCIETY OF FRIENDS

October 12, Saturday: Friend Stephen Wanton Gould wrote in his journal:

7th day 12 of 10 Mo// Nothing material, as respects myself Sister E set a while with us this eveng - My H seems to be fast recovering from her Scalded feet -

RELIGIOUS SOCIETY OF FRIENDS

October 13, Sunday: Friend Stephen Wanton Gould wrote in his journal:

1st day 13 of 10 Mo// Silent meetings, & pretty large. After meeting took tea at Saml Thurstons Brother D R went with me - It seems to be a season of affliction in town, many persons particularly of the younger Class are down with fevers & some have died, in the Main street the following are down within my knowledge. George Lawton, Jacob Richardson Junr Benjm Watson, George & Abby Engs, last night James Williams was taken with symptoms which threaten a fever & those whose turn it well be next is unknown to Mortals. -

RELIGIOUS SOCIETY OF FRIENDS



October 14, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 14 of 10 Mo// James Williams is better & not so unfavorably seized as was first understood. George Engs some better, Abby us worse & little hopes entertained of her recovery, the others I have not heard from

RELIGIOUS SOCIETY OF FRIENDS



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

3rd day 15 of 10 Mo// George & Abby Engs much as yesteerday, if any alteration it is for the Worse with Abby -

RELIGIOUS SOCIETY OF FRIENDS



October 16, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 16 of 10 M 1811// I hardly know what to say of myself. I feel low tried & discouraged, both from within and without, but hope I shall be favor'd to place my confidence in the Power of Israels God which is able to save from all evil, but Alass, how weak is flesh. -

RELIGIOUS SOCIETY OF FRIENDS



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

5th day 17 of 10 Mo// [the left hand edge is not visible] C R spake a little to us at meeting - the day has passed as usual - I expect to pass the ?ensuing night at Watching with George Engs -

RELIGIOUS SOCIETY OF FRIENDS



October 18, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 18 of 10 Mo// According to expectation I watched with George Engs he had a very favorable night, but Abby is still very ?sick & her recovery doubtful.

RELIGIOUS SOCIETY OF FRIENDS



October 19, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 19 of 10 Mo// Nothing material to insert except that the sick fols are much the same as Yesterday -

RELIGIOUS SOCIETY OF FRIENDS



October 20, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 20 of 10 Mo// In the forenoon D Buffum delivered a Short but impressive testimony and in the Afternoon C R was concern'd to utter nearly these words " Purity of heart occasions clearness of sight, but the Pollution of our nature beget doubtings which lead to infidelity, this is a[?] most deplorable situation for a human being to be in - We dined at my father's & from the inclemency of the weather my H omitted Afternoon meeting

RELIGIOUS SOCIETY OF FRIENDS



October 21, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 21 of 10 Mo// Nothing particular from the usual rounds

RELIGIOUS SOCIETY OF FRIENDS



October 22, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 22 of 10 Mo// Pretty much the same as yesterday, except having spent the day in overhalling the old papers of D Holloway

RELIGIOUS SOCIETY OF FRIENDS



October 23, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 23 of 10 Mo// This mornng rec'd a letter frin Danl Cooleedge which is not of a pleasant savor. I have answer'd it according to the best of my judgement.

RELIGIOUS SOCIETY OF FRIENDS

➡ October 24, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 24 of 10 Mo// My mind this mornng was feelingly introduced into feeling sympathy with my friends in distress -for several days Abby Engs has been so low as not to admit any hopes of her recovery & yesterday they thought her gone, but this morning has revived, come to her senses & there is a little prospect of her recovery. -
Our meeting was silent & the forepart of it very good to me The last (Preparative) was somewhat exercising*

RELIGIOUS SOCIETY OF FRIENDS

➡ October 25, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 25 of 10 Mo// Abby Engs has been extremely low all day & this evening about 10 OClock paid the debt to nature In the 18 Year of her age

RELIGIOUS SOCIETY OF FRIENDS

➡ October 26, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 26th of 10 M 1811// I have just been over to look on the Corpse of dear Abby Engs which is very pleasant, & from her innocent deportment thro' life there is no doubt in my mind, but her spirit is in peace, & a desire is now revived that her removal may be an incitement to us all to be on the Watch for we know not in what day or hour the like summons may be sent to our dwelling

RELIGIOUS SOCIETY OF FRIENDS

➡ October 27, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 27 of 10 Mo// In our forenoon Meeting C Rodman appear'd in reverent supplication. In the Afternoon our meeting was very small in consequence of the funeral of Abby Engs, many friends & others left it to attend that. I thought it best to attend meeting, after which went to a funeral of Constant Wood a young man on the POint who was buried in our ground - Set the eveng wiat home with my dear H --

RELIGIOUS SOCIETY OF FRIENDS



October 28, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 28 of 10 Mo// Nothings material to insert. - The day has passed as usual —

RELIGIOUS SOCIETY OF FRIENDS



October 29, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*3rd day 29 of 10 Mo// Again nothing has occurd that appears worth inserting & indeed there are many days of this kind, yet it seems best to keep up a diary. perhaps it might be thought by some that it is time lost, but it does not take me five minutes in a day on an average & if I misspent no more time than that, I believe nothing would lay very hevily to my charge. It was the advice of Wm Penn to his children to " keep a Journal if it is was but a line a day" & if there is no other use in it, it keeps one in the use of the Pen & may tend to help us in the Art of Composition if proper attention is paid to it - This I know of a truth, that it is much more easy for me to express my Ideas in writing than it was formerly
I am sensible that I am yet very deficient & shall probably remain so, as long as I live, but it is comfortable to believe that I have made some improvement, Whereby I may render myself more useful to myself & mankind - but Alass this brings me to a sense of my short comings, & a subject of which I have not wrote much about of late **i.e.** the religious improvement, wherein I feel much leanness & Poverty for the want of more faithfulness, I am not sensible that my case is worse than Months ago, being sometimes favor'd with (at least) some emanations of Love & life —*

RELIGIOUS SOCIETY OF FRIENDS



October 30, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 30 of 10 M 1811// Again nothing of moment to insert, the day has passed with the usual rounds —

RELIGIOUS SOCIETY OF FRIENDS



October 31, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 31 of 10 Mo// The day has been severly stormy yet David Rodman & myself took Chaise & rode to [Portsmouth](#) to attend our Monthly Meeting, which considering the hevly rain & very high



Wind was pretty well attended. Holder Almy preached in the first & in the last we got along with our buisness with a good degree of satisfaction - The Public Appearance of Holder Almy was approved & refer'd to the Quarterly Meeting for their perusal [?, left margin not visible] After Meeting we dined with Holder & then rode home. -

RELIGIOUS SOCIETY OF FRIENDS

Near the end of his visit to England, Captain [Paul Cuffe](#) saw himself described in the Liverpool Mercury as preferable “to the proudest statesman that ever dealt out destruction amongst mankind.” That newspaper’s “Memoir of Captain Paul Cuffee” [*sic*] offered a description his early life and many notable achievements, including his 1780 challenge to the Massachusetts legislature against taxation without representation for blacks. (The captain would later receive an English land grant on which he would be able to settle a few worthy immigrants of his choosing. His plans would be delayed by the War of 1812, but in 1815-1816 he would make a successful voyage to Sierra Leone with 38 colonists. On January 16, 1817 he would write that in Sierra Leone, “These few Europeans hath pritty much Control of the Colony Yet the people of Coular Are intitled to every privilege of a free born Subjects.... Yet It cannot be said that Thay Are Equal for the prejudice of tradition is precipitable but I believe much Lieth At thare Doors.”)

Memoir of Captain Paul Cuffee, Liverpool MERCURY

On the first of the present month of August 1811, a vessel arrived at Liverpool, with a cargo from Sierra Leone, the owner, master, mate, and whole crew of which are free Negroes. The master, who is also owner, is the son of an American Slave, and is said to be very well skilled both in trade and navigation, as well as to be of a very pious and moral character. It must have been a strange and animating spectacle to see this free and enlightened African entering, as an independent trader, with his black crew, into that port which was so lately the nidus of the Slave Trade. - Edinb. Review, August, 1811.

We are happy in having an opportunity of confirming the above account, and at the same time of laying before our readers an authentic memoir of Capt. Paul Cuffee, the master and owner of the vessel above referred to, who sailed from this port on the 20th ult. with a licence from the British Government, to prosecute his intended voyage to Sierra Leone.

The father of Paul Cuffee, was a native of Africa, whence he was brought as a Slave into Massachusetts. - He was there purchased by a person named Slocum, and remained in slavery a considerable portion of his life.- - He was named Cuffee, but as it is usual in those parts took the name of Slocum, as expressing to whom he belonged. Like many of his countrymen he possessed a mind superior to his condition, and although he was diligent in the business of his Master and faithful to his interest, yet by great industry and economy he was enabled to purchase his personal liberty.

At this time the remains of several Indian tribes, who



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originally possessed the right of soil, resided in Massachusetts; Cuffee became acquainted with a woman descended from one of those tribes, named Ruth Moses, and married her. -- He continued in habits of industry and frugality, and soon afterwards purchased a farm of 100 acres in Westport in Massachusetts.

Cuffee and Ruth has a family of ten children. -- The three eldest sons, David, Jonathan, and John are farmers in the neighborhood of Westport, filling respectable situations in society, and endowed with good intellectual capacities. -- They are all married, and have families to whom they are giving good educations. Of six daughters four are respectably married, while two remain single.

Paul was born on the Island of Cutterhunkker, one of the Elizabeth Islands near [New Bedford MA](#), in the year 1759; when he was about 14 years of age his father died leaving a considerable property in land, but which being at that time unproductive afforded but little provision for his numerous family, and thus the care of supporting his mother and sisters devolved upon his brothers and himself.

At this time Paul conceived that commerce furnished to industry more ample rewards than agriculture, and he was conscious that he possessed qualities which under proper culture would enable him to pursue commercial employments with prospects of success; he therefore entered at the age of 16 as a common hand on board of a vessel destined to the bay of Mexico, on a Whaling voyage. His second voyage was to the West Indies; but on his third he was captured by a British ship during the American war about the year 1776: after three months detention as a prisoner at New York, he was permitted to return home to Westport, where owing to the unfortunate continuance of hostilities he spent about 2 years in his agricultural pursuits. During this interval Paul and his brother John Cuffee were called on by the Collector of the district, in which they resided, for the payment of a personal tax. It appeared to them, that, by the laws of the constitution of Massachusetts, taxation and the whole rights of citizenship were untied. -- If the laws demanded of them the payment of personal taxes, the same laws must necessarily and constitutionally invest them with the rights of representing, and being represented, in the state Legislature. But they had never been considered as entitled to the privilege of voting at Elections, nor of being elected to places of trust and honor. -- Under these circumstances, they refused payment of the demands. -- The Collector resorted to the force of the laws, and after many delays and vexations, Paul and his brother deemed it most prudent to silence the suit by payment of the demands. But they resolved, if it were possible, to obtain the rights which they believed to

be connected with taxation.

➡ November 7, Thursday: At Tippecanoe (Keth-tip-pe-can-nunk) Creek near Prophetstown, Indiana, a town in which Indian people of all tribes were attempting to live a traditional lifestyle, the Shawnee headman Tecumseh, brother of the prophet *Tenskwatawa*, led in a defensive battle against a group of white settlers under William Henry Harrison, giving to Harrison a reputation and a presidential slogan. Defeated, Tecumseh would flee into Canada.



(Meanwhile, during this month, shortly after the Hudson’s Bay Company had ceded a large tract around the Red River in Canada to Thomas Douglas, 5th Earl of Selkirk for the establishment of a colony, [John Wedderburn Halkett](#) was appointed a member of that Company’s London Committee.)

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 7 of 11 Mo// The Meeting small & silent tho’ a respectable number considering how many are absent at the Qurly Meeting

RELIGIOUS SOCIETY OF FRIENDS

➡ November 20, Wednesday: By hiring Samuel Topliff, Jr. to run the reading room on the 2d floor of the [Exchange Coffee House](#) in downtown [Boston](#) near the docks, and by using a donated rowboat to meet incoming ships and learn their news, the systematic gathering of news was introduced to America.

Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 20th of 11 Mo// E W Lawton has been consider’d rather more favorable yesterday & today. – Much as usual as respects

myself –

RELIGIOUS SOCIETY OF FRIENDS

November 21, Thursday: At Wannsee, German Romantic author Heinrich von Kleist killed his terminally ill female companion and then committed suicide.

Friend Stephen Wanton Gould wrote in his journal:

5th day 21 of 11 Mo// C Rodman spake a few words to us at Meeting – My mind was so situated that I was but a poor judge of what he said or the State of the Meeting. –

RELIGIOUS SOCIETY OF FRIENDS

November 22, Friday: Friend Stephen Wanton Gould wrote in his journal:

6th day 22 of 11 Mo// On fourth day mornng My dear Wife came down to my fathers to Spend the day, which with yesterday proved very rainy & we did not go home untill this morning – This Afternoon attended the funeral of Rebecca Casey an ancient Woman & a relation to me by both father & Mother

RELIGIOUS SOCIETY OF FRIENDS

November 23, Saturday: Friend Stephen Wanton Gould wrote in his journal:

7th day 23 of 11 Mo// E W Lawton has been consider'd a little more comfortable to day, but his case is yet very doubtful. –

RELIGIOUS SOCIETY OF FRIENDS

November 24, Sunday: Friend Stephen Wanton Gould wrote in his journal:

1st day 24 of 11 Mo// Our meetings silent but seasons of serious reflection to me I have been to O Williams where E W Lawton is, & is very low, Dr Easton has pretty much relinquished hope of his recovery –

RELIGIOUS SOCIETY OF FRIENDS

November 25, Monday: Friend Stephen Wanton Gould wrote in his journal:



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2nd day 25 of 11 Mo// E W Lawton much as yesterday. – This day my Dear Aunts Martha Mary & Hannah Gould Moved into the House which My father has purchased for their accommodation in Malborough Street. I am thankful on this acct that they have got it & are comfortably settled. -

RELIGIOUS SOCIETY OF FRIENDS

Two works by Carl Maria von Weber were performed for the initial time, in München: The Clarinet Concerto no.2 J.118 and the concert aria Qual altro attendi J.126.

This was Evacuation Day, the 28th Anniversary of the departure of the British from New-York at the successful completion of the American revolution. The fortifications of Manhattan Island finally standing ready to defend the exposed population center against the armament of any previous conflict, the southwest battery⁷³ fired the first of the many, many broadsides that it would fire over the centuries “at nothing more dangerous than a harmless hulk moored in the river for practice.”

 November 26, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 26 of 11 Mo// E W Lawton is very low Dr E Aston continues to speak very discouraging – his fever is very high this evening

RELIGIOUS SOCIETY OF FRIENDS

 November 27, Wednesday: The Federated Provinces of New Granada (Colombia) was created.

Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 26 [sic] of 11 Mo// [note error? or two entries for the 26th because he is watching with Edward?] The Doctors speak more favorable of Edward this morning, say, more favorable symptoms appear

RELIGIOUS SOCIETY OF FRIENDS

 November 28, Thursday: Piano Concerto no.5 “Emperor” by [Ludwig van Beethoven](#) was performed, probably for the initial time, in the Leipzig Gewandhaus.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 27 [sic] of 11 Mo// Our Moy [Monthly] Meeting was this day held in town The first meeting was much favor'd Anne Greene Ministered to us in a very lively manner: C Rodman then spake a little to my satisfaction then D Buffum appear'd in as lively a testimony as I think I ever heard from him – Our last meeting was much in the quiet & I thought favor'd beyond what is common

73. In 1815 this southwest battery would be renamed Castle Clinton.



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- My mind I may thankfully acd [acknowledge?] was quickened & refreshed - Since meeting I have rec'd a very acceptable letter from my much loved friend & brother Micajah Collins dated 14th inst at Gooses Creek Virginia

RELIGIOUS SOCIETY OF FRIENDS

 November 29, Friday: Wendell Phillips was born in Boston as a descendent of that municipality's 1st mayor.

Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 29 of 11 M 1811// The day has passed as usual, the mind susceptible of tender impressions - E W Lawton is consider'd some better -

RELIGIOUS SOCIETY OF FRIENDS

 November 30, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 30 of 11 Mo// Again nothing material but the usual rounds to insert. - E W Lawton Much as Yesterday -

RELIGIOUS SOCIETY OF FRIENDS

1812

 Friend [Bernard Barton](#)'s METRICAL EFFUSIONS put him in contact with [Robert Southey](#). Soon he would also make the acquaintance of James Hogg. He would be able to publish volume after volume of his poetry, until 1828.

 Margaret Briggs was born, a daughter of [Friend Isaac Briggs](#), surveyor.⁷⁴

 In roughly this timeframe [John White Webster](#) and [George Parkman](#) studied under Professor John Collins Warren at the old Harvard Medical College on Mason Street in Boston (Dr. Webster would murder Dr. Parkman, and be hanged). Because he was a [Quaker](#) pacifist who had tried to remain positively oriented during the Revolution, and because he practiced small pox vaccination, Dr. Benjamin Waterhouse was dismissed from this medical faculty.

THE QUAKER PEACE TESTIMONY

74. "I have appointed Isaac Briggs of [Maryland](#), surveyor of the lands south of the Tennessee. He is a Quaker, a sound republican, and of a pure and unspotted character. In point of science, in astronomy, geometry and mathematics, he stands in a line with Mr. Ellicott, and second to no man in the United States. He set out yesterday for his destination, and I recommend him to your particular patronage." — President Thomas Jefferson.



 An attitude toward Quakers in the arts: “When poring over light and trifling publications, with which the present age abounds, or when using the pencil or needle merely to amuse, think whether your time might not be more profitably spent in reading the Scriptures, with other pious writings or useful publications.”⁷⁵

RELIGIOUS SOCIETY OF FRIENDS

 Friend [Luke Howard](#) moved to Tottenham near London, where there was a monthly meeting of the Religious Society of Friends. His family would live in a large house built by William Forster on the corner of what is now Philip Lane and Arnold Road East (7 Bruce Grove, not the same residence but a subsequent residence in Tottenham, is the one now marked with a historical plaque), a house with a garden in which he would set up his meteorological instruments.

 January 1, Wednesday: For four days, [Mount Vesuvius](#) would be in eruption: “Effusiva — Lava ad W verso Torre del Greco.”

The Austrian Empire’s new Civil Code went into effect.

Dr. Benjamin Rush, a mutual friend, had been attempting to get former President John Adams to reconcile with former President [Thomas Jefferson](#). Adams had been bitterly resentful of Jefferson’s claim that he was of uniquely importance as the author of a foundational document, the [Declaration of Independence](#). That document had in fact not been a foundational document of the United States of America at all, but a mere piece of political theatre, nor in fact had Jefferson, low man on the totem pole, had that much of a hand in the creation of it. “The Declaration of Independence I always considered as a theatrical show,” he wrote at this point. “Jefferson ran away with all the stage effect ... and all the glory of it.” However, on this day for the first time in 11 years, Adams did send off a letter to Jefferson.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st of 1 Mo 1812// I commence the new Year under feelings of depression, & seriousness on various subjects - And a concern renewed on my mind this evening, that I may double my dilligence in labor to dwell near the life & not suffer it to be lessened by neglect. Altho I have not expressed much for a long time in my journal relative to my progress in religious matters yet I have not been unmindful of them, but there is Such a Sameness in each days experience that it seems like unnecessary repitition to express how it is with me daily - When I do well I feel peace & in proportion to my neglect of duty in my condemnation⁷⁶

75. Henry Hull’s ADDRESS TO THE YOUTH OF THE SOCIETY OF FRIENDS, ESPECIALLY THOSE WHO ATTENDED YEARLY MEETING IN LONDON IN 1812

76. Stephen Wanton Gould Diary, 1812-1815: The Gould family papers are stored under control number 2033 at the Division of Rare and Manuscript Collections of Cornell University Library, Box 7 Folder 10 for May 1, 1809-June 30, 1812 and Folder 11 for July 1, 1812-August 20, 1815. Series 7 Microfilm Reel #3, positive, is made up of Friend Stephen Wanton Gould’s Diary #11, 1812-1815 (July 1, 1812-August 20, 1815, of which the original is held by the Quaker Collection of Haverford College)



 January 4, Saturday: Miss Abigail Dudley, who had provided funds for a choir in [Concord](#), died. Her grave would be marked by the 1st gravestone to be fashioned out of white stone, in the Hill Burying-Ground.

“THIS STONE IS DESIGNED
BY ITS DURABILITY
TO PERPETUATE THE MEMORY,
AND BY ITS COLOUR
TO SIGNIFY THE MORAL CHARACTER
OF
MISS ABIGAIL DUDLEY,
WHO DIED JAN. 4, 1812
AGED 73.”

This, actually, was the year of the greatest average age of death in Concord:

The following table, exhibiting the number of deaths [in [Concord](#)] between several specified ages, the number each year, the aggregate amount of their ages, average age, &c. &c. during the 50 years commencing January 1, 1779, and ending December 31, 1828, was compiled from records carefully kept by the [Rev. Dr. Ripley \[Ezra Ripley\]](#). Great labor has been expended to make it



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correct and intelligible.

Year.	Under 1	to 5	to 10	to 20	to 30	to 40	to 50	to 60	to 70	to 80	to 90	to 100	Total.	Aggre. Am. Age.	Average Age.
1779	2	0	0	1	2	0	0	0	2	4	1	0	12	578	48
1780	1	2	1	1	0	0	1	1	3	0	0	0	10	307	30
1781	3	1	0	1	0	2	0	1	1	2	1	3	15	721	48
1782	1	2	1	0	1	2	0	1	1	5	3	1	18	933	52
1783	5	2	1	0	4	2	3	1	2	3	1	0	24	811	34
1784	4	1	1	2	2	0	0	1	1	2	1	2	17	607	35
1785	2	0	1	0	3	2	2	3	2	2	0	0	17	672	39
1786	4	1	0	4	3	1	1	0	1	2	1	1	19	590	31
1787	2	2	0	0	1	2	1	1	2	0	1	0	12	416	35
1788	2	0	2	0	2	2	2	1	2	3	3	0	19	877	46
1789	3	1	0	1	2	3	0	1	1	4	1	0	17	694	41
1790	2	5	2	2	2	0	3	0	3	4	3	0	26	970	37
1791	3	1	0	0	0	1	2	1	3	3	3	0	17	841	49
1792	5	0	0	1	4	3	1	6	2	2	1	1	26	1021	39
1793	1	0	3	0	1	2	2	4	1	3	0	2	19	894	47
1794	1	1	1	0	4	3	0	1	5	1	3	1	21	1018	49
1795	0	2	0	4	3	4	1	1	2	2	2	0	21	824	39
1796	1	8	2	0	2	2	2	2	1	6	1	0	27	926	34
1797	3	1	1	1	2	1	4	1	1	3	3	0	21	893	43
1798	4	3	0	2	2	0	1	0	1	5	2	1	21	831	39
1799	0	1	0	1	4	0	2	3	4	4	1	0	20	1006	50
1800	3	7	0	0	0	4	1	2	1	4	2	1	25	926	37
1801	3	3	2	6	3	0	2	2	3	4	4	0	32	1197	37
1802	2	4	1	3	2	2	1	3	1	6	2	0	27	1067	39
1803	2	7	2	3	4	9	3	0	3	2	2	1	38	1194	31
1804	4	4	0	3	3	1	3	3	1	4	2	1	29	1037	39
1805	12	1	0	3	6	2	0	2	2	2	5	0	35	1132	32



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Year.	Under 1	to 5	to 10	to 20	to 30	to 40	to 50	to 60	to 70	to 80	to 90	to 100	Total.	Aggre. Am. Age.	Average Age.
1806	5	4	0	1	6	2	1	3	4	1	4	1	32	1201	39
1807	7	1	0	2	6	2	3	1	3	4	2	1	32	1182	37
1808	1	5	1	0	0	1	3	2	4	0	2	0	19	722	38
1809	2	3	0	0	2	1	3	1	2	2	2	1	19	821	43
1810	5	1	1	3	3	4	4	3	6	4	3	1	38	1626	45
1811	1	2	2	0	4	1	1	2	4	2	2	0	21	881	42
1812	3	6	2	1	1	5	2	2	3	3	3	1	32	1131	36
1813	3	2	1	2	4	2	3	3	1	4	2	0	27	1094	40
1814	2	0	0	0	4	4	4	1	3	0	2	2	22	1012	46
1815	4	2	4	5	4	5	3	4	5	4	6	1	47	1910	41
1816	6	1	0	1	2	0	1	3	2	4	1	0	21	802	38
1817	2	4	2	2	4	0	5	1	1	0	0	0	21	495	28
1818	2	1	0	2	1	4	1	3	3	2	1	0	20	825	41
1819	2	2	1	4	0	3	3	4	2	4	1	1	27	1006	37
1820	2	3	0	0	2	3	2	5	0	5	6	0	28	1374	49
1821	3	5	0	2	0	1	3	3	2	10	4	0	33	1582	48
1822	2	10	1	3	5	2	2	3	2	4	2	2	38	1285	34
1823	5	3	1	1	2	1	3	3	2	1	3	1	26	970	37
1824	4	3	0	1	1	2	4	4	3	5	2	0	29	1244	43
1825	3	7	1	1	2	2	5	6	4	6	3	0	40	1645	41
1826	8	6	4	0	3	2	8	4	1	5	2	0	43	1367	32
1827	2	2	0	0	1	3	1	2	1	0	3	0	19	893	44
1828	4	4	0	0	0	1	3	1	2	5	1	2	23	1020	48

It is impossible to specify the diseases by which the several persons died. As far as can be ascertained from the [Rev. Dr. Ripley \[Ezra Ripley\]](#)'s records, it appears that about one seventh of the whole number died of consumption, one fifth of fevers of various kinds, one twelfth of old age, one sixteenth of canker-rash, one nineteenth of the dropsy, one twenty-fifth of paralytic affections, and nearly the same number each of



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dysentery and casualties.

By adding the columns in the above table, we shall find that the whole number, who died during the 50 years, was 1242; of whom 153 died under 1 year of age; 137 of 1 and under 5; 42 of 5 and under 10; 70 of 10 and under 20; 119 of 20 and under 30; 101 of 30 and under 40; 106 of 40 and under 50; 106 of 50 and under 80; 106 of 80 and under 90; 28 of 90 and under 100; and a native black of 105. Of these 107 died in January, 111 in February, 118 in March, 103 in April, 88 in May, 81 in June, 88 in July, 95 in August, 115 in September, 121 in October, 121 in November, and 94 in December. These proportions generally hold good in particular years, more deaths occurring in the spring and autumn than at other seasons of the year. Of those who lived 80 years and over, 54 were males and 81 females; 90 and over, 8 were males and 21 females; 95 and over, 3 were males and 4 females. The year when the least number of deaths occurred was 1780, and when the greatest, 1815. The yearly average is 25 nearly. the least average age was in 1817, the greatest average in 1812. The aggregate amount of all the ages, for 50 years, is 49,192, and the mean average age nearly 40. Estimating our population, during this period, at an average of 1665, which is nearly correct, as will appear on reference to our account of the population, we shall find that 1 in 66 dies annually.

153 or 1 in 8 1-8 died under 1 year.	620 or 1 in 2 lived 40 and upwards.
218 or 1 in 5 2-3 died under 2 years.	570 or 1 in 2 1-3 lived 45 and upwards.
255 or 1 in 4 8-9 died under 3 years.	514 or 1 in 2 2-5 lived 50 and upwards.
270 or 1 in 4 3-5 died under 4 years.	463 or 1 in 2 3-5 lived 55 and upwards.
290 or 1 in 4 1-3 died under 5 years.	408 or 1 in 3 1-11 lived 60 and upwards.
304 or 1 in 4 1-11 died under 6 years.	354 or 1 in 3 1-2 lived 65 and upwards.
332 or 1 in 3 3-4 died under 10 years.	296 or 1 in 4 1-5 lived 70 and upwards.
358 or 1 in 3 1-2 died under 15 years.	209 or 1 in 5 1-17 lived 75 and upwards.
402 or 1 in 3 1-11 died under 20 years.	135 or 1 in 9 1-5 lived 80 and upwards.
472 or 1 in 2 3-5 died under 25 years.	69 or 1 in 18 lived 85 and upwards.
521 or 1 in 2 2-5 died under 30 years.	29 or 1 in 42 5-6 lived 90 and upwards.
571 or 1 in 2 1-3 died under 35 years.	7 or 1 in 177 3-7 lived 95 and upwards.
622 or 1 in 2 died under 40 years.	2 lived to 99, and 1 to 105.

In these calculations minute fractions are omitted. They exhibit results highly favorable to the health of the town. Few towns are so healthy.⁷⁷

Friend [Stephen Wanton Gould](#) wrote in his journal:



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

7th day 4th of 1 Mo// The day passed as usual; Set the eveng at home –



January 5, Sunday: French forces surrounding Valencia began to bombard the city.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 5 of 1 Mo// I had an hard battle to engage with the enemy this Morning but thro' divine favor was enabled to keep clear of offense & if I sinned I believe it was only in thought thus overcoming enabled me to enjoy precious meeting for which I desire to be thankful -In the forenoon D Buffum gave us a lively testimony from the text "Boast not thyself of tomorrow & very pertinently alluded to the late sudden disaster by Storms at sea & fire in Richmond Va where in the Theater many lives were lost in a few minutes – In the Afternoon C R & H Dennis both appear'd sweetly in testimony. I set most of the evening at home, with my mind comfortably retired which is a State I love to feel –

RELIGIOUS SOCIETY OF FRIENDS



January 6, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 6th of 1 Mo// The mind again in conflict which I hope & pray may prove proffitable, may the Stubble & reprobate Metal be consumed, & nothing left which obstructs the circulation of the life - In the Mornng went to Wm Pattens to hear the relations of a passenger in the Ship Orion Capt Barzille Huzzey of [Nantucket](#) from London of grievances & imposition of the Captain on the Voige, which were truly afflicting, the Man whose name was White a Presbyterian Minister supposed the Capt was a member of our Society & wanted the interference of Some of our Members - but on investigation I am induced to think he is not in membership & if he is his conduct has been a disgrace to Us. – In the eveng Met at C J Tennys with the Directors of the African benevolent Society –

RELIGIOUS SOCIETY OF FRIENDS

77. In France, 1 in 31 arrives to the age of 70; in London 1 in 10; in Philadelphia, 1 in 15; and in Connecticut 1 in 8. In Salem, 1 in 48 dies annually; in Philadelphia, 1 in 45; in Boston, 1 in 41; in London, 1 in 40; in Paris, 1 in 32; and in Vienna, 1 in 22. — See *History of Dedham* and *American Quarterly Review*, Vol. VIII. p. 396.

[Lemuel Shattuck](#)'s 1835 [A HISTORY OF THE TOWN OF CONCORD:...](#) Boston MA: Russell, Odiorne, and Company; Concord MA: John Stacy, 1835

(On or about November 11, 1837 Henry David Thoreau would indicate a familiarity with the contents of at least pages 2-3 and 6-9 of this historical study. On July 16, 1859 he would correct a date mistake buried in the body of the text.)

➡ January 7, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 7 of 1 M 1812// My H Spent this Afternoon with our dear Aunts Martha Mary & Hannah Gould, we also set the eveng. I can say it was an agreeable time to me -

RELIGIOUS SOCIETY OF FRIENDS

➡ January 8, Wednesday: The Spanish defenders of Valencia surrendered to the surrounding French. Meanwhile, British and Portuguese troops had surrounded the French in Ciudad Rodrigo.

Sigismund Fortuné François Thalberg was born in Pâquis near Geneva, son of Joseph Thalberg and Fortunée Stein (it was possible that at that point both of his parents were the marriage partners of others).

Gioachino Rossini's farsa L'inganno felice to words of Foppa after Palomba was performed for the initial time, in Teatro San Moisè, Venice, and was very successful with critics and public.

[Friend Stephen Wanton Gould](#) wrote in his journal:

4th day 8 of 1 Mo// This day has been pretty much occupied in the Discharge of the Duties of my new appointment as Overseer of the Poor

RELIGIOUS SOCIETY OF FRIENDS

➡ January 9, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 9 of 1 Mo// Our meeting was silent & comfortable, at least it felt so to me; My H set the Afternoon at Brother Isaac's. I took tea with them.

RELIGIOUS SOCIETY OF FRIENDS

➡ January 10, Friday: The steamboat *New Orleans* arrived in New Orleans. And yes, despite the dire prediction of the mayor of Cincinnati, it would be able to make its way back upriver against the current (since it was almost empty).

[Friend Luke Howard](#) observed what we would now term smog above the great metropolis of London:

...the sky, where any light pervaded it, showed the aspect of bronze. Such is, occasionally, the effect of the accumulation of smoke between two opposite gentle currents, or by means of a misty calm. I am informed that the fuliginous cloud was visible,

in this instance, for a distance of forty miles.



Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 10 of 1 Mo// My mind has been brought under feelings which are pleasant, tho' of a serious nature, for which I desire to be thankful

RELIGIOUS SOCIETY OF FRIENDS

 January 11, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 11 of 1 Mo// Nothing particular to insert more than that the Day passes as usual -

RELIGIOUS SOCIETY OF FRIENDS

 January 12, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 12 of 1 Mo// In the forenoon we had a Sweet testimony from H Dennis - In the Afternoon silence, & according to my sense they were both good solid Meetings. - Set the eveng at Home Sister Mary spent it with us -

RELIGIOUS SOCIETY OF FRIENDS

 February 1, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 1 of 2 M 1812// The mind occupied much as Yesterday &



nothing has transpired different from the usual rounds

RELIGIOUS SOCIETY OF FRIENDS

 February 2, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 2 of 2 Mo// Our meetings were large - In the forenoon C
R preached, (I have no doubt) with good Authority
Set the eveng at Home with My H. -*

RELIGIOUS SOCIETY OF FRIENDS

 February 3, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*2nd day 3 of 2 Mo// Attended the Town Council with my Dear Mother
to prove the Will of my late dear father, a trying time to Mother
She has my sincere sympathy. My H being pretty Smart spent the
Day at my Mothers - Father & Mother Rodman spent the Afternoon*

RELIGIOUS SOCIETY OF FRIENDS

 February 4, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*3rd day 4th of 2 M 1812// I have spent part of this day in
finishing a letter which I begun yesterday to Uncle & Aunt
Stanton giving a more particular acft of my dear fathers
sickness & Death
My dear Aunt Martha Gould spent the Afternoon & part of the
evening with us. - While I set looking at her my mind was struck
with her innocent countenance, & mild affectioate tone of voice.
I love her much & believe I have thro' life duky appreciated her
worth to me, she has been to me in my youth an anxious caretaker
& continues to this day to love me & I do her most sincerely -*

RELIGIOUS SOCIETY OF FRIENDS

 February 5, Wednesday: Governor Tompkins's committee submitted a report suggesting the basic features of a school system that would become New York state law.

After some private performances and a public concert in Weimar, Carl Maria von Weber and Heinrich Baermann arrived in Dresden.

Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 5 of 2 Mo// Nothing but the usual rounds & the usual

reflections thro' the Day. -

RELIGIOUS SOCIETY OF FRIENDS

February 6, Thursday: Friend Stephen Wanton Gould wrote in his journal:

5th day 6 of 2 Mo// I am sorry again to acknowledge that buisness has kept me from meeting, a circumstance which I allways lament but so it is. Sometimes things will so opperate as to prevent - It is remarkable that most of our friends who went yesterday to Providence to attend the Quarterly Meeting return'd this Afternoon towards night, it appears meeting got thro' in season for them to go on board the Packet by 3 OClock & they got down before night which is a circumstance never before happened. -

RELIGIOUS SOCIETY OF FRIENDS

February 7, Friday: Friend Stephen Wanton Gould wrote in his journal:

6th day 7 of 2 Mo// My mind has for Several days been brought under close exercise, from an apprehension that Duty will lead me to write a letter to Uncle Benjamin Gould touching the things of his everlasting Peace, but peculiar circumstances render the performance of it a great trial, & how it will terminate in my mind I cannot tell at present. I do most ardently wish him well, & at this time my secret Prayer is that his last days may be his best Days

RELIGIOUS SOCIETY OF FRIENDS

February 8, Saturday: Friend Stephen Wanton Gould wrote in his journal:

7th day 8 of 2 Mo// My mind is exercised with subjects before me, the importance of which feel momentous.

RELIGIOUS SOCIETY OF FRIENDS

February 9, Sunday: Friend Stephen Wanton Gould wrote in his journal:

1st day 9 of 2 Mo// C Rodman spake in our forenoon meeting & according to my judgement a good evidence attended his communication - The Afternoon Meeting was Silent - It has been a day of exercise to my Spirit, which I hope may prove proffitable -- Set the eveng at home with my H. -

RELIGIOUS SOCIETY OF FRIENDS

February 10, Monday: Friend Stephen Wanton Gould wrote in his journal:

2nd day 10 of 2 Mo// This eveng paid visits of Sympathy to my old neighbors Saml Gibbs & Saml Towle, the latter is very sick himself & has a daughter very low, his wife also suffers much with a lame foot which renders them in a very helpless situation, when we lived in their neighborhood they were very kind & affectionate neighbors to us, & they Still remain near in our hearts, & are people whom I believe near the Kingdom of heaven - My H set the Afternoon at her fathers

RELIGIOUS SOCIETY OF FRIENDS

February 13, Thursday: Friend Stephen Wanton Gould wrote in his journal:

5th day 13 of 2 Mo// Our Meeting seem'd a refreshing brooke by the way C Rodman & H Dennis were conserved in short but lively testimonys. - In the eveng called at D Williams, a little while & set the remainder ar home with my H. -

RELIGIOUS SOCIETY OF FRIENDS

February 14, Friday: Friend Stephen Wanton Gould wrote in his journal:

6th day 14 of 2 Mo// The Mind much occupied on things of a serious nature. In the eveng called at Aunt Patty Goulds & found her complaining with a lame side. I hope she will get better & be spaired to us a little longer. -

RELIGIOUS SOCIETY OF FRIENDS

February 15, Saturday: Friend Stephen Wanton Gould wrote in his journal:

7th day 15 of 2 Mo// Occupied at trade but the mind has been turned to look inward, & the life has been raised.

RELIGIOUS SOCIETY OF FRIENDS

February 16, Sunday: Friend Stephen Wanton Gould wrote in his journal:

1st day 16 of 2 Mo// In the forenoon it seem'd as if the life was low, yet R C & D B had lively & acceptable testimonies to bear -In the Afternoon things seemed a little better & C R spake a few words, nearly as follows "Awake thou that sleepest, and arise from the Dead that Christ may give thee life, & then when the Gospel trumpet is sounded thou wilt be susceptible to its glorious effects"
Saw cousin Thos Gould at Aunt Marthas this evening & was very glad, as I esteem him much. -

RELIGIOUS SOCIETY OF FRIENDS

 February 17, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 17 of 2 Mo// Thos Gould called to see me, & spent Some time in the Shop - In the evening I called at Aunt M Gs a little while

RELIGIOUS SOCIETY OF FRIENDS

 February 18, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 18 of 2 Mo// Called at Aunt M Gs, & found her not Smart Mother R Set the evening with us --

RELIGIOUS SOCIETY OF FRIENDS

 February 19, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 19 of 2 Mo// Aunt Molly Gould fell & hurt her side this morning & was bled this Afternoon -

RELIGIOUS SOCIETY OF FRIENDS

 February 20, Thursday: Captain [Paul Cuffe](#) sailed his *Traveller* from Sierra Leone toward the coast of Massachusetts with a cargo of African goods. Upon arrival, his vessel and its cargo would be embargoed because his last port of call had been a British port and the US and Britain had gone to war.

In 1812 tensions between the United States and Britain were nearly at the breaking point. Once home, having just returned from a British colony, Cuffe's ship was seized by customs officials. The incident necessitated Cuffe's going to Washington to win back his brig and cargo. He was not only successful in this goal, but he also met with President [James Madison](#) in an attempt to gain support for his next trip to Sierra Leone. Cuffe was the first black man to ever meet on official business



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

with the President of the United States.
Cuffe intended to visit Sierra Leone once each year, bringing skilled immigrants and needed supplies while exporting African products to cover expenses. He had purchased a house in Freetown but never intended to settle there himself, because, as he explained "my wife is not willing to go." The war with England delayed his return, however, as traffic with the enemy became forbidden.

Carl Maria von Weber arrived in Berlin on his concert tour with Heinrich Joseph Baermann. He would stay at the home of the parents of his fellow student Meyer Beer ([Giacomo Meyerbeer](#)).

Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 20th of 2nd Mo 1812// Our first meeting was pretty favor'd to me but attended with a doubtful occurrence. - The first (Preparative) was short - but two friends asked for certificates - thus we go one after another, Some are removed by Death & some go to other places untill I know not but Poor R Island will be entirely striped of friends.
Sister Joanna Set the evening with us -*

RELIGIOUS SOCIETY OF FRIENDS

 February 21, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 21 of 2 Mo// Nothing very particular to insert - Day after Day passes away & I remain much as I have been for years; -however I am not unmindful that time is Swiftly & Silently on the wing & that it will soon be finished with me even if my days should be lengthened to the age allotted man by Scripture

RELIGIOUS SOCIETY OF FRIENDS

 February 22, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 22 of 2 Mo// Went to Redwood Lybrary return'd the "History of Plants" which I had taken from there some weeks ago.

RELIGIOUS SOCIETY OF FRIENDS

 February 23, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 23 of 2 Mo// In the forenoon C R spake a little acceptably. The Afternoon was Silent. I set the eveng at home. My H not well -

RELIGIOUS SOCIETY OF FRIENDS

February 24, Monday: Friend Stephen Wanton Gould wrote in his journal:

2nd day 24 of 2nd Mo// Nothing particular to insert, except the usual rounds - The weather is very close & winterlike which has a tendency with some other circumstances to depress my spirits.

RELIGIOUS SOCIETY OF FRIENDS



Rosalind Cobb Wiggins has pointed out that while Friend Paul's vessel was being impounded by the US Coast Guard on Aquidneck Island in April, he would be lodging at the home of Stephen Wanton Gould and Hannah Gould in Newport, and that this amounted to a social gesture in the society of that day that was bold even for Quakers: "White people who could afford servants considered African-Americans to be the lowest sort of domestic, scarcely educable and more like the docile creatures in their barns. People of Color could be lodged in the stable and fed in the kitchen, but not Paul in Stephen and Hannah's home." I do not find evidence, however, within Friend Stephen's journal itself, that Friend Paul lodged at the Gould home for more than one evening, or that he slept in some supposedly available area inside the home itself rather than in an outbuilding, and so I wonder whether Friend Rosalind had independent evidence of that lodging — or whether she was here merely drawing an unsupported speculative inference. (Within my own conceptual frame of reference, I rather doubt that there would have been available a "decent" space within the tiny home to put up a white adult male overnight, let alone putting up an adult male of color, unless he were to doze sitting up before the fire in the front room.)

February 27, Thursday: George Gordon, Lord Byron's maiden speech at the House of Lords was in opposition to a proposal to impose capital punishment upon Luddites found guilty of frame-breaking.



LORD BYRON'S SPEECH

Friend Stephen Wanton Gould wrote in his journal:

5th day 27 of 2 Mo// Our Moy [Monthly] Meeting is this day held at Portsmouth, I would have been glad to have gone, but such is the situation of my dear H that at present I feel most easy not to leave her long at a time. - Those who attended the meeting say they had a pretty good time, but suffered much with the cold in going & coming.

RELIGIOUS SOCIETY OF FRIENDS

 February 28, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 28 of 2 Mo// I hardly know what to say. The day has passed, & to but very little account in any way. -

RELIGIOUS SOCIETY OF FRIENDS

 March 25, Wednesday: Publication of the Twelve Dances for piano op.44 by Johann Nepomuk Hummel was announced in the *Wiener Zeitung*.

Samuel Wesley and his wife Charlotte Louisa Martin Wesley executed a deed of separation.

[Lady Caroline Lamb](#) gave a waltzing party at Melborne House. Among the guests were [George Gordon, Lord Byron](#), Annabella Milbanke, Rev. Sidney Smith, Lady Jersey, Lord and Lady Kinnaird, et al.

Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 25 of 3 Mo// The day has rolled away much as days generally do with me - Several friends went to Connanicut to attend the funeral of our Aged & Worthy friend John Weaver whose remains were carried to the Meeting house & after Meeting were decently inter'd in the Meeting House Yard I should have been glad, & thought of going but concluded as tomorrow is our Moy [Monthly] Meeting it would not be best to leave my Shop two days successively -

RELIGIOUS SOCIETY OF FRIENDS

 March 27, Friday: [Caroline Lamb](#) wrote her initial love letter to [George Gordon, Lord Byron](#).

Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 27 of 3 Mo// Yesterday toward night, Departed this Life at his house in [Portsmouth](#) HOLDER ALMY a worthy & excellent man, & will be a great loss to Society - His Ministry was generally lively & clear & I have no doubt hath been helpful to many, especially the feeble minded. -

RELIGIOUS SOCIETY OF FRIENDS

 March 28, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 28 of 3 M 1812// The day has passed with the usual rounds. - My H & little son are quite smart. May I be daly thankful

RELIGIOUS SOCIETY OF FRIENDS

➡ March 29, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 29 of 3 Mo// The day has been exceedingly Stormy which has prevented my going to [Portsmouth](#) to attend the funeral of the much lov'd & Valuable friend HOLDER ALMY whose remains I understand were taken to the Meeting House where Our friend D Buffum & Wm Almy were engaged in testimony, & After Meeting his remains were decently inter'd in the burying ground near the Meeting house. He has been for many years useful & acceptable in the Ministry, & his innocent & exemplary life has render'd him an ornament to society, he died greatly beloved by all who knew him, & his loss will be great to his family & society. - Our Meetings at home were but small owing to the inclemency of the weather, & tho' my mind was somewhat on the rove yet, there seem'd to be a good degree of favor which render'd the retreat more easy when I detected my self thinking on unprofitable subjects..- In the Mornng D Clapp Jr called to see me & was at Meeting. he appears to be a Sober Man

RELIGIOUS SOCIETY OF FRIENDS

➡ March 30, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 30 of 3 Mo// The Day has passed with the usual rounds-

RELIGIOUS SOCIETY OF FRIENDS

➡ March 31, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 31 of 3 Mo// Another day one much as usual

RELIGIOUS SOCIETY OF FRIENDS

 April 21, Tuesday-24, Friday: Rosalind C. Wiggins has pointed out that while Friend [Paul Cuffe](#)'s vessel was impounded by the US Coast Guard on [Aquidneck Island](#), he lodged at the home of [Stephen Wanton Gould](#) and Hannah Gould in [Newport, Rhode Island](#) and that this amounted to a social gesture in the society of that day that was bold even for [Quakers](#): "White people who could afford servants considered African-Americans to be the lowest sort of domestic, scarcely educable and more like the docile creatures in their barns. People of Color could be lodged in the stable and fed in the kitchen, but not Paul in Stephen and Hannah's home." I do not find evidence, however, within Friend Stephen's journal itself, that Friend Paul lodged at the Gould home for more than one evening, or that he slept in some supposedly available area inside the home itself rather than in an outbuilding, and so I wonder whether Friend Rosalind actually had independent evidence of that lodging — or whether she was here merely drawing an unsupported speculative inference. (Within my own conceptual frame of reference, I rather doubt that there would have been available a "decent" space within the tiny home to put up a white adult male overnight, let alone putting up an adult male of color, unless he were to doze fully clothed sitting up before the fire in the front room.)



At the Hanover Square Rooms in London, Palestine, an oratorio by William Crotch to words of Heber, was performed for the initial time (there was a capacity audience and the response was so positive that the work would need to be repeated on May 26th).

Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 21 of 4 Mo 1812// [Paul Cuffee](#) has arriv'd from Africa & has passed considerable time in my Shop this Afternoon but such was the State of his mind at present in consequence of difficulty at the Custom house about his Vessel that he could not into into a detail of the progress & Success of the object of his voyage.

RELIGIOUS SOCIETY OF FRIENDS

 April 22, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 22 of 4 Mo // [Paul Cuffe](#) took tea & set the eveng & is to lodge with us - he has related many interesting particulars of his voyage.

RELIGIOUS SOCIETY OF FRIENDS

 April 23, Thursday: [William Jones](#) was clerk of all the courts of the county of Somerset, Maine.

[Friend Stephen Wanton Gould](#) wrote in his journal:

5th day 23 of 4 Mo // Our meeting was rather small & to me a very dull season - the last (preparative) was also Dull but the whole of the Queries were answer'd to pretty good satisfaction.

 April 24, Friday: [Friend Stephen Wanton Gould](#) wrote in his journal:



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

6th day 24 of 4 Mo // [Paul Cuffee](#) is in town endeavoring to effect measures to enable him to get to Washington & labor there for the release of his Vessel & Cargo. he is procuring letters of recommendation, & other documents that may be of service to him in explaining the nature of his voyage to Africa & the minds of the people seem to be very open to render him all necessary assistance



April 25, Saturday: [Friend Stephen Wanton Gould](#) wrote in his journal:

7th day 25 of 4 M // The mind of men are much agitated with the prospect of War which seems to threaten this nation, but notwithstanding all the appearances, I feel a hope that the Clouds will pass over this time - but the times are gloomy news has reached us of a most terable Earth Quake which has buried the City of Carackas in South America & many thousand Souls in it. This certainly looks like the last times spoken of in Scripture "Rumor of War," & Earth Quakes in divers places - but if the mind can be kept in humble dependance on that power of that Name by which the Seas when in great commotion are stilled, & the Quaking of the Earth may be Silenced, Sure we may not be troubled for in him is everlasting strength, & by his strength he will Sustain the Righteous, & by his Strength he will convert the Wicked.



April 26, Sunday: [Friend Stephen Wanton Gould](#) wrote in his journal:

1st day 26 of 4 M // This Mornng being pleasant my H & little son spent the Day with my Mother, it is the first time the Child has been carried out, he appeard to bear it well & has been very quiet all Day - When I carried [him] into the late dwelling of my dear Father it much affected my mind I missed his kind & fond attention when I used to carry our little Caleb down to see him & it brought into my mind reflections & feelings that I had one day when I saw him at Aunt Patty Goulds it was a few weeks before he Died - he was then very feeble & his countenance I thought was much Sunken & I thought it hardly probable he would live the Spring out - I thought then if he could but live to see this Child born I should be thankful, but doubts possessed my Mind & I was much affected with the consideration parting with him, allmost as much as when the time of final separation took place & the remembrance of him this day has lived upon my mind & is renewe'd fresh upon it with each day of my life. - Our Meetings were as large as usual C R had a few words to communicate. - After meetg in the Afternoon I visited my Old neighbor Saml Gibbs who lays very low & appears to be fast verging to the Grave - His intelects have much failed but he knew me & seem'd glad to see me. -

 April 27, Monday: Succession of the deacons of Lincoln:⁷⁸

Names.	Chosen.	Died.	Age.
Benjamin Brown	Aug. 20, 1747.	April —, 1753.	—.
Joshua Brooks	April 18, 1749.	June 26, 1768.	80.
John Gove	April 18, 1749; was in office about 40 years.		
Samuel Farrar	Dec. 28, 1763.	April 18, 1783.	75.
Joshua Brooks, Jr.	Dec. 28, 1763.	March 8, 1790.	70.
Edmund Wheeler	May 6, 1784.	June 1, 1805.	74.
Samuel Farrar	May 6, 1784.	Sept. 19, 1829.	93.
Eleazer Brooks	Nov. 6, 1794.	Nov. 9, 1806.	80.
John Hartwell	April 9, 1804.	Nov. 2, 1820.	73.
Thomas Wheeler	Sept. 2, 1805.		
James Farrar	April 27, 1812.		
Eleazer Brooks	April 27, 1812.		

[Friend Stephen Wanton Gould](#) wrote in his journal:

2nd day 27 of 4th Mo// The day has passed as usual. Our little boy very smart but brother Johns little daughter Ann is very ill.—

RELIGIOUS SOCIETY OF FRIENDS

 April 28, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 28 of 4 M // Our dear little boy has been quite unwell today, which has caused considerable Alarm in my mind, & occasioned me to decline Watching with Jas Robinson. little Ann much as yesterday.

RELIGIOUS SOCIETY OF FRIENDS

78. [Lemuel Shattuck](#)'s 1835 [A HISTORY OF THE TOWN OF CONCORD:....](#). Boston MA: Russell, Odiorne, and Company; Concord MA: John Stacy, 1835
 (On or about November 11, 1837 [Henry David Thoreau](#) would indicate a familiarity with the contents of at least pages 2-3 and 6-9 of this historical study. On July 16, 1859 he would correct a date mistake buried in the body of the text.)



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 April 29, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 29 of 4 M // I am laboring under an hevvy cold & sore throat & if I am not better fear I shall not be able to get to [Portsmouth](#) to attend our Monthly Meeting tomorrow. -

RELIGIOUS SOCIETY OF FRIENDS

 April 30, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 30 of 4 M // Altho much unwell with a cold & the mornng quite rainy I could not feel easy to omit going to [Portsmouth](#) to attend the Moy [Monthly] Meeting. failing of company I took a Chaise & rode out alone. got to the Meeting house in season to meet with the School committee before meeting. The first meeting was Silent. In the last buisness was transacted with love & harmony two were rec'd members & one disowned. After meeting I dined at my much lov'd cousin Z Chases, found him & wife persuing the same rounds, & all things about there then much as when I was a little boy. I love to go there & allways shall while they & I remain in mutability

RELIGIOUS SOCIETY OF FRIENDS

 May 18, Thursday: Amidst celebrations by night and military preparations by day, the Emperor and Empress of Austria arrived in Dresden.

John Bellingham was hanged in front of Newgate Prison, for the murder of Prime Minister Spencer Perceval a week earlier. In the cheering multitude was George Gordon, Lord Byron.

Demetrio e Polibio, a dramma serio by Gioachino Rossini to words of Viganò-Mombelli, was performed for the initial time, in Teatro Valle, Rome.

Friend [Paul Cuffe](#) was in New-York while on his way back from Washington DC to [Westport, Massachusetts](#). He wrote in his diary that

On my Return Called to see Dr. Ross, a man that Resided 7 years in Jamaica in which time he Saw most horrible abomination inflicted on the Slaves being jibetted, Launced on a Plank Down a Steep Place Whiped Hanged Burnt and racked. Lord have Mercy I Pray Thee.

During this stop-over in the big city, Friend Paul went with Friend Thomas Eddy for a visit to the African School. There was a street encounter:

P.S. I was traveling in the Street With my Guide he kindly introduced me to two Methodist preachers Who accosted me thus, "Do you understand English?" I answered them "There Was a Part



I did not understand (Viz) that of one Brother professor making merchandize of and holding in Bondage their Brother professor, this part I Should be glad they Would Clear up to me."

These white preachers, in the big city for a convention of their fellows, of course made no response to a person of color's street insolence. Friend Paul was sufficiently disturbed by the encounter, however, that that evening he wrote the incident up as a letter. On the following day he would go to the convention of Methodists and make his protest heard, and later he would pay a call on the Methodist Bishop, the Reverend Asbury, in a further effort to discuss the pros and cons of human [enslavement](#).

RHODE ISLAND RELIGION

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 18 of 6th M 1812// Our Meeting was very large. Anne Greene was concern'd in supplication, then Micajah Collins in an acceptable testimony, then David Sands in a very extensive & powerful testimony
In the last (Preparative) David had a few close remarks on the subject of Rainess [?]
At 5 O'clock a meeting was appointed for the people of colour, many attended but not all of them by a very considerable - D Sands was by far the greatet laborer amongst them, Anne Willis Hannah Dennis & James Hazard had small testinnies to bear. -*

RELIGIOUS SOCIETY OF FRIENDS



June 1, Monday: President [James Madison](#) got up on a platform so he could be seen (he was shorter than Senator Paul Wellstone) and addressed the houses of the American Congress, asking for a declaration of war against England. The British practice of "[crimping](#)" American seamen was, he averred, one of the prime issues which needed to be resolved by "force of arms." (Ah, force of arms. Other people killing each other while we watch. That should be fun.)⁷⁹

Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 1st of 6 M 1812// Joseph Wilbour appears to be no worse & I think hope may be cherished of his recovery.

RELIGIOUS SOCIETY OF FRIENDS

79. He was of course lying. He didn't give a damn about this. After the war, the international settlement papers would not be so much as mention such an issue, which proves in black and white that this hadn't **really** been any reason for fighting — any more than the welfare of black people would really be our motive for fighting a Civil War.

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2nd day 1st of 6 M 1812// Joseph Wilbour appears to be no worse & I think hope may be cherished of his recovery.

RELIGIOUS SOCIETY OF FRIENDS

 June 2, Tuesday and 3, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd & 4th days 2 & 3 of 6 Mo// Jos Wilbour appears much so & an hope is still cherished of his recovery. – Nothing in particular further to insert

RELIGIOUS SOCIETY OF FRIENDS

 June 4, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 4 of 6 Mo// I thought best to stay home from meeting to perform an engagement which I could not conveniently have done, & gone.
This is the day which has been talked of or anticipated for several Years. One Nimrod Hughs prophecyed that on this day one third of the inhabitants of the World was to be destroyed by hail, & for several weeks & indeed months his book has been newly circulated to get monay by. it first came out about 3 or 4 Years ago. Many were so unwarrantable credulous as to admit the belief of his imposition & became much terrified. one woman some weeks ago, gave up work & said she had enough to last till this time, & was sure she should then die & many others oeven people of pretty considerable strong minds have been almost overset with this false prophecy in this Town & many other places. but the Day has now nearly passed & nothing strange or uncommon has happened. to be sure it has been cloudy, has rained a little & jas been very cool for the Season, also the Wind has been fresh

RELIGIOUS SOCIETY OF FRIENDS

 June 6, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 6 of 6 M 1812// "Watch & keep your garments clean" is a sentence which I believe is not exact Scripture, or perhaps the same words are not exactly so form'd into a sentence in the Scripture but are the spirit of many passages contain'd in it. -They have passed much in my mind this Afternoon, Since news has arrived in town that Congress are endeavoring for war & that a

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LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

declaration may very shortly be expected from them against England. I have felt renewedly concern'd that I may be kept clear of over anxiety, as to the issue, but to labor to keep my garments clean & watch against wrong spirit.

RELIGIOUS SOCIETY OF FRIENDS



June 16, Tuesday: Great Britain agreed to revoke the Orders of Council that had forbidden American trade with European ports.

Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 16 of 6 Mo// There was no meeting this forenoon - At 4 OC the Meeting met by adjournment. & was occupied in reading the Minutes of the meeting for sufferings &c - Also on the subject of a Yearly Meeting school which was very exercising, a committee was appointed to take the matter into consideration. - Our friend [Moses Brown](#) was absent, he was summoned as a witness at the Circuit Cort now sitting in this town. -

RELIGIOUS SOCIETY OF FRIENDS



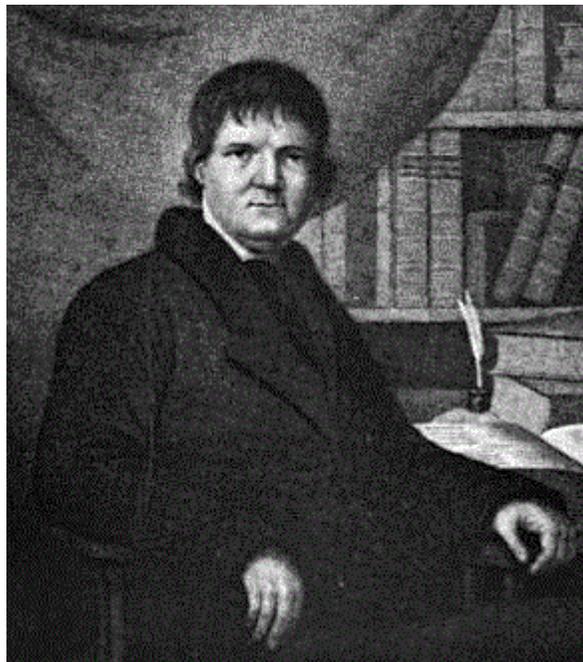
June 17, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 17 of 6th M 1812// At 8 o'clock this Mornng I met with the committee (being one of them) who were to consider the School fund. The Meeting met at 10 Clock - D Sands had much to communicate on the various subjects before us. - In the Afternoon - Epistles were presented to all the Yearly Meetings & approved, also a communication to the various Quarterly Monthly meetings, containing seasonable council & Advices - After much excellent cautionary & advisory Matter by many friends expecially by D Sands the meeting concluded by a fervant Prayer by him, for every branch of the family. The various settings of this Yearly Meeting have, according to my sense of things, been uncommonly favor'd, & on my own part I may humbly acknowledge, that I have been quickened in my Spirit & enabled to partake of the good things that our heavenly father has favor'd us with. Many very many lively testimonies were communicated, but are not to expect our best food from them. They serve for the moment to quicken the feelings, & sometimes as a very useful resort when the mind is gather'd home in stillness, & in stillness it is, the great Minister of the spirit is to be heard, who far exceeds in his affects upon the mind, any of his instruments, yet they are useful in their places & their labors often blessed to the people -- We have had Much company at our house among whom as pretty constant visitors were Edward Cobb & Wife Josiah Keene & Wife Benjamin Persival & Wife, Eastis Newhall & Daniel Johnson Hesiah

& Hannah Johnson, whose company was very pleasant - Micajah Collins & wife, Matthew Purinton & wife & many others occasionally called to see us, & but a few meals passed but that we had as many as we could comfortably feed. -

RELIGIOUS SOCIETY OF FRIENDS

➡ June 7, Sunday: [Walton Felch](#) was received into the 1st [Baptist](#) Church of [Providence, Rhode Island](#), Pastor Stephen Gano, by baptism. (His connection with this congregation would culminate on August 4, 1825 “by erasure,” which is to say, he would neither die nor transfer his membership to some other church.)



The Reverend Stephen Gano (think “Gano Street”)

The Emperor [Napoléon](#) arrived in Danzig (Gdansk) on his way to the front and inspected the supplies stored there.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 7 of 6 Mo// In the forenoon D Buffum was concerned in a lively testimony. In the Afternoon we were silent. After tea took a Walk around the hill & down the neck with D Rodman went to Coggeshall burying ground, where John Coggeshall the first President of [Rhode Island](#) was buried in the Year 1747, the oldest Stone I have yet met with in any of my researches. --

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 June 8, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 8 of 6 Mo// Matthew Franklin & Willet Hicks of N York arrived this Afternoon to attend our Yearly Meeting. -

RELIGIOUS SOCIETY OF FRIENDS

 June 11, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 11 of 6 Mo// Our meeting was a good one to me, & I was made renewedly thankful in feeling the life sweetly revived, especially in the forepart of it - Father Rodman spake a few words on the subjects of Affliction, Matthew Franklin followed him on the same subject I thought much to the purpose. -

RELIGIOUS SOCIETY OF FRIENDS

 June 13, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*7th day 13 of 6 Mo// The toil has now commenced. Many friends have come to town to attend the Yearly Meeting. I already have been much engaged in going to boarding houses to arrange friends. things works wrong they wish to crowd together in greater numbers than I could wish & my mind is much exercised with it - Oh that I may abide in the patience. I long yea pray for patience & meekness. -
I think this day has closed beyond my expectation Things seem pretty favorably settled at the Boarding Houses -
We had to tea Several of our friends & acquaintances Called in at father Rs & saw my dear friend Micajah Collins, who has been on a religious visit to friends in Pennsylvania & parts thereaway -*

RELIGIOUS SOCIETY OF FRIENDS

 June 14, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 14th of 6th M 1812// Our forenoon meeting was not as large as common owing to the weather being rainy - It was very quiet Solemn & favor'd considering the number present - Several small gifts were offered in the forepart of it - then Our Ancient & beloved friend David Sands appear'd in a long & very uncommonly baptizing testimony; after proceeding midway of his communication he observed that it was many years since he was in that house & that he was so much altered as not to appear as he did then, the ravages of time were apparent in his appearance & he knew not as he was able to speak so as to be heard &



*understood, but gospel love drew his mind with a strong cord towards the inhabitants of this land, that since he was in this place last many of his old friends & acquaintances had gone to their long homes. he had enquired after most of them found a few living & many gone who then stood as way marks & ensamples to the flock, & that he then stood as a monument of Gods Mercy, but should soon be called from this to another World
This part of his testimony deeply affected my mind particularly when I reflected that my late dear father was well acquainted with him & often spoke of him before his death & enquiring with a degree of anxiety to know if he was not coming to see us He concluded the meeting in a Solemn supplication. - After meeting I spoke with him he remeber'd the family & when I told him my name he enquired if I was not James Goulds son
In the Afternoon the meeting was very large & David was much favord both in testimony & supplication*

RELIGIOUS SOCIETY OF FRIENDS



June 15, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*2nd day 15 of 6 M 1812// Our Meeting as usual began at 9 OC Deland appear'd in supplication, then in an excellent testimony. after several other small appearances in each [?] of which I thought was a degree of life the meetings proceeded to buisness - The buisness went on in the usual channel & Epistles from London, New York & Baltimore & North Carolina were rec'd & read. The London Epistle excited a few excellent remarks from Deland & Matthew Franklin. After which the meeting adjourn'd to meet at 4 OClock in the Afternoon -
After dinner went to see Abraham Sherman with John Weeden to fulfill our appointment from Moy [Monthly] Meeting respecting his disorderly Walking. for my own part I thought I was much favor'd with ability to offer suitable council & advice, but alas I fear our labor is nearly useless.
Our Meeting in the Afternoon was much favor'd, tho the Accounts from the variious Quarters were painful in many respects -Our friends Elijah Hoag Matthew Franklin & David Sand was very extensive & Powerful in communication endeavoring rebuild the waste places & encourage friends to press forward notwithstanding the many deficiencies he apprehended Truth was rising & would continue to rise if friends kept their ranks in righteousness -all must rally round the Standard. -
Many took tea with us among whom were my much lov'd friends John Caset & Daniel Howland*

RELIGIOUS SOCIETY OF FRIENDS



June 19, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 19 of 6 Mo// David Sands had a meeting at [Portsmouth](#)



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

*today -We feel quite lonesome after so much company but however, friends of our own town & family feel as near & I think nearer than before. I love them all dearly. -
I desire to be thankful that my dear wife & little son have been pretty well, & tho my wife has not been able to attend all of the settings of the Y Meeting yet she has kept about & waited on friends -*

RELIGIOUS SOCIETY OF FRIENDS

 June 20, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 20th of 6th Mo// My mind is this morning dipt into a sweet tenderness. Oh may I be thankful for it - The morning savor has in good measure continued thro' the day - & finding my mind engaged to write a few lines to Hannah Pope of Bolton, complied therewith & feel relieved. -

RELIGIOUS SOCIETY OF FRIENDS

 June 21, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 21 of 6th Mo// In the forenoon our meeting was large. father Rodman was concern'd in (I believe) a living Supplication -In the Afternoon it was again - father had a few words in testimony - When the meeting broke - I found an handBill had been published in confirmation of the fears that has been long apprehended, that WAR Was declared by Congress against Great Brittan. - This is a Dismal Prospect.-

RELIGIOUS SOCIETY OF FRIENDS

 June 22, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*2nd day 22 of 6th Mo// This is a gloomy day every mans countenance appears sad as he passes the street, bespeaking a mind saddened by the Prospect of the desolation of a War. - My heart is deeply affected within me, but know not what to do or which way to turn, dependence alone, is to be placed on the Lord, on whose mighty power I feel a little hope that things will not be as bad as is anticipated
Things look no better this Afternoon. It may truly be said that the "Mourners go about the Street" every countenance is sad & every heart hevvy -*

RELIGIOUS SOCIETY OF FRIENDS



June 23, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 23 of 6 M 1812// This evening Mail confirms, the news of War, the Act of Congress, signed by the President has come. we are no more in doubt as to the issue, the voice of Congress is heard in the language, terrific to the minds of the people Oh! this is a gloomy day in which we live, a day of sorrow & sadness indeed. – when & where it will end is beyond the ken of human sagacity to determine, we have no refuge but the Lord alone & in him we have as sure hiding place, if we put our whole trust in his Power

RELIGIOUS SOCIETY OF FRIENDS



June 24, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 24th of 6th Mo// The times are such, as, is felt at the heart of every considerate man, every countenance continues to wear a gloom & as they pass the streets look piteously. altho' the Act of warfare has not commenced, yet it has been declared by Congress to exist between this Country & England. Vast numbers of property is exposed on the seas & will doubtless be taken & much property in England will be confiscated which stares many in the face with ruin, & those of more indigent circumstances feel the strong probability of starvation, for the want of buisness to procure food to eat My circumstances are streightened. I have nothing but what I earn from day to day, & how I am to pass the coming Winter is yet a sealed thing. I can but feel very keenly at the heart, but am disposed to labor to think as little about the future as may be & receive the present blessing with as much gratitude as I am capable of -

RELIGIOUS SOCIETY OF FRIENDS



June 25, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 25 of 6 Mo// Being a very rainy day My H was disappointed of her intention to go to [Portsmouth](#) to attend the Moy [Monthly] Meeting - So Brother D R & myself took a Chaise & rode out together - We stoped a few minutes before meeting at the house of our late friend Holder Almy & after drying ourselves a little went to meeting Hannah Dennis spoke a few words, the A Sherman a few & then D Buffum a few – Buisness went on rather dully in the last but we got through as well as could be expected – We dined at Peter Lawton & on our way home stoped at cousin Chases where my Mother

has been for a day or two on a visit. found her & cousin Chases family all well, & then rode home & was not a little thankful to find my H & little son had done well thro' the day

RELIGIOUS SOCIETY OF FRIENDS

 June 26, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 26 of 6 Mo// Our old friend & neighbor Elizabeth Whightman wife of Vaneline Whightman Departed this life in the 75th Year if her Age about Sun set last evening —

RELIGIOUS SOCIETY OF FRIENDS

 June 27, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 27 of 6 M 1812// The day has passed as usual much talk among the people of the effects & extent of the present War but few can see to the end of it —

RELIGIOUS SOCIETY OF FRIENDS

 June 28, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 28 of 6 Mo// Father Rodman was concern'd in supplication in the forenoon meeting in the Afternoon we were Silent - I set a little while at D Williams in the eveng Sister Ruth took care of the little boy while my H went to meeting

RELIGIOUS SOCIETY OF FRIENDS

 June 29, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 29 of 6 Mo// The day has passed without any remarkable occurrence but we know not what to expect from day to day, or hour to hour. The minds of the people are filled with War some with the spirit of fight, some in an high state of alarm for the safety of their persons & property, & some seem to evince a disposition to be still & labor for a peaceable disposition, & center their minds on God in times of outward danger, looking into Him as their only safe hiding place — here is a spot on which I greatly wish to dwell, & may my spirit more & more recur to the source from whence true help springs. — Towards night visited Joseph Wilbour he seems getting better, & the state of his mind is truly precious.



June 30, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 30 of 6 Mo// When I first commenced this Book, things in the Nation & at home were prosperous & pleasant to what they now are we had then peace & plenty, & minds freed from the horrors of War. tho' even at that some trials awaited us but they were far inferior to the present, yet at this time we have many things to be thankful for & I believe my heart is deeply sensible of it, for which I desire to be thankful to the Author of every Blessing.

Stephen Gould

[Newport Rhode Island](#). -

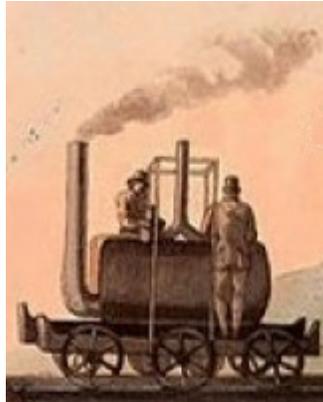
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June 24: The unwieldy Grande Armée of Twenty Nations (Anhalt, Austria, Baden, Bavaria, Croatia, Dalmatia, Denmark, France, Hesse-Darmstadt, Holland, Illyria, Italy, Lippe, Mecklenburg, Poland, Portugal, Prussia, Saxony, Spain, Switzerland, Westphalia, and Wurttemberg) of the Emperor [Napoléon](#), the largest military force assembled to that date, crossing the Niemen River near Kovno (Kaunas), entered Russia with the objective of intercepting the British navy's main supply of high-quality [cannabis](#) for use as its maritime cordage. — England could not obtain such high-quality maritime cordage from the USA not only because of the state of war that existed between Britain and the USA at this time but also because the hemp farmers of Kentucky were using a “dew-rotting” process of leaching the resin out of the hemp fiber (as opposed to “water-rotting”). For the same reason the US Navy was avoiding the purchase of cordage made from this domestic hemp, and mostly the Kentucky produce was being used for bag fabric and as rope binding for the baled cotton

of the Deep South.

At the Middleton Colliery in West Yorkshire, England, John Blenkinsop introduced the public to his coal-powered rack-and-pinion locomotive *Salamanca* capable of pulling heavy loads of coal, replacing the labors of 50 horses and 200 men.



In [Providence, Rhode Island](#), news of the [War of 1812](#) was unwelcome, but the “patriots” organized nevertheless — organized to the extent even of formalizing and placing under discipline a group of “those who were exempt by law from the performance of military duty,” such as the followers of the Peace Testimony of the Quakers (evidently with the idea of obligating them to free corvee labor in general support of the war effort):

1812. The news of the Declaration of War with Great Britain was received June 24, and was noticed by the tolling of bells and displaying the flags at half mast. The majority here was opposed to the war and to the administration of the general government, but they promptly held meetings and passed spirited resolutions to make united efforts against a foreign enemy. The chartered companies were filled with new members, volunteer associations were formed, and those who were exempt by law from the performance of military duty, were organized into several corps, and officered and disciplined for service.

THE QUAKER PEACE TESTIMONY
RELIGIOUS SOCIETY OF FRIENDS

READ EDWARD FIELD TEXT



July 20, Monday: Public opinion in [Rhode Island](#) was so decidedly opposed to the [War of 1812](#) that, on this night, a small schooner that had been being fitted out in [Providence](#) for a war [privateer](#) was taken down the river and scuttled.

READ EDWARD FIELD TEXT

Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 7 M 20th / Saw an experiment of a DIVING BELL by a man who went to the bottom of the Water at the head of long wharf & staid 34 minutes I did not get there untill after he had been down some time but I saw him come up.



Set the eveng at home our little boy was not very well. -

RELIGIOUS SOCIETY OF FRIENDS



July 21, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 7th 21 1812 / I am brought under exercise which has touched a quick place in my mind an awful period has arrived. This afternoon the different Military companies are to meet to draft their quotas of men required by the government for the defence of the state. & several are liable to the draft for whom I feel deeply concerned. & the Prayer of my heart is that they may be this time spared. -

Since wrihting the foregoing my mind has been greatly relieved JW has been in & told me that neither of the young men alluded to above were drawn out, for which my heart is thankful. They were young men who I have no doubt are concientiously scrupulous of bearing Arms, but not shielded by Society, except one who from peculiar circumsstances the Clerk declined giving him a certificate, tho' in my judgement his reasons for declining were insufficient

Abijah Winton of Salem took tea with us.

RELIGIOUS SOCIETY OF FRIENDS



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RELIGIOUS SOCIETY OF FRIENDS

4th day 7 M 22 / Drums fifes & Guns are daily heard. a company in uniform are this moment passing they are marching about trying to induce others to enlist with them - Oh! what dismal effects on the minds of the people has War. Well indeed it must be so, for sacred writ declares that it cometh of Mens lusts, & when men are given up to follow their own lusts wether it be in one thing or another, what poor depraved creatures we are, & when War is the rage, how does it tend to demoralise mankind.- My heart is sadened at the prospect & prayer often raised that the days of this calamity may be shortened. -

I omitted to particularise a matter yesterday which has dwelt much on my mind since. - In the Afternoon a lad came into the



*shop & told me that from particular circumstances the Clerk of this meeting has refused to grant his brother a certificate, which would have exempted him from a draft in the Militia, & it was then too late for me to see the Clerk on the subject. - & I thought to myself there is nothing to be done but to pray that he may not be drafted this time, & such feelings attended as begot earnest intercessions that he might not be, & as my mind was thus engaged it seemed as if a living faith arose that he would not -& when I was informed that he was not it seemed as if I was renewedly confirmed in the assurance of Christ to his disciples. Whatsoever ye ask in faith Shall be granted
Reced a letter from Lewis L Clarke containing much good matter. -*

*5th day 7th M 23rd 1812 / Our meeting was pretty well attended C R spake a few words. When the Queries were read in the Preparative, the one respecting property taken in War fastened on my mind & I was brought under exercise, which induced me to make a few observations calling the minds of friends to a carefulness with respect to being concerned in the purchase of goods that might be brought in by Privateers. which was followed by a few seasonable remarks by D Buffum & A Mitchell
Sister Mary took care of the little boy while my H went to Meeting*

This afternoon recd a letter from Hannah Pope dated 16th inst which was very agreeable, he situation has claimed my sympathy many times & particularly at the last Yearly Meeting, & soon after he return home I felt a disposition to write her & accordingly did.-

Aunt Patty Gould Set the eveng with us.

6th day 7th M 24th / Nothing worth inserting. -

7th day 7 M 25 / I am going presently to Narragansett to attend to some buisness at Cousin Silas Caseys.

Arrived at Narragansett before dinner. Dined at cousin P Gardiners & after dinner went with cousin L Clarke to cousin Caseys, compleated my buisness & took tea there my aunt was very agreeable found there an old relation whom I never saw but once & that when I was a boy, it was cousin Caseys Sister [-] Gardiner She appeared to me to be a very meek spirited woman, & while sitting with her my spirit was not a little affected. she is 80 years of age has gone thro' much affliction in this World & now appeard to be much refined & I believe will shortly be taken to REST - After tea we returned to cousin Gardiners & lodged. -next morning I went to Meeting in So Kingston where at Present is a very comfortable & thriving little gathering - After meeting Rode with Cousin Lewis & Cousin Patty Hazard to her home & dined spent the Afternoon & took tea, found cousin John Hazard in Poor health & think he is wasting away, but may continue some time in mutability - towards night we returned to Cousin Gardiners & lodged next morning being 2nd of the week I rose early & caught the ferry home & found my Dear H & little boy pretty well. -but heard that my dear Aunt Martha Gould is more unwell than she has been. -

In the eveng walked to see Aunt Martha found her very poorly but sitting up. - She set the eveng with us last 5th day & if it



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

should be the last I shouldnt be disappointed. -

3rd day 7 M 28th 1812 / This mornng I called early to see my dear Aunt Martha. I found her sitting up & she thought rather more comfortable than yesterday - I conceived her ease quite alarming, & have requested Dr Easton to visit her & try to help her a little; tho' there appears no expectation of her ever being well, yet she may be kept along for some time, her life is of importance to her sisters. She has been her whole life time a care taker of them & her removal will be a severe shock, but I have no doubt that when ever it pleases the Lord to cut the slender thread of time, her change will be from a life of care & anxiety to one of happiness forever - She hath been ever since my time a religious & faithful Woman, & to her counsul [sic] & example I owe much. in my childhood I lived with her several years & her care & tender concern for my present & future wellfare was obvious then, & has continued to the present day. One instance of her faithfulness to religious scruples was so impressive in my mind at the time, that I have not forgotten it tho' a long time ago, & has been frequently revived since the present War & privateers have been fitting out, - When I was quite a boy, a Spanish prize was sent into this port by some of the then contending powers & the property sold, by some means a rare & delicious nut fell into my hands that came in the prise. I carried some of them to her prepared for eating, with which she seemed much pleased & was going to eat some, but at that moment was informed, either by me or some one standing by, which I do not recollect, of where they came from. She immediately declined touching them & altho' I labord hard to induce her to partake of them, yet I could not succeed. - her firmness in declining was very impressive in my feelings, & the savor of it has never entirely left me. -

Our dear little boy was very well & playful in the forenoon but in the Afternoon was very feverish & sick, & continued so thro' the evening -

4th day 7 M 29 1812 / Our little boy was some restless last night, but rested much better than we expected when we went to bed. he however is not much better this morning. - Aunt Patty Gould much as yesterday

Our little boy seems much better this evening, for which I desire to be thankful. -

5th day 7th M 30th / Our little boy continues better, seems quite pert & lively this morning.

In our meeting which was Our Monthly meeting held in town, Anne Greene & D Buffum were Labourers in the Gospel. - In the last we had ample scope for the exercise of patience, several matters of the lesser importance was disposed of - & Certificates were granted Anne Greene & Hannah Dennis to pay a religious visit to friends in NYork State particularly the Quarterly Meetings of Stamford & Nine Partners.



September 1, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:



3rd day 1 of 9 M / Nothing worth inserting. -

RELIGIOUS SOCIETY OF FRIENDS

 September 2, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 2nd of 9 M 1812 / This is a day AWFULLY to be remembered about 10 O'clock this forenoon two companies of volunteer troops under James Perry & David Mellvill paraded down street on their way to meet an enemy if one comes, which is the Prayer of my heart never may molest them. - Their faces were all well known to me, & many of them intimate acquaintance & old school fellows some of them men advanced in life & will probably according to the course of nature descend into their graves very shortly Should no cannon ball ever reach them. - On seeing them pass, mine heart was deeply reached, & prayer arose to the Great Over ruler of events, that he would hasten the time when nation should no more wage War with Nation & the Implememnts of Death be beaten into Instruments that may further the happiness of Mankind, & in a very particular manner to hasten the time when this highly favor'd nation may again be restored to peace & as formerly persue, every one his own occupation without the fear of an enemy. -

RELIGIOUS SOCIETY OF FRIENDS

 September 3, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 3 of 9M / Our dear little son has been very sick, was complainingyesterday & the day before, but today his Cough & oppressed lungs grew worse and assumed an unpleasant & alarming appearance that I was ready to conclude that the time was at hand when we must resign him to HIM who lent him to us. he is however relieved this evening from a puke for which I desire to be thankful. I find that he gets a fresh hole in my affections every day. -

RELIGIOUS SOCIETY OF FRIENDS

 September 4, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*6th day 4 of 9 M / Our dear little boy rested pretty well & had but one coughing spell thro' the night & has been comfortable today 7th day 5th of 9 M / Our dear little son is still better but not Well
It has been a very rainy day which with the uncommonly cold & wet weather that we have that of late renders the prospect very dull & even gloomy respecting Corn, which is feared will be vert scant throughout New England -*

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 September 5, Saturday: Allied forces reached the village of Borodino where the Russians had massed for the defense of Moscow. Some skirmishing began.

 September 6, Sunday: Carl Maria von Weber arrived in Gotha from Leipzig and Berlin. He was alone, as Heinrich Baermann has given up the tour, leaving Weber in Berlin.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 6th of 9M / Our meetings were small woing to the very wet weather - The forenoon a good time to me the Afternoon rather more roving - CR spake a few words. -

RELIGIOUS SOCIETY OF FRIENDS

 September 7, Monday: Twelve hours of fighting between Russian and Allied troops at Borodino, west of Moscow, ended in complete stalemate, both sides too exhausted to continue. The day produced somewhere between 70,000 and 90,000 total casualties (more soldiers were killed at Borodino than in any battle prior to World War I).

Friend [Stephen Wanton Gould](#) wrote in his journal:

2 day 7 of 9 M / This morning I looked over some English news Papers - they much affected my mind particularly in observing their numerous notices of mirrors[?] theft & need of every kind under the head of such trials by Law which it appears to be their custom to publish a list of accd to my heart true Prayer is the only safe spirit to dwell in & prayer ?? raised in my spirit for preservation from every vice

RELIGIOUS SOCIETY OF FRIENDS

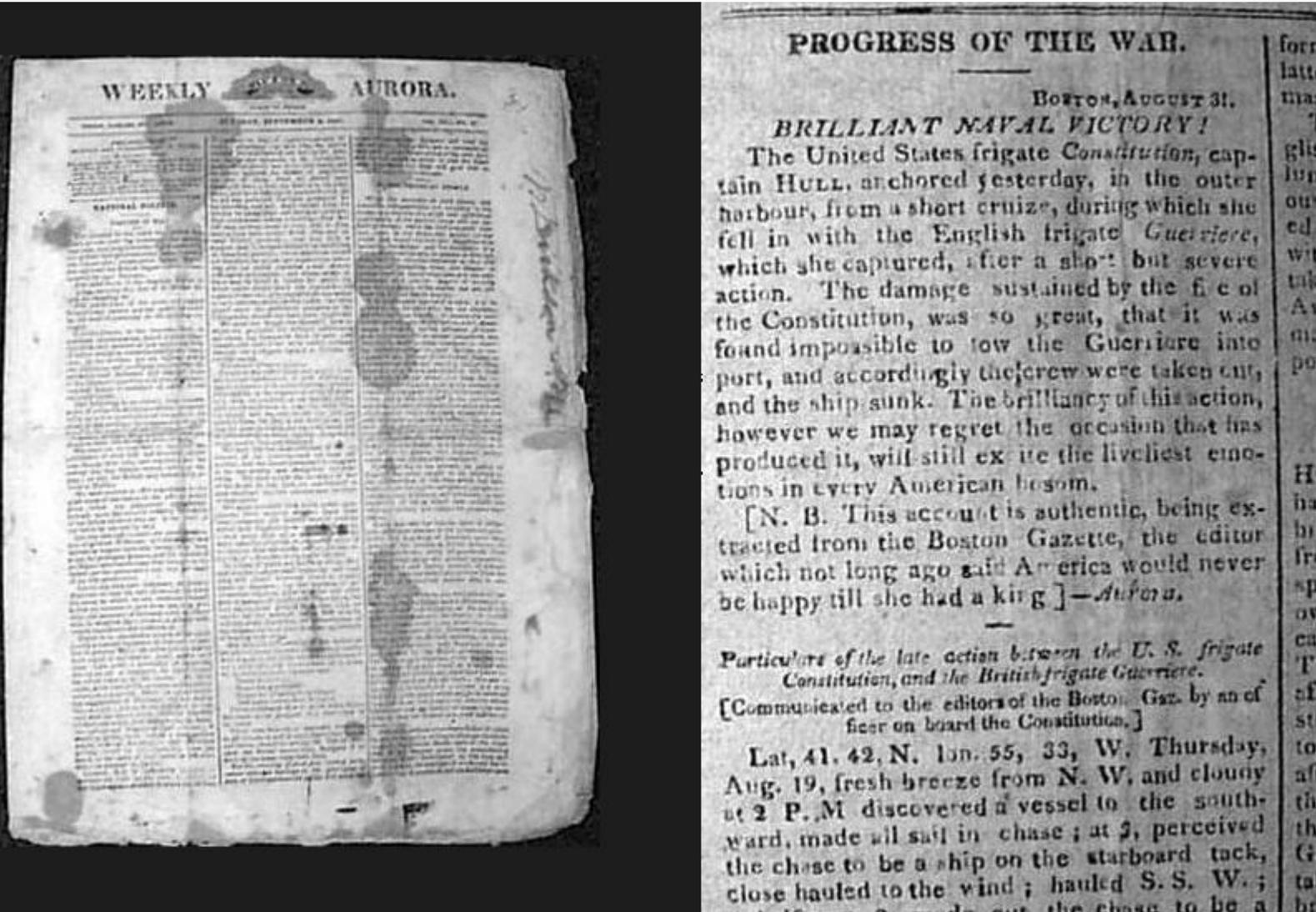
LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



September 8, Tuesday: Russian forces withdrew from Borodino.

The news:



Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 8th of 9th M 1812 / It is a very cloudy time both as respects the natural & Political world in the natural we have a very uncommon proportion of Cloudy & rainy weather & in the Political things are very dubious many days Mail brings fresh accounts of increased difficulty from various parts of the United States - Our Armys taken & defeated in some instances with much slaughter, & in the Southern State Negroes have in some places become disaffected & made attempts to rise. - & the Minds of the people in allmost every quarter are much agitated some with jealousies towards one another & some of the Government, & where these things will end is very uncrtain. -



*May we flee to the Strong Tower in which there is safety & there abide. I feel the desire to arise in fervant intercession in my own behalf from the full persuasions that nothing short will avail us in seasons of inward or outward conflicts
This Afternoon in Company with Wm Allen & C J Tenny & some of the colourd directors visited the African Benevolent Society - was pleased with the appearance of the Scholars & their improvement in education. -
As I was reurning from the above mentioned School saw our Ancient & very venerable friends Jeremiah Austin Senr standing on Washington Square with several with him - I was very glad to see him if it was but for a few minutes - he came to town on buisness & went out again directly. -*

RELIGIOUS SOCIETY OF FRIENDS

 September 9, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 9 of 9 M / Rec'd a letter from David Smith, which was very grateful. - My H & little son took tea at aunt A Carpenters also my Mother Aunt P Stanton & Brother Isaac & Wife also Lewis L Clarke who is over on a short visit to us

RELIGIOUS SOCIETY OF FRIENDS

 September 10, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 10 Of 9 M / Our Meeting was well attended the weather was pleasant & several elderly people came that does not in common from age & infermity - Job Chaloner was also with us & preached very sweetly & acceptably. I believe his appearance in the ministry was edifying & comforting to many present - C R had a few words towards the close of the Meeting, & I think I may say it was a season of favor. -

RELIGIOUS SOCIETY OF FRIENDS

 September 11, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 11 of 9 M / Widow Sears, Nancy Rathbone & daughter, Mother Rodman Josiah Lawton took tea with us. - Aunt Patty Gould spent the forenoon & dined with us.

RELIGIOUS SOCIETY OF FRIENDS

 September 12, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7 day 12 of 9M 1812 / Yesterday Abigail Robinson Went to [Providence](#) accompanied by Saml Thurston to pay a little visit



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

in a religious Way to friends there. -

RELIGIOUS SOCIETY OF FRIENDS



September 13, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 13 of 9 M / In our forenoon Meeting D B & C R had public communications to bear. - In the Afternoon we were Silent. - by the kindness of Sister Ruth my H was at meeting This forenoon & in the Afternoon we left the little boy at Aunt Patty Goulds & after Meeting we returned there & took tea with her. & tho very feeble she was very glad to have him. - After tea Brother D Rodman & I took a walk around the Hill & as we were returning up the Mainstreet we saw around Townsends Coffee house a large gathering of People which led me to suspect that some news had arrived. I stepped up to one standing by & inquired what it was. - he informed me that there was a report that three English shipes were seen off between Block Island & Point Judith - We walked up street & extended to the head of the Alms House lane & back thro' Farwell Street & as we got near the Parade. We found the Town was under **General Alarm**. Drums beating fifes Playing & People running with their Arms in every direction. Soon a very considerable Military force was underway to Fort Adams & a gard set to Watch the town. The w[h]ole of the evening & forepart of the Night was Noisy - but thru the Whole I can truly say that fear scarcely possessed my mind. -*

RELIGIOUS SOCIETY OF FRIENDS



September 14, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 14th of 9 M / This morning things have assumed their usual trnaquility the English Ships appear to have gone by & the Military companys returning to their homes- It is wonderful how soon the Mind becomes fitted to its condition, perhaps if actual engagement had taken place I should have felt different but as it was in all the Meeting my mind was very calm. -

RELIGIOUS SOCIETY OF FRIENDS



September 15, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 15 of 9 M / Jeremiah Austin Junr is in town & been at the Shop he shewed me a letter which he had written to James Madison which I though a pretty good one. - I wrote to D. Smith -

RELIGIOUS SOCIETY OF FRIENDS



September 17, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

5th day 17 of 9 M 1812 / Our Meeting was pretty well attended, specially on the Womens side of the house. – We were silent in the first & the last (preparative) we had no buisness. My mind was comfotably refreshed in the first meeting, tho' some roving was experienced.

This Afternoon I took a Walk into the Neck as far as the Telegraph erected for the purpose of Alarm in case of Ships of War – John Tillinghast went with me. – I had much agreeable reflection of Mind & our conversation was mostly on subjects interesting & innocent – I travelled over fields & viewed scenes that I never did before & in returning we came the way I was Just eight Years & three days ago with Thos Hornsby. – My mind was solemnized in many reflections on things that are past since that space of time. – What will happen or where I shall be in the eight years to come is hid with him who knows all things, & who in infinite wisdom has ordered it so, for if we knew our fate, Miserable indeed should we be. – Mamy of my intimate friends & dear connections have within the last years descended to the grave & perhaps before the next comes around I may be number'd with them. And Oh saith my soul may my exit be in PEACE come when it may

RELIGIOUS SOCIETY OF FRIENDS



September 18, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 18th of 9 M / My H with our little boy with Mother Rodman Spent the Day at Uncle Saml Thurstons. –

RELIGIOUS SOCIETY OF FRIENDS



September 19, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 19 of 9 M / Our dear little boy seems to be well at present which with the present good health of his mother I feel as a blessing to me.

RELIGIOUS SOCIETY OF FRIENDS



September 20, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 20 of 9 M / In the forenoon meeting C R had a few words to communicate – After Dinner my mind being inclined I went out to Middletown & visited some of my relations there Took tea with cousin Sarah Gould Widow of John Gould – On my way home called to see cousin Elizabeth Anthony

I find that with the removal of individuals places in a very great measure lose their charms from my boyhood up to the present time I have occasionally had many very pleasant visits in that neighborhood, but since the Family of my dear cousin Thos Gould has been broken up the center has seemingly been removed & there



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

is not so great an enthusiasm as when his family were there

RELIGIOUS SOCIETY OF FRIENDS

 September 21, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 21 of 9 M 1812 / The day has passed with the general sameness of most The mind has been turned in many ways. [black lines obscuring]

RELIGIOUS SOCIETY OF FRIENDS

 September 22, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 22 of 9 M / Aunt Molly Wanton was this eveng taken ill with faintness & sickness of the stomach but got most renewed before bed time.

RELIGIOUS SOCIETY OF FRIENDS

 September 23, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 23 of 9 M / Aunt Molly Wanton seem'd quite poorly this morning but after the medicine had effect she was quite smart in the Afternoon. I did not know but she was about to leave us, from the manner in which she was taken.

RELIGIOUS SOCIETY OF FRIENDS

 September 24, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 24 of 9 M / Our Meeting was well attended & a precious good one it was our friend Daniel Howland of [Greenwich](#) was with us & preached very sweetly & with good gospel Aunority. Job Chaloner was also present & concern'd in an acceptably testimony In the last meeting (Monthly) we had considerable buisness, some of it was exercising both on the mens & womens side of the house but things I believe will end well at last. - Rich Mitchell Geo Dennis & Anne Anthony dined with us. In the eveng went with my H & sister Ruth & sat a while with our good Old neighbor Saml Towle & Wife -

RELIGIOUS SOCIETY OF FRIENDS

 September 25, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 25 of 9 M / Daniel Clapp Jr of Pomfret & Sarah Albro of Middletown were married at our Meeting house a meeting was appointed at the 3rd hour in the Afternoon for the purpose. -



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

towards the conclusion of the Meeting D Buffum made a few observations which were very gratefull to my feelings. –

 September 26, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 26 of 9 M / Nothing material to insert - Mother R Set the evening with us

RELIGIOUS SOCIETY OF FRIENDS

 September 27, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 27 of 9 M / C R & D Buffum were concerned in testimony & in the forenoon Meetings – Colonel Kingsbury was present. – In the Afternoon C R had a few words to communicate – After meeting I took tea with Saml Thurston Danl Clapp Jun & Wife were also there. –

RELIGIOUS SOCIETY OF FRIENDS

 September 28, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*2nd day 28th of 9th M / The times a[re] serious & gloomy. The War has involved us in many miseries which I think thicken every day, where or how the many of the inhabitants of this town are to get even the common necessaries of life the coming Winter is hid in dark uncertainty
I feel not a little depressed at the prospect as respects my self, but hope to be enabled to place my confidence in HIM who is not now less in power, than in the days of famine formerly*

RELIGIOUS SOCIETY OF FRIENDS

 September 29, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*3rd day 29 of 9 M / Edw W Lawton & wife J Rodman & Wife Mary Anthony & her brother George & E Rodman took tea with us – & some of them set the eveng (on our part) very agreeably --
I love the company of my friends, & the circle of this Afternoon & eveng were peculiarly pleasant. – [five lines crossed out]*

RELIGIOUS SOCIETY OF FRIENDS

 September 30, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 30 of 9 M 1812 / here ends the Month with account of a d in the Upper burying ground in the Meadow field - his remains were first carried to the Meeting house - C R & D B made



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

*communications
sad disaster which happened last night - A gun boat was cast
away on Bevertail & nine men lost. -*

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 September 28: According to the journal of [Friend Thomas B. Hazard](#) or Hafsard or Hasard of [Kingstown, Rhode Island](#), also known as “Nailer Tom,”⁸¹ there was a “Ginneral Muster” on this day at Exeter, Rhode Island.

The Count von Rumford’s will was witnessed by, among others, the *Marquis de Lafayette*. He left his watches to Humphry Davy and Daniel Parker and the bulk of his estate he divided among his daughter Sarah, whom he had once abandoned, Harvard College, which he had never attended, and the United States Military Academy of an army he had once betrayed.⁸² In his dotage he was writing an article “On the Salubrity of Warm Bathing” while occupying his time playing solo bridge and chess and riding around Paris in a carriage dressed entirely in white. He was also scribbling on the *magnum opus* by which he was to be remembered,

81. He was called “Nailer Tom” because his trade was the cutting of nails from scrap iron, and in order to distinguish him from a relative known as “College Tom,” from another relative known as “Shepherd Tom,” and from his own son who –because he had fits– was known as “Pistol-Head Tom.”

82. It would be the sheerest surmise, and probably inaccurate, to infer that Benjamin Thompson had had any second thoughts about any of his activities.

“The Nature and Effects of Order,” from which we have most fortunately been spared.⁸³



Sarah, Countess of Rumford, as of 1797



October 10, Saturday: It may have been on this day that in a transparent attempt to resolve his pressing financial issues, [George Gordon, Lord Byron](#) proposed marriage to the heiress Anne Isabella Milbanke (she had the sense to refuse him).

Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 10 of 10 M 1812 / This Afternoon in company with the others of the committee for the purpose visited Sarah Stevens,

⁸³.After his death, his daughter Sarah, angry at not having been allowed to marry and at having been forced all those years to attend an old father, decorated her home with portraits of his mistresses and used the manuscript pages to start fires in his fireplace.



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

late Sherman in consequence of her having Married out of the order of society. – Towards night I went to [Portsmouth](#) on buisness Lodged at Z Chases. – After breakfast the next Morning I called at P Lawtons & from Thence went to Meeting which was a good comfortable time to me – no one preached – After Meeting I went to Abraham Anthony's & dined then returnd to Cousin Z Chases & took tea then Walked homeward. found my H & little son in good health. –

RELIGIOUS SOCIETY OF FRIENDS

 October 12, Monday: Dr. Peter Goodnow of Bolton established a medical practice in Acton.

Dr. Peter Goodnow was from Bolton, commenced practice in Acton, 12th of October, 1812, left 18th of February, 1827, and is now [1835] a merchant in Boston.⁸⁴

Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 12 of 10 M / This forenoon Departed this life in the 84th Year of his Age William Lee, An examplary man in the various walks of life, and has been a useful member of society especially as one of the Trustees of the Point land. – & the last man living of the former set. –

RELIGIOUS SOCIETY OF FRIENDS

 October 13, Tuesday, and 14, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd & 4th days / Have passed much as usual, & nothing has occur'd worth inserting. –

RELIGIOUS SOCIETY OF FRIENDS

 October 15, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 15th of 10 M / Wm Lee was this day inter'd in the Upper burying ground in the Meadow field – his remains were first carried to the Meeting house – C R & D B made communications

RELIGIOUS SOCIETY OF FRIENDS

 October 16, Friday, and 17, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6 & 7 days / Nothing particular to insert

RELIGIOUS SOCIETY OF FRIENDS

84. [Lemuel Shattuck](#)'s 1835 [A HISTORY OF THE TOWN OF CONCORD;....](#) Boston MA: Russell, Odiorne, and Company; Concord MA: John Stacy, 1835
(On or about November 11, 1837 Henry David Thoreau would indicate a familiarity with the contents of at least pages 2-3 and 6-9 of this historical study. On July 16, 1859 he would correct a date mistake buried in the body of the text.)

 October 18, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 18 of 10 M / Our friend Christopher Hely & Nathan Spencer & his wife of Rensillerville in N York state were at Meeting Christopher is an excellent preacher in a plain simple way - in the Afternoon he called together as many of the inhabitants of the town & people of colour as he could get & a favor'd meeting it was.

RELIGIOUS SOCIETY OF FRIENDS

 October 19, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 19 of 10 M / Much occupied in settling the Estate of Daniel Holloway which we are in hopes soon to compleate

RELIGIOUS SOCIETY OF FRIENDS

 October 20, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 20 of 10 M / Occupied much as Yesterday.

RELIGIOUS SOCIETY OF FRIENDS

 October 21, Wednesday: When they learned of the advance of the French into La Mancha, the British and Portuguese raised their siege of Burgos and retreated towards Valladolid.

Samuel Wesley wrote to his mother in Brighton asking for money. Since she has recently come to his aid he requested half of his inheritance.

Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 21 of 10 M / Again much occupied about the Estate of D Holloway

RELIGIOUS SOCIETY OF FRIENDS

 October 23, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 23 of 10 M 1812 / Nothing very particular to insert, the day has passed with the usual rounds. -

RELIGIOUS SOCIETY OF FRIENDS

 October 24, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 24 of 10 M / Our much lov'd friend Obadiah Williams left



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

us this forenoon with his family for Albany intending to settle some where in the state of N York. - my mind was not a little affected at parting with them I loved them much & consider him & his family a loss to this meeting. - This Afternoon visited Sarah Stevens in company with the others of the committee, her situation is peculiar & has engaged our sympathy & fervant desires for her wellfare in treating with her my mind was uncommonly opened & favor'd to speak in a manner that was peaceful to myself

RELIGIOUS SOCIETY OF FRIENDS

 October 25, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 25 of 10 M / Our forenoon Meeting was to me a very precious season, a renewal of lif was experienced for which I desire to be thankful. - C R spake a few words - In the Afternoon not quiet so much favor'd but a pretty good meeting. -

RELIGIOUS SOCIETY OF FRIENDS

 October 26, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 26 of 10 M / Our dear little boy has been for several days quite complaining & today has had an eruption on his skin which I think favorable if it does not strike in The Doctor say this eveng that the eruption on Johns skin is the Wild fire & that care must be taken to keep it out -

RELIGIOUS SOCIETY OF FRIENDS

 October 27, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 27 of 10 M / My spirit is deeply oppressed & depressed & was the same feelings to continue for any length of time I dont know what would be the consequence. - but thro' favor it goes off & I am favor'd with quiet. -

RELIGIOUS SOCIETY OF FRIENDS

 October 28, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 28 of 10 M / After breakfast this mornng in walking to my Shop I was inform'd of the decease of my wife's Uncle in law Job Almy he was up very early in the mornng & complained of a pain in his stomach but walked out in his Orchard, came in again & soon expired in his chair. the news of his sudden departure very much affected my feelings. - I went out directly to his house in season to assist in laying him out. Oh! the great



necessity of ever keeping on the Watch, even unto prayer to God for help for we know not in what day or hour we may be called to render an account of our Deeds

RELIGIOUS SOCIETY OF FRIENDS

 October 29, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 29th of 10th M 1812 / Rode with my dear H to [Portsmouth](#) to attend the Moy [Monthly] Meeting – Christopher Healy was there & was very largely concern'd in testimony he is a man of no education & not very largely endowed with human understanding, but is very uncommonly gifted in the Ministry. he is powerful & reaching upon an Audience & appears to attend very closely to divine openings & I said in my heart with Wm Penn who remarked after a very powerful testimony from John Steel appointed for a great Public dispute with some of the Priests of that day – After the Meeting ended Wm Penn remarked to Robt Barclay "This is neither the Wisdom of the North nor the elloquence of the South but the Power of God thro' a Plowman which is Wonderful in our eyes." Our last meeting was favor'd Christopher having much to communicate. – our buisness was conducted with unanimity & love tho' some exercising things were before us & the meeting was detained late. – We reached Richard Mitchells about sunset & dined. – then rode home & found that our dear little John had done exceedingly well without his mother under the care of Mary Briggs which I consider an encouragement for her to leave him again when duty calls her away which at this time I thought did –

RELIGIOUS SOCIETY OF FRIENDS

 October 30, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 30 of 10M / Job Almy was inter'd this Afternoon. My H went to the funeral which was very large but the Widow Phebe Proud Aged 91 Years being to be buried at the same time & in a plain way in our burying ground, I thought it probable but few people would attend & duty seemed to lead me there, so I omitted the first mentioned funeral & went to the last & was glad I did, & it proved as I supposed it would, but few people were there & they were beset to get suitable bearers. I called a while this eveng at D Williams, & went home & found My Mother & Aunt P Stanton setting with my H. –

RELIGIOUS SOCIETY OF FRIENDS

 October 31, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 31 of 10M 1812 / Aunt Patty Stanton sailed this forenoon

LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

about 10 O'clock for New York. –

RELIGIOUS SOCIETY OF FRIENDS

➡ October 15: The Reverend Ephraim Abbott interviewed a violent psychopath, John Usher, whose hands were being kept tied at all times:

“The more evil he does, the more he seems to rejoice.”

(On the same day, this Congregationalist pastor made an attempt to persuade a birthright Quaker to convert.)

➡ October 22, Thursday: A 1st child, Helen Louisa Thoreau, was born to John Thoreau and Cynthia Dunbar Thoreau, who had married one another on the eleventh of May in that year.



John in later years



Cynthia in later years

DUNBAR FAMILY

We may note that when this child would belatedly be recorded in the Concord town records, she would be recorded as having been born as of the year 1813. (The town’s records are not all that accurate or complete, but might this error have been purposefully registered in order to remove any doubt as to Helen’s legitimacy as the eldest child of this very new marriage?)

Births

Name	Sex	Birth Date	Birth Place	Father's Name	Mother's Name
THOREAU, John		1754	Concord		
THOREAU, Mary	F	1786	Concord	John	
THOREAU, Sarah		1791	Concord		
THOREAU, Helen L.	F	1813	Concord	John	Cynthia
THOREAU, John	M	1815	Concord	John	Cynthia
THOREAU, Sophia Elizabeth	F	Sept. 27, 1819	Chelmsford	John	Cynthia

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 22 of 10 M / Our friend Christo Hely was in town & attended Meeting & the funeral of Sam Wilcox - but being previously engaged I went to Conanicut with our friend D Buffum to attend the funeral of Job Watson where David was largely & very acceptably engaged in declaring the truth to the People. - We dined at John Weedens & got home before sunset. -

RELIGIOUS SOCIETY OF FRIENDS

 November 3: A Republican caucus chose DeWitte Clinton to run for the governorship of New York.

From this date until January 26, 1813, [Samuel Taylor Coleridge](#)'s Belles Lettres and his [Shakespeare](#) lectures would be being presented at the Surrey Institution.

Pursuing Russians succeeded in surrounding the Allied rear guard. The rear guard would eventually be saved, but at great cost to the Allies.

In [Newport](#), Friend [Stephen Wanton Gould](#) became a juror:

3rd day 3rd of 11 M / I have the misfortune to be drawn a Juror at the now sitting Court of Common Please & have spent much of this day at the Court house.

RELIGIOUS SOCIETY OF FRIENDS

RHODE ISLAND

 November 4, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 4th of 11 M / Occupied as Yesterday had two cases committed to the Jury & was favor'd to give such a Verdict in each case as feels easy to my mind. -

RELIGIOUS SOCIETY OF FRIENDS

RHODE ISLAND

 November x, day: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 5 of 11 M / Got discharged from the court so as to be at Meeting late, but was favor'd to get quiet soon considering the confused litigation I had just left - [Paul Cuffe](#) was at meeting & Dined with me after dinner settled a little buisness between us & in the Afternoon went to Court again, tried a case but did feel so well Satisfied as in the former ones tho' I could see no other way to get along with it. -

RELIGIOUS SOCIETY OF FRIENDS

RHODE ISLAND

 November x, day: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 6 of 11 M 1812 / Got clear of the Jury this forenoon in consequence of being a relation to one of the Parties concern'd -

RELIGIOUS SOCIETY OF FRIENDS

RHODE ISLAND

 November x, day: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 7 of 11 M / Again on the Jury but got discharged this



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

eveng –

RELIGIOUS SOCIETY OF FRIENDS

RHODE ISLAND

 November 13, Friday: [George Gordon, Lord Byron](#) left Eywood after his stay with [Lady Oxford](#).

In [Newport](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 13 of 11 M / I felt disposed this forenoon to write to Edward Cobb of Portland, In the eveng called & set a while at Aunt Martha Goulds – My H & little son spent the Day at her fathers. –

RELIGIOUS SOCIETY OF FRIENDS

 November 14, Saturday: The Allies attacked the Russians at Smolyani but were forced to withdraw.

Back again in [Newport](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 14 of 11 M / This eveng by moonlight walked to [Portsmouth](#) & reached cousin Z Chases in season to set some time very agreeably with them before bed time – In the mornng I rode with him to Meeting which was silent & a poorwandering time to me. I rode back with cousin Chase as far as Uncle Peter Lawtons where I stoped & dined transacted the little buisness that called me to [Portsmouth](#) & spent the afternoon very agreeably.- after tea Uncle Peter brought me homeward as far as John Goulds from thence I walked home stopping by the way at Sam'l Thurstons –found my H & little son fine & well –

RELIGIOUS SOCIETY OF FRIENDS

 December 6: According to the journal of [Friend Thomas B. Hazard](#) or Hafsard or Hasard of [Kingstown, Rhode Island](#), also known as “Nailer Tom,”⁸⁵ “The British Ship Macedonia, a prize to the U.S. Frigate United States got into [Newport](#)” on this day.

1813

 Friend [Edward Hicks](#), by this point a full-fledged traveling minister of the [Religious Society of Friends](#), left off painting to try his hand at farming.

85. He was called “Nailer Tom” because his trade was the cutting of nails from scrap iron, and in order to distinguish him from a relative known as “College Tom,” from another relative known as “Shepherd Tom,” and from his own son who –because he had fits– was known as “Pistol-Head Tom.”



LIVING IN THE LIGHT:

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[Friend Stephen Grellet](#) visited Newgate Prison and was shocked at the conditions among the male prisoners. Then he asked to visit the female prisoners and discovered that their conditions were even worse. He told Friend [Elizabeth Fry](#) about this, and she discovered that 300 women were huddled together, along with their children, in two wards and two cells. They were forced to sleep without bedding or nightclothes, on the floor. They were cooking and washing in the same cell in which they slept. Those just arrested were thrown in with those already convicted. She would initially establish a school and a chapel in the prison, with compulsory [sewing](#) and Bible-reading, and eventually she would create a system of supervision by matrons and monitors.

LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 [Friend Luke Howard](#)'s classification scheme for clouds appeared in Dr. Thomas Ignatius Maria Forster's RESEARCHES ABOUT ATMOSPHERIC PHAENOMENAE.



They also appeared in this year in Thomas Thomson's Annals of Philosophy; or, Magazine of Chemistry, Mineralogy, Mechanics, Natural History, Agriculture and the Arts.

“When the cirrus is seen in detached tufts, called Mare’s Tails, it may be regarded as a sign of wind.” “Of the cloud ... the other part remains cirriform.” –Obviously, we need to figure out whether, and if so when, Henry Thoreau consulted such derivative presentations.

[Johann Wolfgang von Goethe](#) would use Friend Luke’s classification scheme in his weather journals — and



would dedicate four poems to him. Apparently unaware of the slightly earlier and more elaborate classification scheme by Jean-Baptiste de Lamarck, he would praise this Quaker meteorologist as “the first to hold fast conceptually the airy and always changing form of clouds, to limit and fasten down the indefinite, the intangible and unattainable and give them appropriate names.” Goethe would write one of these four poems between 1817 and 1821 and first publish it in 1822. He would in 1827 insert this among his collected poems



in the section “God and world”:

Atmosphäre/Howards Ehrengedächtnis⁸⁶

Wenn Gottheit Camarupa, hoch und hehr,
Durch Lüfte schwankend wandelt leicht und schwer,
Des Schleiers Falten sammelt, sie zerstreut,
Am Wechsel der Gestalten sich erfreut,
Jetzt starr sich hält, dann schwindet wie ein Traum,
Da staunen wir und traun dem Auge kaum;

Nun regt sich kühn des eignen Bildens Kraft,
Die Unbestimmtes zu Bestimmtem schafft;
Da droht ein Leu, dort wogt ein Elefant,
Kameles Hals, zum Drachen umgewandt,
Ein Heer zieht an, doch triumphiert es nicht,
Da es die Macht am steilen Felsen bricht;
Der treuste Wolkenbote selbst zerstiebt,
Eh er die Fern erreicht, wohin man liebt.

Er aber, Howard, gibt mit reinem Sinn
Uns neuer Lehre herrlichsten Gewinn.
Was sich nicht halten, nicht erreichen läßt,
Er faßt es an, er hält zuerst es fest;
Bestimmt das Unbestimmte, schränkt es ein,
Benennt es treffend! — Sei die Ehre dein! —
Wie Streife steigt, sich ballt, zerflattert, fällt,
Erinnre dankbar deiner sich die Welt.

In honour of Mr. Howard

When Camarupa, wavering on high,
Lightly and slowly travels o'er the sky,
Now closely draws her veil, now spreads it wide,
And joys to see the changing figures glide,
Now firmly stands, now like a vision flies,
We pause in wonder, and mistrust our eyes.

Then boldly stirs imagination's power,
And shapes there formless masses of the hour;
Here lions threat, there elephants will range,
And camel-necks to vapoury dragons change;
An army moves, but not in victory proud,
Its might is broken on a rock of cloud;
E'en the cloud messenger in air expires,
Ere reach'd the distance fancy yet desires.

But Howard gives us with his clearer mind
The gain of lessons new to all mankind;
That which no hand can reach, no hand can clasp,
He first has gain'd, first held with mental grasp.
Defin'd the doubtful, fix'd its limit-line,
And named it fitly. — Be the honour thine!
As clouds ascend, are folded, scatter, fall,
Let the world think of thee who taught it all.

Stratus

When o'er the silent bosom of the sea
The cold mist hangs like a stretch'd canopy;
And the moon, mingling there her shadowy beams,
A spirit, fashioning other spirits seems;
We feel, in moments pure and bright as this,
The joy of innocence, the thrill of bliss.

86. Goethe: Gedichte (Ausgabe letzter Hand. 1827), S. 746.



LIVING IN THE LIGHT:

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Then towering up in the darkening mountain's side,
And spreading as it rolls its curtains wide,
It mantles round the mid-way height, and there
It sinks in water-drops, or soars in air.

Cumulus

Still soaring, as if some celestial call
Impell'd it to yon heaven's sublimest hall;
High as the clouds, in pomp and power arrayed,
Enshrined in strength, in majesty displayed;
All the soul's secret thoughts it seems to move,
Beneath it trembles, while it frowns above.

Cirrus

And higher, higher yet the vapors roll:
Triumph is the noblest impulse of the soul!
Then like a lamb whose silvery robes are shed,
The fleecy piles dissolved in dew drops spread;
Or gently waft to the realms of rest,
Find a sweet welcome in the Father's breast.

Nimbus

Now downwards by the world's attraction driven,
That tends to earth, which has upris'n to heaven:
Threatening in the mad thunder-cloud, as when
Fierce legions clash, and vanish from the plain;
Sad destiny of the troubled world! but see,
The mist is now dispersing gloriously:
And language fails us in its vain endeavour—
The spirit mounts above, and lives forever.

HDT

WHAT?

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Among painters, J.M.W. Turner,



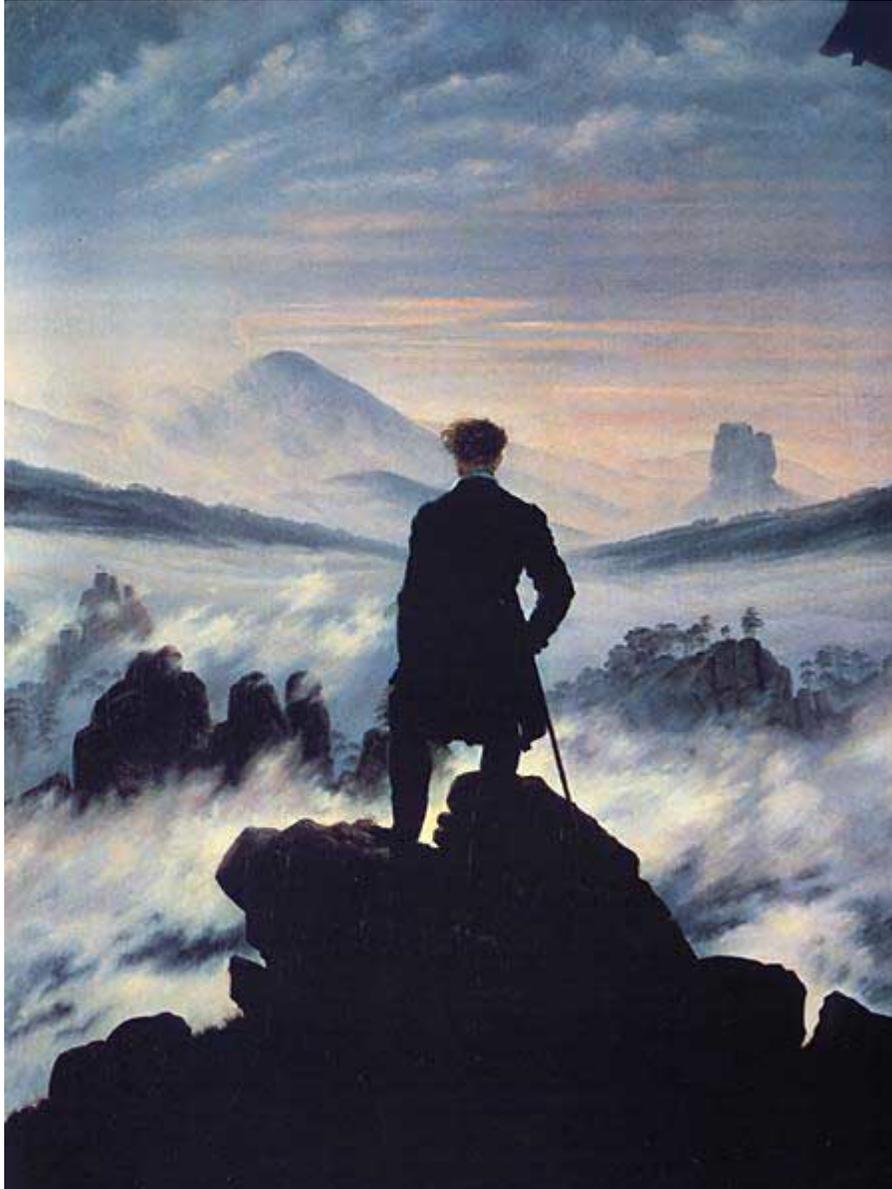
John Constable,



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and Caspar David Friedrich



would rely on [Friend Luke Howard](#)'s classification scheme in their depictions of clouds.

➡ [Ann Preston](#) was born as a birthright [Quaker](#) in West Grove, Pennsylvania, the oldest daughter and 2d of nine children of Friend Amos Preston, a recorded minister of the West Grove Meeting, and Margaret Smith Preston. The family, which was intimate with Public Friend [Lucretia Mott](#), was abolitionist and supported the women's rights movement. Friend Ann would attend a Friends school in West Grove and later a Friends boarding school in West Chester.



➡ January 1, Friday: Russian troops crossed the Nieman in pursuit of the French.

Carl Maria von Weber's cantata *In seiner Ordnung schafft der Herr* for solo voices, chorus and orchestra to words of Rochlitz was performed for the initial time, in Leipzig.

Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 1st of 1st M 1813 / This Mornng rec'd a letter from Betsy Purinton & another from L L Clarke - My H spent the Day with our little boy at Aunt A Carpenters & this eveng I met with the Directors of the A Benevolent Society at C J Tennys —⁸⁷

[RHODE ISLAND](#)





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The New Year never comes in but that I notice another Year of my life has rolled away & reflect that they will all rapidly fly away even should they be extended to the age of Man allotted by scripture, but the time no Man knows, therefore how great indeed is the necessity of a preparation for the solemn change. -

RELIGIOUS SOCIETY OF FRIENDS

 January 2, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 2nd of 1st M / My dear Mother has been unwell for some weeks - I went in to see her at Noon & found her spirits much sinken & quite alarm'd about her situation I persuaded her to have the advice of a Physician but Doctr Easton being confined & she not being inclined to have any but him - I went to his house & stated her case to him as well as I could & received his advice & communicated it to her as well as I could & hope she will follow it - but if she does not get better soon I fear the case will work hard. -

RELIGIOUS SOCIETY OF FRIENDS

 January 3, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 3 of 1 M / From the medicine which Mother has taken she is more relieved this eveng - In the forenoon Meeting H Dennis D Buffum & father Rodman bore testimony to the necessity of doing our Days work in the Day time - In the Afternoon father R had a few words to communicate - My mind was much tried with insensibility but the Keeping close to the little; believe I was favor'd to experience a little quickening. -

RELIGIOUS SOCIETY OF FRIENDS

 January 4, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 4 of 1sr M / This has been a day of such great depression of spirits that I have been allmost good for nothing. -

RELIGIOUS SOCIETY OF FRIENDS

 January 7, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 7th of 1sr M 1813 / This mornng my mind was refreshed with the arisings of life & I was in hopes a better meeting than I had tho I believe it was not the worst of times. - C R had a few words to communicate. - This eveng call'd to see Benj Reynolds who is very low I believe in a consumption tho' he may

87. Stephen Wanton Gould Diary, 1812-1815: The Gould family papers are stored under control number 2033 at the Division of Rare and Manuscript Collections of Cornell University Library, Box 7 Folder 11 for July 1, 1812-August 20, 1815; also on microfilm, see Series 7



LIVING IN THE LIGHT:

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get about again, he sent for me from a regard he appears to have for me & I wish I had have found his mind more abstracted from the world. -

RELIGIOUS SOCIETY OF FRIENDS

 January 10, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 10th of 1st M / Our Mornng Meeting was silent - In the Afternoon I started at home to take care of our little boy while my H went to Meeting & consider'd it my duty so to do - This eveng visited Benj Reynolds again & thought him better -

RELIGIOUS SOCIETY OF FRIENDS

 January 12, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd 12 of 1 M / Oh! that I had money, how would my heart bound within me at relieving distress - My mind was much affected a few minutes ago by a young Woman who came into the shop & offered me a Watch for sale with this information that she had two children the youngest nine Months & very sick with a sore mouth, she had no wood nor money & her husband a Lieutenant in the Army & absent for many Months & uncertain when she shall hear from him. but Alass times are so streightened that it was our of my power to do any thing for her. - My heart is much larger than my purse it was willing, nay further than that it was pained at not being able take her Watch & give her the Money. -

RELIGIOUS SOCIETY OF FRIENDS

 January 14, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 14th of 1st M / Our Meeting was pretty well attended Silence prevailed among us - to me it was a more than common quiet & favor'd season some jostlings of the enemy but his power was not great. - This eveng the Overseers of the poor met at our house (Male & female) to consult several cases which require our attention

RELIGIOUS SOCIETY OF FRIENDS

 January 17, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 17 of 1st M / Our Mornng Meeting was pretty well attended C R had a few words to communicate. - In the Afternoon Amos Peasly & his companion were at Meeting & a very favor'd season it was, Benj Fry the companion first spoke & rose a second time. H Dennis & Father Rodman said a few Words, then Amos in a long & excellent testimony, his companion rose again, then Amos



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addressed the those that were under affliction & concluded the Meeting in Solemn supplication. Making in all eight different public appearances in the Meeting. Divine good seemed near & I believe many Minds were Made to rejoice to find the fountain so sweetly opened. the Meeting was not as large as could be wished - My dear H was at Meeting -our kind neighbour Mary Briggs took care of our little son while she went - This eveng we rote to Uncle & Aunt Stanton -

RELIGIOUS SOCIETY OF FRIENDS



January 21, Thursday: Friend [Paul Cuffe](#) was named to the committee tasked to rebuild the local Friends' meetinghouse.

Completing a trip of 55 days, Lowell Mason arrived in Savannah, Georgia from his home in Medfield, Massachusetts.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 21st of 1st M 1813 / It is just one Year this day since My dear Father departed this life - - The day I well remember & the sensations felt at the time has been renewed at this time. I feel his loss & expect I shall for years to come & perhaps to the end of my life. -

RELIGIOUS SOCIETY OF FRIENDS



January 23, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 23rd of 1st M 1813 / This Afternoon Rode to [Portsmouth](#) on Thos Potters horse & clean'd his Clock which I finished in the evening & went from thence to Abraham Anthonys & staid all night -1st day [Sunday] Mornng Rose & found a severe snow storm however after eating breakfast with Abraham & his very agreeable family, I encountered the storm & went across to Cousin Zacheus Chases found the dear old Man recovering from a severe attack upon the lungs which I think has destroyed his future activity he seemed very tender & sweet in his Mind - The day proving very stormy I could neither go to Meeting nor come home in the Afternoon I consequently lodged there & 2nd day [Monday] Mornng rose early & got as far as Cardir Hazards farm in Middletown when the gun fired for day break & to Saml Thurstons when the Bell rung for sun rise, & home in good season to open shop - found My H & little son had been well in my absence but had a bad pain in her side this Morning

RELIGIOUS SOCIETY OF FRIENDS



January 28, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 28th of 12th M 1813 / Our meeting today was as well attended as our Moy [Monthly] Meetings usually are at this



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season of the year. There were many there whose faces I was glad to see, both among the Aged & Youth, & particularly our frd Richard Mitchell who Yesterday had a very narrow escape of his life, when on the Parade in a sleigh his horse took fright at a passing Drum & ran away, brought up against the Brick Market full but with his head & in his falling fell on Richd who was much hurt but was immediately bled & was comfortable today - the horse died in a few hours after, & Jacob Richardson & Benj Pearce narrowly escaped being crushed to Death by the horse & sleigh. - Our Meeting was a good one to me. -C R & H D had short testimonies in the first & in the last our buisness went on as well as could be expected. Osborn Mory was rec'd into Membership. - Philip Anthony Dined with us & I have very much to regret that My Dear H could not attend Meeting being unable to get any body that the child was acquainted with to stay with him in her absence.

RELIGIOUS SOCIETY OF FRIENDS



January 29, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 29 of 1st M / Sister mary Rodman fell this forenoon on the Ice & hurt her back exceedingly. - 7th day she is Better this Morning. -

RELIGIOUS SOCIETY OF FRIENDS



January 31, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 31 of 1st M / In the Mornng Meeting C R had a few words to communicate which were comfortable. - In the Afternoon we were Silent. - Brother D R & I went our to Saml Thurstons & took tea & set part of the eveng very agreeably -

RELIGIOUS SOCIETY OF FRIENDS



February 13: [Friend Elizabeth Fry](#) wrote to her children, John, nine years of age, William, seven years of age, and Richenda, five years of age:

I have lately been twice to Newgate to see after the poor prisoners who had poor little infants without clothing, or with very little and I think if you saw how small a piece of bread they are each allowed a day you would be very sorry. I could not help thinking, when there, what sorrow and trouble those who do wrong, and they have not the satisfaction and comfort of feeling among all their trials, that they have endeavoured to do their duty. I hope, if you should live to grow up, you will endeavour to be very useful and not spend all your time in pleasing yourself.



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 February 14, Sunday: John Leighton Tuttle resigned and was replaced as postmaster of [Concord](#) by [John Keyes](#).

Alyeksandr Sergeyevich Dargomizhsky was born in Troitskoye, Tula District, south of Moscow, son of a wealthy landowner who was the illegitimate son of a nobleman, and Princess Kozlovskaya, a poet.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 14th of 2nd M 1813 / I watch'd last night with Joseph Tillinghast who is very low & at times much lost in his Mind but at intervals quite rational & conversed on subject of a serious nature very properly He spake to me of the beauty of Brethren dwelling together in love & observed it was very precious - he said he had been much exercised for some Months past & had labor'd to have his mind settled on good things, & that from time to time in his life he had been much edified in reading friends writing & considered them very benefifical to young people - he several times appear'd in prayer & thanksgiving for the Many favors vouchsafed. - & I was glad I passed the night with him -
I was so unwell in consequence of Watching that I did not attend Meetings today - & my dear H went all day -*

RELIGIOUS SOCIETY OF FRIENDS

 December 15, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 15th of 2nd M / Called this eveng to see Jos Tillinghast found him very low & much distressed - but frequently calling on his Maker in a solemn manner & affecting to those Present. - he often desired to be released from his great distress of body but prayed for patience to the end. -

RELIGIOUS SOCIETY OF FRIENDS

 February 16, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 16 of 2nd M / My H & little son spent the Afternoon at My Mothers. - In the eveng visited Jos Tillinghast again & found him no better -

RELIGIOUS SOCIETY OF FRIENDS

 February 18, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 18 of 2nd M / Our Meeting was pretty well attended but I believe a low time to most present as respected life. Jos Chaliner was present had a short but acceptable testimony C R also said a few Words. - In the preparative meeting David Rodman & I were proposed as overseers of the Poor for this ensuing Year & Anthony Shove was reported by Overseers as having married out



of the order of society.

RELIGIOUS SOCIETY OF FRIENDS



February 21, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 21 of 2 M / Our Meetings were pretty well attended In the forenoon LYdia Almy & father Rodman had a few words to communicate - In the Afternoon father was again engaged to communicate a little - Meetings were poor a lean seasons to me - J Dennis & Wife dined with us. - After Meeting in the Afternoon Br D R & I visited the Work & Alms House. - My H went to meeting in the Afternoon while Sister Ruth took care of the little Boy —

RELIGIOUS SOCIETY OF FRIENDS



March 14, Sunday: The US Congress obtained a \$11,000,000 war loan.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 14th of 3 M / This forenoon Meeting D Buffum was concern'd in a very briefly & powerful testimony. - In the Afternoon C R was also concerned. - Joseph Tillinghast Died this Mornng about 10 Minutes before 7 OClock. - 3rd day 16 of 3 M / Attended the funeral of Doctor Easton he was carried to his farm near the Beach & inter'd in the family burying ground the last internment in that ground was the Doctors sister which funeral I attended with my Dear Father he was constantly in my mind while I was there today which added not a little to the solemnity of my feelings. -

RELIGIOUS SOCIETY OF FRIENDS



March 17, Wednesday: King José I of Spain (Joseph Bonaparte) departed from Madrid for the final time.

Samuel Wesley's Organ Concerto in B^b was performed for the initial time, in London, with the composer himself at the keyboard.

With the death of [Winthrop Faulkner](#) at the age of 39 in South Acton, the fulling mill at "Mill Corner" in South Acton was leased out until, in 1826, his son [Winthrop Emerson Faulkner](#) would come of age and be able to assume control.

Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 17 of 3 M / Attended the funeral of Joseph Tillinghast which was attended with a good degree of solemnity & as large as could be expected considering the weather. -

RELIGIOUS SOCIETY OF FRIENDS

➡ March 18, Thursday: Russian troops occupied Hamburg — the independence of that city was restored.

David Melville of [Newport, Rhode Island](#) patented an apparatus for making [coal-gas](#).



Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 18 of 3 M / Our Meeting Was small RR said a few Words in the last - three certificates were asked for Vizt Joseph Sisson his son Joseph & Solomon B Bess is to proceed in marriage engagements

RELIGIOUS SOCIETY OF FRIENDS

➡ March 21, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 21 of 3 M 1813 / In the forenoon Meeting Hannah Dennis appear'd in Supplication & Abigail Robinson & C Rodman in testimony
In the Afternoon Silent Meeting, after which visited the Work & Alms houses & in the eveng made several call with my H*

RELIGIOUS SOCIETY OF FRIENDS

➡ March 25, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 25 of 3rd M / In our first meeting father Rodman & Sarah Fish were concerned in testimony. - In the last (Monthly) we had much buisness some of which was an afflicting nature, Vizt two were disowned for incontenency & some other things, did not get along as could be wished, nothing, however but Uninimity prevailed among us which so far was comfortable - - James Tucker



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of Dartmouth & Sarah Fish published their intentions of Marriage with each other. -- My dear Cousin Zacheus Chase was at Meeting of which I was very glad. -

RELIGIOUS SOCIETY OF FRIENDS

 March 27, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 27 of 3rd M / This Afternoon I crossed the ferrys to Narragansett & reached cousin Peleg Gardiners in season to take tea with them, after which took cousin Lewis's horse & rode to cousin John Hazards where my buisness Lay - In riding up there mine ear was very pleasantly saluted with the singing of the Birds which occasioned a pleasing sensation of mind, before I reached his house I Saw two great fires one to the Westward & the other east on Boston Neck the one to the west was the largest I ever saw & had a very terrific appearance. It was on my cousin Hazards land, bushes &c which he was burning -

RELIGIOUS SOCIETY OF FRIENDS

 March 28, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day morning after sleeping well, I arose found it a sever rains storm which continued all Day & eveng with great violence so that none of us could go to meeting the day however was spent very pleasantly & I trust instructively as both cousin John & his Wife & Nathan were very interesting in conversation & I did what I could to render myself agreeable. -

RELIGIOUS SOCIETY OF FRIENDS

 March 29, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day Morng - Arose early, took breakfast with cousin Hazard then rode to the ferry found no boat there & went up to cousin Gardiners sat a little while with them & returned again to the ferry accompanying 'd by cousin Lewis crossed both ferrys comfortably & reached home by 12 OClock finding My dear Wife & little son in good health, & my buisness & concerns as I left them. -

RELIGIOUS SOCIETY OF FRIENDS

 April 1, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 1 of 4 M 1813 / Our Meeting was well attended C R had a few words to deliver - It was the dullest of season with me, tho' life in no great dominion.

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 April 4, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 4 of 4 M 1813 / Meeting this Mornng was well attended & C R spake a few words. A season of leanness to me – In the Afternoon I staid at home to take care of the little boy while my H went to Meeting Towards night took a pleasant walk down town with Br D R & went into the old house which belonged to my father & tho' it is greatly in ruins I could retrace the places which I so much loved to be in when I was a boy & lived with my Dear Aunt Paty Gould. The rooms below & chambers above all look very natural & recall to my mind many juvinile scenes, when innocency sat an my brow, & if at any time a wrong thing was done conscience awakening conscience, would step in to my little mind & not leave it untill all was attoned for. –

RELIGIOUS SOCIETY OF FRIENDS

 April 8, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 8 of 4 M / Our Meeting was well attended & C R had a few words to communicate – It seem'd like a season of favour of which my mind partook in a comfortable degree. –

RELIGIOUS SOCIETY OF FRIENDS

 April 9, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 9 of 4 M / Went on buisness to Connanicut with Saml Thurston & after we have completed it, we called and made a comfortable little visit to cousin Joseph Greene & found them all pretty WELL –

RELIGIOUS SOCIETY OF FRIENDS

 April 12, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 12th of 4th M 1813 / Our Meeting the forenoon was well attended C R had a short communication & D B a lengthy one & very lively. In the Afternoon it was again well attended & silent –This eveng I visited Thos Robinson & went into the chamber to see his Wife who is sick & sat a little while with her very agreeably. Abigail read an interesting letter from her Sister Morton to me from David Sands –

RELIGIOUS SOCIETY OF FRIENDS

 April 15, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 15 of 4 M / Our Meeting was well attended and comfortable



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

Hannah Dennis & father Rodman appear'd in testimony quite lively & savory. – In the Afternoon attended the funeral of cousin Wm Borden he was the only male first cousin living in [Newport](#) which my Mother had he was 66 Years of Age & buried in friends burying ground

RELIGIOUS SOCIETY OF FRIENDS

 April 16, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 16 of 4 M / The times on which we have fallen are indeed distressing and alarming. I see & feel it every Day - but what has excited my feeling particularly at this time is this Afternoon a sharp & successive firing was heard from Fort Wolcot & the first time 3 Guns fired in succession which is a signal of Alarm at the approach of the English which affrighted many people & for the first time since the war startled me a little, it all however proved to be nothing more than that they were exercising their men & Guns - I think however such firing is injudicious & a few Afternoons ago when a British ship chased a vessel within the Reef she fired sharply & affrighted a poor Young Woman the Wife of — Marvel who was near her lying in so the she went into fits & labor pains & died in a few hours. Oh the hevy Guilt that will lay on the heads of those who are the Authrs of this most wicked War. –

RELIGIOUS SOCIETY OF FRIENDS

 April 18, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 18th of 4th M 1813 / I staid from Meeting this mornng for my H to go & took care of the little boy the while. In the Afternoon I attended Father Rodman appear'd in Supplication & a short testimony. After meeting D Rodman & I went out to Saml Thurstons took tea & spent the evening very agreeably & may I not add proffitably for the precious Life was near both at Meeting this Afternoon & in setting with my friends this evening
–

RELIGIOUS SOCIETY OF FRIENDS

 April 22, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 22 of 4th M / Our Meeting was well attended C R & H D appear'd in testimony – All the queries were Answered in the Preparative Meeting & no other buisness appeared

RELIGIOUS SOCIETY OF FRIENDS

 April 25, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

1st day 25 of 4 M / Yesterday & today I have been quite unwell with a pain seated in my shoulders thro' to my stomach which has prevented my going to meeting today.

RELIGIOUS SOCIETY OF FRIENDS



April 28, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 28 of 4 M / About 9 O'clock this morning the town was in general Alarm in consequence of an English Frigates approaching the harbours Mouth & finally has run in between Conanicut & Boston Neck The Military company are now in Motion some going one way & some another. & what will be the Issue I know not perhaps before night we shall see & know more about it. - I can not say but that I have felt some perturbation of mind but have indeavor'd to labor for quiet & have been favor'd in good measure with it. -

It now appears that the Frigate above mentioned chased the ship in not far from the South ferry, which appears was the Ship Whampoa of N York from France who -- she found it impossible to avoid a broadside from the Frigate ran on shore, the Frigate came to Anchor & sent Arm'd boats, which took & set fire to the Whampoa but by exercions of the People on shore was extinguished & much of the cargo will be saved. - great Alarm was excited in many Minds in consequence of this circumstance but no lives lost that we yet learn. -

RELIGIOUS SOCIETY OF FRIENDS



April 29, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 29 of 4 M / Went to [Portsmouth](#) with my H to attend the Moy [Monthly] Meeting. - C R spake in the first - In the last we had much buisness among which were two requests for Membership which was comfortable but we had some other circumstances which render'd it a deeply exercising, yea, even Afflicting time to me - We dined at Cousin Z Chases & when we came [home] we found our dear little boy had not been well this afternoon

RELIGIOUS SOCIETY OF FRIENDS



April 30, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 30 of 4 M 1813 / Our dear little Son slept quietly until 12 O'clock last night, then awoke with violent puking & a relax which followed him closely till 3 O'clock in the morning when it subsided & I went to bed but his Mother sat up with him the remainder of the Night. he seems relieved & revived this Morning but whether he is essentially better I am unable to determine in my own Mind. -

Our little boy has been much better thro' the day & the Doctor thinks him doing well. – for which I desire to be thankful

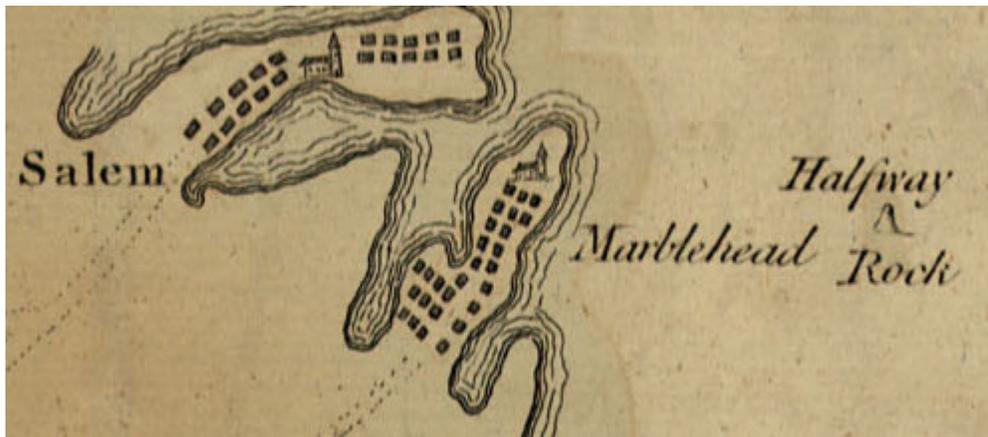
RELIGIOUS SOCIETY OF FRIENDS

➡ June 1, Tuesday: [Évariste Régis Huc](#) was born in Caylus, France.

French troops occupied Breslau (Wroclaw) and Katzbach.

Austrian Emperor Franz and Count von Metternich, on their way from Vienna to Gitschin, ran into the Russian Count Nesselrode looking for them. The Russians wanted Austria to commit to their cause. Franz told him that he would side with Russia in the absence of a favorable peace agreement with the Emperor [Napoléon I](#).

Off the port of Marblehead MA there was an engagement between the HMS *Shannon* and Captain James Lawrence's USS *Chesapeake*. Although the *Chesapeake* was being defeated by the *Shannon*, the seriously wounded Captain bravely advised his crew "Don't give up the ship." (This has been painted as really a nice story, but it wasn't but fifteen minutes later that the crew struck the ship's colors — and he would die of his wounds.)



Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 1 of 6 M / I have today been more engaged than is pleasant at the election of town Officers - Father Rodman was candidate for town Treasurer which naturally occasioned considerable anxiety & consequently exertion to Stimulate his friends to give him a vote & my labor was not wholly without effect, for he succeeded by a majority of more than 70 votes. -which insures him a comfortable living for the coming Year. -

The spirit of party is a bane to all true Religion but a becoming care to have our Councils to consist of men that will be likely to do justice to their constituents as far as their knowledge extends, is in my opinion the duty of every good citizen, for truly when the "Wicked rules the Land does Mourn." for I truly have seen it, & experienced it, to my full conviction. -

5th day 2 of 6 M / Our Meeting was rather Small, but I believe a season of favor to many Minds Sarah Tucker late Fish appeared in a lively testimony I have no doubt to the comfort of some



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

afflicted minds present. -

RELIGIOUS SOCIETY OF FRIENDS

 June 6, Sunday: At Stoney Creek, the American invaders of Canada were attacked and defeated by British forces. 50 American soldiers and 400 Indians were taken prisoner. The American troops would soon be buttoned up in the forts at the mouth of the [Niagara River](#).

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 6 of 6 M 1813 / Our Meetings were silent except a few words from a friend in the Afternoon - After tea took a pleasant Walk round the hill with D Rodman & on my return was informd of the Arrival in the Harbour of Uncle Stanton in the Ship Pacific from Lisbon I immediately came down Street & found him at Mothers & was very glad to see him. I went with him to the Ship & spent an hour for the first time I was ever on board a Ship that floated. -

RELIGIOUS SOCIETY OF FRIENDS

 June 10, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 10 of 6 M / At meeting CR was concerned in testimony - the Meeting was to me a pretty good time for which I desire to be thankful

RELIGIOUS SOCIETY OF FRIENDS

 June 12, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 12 of 6 M / Yearly Meeting has this Day commenced at [Portsmouth](#) friends are Now coming into town but much fewer in numbers than I ever before saw them, & I suppose there will be but few here to what we have had in years past. -

RELIGIOUS SOCIETY OF FRIENDS

 June 13, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day Our forenoon Meeting was unusually small owing I suppose In great Measure to peoples not coming in from [Portsmouth](#) as usual on 7th day night & the Morng being very rainy & the weather very cold for the season The Meeting was very much favor'd with quiet & the current of Gospel testimony. - first in supplication by Ann Shipley then by Mary Clisby [?] then Henry Hull in a loving testimony as perhaps was ever delivered in our Meeting house. then Eliza Coggeshall in a sound good testimony & H Hull concluded in solemn supplication. - In the Afternoon Henry Hull again in testimony with life & power inviting the Youth to godliness of life & conversation. Then L Cofggeshall with good Authority. text "the fool saith in his



heart there is no God." –

RELIGIOUS SOCIETY OF FRIENDS

 June 14, Monday: [William Henry Farquhar](#) was born in York, Pennsylvania. This family was from Scotland. [Friend](#) Amos Farquhar, the father, a cotton manufacturer who had turned to farming and teaching school, had been born in 1768 as a great-grandson of Allen Amos Farquhar, the original immigrant of 1721, and his marriage with Friend Mary Elgar Farquhar had begun in 1795. William had a brother Charles Farquhar, Sr. who would become a physician in Alexandria, Virginia, and a brother Benjamin Hallowell Farquhar, so named in honor of a Quaker educator in Alexandria, who would get married with Mary W. Kirk.

The 1st Treaty of Reichenbach was signed between Great Britain and Prussia (this called for Britain to pay a substantial subsidy to maintain the Prussian army, in return for the Principality of Hildesheim being ceded to Hanover).

[Friend Stephen Wanton Gould](#) wrote in his journal:

2nd day Our Meeting opened this mornng under a very solemn covering. Short testimonies from Abel Thomas Henry Hull & Enoch Dorland - Much feeling was excited at the reading of the Epistles especially those from London. - Wm Rotch Junr in a weighty feeling manner proposed the attention of the Meeting to the distresses of the people in the eastern country on acct of provision, which was refer'd for future consideration. - 2nd Afternoon - The state of society as represented In the Answer to the Queries was gone into & many feeling & weighty remarks were made by H Hull & E Dorland & others. - The Accounts from the several Quarterly Meetings gave information of six appelants[?] two of whom appear'd this Afternoon & committees appointed to hear the parties. - Wm Almy opened a concern that the Meeting should present a petition to the general government which took much hold of the Meeting but from the advanced state of it was refer'd to a future sitting - - the meeting adjourned to 3 OClock tomorrow Afternoon. -

 June 24, Thursday: Henry Ward Beecher was born in Litchfield, Connecticut (8th of the Reverend Lyman Beecher's 13 children, brother of Harriet Beecher Stowe).

At Beaver Dams in Ontario, the American invaders of Canada were again attacked and defeated by British forces. The American troops would soon be buttoned up in the forts at the mouth of the [Niagara River](#).

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 24th of 6thM / This Mornng took Chaise & rode with my dear wife & little son to [Portsmouth](#) to attend the Moy [Monthly] Meeting. left John at Anne Anthonys & went to Meeting A Sherman H Dennis Obadiah Davis & Parker Halls wife were concernd in testimony & a precious Meeting it was to me. We had much Buisness in the last Meeting some of which worked unpleasantly to my mind we dined at Anne Anthonys & came home early & found Uncle & Aunt Stanton had Arrived last eveng from [Providence](#). - I can best remark that in riding to [Portsmouth](#) this mornng in observing the fields in a very flourishing state & the Clover



yealding a rich perfume my mind was humbled under a sense of the Goodness of God & the small returns poor rebellious man is making for the Beauties received at his hand - I thought did but our conduct arise in as sweet insense before him as does his inanimate part of the creation in what a different stall would our minds be in How sweet & clean would they be - On observing large fields of Whiteweed [?] I could but breath forth the Prayer "Oh Lord keep thy fields White unto harvest" I remember Anne Greene expressed those words in Supplication in our Meeting some Years ago & they particularly struck my Mind at the time & the feelings were sweetly renew'd this Morning

RELIGIOUS SOCIETY OF FRIENDS



June 25, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 25 of 6 M / I find that I quite misunderstood the observations of a friend in Meeting Yesterday which drew some remarks from me which were immproper & on reflection today leaves an incomfortable savor. - I believe my remarks were to hasty, & it is poor consolation to say, it is not the first time I have missed - I hope however that by being humbled under it, the effect may tend to deepen me in experience & make me more cautious in future.

RELIGIOUS SOCIETY OF FRIENDS



June 26, Saturday: At the French headquarters near Dresden, Austrian Count von Metternich had an intensive negotiation with the Emperor [Napoléon I](#) and pushed four points of mediation: the dismantling of the Duchy of Warsaw, the enlargement of Prussia, the return of the Adriatic provinces to Austria, and the renewed independence of Hamburg and Lübeck. At the conclusion of nine hours of fruitless bargaining the Emperor would threaten war.

Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 26 of 6 M / This Afternoone rec'd a few lines from L E Clarke giving us the affecting news of the Decease of our Dear & much lov'd Cousin John Hazard of North Kingston after a lingering [consumption](#) of several Months. Lewis state that he died in sure & certian hope of the Life to come, that Peter Hoxie observed to him just before the close "The Master is nigh to uphold & John thou'd whn knowest it" he bowed his head in the Affirmation tho' nearly Speechless. - My exercise has been today somewhat uncommon. Soon after I came down to the shop a hevvy depression came over my mind which continued till I went to dinner, when I went home my H told me that Sister Eliza & Mary Briggs had carried our little John to [Portsmouth](#) which served only to increase my previous apprehensions that something was going to happen & would happen to him however this soon wore off but I become more & more distressed in spirit. about the Middle of the Afternoon brother Isaac came in with the account of Cousin Hazards Death. Soon after which it seemed to pass my mind with a degree of Sweetness



"Surely the bitterness of Death is Past." & the exercise gradually wore off & I am inclined to believe that my mind was thus Dipt into sympathy with my dear cousins in N Kingston, tho' at the time I knew not what it was for - for I am sure had I lost a very near relation, my mind would not have been brought under closer sufferings -

RELIGIOUS SOCIETY OF FRIENDS

 June 27, Sunday: The 3d Treaty of Reichenbach was signed by Austria, Prussia, and Russia, with Austria pledging that it would declare war on France by July 20th should the Emperor [Napoléon I](#) reject Count von Metternich's offer of mediation (the deadline was to become August 10th).

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 27 of 6 M / I attended Meeting this forenoon which was not the worst of seasons to me. - In the Afternoon I staid at home to take care of John while my dear H went to meeting - - In the eveng I walked our to D Buffums to wait on Ruth home. -

RELIGIOUS SOCIETY OF FRIENDS

 June 28, Monday: King José I of Spain (Joseph Bonaparte) left Spanish soil for the final time.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*2nd day 28th of 6 M / This has been a peculiar Day of my life. In the forenoon my mind was under exercise for what I knew not. it seemed however as if my spirit was continually under pressure & I was glad to feel my heart tender, feeling it as a renew'd pledge of the extendings of Divine goodness. - As I came down from Dinner & as I was walking across from the Shop to go into my mothers I saw a young man look at me with a familiar countenance & looked at him a second time & recognized the looks of my long loved & very dear friend **ISAAC AUSTIN**. I staped up to him & took him by the hand & asked him into the shop where we sat down together for more than three hours. This meeting was very unexpected & very affecting to both our Minds. we have not seen each other for nearly Seven years. In the interim whereof many & great changes have taken place, & tho' I have been preserved from grose wickedness, yet, ah! poor thing the round of wickedness he has since been, I feel myself humbled under a sense of my own failings & feel no disposition to boast over him, since I saw him he has been confined nearly five years in the State Penitentiary at Richmond Virginia & is just released & on his way to [Nantucket](#) - I was glad yea my spirit bowed in humble thankfulness to find him a true Penitent & seeking his fathers house both his earthly & his heavenly fathers house with great apparent sincerity - Early in life while I was an apprentice I form'd an acquaintance with him which increased untill he undertook buisness for himself when I was obliged from occurences too obvious to relinquish a part of my confidence,*



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

but the love that I had felt for him was too strong to be eradicated from my heart & with all his faults there was something in him which made me love him much, he soon failed in trade & went from here & settled in Abany [Albany?] opened trade again & committed greater enormities than hi?? & went off privately & was finally taken up in Richmond & committed to the Penitentiary, for what exactly I was never informd - but seeing him today my love was very tenderly renew'd for him, for beyond all doubting in my mind he has known the ways of Truth with great clearness & his heart was early visited with the Day Spring from on high, & many times in our early youth have we sat together & spoke of the Lords dealings with us in a manner which both abundantly confirm'd me that he has been made Acquainted with the Lords dealing & now after all his rounds of folly & disipation to see him while Youth still sits on his brow, so humble & contrite in spirit is matter of great rejoicing & consolation. - My heart was exceedingly tender'd at the interview & was a season which I shall never forget while I remember any thing - he went from here & has gone on board a vessel in the harbour intending for Nantucket this eveng

RELIGIOUS SOCIETY OF FRIENDS



June 29, Tuesday: While the allied forces were closing in around San Sebastián on the Bay of Biscay, in the Théâtre Feydeau of Paris, *Le nouveau seigneur de village*, an opéra comique by Adrien Boieldieu to words of Creuzé de Lesser and Favières, was performed for the initial time (it's like they didn't know they were being snuck up on).

Friend Stephen Wanton Gould wrote in his journal:

3rd day 29th of 6 M 1813 / My dear Isaac did not sail last night & has been on shore again this Morning & spent some time in my shop renew'd tender love springs in my heart towards him, his situation excites my sympathy & my pittty beyond any words which I have at command to express them in Uncle & Aunt Stanton spent the afternoon with us, also Mother & Sister Sally

RELIGIOUS SOCIETY OF FRIENDS



June 30, Wednesday: At the French headquarters near Dresden, the Emperor Napoléon I signed off on Count von Metternich's four conditions: he accepted the armed mediation of Austria, he accepted a meeting of all belligerents at Prague with negotiations to be completed at least by August 10th, and he accepted a suspension of all military activity until August 10th.

Friend Stephen Wanton Gould wrote in his journal:

5th [sic] day 30 of 6 M / I saw My Beloved Isaac this morning walking the deck of the vessel in the harbour thro' a spy glass, the sight of tho' thus far moved my heart with pittty & compassion, -I well knew him by his gate & his cloathing & I



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

could even discern his features thro' the glass which I had. -

RELIGIOUS SOCIETY OF FRIENDS

 July 1, Thursday: Import duties were doubled by the US Congress.

The trade monopoly of the East India Company was abolished.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 1 of 7 M 1813 / My buisness was such that I omitted meeting & in this instance as in allmost all others it proved of no advantage to me as I could have done all that was necessary before & the man did not call in meeting time as expected for his Watch - We spent the Afternoon & took tea at Aunt A Carpenters with Uncle & Aunt Stanton.

RELIGIOUS SOCIETY OF FRIENDS

 July 2, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 2nd of 7 M / I have been to day much Afflicted with the Tooth Ach, & have felt allmost good for nothing.

RELIGIOUS SOCIETY OF FRIENDS

 July 4, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 4 of 7 M / I staid from Meeting this forenoon for my H to go & took care of our little boy - In the Afternoon went - M Morton preached & C R Prayed - Walked out with D R to J Dennis & took tea & set the eveng very agreeably. -

RELIGIOUS SOCIETY OF FRIENDS

 July 5, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 5 of 7 M / We all [??] Uncle & Aunt Stanton, Isaac & Sally, Mother & My H & little John took tea with Aunt Patty Gould

RELIGIOUS SOCIETY OF FRIENDS

 July 11, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 11 of 7 M / Attended Meetings In the forenoon D Buffum was concern'd in testimony from the text "Righteousness exalteth a Nation but sin is a reproach to my People" father R also had a few words to communicate - In the Afternoon father was again concern'd
Uncle & Aunt Stanton & Mother, Dined with us & took tea. -At tea*



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

we had the Addition of Mother Rodman & Sister Ruth

RELIGIOUS SOCIETY OF FRIENDS

 July 12, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 12 of 7 M / An Account was rec'd last night of the probability of a Cessation of hostilities between this country & England & the hope is considerably Strengthened by further intelligence this eveng, & mine heart had leap'd with gratitude at the pleasing prospect - not that I see any great pecuniary advantage that I should particularly derive even in case of a peace, but Oh by the Milions of treasure & the rivers of Blood that hath been lost by this very Wicked & very impolitic War, & over all & above all the Guilt that fall on our once peaceful happy Country in consequence of it, is sufficient to make a heart capable of it shudder as the very thought. -

RELIGIOUS SOCIETY OF FRIENDS

 July 15, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 15th of 7th M 1813 / The report of an Armistice yesterday is much doubted today - as there is no confirmation of it from Boston by this evengs Mail - Alass! how long shall this state of tribulation continue. -
Our Meeting was small & silent but quiet & favor'd -*

RELIGIOUS SOCIETY OF FRIENDS

 July 18, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 18 of 7 M / At last Moy [Monthly] Meeting the case of Solomon Lawton was refer'd on acct of Jonathon Dennis & myself & today we went to [Portsmouth](#) to pay him a visit, which we did after meeting. He treated us respectfully, but we could not feel that we gained an entrance for the Truth in his heart, yet we are encouraged to hope that after many days the bread may be found returning on the Waters - We felt the satisfaction of having labor'd in love & faithfully according to the Ability rec'd -
I rode out with Jon & before meeting stoped at P Lawtons Dined at B Freeborn's Visited Solomon at his fathers & took tea at cousin Z Chases.-*

RELIGIOUS SOCIETY OF FRIENDS

 July 21, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 21 of 7 M / We have for several weeks past had the very



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

Acceptable company of Uncle John Stanton & Aunt Martha from N York which we have enjoyed much & this Mornng they have left us for their home - They went to Narragansett Intending to take the Stage thro New London - My Mother went with them to Narragansett intending to spend some time with our friends & relations there. & I crossed the ferry to Connanicut & saw them across the Island.

*—
They are very affectionate relations to me, having manifested a disposition to do much for my advantage & will no doubt to me make proof of their disposition should occasion offer. —*

RELIGIOUS SOCIETY OF FRIENDS



July 22, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5 day 22 of 7 M 1813 / Our Meeting was small but I believe attended with a degree of favor. - My cup was not made to overflow but I was thankful under a sense that I was a partaker of the small measure Vouchsafed. —

In the last Preparative a certificate was requested for John Carl Junr [Earl?] Williams Directed to Scipio [NY]

RELIGIOUS SOCIETY OF FRIENDS



July 25, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 25 of 7 M / Our Meeting this Afternoon was small but I thought was under a good degree of favor. After it D R & I went out to Saml Thurstons & took tea - - I did not go to meeting in the forenoon being in the mornng under the necessity of Drinking some Salt Water - so I staid at home & took care of John, while my H went. —

RELIGIOUS SOCIETY OF FRIENDS



July 29, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 29 of 7 M / Our first Meeting was nearly silent. A friend was concerned in a few words - The last (Monthly) was long & much buisness before us which we got along with to pretty good satisfaction. - Sarah Tucker late Fish obtained liberty to visit the Quarterly Meetings of Sandwich Salem & Falmouth. —
Uncle Benj Freeborn & wife & Benj Mott & Geo Dennis Dined with us —*

RELIGIOUS SOCIETY OF FRIENDS

➡ July 30: In the Peninsular War, the allied soldiers who had stood against the French two days earlier went on the attack, and were able to push the French back at Sorrauren north of Pamplona.

[Friend Daniel Ricketson](#) was born “to a modest competence” so as to never need to work for a living. Born into the [Quaker](#) family of Joseph and Anna Thornton Ricketson and thus considered a “birthright” Friend, he would be educated at Friend’s Academy in [New Bedford](#) and Henry Thoreau would habitually address him as “Friend Ricketson” even before the point in late adult years at which he would become a “convinced” Friend. He would be a lifelong intimate of [George William Curtis](#). In his adult years he would characterize himself as



“an ordinary looking person”: his hair was sandy brown, his full beard reddish brown, his eyes hazel, and at five foot three inches in height, he was distinctly “altitude impaired.” As if this altitude impairment were not enough of an affliction, his left eye would become “from an injury received in my youth, defective in vision and slightly smaller than my right one.”

As he would appear (or as he would have liked to appear, this portrait being idealized) at the age of 25:



August 1, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 1 of 8 M 1813 / In our Meeting this Mornng Anne Greene & D Buffum were concern'd in Public testimony - In the Afternoon C R had a few words - both of them & particularly the morning were favord Seasons to me. -



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

August 5, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 5 of 8 M / Br David Rodman & I took a carriage & Carried our Wives & Sisters to [Portsmouth](#) to attend the Quarterly Meeting we stoped a little while before Meeting at P Lawtons where we had the company for a little while of Our Venerable & very interesting friend [Moses Brown](#) of [Providence](#) his conversation was amusing informing & edifying -- The first that Broke Silence in the Public Meeting was Peter Hoxie, the next James Greene then Mary Morton then C Rodman & then John Casey to whom the weight of service fell, but according to my capacity of Judging all that were concern'd in Public appearance were favor'd & particularly Dear old John Casey - - In the last meeting Our buisness went on pretty well & the London printed Epistle for the present Year was read, & was very excellent. - Our Dear friend J Casey concluded the Meeting in a very solemn & impressive prayer to the Lord for the three classes of Mankind, The Aged, Middleaged & Youth
We Dined at Anna Anthonys & rode home toward night - father Rodman was taken Faint in the Carriage & Obliged to get out for some time & then ride very slowly home. -*

RELIGIOUS SOCIETY OF FRIENDS



August 8, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 8th of 8 M 1813 / Wm Almy Attended our forenoon Meeting & appeard in testimony & Supplication much to our satisfaction & edification C R Also said a few words & the London Epistle for last Year was read. - Wm Almy attended a Meeting at [Portsmouth](#) appointed by him at 4 OClock -Our Afternoon Meeting was Short & Silent

RELIGIOUS SOCIETY OF FRIENDS



August 12, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 12 of 8 M / Attended Meeting C R & H Dennis appear'd in agreeable testimonys
My Mind has been much in sympathy with a poor dear young woman Wife of Edw Stanhope who hath for about two years been afflicted with a dreadful sore leg & it increased in size untill it measured 27 inches round with the most excruciating pain, all applications that could be thought of were made but none afforded even temporary relief for several months past & it was at length concluded that there was no chance for her life but Ampitation which has been this forenoon perform'd by Dr. Turner.*

RELIGIOUS SOCIETY OF FRIENDS



August 15, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

1st day 15th of 8th M / Our Meetings have been Silent today except a few words in the forenoon by C R – Towards night took a walk down to the garden & into the Clifton burying ground where many of our relations lay buried both Goulds & Wantons & Rodmans; & the graves of my Grandfather & Grandmother Wanton & have lately had made up & some stones put to dissignate them by, they are close to the Mouth of the Vault on the West side between that & the grave of their son MIChael which has an head & foot stone letterd. – I know very well know that there is no great use in dissignating graves, but there is a decency which is becoming, & which I think friendly & other people ought to attend to. –

RELIGIOUS SOCIETY OF FRIENDS



August 19, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 19 of 8 M / Sister Ruth & Eliza went this mornig to [Providence](#) intending to go from there to Lynn & Salem to attend their approaching Quarterly Meeting. – Our Meeting this day was as well attended as usual & to me a degree of favor was extended. –

RELIGIOUS SOCIETY OF FRIENDS



August 22, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 22 of 8 M / In our forenoon meeting D B was concerned in a short & lively testimony -- In the Afternoon C R Said a few Words -- Sister Mary & Ruth Freeborn took tea with us. – In the eveng our little John was taken very ill with a puking but was relieved by bed time

RELIGIOUS SOCIETY OF FRIENDS



August day: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 26 of 8 M 1813 / This Morning under no small discouragement I set out to Walk to [Portsmouth](#) to attend our Moy [Monthly] Meeting our little boy being complaining My H was not easy to leave him – When I had Walked as far as Middletown Town House Deacon Wm Tilley took me into his carriage & carried me as far as Mitchells shop which was a great relief I then traveled on & got to the House of our late friend Holder Almy with comparative ease & remembered the Account of Peter Gardiner that his "Master would give him hind feet" my reflections in the Walk was very pleasant & encouraging – took some refreshment before meeting -Went to meeting where we sat in silence & to me it was a good time, in the last I found it more my place to be still & make but few remarks on the buisness but towards the close a little jostle took place, but I dont know that much Damage was done, or at least my condition I thought was not injured – After



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

Meeting David Shove & Mary Sherman received liberty to consumate their Marriage & a Meeting appointed tomorrow Afternoon at 3 O'clock for the purpose - And Job Baker & Eunice Anthony published their intentions of Marriage with each other. - After Meeting Joseph Wilbour took me into his Chaise & brought me home, we stoped by the Way at Cundals Mills & I dined at Rich Mitchells & Joseph & Isaac Mitchells - On my return found my H & John as well as when I left them which was cause of thankfulness & they occaisoined some thoughtfulness at leaving them for only that short time. -

RELIGIOUS SOCIETY OF FRIENDS

 August 29, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 29th of 8th M / In our Mornng Meeting CR appeard in testimony. In the Afternoon we were silent - Solomon B Boss went home with me & took tea sat the eveng & staid all night. -

RELIGIOUS SOCIETY OF FRIENDS

 September 1, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 1 of 9 M 1813 / The Month commences with depression of Spirits indeed there is hardly any Prospect looks promising. my buisness Dull & very little Money fall in my Way - Our little son seems to be unwell & I think in addition to the difficulty of his eye teeth which are now coming through, I believe he has the hooping cough coming on - Ah poor little fellow, trouble is commensurate with Our existence & if his life should shortly terminate there is this consolation that his troubles will end with his life -

RELIGIOUS SOCIETY OF FRIENDS

 September 5, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 9 M 5th 1813 / We had a Short testimony in the forenoon Supplication in the Afternoon. - Our dear little son has been quite indisposed for several days & this Afternoon we gave him an emmetic which operated favorably in the evening. -

RELIGIOUS SOCIETY OF FRIENDS

 September 8, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 9M 8 / Since dinner my Mind has been affected in a way which it hath not for a number of Years & indeed I do not recollect that my feelings were ever similarly arrested at a similar sight. - it was at seeing a poor miserable object of a Man singing an heroic Song of the revolution with his Wife sitting by, & a parcle of Boys & Men standing at the corner of



the Brick Market - there was something in his countenance so depraved & his manner so corrupt that my heart was greatly affected with the sight & a prayer arose for his reformation. -

RELIGIOUS SOCIETY OF FRIENDS

 September 9, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 9 of 9M / Our Meeting was attended by most of our members who are able to get out & was I think a pretty comfortable gathering

RELIGIOUS SOCIETY OF FRIENDS

 September 10, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 10 of 9 M / My Mind is far from being in an elevated condition on the other hand depression is very much my portion -Oh that in all situations my hope & trust may be Steadfastly on the Lord. -

RELIGIOUS SOCIETY OF FRIENDS

 September 12, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 12th of 9th M / Our Mornng meeting was large & quiet & I thought favord Mary Morton appeard in a Solemn supplication & H Dennis in testimony In the Afternoon we were Silent but I thought a good degree of favor was extended - After meeting walked with Br D R & took tea with Saml Thurston

RELIGIOUS SOCIETY OF FRIENDS

 September 16, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 16 of 9 M / Our Meeting was silent but well attended, & I thought a good degree of favor was extended --

RELIGIOUS SOCIETY OF FRIENDS

 September 17, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 17 of 9 M / My Mind has for several weeks been perplexed about Moving from our present habitation which is in every respect very agreeable to us, our neighbours very kind & affectionate & our rooms very pleasant - but the house annexed with my shop being vacant & to be had for a few Dollars more than what we now give, has proved a temptation & it seems now pretty much concluded on that we move in a few weeks, not however



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

without much regret at leaving our neighbors who are Wm Briggs's family & have ever proved very kind & affectionate to us. -

RELIGIOUS SOCIETY OF FRIENDS



September 19, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 19 of 9 M 1813 / I staid from meeting this forenoon to take care of John for my H to go - She told me that it was a favord meeting - D Buffum M Morton & H Dennis appeared very sweetly in testimony. - In the Afternoon I went - Silence prevailed & I thought a pretty good Meeting - towards Night took a pleasant Walk with Br D Rodman. -

RELIGIOUS SOCIETY OF FRIENDS



September 23, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 23 of 9 M / Our Meeting was well attended & to me a very comfortable season - soon after I took my seat life sweetness & tenderness arose in my mind which frequently moistened mine eyes with tears, & while thus sitting the substance of a testimony once delivered in our Meeting house by our leams[?] came very fresh & sweetly into my mind "Every true servant will be occupied in his Masters service or Watching at the door of the tabernacle until he appear." which continued at times thro' the whole sitting, & Mine heart was rejoiced to find that the good spirit was still with me, & did arise this day greatly to my comfort & has continued near this Afternoon - Our friend Anne Greene was over from Connanicut & had a precious little testimony to deliver. -

RELIGIOUS SOCIETY OF FRIENDS



September 26, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 26 of 9 M / Our Meetings were silent but good seasons to me - After meeting with Br D Rodman & J Sherman walked out to J Dennis & took tea - Brother Isaac Is very sick I found him this evening much worse than he has been with a fever - This mornng The Frigate President arrived in the harbor & in the evening went up the river this circumstance I consider a great calamity to this town as the Probability is that We shall be under a rigorous blockade by the British Last eveng James Irish was Drowned in Coddingtons Cove he had been to Prudence after grapes with John Chase & [] Sherman a lad about 13 Years of age - they landed John Chase at his shore & the other two were carrying the boat to James Chases boat house - a flow of Wind upset them but by exercion they righted her again but she soon overset again & Irish perished the boy held on to the boat & after an hour or two drove on shore allmost



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

exhausted but saw the light at Jonathan Dennises house & with great difficulty just as they were going to bed they very humanely administered to his necessitys & soon recovered him so that he could give an account of himself -

RELIGIOUS SOCIETY OF FRIENDS



September 29, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 29th of 9th M 1813 / This Day Brother Isaac & I have enter'd into an agreement in much love respecting the settlement of our late dear fathers estate - The Will left it in four parts to be divided at the Decease or second Marriage of our dear Mother. - The decease of Brother David left it in three, that is, between Isaac James & myself - The personal Estate he gave to mother of course is at her disposal & the real estate which was only dividable by fathers Will Consisted of the House & lot in which he lived & an old house & lot at the lower end of Thames Street which he purchased of John Tracy & a lot in Gidley Street which he purchased of Phineas Gilbert & has been called the Gilbert Garden. - The estate was in debit rising 1200 Dollars - Brother Isaac sometime past went to Boston when Brother James was there & purchased his right of one third in the estate which left it only dividable between him & me & Isaac has now agreed to give me the Old house & lot & the Gilbert Garden & fifty Dollars to quit claim to the house & lot up town & he to cancell all the debits, the principle part of which is due to him for building the addition to the house in which father lived & which he & mother now occupies. - The Inventory amounted to a little rising 400 Dollars including the House & leased lots which was purchased of Deborah Garrison for our Aunts Patty Mary & Hannah Gould to live in - none of which we consider as belonging to us, but to Mother who has the right of Disposal - Thus we have come to know our particular right & proportion of the estate in reversion of after Mother without any Difficulty & in great Brotherly harmony which I pray may ever exist between us.

RELIGIOUS SOCIETY OF FRIENDS



September 30, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 30th of 9th M 1813 / Our Meeting was small but thirteen women attended owing to the weather being exceedingly stormy - yet we held Monthly Meeting & in the first Job Challinor preached with acceptance in the last our buisness labor'd exceedingly owing to the womens committee not sending their report respecting the clearness of Eunice Anthony to preceed in marriage with Job Baker in consequence of which the Meeting was adjourned till One OClock tomorrow at [Portsmouth](#) - Antipas Chase & Susanna Hicks dined with us having this day published their intentions of Marriage with each other. -

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 October 1, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 1 of 10 M 1813 / In understood by a friend that attended the adhourment that the young friends were reported clear & a meeting was appointed in the Afternoon at which they solemnized their Marriage. -

RELIGIOUS SOCIETY OF FRIENDS

 October 2, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 2 of 10 M / This Afternoon Brother Isaac & I have concluded the buisness between us & passed Deeds - which puts to an end between us all concern of our late Dear fathers estate, we each know our share in reversion from Mother - I have the two lots down town & he has the homestead. -

RELIGIOUS SOCIETY OF FRIENDS

 October 3, Sunday: At Wartenburg, Prussian troops inflicted heavy losses on the French.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 3 of 10 M / In consequence of having scraped the skin from off my heal & being quite lame with it I staid at home from Meetings.

RELIGIOUS SOCIETY OF FRIENDS

 October 4, Monday: At the Schubert home in Vienna, two works by Franz Schubert were performed for the initial time for the nameday of the composer's father: "Kantata zur Namensfeier des Vaters D.80 for male voices and guitar to words of the composer," and "String Quartet in D, D.74."

 October 5, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 5 of 10 M / We have this Day removed from our very comfortable & agreeable accomodations in Spring Street owned by Jethro Briggs & occupied in the lower part by his son Wm & family -Into the house to which my Shop is attached where I have said before we shall be comfortable in some respects but not so much so on some others - We leave our dear Neighbors with much regret we had lived on such intimate terms with tham that they really claim a great share of our affections. -

RELIGIOUS SOCIETY OF FRIENDS

LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

[Arthur Wellesley, Viscount Wellington](#) resigned as commander in chief of the Spanish army.

In the “Battle of the Thames” or Moraviantown, east of Chatham in Ontario, United States forces under General William Henry Harrison, victor at the battle of Tippecanoe (Keth-tip-pe-can-nunk), Indiana, who had crossed the Detroit River in pursuit of British General Proctor, captured Ft. Malden south of Detroit at the entrance to Lake Erie.



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

Shawnee headman Tecumseh was shot dead and General Procter fled.



Here is the death of Tecumseh as it has been depicted in a Brumidi frieze on the rotunda of the US Congress:



The body was skinned and the white soldiers made nice forget-me-not strops for their straight razors (not depicted). A friend carried the bones off and, it seems, buried them on an island, but upon the death of this friend, the location of the burial was lost.⁸⁸



October 7, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 7 of 10 M / This forenoon I calculated to go to Meeting till within a few minutes before the time when my Wood came which I thought would overlay my time so as to prevent - but I afterwards found as I allmost uniformly have that I might have gone to meeting & nothing have differed by it. -

RELIGIOUS SOCIETY OF FRIENDS

88. They must have been a little disappointed! Because, as [Herodotus](#) noted, death knowing not color, no matter what hue human skin is while it is adorning a living human being, when our skin has been cured and dried it uniformly becomes just another piece of whitish stuff.

British, Portuguese, and Spanish forces led by [Arthur Wellesley, Viscount Wellington](#) crossed the Bidassoa River from the Iberian Peninsula into France.⁸⁹



The Iron Duke pissing in the Bidassoa?

89. Entering the French homeland like this was a really, really big deal — making a legitimate comparison of the French emperor with the German *Führer*, this must have felt something like our crossing of the Rhine River during WWII. So, did the Iron Duke piss in the Bidassoa the way General Patton would piss in the Rhine?



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 October 10, Sunday: At 8PM, Giuseppe Fortunio Francesco Verdi was born at Le Roncale near Busseto northwest of Parma, eldest of two children born to Carlo Verdi, a tavern owner, with Luigia Uttini, daughter of tavern owners.

Juan O'Donojú O'Ryan was named First Secretary of State (Prime Minister) of Spain.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 10 of 10 M 1813 / In consequence of indisposition I staid from our forenoon Meeting - but my H went, & told me that D Buffum & A Robinson preached sweetly - In the Afternoon I went, had a good Meeting - father R said a few words. -

RELIGIOUS SOCIETY OF FRIENDS

 October 12, Tuesday: By the Treaty of Gulistan, Russia acquired northern Azerbaijan from Persia.

In Berlin, a setting of Psalm 23, Gott ist mein Hirt, for solo voices and chorus by Meyer Beer (Giacomo Meyerbeer) was performed for the initial time.

 October 14, Thursday: The Emperor [Napoléon I](#) entered Leipzig at the head of 200,000 men. "It ain't over 'till it's over." Bavaria declared war on France.

There was a ceremony in Caracas, Venezuela at which Simón Bolívar was awarded the title "El Libertador."

Friend [Stephen Wanton Gould](#) wrote in his journal:

5 day 14 of 10 M / Our meeting was large as usual, silent & I thought a pretty good time. - Wm L Burling late of N York is now here. -

RELIGIOUS SOCIETY OF FRIENDS

 October 15, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 15 of 10 M / Wm Burling & L L Clarke took tea with us & Wm set the evening in addition came Sisters Ruth, Eliza, Joanna & Rebecca - Br David & John who made a very agreeable circle

RELIGIOUS SOCIETY OF FRIENDS

 October 16, Saturday: Allied (Austrian/Prussian/Russian) forces began an attack on the French near Leipzig. Allied advances in the morning dissipated by noon, followed by a French counterattack which was checked in turn.



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 October 17, Sunday: During a lull in the fighting at Leipzig both sides were reinforced.

Fernando de Salerna replaced Juan O'Donojú O'Ryan as First Secretary of State of Spain.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 17 of 10 M / In our Morning meeting D Buffum was much favord in testimony - Illustrated the passage of Felix trembling before Paul & apply'd it to the condition of an individual or individuals present In the Afternoon we were silent. -

RELIGIOUS SOCIETY OF FRIENDS

 October 18, Monday: Allied forces made encircling advances at Leipzig but the French held on to increasingly untenable positions. Two Saxon units defected to the Allies.

The principal shareholders of the Boston Manufacturing Company met for the first time. They would soon build, in Waltham, Massachusetts, the 1st integrated factory.

 October 19, Tuesday: When the French began to pull their forces out of Leipzig, a rear guard was supposed to held off the advancing Allies. However, a corporal who had been left in charge of destroying the causeway out of the city got nervous and blew it up while French troops were still crossing over it. This trapped the rear guard in the city where it would eventually be obliged to surrender. Total casualties in the Battle of the Nations at this point mounted to some 92,000, not to consider thousands of civilian casualties in and around Leipzig. Wurttemberg and the rest of the Confederation of the Rhine joined the Allies against France. Saxony was occupied. Prussian troops occupied Frankfurt-am-Main. The French empire east of the Rhine was obliterated.

Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 19 of 10 M / I have been much occupied today in attending to the pulling down of the house which falls to me After Mother It was with much reluctance that I consented to its being taken Down as it was the place of my Youth, where I lived very hapily with my dear Aunts Patty Mary & Hannah Gould & spent many pleasant hours, & in going over it this morning recognized the various corners in which I played & Kept my pretty things in those Days, which were days free from care & trouble, & it is no small test of feelings to see it taken our of sight. - here many would think I have evinced weakness, & perhaps I may, but the scenes of my youth were pleasant & on them I love to reflect & I do not feel that there can be much harm in it - - In consequence of the extreme rottenness of the building I have been long sensible that it could never be enjoyed again as an habitation, or even as a store & The boys were daily carrying it off peace by peace. -

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 October 20, Wednesday: King Friedrich August of Saxony was arrested in Leipzig by the allies. He would be transported to Berlin by the Prussians and held at the castle of Friedrichsfelde.

The Emperor Franz awarded, to Count Klemens Lothar von Metternich, the Austrian Foreign Minister, the title of Prince.

 October 21, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 21 of 10 M / Attended Meeting but a dull time to me. –
A Short testimony by father Rodman – Jona Dennis & Solomon B
Boss dined with us - - - Sister Ruth took tea & set the evening*

RELIGIOUS SOCIETY OF FRIENDS

 October 22, Friday: [Maria Louisa Sampson](#) was born in Plymouth, Massachusetts.

The Meerfeld Endowment, by Imperial decree, was awarded to Franz Schubert.

[Helen Louisa Thoreau](#)'s 1st birthday.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*6th day 22 of 10 M 1813 / Last Night I watched with David
Huntington & feel but Poorly today
We have this Afternoon finished pulling down the old house &
building the fence round the Lot. –*

RELIGIOUS SOCIETY OF FRIENDS

 October 23, Saturday: The Americans operating the Pacific Fur Company trading post in Astoria, Oregon turned the post over to their rivals in the British North West Company.

 October 24, Sunday: In Prague, incidental music for *Das österreichische Feldlager*, a play by Schmidt after Schiller, by Carl Maria von Weber, was performed for the initial time.

From this day until November 5th, Persia and Russia would be negotiating the Treaty of Gulistan of 1813 that would end of the Russo-Persian War by Persia (Iran) surrendering to Russia all territories to the north of Aras River.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 24 of 10 M / In our Forenoon Meeting D Buffum was
concerned in a very lively testimony, in the Afternoon we were
silent. & both Meetings were unsettled seasons to my mind. –*

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 October 25, Monday: [William Lewis Herndon](#) was born in Fredericksburg, Virginia.

On the Chateaugay River, British troops and their native allies defeated a United States force that actually outnumbered them 7 to 1. This forced the United States to abandon its invasion of Québec.

 October 26, Tuesday: Austrian forces defeated the French at Valsarno, thus returning Austrian arms to Italy.

At Chateaugay, Charles de Salaberry defeated an American invasion.

 October 27, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 27 of 10 M / This forenoon was the funeral of Sam'l Elam it reached town about noon & the corps was carried to the Meeting house where was collected a considerable number of the great folks of the town & our friend David Buffum was concerned in a testimony which was pertinent & attended with power. - After Meeting the corps were enter'd in the burying ground near the Meeting house by the side of our late friend John Hadwen -

RELIGIOUS SOCIETY OF FRIENDS

 October 28, Thursday: An allied administration took over in Saxony and Stolberg-Wernigerode. A Prussian administration took over in Quedlinburg.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 28 of 10 M / Rode with my H to [Portsmouth](#) & attended our Monthly Meeting. - - Dined at cousin Chases & rode home During the deliberations of this day a very exercising case occur'd - It seems that a certain friend has taken a dislike to me & thinks I have joined the party against him (as he calls it) but I believe there is no party except which wishes him all love & good Will & today he undertook to handle me in a very indirect & unhandsome manner - but I concluded it was best to take no notice of his remarks neither did any other friend & the Meeting ended very quietly. - This friend is very bitter in his spirit towards many friends & why he should be against me who never did him any harm in my life either in word or Deed, I know not - I feel nothing but love for him & hope he may yet experience the Strong man to be bound hands & feet in him -

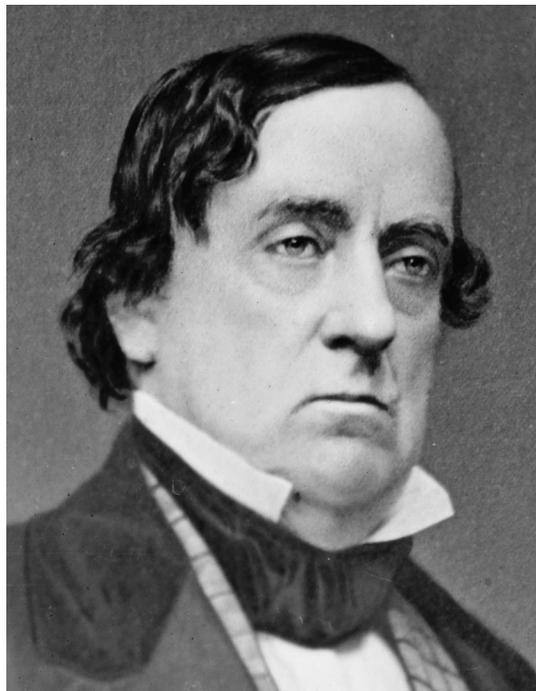
RELIGIOUS SOCIETY OF FRIENDS

➡ October 29, Friday: [William Benjamin Carpenter](#) was born at Exeter in England, the 1st son of the [Unitarian](#) Reverend Dr. Lant Carpenter.

An allied occupation administration took over in Hannover and Hildesheim.

[Nicolò Paganini](#) performed for the 1st time at Milan's Teatro alla Scala, presenting the initial performance of his "Le streghe, variations on a theme from Süssmayr's Il noce di Benevento." During this visit to Milan he met the singer Antonia Bianchi of Como, Italy.

President [James Madison](#) appointed [Lewis Cass](#) as the Governor of the Michigan Territory to serve in that capacity whenever convenient (that is, with long periods of absence during which a Lieutenant Governor would take over), until 1831.



Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 29 of 10 M / Rode out to the late residence of Saml Elam & met the Town Council, but the Witnesses to the Will not being present it was not Proved – The Object I had in going was to be engaged as an appraisor to the Estate - Wm Rotch having requested me to Act in that capacity. –

RELIGIOUS SOCIETY OF FRIENDS

➡ October 30, Saturday: An Austrian-Bavarian force that had placed itself at Hanau east of Frankfurt-am-Main, astride the line of French retreat, was decimated by the French forces.

An allied occupation administration took over in Brunswick. The Kingdom of Westphalia was dissolved. Wilhelm I resumed his throne as Landgrave of Hesse.

Friend [Stephen Wanton Gould](#) wrote in his journal:



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

7th day 30 of 10 M 1813 / I have been quite seriously indisposed today with a cold which I have labored under with a sore throat -today the soreness of the throat has much increased - but I have kept about & been out some. -

RELIGIOUS SOCIETY OF FRIENDS

 October 31, Sunday: French troops occupied Hanau.

The French garrison at Pamplona surrendered to the British and Portuguese.

 November 5, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st, 2nd, 3rd, 4th, & 5th days of the Week / I have been pretty much the whole of the time confined to the House with the most severe Cold & Cough attended with a considerable degree of inflammation on the Lungs, besides which I have been so hoarse I could scarcely speak - My Cough still holds on & I have some fever remaining, but I raise pretty freely & I feel in hopes that the greatest difficulty has passed by - I was not at Meeting on first day & have not been today, & had I been in health it was my intention to have gone to Swansea to have attended the Quarterly Meeting which is held there this Day -

RELIGIOUS SOCIETY OF FRIENDS

Arthur Schopenhauer returned from Rudolstadt to his mother's home in Weimar.

By the Treaty of Gulestan signed on this day, Russia received all Persian territory north of the Aras River (this included Abkhazia, Dagestan, Baku, and Georgia).

 December 2, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 2nd of 12 M 1813 / Our Meeting was silent & a season of some favor to me however, Wanderings of mind was trying but were not permitted wholly to run away with tThe Mind from best things -

RELIGIOUS SOCIETY OF FRIENDS

 December 5, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 5 of 12 M / Last night I watched with Thos G Hazard & have felt so hevy today that I did not attend Meeting - went to bed early in the evening -

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 December 9, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 9 of 12 M / Soon after I took my seat in Meeting my mind became settled & centered in a favor'd frame And I can say it was a time of profit for which I desire to be thankful -

RELIGIOUS SOCIETY OF FRIENDS

 December 12, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1 day 12 of 12 M / Our Meetings were pretty good seasons - in the forenoon D Buffum was concerned in a lively testimony - Silence in the Afternoon -

RELIGIOUS SOCIETY OF FRIENDS

 December 13, Monday: [James Robert Ballantyne](#) was born at Kelso, Scotland, a nephew of the Ballantyne brothers whose publishing debts would in 1826 so embarrass [Sir Walter Scott](#).

Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 13 of 12 M / Rode to [Portsmouth](#) with Thos Hornsby to attend the Town Council we were appointed Appraisors to the Estate of Saml Elam & render'd in the Inventory which we had perviously taken - Wm Rotch Junn was there. - Our Ride tho' very cold was not was unpleasant as might have been expected -

5th day 15th of 12 M [December] 1813 / Our Meeting to me was comfortable & I believe I can say it was good for me to be there.

-

RELIGIOUS SOCIETY OF FRIENDS

1814

➡ A young Virginian, having inherited some slaves, considered manumitting them. Edward Coles wrote to a family friend about this, Thomas Jefferson, and received a tongue-lashing. What did this young man think he was pulling off, “abandoning this property, and your country with it”? No, young man, face up to your responsibility to the white race, and your responsibility to the black race, and own those slaves! (Coles would ignore this advice from his mentor. Although you will not learn this in any of your textbooks, he did free his slaves.)



“It is simply crazy that there should ever have come into being a world with such a sin in it, in which a man is set apart because of his color – the superficial fact about a human being. Who could want such a world? For an American fighting for his love of country, that the last hope of earth should from its beginning have swallowed slavery, is an irony so withering, a justice so intimate in its rebuke of pride, as to measure only with God.”



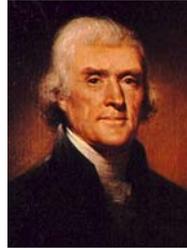
– Stanley Cavell, MUST WE MEAN WHAT WE SAY? 1976, page 141



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

While the mulatto slave boy Eston Hemings Jefferson was six years old, just about old enough to leave behind his childish amusements and begin his life of labor for his slavemaster white father, this father wrote “The amalgamation of whites with blacks produces a degradation to which no lover of his country, no lover of excellence in the human character, can innocently consent.” Did [Thomas Jefferson](#) mean that his mulatto son whom he had sired upon his house slave [Sally Hemings](#) amounted to a living degradation of the white race? Of course not; Jefferson’s attitude was a “directional” or “Me White You Wrong” attitude. What he meant was that the amalgamation of a black man with a white woman would decidedly degrade the white race **but that by the same token** the amalgamation of a white man with a black woman would be a sperm donation decidedly improving that breed (in contradistinction to the term “degradation” employed by Jefferson, we can hypothecate some such unexpress term as “amelioration of blackness,” or perhaps “demelanization”).

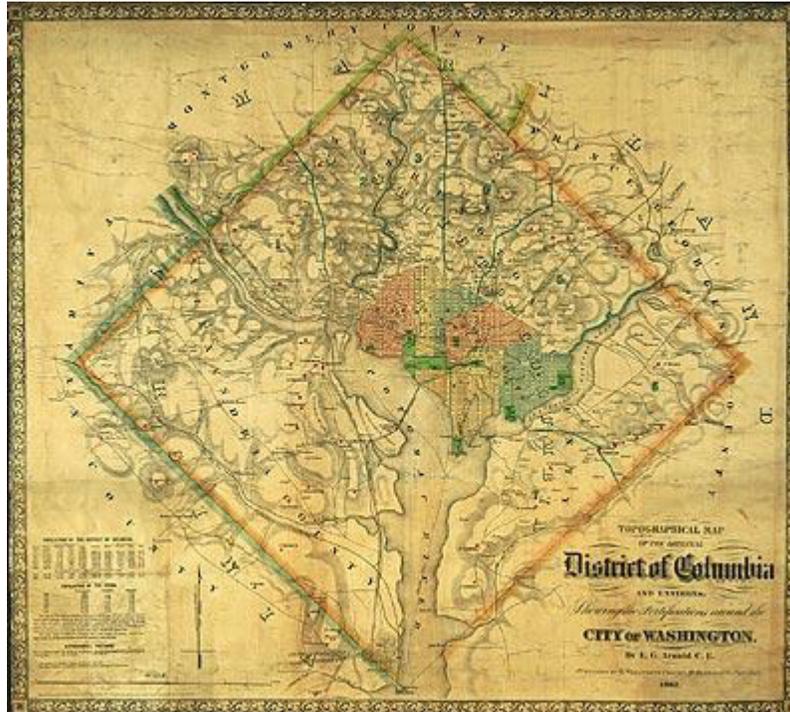


“Don’t think you are going to conceal faults by concealing evidence that they ever existed.”

– [Dwight David Eisenhower](#)



It would be in this year that British forces would burn Washington DC (August 24th). Of course they had no good reason for attempting to restore our national capital to the pristine swamp it had been before!



Further to the south, in North Carolina, the Quaker Yearly Meeting had been coping with the illegality of [manumission](#) by continually petitioning the state legislature, while formally transferring ownership of slaves from the individual [Friend](#) to the monthly meeting and appointing the former enslaver meanwhile as the former slave's "guardian." In this year the North Carolina Yearly Meeting technically "owned" almost all the slaves of its members, and this had come to amount to 350 individuals:

Though Friends in other states also resettled, the experience of [North Carolina](#) Friends was perhaps the most profound. From an early point, the yearly meeting had argued against enslavement. In a 1779 petition to the state assembly protesting legislation that curbed the rights of people of African descent, the yearly meeting declared not only that such acts violated the nation's founding documents but called into question the assembly's authority to govern. "Being fully persuaded that freedom is the natural right of all mankind," the petition stated, "we fully believe [them] to be a contradiction of the Declaration and Bill of Rights on which depends your authority to make laws." North Carolinians generally accused the Quakers of inciting ill feeling and action: in 1791 a grand jury declared that the "great peril and danger" of insurrection was a consequence of Quakers" who "corrupt" the enslaved, turn them against the enslavers, and protect fugitives. Once North Carolina Friends began to manumit those they enslaved, they encountered several significant impediments. First, until 1830 anyone freed could be seized legally and resold. Second, enslavers who manumitted people were required to post a high bond: in 1830 it stood at one thousand dollars, and only the



wealthier enslavers could afford such action. As a consequence of these restrictions, William Gaston, a sympathetic Catholic European American judge, suggested that Friends begin to record ownership of the people they wanted to free in the name of the yearly meeting. Thus, enslaved people could be protected from kidnapping, and the need to post a bond was obviated. The idea of the meeting assuming ownership for this purpose was well received; even some non-Quakers asked Friends to act similarly on their behalf. In 1803 the yearly meeting appointed the former enslavers as guardians, while North Carolina Friends continued to petition the legislature to allow manumission. When granted, those people the yearly meeting held would legally be free. Even as it followed this course, North Carolina Yearly Meeting became convinced that manumitted people had to be moved from the southern states. In 1808 it established a committee of seven to act as its agents in managing the care of the newly freed and an "African Fund" to help with resettlement costs. By 1814 North Carolina Yearly Meeting technically held 350 enslaved people, almost all of those whom its members then enslaved. To counter the Friends actions, the state's courts offered a reward to anyone bringing in a "Quaker Free Negro," the description for those who had been turned over to the yearly meeting. The meeting hired lawyers to defend those who had been seized. This "cat and mouse game" continued for years. In 1827 North Carolina's Supreme Court declared the Friends tactic illegal on the grounds that because wages were being paid to people of African descent held by the meeting, they must have been freed; therefore Friends had acted illegally. In the meantime the yearly meeting committee had studied the laws of the new territories to find potential resettlement locations. Ohio, Indiana, and Illinois were deemed to be the most suitable. Meeting members devoted most of their time to writing letters, consulting with agents of the various meetings, negotiating with Friends who lived in potential destinations, and appearing in court. Even before the 1827 court ruling, the committee had removed some African Americans to the Midwest, but afterward the committee moved more speedily. By 1828, the Africa Fund contained \$13,500. The yearly meeting sent 1,700 formerly enslaved people to various locations in the 1820s and early 1830s; by 1836, the meeting held only 18 people. Not all of the enslaved people held by North Carolina Yearly Meeting wished to emigrate. In 1826, when 600 were technically the meeting's property, 99 wished to remain in North Carolina, 316 stated another state, and 101 said they were willing to go to the West. When some decided not to leave, at least some Friends stayed behind to protect them, as did about twenty families of Core Sound Meeting in 1825. Stephen Grellet, a French Quaker who traveled widely in North America as a missionary, wrote:

I felt tenderly for the few members of our Society who continue in this corner. Some of them think it is their religious duty to remain, to protect many of the people of colour, who formerly belonged to those Friends who moved away; and who, unprotected by them, might be reduced again to slavery.



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

The task of resettlement was a formidable one for North Carolina Quakers; European American Friend Nathan Mendenhall described it as "expensive, troublesome and hard." Friends had to identify and enroll those who wished to move, raise money, make certain that each had the proper documents, find means of transport, outfit them with appropriate equipment, utensils, and clothing (often made by Quaker women) and ultimately move them. They also provided religious tracts, Bibles, and school books. In the move of 135 African Americans to the Midwest in 1835, Friends paid most of the costs for 13 wagons and carts and for warm clothing. That trip alone cost \$2,490 (about \$60,000 in 2007 dollars). By 1830 the yearly meeting had helped 652 African Americans resettle in the free states, and its expenses grew from between one and two thousand to \$13,000. Friends from Rhode Island, Philadelphia, Baltimore, New York, Ohio, Indiana, and London responded to requests for financial assistance, and Philadelphia Yearly Meeting was especially supportive, sending some \$7,500 in 1826 and 1827. The settlers received mixed receptions in their new Midwestern homes. In 1826 Friends in North Carolina learned that some Friends of European ancestry in Indiana "were resentful toward North Carolina Friends for sending so many blacks there." European American William Parker, who had moved to Indiana from North Carolina, wrote in 1826 that African Americans "are not wanted here. Friends do not want them and they fear they will be brought into difficulties whereby the ... people do threaten to have it a slave state if blacks do continue to flood in." Persons who had brought African Americans into the state, Parker held, should be willing to move them out. Parker stated that another Friend in the area declared that "he would give \$20 to get them out of Wayne County." The clerk of the meeting for sufferings in Indiana wondered privately if, "in view of the attitudes" of European Americans in Indiana, it might perhaps be better to start "a colony for blacks somewhere in the Southwest." Yet European American Friend David White "mete with no opposition" when he arrived in Ohio and Indiana from the South with fifty-three African Americans in 1835. Farmers there, he found, were quite willing "to have the coloured people settle on their lands." Drawn by the prospect of lands free of enslavement, southern Quakers themselves also moved to the Midwest. The trek for Virginians and North Carolinians usually ran over the Appalachians and could last seven weeks or more. If Friends were traveling with people of African descent they were compelled to take more difficult routes to avoid the slave state of Tennessee. A "fringe" of this westward migration spread into Upper Canada. Southerners arriving in the Midwest joined Friends who had already moved there from New England and Pennsylvania. By 1835 Quakers had moved in such numbers that more Friends lived west of the Alleghenies than east. The new settlers had created a yearly meeting in Ohio in 1813 and in Indiana by 1821. By 1843 Ohio Yearly Meeting had 18,000 members and Indiana, 30,000; the two made up 57 percent of all Quakers in the United States. By 1850 the Orthodox Indiana Yearly Meeting was the largest Quaker meeting in the world. African Americans relocated to the



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

Midwest, probably aware of Friends' efforts to resettle those they had enslaved, often chose to settle near Quaker communities in the belief that doing so would enhance their chances of comfortable existence on the frontier. Nearly all the early settlers of Calvin Township in Cass County in southwestern Michigan were Friends who had migrated from the South in the 1820s and 1830s, and their presence attracted African American settlement there. In the 1840s North Carolina Friends helped freed people settle near Newport, Now Fountain City, Indiana, home at that time to well-known abolitionist Friend Levi Coffin. As many as one hundred African American families lived just over the border in Ohio, not far from the Greenville Settlement and its integrated school in Indiana, the Union Literary Institute. Family groups, many of whom were racially mixed, settled by 1830 in Rush County, Indiana, near the Quaker villages of Carthage and Ripley, in what became known as the Beech settlement. By 1835 a group of these settlers moved again to the Roberts settlement in Jackson, Hamilton County, Indiana. Formerly enslaved people threatened with recapture also sought refuge with Friends in Salem, Iowa. A recent study of these African American communities found that the settlers were drawn by the presence of Quakers because of Friends "well-deserved reputation among free blacks as a people who were far more empathetic and tolerant than most other whites."⁹⁰



January 1, Saturday: On the New York side of the [Niagara River](#), Youngstown, Lewiston, Manchester, Schlosser, Black Rock, and Buffalo had been put to the torch. By holding [Fort Niagara](#) the British were in control not only of the mouth of the river but also of a safe haven for their warships and supply vessels.

The Emperor [Napoléon I](#) replied favorably to the allied offer of December 15th.

[Hung Hsiu Ch'üan](#) 洪秀全 was born. After being disappointed in the Confucian civil service examinations, he would have visions and come to the conclusion that he must be [Jesus](#) Christ's younger brother on a mission to redeem China (don't laugh, 25,000,000 [Chinese](#) are going to die rancid deaths on account of this fantasizing).⁹¹

CHINESE CIVIL WAR

Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 1st of 1st M 1814 / Recd this eveng a leter from my beloved friend Micajah Collins Dated 12 M 23rd - which was a

90. Pages 114-118 in Donna McDaniel's and Vanessa Julye's FIT FOR FREEDOM, NOT FOR FRIENDSHIP: QUAKERS, AFRICAN AMERICANS, AND THE MYTH OF RACIAL JUSTICE (Philadelphia: Quaker Press of Friends General Conference, 2009).

91. For all that he was JC's little brother, this guy wouldn't actually have much use for anything peculiar to the New Testament — such as for instance kindness, or forgiveness, or redemption. Instead his [Christianity](#) was going to be long on obedience, and proper worshipfulness, and his dad was to be construed as a God of vengeance. But the *Tai-p'ings* did have a useful list of prohibitions: there was to be no prostitution in their Kingdom of Heaven, or even divorce, there was to be no enslavement or even foot-binding, there was to be no recreational use of [opium](#) or [wine](#) or [tobacco](#) — and of course there was to be no gambling! Both the Chinese Communists of the PRC (People's Republic of China, on the mainland) and the Chinese Nationalists of the ROC (Republic of China, on Taiwan) now claim that they originated as this nativist resistance movement against the Manchu overlords in Beijing.



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

very agreeable NewYears gift.—⁹²

RELIGIOUS SOCIETY OF FRIENDS

 January 2, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 2 of 1st M / Our Meeting this forenoon was a preciously favored season our fr D Buffum was much favor'd in a living & baptizing testimony In the Afternoon we felt the continuation of divine regard - I don't know when I have experienced better Meetings - L L Clarke took tea with us -

RELIGIOUS SOCIETY OF FRIENDS

 January 5, Wednesday: The Spanish Cortes returned to Madrid.

“Betsey Telock, Æ. 49, is burnt to death. It has been commonly reported, that she came to her end by spontaneous combustion from the inordinate use of ardent spirits. But it is the opinion of the gentleman, who first discovered her body, soon after the flames in her room were extinguished, that she caught her bed-clothes on fire with a candle, and thus lost her life.”

Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 5th of 1st M / I Dreamed last night of seeing Our friend Mary Mitchell deceased - She seem'd to be in the Meeting house Yard in company with my Aunts Martha & Mary Gould & as I approached her she put out her hand to me & we shook hands together in the same manner in which we did when she was alive - This Dream has left a pleasant savor thro' the day -

RELIGIOUS SOCIETY OF FRIENDS

 January 6, Thursday: In [Concord](#), formation of a society for the suppression of [alcohol](#) abuse.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 6 of 1st M / Our friend Gideon Molineux & his companion Silvester Birdsill from NYork state were at our Meeting today & at [Portsmouth](#) yesterday - Gideon is a preacher of the true stamp, & manifested himself a deep searcher of States - he appeared in testimony & supplication much to the comfort of the living, & the awakening of such as were at ease - They have gone to Connanicut this Afternoon accompanied by David Buffum & John Weaver intending to have a meeting there tomorrow. -

RELIGIOUS SOCIETY OF FRIENDS

92. Stephen Wanton Gould Diary, 1812-1815: The Gould family papers are stored under control number 2033 at the Division of Rare and Manuscript Collections of Cornell University Library, Box 7 Folder 11 for July 1, 1812-August 20, 1815; also on microfilm, see Series 7



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 January 8, Saturday: A detachment of infantry from Chateaugay Four Corners was ordered by General Wilkinson on a forced march of 40 miles, to Plattsburgh.

 January 9, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 9th of 1st M / In our founnoon Meeting D Buffum & H Dennis appeared in very acceptable public testimony - In the Afternoon we were silent - - I thought both Meetings favor'd. - In the eveng My H went with Sisters Ruth & Joanna to Thos Robinsons

RELIGIOUS SOCIETY OF FRIENDS

 January 11, Tuesday: The Emperor [Napoléon I](#)'s brother-in-law Joachim Murat, King of Naples, defected to the Allies. In return for an Austrian guarantee of his throne and an increase in his territory, he promised to raise an army of 30,000 for the Allies.

 January 13, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 13 of 1st M / Our meeting was pretty well attended & I thought it was a lean time for life. -

RELIGIOUS SOCIETY OF FRIENDS

 January 14, Friday: By the Treaty of Kiel, Denmark ceded Norway to Sweden in return for Pomerania and Rügen and regained all territory lost to Britain except Heligoland, along with 1,000,000 thalers. Denmark obligated itself to raise an army of 10,000 for the Allies. Greenland was formally recognized as a possession of Denmark.

 January 15, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 15 of 1 M / This evening I walked to [Portsmouth](#) to visit my Aged & much loved cousins Zacheus Chase & Wife - The next morning it was a severe SnowStorm which kept us within doors all Day & deprived me of Attending Meeting - The day however passed pleasantly & on 2nd day [Monday] morning I walked home & found it quite fatiguing to travel in the Snow, which however was not over my shoes except in a few places - I found my H & little son were well & done well in my absence.

RELIGIOUS SOCIETY OF FRIENDS

 January 18, Tuesday: British Foreign Secretary Viscount Castlereagh arrived in Basel, the current residence of Tsar Alyeksandr, King Friedrich Wilhelm, and Count von Metternich.

 January 20, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

*5th day 1 M 20th 1814 / Our Meeting was pretty well attended & I thought was favor'd - In the preparative meeting, Several of the Queries were remarked upon especially the one respecting the Poor & friends generally that were in ability & the Overseers of the Poor were encouraged to discharge their duty especially at this season of the Year - A request from Sally Hadwen was received to be admitted to Membership - her case is peculiar - she was born after her father was disowned, but lived alternately with her Grandmother Hadwen & Aunt Dorcas Brown who brought her up in the ways of Society & she has attended Meetings of Discipline without knowing she had no right of Membership but being now inform'd of it has now requested to be confirmed as a member -
My H spent the eveng at Gilbert Chases. -*

RELIGIOUS SOCIETY OF FRIENDS

 January 21, Friday: Modena and Reggio were occupied by Neapolitan troops.

The Emperor [Napoléon I](#) ordered the release of Pope Pius VII from confinement at Fontainebleau.

Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 1 M 21 / It is this day two Years that my dear Father left time in commemorating the day my mind is led into seriousness & sensations are excited which I trust are profitable to be abode under. -

RELIGIOUS SOCIETY OF FRIENDS

 January 22, Saturday: Prussian troops crossed the Meuse River.

 January 23, Sunday: Prussian troops crossed the Marne River.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 23 of 1 M / Our Meeting in the forenoon was well attended- A friend appeared in testimony & supplication - In the Afternoon we were Silent
Visited the Work & Alms Houses. -*

RELIGIOUS SOCIETY OF FRIENDS

 January 25, Tuesday: The Emperor [Napoléon I](#) left Paris, to take command of the capital's eastern defenses at Châlons-sur-Marne.



 January 27, Thursday: Creek Indians attacked the United States forces in Camp Defiance, Alabama. The attack failed but the natives inflicted heavy casualties.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 27 of 1st M / Our friends Hinchman Haines & Joseph Haines from New Jersey were at meeting Hinchman is truly a great & deep Minister - Joseph a good Preaching Elder - Jabez Green from Cornwall Moy [Monthly] Meeting in NYork State was also at meeting & preached a little to us, but the two former were of the most importance. -

In our meeting for buisness Hinchman gave us much good advice. - & a considerable buisness was before us among which a committee was appointed to report the names of some suitable friends to the Station of Elders. -

B Mott, P Lawton, A Sherman, G Dennis & I Lawton came home to Dine with us but our Chimney took fire & burned so badly that they all left us except I Lawton. -

RELIGIOUS SOCIETY OF FRIENDS

 January 28, Friday: Ministers of the four most important allies met together for the first time, in Basel.

Elena, a dramma eroicomico per musica by Johann Simon Mayr to words of Tottola, was performed for the initial time, in Teatro Fiorentini, Naples.

 January 29, Saturday: French troops attacked Prussian troops at Brienne southeast of Paris. Both the opposing commanders, the Emperor [Napoléon I](#) and General Blücher, narrowly escaped capture. The struggle produced 7,000 casualties after which the French were forced to retreat south.

 January 30, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 30 of 1 M / Our Meetings were well attended- In the forenoon we had a testimony from a friend - In the evening Br J Rodman & Dr Hazard were our visitors- a short call from father Rodman. -

RELIGIOUS SOCIETY OF FRIENDS

 February 2, Wednesday: The Spanish cortes passed restrictions on King Fernando VII (should he be released by the French).

Luigi Cherubini was named a lieutenant in the “corps de musique” of the National Guard in Paris.

Visiting [Providence](#) during the cold snap, Friend [Stephen Wanton Gould](#) and his travel party overnighed at Elmgrove, the home of Friend [Moses Brown](#):

4th day This Mornng tho' the prospect was dubious I went in the mud & slow [SNOW?] out to J Weavers & rode with him to



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

Providence - We stoped James Maxwells in *Warren* & dined - then went on & reached *Moses Brown* before night in evening we crossed Moses Bridge. - We lodged with our fr Moses it is the first time I was ever there & found him the same interesting character at home as abroad. -

The following morning, on their way into *Providence*, they stopped off to say hello at the home of Moses's son Moses Obadiah Brown.

RELIGIOUS SOCIETY OF FRIENDS



February 3, Thursday: As the Emperor *Napoléon I* arrived in Troyes southeast of Paris, the citizens barricaded their houses and were refusing to aid his soldiers. Meanwhile, ministers of the four allies were meeting in Châtillon-sur-Seine.

Friend *Stephen Wanton Gould* wrote in his journal:

5th day Mornng after breakfast we rode to Providence stoped a few moments at O Browns - then went down town & did a message or two before Meeting. - At Meeting our fr James Greene opened the Service in a sound & I believe seasonable & savory testimony then Hinchman Haines in a living testimony & supplication - In the Meeting for buisness Sarah Greene - daughter of Paul was appointed to the Station of an Elder - I went with Br D Rodman to Henry Russells & dined where I saw Saml Brown & his sister Eliza who inform'd me of the decease of their Mother Lydia Brown on the 26 of 10 M last. - after dinner we gave a call at Josiah Lawtons & took a dish of tea - Spent the remainder of the eveng at Caleb Wheatens & returned to Henry Russells & lodged. -

RELIGIOUS SOCIETY OF FRIENDS



February 4, Friday: Friend *Stephen Wanton Gould* wrote in his journal:

6th day Mornng - After breakfasting at Henrys set out for home we started from Jos Anthony's came over John Browns Bridge - stoped at Coles in Warren & bated our horse then over Bristol ferry to Holder Chases & dined & reached Home early in the eveng - With a thankful Heart that I had been once more favord to be at a Quarterly Meeting & to find my dear wife & little son in pretty good Health

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 February 5, Saturday: Preliminary peace talks between the French and the Allies began at Châtillon-sur-Seine — the Allies offered the French their 1792 boundaries and the French of course found that utterly unacceptable.

Der Götterbund, an allegorical drama by Meyer Beer (Giacomo Meyerbeer) to words of Kley, was performed for the initial time, for the birthday of the composer's mother.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*7th day 5th of 2M 1814 / The savor of my visit still remains &
I feel thankful that I have been -*

RELIGIOUS SOCIETY OF FRIENDS

 February 6, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 6 of 2 M / In our forenoon Meeting A friend bore
testimony to the Truth In the Afternoon we were silent & I
thought pretty good Meetings
In the eveng called at D Williamses. -*

RELIGIOUS SOCIETY OF FRIENDS

 February 7, Monday: A group of [Quaker](#) women, calling themselves The Flushing Female Association, began a racially integrated school for poor children of Flushing who otherwise would have been receiving no formal education at all.

 February 9, Wednesday: The Duchies of Modena and Reggio were restored to sovereignty under Duke Francesco IV.

 February 10, Thursday: French forces attacked Russian forces at Champaubert, capturing General Olssufiev and allowing only a fifth of his army to escape.

The peace talks at Châtillon-sur-Seine had been getting nowhere and at this point were suspended. The allies met amongst themselves at Troyes.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 10 of 2 M / Our Meeting owing to the stormy weather was
very small - two Women only attended, but it was among the
preciously favor'd seasons to my mind -*

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 February 11, Friday: When French troops clashed with Russian and Prussian troops at Montmirail east of Paris, after some 6,000 had fallen on the battlefield the Allies were forced to retreat.

 February 12, Saturday: Bayard à Mézières, ou La siège de Mézières, an opéra comique with music by Adrien Boieldieu, Luigi Cherubini and two others to words of Chazet and Dupaty, was performed for the initial time, in the Théâtre Feydeau, Paris.

Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 12 of 2 M / My Mind frequently runs to my late visit at [Providence](#) with much satisfaction & has this day been reviewed with peculiar sensations which are very pleasant. -

RELIGIOUS SOCIETY OF FRIENDS

 February 13, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 13 of 2 M / In our forenoon Meeting C R & D B were concerned in testimony The latter I considered much favored - In the Afternoon a few words were dropped by C R - In the eveng D Rodman & I went our to S Thurstons & took tea. -
I consider it a season of favor to me, being often enabled to experienced the tendering influence of Divine love for which I desire to be thankful. -*

RELIGIOUS SOCIETY OF FRIENDS

 February 14, Thursday: Russian troops captured Soissons northeast of Paris but were then forced to retreat.

French troops crushed a combined Prussian/Russian force at Vauchamps, producing 7,600 total casualties. The Allies retreated toward the west.

French forces retook Parma after having abandoned it to Austrian forces.

 February 17, Thursday: French forces attacked various German units at Mormant and Valjovan and sent them reeling in disarray.

After a week's hiatus, the peace talks were restarted at Châtillon-sur-Seine.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 17 of 2 m / Our friends Hinchman Haines & Jospeh Haines attended our Meeting this day general information was given to the inhabitants of the town but the day proving very rainy few of them attended The meeting however was large considering the weather he appear'd both in testimony & supplication in a very deep & weighty manner. -

RELIGIOUS SOCIETY OF FRIENDS

LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



February 18: At 3PM at Montereau-Fault-Yonne just south of Paris, the Emperor [Napoléon I](#) achieved his very last meaningless military victory. It was over a rearguard of the Austrian forces of Karl Philipp, Prince of Schwarzenberg and Württembergers, commanded by King Frederick I of Württemberg. 2,500 French casualties and 6,000 Allied casualties would litter the field of combat and in addition the Allies would lose 15 of their cannon. As of 2012 there are plans afoot to construct a £180,000,000 “NapoleonLand” theme park on the site of this final victory — and here is an artist’s rendition of what that theme park may come to look like:

AUTRICHE

- 1 La Gloriette, Schenbrunn
- 2 Le Manège de Wagram
- 3 Le Soleil d'Austerlitz (plumier)

ITALIE

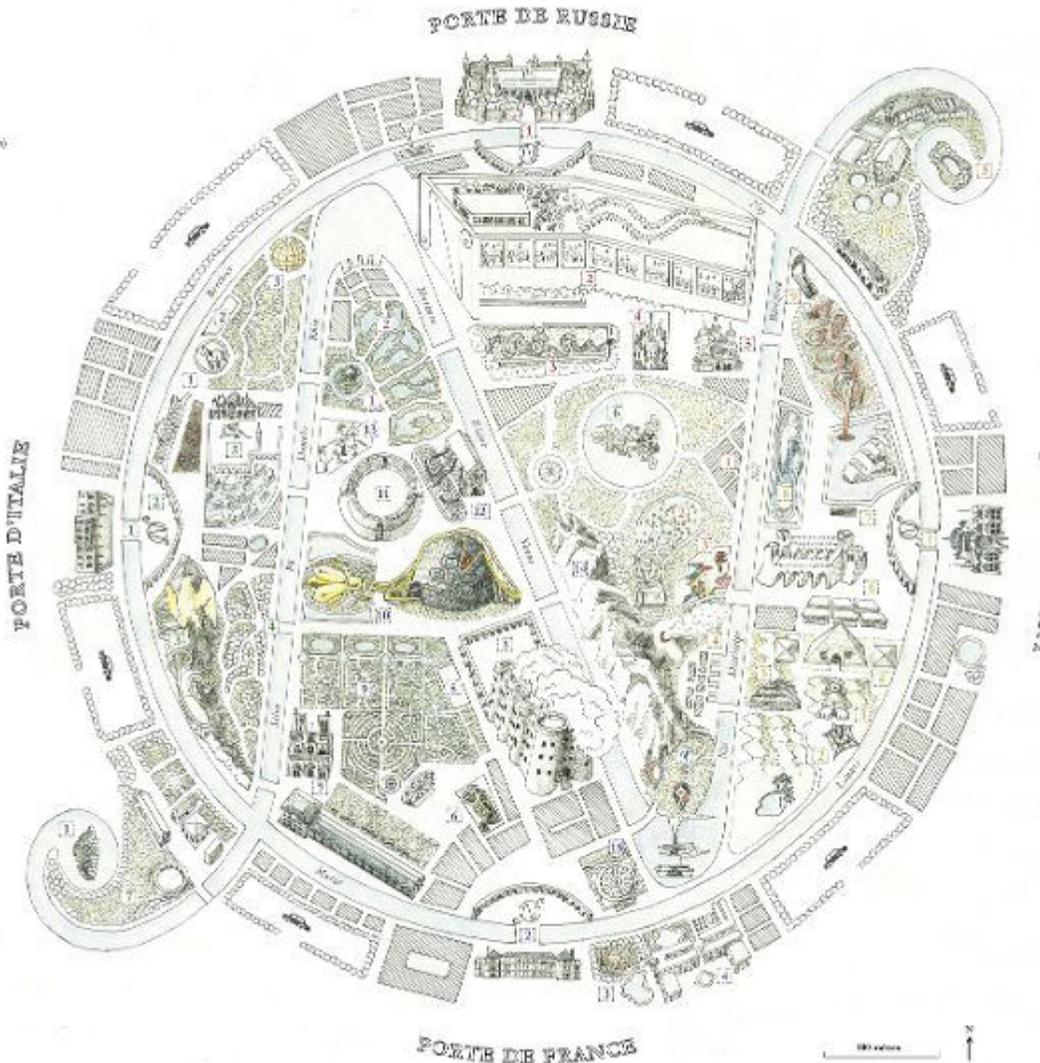
- 1 Chateau des Stroz
- 2 Aux quatre points les murs de la pierre au sol, autrement le plus de pain comme le Chateau de Saint Cloud



- 3 L'Aigle des Montagnes
- 4 Le pont d'Antoine
- 5 Venise
- 6 L'Île d'Elbe
- 7 Centre d'équitation

FRANCE

- 1 La Corse
- 2 Le chateau de Malmaison
- 3 La réserve de kangourous
- 4 Le Chateau de Saint cloud
- 5 La Bastille
- 6 La Place de Grève
- 7 La Machine infernale
- 8 Le Sacre de Notre Dame
- 9 Les bals du Louvre
- 10 Labyrinthes et fontaines
- 11 L'Orangerie de Saint Cloud
- 12 Coup de Chapeau
- 13 Le Bivouac
- 14 La Légion d'Honneur
- 15 Sésat de Napoléon (restruct)
- 16 Les Cents Jours
- 17 (perspective dans un escalier)
- 18 Les Invalides



PRUSSE

- 1 Les Accords de Tilsit
- 2 Les Lacs de Mazurie

RUSSIE

- 1 Le Kremlin
- 2 Le Palais des Glaces
- 3 Complexe Spirituel de la Moskova: place de six fontès, pommiers, présentés sur le socle héraldique.
- 4 Parcours de la Bérézina
- 5 L'Incendie de Moscou (cinéma)
- 6 La Cathédrale Saint-Basile



ORIENT

- 1 Topkapi
- 2 L'Araignée du Désert
- 3 Le Sphinx
- 4 Le Mont Thabor
- 5 Les Pyramides
- 6 Palais des Mamelouks
- 7 L'Aquarium
- 8 Les Flottes d'Aboukir
- 9 Coup de Trafalgar
- 10 Centre de Thalasso

AMÉRIQUES

- 1 Le Village des Antilles
- 2 Ninosphars Géants
- 3 Serre et Vallée
- 4 Le Village de Louisiane
- 5 L'Île de Sainte Hélese



M. Yves Jégo, who is backing this project, hopes to have construction work underway in 2014 and an opening date during the Year of Our Lord 2017. The theme park is charted to include a museum, a hotel, shops, restaurants, and a congress. One of the exhibits is being planned as a *reprise* of the beheading of King Louis XVI,⁹³ and also they are scheming to enable visitors to “ski” around frozen corpses of soldiers and horses on a “wintry” slope.

93. Since this is the last thing in good taste, can I have the FreedomFries concession?



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 February 20, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 20 of 2 M / Our Meetings were as well attended as common considering the Walking - we had short communications in each. -

RELIGIOUS SOCIETY OF FRIENDS

 February 21, Monday: The Emperor [Napoléon I](#), at Nogent-sur-Seine, wrote to the Austrian Emperor Franz, offering a separate peace. Nothing would come of this.

Rumors were sweeping across London, that the French emperor was dead and the war over.

 February 24, Thursday: When the Emperor [Napoléon I](#) reentered Troyes there was general rejoicing.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 24 of 2 M / The riding was so exceedingly bad & withall a very rainy day, that I thought it imprudent to attempt to go to our Moy [Monthly] Meeting which was this day held at [Portsmouth](#). - Nobody went from town but D Williams & his daughter Mary & they were obliged to stay out all night. -- It is not a little unpleasant to me to omit a Moy [Monthly] Meeting. I never do it but I feel the omission. -I rote this forenoon to my fr Obadiah Williams in Butternutts. - it is the first time since he left this Town. -

RELIGIOUS SOCIETY OF FRIENDS

 February 27, Sunday: British forces defeated French forces at Orthez, opening up southwestern France to invasion.

Symphony No. 8 in F Major, Op. 93 by [Ludwig van Beethoven](#) was performed for the initial time, in the Redoutensaal, Vienna. Audience response was warm but not uproarious. One musician in the violin section was Louis Spohr.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 27 of 2 M 1814 / My much beloved friend Philip Dunham spent last eveng with us & was at our Meeting today. he dined with us & went aftermeeting to D Buffums & to J Dennis to lodge - Philip gave us evidences in both meetings of his Authhority in the Gospel - I love him much & hope he will be preserved & deepen in the Truth -

RELIGIOUS SOCIETY OF FRIENDS

 March 3, Thursday: The French garrison at Soissons surrendered to the Prussians and Russians.

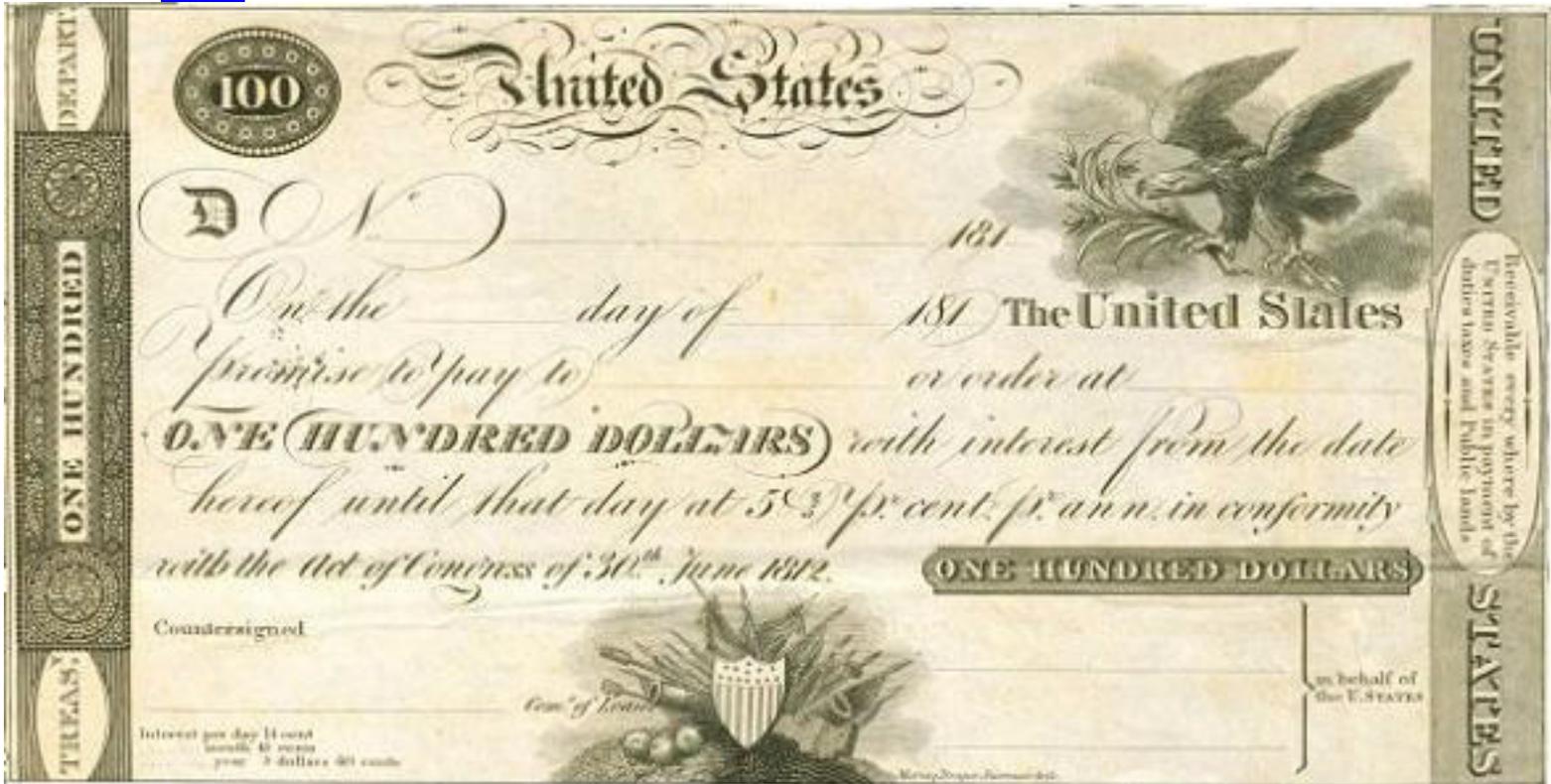
Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 3rd of 3 M 1814 / Our Meeting today was well attended - & I hardly know what else to say of it - We seldom escape trial of late - as respects my own condition I thought it quite as

well as common. –

RELIGIOUS SOCIETY OF FRIENDS

➡ March 4, Friday: A 3rd Issue of US Treasury Notes was authorized by the national congress:



➡ March 5, Saturday: After pushing back the French, Allied forces took possession of Troyes.

➡ March 6, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 6 of 3 M / Our Meeting this forenoon was large - C R preached first from the Text "Open thy Doors of Lebanon & let the fire devour thy Cedars - D Buffum was then concerned in an appropriate testimony & savory - but our meetings of late are seasons of exercise. - In the Afternoon my H went while I staid & took care of the little boy. - Sister Ruth & Br John set the eveng with us. -

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



March 7, Monday: French troops engaged a combined Prussian-Russian force at Craonne northwest of Paris. After a battle marked by blunders on both sides, the Allies retreated north to Laon.

Luigi Cherugini's Chant guerrier was performed for the initial time, as part of the patriotic play La Rançon de Du Guesclin by Arnault, in Paris.

This material having to do with the [manumission](#) of a Kentucky family of [Slaves](#) consisting of "Pheby & Suck Billy Easter and little Phebe" is from page 163 of Deed Book C of Bullitt County by Anne Livingston (Living1@aol.com):

Emancipations: Crenshaw, Snelling, Weathers, Simmons
Know all men by these presents that we, James Crenshaw, Jonathan Simmons and Sarah Withers are held and firmly bound unto the Justices of the County Court of Bullitt in the penal sum of three hundred pounds which payment well and truly to be made we bind ourselves our Heirs administrators. The Conditions of the above obligation are such that if the said Crenshaw, Simmons and Sarah shall maintain feed and clothe any of the following Negroes To Wit: Pheby & Suck Billy Easter and little Phebe and all their increase whom James Crenshaw has this day emancipated by a deed dated 9 Feb 1814 and shall Indemnify and prevent said Negroes or any of them from ever becoming chargeable in any wise to the County should they or any of them be or hereafter become infirm or decrepit then this obligation to be void otherwise to remain in full force and virtue in Law.
Witness our hands & seals this 7th day of March 1814
[signed] James [X] Crenshaw
Jonathan Simmons
Sarah Weathers
Witnesses
Wm. Weathers
Rachel [mark] Charles
[a signature that looks something like "gew J Treni wru"]
Recorded 24 Nov 1814 Bullitt County KY Court

These documents are so utterly mysterious!



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 March 9, Wednesday: At Chaumont southeast of Paris, Russia, Austria, Prussia, and Great Britain published a joint treaty creating these four countries as arbiters of the future to the exclusion of lesser powers, and pledging themselves to continue the war upon France as long as necessary and never conclude any separate peace. They backdated this document to March 1st.

Prussian troops made a surprise attack on the French at Laon sending them into headlong flight.

French forces in the south fell back to Lyons.

A British force including Lord William Bentinck landed at Livorno and made for Lucca.

Samuel Wesley's Organ Concerto in C was performed for the initial time, at Covent Garden. The music had been intended for a concert on March 4th, but had not been ready — Wesley had finished it on March 5th and then he and Vincent Novello had spent the night copying parts. The manuscript was dated March 8th.

Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 9 of 3 M / Our friend Mary Bonsall accompanied by Hannah Elliot & George Williams of Philadelphia came to town day before Yesterday after a meeting at Connanicut in the forenoon -rested yesterday, & today attend Meeting at [Portsmouth](#) & expect to return to town this Afternoon. -

RELIGIOUS SOCIETY OF FRIENDS

 March 10, Thursday: Die Eselshaut, oder Die blaue Insel, a feenspiel by Johann Nepomuk Hummel to words of Geway, was performed for the initial time, in the Theater-an-der-Wien, Vienna.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 10 of 3 M / Our fr M Bonsal & G were at Meeting Mary was concerned in Savory & acceptable in testimony - My Dear H was unable to go to Meeting in consequence of the Disposition of our little Son.

RELIGIOUS SOCIETY OF FRIENDS

 March 12, Saturday: British troops captured Bordeaux.

 March 13, Sunday: When Russian forces made a surprise night attack on French positions at Rheims northeast of Paris, the French repelled the attack, inflicting heavy casualties.

The Allies, having crossed the English Channel, at this point captured the city of Paris. That city's chief of police, Fouché, seeking alliances among the new authorities, suggested that they consider deporting his former boss [Napoléon Bonaparte](#) to the United States of America.

As peace broke out, young [George Back](#) found himself released from the prisoner-of-war camp at Verdun.

Friend [Stephen Wanton Gould](#) wrote in his journal:



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

*1st day 13 of 3 M / Our forenoon Meeting was well attended -
A testimony from friend - Text "We have a little sister who has
no breasts &c --Solomon B Boss & wife dined with us - - My H
went to meeting in the Afternoon & I staid at home with John who
has not been well for a week past. -*

RELIGIOUS SOCIETY OF FRIENDS

 March 14, Monday: Lord William Bentinck, British Minister in Sicily, called on all Italians to rise against the French.

 March 17, Thursday: Lucca was occupied by Neapolitan troops.

Prussians defeated the French at Fismes.

After their defeat at Horseshoe Bend on the Tallapoosa River near present-day Alexander City, Alabama on this day, the defeated Red Sticks (Creeks) would be forced to flee to the Florida peninsula. Sam Houston had been twice wounded. His combat activities caught the eye of General Andrew Jackson.⁹⁴

Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 17 of 3 M / Attended Meeting which was as large as usual
- Asa Howland was there & took tea with us this Afternoon*

RELIGIOUS SOCIETY OF FRIENDS

 March 19, Saturday: The peace conference at Châtillon-sur-Seine dissolved without result.

Pope Pius VII departed from his captivity in Savona, heading for Rome.

 March 20, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 20 of 3 M / Both our Meetings were silent which is the
first, first Day in Many Months that there has been no public
offering in some part of the Day. to me both were seasons of
leanness. -*

RELIGIOUS SOCIETY OF FRIENDS

 March 21, Monday: Melodies of Different Nations for piano by Muzio Clementi was published in London.

After two days of fighting, Allied troops forced the French from the field at Arcis east of Paris.

94. Have you ever wondered about fatherless boys who go out onto a battlefield and either are killed or attract the attention of a father figure? –Have you ever wondered why they would do that? –Do such situations seem like chance events, to you? –Happenstances?

 March 22, Tuesday: A letter from the Emperor [Napoléon I](#) to Empress Marie-Louise, in which he outlined his strategic plans, was captured by Russian troops.

French troops abandoned Lyon.

Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 22 of 3 M / Last eveng was very Dark with very high Wind & Snow - Sam Carr was lost in the Storm in coming from the point to his house he got blown down & Bewildered lost his way, & got into the Water & was drowned - he was this Morning found not far from the house he left When his watch was brought to me to clean off the Last Water I was uncommonly shocked being the first I had heard of the Accident. -

RELIGIOUS SOCIETY OF FRIENDS

 March 24, Thursday: In an attempt to create divisions in Spain, the Emperor [Napoléon I](#) released King Fernando VII at Bâscara.

The Papal States were returned to the Pope (they had been annexed by Napoléon in 1809). In return, the Pope recognized the French annexation of Avignon.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 24 of 3rd M 1814 / Our Meeting today was silent but to me a favord Season - In the last Solomon B Boss & Joseph Robinson requested removal certificates - It seems discouraging in prospect to find our meeting so fast diminishing. -

RELIGIOUS SOCIETY OF FRIENDS

 March 25, Friday: The Allies forced the French to retreat at La-Fère-Champenoise. Contact between the Emperor [Napoléon I](#) and Paris was cut off.

 March 27, Sunday: United States forces defeated Creek Indians at Horseshoe Bend on the Tallapoosa River of Alabama. More than 600 were killed, 146 were wounded, and some 300 native women and children were captured. Headman Red Eagle surrendered, ending the Creek uprising.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 27 of 3 M / Silent Meetings & I thought pretty good ones After tea took a Walk round the Hill with Br D Rodman -

RELIGIOUS SOCIETY OF FRIENDS

 March 28, Monday: [Friend](#) Obadiah M. Brown signed his last will and testament.



Extracts from the will of Obadiah M. Brown dated March 28, 1814, and from the codicil to the said will dated October 14, 1822, relating to the “[Yearly Meeting School](#)” as a legatee, as copied from the official clerk’s copy in the municipal records at the [Providence, Rhode Island](#) Town Hall by [Friend](#) John R. Kellam during October 2007:

.... (from the will:)

Item. I give to my honoured Father Moses Brown, as Treasurer of the Yearly Meeting of Friends School Fund or to his Successor that may hereafter be appointed by the Meeting for Sufferings in the Capacity of the said School Committee, an annuity of three thousand Dollars, and hereby authorize and direct my Executors to pay the same in one Year after my Decease to the said Treasurer for the Time being weather [sic] the School be in operation or not. That the Sum be a part of the Fund of said Institution to be applied for the purpose of procuring an Establishment in Land, Buildings and furnishings the necessary accommodations paying the Salaries of Instructors and assistants, and also the Board of the Scholars and Family of the Institution / nearly similar to Friends Boarding Schools of the Yearly Meeting of New York at Nine Partners, or at Weston in Pennsylvania / wherein the Children members of our religious Society of Friends with such others as may be thought best to be admitted / may receive a religious and guarded Education free from the contaminating Influence of the vain fashionable World which leads young minds from the Simplicity of Truth, and that meek and quiet Spirit exhibited by our blessed Lord and Saviour Jesus Christ whom we profess to follow.

Item. I also give / after the Decease of my Wife Dorcas Brown / the annuity of Three thousand Dollars more to the aforesaid Institution making up the Sum of Six thousand Dollars to be paid by my Executors in one year after the Decease of my Wife, and annually afterwards to the Treasurer of the said School Fund for the Time being for the purpose of supporting and perpetuating the Institution as aforesaid.

Item. I give all my Books and Maps to the Yearly Meeting School after the Decease of my Wife, or when the School shall be got under Way, providing she is consenting thereto how soon soever the School may be in operation.

.... (from the codicil:)

I hereby confirm the Legacy given in my Will for the use of the Yearly Meetings School, which was not then located, but now under successful operation in the Lot given by my Father for that purpose to the Institution there established to be and remain for the use of said Establishment forever.



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



March 31, Thursday: The French defenders of Paris agreed to an armistice. Allied armies, led by Tsar Alyeksandr, entered the French capital. As the Russian and Prussian armies entered Paris, Fromental Halévy broke off piano practice to help his brother stare at Cossacks marching past his home.

There being rumors that the Elysée Palace had been mined, the Tsar took up residence in the home of Charles Maurice de Talleyrand.

The Emperor [Napoléon I](#) took up residence in Fontainebleau.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 31st of 3rd M / Our first Meeting was silent & in the last (Monthly) we had an exercising time. Things however ended well – among the things which occupied our attention was the Appointment of an Elder – Jonathon Dennis was appointed & his name concluded to be sent forward to the Quarterly Meeting. I may now remark that the company of the Aged has many times of late felt peculiarly grateful to my feelings. "Blessings brighten as they takes their leave" & very pleasant was the presence of our Aged friend Thos Robinson at meeting this day when I first saw him I was glad he was able to attend, but before the buisness of the Meeting had got through he was of great use in setting a difficult Matter before us. – My mind is often affected with heviness at the prospect of the short time which several of our worthy & useful ancients have to remain with us & tho' they may outlive many of us who are young & Active yet certainly in the course of nature their days must be nearly number'd & who will be endowed with their quallifications to manage in discipline is a thing hid yet as thro' all generations there have been some raised up & quallified to carry the Ark of the testimony there is yet room to hope that the Testimony will not be left to Reproach –

RELIGIOUS SOCIETY OF FRIENDS



April 3, Sunday: Nobody loves a loser. The Emperor [Napoléon I](#) was deposed. Charles Maurice de Talleyrand-Périgord, prince de Bénévent was named the leader of a provisional government for France.

The name of the Académie Impériale de Musique (Paris Opéra) was changed to the Académie de Musique.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 3rd of 4th M 1814 / Our forenoon Meeting I believe was highly favor'd indeed I thought it much more than commonly so before any thing was Said & I believe nothing that was said hurt the solemnity Our Ancient fr D Buffum was well engaged in testimony wherein he was concerned to call the attention of the Youth to things which belong to their Peace – then a few Words by Father Rodman- & then Hannah Dennis concluded the Meeting in Solemn Supplication. – Our Afternoon Meeting was silent but favor'd with Solemnity. –

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 April 7, Thursday: Lucca was occupied by Austria.

[The Reverend Mr. Timothy Flint](#) sent out a rather amazingly self-revelatory open letter to his parishioners, requesting that he be dismissed from his charge at their Lunenburg Congregational Church — a missive his parishioners would be careful to preserve.



Three respectable ministers have been here with a view to settle in this region, have become discouraged and are gone, since I have been here. Twelve at least have been in this way in this country — they are all gone. ... I also, have had enemies, and bitter ones in this place. ... My congregations ... are larger, than when Mr. Mathews, or Mr. Giddings preached here, or other ministers, who are known. ... Religion, when I came here was considered contemptible. The phalanx of opposition was in array from one end of the street to the other. Why did they invite me here? On speculation. A minister — a church — a school — are words to flourish in an advertisement to sell lots. ... I shall not attempt a vindication of my course. ... I have passed through good report and through evil report. I have endured my “cruel mockings” and my perils from “false brethren.” ... I came naked here. I am naked still. ... my confidence in the God whom I serve, is deep and unabated. ...⁹⁵

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 7th of 4 M / Our Meeting today was silent & to me a season of distress - - Recd a letter this Mornng from David Smith 28th Ult & Post Mark of 1st inst.

RELIGIOUS SOCIETY OF FRIENDS

 April 10, Easter Sunday: [George Gordon, Lord Byron](#) wrote an ODE TO [NAPOLEON BONAPARTE](#).⁹⁶

British forces captured Toulouse.

British Foreign Secretary Viscount Castlereagh and Austrian Foreign Minister Prince von Metternich arrived in Paris to represent their respective countries. They met with Tsar Alyeksandr of Russia and worked out the conditions of abdication. This was presented to Charles Maurice de Talleyrand-Périgord, prince de Bénévent and the provisional government, who accepted them.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 10 of 4 M 1814 / Our Meeting this forenoon was pretty well attended And a season of favor - I can say ti was in good measure so the me - D B was concern'd in testimony - - - In the Afternoon father R said a few Words.

RELIGIOUS SOCIETY OF FRIENDS

95. The God whom he serves. Hmmm.

96. I haven't read this, and thus cannot tell you whether it contains the line “Lo, how the mighty have fallen.”

➡ April 12, Tuesday: [Napoléon Bonaparte](#), who since his excellent adventure in Russia had been wearing a tiny pouch of black taffeta on a string around his neck, gulped down its contents. It contained [opium](#) with a mixture of belladonna and hellebore. But his suicide potion didn't work, more's the pity — it just made him spasm and go comatose for awhile.⁹⁷



Down but not out

DOPE

Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 12th of 4 M / This Afternoon took a little walk with John & called on our old neighbor Briggs. - While sitting there my mind was much exercised on Marys account, she has lately become Serious & I have no doubt but her mind has been tenderly visited & reached by divine love & my fervant secret intercessions have been put up that she may not take up her rest in the barran hills of an empty profession, but Alass it is little else which I can do for her The Work must be on her own part but the [Baptists](#) have gotten hold of her among whom it is a time of much stir & many go into the Water -The young covertes are allmost continually at work upon her, to get her in Also. The event must be left & whether she does or does not yeald to their importunity I shall ever believe that her mind is at present under impressions which if cultivated would lead her beyond Water Baptism or any other outward cerimony even into, spiritual Baptism & the Spiritual Supper of our Lord & Master these she may Know by the depth of experience by due attention to that holy & pure spirit which I have no doubt she hath of late felt the operations of. -

This Afternoon & while writing the above the funeral of Ann Rogers has Passed by she was a young woman of respectability but suddenly taken from time. - but a few nights ago she attended a Ball where with great mirth & gayety there she took a hevy cold which very shortly put a period to her life - I understand she was favor'd in her illness with quiet & resignation to her situation, but I do hope her sudden Death may prove a Warning to the great Party Makers & to the young people of the town. -

RELIGIOUS SOCIETY OF FRIENDS

➡ April 13, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 13 of 4 M / Day before yesterday Joseph CARPENTER departed this Life at the Alms House the Keeper being his

97. All the pain of dying with none of the benefit of death: Nazi leaders, with their cyanide-filled tooth cavities, must have learned from this Frenchman's bad example.



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

guardian – & was this Afternoon buried from the house of his sister Anna Carpenter, in the south half of which he had the rents of during his life –he was a man of sense & agreeable in conversation but in consequence of a very sore leg for many years the smell of such as rendered his company very disagreeable. –

RELIGIOUS SOCIETY OF FRIENDS

 April 14, Thursday: Charles-Philippe de France, comte d'Artois was named Lieutenant-general of the Kingdom, succeeding Charles Maurice de Talleyrand-Périgord, prince de Bénévent as Head of State for France.

Prince Eugène, Viceroy of Italy, signed a peace accord with the Allies and surrendered his forces.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 14th of 4 M 1814 / In our Meeting to day my mind was agreeably & proffitably employed most of the time & love was renewedly Kindled in my heart towards the small company gathered -& desires raised that we might all labor to improve our time while it lasted. – [Newport](#) has now become striped [stripped] as to numbers, many have removed away & the few which remain who are concernd to be faithful in their day have no small weight to bear
Father R bore a short testimony*

RELIGIOUS SOCIETY OF FRIENDS

 April 19, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 19 of 4 M / All our aforementioned friends dined with Sister R Rodman Also which was to us a great gratification I love them all but my old & long true friend Micajah is very near to my best feelings - he & Wm Browb have left their home with a prospect of visiting the Southern Middle States as far as Ohio which they expect will not be accomplished in less than one Year, but felt their minds previously drawn to visit us a little - Their case has very tenderly excited my sympathy & I can say my heart has been this day made thankful for their company & the feelings shich it has occasioned – They left our house in the Afternoon to drink tea at D Buffums & expecting to lodge there tonight – The only Alloy to this day has been an afflicting Ague –

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 April 20, Wednesday: The Emperor [Napoléon I](#) took leave of his Imperial Guard at Fontainebleau and departed with a retinue of 14 carriages toward the coast of France.

A mob attacked the Italian Senate in Milan, and the Finance Minister was tortured in an attempt to force him to give over the treasury.

Having received a parish vote of 30 yeas over 10 nays, the Reverend [John White](#) was ordained over the 3d parish in Dedham at a salary of \$600 and ten cords of wood, the ordination sermon being preached by his own pastor, the Reverend [Ezra Ripley](#) of [Concord](#) (spirits, crackers, and cheese for the occasion cost \$5.63).

[JOHN WHITE](#) [of [Concord](#)], son of Deacon [John White](#), was born December 2, 1787, graduated [at [Harvard College](#)] in 1805, and was ordained over the third parish in Dedham April 20, 1814.⁹⁸

Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 20th of 4 M / Our friends returned this evening which they spent at John Rodmans & at the close of it Abijah & William came & lodged with us. - we sat up till 11 O'clock in agreeable conversation. - I understand by those who were there that Micajah was much favored in their Meeting at [Portsmouth](#) today. -

RELIGIOUS SOCIETY OF FRIENDS

 April 21, Thursday: A 5-man provisional government took over in Lombardy.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 21st of 4th M 1814 / Our beloved friends Micajah Collins & his wife Wm Brown & Abijah Chase were at Meeting with us Wm Brown first appeared in testimony very sweet lively & fresh from the fountain then a little before the close Micajah in a short but very feeling manner gave us much good advice. - They dined with Br D Rodman, just before they set out I went up & found them in silence I joined with them & soon Micajah addressed us in a sweet & tender manner on the subject of parting from each other & gave us much precious advice which tender'd (I have no doubt) all hearts present. mine was very much so & a very solemn covering seem'd to be over us as I think I ever witnessed - They have just called at our Door to part with my dear H - leaving us under renew'd feelings of that love which length of time nor distance of Miles cannot separate. - They expect to lodge tonight at Benj Freeborns in [Portsmouth](#) & go on to [Providence](#) the next day, from whence they expect to go on westward, to return they know not when They have my full unity & near sympathy & very particularly dear Wm Brown who leaves at home a wife & two little children. -

RELIGIOUS SOCIETY OF FRIENDS

98. [Lemuel Shattuck](#)'s 1835 [A HISTORY OF THE TOWN OF CONCORD:....](#). Boston MA: Russell, Odiorne, and Company; Concord MA: John Stacy, 1835
(On or about November 11, 1837 Henry David Thoreau would indicate a familiarity with the contents of at least pages 2-3 and 6-9 of this historical study. On July 16, 1859 he would correct a date mistake buried in the body of the text.)



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 April 23, Saturday: Representatives of Great Britain, Austria, Prussia, Russia, and Spain signed a full armistice with France.

 April 24, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 24 of 4 M / Father Rodman in a short & D Buffum a pretty lengthy testimony in the forenoon - in the Afternoon the Meeting was silent - after which Father & I walked down to J Dennis & took tea. -

RELIGIOUS SOCIETY OF FRIENDS

 April 26, Tuesday: The Most Serene Republic of Genoa was restored by the Allies. Girolamo Francesco Luciano Serra became President of its provisional government.

 April 27, Wednesday: The Grand Duchy of Tuscany and the Principality of Piombino were restored to sovereignty as Ferdinando III returned to become Grand Duke of Tuscany.

The Emperor [Napoléon I](#)'s retinue arrived at Fréjus.

 April 28, Thursday: The frigate *HMS Inconstant*, Captain Sir Edward Tucker, built 1783, sailed from the Mediterranean port of St.-Raphaël, with the Emperor [Napoléon I](#) aboard (he had opted for a British vessel, fearing retribution from the French navy).

The Kingdom of Italy was dissolved by Austria.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 28 of 4 M / My H and Sister Ruth have gone to [Portsmouth](#) together to attend our Moy [Monthly] Meeting which I am unable to attend in consequenc of the effects of a severe ague which I have for some time labored under, it is better but the Stiffness & soreness remain - I feel sorry to be deprived of going to [Portsmouth](#) Moy [Monthly] Meeting as I have three times in succession a circumstance which I think has never occured since I was an apprentice. it is however a comfort to believe that the engagement is still active in my mind & I hope it will not be suffered to abate

RELIGIOUS SOCIETY OF FRIENDS

 May 1, Sunday: Andrew Jackson was commissioned a major general in the regular army with command of Tennessee, Mississippi, and Louisiana.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 1 of 5th Mth 1814 / Our Meetings were both Silent & I



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

*considerd lean poor seasons - - After meeting took tea with My
H & John father Rodmans*

RELIGIOUS SOCIETY OF FRIENDS

 May 3, Tuesday: King Louis XVIII arrived in Paris and seated himself upon the throne of France.

The Sovereign Principality of Elba was created, to be ruled over by the Emperor [Napoléon I.](#)

Friend [Stephen Wanton Gould](#) wrote in his journal:

*3rd day 3 of 5 M / Our friends that went to [Greenwich](#) this Mornng
to attend the Quarterly Meeting had a fine fair wind & easy time
up.*

RELIGIOUS SOCIETY OF FRIENDS

 4th (Wednesday) of 5th Mo.: Friend [Stephen Wanton Gould](#) wrote in his journal:

*4th day 4 of 5 M / "In the midst of life we are in Death" -
It has been the Day of General Election & as usual much noise
& tumult in town - During which my mind has been not a little
in the glooms & far from partaking in the coman merriment, so
tho I have frequently said to myself (particularly this
afternoon) "In the midst of life we are in Death" - Toward night
heard of the recent Death of our excellenct friend Thos
Scattergood of Philadelphia. -*

RELIGIOUS SOCIETY OF FRIENDS

The accumulating unused education fund of the [Rhode Island Quakers](#) having risen to about \$9,300, there arose yet another scheme to divert the interest to some other more urgent non-educational purpose, and so Friend [Moses Brown](#) submitted the following letter:

The Meetings for Sufferings,
Dear friends:

As my feeble state of health prevents my attending the Meeting at this time, I thought best to inform you, that in the course of my confinement by bodily indisposition for some time past, the subject of the Yearly Meeting's School has been renewedly brought under my consideration, and believing that a permanent institution for a guarded education of the rising generation will be promotive of their usefulness in society and the honor of Truth. I have for the furtherance of these desirable objects, concluded to give a tract of land on the West part of my homestead farm, containing about Forty-three Acres for the purpose of erecting suitable buildings for the boarding School thereon; Provided the Meeting should consider it an eligible situation, and conclude to carry into effect the establishment of the benevolent institution thereon. If the Meeting should appoint a Committee to view the ground, consider the proposal and report their prospect to the next Meeting for Sufferings, which may be more generally attended, they can then Act upon it, as it shall appear to them best. You will however dispose of the proposal in this or any other way that appears to you best.



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

As treasurer of the School fund, I may for your information mention that its present amount is about Nine thousand three hundred Dollars. With desires that this important subject may be considered and proceeded in conformably to the mind of truth that we may hope for its blessing.

I conclude your affectionate friend,
Moses Brown

His offer brought the value of the fund that had been being accumulated for some years, for Quaker education, to a total of \$9,300 (not even close to the estimated \$16,000 that would be needed). The land in question is in the area now referred to as “the East Side,” but at the time was being referred to as “Providence Neck,” and very obviously, it wasn’t worth nearly as much then as it is worth now that it is enveloped in the most toney district of Providence. The property contained some seven acres of usable trees, and quantities of stone that might be used in the construction. At the time such land was considered to be worth about \$200 per acre. The land is along what is now referred to as Olney Avenue, but at the time this road was being referred to as “Neck Road.” (Neck Road ran directly up the hill along what is now Olney Avenue, turned at the top of the hill to follow what is now Morris Avenue, then turned again along what is now Rochambeau and plunged through what is now the entrance to Butler Hospital, to Swan Point and then to the Pawtucket Line. This was the track that one would follow if one wanted for some reason to, say, journey to Boston.) It was noted that the plot was situated at the crest of the hill “about Three fourths of a mile from the compact part of the Town of [Providence](#) and Friends Meeting House there, and about the same distance from the College,” the Rhode Island College that is now known as Brown University. The Meeting for Sufferings adjudged this to be “a pleasant and healthy scite [sic] to erect such a Building upon.”

The initial plan would be to construct two buildings, one for the education of boys and the other for the education of girls, but the expense of this would force a consolidation into one building.



May 5, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 5th of 5th M 1814 / Our Meeting was pretty large considering some are absent to Quarterly Meeting. Our Aged friend Thos Robinson & Wife were present whose company was pleasant, their Daughter Abigail was also there who has been confined by ill health for several Months.

RELIGIOUS SOCIETY OF FRIENDS



May 6, Friday: Between 4AM and 5AM, Georg Joseph Vogler died of a stroke in Darmstadt at the age of 64. At the time of his death he was penniless, having been ruined by his attempt to construct the Triorganon instrument.

Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 6 of 5 M / Our friends have returned this Afternoon from Quarterly Meeting after a plesant passage up & down the River. -They bring information that John Baley & Amos Peasley were there & allmost on a religious visit to this & [Smithfield](#) Quarterly

Meeting

RELIGIOUS SOCIETY OF FRIENDS

➡ May 8, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

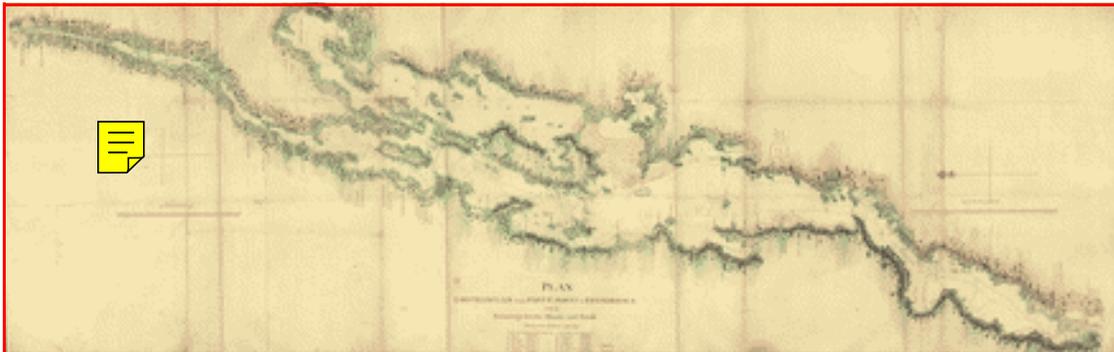
1st day 8th of 5 M / Our friend D Buffum was concern'd in the forenoon Meeting in a Savory & pathetic testimony on the necessity of the frequent reading the Scriptures warmly recommending it to the rising generation. – The Meeting however to me was a season of great leaness – In the Afternoon we were Silent & my Mind was in a more favor'd state.

RELIGIOUS SOCIETY OF FRIENDS

➡ May 9, Monday: Georg Martin Adolf von Henselt was born in Schwabach, Bavaria, the son of a cotton manufacturer.

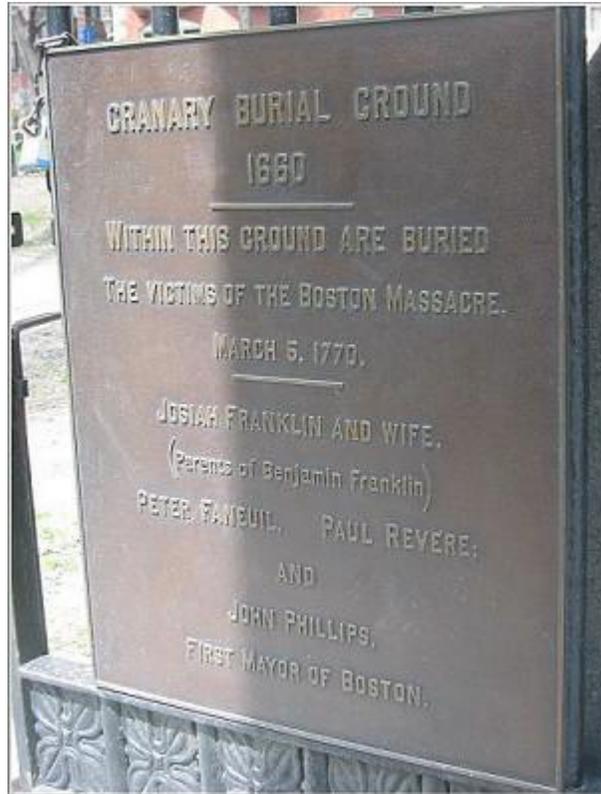
Great Britain, Austria, Russia, and Prussia entered into a conference in Paris to figure out how to deal with the postwar landscape.

Captain Daniel Pring entered Lake Champlain with the brig *Linnet*, 5 sloops, and 13 galleys (since the northern end of the lake had become free of ice on April 2d, several British vessels had been anchored threateningly near Rouses Point).



➡ May 11, Wednesday: The forces of King Fernando VII entered Madrid to restore absolutism.

Robert Treat Paine, who had signed the [Declaration of Independence](#), died in [Boston](#). His body would be interred in the Granary Burial Ground. I have no idea why his name fails to appear on that cemetery's bronze plaque:



➡ May 12, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 12 of 5 M / I have but a poor account to insert of myself which is that I stayed from meeting - perhaps I might have gone, but such was the State of my buisness that I omitted tho' not without considerable inward reproof. - My mind has been in a tender frame & humbled in a considerable degree under a sense of my Short comings. -

RELIGIOUS SOCIETY OF FRIENDS

 May 15, Sunday: Master Commandant Thomas Macdonough's squadron sailed out of Otter Creek into the Narrows, and away to the north of Lake Champlain. They would be cruising all summer about the lake, while drilling for the naval engagement they considered to be an inevitability.



Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 15 of 5 M / Our Meeting this forenoon was attended with rather an uncommon circumstance soon after the Meeting was settled a youngish man rose up in the young mens quarter & asked liberty to tell what God had done for his Soul & waited a few minutes, & nothing being said he went on to remark that he had been long a professor of Religion but had not possessed it but a little while, that he was brought up in the Calvinistic order & used formal Prayer &c but that the Lord was pleased to Shew him that his state was then very Dark & has since brought him into his marvelous light & confirm'd his mind that true worship consisted in Spirit & truth so that he felt the Lord Power to constrain him to Publish what he had done for his soul, after giving some little account of the operations of Truth on his mind he went on to encourage christians to hold on their way & stand as examples to the flock & then to exhort Sinners to forsake the evil of their way & turn unto the Lord for grace was free to all - then the Youth he exhorted to Watchfulness & also all classes present - declaring that he Stood in fear & trembling among us as he did at all times when he undertook to speak in the Lords name - I was wholly at a loss to conjecture who he was or what he was he spoke rather broken English & I could not understand all he said, but there was not much to find fault with except his breaking the order of Society in speaking where he had not a right - - After Meeting I understood he was a Swiss & had married an Indian in Narragansett & now lived with Nicholas Geffroy & worked at the Watch making buisness. -Father Rodman said a few words D Buffum was concernd in a living & Powerful testimony & Hannah Dennis also appeard in a few words very sweetly & Truth I believed reigned in no common degree In the Afternoon our Meeting was silent except what talking our little John Gould did who was carried for the first time in his life but was so restless that his Mother was obliged to bring him home before the Meeting was fairly settled.

RELIGIOUS SOCIETY OF FRIENDS

➡ May 16, Monday: A Sinfonia in F by William Crotch was performed for the initial time, in London.

“The steamboat *Vermont*, the first on the lake [Lake Champlain, that is], on her trip between Burlington, Vermont and Plattsburgh, escaped capture by three gunboats from the British fleet under Captain Daniel Pring, in ambush under the shore of Providence Island opposite Cumberland Head, through the discovery and revelation of the plot by Duncan McGregor of Alburg, Vermont.”⁹⁹



➡ May 17, Tuesday: A national convention at Eidsvoll proclaimed a constitution for Norway and elected Prince Christian-Frederik of Denmark as King. However, the nation would soon be forced to accept union with Sweden. One of the delegates present was Edvard Hagerup, grandfather of Edvard Hagerup Grieg.

Austrian troops entered and occupied Fort-Hercule (Monaco).

➡ May 19, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 19th of 5th M 1814 / Our Meeting was silent, pretty well attended but to me a season of but little Spiritual refreshment tho' I have not a Doubt but others were favord to experience the Arisings of life. –
In the Last (Preparative) Mary Perry requested Membership –*

RELIGIOUS SOCIETY OF FRIENDS

➡ May 20, Friday: King Vittorio Emanuele of Sardinia reentered Turin for the first time in 16 years and attempted to replace everyone in his administration in their old posts. The laws of 1770 were reinstated and everyone of French descent was ordered out of the country.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*6th day 20 of 5 M / A pleasant visit this Afternoon at D Buffums.
My H & John & Mother Rodman were there –*

RELIGIOUS SOCIETY OF FRIENDS

99. THREE CENTURIES IN THE CHAMPLAIN VALLEY: A COLLECTION OF HISTORICAL FACTS AND INCIDENTS. Tercentenary Edition, 1909.



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 May 21, Saturday: Adrien Boieldieu's opéra comique *Le béarnais, ou Henri IV en voyage* to words of Sewrin was performed for the initial time, at the Théâtre Feydeau, Paris.

 May 22, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 22 of 5 M / In our Mornng Meeting D Buffum was concerned in a lively testimony - it was to me a season very devoid of life. my mind however was running on much the same subject which D B had to treat upon

In the Afternoon I was again in a barran State tho' I tried to get centered & settled but could effect but little - times & seasons are not at our command. - The Meeting was Silent -After tea took a Walk to the Beach with Br D Rodman. -

RELIGIOUS SOCIETY OF FRIENDS

 May 24, Tuesday: Pope Pius VII made a triumphal return to Rome.

Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 24 of 5 M / Our frd Amos Peasely is in Town & expects to be at our Moy [Monthly] Meeting on 5 day [Thursday] next. - Many are the Afflictions of this life. my mind has been affected with the situation of Mary Hind who had within a few days become quite distracted She is a West India woman no connections here & destitute of property. -

RELIGIOUS SOCIETY OF FRIENDS

 May 25, Wednesday: [Ralph Waldo Emerson](#)'s 11th birthday.



Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 25 of 5 M / Our friend A Peasly is at [Portsmouth](#) Meeting today

RELIGIOUS SOCIETY OF FRIENDS

 May 26, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 26 of 5 M 1814 / Amos Peasly was at Meeting his Service was uncommonly lively & edifying & Powerful. indeed I do not think for power I ever heard any thing to exceed it - I have no



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

*Doubt many were sensibly edified & those who were in allmost a lifeless state had their feelings greatly quickened
In the last Meeting (Monthly) considerable buisness was transacted in good harmony -
Geo Dennis & Jos Wilbour Dined with us & Uncle & aunt Thurston & Eliz Freeborn took tea -
In the eveng took a pleasant Walk round the Point with Br D Rodman -*

RELIGIOUS SOCIETY OF FRIENDS



May 29, Sunday: Master Commandant Thomas Macdonough brought his fleet out of Otter Creek and came to anchor off Plattsburgh, New York.

In Paris, former Empress Josephine died of natural causes.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 29 of 5 M / In consequence of having taken some Physic last night I was not at Meeting - In the Afternoon attended which was silent & to me a dull season but not wholly without life. -

RELIGIOUS SOCIETY OF FRIENDS



May 30, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 30th of 5 M / I have spent more time than was for my pecuniary Proffit in reading the Manuscript Journal of My late Cousin David Greene dec'd / but the Mind has been thereby strengthened & renew'd in the belief that to note time as it passes is far from being unprofitable. In reading his various experiences I have found that which has accorded with mine own, "as face answers face in a glass" he seemd much in the same line as I have been. he has delighted in the same rural scenes at cousin Thos Goulds in Middletown, taken the same solitary walks about the town & to [Portsmouth](#), experienced the ebbings & flowings of divine life & had recorded many of the same errors of his life as I find in mine own. in perusing it I found my mind often much affected & almost to weeping, to find many of his exercises so congenial with mine own.

RELIGIOUS SOCIETY OF FRIENDS



May 31, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 31 of 5 M 1814 / This has been a day of Calamity, & depressing to every mind that abhors War. - Late last evening an Alarm was beat & reported that the British Brig Nimrod was beating up the west Passage after a Vessel under Sweedish colours - The Malitia went down to Gardiners beach where they staid all night & in the Mornng at About 9 OClock the Nimrod came up to the Sweedish Vessel laying at Anchor & fired an abundance of 32 / & grape Shot Sent her Barge & set fire to the Vessel the Militia went off to her to extinguish the fire & in coming from



her with Some of her crew a thirty two pound shot struck the Boat Killed a young Man belonging to Middletown by the name of John Smith & dangerously wounded another belonging to this town by the name of Isaac Bassett. – This is the first time I ever heard the sound of Killing Guns. it was Awful indeed, but Allass what is the human mind capable of vast numbers went down as spectators & viewed the horid scene with composure, & many made quite a buisness to run round & pick up the Bullets to bring to town to sell which I am told brought \$1 a piece.

RELIGIOUS SOCIETY OF FRIENDS

The independence of the City of Hamburg was restored for a 2d time.

The First Treaty of Paris was signed by Great Britain, Austria, Prussia, Russia, Spain, Portugal, Sweden, and France, returning the French boundaries to those of January 1, 1792 and restoring the Bourbon dynasty. France renounced all claim to the Netherlands, Belgium, [Germany](#), Italy, and Switzerland. Tobago, Saint Lucia, and Ile de France were ceded to Britain. Santo Domingo was granted to Spain. Austrian rule was reestablished in Istria. The 12-year dispute over the possession of Malta ended in favor of Great Britain, by its becoming a crown colony. A clause called for the independence of the [German](#) states and their union in a federation, but that particular clause was held as a secret. It was agreed to hold a Congress in Vienna starting October 1st.

Effective immediately, this treaty prohibited the introduction of [slaves](#) into French colonies by foreigners. The treaty specified that as of June 1, 1819, the [international slave trade](#) would also be interdicted absolutely even to the French themselves. France and Great Britain agreed to endeavor to induce the approaching Congress at Vienna “to decree the abolition of the Slave Trade, so that the said Trade shall cease universally, as it shall cease definitively, under any circumstances, on the part of the French Government, in the course of 5 years; and that during the said period no Slave Merchant shall import or sell Slaves, except in the Colonies of the State of which he is a Subject.” Castlereagh wrote to Austria, Russia, and Prussia in hope “that the Powers of Europe, when restoring Peace to Europe, with one common interest, will crown this great work by interposing their benign offices in favour of those Regions of the Globe, which yet continue to be desolated by this unnatural and inhuman traffic.”

W.E. Burghardt Du Bois: During the peace negotiations between the United States and Great Britain in 1783, it was proposed by Jay, in June, that there be a proviso inserted as follows: “Provided that the subjects of his Britannic Majesty shall not have any right or claim under the convention, to carry or import, into the said States any slaves from any part of the world; it being the intention of the said States entirely to prohibit the importation thereof.”¹⁰⁰ Fox promptly replied: “If that be their policy, it never can be competent to us to dispute with them their own regulations.”¹⁰¹ No mention of this was, however, made in the final treaty, probably because it was thought unnecessary.

In the proposed treaty of 1806, signed at London December 31, Article 24 provided that “The high contracting parties engage to communicate to each other, without delay, all such laws as have been or shall be hereafter enacted by their respective Legislatures, as also all measures which shall have been taken for the abolition or limitation of the African slave trade; and

100. Sparks, DIPLOMATIC CORRESPONDENCE, X. 154.

101. Fox to Hartley, June 10, 1783, as quoted in Bancroft, HISTORY OF THE CONSTITUTION OF THE UNITED STATES, I. 61. Cf. Sparks, DIPLOMATIC CORRESPONDENCE, X. 154, June 1783.



they further agree to use their best endeavors to procure the co-operation of other Powers for the final and complete abolition of a trade so repugnant to the principles of justice and humanity."¹⁰²

This marks the beginning of a long series of treaties between England and other powers looking toward the prohibition of the traffic by international agreement. During the years 1810-1814 she signed treaties relating to the subject with Portugal, Denmark, and Sweden.¹⁰³ May 30, 1814, an additional article to the Treaty of Paris, between France and Great Britain, engaged these powers to endeavor to induce the approaching Congress at Vienna "to decree the abolition of the Slave Trade, so that the said Trade shall cease universally, as it shall cease definitively, under any circumstances, on the part of the French Government, in the course of 5 years; and that during the said period no Slave Merchant shall import or sell Slaves, except in the Colonies of the State of which he is a Subject."¹⁰⁴ In addition to this, the next day a circular letter was despatched by Castlereagh to Austria, Russia, and Prussia, expressing the hope "that the Powers of Europe, when restoring Peace to Europe, with one common interest, will crown this great work by interposing their benign offices in favour of those Regions of the Globe, which yet continue to be desolated by this unnatural and inhuman traffic."¹⁰⁵ Meantime additional treaties were secured: in 1814 by royal decree Netherlands agreed to abolish the trade;¹⁰⁶ Spain was induced by her necessities to restrain her trade to her own colonies, and to endeavor to prevent the fraudulent use of her flag by foreigners;¹⁰⁷ and in 1815 Portugal agreed to abolish the slave-trade north of the equator.¹⁰⁸



June 2, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 2nd of 6 M 1814 / Meeting rather small but attended by several of the Worthys who thro' Age & infirmitys have not Steadily attended of late Vizt Sarah Robinson & daughter Abigail & My Cousin Bathsehba Gould whose presence was comforting to me. Was favoord with quiet tho' roving of mind tried me a little, & had the watch been faithfully kept up a greater degree of favor doubtless might have been experienced - It seem'd to me to be a season of favor to many present - One Short appearance in the Ministry C R to pretty good satisfaction - My dear H was there we have gotten quite at ease with respect to attending Meetings of late. We take our beloved little John put him to Bed & leave him a slepp & the hand of Morpheus seldom leaves him till we return.

Saw at Banisters Wharf the Brig that was set on fire by the British on 3rd in the east Passage she was towed round to day

102. AMERICAN STATE PAPERS, FOREIGN, III, page 151.

103. BRITISH AND FOREIGN STATE PAPERS, 1815-6, pages 886, 937 (quotation).

104. BRITISH AND FOREIGN STATE PAPERS, 1815-6, pages 890-1.

105. BRITISH AND FOREIGN STATE PAPERS, 1815-6, page 887. Russia, Austria, and Prussia returned favorable replies: BRITISH AND FOREIGN STATE PAPERS, 1815-6, pages 887-8.

106. BRITISH AND FOREIGN STATE PAPERS, 1815-6, page 889.

107. She desired a loan, which England made on this condition: BRITISH AND FOREIGN STATE PAPERS, 1815-6, pages 921-2.

108. BRITISH AND FOREIGN STATE PAPERS, 1815-6, pages 937-9. Certain financial arrangements secured this concession.



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

about 40 Hogs heads of Molasses was saved, but the wreck exhibits a scene of destruction, her quarter deck is burned allmost to the Water it looks like a mere Shell. - Alass for a State of Warfare When will Mankind beat their swords into Ploughshares & learn the horid Art no more. -

RELIGIOUS SOCIETY OF FRIENDS



June 4, Saturday: King Louis XVIII issued the Constitutional Charter, claiming hereditary right to the throne of France with a permanent bicameral parliament.

Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 4th of 6th M 1814 / This evening Mail from Boston brings News Papers containing accounts of great events in Europe, nothing short of another complete revolution in the Government of France - Bonepart is seems has yealded his Aunthority to the family of Burbons & Lewis the 18th is now on the Throne, thro' the instrumentality of the allied Powers who have followed him to Paris & made this Great Wonderful & strange overturn in the state of things. - The world therby is rid of one of the greatest, if not the greatest Tyrant that ever existed, who has been a Terror to the Nation around him for Years. - but while I can feel this event as of great importance to the World, may I not allow my mind to rejoice at it not knowing what is for the best. - The change has not been effected but by great slaughter & blood shed of the human species, Milions of lives has it lost. Alass shocking & miserable has been the state of Poor Europs for years. my heart has often felt deeply affected at the multiplied accounts of battles that have been fought on her "delightful plains" - & I greatly desire the Sword may now be sheathed & the period predicted by the Prophet Isiah when the "Lyon & the Lamb shall lay down together" be hastened. - Alass for our poor Country of America, now at War, may she also, be blessed with returning PEACE

RELIGIOUS SOCIETY OF FRIENDS



June 5, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 5 of 6 M / Our Meeting this forenoon, I thought was unusually favord was favord in my own particular with a good degree of reverant quiet The Mind however at times wont to rove. - Our friend D Buffum in testimony labord faithfully tho the forepart of it in weakness - he introduced the Passage of Martha & Mary. enforced the necessity of choosing the better part - Warned us against a security within ourselves contenting with a Morral life &c - C Rodman sd a few words After Afternoon Meeting Silent & to me Solemn & favord - after talk a Walk to the Alms House with Br D Rodman -

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



June 6, Monday: The Duchy of Guastalla was returned to sovereignty by the allies, under Duchess Maria Luigia (former Empress Marie-Louise of France).

Tsar Alyeksandr, King Friedrich Wilhelm, and Prince von Metternich arrived at Dover for an official visit to England in celebration of the defeat of the Emperor [Napoléon I](#).

A council dismissed the [Reverend Timothy Flint](#) from his charge at the Congregational Church in the Lunenburg portion of Fitchburg, Massachusetts.

Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 6th of 6 M 1814 / My dear Mother has been quite unwell for several Days but her Medicine has had a favorable effect & I think her better today. - She related a little experience of hers today. She says that about five years ago soon After Aunt Molly Wanton lost her reason & several trying instances existing in the family, one day in particular her mind was greatly under pressure of Affliction & to add to it one of the family had stuck a Nail in their foot which added to her agitation. after the difficulty of the Nail a little subsided she set down & Wept then took up a book, a Sermon Called the Covenant preached by James Muir D D & read a little in it then sat still a while & it came into her Mind to get Bogatzkys Golden Treasury & see what the Text was for the Month & day of the Month that she was born Vizt 5 M 11th & found it to be "How long wilt thou hide thy face from me O Lord Psal XIII.2 - Divine Answer: For a small moment have I forsaken thee, but with great Mercies will I gather thee. In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee: for this is as the Waters of Noah unto me, for as I have sworn that the Waters of Noah should no more go over the earth so have I sworn that I would not be wroth with thee nor rebuke thee Isa IVI.7.9." Which text was the same with the Sermon she had just before read & she said, the effect was such as soothed her mind & comforted her up, & the Clouds seemed quite to dispell for a season. -

RELIGIOUS SOCIETY OF FRIENDS



June 7, Tuesday: George Anson Byron was promoted to Captain.

Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 7 of 6 M / Attended Town Meeting being the Election of Town Officers considerable opposition to those of last year was expected, but the greater part of the solid freemen attended & Most Friends of the Town were present which I have no doubt prevented much delay in the buisness as those who were disposed to oppose were thereby discouraged - The whole buisness of the Town was conducted without a single paper Vote. - I thought I was never more sensible of the good effect of the countenances of solid people on the conduct of the loose minded, & I differ much in sentiment with those who think Friends ought not to



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

Attend Town Meetings. I believe they may & have done in this Town much good many times for there is something in the Countenances of a weighty Friend which carries Awe over others. & it is my solid judgement that if Friends in some sections of this Country had timely exerted their influence in a proper Manner the present disastrous War might have been Averted.

RELIGIOUS SOCIETY OF FRIENDS



June 8, Wednesday: Hostilities began at St. Leonard's Creek. (This would go on for some time.)

Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 8 of 6 M 1814 / We had the company of our interesting neighbour & friend Mary Briggs & Mariah Mumford this Afternoon & Sister Mary joined us in the evening - - I felt near sympathy with Dear M Briggs, her mind appears very tender & sweet & I have no doubt is preciously visited with the "Day Spring from on high" I read to her the acct of Thos Burling of N York who died some years ago at the Age of 14 Years - the acct of his Pious close & lively expressions of the times with his Sisters dream after his death was affecting to her mind & drew the pearly tear. -

RELIGIOUS SOCIETY OF FRIENDS



June 9, Thursday: John Kimball de Laski was born in St. John, New Brunswick.

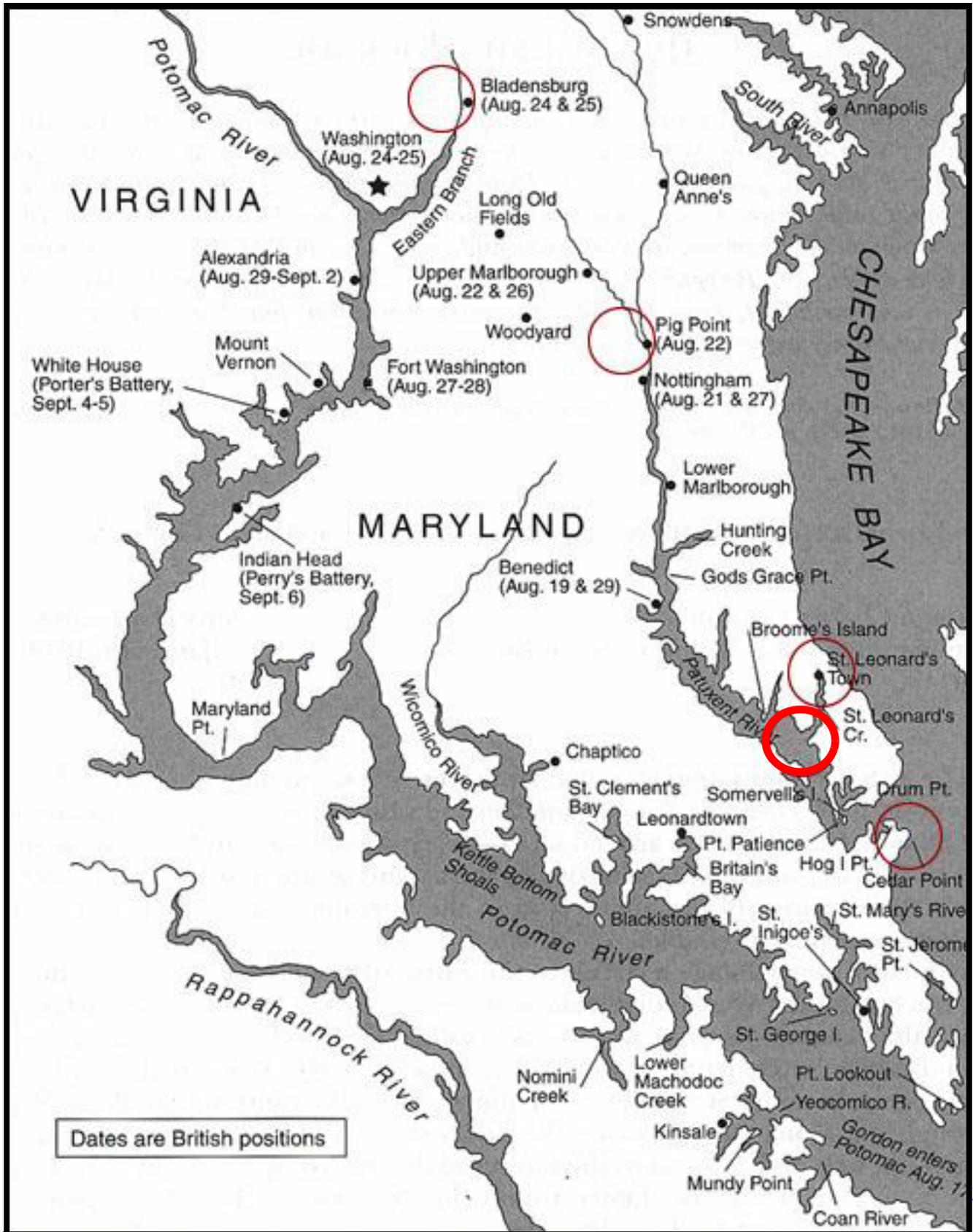
At a dinner with the Prince-Regent in Carlton House, King Friedrich Wilhelm of Prussia, the Earl of Liverpool, and Viscount Castlereagh were invested as Knights of the Garter.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 9 of 6 M / Our Meeting to me was a favord One, & my heart was made renewedly thankful under a sense of the extendings of divine goodness In the forefront of it a travel [travail] was experienced for one on whose account I have at seasons of late felt much for & who my prayer is may find the right Way - After which I was led to reflect on divers persons some who lived before & some since my remembrance, who filld seats in that house & now are called from works to reward. - we who now meet there, are also hastening fast to the final change to experience what they have passed thro' before us. & may our change be as glorious as there is reason to believe some of theirs have been. - Our friend Mary Varney was present & toward the close of the meeting got hold of the State of it pretty well & declared the Truth with boldness among us, to the tendering of divers minds. - Notwithstanding the aforementioned state of favor, roving & unprofitable thoughts sometime presented. but were not premitted to get the Assendency very far. - The experience at Meeting has continued thro' the afternoon -Oh how precious is a tender mind. - This eveng Br D Rodman called & gave us a view of a couple of letters from Avis Mumford of this town now residing in [New Bedford](#) to her Brother & Sister.

LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM





LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

She displays an excellent talent at writing - fine sentiment & withall a pious seeking mind.

RELIGIOUS SOCIETY OF FRIENDS

 June 10, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 10 of 6 M / Yesterdays savor has been renew'd today, under which my heart [h]as been thankful to the Author of All Good.

We have begun to prepare for Yearly Meeting & towards Night Saw our ancient fr John Casey from [Greenwich](#) go up street with a company with him among whom was Thos Howland who stoped & took tea with us & set the eveng in interesting conversation -

RELIGIOUS SOCIETY OF FRIENDS

 7th day 11th of 6 M: At the New England Yearly Meeting of the Religious Society of Friends, as recorded in the diary of Friend [Stephen Wanton Gould](#), the prospect of a [Yearly Meeting School](#) would be discussed. Friend [Moses Brown](#) was offering a lot of 40 Acres on his farm near [Providence, Rhode Island](#):

7th day 11th of 6 M 1814 / Yearly Meeting has now commenced, Friend have come plentifully into Town - Our family consists of Ezekiel Jones & Wife Isaac Bassett & his Wife - Dan'l Johnson Saml Philbrook. Estes Newhall Ezra Collins & Thos Anthony as lodgers. - My mind & body much engaged, but favord to keep in a good degree of patient quiet. -

RELIGIOUS SOCIETY OF FRIENDS

 June 12, Sunday: Emperor Franz I of Austria was proclaimed King of Lombardy, which he of course annexed.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day / The forenoon meeting was large & favord John Moore a Physician of Pensylvania was very large in testimony. he declared the Truth with good natural ability of Mind, & with no common Share of divine Authority - My post was door Keeper which I endeavor to fulfill with all my abilities - I never set down during the whole meeting & being at the door had an opportunity to observe the countenances of those about, anxious to hear - My mind was sensibly affected to see how desirous they were to hear, many of them afraid to go into the house for fear they would have to set still a little while - I did very feelingly deplore the state of poor Mankind many of whom seem desirous of no better food than Words - & notwithstanding my fatigue of body my mind, was favord with a good degree of feeling quiet
The Afternoon Meeting very large but as still as common & I thought considerably more so than common Doctor John Moore again the only laborer, his preaching both for matter & manner much resembles Rich Motts. I thought him not quite so favor'd as in the Morning. - the people were much pleased with his testimony.*



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

– I dont remember of both our first day meetings at the Yearly Meeting time, passing with but two commemorations & both of them from one man – several of our lodgers took tea out, their places were supplyd at table by several from Lynn & Salem friends –

RELIGIOUS SOCIETY OF FRIENDS



June 13, Monday: Angéla ou L'atelier de Jean Cousin, an opéra comique by Adrien Boieldieu to words of Montcloux d'Epinay, was performed for the initial time, at the Théâtre Feydeau, Paris.

Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day / Our Meeting met at the usual time I thought not under as solemn covering as I had witnessed, but in good measure. – The public service was a short & savory Prayer by Joseph Douglas & a few words from C Rodman discussing forward appearances which I hope will not be taken by the feeble ones as a blow at them – After a space of about half an hour D Buffum proposed our proceeding to buisness. The usual rotine of which was gone through – Epistles from the Yearly Meetings of London, Baltimore, Philadelphia New Garden & New York were read & a corresponding committee appointed. nothing further remarkable at this time –

Afternoon, the meeting met at the 3rd hour, as usual at this sitting we had much preaching. The State of Society was enterd into & a number of deficiencies confessed in the Answers. – Remarks were made by James Hallock Danl Haverland & John Moore from abroad –[Moses Brown](#) Wm Almy C Rodman & Benj Percival of our own members were most conspicuous. The latter appeard in an humble Prayer much to the comfort of some present. – Three of the committee in the case of Folger Popes appeal refer'd from last Year being absent –at his request he was called in & three more added in his presence The Meeting then Adjourned to the 4th houe tomorrow Afternoon

RELIGIOUS SOCIETY OF FRIENDS



June 14, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day / The meeting met at the time adjourned, was opened under a solemn covering, a pathetic testimony by D Haveland chiefly in address to the youth, he then asked liberty to set a while in the womens apartment which was given & Our fr [Moses Brown](#) accompanied him. – Committee to report the State of the treasury reported. O Brown for treasurer. that there was 400 Dolls in his hands & 400 Dolls necessary to be raised. – The Committee in the case of Folger Popes appeal then reported. they confirmed the judgement against him, a very solemn covering was witnessed over the Meeting. after Minute was made & the report accepted he was called in, took his seat on the right hand on the front seat of the Old mens quarter, after a solemn pause of about five minutes Saml Rodman the Clerk rose up & read the report & Minute. in a



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

*few minutes the Appellant rose & requested liberty to give reasons to the Meeting why the report ought not to be accepted - The Clerk rose & informed him with consistent & in a very dignified manner, that it would be contrary to the usage of the Meeting to admit such remarks when a committee had reported their judgement & in the report asserted that they had given the parties a full hearing - Folger then remarked that he thought it within the limits of discipline to Allow such indulgence & went on a little further & left the Meeting observing he left it for our consideration & passed out of the Meeting. - Solid & solem remarks were made by John Casey & D Buffum. - The Minutes of the Meeting for Sufferings were then read by which it appear'd the subject of the Yearly Meeting school had been before them & that our friend [Moses Brown](#) had offered a lot of 40 Acres on his farm near [Providence](#). This subject brought great weight over the Meeting which seemed fully united in the belief that the time had come when it might be Moved forward in with great safety than at any period heretofore. -[a Minute was made on Singly encouraging friends to promote subscriptions throughout the Yearly Meeting & a minute made recommend the care of the buisness of the Meeting for Sufferings. **These lines were crossed out**] The Epistle from Virginia Yearly Meeting was recd & read at this time.*

RELIGIOUS SOCIETY OF FRIENDS



June 15, Wednesday: A joint Austrian/Bavarian administration took over in Birkenfeld.

The Netherlands abolished the slave trade.

Ministers meeting in London decided to move the meeting of the Congress of Vienna from July 1st to August 15th.

Johann Nepomuk Hummel's singspiel *Die Rückfahrt des Kaisers* to words of Veith was performed for the initial time, in the Theater-an-der-Wien, Vienna.

Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day / Meeting opened with a little excellent preaching by John Moore he principally address to the Youth [one line crossed out] at this [repeat of 2 day] sitting the corresponding committee produced essays of Epistles to the yearly Meetings of London New Garden, Baltimore, Virginia Philadelphia & New York also one for the new Yearly Meeting established last Year at Ohio which were agreed to after a little alteration in some of them. - The Subject of the Yearly Meeting School came again before us & it was unanimously agreed & a minute made recommending subscriptions throughout the Yearly Meeting for the Promotion of it The Meeting adjourned to the 4th hour in the Afternoon. - Afternoon met by adjournment - John Moore again preached excellently & Danl Haveland appeared in a living Powerful &

Humble Prayer for all ranks & discriptions in society. – The Meeting was occupied chiefly in finishing unfinished minutes preparing endorsements for friends that were with us from other Yearly Meetings & was concluded by fervant prayer by John Moore

RELIGIOUS SOCIETY OF FRIENDS

➡ June 16, Thursday: Emperor Franz I returned to Vienna amidst joyful festivities and a public holiday.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day Our frinds have mostly left us this morning for their own homes which leaves our houses destitute to what they have been for a week past. – The Meeting was large, much favor'd & I believe to the satisfaction of all & the edification & comfort of many present. – James Hallock was first & largely favor'd in testimony, then John Moore, J Hallock rose a Second time & J Moore followed in a fervant Prayer – Hannah Dennis had a few words in conclusion which considering the favor'd state the Meeting was left in, had an unusual good effect – This Afternoon J Moore attended as physician with Several of this Town to extract a Cancer from cousin Elizabth Gould Breast which was very favorably performed. –

RELIGIOUS SOCIETY OF FRIENDS

QUAKER EDUCATION

➡ June 28, Tuesday: The British Admiralty was hard pressed due to the fact that virtually every tall straight tree in the Richelieu region of Lower Canada had already been chopped off. On this day it was discovered that smugglers were towing two lengthy spars up Lake Champlain toward Canada. It was obvious that this was badly needed war material for the enemy, destined to be used in the fitting out of the British warship *Confiance* at Isle aux Noix! Vermont's smugglers were still doing business with the British military in Canada, disregarding the fact that their nation was at war.



➡ June 29, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 29 of 6 M 1814 / Mary Babcock sent for me this forenoon to come & see her. I found her quite feeble & weak, but so as to be sitting up in her chair. She expressed a wish to Make a Will which she had done several times before at prvious visits.



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

I took the Minutes & came home rote the Will & went again after dinner & she executed it. - She seemed quite sensible that the day of her dissolution draws near & expressed a wish to be buried in friends ground but I told her that as her relations were all laid in the common I thought she had better be also. She seemed readily to relinquish the prospect. -

RELIGIOUS SOCIETY OF FRIENDS

 June 30, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 30 of 6 M / Rode with my H & our little J S G to [Portsmouth](#), stoped at Anne Anthonys where we left John & went to Meeting - In the first Jeremiah Austin preached - - In the last buisness was conducted with as much weight & solemnity as I ever knew in a Monthly Meeting - After the buisness was ended that remained on the Minutes Jonathon Dennis proposed in quite a weighty manner that that part of Discipline which requires the appointment of Visitors be revived, which obtained the weighty consideration of the Meeting & drew many seasonable & pertinent remarks, particularly from D Buffum Saml Thurston C Rodman & Benj Freeborn

The subject was so weighty in the Meeting that it was laid before the Womens Meeting & left for further consideration till next Month. -

After Meeting we returned to A Anthonys found John had done well in our absence Dine & rode home -

RELIGIOUS SOCIETY OF FRIENDS

 July 1, Friday: [Elijah Hinsdale Burritt](#) joined the Congregational Church of Simsbury, Connecticut.

Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 1 of 7 M 1814 / This morning before I was up, message was sent that Mary Babcock had departed this life about 1 / 2 an hour before I arose & went to [-] Durfees where I had boarded her for several Months gave the necessary directions as her Guardian & returned to breakfast In the instance of her death the necssity of speedy attention to things appertaining to the final close of time is renewedly & forcibly suggested to the mind. Several weeks ago she sent for me to consult about making her Will. I left with her such advice as I thought necessary & she was to consider of it & when her mind was made up send for me, which she did three weeks before, but I neglected going untill she sent again when I found her quite ill & a necessity for immediate attention. Tho' I did not then think her change quite so near.

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 July 3, Sunday: American forces and their native allies crossed the Niagara River and captured the British garrison of Fort Erie.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 3rd of 7 M 1814 / In the forenoon meeting a few words were spoken by father Rodman & a pretty good meeting, tho' myself tried with roving thoughts. - Left Meeting in the Afternoon to attend the funeral of my Ward Mary Babcock, being the last service I could perform for the body. - She was buried from the house of Benj Durfee at the foot of Belview Street where I put her to board last spring & where I believe she has had every attention paid to render her situation as comfortable as her very infirm & helpless state would admit.

RELIGIOUS SOCIETY OF FRIENDS



 Our national birthday, Monday the 4th of July: [Nathaniel Hawthorne](#)'s, or [Hathorne](#)'s, 10th birthday.

The 4th was celebrated in Honolulu, Hawaii with a dinner ashore, as artillery salutes were fired from ships in the harbor.

In New-York, Uri K. Hill sang an "Ode" written especially for the occasion while Commodore Stephen Decatur, an honorary member of the State Society of the Cincinnati, dined with that association in Tontine Coffee House.

The [Declaration of Independence](#) was printed in the Philadelphia [Aurora General Advertiser](#).

In Ashburton, England, American prisoners of war celebrated the 4th by drinking 18 toasts.



At Halifax, Nova Scotia, [George Back](#) became a midshipman aboard HMS *Akbar*.

Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 4th of 7 M / Considering It is Independence Day there has been but little Muster in town to what is usual at the Annual return of this Day. it is a time of Mourning in the land, . The countenances of most people are sadned at the sorrowful situation of our national concerns in general but particularly the difficulty that we have been placed under since the general Blockade of the British on the Coast. "Commerce does indeed droop her head" & her almost every movement is hung in Cypress, besides the fear which exists of an attack, and our peaceful dwelling, rased to the dust -these things tend to cast a gloom on all around & Oh that the people would turn it to their lasting Benefit. - My heart has been many times affected under a sense



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

of things as they are, but alas to see & feel is all I can do. -

RELIGIOUS SOCIETY OF FRIENDS



July 5, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*3rd day 5th of 7 M / Mary Briggs is very sick & is this very warm day suffering under a tedious Blister, my mind is alive to her case it feels more than I know how to express - She has a very near place in my heart, but I fear unless a change takes place speedily for the better in her health, that the time fast approaches when ties of Affection must be broken I called to her home this Afternoon but found her so feeble as to render it improper to go into her room. -
My Mother & Izabel Gardiner set the Afternoon with us.*

RELIGIOUS SOCIETY OF FRIENDS



July 6, Wednesday: The Quadriga was restored to its place on the Brandenburg Gate (this symbol of the Prussian state had been removed by the Emperor [Napoléon I](#) in 1806 and was brought back to Berlin by Marshal Blücher).

Friend [Stephen Wanton Gould](#) wrote in his journal:

*4th day 6th of 7th M 1814 / Uncle David Lawton & his daughters Ann & Hannah Dined and spent the day with us also Sister Ruth - In the Afternoon I went with uncle David to Thos Robinsons where we set an hour in agreeable conversation. The old man & his wife relating several old but interesting Anecdotes, some of them particularly of the Wanton family. - We had in addition to the foregoing at tea the company of Hannah Dennis & daughter Anne. Margaret Buffum & Sister Eliza & Mary In the eveng Edw & Mary Lawton & J Sherman came in, making a very pleasant & agreeable circle. -
While I was at Thos Robinsons with Uncle David the old man related the following. He said the way the Wanton family came to settle on R I was - In Scituate Massachusetts where Edw Wanton first settled there was great persecution of Friends of which society he was convinced under the Gallows when Mary Dyre & her friends were hanged The Priest of the town of Scituate took great pains to do many things to try the feelings of Edw & his family & among which he named his dog Wanton. Edw two sons Wm & John not being in the same spirit of non resistance as their father, was determined on giving the Priest a severe whipping & knowing at the same time it would be unsafe to reside afterwards in Scituate provided themselves with Horses to come off full speed for R I They accordingly put their plan into execution whiped the priest unmercifully, mounted their horses & came away, but before they got far, at a Tavern they were overtaken by a concourse of Presbyterians who surrounded the house. Wm & John looked out of the Windows & determined on an adventure, they accordingly rushed out of the house with sticks in their hands beet their way through the crowd, & seeing the Presbyterians*

horses were better than their own siezed them & galloped off, these two men were no small adventurers thro' life. Tho John became afterward a very religious Man & Public friend - after they were settled on R I & While they were young in years Pirates infested the Coast the two Wantons volunteered their service to go out after them which they did & finally succeeded in bringing them in - In one of their cruises after these pirates they put into Martha's Vineyard & Richd Ward was on board, who determined to furnish himself [a number of pages missing]

RELIGIOUS SOCIETY OF FRIENDS



July 19, Tuesday: Samuel Colt, American gunsmith and inventor, was born.

Friend Stephen Wanton Gould wrote in his journal:

3rd day 19th of 7th M 1814 / The times are gloomy & sadly affecting - This day I have witnessed the passing along our streets of Militia companies going to take different stations, & Oh how Awful to see men pass by in full health, some of them too as Drunk as they can stand - they not knowing how soon their existence may be in another world or sadly maimed for life. - As one company passed down Street, very soon followed the young man (Isaac Bassettt) who had his leg shot off 31st of 5 M last when the Nimord in the east Passage his countenance pale & wan. -such thinks I is the miserable consequence of War. -

RELIGIOUS SOCIETY OF FRIENDS



July 25, Monday: The Prussian marshall, Gebhard Leberecht von Blücher, was the toast of England, and even the sight of his boots got Londoners hot by reminding them of how easy it was for their wearer to have people killed. On this day at Killingworth Colliery near Newcastle, England, George Stephenson's locomotive, named, guess what, the *Blücher* –the 1st really adequate locomotive– made its initial run.



The engine hauled coal trucks.

Friend Stephen Wanton Gould wrote in his journal:

2nd day 25 of 7 M / Rose before Sunrise, took chaise & with Sam Wood Rode to the Place called Purgatory near Learlaw[?] west



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

Beach & Rode home thro' Green End a rout I never was before, found it as pleasant tract of Country as any on the Island - At Purgatory I have been twice before but not since I was Boy, its appearance I readily recognized also the Marked Rocks nearby where when I was there last I put my name but found the "All subduing hand of time" had obliterated it. many names placed there - & engraved deep still remain among which I Observed Thos Rotch in 1784 & another in 1764 the name I do not recollect. - This little ride was peculiarly interesting both to me & Saml. he was much animated in contemplating the works of nature & I was glad of the opportunity of obliging him by conducting him to these favorite haunts of the Curious.

RELIGIOUS SOCIETY OF FRIENDS

LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

July 28, Thursday: [Percy Bysshe Shelley](#) escaped the annoyance of his pregnant wife [Harriet Westbrook Shelley](#) and his infant daughter [Janthe Shelley](#) by running away with a teenager,



[Mary Godwin Wollstonecraft](#), to Bourbon France. They took along with them another 16-year-old adventuress, Percy's step-sister Mary Jane Clairmont, and this ménage would be moving quickly through war-ravaged France into Switzerland.



Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 28 of 7 M / Attended our Moy [Monthly] Meeting this day held in town - The first was silent & the last a season of but little life - as Dr Ruddy says "the fire was under the Ashes "



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

*– The subject of appointing visitors was revived but so little life being felt in the meeting was dismissed for the present --
Jethro F Mitchell & wife & B Pearce dined with us*

RELIGIOUS SOCIETY OF FRIENDS



July 31, Sunday: When Carl Maria von Weber arrived in Berlin, he found the city in a state of nationalistic excitement on account of the defeat of the Emperor [Napoléon I.](#)

Brigadier General Alexander Macomb's brigade, made up of the 6th, 13th, 15th, 16th, and 29th regiments, set out in boats from Cumberland Head for Chazy Landing while Bissell's brigade, made up of the 5th, 14th, 30th, 31st, 33d, 34th, and 45th regiments, began to march toward Chazy. Invalids, and 200 effectives, were left behind to finish the military works on Cumberland Head. At this point there were 4,500 men in or to the rear of the village of Champlain, and a working party of 400 under Colonel Fenwick was completing three redoubts there.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 31st of 7 M 1814 / Our Meetings were both silent & I believe seasons of favor, as respects my own condition it would rank about middling - tho considerably tried with roving of mind - Towards night took a walk to the Work & Alms houses with Br D Rodman. -

RELIGIOUS SOCIETY OF FRIENDS



August 3, Wednesday: [Ludwig van Beethoven](#)'s Elegischer Gesang "Sanft wie du lebtest" was performed for the initial time, in the house of Baron Johann von Pasqualati, Vienna.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*4th day 5 [sic] of 8 M 1814 / Yesterday by mail a letter from Aunt M Stanton in NYork - replied to it this Mornng & put it in the Mail -this Afternoon meeting with a private conveyance & Thos Casey rote another to Uncle Stanton. -
Elijah Waring arrived in town this Afternoon & took quarters at Aunt Anna Carpenters. -*

RELIGIOUS SOCIETY OF FRIENDS



August 4, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 4 of 8 M / Rode with Sister Ruth to [Portsmouth](#) - My H went in a Chaise with Eliza being a good driver, & Ruth affraid to go with Eliza, caused our separation. - before meeting we stoped at Uncle Saml Thurstons - In the first Peter Hoxie was concernd in a lively testimony, then James Green sound orthodox & to my feelings very savory - Then Abel Collins in a supplication - Then Sylvester Weeks in testimony feelingly then Peter Hoxie addressed the Youth - then Abigail Robinson sound sweet & Savory - In the last being the Quarterly Meeting we had but little buisness - The answers to the Queries excited some feeling remarks from Wm Almy -John Casey & Peter Hoxie



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

particularly on the appearance of defects in the Attendance of mid-week Meetings - but my mind was much more alarmed at the very cautious manner in which several of the answers stood respecting Love & Unity as for instance "Love & Unity measurably subsists among most friends" leaving room for much disunity to exist unnoticed. -

We all dined at Anne Anthonys. - towards night rode home & found our little John had done well with our Kind old neighbor Briggs who took care of him in our Absence.

RELIGIOUS SOCIETY OF FRIENDS

 August 5, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 5th of 8 M / We had the agreeable company of Elijah Waring & wife from Philadelphia at tea also Aunt Anna Carpenter & Lewis Clarke & Aunt Anna says it is the first time she ever sit the afternoon & took tea with any of the tennants that ever lived in this part of the house, a great favor indeed. -

RELIGIOUS SOCIETY OF FRIENDS

 August 6, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 6th of 8 M 1814 / My Mind is this eveng rather more than common under an humbling sense of my own weaknesses & deficiencies which excites seriousness & tenderness of Heart. - & desires renewedly arise for deliverance from every evil bond - Yesterday I recd a very acceptable letter from my beloved friend Micajah Collins dated [-] Penna 7 M [-] which I forgot to insert yesterday. I love Micajah much. -

RELIGIOUS SOCIETY OF FRIENDS

 August 7, Sunday: During celebrations for the return of the King of Prussia in Berlin, Carl Maria von Weber was thrown by the crush of the crowd under the wheels of an oncoming carriage. He was saved just in time by his friend Ludwig Tieck.

The papal suppression of the Society of Jesus of 1773 was rescinded by Pope Pius VII.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 7 of 8 M / Pretty good meetings. Our friend Peter Hoxie attended & had good service - In the forenoon In testimony & Supplication also Hannah Dennis in testimony twice & very sweetly -In the Afternoon Peter was again concerned in Testimony. & father Rodman in Supplication - My old mistress Mary Williams with her cousin Nancy Brown & her daughter took tea with us. -

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 August 9, Tuesday: By the “Treaty of Fort Jackson” imposed by General Andrew Jackson, more than half the land of the Creek Nation (9,300,000 hectares) came to pertain to the white people.

Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 9 of 8 M / My H spent the Afternoon & eveng at David Williams's - I went up & took tea with them & set a part of the eveng very agreeably - This eveng Sister Elizabeth recd a letter from Betsy Purinton & one from Saml Philbrick

RELIGIOUS SOCIETY OF FRIENDS

 August 10, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 10th of 8 M / Raymond Perry Burdick a young man of my acquaintance, has just left my shop expecting this Afternoon to set out for Lake Erie to join the Squadron there. - I had much conversation with him & put into his Pocket "Christianity a System of Peace" by T Parsons. - his heart was very heavy as was mine at the reflection that we were about to part & very probably never to meet again in this life. - Alass for the state of things. Many precious souls precipitated into eternity to gratify the ambition of wicked, very wicked Men. & great in my opinion will be their responsibility in the day of acct that is hastening on all flesh. -5th day 11 of 8 M / Our Meeting was attended by early all our Members it seemed to be a quiet solid time among us, tho' in my own mind Life did not rise as at sometimes, but I thought general favor was evidently to be felt over the meeting. - My mind is this afternoon is more than commonly impressed & depressed with the state of the times. - Rote this eveng to cousin Eliz Robbins of L Island & Uncle Wm Mitchell of Nine Partners.

RELIGIOUS SOCIETY OF FRIENDS

 August 13, Saturday: Anders Jonas Ångström was born.

The Cape of Good Hope province became a British colony, although most of the other Dutch colonies were restored to the Dutch.



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 August 14, Sunday: By the Convention of Moss, Sweden recognized the Norwegian constitution — but in union with the Swedish throne.

In areas heald by the revolutionary forces in Mexico, the country's first income tax was levied.

Il turco in Italia, a dramma buffo by Gioachino Rossini to words of Romani after Mazzolà, was performed for the initial time, in Teatro alla Scala, Milan.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 14th of 8 M 1814 / Our Meetings were both silent, except a few words by a friend in the forenoon. — John Yarnal a young man from Philad & cousin of our late friend Peter Yarnal took tea & set the evening with us. —

RELIGIOUS SOCIETY OF FRIENDS

 August 18, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 18 of 8 M / Our Meeting was pretty well attended - Life low in my own particular, but I thought it a solid opportunity. —In the last (Preparative) we had no buisness but to appoint Representatives. —

RELIGIOUS SOCIETY OF FRIENDS

 August 19, Friday: Franz Schubert passed his final examination at the Imperial teachers' training college, Vienna.

Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 19 of 8 M / Spent about five hours of this day on a committee from the Town to inspect the state of the Poor both at the Work & Alms house & the Pension list to discover what can be done to lessen the Towns expenses - but found that but small abridgements could be made —

RELIGIOUS SOCIETY OF FRIENDS

 August 20, Saturday: General Izard wrote to the US Secretary of War that “I must not be responsible for the consequences of abandoning my present strong position. I will obey orders and execute them as well as I know how. Major-General Brisbane commands at Odelltown; he is said to have between five and six thousand men with him. Those at Chambly are stated to be about four thousand.”

 August 21, Sunday: Having sired, upon his housekeeper Victoire Lefèver, one final bastard,¹⁰⁹ Benjamin Thompson died in Auteuil on the outskirts of Paris as Sir Benjamin Thompson, “Count von Rumford.” —One of those people who had utterly wasted life in its every aspect.

Friend [Stephen Wanton Gould](#) wrote in his journal:

109. Registered as the product of *un père absent*, this son would grow up to become a French soldier and be killed in the Crimea.



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

1st day 21 of 8 M / At meeting in the forenoon silent except a few words towards the close by D Buffum. – This Afternoon we concluded to try John at meeting the second time the first his mother was obliged to bring him home, but he set with me this Afternoon & behaved as well as was possible for a child of two years & five months to do. he scarcely moved himself the whole time –

RELIGIOUS SOCIETY OF FRIENDS



August 23, Tuesday: *Pélage, ou Le roi et la paix*, an opéra by Gaspare Spontini to words of Jouy, was performed for the initial time, in the Paris Opéra.

“General Izard wrote to the War Department that he had decided to remove west by way of Lake George and Schenectady with 4,000 men, leaving the sick and convalescents and about 1,200 men under Brigadier General Alexander Macomb to garrison Plattsburgh and Cumberland Head. The same day Macomb sent to Williams, commanding the Secret Corps, desiring that his agents obtain further information in regard to the enemy’s force.”¹¹⁰

Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 23rd of 8 M / A season of self examination.

RELIGIOUS SOCIETY OF FRIENDS

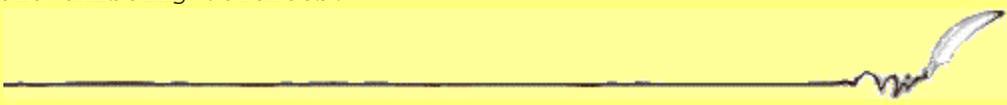
110. THREE CENTURIES IN THE CHAMPLAIN VALLEY: A COLLECTION OF HISTORICAL FACTS AND INCIDENTS. Tercentenary Edition, 1909.

 August 24, Wednesday: Viscount Castlereagh arrived at Paris, where he would be meeting with King Louis XVIII and Talleyrand before traveling on to Vienna.

As part of a conflict that was essentially a continuation of the American Revolution by way of a dispute over the seas and over the border of Canada, on this day and the following one a British army defeated hastily assembled defenders of Washington DC at Bladensburg, [Maryland](#), just north of the capital. The British would go on to burn Washington, including the White House and most of the 3,076 books and 53 maps, charts, and plans of the Library of Congress, along with paintings of Louis XVI and [Marie Antoinette](#) by Madame Vigee Lebruin. They would also put the chambers of the House and the Senate in Washington DC to the torch — but beware, it is sheer mythology that the books were used as kindling for the fire in the legislative chambers.¹¹¹

[Waldo Emerson](#) would reminisce in his journal in about April or May of 1856 about a British-invasion-of-Boston scare that had occurred in about this period of his childhood:¹¹²

I have but one military recollection in all my life. In 1813 or 1814, all Boston, young & old, turned out to build the fortifications on Noddle's Island; and, the Schoolmaster at the Latin School announced to the boys, that, if we wished, we might all go on a certain day to work on the Island. I went with the rest in the ferry boat, & spent a summer day; but I cannot remember that I did any kind of work. I remember only the pains we took to get water in our tin pails, to relieve our intolerable thirst. I am afraid not valuable effect of my labor remains in the existing defences.



Because of the perceived danger that the English navy would besiege [Boston](#), the Emerson family then moved to Concord. [Ralph Waldo](#) attended the wooden schoolhouse in [Concord](#) square. He recited not only in school but also from the top of the sugar barrel in Deacon [John White](#)'s store nearby. Here is a silhouette of the “pilgrim profile” of Emerson's aunt [Mary Moody Emerson](#), who would loom large in his life though she stood

111. There is a patriotic or accommodative story in which the invading British army is persuaded not to burn the Library of Congress, by being reminded of the ignominy of the burning of the Library of Alexandria in antiquity. This story sacrifices historical accuracy to patriotism or to accommodationism. Contrast this with another story which has a much greater likelihood of having been the truth, that the British were retaliating to the 1812 burning of the Canadian congressional library in York (Toronto) by an American expeditionary force.

112. We do not know whether Emerson was referring here to Head Master William Bigelow or to his successor [Benjamin Apthorp Gould](#), a senior at Harvard College, for during 1814 after nine trying years Head Master Bigelow was being replaced in an attempt to restore order and scholarship (many features of the Boston Latin School of today –among them the “misdemeanor mark” and the practice of declamation– would be initiated during this disciplinary period.

I (Austin Meredith) have my own recollections similar to this, from World War II in San Diego CA. Have you seen the movie “1943”? –It is exceedingly accurate to the spirit of the times, while the necessary task of routing all Americans of Japanese ancestry into the new concentration camps in the inland desert was still going on, and the utter cooperation of the civilian (white) population, real Americans, was vitally needed by our government authorities. As a 6-year-old my parents had me in a class digging lines of foxholes across a football field, and marching around the parade ground of a religious school where my father was Chaplain, named Brown Military Academy, with a wooden rifle. I lost my first baby tooth when I Left-Ho'd in formation when I should have Right-Ho'd –because the butt of the “rifle” of the boy next to me in formation slapped me up alongside the head– and I sat down on the parade ground and began to cry and was afraid I was going to be courts-martialed. The vicious little yellow Japs were going to invade, the Hearst newspapers were reporting that already they might be lurking offshore in their submarines, just out of sight, and in a port city on the Pacific Ocean we were on the front lines and we needed to be utterly ready to defend our soil with our blood.

at most 5 feet 0 inches tall, as she appeared in her youth, probably before her return to Malden MA:



THE DEACONS OF CONCORD

[Joshua Barney](#) was wounded and captured at Bladensburg, [Maryland](#).

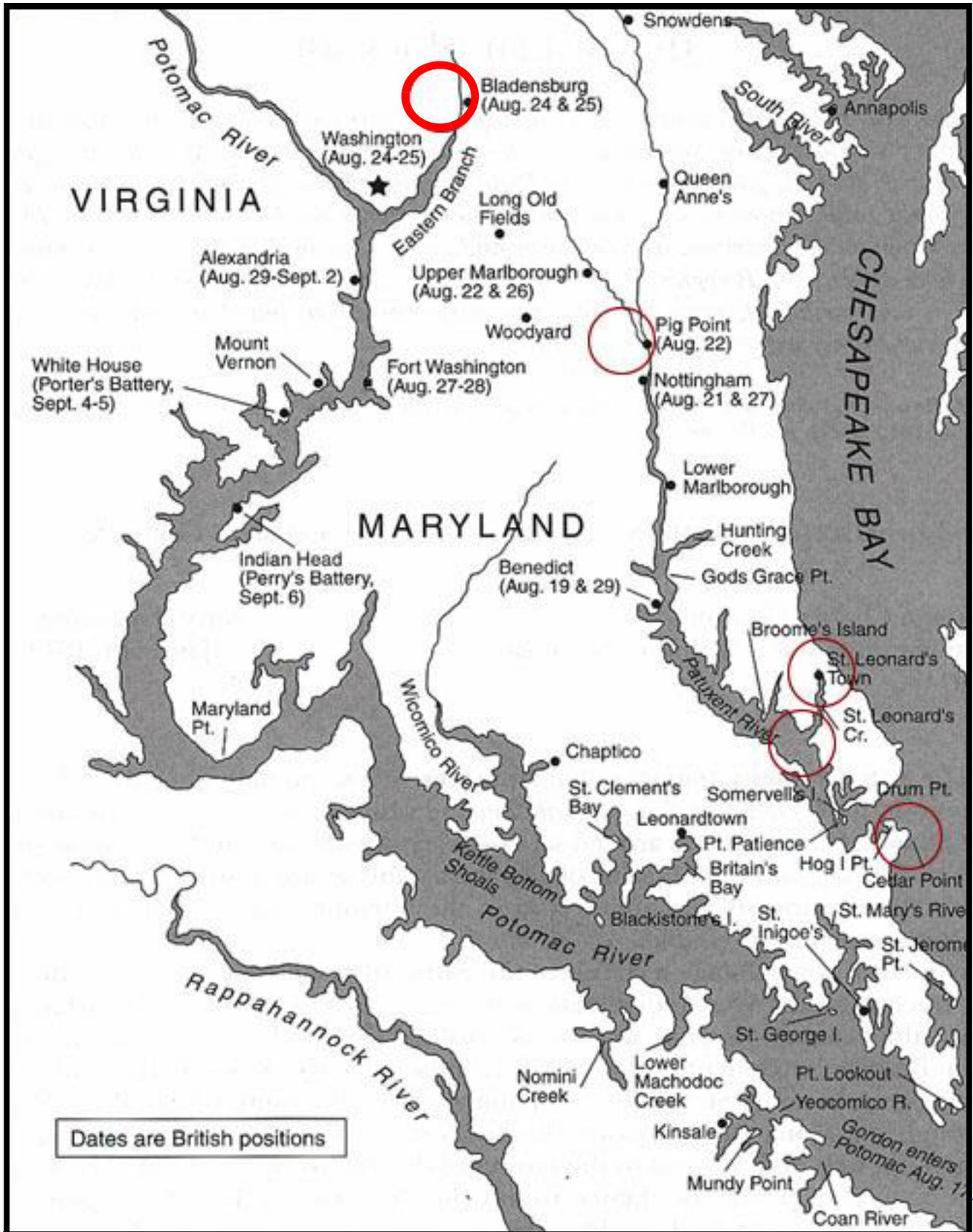


 August 25, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 25th of 8 M / This morning took Chaise & rode to [Portsmouth](#) to attend our Monthly Meeting on the way there, stoped at cosuin Zacheus Chases & spent an hour very agreeably. – In the first meeting my mind was for three quarters of an hour much unsettled but by wrestling was favrd with the arisings of life in which time Our fr WM Almy rose with lively & pertinent matter & after him H Dennis. Then Mary Hicks in a few words which I could not hear & meeting ended pretty well with me. – In the last we had but little buisness – We dined at Abrahams Anthonys-

LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM





LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

& rode home -6th day 26th of 8 M 1814 / When we came home last evening we found our relatives Benjamin Marshall & his wife Niobe in town- we went immediately up to Mary Frys to see them & they came down to see Mother before bed time - This forenoon Niobe was engaged in calling on some of her old friends & I took a walk with Benjamin they made a short but agreeable call at our habitation & dined with Isaac & Mother. - After dinner with Mother I waited on them to their lodgings & parted with them, with much regret as, they were in a few moments to leave town Benjamin appears to be a man very Amiable in his manners & disposition & I can but again regret their leaving town so soon feeling desirous to devote a little more time & attention to them feeling an obligation to them on Uncle Stanton's account as well as the love I feel for them. -

RELIGIOUS SOCIETY OF FRIENDS

 August 27, Saturday: Viscount Castlereagh left Paris heading for Vienna.

 August 28, Sunday: In Dresden, Johanna Rosine (Pätz) Wagner, a widow with nine children, widowed by Carl Friedrich Wagner for less than a year, got married with Ludwig Heinrich Christian Geyer, a portrait painter, actor and poet — who it would seem may have been her infant Wilhelm Richard Wagner's biological father. The family would relocate to Dresden.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 28th of 8th M / Our Meetings both Silent & to me dull seasons Our little John went again this Afternoon & behaved well -Father & Mother Rodman took tea with us this Afternoon -

RELIGIOUS SOCIETY OF FRIENDS

 August 31, Wednesday: “Gen. Izard, having waited in vain for different orders, withdrew from Plattsburgh and marched his army of 4,000 troops along the new State road through Pleasant Valley on their way to the Niagara Frontier. Almost immediately, an officer came riding furiously shouting the news of a British invasion from the north and warning out the militia...”¹¹³ Brigadier General Alexander Macomb appealed to Vermont Governor Chittenden to send the militia. Chittenden was stuck on the legalism that the state militia could not serve outside the borders of the state but did urge General John Newell of Charlotte and General Samuel Strong of Vergennes to ask for volunteers to serve in New York. “On the same day General Mooers ordered out the militia of Clinton and Essex en masse to resist the invasion of the British and couriers on horseback hastened to alarm the surrounding villages and towns.”¹¹⁴

Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 31 of 8 M / Set the evening at Thos Robinsons with my H -previous to my going in I walked up further on the Point & finding an acquaintance at the gate of the North Battery or what is now called Fort Greene. I Stopped & by invitation went in &

113. THREE CENTURIES IN THE CHAMPLAIN VALLEY: A COLLECTION OF HISTORICAL FACTS AND INCIDENTS. Tercentenary Edition, 1909.

114. THREE CENTURIES IN THE CHAMPLAIN VALLEY: A COLLECTION OF HISTORICAL FACTS AND INCIDENTS. Tercentenary Edition, 1909.



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

walked round. it appeard to be a neat clean place with good accommodations, but the sight of so many implements of Death & the reflection that some or all of the young men that I saw there with their fine forms, innocent countenances & amiable minds might soon meet the Pale messenger on that very spot at an untimely period, did not fail to affect my heart with seriousness. –

RELIGIOUS SOCIETY OF FRIENDS

 September 1, Thursday: According to a record created later by Mrs. Davidson, “Macdonough to-day anchored his fleet in Cumberland Bay. Sir George Prevost following (Gen. Brisbane) with all his combined forces, amounting to 15,000 well disciplined troops, threw himself into the little village of Champlain. Immediately on his arrival there, he indeavored [sic] to disaffect the minds of the inhabitants toward their own government, and draw them over to the enemy; failing in this, he proceeded to impress wagons and teams in the vicinity for the purpose of transporting their baggage and military stores.”¹¹⁵

When 2,500 British troops from Nova Scotia arrived at Castine, Maine, the US defenders blew up their fort and ran away. The British thereupon sail up the Penobscot River, investing it as far as Bangor.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 1 of 9 M 1814 / Small Meeting - a few words droped by a friend to me satisfactory. – Great overturns in last Mo nothing short of the British having reached the City of Washington & destroyed the Capitol Presidents House & other Public property –

RELIGIOUS SOCIETY OF FRIENDS

 September 4, Sunday: “The main body of the invading army had indeed reached Chazy and Lieut.-Col. Appling, Capt. Safford and Lieut. M.M. Standish with a troop of New York State cavalry were sent out on the State road as an advance guard, while Capt. Sproul, with two cannon and 200 American soldiers went to defend Dead Creek bridge. About 700 of the militia of Clinton and Essex counties came pouring into Plattsburgh, in response to the call of Gen. Mooers, and the Vermonters rallied in great number under Gen. Strong. Early in the morning the boys of Capt. Aiken’s company, who, only the week before had been pupils in the Academy, marched to West Chazy where they remained all night.”¹¹⁶ Eleazer Williams would record later that “The enemy’s guard is within eighteen miles from us. Some of the bold and brave militia-men have exchanged shots with them.” Mrs. Davidson would record later that “According to the best of my recollection, however, the town (Plattsburgh) was deserted by the inhabitants on or about the fourth of September, 1814.”

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 4th of 9 M 1814 / Our Meetings were both silent - I struggled for life & was favor’d to witness its arisings in the Afternoon –David Rodman & I took tea at Jon Dennis’s & set the forepart of ye eveng.

RELIGIOUS SOCIETY OF FRIENDS

115. THREE CENTURIES IN THE CHAMPLAIN VALLEY: A COLLECTION OF HISTORICAL FACTS AND INCIDENTS. Tercentenary Edition, 1909.

116. THREE CENTURIES IN THE CHAMPLAIN VALLEY: A COLLECTION OF HISTORICAL FACTS AND INCIDENTS. Tercentenary Edition, 1909.



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 September 5, Monday: General Macomb ordered that 720 sick and invalid troops be conveyed to Crab Island.

In an otherwise clear sky to the northwest of Agen, France, a small, slow-moving, perfectly spherical white cloud appeared at about 11AM. After remaining motionless for a period of time it began to speed toward the south while revolving upon its axis. Observers heard rumbling noises of an ear-shattering intensity culminating in an explosion, and there was a shower of stones of various dimensions. After this the cloud remained stationary, slowly evanescing.

ASTRONOMY

Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 5th of 9 M / In addition to all the other unpleasant occurrences of the times the unpleasant information that the Banks of NYork & Philadel had stopd payment of Specie & that the Exchange Bank in Providence had done the same - This is a renewe'd damper on Trade & credit. - Where we shall get, or what next that is unpleasant will occur is hard to tell, but the times are such that it is not worth while to suffer our expectations to be so raised about any thing as to be disappointed, let what will occur tho' total destruction of Property & the loss of our own & many others lives be the unhapy issue.

RELIGIOUS SOCIETY OF FRIENDS

 September 6, Tuesday: Governor Caleb Strong of Massachusetts called up the state militia for the defense of Maine. "About noon the British army reached Plattsburgh and took possession of the village north of the Saranac. Their right wing, under Col. Wellington, had been only temporarily checked by the loss of their leader at Culver Hill and the skirmish which had preceded that, near Beekmantown Corners, and later, at Halsey's Corners. Meanwhile, the left wing had been somewhat delayed by obstructions placed in the road, by an encounter at Dead Creek bridge and the firing of the American gun boats at the mouth of the Creek. Overwhelmed, however, by the immense number of the enemy, the defenders had retreated in good order to their works on the east side of the river, pulling up the planks of the bridge. Prevost chose for his headquarters the Thomas Allen farm, on the hill west of the village, from the summit of which the British commander could overlook the lake and watch for the appearance of his fleet. His troops encamped on the high ground in the vicinity, now known as Prospect Heights. Lieut. Gen. de Rottenburgh, second in command, established himself west of Prevost, towards Hammond hill, with Gen. Powers and his command opposite on the south side of the road, but further west. Maj. Gen. Robertson, was at the Isaac Platt farm, where the dead and wounded of the recent engagements had been carried. Brisbane was at the Boynton farm, then occupied by Samuel Lowell and the Qr. Master General took possession of the Capt. Nathaniel Platt homestead, where that patriot still remained, although the Bailey family had retired to the 'Union' at Peru."¹¹⁷

Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 6th of 9 M / My mind has this Afternoon been much withdrawn from outward things, tho' necessity engaged at times in them - & turned unward, & I have been thankful in witnesssing the quickening operation of divine love in some good degree to arise in my heart. - I am deeply sensible of many short comings but tho' I have not very frequently spoken of my spiritual condition of late, yet am not unmindful of the passing of things,

117. THREE CENTURIES IN THE CHAMPLAIN VALLEY: A COLLECTION OF HISTORICAL FACTS AND INCIDENTS. Tercentenary Edition, 1909.



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

being sensible that time goeth swiftly away & that we are hastening apace to that country from whence no traveller returns, & before that Judge from whose decree there is no appeal. – My mind was forcibly struck on observing this Afternoon the Sun to grow low in the horizon & to see the vegetable Kingdom on the decline – I thought it emblematical of advanced age or the close of a mans life, how anxiously as we watch his last breath & how beautiful to see his setting sun go down in Brightness –

RELIGIOUS SOCIETY OF FRIENDS



September 8, Thursday: Vermont militiamen began to arrive on the battlefield. Captain Farnsworth of St. Albans, for instance, brought a rifle company of 96 men.

Royalists under José Tomás Boves forced Simon Bolívar and the Second Republic out of Caracas, reasserting Spanish power.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 8th of 9 M 1814 / Silent Meeting and I believe but very little of the circulating sap of life among us –

RELIGIOUS SOCIETY OF FRIENDS



September 9, Friday: King Louis XVIII of France appointed Gaspare Spontini as director of the King's Private Music and the Théâtre-Italien.

“Prevost was now busily engaged in bringing up his battering trains and supplies; erecting batteries and otherwise preparing for the siege. The Americans had already burned fifteen or sixteen buildings on the north side of the river which afforded protection to the enemy; also, their own barracks and hospitals near the forts, while their sick and convalescent had been removed to Crab Island, where those who were able manned a battery mounting two six pounders. Skirmishes with the enemy at the two bridges and at the different forts along the river were frequent. During the day, Allen, Travis and Williams of Aiken's Volunteers came near being captured or killed by a guard of the enemy, while securing supplies from a barn within the enemy's lines. That night was dark and stormy. Williams says:— ‘A corps of the regular troops, under Captain MacGlassin, about 11 o'clock, crossed the Saranac, and stormed, at the point of the bayonet, a bomb-battery of the enemy, near Weight's printing office. My brother John was the leader of this detachment, and was the cause of the death of the engineer of the battery. Having accomplished the duty assigned them, they returned to the forts whence they had issued, with honor and victory.’”¹¹⁸

Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 9th of 9th M / This evengs Mail brings nothing of a pleasant nature on the contrary accounts from various quarters that the calamities of War increase & the Cloud is thickening fast great Military preparations are making - Extra Sessions of the General Court of Boston & the General Assembly of this State are to be called by the respective Governors. - but unto whom are we to flee for safty Surely it must be to the Lord Alone for in him only is sure defense. - a trust in our own endeavors must

118. THREE CENTURIES IN THE CHAMPLAIN VALLEY: A COLLECTION OF HISTORICAL FACTS AND INCIDENTS. Tercentenary Edition, 1909. These war stories never lose anything in the retelling, do they?

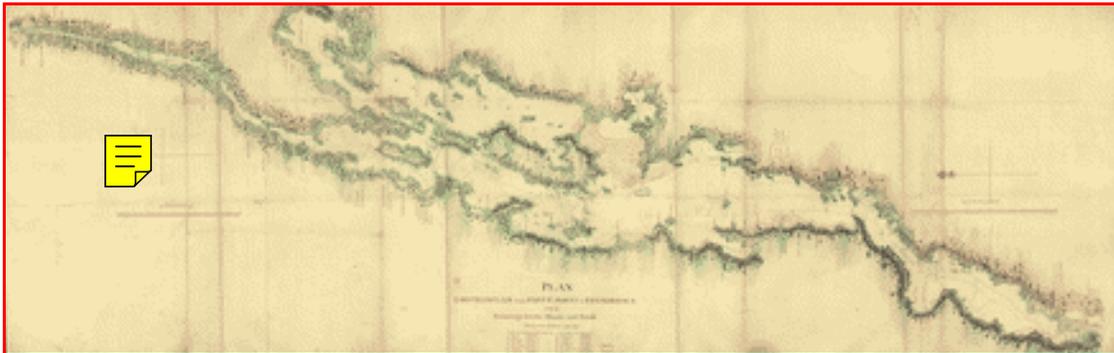
prove falacious to all those who rely on them. – for my own part the situation of our National affairs has never appear'd so gloomy as at the present moment, & I have never seen less prospect of a peace, nor never since the declaration have I felt more sensibly depression to assail my mind & yet it is far from being below hope & confidence in HIM who is all power in heven & earth. –

RELIGIOUS SOCIETY OF FRIENDS

 September 12, Monday: The Swiss Diet accepted the cantons of Geneva, Valais, and Neuchâtel into its confederation.

The British advance on [Baltimore](#) was halted by the [Maryland](#) militia when British commander Major General Robert Ross was killed.

After the battle on Lake Champlain, the Vermont volunteers disbanded. Commodore Macdonough sent the wounded to his hospital on Crab Island. Trenches were dug to the south of the hospital tents, and as soldiers of one or the other side died their bodies were placed indiscriminately in these trenches. It was almost as if it didn't matter what the fight had been about.



Later on these poorly buried bones in their fragments of uniform would begin to come to the surface, and would be noticeable for many years by random passers-by:

We passed close to the small island, called Crab-Island, to which the dead and wounded of both fleets were carried, and which was the common grave of hundreds of friends and foes. The particular details of the scenes of horror which attended and succeeded the [Battle of Plattsburg of September 11, 1814] – of the shocking mutilations of the human form, in every imaginable mode and degree, and of the appalling display on the beach, of so many bodies, dead and wounded, preparatory to their conveyance either to the hospital or the grave, I shall, for obvious reason, omit. Even now, their bones, slightly buried on a rocky island, are partly exposed to view, or being occasionally turned up by the roots of trees, blown down by the wind, shock the beholder, and their buttons, and other parts of their clothes, (for the military dresses in which they were slain, were also their winding sheets,) are often seen above the ground. Long may it be, e'er the waters of this now peaceful



lake are again crimsoned with human blood.

Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 12 of 9 / Went Yesterday Afternoon to [Portsmouth](#), got through with my buisness & took tea at Thos Potters in season to be at Cousin Zacheus Chases before dark where I spent the eveng & lodged. - took breakfast there next morning & before meeting went up to Peter Lawtons & set awhile -At Meeting our friend Wm Almy was concerned in a pertinent sound & lively testimony on the subject of War - & in solemn Supplication - - to me a good meeting - Returned from meeting to Cousin Z Chases & dined - In the Afternoon took a Walk to the shore & on the side of the Gulley reviewing scenes which greatly delighted men in boyhood, & now Years more Mature, are not less so. - After tea Walked home & found my H & little son well, but Hannah not a little depressed from my absence & the many gloomy reports in circulation of threatened Invasion by the British -- A town meeting was this day held to consider what was best to be done for the safty of the Town. some things were done but I felt no freedom to attend believing friends could not act in it with consistency & feeling something in my mind to say "Stand Still & see" - In the Meeting I was inform'd it was concluded to send away the public Records which I thought a prudent measure - & a motion was made by John Cahoon (a man bearing no good will to friends) that our Representatives be instructed to use their Influence in General Assembly to get the Law exempting friends from Military duty repealed, which was put to vote & the designs of this man & some others were frustrated by a very large Majority. -on being informed of This circumstance my mind was humbled & afresh adverted to what seemed so impressively to pass it in the Morning for sometime before & while the people were going up to the Meeting, with countenances bespeaking an agitated concern

RELIGIOUS SOCIETY OF FRIENDS



September 15, Thursday: The English soldiers and sailors who had been taken prisoner, and who were able to travel, were sent by steamboat from Plattsburgh, New York for Greenbush, New York in the care of Captain White Youngs.

For the 2d time, [George Gordon, Lord Byron](#) proposed marriage to the heiress Anne Isabella Milbanke. This time, they announced that they had become engaged.

Russian State Secretary Count Karl Nesselrode arrived in Vienna to attend the Congress.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 15th of 9 M 1814 / Late at meeting by Accident but a solid favord time to me & I believe to others. A few words spoken by C R. - This Mornng Allancin Peckham of Middletown Moved in the Extra sessions of the General Assembly now sitting in this Town that the Law exempting friends & other conscientious people from

Military Duty be repealed. In a very short time after the question was taken & there appear'd but five Votes in favor of it. Thus the House of Assembly has again & with allmost unanimous Vote frustrated the designs of a few Malicious people who are ready on any occasion to persecute as far as their power extends

*—
This is a fresh cause of thankfulness to the Author of every good & my heart has when ever I have reflected on the subject been tendered within me & desires raised that we who are of an Age to reap the benefit of the exemption May so order our lives & conversations as not to dishonor the Principles we Profess*

RELIGIOUS SOCIETY OF FRIENDS

➡ September 16, Friday: Grand Duke Konstantin, brother of Tsar Alyeksandr, was placed in charge of a Polish military commission in Warsaw.

➡ September 17, Saturday: The Rarotonga group of islands of the Cook Islands, which would eventually become the home of [Thomas Francis Neale](#), was officially discovered by the Russian ship *Suvarov*.

HERMITS



The main island of Suvarrow atoll was, when first sighted by the whites, covered with a tall forest of mostly banyan trees.

Prussian Chancellor Prince Karl August von Hardenberg arrived in Vienna to attend the Congress.

Friend [Stephen Wanton Gould](#) wrote in his journal:



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

7th day 17 of 9 M 1814 / Altho I have been very buisily occupied this Week in Assessing the Town Poor Tax, Yet I can say with a degree of humble gratitude that there has been but few weeks perhaps in my whole life when my mind has been more favord with peace & quiet within. & tho' there is much stir among the people of the Town in moving away there goods & their persons to avoid apprehended danger, & rumors of great Battles that have been fought within the once peaceful & very happy States of America. Yet amid all I have not been moved & on this ground I greatly crave to remain that when we are put to the test & an hostile foe may present at our doors, faith & good resolution may not forsake me. -In this event I feel much for my dear Wife & little son, having no where for them to flee for refuge - but having in the course of my life many times seen ways opened both for preservation & escape from dangers, tho' not of the Magnitude which now appears to threaten & means provided for a lively hood when the close of the Year has left me allmost with out resource - I have no reason to distrust that Almighty Power which is over all his Works & sees & knows what is best for us. - This evengs Mail brings an account of a great Battle having been fought at Baltimore. - & Plattsburgh Oh! Oh! when will the Art of War cease & All men love like Brethren -

RELIGIOUS SOCIETY OF FRIENDS



September 18, Sunday: The initial meeting was held in Vienna between the representatives of the four victorious powers: Austrian Foreign Minister Prince von Metternich, Prussian Chancellor Prince Karl August von Hardenberg, British Foreign Secretary Viscount Castlereagh, and Russian State Secretary Count Karl Nesselrode.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 18th of 9 M 1814 / This Mornng rose early & walked on the Hill & went on the Top of the Church house which has now become an open desolated place & fast tumbling to ruins. From the top of this house is (I believe) a more extensive prospect than from the Church Lantern. The Mornng was clear which afforded a view of the sea. - I saw no ships of War off which I was glad off - these are not times as were once, to see enlivening commerce spead her sails on the broad Ocean. - not a single sail is now discovered from Month to Month or craft in our Rivers any more than in the days when the Natives possessed the Land. The Walk was pleasant but pensive & left a pleasant savor on the mind & gave me a good appetite when I sat down to breakfast with my beloved H & little John

RELIGIOUS SOCIETY OF FRIENDS



September 22, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5 day 22 of 9 M 1814 / Our Meeting today was silent but a good one tome. - I drew the lines & began the insertion of this day without



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

recollecting that the last date was unfinished Our Meetings on first day last were pretty good ones but mostly silent - In the Afternoon Br D Rodman & I walked out to John Weavers & took tea, a pleasant visit to pleasant people, with an hopeful family of children around them -

RELIGIOUS SOCIETY OF FRIENDS

 September 23, Friday: Charles Maurice de Talleyrand-Périgord arrived in Vienna to represent France at the Congress.

“At three o’clock p.m., a naval dinner at Green’s hotel was tendered Commodore Macdonough by the grateful citizens of Plattsburgh. The Commodore, accompanied by Generals Macomb and Mooers, and officers of the army and navy then present, was escorted from Macomb’s quarters to the hotel by the president and vice-president of the day (Peter Saily, Esq. and the Hon. William Bailey); the Hon. Henry Delord and John Warford, Lewis Ranson and William Swetland, Esqrs., the committee of arrangements; the judge and sheriff of the county and other prominent citizens. On the way a national salute was given and the cloth was removed, many toasts were drunk amid the booming of cannon and strains of martial music furnished by Macomb’s band.— ‘OUR COUNTRY – May she be the first and greatest object of our concern — for her sake let honor be given to her heroes and defenders’ — First toast of the hour.”¹¹⁹

 September 25, Sunday: Tsar Alyeksandr I of Russia and King Friedrich Wilhelm III of Prussia made their ceremonial entry into Vienna to attend the Congress, accompanied by Emperor Franz I of Austria (who had met them outside the city).

Franz Schubert’s Mass in F D.105, composed for the centennial of the Liechtental Church, was probably performed for the first time, and was directed by the composer.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 25 of 9 M / I have this mornng experienced renewal of life & I do acknowledge with a greatful heart that notwithstanding my various engagements. I have of late been favor’d from day to day for many days together with the precious incomes of love & life to a degree which has to my admiration quieted all fear with respect to the commotion of the times. –
–At the forenoon meeting D. Buffum Preached - perhaps never more favord - Silent in the Afternoon – Set the eveng at home - & my Mother came in & set with us. –*

RELIGIOUS SOCIETY OF FRIENDS

 September 29, Thursday: Ministers of the four powers held their first official meeting at Vienna and agreed on a statement of procedure.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 29th of 9th M 1814 / Yesterday Afternoon I recd a few

119. THREE CENTURIES IN THE CHAMPLAIN VALLEY: A COLLECTION OF HISTORICAL FACTS AND INCIDENTS. Tercentenary Edition, 1909.



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

lines from Cousin L L Clarke informing that our Cousin Silas Casey departed this life the day before at [Greenwich](#) & that his remains were to be brought down to Boston Neck to his late Mansion to be inter'd this Afternoon. - The near relationship between his wife & my mother & the intimacy which has always existed in the family placed in my mind between the two Drifts of going to the funeral or attending our M Meeting this day held in town - had the wind been favorable or so as to have induced a belief that I could have crossed the ferries in season, I believe the former would have prevailed, but it not being the case I concluded to give up the Idea. -- Our first Meeting was silent except a few words from C R which to me felt savory - In the last The buisness (what little we had) went on well - - Uncle I Lawton Dined with us - Also Our Aged & Venerable friend Jeremiah Austin Sr of his Company I was very glad. I know of no man who I consider more pure in spirit or that has filled the various Station in society which he has been called to with more propriety & now tho' past 80 Years of Age, appears to retain his Natural understanding perfectly, & is green & lively in the Truth

This eveng my H Spent the eveng at our Cousin Elizbeth Anne & Mary Goulds- I Joined her & pleasant opportunity it proved. -

RELIGIOUS SOCIETY OF FRIENDS



September 30, Friday: Talleyrand induced the four powers to throw out the agreement of the previous day, in order to include France and Spain (at least) in the deliberations.



October 1, Saturday: Spanish troops attacked the besieged Chilean defenders of Rancagua south of Santiago three times, and three times were repulsed.



October 2, Sunday: There was a grand ball at the Hofburg, celebrating the opening of the Congress of Vienna.

On a 4th assault, Spanish forces succeeded in dislodging the local defenders of Rancagua. They then proceeded to off everyone they could find including wounded and the non-combatants — only a few hundred of the Chileans, under Bernardo O'Higgins, would be able to hide or escape.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 2nd of 10th M / Our meeting this mornng was large & a very favor'd one - Early in the sitting Abigail Robinson appeared in testimony & was unusually enlarged - advertng to the present calamitous times, exhorting us to repent & it may be what we most fear may be averted - While she was speaking our fr Wm Almy came in & took a back seat till she had done & then went forwd into the Galery but was not concern'd in testimony - Hannah Dennis appear'd in supplication - & soon After Ruth Weaver spoke a few words so low that I could not understand them - This I believe was the first aappearance of hers in Public - Afternoon Meeting Silent - Set part of the eveng at Thos Robinsons Sisters



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

Ruth & Eliza being there. -

RELIGIOUS SOCIETY OF FRIENDS



October 3, Monday: British forces left Madeira, which they had held since 1807.

Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 3rd of 10 M 1814 / My mind has this day been tender & serious & feelings excited which warrant the hope of a continuance of divine favor - These feelings I have been much favo'd with of late for which I desire to be thankful - Took tea at father Rodmans with my H & little son.-

RELIGIOUS SOCIETY OF FRIENDS



October 5, Wednesday: Royalist forces entered Santiago and reestablished colonial rule.



October 6, Thursday: Thousands of people joined the crowned heads of Europe in food and entertainment at the Augarten park in Vienna.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 6 of 10th M / Our Meeting was silent & a season of close reflection to me. I believe I was favor'd to view some things properly. -
This Afternoon British Ships were seen off which created an Alarm & this evening a muster was made by the Militia. - My heart can but Mourn for the Situation of the Nation, & deeply sympathise with those who are obliged to follow the sound of the Drums & Life with their implements of Death on their shoulders, intending to Kill or be killed. & very far be it from me to rejoice because I am exempt from that service - I hold the exemption in humility desirous so to conduct as to bring no reproach on the principles which I profess. - I do feel much for the poor things which are to be exposed this night many of them feeble & delicate in health & Oh! saith my soul may this dreadful War soon be brought to a close.*

RELIGIOUS SOCIETY OF FRIENDS



October 7, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*1 day [sic] 7 of 10 M / The Alarm last eveng proved harmless - only some ships passing eastward - but how soon they may return we cannot tell -
This Afternoon took a Walk to Middletown with Eunice Earl & Sister Ruth Rodman to read the epistled to Women Aged & infirm & unable to attend Meetings- We called at the Widow Hathaways*



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

found her weak & very low from the effects of a Cancer & unable to hear them read - then went to Cousin Sarah Gould read them to her & Cousin Elizabeth Anthony where we took tea & had a pleasaant walk home before Dark. - This is a service which I think the women proffitably engaged in -

RELIGIOUS SOCIETY OF FRIENDS

 October 8, Saturday: In opposition to the War of 1812, the New England states were exhibiting a tendency toward separatism — the General Court of Massachusetts voted to summon a convention to get “security against conscription, taxes & the danger of invasion.”

 October 9, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 9th of 10 M / In the forenoon Meeting D Buffum appeared in lively testimony - Silent in the Afternoon - In the eveng went to D Buffums to meet [-] brother who had fallen into [illegible] threatening languages to a man in the Towm Meeting - D B & I were appointed to treat with him but in opportunity [--?]

RELIGIOUS SOCIETY OF FRIENDS

 October 12, Wednesday: By agreement of the powers at the Congress of Vienna, the Electorate of Hannover became, under King Georg III, the Kingdom of Hannover.

The eight signatories to the Treaty of Paris issued a joint communiqué, that all sessions of the Congress of Vienna were being postponed until November 1st.

 October 13, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 13th of 10th M 1814 / Our Meeting was pretty well attended a quite a comfortable season. Our friend & my cousin Anne Greene was over & declared the truth among us in the simplicity & the Power, to the comfort of many (I have no doubt) that were present besides myself - She addressed the Youth very sweetly inviting them to an experience of the blessed Truth that thro' the Medium of Jesus Christ - Father R had a short testimony & the Meeting ended. -

RELIGIOUS SOCIETY OF FRIENDS

 October 16, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 16th 10 M / Anne Greene was at Meeting In the forenoon the & D Buffum bore lively testimonys - In the Afternoon Anne tred the Wine press alone - The Youth were her principle engagement & I trust some hearts were tendered by her communication - Our little John was there & Anne is the first person he has heard preach - while she was speaking his attention



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

was much fixed upon her & When he came out, his first impression was that she was a naughty Woman for speaking out loud in Meeting, nor could we seem to make him very clearly comprehend the use or object of Preaching.

RELIGIOUS SOCIETY OF FRIENDS

 October 18, Tuesday: The crowned heads of Europe, 20,000 Austrian soldiers, and thousands of citizens of Vienna celebrated a Festival of Peace commemorating the 1st anniversary of the Battle of Leipzig. “Hey lookit, hot damn, we’re still alive!”

 October 19, Wednesday: Franz Schubert composed his initial great work, “Gretchen am Spinnrade.”

 October 20, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 20th of 10M / Our Meeting was pretty well attended - a short testimony was delivered - I believe it was a season of but little life - We had no buisness but to Answer the Queries in the last which was our Preparative - After Meeting we met with D Sherman to treat further with him respecting matters of which he was complained of but met with no better success than the last time. -

RELIGIOUS SOCIETY OF FRIENDS

 October 23, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 23 of 10 M / A few words were spoken in our forenoon meeting but I consider'd it a dull season - In the Afternoon I thought there was more life circulating among us. - My H set the eveng at Thos Robinsons I went about 7 OClock & was very agreeably entertained - both by their intersting conversation & Abigail read some of her sister Mortons letters. -

RELIGIOUS SOCIETY OF FRIENDS

 October 24, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 24th of 10 M / This morning I crossed the ferries to Narragansett stoped at Ezeak Gardners & rectified his Clock & there Dined, then went to the Widow Ester Carpenters & cleaned theirs & took tea - The Dr Woman is a person of great information & well read in history & furnished it with much Anecdote in relating several of her husbands Ancestors she mentioned that one of them was a Military officer under Oliver Cromwell & that she had in the house a case of Pewter Bottles which he used in the Army, on my expressing a wish to see one of them both its curiosity as a pewter Bottle & its great Antiquity they brought



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

*out the case which contained Six Square Pewter Bottles with Screw - tops, both the screws & the tops were as good as they ever were & the bottle good except one of them which leaked a little which might easily be stoped by a little solder. they will contain six quarts apeace. -
I took tea with this agreeable old woman & her daughters & after finishing the Work on hand, went to Cousin Gardiners spent the remainder of the evening & there lodged.
After Breakfast at cousin Gardiners the next Morning I crossed the ferry went to cousin Howlands on Connanicut rectified their Clock & dined - - went to the ferry & found the boat not quite ready - went up to cousin J Greenes & set about 1 / 2 an hour, then returned & crossed to [Newport](#) & found my H & little son had been well in my absence. -*

RELIGIOUS SOCIETY OF FRIENDS

 October 25, Tuesday: The Roman Catholic Church began a project to restore its Index Expurgatorius.

 October 26, Wednesday: [The Reverend Thaddeus Mason Harris, D.D.](#)'s A SERMON PREACHED AT NEW BEDFORD, OCTOBER 26, 1814, AT THE ORDINATION OF REV. EPHRAIM RANDALL (New Bedford: Printed by Benjamin Lindsey, 1814).

Pursuant to the decision reached on October 12th, George III, formerly the Elector of Hanover, would in the future be denominated the King of Hanover.

 October 27, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 27 of 10 M / Rode to [Portsmouth](#) with my H to attend the Moy [Monthly] Meeting - In the first C R, H D & A S bore short testimonys -In the last we had not a great deal of buisness. - Daniel Chase was complain'd of by [Portsmouth](#) Prep Meeting for neglecting to pay his Depts - his case was committed to a committee which I fear will prove a trying one. - We dined at Uncle Saml Thurstons & rode home before dark. -

RELIGIOUS SOCIETY OF FRIENDS

 October 28, Friday: By command of the emperor, [Ludwig van Beethoven](#)'s opera Fidelio was performed for delegates to the Congress of Vienna and their wives.

 October 29, Saturday: The initial steam-powered warship was launched in New-York harbor.

➡ October 30, Sunday: The members of the Congress of Vienna attended a concert directed by Antonio, of 40 pianists on 20 pianos, at the riding school of Vienna (this must have been something like 40 riders astride 20 horsebacks).

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 30 of 10 M / In the forenoon Abigail Robinson & Father Rodman concern'd in testimony. Abigail was large in offering - to me a season of favor. - The Afternoon Meeting Father again appeard. -

RELIGIOUS SOCIETY OF FRIENDS

➡ November 9, Wednesday: Trois Nocturnes for piano by John Field, lately published in Leipzig, was reviewed in the *Allgemeine Musikalische Zeitung*.

➡ November 10, Thursday: The Russian commander, Prince Replin, who had reason to anticipate that he was going to receive Poland in return, turned over the administration of Saxony to Prussia and began the evacuation of his troops.

[William J. Brown](#) was born into a free black family in [Providence, Rhode Island](#). His grandfather Cudge had worked as a teamster for [Friend Moses Brown](#) before being [manumitted](#) by Moses on November 10, 1773.



MOSES BROWN

➡ His father was a sailor who had previously worked on Moses's farm, and his mother was the daughter of a black slave and a Narragansett woman. William would become a sailor, a shoe repairman, a Baptist minister, and a leader in Providence's black community. Here are some entries from his autobiography:

PAGES 5-11: My father's name was Noah Brown; his father was Cudge Brown and his mother Phillis Brown. Grandfather Brown was born in Africa, and belonged to a firm (named Brown Brothers) consisting of four, named respectively, Joseph, John, Nicholas and Moses Brown. They held slaves together, each brother selecting out such as they wished for house service; the rest of the slaves to perform out-door labor. I am not positive, but believe my grandfather was brought from Africa in the firm's vessel. He had two or three brothers. One was named Thomas, and the other Sharp or Sharper Brown, and they worked for Moses Brown. My grandfather was occupied as a teamster, doing the team work for two farms, the one on which Mr. Brown lived, and the other to the northward towards Swan Point Road.

PAGES 32-35: My grandfather was married to Phillis, November 20th, 1768, and they went to keeping house, living in one towards the north end of Olney street, owned by Mr. Brown, where he kept



his teams. Newport, his oldest son, was born April 22d, 1769. Rhoda, his oldest daughter, was born September 27th, 1776, and Noah, my father, was born September 20th, 1781. James was born November 17th, 1788....

My father married Alice Greene; her maiden name was Alice Prophet. She was a widow, having lost her husband, Uriah Greene, several years previous to her second marriage. They were married in Cranston, R. I., the 25th of December, 1805, and commenced keeping house in that town, but being engaged in a seafaring life, he removed to Providence, and rented a house of Dr. Pardon Bowen, situated on Wells street. During his residence in Cranston, he had a son born, July 10th, 1810, and named him Joseph George Washington Brown. My sister, Mary Alice, was born September 1811, in this city. My brother George was born September 23d, 1817. After residing in Dr. Pardon Bowen's house five years, we were obliged to move, as Mr. Bowen wished to make a strawberry bed in the garden where the house was located. My father hired a house called the Red Lion, near the junction of South Main and Power streets, on the north side, the place where the Amateur Dramatic Hall now stands. My brother Henry was born there in 1820....

My mother, as I stated, was a widow when she was married to my father. I never had any knowledge respecting her first husband's relations. My mother's relations were the Prophets, who belonged to the Narragansett tribe, and resided in Cranston. My grandmother's father was a man of note and one of the chiefs, and called, Grandfather Jeffery. Whether he was a prophet by name or by title I know not. He had two daughters, but whether he had any sons I know not, but think he had none. One of grandfather Jeffery's daughters married a white man, preferring civilized to savage life. The other daughter, my grandmother, purchased a colored man and married him, by whom she had five children, one son and four daughters, John, Phebe, Mary, Alice, and Eunice. Her father being very much displeased with her management, gave his effects to the first, who married the white man, and the fourth generation are living in the city at present, and moving in upper circles. After some years his anger abated towards his daughter's husband and he rendered some aid to the family....

Pages 40-51: The house which my father rented [was] located in the south part of the town, near the water. It was a gambrel roofed house, painted with plain boards like clapboards, and painted red.... On the west side was a door and two windows, one over the other, and two doors on the north side, one leading into the cellar, the other into the back yard, with two windows the same as in front. The inside of the house was arranged as follow: two rooms on the first floor, the largest used for a kitchen, the other for a sitting room or bed room. Adjoining us on the east was a sailor boarding house kept by Mr. James Axum. From our east window could be seen a fine garden filled with various kind of vegetables belonging to Mr. Axum. There were two rooms upstairs arranged the same as below, having access by a stair-way in a small entry three feet by six, on the north side of the west room. When we first moved in we occupied the upper



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

rooms, until the family below could vacate their rooms, which was some six months after we moved in. Two rooms was considered quite a genteel tenement in these days for a family of six, especially if they were colored, the prevailing opinion being that they had no business with a larger house than one or two rooms. The family occupying the lower floor of our house were considered the upper crust of the colored population, Mr. Thomas Reed by name, by trade a barber, and kept a fashionable shaving saloon....

He was responsible for the rent to Mr. Tillinghast and other heirs, to whom it belonged. It was forty dollars per year. There being more room than he needed or could afford to pay for, he rented the upper part for fifteen dollars per year; which reduced his rent to twenty-five dollars. The landlords received their rents quarterly. Every one knew, in those days that a man having a family of six could not pay the rent of four rooms, unless he robbed or went on the highway to get a living....

(We can see in the above the reality that lay behind Frederick Douglass's observation that in certain respects people of color in the antebellum northern society had moved from being the slaves of individuals to becoming "slaves of the community.")

In [Newport, Rhode Island](#), [Friend Stephen Wanton Gould](#) wrote something in his journal that has not been completely decipherable:

5 day 10th of 11 M / Omitted Meeting & went down The Neck to attend in surveying a peace of Land at the request of an old acquaintance who is involved in a Law Suit pending in the Court [?] is setting - I understood there were two appearances in the ministry at Meeting [?] they were edifying to [?]

RELIGIOUS SOCIETY OF FRIENDS



December 1, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 1 of 12th M 1814 / I have scarcely been free from the Ague in my face since the last date - & this day being very wet & Rainy I again omitted Meeting. - This is a day appointed by all New England States for Thanksgiving & Prayer & has been observed as usual in this town.

We had at tea the company of Sarah Arnold of Troy in N York She also set the evening near the close of which her Mother Elizabeth Arnold came in & set a little while their company was truly pleasant Elizabeth was the Daughter of our late friend John Hadwin & looks & speaks exceedingly liuke her Mother, so much so that as she was relating a circumstance I could not refrane from looking at her. - she also appears to be a woman that has learned much in this School of Christ.

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 December 4, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 4th of 12 M / We had the company of Hinchman Hanes & Joseph Hanes at Meeting both forenoon; they had acceptable service among us & in some instances as "ministered" to our states remarkably - they are bound into the eastern Quarterly Meeting to finish the Work they began Last Winter. -

RELIGIOUS SOCIETY OF FRIENDS

 December 5, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*2nd day 5th of 12th M 1814 / Our friends Hinchman & Joseph Hanes set out for New Bedford this Morning accompanied by our young frds John D Williams & Saml Dennis. - -
This eveng we had the company of several of our young friends Vizt E W Lawton & wife Caty Dennis & Avis Howland whose company was very pleaaasant & tho' neither of the foregoing are members of society I believe some of them are in a way thro' faithfulness to become greater in religious attainments than some of us who hold a birth right*

RELIGIOUS SOCIETY OF FRIENDS

 December 6, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 6 of 12 M / For more than a Week past I have suffered greatly with a tooth Ache & Ague in my face - & this day above all others have been peculiarly afflicting

RELIGIOUS SOCIETY OF FRIENDS

 December 7, Wednesday: British forces departed from the island of Guadeloupe after having held it for more than four years.

Luigi Cherubini was named a chevalier of the Legion of Honor of France by King Louis XVIII.

 December 28, Wednesday: The Royal Philharmonic Society of London voted to commission Luigi Cherubini for a symphony, an overture, and an Italian vocal piece.

 December 29, Thursday: [Edward Jesse](#)'s father, the Reverend William Jesse, died in his 77th year at West Bromwich.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 29 of 12 M / Quite to my disappointment & sorrow my Wife was this Morning taken with a violent sick headache which prevented her going to [Portsmouth](#) with me to attend the Moy



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

[Monthly] Meeting - I took Sister Mary in the Chaise with me on the way thither we stoped a few minutes at Uncle Saml Thurstons & warmed & refreshed our selves & got to meeting in season. Our first meeting was silent & I thought favor'd with life: - In the last Discipline Hannah Dennis paid us a visit in Gospel love which was very acceptable to the Meeting. I do not think I ever heard her with more Life or better Authority. - Job Weeden & Almy Chase published their intentions of Marriage with each other. - The case of D Sherman was refer'd at the request of the committee & that of L Gould Junr at my request feeling my mind much exercised at the prospect of his being disowned at that Meeting. - On the whole it proved a Season of deep instruction to my mind & I believe enlargement. We dined at Richd Mitchells & rode home before dark finding my dear H relieved from her headache but quite feeble.

RELIGIOUS SOCIETY OF FRIENDS



December 30, Friday: [George Gordon, Lord Byron](#) and Hobhouse arrived at Seaham.

Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 30th of 12th M 1814 / With this day I complete the 33 Year of my Age - Another Year of my life has gone & I have advanced another towards the Grave. - It has seldom in my life happened that this day has passed away unnoticed & has ever been a day of much reflection. - this has been peculiarly so - love has flowed sweetly in my heart & I desired to be thankful for a fresh evidence of the continuation of divine regard. -

RELIGIOUS SOCIETY OF FRIENDS



December 31, Saturday: [George Gordon, Lord Byron](#) and Annabella signed their marriage contract.

When the Vienna palace of Russian ambassador Count Andrei Kyrillovich Razumovsky was consumed by fire, hundreds of art works meticulously collected by him were forever lost. Two people who attempted to salvage embassy documents were killed. The count would return to Russia, depriving [Ludwig van Beethoven](#) of one of his most important patrons.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*7th day 31 of 12 M 1814 / Here ends the Year - It has been to me a day of seriousness & much reflection - Who will see the close of the next is very uncertain - but it is certain that many of us who are now on the stage & probably some who are in Active life Will not. -
This evening I was admitted a member of Engine Company N 5 - There are some circumstances which prompted to this measure which I conceive justifiable but from my present feelings I shall not remain a Member Long.*

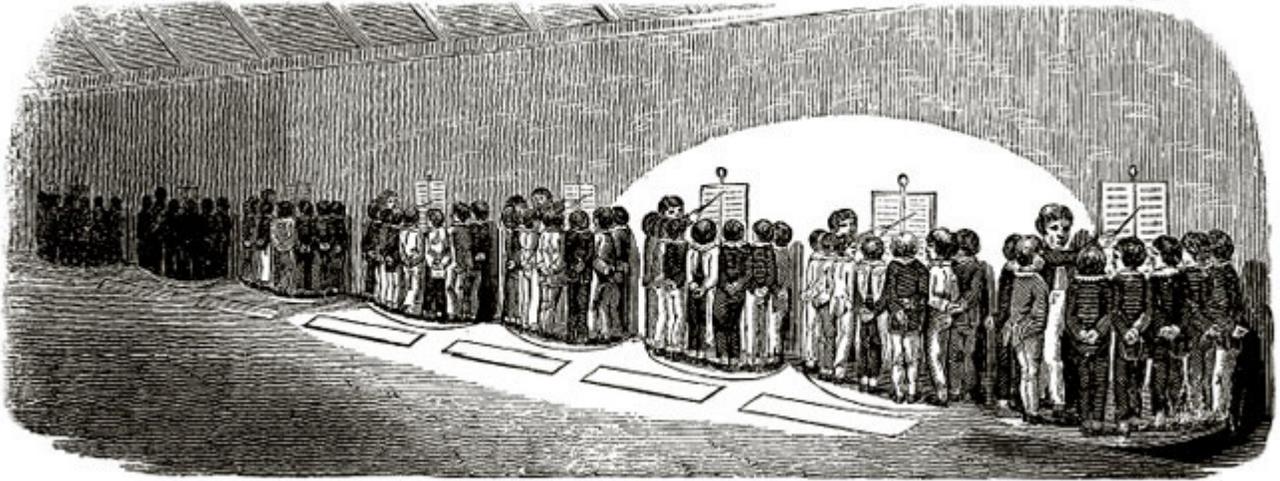
RELIGIOUS SOCIETY OF FRIENDS

LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

1815

➔ [Baron Joseph-Marie de Gérando](#) helped found a *Société pour l'instruction élémentaire* to introduce into France the “monitorial system” that had recently been established in England by [Friend Joseph Lancaster](#), and thus made education accessible to the children of the poor.¹²⁰



Antoine Texier de la Böessière's *TRAITÉ DE L'ART DE FAIRE DES ARMES* (TREATISE OF THE ART AND TECHNIQUES OF ARMS) characterized fencing classes as a good way to teach coordination to children of privilege — but hardly useful in self-defense.

 [Johann Wolfgang von Goethe's JOURNEY TO ITALY.](#)



[Goethe's Sprichwortlich](#), from which Henry Thoreau would extrapolate lines 458-9 “Would you know the ripest cherries? / Ask the boys and blackbirds” and produce:

[WALDEN](#): Sometimes, having had a surfeit of human society and gossip, and worn out all my village friends, I rambled still farther westward than I habitually dwell, into yet more unfrequented parts of the town, “to fresh woods and pastures new,” or, while the sun was setting, made my supper of huckleberries and blueberries on Fair Haven Hill, and laid up a store for several days. The fruits do not yield their true flavor to the purchaser of them, nor to him who raises them for the market. There is but one way to obtain it, yet few take that way. If you would know the flavor of huckleberries, ask the cow-boy or the partridge. It is a vulgar error to suppose that you have tasted huckleberries who never plucked them. A huckleberry never reaches Boston; they have not been known there since they grew on her three hills. The ambrosial and essential part of the fruit is lost with the bloom which is rubbed off in the market cart, and they become mere provender. As long as Eternal Justice reigns, not one innocent huckleberry can be transported thither from the country's hills.

120. The Monitorial System was to use abler advanced pupils as “teacher’s helpers,” passing on to younger pupils the materials that they themselves had only recently learned. The advantage of this was its cheapness, for it make it possible to manage larger classes and decrease the teacher/student ratio. This technique was adopted in England and Wales first by the Roman Catholic Church, and then by the National Schools System. Lest you be horrified, reflect that this system is strangely similar to the manner in which universities employ professors, teaching assistants, and tutors to decrease the payroll costs of a university education. Lancaster’s Monitorial System would lose headway after 1830 with the introduction of David Stow’s “Glasgow System” and the “modern” system of grouping students into age groups taught using the lecture method, led by such American educators as Horace Mann, Sr., and later legitimated by the assembly-line efficiency rants of Frederick Taylor.

BACKGROUND MATERIALS

Goethe began to deal at this point with issues of meteorology. In this year he read a translation of [Friend Luke Howard](#)'s essay into German, done by Ludwig Wilhelm Gilbert for the *Annalen der Physik*, and it would be this morphological cloud classification scheme which would be used in the weather observation network that would be established under Goethe's supervision after 1821 in the grand duchy of Sachsen-Weimar-Eisenach. The "simple modifications" designated as stratus, cumulus, cirrus, and nimbus by Howard would be described in a poem dedicated to Howard and this poem would be published both in German and in English translation in Goethe's journal on natural sciences in 1820 and in 1822. Goethe would include an autobiographical sketch supplied to him by Howard.¹²¹ Later, a review of Friend Luke's THE CLIMATE OF LONDON would appear in the same journal and special mention would be made of the urban heat-island effect he had discovered. Goethe would develop his own concept of a three-layer atmospheric stratification. He would enlarge upon and refine Howard's classification scheme by distinguishing between cumulus clouds with horizontal bases and those ragged cumulus which nowadays are designated as cumulus fractus.

In this year Dr. Thomas Ignatius Maria Forster again presented his elaboration of Friend Luke's nomenclature of clouds (plus chapters on meteors and electricity) as RESEARCHES ABOUT ATMOSPHERIC PHAENOMENAE printed in London: "When the cirrus is seen in detached tufts, called Mare's Tails, it may be regarded as a sign of wind." "Of the cloud ... the other part remains cirriform." –Obviously, we need to figure out whether, and when, Henry Thoreau consulted this derivative presentation:



121. Where Friend Luke self-described as "I am a man of domestic habits and very happy in my family and a few friends, whose company I quit with reluctance to join other circles," Goethe was vastly impressed. This was the sort of mentality, Goethe suspected, for which nature would gladly disclose her secrets.

LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

➡ [Friend Paul Cuffe](#)'s interest in Africa stemmed in part from his father's having been born there. The success he achieved as a captain of color, with black crews, was evidence of the black expertise thought essential to the redemption of Africa. In this year, at a personal expenditure of \$4,000, Cuffe took nine free black families in his ship *Traveler* to settle in Sierra Leone. This voyage, and his financial success, anticipated ideals later associated with black nationalists from Henry Highland Garnet to Marcus Garvey. And this complex man, like Bishop Henry M. Turner later in the century, was certain enough of his own vision to risk association with the American Colonization Society, whose motives regarding the return of blacks to Africa were, in black leadership circles, highly suspect.



➡ At about this point the Quietist message was beginning to make its appearance in [Quaker](#) meetings in eastern Massachusetts, to oppose a rising spirit of dogma that was sweeping through all Protestant denominations and was becoming known as the "Evangelical movement."

➔ In [India](#), [Rammohan Roy](#) moved to Calcutta and established the *Atmiya Sabha* or “Friendly Association,” devoted to the *VEDANTA* and the *UPANISHADS* as a doctrine of monotheism. This association held weekly meetings at his residence. One of the practices of the Indian members of this association was to decline to take oaths, such as to swear in court by the waters of the Holy Ganges, but instead to give simple affirmations, and they alleged they were doing this “as practiced in England by the society of [Quakers](#).”¹²² During this period he was publishing and distributing at his own expense, in Bengali, the *VEDANTA GRANTHA*. This *Atmiya Sabha* Friendly Association, however, would encounter so much resistance that it would have to be disbanded. He wrote his condensation of the *ISHOPANISHAD* which presumably made its way to [Concord](#) via [Mary Moody Emerson](#), and into [Waldo Emerson](#)’s library (because she had recommended the book to him while he was at Harvard College). During the period 1815 to 1830, contemporary historians allow, he in effect created what would be the blueprint for the Indian national movement.



➔ January 1: The British were repulsed in a 2d attack upon General Andrew Jackson’s system of ditches around the sea approaches to New Orleans, in a [War of 1812](#) that because of the Treaty of Ghent was already over. News of the Treaty of Ghent arrived at the Congress of Vienna — this would significantly raise the influence of Britain on the continent because it meant that that nation, undistracted, could in the future field many more troops there.

Lowell Mason entered upon his new duties as choir director at the Independent Presbyterian Church of Savannah, Georgia.

The followers of [Joanna Southcott](#) had allowed her corpse to putrefy for four days while they waited around to see if a magical bouncing baby was going to spring from it. Finally they allowed a post-mortem, which gave no indication of any pregnancy. Joanna had left behind her, however, a sealed Great Box, and the expectation that if this box were not properly opened in the presence of 24 Bishops of the Church by the end of the year 2004, there was going to be all hell to pay. (The box has been opened, although not in the presence of any 24 Bishops of the Church –it proved to contain a horse-pistol, a few coins of the period, various scribblings, some trinkets, and odds and ends– and, as we now notice, the year 2004 has come and has gone.)

MILLENNIALISM

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 1st M 1815 / We commence the Week, the Month & the Year together - a day of thoughtfulness it has been to me.

122. Quotation from the [Asiatic Journal](#) of August 1819.

*Our Meetings have both been Silent & to me pretty good seasons,
tho' roving of mind intruded a little —
Father & Mother Rodman set the evening with us -¹²³*



RELIGIOUS SOCIETY OF FRIENDS

 January 2, Monday: At Seaham, [George Gordon, Lord Byron](#) and Annabella Milbanke were wed. Lord and Lady Byron would sojourn at Halnaby in Yorkshire until the 21st of the month.

Andrew Law sent a petition from Newark, New Jersey to the US House of Representatives to renew the 1802 patent for his system of musical notation involving four note shapes and the elimination of the staff (which wasn't going to happen).

Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 2nd of 1st M / This day rode with J. Weaver to R Mitchells in Company with Abigail Robinson & H Dennis to See Thos Gould Junr who being at Cundels Mills I took the Chaise went & invited him up to Richards where After dinner we had a solid opportunity with him & discharged our Legacy of Love in a manner which affords peace to our Minds tho' with no obvious benefit to his. — There is a solid & enriching benefit remitting from a sense of having done our duty & all that lays in our power to restore a brother but alas the poor thing seem'd shut up in a full belief that he had done right tho' much was said & very affectionatly expressed to convince him of the error in which he is involved - Vizt that of learning the Art of War — Abigail Robinson & Hannah Dennis, seem'd to be much engaged for his Welfare — After the opportunity we spent a little time in interesting conversation in company with Richard & his wife — then I rode home with Hannah & John with Abigail. —

RELIGIOUS SOCIETY OF FRIENDS

123. Stephen Wanton Gould Diary, 1812-1823: The Gould family papers are stored under control number 2033 at the Division of Rare and Manuscript Collections of Cornell University Library, Box 7 Folder 11 for July 1, 1812-August 20, 1815 and Folder 12 for August 24, 1815-September 25, 1823. Series 7 Microfilm Reel #4, positive, is made up of Friend Stephen Wanton Gould's Diaries #12-16, 1815-1838 (August 24, 1815-September 20, 1838 and Extracts from the records of the monthly meeting held by Rhode Island Quakers, 1676-1707) (Reel #12 is the negative copy of Reel #4)

➡ January 7, Saturday: At the Congress of Vienna, France was admitted as an equal member to the directing Council of Four (Austria/Great Britain/Prussia/Russia).

[Arthur Wellesley, Duke of Wellington](#) was ordered to abandon his post as Ambassador-plenipotentiary to France in the capital city of Paris and –Castlereagh the chief British envoy being needed at home to manage relations with the House of Commons– he himself to the Congress of Vienna.



Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 7th of 1st M / Here ends the first week of the Year –It may be memorable in my mind – It has been a season of life & love

RELIGIOUS SOCIETY OF FRIENDS

➡ January 8, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 8th of 1st M 1815 / Our Meetings were silent excepting a short offering in the forenoon -- Went with Father Rodman to visit of our friend D Buffum who had for a week or two been confined by indisposition. took tea with him & set most of the evening. –

RELIGIOUS SOCIETY OF FRIENDS

➡ January 12, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 12 of 1st M / Our Meeting was silent. And to me a season of but little proffit, being much unsettled. – We took tea at Father Rodmans. –

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



January 14, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 14th of 1 M / Heard this Afternoon of the recent very sudden departure out of time of our Beloved friend & Brother Matthew Franklin of NYork. It appears he was at Pearl Street Meeting & was delivering a sermon in which he appeared to be engaged with unusual life & while in the Middle of a sentence Sat down & was soon helped out of Meeting to his home & died in a fit of Apoplexy in a short time - with this goodly young man I was well acquainted - He has twice visited New England & the last time was in 1812 - His ministry was lively pertinent & Sound His death was a solemn Warning to those who are in health to be prepared for we know not in which hour we may be Summoned to Eternity. -

RELIGIOUS SOCIETY OF FRIENDS



January 15, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 15 of 1st M / Ruth Weaver reviewed the text "Boast not thyself of tomorrow for we know not what a day may Bring forth - & father Rodman followed her on the same subject - D Buffum was lively & Powerful in testimony - In the Afternoon Silent. - In the eveng Br J Rodman & I called a little while at Neighbor Towles. - then came back & Set the remainder together & Br Isaac Joined us very agreeably -

RELIGIOUS SOCIETY OF FRIENDS



January 16, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*2nd day 16th of 1st M 1815 / I have today met with the Following Obituary notice in the MYork Commercial Advertiser of the 10th inst "Smitten friends
"Are Angels sent on errands full of love
"For us they languish
"And for us they die young
Death has impressed another awful lesson upon those who glory in the transitory enjoyments of life. - He has deprived this city of a valuable & worthy citizen & has bereaved the Society of Friends of a Member, who tho' in the prime of life has long stood forth, an Able advocate in the cause of universal righteousness, & whose life adorned the doctrines he professed. Matthew Franklin, a distinguished minister in that Society expired last evening about half past seven. The circumstances of his death are Solemn and impressive. In usual health he attended the meeting in Pearl Street to which he belonged on the preceeding morning, and, after an interval of Silence, he rose & repeated the following emphatic declaration of the apostle James; "Pure religion & undefiled before God the Father, is*



this, to visit the fatherless and widows in their affliction." On this point of the text he enlarged very instructively illustrating the nature of the duties, to which the apostle alluded, and exhorted the audience to the exercise of christian benevolence with much of that feeling & pathos, for which his discourses have latterly been remarkable. - But Oh! it was enough! While this pleading with a countenance suffused with earnestness & affection the cause of the indigent & friendless, a Mandate from the councils of eternal wisdom arrested him in the commencement of a sentence, and instantly closed his mental powers in utter oblivion to the woes & sufferings of his fellow creatures. He suddenly applied his hand to his head, slowly took his seat, rose up, & feebly with the assistance of others walked out; was conveyed home & without uttering a Sentence fell into a State of Apoplectic insensibility in which he languished until released without a struggle, from the last tie of his mortal nature. Numerous are the eyes that will overflow at this event, for he was tenderly beloved by every class of his friends. The poor will lament their loss for many were they upon whom his private charities, like the refreshing dews of the night upon the parched soil, shed relief & gladness. As an active Governor of the NYork Hospital; as a Trustee of the Free School; as a Member of other important associations; as a correct & upright Merchant, his loss will be long & deeply regretted. Oh his social qualities & his eminent worth as a Minister of the Gospel, it becomes us here to be silent: we cannot do justice to a theme so affecting. "He mourns the dead who lives as they desire."

RELIGIOUS SOCIETY OF FRIENDS



January 19, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 19th of 1st M 1815 / Our Meeting was pretty well attended by Members. James Hallack was with us, & I think it may be said the Love of God was very conspicuous in his ministry. -In the last (Preparative) he was also concerned very sweetly for the various branches of society & particularly for the Youth. -At the close of the preparative Meeting he requested a Meeting to be appointed at the sixth hour tomorrow evening which was agreed upon. - In the Afternoon I recd a letter from Aunt Patty giving a Short acct of the funeral of M Franklin - & at the same time one from Obadiah Brown giving inclosing two for James Hallack I immediately carried them to E Hoxies[?] where I found him. -they contained information of the extreme illness of his son, which brought his mind into a streight about the Meeting he had appointed, thinking he had better return homeward tomorrow Morning. -

Was called upon to examine the bruises of Matilda Speare which she said she had recd from Daniel Chase Jr & his wife to whom she was by indenture bound by the Overseers of this Town. (The child is about 6 years old. On inspection of the Back there appear'd to be marks which indicated severe bruises of a



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

blackish, greenish & yellowish hue like old bruises that had begun to disappear the most remarkable was on the left Shoulder & there were similar marks on the right shoulder which the child inform'd me was occasioned by the stripes of an horse whip given by Mrs Chase. One of her ears bore the marks of bruises & scratches, the scabs remaining, which she said was done by Mrs. Chase who took her up by the ear. - On the lower extremities of her body there appeared large weals & from the breadth of them I should suppose they had been swollen to the size of a common finger. On inspecting her head there appeared to be bald spots where the hair was evidently pulled out by the roots which she said was done by Mrs. Chase at various times & stated twice in particular when she by sudden force tore her our of bed by the hair & one when her own child wet the flour [floor], she took her by the hair & rubed her face in the Water. - I went to see those marks of unnatural abuse at the request of one of the town Council in company with one of the overseers of the poor, & certainly it was wicked in the extreme & if the facts are proven upon Chase & his wife I think hevly damages will be recovered by prosecution & their rights of Membership in Society be forfeited. -

RELIGIOUS SOCIETY OF FRIENDS



January 20, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 20th of 1 M 1815 / James Hallack feels most easy to attend the meeting & I have been much occupied tho' [thro'] the Day in preparing the Meeting house for it -- At 6 OC. R M the meeting met - the house was well lighted with Candles. - It proved to be the most solid & satisfactory Meeting that has been held by appointment in this town for many years. -James was engaged about two hours in very weighty & Powerful communication & tho' the Small part of the house was full & so much crowded that many stood in the Passage, when he concluded speaking all remained perfectly still & quiet, none moved from their seats & I thought I never witnessed a more solid covering over a gathering - & when the meeting concluded the people seemed unwilling to separate

RELIGIOUS SOCIETY OF FRIENDS



January 22, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

-1st day Rose early & took breakfast which was very kindly prepared for us by Elizabeth & Alice - we then rode down into New town on the buisness we went on - then went to Meeting which was Silent - After Meeting we had an oppertunity with David Sherman - his case is to me a very trying one - We dined at John Bordens after which we rode to George Halls to invesitage Davids case a little further where D Williams left me & went on towards Westport - I returning home stoped a few minutes at Saml



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

Thurstons & from thence to Richd Mitchells & took tea & from thence rode home – before dark. –

RELIGIOUS SOCIETY OF FRIENDS

 January 24, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 24 of 1 M / Spent this day with my friend David Buffum at his house engaged in writing his Will. he is frequently of late subject to ill turns & is now confind by one of them I think his frail tabernacle of Clay is disolving, but may contunie by care some time longer. –

RELIGIOUS SOCIETY OF FRIENDS

 January 26, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 26 of 1 M / In our first meeting Abigail Robinson was concerned in an excellent testimony touching the State of the times, recommending an individual inquiry how far each one has contributed to the drawing down the Judgements of Heaven which now seem to be poweri [pour] down on the inhabitants of this once highly favor'd land. –
In the last (Monthly Meeting) was an exercising time - a proposition was made to appoint a committee to inspect the state of society & to visit such members as way opened, which by the improper meddling of some, the extreme caution of others, & the Want of Zeal in some - nearly fell thro' - tho' the preposition spread with considerable life over the meeting when first made*

RELIGIOUS SOCIETY OF FRIENDS

 January 29, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 29th of 1st M 1815 / Much afflicted with the Ague in my face, which with a portion of physic taken last eveng prevented my going to meeting – the Ague remaining hard I put a Blister on my Arm this evening. –

RELIGIOUS SOCIETY OF FRIENDS

 January 30, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 30th of 1st M / Confined within doors with the Ague & the soreness of my Blister, my mind much turned towards the ensuing Quarterly Meeting at [Providence](#) had made calculations to attend it, but such are my infirmities that I fear to attempt it, at this very cold spell of weather would be an imprudent risk, several of my friends have been in this Afternoon & offered me a seat in Their Chaises, which is very kind & a renew'd



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19TH-CENTURY QUAKERISM

insentive to dedication for I have often believed that way is made for those who are devoted to discharge their duty where no way appears. As I have no way left but the expence of the Mail stage the river being shut, no less than three offers of conveyance has felt very greatful. –

RELIGIOUS SOCIETY OF FRIENDS

 January 31, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 31st of 1st M / My face stukk very uncomfotable & confined within doors - I have given up the prospect of Quarterly Meeting - some who attempt ed it going & got as far as [Bristol](#) ferry were obligedd to return the ferry being stopd with Ice & the weather today has been the coldest I wver knew this eveng the mercury was 8 degrees below nothing - I have felt thankful for having things around me comfortable & especially that I have wood aplenty & can keep my stove [store?] comfortable. – My H has spent most of the day in the Shop with her Spinning Wheel

RELIGIOUS SOCIETY OF FRIENDS

 January 21, Saturday: Horace Wells, [dentist](#), pioneer in use of medical anesthesia, was born in Hartford, Vermont.¹²⁴

The assembled leaders in Vienna attended a requiem mass in St. Stephen's Cathedral organized by Talleyrand, for Louis XVI on the 22d anniversary of the monarch's [execution](#). The requiem was conducted by Antonio Salieri.

LA GUILLOTINE

From this date until March 9th, [Lord and Lady Byron](#) would be at Seaham, home of Sir Ralph and Lady Milbanke.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*7th day 21st of 1st M 1815 / I have heard many speak of their satisfaction & edification at being at James Meeting last evening
This eveng rode to [Portsmouth](#) with David Williams & lodged at Cousin Z Chases*

RELIGIOUS SOCIETY OF FRIENDS

124. Wells's experiments on himself would, on January 24, 1848, bring about his death.



April 1, Friday: *To all to whom these preasants shall come Greeting Whereas Kettle Sutton of Pencader hundred Newcastle County and State of Delaware Farmer, did purchase of his Sister Sarah Sutton, of this same place for a valuable consideration in Money, and become lawfully seized of and in a certain colored boy named David Williams, now aged ten years the first day of March last post — Now Know Yea, that I Kittle Sutton afforesaid in conformity to the Laws customs and usages of the State of Delaware and for other good causes and consideration one thereunto moving, have Manumitted liberated and sett free, and by these preasants do manumitt liberate and sett free from slavery the said David Williams afforesaid from and after he shall arrive to the age of thirty years whitch will happen on the first day of March in the year of our LORD one Thousand eight hundred and thirty five, and I do for my self any heirs Executors Administrators or afsignes hereby quitt all claim to the servises of the said david Williams afforesaid and from the claims of all and every person or persons whomesoever, I do declare the said David Williams absolutely Free to all intents and purposes after the expiration of the said term of twenty years from the first day of March last post In testimony of whitch I have hereunto sett my hand and Seal this first day of April in the year of our LORD one Thousand eight hundred and fifteen 1815—*

Signed Sealed — — } Kittle Sutton {Seal}

& Delivered in presence of } Geo. - - Purie

Margaret Peirce
Newcastle County /s I George Purie Esq one of the founders of the Prase in and from said County do hereby certify that the above Manuission signed Sealed and delivered to be deposited with in my Possession Given under my hand and Seal the day and year above written
Geo - - Purie

MANUMISSION

Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 1 of 4th M 1815 / Peter Hoxie took tea set the evening & lodged wuth us - We had also at tea Father ^& Mother Rodman & Neighbor Mumford. -

RELIGIOUS SOCIETY OF FRIENDS



April 2, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1 day 2 of 4 M / Peter Hoxie at Breakfast - At meeting he was concern'd In testimony, twice in the Morning & in the Afternoon in testimony & supplication. -Jonathon DennisDined with us - I have today for the first time since my appointment, entered a little on the duties of an Overseer & was pretty well satisfied

To all to whom these presents shall come Greeting
 Whereas Little Sutton of Pencader hundred Newcastlle
 County and State of Delaware Farmer, did purchase
 of his Sister Sarah Sutton, of the same place for a valuable
 consideration in Money, and became lawfully seized of and
 in a certain colored boy named David Williams, now
 aged ten years the first day of March last past
 Now Know Ye, that I Little Sutton aforesaid in conformity
 to the Laws customs and usages of the State of Delaware
 and for other good causes and considerations on thierunto
 moving, have Manumitted liberated and sett free, and by these
 presents do manumitt liberate and sett free from slavery
 the said David Williams aforesaid from and after he shall
 arrive to the age of thirty years which will happen on the
 first day of March in the year of our Lott one thousand
 eight hundred and thirty five, and I do for my self my
 heirs Executors Administrators or assigns hereby quit all
 claim to the service of the said David Williams aforesaid
 and from the claims of all and every person or persons
 whomsoever, I do declare the said David Williams absolutely
 free to all intents and purposes after the expiration of the said
 term of twenty years from the first day of March last past
 In testimony of which I have hereunto sett my hand
 and Seal this first day of April in the year of our Lott
 one thousand eight hundred and fifteen 1815

Witness my hand and Seal the day and year above written

Little Sutton

Signed Sealed - }
 & Delivered in presence of }
 Geo. Peever
 Margaret Peever
 Newcastle County

I George Peever Esq one of the Justices of the
 Peace in and for said County do hereby certify that the above Manumitt
 was signed Sealed and delivered to be the said David Williams in my presence
 given under my hand and Seal the day and year above written



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

with my labor tho' the result was not quite to my wishes. -

RELIGIOUS SOCIETY OF FRIENDS

April 3, 1815 Luigi Cherbini conducted the premiere of his Overture in G with the Royal Philharmonic Society in London.

 April 5, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 5th of 4 M / We took tea at Aunt A Carpenter in company with My Mother, Br Isaac & wife

RELIGIOUS SOCIETY OF FRIENDS

 April 6, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 6th of 4 M / Our Meetg was pretty well attended and silent A dwarfish time to me - but this Afternoon much exercised on acct of an Appointment I stand under to treat with D C Jr & wife -Oh the importance of right & caucious stepings

RELIGIOUS SOCIETY OF FRIENDS

 April 9, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th M 9 1st day / [note dating error] In the forenoon [illegible] In the Afternoon poor silent Meeting

RELIGIOUS SOCIETY OF FRIENDS

 April 11, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 11th of 4th M 1815 / Rode to Rich Mitchells this morning to Meet the committee in case of D Chase Jr Staid there till dinner, & had the disagreeable feelings which the absense of four of the committee occasioned & returned home - found the absense of D W & his wife was occasioned by a misunderstanding A R was indisposed

RELIGIOUS SOCIETY OF FRIENDS

 April 13, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 13 of 4 M / Abel Collins was at Meeting & preached his advice was good & I believe his concern was sincere for the welfare of the rising generation whom he chiefly addressed. - Meeting was pretty well attended - I dont know when I have seen the high seats so well filled with women. -

RELIGIOUS SOCIETY OF FRIENDS

 April 14, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 14th of 4 M / Rode with Abigail Robinson this forenoon to Ruth Mitchells - there dined. after dinner the committee met & went to visit Daniel Chase Jr & his Wife. The latter we found in a very unfavorable state of mind & they both persisted in denying what was alleged against them tho' we had Sufficient proof of their being very cruel to the child, that was placed under their care. -This opportunity was a very exercising one to the mind of all the committee, particularly in that we were



LIVING IN THE LIGHT:

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unable to discover any sense of thier misconduct or signs of repentance - we returned to R Mitchells & took tea & then returned home -

RELIGIOUS SOCIETY OF FRIENDS

 April 16, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 16 of 4 M / Our forenoon meeting large & solid - D Buffum declared the truth with Power - Father Rodman was concerned to rehearse the warning "Set thine House in order &c" H Dennis appeard in a few words - Silent in the Afternoon

RELIGIOUS SOCIETY OF FRIENDS

 April 19, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 19th of 4th M 1815 / My mind has been for a considerable time very destitute & barran of good & I am ready to cry out My leaness My leaness. - last eveng was a little renew'd by the reading of the acct of Hans Nelsen Hought a Norwegian who had of late been much persecuted & imprisoned in that country on acct of his religion - his sentiments appear similar to Friends & he appears to have come forth much in the same manner as G Fox did in England. -

RELIGIOUS SOCIETY OF FRIENDS

 April 20, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 20th of 4 M / Our Meeting well attended & favor'd in silence - In the last (Preparative) while answering the Queries our fr Saml Thurston offer'd some weighty remarks particularly in reading the scriptures. - In the Afternoon met at the Meeting house with the committee in case of D Chase Jr & agreed on reports respecting him & his Wife Sorrowful Case -

RELIGIOUS SOCIETY OF FRIENDS

 April 23, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 23 of 4th M / Meetings both silent - dull seasons to me -5th day 27th of 3rd M [not error] / Rode to [Portsmouth](#) to attend the Moy [Monthly] Meeting stoped a little while on the way at Uncle S Thurstons - Our first meeting was silent & in the last we had much buisness & we sat five hours & the longest Monthly Meeting I ever recollect - The first buisness was to receive Wm Potter into membership. - Various other concerns came before us The most exercising of which was the cases of Daniel Chases Jr & Hannah his wife -They were both disowned - We dined at Uncle Thurstons. In riding home my H observed they had on the womens side of the House a very trying Meeting, but that they were greatly [?] assisted by the labor & service of Abigail Robinson who exerted herself Yesterday & went [illegible] there to day -

RELIGIOUS SOCIETY OF FRIENDS

 April 30, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 30th of 4 M 1815 / This mornng just as we had done breakfast - Our friend John Heald came in with his companion James Boulton from the State of Ohio came in escorted by W Knowles -They were at Jamestown Meeting yesterday & came across the ferry this morning - At meeting in the forenoon John had a



LIVING IN THE LIGHT:

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*hard time but preached a little - They dined at Father Rodmans
-In the Afternoon John was nearly silent a few words at the close
of the meeting -they returned with us took tea & lodged & in the
evening we had a number of friends call in to see them which
made a pleasant social circle.*

RELIGIOUS SOCIETY OF FRIENDS



May 1, Monday: Luigi Cherbini conducted the premiere of his Symphony in D with the Royal Philharmonic Society in London.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*2nd day 1 of 5 M 1815 / We find our friends J Heald & J Boulton
to be solid deep friends John a solid minister & James an Elder
-having a meeting appointed at [Portsmouth](#) today I accompanied
them thither & on the way stoped at S Thurstons - At Meeting
John was quite shut up & at the close told us that he had
endeavored to attend to duty as closely as he was capable of but
had not seen a moment when it was safe for him to communicate
one word in the ministry - We dined & took tea at Uncle Richd
Mitchells, rode to town & stoped at D Williams & set the eveng
& returned to our house to lodge - Their company maky - a little
more more [illegible] H but she is glad to accompany [illegible]
sympathy -*

RELIGIOUS SOCIETY OF FRIENDS



May 2, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*3rd day 2nd 5th M 1815 / Our friend J Heald & J Boutlon left
town for the Quarterly Meeting at Greenwich they went in the
Boat with those who went from this Moy [Monthly] Meeting - I
went down & saw them on board, & felt them a strong inclination
to be with them, indeed my desires have been seldom stronger.
but so it is, it seems to be improper for me to leave home at
present - - They have to all appearance had a fine passage up,
& I desire divine favor may attennd them & us who stay -*

RELIGIOUS SOCIETY OF FRIENDS



May 3, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*4th day 3rd of 5th M / The General Election of state Officers
took place in town today which has made a considerable parade -
I for the first time in my life saw the Solemnity of organizing
the Upper house, ie - The Governoer & Senate proclaimed & take
their several engagements. - Governer Jones is a Noble Stately
& reverant Man, whose charracter both as a private citizen &
Governer of the State I very highly esteem - I consider he has
been a great Blessing to the state since his election by his
wise forbearing in every respect prudent conduct during the late*



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

War The day was wet & cold which I fear will prove dangerous to the health of many children. -

RELIGIOUS SOCIETY OF FRIENDS

 May 4, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 4th of 5 M / Our Meeting was Silent & rather Striped on the Upper seats the usual occupants being at Quarterly Meeting

RELIGIOUS SOCIETY OF FRIENDS

 May 5, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*6th day 5 of 5 M / Our Friends returned from Qrtl Meeting they had pleasant Passages up & down - & had a pretty good meeting & say that Old Neal Casey a crazy black that has been long in John Caseys family deceased about 2 M ago - he was a great trial to John & a comfortable release in his Death. -
John Heald James Boulton & [illegible] Dined with us & after Dinner [illegible lines] & lodged - Sister R set the Afternoon & evening*

RELIGIOUS SOCIETY OF FRIENDS

 May 6, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 6th 5 M 1815 / Rote two letters to Little Compton announcing Meetings there on 2nd day [Monday] next - Acoaxet on 3rd day & at Center [Westport?] on 4th day - Our friends J Heald & J Boutlon will be at [Portsmouth](#) & at Tiverton tomorrow The former is the mornig & the latter in the afternoon

RELIGIOUS SOCIETY OF FRIENDS

 May 7, Sunday: [William Dickes](#) was born in Beechencliff, near Bath.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 7 of 5 M / In the forenoon meeting a Short communication In the Afternoon Silent. -

RELIGIOUS SOCIETY OF FRIENDS

 May 8, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 8 of 5 M / My Mother & Elizabeth Huntington set the afternoon with us.

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 May 9, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 9 of 5 M / Recd a letter from my friend & old acquaintance Rowse Taylor in Ohio, it contained two sheets, its first date was 1st M 28th 1814 & the last 4 M [April] 12 1815 besides several that were included - In the eveng Brothers David & John & Sister Ruth came to hear it read - its contents is very interesting Rowse was a Brother much beloved when here among us -

RELIGIOUS SOCIETY OF FRIENDS

 May 11, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 11th of 5 M / Our meeting was pretty well attended, Silent & rather a dull time. - In the eveng went over to Thos Robinson to shew them the letter I had recd from Rowse Taylor which dear Abigail read with much interest & her father & mother heard it with an equal share[?]

RELIGIOUS SOCIETY OF FRIENDS

 May 13, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 13 of 5 M / I had calculated to go to [Portsmouth](#) this Afternoon to visit My Cousins Zacheus Chase & family, but such is the uncertainty of things - my wife is much engaged in cleaning house [illegible] can not spare me, my attention being requisite to John, besides the sky is overcast & the air raw, which renders the walk less desirable & two of Brother Isaacs children & two of Br Davids are quite sick probably coming down with the Measils & it is likely John may have the [next three lines illegible]

RELIGIOUS SOCIETY OF FRIENDS

 May 14, Sunday: [Nicolò Paganini](#) signed to pay damages to Ferdinando Cavanna, father of pregnant 17-year-old [Angiolina Cavanna](#).

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 14 of 5 M 1815 / Our forenoon Meeting large & silent. In the Afternoon small & a few words deliverd - Walked with Br D Rodman up to J Dennis & took tea & read to them the letters I lately recd from Rowse Taylor. -

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 May 15, Monday: Having signed to pay damages to Ferdinando Cavanna, father of pregnant 17-year-old [Angiolina Cavanna](#), [Nicolò Paganini](#) was released from the tower in Genoa after a confinement of 8 days (he would abrogate the agreement, submitting a counter-charge of extortion).

King Friedrich Wilhelm III of Prussia created the Grand Duchy of Posen out of the Polish lands under his control.

Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 15 of 5 M / Recd this mornng a letter from Uncle Stanton containing a pressing invitation to go & pay them a visit in NY to which has brought me to c conclusion to go directly after our Yearly Meeting if nothing urgent seems to present - This eveng called to see Wm Lee [?] & his family soon after his wife had expired [?] found them in much affliction but alass such was the leaness of my mind that I was not [illegible] to enter into those feeling which would do them good much less to communicate words - I proffered such assistance as was in my power & left them. -

RELIGIOUS SOCIETY OF FRIENDS

 May 16, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 16th of 5th M / Called again to see Wm Lee & experienced a little more favor in my own particular, but far short of what I wanted to feel I have been much occupied thro the Day in While Washing & cleaning my shop. -

RELIGIOUS SOCIETY OF FRIENDS

 May 17, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 17th 5 m / Pretty much occupied in cleaning up the Shop &c My mind has this Afternoon been favord with the Arisings of life & desires raised yea aspirations have assended for help, for releaf from - the barranness & emptiness of [?] which hath for some time been my portion

RELIGIOUS SOCIETY OF FRIENDS

 May 18, Sunday: Saxony signed a treaty of peace with Prussia, Russia, and Austria. Most of Saxon territory was ceded to Prussia.

King Ferdinando IV of Sicily was restored to his throne as Ferdinando I, King of the Two Sicilies.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 18th of 5 M / At meeting D Buffum was concerned in a living & feeling testimony on the subject of Affliction which seemed like a brook by the way - In the Afternoon attended the funeral of Lydia Lee Wife of Wm Lee D Buffum & Hannah Dennis was



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

*concerd [illegible] & pertinent testimony [last four lines
nearly illegible]*

RELIGIOUS SOCIETY OF FRIENDS



May 20, Tuesday: [Nicolò Paganini](#) sued Ferdinando Cavanna, father of pregnant 17-year-old [Angiolina Cavanna](#), for extortion.

Stephen Decatur sailed from New-York for the Mediterranean with a fleet of 10 ships, to deal with the [Barbary pirates](#).

Sir Ralph Milbanke obtained authorization from the Prince-Regent to take the name and arms of Noel.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*7th [sic] day 20th of 5 M 1815 / Disappointments are often the
lor of all - I cannot help feeling one of Minor importance in a
considerable degree I had calculated on going this Afternoon to
[Portsmouth](#) to visit my beloved Relations Zacheus Chase & his
wife, but the weather is so cool & the ground so wet that it
looks like an unfavorable time. - As the probability is from the
age of my afore mentioned relations - the loved & greatly beloved
scenes of my youth will not long remain unbroken I am a little
disappointed in not being able to go conveniently, but
disappointments are frequently good for us. & Such minor ones
being patiently submitted to may tend to insure the mind to
greatr[?] ones*

RELIGIOUS SOCIETY OF FRIENDS



May 21, Sunday: Tsar Alyeksandr of Russia created the Kingdom of Poland, under his rule.

The people of Naples rose against their monarchy (the royal family, however, was being well protected by British troops).

Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 21 of 5 M / In the forenoon D Buffum & Father Rodman
were concerned in testimony both lively & pertinent - In the
Afternoon Father again appeared to my satisfaction & in some
degree Awakening.*

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 May 22, Monday: United States forces peacefully reoccupied [Fort Niagara](#), very much the worse for wear, as British forces retired once again to their old position at Fort George, which had become nothing but a ruin, and to a new post, Fort Mississauga, that they had in 1814 begun at the mouth of the [Niagara River](#).

Prince Leopoldo di Bordone of Salerno, younger brother of King Ferdinando IV of Naples, entered Naples accompanied by Austrian generals, and the king was restored to the throne.

Austrian troops captured Rome.

King Friedrich Wilhelm ordered that a commission be empaneled to draw up a constitution for Prussia.

Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 22 of 5 M / Our kind & dear young friend Mary Briggs spent the day with us assisting my H in her sewing preparatory to our Yearly Meeting

RELIGIOUS SOCIETY OF FRIENDS

 May 23, Tuesday: King Ferdinando of Naples published an amnesty for all employees of the previous regime, including Giovanni Paisiello.

 May 24, Wednesday: The *Allgemeine musikalische Zeitung* reported that Antonio Salieri had recovered from a “serious illness.”

Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 24 of 5 M / Mary Briggs spent the day with us her Company is allways Acceptable - also Sister Mary Rodman

RELIGIOUS SOCIETY OF FRIENDS

 May 25, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 25 of 5 M / Our first Meeting was silent & I believe a low season In the mast (Monthly Meeting) we had a low & exercising season I was so under the hatches that I scarcely opened my mouth to help the buisness forwardat all - The committee report respecting the state of society was considered but from some cause it labord so hard that no way opened to appoint a committee to labor for the help of the weak or those who needed council & the case was referd to next Moy [Monthly] Meeting -Testimony respecting Danl & H Chase were agreed on & directed to be renderd[?] - but among other of the exercising subjects [-?] pleasant nature occur'd which was a report from Susanna Sherman of [Portsmouth](#) to be admitted to Membership Wmm Mitchell from Nine Partners attended & made some few pertinent remarks - Benj Mott Peter Lawton [-illegible-] with us

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



May 26, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 26th of 5 M 1815 / Saml Vinson & Wife set the Afternoon with us

RELIGIOUS SOCIETY OF FRIENDS



May 27, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 27th of 5 M / Uncle Wm Mitchell & Sister Ruth set the Afternoon with us the good old man is pleasant & [illegible] edifying. -

In the 26th of this M A man of my acquaintance by the name of Cary Congdon hanged himself - the circumstances attending the case are very remarkable - he was upwards of 30 Year old had a wife & [-] children the last time his wife was put to bed she had twins which with the depression of the times, sunk his spirits, & he had for sometime been observed to be in a strange way & to some of his intimates had expressed his design of ending his own existence -but notwithstanding he had a large family in better times he had acquired a little property & had not much diminished it during the War, in the latter part of the Afternoon he went from his house to the Stable where he kept a Cow & threw down hay for the night & then with a skein of Shothread hanged himself to a beam in the Stable & the Cow after he was removed was put in the stable but in the following morning it was observed that she had eaten nothing, the next night she was put in again & in the Morning she was found near the door tumbling & much agitated - the next night the attempt was made to put her into the Stable again but she refused to go & altho she was forced by a number of men they were unable to effect it she would break through them in spite of all they could do & further attempts were given over - hay on the outside of the Stable was given her which she ate with readiness - It is very remarkable that she appear'd to have eaten nothing from the time he hung himself until they offered her food out of it - there are some congectures with respect to the reasons, but all fall far short of accounting for them - She was not in the stable at the time the deed was done - an attempt was made to bleed him but as blood was obtained so that the smell of blood could not affright her- Why is it not reasonable & just to conclude that the Cow was an instrument in the hand of the Almighty to express to survivors the wickedness of the act by showing horrow & a total aversion to the Spot where the act was done - It is remarkable that an half brother of Carys who lived in Wickford ended his own existence but about 3 of 4 weeks ago - This man had small family & was wealthy - how horrible & what poor frail things we are at best, but especially when we loose confidence in that Almighty Power who provides every [illegible] Sparrows & will not leave poor man when [—?—] on HIM

RELIGIOUS SOCIETY OF FRIENDS



May 28, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 28th of 5 M 1815 / Our Meeting was to my mind a solid solemn favord season for which I feel thankful Our fr D Buffum deliverd a solemn testimony & father Rodman I thought was favord in a short testimony I am staying at home this Afternoon while my H has gone to Meeting - to take care of John who is not very well -he has held several meetings & preached several little sermons which were more innocent & quite as edifying as many that will be deliverd at the different Meeting houses in town this Afternoon

RELIGIOUS SOCIETY OF FRIENDS



June: Friend [Paul Cuffe](#) became involved in the New England [Yearly Meeting](#) of the [Religious Society of Friends](#). He would be asked to help make decisions regarding the Quaker meetinghouse in Boston. According to the diary kept by Friend [Stephen Wanton Gould](#), on the second day of the yearly meeting, in the afternoon, this man of color was among the “public laborers,” which is to say, among those who stood and doffed their hats and spoke from the silence of worship. The public laborers whom Friend Stephen heard were:

- Friend Rowland Green
- Friend Elisha Thornton
- Friend [Moses Brown](#)
- Friend [Paul Cuffe](#)

This is the first time that ever a man of colour delivered his opinion in our Yearly Meeting and I guess in any in the World.



June 1, Thursday: In Paris, a massive celebration took place on the Champ de Mars, overseen by [Napoléon Bonaparte](#). This had been advertised as a ceremony to announce the results of the plebescite on the Additional Act to the Imperial Constitution, in which 99.9993% of the votes cast by the Frenchmen had been in favor of their emperor.

Samuel Wesley was elected to full membership of the new Philharmonic Society.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5 day 1 of 6 M 1815 / Our meeting today was rather small & many of us I believe was variously [?] situated observed some who at seasons I have reason to believe are fresh & lively to [illegible] some whose countenaces bespoke much langor in the inward life who were not ?? with sleep & I believe some could say at the close of the meeting they had been with Jesus & experienced his enlivening presence to do them good - It was with me a better season than common.

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 June 4, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 4 of 6 M / Our forenoon meeting was pretty large & a season of Divine favor A Robinson was engaged in a short but very sweet testimony of encouragement to such as were under Affliction
In the Afternoon we were Silent but it appeared to most be a wakening season Isreals Shepherd being near & extending his Crook around the gathering [last two lines illegible]*

RELIGIOUS SOCIETY OF FRIENDS

 June 7, Wednesday: [Walton Felch](#) got married with Lydia Inman. The couple would produce one child, Hiram E. Felch of Boston.

As Austrian occupation troops departed from Rome, the temporal power of Pope Pius VII was restored.

Friend [Stephen Wanton Gould](#) wrote in his journal:

6th M 7th 4th of the Week 1815 / Recd this morning an affectionate & very acceptable testimony of the continued remembrance & love of my friend Micajah Collins dated at NYork the 1st inst - It met me at a moment when my heart was tender & ready to receive the impressions that such as communication would be likely to excite from an old & long loved friend. - The NYork packet arrived this mornng brought a considerable Number of friends to attend the Yearly Meeting among whom were Edw Stabler, Isaac Bonsall, Rich'd Mott, John Murray Jr & wife & several Women. - I feel desirous they may be instruments of good

RELIGIOUS SOCIETY OF FRIENDS

 June 8, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 8th of 6 M 1815 / Our Meeting in consequence of the strangers who attended it was larger than usual & Rich'd Mott preached very Sweetly & quite to my satisfaction - his opening was the "New Name & the White Stone" which enlarged on very interestingly. father Rodman near the close deliverd a short but pertinent & to my mind Savory testimony
At the close of the Meeting John Winslow of Portland appointed a Meeting for the People of colour without previous consulting friends of this Meeting & the hour proposed 7 OC PM & the time altogether being improper & some other circumstances renderd it a very exercising case & very little information was given by friends however at the time considerable number of White & blacks collected & John preached till almost 10 OClock & I thought on the whole he was in a degree favor'd & Truth presented from re [illegible] - I had the house lighted as one of the committee for the purpose & determined to help out a trying case as well as I could*

RELIGIOUS SOCIETY OF FRIENDS



 June 9, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*6 day 9th of 6 M / Had a short [illegible from Wm Burling in my
[next three lines nearly illegible]*

RELIGIOUS SOCIETY OF FRIENDS

 June 10, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*7th day 10 6 M 1815 / Many friends have come to Town & we have
for lodgers Our valued friend Hannah Pope formerly of Bolton now
of Baltimore, & her Sister in law Ann - Daniel Johnson & Isaac
Bassett, Daniel & [blank] Holder sons of our fr Thos Holder of
Bolton - - - I have desired & do renewedly desire that this
Yearly Meeting may prove to me a season of favor & quiet beyond
what I have sometimes experienced - -& I think I have made a
pretty good beginning. -*

RELIGIOUS SOCIETY OF FRIENDS

 June 11, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) noted in his journal an entirely silent session of the Friends Yearly Meeting:

*1st day Our Meeting this forenoon was large as usual & much
favor'd our fr Edw Stabler of Alexandria was much favor'd in a
long & excellent communication - I think I never saw the people
more attentive & Still in the Yard - In the Afternoon a larger
concourse of people assembled than in the Morning, but to the
great disappointment of the multitude there was not a single
offering in the course of the Afternoon & it is the first silent
Yearly Meeting I ever recollect & I believe is the only instance
that has occur'd in my Life - considering there was no preaching
the people were as still as could be expected - between meetings
our fr John Heald & his companion James Boulton arrived & took
Quarters with us. -In addition to our usual family we had at tea
Ezra Collins, Jonathon Chase & two Long Island young friends
also Nancy Brown -*

*2nd day [June 12, Monday, 1815] / The meeting met this mornng
under a solemn covering the first remark was from D Buffum who
expressed his thankfulness in being permitted to attend another
annual solemnity & a desire that friends might abide under that
influence which would rightly direct all our movements, next
father Rodman subjoined a few further remarks & a little hinted
at the necessity of keeping from moving out of the right spirit
which causes the Ark to jostle - then Peter Hoxie & then Edw
Stabler took in the whole & pointed out the order of society in
a clear oint of view & the harmony & simplicity of the Truth -
The meeting was moved to Action by D Buffum. Saml Rodman the
former Clerk was absent & Wm Rotch Jnr as Clerk of the meeting
for Sufferings according to discipline Opened the Meeting Then
John Murray Jr of NYork made soe sweet & very pertinent remarks*

- Epistles were recd from all the Yearly Meetings in the world & the usual rotines[sic] of buisness were Gone thro' with great apparent harmony & love my name was on the committee to answer the Epistles but alas that most probably will be all, as neither my time nor tallents will admit of my being useful in that capacity - I was however thankful in being made partaker of the good things before us & may acknowledge divine favor thus far. -At 4 OClock the meeting met by appointment, the subject of the School underwent some discussion but a further deliberation right not to another sitting - that of the Meeting house in Boston was acted upon & a committee[?] appointed to investigate the case & report suitable trustees to REview & hold the porperty & what in their judgement is best to be done to building a New meeting house. The present one being so decayed as to be unsafe for use. A committee was appointed to consider of the propriety of a proposition from Salem Quarter to divide their Quarterly Meeting & report to a future sitting. - I thought in the first of the sitting a pretty good savor of life was to be felt but it diminished & according to my understanding we did not conclude so well as we began. -



June 13, Tuesday: The term “civilized” was in this year coming into currency among us civilized peoples, as an explanation of sorts for our manifest superiority over the remainder of God’s creation. We updated and generalized the invidious distinction between the inexperienced rural hicks or rubes, on the one hand, and the suave urban slickers, on the other –a distinction which had been hanging around in our cultures at least since the days of [Aesop](#)– and made it serve as a distinction between those humans who still live their lives as part of extended tribes, on the one hand, and those humans who, on the other, have lost all traces of their tribal allegiance save an allegiance to a mini-tribe known as “my family.” “Civilized” means that it’s because we live in cities, that we’re ever so much better than you, yeah.¹²⁵



In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) made a record that now indicates to us that some Quakers must have been having, in their general white racism, difficulty accepting non-whites such as [Friend Paul Cuffe](#) as their social equals, regardless of whatever wealth and accomplishment:

3rd day / At 10 OClock the Meeting met by adjournment The Meeting enterd on the State of society & after the first Queries & answers thereto was heard - we recd a visit from Jemima Shorwell which was short but very sweet, she addressed the young men very

125. Etymologically, the Indo-European origins of “city” and “cemetery” are very entangled, entangled indeed. Isn’t it interesting that, when we obtained a term to distinguish ourselves in 1815 from all the non-white peoples who needed to die out to make room for us, we chose a positive coinage such as “civilization,” for ourselves, rather than a more accurate negative coinage such as “cemeterization,” for them?



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

sweetly inviting them to come taste & see how good the Lord is -when she retired we resumed the state of society Many remarks were made by J Murray, R Mott, J Bonsill D Buffum, [Moses Brown](#) Wm Rotch Jr & by a large number of Minor laborers, some to the purpose & some greatly out of joint - with respect to the subject of Love & Unity. The intemperate use of spirituous liquor & our testimony against War a pretty general exercise spread over the meeting for the advancement of our concerns with respect [illegible] & the committee to prepare epistles were directed to prepare an epistle to the Quarterly Meeting expressive of the Meetings exercise & desiring individual labot for the advancement of the exercise? of Truth &c. - to give the committees opportunity to investigate the subjects committed to them - The meeting adjourned till tomorrow morning -We had at Dinner a large company - also at tea & among the rest Brother [Paul Cuffee](#) - it appeard to be a new experience to most of the company to sit down to a table & eat with a man of colour, but however I am glad to insert that none were displeasd & with some it was rather gratifying to have it to say that they had had the opportunity of being with him - After tea our dear old friend John Casey came in & spent a little while in very pleasant & edifying conversation. after he went out our company [illegible] & in a short time we drew into silence & J Heald expressed a few words much in the sweetness & we then retired to rest¹²⁶

We may hope that, digesting this meal, Captain [Cuffe](#) was able to look back and feel rather gratified to say that he had had the opportunity to break bread with this assortment of oh-so-pleasant oh-so-condescending honkies.



June 14, Wednesday: The Duchy of Mecklenburg-Schwerin became a Grand Duchy. Duke Friedrich Franz I took on the title of Grand Duke.

[Napoléon Bonaparte](#) reached the border with the Low Countries at Beaumont.

Per the journal of [Friend Stephen Wanton Gould](#), the [Quakers](#) met to consider the Yearly Meeting boarding school being proposed for [Providence, Rhode Island](#):

4th day / The meeting met at 10 OClock The subject of the Yearly meeting school occupied the most of the sitting a large committee was appointed to digest & further investigate the subject & report to the next sitting The committee on the Epistles wer engaged from half past 2 OC till 5 OC when the meeting met & tho' the epistles were not all digested before of the committee & two of them untouched yet they were all read & passed the Meeting - there were but five of us that could attend to them Vizt Thos Howland, Abraham Sherman Jr Jas Scott & myself all new & inexpeierenced except Thos. The others of the

126. Friend [Stephen Wanton Gould](#) wrote this putting upward the bright shiny congratulatory side of this coin ("Look at what great people we are, we are actually able to overcome our disinclinations and actually able to sit down politely and actually consume food at the very same table with a person of another race!! We didn't even need to throw up afterward!!") but clearly this bright coin of acceptance and brotherhood had another -more unpleasant -more uncongratulatory side to it.



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

committee attend the School committee which met at the same time which deprived us of many experienced helpers The School committee not having fully gone to the subject, it was refer'd another year & they joined to the Meeting for Sufferings further to digest & proceed as far within the time as they may think advisable, & the meeting came to a conclusion tho' not till it was so dark that the Clerk was scarcely able to read.

“MOSES BROWN SCHOOL”



June 15, Thursday: Beating back Prussian resistance, Napoléon's army crossed the Sambre River at Charleroi and Marchiennes and proceeded in the direction of Brussels, 50 kilometers to the north.

The first *Burschenschaft* was formed at Jena (this student organization, its motto “Honor, Liberty, Fatherland,” would become the basis of the [German](#) Nationalist Movement).

French physician [René-Théophile-Hyacinthe Laënnec](#) was appointed to Necker Hospital in Paris (in that institution, during September 1816, he would create the [stethoscope](#)).

[Johann Nepomuk Hummel](#) gave the initial of a pair of very well received performances at the Deutsches Theater in Pest.

[Friend Stephen Wanton Gould](#) wrote in his journal:

5th day / This mornng Our Bolton lodgers Hannah & Ann Pope left us & went in the [Providence](#) Packet homeward. The two Women felt near my best feelings, as has many others who have been with us. Our Meeting was large & our friend Edward Stabler was largely opened in Doctrine & his communication was attended with a large degree of that power which reached the heart – Richd Mott was also engaged in a short but loving & well adapted testimony At 3 OC PM our friend John Heald & James Boulton left us, & with them our house was evacuated of our Y Meeting friends they having left us before. The rest of the Afternoon, tho' free from care to what we have been has been – In the evening Wm Burling called to See us with [-blank]] whose company was very pleasant - but it so happened that in the forepart of it I was our at Thos Robinsons to wait on our soucin Hazard over to lodge at my Mothers while there Richard Mott had a sitting in the family & preached with is much humility & sweetness –

RELIGIOUS SOCIETY OF FRIENDS



June 16, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day Called this morning at Elizabeth Hoxies to sit a little while with Jemima Shotwell Ann Yarnall & Sarah Sutton whose company I found very sweetly interesting, - should have been glad to have had more of it & if they do not go to Providence tomorrow they engaged to sit the Afternoon with us. –



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This Afternoon My Mother & Cousin Hazard, with Sister Ruth set the Afternoon with us - Thos Hornsby joined us at tea also Lewis Clarke

RELIGIOUS SOCIETY OF FRIENDS

 June 17, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day / Our fr Jemima Shotwell paid us a visit of a few minutes just before she left us this morning for [Providence](#) it was very sweet & cordial to our minds - I have been (as was as my dear H) occupied most of the day in preparing for my intended visit to NYork

RELIGIOUS SOCIETY OF FRIENDS

 June 18, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 18th of 6 M 1815 / Our morning meeting was large & I thought favor'd - Hannah Dennis appeared rather larger than usual for her & quite as sweet then D Buffum added by way of supplant - In the Afternoon we were silent & to my feelings a solid & in a very good degree a devotionala opportunity. I believe some minds were refreshed, & many who were not in membership wore countenances that besopke reverence. - We took tea at Father Rodmans with Wm S Burling - & while we were there we heard that Wm Wright & his wife son of Isaac Wright of N York had arrived & knowing them to be acquainted to Uncle & Aunt Santon We went with Wm Burling to their lodgings & found them pleasant & agreeable friends. We invited them to tea with us tomorrow if I did not sail for NYork which I expect to do - I do a little regret the prospect of so soon leaving town on their account -

RELIGIOUS SOCIETY OF FRIENDS

 June 19, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 19th of 6th M / Wm Wright & wife came ?? as we expected - tomorrow perhaps may bring it ?? / I have been ready all day that whebn called upom by the packet master but there has been but little wind which was pree ahead - Our fr Jemima Shotwell & company returned this Afternoon from [Providence](#) & we shall probably be fellow passengers to NYork [this entry is in a very different hand, very small, and as tho' he wrote with his left hand?]

RELIGIOUS SOCIETY OF FRIENDS

 June 20, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:



LIVING IN THE LIGHT:

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3rd day 20th of 6 M 1815 / At 1 / 2 past 9 O'clock this mornng went on board the B D Jones Capt Cahoon for NYork intending a visit to my Uncle & Aunt Stanton of that place. – At 11 OC we reached the light house – Dined at 10 Oc while off Point Judith & find our company very agreeable, some of their names follow Wm S Burling Thos Rotch Jr Caleb Mackeel Benj Smith, Jemima Shotwell, Ann Yarnall, Sarah Sutton & several other members who do not seem to mingle much with us. Tea at 7 OC & at sunset not quite up to Watch Hill. J Shotwell & Sarah Sutton very sea Sick, & I find myself a little threatened with it, the deck agrees better with my head than the Cabin & I keep mostly upon it. This has been a day of new experiences to me, tho' the surrounding scenes delight the eye & the company on board are very agreeable oconversattion runing on subjects various & mostly inteeresting, yet my dear Hannah & our little son have occupied much of my thoughts. – late in the eveng retired to my Birth –

RELIGIOUS SOCIETY OF FRIENDS



June 21, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 21 of 6 M 1815 / Rose this morning at 3 O'clock & went on deck & saw several Lights yet Burning This is the first night I have ever spent on the Water & considering all circumstances it was much more comfortable than I expected – The Capt says we have gained but about 20 Miles all night, the wind still light & the current against us. A little After sun rise & found ourselves at the west end of Plumb Island those who were sick Yesterday seem very cheerful this morning – At 8 OC Breakfast – At 10 OC off the horse & Lyon which they say is half way to NYotk- At One OC we dined & while sitting at the table the wind left us & what little we have had thro' the day has been against us our progress consequently very slow, but our vessel outsails all we meet

After dinner finding my head complaining took a refreshing nap – rose & found the wind breesing up – enter'd into pleasant conversation with several of the passengers in the Cabin – Was called on deck to see a large school of Porpoises playing round the vessel. This sight amused us for some time & to the women was quite a novelty. They appearing to take an interest in the scene Sarah Sutton particularly –

The whole of the afternoon has been spent in pleasant conversation, mostly of an interesting nature but I am afraid some of us have indulged in lightness rather further than is best – I feel the Satisfaction of having kept a weight in the scale against it – nothing however has occurd which leaves much uneasiness, only a little apprehensiion of what might or maybe – The evening also was spent pleasantly, & several on board exercised their poetic talents -- At 9 OC of Huntington Light, at 10 OC retired to rest –5th day 22 of 6 M 1815 / At Sunrise off Hempstead Harbor on L I – Rose this mong under a sense of favor which I experienced most of yesterday. how pleasant to feel the heart tender & an evidence that Divine goodness is still



near.

At 10 OC of Lands Light - of this place Benj Smith made an handsome sketch with his pencil which pleased our women Passengers, he took also sketches of several other places & gave them as mementos of our Passage - Settled with the Capt & paid him \$9 for my Passage - At 10 OC of White stone ferry on L Island we was in so near as to see a carriage land from the boat with a number of Friends; there appeared to be an old friendly[?] man & several plain women, who when the carriage was tackled [harnessed to the horses] jumped in very sprightly & rode up the road a quick pace through a very pleasant tract of country -

While I view the rich & costly houses & pleasant situations around my mind is forcibly impressed with a sense that "Here is not the place of our rest" tho' we may be permitted to partake a little of the Pleasant things of this life as we pass along through it yet those which are unfading should be held & ever remembered as the Primary persuit of our lives -- At 12 OC we passed Hurl Gate, [Hell Gate] about this place & up to NYork nature & art combined, have rendered the scenery picturesque & beautiful - were I to attempt it my discriptive powers would fall far short of justice, several places of which I have heard much spoken, were pointed out, particularly the late Doctor Baker about a mile beyond the Gate we looked & saw a small sloop get nearly upset in or near the pot, this discomposed our nerves for a few minutes, but when we saw her lower her sails & danger somewhat cease - our sensibility soon left us in great measure & turned our attention to surrounding scenes which with the thoughts of soon being in NYork, already coming in sight, awakened new feelings, quite new feelings -At 1/2 past 10C we touched at the Wharf where I parted with my fellow Passengers, in a considerable degree of tender feeling - Wm B[?] conducted me directly to Uncle Stantons, where I found them just dining & Jonas Minturn at the table with them - On going in & finding myself actually in their company, which I have felt, even till the very moment of my going into the house almost as a Dream which I could scarcely believe that I should ever realise - my feelings were so overcome that it was with some difficulty that I could support the Man, [he could scarcely stand] & Answer the few questions which occur'd for the moment, - but after a little cooling drink, & some dinner, I found that big thing in my throat, which seemed to Large to swallow & bring up, gradually to settle away, & soon became easy cheerful - Uncle & Aunt received me with great cordiality & heartfelt affection which I believe they must have been so [?] since from my situation at meeting them was reciprocal on my part After dinner & when I began to realize that I was in the City & with my dear relatives, I finished a letter which I had begun in board the Packet to my dear H & carried it down & put it on board Capt Bliss - in this walk Uncle took me on board the New Haven steam Boat which is indeed the great curiosity of the boat Kind I was ever on board of - for power & complication of machinery is only exceeded by the Steam Frigate Fulton the first which we sailed by as we came up the River & had a view of as



she lay at the Wharf Any attempt to describe This boat, or hardly any thing besides that I have seen in the City, would only expose the weakness of my descriptive facultys - I have heard much tell of this place, but of the bustle & noise & the ponderous piles of buildings which I have seen only this Afternoon I had but remote Idea of, & I can say with a Queen formerly "The half has not been told" In this rout [route] we called on Saml Wood, found in his shop - he seemed very cordial & asked me to call again, which I promised him I would after delivering him a letter which I was the bearer of - we left him & went up to Chamber Street & visited Niobe a little while who was very Affectionate & Kind & I was very glad to see her. - returned with Uncle Stanton to tea where I set the remainder of the evening - Wm S Burling called in wishing me to go with him & set a little while with Jemima Shotwell, but the evening being far spent, & I much fatigued with the labors of the day - gave up going with him tho' my inclination was much in favor of it &c -

RELIGIOUS SOCIETY OF FRIENDS



June 23, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 23 of 6 M 1815 / After a comfortable nights rest, rose early this morning, & brought up my journal which falls far short of recording all I have seen or felt. - After breakfast walked with Uncle round the Battery & some other parts of the City, saw Wanton Engs Stoped at Isaac Wrights Store - went thro' Foly[?] Market & in it was introduced to Francis Thompson - & spoke with Benj Minturn - The fame of Foley market had reached [Newport](#) long ago but nearly it exceeds my expectations, every thing almost that can be named, the produce of our own land is sold in it, & lays in the Greatest profusion on their Stalls & benches. In The stores on the left side going down may be bought all Kinds of West India produce & the people are so thick that it is with some difficulty one can crowd thro' the multitude stoped at Demilts Watchmakers shop & took a look at his goods - went to the Post Office & returned home but how I went or how I came I know not, for every scene was new & the bustle of City confusing, to a mind used to no other than [Newport](#) - As I passed along the street the Story which D Buffum tells of an old friend in his country who had a mind to go to a new light meeting held in the neighborhood, often crossed my thoughts - as he returned from the meeting riding along nursing on what had passed, a person behind him heard him exclaim "It does not signify it is confusion upon confusion" & surely I believe, was this old man loving & to walk the streets of NYork, when he saw the ponderous piles of buildings, the runing & rattling of the drays & the hurry of the people he would again exclaim "Confusion upon Confusion." however as yet I have been pretty collected - Between 11 & 12 OC took a walk into several streets with Aunt Patty called at several Stores & to see Penelope Minturn While Aunt Patty had gone to look up the family I had a pretty good opportunity to reflect & endeavored to attend to my own feelings



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

being alone in the room some time – when she came in my sensations were about what I had anticipated – She seemed glad to see me & inquired after some of her old friends in [Newport](#) – returned to Dinner

After dinner retired to my chamber to rest a little but was soon called down to see Wm Burling – in going down my feet slipped on a cross stair & I went down my whole force more than half the distance on my back & elbow which was so hard a shock that after getting up & going into the room, I sat down & fainted quite away I soon came too & in about an hour recovered, so as to walk out into some parts of the City where I had never been – After tea went to the Steam boat & crossed in her to Brooklin & went up to the other ferry & returned in the horse boat which made a pleasing variety The Steam Boat in this ferry is inferior to the ones which run to N Haven & in the North River, as the river is narrow the accommodations discovered in the others, are not here needed –

The Horse boat goes by the Power of 9 Horses & get changed [illegible] a day – the ferrage at such place is 4 cents for a single passage & they told me they made upon average, 65 trips in a day, & often have 2 / 6 passengers at a time – they cross in 7 Minutes & often in 5; the boatman says he had taken \$300 Dollars in a day. – I had no conception of number of People that are continually passing from the City to L Island by these ferrys, nor indeed I had not of scarcely any thing I see the horses go round as in a bake mill & form a ring standing as close to each other as then can – they appear to work hard tho' they look fat & hardy – Brooklin is a pleasant village, & I should suppose was as quiet as it is a ready retreat from the City – We set the evening with neighbor Hurst & while there, the City was under an Alarm of fire, which was soon over. –

RELIGIOUS SOCIETY OF FRIENDS



June 24, Saturday: A dead child was removed from the womb of 17-year-old [Angiolina Cavanna](#). It is said that “medical evidence” indicated that [Nicolò Paganini](#) had not fathered this child (I personally have no idea what that “medical evidence,” in this year 1815, might have amounted to, since this was a long, long lifetime prior to the discovery of blood typing by Karl Landsteiner).

[Friend Stephen Wanton Gould](#) wrote in his journal:

7th day 14th of 6 M 1815 / Considering the jar of yesterday I feel remarkably well this mornng with the exception of my elbow which was scraped considerably & felt little or nothing of the excrcise while Walking which I took immediately –?– it produced a profusion of perspiration & I believe carried off the other bad effects – Our again after breakfast, walked thro' many streets stoped at Isaac Wrights store. At Wanton Engs & bought 26 Dollars worth of Coffee for D Buffum – went through Foly Market again & called at Caleb Coggeshalls Store. Caleb I believe was very glad to see me, asked many questions about his friend at R I & urged my taking tea with him – Called at many other stores & took a turn down Courtland Street & went on board Albany Steam boat viewed the machinery & the Cabins at each end



- which for elegance exceed any Parlour I have seen in this place
Visited & inspected the Patens Bakery where the fire is kept in
the oven the whole time & yet the buiscuit are baking as fast
as they can be out in at one end & brown out at the other,
This walk was rather extensive, the heat & the distance overcame
me & in Courtland street I felt faint, expressed a Wish to return
which we did & after a little refreshing drink, returned to my
chamber, rested & am now writing - I omitted to insert that this
mornng [illegible] visited in neighboring Chocolate Mill,
which is a curious operation carried by two horses, the Coacoa
is first broken then the shells sifted out, then ground fine put
into pans - the horses move a great wheel at least 15 feet in
diameter, this wheel communicates force to Smaller ones by which
at one time the Coacoa is sifted & ground
After dinner took leave of Wm S Burling who dined with us, he
intending for Albany this Afternoon in the Steam Boat - Then
walked our towards the Bowery & all round that part of the Town
-Made an agreeable call on Ann Freeborn who lives in Elizabeth
Street This part of the City looks more like Newport than any I
have seen - visited at Thos Collins but saw only the child - he
was at the store. - While in this part of the City we went to
the new Roman Catholic Church this building is a curiosity it
is of Gothic structure & the Arched Walls is supported[?] must
be in the plan of the whispering Gallery in London the least
sound of the voice echos, & re echos astonishingly - & to stamp
on the floor sounds like Throngs [?] The painting on the Walls &
arches have a beautiful appearance - After tea Uncle took me to
the Museum where I saw many curiosities natural & artificial
among which was the [last three lines illegible] [?]
several kinds of Deer, Monkeys Snakes * numerous species of
Birds - all look very natural the [?] of industry is a curiiosity
all kinds of Work & play are going on at once by means of
machinery In the upper story we saw various Wax figures, some
[-?] are exceedingly natural - the representation of Samuel,
Saul & the Withch of Endor is not [-?-] Indian Chiefs are said
to be striking likeness but alal that struck me the most forcilby
& as the best worh seeing, was the wman sitting in a bower with
twins [?] one on each Knee, beautifully sufused with every
aimiable countenances To appearance about 6 months, on the right
of her was wamon reposing in sleep in bed with the most speaking
little countenance sitting up by her side that I ever saw It
[illegible] it seemed as if the little [- -?] ready leap from
its unconscious Mothers arms to those who stood by -there was
also a representation of numerous Daniel Lamberts, the Goddess
of Liberty &c &c From the Museum we went to Benj Marshalls where
Aunt Patty had previously gone to set the evening & about 1 {?}
OC returned home - & I must not omit to mention that when arrived
I found a letter had been left for me from my dear H which was
much like a brook by the Way notwithstanding [-] the great
variety I have seem thro' [—] I have often hear say there was
an indescribable pleasure in receivng letters when abroad from
friends at home but I never before so fully realized it



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 June 25, Sunday: Augusta returned to Six Mile Bottom.

GEORGE GORDON, LORD BYRON

Friend Stephen Wanton Gould wrote in his journal:

1st day 25 of 6 M 1815 / Attended Liberty Street Meeting In the forenoon Stephen Grellett bor an excellent testimony his opening was "The whole need not a Physician but the Sick" his communication was edifying instructive & Powerful, very encouraging to see as [illegible] themselves under sickness & discouragement of mind, to apply to the Physician who heals all malady of the mind, binds up the broken hearted &c - In the Afternoon he was again concerned "Watch & pray continually" from which he took occasion to recommend the necessity of keeping our spirits under subjection so that while we were engaged in our outward concerns [three lines illegible] This testimony seemed to me to be as - ???it being a subject I have ruminated much on since I have been here - The people seem in such an hurry of spirits passing the streets about their business on week days that I can scarcely believe they can in stepping out of their business into meeting, enjoy that abstraction of mind which is desirable & to which they must attain to perform comfortable worship [very faint and scarcely legible] Just before the close Mary Hinsdale wife of Henry delivered a short but pretty savory testimony - Ann Swinbine & Eliza the young woman who lives with her dined with us also Thos Casey. Thos is at present a steady & hopeful young man.

 June 26, Monday: For two days royalists, goaded on by the Catholic Church, had been running wild in the streets of Marseille, killing 200 Bonapartists and Protestants.

Baden joined the German Confederation.

Johann Nepomuk Hummel provided the 2d of a couple of very well received performances at the Deutsches Theater of Pest.

Friend Stephen Wanton Gould wrote in his journal:

2nd day 26 of 6 M 1815 / A Rainy Day - After breakfast called on Saml Wood who treated me with much cordial attention He just took me to the Lancastrian friend school for children of colour where 300 of them may be accommodated but the school this morning was small owing to the weather - The Master exhibited specimens of their performance in writing Arithmetic o& drawing both of Maps & Landscape in colours wherein some traits of rare genius for children of their colour & opportunity were displayed The cyphering Book, a specimen of writing & a map oof the world by one of the boys which appeared to be about 14 Years of age quite astonished me - I examined his countenance which I thought was heavy & I could not discern in it traits of that lively imagination which were displayed in his performances - He also



gave me an account of the Class of Merit, who though under him are a body by themselves, composed of those who have made the greatest proficiency – The Class chooses President, Judge & under officers, who are appointed to watch the conduct of the otheers, & when any misbehaveior is obseerved, they are complained of to the proper Officer who presents him to the Courts, where he is tried & if he makes satisfaction, is acquitted, but if not the Judge pronounces sentence of dismissal from the Class An instance the Master told me took place a few days ago & one of them being according to order presented to the Courts what ruined him with great solemnity - The Judge after hearing witnesses in the case found him guilty reported him for his [???] exhorted him to atonement [?] illegible had the desired effect, he looked as the Judge addressed him like a little ciminal at the Bar & at length burst into tears & very penitently asked forgiveness of the Class, promised amendment & was acquitted on good behaviour. – This Class keep a record of all their proceedings, a part of which I read & thought the method & states of the minutes would have done credit to soe of our Monthly Meeting Clerks. – From this we went to the Lancastrian School for white boys where 500 may be accomodated the room is 137 feet by 44 - Being Rainy all the scholars were not present, but the scene was very interesting - I thought however the boys had not made as great improvement nor in so good order as in the school for boys of colour - The Master whose name was Wm Smith presented me with an acct of the School & a report of the Trustees for the present Year

We then went into a room below in the same building where a School for Girls is Kept at the expense of a female Associaion in the City – upwards of 300 usually attend but not all present this mornng - The mistress was absent & one of the head Scholars presented their proceedings, all which did them great Credit There were many good looking children present & their deportment bespoke the attention of a careful & prudent Mistress. – From these Schools we went to the Manhattan Water Works which were not in operation, the reservoirs being full. - The works tho' not in motion, for extent & strength were admirable & well worth looking at - from these works we went & took a look at a neighbouring foundary we saw them making Moulds for various Iron machines, but the furnace was not in blast which They regretted, as I have long wanted to see their more of casting in these extensive Foundarys – From there we went to the NYork Hospital, of which Samuel Woods son Isaac is one of the attending Surgeons - in Isaacs room we sar & rested a whil& entered into som pleasant & interesting conversation took a drink of Beer &c he then conducted us to the Theatre where the Surgical operations are performed - this is an half round room with a table in the Middle, on which the patients are placed for operation it turns round on a pivot - around the table are circular seats, rising above each other like the high seats in our meeting houses - on these seats three or four rows of students & strangers sit as spectators whilel the performances are going on in what may be called the Pit -from this room of horror he took us into the



Cupola where I had a view of this great & vastly extended City, The scene was much obstructed in consequence of the Weather – we then visited the rooms of the diseased patients where we saw some sad spectacles, but all of them were clean & appeared to be well attended – the Kitchen is a neat room with a marble floor – We then went into the Library, in this room the Governors meet – here we saw a vast number of Books – Isaac shewed us some beautiful work on Ornithology by Willson, which contains the most striking likenesses of Birds &c that I ever saw short of real life – in this room he presented me with an acct of the Hospital which contains a handsome view of the Building, in this room Sam Wood introduced me to the celebrated Doctor Mitchell who shook me by the hand very cordially, & after a little familiar conversation, observed that he would offer some attention, but at the present moment he was much occupied in preparing a work for the press, & as I was in the best of hands there was no need of it – Saml & his Son being all sufficient – From the Hospital Isaac conducted us to the Assylum for deranged people but it was not the hours for admission of company & we were deprived of any more than a range of the great oratory[?] where we saw some of the Patients in various stages of delirium – Returned to dinner – After dinner called on Wm Thurston & his wife, set 2 hours with them hebr sister in company This [illegible, three lines too faint and blurred] with my fr Saml Wood & his amiable family here I met Edmond Prior who took tea with us – if the friend & his misfortune s I have heard [?] much spoken he was once {--} of much note in society & great in [--] profession [?] but by imprudent kindness in lending he lost both his property & his standing as an Elder – he seemed very tender & humble of his situation claims my sympathy & I believe notwithstanding what has happened to him Life remains in him & I hope that his gray hair may not [--] hopeless to the grave -- In Saml Shop I saw Sarah Sutton & took leave of her they intending to set out for home tomorrow – she mentioned that Jemima Shotwell regretted not seeing me before she left the City & I dare say she does not regret it more than I do. –

RELIGIOUS SOCIETY OF FRIENDS



June 27, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day [sic] 27 of 6 M 1815 / This mornng after Breakfast my [– & very affectionate Uncle took me in a Chaise through [three or four lines illegible] seats pleasant situations & rode by the great Military Arsenal of the United States – returned thro' [Greenwich](#) & visited the States Prison – It created a variety of feelings in passing thro' this great block of buildings [–line illegible] It was affecting to pass thro' this great concourse of men & women & [————] countenances with "the brand of in—[illegible to the end of the page, three lines.]

View of Strangers – I look'd in every face we passed & in the weavers room particularly the countenances of the prisoners wer depraved with scarcely a single exception – but in some of the



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other rooms where the men were younger their faces were more prepossessing the numbebr however was small – In the Womens appartment I was peculiarly struck they were the worst looking set of being s I ever beheld all looked wicked all looked depraved. –But in passing thro’ this great place I could but feel glad yea thankful that so noble an institution was formed to prevent the many executions that would otherwise take place in the course of the year This place affords an opportunity for reflection, repentance & ammdement of life, & it was pleasnt to me to reflect that the convicts have in some instance after their imprisonment has expired, become good & useful citizens – IN going thro’ the prison & assessing & descending the high flights of stairs my head became so affected with diziness & with that & previous fatugue in the hot sun, I could not take the satisfaction in the visit which I desired – We went from the Prison to Noah Browns Ship Yard where I saw a Monstrous house in which Ships of 900 tuns burden are built – one of that demention was lanchd out of it the day I arrived here this house is 50 feet wide & 190 feet long & 40 feet [?] it is all in one room & I believe is the largest house I have ever seen, but not the most costly – from this place we rode home much fatigued & dined on Quahogs friend in Butter which relished well –After resting a little took a walk into Wall Street & visited Ruth Winteringham [–] her a letter from J Sherman – Then went down Coutland Street where the Steam Boat lay looked round a while & returned thro’ Broad way & visited that surprising pearl of Painting & macinery called the Panorama – then returnd & [–] took tea at Isaac Wrights -- 4th day 6th M 28th 1815 / Kept at home all [three or four] lines too faded} In the Preparatory Meeting their Queries were Answer’d. I hought pertinently Thos Harcourt made a few well adapted remarks which evinced to my understanding that he was a concernd [—] member of the Body There were two requests for membership & some other buisness – Wager Hull [–] clerk & I thought the three small [—] if right [two line illegible]- This was the first Preparative Meeting I have ever attended excepting the one to which I belong – We had the company of Ann Siverbone & only -- to dine with us Took tea at Benj Marshalls in company with Penelope Minturn & her daughter Niobe Henry & Mary Post Fanny Hunt Uncle & Aunt Stanton & a Capt Taylor This was the most Stilish tea drink that I ever undertook, but considering all things I got along much to my satisfaction & Niobe made the way very easy – She feels very near & I love her much –Polly Port also was brought well on my book this opportunity seem’d like a renewal of an old acquaintance which commenced in childhood & has existed from that period much by Proxy tho’ reality as we have seldom seen each other for 25 Years past. –

RELIGIOUS SOCIETY OF FRIENDS



July 1, Saturday: The new French government resolved to surrender to the allies.

Friend [Stephen Wanton Gould](#) wrote in his journal:



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1st [sic] day 1st of 7 M 1815 / I find that NYork begins to look natural this forenoon too a walk our alone thro' Broad way & called at many stores & asked for many things which I did not want nor expect the had for a pretext to view their Stores, & see a little of their manner of doing buuisness returne'd down Wall Street thro' Wm Street home & found I had walked as much in the sun as I could bear - Aftebr resting a little went to Saml Woods Store looked round among his Books &c Just before dinner Sally Howland & Thos R Williams called I let me know they were to Sail for home at 1 / 2 past 2 OC I regretted not being in readiness to go with them - as at 1 / 2 an hours warning I could not pack up my things & make a few calls which I should deem necessary - In the Afternoon went to Crane Wharf & engaged a passage in Sloop Alonzo Capt Westcoat - returned & after resting a little went up & took a more thorough view of the City Hall - We went into the room where the Governors & Council meet when in NYokr, here we saw some elegant paintings among them was the likeness of the present Govr Tompkins & of Dweit Clinton - In the room where the Mayor & Council sit we saw the likeness of John Jay which from the great esteem I bear for his Character was more interesting than any likeness I saw among them all - The Mayor & Councils Room is said exceeds in elegance an room that is occupied by the Crowned heads of Europe - Called to see Benj & Niobe & returned to tea - Called on Wm Thurston & set the eveng with him & his wife very agreeably - on my way to Williams met Stephen Grellett in the Street who seemd very loving & sent his love to my Dear H

RELIGIOUS SOCIETY OF FRIENDS



July 2, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 2nd of 7 M 1815 / When I returned home last evening found Aunt Patty quite poorly with her old complaint the Cholic, but got a little releaved & I retired to rest but find that she had a poor night, is however bettebr this morning - Attended Liberty Street Meeting, in the mornng there was an appearance by one Sam Mott, as Stark Naught as any thing I ever heard - S Grellett near the close, spoke in an awakening manner, in the necessity of a preparation for Death; for the shadows of the eveng were stretching over some who were not far advanced in life - he said he did not wish to stamp his testimony, as if some sudden Death would occur he wished to excite the inquiry "Is it I Is it I" in every mind - it would hurt more to make a critical examination of their state & condition &c. - Between Meetings J Bower Lewis Rous ma nier ? & Capt Wood called to see us. R Island folks company was pleasant & the more so as they brought letters from home which mentioned the wellfare of all I left - The leeter from my H enclosed one from our little John which she had guided his little hand & mind to write, I recd on also from Br David - they were no small releaf to my mind as I was getting veebry anxious to be at home - In the Afternoon Willet Hicks preached well, after meeting



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closed at the door I met Wm Wright who had returned to NYork as he did in [Newport](#) went with him to his fathers & took tea, & set the latter part of the eveng with Daniel Minturn -

RELIGIOUS SOCIETY OF FRIENDS



July 3, Monday: On June 30 and on this day, a Treaty of Peace with the Bey of Algiers.

READ THE FULL TEXT

The Bey agreed to cease exacting tribute, and to release all prisoners of war.

Also, our commissioners at Ghent made a commercial convention with Great Britain, to last four years, and stipulation, for absolute reciprocity by abolishing, in direct trade, all discriminations.

READ THE FULL TEXT

[Napoléon Bonaparte](#) arrived at the Atlantic port of Rochefort north of Bordeaux, hoping to escape to the United States of America. Meanwhile the French government prepared 18 articles known as the Convention of Paris.

Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 3rd 7M 1815 / Buisy all the forenoon preparing for a passage home, but in the Afternoon found to my disappointment that the Capt had defer'd Sailing till tomorrow - My mind is now quite anxious to be getting home - & tho' I receive every attention & much more than I deserve, & my frs still desirous of a protracted stay, yet time begins to hang heavy - The purpose for which I came is answerd, & even more than answerd -I feel thankful for this opportunity of being with my friends, & above all for the newe'd evidence of the continuance of divine regard which has been mercifully vouchsafed - My heart has been fraught with gratitude, tenderness & love to my friends here, & greatly indeed has my love been excited for my dear H & our dear little boy at home - they now begin to claim my thoughts & occasion some anxiety --Toward night called a little while on Ruth Winteringham - In the evening went up with Aunt to set a little while with Benj & Wife & found they had set out to see us -- we returned & found them setting in the front Room -- I must not close the account of this day without inserting, that After tea I walked up to Collumbia [sic] College -which is most beautifully situated at the foot of Park Place, before it is a fine green plat & a flowring grove of Trees - two of them which are Button Wood are the largest I have ever seen. Park Place was formerly called Robinson Street & is one of the Widest, most airy & fine built that I have observed in the City. -

RELIGIOUS SOCIETY OF FRIENDS



Our national birthday, Tuesday the 4th of July: [Nathaniel Hawthorne's](#), or [Hathorne's](#), 11th birthday.

The cornerstone for [Baltimore's](#) Washington Monument was set.

Richard Bland Lee read the [Declaration of Independence](#) in the Hall of the House of Representatives at the Capitol.

In New-York, officers from the French frigate *Hermione* sat in the reviewing stands in front of City Hall as American troops paraded before them. Although "patriotic tars" attempted to "haul down the British colors," the group was dispersed by the police. In the harbor a "steam vessel of war," complete with cannon, was being tested — and was passing its tests.



French Minister of War Louis Davout carried the Convention of Paris to the allies at the Neuilly bridge, where it was signed by all parties.

Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 4th of 7 M 1815 / This morning took a Walk round fly Market from thence to Washington Market which I think the handsomest I have seen in the City - To a Newporter the Provisions exhibited & sold at these public Stands are almost incredible - At Washington I bought some dry'd Peaches & Cherrys, the latter I hope will keep till I get home, being desirous to treat my H & our little boy with some of them - While walking round great stir begun to take place in the City in commemoration of Independence - The noise & Bustle became unpleasant - I hastened home & in the course of the forenoon called on Saml Wood & took leave of him - employed my time till Dinner time in making a few Memorandums, & writing a short address to Uncle & Aunt wherein I more freely express my feeling at parting with them than I could at the Moment by word of Mouth -

Dined at 1 / 2 10Clock & parted with my dear & affectionate relatives which proved quite as much as my Manhood could encounter, & as it was articulation became difficult - when we got to the Wharf the Packet had hauled some distance in the River but at five minutes before 2 OClock we were on board her & at 1 / 2 past 5 OC we passed safely thro' Hurl Gate we saw a schooner on shore that went thro' just before us - At 1 / 2 past 8 PClock off Sands Point Light - a little before which we took tea - The Capt Says we are under fine way & a good Prospect before us - We have on board Jacob Bunting a young fr from Philads - who seems to be quite companionable - There is also with us a Presbyterian Minister from Portland whose name is Elijah Kellog he appears to be remarkably liberal in his conversation, & is well acquainted with most of our friends of that Place & speaks well of them - at tea table he took the Liberty to make a Prayer which I did not savor so well as his conversation - There are



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many other Passengers, & many of them I have not yet ascertained their names - those of [Newport](#) are Jonathon Bowen, Robt Robinson, & Robt Stevens Jr-At the table we found the want of a Woman to do the honors of the table -

RELIGIOUS SOCIETY OF FRIENDS

 July 5, Wednesday: [John Thoreau, Jr.](#)'s 1st birthday.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*4th day 5th of 7 M 1815 / On Board the Alonzo Capt Westcot
Rose this Mornng just as the sun was rising in a clear horizon
from the Water - I have several times rose early & gone on the
Hill to see this sight but never before had the opportunity, it
was truly beautiful - We find ourselves off Crane Neck on L
Island & only about 60 Miles from NYork - a poor run last night,
which I hope will be compensated by a good breeze & favorable
tide today tho the prospect before us is Dull - I slept
comfortably & had to sympathize with several who lay on the Cabin
floor -*

*At 11 OC of Oldmans harbor on L Island in a flat Calm At 2 OC
while at dinner the Wind Breezed up finely - I find we have on
board Doctor John Waterhouse of Philadelphia son of Benj
Waterhouse - & Ray Clarke of [Greenwich](#) who is one of my old
school fellows -a renewal of acquaintance with him is very
pleasant - At Sunsett of Oyster Pond with a good breese - At 1
/ 2 past 9 OC a little past Gull light with a good breese - The
Air is very clear & we have the very singular sight of five Light
Houses all in view at once Vizt Gull, Saybrook, Montaugue, New
London & Watch Hill*

*In the course of the eveng I have discovered that there was a
man on board by the name of Saml G Adams of Richmond Virginia,
by whom I enquired after & sent my love to Thos Ladd - at several
times engaged in agreeable conversation with Parson Kellog. -*

RELIGIOUS SOCIETY OF FRIENDS

 July 6: The [Duke of Wellington](#) and Marshall Blücher entered Paris at the head of their allied army. Blücher made a demand of the city leaders, for 100,000,000 francs plus new uniforms for all of his 110,000 troops. British Foreign Secretary Viscount Castlereagh reached Paris to negotiate a 2d Peace of Paris.

[John Wedderburn Halkett](#) remarried, with Lady Katherine Douglas.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 6th of 7th 1815 / Found ourselves this mornng under Block
Island & not far from Point Judith in a flat Calm & came to
Anchor where we lay till near 11 OC when the Wind & tide favoring
we made some headway - Amused ourselves with the Spy Glass in
looking at Block Island & scenes around in Charleston - which
with a little conversation with the Passengers & the prospect
of being home tonight made the time not very tedious - In the
course of this day made some acquaintance with Saml Dana of*



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

*Cambridge & Echabod Goodwin of Berwick – At 2 OC Dined & at 1 / 4 before 3 OC turned Point Judith – At 3 OC by the Assistance of the Glass Saw the Steeples of [Newport](#) which soon became in full view - at the sight of which my heart **LEAPS** – At 1 / 2 Past 4 OC Turned Beaver tail light at 6 OC Arrived Banisters Wharf & in a few minutes to my home where I found my beloved H & our little John both well & very glad to see me. – This with my safe return to them is cause of gratitude – In taking a retrospect of my visit this evening, it all looks pleasant & I feel thankful, that I have been - it may prove beneficial to me many ways – I have had but few advantages in seeing the World, this little jant may tend & I think has already tended to enlarge my view of men & things – There is an increasing body of Friends in NYork, & some considerable number of well concerned Members –but alas for the spirit of the World - which appears to me, must be very prevalent among them –*

RELIGIOUS SOCIETY OF FRIENDS

 July 7, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 7 of 7 M / It takes sometime to get settled after a voyage my head still feels the motion of the vessel & my mind the many scenes of NYork – Sister Ruth & Mary set the evening with us to whom I endeavor'd to relate some of the occurences of my visit

RELIGIOUS SOCIETY OF FRIENDS

 July 8, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 8 of 7 M / Resumed the usual rounds of Trade &c, a number of my friends have called to see me wo seem pleased with my return

RELIGIOUS SOCIETY OF FRIENDS

 July 9, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 9 of 7 M / Our Meetings (I believe) were seasons of heaviness to most present – In the mornng a few words spoken

RELIGIOUS SOCIETY OF FRIENDS

 July 11, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 11 of 7 M / A tea table Sister Ruth mentioned the decease Henry Russel of [Providence](#) - This was the first I have heard that tho' he has been Sick some weeks & dead some days –My mind was forcibly impressed with the Language " Be ye also ready, for in the day & hour & ye Know not" – I put up at his house when at the Quarterly Meeting in the Winter of 1814 was kindly

entertained, & he & his wife felt much as a Brother & Sister. – I also heard this Afternoon of the decease of my friend James Denson Ladd of Virginia & his wife who Arrived but a Short time after him – James was here in the Summer of 1809 for his health when I became acquainted with him, & since have recd one letter from him & written him two – Thus our friends are passing away – & soon very soon must we follow them – Oh the vast necessity of a preparation for the change – this I forcibly feel as I write it – 4th day 12th of 7 M 1815 / Richard Mott & his companion John Clapp arrived in town last eveng – I called at his lodging this morning & spent a little time with him very agreeably, & he agreed to dine with us tomorrow

RELIGIOUS SOCIETY OF FRIENDS

➡ July 13, Thursday: [Napoléon Bonaparte](#) handed his sword to a British officer. Sez he:

I come like Themistocles to throw myself upon the hospitality of the British people.



The British discovered a nude statue of Napoleon in the basement of the Louvre and carried it off: it would grace the home of [Arthur Wellesley, Duke of Wellington](#).¹²⁷ From this point forward it would cost the British people over £400,000 per year to guard their “Themistocles,” but the man was history. When he died they would mutilate his corpse, and his penis, tagged “Little Piece of Human Flesh,” happens to be still in circulation in England, being passed from hand to hand at various classy big-city auctions.

(The wars of the 1800-1815 period had cost France alone about 1/60th of its male population, or about 500,000 young men. But Britain also had lost little pieces of human flesh here and there.)

127. This statue stands all of fifteen feet tall, exclusive of its pedestal. Well, but it must weigh a bit more than the Little General did even at the most corpulent stage of his old age, as well.



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

With the defeat of [Napoleon Bonaparte](#), [Mme. Jeanne-Françoise-Julie-Adélaïde “Juliette” Récamier](#) ([Madame Récamier](#)) was able to return to Paris and restart her famous *salon*, at which she received guests frequently while semi-reclining upon a piece of furniture, a backless daybed or couch, which would become known as a *récamier* in her honor:

“And Amy, what is she going to do?” asked Mrs. March, well pleased at Laurie’s decision and the energy with which he spoke.

“After doing the civil all round, and airing our best bonnet, we shall astonish you by the elegant hospitalities of our mansion, the brilliant society we shall draw about us, and the beneficial influence we shall exert over the world at large. That’s about it, isn’t it, ‘Madame Récamier?’” asked Laurie with a quizzical look at Amy.

“Time will show. Come away, Impertinence, and don’t shock my family by calling me names before their faces,” answered Amy, resolving that there should be a home with a good wife in it before she set up a *salon* as a queen of society.

At her salon, which for a long period of time was held in her separate rented suite in an old Paris convent at the Abbaye-aux-Bois, one of the featured guests was her associate [François-Auguste-René, vicomte de Chateaubriand](#). A painting by Jacques-Louis David hanging in the Louvre depicts Mme. Récamier semi-reclining on her récamier as a younger woman,¹²⁸ as of 1800 before she had been exiled from Paris by

128. I've checked it out, and M. Chateaubriand does **not** appear in his own portrait eating one of the double-thick center cut of beef tenderloin, stuffed and braised, the dish named in his honor. Nor is he reclining on a récamier (the illustrated piece of furniture, named in her honor), or upon Mme. Récamier herself for that matter — he's just relaxing in a comfortable pair of pants with mussy hair:



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

Napoleon for her quasi-Royalist sentiments.



With the defeat of [Bonaparte](#), a portion of the reform in [Switzerland](#) was cancelled, and patricians regained decisive positions in [Lucerne](#)'s politics.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 13 of 7 M / Rich Mott this mornng appointed a Meeting for the inhabitants of the Town this Afternoon at 5 OC – He attended our Meeting in the course & delivered a short but Sound pertinent & very lively testimony – at the close his afternoon meeting was mentioned by D Buffum & general informations requested – He with his companion dined with us, their company was pleasant & gratifying – At the hour appointed a large number of people collected, several of the most respectable of inhabitants attended – among who were Wm Ellery Snr Wm Ellery Junr, Doct



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

*Mann. Christopher G Camplin, Benj Hazard, Doct Hazard Wm Hunter & Nath Hazard -
Richard was much favored in his testimony his opening was "The Kingdom of God consisteth not in Meats or Drinks, but in Righteousness, peace & Joy in the Holy Ghost - this subject he handled well & his communication was attended with a remarkable degree of Life & Power, which drew the attention of people who sat very solidly & it appeared to me that Truth Reigned & the savor thereof spread over most minds present - he concluded in A very solemn & reverend supplication - All this was cause of rejoicing to many minds present. & it appears the Audience were well satisfied. -*

RELIGIOUS SOCIETY OF FRIENDS

 July 14, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6 day 14 of 7 M / The people speak much in favor of our Meeting Yesterday, & from the feeling manner in which some who may be denominated the World people speak of it - I am ready [to] hope it was a season wherein Truth was Triumphant & that some lasting benefit may result to some minds, which however may not be seen in many Days

RELIGIOUS SOCIETY OF FRIENDS

 July 16, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 16 of 7 M / Excepting a few words spoken in the Afternoon our Meetings were both silent - both dull seasons to me Set up last night with Thos Hornsby who was exceedinly ill from the effects of an over dose of Camphor -

RELIGIOUS SOCIETY OF FRIENDS

 July 20, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 20th of 7th M / Silent Meeting - In the last (Preparative) Wm Mitchell Preposed publishing his intentions of Marriage with Mary Wilcox - Charles Smith & his wife of Philadelphia were at Meeting & in the Afternoon I met him in Br D Rs Shop & invited him to give us a call, he accordingly came up & set about an hour with us & was agreeable in conversation. They take tea at father Rodmans. -
Sister Rebecca & Betsy Peckham set the Afternoon Br John Joined us at tea -6th day 21 of 7 M / Cousin Thos Gould arrivd in town last eveng from Albany & gave us a call this forenoon -We took tea with our old neighbors Sam Vernon & his Wife - -the old man in his place at table returned thanks for his interview with his friends, & craved that it might be render'd a season of*



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

instruction to us. - & I dont know but his desire was answered for among all the visits we hade made them I do not recollect one quite so agreeable - In mentioning this to my H as we returned I found her sentiment was the same. -

RELIGIOUS SOCIETY OF FRIENDS

 July 22, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 22 of 7 M 1815 / This Afternoon took my H & John & went to Connanicut to Cousin Molly Howland. The object of this visit was to see Cousin Abigail Casey, the old Lady seem'd very glad to see us as was cousin Howland & told us many little accounts in conversing on some old Buckthorn trees Which stood near the house. They told us that they were the same trees which our old Great Great Grandfather Moury planted & must now be much over 100 Years old - on all the land on which she lived & owned she planted Buckthorn & Flagroot, being a doctress she made great use of these Articles - The house in which cousin Howland lives stands on the same spot on which my great Grandfather Saml Clarke did & some of the vestages of his beautiful garden still remain, it is a beautiful spot & calculated to afford every comfort & pleasure which can ebe enjoyed this side of the grave - in walking round my mind an Idea visited the ancient residents who I hope are now in a better Mansion - In going over the wind blew hard & being but myself & one more man on board I was not a little affraid of the consequences - we returned & got home little after sunset & had a very pleasant Visit as was the excursions in general — This is the first time John was [last two lines nearly illegible]

RELIGIOUS SOCIETY OF FRIENDS

 July 23, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 23 of 7 M 1815 / In the forenoon [first six line nearly illegible]

RELIGIOUS SOCIETY OF FRIENDS

 July 27, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 27th of 7 M / In the first Meeting R Davis bore a short testimony & was concluded by Fatthebr Rodman - In the last Monthly htere was considerable buisness - Wm Mitchell & Mary Wilcox published their intentions of marriage & Aza ARnold & Abby Dennis {illegible} -theirs in a meeting appointed for the [—] 3 OC Pm {too faint to understand } & I believe a low time to most present.

RELIGIOUS SOCIETY OF FRIENDS



 July 28, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 28 of 7 M / Attended the meeting for consumation of Aza Arnolds & Abby Dennis Marriage - which was large & solid the young folks succeeded well. D Buffum A Robinson & Ruth Weaver & Hannah Dennis had short testimonys.

RELIGIOUS SOCIETY OF FRIENDS

 July 30, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 30th of 7 M / In the forenoon Father Rodman appeared much to my satisfaction - Also Cousin Anne Greene - In the Afternoon Father again in a few words - After tea took a walk round the Hill with Br D Rodman - Returned & found J Sherman & Sister Eiza sitting with my H

RELIGIOUS SOCIETY OF FRIENDS

 August 1: [Richard Henry Dana, Jr.](#) was born in Cambridge, Massachusetts, second of four children of Richard Henry Dana, Sr. and Ruth Charlotte Smith Dana. The other children of this marriage:

- Ruth Charlotte Dana (1814-1901)
- Edmund "Ned" Trowbridge Dana (1818-1869)
- Susan Dana (1820-1822)

Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 1st of 8th M 1815 / This morning recd information from NYork Caty Wickham that Niobe had been sick two days & an half when she left their & her situation considered dangerous - this information has affected my mind with much seriousness having felt forebodings while I was there that when she came to be sick her case would be hard, & the increased nearness which is felt toward her at that time creates no small anxiety on her acct.

RELIGIOUS SOCIETY OF FRIENDS

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 3 of 8th M / Rode to [Portsmouth](#) to attend the Quarterly Meeting & in order to give Hannah & John (who went with me) a longer ride we took a new rout over the Beach to Purgatory & went thro' the roads tha way & came into the Main road our by Peleg Sandfords This made a pleasing variety, besides which we went away from home at the early hour of 6 OClock which made it very cool & pleasant riding - we got to Uncle Thurstons at 8 OClock & there took breakfast where we met with Wm Rotch Jr Thos Arnold & several other interesting friends - At meeting the first in testimony was James Greene, more lengthy than I ever heard him -sound & pertinent & according to my sense attended with a good degree of Gospel Power next Father Rodman & then my old friend & former Correspondent Thomas Anthony & next Obadiah Davis, lengthy & sound, clear & powerful & Divine favor seem'd evidently extended thro' the whole sitting - In the last



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

buisness went on with remarkable unanimity O Davis & others made frequent [?] remarks as did R Greene & others which I thought {last three lines too faded } [top of next page] dined at Uncle Thurstons where I met Sarah Greene had a little intersting conversation with her on the subject of her intended journey as companion to Betsy Purinton on a religious visit to Some meetings in & on the way to Baltimore Yearly Meeting - I found Sarahs ideas & mine corresponded well & she felt nearer to me than she ever did before - tho' I have known her a long time yet I never had much intimate acquaintance with her

RELIGIOUS SOCIETY OF FRIENDS



August 5, Saturday: The new 44-gun frigate USS *Java* (so named after a British vessel defeated by the Americans) got underway from the shipyard of Flannigan & Parsons at [Baltimore, Maryland](#). Captain [Oliver Hazard Perry](#) would pick up spare rigging at Hampton Roads and New York before sailing the new vessel to [Newport, Rhode Island](#) to recruit its crew. The frigate would stand out from Newport in the face of a bitter gale on January 22, 1816 on the way to the Mediterranean but a mast would snap with 10 men aloft, killing 5. During April the vessel would be off Algiers as Captain Perry attempted under flag of truce to persuade the Dey of Algiers to honor a treaty he had signed. It would sail to Tripoli with the USS *Constellation*, the USS *Ontario*, and the USS *Erie* in a display of the new strength of the United States of America. After visiting the ports of Syracuse, Messina, Palermo, Tunis, Gibraltar, and Naples, the frigate would return to Newport early in 1817 and be taken in for restoration at the naval yards of Boston.

Austria demanded the return of all art works taken by [Napoléon Bonaparte](#) from its lands (including from northern Italy).

Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 5th of 8 M 1815 / The Audit met at father Rodmans to settle inventory [?] of the Meeting at the past year - Benj Mott was with him [two illegible lines] to [Portsmouth](#) with I accordingly [--] stepped into his Chaise & rode with him to Cousin Zacheus Chases where I found them as comfortable as old folks [the last half of this page too faint to read]

RELIGIOUS SOCIETY OF FRIENDS



August 8, Tuesday: [Napoléon Bonaparte](#) became a prisoner headed for the island of St. Helena.

Of course, the defeat at Waterloo, and the events that had followed, had brought an end to the [Italian](#) judicial career of [Giacomo Costantino Beltrami](#).

Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 8 of 8 M 1815 / This afternoon I witnessed a solemn scene - I called in the latter part of the Afternoon to see Matthew Barker who has been a long time very low & in great distress & apparantly Dieing for several Days, about 20 Minutes after I went into the room the scene closed, his distress continuing till near the close - When he breathed his last my sensations exceeded any thing I ever felt on seeing any person depart from time, my whole frame was shaken - every day brings us all nearer



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

to the like Awful period & every scene like this is a solemn warning to us. to have our minds prepared for the event. – for some time he has not been entirely rational - & when I saw him this mornng & at the final close he was past sensing much for any thing but his distress – I staid & assisted in laying him out

RELIGIOUS SOCIETY OF FRIENDS

 August 9, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4 day 9 of 8 M / We had a pleasant call from Mary Morton Attended the funeral of Matthew Barker a few words deliverd by a friend at the house – Sarah Earl & Dorcas Wharton set the Afternoon & Jacob Clarke took tea with us –

RELIGIOUS SOCIETY OF FRIENDS

 August 13, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 13th of 8 M / My mind for some time has been on desolate places & our Mornng meeting a silent barran time to me but in the Afternoon life spring up much to my consolation & comfort -there was [—] was sweet & precious [—] Eunice Earl Set the evening & took tea with us

RELIGIOUS SOCIETY OF FRIENDS

 August 17, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 17th of 8th M 1815 / I was thankful under a sense of favor in meeting today it seemed to be generally a good time – but I have been humbly to acknowledge, in the language I heard Joseph Martin this morning, in speaking of himself he said "I am a poor needy creature in spiritual things." This is just my case, & tho' there was a sense of favor in meeting this forenoon & generally thro' the course of the day yet while in meeting I could not keep the ballance the whole time, unprofitable thoughts sometimes Krept in, but it was not so hard to get rid of them as I have sometimes found it. – Near the close of the meeting by a Friend his sentence was expressed "Abel offered a Sacrifice which was not acceptable, because it was not offered in sincerity of heart & purity of intention [—] Martha & Hannah Gould set the Afternoon & took tea with us –

RELIGIOUS SOCIETY OF FRIENDS

 August 20, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 20 of 8 M / Took John before breakfast over to the Point



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

& went into the Water with him. The dear little fellow seemed very reluctant at being soused under Water but he has seemed very smart & lively all day after it – In the mornng meeting father Rodman deliver'd a short testimony – In the Afternoon Mary Morton in a [?] of encouragement also Hannah Dennis - The afternoon was a season of some favor to me for which I desire to be thankful -After tea took a pleasant walk on the point with my dear H & Polly Macclish - John & Caleb [?] company, the little fellows seemd highly pleased –

Newport 8th M 20th 1815

Stephen Gould [surrounded with a flourish]

RELIGIOUS SOCIETY OF FRIENDS



August 24, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 24th of 8th M 1815 / At meeting my mind was brought to look back & commemorate the mercys & tender dealings of my heavenly Father from early time to the present day - Several of my early associates were brought fresh to my mind who begun well & went on so for a season, but finally lost sight of the days of their espousals & alas, at last, their right in society - My mind was humbled & tendered in a remarkable degree under their considerations, & in reflecting that notwithstanding all my sins & transgressions & short comings in many respects, I am still kept alive still at seasons favor'd with the evidence that divine love is Yet extended, gratitude was raised in my heart to the Author of all mercies in a degree which I seldom experience, & desires raised that the present time might prove as a renewal of covenant – while I was thus ruminating - a short testimony was deliver'd by a friend & succeeded by other short ones by Mary Morton & Hannah Dennis, -the two last were Sweet as marrow to my feelings, it Seemed as if they both had been diped into my feelings in a manner which was remarkable, & may be memorable to me & some others present –

RELIGIOUS SOCIETY OF FRIENDS



August 25, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*6th day 25 of 8 M 1815 / This Afternoon Our dear Sister Ruth returned from her visit to None Partners where she hath been with Uncle Wmm Mitchell and passed some weeks very agreeably. Uncle Wm has reurned to consumate his intended marriage with Mary Willcox. -7th dya 26 of * m / Have been much occupied today in removing Lydia Tucker to board with Avis Knowles - She has now passed 85 Years & has become so infirm as to be unable to take care of herself –*

Sister Ruth Set part of the Afternoon & took tea with us & gave a very intersting account of her late Journey. –

RELIGIOUS SOCIETY OF FRIENDS



August 27, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 27th of 8 M / Our mornng meeting was silent except a few words toward the close of it by father R - In the Afternoon towards the close D Buffum expressed his humble gratitude for the present favor, considering it to have been a season wherein divine good had been extended, he exhorted us to "ask & if we rightly asked we should receive" to our consolation & Ruth Weaver then expressed the text "Seek first the Kingdom of Heaven &c & the meeting closed - In the evening with my H called at the Widow Eastons to See William Thurston & his wife who arrived last eveng from N York. This call was agreeable. Wm & his wife were very open & friendly when I saw them at their home & I feel a disposition to do as well by them at mine, as they did by me at theirs.

The sorrowful tidings reached town this Afternoon that John Gardiner a young man of this town was drown'd last evening coming from N York - he went into the boat in the Stern of the Packet which slid over & turned him into the Water, every possible effort was made to save him but in vain, he was son of John Gardiner formerly of this town a late Vendue Master -

RELIGIOUS SOCIETY OF FRIENDS



August 28, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 28th of 7th M 1815 / My H set the Afternoon at her fathers, I went up & took tea with her

RELIGIOUS SOCIETY OF FRIENDS



August 29, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 29th of 8 M / My Mother, wife & son after tea went over to Thos Robinsons & set till nearly dusk, their visit they said was very agreeable. -

RELIGIOUS SOCIETY OF FRIENDS



August 31, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th 31 of 8 M / A Stormy morning pretty high wind & rain - I feel much dicouraged with the prospect of [Portsmouth](#) Notwithstanding it looked like a difficult undertaking to go to [Portsmouth](#), yet as several who usualy go were like to be detained at home, my H & I took Chaise & went - The wind blew a violent gale at N E & it rained hard & I got wet, thro' on my arms - but by means of a camblet Cloak Hannah got wet not at all, & neither of us was very little incommoded by the undertaking -In the first



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

meeting Anne Almy appeared in a Sweet & fervant Supplication - then Hannah Dennis in testimony, the Mary Morton in fervant supplication again, & to me it was a good Meeting as I have no doubt it was to many others present whose hearts rejoiced in a fresh evidence of renew'd life in themselves & felt it extended to others - In the last meeting we had but little buisness - Wm Mitchell was permitted to marry Mary Willcox next 2nd day [Monday] in the Afternoon - A subscription was enter'd into for the purpose of raising \$200 & a part of the money was subscribed in Meeting - We dined at R Mitchells. - Ths storm has been considerd to be greater by the Aged people today than any that has happened since the Church Steeple was blown down many years ago - many people went to the Beach in the course of the day & evening to See the breakers which run astonishingly high A vessel was said to be cast away in the Afternoon near Beaver tail light house -

RELIGIOUS SOCIETY OF FRIENDS



August 30, Wednesday: [George Gordon, Lord Byron](#) would be visiting Augusta, at Six Mile Bottom, until September 4th.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*4th day 30th of 8th M / Set the Afternoon & took tea at Br J Rodmans
It is a season of great dullness in buisness, my trade affords but little pecuniary Assistance, yet I am far from feelings as discouraged as I have sometimes when things of an outward nature have been low, for which I do feel thankful. -Our visit at Br Johns was very pleasant & while setting with them I could but say in my mind, "Behold how good & how pleasant it is for brethren to dwell together in love" -*

RELIGIOUS SOCIETY OF FRIENDS



September 1, Friday: A council was held at Detroit, and the hatchet buried by the tribes represented. These were the Seneca, Delaware, Shawnee, Wyandot, Pottawatomie of Lake Michigan, Ottawa, and Chippeway, with the Ho-Chunk (Winnebago), and Sauk. Other treaties were made with the Pottawatomies of the Illinois, the Piankeshaw, Osago, Iowa, Kansa, Fox, Kickapoo, and bands of the Dakota (Sioux). The posts of Prairie du Chien (at the conflux of the Wisconsin River with the Mississippi River) and Michilimackinac (at the Michigan Strait in the Great Lakes) were reoccupied.

Württemberg joined the [German](#) Confederation.

Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 1st of 9 M 1815 / My H & John spent the Afternoon at D Buffum Junrs. Sister Rith & I joined them at tea & spent the evening with them - this is the first visit I have ever paid David & Susan since they were house keepers

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 September 2, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 2nd of 9th M / I have had the teeth Ach & the head ach all Day & this Afternoon, I find the difficulty increased - Anne & Nancy Almy gave us a short call this forenoon which was pleasant. -

I see by the Newspaper of this day that John Benson son of the late Martin Benson, has within a week or two been drowned at Sea, he was a distant relation of mine on the Wanton side, - he was a steady young man, & remarkably afable in his deportment & having known him intimately from his boyhood felt an attachment to him -

RELIGIOUS SOCIETY OF FRIENDS

 September 3, Sunday: The [Reverend Timothy Flint](#) and [Mrs. Abigail Hubbard Flint](#) were dismissed from the membership of the Congregational Church in the Lunenburg portion of Fitchburg, to the First Church in Salem, Massachusetts.¹²⁹

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 3rd of 9th M 1815 / I have staid at home all Day with the Tooth Ach & Ague in my face - My H & John attended Meeting & said in the forenoon Father Rodman & Mary Morton preached & in the Afternoon Father, D Buffum & Ruth Weaver.-

RELIGIOUS SOCIETY OF FRIENDS

 September 4, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 4th of 9th M / My Ague & Tooth Ach hangs on very hard I had little or no sound sleep last night & it has not been sufficiently easy thro' the day to admit of my taking a nap - This circumstance prevents my attending the Meeting Appointed this Afternoon for Uncle Wm Mitchell & Mary Willcox to Solemnize their marriage - My H, John & Polly Mclish went & say there was no preaching, but that the Meeting was large & well conducted - & that the old couple performed their cerimony with propriety -

RELIGIOUS SOCIETY OF FRIENDS

 September 5, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 5th of 9 M / The Ague in my face was somewhat better this mornng tho' more swollen than Yesterday. this Afternoon it seems to be very painful again, but got easy just before I went to bed. -

RELIGIOUS SOCIETY OF FRIENDS

129. There doesn't seem to be any evidence that this was anything more than a polite fiction. There's no record to show, for instance, that any of the members of this immediate family (as opposed to the extended group of Flint relatives) actually resided in Salem or ever became involved with that First Church in Salem.



 September 6, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 6th of 9 M / Soon After I got into bed last night my face began to ach & as fast as I got easy in one position my head & neck would be so tired that it proved an inducement to try another. So it went on for a long time & I thought I could sympathise with some I have seen on a Sick bed who could find no comfortable place to lay their "Aching head & weary limbs" - however I caught short naps thro' the night & feel if any thing rather better than yesterday morning - Tho' appearances were favorable in the morning, yet I have had much hard pain thro' the Day, also In the eveng I suffered considerable but on the Average I think I have been better than yesterday - Father & Mother Rodman took tea with us - Cousin Hannah Gardiner & my Mother set the eveng - Uncle Earl Job Sherman & B & D Dorman called a little while -

RELIGIOUS SOCIETY OF FRIENDS

 September 7, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 7th of 9 M 1815 / Last eveing Elisha Thornton came [teacher and educator] to Town & was at our Meeting today & one appointed by him at 5 OC for the inhabitants of the Town - In the forenoon My H told me he had much to communicate both in Testimony & Supplication & again in Testimony & supplication this Afternoon - I am so unwell that I thought best not to go out - tho' I did this mornng, while the sun shone warm, go as far as father R's to carry John to school - The Ague in my face is not quite as tedious as yesterday but I have more fever upon me. -

RELIGIOUS SOCIETY OF FRIENDS

 September 8, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 8th of 9th M / Elisha Thornton has an appointed meeting at [Portsmouth](#) this forenoon. - I have been better on the whole but far from well May H, John & I took tea this Afternoon with Cousin Borden & Mary Tillinghast

RELIGIOUS SOCIETY OF FRIENDS

 September 9, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 9th of 9 M / Last night took a portion of Jalap & Calomel which I think must be beneficial from the effect produced but my face continues to Ach considerably yet - Rather a hard time with my face this eveng, tho' it has been



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

*pretty comfortable some parts of the Day --
Elishas Thornton, in town toaday & expects to be at Meeting
tomorrow*

RELIGIOUS SOCIETY OF FRIENDS



September 10, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 10th of 9th M / Though my face was not in very good
condition I attended Meetings - Elisha in the forenoon was large
& much favor'd in testimony - In the Afternoon he again was much
favor'd in testimony tho' life was several times low in the
course of it yet it rose again & I believe his services was
greatly owned - in Supplication he was great indeed - Some
thought they never heard any thing equal to it - Hannah & I with
John, took tea with him at father Rodmans, & we were gratified
with an opportunity in his company.-*

RELIGIOUS SOCIETY OF FRIENDS



September 11, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*2nd day 11th of 9th M 1815 / Elisha Thornton left Town this Mornng
for home. - I am now pretty much restored to my usual health -
a little fever however hangs about me & my face is a little
swollen - I feel thankful for the favor - pain of body, is heard
[hard] to bear, but a little now & then may teach us how to
apprise health when we have it*

RELIGIOUS SOCIETY OF FRIENDS



September 12 Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*3rd day 12 of 9 M / Wm Thurston & his Wife of N York & Sally
Easton Set the Afternoon & eveng with us - & Sister Ruth joined
us at tea. - Their visit was very pleasant.-*

RELIGIOUS SOCIETY OF FRIENDS

September 13, Wednesday: Newspapers were announcing the successful “conclusion” of a treaty with the Dey of Algiers:

TREATY WITH ALGIERS.
WASHINGTON CITY, SEPT. 5

We understand that despatches have been received from Com. Decatur, announcing the pleasing intelligence of his having, on the part of the United States, concluded a treaty of peace with the Dey of Algiers. With the conditions of the treaty of course we are unacquainted; but we learn generally that they are such as Com. Decatur thought proper to dictate.

Copy of a letter from Com. Decatur to the Secretary of the Navy, dated
U. S. ship Guerriere, off Cape Palos,
June 20, 1815.

SIR—I have the honour to inform you, that on the 19th inst. off Cape Palos, the squadron under my command captured an Algerine brig of twenty-two guns and one hundred and eighty men. After a chase of three hours, she ran into shoal water, where I did not think it advisable to follow with our large ships, but despatched the Epervier, Spark and Spitfire, to whom she surrendered after a short resistance. Twenty-three men were found dead on board. We received from her eighty prisoners, the residue of her crew having left her in boats. Many of them must have been killed by the fire of our vessels, and one of the boats was sunk. None of our vessels, sustained any damage, nor was there a

Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 13 of 9 M / This mornng between 9 & 10 OC My dear & very affectionate Mother Sail'd in the Sloop Express Capt Bliss for N York with a fine fresh wind a little to the eastward of North. -She expects to be gone some weeks & tho I do not live in the house with her Yet seeing her every day shall miss her much -

RELIGIOUS SOCIETY OF FRIENDS

September 14, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

5th day 14th of 9 M / Our Meeting was mostly silent - there were divers present whose faces seem'd to bespeak devotion, & for a Season It Seem'd as if my mind was favor'd, but dicoragement prevailed Subjects that were unprofitable intruded on the mind & the savor of the early part of the meeting was hreatly impaired Tho' I trust not wholly lost

RELIGIOUS SOCIETY OF FRIENDS

 September 15, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 15 of 9 M / Took tea with my H at Thos Peckhams - In the eveng took a walk with Sister Mary to the lower end of the town & stoped a while at the Widow Avis Carpenters

RELIGIOUS SOCIETY OF FRIENDS

 September 16, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 16 of 9 M / Heard today of a dirty case on [Nantucket](#), which is a warning to all, to look well to their standing. The tempter is allways at work & I believe few, very few if any have attained to that State which renders them secure from his attacks. - I have humbly to confess that at no time in my life have I felt a greater necessity to crave the blessing of preservation than of late, & especially within a few Days -

RELIGIOUS SOCIETY OF FRIENDS

 September 17, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 17 of 9 M 1815 / Our meetings were both Silent excepting in the Afternoon a short but very sweet & encoraging testimony from Mary Morton - In the eveng went over to her fathers & set a while in their interesting company

RELIGIOUS SOCIETY OF FRIENDS

 September 21, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 21 of 9 M / Our meeting was a comfortable season -Daniel Clapp from Pomfret expressed a few words signifying that he felt that among us which united in perfect brotherhood -Sister Eliza set the Afternoon, & Sally Brown joined us in the evening. -

RELIGIOUS SOCIETY OF FRIENDS

 September 22, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

6th day 22 of 9 M / We took tea with Aunt A Carpenter – A wet & rather dreary day within & without. –

RELIGIOUS SOCIETY OF FRIENDS

 May 20, Tuesday: [Nicolò Paganini](#) sued Ferdinando Cavanna, father of pregnant 17-year-old [Angiolina Cavanna](#), for extortion.

Stephen Decatur sailed from New-York for the Mediterranean with a fleet of 10 ships, to deal with the [Barbary pirates](#).

Sir Ralph Milbanke obtained authorization from the Prince-Regent to take the name and arms of Noel.

Friend [Stephen Wanton Gould](#) wrote in his journal:

7th [sic] day 20th of 5 M 1815 / Disappointments are often the lor of all - I cannot help feeling one of Minor importance in a considerable degree I had calculated on going this Afternoon to [Portsmouth](#) to visit my beloved Relations Zacheus Chase & his wife, but the weather is so cool & the ground so wet that it looks like an unfavorable time. – As the probability is from the age of my afore mentioned relations - the loved & greatly beloved scenes of my youth will not long remain unbroken I am a little disappointed in not being able to go conveniently, but disappointments are frequently good for us. & Such minor ones being patiently submitted to may tend to insure the mind to greatr[?] ones

RELIGIOUS SOCIETY OF FRIENDS

 June 24, Saturday: A dead child was removed from the womb of 17-year-old [Angiolina Cavanna](#). It is said that “medical evidence” indicated that [Nicolò Paganini](#) had not fathered this child (I personally have no idea what that “medical evidence,” in this year 1815, might have amounted to, since this was a long, long lifetime prior to the discovery of blood typing by Karl Landsteiner).

Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 14th of 6 M 1815 / Considering the jar of yesterday I feel remarkably well this mornng with the exception of my elbow which was scraped considerably & felt little or nothing of the excrcise while Walking which I took immediately -?- it produced a profusion of perspiration & I believe carried off the other bad effects – Our again after breakfast, walked thro’ many streets stoped at Isaac Wrights store. At Wanton Engs & bought 26 Dollars worth of Coffee for D Buffum – went through Foly Market again & called at Caleb Coggeshalls Store. Caleb I believe was very glad to see me, asked many questions about his friend at R I & urged my taking tea with him – Called at many other stores & took a turn down Courtland Street & went on board Albany Steam boat viewed the machinery & the Cabins at each end - which for elegance exceed any Parlour I have seen in this place Visited & inspected the Patens Bakery where the fire is kept in the oven the whole time & yet the buiscuit are baking as fast as they can be out in at one end & brown out at the other,



This walk was rather extensive, the heat & the distance overcame me & in Courtland street I felt faint, expressed a Wish to return which we did & after a little refreshing drink, returned to my chamber, rested & am now writing – I omitted to insert that this mornng [illegible] visited in neighboring Chocolate Mill, which is a curious operation carried by two horses, the Coacoa is first broken then the shells sifted out, then ground fine put into pans – the horses move a great wheel at least 15 feet in diameter, this wheel communicates force to Smaller ones by which at one time the Coacoa is sifted & ground

*After dinner took leave of Wm S Burling who dined with us, he intending for Albany this Afternoon in the Steam Boat – Then walked our towards the Bowery & all round that part of the Town –Made an agreeable call on Ann Freeborn who lives in Elizabeth Street This part of the City looks more like [Newport](#) than any I have seen – visited at Thos Collins but saw only the child – he was at the store. – While in this part of the City we went to the new [Roman Catholic Church](#) this building is a curiosity it is of Gothic structure & the Arched Walls is supported[?] must be in the plan of the whispering Gallery in London the least sound of the voice echos, & re echos astonishingly – & to stamp on the floor sounds like Throngs [?] The painting on the Walls & arches have a beautiful appearance – After tea Uncle took me to the Museum where I saw many curiosities natural & artificial among which was the [last three lines illegible] [?] several kinds of Deer, Monkeys Snakes * numerous species of Birds – all look very natural the [?] of industry is a curiiosity all kinds of Work & play are going on at once by means of machinery In the upper story we saw various Wax figures, some [–?] are exceedingly natural – the representation of Samuel, Saul & the Withch of Endor is not [–?–] Indian Chiefs are said to be striking likeness but alal that struck me the most forcilby & as the best worh seeing, was the wman sitting in a bower with twins [?] one on each Knee, beautifully sufused with every aimiable countenances To appearance about 6 months, on the right of her was wamon reposing in sleep in bed with the most speaking little countenance sitting up by her side that I ever saw It [illegible] it seemed as if the little [– –?] ready leap from its unconscious Mothers arms to those who stood by –there was also a representation of numerous Daniel Lamberts, the Goddess of Liberty &c &c From the Museum we went to Benj Marshalls where Aunt Patty had previously gone to set the evening & about 1 {?} OC returned home – & I must not omit to mention that when arrived I found a letter had been left for me from my dear H which was much like a brook by the Way notwithstanding [–] the great variety I have seem thro' [—] I have often hear say there was an indescribable pleasure in receigving letters when abroad from friends at home but I never before so fully realized it*



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 September 28, Thursday: [Nicolò Paganini](#)'s lawyer submitted abundant testimony and evidence as to the low moral character of [Angiolina Cavanna](#) to a Genoa court, in support of his claim that he had been the victim of an extortion plot by her father Ferdinando Cavanna, a poor tailor. The father would reduce his accusation of "abusing the innocence" of 17-year-old Angiolina to "breach of promise."

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 28 of 9 M / In the first meeting Hannah Dennis Prayed & Father Rodman preached – in the last (Monthly) buisness went on pretty well considering– J Dennis served as clerk in the absense of D Williams - I thought life was low – At dinner we had Sarah Fowler, Elizabeth Lawton & wife & Geo Dennis

RELIGIOUS SOCIETY OF FRIENDS

 December 1, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 1st of 12 M 1815 / Rode This morning to [Portsmouth](#) with Brother Isaac to attend the funeral of Phebe Chase wife of my cousin Isaac Chase who departed this life quietly about 6 OClock in the evening last 3rd day. We got to the house about 1 / 2 an hour after the funeral had moved & the air being very cool & we suffering with the cold concluded to go in & set a little while in Silent Sympathy with cousin Isaac & his family & found him & one of his Sons So much unwell as to be unable to leave the room - the funeral was At 10 OClock Am & at 12 at the meeting house. The latter circumstance we were not acquainted with or as cold as it was we should have rode on & endeavored to have overtaken the funeral. –

RELIGIOUS SOCIETY OF FRIENDS

 December 3, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 3rd of 12th M 1815 / In the morning the meeting was pretty well attended, quiet & solid. A Greene preached towards the close - In the Afternoon silent & solid but discouragement greatly my lot – In the evening set a little while at D Williams

RELIGIOUS SOCIETY OF FRIENDS

 December 7, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 7th of 12 M / Our meeting was Small on the womens side of the house in consequence of the Rain - I thought it a season of favor, tho' "Jacob was very small" Yet a current of life appear'd to flow. - Hannah Dennis was very lively her opening was "Is there no balm in Gilead & is there not a Physician there." In the forepart of the meeting Jonathon Dennis requested that we set more compact which was repeated by father Rodman - Friends have heretofore been in the habit of Sitting scattering, Some near the door, whose age and standing would render a forward



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

seat more appropriate. -
Last eveng about 10 OClock Died at [Portsmouth](#) Ruth Bringhurst
widow of James Bringhurst late of Philadelphia -

RELIGIOUS SOCIETY OF FRIENDS

 December 9, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day [sic] 9 of 12 M / After dinner walked out to John Weedens & with him rode to W Shermans to visit his son Jacob in the capacity of overseers. we staid there some time & labor'd with him in the ability afforded, which was as much to my own satisfaction as I could expect but whether we left any favorable impression on him is uncertain. John carried me round by Richard Mitchells where we stoped & warmed - I then walked to cousin Chases & staid all night, found the Old man recruiting a little after a Severe attack of the influenzy which with his other complaints proves almost to much for his constitution - 1st day forenoon being cold & unpleasant I staid with cousin Chase till after dinner then walked home in Season to attend Our Afternoon Meeting Afternoon Henry Sherburns wife was buried - Also Francis Amie Alias Friend, the poor man was in [sic]

RELIGIOUS SOCIETY OF FRIENDS

 December 14, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 14 of 12 M 1815 / Attended meeting & tho' my mind has been pretty closely occupied in worldly concerns for the present Week, the opportunity was such as made me glad to be present -

RELIGIOUS SOCIETY OF FRIENDS

 December 17, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*6th day [sic] 17 of 12 M / Meetings both Silent - In the Afternoon my feelings were excited towards a young woman a member of Society & relation of mine who has lately married out of the good & correct order of Society (M E) whether the concern will amount to sufficient to pay her a visit I cannot Yet tell, - but the predominating desire of my mind is that she may not forsake the religion of her fathers & tho' she may be disowned I hope it may rouse her to a Sense of the value of her birth right & be the means of coming into society with usefulness, to us & benefit to herself-
Between meetings Benjamin Stanton Son of Benjamin Stanton of St Johns called to see us. he is second cousin to me & a branch of relationship which my father set much by - he came in for harbor for his Vessel Bound for N York & goes away again this Afternoon*

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



December 21, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 21st of 12 M 1815 / I desire not to complain but do what I can in my day & generation, but certainly considering my outward circumstances my time is more occupied in the concerns of Society than I can afford - by ten OC this forenoon I was at the meeting house to fix the stove pipe - In the first meeting which was silent & well attended & the last which was preparative I set, then directly met with a committee to consider the State of the poor -we did not get thro' till almost 4 OC in the Afternoon, this consumed about 6 hours of my time today & put me behind hand in my work -

RELIGIOUS SOCIETY OF FRIENDS



December 22, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 22 of 12 M 1815 / On 4th day last the 20th inst Died after an illness of a few minutes in Little Compton that Aged friend & Patriarch Jeremiah Austin Senr Aged about 83 years - There are few men who have gone from works to reward that have left a Savor of christian Deportment so Sweet behind them "Behold an Israelite indeed in whom there is no Guile" I never had much acquaintance with him, as he came but seldom to Town & I went but seldom where he was, but I have sought all possible, or at least convenient opportunities to be in his company & have never failed to be much interested, either by his looks, which were Sweet & innocent, or by his conversation - he had lived long & was a very Active member in Society, faithful to the testimony in every respect, & a good example in plainness - his anecdotes of the trials he passed thro' when he was a member of one of the Meeting at or near the Long Plains - in the time of the Recoluntary War, when a number of friends fell off & Advocated War, was very teaching to a young mind. he sat one day some Years ago in my shop & related much of those days to me - his services in the Church for many years were great & certainly I believe no Star in the brightest constellation of heaven shone brighter in its orb, than did this heavenly minded man in his. -

RELIGIOUS SOCIETY OF FRIENDS



December 24, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 24 of 12 M / The Mornng Meeting was a season of favor for which I desire to be thankful - In the Afternoon a groveling time -both meetings were silent - the morning was small in the womens side of the house in consequence of a little Rain & bad walking -Better attended in the Afternoon - This Afternoon Henry Sherburns wife was buried - Also Francis Amie Alias Friend. The poor man was in my shop in the Morning of the 20th inst. went



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

home & after a little while went upstairs & lay down & when they went to call him to dinner, behold he was no More. - Tho' this poor man had been long unwell Yet the Sudden & unexpected call from time to Eternity is a solemn warning to Survivors.

RELIGIOUS SOCIETY OF FRIENDS

 December 25, Monday: Meeresstille und glückliche Fahrt, a cantata by [Ludwig van Beethoven](#) to words of [Johann Wolfgang von Goethe](#), was performed for the initial time, in the großen Redoutensaal, Vienna along with the premiere of his overture Namensfeier.

Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 25 of 12 M 1815 / This has been a very pleasant day for the Time called [Christmas](#). The forepart of it was a clear sky & fine wholesome Air - The Afternoon was some cloudy as was the evening & the Air more raw - it is a great favor to the Poor of the Town that Winter thus keeps off - we have had no snow yet, & wood is plenty tho' at the great price of \$8 P Cord -- My H set the Afternoon at Br Davids - Rebecca Sessions set the evening with us -

RELIGIOUS SOCIETY OF FRIENDS

 December 28, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 28th of 12 M / Rode with Sister Ruth to [Portsmouth](#) to attend the Monthly Meeting - found ourselves very cold by the time we got to Uncle S Thurstons where we stoped & warmed, then rode to meeting. - In the first H Dennis prayed - In the last we had but little buisness, but life was apparently so low that it took us a considerable time to transact it -Wfter meeting we dined at Uncle Thurstons & rode home - Mt H had concluded to go to [Portsmouth](#) last night, but her own & Johns indisposition prevented this morning -

RELIGIOUS SOCIETY OF FRIENDS

 December 30, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 30 of 12 M 1815 / This day completed the 34th Year of my Age - to have lived 34 years & to be no better is real cause for Alarm - The Year rolls round but I feel Sensibly that it has gone, forever gone from me, & the reflection naturally arises that I am one Year nearer the Grave John has been better to day for which I feel a degree of thankfulness -

RELIGIOUS SOCIETY OF FRIENDS

 December 31, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 31 of 12 M 1815 / Our meetings were very small owing to the very sloppy walking but few women attended - In the morning father Rodman delivered a short testimony - My own



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

condition was truly poor, tho' I labor'd to get my mind fixed on serious subjects yet turn which way I would unprofitable & unsuitable matter for the occasion would work in - Thus I was renewedly confirmed that times & seasons are not at our command.

—
John has not been quite so well as yesterday, I believe Worms are his greatest difficulty.

RELIGIOUS SOCIETY OF FRIENDS

1816

→ Friends erected a meetinghouse at Sandy Spring, [Maryland](#), out of brick they fired at the site. They created what at the time was the largest religious structure in this Montgomery County near the District of Columbia.

RELIGIOUS SOCIETY OF FRIENDS

→ [Friend Luke Howard](#)'s A CHRISTIAN MEMENTO. [London], W. & S. Graves, [1816?]. Tract no. 10, 3d ed., of the Tract Association of the Society of Friends, London. A reprint of his A CARD FOR THE POCKET (AGAINST PROFANE SWEARING), SIGNED "CHRISTIAN," London, 1811.

HOWARD PUBLICATIONS

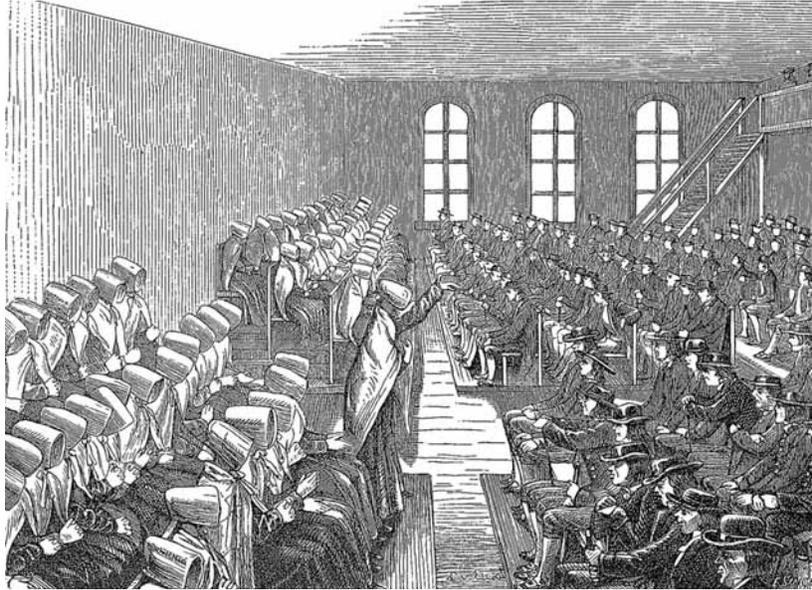
The amateur meteorologist traveled in Europe with a group of Quaker philanthropists, helping distribute charity to German refugees of the Napoleonic Wars (he would be awarded a medal by the King of Prussia; refer to D.F. Scott's LUKE HOWARD (1772-1864): HIS CORRESPONDENCE WITH GOETHE AND HIS CONTINENTAL JOURNEY OF 1816, York, England: William Sessions Limited, 1976). Meanwhile, back home in Tottenham, England, from the garden of their home, his wife Mariabella Eliot Howard was continuing his meteorological observations in his absence.

LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



Friend [Elias Hicks](#) began to go from [Quaker](#) meeting to Quaker meeting as an authorized Quietist “traveling minister.”



When, in [A WEEK ON THE CONCORD AND MERRIMACK RIVERS](#), [Henry Thoreau](#) would argue for the liberty to travel unnecessarily on the Sabbath, he would be taking up a Hicksian cudgel against one of the pet projects of the very most prominent citizen of his town, Squire Samuel Hoar. For a story had it that when the great hurricane of September 23, 1815 had devastated the woodlands around [Concord](#), one old farmer had exclaimed:

I wish the wind'd come on Sunday! -Sam Hoar would've stopped it.

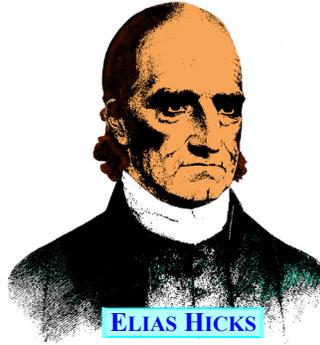


LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

A WEEK: History has remembered thee; especially that meek and humble petition of thy old planters, like the wailing of the Lord's own people, "To the gentlemen, the selectmen" of Concord, praying to be erected into a separate parish. We can hardly credit that so plaintive a psalm resounded but little more than a century ago along these Babylonish waters. "In the extreme difficult seasons of heat and cold," said they, "we were ready to say of the Sabbath, Behold what a weariness is it." – "Gentlemen, if our seeking to draw off proceed from any disaffection to our present Reverend Pastor, or the Christian Society with whom we have taken such sweet counsel together, and walked unto the house of God in company, then hear us not this day, but we greatly desire, if God please, to be eased of our burden on the Sabbath, the travel and fatigue thereof, that the word of God may be nigh to us, near to our houses and in our hearts, that we and our little ones may serve the Lord. We hope that God, who stirred up the spirit of Cyrus to set forward temple work, has stirred us up to ask, and will stir you up to grant, the prayer of our petition; so shall your humble petitioners ever pray, as in duty bound –" And so the temple work went forward here to a happy conclusion. Yonder in Carlisle the building of the temple was many wearisome years delayed, not that there was wanting of Shittim wood, or the gold of Ophir, but a site therefor convenient to all the worshippers; whether on "Buttrick's Plain," or rather on "Poplar Hill."

Many of the local historians of [Concord](#), and many Thoreauvian scholars, have made this sort of connection. It is the sort of connection in which they deal, between one prominent citizen of Concord with prominent attitudes and another prominent citizen of Concord with prominent attitudes. It is, I might say, an easy association. But how many such historians and scholars know that when Thoreau would grow up in Concord in the following generation, and would take such attitudes, he was seconding the attitudes of the great Quaker preacher, Friend Elias?



For Hicks had pronounced in opposition to the “Blue Laws,” laws which for instance entitled the Quakers of Philadelphia to stretch chains across the public street during their First Day silent worship in order to prevent the noise of the passage of carriages. For Hicks, First Day was just another day, of no greater or lesser holiness than any other weekday. He would come in from the fields, change his clothing, put on his gloves, and go off to Meeting for Worship on First Day just as he would come in from the fields, change his clothing, put on his gloves, and go off to Meeting for Worship on Fourth Day (Wednesday). But this was not merely a matter of preference for Friend Elias, any more than it was a matter of preference for Squire Hoar: it was a principle. Blue laws were laws, and laws were enacted by governments, and therefore such laws were infringements upon religion, sponsored by the state apparatus which should be allowed have no connection whatever with religion. In this direction lay a great danger, sponsored by the Squires of this world who would like nothing better than to be able to legislate the religious convictions of other people. Thus, when the Governor of New York issued a Thanksgiving Proclamation, Friend [Elias Hicks](#) was greatly alarmed, that he

*“has
by recommending a religious act
united the civil and ecclesiastical authorities,
and broken the line of partition between them,
so wisely established
by our enlightened Constitution,
which in the most positive terms
forbids
any alliance between church and state,
and is the only barrier
for the support of our liberty and independence.*

*For if that is broken down
all is lost
and we become the vassals of priestcraft,
and designing men,
who are reaching after power
by subtle contrivance
to domineer over the consciences
of their fellow citizens.”*



The terminology and the cadence was not Thoreauvian, but Henry Thoreau's attitudes as proclaimed in [A WEEK](#) would be identical with this.

The Fair Quaker¹³⁰

The fair Quaker maiden, neat, elegant, plain,
With justice the praise of the world may obtain;
Content with the beauty by nature bestowed,
Unpractised the licence by custom allow'd,
Of fashion regardless she thinks herself drest,
Without tort'ring her hair or exposing her breast:
But the modest reluctance that faintly reveals,
Enhances each charm that it shows or conceals.
The girls who have borrowed gay burdens from art
And are of themselves a very small part,
With envy shall view ev'ry sweet native grace,
That breathes in her form, or that blooms in her face;
with envy shall sigh, while their hearts must confess,
That lovely Simplicity's beauty's best dress.

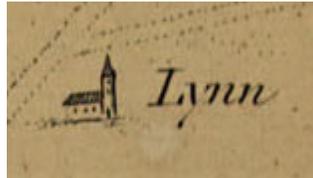
130. From the Latin of [Vincent Bourne](#), [Port Folio](#) (Philadelphia), March 1816, page 259



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 A new meetinghouse for the [Religious Society of Friends](#) was built in Lynn, replacing the meetinghouse that had been erected in 1723.



The following is from George A. Sellick's QUAKERS IN BOSTON 1656-1964: THREE CENTURIES OF FRIENDS IN BOSTON AND CAMBRIDGE and illustrates that even [Quaker](#) historians can be utterly simplistic about Quaker history:



Around the year 1816 new voices were heard in the ministry of the Quaker meeting house in Lynn, calling for a new dependence upon the Inward Light, interpreting the Scriptures in new ways, and even questioning some of the accepted evangelical Christian doctrines. Chief among these new ministers, who were labelled "New Lights," was Mary Newhall, a young woman in her thirties who was somewhat of a mystic and an able speaker. In 1823 Mary Newhall and some of her sympathizers were disowned by Salem Monthly Meeting. A number of other Friends also withdrew from the Meeting and were promptly disowned by the Monthly Meeting as well.... Mary Newhall visited the meeting in [New Bedford](#), where she was a controversial figure. Those expressing approval of her message were disowned by the Monthly Meeting; many of them then associated themselves with the Unitarian church there, bringing with them, however, a Quaker mysticism which made them unable ever to feel totally comfortable with Unitarian rationalism. It seems that once the evangelical interpretation of Quakerism had been accepted by the elders and the leading Friends as the Truth of Quakerism, any member bold enough to question it was at least suspect and likely to be disowned.

 January 1, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 1st of 1st M 1816 / Behold another Year has come & I have nearly finished another Day of it & am now about to retire to rest for the night - Nothing very remarkable has taken place -the day has passed rather pleasantly & this eveng Br David called & set a little while with us, & I read to him Job Scotts poetical letter to M Leadbeater & her reply. -

John has been apparently a little better today —¹³¹



RELIGIOUS SOCIETY OF FRIENDS

➡ January 2, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 2 of 1 M / Our old neighbor Mary Donally Departed this life about Noon - she was a truly christian character in whose company both my wife & I have passed a considerable time much to our instruction. She was a Presbyterian, but modes of faith amounts to but little

RELIGIOUS SOCIETY OF FRIENDS

➡ January 3, Wednesday: The Recorder appeared in Boston, Massachusetts. This was the second religious newspaper published. From the different claims which have been made for its establishment, it appears that Nathaniel Willis 1st conceived the idea of such a paper, and printed the Recorder, of which Sidney Edwards Morse was the 1st editor.

Meyer Beer ([Giacomo Meyerbeer](#)) arrived back in Paris from London.

Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 3 of 1st M 1816 / In the morning of Yesterday John seem'd more comfortable but drooped toward night & had a very feverish night & this morning Dr Hazard thinks he has a Settled fever - He has been very poorly thro' the day, his fever exceedingly high & his throat very sore, it is with diffiucly that he swallows Drinks - he however ate a mouthful or two of buckwheat Cake & drank Some tea & was quite bright for an hour afterward, but drooped again before he went to bed - his feet were put in warm Water & rye poultices apply'd to them. -

RELIGIOUS SOCIETY OF FRIENDS

131. Stephen Wanton Gould Diary, 1815-1823: The Gould family papers are stored under control number 2033 at the Division of Rare and Manuscript Collections of Cornell University Library, Box 7 Folder 12 for August 24, 1815-September 25, 1823; also on microfilm, see Series 7



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 January 4, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 4th of 1st M / John slept well last night & is surprisingly better today. – Soon after I took my seat in meeting my mind became quickened & I had for the first Meeting in this Year a very good one, which I hope may prove an Omen for the Succeeding part of it - David Buffum was concerned in a lively testimony "Better is a dinner of herbs where love is, that a Stalled ox & hatred therewith"

This Afternoon attended the funeral of Our much esteemed old neighbor Mary Donally - her remains were carried to the Presbyterian Meeting house where I heard a Sermon delivered on the occasion by Hitchcock, the present Minister. – While we lived on the Hill she was our next door neighbor & we contracted an intimacy which has subsisted ever since. She was a pleasant companion, cheerful & innocent in conversation & tho' our religious opinions were different it was no bar to social intercourse - The last time I called to see her, she seemed very glad to see me & told several anecdotes of her Youth that were interesting & entertaining In short but few that I have been acquainted with of any denomination possessed a more Christian disposition - She was 83 Years of Age –

RELIGIOUS SOCIETY OF FRIENDS

 January 5, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 5th of 1st M 1816 / Sister Mary Spent the day with us & the Afternoon & evening being stormy she staid all night - John continues better, his situation a few days past gave us great anxiety, - it now appears as if he may be continued longer to us & I desire it may prove a blessing - he now seems to be a promising child & remarkably forward for his Age - Nothing can give me more pleasure (short of reality) to anticipater him a religious & useful member of Society –

RELIGIOUS SOCIETY OF FRIENDS

Nathan Bond died at the age of 64. His remains would at his request be interred at the side of his mother in [Concord](#).

NATHAN BOND [of [Concord](#)], son of Abijah Bond, was born March 31, 1752, and graduated [at [Harvard College](#)] in 1772. He was a merchant in [Boston](#), and died there January 5, 1816, aged 64. His remains were interred, at his request, by the side of his mother in [Concord](#).¹³²

 January 7, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 7 of 1st M 1816 / In our morning meeting Anne Greene

132. [Lemuel Shattuck](#)'s 1835 [A HISTORY OF THE TOWN OF CONCORD:....](#) Boston MA: Russell, Odiorne, and Company; Concord MA: John Stacy, 1835

(On or about November 11, 1837 [Henry David Thoreau](#) would indicate a familiarity with the contents of at least pages 2-3 and 6-9 of this historical study. On July 16, 1859 he would correct a date mistake buried in the body of the text.)



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

declared the Truth, in the simplicity of the Truth, & with a good degree of power - In the Afternoon we were silent & to me both were good Meetings - Yesterday John seemed to be pretty smart but today has more fever & is quite drooping we have put his feet in warm water & put burdocks to his feet which with his medecine I hope will procure for the poor little fellow a comfortable night - Sister mary spent the time with us from sixth day morning till this evening, which has been very agreeable to us. - Br Isaac's little Susan Ann I think quite ill this evening with complaint Similar to Johns. -

RELIGIOUS SOCIETY OF FRIENDS



January 9, Tuesday: [Thomas Jefferson](#) wrote to Charles Thomson that

*I am a **real Christian**, that is to say, a disciple of the doctrine of Jesus, very different from the Platonists, who call **me** infidel and **themselves** Christians and preachers of the Gospel, while they draw all their characteristic dogmas from what its author never said nor saw. They have compounded from the heathen mysteries a system beyond the comprehension of man, of which the great reformer of the vicious ethics and deism of the Jews, were he to return to earth, would not recognize one feature.*



Sir Humphrey Davy's safety lamp for miners was successfully tested.

Wilhelm replaced Friedrich Wilhelm as Prince and co-ruler of Nassau.

[Ludwig van Beethoven](#) won custody of his nephew Karl van Beethoven, in opposition to the lad's mother.

At some point in early January, the head and torso of the statue known then as "younger Memnon" was removed from the complex of ruins in ancient [Thebes](#) known as the "Memnonium" (it would appear from the condition of the piece that someone had once attempted to detach the head and torso from the base of the statue by the use of explosives).

Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 9 of 1st N 1816 / John has been very smart today & yesterday.

RELIGIOUS SOCIETY OF FRIENDS



January 11, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 11th of 1 M / Our meeting was pretty well attended - Father Rodman in a short testimony - to me a season of favor - Sister Ruth set the eveng with us - John seems better but his health not yet established - he is feeble & critical

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

➡ January 12, Friday: In the Teatro San Carlo of Naples, *Giunone*, a cantata for the birthday of King Ferdinando IV of Naples by Gioachino Rossini, was performed for the initial time.

➡ January 13, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 13th of 1 M / John seems now to be pretty well excepting that his throat is a little sore & he Some weak & tender

RELIGIOUS SOCIETY OF FRIENDS

➡ January 14, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 14 of 1 M / Our meetings both Silent & both rather Small to me seasons of but little life - Sister Eliza spent the day with us

RELIGIOUS SOCIETY OF FRIENDS

➡ January 16, Tuesday: Lady Byron arrived at Krikby Mallory. She took with her not only Ada but also a clutch of stories of incest and sodomy that Lord Byron had told to her, that she would tell her parents — that her parents would tell to everyone in Britain.

GEORGE GORDON, LORD BYRON

Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 16 of 1 M 1816 / My Mother set the Afternoon & took tea with us - Having the Ague in my teeth this eveng & sat at home & wrote to my fr Hannah Pope in Answer to hers of 10 M last. -

RELIGIOUS SOCIETY OF FRIENDS

➡ January 18, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 18th of 1st M / Our meeting was silent - In the last which was Preparative the usual queries were Answered - the committee appointed at last Meeting reported that they had been unable to get any friend to Serve as Clerk, the present one declining another appintment - This seems like a discouraging prospect as indeed it really is, but I am in hopes by another Month some friend will be willing to submit to the service.

RELIGIOUS SOCIETY OF FRIENDS

➡ February 2, Friday: [George Gordon, Lord Byron](#) was informed by a letter from Sir Ralph Milbanke that Lady Byron sought to be separated from him.

Karl van Beethoven was officially under the guardianship of his uncle [Ludwig van Beethoven](#), who knew what was best. Taken from his mother, he was entered in the private boarding school of Cajeten Giannatasio del Rio.

Friend [Stephen Wanton Gould](#) wrote in his journal:



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

6th day 2 of 2 M / Our friends have returned from Quarterly Meeting bringing with them a good report – Micajah & several of our Lynn frs were there - Aslo Tristram Russel a Punlic Fr from York State –

RELIGIOUS SOCIETY OF FRIENDS



February 4, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 4 of 2 M / Our friends A Greene & A Robinson were concerned in testimony in the forenoon Meeting with life, & matter suiting the States (I have no doubt) of many present. In the Afternoon Silent, to me a good meeting – after it attended the funeral of Eloeza Sisson a girl who lived with Capt Luther & a dilligent attender of our first day Meetings tho not a member --. Sister Ruth took tea & set the evening – I called alittle [sic] while at Br D R -- This seems to be the account of the occurrences of the day - & I may add that It has been a day of favor to me for which I desire to be thankful - I have taken a pleasant retrospective view of many things which have passed & felt a desire to press forward after holiness, but Alass my steps are halting –I however esteem it a favor & evidence of the continued extension of divine regard that I am Kept alive so as to Know at Seasons from whence good comes. –

RELIGIOUS SOCIETY OF FRIENDS



February 6, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 6 of 2 M 1816 / Attended the funeral of Elizabeth Allen at 10 OC In the forenoon, - her remains were carried to Middletown & there interd in the family burying ground She was a respectable friend - The setting at the house was short but solid & D Buffum had a few words to communicate which I thought was weighty & left a good savor over the gathering. – Last night about 12 OClock a fire broke out in Allens Bake House which for a time was very Alarming, but was soon got under -The inside of the Bake H. was much burned, & fire poured from the top of the chimney - Wind was very light & about N & E which was favorable. –

RELIGIOUS SOCIETY OF FRIENDS



February 7, Wednesday: [George Gordon, Lord Byron](#)'s "The Siege of Corinth" and "Parsinia" were published together.

The Congress of New Granada invested [Simón Bolívar](#) with political and military control of the invasion of Venezuela from Haiti.

Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 7 of 2 M / This forenoon the remains of Elisha Brown



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

were carried to [Tiverton](#) to be buried, he died yesterday in a fit on Sherburns Wharf – A solemn warning to survivors - My mind has been this day in a serious mood I hop proffitably so. –

RELIGIOUS SOCIETY OF FRIENDS

 February 22, Thursday: [Adam Ferguson](#) died at St. Andrews.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 22nd of 2nd M 1816 / Last evening my dear H inform'd me that one of her breasts was Swollen & painful - This concern has like Aarons sepent swallowed all the rest what it will prove to be remains for time to prove, at any rate it has greatly distressed my feelings this Day
At Meeting all silent. – In the Preparative The Overseers reported Jacob Sherman who has married out of the order of Society.—*

RELIGIOUS SOCIETY OF FRIENDS

 February 23, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 23rd of 2 M / My mind almost constantly depressed with fearful forebodings of my dear Wifes Situation with respect to her breast She says it has been but very little painful today – It would greatly releive me if she could say she had none & that there appeard to be no swelling about it. –

RELIGIOUS SOCIETY OF FRIENDS

 February 24, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 24th if 2 M / This Afternoon in company with Br overseers R M & J W had an opportunity with a Young man a member of society who is in the habit of Drinking to excess with a young growing family– This is a painful case, his family respectable & himself plenty of property, & with all an excellent natural disposition, & withall this, a great prospect of his being lost to society & the community at large without a sudden change in his habits Oh deplorable Oh Lamentable - we labor'd with all out ability for his help & he promised to try to amend but I fear his resolutions will prove weak, & Brandy prove his utter ruin.–

RELIGIOUS SOCIETY OF FRIENDS

 February 25, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 25th of 2 M / Our forenoon meeting was Silent -Afternoon Anne Greene appear'd in a short but lively & sweet testimony – Took Tea with D Buffum who has been sometime confin'd with the



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

Rheumatism – his conversation was interesting, on the State of society he said that notwithstanding the present low state of the Church in many places that he believed Our society would rise & is rising in the Agregate, & will finally go before all others in the World - The expression from a man of his Age & experience was comfortable to my feeling especially at this time, it having been my prospect that we were losing ground & a fear possessed my mind that we should finally be outstriped in Spiritually by those who now seem feeding upon husks. – He related a story when speaking of our friend Comfort Collins who was formerly Comfort Hoag & has lately left time at the very advanced Age of 105 Years & 3 M he said many years ago she was at lower [Smithfield](#) Meeting & that a man came to the meeting who was a stranger to friends, who remarked that when she first stood up, he thought her the most Ordinary woman he ever saw, but before she had half done he thought her the handsomest he ever saw - Comfort was very ordinary in appearance, but a very great preacher - a great orator, & with all & over all & on atop” (as G Fox said) her ministry was attended with uncommon life & power.

–

RELIGIOUS SOCIETY OF FRIENDS



February 8, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 8th of 2 M / Silent meeting, & I thought a good degree of Solemnity covered the gathering - My mind not very Rich – The last day of the last Year I began the Bible & with the exception of one or two, have read a portion every evening since & this evening I have finished the first book of Samuel - The Account given of Sauls forsaken & forlorn condition when he was reduced to the sad alternative of consulting the witch of Endor, was alarming & instructing - Such was his disobedience that he had no open vision from the Lord being forsakewn of him, & his recourse to measures which in better days he had known were evil, served but still deeper to afflict him, as Saml confirmed to him that the Kingdom was rent from him & given to another for his disobedience -& finally, his tragical end on Gilboa, all instructs & humbles the heart or ought to humble the heart of vain Man –

RELIGIOUS SOCIETY OF FRIENDS



February 10, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 10th of 2nd M 1816 / Another day spent with the financering Committee, to but little purpose - B Freeborn, B Mott & P Lawton dined with us. –

RELIGIOUS SOCIETY OF FRIENDS



February 11, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

1st day 11th of 2 M / Meetings were Silent except a short but savory communication in the Afternoon by C R – to me both were Seasons of exercise, the exercise was of a nature unprofitable- In the Afternoon a Spaniard was at meeting whose contenance was more interesting than any I ever saw of his Nation Set the evening with My H at Uncle Earls while Sister Mary kept house for us she is spending a few days with us (on our part very agreeably) while she is undergoing The operation of the Kine Pock which she is having finely

RELIGIOUS SOCIETY OF FRIENDS



February 13, Tuesday: The Teatro San Carlo of Naples was destroyed by fire (the cost of rebuilding would be paid entirely by the wealthy Domenico Barbaja).

As an experiment Frederic Tudor began construction, in Havana, Cuba, of the 1st above-ground-level structure for the storage of large quantities of nice, clean ice to be placed on the tongues of white slavemasters in exchange for coins they had in their pockets on account of the blood, sweat, and tears of their forced labor (not to put too fine a point on it). He would spend \$2,400 in the construction of this building.



February 14, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 14th of 2 M / One Year ago early this morning it was, that our hearts were revived & gladned [sic] with the news of PEACE with England - it was a Happy Day to poor Newport Such enthusiastic Joy was never before witnessed & I hope there never will be the occasion for such again – Since that time there has been many changes, many who Hailed to News of Peace have since paid Natures Debt, & some of them I have no doubt have enter'd that state of existence where "Peace flows like a River" beyond the reach of all sublinary things - We Who yet remain have much to encounter both spiritually & temporally - As respects my temporal concerns they are no better than a year ago but not quite so dubious a prospect in view - And as to my spiritual concerns, I know that I go halting on, but my heart is often humbled under a Sense of the extendings of divine favor still continued & tho' since the present Year has commenced, leanness & Poverty thro' disobedience has often been my lot, yet with in the same space of time, I have seldom in my life witnessed more of Divine good to flow in my Heart -

RELIGIOUS SOCIETY OF FRIENDS



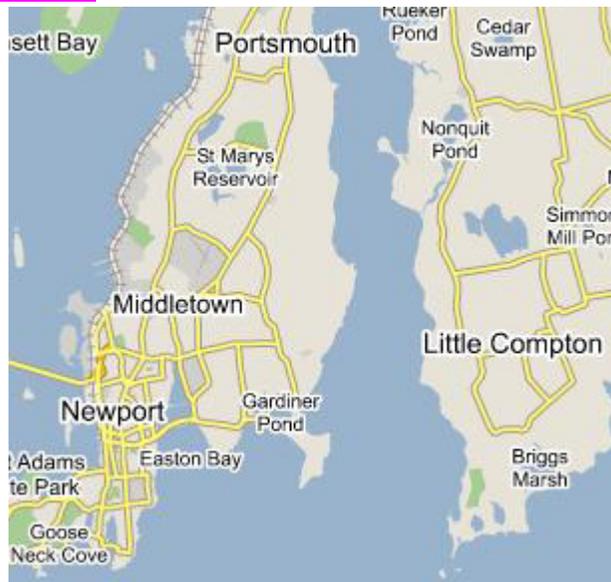
February 15, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 15th of 2nd M 1816 / The day very cold & but few women attended Meeting. however & believe it was a season of favor to some Minds -- C R appear'd in a short but lively testimony

RELIGIOUS SOCIETY OF FRIENDS

 February 27, Tuesday: Great Britain restored Surinam to the Netherlands.

 February 29, Thursday: Friend [Elias Hicks](#) the traveling [Quaker](#) minister appeared at the meetinghouse in Little Compton, [Rhode Island](#):



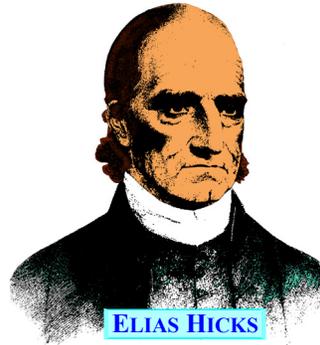
Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 29th of 2nd M 1816 / Rode this Morning with my H to [Portsmouth](#) to Attend the Moy [Monthly] Meeting stoped at Uncle Thurstons & left John who we took along with us – from thence to the meeting house where we found the gathering larger than usual a large number expecting to meet Elias Hicks but were disappointed he being today at L Compton – May Hicks appeared in supplication & H Dennis in testimony very lively & pertinent. – In the last meeting we had considerable buisness - the case of poor D C again refere'd Daniel Cobb of Gorham (Mane) & Ruth Almy Daughter of the late Peleg Almy published their intentions of marriage & the meeting was adjourned to the 19th of Next M for them to receive their answer – We dined & Uncle Thurstons & in consequence of the very hevvy travelling -left Hannah & John there & roder home alone–

RELIGIOUS SOCIETY OF FRIENDS

➡ March 2, Saturday: The King of Kandy (Sri Lanka) was deposed.

Friend [Elias Hicks](#) the traveling [Quaker](#) minister arrived in [Newport, Rhode Island](#). Friend [Stephen Wanton Gould](#) was lonesome for his wife and child, who were visiting in nearby [Portsmouth](#):



Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 2nd of 3rd M / Elias Hicks & his companion Isaac Hicks arrived in Town the Afternoon. – What a poor lonely creature man is ? without a Wife ! Tho' I get along comfortably & Sister Ruth came down & swept out the rooms &c for me this afternoon, yet I begin very much to miss my dear H & little John - should have gone to Portsmouth after them this Afternoon had it not been very Rainy



RELIGIOUS SOCIETY OF FRIENDS

➡ March 3, Sunday: Spain had protested against the fitting out in US ports of vessels that were to sail under the flags of her revolted South American provinces, and to assist Texas and Mexico, which also had rebelled. The US Congress therefore passed an act forbidding the fitting out within the jurisdiction of the United States of any vessel to cruise against any power with which the United States was at peace. A fine of \$10,000 and imprisonment not to exceed 10 years were to be the penalties for engaging to fit out any such vessel.

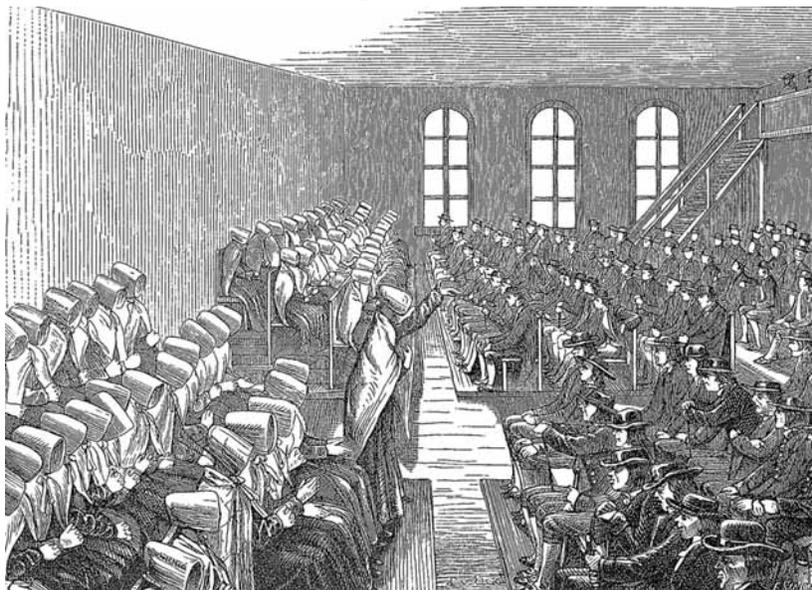
Friend [Elias Hicks](#) was present at the [Quaker](#) worship in [Newport, Rhode Island](#), and expounded for some couple of hours:

1st day 3rd of 3rd M / Rose this Morning very Early & rode to [Portsmouth](#) to bring my H & John to Town reached Uncle Thurstons while they were eating breakfast & return'd with them before Meeting time. – At Meeting we had Elias Hicks - soon After I

LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

took my seat my mind became engaged earnestly to be centered on the true minister without dependance on any outward instrument & while I was thus engaged & had in good measure succeeded in getting my mind fixed Abigail Robinsons rose & expressed her concern that we might so fix our minds on Jesus Christ who was ever ready to help all who call upon him As to render our meetings proffitable, tho' the instruments might have nothing to communicate this she did in short but very neat & feeling testimony which I have no doubt reached the witness in many minds – Then Elias was engaged in a testimony about two hours long wherein he advanced Many Truths with a good Share of Gospel Authority, & some Ideas which I considered speculative one of which I very much Doubt which is that the Slave Trade has been productive of more evil in the world than War – My opinion is that War has been productive of more Evil by far than the Slave Trade – At the close of the Meeting it was requested that general information be given to the inhabitants of the Town of his being here but as meeting held till nearly two OClock & Our Meeting beginning at 3 OClock, but little information was spread & the gathering was but very little larger than in the morning -Elias was not very extensive in communication; his chief concern was towards those who were desirous to find Peace, but were unable to in consequence of the many hindrances that were in the way these he pointed to the right & sure way & addressed the Youth most excellently - what he said in the Afternoon was in my opinion without exception, & I desire not to be found to rigidly in the seat of judgement with respect to what he said in the forenoon, but I must say many things that he did say were to my understanding doubtful - he is a great Doctrinal preacher & I have no doubt is highly favor'd & has done much good in the World, Yet however has carried some points to far. – L Clarke & Br J Rodman set the evening with us. –





LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 March 16, Saturday: Augusta left Piccadilly Terrace after four months, and moved into rooms at St. James Palace.

GEORGE GORDON, LORD BYRON

Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 16th of 3rd M / Sister Ruth & Mary spent the Afternoon, also ten children Johns school Mates & cousins - they spent the Afternoon very pleasantly in childrens play - It brought to my mind very forceably the days of my childhood. - This Afternoon Arrived in town from [Portsmouth](#) Our friend Rachael Barnard & her companion Eliza Pennock attended by Caleb Swayne of Jersey on a religious visit to friends in these parts

RELIGIOUS SOCIETY OF FRIENDS

 March 17, Sunday: [George Gordon, Lord Byron](#) accepted the principle of a mutual separation from his spouse.

[Lieutenant Francis Hall](#) arrived at the Canadian border.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 17th of 3rd M / Our friends Rachael Barnard & Elizabeth Pennock attended both meetings, & in both Rachael was very sweetly engaged in testimony, much to the satisfaction of Friends & I believe all who heard her - Rachael & Elizabeth appear to be women rather short of middle Age - tall & thin in stature Caleb is tall & not a full habit I should say about 60 Years if Age & has a good countenance. -

RELIGIOUS SOCIETY OF FRIENDS

 March 19, Tuesday: [Lieutenant Francis Hall](#) arrived at Montréal, Canada (from there he would head toward the falls of Montmorenci).

Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 19th of 3rd M / Our Monthly Meeting was adjourned to the 10th hour this forenoon in order to give D Cobb & R Almy their Answer in order to marriage, but it was so exceeding Stormy in the forenoon that I hardly believe the Meeting met at the hour Appointed, or that Elizabeth Freeborn was buried whose funeral was to have been at 11 OC AM

RELIGIOUS SOCIETY OF FRIENDS

 March 20, Wednesday: Maria I, the insane Queen of Portugal, died in Rio de Janeiro and was succeeded by her son João VI in Brazil.



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



March 21, Thursday: The Principality of Isenburg-Birstein was annexed by Hesse-Darmstadt.

In the Jerusalemkirche of Berlin, four children of Abraham and Lea Mendelssohn –Fanny, Felix, Rebecka, and Paul– were secretly baptized into the Lutheran faith. Felix was given the added names Jakob Ludwig. Fanny was baptized as Cäcilie.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 21st of 3rd M 1816 / Understood this morning that the adjournment of the M Meeting on third day was attended by a number sufficient to answer the purposes of the meeting & that Elizabeth Freeborn was buried at the time appointed & that Yesterday Daniel Cobb & Ruth Almy was married at [Portsmouth Meeting House](#). -

Meeting pretty well attended considering the sloppy Walking in the first a short testimony In the last (Preparative) Daniel Gould was reported for having married out of the order of Society - & David Buffum Jr was appointed Clerk in the place of Br D Rodman having resigned - In the Womens Meeting Mary Williams Jr was appointed Clerk in place of Sister Ruth resigned, having found her new appointment in the Moy [Monthly] Meeting a sufficient charge.

This Afternoon rec'd a letter from Aunt M Stanton. -

RELIGIOUS SOCIETY OF FRIENDS

➡ March 22, Friday: [Edward Jesse](#) was promoted from 5th-ranking commissioner of hackney coaches at Windsor Palace, to 4th.



Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 22 of 3rd M / Rote to Uncle Stanton – In the evening My H paid a visit to Nancy Sessions. -

RELIGIOUS SOCIETY OF FRIENDS

➡ March 24, Sunday: Upon the death of Friedrich August, Duke of Nassau, the co-rulership of Nassau was unified in Wilhelm (who would be styled Duke of Nassau).

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 24th of 3rd M / Our forenoon meeting was pretty well attended Our friend D Buffum was present After a confinement of several weeks with the Rheumatism & was very lively in Testimony "Mind your calling brethren", he endeavor'd from those words to excite us to particular attention to the various testimonys which we have as a society to bear to the world, which he



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

believed had been of Singular use in the World by breaking in upon many practices repugnant to the Truth & difusing Light - which has in divers instances been the means of great good - he was Singularly impressive on this subject endeavoring to incourage his brethren to a faithful discharge of Duty - Hannah Dennis was also well engaged to the same import - In the Afternoon the Meeting was Silent -Called in at Aunt Martha Gould found her quite unwell, in the evening carried her some medicine - Eunice Earl set the evening with us -

RELIGIOUS SOCIETY OF FRIENDS

 March 25, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 25th of 3rd M / Father & Mother Rodman took tea with us

RELIGIOUS SOCIETY OF FRIENDS

 March 26, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 26th of 3rd M 1816 / Attended the funeral of Catherine Weaver Wife of Perry Weaver, the setting a Solid one, but I thought rather to short - At the Grave after a short but solid pause as we were lowering down the Corpse down a distressing & mortifying accident hapened - those who had hold of the rope at the head lowered before the stick was removed from the feet & the Coffin sliped from off the ropes head foremost which made a noise & distressed some of the relations exceedingly, fortunately the coffins was whole except a little peace on the side of the lid -being one of the bearers myself I feel sensibly oppressed & distressed in consequence of occurrence.

RELIGIOUS SOCIETY OF FRIENDS

 March 27, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 27th of 3rd M / Br John & Sister Rebecca took tea with us Tho' I have not mentioned for some time the situation of My H being disposed to wait & see what would be disclosed by time, I may now add that her breast is still painful at times, & what it is, or will come to, remains to be uncertain. -

RELIGIOUS SOCIETY OF FRIENDS

 March 28, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 28th of 3rd M / Our first meeting was silent excepting a few words of solemn import - & to me a Solid season - In the last which was Monthly Meeting -Daniel Chase was disowned for not settling a debt with Mary Tillinghast - & Jacob Sherman for



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

marrying out of the order of Society – In transacting the affairs of society towards to last of the meeting we got to criticising on words, which created some that I believe was unprofitable, & I feel as if I had done some hurt, by one or two unadvised expressions

RELIGIOUS SOCIETY OF FRIENDS

 April 1, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 1st of 4th M 1816 / Finished a letter which I began some days ago to John Heald of Fairfax Columbianna County Ohio, & put the same in the Post Office. –

RELIGIOUS SOCIETY OF FRIENDS

 April 2, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 2nd of 4th M / I have lately been reading the "Pictures of Philadelphia" by James Mease published in 1811 & have this day finished the perusal - It gives an account of many things in that great City both of Nature & Art – Untill I visited NYork last summer I could form no Idea of so large a place - to see men, who are insignificant in height, to the many proud structures which are reared of masive Stone & Marble moving round among them & performing wonders by their Art, must arrest the attention of reflecting minds & introduce the thought - how contemptable is Man & all his Works when compared with his Supreme Author & the Maker of the World – how light are all the Structures of man, before his Almighty power, who by the earthquake, the Wind & storms drive them whither he pleaseth - we often see the work of Ages in a short time mar'd, reduced, & brought to nothing - how important then it is for man to make the glory of God his chief Aim in all he does, for without his blessing we are nothing, & can do nothing in this life, that will redound to his honor, or that will stand as an anchor to the soul when things here shall pass Away. –

RELIGIOUS SOCIETY OF FRIENDS

 April 4, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 4th of 4th M / Our meeting was pretty well attended, Silent & to me a dry time. –

RELIGIOUS SOCIETY OF FRIENDS

 April 5, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 5th of 4th M / Aunt Patty Gould called in to see us a little while, every time I see her, I can but impressively feel that the time of separation draws near, she has been a Dear Aunt



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

to me & I love her much -

RELIGIOUS SOCIETY OF FRIENDS

 April 6, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*7th day 6th of 4th M / With my H & John took tea with Br J Rodman-
This was a pleasant Visit- "How good & how pleasant for brethren
to Dwell together in Unity" -*

RELIGIOUS SOCIETY OF FRIENDS

 April 7, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 7th of 4th M 1816 / Our meetings were remarkably striped
of high seat folks, no men set in the upper seat all day, there
was however a pretty large gathering both morning & Afternoon &
I thought seasons of some favor. -
Toward night Br D Rodman & I walked down to see Isaac Mitchell
& his wife who have lately moved to town*

RELIGIOUS SOCIETY OF FRIENDS

 April 8, Monday: There was a reception at Lady Jersey's. Among the guests were [George Gordon, Lord Byron](#), Augusta, Miss Mercer Elphinstone, the Comte de Flahault, Benjamin Constant, Mrs. George Lamb, Lord Brougham, et. al.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*2nd day 8 of 4 M / Rec'd a letter from Aunt Stanton - This Mornng
Br Isaac saild in the Packet Express for N York -*

RELIGIOUS SOCIETY OF FRIENDS

 April 14, Easter Sunday: Augusta paid a farewell visit to [George Gordon, Lord Byron](#).

Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 14th of 4 M / Our Morning Meeting was pretty well
attended & Our fr D Buffum was very lively in Testimony on the
subject of a speedy preparation for a future state - he took
occasion to mention the Solemn warning of King Hezekiah "Set
thine house in order for thou shalt Die & not live. he also
enforced the necessity for belief in the fundamental doctrines
of religion & hinted a little at what they were, & how the spirit
of Truth operates in the heart converting the Soul &
In the Afternoon Meeting was small - this was a meeting to be
remembered by me - tho' a labor was witnessed to gain a settled
state of mind, yet I could not attain to what I desired & When
meeting was nearly done I perceived it would fall to my lot with
another friend (J D) who sat near me to conclude the sitting -
this brought serious reflections. The time of separation drew*

*nigh & a conciousness of falling short pressed upon me, & brought me to reflect on the Awfulness of the separation of body & soul, unprepared. This reflection made me tremble, & on my part meeting broke in much fear –
My old mistress Mary Williams came home with us, took tea & set the evening –*

RELIGIOUS SOCIETY OF FRIENDS

 April 21, Sunday: Charlotte Brontë was born in Thornton, Yorkshire. Her father, an Irish-born Anglican clergyman, would move with his wife and six children to become the rector of a curacy in Haworth in 1820 and change his name from Brontë to its more common form, Brunty. Soon Charlotte's mother and two older sisters would die and the surviving children would be raised with the help of Elizabeth Branswell, an aunt.

[George Gordon, Lord Byron](#) signed the deed of separation from Lady Byron.



Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 21 of 4th M / Our Meetings were both silent - Seasons of weakness to me, but a good degree of life witnessed towards the close in the Afternoon, So that I thought "The End Crowned All" for this litte quickening I desire to be thankful. –
This morning Br Isaac arrived from N York in health himself & brot the grattifying news of the health & prosperity of our friends & kinsfolk there. –*

RELIGIOUS SOCIETY OF FRIENDS

 April 23, Tuesday: Cut by London society over the separation scandal, and with financial difficulties worsening, [George Gordon, Lord Byron](#) left England forever, going to Dover and a channel crossing with Hobhouse and Scrope Davies.

In [Concord](#), Massachusetts, [Daniel Shattuck](#) got married with Sarah Edwards of nearby Ashby.

Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 23rd of 4 M / This Afternoon I pulled out my front tooth next my Eye tooth, on the left side - this Tooth has been long troublesome. The gun located above it has been as many as 12 Years decaying round it & about 5 or 6 Years ago I had a gum boil on it which hever healed. Since which the tooth has been gradually growing loose & all that I could apply would neither heal the gum or fasten the tooth which grew looser & looser till it worked quite half way out of the socket - This in addition to grey hairs which are already increasing fast - will



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

*frequently remind me that Old age is creeping on & my days fast
spending. –*

RELIGIOUS SOCIETY OF FRIENDS

 April 24, Wednesday: Le nozze di Teti, e di Peleo, a cantata by Gioachino Rossini to words of Ricci, was performed for the initial time, in Naples for the wedding of Carolina Ferdinanda Luigia, daughter of the Hereditary Prince of the Two Sicilies, and Charles-Ferdinand, Duc de Berry, 2d son of future King Charles X of France. The work was performed in the Teatro del Fondo because a couple months earlier the Teatro San Carlo had burned down.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*4th day 24th of 4th M / These are dull & hard times in every
sense of the Word. In looking at the prospect of things this
evening I feel almost discouraged –*

RELIGIOUS SOCIETY OF FRIENDS

 April 25, Thursday: The US Congress appropriated \$1,000,000 annually to the increase of the Navy.

[George Gordon, Lord Byron](#) saw the white cliffs of the English shore for the final time.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 25th of 4th M / Rode to [Portsmouth](#) with Sister Ruth to
attend the Moy [Monthly] Meeting – first meeting silent – the
last we had considerable buisness which was transacted in
harmony – We dined at Sam Thurstons – & rode home before sunset
– My H & son passed the day at father Rodmans in my absence –*

RELIGIOUS SOCIETY OF FRIENDS

 April 27, Saturday: The US federal government imposed a highly restrictive tariff on most goods.

 April 28, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 28th of 4 M / Our forenoon meeting was well attended
both by Members & those who are common attenders D Buffum was
very lively in testimony – "No man can redeem his brother or
give to God a ransom for his soul." – In the Afternoon Silent &
I believe a dull time to most present – In the evening called a
little while at Br Davids. –*

RELIGIOUS SOCIETY OF FRIENDS



 April 29, Monday: Inno alla primavera, a cantata for four solo voices and orchestra by Luigi Cherubini to words of Vestri, was performed for the initial time, in London. This was the last of Vestri's commissions from the Royal Philharmonic Society and had been intended for previous year while the composer had still been in London.

Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 29th of 4 M / We are all nearly sick with colds - John was very restless last night, cough & high fever but seems better today tho' evidently under the influence of a very hevy cold. -

RELIGIOUS SOCIETY OF FRIENDS

 May 1, Wednesday: The Duchy of Salzburg was returned to Austria.

Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 1st of 5 M 1816 / This morning about 3 OC departed this life in the 94th Year of her Age Widow Lydia Dennis

RELIGIOUS SOCIETY OF FRIENDS

 May 2, Thursday: At Carlton House, [Princess Charlotte Augusta Hanover of Wales](#), daughter of [Prince Regent George](#) of Great Britain and [Caroline Amelia of Brunswick-Wolfenbüttel, Princess of Wales](#), heir presumptive to the throne of Great Britain, got married with Prince Leopold George Christian Frederick of Saxe-Coburg-Saalfeld, afterwards King of the Belgians. They would reside at Claremont, a wedding gift from the nation (their wedded bliss would be temporary).

Persuaded by [Clare Clairmont](#) that [George Gordon, Lord Byron](#) would be delighted to have their company, [Percy Bysshe Shelley](#), [Mary Godwin Wollstonecraft](#), and Claire went toward Dover to leave England to visit Byron in [Geneva](#) (they would arrive in mid-May and would remain near him till August 29th).

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 2 of 5 M Meeting rather small - A short testimony from C R. - My Mother, Cousins Patty & Mary Ann Gardiner & Josiah Lawton & Wife set the Afternoon with us.

RELIGIOUS SOCIETY OF FRIENDS

 May 3, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 3rd of 5 M / Friends returned from the Quarterly Meeting at [Greenwich](#), had a blustering time down & most of their women Sick they Say it was a pretty a pretty clever time divers friends appear'd in the ministry, among whom Our Aged By J Casey very sweet & lively

In the Afternoon attended the funeral of the Widow Lydia Dennis In the 94th Year of her Age - the funeral was large & the setting a solid opportunity - D Buffum & H Dennis appeard in short testimonys. -

My H & John attended, this was the first funeral he was ever at

RELIGIOUS SOCIETY OF FRIENDS

 May 25, Saturday: [George Gordon, Lord Byron](#) arrived at [Geneva](#) and took lodgings at the Hôtel d'Angleterre, Sécheron.

[Caroline Lamb](#)'s GLENARVON, the hero of which *roman-à-clef* was meant to be identified as her lover [Lord Byron](#).

[Samuel Taylor Coleridge](#) published his incomplete "[Christabel](#)" (three editions in May-June 1816), his "Kubla Khan" (written in 1797), and his "Pains of Sleep," and republished his "The Ancient Mariner."



Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day [sic] 25th of 5 M / This morning early, the news of the decease of Capt John Earl of [Smithfield](#) reached Town. His age was about 72 Years an affective event to his family & all his connections & friends, of the latter but a few men had More

RELIGIOUS SOCIETY OF FRIENDS

 May 26, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 26 of 5 M / In both Meetings we had a short testimony from father Rodman which seemed to me lively & well adapted - In the forenoon it was to me a favor'd Season - in the Afternoon rather more dull, - Towards night took a pleasant Walk with my H & Polly Maclish - John went with us. - Sister Eliza set the evening, she returned this afternoon from [Portsmouth](#) where she has been about a week on a visit. -

RELIGIOUS SOCIETY OF FRIENDS

 May 27, Monday: The British forced a humiliating treaty on the Raja of Nagpur.

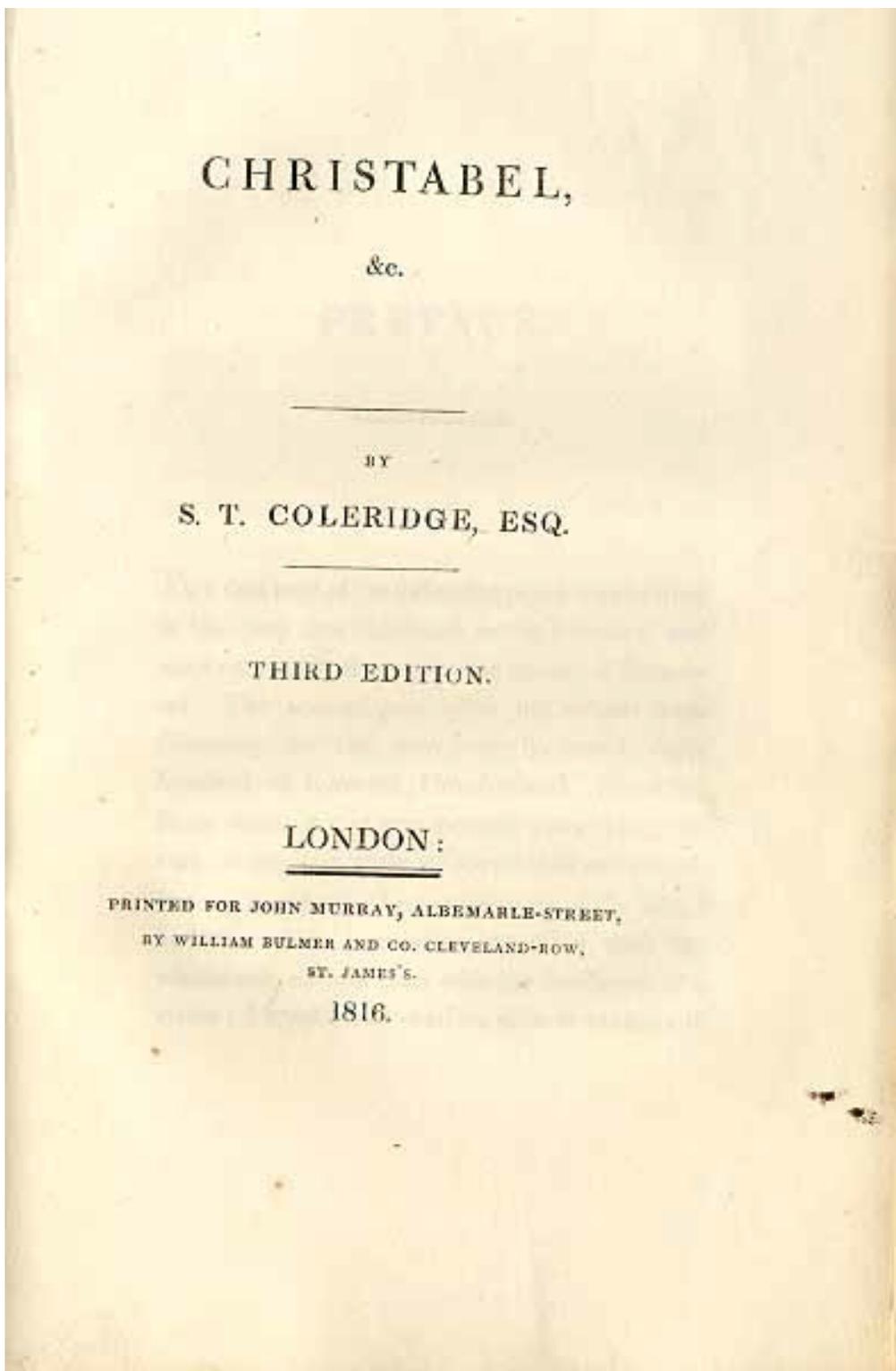
Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 27 of 5 M / Sister Eliza lent us a letter this morning, that she had rec'd from Saml Phillbrick dated Lynn 16th Inst - The perusal of which was pleasant & excited precious feelings



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM





LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

in my mind, he seems to be travelling the very path which I have in religious experience & I hope by the way may advance & become a Strong Man in Christ which by patience & dedication, under & to the turnings of the Lords hand, I have no doubt he may. -

RELIGIOUS SOCIETY OF FRIENDS

 May 28, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 28th of 5 M / This morning Aunt Martha Stanton arrived from N York after a Passage of six days of Rainy & blustering weather. -

RELIGIOUS SOCIETY OF FRIENDS

 May 30, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 30th of 5 M / Our first meeting was nearly Silent, to me a good favor'd season - the last (Monthly) was a pretty good meeting, the buisness conducted in tolerable order & harmony - Our Fr Wm Rotch Junr & John Elam nephew of the late Sam'l were present Williams solid countenance & pertinent remarks I believe were of use to the Meeting
Richd Mitchell & wife Benj Mott & Geo Dennis dined with us. -*

RELIGIOUS SOCIETY OF FRIENDS

 June 2, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 2nd of 6 M 1816 / Our forenoon meeting was large & solid Our Fr D Buffum was concern'd in testimony - his opening on this wise - "Once I was Young & now I am Old I have lived what may be considered a long life & I suppose my friends will acknowledge an active life both in civil & religious Society & have this morning had to take a retrospective view of my pilgrimage from early life to the present day, & I have endeavor'd to be very impartial in the review as I wish not to be deceived in my own State & condition expecting ere long to render an account of the deeds done in the body & I have to acknowledge for your information, that no part of my conduct in life has afforded any satisfaction, any solid satisfaction, except that which has been under the influence of divine Grace." he here endeavor'd to stimulate us to persue the things which made for our everlasting peace, with a warmth of expression which is peculiar to him & spoke of the View which he had also had of the Apostles State when near the close of life when he declared that he "had fought the good fight of faith & that there was led up for him a crown of Glory" &c. -

*In the Afternoon a short testimony & pretty good meeting. -
Set the evening at home. -*

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 June 5, Wednesday: Giovanni Paisiello died at his home in Naples of hepatitis and meteorism (which is gaseous distention of the stomach or intestine), at the age of 76.

Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 5th of 6th M 1816 / Took tea this Afternoon with Phebe Carpenter with My H - Mother Aunt Stanton & Henry Bulls wife - this was a visit on the score of relationship & I must confess I felt a little of the family blood to circulate while sitting with them. -

RELIGIOUS SOCIETY OF FRIENDS

 June 6, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 6 of 6 M / Our Meeting pretty well attended. Silent - This Afternoon arrived in York Packet Gerrard T Hopkins & wife from Baltimore in company with Several others, to attend the Y meeting They expect to go to [Providence](#) between now & that time.

RELIGIOUS SOCIETY OF FRIENDS

 June 9, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 9th of 6th M 1816 / This mornng Jos Mitchell & wife came to Town, also Anthony Lawton & His sister Mariah, children of Uncle David Lawton of Nine Partners. - Our first meeting was large & silent - In the Afternoon well attended & a few words in Testimony by a friend Towards eveng took a walk round the hill to observe the Moon rise eclipsed but the horizon being hazy - total Darkness came on before she rose sufficiently high to be Seen at 9 OClock it begun to go off & resembled at first the Moon soon after the change & continued to grow brighter by degree till the eclipse went entirely off

RELIGIOUS SOCIETY OF FRIENDS

 June 12, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 12th of 6th M / This Mornng arrived Saml Wood of NYork & his Daughter Sarah in company with Hugh Judge & took quarters at Aunt Nancy several others came with them in the Packet who went to Dorcas Earl's their names I have not yet learned. -

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 June 14, Friday/15, Saturday: Having been stuck inside for several days due to stormy weather, [George Gordon, Lord Byron](#) and his guests passed the time by reading ghost stories to each other. At one point Byron challenged everyone to write their own story. Clare and Percy both lost interest fairly soon and apparently wrote nothing. Byron outlined a vampyre story that he would never finish. “Poor Polidori,” in the words of Mary, “had a terrible idea about a skull headed lady.” [Mary Godwin Wollstonecraft](#) dreamt the idea that would become Frankenstein.

Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 15 of 6 M / Friends have begun to come in pretty fast to the Yearly Meeting - Our lodgers tonight are only Isaac Stevens from Falmouth Calvin Straight took tea with us. -

RELIGIOUS SOCIETY OF FRIENDS

 June 16, Sunday: Celebrations took place in Vienna honoring the 50th anniversary of Antonio Salieri’s arrival in the city. He received a gold medal from the Lord Chamberlain in the name of the Emperor. During a celebration of the High Mass Salieri conducted his own music. In the evening, a concert by his pupils took place in his Vienna home, wherein Beitrag zur fünfzigjährigen Jubelfeier des Herrn Salieri D.441 for solo voices and piano by Franz Schubert was performed for the initial time.

That night [Percy Bysshe Shelley](#) and his 18-year-old bride [Mary Godwin Wollstonecraft](#) were holed up at the Villa Diodati near [Geneva](#), with Dr. John Polidori and [George Gordon, Lord Byron](#), because during this particularly violent storm of that strangely rainy summer, they simply would not have been able to make their way back comfortably to where they had been staying at Chapuis. Evidently due to the bad weather the group was unable to get a good cable connection for their TV (or something), and so they decided to amuse themselves by reading aloud a collection of German ghost stories, THE FANTASMAGORIANA, in one of which a group of travelers were trying to amuse one another with their respective supernatural experiences. Byron proposed the agenda that they were each to invent a story such as found in this volume, for one another’s entertainment. Shelley wrote a piece which was entirely forgettable, Byron dashed off a fragment, and Polidori began what would become the “The Vampyre,” the first modern vampire tale, the main character of which, Lord Ruthven, could well have been based upon Byron (for some time it would be presumed that Byron

himself had invented the story). Mary herself did not at this point put anything on paper.



In every month during this year there was a severe frost. January and February were comparatively mild, though there were a few cold days. The greater part of March was as might be expected, cold and boisterous. April opened warm, again, as might be expected, but then grew colder, ending in snow and wintry cold. In May ice formed half an inch thick. Opening buds and flowers were killed and the corn froze. Frost, ice, and snow occurred throughout June. On Inauguration Day, in June, there was four inches of snow on the level ground in Warner, New Hampshire, while across the border in Maine there was ten inches. Almost every green thing was killed. There would be no fruit this year. Then there was frost and ice even in July. On July 5th, ice covered the ponds of New England and New York state like window glass. In August this ice thickened to half an inch. The wind was from the north, and cold, nearly all summer. About all that could be done with the corn this year was cut it and dry it for fodder. Farmers would be obliged to pay \$4 and even \$5 a bushel for corn from the 1815 harvest, in order to get seed for the next spring's planting. Then the first two weeks of September were mild but the remainder of the month was cold, with frost, and ice again formed, a quarter of an inch thick. October was more than usually cold, with frost and ice. November was cold and blustering, with snow enough for good sleighing, but then December proved to be quite mild and comfortable.



Cold weather was persisting through the summer in much of the world's temperate zones. Crops were being killed by frost and snow would be occurring in June and July in the United States. The weather this summer was so dreadful for farming, that during the following traveling season, the summer of 1817, a number of families would pack up and leave for points west. (This population migration phenomenon caused by the cold summer of 1816 would come to be known as "Ohio fever.")

Why was this summer of 1816 in the Northern Hemisphere exhibiting such strange weather? Well, it wasn't just the sunspots, which were extraordinarily prominent and which people were observing through smoked glass during that May and June, and also, it wasn't just the "ice king" Frederic Tudor of Boston who was cooling off the hot spots of this planet! For in fact dust, circling the earth from the explosion of Mount Tambora in Indonesia in 1815, in this season was reaching the northern latitudes.¹³³ Crop-damaging summer frosts caused some of the hard-won farmlands of New England to be abandoned — fields upon which cultivation has not since been attempted. Indiana experienced an unprecedented surge of some 42,000 settlers in this year, many of them fleeing the cold weather back in New England. The drop in mean temperature was amounting to some 7 degrees in New England¹³⁴ and the price of hay was rocketing from like \$30.⁰⁰ per ton to like \$180.⁰⁰ per ton. People were praying "God, please do not inflict on us another year without a summer." Of course, in [Switzerland](#) that summer, Mary was huddling indoors to stay out of the cold and damp, and her story FRANKENSTEIN; OR, THE MODERN PROMETHEUS, if you go back and look into it, or the last half of it, is a story with what would have appeared to be a wholly gratuitous amount of guess what, **snow and ice and coldness**. Because of this explosion of which they were unaware, Americans would come to refer to their year 1816 as "eighteen-hundred-and-froze-to-death."

SUNSPOTS

Samuel Griswold Goodrich, the children's author, would write the best-known contemporary account of this strange year. The season appears to have been a repeat of the growing season of the year 1454 in the Northern Hemisphere, when the [Chinese](#) wheat crop was destroyed by frosts after a winter in which the Yellow Sea had frozen, along the coast, to as much as a dozen miles out from the shoreline.

To bring this home to [Concord](#), Massachusetts, please note that per John Hanson Mitchell:

Departures are not necessarily well documented, but there is good evidence that 1816 might have broken the back of Estabrook [Thoreau's "Easterbrooks Country"]. In 1815 the great volcano Tambora in Indonesia blew its top, and ... here in New England the effects were especially troublesome, since the soils were wearing out and the hardscrabble hilltop farms and marginal areas such as Estabrook were already hard-pressed.... The Estabrooks, the Kibbes, the Clarks, the Browns, and other "outlivers," as they were called, who inhabited the poor farms in the tract that would come to be known as Estabrook Woods, were not immune to this pattern of settlement, and one by one, for varying reasons, the families pulled up stakes and went west ... and by Thoreau's time Estabrook was a haunted land, the farms deserted, the families departed, and only a wind blowing.

Friend [Stephen Wanton Gould](#) wrote in his journal:

133. Soufrière on St. Vincent had blown in 1812, Mayon in the Philippines had blown in 1814, but these became almost as pop-tarts popping up in a toaster when Tambora in Indonesia blew, as this was by far the most powerful volcanic blast of the past 10,000 years. All but 26 of the 12,000 Sumbawa islanders had lost their lives. We would have a mild taste of this volcano weather, in our own lives, in the series of cool summers after 1991 when Mount Pinatubo in the Philippines blew its top.

134. What happened in New England, what happened for instance to the denizens of Thoreau's "Easterbrooks Country," of course doesn't compare at all with what was happening on the islands immediately around this Indonesian volcano, for some 80,000 people were starving to death in huts staring out at the barren, buried fields that had been their entire livelihood. (That's them and we're us, I suppose.)

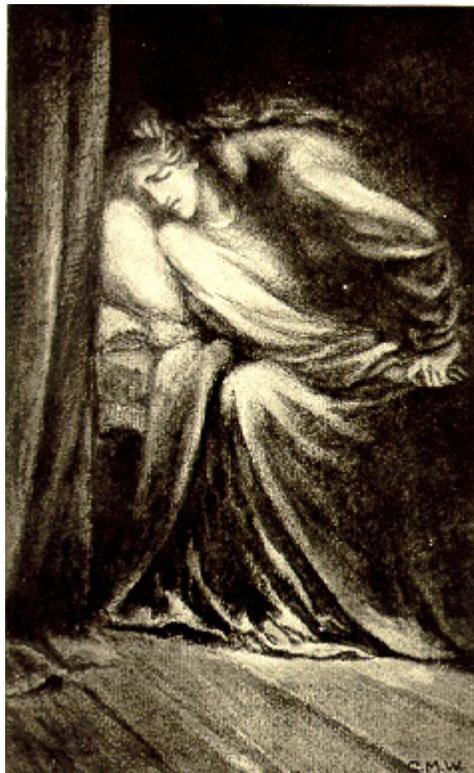
1st day / Our afternoon meeting was not quite as large as usual but proved a quiet favor'd opportunity - James Greene opened the meeting in a rather short testimony which savor'd well to me Then Gerrard F Hopkins in a large & excellent testimony, wherein the power of Truth was remarkably conspicuous - Margaret Judge concluded in a living prayer

In the Afternoon James Greene again, & as usual when present opened the Service then David Harkness, then Calvin Straight, then Christopher Healy & then Calvin Straight a second time - all the appearances, I thought were in the life - & The meeting as quiet as so large & mixed a gathering could be - in addition to our lodgers, we have tonight Isaac Thorne & wife of Nine Partners & Robert Pary & wife of Pennsylvania -

RELIGIOUS SOCIETY OF FRIENDS



June 17, Monday night: [George Gordon, Lord Byron](#), [Percy Bysshe Shelley](#), [Mary Godwin Wollstonecraft](#) and Dr. John Polidori continued their evening activities at the Villa Diodadi and Lord Byron wrote “A Fragment of a Novel (1816).” At midnight he recited [Samuel Taylor Coleridge](#)’s “[Christabel](#)” and, becoming overwrought and declaring Mary to be the villainess of this poem, Percy Bysshe ran from the room. Apparently his behavior got the group rather worried — especially Mary. What the hell was going on in the mind of this high-strung hubby?



READ “CHRISTABEL”

Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day / Our meeting this morning opened under solemn covering



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

-Jas Green opened then Hugh Judge, then C Rodman, then Isaac Thorn in solemn Supplication - at the instance of D Buffum seconded by E Thornton the meeting proceeded to business. The usual Service of this forenoon was persued, & some lively sensations excited by Several Epistles particularly the London & Virginia, pertinent remarks made several times by Hugh Judge.

-
In the Afternoon we entered into the State of Societys, Some deficiencies appeared, but I thought on the whole thngs were as comfortable as at any time. (that is) in the general - Many remarks were with much feeling, weight & life. Hugh Judge tho' deaf, sought out the cause which he knew not speaking very pertinently to divers cases while the Answers were under consideration tho' he could not hear a single voice - Isaac Thorn Christopher Healy, James Hallack, G F Hopkins, D Harness, C Straight labord abundantly for our good, & many remarks were added by several of our own members -. The meeting concluded under a remarkably solom covering & adjourned to the 3rd hour tomorrow Afternoon - In the eveng we had a large company of pleasant & interesting friends. -

RELIGIOUS SOCIETY OF FRIENDS



June 18, Tuesday: Charles de France ou Amour et Gloire, an opéra comique by Adrien Boieldieu and Louis Joseph Ferdinand Hérold to words of Théaulon de Lambert, d'Artois de Bourmonville and de Rancé, was performed for the initial time, in the Théâtre Feydeau, Paris.

Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day Many friends called to see us in the course of the forenoon & at dinner our house was filled almost - In the Afternoon the meeting met as adjourned - divers lively testimonies were delivered in the course of it & the precious life spread & continued thro' the setting - The Minutes of the Meeting for Suffering & a few other matters of minor importance was all that occupied the Attention of the meeting - & adjourned to 9 OClock tomorrow morning -
In the evening about 30 men & women collected in the room & we had a percious opportunity we had - Anne Thorn soon broke silence in the language of encouragement - Then Micajah Collins, long & very lively - then Sally Parry. & then Anne Thorn in Supplication -Then Isaac Thorn felt his mind bound to acknowledge that by the present Opportunity he had been encouraged & strengthened & proposed under the present feelings that we should close, on which several who had other lodgings left the room, but The Quiet in good measure remaining & Micajah feeling his mind drawn further towards some of the interesting young women, addressed them to considerable length. it proved a Season of great tenderness, divers states being very sweetly Spoken too, & on my own part I felt thankful on the occasion -

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



June 19, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day This morning Several of the Epistles were read but as there was no probability of the meetings closing at this Sitting, it adjourned to 1 / 2 past 3 OC in the Afternoon - All the Epistles were finished & excellent ones they were. many testimonies were delivered greatly in the life & on the whole it is acknowledged that a greater season of favor has rarely if ever been witnessed

Hugh Judge bid us affectionately farewell & after an excellent & pertinent minute was read, the meeting closed under a very solemn covering. -

RELIGIOUS SOCIETY OF FRIENDS



June 20, Thursday: An Aria per mezzosoprano by Giacomo Meyerbeer was performed for the initial time, in Naples.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day Last evening & this morning some of our lodgers left us for their homes I trust with the language in their hearts "It has been good for me that I have been here" -

At meeting Isaac Thorn first preached very excellently. Then Gerrard T Hopkins in a very popular & expansive testimony to a numerous & interesting audience, & thus the whole closed will many of us feeling our hearts fraught with humble gratitude for the renewed extending of heavenly regard extended to us as in days past, in the days of the ancients of our society - After tea our friend Isaac & Anne Thor, Robert & Sally Parry being about to leave us we were gathered ubti silence for a parting opportunity - Isaac Thorn appeared in a Testimony which may not soon be forgotten by us, by me in particular as I was the principle subject of his address - then Sally Parry in a few more general remarks - then Hugh Judge in a lively & sweet testimony to those present who were yoaked to the Gospel, encouraging them to faithfulness, "tho weeping cometh in the nights yet Joy cometh in the Morning" &c & lastly addressed Martha Aleman a young woman who was assisting in our family during the Y Meeting time -

RELIGIOUS SOCIETY OF FRIENDS



June 21, Friday: Les dieux rivaux, ou Les fêtes de Cythère, an opéra-ballet by Gaspare Spontini to words of Dieulafoy and Brifaut, was performed for the initial time, at the Paris Opéra.

Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day Our friend Hugh Judge took tea with us as did Uncle Wm Mitchell & wife, while we were in quite round the table Robert Parry & his wife came in, having returned from the Meeting appointed on Connanicut this Day -



LIVING IN THE LIGHT:

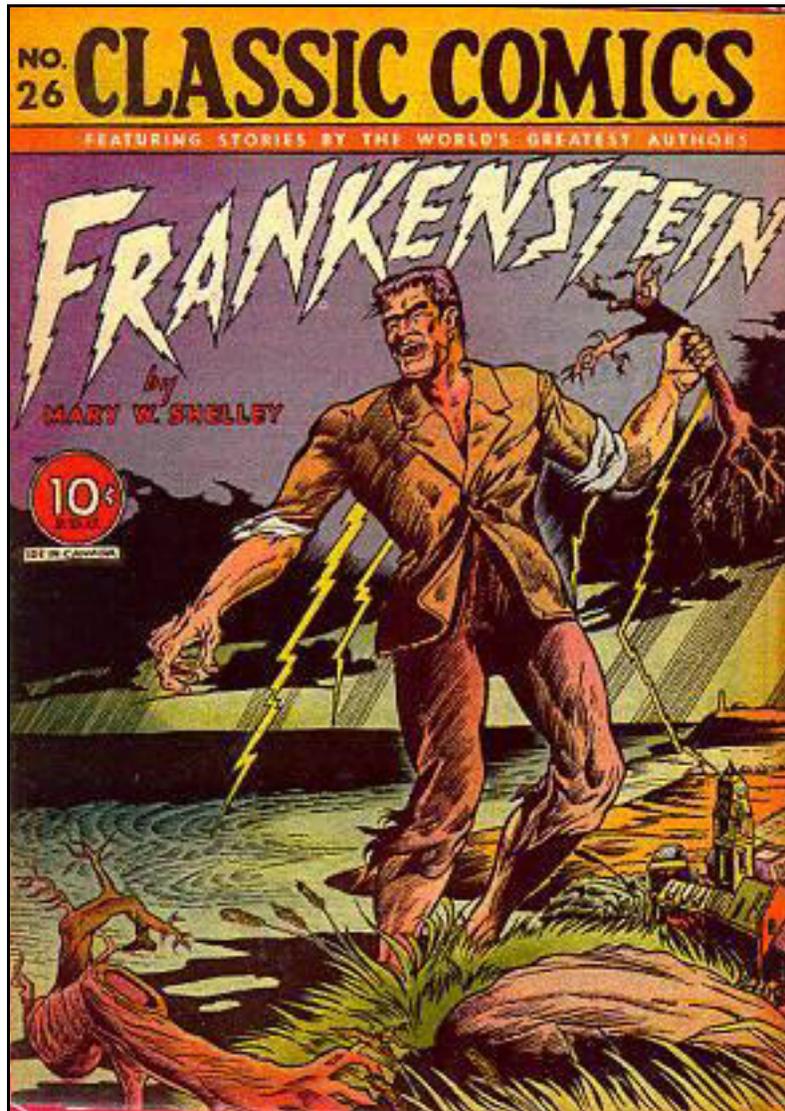
19TH-CENTURY QUAKERISM

Sally does not feel clear of [Newport](#) & proposes a meeting on the Fort with the Soldiers tomorrow which friends are going to make way for if they can – James Halleck & several others set the evening with us & Robert & Sally Parry lodged with us. –

RELIGIOUS SOCIETY OF FRIENDS

➡ June 22, Saturday: Britain ended its 13-year occupation of St. Pierre and Miquelon as these islands reverted to being a colony of France.

That night, [George Gordon, Lord Byron](#) and [Percy Bysshe Shelley](#) having plans for a boat trip around Lake Geneva on the next day, they abandoned their efforts to compete in the story contest, but [Mary Godwin Wollstonecraft](#), after her late start, was persisting. The friends discussed a subject from Madame de Staël's DE L'ALLEMAGNE: "whether the principle of life could be discovered and whether scientists could galvanize a corpse of manufactured humanoid."¹³⁵



Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day Early this morning Several friends went to fort Walcot & procured liberty to meet with the Soldiers at 11 O'clock, they went in the Custom House boat kindly accomodated by John Stevens. The company from abroad were James Halleck, John Hull - - - -Robert Parry, Sally Parry, Dorothy Holding, Alice Abbot

of our own towns folks was father Rodman, Jonathon Dennis, John Slocum, Benja Hadwen Hannah Dennis, Ruth & Eliza Rodman. They first went to Fort Walcot where they had good service & truth was maintained, then to fort Adams where Truth also bore the Palm, & the good cause preserved -This meeting was of great weight on my Spirits & since I find it succeeded well, I feel rejoiced with those who went having travailed with them as deeply as my capacity would admit. - I was fully persuaded it was best for me not to go, but to stay & promote the meeting appointed for people of colour at 5 OC this afternoon -While our aforementioned friends were on the fort Hugh Judge, Gerrard T Hopkins & company were called to go on Board the Packet for NYork 0- which rendered my presence necessary to pay their passages as one of the committee for that purpose Robert & Sally Parry & Sister Ruth dined with us. - The black meeting this Afternoon was not largely attended, but succeeded pretty well John Hallock, Dorothy Golding twice, James Halleck twice were concerned in testimony - Robert & Sally lodged at Jonathon Dennis's to night & expect to be at [Portsmouth](#) tomorrow from thence to [Providence](#) homeward bound. -

RELIGIOUS SOCIETY OF FRIENDS

135. The term “scientist” in this translation is of course an anachronism, as this term would not begin to be used until 1830. In regard to the scientific currency of Mary Shelley’s galvanic mechanism for bringing life to Dr. Victor Frankenstein’s monster: In 1809 in ELEMENTS OF PHYSIOPHILOSOPHY, no less a credited figure than [Lorenz Oken](#) had declared that “Galvanism is the principle of life. There is no other vital force than the galvanic polarity.”



 June 23, Sunday morning: [Mary Godwin Wollstonecraft](#) had had a “waking” nightmare:

I saw the pale student of unhallowed arts kneeling beside the thing he had put together. I saw the hideous phantasm of a man stretched out, then, on the working of some powerful engine, show signs of life ... His success would terrify the artist; he would rush away ... hope that ... this thing ... would subside into dead matter ... he opens his eyes; behold the horrid thing stands at his bedside, opening his curtains ...





LIVING IN THE LIGHT:

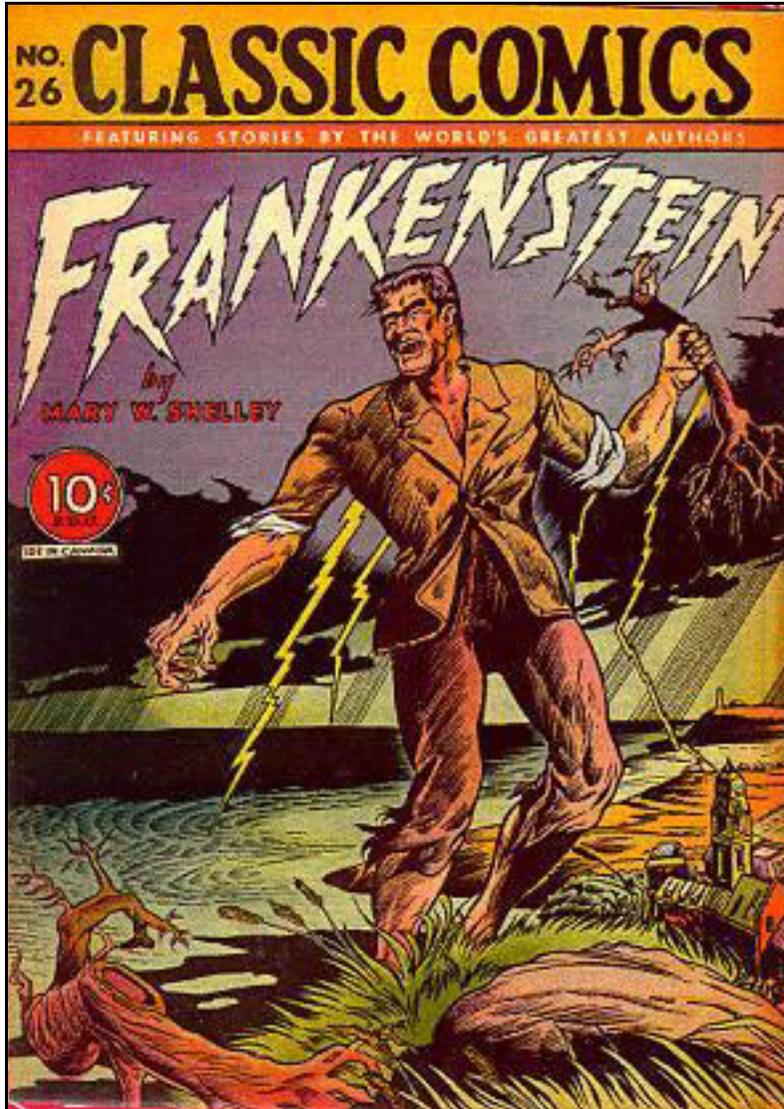
19TH-CENTURY QUAKERISM

She scribbled a promising 1st draft of some lines:

It was on a dreary night of November that I beheld the accomplishment of my toils. With an anxiety that almost amounted to agony, I collected the instruments of life around me, that I might infuse a spark of being into the lifeless thing that lay at my feet. It was already one in the morning; the rain pattered dismally against the panes, and my candle was nearly burnt out, when, by the glimmer of the half-extinguished light, I saw the dull yellow eye of the creature open; it breathed hard, and a convulsive motion agitated its limbs. How can I describe my emotions at this catastrophe, or how delineate the wretch whom with such infinite pains and care I had endeavoured to form? His limbs were in proportion, and I had selected his features as beautiful. Beautiful! Great God! His yellow skin scarcely covered the work of muscles and arteries beneath; his hair was of a lustrous black, and flowing; his teeth of a pearly whiteness; but these luxuriances only formed a more horrid contrast with his watery eyes, that seemed almost of the same colour as the dun-white sockets in which they were set, his shrivelled complexion and straight black lips. The different accidents of life are not so changeable as the feelings of human nature. I had worked hard for nearly two years, for the sole purpose of infusing life into an inanimate body. For this I had deprived myself of rest and health. I had desired it with an ardour that far exceeded moderation; but now that I had finished, the beauty of the dream vanished, and breathless horror and disgust filled my heart. Unable to endure the aspect of the being I had created, I rushed out of the room....

She would originate a story about a monster created out of dead bodies and Dr. Erasmus Darwin's life fluid of electricity, by a fictitious Dr. Victor Frankenstein. The lines scribbled this morning would become what now

opens Chapter IV of FRANKENSTEIN; OR, THE MODERN PROMETHEUS.¹³⁶



[George Gordon, Lord Byron](#) and [Percy Bysshe Shelley](#) began a boat tour of the lake.

Friend [Stephen Wanton Gould](#) wrote in his journal

1st day 23rd of 6th M 1816 / In our forenoon meeting James Halleck was largely & pertinently concerned in testimony - Dorothy Golding was short & pretty clever. - In the Afternoon John Halleck was long & I thought his testimony was pretty sound & attended with a degree of life - I believe him to be an honest

136. Laura Dassow Walls has inquired rhetorically, “Is it necessary to remark that Mary Shelly’s FRANKENSTEIN is still the paradigmatic myth of romantic science, right down to ‘Dr. Strangelove,’ Michael Crichton’s JURASSIC PARK, and the dystopias of cyberpunk?” — but as we shall see, this misappreciates our 20th-Century horror movies to have been accurate renditions of the Shelley romance, something which they simply are not. Shelley’s tale was not at all similar to the popular “Jurassic Park” with its focus upon **hubristic science and the wrongfulness of others**, but to the contrary was very similar to the unpopular “Elephant Man” with its focus upon **our personal, instinctual, and very very wrong revulsion** at the sight of human deformity.

friend. —

RELIGIOUS SOCIETY OF FRIENDS

(In this year Erasmus Darwin's grandson [Charles Robert Darwin](#) had reached at the age of seven years — and his portrait was painted.)



 June 24, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd 24 of 6th M / My wife's cousins Anthony & Mariah Lawton from None Partners dined with us. — This Afternoon D Buffum called in & set in the House with us an hour & an half, his conversation was very interesting & his visit as pleasing as from any friend I have seen this Yearly Meeting time — And after all my own friends at home are nearer my heart than Strangers & I am thankful that I love them — it is comfortable to see friends from abroad & feel that they are concerned to support the law of testimony & coming up in faithfulness in their day & generation, but this must have an end for the expence occasioned at such times could not be long supported. — My Mother Aunt Stanton & Br Isaac & Sally set the Afternoon at Aunt Carpenters & we took tea with them. —

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



June 27, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 27th of 6th M 1816 / Our Moy [Monthly] Meeting is this days held at [Portsmouth](#) & I dont know as I feel much amiss in not going there is one subject that impresses my mind a little, but I dont see that it does with sufficient weight to move in it, was I there -

The situtation of friends on the Island of Connanicut, & indeed of the inhabitants generally has a place in my feelings, but what is to be done for them I do not see at present, there is something very unpleasant, in a whole Town's being without any meeting for Public Worship, which now the case, they have a convenient meeting house & might have a meeting occasionally & pretty Steady. There are two Men members & four Women One of which is a minister & one an Elder but being somewhat Advanced in life are unable to get out constantly, the other two women one is feeble & the other a young Woman with children - If any thing could be done to encourage these to keep a meeting on acct of the inhabitation generally it seems to me that I should be willing to unite in it occasionally - There are Some there who seem very friendly & pretty steadily go to meeting on first Day These considerations have occupied my feelings for some time, but the state of things is so low among us, that, as respects myself I feel but little resolution to move the subject - Those of our friends who went to [Portsmouth](#) to attend Moy [Monthly] Meeting hove returned, they Say the first meeting was nearly silent - & in the last the buisness went on pretty well -

RELIGIOUS SOCIETY OF FRIENDS



June 29, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 29th of 6th M / Early this morning departed this life at [Portsmouth Preserved Fish](#) about 68 Years, he was a respectable friend - & his funeral we understand is to be on 2nd day [Monday] next.

RELIGIOUS SOCIETY OF FRIENDS



June 30, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 30th of 6th M / Both our meetings today were silent & to me very good ones Cousin Alice Almy dined with us & Eunice Earl took tea -

RELIGIOUS SOCIETY OF FRIENDS



July 1, Monday: In [Portsmouth](#), Rhode Island, the body of [Preserved Fish](#) was buried.

Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 1st of 7th M 1816 / My Mother Aunt Patty Stanton & my Wife & I took tea at Thos Robinsons - a very pleasant Afternoon to us indeed -

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 July 2, Tuesday: The frigate *La Méduse*, flagship of a convoy which was taking 400 French soldiers and settlers to Senegal, was wrecked off the coast of Mauritania. There were not enough lifeboats for everyone, so the Captain and the higher ranks commandeered seats aboard them and had the lower orders abandon ship to a 65x28-foot raft. There were 250 aboard the lifeboats and 150 aboard the raft. The lifeboats were unable to tow the raft, or unwilling to tow the raft, and made for shore.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*3rd day 2nd of 7th M / Our Cousins Benjamin Stanton & his two
sones are here from St JOhns. George & James Gould are their
names - James was called after my father for the respect which
Cousin Benjamin had for him -
They seem to be kind relations & attached to their relations
here, & they are very Rich - but Alass what is Riches without
innocence - they have been deeply concerned in privateering the
last War & appear to justify their conduct
I have Said in my heart what a blessing to have our Eyes anointed
with the Eye Salve of the Gospel, & to have them opened to see
the beauty of it, & above all to feel its power & to obey its
calls*

RELIGIOUS SOCIETY OF FRIENDS

 July 8, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*2nd day 8th of 7th M 1816 / With My H & Sister Ruth took a very
pleasant walk this evening to the Beach & across it to the Creek
This walk I may remember if I should live for many Years, it
afforded pensive reflections on the past present and to come*

RELIGIOUS SOCIETY OF FRIENDS

 July 9, Tuesday: An assembly of the United Provinces of the Río de la Plata (Argentina) in Tucumán declared independence from Spain.

 July 10, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*4th day 10th of 7th M 1816 / The weather is remarkably cold for
the Season, & the earth is dry - Vegetation is extremely
backward. Indian Corn & grass promises very small crops, we have
however to acknowledge & be grateful for the prospect of pretty
good crops of Barley Rye & Potatoes - There is Something very
remarkable in the weather, there has not been a day or at least
but very few days in Six Months past, in which the sun has not
been obscured some part of it - and the air cool as Autumn
Morning & evenings, & when the sun shines it is not clear, but
most of the time hazy & today & yesterday looks white as it does
in cold days in the Winter. -of late it has frequently looked
red as it is common in very warm & dry weather - Whether to
attribute the present extraordinary state of the weather to the*



Spote which have been observed on the sun for several weeks past or what to say about it puzzles philosphers & Divines – The News Papers of the Day contains frequent remarks on the subject, but all fall far short of Satisfactory explanation – At any rate this I believe – we are in the hands of the Almighty & that we are bound to acknowledge him the governor of the Universe & that with him are hid the treasure of wisdom & knowledge.

RELIGIOUS SOCIETY OF FRIENDS



July 11, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 11th of 7th M / Our meeting was pretty well attended particularly on the Womens side. Father Rodman was concerned in testimony, he adverted to the present prospect of calamity as respects the season & pointed to the Source from whence all favor is experienced, exhorting to a firm relyance on God in every trying dispensation &c The forepart of the meeting was a Season of favor to me but the life grew low towards the Close I suppose the occasion of it was weakness of body which I labor under. This Afternoon went to Middletown & met J Dennis at Cousin Daniel Goulds & had an opportunity with him in consequence of his case being referd at last Moy [Monthly] Meeting on Jonathons account – We were favor'd to discharge our feeling towards him to our own satisfaction & were favor'd with a large degree of tenderness & I trust feelings were excited in him, which will not soon be forgotten – as respects my self, I was much humbled under a sense of Divine favor in the little I had to communicate, & after tea as we were coming away, a few words which I felt towards Daniels Wife I hope left no bad savor on her mind – We walked out to the old cellar where the house stood in which The Goulds of this Island had their origin, & in which Daniel Gould Died a little over one 100 Years ago – on That spot he doubtless often breathed in Prayer to God for Mankind, that the knowledge of him might spread far & wide. There he knew many an heart felt exercise & passed many a sleepless night as well as many days of comfort & satisfaction resulting from time spent in his Blessed masters cause, in which he was much engaged having traveled seven times into Virginia as appears from a manuscript Journal of his now in my Possession, besides much fervant labor in the Church here away as appears by his name being frequently mentioned on our Monthly Meeting Records – & from several friends Journals of his Suffering in Boston – In visiting the space on which he lived these reflections occur'd to my mind – Some might say there was a little Idolatry in it but I say not, as respects myself. I feel nothing sacred in the ground, no very far from it, & yet I like to know the spot where good folks once lived & hope more may be raised up on the Same. Towards night took a pleasant walk home & on the way stoped a little while at Elijah Anthonys where I found several of my cousins who I love

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 July 27, Saturday: On their boat tour around Lake [Geneva](#), [George Gordon, Lord Byron](#) and [Percy Bysshe Shelley](#) visited Ouchy, where Byron wrote “The Prisoner of Chillon.” He finished Canto III of “Childe Harold” and wrote “The Dream,” “Stanzas to Augusta,” and other poems.

A heated cannonball fired from the gunboats of the white attacking force blew up the powder magazine of Fort Barrancas at Pensacola, Florida, causing the instant death of 270 of its defenders. After the recognizable leaders among the few survivors had been summarily executed there remained 64 black persons to “return” per the orders of Andrew Jackson “to their former owners,” which is to say, 64 burned and maimed persons to be transported to Georgia and there shared out among the owners of various plantations for whatever remaining usefulness could be extracted from such survivors as field [slaves](#).¹³⁷

WHITE ON RED, RED ON WHITE

“OLD COMERS”

 July 28, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 28th of 7 M / In consequence of Rain our Meetings were not quite as large as usual - Anne Greene in the forenoon was concerned in a lively testimony in the Afternoon Silent - Towards night I went down on the Wharf to see a Baptising by Neighbor Eddy, twelve were plunged, & while Standing a silent spectator, my heart I trust was divested of all prejudice & I was led to examine the practice, & not withstanding it was a practice of Some of the primitive christians, I could but feel inward admiration that any should consider it concience to be thus led into the Water & diped under on a religious account. I thought, but to see it was sufficient to teach all the inefficacy of it as a clenser of the soul from sins, & for what other purpose should be the bent of our actions in life, but to reedeem our souls, & if it is admitted (which I think it must be) that there is nothing in it which affects, this inward purification, of what use can it be? I know many urge it as a Sign of dedication in joining the Church -Christ himself said that it was the wicked & adulterous who seeks for a sign, & it is time in this our day that all outward Signs & ordenances be put away & the Solid Substance, the living truth as it is Jesus Christ, be embraced & abode under in full purpose of heart, by & thro' the inward baptising of his spirit, by being crusified with him & partaking of his flesh & blood we become clensed from our sins & made [?] fit subjects for his rest in the world to come -

RELIGIOUS SOCIETY OF FRIENDS

 August 1, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 1st of 8th M 1816 / Rode with my H & John to [Portsmouth](#) to attend the Quarterly Meeting - Stoped before meeting & visited my old & long loved friend Zacheus Chase & found him very feeble but so as to be about house - At meeting the first that broke Silence was James Greene, then Anne Thorn in a long & excellent testimony chiefly addressed to the Youth. Then James

137. News of the event would be suppressed by the US federal government.



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

*Hallack, short & very pertinent in a few words of encouragement to Several classes present the meeting concluded in a supplication by Hannah Dennis & a few short words supplementary by J Hallack & a favor'd one it was. –
In the last meeting we had but little buisness - a few lively & pertinent remarks were made on the subject of sleeping in meetings by Wm Almy Several excellent communications by J Hallack, in one of which he attempted to encourage us to Keep to Sound doctrine as inculcated by our Ancient friends & the Scriptures & said any thing different from this was not to be believed tho' it might come from the Angel Gabriel. –
We dined at Uncle Peter Lawtons, & on our way stoped at Anne Anthonys. –*

RELIGIOUS SOCIETY OF FRIENDS

 August 15, Thursday: PRAY FOR THE JEWS! A SERMON PREACHED AT THE THURSDAY LECTURE IN BOSTON, AUGUST 15, 1816 BY [THADDEUS MASON HARRIS](#) (Boston: John Eliot, 1816).

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 15th of 8th M / Our meeting was comfortably attended, I believe there were but few of our members who are in a situation to attend who were absent - my feelings were on the low key & so continue thro' the Afternoon – Father R was concerned in a short restimony. –

RELIGIOUS SOCIETY OF FRIENDS

 August 17, Saturday: [George Gordon, Lord Byron](#) and Hobhouse toured the Alps, until the 29th of the month. Lord Byron began writing MANFRED.

Publication of the Septet op.74 for piano, flute, oboe, horn, viola, cello and bass by [Johann Nepomuk Hummel](#) was announced in the *Wiener Zeitung*.

Friend [Stephen Wanton Gould](#) wrote in his journal:

7 day 17 of 8 M / Rose early this morning & with John went up to Dyres shore & took a sea bathing but in the course of the forenoon found myself much unwell with an oppression at my breast & my head disorderd, inclining to a fever - took a dose of salts & find myself more comfortable this evening –

RELIGIOUS SOCIETY OF FRIENDS

 August 18, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 18th of 8 M / Our Meeting was well attended & to me a good time, tho' my mind experienced a little of an unsettled state at times - We Sat in Silence – In the Afternoon Silent again. -- J F [?] Mitchell & wife took tea with us & set the evening –

RELIGIOUS SOCIETY OF FRIENDS



August 19, Monday: The British authorities in Batvia (Djakarta) handed the Dutch East Indies back to the Netherlands.

Carl Maria von Weber accepted the terms of Count Heinrich Vitzthum von Eckstädt and would be appointed Kapellmeister in Dresden. His primary duties would be to direct the German opera but would also include church music at court, and the Italian opera.

Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 19 of 8 M / Hannah & John took a ride this forenoon with Joseph Mitchell & wife over to Sacawest Beech & thro' by the way of Greenend home, this is the first time Hannah has seen Purgatory

RELIGIOUS SOCIETY OF FRIENDS



August 20, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 20th of 8th M 1816 / John Gould of N York took tea with us. - Had a short call from D Buffum who gave us some account of his late visit to Lynn & Salem & of his visit to Noah Worcester The Author of "Friend of Peace" & to a man who has lately borne testimony to friends principles by refusing to take or tender the Oath. -

RELIGIOUS SOCIETY OF FRIENDS



August 22, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 22nd of 8th / Tho' my feelings were favorable before I went to meeting, yet when I got there I was very destitute & fell into leanness which I could not or did not recover - a short testimony by a man friend - no buisness in the Preparative meeting. In the Afternoon took a walk with Joseph Mitchell & wife to the Library - My H went with us - on our way back we went into the Church & looked round that awhile. -

RELIGIOUS SOCIETY OF FRIENDS



August 23, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*6th day 23rd of 8th M / Aunt Patty Gould has been for some days quite unwell, her stomach rejects food & I think Her Strength is failing & without she gets better soon She will soon be taken to rest. -
Res'd a letter from Uncle Wm Mitchell*

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 August 27, Tuesday: Ten Royal Navy and Dutch ships battled the shore defenses of Algiers for eight hours. One British ship was damaged but the shore batteries were silenced and more than 5,000 Algerians killed.

Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 27th of 8th M 1816 / This morning Cousin Joseph Mitchell & his wife left Aunt Nancy Carpenters about a quarter before eight O'clock on their way home to DeRuyter in N York State. They expected to reach [Providence](#) today. -

RELIGIOUS SOCIETY OF FRIENDS

 August 28, Wednesday: Despondent over the death of a child and unable to work, Samuel Wesley wrote to his brother and sister pleading for a loan secured against his inheritance.

Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 28 of 8 M / My H spent the Afternoon & evening at Dorcas Whartons & Sister Mary Kept house for her in her Absence

RELIGIOUS SOCIETY OF FRIENDS

 August 29, Thursday: [Percy Bysshe Shelley](#), [Mary Godwin Wollstonecraft](#), and [Clare Clairmont](#) left [Geneva](#) to return to England.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 29th of 8th M / Rode to [Portsmouth](#) with Sister Mary & John in the Chaise & attended the Moy [Monthly] Meeting, - stoped on the way thither at Uncle Thurstons - At Meeting D Buffum preached very lively - & a pretty good meeting to me - In the last we had considerable buisness some of which labor'd & occasioned some pretty smart remarks, particularly a communication from So Kingston Moy [Monthly] Meeting respecting a matter between R Hazard & T R Williams -- Daniel Gould was restored to membership & I hope he may prove more useful to society than he has hither to been We dined at Anne Anthonys after which we rode to the new Cotton factory in Motts Gulley after taking a View of it we return'd to tea & then rode home by a little after sun set -

RELIGIOUS SOCIETY OF FRIENDS

 15th day of 10th month; October 15, Tuesday: Friend Michael Wainer, a Newstockbridge nephew of Friend [Stephen Wanton Gould](#) of [Newport, Rhode Island](#), wrote to his uncle about the failure of his crop due to the unusual weather, and of his desire in consequence to pull up stakes and try again as a farmer in the region of the [Ohio](#) River. Help, such as a loan of \$200, would be appreciated.

RELIGIOUS SOCIETY OF FRIENDS

Newstockbridge 10th mo 15 Day 1816
Der uncle I take this oppotunity to in form you that we are all
ingoying good helth at this present time and hoping that those



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

few lines will find you and your famaley well.
and I wish you would assist in Selling and Curlecing of my
property for I want to by me a farm in Ohio next Sumer the Land
thair is from 2 to 4 Dollers per Acer the Land is good heare but
thay ask from \$10 to 15 per Acer and it is vary frostey heare
So that great meney of the people is Seling out and going on to
the Ohio.

the frost here has Cut of all our Corn and thaire is bin frost
here every month this year but not to hav aney affect untill a
bout 4 weeks a go then it killed all the Corn peretatoes Beens
+c gradeel of the Corn was yust in the milk. and on to the
Ohio thaire is graithe Crops of Corn it is a bout 300 miles from
here but Whaire I want to go is 400 miles I want to get sum
money this winter to be redy after wheat harvest to Start for
Ohio If Joseph Auker Dont Cum up I Shall Cum Down this winter
and if he is Cuming I wish you would lend me 200 Dollers for I
Can git Land of ther Staite by paying 1/8 this is the Way
that the people general Does is to pay 1/8 Don and take a Bond
for a Deed and then thay will hav a plase to go to when thay
move thaire famalaye

I wish you Would write to me what my Land will fetch and what
you think is best for me I Lik farming and I think I Could Do
well if I had a farm of my owne and if you will be So kind
as to write to me whether Joseph Auker is a Cumin or knot I would
be Glad etc from Yoar well wishing Coasin

Michael Wainer

If the pleases to write to me in Newstockbridge Madison
County Peterborough post office



October 19, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*7th day 19th of 10 M / A low discouraged state seems at present
to be mine*

RELIGIOUS SOCIETY OF FRIENDS



October 20, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 20th of 10th M / Being quite indisposed this morning I
staid from home & had a vein opened which has in measure relieved
my head of the distress which I have suffered in it for some
time past. -
In the Afternoon Attended Meeting Father Rodman short in
testimony. - Obadiah Brown & Wife from [Providence](#) were down &
at Meetings today*

RELIGIOUS SOCIETY OF FRIENDS



October 24, Thursday: Adolphus Frederick, Duke of Cambridge, the youngest son of King George III,
became governor-general and viceroy of Hanover.

Friend [Stephen Wanton Gould](#) wrote in his journal:



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

5th day 24 of 10 M / Silent Meeting & remarkable dry time to me. I know not when I have experienced less favor when I have strove so hard to obtain it – The preparative Meeting was like namely —

RELIGIOUS SOCIETY OF FRIENDS

 October 27, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 27 of 10 M / In meeting this forenoon Our fr D Buffum was very lively in testimony he was concerned to retell an occurrence of his youth. He said when he was quite a Youth he lived in a neighborhood where there were meetings frequently held by people not in persuasion with us which he often attended & once one was appointed which he went to but the person that was to hold forth as preacher came not, & they all went away without sitting down solidly together. - This put him on serious reflection on the subject to discover what they went for & led him to believe that there was great danger of their worshipping the preacher more than their creator, he took occasion to illustrate the subject of true worship & pointed our minds to the source from which it arises & to whom it is due &c - A few words by father R in the Afternoon - In the evening made several calls, one at the widow Birds, found the old Lady quite feeble I think coming to a conclusion very fast - a little while at Aunt Polly Goulds -

RELIGIOUS SOCIETY OF FRIENDS

 October 30, Wednesday: King Friedrich I of Württemberg died and was succeeded by his son, Wilhelm I.

José García de León y Pizarro replaced Pedro Cevallos Guerra as First Secretary of State of Spain.

Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 30th of 10 M 1816 / A day of weakness & discouragement my mind frequently turned towards [Portsmouth](#) tomorrow but it seems as if I shall be hardly likely to get there

RELIGIOUS SOCIETY OF FRIENDS

 October 31, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 31st 10 M / It is a rainy morning & I at home, a convenient opportunity offered to go to [Portsmouth](#) to attend the Moy [Monthly] Meeting but Having previously relinquished the prospect & feeling as if I should be of no use there, I did not embrace it. It may not be wholly justifiable, but so it is, & I must abide the consequences I trust I have been careful to attend meetings, as often as almost any member, with a good degree of concern for myself & others & frequently experienced the benefit



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

of the small dedication & hope the concern may continue.

RELIGIOUS SOCIETY OF FRIENDS



November 2, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 11th M 2nd 1816 / Rec'd a letter dated 26 ult from Hannah Pope of Baltimore containing intersting interesting information This Afternoon attended the funeral of Benj Hammond who died very suddenly last first day -- he went to his field after breakfast in the morning to repair a break made by the cattel between his neighbour & himself. when his neighbour arrived at the spot, he found him laying on his face & on examination he proved to be No More - his family were not satisfied that he was dead & have kept him six days & such was his situation yesterday & today as removed all doubt. - The case was very singular for several days his limbs were pliable & his flesh soft tho' cold, but at length evident marks of decay took place both in appearance & smell & this day his remains were committed to their mother earth.

I consider the precaution of keeping him till signs of decay had taken place a very prudent one both on his acct & that of his family - there has been doubtless cases of peoples being buried alive who have apparently died suddenly, & I hope all such cases will always be fully prved. -

RELIGIOUS SOCIETY OF FRIENDS



November 3, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 3rd of 11th M 1816 / Our Meetings were both large, - short communications in both of them. - To me they were seasons of favor, for which I desire to be thankful. - This evening Henry Ridgeway Jr a young man lately from Ireland came & set with us - I have had some previous acquaintance with him having called several times at the Shop & once of an evening before - he appears to be a very intelligent & considerably interesting young man, a member of society & from what I can discover in good standing at home

RELIGIOUS SOCIETY OF FRIENDS



December 1, Sunday: [Charles Davies](#) resigned from the US Army in order to accept a position teaching mathematics at the West Point Military Academy. In addition to mathematics he would teach Natural and Experimental Philosophy. (Over the course of his long academic career the professor would author a total of 49 different treatises.)

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 1st of 12 M 1816 / Our meeting this forenoon was to me a season of favor D Buffum Father Rodman & Hannah Dennis was concerned in Public Testimony & particularly D Buffum was very precious to my feelings - Silent & comfortable to me in the Afternoon



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

Sister Ruth set the evening with us. – I do feel rejoiced in this Days favor. Oh! that I may Watch & pray that I be not left without religious life & hope. –

RELIGIOUS SOCIETY OF FRIENDS



December 5, Thursday: The Reverend Robert Finley, an activist in the American Colonization Society, wrote to Captain [Paul Cuffe](#) about how unhappy the free Negroes of America were going to remain, “as long as they continue among the whites.” This white man somehow knew that these black man were going to be unhappy. So how could they be made happy, he asked? –Well, he suggested, we could “place them perhaps in Africa.”¹³⁸

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 5th of 12 M 1816 / Meeting was attended as well as usual. silent & to me rather a barran season. –

RELIGIOUS SOCIETY OF FRIENDS



December 8, Sunday: The Kingdom of Naples and the Kingdom of Sicily formally united as, guess what, the “Kingdom of the Two Sicilies” (don’t ask, because I don’t know).

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 8th of 12 M / Two testimoniys in the forenoon (C R & H D) both attended with life to my feelings. – In the Afternoon Silent & to me a season of some favor – In the evening with my H & Sister R - visited my cousins Anne & Mary Gould who we found comfortable (as could be expected after their recent affliction, as well as our Aged Cousin Bathseba

RELIGIOUS SOCIETY OF FRIENDS



December 12, Thursday: At a General Meeting of the London Philharmonic Society, a replacement was named for Muzio Clementi as treasurer. It was decided to allow his name to remain on the list of directors.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 12 of 12 M / Our meeting was silent tho’ pretty well attended

RELIGIOUS SOCIETY OF FRIENDS

138. So explain this relative unhappiness to me, please, as there seem to be three possibilities: is the black man **somewhat unhappier** than the white man, that the black man is in America? –Or are the white man and the black man **approximately equally unhappy**, that the black man is in America? –Or is the black man **slightly less unhappy** than the white man, that the black man is in America? Inquiring minds want to know. Is it the **black** man who is going to be happier, when the black man is back in Africa where he belongs, or is it the **white** man who is going to be happier, when the black man is back in Africa where he belongs, or, perchance, are they both going to be **equally happy** once the white man is alone in America and the black man alone in Africa?

 December 13, Friday: The Provident Institution for Savings, a company being chartered in [Boston](#) for the benefit of the “frugal poor,” would prosper “beyond the expectations of its founders” because it would prove unexpectedly popular as a haven for the surplus funds of an entirely different class of our society. Within the next five years its deposits would reach \$600,000 and its surplus would reach \$6,200 while the rate of interest it paid on deposits would reach 1% quarterly due to the availability of surplus funds in the ranks of the salaried middle class — the class which would be purchasing “life insurance policies” as soon as that new form of investment would become socially acceptable. Another such savings bank would open in [Baltimore](#) in the next year, and three would open in the year after that in Boston, in New-York, and in Portland (a savings bank would be opened in [Concord](#), Massachusetts in 1835).

Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 13 of 12 M / We have discovered that Aunt Molly Wanton is in a more critical situation as to health than she has been for some time past - She has been exceedingly lame for some months in consequence of a fall, which in addition to her distracted state of mind has rendered her exceedingly troublesome - but now her feet & legs are much swollen which indicates Dropsy. -

RELIGIOUS SOCIETY OF FRIENDS

 December 15, Sunday: The head and torso of the statue known then as “younger Memnon” arrived in [Cairo](#).

On the eve of his 46th birthday [Ludwig van Beethoven](#) suffered the death of one of his most important patrons, Prince Franz Joseph Lobkowitz.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 15 of 12 M / Our forenoon meeting was pretty well attended
In the Afternoon a few words from father. -
Jeremiah took tea & set part of the evening with us*

RELIGIOUS SOCIETY OF FRIENDS

 December 16, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*2nd day 16th of 12 M / My H rec'd a letter from Aunt Stanton which mentioned that mother was in health -
Sister Mary took tea & set the evening with us. -*

RELIGIOUS SOCIETY OF FRIENDS

 December 17, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 17 of 12 M / Oh that I may labor, & labor hard to subject my evil propensities. I have felt a renew'd concern this morning to effect a thorough overcoming. I am often tried & have of late been more guarded than at time heretofore. -

RELIGIOUS SOCIETY OF FRIENDS



 December 19, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 19th of 12 M / Our meeting was as large as usual & to me a season of some favor for which I desire to be thankful in this season of almost spiritual famine. – Father Rodman was concerned in testimony, much to my comfort – a word in season Preparative meeting short & no buisness. –

RELIGIOUS SOCIETY OF FRIENDS

 December 22, Sunday: [William Cooper Nell](#) was born at 64 Kendall Street on Beacon Hill in Boston.

On this day and the following one, a Treaty of Peace and Amity was being signed between the United States of America and Algeria.

READ THE FULL TEXT

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 22nd of 12th M 1816 / Our Meetings were both well attended, in the Afternoon I thought it was larger than common –both were silent – rather lifeless seasons to me, tho' I trust to some others were more favored. – Joseph Wilbour took tea & set the evening with us.

RELIGIOUS SOCIETY OF FRIENDS

 December 26, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 26th of 12 M / Took My H & John to [Portsmouth](#) to attend the Moy [Monthly] Meeting. This side of Slate Hill the through Brace broke & by the help of friends we so fixed it that Br David & I rode in it to meeting, Hannah got in with Ruth & Isaac Mitchell took John. –At meeting Cynthia Coggeshall appeared in a few words & was followed by Hannah Dennis & D Buffum, all which testimonys were pleasant to me, & I trust in some measure was beneficial. –The subject of appointing a committee to visit [Tiverton](#) meeting was revived, & after a long time of exercise it was concluded to appoint a committee to visit such parts of the Monthly Meeting as way should open. Saml Thurston, Richd Mitchell & Benjn Freeborn were nominated & appointed. – After Meeting we Dined at Jethro T Mitchells & rode home without further accident

RELIGIOUS SOCIETY OF FRIENDS

 December 29, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 12 M 29th 1816 / Our meetings were both well attended, father Rodman was concerned in testimony in both. Sarah Fowler

took tea with us.

RELIGIOUS SOCIETY OF FRIENDS

December 30, Monday: Some three weeks after [Percy Bysshe Shelley](#)'s abandoned wife's drowned body had been discovered in the Serpentine, he as the absconding father of two legitimate orphaned children and his mistress [Mary Godwin Wollstonecraft](#) felt constrained to wed — presumably to enhance Percy's chances at his pending hearing to obtain custody of his children by [Harriet Westbrook Shelley](#), [Ianthe Shelley](#) (age 3¹/₂) and [Charles Shelley](#) (age 2).



WILLIAM GODWIN'S LIFE

Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 30 of 12 M / I feel this day that another space in the wheel of Time has sunk beneath the pinion - Alas with me another Year has gone I am this evening 35 Years of Age - When I awoke

this morning my mind was forceably impressed with my deficiencies in every respect & a labor has been witnessed thro' the day for a revival of religious Sensibility but as an aged man has remarked of himself in my presence this evening, "I can feel how I want to feel, but do not feel as I ought to feel" Yet thro' divine mercy I have experienced some evidence of the continuance of Divine favor. -

RELIGIOUS SOCIETY OF FRIENDS

December 31, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 31 of 12 M / This day ends the Year. - Oh! that when my final year comes I may be prepared - I acknowledge my short comings & my disposition to rebel against the light & have only hopes in Jesus Christ - I am every day reminded that the religion of Jesus is the only true Religion - My H Spent that Afternoon & took tea at her fathers. John & I also there -

RELIGIOUS SOCIETY OF FRIENDS

1817

Friend [Joseph John Gurney](#) joined his older sister, Friend [Elizabeth Gurney Fry](#), in attempting to bring an end to [capital punishment](#) and improve the quality of life for prisoners.



➡ Edward Scoresby, a 2nd-generation whaling man of the Greenland waters, was not content to lead the simple sea-captain's seasonal life. During the winters he took university courses. He proceeded to invent several tools of Arctic exploration and to write *THE POLAR ICE*, known as "the foundation stone of Arctic science." Passed over by the Admiralty for a mission command of his own, he would openly disdain the central thesis to the British approach to the Arctic, the concept of the "Open Polar Sea." He was greatly impressed by the cloud-category work of [Friend Luke Howard](#).

THE FROZEN NORTH

➡ [Friend Luke Howard](#) delivered a series of lectures on meteorology (in 1837, *SEVEN LECTURES IN METEOROLOGY* would become the 1st textbook on the weather).



[Johann Wolfgang von Goethe](#)'s essay "*Wolkengestalt nach Howard*" ("Cloud-shapes according to Howard") appeared in *ZUR NATURWISSENSCHAFT ÜBERHAUPT*, along with Goethe's poetic fragments honoring Friend Luke.

Atmosphäre/Howards Ehrengedächtnis¹³⁹

Wenn Gottheit Camarupa, hoch und hehr,
Durch Lüfte schwankend wandelt leicht und schwer,
Des Schleiers Falten sammelt, sie zerstreut,
Am Wechsel der Gestalten sich erfreut,
Jetzt starr sich hält, dann schwindet wie ein Traum,
Da staunen wir und traun dem Auge kaum;

Nun regt sich kühn des eignen Bildens Kraft,
Die Unbestimmtes zu Bestimmtem schafft;
Da droht ein Leu, dort wogt ein Elefant,
Kameles Hals, zum Drachen umgewandt,
Ein Heer zieht an, doch triumphiert es nicht,
Da es die Macht am steilen Felsen bricht;
Der treuste Wolkenbote selbst zerstiebt,
Eh er die Fern erreicht, wohin man liebt.

Er aber, Howard, gibt mit reinem Sinn
Uns neuer Lehre herrlichsten Gewinn.

139. Goethe: Gedichte (Ausgabe letzter Hand. 1827), S. 746.



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

Was sich nicht halten, nicht erreichen läßt,
Er faßt es an, er hält zuerst es fest;
Bestimmt das Unbestimmte, schränkt es ein,
Benennt es treffend! — Sei die Ehre dein! —
Wie Streife steigt, sich ballt, zerflattert, fällt,
Erinnre dankbar deiner sich die Welt.

 Roberts Vaux's MEMOIRS OF THE LIFE OF A. BENEZET was published in Philadelphia.

ANTHONY BENEZET

RELIGIOUS SOCIETY OF FRIENDS

 January 1, Wednesday: The Reverend [John White](#) of Dedham got married with Delia Jane Holcomb Dwight, daughter of Seth Dwight of Utica, New York.

The lawyer brothers Harry and Robert Sedgwick, recent immigrants to New-York from Massachusetts, spent New Year's Day making social calls. Harry would describe his round of social calls in a letter to his fiancée Jane Minot in Boston, dated January 1, 3, and 4, 1817, that is now in the Sedgwick Family V Papers at the Massachusetts Historical Society:

Friend [Stephen Wanton Gould](#) wrote in his journal:

*4th day 1st of 1st M D 1817 / The day has been very fine & pleasant, & nothing in any respect has occurred to obstruct a considerable degree of enjoyment, saving a want of life, but of that, a degree has been vouchsafed, tho' unmerited. I have many things to be thankful, among which I have procured some provision today, sufficient to last sometime & tho my means are small, yet thy [they] are not such as to render my circumstances difficult -& I have abundant cause to TRUST in the Lord who hath thus far evidently cared for me & many time opened ways where there hath none appeared & may these favors be acknowledged by increased dedication & faithful obedience. -
Sally Easton spent the evening with us¹⁴⁰*



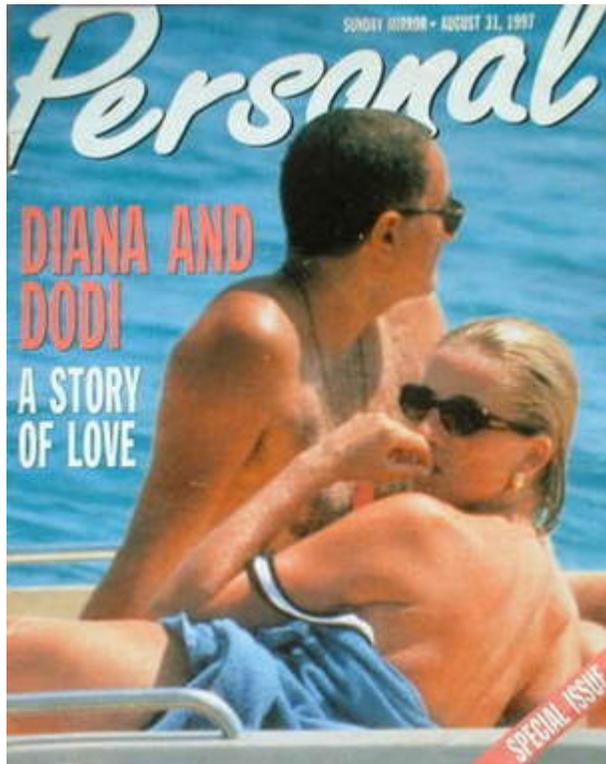
140. Stephen Wanton Gould Diary, 1815-1823: The Gould family papers are stored under control number 2033 at the Division of Rare and Manuscript Collections of Cornell University Library, Box 7 Folder 12 for August 24, 1815-September 25, 1823; also on microfilm, see Series 7

After church which is out at half past twelve and before dinner at three, you are expected to call on all your friends and everywhere to get a glass of wine and a cookie (small cake). You cannot stay at any one place more than three minutes. It is as if all the town gave wedding parties.... The custom I think is a very excellent and delightful one, though somewhat fatiguing. Everybody is delighted to see you, and kind feelings are everywhere promoted. We finished our rounds or rather exhausted our time at a quarter past three having made more than thirty visits in every part of the city. There were still several omissions which [Robert] very much regretted.

RELIGIOUS SOCIETY OF FRIENDS

➡ January 2, Thursday: The initial issue of the Vienna *Allgemeine Musik Zeitung*.

[George Gordon, Lord Byron](#) wrote amusingly to John Murray describing the sexual morals of the Mediterranean clime — if a woman limits herself to her husband plus one lover, she is considered virtuous; if she takes two, three, or more lovers, she might be considered a little wild; only when she becomes indiscriminately profuse, or forms “a low connexion, such as the [Princess of Wales](#) with her courier,” will she be considered to have overstepping the modesty of marriage.



Maintaining the Princess-of-Wales Tradition

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 2 of 1 M / Meeting pretty well attended, -a short offering - leanness was my companion. -

RELIGIOUS SOCIETY OF FRIENDS



 January 3, Friday: Publication of the Adagio, Variations and Rondo on “The Pretty Polly” op.75 for piano by [Johann Nepomuk Hummel](#) was announced in the *Wiener Zeitung*.

Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 3 of 1 M / Some days ago Sister Ruth turned her Ankle & hurt it exceedingly. Dr Sweet has this day examined it & pronounced one bone broken & one cracked - The poor thing suffered exceedingly in the operation of setting, but it now appears to be streight & by a few days confinement in bed, I am in hopes she will be more comfortable but she has a long suffering time of lameness to look forward to - She has my sympathy & pittty to the very heart - This Afternoon David Buffum Rec'd a letter from Wm Rotch Jr Which mentioned the Decease of our friend Ed ELISHA THORNTON in [New Bedford](#) last 3rd day

RELIGIOUS SOCIETY OF FRIENDS

 January 5, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 5th of 1st M / Our Morning meeting was well attended & father Rodman, D Buffum & H Dennis were engaged in lively testimonys. - father again appeared in the Afternoon. - Set the evening at home. - It has been but a poor Day with me. leaness my companion. Wrote to my Mother. -

RELIGIOUS SOCIETY OF FRIENDS

 January 9, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 9th of 1st M 1817 / Owing to an engagement I was under I was not at Meeting today. - My H has a severe Cough upon her & was also absent. - John has also had a hard Cough & Cold, which he had had upon him for about two weeks he is better today than Yesterda but his case give me some uneasiness. -

RELIGIOUS SOCIETY OF FRIENDS

➡ January 12, Sunday: [Allegra](#), Claire Clairmont's illegitimate daughter by [George Gordon, Lord Byron](#), was born at Bath (at first her mother called her "Alba").



In Naples, the Teatro San Carlo was reopened 11 months after having burned to the ground. The inaugural work was the premiere of Simon Mayr's melodramma allegorico *Il sogno di Partenope* to words of Lampredi, composed for the birthday of King Ferdinando I.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 12 of 1 M / A few words spoken in the Life at meeting in the forenoon - Silent in the Afternoon & to me a Season of a little favor - Attended the funeral of two men the Capt & Mate of a vessel who were brought in from sea Dead - They were four days ago Killed by lightening - none of the other hands hurt - a very remarkable circumstance, while I stood by the graves & saw them deposited I thought while their friends at home were in anguish at their sudden privation it must yeald them Some consolation that they were decently committed to the earth & not consigned to a Watery grave. The consideration of their very sudden removal in full strength & vigor of life affected me almost to weeping. -
Cousin Henry Gould & wife set the evening with us. -*

RELIGIOUS SOCIETY OF FRIENDS

➡ January 14, Tuesday: The head and torso of the statue known then as "younger Memnon" was unloaded in [Alexandria](#) port.

Pierre-Alexandre Monsigny died in Paris at the age of 87.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*3rd day 14th of 1st M / Sister Ruth has this day had the Bandage removed from her foot & a plaster put on it appears to be doing well & I am in hopes she will in the course of a few weeks be able to resume her school. -
Rec'd letters this eveng from Mother & Aunt Stanton which gave*



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

an Acct. of their welfare. This was a pleasing circumstance as there has lately been a fire near them & they narrowly escaped being burned out. -

RELIGIOUS SOCIETY OF FRIENDS

 January 19, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 19th of 1st M 1817 / Our morning meeting was not very large but a solid & to some present a favor'd season David Buffum & Father Rodman were very lively in communication - In the Afternoon H Dennis & father were concerned, & to me it was a day of favor.
John & my H have not sufficiently recovered from their Colds & were not out at meeting. -*

RELIGIOUS SOCIETY OF FRIENDS

 January 20, Monday: [Boston](#) chimney-sweep Daniel D. Britton was put in jail for having stolen chickens.

Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 20 of 1st M / Rec'd letters this evening from Mother & Aunt Stanton which gave me account of their usual health - Sister Eliza spent the day & evening with us -

RELIGIOUS SOCIETY OF FRIENDS

 January 23, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 23rd of 1st M / Our meeting pretty well attended a few words deliverd in the first - In the last (Preparative) Seth Kelley of Mendon preposed his intention of Marriage with Eunice Earl & Stephen Chase of Swansey proposed his intentions of Marriage with Mary Bowen. -

RELIGIOUS SOCIETY OF FRIENDS

 January 26, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 26 of 1 M / Our meetings were both rather small, the weather being a little unfavorable. A short testimony in the morning - silent in the Afternoon. - Hannah & John both out, the first time in several weeks

RELIGIOUS SOCIETY OF FRIENDS

 January 30, Thursday: Carl Maria von Weber opened the [German](#) Opera in Dresden with Etienne-Nicholas M  hul's Joseph. This was a great success, particularly with the king.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 30 of 1st M / Our friend David Harkness from Peru Vermont attended Meeting & was largely poerfully & very acceptably in testimny, & supplication. - In the last (Monthly) Seth Kelley



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

& Eunice Earl, & Stephen Chase & Mary Bowen published their intentions of Marriage – At the close of the meeting David Harkness was again very powerfully engaged in testimony & particularly addressed the Youth. – E Dennis B Pearce & P Hale dined with us. –

RELIGIOUS SOCIETY OF FRIENDS

 February: Charlotte Newman and Mary Ann James were sentenced to the **gallows**, for forgery. Friend **Elizabeth Fry** began a campaign to have these women reprieved (ultimately her efforts would prove unsuccessful and they would be executed).

WOMEN HANGED IN ENGLAND DURING 1817

Date	Name	Age	Place of execution	Crime
24/02	Sarah Perry		Newgate	Murder of child
05/03	Elizabeth Fricker		Newgate	Burglary
15/03	Elizabeth Witing		Lincoln Castle	Murder
21/03	Ann Statham	28	Stafford	Murder
14/04	Ann Hawlin		Warwick	Murder of child
26/07	Elizabeth Warriner		Lincoln Castle	Murder
17/10	Margaret Crossan	50	Ayr	Arson

 February 2, Sunday: Heinrich Alois, Count Reigersberg replaced Maximilian Joseph, Count Montgelas as President of the Council of Ministers of Bavaria.

Friend **Stephen Wanton Gould** wrote in his journal:

1st day 2nd of 2 M / In the forenoon Meeting father Rodman was largely concerned in Testimony & D Williams read the London Epistle for the past Year-- Silent in the Afternoon -- James Rogers formerly of Pembroke Massachusetts now of Peru Vermont took tea with us, also Eunice Earl – This evening wrote a letter to my fr D Smith of Bolton to go by Ja Rogers who expects to return bome by the way of Bolton. –

RELIGIOUS SOCIETY OF FRIENDS

 February 6, Thursday: Friend **Stephen Wanton Gould** wrote in his journal:

5th day 6th of 2nd M 1817 / Our Meeting was small & silent I know not when I have had a more completely lifeless meeting - the Tiller was gone & my mind drove to & fro as the natural inclination was drawn - I labor'd a little to overcome but was not able to get on the spot I wished. –



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

*Those who are abesent at the Quarterly Meeting have a fine time.
- the weather is Cold but is Clear & wholesome-*

RELIGIOUS SOCIETY OF FRIENDS

 February 9, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 9th of 2 M / In the mornng a few words at meeting - In the Afternoon Silent - To me seasons of but little proffit. - The day was stormy - Set the evening at home. -

RELIGIOUS SOCIETY OF FRIENDS

 February 12, Wednesday: While on their way from Rome to Milan, Gioachino Rossini and his friend Marchese Francesco Sampieri stopped off in Spoleto and caught a performance of L'Italiana in Algeri. They sat in the orchestra, Sampieri playing harpsichord and Rossini bass.

A South American army under José de San Martín defeated Spanish and loyalist forces at Chacabuco north of Santiago, Chile.

Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 12th of 2 M / This evening met with a considerable number of men at the Church School House & form'd ourselves into a Society for the Relief of the Poor & entitled ourselves the Relief Society we chose Edw Brinley President, Thos H Mumford Secretary & appointed a committee of eight, of which number I was one, to superintend the affairs of society for the present Year & hope thro' the Benevolence of the Public to be enabled to do some good among the poor. a considerable number of very respectable inhabitants seem to be well engaged in the subject & some of them of the wealthy class. -

RELIGIOUS SOCIETY OF FRIENDS

 February 13, Thursday: As the revolutionary army arrived in Santiago, the royal government of Chile was boarding ship at Valparaiso.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 13 of 2 M / Our Meeting in course today was silent but to me a season of some favor - after it was the adjournment of the Moy [Monthly] Meeting, at which Seth Kelley & Eunice Earl & Stephen Chase & Mary Bowen received their answer & a meeting appointed at 3 OC This Afternoon for them to accomplish their marriage - The Meeting this afternoon was very large & Our fr D Buffum was engaged in a lively testimony, then the couples were married & both performed well

RELIGIOUS SOCIETY OF FRIENDS

 February 16, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 16th of 2 M / Mornng Meeting silent - In the Afternoon a few words to me season of reflection, serious reflection & I



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

trust proffitable. – eveng at home. –

RELIGIOUS SOCIETY OF FRIENDS

 February 20, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 20th of 2 M 1817 / Meeting rather small, but pretty well considering the Walking. –

RELIGIOUS SOCIETY OF FRIENDS

 February 23, Sunday: [Percy Bysshe Shelley](#), [Mary Godwin Wollstonecraft Shelley](#), William Shelley, and Claire Clairmont traveled to Marlow.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 23rd of 2 M / Meetings both small - walking very bad - a few words in the Afternoon - Set the eveng at home employed in writing to my Beloved Micajah Collins

RELIGIOUS SOCIETY OF FRIENDS

 February 24, Monday: The lookout aboard the *Union*, returning to Salem harbor with a cargo of Sumatran [pepper](#) and of tin, after midnight sighted the Thatcher's Island light through a thick snowstorm, and the ship tacked to pass north of it. But should there be one light, or two? Perhaps this was instead the Boston light, and if so they should be steering to the south of it! During the second-guessing, Captain William Osgood gave a command to helm down, and then the ship was unable to regain her course and rammed hard aground on the northwest point of Baker's Island. Although all hands would survive, the beaches of Baker's Island would be littered with salt-spoiled [peppercorns](#), and scavengers would be salvaging an occasional box or tin for months to come.¹⁴¹

SPICE

Friend [Elizabeth Fry](#) wrote in her journal:

I have lately been occupied in forming a school in Newgate for the children of the poor prisoners as well as the young criminals, which has brought much peace and satisfaction with it; but my mind has also been deeply affected in attending a poor woman who was executed this morning. I visited her twice; this event has brought me into much feeling by some distressingly nervous sensations in the night, so that this has been a time of deep humiliation to me, this witnessing the effect of the consequences of sin. The poor creature murdered her baby; and how inexpressibly awful now to have her life taken away.

...

Newgate Prison and myself are becoming quite a show, which is a very serious thing. I believe that it certainly does much good to the cause in spreading amongst all ranks of society a considerable interest in the subject, also a knowledge of the Society of Friends and of their principles.

141. When Nathaniel Bowditch had attempted this same feat on December 25, 1803,  he had gotten away with it cold. But not just everybody could pull off the stuff that Bowditch could pull off!



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 February 26, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 26 of 2 M / This Afternoon rode with cousin Shadrack Chase to [Portsmouth](#) & spent the Afternoon & evening with his Mother & Sisters – found them comfortable but alas - never did I so fully realise the meaning of the word miss - tho' I have lost near & dear friends yet it seemed to me that I never missed one so much as I did from his place, as my late much loved Cousin Z Chase - I missed him from his seat at The Corner of the fireplace, when the door opened, his smiling countenance did not appear with it, & in the evening his conversation was lacking to make the visit, as my visits have been to that house my whole life long. - he has gone & I doubt not is in a better world, & it remains for us who survive to prepare for the Great change which he has passed thro'. - Next Morning cousin Shadrack & wife took me to meeting in the Sleigh it was a severe Snow Storm & we suffered considerably before we got to the Meeting house, but there was a considerable of a gathering - the first sitting was silent - in the last we had but little buisness - Rode home with Richard Mitchell & dined. Then walked home. The walking was sliper, which with a cold Rain falling, made it quite tedious. -

RELIGIOUS SOCIETY OF FRIENDS

 March: When [Friend Elizabeth Gurney Fry](#) and [Friend Joseph John Gurney](#) pled with the Home Secretary to spare the life of Harriet Skelton, a maidservant to a solicitor who, under pressure from her husband, had passed forged banknotes, Lord Sidmouth warned the House of Commons that these reformers were dangerous since the effect of their reforms would be to “remove the dread of punishment in the criminal classes.” This was, in every sort of way, a clash between defenders of “Restorative Justice” and advocates of “Retributive Justice” (and we all know that the mean-souled usually triumph in that sort of contest of spirit). The prisoner would be escorted to the Newgate [gallows](#) as per schedule.

 March 2, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 2nd of 3 M / At Both Meetings we had the company of Jesse Hains & his Companion Nathan Sharpless from Pennsylvania, . They had been from home near a Year, have visited Canada & the eastern Quarters of the Yearly Meeting - They came very unexpectedly to all we had not heard of their being in this neighborhood till we found them at meeting. Jesse is apparantly one of the true Ministers of the day. sound deep & clear, very searching, & with all attended with that power in an eminent degree which shook the minds of the opposers & luke warm, thro' the preaching of George Fox & some of his cotemporaries [sic] - Meetings were as well attended as could be expected considering the Walking which was very slipery & wet. - Set the evening at home & employed it in writing to my friend Hannah Pope of Baltimore

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 March 3, Monday: The eastern part of the Mississippi Territory was split off to form the Alabama Territory, with its capital at St. Stephens near Mobile, Alabama.

Congress appointed John Quincy Adams as commissioner to examine and report on the subject of Weights and measures in the United States, and also as to the desirableness of adopting the French system, or some similar one. During the years 1819 and 1820, Adams had the standards employed in the various custom-houses examined, and, in a table accompanying his report, presented in 1821, showed the discrepancies that existed in the different states. He reported unfavorably to the French system, and recommended a more exact conformity with the English system.

President [James Madison](#) vetoed a permanent fund for roads and [canals](#).

POEMS was [John Keats](#)'s initial publication.

Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 3 of 3 M 1817 / This Afternoon finished & put in the Office a letter which I begun several weeks ago to my frd Hannah Pope - & rec'd one from My dear Mother & Aunt Stanton dated 25 ult. -

RELIGIOUS SOCIETY OF FRIENDS

 March 6, Thursday: According to BIRTHS, MARRIAGES AND DEATHS OF THE TOWN OF [CONCORD](#), MASSACHUSETTS (Groton, 1894), William Ward of Groton and Rebecca Barrett of Concord got married before the Reverend [Ezra Ripley](#).

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 6 of 3 M / Last evening news came of the decease of Mary L Almy daughter of Chrsto & Lydia Almy. She was at Gloucester on a visit to her relations there was taken sick & died in a short time he afflicted parents have returned to town. - The particulars of her conclusion I have not understood. - At meeting a few words were spoken, tho' my mind was tossed about a degree of favor experienced. -

RELIGIOUS SOCIETY OF FRIENDS

 March 7, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*6th day 7 of 3 M / My mind has for a number of days been remarkably shut out from good - tho' I have both when I first awoke in the morning & at our pause at meals as well as many other times endeavored to raise a sigh in prayer for help, yet all was hard & good was not at my command, however having often experienced such seasons, & sometimes found them the precursor of better times, even so in measure it proves now - This morning I have felt a revival, my heart tendered, & enabled to ask for help
This eveng visited the house of mourning Christo & Lydia Almy have buried their daughter Mary, she was absent at Gloucester*



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

where she was taken ill with the Thypus fever & died They got to her about 17 hours before she left time - they found her in the use of her reason with which she was favor'd to the last - Their acct was interesting & deeply instructing to my mind. -

RELIGIOUS SOCIETY OF FRIENDS

 March 8, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 8th of 3rd M 1817 / This Afternoon Our frd Philip Dunham & Warren Gifford, accompanied by Henry Knowles from Narragansett came to our house took tea & set the evening & staid all night with the exception of Henry who went to J Mitchells -

RELIGIOUS SOCIETY OF FRIENDS

 March 9, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day [Quarterly Meeting?] / At meeting in the morning Philip was concerned in testimony & felt out the condition of divers present - They all dined with us. - In the Afternoon Warren was twice on his feet, was powerful & searching. - their testimonies were comforting to me & I can truly say I was thankful for the visit - They took tea with father Rodman & Went to Richd Mitchells to lodge expecting to go home tomorrow. - I have been long acquainted with Philip & as long has been a brother beloved. -

RELIGIOUS SOCIETY OF FRIENDS

 March 13, Thursday: When Henry Phillips, who had murdered Gaspard Denegri near Roebuck Tavern, was [hanged](#) on [Boston Neck](#), he was allowed to hold a handkerchief with the agreement that he would drop it when he was ready for the trap to be sprung.

After the cap was drawn over his eyes, he sang a song of three verses, dropped the handkerchief, and was launched into eternity.¹⁴²

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 13th of 3 M / Very unexpectedly at meeting today we had the Company of Obadiah Davis & Ruth his wife - Ruth first appeared in a long & solemn testimony to parents & Youth & related the circumstances of the death of a young woman in their neighborhood who left time a few days ago in a sweet frame of mind, who expressed that many times when her parents rstrained her from the ways of the World, she thought them hard. but she was then fully sensible they were right & that it was their Duty so to do - Obadiah followed her in very impressive terms to a considerable length - Ruth then appeared in solemn supplication & Obadiah wound up in a few words, excellently - It was a close

142. Edward H. Savage's POLICE RECORDS AND RECOLLECTIONS OR BOSTON BY DAYLIGHT AND GASLIGHT FOR TWO HUNDRED AND FORTY YEARS, issued in 1873.



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

searching time & I have no hesitation in saying that the Lords mighty power was felt among us & some minds were shaken by it. -My state was remarkably spoken & I have no doubt many others were 6th day 14th of 3rd M 1817 / This day John is five years old -he is a smart little fellow & I devoutly hope he may make a GOOD Man - I have no greater desire for him, even tho' he should be blessed with great riches without RELIGION, they are nothing. - This Afternoon Sister Ruth came down to see us & will stay all night. The first time she has been out since she broke her leg - I can but feel a degree of thanksgiving that she has thus comfortably got along. - My Spirit has been (particularly this Afternoon) feelingly touched & prayers begotten that I may increase in dedication

RELIGIOUS SOCIETY OF FRIENDS

 March 15, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 15 of 3 M / Geo Engs & Wife & Edw W Lawton & wife took tea & set the evening with us

RELIGIOUS SOCIETY OF FRIENDS

 March 16, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 16 of 3 M / Our Morning meeting was a precious season to me, soon after I took my seat my mind became solemnized & secret aspirations arose for help which was vouchsafed - a few words were expressed by father R - I felt again a revival in the Afternoon, but not as fresh as in the morning. father again concerned in a few Words. - We took tea at Aunt Nancys & my H & Sister R set the evening there. I walked out & called at C Almys & D Williams & there set most of the evening -

RELIGIOUS SOCIETY OF FRIENDS

 March 17, Monday: After five days during which mourners filed by the casket to pay their respects, "a vast multitude" followed the remains of John Cashman to the cemetery of Stepney Churchyard.

Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 17 of 3 M / This morning Sister Ruth went home having past 3 night & 2 day [Monday]s very acceptably with us, & we are thankful she is so far restored as to be able to get about again

4th day 19th of 3rd M / My mind has of late been favord to witness the solemnizing influence of the spirit of Life flow thro' it, & desires raised that the clensing operation may be thoroughly preformed. -

RELIGIOUS SOCIETY OF FRIENDS

➡ March 20, Thursday: Johann Simon Mayr was elected to the Ateneo of Bergamo.

Eliza Ann Melvin was born in [Concord](#) to Charles Melvin (1) and Betsy Farrar Melvin. In 1844 she would get married with William W. Gage. She would relocate from Concord to Woburn MA. In about 1849 her sister Maria Melvin would come to Woburn to visit and find work, and would meet there and get married with

[THE MELVINS OF CONCORD](#)

George Kimball.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 20 of 3rd M / Our meeting was silent & if my feelings were correct there was a remarkable solemn covering over us - to me it was a good time tho' it might have been better - This evening my mind has been raised & this language has prevailed "Evermore give me this bread"
Rec'd a letter from Jos Mitchell. -*

[RELIGIOUS SOCIETY OF FRIENDS](#)

➡ March 21, Friday: Charles Henry Shattuck was born in [Concord](#), Massachusetts, 1st child of [Daniel Shattuck](#) and Betsey Miles Shattuck.

The village of Rochesterville, New York was incorporated (including the village of Frankfort, which it annexed, its population was 700 — eventually this municipality would become Rochester). Francis Brown was elected as its 1st mayor. A mill was being built on Water Street. During the spring, floods would damage the business section. In this year, Elisha Johnson and Orson Seymour would lay out a subdivision on the east bank of the Genesee River. Austin Steward, a freed black man, was opening a meat market on West Main Street. At first the local white competitors would deface his business signs with black paint, but eventually his business activities would come to be tolerated.



Edward Scrantom, a white abolitionist who had helped the freed Austin Steward with his belated education, would later comment upon this incident:



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

...the outrage and indignity offered you in Rochester, by white competitors on no other ground than that of color.¹⁴³ I saw your bitter tears, and recollect assuring you – what afterwards proved true – that justice would overtake the offenders, and that you would live to see these enemies bite the dust!

Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd M 21 1817 6th day / I have been favor'd with the precious incomes of love & life this morning, much to my consolation. – How precious it is to feel the Streams to flow after a season of dearth in the mind, it excites gratitude, & oh that it may continue. –

RELIGIOUS SOCIETY OF FRIENDS



March 23, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 3 M 23rd / In our forenoon Our frd D Buffum was concerned in a lively & excellent testimony, beginning with the Steward & pointed out his duty particularly impressed the necessity of the improvement of the talents whether 5.2 or one after dwelling in a lively & instructive manner on the subject he made a general application to the whole Audience – Father had a short testimony & the meeting ended – In the Afternoon our friend Valentine Meader & his companion Jos Battey were with us having taken [Portsmouth](#) Meeting in the morning – Valentine was favor'd in testimony which seemed to me like a simple pure brooke by the way. – Our meetings today were both the best I have witnessed in some months. Soon after taking my seat in the morning I felt the pure life & solemnity to rise & spread over the meeting. – In the Afternoon I experienced rather more of a labor but was enabled to get near to good at Last – for all this I desire to be thankful. – Set the evening at home.–

RELIGIOUS SOCIETY OF FRIENDS



March 25, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 23 [sic] of 3 M / My Aged friend D Buffum called to see me this forenoon (as he frequently does) The conversation turned on religious subjects & was to me an interesting opportunity. I believe that both of us felt divine good to be near. –

RELIGIOUS SOCIETY OF FRIENDS



March 26, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 26th of 3 M / My condition was sometimes past indeed on the Barran mountains & desolate hills, but of late I have had a

143. The indignity spoken of was this: Mr. Steward had established a grocery and provision store on Buffalo Street, in a part of Abner Wakelee's building, opposite the Eagle Hotel. He put up his sign, a very plain and proper one, and at night, some competitors, whom he knew, as well as he could know anything which he could not prove, smeared his sign with black paint, utterly destroying it! But the misguided men who stooped to such an act – the victims of sensuality and excess – have years ago ended their journey, and passed to the bar of a higher adjudication.



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

renew'd visitation of heavenly regard & been enabled to lift up my head a little - I have this day At Several times & particularly this evening been favor'd with Sweet feelings & oh that they may continue with me. -

RELIGIOUS SOCIETY OF FRIENDS

 March 27, Thursday: Chancery Court denied to [Percy Bysshe Shelley](#) custody of his children by [Harriet Westbrook Shelley](#), [Ianthe Shelley](#) (age 3^{1/2}) and [Charles Shelley](#) (age 2).

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 27 of 3 M / Monthly Meeting in Town. - In the first meeting we had two testimonys Viz D B & C R - it was a Season of labor to me -In the last we had no buisness of much importance - No one came home to Dine with us tho' I asked an unusual number, all previously engaged

RELIGIOUS SOCIETY OF FRIENDS

 March 30, Sunday: [Lieutenant Francis Hall](#) sighted the welcome hills of his own country.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 30 of 3 M 1817 / Silent meetings both of them hard times to me & I believe some others - I called in the eveng at Br D Rodmans & set a little while with Sister E who is keeping House for Joanna, she being out of Town on a visit - also called at father Rs where I met Jonathon Swain from [Nantucket](#) - he has been about town several days & seems like a clearer friend

RELIGIOUS SOCIETY OF FRIENDS

 April 2, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 2nd of 4th M 1817 / For some days past I have had a severe conflict with the enemy - during which the expressions of Jesus Christ to Peter was forcibly revived in my remembrance to my consolation & help - "Satan hath desired to have thee to sift thee as Wheat - but I have prayed for thee that thy faith fail not"- The importance of a mediator with God was never more fully in my view & the recollection tendered my heart. -

5th day 3 of 4 M / Our meeting was pretty well attended & I have no doubt was a comfortable season to some present - The forepart of it was to me, but dwindled before the close One communication which I thought sound -

RELIGIOUS SOCIETY OF FRIENDS

 April 6, Easter Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 6th of 4th M / Meetings were pretty well attended - in the morning a short testimony by father Rodman - in the Afternoon



Silent

RELIGIOUS SOCIETY OF FRIENDS

 April 10, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 10 of 4th M / Before meeting I had an interesting visit from my frd D Buffum who related some of the exercises of his Youth - while he was here Cousin Ann Greene came in from Connanicut who has come over to attend Meeting, being seven Months since she was over & feelingly regretts being unable to get to meetings - I hope that way will open for friends to hold a meeting on that Island the ensuing summer. - At meeting father Rodman appeared in a short but impressive testimony & to me it was a good Meeting tho' not all the time as much abstracted from the World as I could wish Rec'd this morning a letter from mother which mentions that her health is about as usual -

RELIGIOUS SOCIETY OF FRIENDS

 April 11, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 11th of 4 M 1817 / Called this forenoon to see the Widow Dorcas Potter as I have done Several times of late. found her very weak & feeble but sitting up an end on the bed conversed with a strong voice & wished me to point to her the passage of Scripture where Christ healed the sick woman who had been bowed down for 18 Years with infermity, & also a passage which she said Doctor Wales used often to repeat - where it was said "Simon Simon Satan hath desired to have you to sift you as wheat - but I have prayed for thee that thy faith fail not, neither of which passages I could readily turn to tho I had read them both within a week or two - I expressed the comfort I had felt on a late reading of the latter passage that Christ had prayed for us that our faith fail not - after conversing a little while with her I came away with an evidence of sweetness attending my mind. -

RELIGIOUS SOCIETY OF FRIENDS

 April 12, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 12 of 4 M / This morning about half after 8 OClock the nurse sent for me to come up to the Widow Potters & when I got there found she had left time about a quarter of an hour before I got there, which surprised me much. - She had rested as well as usual last night but was more unwell this morning & left time quietly & without much apparent struggle. - As executor to her will I have been very buisy in preparing for the funreal [funeral] &c.

RELIGIOUS SOCIETY OF FRIENDS



 April 13, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 13 of 4 M / Our meetings were both Silent & very well attended. - Aftermeeting [sic] In the Afternoon with D Rodman & J Weeded went down to J Dennis & after tea we made out Answers for the next Moy [Monthly] Meeting -

RELIGIOUS SOCIETY OF FRIENDS

 April 17, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 17 of 4 M / At meeting Anne Greene appeared in a Living Prayer - In the forepart of the meeting my mind was exceedingly incumbered with things of the world & while sitting & perceiving that the World was "on top" & that I was unable of my self to effect a change of mind tho' I labord for it - I felt a lamentation over my condition. The concerns of the Widow Potters Estate had so occupied my attention for several days past that they here stuck fast to me. - but tho' [through] Divine help when cousin Anne knelt in Supplication I experienced my mind raised above those cumbering things & life rose to my comfort & was favor'd with an uncommonly degree of solidity in the preparative meeting. - The queries were answered & a lamentable case of intemperate use of spirituous liquor was adverted to but in which labor has been bestowed. -

RELIGIOUS SOCIETY OF FRIENDS

 April 20, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 20 of 4 M 1817 / At Meeting this forenoon Our fr D Buffum was concern'd in a lively sound & pertinent testimony & I have no doubt that Some were lead to reflect on the importance of christianity, who at some time in their lives were not in the habit of it. - In the Afternoon we were Silent. -

RELIGIOUS SOCIETY OF FRIENDS

 April 24, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 24th of 4 M / I had concluded yesterday that I could not go to [Portsmouth](#) to attend the Moy [Monthly] Meeting held there to day in consequence of the pressure of my own buisness, which is much behind owing to the many concerns which devolved upon me in discharging the duties of an Executor to the widow Potter, besides which I am looking towards the Quarterly Meeting to be held at [Greenwich](#) next week which renders it necessary to attend & get things in readiness to leave behind - & even if this had not been on the Wheel I hardly think I should have attempted to have gone to [Portsmouth](#) as it is a violent South East Storm of wind & Rain. - My mind is however much with my brethren now assembled or perhaps assembling (as it is not yet eleven OClock)



at [Portsmouth](#) meeting house. —Several concerns is like to come before them in which I feel interested, particularly Jamestown meetings. I should be glad to lend my feeble aid in helping the few friends on that Island, again to sit together, in a meeting capacity, & I feel as much concern for those who are not members who would be likely to sit with them, from belief that Some among them feel the privation almost as much as friends

RELIGIOUS SOCIETY OF FRIENDS

 April 26, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 26 of 4 M 1817 / Exceedingly occupied in disposing of the household furnature of Dorca Potter at Vendue

RELIGIOUS SOCIETY OF FRIENDS

 April 27, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 27 of 4 M / Both our meetings silent & pretty well attended - John Williams son of Obadiah arrived in Town Several are very Sick at [Portsmouth](#), the throat Distemper is prevalent. Isaac Chases Daughter Mary is very low with it - Isaac Almy son of Holder is also very low with a fever. -

RELIGIOUS SOCIETY OF FRIENDS

 April 29, Tuesday: [George Gordon, Lord Byron](#) began to travel toward Rome (he would arrive on May 26th).

Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 29 of 4 M / At half past 11 OClock this mornng took passage with the friends to [Greenwich](#) Quarterly Meeting we were six hours & three quarters on the Water but the time passed pleasantly when we got to our old friends John Caseys we found him very glad to see us & we lodged there - 4th day mornng I took Chaise & went to the fulling mill factory with Sister Mary & Susan Proud which was a pleasant little excursion for Mary as she was never from home so far before. - Called at Cousin Wanton Caseys - Dined at John Caseys. - took tea at Wanton Caseys & Mary with me where I lodged 2nd day [Monday] after breakfast called to J Casey where I saw several old friends - then at James Greenes after taking a dish of tea with him - we went to meeting -James & Peter Hoxie were several times on foot. no other preachers -In the last meeting After the Queries were Answer'd - Peter Hoxies concern was considered to visit some parts of New York Yearly Meeting - which after much weighty deliberation was refer'd to next Quarterly Meeting. - Thomas Anthony was Brought forward as a minister from [Greenwich](#) Monthly Meeting the case united with & forwarded to the Yearly Meeting, which was the chief buisness that concerned us. Dined at John Caseys - took tea with father Rodman & lodged at Wanton Caseys. -

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 May 2, Friday: At the Scuola Musicale of Bergamo, Arianna e Bacco, a cantata for solo voices, chorus and orchestra by Johann Simon Mayr, was performed for the initial time.

Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day This morning after taking leave of my Aged cousin Abigail Casey, cousin Wanton & his wife & amiable children - we went to John Caseys where we pretty much all collected that were going to [Newport](#) & at half past 8 OC were all on Packet Board & had a pleasant passage (tho' a head Wind) of 4 hours & an half - I found our friends well - my H & John were glad of our return & had a comfortable dinner provided of which Abby Anthony & Benjamin Mott partook. -

RELIGIOUS SOCIETY OF FRIENDS

 May 3, Saturday: Greatly depressed and highly agitated, Samuel Wesley went to stay with his mother. He so worried his sister Sarah that she hired a person to watch him.

Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 3rd of 5 M 1817 / We learn this morning that Isaac Almy son of the late Holder Almy departed this life at [Portsmouth](#) about 7 OC last evening. -

RELIGIOUS SOCIETY OF FRIENDS

 May 4, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 4th of 5 M / About 1 OClock this morning my dear & much loved Cousin ALICE CHASE departed this life at her residence in [Portsmouth](#) her disorder was the Throat Distemper or Canker Rash, which terminated very quick. She was taken while I was absent at Quarterly Meeting. - with the removal of her dear father the chain of happiness as respects myself was broken in that family & now another link is gone, Alass! we shall all soon be gone - I have loved her from childhood & I believe our love was reciprocal - & on my part will be remembered while I live Our morning meeting was silent & rather small Several gone to [Portsmouth](#) to attend I Almys funeral & some to Connannicut on the committee to open the Meeting.

RELIGIOUS SOCIETY OF FRIENDS

 May 6, Tuesday: Deluding himself into supposing that he was being chased by creditors sent by his ex-wife, Samuel Wesley seriously injured himself by leaping from an upper window of his mother's house.

Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 6th of 5 M 1817 / Sylvester Weeks & Benjamin Mott dined with us, they with Benja Freeborn are waiting in town as arbitrators in a difficulty between Rowland Hazard & Thos R



Williams. - the evidence got over about Dinner time & they are setting on the case at the Meeting House this Afternoon. -

RELIGIOUS SOCIETY OF FRIENDS

 May 8, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 8 of 5 M / Our meeting was small & silent & our quietude somewhat disturbed in consequence of the noise of Drums &c about town - Yesterday was Election Day but the Governor was not declared till this morning a circumstance which has not occurred before in many years.

RELIGIOUS SOCIETY OF FRIENDS

 May 9, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 9 of 5 M / The Arbitrators in the case of R H & T R W this morning produced their award, the T should pay R \$300 dollars in six months - which I hope will terminate controversy between them.

RELIGIOUS SOCIETY OF FRIENDS

 May 11, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 11 of 5 M / The remains of Hannah Brayton aged 95 Years widow of Francis Brayton & Mother of Robert Brayton were carried to our forenoon Meeting & after meeting were inter'd in the Upper Burying ground in the Meadow field - She was not a member of our Society, but was carried to meeting by request of her son who with his mother were friendly people & attenders of meetings - Father Rodman & David Buffum both preached
In the Afternoon we were Silent - Mother Rodman is quite Sick with the throat Distemper.*

RELIGIOUS SOCIETY OF FRIENDS

 May 12, Monday: [William John Broderip](#) joined the bar at Lincoln's Inn. His practice would be on the western circuit. Soon he and Peregrine Bingham would begin reporting in the court of common pleas. (These reports would appear in three volumes from 1820 to 1822.)

Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 12 of 5 M / Mother Rodman is Better today her disorder assumes a favorable appearance & we hope her confinement will not be very long. - Went this evening with my H to see her. - her throat has been considerable sore & some fever hanging about her system. -

RELIGIOUS SOCIETY OF FRIENDS

 May 15, Thursday: The 1st private mental hospital in the United States, the Asylum for the Relief of Persons Deprived of the Use of Their Reason, began to admit patients in Philadelphia. During this initial year 19 persons would be admitted. Isaac Bonsall was the hospital's 1st superintendent. The facility's name has since become "Friends Hospital."¹⁴⁴

PSYCHOLOGY

RELIGIOUS SOCIETY OF FRIENDS

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 15 of 5 M 1817 / A few words were spoken at Meeting wich I thought rather smaller than usual. There is considerable sickness about which prevents some. – Mother Rodman is better but Sister Eliza & Mary are confind with the throat Distemper – Several Sent for the Doctor from Middletown this Morning. –Br. Isaac daughter Susan is very ill of a fever & her case doubtful.

RELIGIOUS SOCIETY OF FRIENDS

 May 18, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 18 of 5 M / D Buffum was concerned in a lively testimony in the forenoon meeting in the Afternoon silent. –

RELIGIOUS SOCIETY OF FRIENDS

 May 19, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 19 of 5 M / Our friends David Buffum & Jonathon Dennis sailed this morning for New York to attend the approaching Yearly Meeting. –

RELIGIOUS SOCIETY OF FRIENDS

 May 22, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 22 of 5 M / Our meeting was well attended & I believe a comfortable time. – my mind was tossd about but an evidence of good felt. – No buisness on importance in the Preparative except to reappoint David Buffum Jr as Clerk for the Year ensuing –

RELIGIOUS SOCIETY OF FRIENDS

 May 23, Friday: Having been stabilized after his delusional leap, Samuel Wesley was taken from his mother's house to a temporary abode in Chapel Street, London to continue his therapy.

Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 23 of 5 M / My dear & Affectionate mother arrived this Morning about 10 OClock from New York after an absence from home

144. Street, W.R. A CHRONOLOGY OF NOTEWORTHY EVENTS IN AMERICAN [PSYCHOLOGY](#). Washington DC: American Psychological Association, 1994



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

of Seven Months & 23 day [Tuesday]s - & Aunt Stanton came with her. -

RELIGIOUS SOCIETY OF FRIENDS

 May 25, Sunday: [Ralph Waldo Emerson](#)'s 14th birthday.



Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 25 of 5 M / At 8 O'clock this morning went to the ferry with Richard Mitchell to go to Connannicut to attend the Meeting there before we set off we discovered a rope in the rigging was Stranded which occasioned some detention to splice it which was a favorable circumstance as before we got ready to set off Abigail Robinson came down to go over not knowing of our going - At Meeting Anne Greene & Abigail were concerned in lively testimonies, returned & Dined at Greenes, & came over the ferry again in good Season to attend our Afternoon Meeting which was silent
Sister Eliza took tea with us & set the evening. -*

RELIGIOUS SOCIETY OF FRIENDS

 May 28, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 28th of 5 M 1817 / Rode with Dr. Hazard to Cousin Chases this forenoon, got there as they were eating dinner, found cousin Elizabeth quite poorly & her mother feeble but about the house & pretty comfortable, Henry Chase & Lydia Cory rather poorly with the remains of the throat distemper - Alass how lonesome & changed did all things there appear to me. Since I was last there Cousin Alice removed to her long home, who was then in good health & bid fair for long life & almost the only prop to her aged mother. - I spent a little while in sympathy with these beloved cousins & then with the Doctor returned home & on our way called to see Rhoda Anthony who is quite poorly & probably in a declining state of health. -

RELIGIOUS SOCIETY OF FRIENDS

 May 29, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 29 of 5 M / Our first meeting was silent the buisness of the last (Moy [Monthly] Meeting) was pretty well conducted, a trying occurrence was expected but was averted - the overseers of [Portsmouth](#) Preparative Meeting were again proposed &



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

*reappointed by the Moy [Monthly] Meeting. –
Uncle Saml Thurston & wife. Eliza Freeborn Ann[?] Anthony Aunt
Sarah Almy & Go Dennis Dined with us. –*

RELIGIOUS SOCIETY OF FRIENDS



June 1, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 1 of 6 M 1817 / Our morning meeting was Silent & pretty well attended. In the Afternoon Betsy Purinton & her companion were at meeting having attended [Portsmouth](#) in the morning, Rebecca appeared in a few words – Betsy in testimony & supplication. – They went to father Rodmans to tea & to lodge & in the evening called with my H & John to set a little while with them –

RELIGIOUS SOCIETY OF FRIENDS



June 4, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 4 of 6th M / This afternoon we took tea with our neighbour & friend Thos Hornsbey, in company with our old neighbours Saml Towle & his wife – This was a pleasant interview & one which I suppose will be long remembered. –

RELIGIOUS SOCIETY OF FRIENDS



June 6, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 6th of 6th M 1817 / When I went out to open my shop this morning I saw our friend David Buffum coming up town having just landed from the Packet from New York – I was glad to see him & told him that as soon as I awoke & pretty much all the times I was dressing I was thinking of him. J Dennis had gone along before him to send in his Chaises for him & he came in & gave me a little account of the Yearly Meeting & of friends in the City of NewYork.

RELIGIOUS SOCIETY OF FRIENDS



June 8, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 8 of 6 M / Went this morning to Connannicut with Jethro Mitchell to attend the Meeting there, he & myself being added to the committee for that purpose at last Moy [Monthly] Meeting – The gathering was small, & I thought the promise was experienced by us there "Where two or three are gathered in my name there am I in the midst of you". – to me it was a comfortable season – After meeting we came immediately across the ferry & I got home just as my H was rising from the dinner table & found she had Kindly Saved a piece of Mackerell for me. – Our Afternoon meeting at home, was silent & to me a good one. Aunt Stanton took tea with us & Mother Rodman added to the



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

company in the evening

RELIGIOUS SOCIETY OF FRIENDS

 June 12, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 12 of 6 M / Benjamin Anthony an aged man & cripple was at meeting & preached a little - he is here from Cornwall state of N York on a visit to his relation he walks with 2 Crotches & is so lame that a chair was set in the Alley for him, his limbs are much drawn with The rheumatics - when he preached he Spoke sitting, & such was his helpless appearance as a man & Such the love & tenderness of expression that he excited sympathy by his appearance & raised life in my mind by his communication - it was to me a good meeting throughout. -

RELIGIOUS SOCIETY OF FRIENDS

 June 13, Friday: Timothy Leonard, the [hermit](#) of Hermit Pond in New Marlborough, Massachusetts, died alone in about his 70th year (New Marlborough is about 20 miles from Lenox).

Friend [Stephen Wanton Gould](#) wrote in his journal:

6th 13th of 6th M 1817 / This may be considered the beginning of Yearly Meeting. - A number of Friends have come - this Afternoon Jesse Kersey & several others came with a letter from OBrown to me requesting my attention to them - by previous arrangement I conducted Jessey & his companion to David Buffums & a young man from Philada to D Williams. - We have heard much tell of Jessey Kersey as a great preacher & good man. & I ma acknowledge that his looks are prepossessing -

RELIGIOUS SOCIETY OF FRIENDS

 June 14, Saturday: [John Foster Williams Lane](#), who would be one of [David Henry Thoreau](#)'s classmates at [Harvard College](#), was born in Boston, the son of Frederick and Eliza (Bonner) Lane (the parents named their infant in honor of Revolutionary hero Captain John Foster Williams of Boston).

[Cécile-Jules-Basile Gérard](#) was born at Pignans, inland from the Mediterranean coast between Nice and Marseilles. The Hotel de Ville (town hall) there, dating to 1682, was the residence of the family, and their child would become the inspiration for the Alphonse Daudet character "Tartarin de Tarascon."

Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 14 of 6th M / Friends have come in but rather thinly our only lodgers to night are Luke & David Aldrich

RELIGIOUS SOCIETY OF FRIENDS



 June 15, Sunday: President James Monroe would be outraged during his visit to the West Point Military Academy over the following several days, when he would discover through interviews with its faculty that its acting superintendent, [Captain Alden Partridge](#) of the Corps of Engineers, had been arbitrarily graduating the cadets without any examinations and without reference either to academic standing or to military ability. The President would replace the acting superintendent with Sylvanus Thayer and arrange a court martial, after which Captain Partridge would be resigning his commission.¹⁴⁵

Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day Our Meeting this forenoon owing to the very hevy rain that was falling & high wind blowing was not as large as common Jas Green delivered a sound zealous testimony & Jesse Kersey a very sound & very uncommonly highly finished testimony on the efficacy of divine light on the mind. - We forget from time to time but I believe I must pronounce it as the one of the most clear communications I ever heard
Mary Nafftal concluded in supplication
In the Afternoon Hannah Evans a woman from Philadelphia appeared in testimony then Jas Greene Jesse again on the subject of educating children &c. Our meetings were good ones. the Afternoon a little more unsettled than the morning. -*

RELIGIOUS SOCIETY OF FRIENDS

 June 16, Monday: [Edward Jesse](#) was promoted from 3d-ranking commissioner of hackney coaches at Windsor Palace, to 2d.¹⁴⁶

MANFRED by [George Gordon, Lord Byron](#) was published in London.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*2nd day In the forenoon the usual buisness was enterd upon. Epistles from all the Yearly Meetings were rec'd & read & in the Acct from Falmouth Quarter was observed a proposal to remove the Yearly Meeting - & a very good testimony from Westport Moy [Monthly] Meeting was read concerning our aged & trully honorable friend Jeremiah Austin - Many testimonies were delivered by our foreign brethren, particularly S Grellet I Thornm Jr Jesse Kersey &c &c
In the Afternoon The answers to the Queries were attended to, under a solemn covering, which with the other subjects drew many observations from several friends from other Yearly Meetings. - The state of the African race & a right education of children were the principal subjects tho many of minor importance were touched upon & I was gratified to observe the life which rose & shone in our Aged brother [Moses Brown](#) as well Wm Rotch Jr Wm Almy Obadiah Davis & others of this Yearly Meeting. -
We have had much company today & have been favor'd to get along with rather more satisfaction at the close of the Day than common. -
Isaac Thorn & Ruben House are our lodgers with several others*

145. Partridge would never get over this. He would author, among other diatribes, pseudonomously in 1830 in Washington DC, a 28-page pamphlet entitled THE MILITARY ACADEMY, AT WEST POINT, UNMASKED: OR, CORRUPTION AND MILITARY DESPOTISM EXPOSED. BY AMERICANUS.

146. This office had been created in 1694 and would be abolished on January 5, 1832.



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

in addition to last night. -

RELIGIOUS SOCIETY OF FRIENDS



June 17, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day But one sitting today & that this Afternoon A testimony concerning Elisha Thornton rec'd was read from [Smithfield](#) Mo Meeting. The subject of education & the minutes of the Meeting for Sufferings were brought up & engaged the attention of the Meeting. - Many excellent testimonies were excited & divine good felt to be near. - The subject of removing The Yearly Meeting being called up a committee was appointed to consider of the subject & report to a future sitting. - a committee was also appointed to promote Subscriptions for the School. - We had about 25 at tea - & Mary Allen & Lydia Hadwin came in & had an opportunity of silence in which she preached sweetly

RELIGIOUS SOCIETY OF FRIENDS



June 18, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day Many communications were made this morning by our foreign friends, but the meeting was chiefly occupied on the subject of a proposition from Philadelphia Yearly Meeting to appoint delegates from all the Yearly Meetings to report a uniform discipline. This was more a subject of debate than any that has occur'd in the course of the Meeting & my opinion, the debate was not unprofitable. - The subject of the removal of the Yearly Meeting was reverted & the committee appointed was continued & others added to report their judgement next Yearly Meeting. -

In The Afternoon Epistles were presented to the Yearly Meetings with which we correspond & passed without much amendment - & the committee to raise Money for the Yearly Meeting reported that they had rec'd subscriptions for 3700 Dollars which with 3500 Dollars that was conditionally subscribed by two friends made 7200 Dollars the sum proposed to be raised by the meeting for Sufferings. - after the concluding minute was read - at the request of Mary Nafftal the shutters were raised & She had a solid testimony to bear. - Jesse Kersey Prayed & Mary took her leave of us. -

At tea we had Hannah Fisher & her children Wm Wharton & wife - Isaac Thorn & others to the number of about 30.- In the evening we had a setting Micaiah Collins & Thomas Anthony -Isaac Thorn prayed fervently for us all. -

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



June 19, Thursday: In Bergamo, Concertino in G for english horn and orchestra by Gaetano Donizetti was performed for the initial time.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day Our Meeting today was large, attended by many of the great folks of the town, Mary Nafftal & Hannah Evans preached & Jesse Kersey was favor'd in testimony, much to the satisfaction of many if not all present - The gathering was very large. -Mary Evans concluded in supplication - Mary Nafftal, Mary Lewis & Stephen Grellet, with Isaac Thorn & Ruben House Set the latter part of the Afternoon & took tea with us - M Nafftal seems to be a goodly old Woman, & Stephen a deeply concerned friend & related many interesting Anecdotes of his own travels in France Hayti, & Canada, with several of other peoples exercises which rendered this little visit useful to us as well as very gratifying to have their company. - After dinner & in the course of the forenoon all our family left us us except Isaac & Ruben, we have had the company of interesting company - some in one way & some in another, & to me Luke Aldridge & his sister Sarah were not a little so. they both came in by convincement. -

RELIGIOUS SOCIETY OF FRIENDS



June 20, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day Isaac Thorn & R. House left us for [Tiverton](#) where they expect to be at meeting this day -I went down to the Packet at Banisters Wharf with Jesse Kersey & Ritchard Hartshorn where they found the Packet about going off, they took passage & saild about 9 O'clock. - In concluding this little (for it is but a little) account of the occurences of the Yearly Meeting - I feel thankful in acknowledging, that not withstanding we have had much company & our appartments small to accomadate them in, yet my mind has in the midst of all been refreshed with fresh manifestations that good was near-. no grateing occurence has taken place & we moved on in our family with order, my dear H being well quallified to take the lead. & our Help viz. Mary Macomber & Martha Aleman were also of the best Kind, capable of getting the Meals in season & in the best manner this was a favor to my H as She was not confind so as to make her late at meeting or obliged to work so as to be fatigued when there. My Mother Aunt Stanton & Cousin Martha Hazard set the Afternoon & took tea with us. -

RELIGIOUS SOCIETY OF FRIENDS



June 22, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 21st [sic] of 6th M 1817 / Hannah Evans & Hannah Shinn



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

were at Meeting at [Portsmouth](#) today. -

RELIGIOUS SOCIETY OF FRIENDS



June 23, Monday: In Brazil João Paulo Bezerra replaced António de Araújo de Azevedo, conde da Barca as Secretary of State (prime minister) of Portugal.

Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day of 6 M / The above mentioned friends are at Connanicut Meeting today & expect tomorrow to be at S Kingston Moy [Monthly] Meeting. -

Our meeting in town was large & D Buffum was favor'd in a short but appropriate testimony - Afternoon Silent & pretty well attended

After tea took a walk with John up to David Williamss

RELIGIOUS SOCIETY OF FRIENDS



June 24, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 24 of 6 M / Watched last night with ZMy old neighbor & friend Wm Langley, which has occasioned a havy day but more comfortable than common after a sleepless night

JOSEPH SISSON & his wife called thia Afternoon to set a little while with us, he is now in the 89 Year of his Age & she in the 83 Year of her Age. They are yet smart intelligent old folks, he has had three wives & lived with the present one 64 Years, & their decendants, children, grandchildren, & great grand children amount to upwards of 90. They lived many Years on this Island but of latter time reside about 8 Miles from [Providence](#). -They were intimate acquaintances of my Grandfather Stephen Wanton, & well remembere my predicessors on both side several generations back.

News was rec'd this Afternoon of the decease of Freelove Green an old neighbor who removed some years ago into the Back part of Pennsylvania with her Brother in law Nicholas P Tillinghast - so generations passawy & soon the present will be all gone, a few may remain who are now Young to tell some anecdotes of us like Jos Sisson & his wife & may they be instructive to future generations

RELIGIOUS SOCIETY OF FRIENDS



June 26, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 26th of 6the M 1817 / Moy [Monthly] Meeting at [Portsmouth](#) - my mind was exercised in the morning about going & seem'd to turn on going tho' much doubt remaining, yet made arrangements to go, but on going up stairs to put on some cloaths - My H mentioned that she was quite unwell, which determined me not to go - seldom has my feelings been more between the two drifts of



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

going & not going – I knew that ELder Griffin was to be there & Hannah G Fields -yet I could find no particular concern that was to come before the meeting that clamed[sic] my Thought particularly – & as that was the case & feeling in no small matter to leave home when my buisness was behind hand, & pay \$1.50 cents for chaise hire when I was in possession of so little money, were circumstances that weighed heavily against it. – Yet to leave a meeting meerly under such circumstances was trying. After my H said she was unwell the point turned & I felt easy to stay at home, for I remembered the Moy [Monthly] Meeting of the 8th M 1810 when I went & when I returned found our son Caleb had died in my Absence – perhaps this & some other circumstances when I have left home & I returned & not found thigs as I felt them operated rather too much - but I have not felt any uneasiness at giving up the inclination I felt to go. –

RELIGIOUS SOCIETY OF FRIENDS

 June 27, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*6th day 27 of 6th M / The President of the United States was expected in Town this day & the people have experienced much disappointment - having made much parade without answering their end. –
Sister Mary spent the day with us. –*

RELIGIOUS SOCIETY OF FRIENDS

 June 28, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 28th of 6th M 1817 / The approach of the President was announced at about 25 Minutes before 12 OClock by the ringing of Bells & beating of Drums & as much running of Men women & children as on any Public Day - At 3 OC he landed & after going to his lodgings - was soon out again to visit the forts as he walked up to go to Fort Green I had a tolerable good view of him. – Toward night he went out to Tammany Hill & to Marlbones Garden - was introduced to David Buffum who walked in the Garden with him – The President is a pretty good looking Man & I hoped is as good as he looks. –

RELIGIOUS SOCIETY OF FRIENDS

 June 29, Sunday: New President James Monroe, on a northern tour during the summer, was the lion of the day at [Newport, Rhode Island](#).

Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 29th of 6th M / The President went to the Episcopal Church in the forenoon & to Pattens meeting in the Afternoon. – Our forenoon meeting was Silent but I thought solid & comfortable. –
Sister Eliza took tea & set the evening.*

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



June 30, Monday: New President James Monroe, on a northern tour during the summer, went from [Newport](#) to Fall River. From there he would go to [Bristol, Rhode Island](#), and board the steamboat *Fire Fly* (the 1st steamboat to run a regular commercial service on [Narragansett Bay](#)) for the trip to [Providence](#), arriving there late in the evening.

1817. President Monroe visited the town, June 30. His arrival had been anticipated, and the citizens had appointed a Committee to receive and welcome him, which Committee consisted of the Town Council and ten other gentlemen. He was received amidst the ringing of bells, the discharge of cannon, and other demonstrations of joy, and was escorted from his place of landing from the steam-boat, by a civic and military procession, to the Golden Ball Inn (now Mansion House) where the Committee made him a very respectful address, to which he made a suitable response. On the following day he passed through the principal streets, on horseback, and at 11 o'clock left the town, under escort of the Light Dragoons.

READ EDWARD FIELD TEXT

Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 30 of 6M / This morning Went with Rowland Hazard to visit the President - We were introduced by OH Perry - He received us very civilly. - my inducement for going was to shew a Simple testimony of respect & from a thought that it might be of use in some future day to be known to the president. we know not in what situation Our society may be placed, & a little knowledge of some of us may have some useful tendency in some way that we cannot now foresee. - While at the House I was also introduced to the Governor of the State (N R Knight) & to General Swift On turning to come away I forcibly felt the expression to arise "Better O Lord is an hour in thy Presence than a thousand elsewhere." -

RELIGIOUS SOCIETY OF FRIENDS



July 2, Wednesday: [Ralph Waldo Emerson](#) stood for three hours with other members of the graduating class of the Boston Public Latin School on the Boston Common, dressed in white breeches and blue coats with red-and-blue artificial roses in their left lapels, waiting for the new President of the United States of America - "J. Munroe" in a letter Emerson wrote at that time- to arrive from [Rhode Island](#), bow, and receive Massachusetts's 18-gun salute.

BOSTON

Friend [Stephen Wanton Gould](#) wrote in his journal:

RELIGIOUS SOCIETY OF FRIENDS

4th day 2nd of 7th M 1817 / My Mother & Aunt Stanton spent this Afternoon at the Widow Champlins - went with my H & joined them in the evening - found her still very affable tho' very thick of hearing. -



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

This Afternoon attended the funeral of Widow Sarah Easton -She was interd in the family burying place near the beach, & being one of the bearers felt much fatigued after the Walk.

 July 3, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 3rd of 7 M / Our meeting rather Small & silent but to me a comfortable time excepting at the close as overseer had to stop with a poor brother who has been delinquent in paying his debts. this occasioned some close remarks which I conceived was my duty to make.

This evening my old friend & neighbour WILLIAM LANGLEY departed this life - he has now passed thro' what he has lived in dread off [sic] for tho' he was a good moral man & in the latter part of his life was religiously disposed. yet he often spoke of the fear of death. - he was taken in a fit about two weeks ago & has most of that time lain in a Stupor, he has however had - a few lucid intervals in which he manifested a sense of his situation & a calmness of mind that was hopeful & comfortable

RELIGIOUS SOCIETY OF FRIENDS

 Our national birthday, Friday the 4th of July: [Nathaniel Hawthorne](#)'s, or [Hathorne](#)'s, 13th birthday.

The state of New York began to compete with the Cumberland Road by starting work at Rome NY upon a massive engineering project, a canal toward Lake Erie. It was on this day full of national symbolism that Governor DeWitt Clinton removed the first symbolic shovelful of dirt, at Rome, from the ditch that was to connect the Great Lakes to the Atlantic Ocean by a route through the rivers of the United States, to be termed "the [Erie Canal](#)." Benjamin Wright would be chief engineer of the Middle Section. This project to dig a long canal 40 feet wide and 4 feet deep was projected to cost the nation M\$5, would actually cost the nation M\$7 (in money that would now be the equivalent of M\$700), and would be for a great stretch of our national existence our nation's single largest project — until, that is, we outdid ourselves by embarking on a scheme to construct an "[atomic](#)" bomb.¹⁴⁷

CANALS

Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 4 of 7 M / This day has been, ever since my remembrance a noisy one & of great anxiety to parents & those who have the care of children. I feel it more & more so, tho' we have but one to care for, yet with his advance in life we feel care to increase on his account - It has passed away without accident for which I desire to thankful. -

RELIGIOUS SOCIETY OF FRIENDS

 July 6, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 6th of 7th M 1817 / Our Meetings were both silent. -At the close of the Afternoon Meeting was the funeral of WILLIAM LANGLEY which I attended tho' it had begun to move before our

147. The [Erie Canal](#) was a very good bargain despite its cost, and would already have returned its investment, by fees obtained while being only partially open, even before its official completion. The project can be said to be coextensive with Thoreau's life, in that it started in 1817 and came to its far end in 1862.



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

meeting closed - There was an abundance of people attended it, the procession was nearly from the parade to Liberty Tree. many was anxious to testify their respect for so worthy & useful man in the Town - In addition to his own family it is probable there are many poor widows & helpless familys that will feel the Loss of him the ensuing Winter. - Thus we have repeated demonstration of the change that all things here are subject to. The Ancient standards are often removed, & soon very soon those who are rising in Life will follow after them on seeing my Aged friend placed in his grave this afternoon, the reflections solely arises that I myself am hastening to the Same condition, as are the numerous by standers of every age, & How great indeed is the necessity for a preparation

RELIGIOUS SOCIETY OF FRIENDS

 July 9, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 9th of 7 M / The day has now closed & it is nearly time to retire to bed. - I feel my Mind drawn seriously to reflect on the swift & Silent wing with which time is Passing. - every day brings me nearer the solemn close - & I know not how soon it may come. Oh that I may be prepared to render my account

RELIGIOUS SOCIETY OF FRIENDS

 July 10, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 10 of 7 M / Rowland Greene & Anne Almy are visiting family at [Portsmouth](#). They came to town & were at meeting with us today - Anne preached sweetly - After meeting had a conference with Uncle Wm Mitchell on the subject of his letters to me, not to satisfaction, this is matter of deep regret to my feelings- D Buffum & R Mitchell were present & I have the satisfaction of their Approbation. -

RELIGIOUS SOCIETY OF FRIENDS

 July 13, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 13th of 7th M 1817 / In our forenoon Meeting (which I thought rather more thinly attended than usual) D Buffum was concerned in a very lively & pertinent testimony on the necessity of Watchfulness - In the Afternoon we were Silent - An unpleasant subject exercised my mind in both Meetings. - After tea took a pleasant walk with John round the Hill to Clifton Burying ground - & stoped at severl places on my way home. -

RELIGIOUS SOCIETY OF FRIENDS

 July 15, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

3rd day 15th of 7 M / We had quite a sicial agreeable company to set the Afternoon & take tea with us Vizt Aunt Martha Gould Cousin Abigail Casey, My Mother Aunt Stanton, Father & Mother Rodman & Br Isaac & wife. – This opportunity was interesting on acct of the Ages of some of them. Aunt Martha is over 80 Years & cousin Casey wants but a few weeks of 80 -. & it is probably the last time she will ever be in [Newport](#) – She is own cousin to my Mother & great love subsists in the family.

RELIGIOUS SOCIETY OF FRIENDS

 July 16, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 16th 7 m / Cousin Casey, My Mother & Aunt Stanton, Hannah & myself took tea this Afternoon at father Rodmans.

RELIGIOUS SOCIETY OF FRIENDS

 July 17, Thursday: Negotiations for a French Constitution.

[James Duncan Graham](#) graduated from the United States Military Academy at West Point and was promoted to 3d Lieutenant in the Corps of Artillery.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 17 of 7 M / Our meeting was rather small – A Short testimony from father R. – a season of some instruction to me.

RELIGIOUS SOCIETY OF FRIENDS

 July 20, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 20th of 7 M / In the forenoon D Buffum was concer'd in a lively testimony & a pretty good meeting – In the Afternoon father Rodman delivered a short but savory testimony to my feelings. – In the evening called so see my old friend Mary Tillinghast –

RELIGIOUS SOCIETY OF FRIENDS

 July 21, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 21 of 7 M / Walked this Afternoon to Middletown to attend the funeral Mary Weeden Gould daughter of my cousin Gorge Gould – I was glad I was there for the sitting the silent proved to me a Season of favor. Life & Love being sweetly renewed in my mind. I was carried back to reflect on many sweet seasons I had experienced in the room where we sat when several were tenants of it, whose spirits have now doubtless found a more permanent & happy abode in heaven with the Spirits of the just, & desires were raised that we who remain a little longer in this mutable state may so employ the remnant of our time, as in the end to furnish survivors with a hope similar to that which we now have of those who have gone years before us. – Things in this life



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

is certainly very changeable & our minds are more or less involuntarily affected by outward things - mine was peculiarly so the Afternoon, on looking round the house of my cousin & observing, the decay & removal of several things - particularly an ancient mulberry tree that is now nearly lifeless, but in my childhood was flourishing, & afforded a delicious repast to my palate, after a warm but not unpleasant walk to visit my cousins. - recollection, "busy meddling memory" will often retrace these scenes, but it is quite beyond my powers of description to write or in any way convey what I now feel, & I am thankful, that I still retain a disposition & a qualification to enjoy not only the recollection, but the passing events of life. - as yet I have had but few bitter cups to what many have & I earnestly hope that what ever may be my lot all may result for my good & the Glory of my Father who Seeth in Secret -
I drank tea with my cousin Elijah Anthony - Walking home picked some Elderflowers, & fell in with Caty Weaver & her Sister who had also walked out to the funeral & bore them company home -
5th day 24th of 7 M 1817 / Our meeting was small & silent it was a season of labor to me & experienced some difficulty to get settled but was in good degree favored. - In the Preparative The Clerk forgot to bring the queries & there was no Answers made out. I had to set to the table to make essays of Answers & were dependant on The Women for a book of discipline. - **[Was Stephen Recording Clerk?]**
My mother & Aunt Stanton took tea with Aunt Nancy Carpenter & Hannah & I with them - After tea I took a ride to Middletown with Doctr. Hazard to see Rhode Anthony. She was so low that I did not get into her room. -

RELIGIOUS SOCIETY OF FRIENDS

 July 25, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 25 of 7 M / Took tea this Afternoon at Cousin Nancy Goulds with My H., my Mother Aunt Stanton, & Br Isaac & Sr Sally. - While sitting with them I said in my Heart "How good & How pleasant it is for brethren to dwell together in Love" & I should have expressed it had it not have been for certain circumstances that have passed & gone. -

RELIGIOUS SOCIETY OF FRIENDS

 July 27, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 27 of 7 M / In the forenoon Meeting our fr D Buffum was engaged in a lively wise & well adapted Testimony on the subject of Brotherly love on which subjects he labored much & I hope to good effects. - father R also had a few words to communicate. - In the Afternoon Attended the funeral of Mary Perry - at the head of the town D Rodman & I took a Chaise & proceeded to [Portsmouth](#) as bearers where the corpse was interred on the farm late the Property of Aaron Chase Dscs. after the funeral David & I returned home by the way of Sesauwest Beach which made a



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

pleasant Ride.

RELIGIOUS SOCIETY OF FRIENDS

 July 31, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 31st of 7 M 1817 / Our first Meeting was to me a season of but little life in my own mind but I have no doubt but others were favor'd – Hannah Dennis, Anne Greene & D Buffum were all engaged in lively testimonies & David particularly was very fresh on the subject of love.

In the last we had but little buisness & what we had not very important. A certificate in favor of Humphrey Willcox was rec'd from Dartmouth Moy [Monthly] Meeting, which as we have not been in the habit of adding much to our numbers of late, was a pleasant circumstance & will be rendered much more so should he prove a useful member. – Uncle Peter Pawton & G Anthony Dined with us. – 6thday 1st of 8 M 1817 / This day about 1 / 2 past 12 OClock at noon Our much valued friend Sarah Robinson departed this life in The 85th Year of her Age – It may be Said in Truth that this day has fallen "A great Woman & a princess" few that has been raised in this town or indeed any other that has left a brighter character few possessed so great an assemblage of useful quallifications. – in Society she has spent a long life of activity for the promotion of its various concerns & has always been remarkable for her Wisdom & discession in every department of life.

This Afternoon about sunset Aunt Stanton Sailed for New York in Sloop Express. –

This Afternoon A long interview with Uncle Wm Mitchell & things seem to be settled in a tolerably good footing & I hope well continue so. –

RELIGIOUS SOCIETY OF FRIENDS

 August 3, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 3rd of 8 M 1817 / Our forenoon Meeting was silent & the Afternoon nearly so, & to me both pretty good times

RELIGIOUS SOCIETY OF FRIENDS

 August 4, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 4th of 8 M / Attended the funeral of my relation & beloved friend SARAH ROBINSON. it was large, many of the people of rank in Town were present. the gathering was quiet & solemn. David Buffum was concerned in a lively & pertinent testimony which I doubt was not as extensive as it might have been had the meeting been held at the meeting house, but as it was I believe it will not be extravagant to say the Lords power & presence was felt to cover the minds of many present. The lower part of the house was so crowded that I went into the Chamber. The solemnity I believe filled the houses for admitting the countenances of



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

the people to be an index of their minds all appeared to be under the impression of the solemnity of the occasion "That this day had fallen a prince[s] & a great woman in Israel" When the funeral was put in motions I went down & looked at The corpse with which I was much struck for tho' it had been kept beyond the common time at this season of the Year, it retained its natural appearance in a remarkable manner, was very pleasant & the countenance expressive & looked axactly as I have often observed her when gathering up her mind to speak in conversation on some interesting subject. The solemnity continued in the procession to the grave, most of us walking without breaking silence. - when arrived at the grave, the coffin was placed over it while her aged husband & afflicted daughter Abigail got out of the carriage & walked up to it whre we continued the solemn stillness something short of a quarter of an hour, when the precious remains was decently committed to the dust from whence they were taken, & the grave closed during the whole time her husband whose Aged 87 Years, whose tottering limbs is but just able to support him on ordinary occasions, Stood supported by christian philosophy & saw the whole. - She has been a woman who had long been an ornament in our Society & tho' her gifts were not in the Ministry, Yet they were such as render'd her truly conspicuous in the church as an active disciplinarian, & in all the social walks of life, but few have possessed the general influence in the World which she has, for wherever her name was known, it shone with brightness - but she has gone, & we have none left equal to her. -

RELIGIOUS SOCIETY OF FRIENDS



August 5, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 5 of 8 M 1817 / This Afternoon Benj, Doyen a young man about 25 years of age came to my shop & stated himself to be from Temple in the District of Mane 7 a member of our society, on his way to Philadelphia, now in distressed circumstances having left home with sufficient money in his porcket to bear his expenses, but was taken sick in Boston where his money was expended. after examining him as cloely as I was capapble of I refer'd him to David Buffum where he went & friend Obadiah Brown who lent him five Dollars & David gave him one [?] - This with what little else he will get will help him along - he states himself to have belonged to society but about three Months, that he was formerly freewill [Baptist](#), but became convinced of friends principles about three years ago, & tho' he has no certificate mentions a number of friends whom we know, & has pretty good marks of being a true man. - [S G has drawn a pointing finger: This man since preoves a gross imposter]

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 August 7, Thursday: The Lyceum, or English Opera House, for the 1st time illuminated its stage by gas light.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 7th of 8th M 1817 / Rode to [Portsmouth](#) with my H & John to attend the Quarterly Meeting – stoped at Saml Thurstons. At meeting Thos Antony opened the service in a livey & Very impressive testimony & from the near love I have long borne for my dear friend & brother Thos I felt a degree of humble rejoicing on his account – Isaac Thorn was then concerned in a lively long & pertinent testimony after which the meeting ended. In the last considerable time was occupied in the various concerns that were before us. – Peter Hoxie was liberated to pay a religious visit to friends in some parts of N York State. – S Kingston Moy [Monthly] Meeting recommend Henry Knowles as a minister which was refered to next Quarterly Meeting. – We dined at Anne Anthonys. & rode home. – This morning John Gould Lawton son of Isaac Lawton departed this life at [Portsmouth](#) in the 16th Year of his Age –

RELIGIOUS SOCIETY OF FRIENDS

 August 8, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 8 of 8 M / Isaac Thorn came to town this morning – After dinner, I went to [Portsmouth](#) with him to attend the funeral of my cousin John Gould Lawton, son of Isaac Lawton, where Isaac had much to communicate to the people in a very lively & satisfactory manner. – after the funeral was over, we rode to David Buffums & took tea, left the horses, walked home & found Sister Ruth & Mary. –Job Sherman came in, we soon fell into silence & Isaac addressed Job in a feeling & discerning manner, which proved an affecting Season to Job & some others present. – Isaac Lodged with us, & we felt glad to have his company

3rd day 8 M 19 1817 [garbled date of posting of letter?] / This afternoon rec'd a letter from Ann Yarnell of Philadelphia respecting Benjn Doyen by which I entertain some suspicions of his being a true man, it appears that he has given her a different account from that which he gave us - but a little time [? must] elapse before a correct judgement can be formed.

RELIGIOUS SOCIETY OF FRIENDS

 August 9, Saturday: Leopold IV replaced Leopold III as Duke of Anhalt-Dessau.

Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 9th of 8th M / Isaac Thorn went to Connannicut & had a Meeting there, father Rodman went with him. he took tea with father, set the eveng & lodged with us. –

RELIGIOUS SOCIETY OF FRIENDS



 August 10, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 10th of 8th M / At meeting this forenoon I Thorn was largely concerned in testimony to good satisfaction. – he dined with aunt Nancy & had a setting in the family Father Rodman Sister Ruth with Hannah & myself were present. The opportunity will doubtless be memoreble to Several of us who he has particularly addressed –After which he set out for [Warren](#) accompanied by Benjm Hadwen on his way to Bolton Quarterly Meeting. – Our Afternoon Meeting was nearly silent.

RELIGIOUS SOCIETY OF FRIENDS

 August 12, Tuesday, 13, Wednesday, and 14, Thursday: Solomon Allen III observed, about 150 yards away, “a strange marine animal, that I believe to be a serpent, in the harbor in ... Gloucester. I should judge him to be between eighty and ninety feet in length, and about the size of a half barrel.... His head formed something like the head of a rattlesnake, but nearly as large as the head of a horse. When he moved on the surface of the water, his motion was slow, at times playing about in circles, and sometimes moving nearly straight forward. When he disappeared, he sunk apparently down.”

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 14th of 8 M / Silent Meeting, to me a hard time & if all faired as I did there was indeed neither dew rain or fields of offering. – I labor'd but was unable to get to the Source from whence much help is to be derived –But After I came out, life revived, & I was not without hope that tho' barraness was my portion, Yet the labor that I experienced was not without its use. –

6th day 15th of 8 M / Thos Casey lodged with us last night & took breakfast with us this morning. – Thos left town this Afternoon with his sister Vioza

RELIGIOUS SOCIETY OF FRIENDS

 August 21, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 8 M 21 / Our meeting was silent but I doubt whether it ought to have been – Things are very low among us & our numbers few, & tho' there may a querie arise "By whom shall Jacob arise for he is small" yet I believe there are those among us who if they are faithful to the Word nigh in the heart, will, in time, find that it will be put into their mouth, & they will be brought forward to the honor of the Church & the Glory of the Lords name, this however is all on the ground of obedience. –

RELIGIOUS SOCIETY OF FRIENDS



8mth 23, Saturday: William Kingston met for 5 hours with his friend Samuel Wesley at Blacklands House, the lunatic asylum in Blacklands Terrace, Chelsea. Wesley indicated that he did not consider that his delusional leap of earlier this year warranted his being treated as a lunatic.

Friend [Stephen Wanton Gould](#), 36 years of age, had hastened from [Newport, Rhode Island](#) to [Westport, Massachusetts](#), a day's journey by horseback, taking with him a Dr. Hazard, and would spend the night there while the two [Quakers](#), Stephen and Paul, white and non-white, would have comforting discussions. The sick man would die two weeks later at the age of 59.

7th day 23rd of 8 M / In consequence of a letter which I rec'd from my friend [Paul Cuffee](#) dated 16th inst - I set out early this morning with Doctor Hazard for Westport. we stoped at Thos Barkers to see Stephen Huntington who is very weak & low, after eating some breakfast with them we persued our journey & stoped at the four corners to sate our horse, then went on & reached Pauls house about 3 O'clock where we found him very low & so much weakened by his complaint that articulation had become difficult - when I went into the room, I told him I had come to see him, & by his request brought Dr Hazard with me he replied "It is too late" but after a little conversation he agreed to take some medicine which appeared to set well on his stomach - Dr Handy the attending Physician soon came & after they had consulted together a course of medicine was agreed on. The family gave us some dinner & some tea & being Full of lodgers we went to a neighbors of theirs (Daniel Tripp) to sleep where we found comfortable accommodations - we rose early in the Morning & went to Pauls to breakfast & found him no worse & on the whole some favorable symptoms I found in the course of the forenoon that he was a little revived in streangth & could communicate a little more freely but much speaking in his situation was improper I therefore requested him to spare conversation on my account but told him if there was any special buisness that he wanted me to do for him that I would write to any of his friends respecting it - he told me there was & gave me to understand what it was of which I made a minute to communicate to Wm Rotch Jr -He told me he had made a Will to his mind & that those had agree'd to execute it in whom he had confidence. - While sitting by him I observed to him that We both knew that consolation was not to be derived from many words, but if favor'd with a degree of that feeling which has no fellow it was sufficient & that I trusted while sitting by his bed side I had been thus favor'd & was thankful in the evidence that things were well with him, let the event of the present illness turn as it Might, either to live or die. I observed that I had seldom set by any one in Similar circumstances, where there seemed to be more peace, but on account of his low condition of body I had not expressed it before, & that I was particularly comforted in observing the very affectionate attention of his family & solicitude to do everything that could be done for his comfort, & to prolong his days, particularly his neice & two daughters who were very affectionate & assiduous in their attentions - he replied "It is very sweet."- before I left him I told him that if nothing happened to me & he continued in his present state I thought I should come to see him again before long - he replied "How glad



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I shall be to see thee if I am living" After dinner we took an affectionate leave of him & his family & set off for home we stoped at Thos Barkers again & ate some supper & the Dr went into the room to Stephen who is very low & apparantly near the final change – we then Set out for home & reached it about 10 OClock in the evening. our journey was protracted in consequence of the horse's being nearly worn down. – I should have been glad to have gone to Westport Meeting, but could not, as we were anxous to get home. – I am glad I went & have no doubt the visit will be memorable as long as I live, as well as to Paul & his family – if nothing more it has been a fresh evidence to my mind that the colour of the skin does not effect a man in the kingdom of heaven

RELIGIOUS SOCIETY OF FRIENDS

 August 27, Wednesday: In [Westport](#), [Paul Cuffe](#) was so obviously failing, that his family and friends were summoned for a group farewell.

Early in 1817, Cuffe's health began to fail. By July, it became obvious to himself and to his family that he was dying. Late in August, Cuffe called his family and "shaking hands with all, showing fellowship and friendship, bid us farewell." Paul Cuffe died at the age of 58 in the early morning hours of September 7, 1817,¹⁴⁸ "sensible to the last moments," saying to his nurse: "let me pass quietly away."

 August 28, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

8 M 28 1817 / It is 5th day & our Moy [Monthly] Meeting at [Portsmouth](#) My mind is humbled this morning under the consideration that I am not going - My H is quite unwell & hardly fit to leave alone And besides I have been So much absent from my buisness of late that it seems hardly prudent on that account - Feel thankful this morning under a fresh evidence of divine regard - from a renewal of life in my heart & breathings of spirit raised for help - The same was extended Yesterday Afternoon, when I had to take a view of my own condition & that of Society alass for the low state of both – I say again "by whom shall Jacob arise for he is small."

RELIGIOUS SOCIETY OF FRIENDS

 August 31, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 8 M 31st 1817 / Being unwell & under the operation of Physic I was unable to attend meeting this forenoon & occupied the time in Answering a letter from my frd John Heald of Ohio - In the Afternoon went to meeting & had a pretty good time tho' life was low – Father Rodman concerned in a short testimony

RELIGIOUS SOCIETY OF FRIENDS

148. Some sources say he died on August 27th, some on September 7th, some on September 9th, and some on September 17th. –But then, my paper edition of the Britannica isn't even aware he existed.



 September 8, Monday: The Covent Garden Theater in London opened, with its stage illuminated by gas light.

At the [Westport](#) meetinghouse of the Religious Society of Friends, a silent worship funeral service was held for [Paul Cuffe](#) after the manner of Friends. (His and his wife's graves at the meetinghouse he had helped to construct are a hundred feet from the graves of the white Quakers of the Friends Cemetery, near the gray stone wall that borders the corner of the churchyard, entirely isolated. Later on, Friends' histories would prevaricate. Does any of this surprise you?)¹⁴⁹

In [Newport, Rhode Island](#), [Friend Stephen Wanton Gould](#) wrote in his journal:

2nd day 8 of 9 M / Heard this morning of the Decease of PAUL CUFFEE he left time Yesterday Morning & is to be interr'd this afternoon, to meet at 2 OC at Westport Meeting house this news has affected my mind, for tho' his complexion was darker than mine, I can emphatically say "I loved him" & his loss is great to our Society & the community at large – had time permitted I should have tryed to have got to his funeral, but it was rather to short for me to get there with convenience & I regret it, as in the event of his decease, I have, for several weeks felt an inclination to be at the performance of the last solemn duties, but alas, it is otherwise & disappointments is the lot of Mortals & to which we must submit. –

 September 10, Wednesday: [Paul Cuffe](#)'s brother John Cuffe wrote to his sister Freelove Cuffe in New-York:

Here is some accounts of the dueings of our dear and much beloved brother Captain Paul Cuffe the 27th of the 8th month of 1817. Between the hours of 8 and 9 in the morning then he took a fond leave of his family wife and children grandchildren Brothers and sisters and others, shaking hands with all in fellowship and friendship bid all farewell. It was as broken a time as was not even known amongst us and he seamed to long to go with angels and with the souls of just men and women in the heavens above to receive the reward of the Righteous [A friend came and evidently asked him about Heaven. Paul replied saying] that my works are gone to judgement afore hand that I due know when he said [the friend] not many days hence you shall see the glory of god. 6 oclock in the evening he said feed my lambs. He said much more but being week and spoke so low I could not understand so as to take the tru meaning and he also asked us all not to hang on unto him but to give up and let him go. I [John Cuffe] had layen very close with many prayers to go and his christ that he might be brought to health again [They all pray together with Paul] the will of the lord be done. He still kept failing from day to day some days took no nourishment at al in nor medesian Except cold water until first morning at 2 oclock in the morning

149. I don't presently know of any case anywhere in America, in which a Friends meeting actually had accepted into membership any person who had the slightest taint of non-white ancestry — even if as in this case the petitioner were an adult male. Such requests seem to have been **always everywhere** stonewalled. The best we were capable of was this sort of “just-as-if-they-were-like-us” treatment. (This sheds an interesting light upon the limitations of a descriptor such as “not racist.”) Five years later, for instance, when another New Bedford man of color, Nathan Johnson, would apply for membership in this very [Quaker](#) monthly meeting, he also would be stonewalled. This raises the interesting question of whether even a **well-to-do** person of color will **ever** be more than merely tolerated by the “real,” that is, the white, American Quakers.



the 7 day of this 9th month 1817 then Brother Cuffe departed this life. This is news that will not soon be forgotten with Soarrow not from the teeth outward but from the heart. I may say that I wept much. He died in the 59th year of his age after three months of sickness. He bore his illness with patience and through the whole and was awake to the last moments. [...] and as he close drew near and said to the nuse that he was But little more than a dade man Let me go Quietly away ofering his hand to his atendance that would have to tend him. So he fell asleep in death and is gone home to glory. He was a loving husband and a tender father and a cind neighbor and a faithful friend. The time appointed and all met together under a great on the second say of the week the second hour in the afternoon and after waiting in great silence testimonies then being born by friends he was borne to the grave and decently buried. A large crowd of people of all societyes. I do not remember as I have been before at so large a gathering of people at anny funeral before. He was buried at friends burying ground at the fourth meeting house where we meet together. At his death he was 57 and months and 21 days old.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 10th of 9 M 1817 / Set an hour this evening at Thos Robinsons the old man is feeble & takes but little part in conversation. - the visit however was very interesting being favor'd with precious feelings in conversations with Abigail, & Mary Morton, on various subjects which all of us seemed alive to. I went over to wait on Sister Ruth home, who had set the evening with them. - The little time I passed with them was so pleasant that I regreted that I did not go over early. -

The historian Rosalind Cobb Wiggins struggled with the fact that, once the body of his friend [Paul Cuffe](#) had been interred (near, but not in, the local burial ground for white Quakers), Friend [Stephen Wanton Gould](#) seemed to fall away from his previous concern for the welfare of American people of color, and the fact that this personal failure on the part of Friend Stephen has been typical of a falling away by white American [Quakers](#) in general. She asked Quakers now, to act to forever cleanse “this stain of evasion” from their otherwise splendid human rights record:



Following Cuffe's death Stephen seems to only have occasionally spoken out in Meeting about slavery or the slave trade. Only two or three times did he cordially greet black men and women who had known of Paul and his vision. His concerns gradually changed as his responsibilities within his Meeting and the Yearly Meeting expanded.... Ten years before his own death it was suggested that he and Hannah become Assistant Caretakers, or house parents, at the Yearly Meeting Boarding School (now known as [Moses Brown School](#)) in [Providence](#). They accepted and lived in an apartment in the school building for the next six years before returning to Newport to take charge of family property. The years in Providence involved him even more in Yearly Meeting affairs, and of course with the students at the school, which he enjoyed. Yet, it is surprising that his focus uncoupled so abruptly from the plight of men and women such as Paul Cuffe and



turned to the spiritual health of the Society of Friends. An excerpt from the 1830s illustrates his growing conservatism: "3rd day 8th of 6th M, 1830: Today Stephen Wilson & Hannah his wife from Goose Creek in Virginia called at the Institution [the school] – they are Hixites [[Hicksites](#)] & Hannah as a Preacher has come here to impose [her views] on Friends. She was formerly ... an old acquaintance of ours.... We treated her civilly but cool & felt grieved that one who had once been esteemed & no doubt in good measure religious should be attached to wrong principles." Three months later he wrote: "In the Street [in Providence] I met Wm Rotch & noded to him, & he to me – but he did not look nor feel to me as Wm Rotch once looked & felt – I deplore his departure from Society but nothing can be done – he must remain as he is." William Rotch Jr. had been a faithful Nantucket Quaker and staunch supporter of Paul Cuffe's.... What made him stand back from those very few Friends who were publicly protesting Slavery, such as Elias Hicks and later the Grimké sisters [Friend [Sarah Moore Grimké](#) and [Angelina Emily Grimké](#)]? There were many Quakers like him who were distraught by slavery and its trade yet they weren't heard in the public arena. ...after Cuffe's death Stephen scarcely mentioned slavery or the Trade, although it was covertly growing. He did note that he approved a letter protesting slavery to Congress by the Providence Abolition Society. Yet in 1838 he also approved a motion by the Yearly Meeting barring abolition societys' use of Friends Meeting houses for their gatherings.... Stephen's was a confined life and once Paul's strong, supportive presence was gone there was little to keep the fires of outrage alive. His life was well insulated even from such occurrences as the Snowtown and Hardscrabble race riots in Providence that erupted in 1826 and 1830 not far from the School. In January 1838 he went to Salem for a Quarterly Meeting and noted with dismay the anti-slavery discussions: "Their heated zeal injuring a good and right cause ... reminded me of the Spirit which I saw among the Hixites [followers of Friend Elias Hicks] in New York in 1827." His social and business contacts were confined to the area within "the walls of Zion," the all-white Quaker Close.... To answer the first question: Why didn't the unusual friendship and Paul's project have more lasting effect among Friends? It seems that Cuffe's untimely death cut off Stephen's emotional support and the visible presence that he needed in order to speak out. The ongoing rigid class differentiation that the two had ignored together closed in on Stephen following Paul's death. He became increasingly preoccupied with Quaker affairs. Concerns for African Americans are scarcely mentioned after Cuffe's death. The reason Cuffe's works have been so little known until now, even among Friends, is that his papers were not kept in the New England Yearly Meeting Archives. However, there were a number of biographers who had found them in the archives of the New Bedford Free Public Library and the Dartmouth Whaling Museum Library. The authors were not Quakers. Those books were published beginning in the 1970s but even these were not included in the Library of the New England Yearly Meeting Archives. His papers were not fully transcribed and published



until 1996; these reveal to Friends who are so familiar with Quaker concepts how Paul led his life in accordance with the precepts of non-violence and seeking "that of God" in all those with whom he came in contact, even in the world of successful merchantmen. Now that the papers are available it is hoped Paul will become known as "a pattern and an example." In this country Friends Meetings remain almost entirely white perhaps because of the lack of historical understanding of the works of such men as Cuffe and because of class divisions that have been bonded to race as though with superglue. Is the only solution in individual self revelation, in individual efforts to reach into all communities, black and white? There is a crying need to remove this stain of evasion from Quakers' splendid human rights record.



8mth 16, Saturday: From [Westport, Paul Cuffe](#) wrote of failing health to his "Estem'd friend Stephen Gould":

I am in a low State of health, as thou Proposed of a physician from theare I think now to except of thy offer If thee can make it Conveanant to Come with him thy Company would be very agreable. For further information inquire of Captain Philipps. I am thy ashured friend. Paul Cuffe.

The letter would be sent by way of one of his coastwise vessels to the Gould watch-repair shop near Long Wharf in [Newport, Rhode Island](#) and presumably would be delivered by a member of the all-black crew. Captain Phillips was Cuffe's son-in-law. When this letter would arrive, Friend [Stephen Wanton Gould](#) would make a record that:

The foregoing rec'd from my friend Paul Cuffe was probably the last time he ever set pen to Paper. I went to Westport to see him and carried Doctor Hazard with me, but medical aids was in vain. He died in about two Weeks Afterwards.

Stephen, 36 years of age, would hasten to Westport, a day's journey by horseback away, taking with him a Dr. Hazard of Newport, and would spend a night there in Westport while these two [Quakers](#), white and non-white, had comforting discussions. The sick man would die two weeks later at the age of 59.

Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 16th 8m 1817 / This Afternoon took Chaise & with My H & John rode to [Portsmouth](#), lodged with my aged Cousin Elizabeth Chase whom I love & feel a tender concern for – FIRST DAY morning are breakfast these & before meeting stoped at Uncle Peter Lawtons - At Meeting David Buffum preached in a very lively manner. He is on his way to Salem Quarterly Meeting We dined at Uncle Peters & spent the Afternoon & Set out to come home but it began to rain & thunder before we got far, which induced us to turn back so we lodged there, & early this Morning (2nd Day) we rode home. - This has been a pleasant visit to us all. - my mind has however been much affected with divers considerations –particularly with the necessity of our living in love & becomeing wean'd from the World, & the love & cares of it, as we advance in life. Some instances that I am acquainted with has much affected my mind of those who are, as with one foot in



LIVING IN THE LIGHT:

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the grave & the other on its Brink, being too too much fastened to earth & its perplexing cares, where there is no necessity for it. This excites in my mind a lively concern, yea an anxious desire that as I grow older, I may be more & more concern'd to live in the life of Religion. -

RELIGIOUS SOCIETY OF FRIENDS



8mth 23, Saturday: William Kingston met for 5 hours with his friend Samuel Wesley at Blacklands House, the lunatic asylum in Blacklands Terrace, Chelsea. Wesley indicated that he did not consider that his delusional leap of earlier this year warranted his being treated as a lunatic.

Friend [Stephen Wanton Gould](#), 36 years of age, had hastened from [Newport, Rhode Island](#) to [Westport, Massachusetts](#), a day's journey by horseback, taking with him a Dr. Hazard, and would spend the night there while the two [Quakers](#), Stephen and Paul, white and non-white, would have comforting discussions. The sick man would die two weeks later at the age of 59.

7th day 23rd of 8 M / In consequence of a letter which I rec'd from my friend [Paul Cuffee](#) dated 16th inst - I set out early this morning with Doctor Hazard for Westport. we stoped at Thos Barkers to see Stephen Huntington who is very weak & low, after eating some breakfast with them we persued our journey & stoped at the four corners to sate our horse, then went on & reached Pauls house about 3 OClock where we found him very low & so much weakened by his complaint that articulation had become difficult - when I went into the room, I told him I had come to see him, & by his request brought Dr Hazard with me he replied "It is too late" but after a little conversation he agreed to take some medicine which appeared to set well on his stomach - Dr Handy the attending Physician soon came & after they had consulted together a course of medicine was agreed on. The family gave us some dinner & some tea & being Full of lodgers we went to a neighbors of theirs (Daniel Tripp) to sleep where we found comfortable accommodations - we rose early in the Morning & went to Pauls to breakfast & found him no worse & on the whole some favorable symptoms I found in the course of the forenoon that he was a little revived in streangth & could communicate a little more freely but much speaking in his situation was improper I therefore requested him to spare conversation on my account but told him if there was any special buisness that he wanted me to do for him that I would write to any of his friends respecting it - he told me there was & gave me to understand what it was of which I made a minute to communicate to Wm Rotch Jr -He told me he had made a Will to his mind & that those had agree'd to execute it in whom he had confidence. - While sitting by him I observed to him that We both knew that consolation was not to be derived from many words, but if favor'd with a degree of that feeling which has no fellow it was sufficient & that I trusted while sitting by his bed side I had been thus favor'd & was thankful in the evidence that things were well with him, let the event of the present illness turn as it Might, either to live or die. I observed that I had seldom set by any one in Similar circumstances, where there seemed to be more peace, but on account of his low condition of body I had not expressed it



*before, & that I was particularly comforted in observing the very affectionate attention of his family & solicitude to do everything that could be done for his comfort, & to prolong his days, particularly his neice & two daughters who were very affectionate & assiduous in their attentions - he replied "It is very sweet." - before I left him I told him that if nothing happened to me & he continued in his present state I thought I should come to see him again before long - he replied "How glad I shall be to see thee if I am living" After dinner we took an affectionate leave of him & his family & set off for home we stoped at Thos Barkers again & ate some supper & the Dr went into the room to Stephen who is very low & apparantly near the final change - we then Set out for home & reached it about 10 O'clock in the evening. our journey was protracted in consequence of the horse's being nearly worn down. -
I should have been glad to have gone to Westport Meeting, but could not, as we were anxous to get home. -
I am glad I went & have no doubt the visit will be memorable as long as I live, as well as to Paul & his family - if nothing more it has been a fresh evidence to my mind that the colour of the skin does not effect a man in the kingdom of heaven*

RELIGIOUS SOCIETY OF FRIENDS



August 27, Wednesday: In [Westport](#), [Paul Cuffe](#) was so obviously failing, that his family and friends were summoned for a group farewell.

Early in 1817, Cuffe's health began to fail. By July, it became obvious to himself and to his family that he was dying. Late in August, Cuffe called his family and "shaking hands with all, showing fellowship and friendship, bid us farewell." Paul Cuffe died at the age of 58 in the early morning hours of September 7, 1817,¹⁵⁰ "sensible to the last moments," saying to his nurse: "let me pass quietly away."



August 28, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

8 M 28 1817 / It is 5th day & our Moy [Monthly] Meeting at [Portsmouth](#) My mind is humbled this morning under the consideration that I am not going - My H is quite unwell & hardly fit to leave alone And besides I have been So much absent from my buisness of late that it seems hardly prudent on that account - Feel thankful this morning under a fresh evidence of divine regard - from a renewal of life in my heart & breathings of spirit raised for help - The same was extended Yesterday Afternoon, when I had to take a view of my own condition & that of Society alass for the low state of both - I say again "by whom shall Jacob arise for he is small."

RELIGIOUS SOCIETY OF FRIENDS

150. Some sources say he died on August 27th, some on September 7th, some on September 9th, and some on September 17th. -But then, my paper edition of the Britannica isn't even aware he existed.



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 August 31, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 8 M 31st 1817 / Being unwell & under the operation of Physic I was unable to attend meeting this forenoon & occupied the time in Answering a letter from my frd John Heald of Ohio - In the Afternoon went to meeting & had a pretty good time tho' life was low - Father Rodman concerned in a short testimony

RELIGIOUS SOCIETY OF FRIENDS

 September 1, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 9 M 1817 / Took tea this Afternoon with my H & John, at the house of my cousins Anne & Mary Gould - This was a pleasant visit, a revival of old times when I used so frequently to visit them at their Mansion in Middletown - - found Cousin Bathsheba much as she always has been, except older, she has now attained the age of 80 Years, seems very loving & affectionate & yet loves to speak of our Aged & Honorable Grand father Danl Gould from whom we all originated, & relates anecdotes of him which are interesting to her & me In giving her an invitation to come & see us I told her that I might for once to have it in my Power to insert in my journal that she had been to see us once, but from her age she thought she could not give me my incouragement.

RELIGIOUS SOCIETY OF FRIENDS

 September 3, Wednesday: In Westborough, Massachusetts, Lowell Mason got married with Abigail Gregory, daughter of an innkeeper.

Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 3 of 9 M / This morning at breakfast table experienced the arisings of life sweetly to refresh my mind.

5th day 4th of 9 M / A favord meeting & indeed a favord Day to me. -

RELIGIOUS SOCIETY OF FRIENDS

 September 6, Saturday: The Drury Lane Theater in London opened, with its stage illuminated by gas light.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 6th of 9 M / Uncle David Lawton of Nine Partners & Uncle Stephen Lawton from Hudson took tea & set the evening with us - Uncle David is a man I love & esteem for his noble disposition Called this Afternoon to see Benjn Barker who has been confined some weeks & is apparantly drawing to a close - found him very tender, he expressed his entire resignation to what ever might be the issue of his Illness & observed he had many precious



meetings since he had been Sick

RELIGIOUS SOCIETY OF FRIENDS

 September 7, Sunday: In [Westport](#), [Paul Cuffe](#) died.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 7 of 9th M 1817 / Our Meeting this forenoon was large & to me a good one - Our frd David Buffum was very lively in testimony on the subject of FAITH & father Rodman was short to the same effect
Silent in the Afternoon & to me a Season of favor
Sister Ruth took tea with us -*

RELIGIOUS SOCIETY OF FRIENDS

 September 8, Monday: The Covent Garden Theater in London opened, with its stage illuminated by gas light.

At the [Westport](#) meetinghouse of the Religious Society of Friends, a silent worship funeral service was held for [Paul Cuffe](#) after the manner of Friends. (His and his wife's graves at the meetinghouse he had helped to construct are a hundred feet from the graves of the white Quakers of the Friends Cemetery, near the gray stone wall that borders the corner of the churchyard, entirely isolated. Later on, Friends' histories would prevaricate. Does any of this surprise you?)¹⁵¹

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 8 of 9 M / Heard this morning of the Decease of PAUL CUFFEE he left time Yesterday Morning & is to be interr'd this afternoon, to meet at 2 OC at Westport Meeting house this news has affected my mind, for tho' his complexion was darker than mine, I can emphatically say "I loved him" & his loss is great to our Society & the community at large - had time permitted I should have tryed to have got to his funeral, but it was rather to short for me to get there with convenience & I regret it, as in the event of his decease, I have, for several weeks felt an inclination to be at the performance of the last solemn duties, but alass, it is otherwise & disappointments is the lot of Mortals & to which we must submit. -

 September 9, Tuesday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 9 of 9 M / I have yesterday & today spent considerable time in reading Rhode Island Monthly Meetings Records from 1707/ 8 to 1739¹⁵² - in which my mind has been led to reflect much on the Ancient Standard bearers, to behold their Godly care &

151. I don't presently know of any case anywhere in America, in which a Friends meeting actually had accepted into membership any person who had the slightest taint of non-white ancestry — even if as in this case the petitioner were an adult male. Such requests seem to have been **always everywhere** stonewalled. The best we were capable of was this sort of “just-as-if-they-were-like-us” treatment. (This sheds an interesting light upon the limitations of a descriptor such as “not racist.”) Five years later, for instance, when another New Bedford man of color, Nathan Johnson, would apply for membership in this very [Quaker](#) monthly meeting, he also would be stonewalled. This raises the interesting question of whether even a **well-to-do** person of color will **ever** be more than merely tolerated by the “real,” that is, the white, American Quakers.

152. Records for 1676-1707 in Box 10 at Cornell Library Special Collections: [Quaker](#) meeting records from [Rhode Island](#), copied by Stephen Wanton Gould from old meeting records.



LIVING IN THE LIGHT:

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jealousy in the honor of Truth & the promotion of its cause in this part of the VineYard has affected my mind at Several different times almost to tears - & deeply humbling it was to see the departure of some, with whom they had to bestow "labor reiterated labor" - & now & then to find an ancient Standard in the church leaving time & bequeathing a few Pounds in their Wills to the Moy [Monthly] Meeting as a testimony of their love for friends Truth. - Alass but few in This day are concerned in that Way. -



September 10, Wednesday: [Paul Cuffe](#)'s brother John Cuffe wrote to his sister Freelove Cuffe in New-York:

Here is some accounts of the dueings of our dear and much beloved brother Captain Paul Cuffe the 27th of the 8th month of 1817. Between the hours of 8 and 9 in the morning then he took a fond leave of his family wife and children grandchildren Brothers and sisters and others, shaking hands with all in fellowship and friendship bid all farewell. It was as broken a time as was not even known amongst us and he seamed to long to go with angels and with the souls of just men and women in the heavens above to receive the reward of the Righteous [A friend came and evidently asked him about Heaven. Paul replied saying] that my works are gone to judgement afore hand that I due know when he said [the friend] not many days hence you shall see the glory of god. 6 oclock in the evening he said feed my lambs. He said much more but being week and spoke so low I could not understand so as to take the tru meaning and he also asked us all not to hang on unto him but to give up and let him go. I [John Cuffe] had layen very close with many prayers to go and his christ that he might be brought to health again [They all pray together with Paul] the will of the lord be done. He still kept failing from day to day some days took no nourishment at al in nor medesian Except cold water until first morning at 2 oclock in the morning the 7 day of this 9th month 1817 then Brother Cuffe departed this life. This is news that will not soon be forgotten with Soarrow not from the teeth outward but from the heart. I may say that I wept much. He died in the 59th year of his age after three months of sickness. He bore his illness with patience and through the whole and was awake to the last moments. [...] and as he close drew near and said to the nuse that he was But little more than a dade man Let me go Quietly away ofering his hand to his atendance that would have to tend him. So he fell asleep in death and is gone home to glory. He was a loving husband and a tender father and a cind neighbor and a faithful friend. The time appointed and all met together under a great on the second say of the week the second hour in the afternoon and after waiting in great silence testimonies then being born by friends he was borne to the grave and decently buried. A large crowd of people of all societyes. I do not remember as I have been before at so large a gathering of people at anny funeral before. He was buried at friends burying ground at the fourth meeting house where we meet together. At his death he was 57 and months and 21 days old.



In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 10th of 9 M 1817 / Set an hour this evening at Thos Robinsons the old man is feeble & takes but little part in conversation. - the visit however was very interesting being favor'd with precious feelings in conversations with Abigail, & Mary Morton, on various subjects which all of us seemed alive to. I went over to wait on Sister Ruth home, who had set the evening with them. - The little time I passed with them was so pleasant that I regreted that I did not go over early. -

The historian Rosalind Cobb Wiggins struggled with the fact that, once the body of his friend [Paul Cuffe](#) had been interred (near, but not in, the local burial ground for white Quakers), Friend [Stephen Wanton Gould](#) seemed to fall away from his previous concern for the welfare of American people of color, and the fact that this personal failure on the part of Friend Stephen has been typical of a falling away by white American [Quakers](#) in general. She asked Quakers now, to act to forever cleanse “this stain of evasion” from their otherwise splendid human rights record:



Following Cuffe's death Stephen seems to only have occasionally spoken out in Meeting about slavery or the slave trade. Only two or three times did he cordially greet black men and women who had known of Paul and his vision. His concerns gradually changed as his responsibilities within his Meeting and the Yearly Meeting expanded.... Ten years before his own death it was suggested that he and Hannah become Assistant Caretakers, or house parents, at the Yearly Meeting Boarding School (now known as [Moses Brown School](#)) in [Providence](#). They accepted and lived in an apartment in the school building for the next six years before returning to Newport to take charge of family property. The years in Providence involved him even more in Yearly Meeting affairs, and of course with the students at the school, which he enjoyed. Yet, it is surprising that his focus uncoupled so abruptly from the plight of men and women such as Paul Cuffe and turned to the spiritual health of the Society of Friends. An excerpt from the 1830s illustrates his growing conservatism: “3rd day 8th of 6th M, 1830: Today Stephen Wilson & Hannah his wife from Goose Creek in Virginia called at the Institution [the school] – they are Hixites [[Hicksites](#)] & Hannah as a Preacher has come here to impose [her views] on Friends. She was formerly ... an old acquaintance of ours.... We treated her civilly but cool & felt grieved that one who had once been esteemed & no doubt in good measure religious should be attached to wrong principles.” Three months later he wrote: “In the Street [in Providence] I met Wm Rotch & noded to him, & he to me – but he did not look nor feel to me as Wm Rotch once looked & felt – I deplore his departure from Society but nothing can be done – he must remain as he is.” William Rotch Jr. had been a faithful Nantucket Quaker and staunch supporter of Paul Cuffe's.... What made him stand back from those very few Friends who were publicly protesting Slavery, such as Elias Hicks and later the Grimké sisters [Friend [Sarah Moore Grimké](#) and [Angelina Emily Grimké](#)]? There were many Quakers like him who were distraught by slavery and its trade yet they weren't heard in the public arena.



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September 11, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:



LIVING IN THE LIGHT:

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5th day 11th 9 M / To me a precious silent meeting. -

RELIGIOUS SOCIETY OF FRIENDS



September 14, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 14th of 9th M / In the forenoon meeting which was large & solid Father Rodman was concerned in a short testimony by way of encouragement to the mourners of Zion - Then Mary Morton in a lively sweet testimony endeavoured to encourage those that were still favord with renew'd visitations from on high to close in with them while they lasted, & observed if some were faithful who were present & past the meridian of life, they might yet experience their sun to go down with brightness & as rejoicing on the banks of deliverance. — at this an aged man (not a member) who sat by my side was much affected. -- In the Afternoon Father Rodman was concerned with in a Short testimony which I believe was attended with life. - I know it was to my feelings. - Went out & set the evening with our frd D Buffum who is in poor health & been confin'd at home for a week - his company was as it always is, very interesting

RELIGIOUS SOCIETY OF FRIENDS



September 15, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 15th of 9th M / We took tea with brother J Rodman & wife - Br David & wife was also there which made an agreeable & "social" circle - Ah - tis very pleasant for brethren to dwell together in Unity. -

RELIGIOUS SOCIETY OF FRIENDS



September 18, Thursday: In the Dresden Hoftheater, Incidental music by Carl Maria von Weber for Die Ahnfrau, a play by Grillparzer, was performed for the initial time.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 18th of 9th M 1817 / Our meeting was small particularly on the womens side of the House, - to me it was a favor'd season tho' not quite as much abstracted from the World as sometimes Father Rodman delivered a short & to my feelings sweet testimony In the last (Preparative) the overseers had the painful duty to report David Bowen as in the practice of drinking Spiritous Liquor, to his own hurt & the reproach of society - which information was forwarded to the Moy [Monthly] Meeting -

RELIGIOUS SOCIETY OF FRIENDS



September 21, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:



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1st day 21 of 9 M / Our meeting this forenoon was large - tho' the high seat was thin no one being on the upper one but David Buffum - Mary Morton delivered a sweet & very precious testimony - to me it was a very favor'd Meeting - I was occupied with the subject of the Multitude's being fed with a few Barley loaves & a few Fishes - & it weightily ocured that there was no necessity for that outward miracle to be performed in this day to Substantiate the reality of christianity, but that every one might experience it within themselves, by faithful obedience to the manifestations of truth when in times of poverty & even distress, our minds may be quickened by a small appearance of light & life & in keeping to it will increase in ourselves & flow Sweetly from vessel to vessel untill all may acknowledge they are filled & satisfied - This I feel thankful in being made in good measure in experimental witness of this day - In the Afternoon Silent. The upper high Seat vacant & nobody but James Fay on the lower, who with myself broke the meeting-this occasioned no small exercise in my mind - however it was a good meeting to me - between meeting rec'd a letter from Aunt Stanton - In the evening with my H & Sister Mary walked out to David Buffums -

RELIGIOUS SOCIETY OF FRIENDS



September 25, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 25th of 9th M 1817 / Our meeting was pretty well attended this first was silent - In the last Monthly we had considerable buisnesss to me it was a low depressed Season & tho' I was a little active, there was not much Spirit in me -Uncle P Lawton & Uncle B Freeborn & daughter dined with us

RELIGIOUS SOCIETY OF FRIENDS



September 26, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 26th 9 M / My H & John spent the day at Jonathon Dennis's
-

RELIGIOUS SOCIETY OF FRIENDS



September 28, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 28 of 9 M / Our meetings were both silent & both to me rather dull seasons, excepting a little while in the forenoon meeting life rose in my mind - David Buffum & father Rodman both unwell & absent which makes our high seats thin & wanting in weight to what they would be were they there. - Ellenor Lawton & sister Eliza took tea & set the evening with us -

RELIGIOUS SOCIETY OF FRIENDS



September 31, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:



3rd day 31 of 9 M / This forenoon dear Mary Morton called to see us - after a little free & friendly conversation we dropped for a moment into Silence when she observed that soon after she took her seat in the room, the case of Obedidam [Obed-Edom in whose house David deposited the Ark after the death of Uzzah, where it stayed for three months, bringing a blessing by its presence] occured to her mind & she believed it safest for her to express it, that the Ark of the testimony was deposited in his house & that he believed we were called to Stand among them in the place who were to bear the Ark of the testimony & encouraged us to hold fast & she believed that we like him should be blessed - This was Somewhat encouraging & did a little revive my drooping propsect with respect to the low state of things in this Town & Moy [Monthly] Meeting - many times when I have survey'd the poverty which awaits us both in purse & spirit, it has seemed as if I could say with the Queen of Sheba, tho' in a reversed occasion "There is no more spirit in me", yet hope again revives & we are encouraged to look for better times -

RELIGIOUS SOCIETY OF FRIENDS



October 1, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 1st of 10th M 1817 / Meeting reather small & to me a lean time but not quite so hard as at some times - Silence prevailed -
D Buffum Jr & wife & Sister Mary took tea with us & in the evening were joined by Sister Ruth. -

RELIGIOUS SOCIETY OF FRIENDS



October 2, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 2nd of 10th M / Have just returned from the Jail where I went to see Adam Anthony who was committed yesterday for refusing to pay a Military fine, he is not a Member of our society but it appears that he is so far convinced of Peace Principles as to refuse to bear Arms - he told me that he had no bed to lay on last night, but made no complaint of his situation. My mind was led into Sympathy with him & desires raised that he may keep on christian ground while standing & conversing with him, I remembered with feeling the sufferings & imprisonments of our Dear Ancient brethren on account of divers testimonies given them to bear. -
Adam Anthony the Young man above mentioned was let out of Jail in the course of the day by his Brother who came to town & paid his fine - Adams conduct was such as gave satisfaction & evinced the consistant man - Tho' a number of us offered to be bound for his liberty of the house & yard & saw no impropriety in his having it, yet he declined the offer & seemd desirous of experiencing the ground fully for himself before he did any thing about it, & while the subject was deliberating upon - his Br came in & discharged him-

THE QUAKER PEACE TESTIMONY

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 October 5, Sunday: In Charlottesville, President James Monroe laid the cornerstone of the University of Virginia.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 5 of 10 M / Our forenoon Meeting was large & attended by a number such as perhaps are called "Gentry" in Ancient friends journals - David Buffum was large for him on the subject of the operation of the Spirit - Father Rodman a few words & Mary Morton set her seal to the whole very sweetly. - In the Afternoon took Sister Ruth to [Portsmouth](#) in Chaise my H being almost sick with a old, & rode to [Portsmouth](#) to attend the funeral of our goodly Ancient friend Isaac Sherman, where we found a very great assemblage of People, who conducted in a very solid manner. -

RELIGIOUS SOCIETY OF FRIENDS

 October 9, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 9th of 10 M 1817 / Being unwell with a pain in my side & shoulder thro' my stomach, I was not at Meeting, but I almost doubt whether this was a sufficient excuse, being better than I was a few days past but I was affraid of taking cold

RELIGIOUS SOCIETY OF FRIENDS

 October 12, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 12 of 10 M / Soon after taking my seat I felt life to arise & circulate among us, & my spirit was comforted with the prospect. - Lydia Almy for the first time in several years appeared in testimony, I thought very sweetly - & Abigail Robinson for a great rarity appeared in a testimony of some length - The meeting was large & attended by a considerable number of other societies, as they have been in the forenoon, for some time - In the Afternoon the meeting was again pretty well attended but silent & to me rather a poor time, but not accompanied by that distressing hardness as at sometimes. -After tea took a little walk round the hill with my H set the evening with my Mother. -

RELIGIOUS SOCIETY OF FRIENDS

 October 15, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 15th of 10 M / This Morning Dear Mary Morton called to see & take leave of us as she went down to the Packet to leave [Newport](#) for Philadelphia. She took a very affectionate farewell of us & expressed her desire for our well fare & said she felt for us & friends of our standing & situation in this Monthly Meeting, & in this Town particular beyond what she had any powers to express. her husband also came up to the door & bid us an



hearty farewell, which I have no doubt was deeply felt by them, as it was by us. – John is now about 78 Years of age & tho' he looks as fresh & healthy as he did 10 years ago, his limbs begin to fail & it is very doubtful whether he will ever come here again, so that as respects him I consider it as more than probably it was a final leave. – Sister Joanne & her sister Anne took tea with us & Anne set the evening. –

RELIGIOUS SOCIETY OF FRIENDS

 October 16, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 16th of 10th M 1817 / Silent meeting but a pretty good one to me. –

RELIGIOUS SOCIETY OF FRIENDS

 October 19, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 19th of 10 M / Our meetings both silent & both rather dull times to me.– In the evening call to see several friends

RELIGIOUS SOCIETY OF FRIENDS

 October 23, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 23rd of 10 M / Silent Meeting & to me a good one - Our Old decriped [sic] friend Benjamin Anthony from New Cornwall in N York state was at meeting with us - his body & limbs are much drawn with the Rheumatism & he is unable to sit on seats & brings a chair with him & has it placed in the Alley - he frequently preaches & speaks sitting. –
This evening rec'd a very acceptable letter from my friend John Heald dated the 6th inst. (Fairfield Ohio) –*

RELIGIOUS SOCIETY OF FRIENDS

 October 24, Friday: When the [New Bedford Morning Mercury](#) reported the death of [Paul Cuffe](#) it wrote of “his Brethren” but, by this, it definitely did not indicate his coreligionists the local [Quakers](#). No of course not –get a clue!– what this gazette meant by “his Brethren” was the other people of colour living in the vicinity.

 October 26, Sunday: Heinrich August Marschner got married with Emilie von Cerva, daughter of a businessman and city council member, in Pressburg (Bratislava).

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 26 of 10 M / Our Meetings were both Silent & Small the weather being wet & several friends confind with colds, our high seats were quite thin - The forenoon meeting was to me pretty well favor'd & a measure of it experienced in the Afternoon but a roving time at best -

RELIGIOUS SOCIETY OF FRIENDS



 October 30, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 30th of 10 M / My H not being well - took Sister Ruth & rode to [Portsmouth](#) to attend our Moy [Monthly] Meeting, on the way stoped & warmed ourselves at Uncle Thurstons - At the first meeting it was a poor time to me, tho' I believe others were favord with bread Jonathon Dennis delivered a short testimony which was followed by another from his wife - then David Buffum, not lengthy but very lively & impressive & it appeared to me that the condition of the meeting was betterd after it - In the last meeting was had considerable buisness with which we got along with harmony & I trust love. - Tho' under an humbling sense of my own deficiencis, yet it seemed right to me to engage a little in the concerns that came before us, which has not occasioned uneasiness but rather afforded the reflection of having endeavord to be doing a "little of that my hands find to do, in my day in society. - Dined at Uncle Thurstons & rode home -

RELIGIOUS SOCIETY OF FRIENDS

 November 2, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 2nd of 11th M 1817 / In the forenoon a Silent meeting & to me a good time - In the Afternoon Hannah Dennis was concern'd in a short encouraging testimony - both meetings were Small in consequence of Rain & stromy weather.

RELIGIOUS SOCIETY OF FRIENDS

 November 6, Thursday: Milosh Obrenovic became Prince of Serbia, replacing George Petrovic who had died on July 25th.

[Princess Charlotte Augusta Hanover of Wales](#), the daughter of [Prince Regent George](#) who had been destined since her birth to become eventually the Queen of Great Britain, instead died at the age of 21 at Claremont House, Esher, in Surrey, of post-partum hemorrhage and shock early in the morning, after having been delivered the previous day of a stillborn male infant. This funeral would of course be promoted as a national tragedy or media event — even the undertakers would get drunk. The mother [Caroline](#) was not duly informed of her daughter's death, nor invited to the funeral. When she would find out about it courtesy of a traveler, she would faint. The proto-queen's body would be interred in St. George's Chapel of Windsor with her stillborn male infant at her feet. [Percy Bysshe Shelley](#) immediately began "Address to the People on the Death of the Princess Charlotte" somewhat in the manner in which Elton John would in this century celebrate the untimely death of the Princess Diana in a Paris auto accident, adding of course a few rough touches in the mode

of Diana's brother's funeral declarations about the social context of her demise:

We cannot truly grieve for every one who dies beyond the circle of those especially dear to us; yet in the extinction of the objects of public love and admiration, and gratitude, there is something, if we enjoy a liberal mind, which has departed from within that circle.... But this appeal to the feelings of men should not be made lightly, or in a any manner that tends to waste, on inadequate objects, those fertilizing streams of sympathy, which a public mourning should be the occasion of pouring forth. This solemnity should be used only to express a wide and intelligible calamity, and one which is felt to be such by those who feel for their country and for mankind; its character ought to be universal, not particular.



Shelley would compare and contrast this express "private grief" to the lack of affect being displayed by the public and by the press in regard to the [hangings](#), drawings, and quarterings being carried out at virtually the same time of three laborers, Jeremiah Brandreth, Isaac Ludlam, and William Turner, who had been detected in Luddite activities (that is, had been incited to lead the Pentrich Rising):

Let us follow the corpse of British Liberty slowly and reverently to its tomb: and if some glorious Phantom should appear, and make its throne of broken swords and sceptres and royal crowns trampled in the dust, let us say that the Spirit of Liberty has arisen from its grave and left all that was dross and mortal there, and kneel down and worship it as our Queen.

The Princess Charlotte's obstetrician, Sir Richard Croft, who had correctly diagnosed a transverse lie of the baby during labour but had somehow failed to resort to forceps as would have been the standard procedure during that era, would three months later commit suicide. For the details as to Princess Charlotte Augusta in the early 19th Century, refer to Stephen C. Behrendt's *ROYAL MOURNING AND REGENCY CULTURE*, Macmillan / St. Martin's Press, 1997. Public exercises in mourning were great and widespread, a huge number of poems, sermons, and other literary and quasi-literary texts appeared almost immediately, commemorative ceramic objects, textiles, coins, sculptures, and music followed. That princess had been widely regarded as an attractive domestic alternative to the Prince Regent, her widely unpopular father, as well as to his largely disgraced

estranged wife Caroline of Brunswick, and this untimely death was therefore a most grievous blow to those who had invested this princess with the symbolic significance of “England’s Hope.” Much as Elton John has reinvented Diana as “England’s Rose,” Charlotte would be apostrophized in that period as “Albion’s Rose.” Anna Laetitia Barbauld’s *COLLECTED WORKS* published in 1825 would have a poem for Princess Charlotte which is very much in the mode of sensibility and emphasizes the universal mourning the death occasioned except in the case of the mad George III who no longer has the capacity for grief. Charlotte’s funeral resembled Diana’s laying in state in Westminster Abbey. The parallels are rich because Charlotte was fashioned in the



public mind as a sort of precursor to the “domestic virtues” we later associate with the Victorian era — and indeed, it was her death, at the stillbirth of her only child, that would ensure that, 20 years later, a princess named Victoria would ascend the throne of England.

ON THE DEATH OF THE PRINCESS CHARLOTTE.



Yes, Britain mourns, as with electric touch,
For youth, for love, for happiness destroyed,
Her universal population melts
In grief spontaneous, and hard hearts are moved,
And rough unpolished natures learn to feel
For those they envied, leveled in the dust
By Fate's impartial stroke ; and pulpits sound
With vanity and woe to earthly goods,
And urge and dry the tear. — Yet one there is
Who midst this general burst of grief remains
In strange tranquillity ; whom not the stir
And long-drawn murmurs of the gathering crowd,
That by his very windows trail the pomp
Of hearse, and blazoned arms, and long array
Of sad funereal rites, nor the loud groans
And deep-felt anguish of a husband's heart,
Can move to mingle with this flood one tear :
In careless apathy, perhaps in mirth,
He wears the day. Yet is he near in blood,
The very stem on which this blossom grew,
And at his knees she fondled in the charm
And grace spontaneous which along belongs
To untaught infancy : — Yet O forbear !
Nor deem him hard of heart ; for awful, struck
By Heaven's severest visitation, sad,
Like a scathed oak amidst the forest trees,
Lonely he stands ; — leaves bud, and shoot, and fall ;
He holds no sympathy with living nature
Or time's incessant change. Then in this hour,
While pensive thought is busy with the woes
And restless change of poor humanity,
Think then, O think of him, and breathe one prayer,
Form the full tide of sorrow spare one tear,
For him who does not weep !

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 6th of 11 M / Silent Meeting. —

RELIGIOUS SOCIETY OF FRIENDS

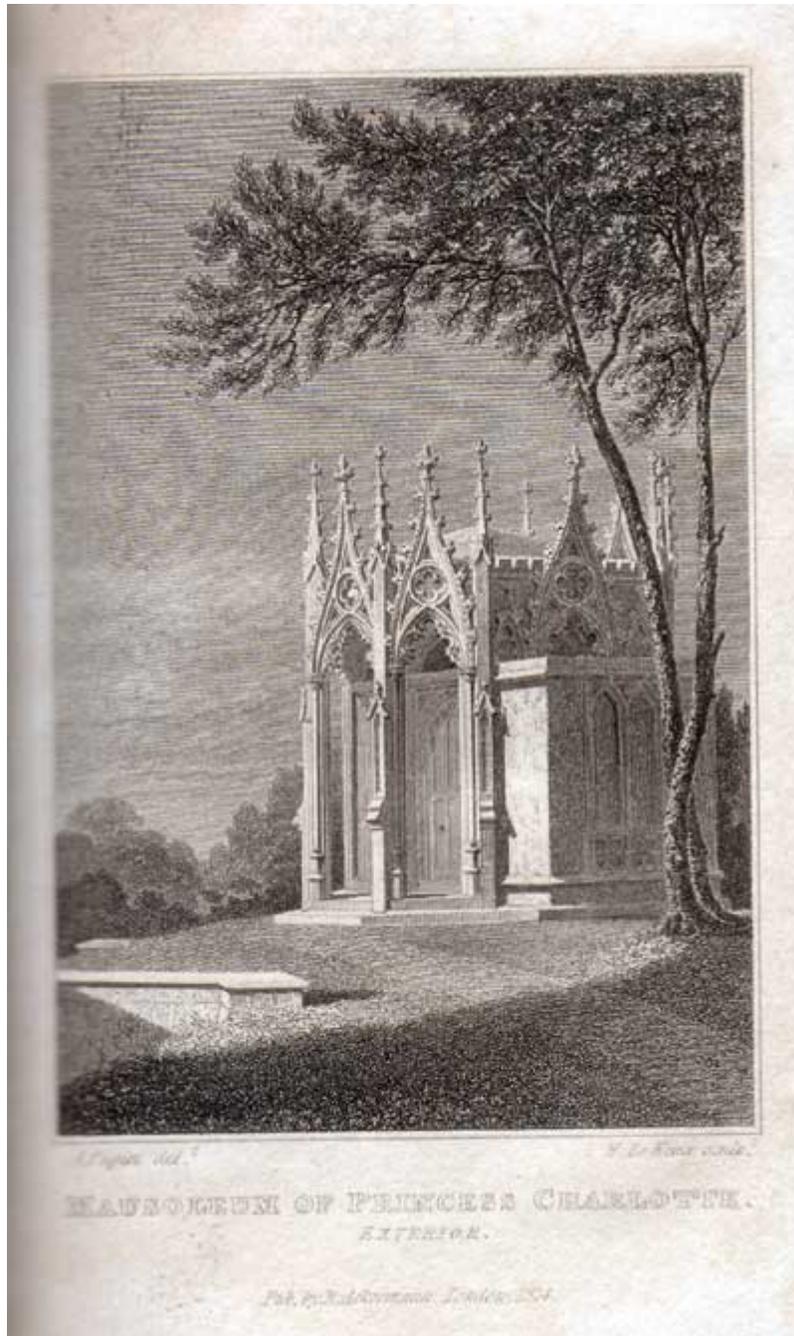


November 8, Saturday: French Guiana, occupied by Portugal since 1809, was returned to France.

Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 8 of 11 M This day was inter'd the remains of Benjamin Barker (shoemaker) he has been thro' life a Man innocent in life & conversation & in his last illness which has been for several Months, he enjoyed a Sweet tender frame of Spirit, patient & resigned to the change, he expressed when one day I called in to set with him a little while that he had enjoyed many blessed Meetings since his sickness & was endeavoring to wait patiently the time of his departure - his funeral was attended by a large number of friends & others

RELIGIOUS SOCIETY OF FRIENDS





LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 November 9, Sunday: [Percy Bysshe Shelley](#) in [The Examiner](#):

On the 7th November, Brandreth, Turner and Ludlam ascended the scaffold. We feel for Brandreth the less, because it seems he killed a man. But recollect who instigated him to the proceedings which led to murder. On the word of a dying man, Brandreth tells us, that "Oliver brought him to this" - that, "but for Oliver, he would not have been there." See, too, Ludlam and Turner, with their sons and brothers, and sisters, how they kneel together in this dreadful agony of prayer. With that dreadful penalty before their eyes - with that tremendous sanction for the truth of all he spoke, Turner exclaimed loudly and distinctly, while the executioner was putting the rope round his neck, "This is all Oliver and the government." What more he might have said we know not, because the chaplain prevented any further observations. Troops of horse, with keen and glittering swords, hemmed in the multitudes collected to witness this abominable exhibition. "When the stroke of the axe was heard, there was a burst of horror from the crowd. The instant the head was exhibited, there was a tremendous shriek set up, and the multitude ran violently in all directions, as if under the impulse of sudden frenzy. Those who resumed their stations, groaned and hooted."

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 9 of 11 M / Our meeting was pretty full & tho' to me it was a season of much dryness Yet I trust there were those present who were more favor'd - Father Rodman concerned in a short testimony - Sister Eliza dined with us & has just come in & wanted to know if I was writing in my journal & wished to see it but I declined as there is nothing here worth seeing. She concluded she should see it when I am gone, but as I chiefly write for my own satisfaction it is probable that should she survive me but a small portion of what I have written will be found but that is a subject I leave as we know what may happen - This Afternoon Meeting was Silent

RELIGIOUS SOCIETY OF FRIENDS

 November 12, Wednesday: Baha'Ullah (Mirza Husayn Ali), who would found the *Baha'i* faith, was born.

Within a month of his arrival in Lexington, Kentucky, Anton Philipp Heinrich directed a concert of music by notable composers including [Mozart](#), Haydn, and [Ludwig van Beethoven](#). Heinrich also performed solo music for violin.

In [Newport, Rhode Island](#), a [Quaker](#) died who had in 1756 at the age of 26 been half owner of a [negrero](#) (the sloop *Dolphin*) that was trading [slaves](#) to Barbados. A considerable number of the town's black citizens attended this funeral to make manifest their respect for this man - Thomas Robinson - who had for so many years been attempting to atone for this error of his youth. Here is the record made by Friend [Stephen Wanton Gould](#):





LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

4th day 12th of 11th M 1817 / This Afternoon attended the funeral Of our Ancient friend Thomas Robinson he Died about 3 OC on 2nd day [Monday] morning the 10th inst In the 87 Year of his Age He has long been a very useful man to the community at large & also in our society - His venreable appearance in his walks in life inspired respect from those who were his enemies, & of those he had many particularly from the zealous & active part which he took in the Abolition of the slave trade & against men concerned in the Slave trade he took a decided & active part so far as they were concerned in that trade, by doing all in his power to relive [relieve] the Suffering of the African race, he was for many Years the strong friend of the Negro a considerable number of whom manifested their respect by attending his funeral He was also a useful & active member of our society as the minutes of the Monthly Meeting for a long number of Years will testify his natural talents were such as renderd his services peculiarly necessary in difficult & intricate cases -

I remember once while I was an apprentice, being at his house on an errand, he particularly noticed me & addressed me in a feeling manner with much good & pertinent advice, which I have many times recur'd to & have no doubt it has been a means of preservation - he was a man of midling height with a quick & penetrating eye, his habit very thin being often reduced with the Ashma [asthma] - I have his appearance as he walked the Street full in my minds eye tho' for a number of Years he has been confind to home by age & infirmity, he wore a old brown Wig, walked slow, & with a measured Step with a cane in his hand. - his house was for Years the principle lodging of most of the Public friends who happened here & at the Yearly Meeting no friend in town entertained more than he did, & tho' he has been out of circulation for some years past he continued to do acts of Benevolence as long as he lived both in a pecuniary way & by skilfull advice to such as were in difficult circumstances - I have often seen his venerable countenance Strike an Awe on such as were [pert?] & irreverant both in private companies & some

public Assemblies.

INTERNATIONAL SLAVE TRADE



RELIGIOUS SOCIETY OF FRIENDS

➡ November 13, Thursday: Henry Pool of Gloucester, 20-year-old son of John Pool & Anna Davis Pool, was drowned off Thatcher's Island.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 13th of 11 M 1817 / Silent meeting& to me a rather dull season. This Afternoon favord with a little life

RELIGIOUS SOCIETY OF FRIENDS

➡ November 16, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 16th of 11 M / Both meetings silent – Took tea with D Buffum Jr & After tea Henry Gould came out & we walked over to see John Weeden who has been some weeks confin'd with a fever, where we Set a little while & then came home. –

RELIGIOUS SOCIETY OF FRIENDS

➡ November 20, Thursday: The 1st US war against the Black Seminoles living in the swamps of the Gulf coast officially commenced with an attack upon Fowl Town, the home of Headman *Neamathla*.



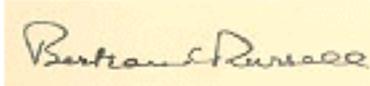
"...the merciless Indian Savages, whose known rule of warfare, is an undistinguished destruction of all ages, sexes and conditions."

– [Declaration of Independence](#)



"...The conflicts of Europeans with American-Indians, Maoris and other aborigines in temperate regions ... if we judge by the results we cannot regret that such wars have taken place ... the process by which the American continent has been acquired for European civilization [was entirely justified because] there is a very great and undeniable difference between the civilization of the colonizers and that of the dispossessed natives...."

– [Bertrand Russell](#),
THE ETHICS OF WAR, January 1915



Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 20 of 11 M / A pretty good meeting & I believe nearly all them members present - Father Rodman appeard in a Short but to me very satisfactory testimony. -

RELIGIOUS SOCIETY OF FRIENDS



November 22, Saturday: The Duchy of Lucca was created, under Duchess Maria Luisa.

Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 22 of 11 M / Went this Afternoon to Connanicut. After Attending to a little buisness which I had with Several persons -went to Cousin Joseph Greens & drank tea & lodged - 1st day [Sunday] Attended Meeting on Connanicut it fell to my lot to sit at The head of the Meeting & to break it. - certainly I have been in meetings where I felt better Authority to give the concluding sign & token of Unity for me it was a season of some dearth & poverty - There are between 20 & 30 persons who usually attend that meeting & some of them pretty solid - but there are so few members, say two Men & two Women & they (except Job Weeden) on the Wane of life & many time unable to get out that I hardly see how they can have the meeting continued thro' the



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

*Winter & it is tedious & expensive for a committee to attend it.
– I dined at J Greenes & came home in season to be at the
Afternoon Meeting.*

RELIGIOUS SOCIETY OF FRIENDS



November 27, Thursday: Governor Stephen Decatur Miller informed the South Carolina legislature that “[Slavery](#) is not a national evil; on the contrary, it is a national benefit.”

Nagpuri forces were defeated by the British at Sitabalsi.

The British Prince-Regent edicted that no British subject was to participate in any war between Spain and its American colonies (this edict would be widely ignored).

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 27 of 11th M / Our Moy [Monthly] Meeting this day held in Town was well attended. The first was larger than common as a number came in who were not members being what is denominated Thanksgiving Day Anne Almy & Ruth Davis were present in addition to our other ministers, but all were silent – In the last meeting we had considerable buisness & all concluded pretty well tho’ there was some pretty trying occurences, yet I believe love prevailed. – Uncle Thurston only dined with us. Sister Eliza set the evening with us.

RELIGIOUS SOCIETY OF FRIENDS



November 30, Sunday: Native Americans attacked a boat on the Appalachicola River that was carrying supplies to Fort Scott on the Flint River, a boat containing about 40 men and a number of women and children, and killed all except six men and a woman. They were retaliating for an attack that had been made by General Gaines upon the Indian village of Fowltown, a few miles below Fort Scott, in order to force the natives to surrender some murderers who had found refuge with them. When this frontier news would arrive, Andrew Jackson would be sent to take command in person, and given authority to call on the militia from Tennessee.

Friend [Stephen Wanton Gould](#) wrote in his diary:

1st day 30th of 11th M 1817 / At Meeting this forenoon we had the company of Obadiah Davis & Ruth his wife, who were both acceptably engaged in testimony & endeavord to awaken our minds to a sense of duty They went out of town After meeting – In the Afternoon we had a silent meeting & to me it was a season of activity as respects the creature; I wrestled a little, but allas could not boast of much overcoming. – Set the evening with my H at the late residence of our friend Thos Robinson – I missed the dear old folks from their corners by the sides of the fireplace & their very interesting conversation with which I have been many times entertained, instructed & edified, but Allas they are Gone to their rest, after long lives of usefulness in the World, & may we who remain endeavor to fill their stations with equal propriety in our several sphears, then when the Awful separation which they have recently passed thro’, of Soul & body, comes to us, survivors

may trust with equal confidence that our heads are laid in rest & our spirits joined with those that are blessed. -

RELIGIOUS SOCIETY OF FRIENDS

➡ December 3, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 3rd of 12th M 1817 / We had this Afternoon to take a dish of tea with us & set a social evening with us Geo Engs & Wife, ? W Lawton & Wife, Sarah Earl & Mary Burling, Sister Ruth & Betsy Slocum, & Benjm Hadwen joined us in the evening it is pleasant to have our friends with us. -

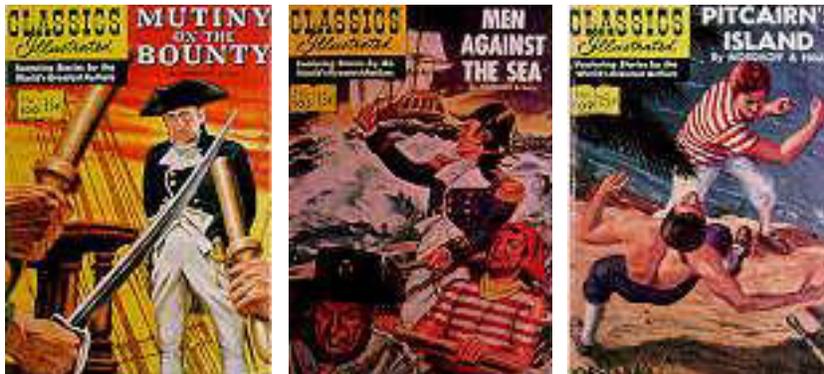
RELIGIOUS SOCIETY OF FRIENDS

➡ December 4, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 4th of 12th M 1817 / Silent Meeting, & but little life to me -- A number of the pillars absent at the Quarterly Meeting at [New Bedford](#). -

RELIGIOUS SOCIETY OF FRIENDS

➡ December 7, Sunday: William Bligh, captain of *HMS Bounty*, died.



Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 7th of 12 M / Our forenoon meeting was as large as usual Lydia Almy appeard in a short but lively testimony exhorting us to faithfulness, laboring to rebuild the Walls of Jerusalem working with one hand, holding the sword in the other against the enemy of Peace
In the Afternoon well attended & - father Rodman concerned in a short but lively testimony. -*

RELIGIOUS SOCIETY OF FRIENDS

➡ December 11, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 11th of 12th M / Our dear loving friend Daniel Howland of [East Greenwich](#) attended Meeting & was sweetly & largely



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

engaged in testimony & concluded in fervant supplication. To me it was a precious meeting tho' my mind was under the presure of some temporal concerns, yet life arose. -

RELIGIOUS SOCIETY OF FRIENDS



December 14, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 14th of 12 M / Our Meetings were both Small & silent, in inclement Weather friends like other people do not turn out & "Wisdom dwells with prudence" for I believe it is not necessary (very often for women especially) to run risques of their health, tho' a becoming zeal to keep up our meetings well forever be evinced

RELIGIOUS SOCIETY OF FRIENDS



December 18, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 18th of 12 M / Yesterday had a very disagreeable & exercising concern in the overseers department - I endeavored to labor faithfully & tho' I was compelled to say close things, yet was able to settle the storm at least for the present. - Our meeting was attended as well as usual & to me a pretty good season being favord to feel a degree of sweetness for Yesterdays labor - In the last, (Preparative) we had no buisness. -

RELIGIOUS SOCIETY OF FRIENDS



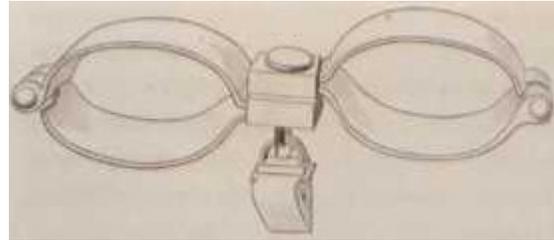
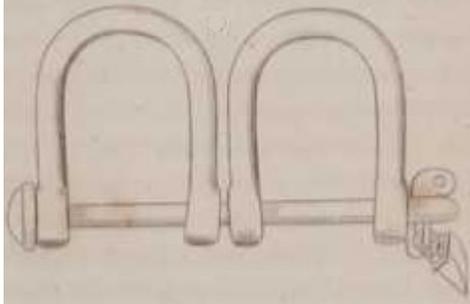
December 21, Sunday: British forces defeated the Marathas at Mahidpur, sealing the fate of the Maratha Confederacy.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 21 of 12 M / It was a severe Snow Storm, both Meeting were small & silent four women turned out in the Morning & five in the Afternoon. -

RELIGIOUS SOCIETY OF FRIENDS

 **Christmas Day:** On the previous evening two officers at Fort Independence on Castle Island had been playing cards, and one had accused the other of cheating. On this day the two officers fought a [duel](#) and one of them, Lieutenant Robert Massie, was killed — whereupon that lieutenant’s friends are said to have taken the survivor down into the bowels of the fortification and shackled him to the floor of a tiny chamber which they then walled up.¹⁵³



Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 25 of 12 M 1817 / My H being unwell with a pain in her side & distress on her lungs - I rode to [Portsmouth](#) with Sister Ruth & Attended our Moy [Monthly] Meeting - In the first - A Sherman H Dennis & D Buffum appear'd in testimony - In the last we had but little buisness. - We dined at R Mitchell & rode home - & a very muddy ride it was

RELIGIOUS SOCIETY OF FRIENDS

153. “Edgar A. Perry,” as an 18-year old enlistee, would serve in Battery H of the 1st Artillery on this island and, in later life as Edgar Allan Poe, although making the setting of his famous short story “The Cask of Amontillado” the catacombs of a European nobleman, may well have been basing the story on this grisly American incident of retribution. The incident seems to be factual, or at any rate, in 1905 when some workmen were renovating the fort they are said to have knocked down a wall and to have discovered behind it a skeleton in the remnants of an archaic military uniform.

December 28, Sunday: [William Wordsworth](#) and [John Keats](#) met for the first time, at the home of [Benjamin Robert Haydon](#) in St. John's Wood near London.



Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 28 of 12 M / Since Moy [Monthly] Meeting I have had the Ague in my face & teeth & tho' relieved by the operation of a dose of Jalap & Calomel last night - am unfit to attend meeting today. -

RELIGIOUS SOCIETY OF FRIENDS

December 30, Tuesday: The 1st [coffee](#) trees were planted in the Sandwich Islands, on the Kona coast.

Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 30 of 12 M / This is a day which I commemorate annually with this day my 36th Year is completed & tho' compared with many I am young in life, yet know not how soon the thread may be cut, & I numbered with the dead I have felt the subject as Awful & weighty, & crys have been raised to the father of Mercies in secret while my body has been otherwise engaged, that he would not leave nor forsake me, but mercifully help & preserve me to the end, be the days of my years to come, few or many Our neighbor Michael Eddy called in & took a dish of tea with us & set the evening very sociably with us. Tho' he is a minister of another persuasion from myself, yet we converse pleasantly on religious subjects & I rejoice, in observing distinctions as to religious names to be much doing away, & in the belief that the time is coming when christians shall see eye to eye & the knowledge of the Lord cover the earth as the Waters Do the Sea

RELIGIOUS SOCIETY OF FRIENDS

1818

➡ [Friend Bernard Barton](#)'s THE CONVICT'S APPEAL, against the severity of the British criminal code.

➡ [Joseph John Gurney](#) became a recorded minister of the [Religious Society of Friends](#).



➡ The 1st volume of [Friend Luke Howard](#)'s THE CLIMATE OF LONDON, DEDUCED FROM METEOROLOGICAL OBSERVATIONS, MADE AT DIFFERENT PLACES IN THE NEIGHBOURHOOD OF THE METROPOLIS (London, W. Phillips, sold also by J. and A. Arch, two volumes, 1818-1820).



HOWARD PUBLICATIONS



[Friend Lucretia Mott](#) began to prepare herself for a career as a public minister for the [Religious Society of Friends](#), at least initially with the support of her monthly meeting:

At twenty-five years of age, surrounded with a little family and many cares, I felt called to a more public life of devotion to duty, and engaged in the ministry in our Society, receiving every encouragement from those in authority, until a separation among us, in 1827, when my convictions led me to adhere to the sufficiency of the light within us, resting on truth as authority, rather than "taking authority for truth." The popular doctrine of human depravity never commended itself to my reason or conscience. I "searched the Scriptures daily," finding a construction of the text wholly different from that which was pressed upon our acceptance. The highest evidence of a sound faith being the practical life of the Christian, I have felt a far greater interest in the moral movements of our age than in any theological discussion. The temperance reform early engaged my attention, and for more than twenty years I have practised total abstinence from all intoxicating drinks. The cause of peace has had a share of my efforts, leading to the ultra nonresistance ground – that no Christian can consistently uphold, and actively engage in and support a government based on the sword, or relying on that as an ultimate resort. The oppression of the working-classes by existing monopolies, and the lowness of wages, often engaged my attention; and I have held many meetings with them, and heard their appeals with compassion, and a great desire for a radical change in the system which makes the rich richer and the poor poorer. The various associations and communities tending to greater quality of condition have had from me a hearty God-speed. But the millions of down-trodden slaves in our land being the greatest sufferers, the most oppressed class, I have felt bound to plead their cause, in season and out of season, to endeavor to put my soul in their souls' stead, and to aid, all in my power, in every right effort for their immediate emancipation. This duty was impressed upon me at the time I consecrated myself to that gospel which anoints "to preach deliverance to the captive," "to set at liberty them that are bruised." From that time the duty of abstinence as far as possible from slave-grown products was so clear, that I resolved to make the effort "to provide things honest" in this respect. Since then our family has been supplied with free-labor groceries, and, to some extent, with cotton goods unstained by slavery. The labors of the devoted Benjamin Lundy, and his "Genius of Universal Emancipation" published in [Baltimore](#), added to the extra exertions of Clarkson, Wilberforce, and others in England, including Elizabeth Heyrick, whose work on slavery aroused them to a change in their mode of action, and of William Lloyd Garrison, in Boston, prepared the way for a convention in Philadelphia, in 1833, to take the ground of immediate, not gradual, emancipation, and to impress the duty of unconditional liberty, without expatriation. In 1834 the Philadelphia A.S. [Anti-Slavery] Society was formed, and, being actively associated in the efforts for the slaves' redemption, I have travelled thousands of miles in this country, holding meetings in some of the slave states, have been in the midst of mobs and

*violence, and have shared abundantly in the odium attached to the name of an uncompromising **modern** abolitionist, as well as partaken richly of the sweet return of peace attendant on those who would "undo the heavy burdens and let the oppressed go free, and break every yoke."*



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



Thomas Fowell Buxton, a member of the Association for the Improvement of the Female Prisoners in Newgate, published AN INQUIRY INTO PRISON DISCIPLINE. Elected to the House of Commons to represent Weymouth, he was in a position to sponsor the work of Friend [Elizabeth Fry](#). When Friend Elizabeth presented her findings, however, she made the mistake of commenting to the MPs that “[capital punishment](#) was evil and produced evil results,” which alienated them because they could perceive nothing at all problematic about criminals being hanged.

London Yearly Meeting of the [Religious Society of Friends](#) had a leading in regard to [capital punishment](#):

“The awful subject of the punishment of death has at this time deeply impressed our minds. We believe that where the precepts and spirit of our great Lord and Lawgiver have a complete ascendancy, they will lead to the abolition of this practice.”



COLDBLOODED MURDER

WOMEN HANGED IN ENGLAND DURING THE YEAR: 8

Date	Name	Place of execution	Crime
17/02	Mary Ann Jones	Newgate	Forgery
17/02	Charlotte Newman	Newgate	Forgery
10/04	Mary Connell	Cork (Gallows Green)	Murder
18/04	Margaret Dowd	Lancaster Castle	Uttering
24/04	Harriet Skelton	Newgate	Uttering
24/04	Ann Bamford	Warwick	Uttering
04/05	Ann Tye	Gloucester	Murder
11/08	Bridget Murray	Cavan	Murder of husband

 January 1, Thursday: Forces of the Peshwa were defeated by British at Koregaon.

The Black Ball Lines began regular packet service between Britain and the United States as the *Courier* departed from Liverpool for New-York.

The town of Ipswich dealt with the need of its paupers for an alms-house: “Voted that the Town Treasurer hire 10,500 dollars to purchase a farm for the paupers.”

The visitors to the President’s home in Washington DC, which had recently been refurbished and painted a glowing white after being burned by the British army in 1814, were referring to it as Washington’s “white house” (since back on the plantation in Virginia, where the President resided for the remainder of the year with his slaves, the main plantation house was also known as the White House).

Charles Wilkes received an appointment as a midshipman in the US Navy.



In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 1 of 1st M 1818 / I have been thankful in beginning the New Year under a precious sense of favor, but have to regret the loss of Meeting. I was in expectation of going but had a little buisness to attend to which I could not avoid & it took about



LIVING IN THE LIGHT:

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20 minutes more than the time & being unwilling to go in late & set the example concluded it was best not to go - My H attended & said Hannah Dennis preached - Our cousins George Gould & Lydia his wife set the Afternoon with us & took tea. - This was a pleasant visit, there is something pleasant & comfortable in brethren's dwelling in harmony Rec'd a Letter from Uncle Stanton¹⁵⁴



RELIGIOUS SOCIETY OF FRIENDS



January 2, Friday: In [Venice](#), [George Gordon, Lord Byron](#) completed “Childe Harold’s Pilgrimage” (4th canto).

To
John Hobhouse, Esq. A.M., F.R.S.
etc. etc. etc.
My Dear Hobhouse,
After an interval of eight years between the composition of the first and last cantos of Childe Harold, the conclusion of the poem is about to be submitted to the public. In parting with so old a friend it is not extraordinary that I should recur to one still older and better, - to one who has beheld the birth and death of the other, and to whom I am far more indebted for the social advantages of an enlightened friendship, than - though not ungrateful - I can, or could be, to Childe Harold, for any public favour reflected through the poem on the poet, - to one, whom I have known long, and accompanied far, whom I have found wakeful over my sickness and kind in my sorrow, glad in my prosperity and firm in my adversity, true in counsel and trusty in peril - to a friend often tried and never found wanting; - to yourself. In so doing, I recur from fiction to truth, and in dedicating to you in its complete, or at least concluded state, a poetical work which is the longest, the most thoughtful and comprehensive of my compositions, I wish to do honour to myself by the record of many years intimacy with a man of learning, of talent, of

154. Stephen Wanton Gould Diary, 1815-1823: The Gould family papers are stored under control number 2033 at the Division of Rare and Manuscript Collections of Cornell University Library, Box 7 Folder 12 for August 24, 1815-September 25, 1823; also on microfilm, see Series 7



steadiness, and of honour. It is not for minds like ours to give or to receive flattery; yet the praises of sincerity have ever been permitted to the voice of friendship; and it is not for you, nor even for others, but to relieve a heart which has not elsewhere, or lately, been so much accustomed to the encounter of good-will as to withstand the shock firmly, that I thus attempt to commemorate your good qualities, or rather the advantages which I have derived from their exertion. Even the recurrence of the date of this letter, the anniversary of the most unfortunate day of my past existence, but which cannot poison my future while I retain the resource of your friendship, and of my own faculties, will henceforth have a more agreeable recollection for both, inasmuch as it will remind us of this my attempt to thank you for an indefatigable regard, such as few men have experienced, and no one could experience without thinking better of his species and of himself.

It has been our fortune to traverse together, at various periods, the countries of chivalry, history, and fable – Spain, Greece, Asia Minor, and Italy; and what Athens and Constantinople were to us a few years ago, Venice and Rome have been more recently. The poem also, or the pilgrim, or both, have accompanied me from first to last; and perhaps it may be a pardonable vanity which induces me to reflect with complacency on a composition which in some degree connects me with the spot where it was produced, and the objects it would fain describe; and however unworthy it may be deemed of those magical and memorable abodes, however short it may fall of our distant conceptions and immediate impressions, yet as a mark of respect for what is venerable, and of feeling for what is glorious, it has been to me a source of pleasure in the production, and I part with it with a kind of regret, which I hardly suspected that events could have left me for imaginary objects.

With regard to the conduct of the last canto, there will be found less of the pilgrim than in any of the preceding, and that little slightly, if at all, separated from the author speaking in his own person. The fact is, that I had become weary of drawing a line which every one seemed determined not to perceive: like the Chinese in Goldsmith's "Citizen of the World", whom nobody would believe to be a Chinese, it was in vain that I asserted, and imagined, that I had drawn a distinction between the author and the pilgrim; and the very anxiety to preserve this difference, and disappointment at finding it unavailing, so far crushed my efforts in the composition, that I determined to abandon it altogether – and have done so. The opinions which have been, or may be, formed on that subject, are now a matter of indifference; the work is to depend on itself, and not on the writer; and the author, who has no resources in his own mind beyond the reputation, transient or permanent, which is to arise from his literary efforts, deserves the fate of authors.

In the course of the following Canto it was my intention, either in the text or in the notes, to have touched upon the present state of Italian literature, and perhaps of manners. But the text, within the limits I proposed, I soon found hardly sufficient for the labyrinth of external objects and the



consequent reflections; and for the whole of the notes, excepting a few of the shortest, I am indebted to yourself, and these were necessarily limited to the elucidation of the text. It is also a delicate, and no very grateful task, to dissert upon the literature and manners of a nation so dissimilar; and requires an attention and impartiality which would induce us, – though perhaps no inattentive observers, nor ignorant of the language or customs of the people amongst whom we have recently abode, – to distrust, or at least defer our judgment, and more narrowly examine our information. The state of literary party runs as high or higher than even on the question of Romantic or Classical as they call it, so that for a stranger to steer impartially between them is next to impossible. It may be enough then, at least for my purpose, to quote from their own beautiful language – “Mi pare che in un paese tutto poetico, che vanta la lingua la più nobile ed insieme la più dolce, tutte le vie diverse si possono tentare, e che sinche la patria di Alfieri e di Monti non ha perduto l’antico valore, in tutte essa dovrebbe essere la prima.” Italy has great names still – Canova, Monti, Ugo Foscolo, Pindemonti, Visconti, Morelli, Cicognara, Albrizzi, Mezzophanti, Mai, Mustoxidi, Aglietti, and Vacca, will secure to the present generation an honourable place in most of the departments of Art, Science, and Belles Lettres; and in some the very highest – Europe – the World – has but one Canova. It has been somewhere said by Alfieri, that “La pianta uomo nasce più robusta in Italia che in qualunque altra terra – e che gli stessi atroci delitti che vi si commettono ne sono una prova.” Without subscribing to the latter part of his proposition, a dangerous doctrine, the truth of which may be disputed on better grounds, namely, that the Italians are in no respect more ferocious than their neighbours, that man must be wilfully blind, or ignorantly heedless, who is not struck with the extraordinary capacity of this people, or, if such a word be admissible, their capabilities, the facility of their acquisitions, the rapidity of their conceptions, the fire of their genius, their sense of beauty, and amidst all the disadvantages of repeated revolutions, the desolation of battles and the despair of ages, their still unquenched “longing after immortality”, – the immortality of independence. And when we ourselves, in riding round the walls of Rome, heard the simple lament of the labourers’ chorus, “Roma! Roma! Roma! Roma non è più come era prima”, it was difficult not to contrast this melancholy dirge with the bacchanal roar of the songs of exultation still yelled from the London taverns, over the carnage of Mont St Jean, and the betrayal of Genoa, of Italy, of France, and of the world, by men whose conduct you yourself have exposed in a work worthy of the better days of our history. For me,

Non movero mai corda

Ove la turba di sue ciance assorda.

What Italy has gained by the late transfer of nations, it were useless for Englishmen to enquire, till it becomes ascertained that England has acquired something more than a permanent army and a suspended Habeas Corpus: it is enough for them to look at



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home. For what they have done abroad, and especially in the South, "Verily they will have their reward", and at no very distant period.

Wishing you, my dear Hobhouse, a safe and agreeable return to that country whose real welfare can be dearer to none than to yourself, I dedicate to you this poem in its completed state; and repeat once more how truly I am ever

*Your obliged
And affectionate friend,
Byron.*

Friend [Stephen Wanton Gould](#) wrote in his journal:

*6th day 2 of 1st M / Aunt Molly Gould Set the Afternoon with us,
also Martha Aleman. -*

RELIGIOUS SOCIETY OF FRIENDS



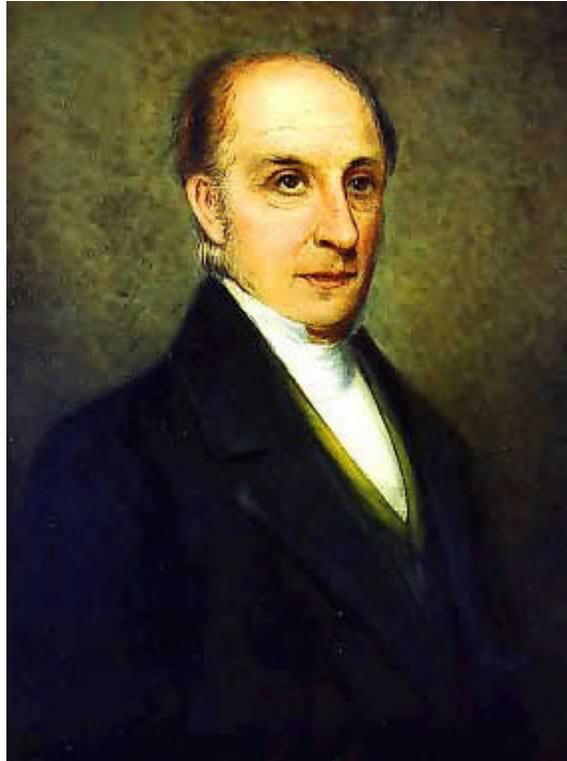
January 4, Sunday: [James Henry Leigh Hunt](#)'s poem "[To Horace Smith, Esq.](#)" appeared in the newspaper he and his brothers John and Robert facilitated, [The Examiner](#).

Friend [Stephen Wanton Gould](#) wrote in his journal:

*7th day 4th of 1st M / In the Morning Meeting Lydia Almy appeared
in a short lively & impressive testimony - In the afternoon we
were silent - In the evening with my H set with Br David Rodman
& wife -*

RELIGIOUS SOCIETY OF FRIENDS

➡ January 8, Thursday: The architect Charles Bulfinch, who had designed Harvard College's University Hall and the Massachusetts Statehouse, was appointed by President James Monroe and the Commissioner of Public Buildings of Washington DC to replace [Benjamin Henry Latrobe](#) (who had resigned) and continue the restoration of the two wings of the Capitol building damaged by fires set by the British in 1814 — which would be reopened in 1819.



Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 8th of 1st M / Meeting was silent & tho' I went to it
in a very empty frame of mind yet Thro' divine condescension it
was a season of favor for which I desire to be thankful.*

RELIGIOUS SOCIETY OF FRIENDS

➡ January 11, Sunday: Publication, in The Examiner, of [Percy Bysshe Shelley](#)'s "Ozymandias":

I met a Traveler from an antique land,
Who said, "Two vast and trunkless legs of stone
Stand in the desert. Near them, on the sand,
Half sunk, a shattered visage lies, whose frown,
And wrinkled lip, and sneer of cold command,
Tell that its sculptor well those passions read,
Which yet survive, stamped on these lifeless things,
The hand that mocked them and the heart that fed:
And on the pedestal these words appear:
"My name is OZYMANDIAS, King of Kings."
Look on my works ye Mighty, and despair!
No thing beside remains. Round the decay
Of that Colossal Wreck, boundless and bare,



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The lone and level sands stretch far away.

(This had been inspired by Book I, Chapter 47 of [Diodorus Siculus Διόδωρος Σικελιώτης](#)'s [BIBLIOTHECA HISTORICA](#), dealing with the history and culture of ancient Egypt. He and his friend Horace Smith, who was helping him manage his finances, had agreed to stage a friendly poetry competition, and Smith's submission, decidedly reminiscent of the final scene in the movie "Planet of the Apes," would appear in a subsequent edition of the magazine.)

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 11 of 1 M / Our forenoon Meeting was Silent - In the Afternoon father Rodman delivered a short sympathetic testimony with a tried state which he apprehended present - Set the evening at home chiefly -

RELIGIOUS SOCIETY OF FRIENDS



January 15, Thursday: John Collier of Frocester in Gloucestershire obtained a patent for improvements on a machine for purpose of cropping or shearing woollen cloths of every description.

John Lewis, Clothier, William Lewis, Dyer, and William Davies, Engineer, all of Brimscomb in Gloucestershire, obtained a patent for improvements on shearing machines for shearing or cropping woollen and other cloths, that may require such process, the same being further improvements on a patent obtained by John Lewis, for an improved shearing machine, dated the 27th July, 1815.

Philip Taylor, operative chemist of Bromley in Middlesex, obtained a patent for a method of applying heat in certain processes to which the same method had not hitherto been applied: likewise for improvements in refrigerators.

William Mault of Bedford Square in Middlesex obtained a patent for improvements in steam engines.

John Holworthy Palmer of Regent Street, St. John's, Westminster, Gentleman, obtained a patent for a mode of purifying certain descriptions of gasses.

John Theodore Koster, a merchant of Lancaster, obtained a patent for a method of building or constructing wheel carriages, and also for making wheels for carriages.

James Fraser, Engineer and Coppersmith of Long Acre, St. Martin in the Fields, Middlesex, obtained a patent for a cooking machine, for more simple and effectual decomposition of salt water, and to render the said salt water more useful to the general purposes of ships' crews, &c. at sea, without any extra apparatus, except the said cooking machine; or, in other words, its structure will answer the end of worm or condenser, and worm tub, &c. &c.

Charles Brightly, Printer of Bungay in Suffolk, and Bryan Donkin, Engineer of Grange Road, Bermondsey in Surrey, obtained a patent for a machine or printing press, for printing from types, plates, or blocks.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 15th of 1st M 1818 / Our Meeting was silent & to me a pretty good time. The World obruded a little, but was favord to contest the ground. -

RELIGIOUS SOCIETY OF FRIENDS



January 17, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 17 of 1 M / My H set the eveng at Aunt Earls I joined her about & spent an hour very plearsantly

RELIGIOUS SOCIETY OF FRIENDS

[Friend Morris Birkbeck](#) (1764-1825), who had been the first farmer in England to raise merino sheep, wrote back to England from the prairie south of Olney, Illinois (the town in which if you run over a squirrel you now need to pay a fine of \$500, but only if the squirrel was white):

*MY DEAR SIR,
Jan. 17, 1818.*

I WROTE to you early in September, since which I hope you have received a copy of my journal. Thus having made you of our party on the journey, and introduced you to some acquaintance with our Princeton affairs, I am now going to take you to the prairies, to shew you the very beginning of our settlement. Having fixed on the north-western portion of our prairie for our future residence and farm, the first act was building a cabin, about two hundred yards from the spot where the house is to stand. This cabin is built of round straight logs, about a foot in diameter, lying upon each other, and notched in at the corners, forming a room eighteen feet long by sixteen; the intervals between the logs "chuncked," that is, filled in with slips of wood; and "mudded," that is, daubed with a plaister of mud: a spacious chimney, built also of logs, stands like a bastion at one end: the roof is well covered with four hundred "clap boards" of cleft oak, very much like the pales used in England for fencing parks. A hole is cut through the side, called, very properly, the "door, (the through,)" for which there is a "shutter," made also of cleft oak, and hung on wooden hinges. All this has been executed by contract, and well executed, for twenty dollars. I have since added ten dollars to the cost, for the luxury of a floor and ceiling of sawn boards, and it is now a comfortable habitation.

To this cabin you must accompany me, a young English friend, and my boy Gillard, whom you may recollect at Wanborough. We arrived in the evening, our horses heavily laden with our guns, and provisions, and cooking utensils, and blankets, not forgetting the all-important axe. This was immediately put in requisition, and we soon kindled a famous fire, before which we spread our pallets, and, after a hearty supper, soon forgot that besides ourselves, our horses and our dogs, the wild animals of the forest were the only inhabitants of our wide domain. Our cabin stands at the edge of the prairie, just within the wood, so as to be concealed from the view until you are at the very door. Thirty paces to the east the prospect opens from a commanding eminence over the prairie, which extends four miles to the south and south-east, and over the woods beyond to a great distance; whilst the high timber behind, and on each side, to the west, north, and east, forms a sheltered cove about five hundred yards in width. It is about the middle of this cove, two hundred and fifty yards from the wood each way, but open to the south, that we propose building our house.



Well, having thus established myself as a resident proprietor, in the morning my boy and I (our friend having left us) sallied forth in quest of neighbours, having heard of two new settlements at no great distance. Our first visit was to Mr. Emberson, who had just established himself in a cabin similar to our own, at the edge of a small prairie two miles north-west of us. We found him a respectable young man, more farmer than hunter, surrounded by a numerous family, and making the most of a rainy day by mending the shoes of his household. We then proceeded to Mr. Woodland's, about the same distance southwest: he is an inhabitant of longer standing, for he arrived in April, Mr. E. in August. He has since built for us a second cabin, connected with the first by a covered roof or porch, which is very convenient, forming together a commodious dwelling.

In our walk we saw no game but partridges, and a squirrel. We found plenty of grapes, which I thought delicious. The soil seemed to improve in fertility on closer inspection, and the country appeared more pleasant: in fact, my mind was at ease, and this spreads a charm over external objects. Our township is a square of six miles each side, or thirty-six square miles; and what may properly be called our neighbourhood, extends about six miles round this township in every direction. Six miles to the north is the boundary of surveyed lands. Six miles to the east is the Bonpas, a stream which joins the Big Wabash about six miles south of us, where the latter river makes a bold bend to the west, approaching within six miles of the Little Wabash: this river forms our western boundary, at about the same distance up to the northern line of survey above-mentioned. The centre of this tract is our prairie, containing about 4,000 acres.

There are many other prairies, or natural meadows, of various dimensions and qualities, scattered over this surface, which consists of about two hundred square miles, containing perhaps twelve human habitations, all erected, I believe, within one year of our first visit -- most of them within three months. At or near the mouth of the Bonpas, where it falls into the Big Wabash, we project a shipping port: a ridge of high land, without any intervening creek, will afford an easy communication with the river at that place.

The Wabash, as you know, is a noble stream, navigable several hundred miles from its junction with the Ohio, and receiving other navigable rivers in its course: White River in particular, opening a communication with the most fertile region of Indiana, will at a future day hold a distinguished rank among rivers. The country above, both on the Wabash and White River, is peopling rapidly; and there is, through the Ohio, a great natural channel of intercourse between this vast country and the ocean. Steam-boats already navigate the Wabash: a vessel of that description has this winter made its way up from New Orleans to within a few miles of our settlement. They are about building one at Harmony, twenty miles below, as a regular trader, to carry off the surplus produce, and bring back coffee, sugar, and other groceries, as well as European manufactures.

There are no very good mill-seats on the streams in our



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neighbourhood, but our prairie affords a most eligible site for a windmill; we are therefore going to erect one immediately: the materials are in great forwardness, and we hope to have it in order to grind the fruits of the ensuing harvest.

Two brothers, and the wife of one of them, started from the village of Puttenham, close to our old Wanborough, and have made their way out to us: they are carpenters, and are now very usefully employed in preparing the scantlings for the mill, and other purposes. You may suppose how cordially we received these good people. They landed at Philadelphia, not knowing where on this vast continent they should find us: from thence they were directed to Pittsburg, a wearisome journey over the mountains of more than 300 miles; at Pittsburgh they bought a little boat for six or seven dollars, and came gently down the Ohio, 1,200 miles, to Shawnee-town; from thence they proceeded on foot till they found us. On their way they had many flattering offers; but true to their purpose, though uninvited and unlooked for, they held out to the end, and I believe they are well satisfied with their reception and prospects.

By the first of March I hope to have two ploughs at work, and may possibly put in 100 acres of corn this spring. Early in May, I think, we shall be all settled in a convenient temporary dwelling, formed of a range of cabins of ten rooms, until we can accomplish our purpose of building a more substantial house. My young folks desire to be most kindly remembered to you: they are full of life and spirits; not one of them, I believe, having felt a symptom of repentance from the commencement of our undertaking.

*I remain, dear Sir,
ever yours.¹⁵⁵*

 January 18, Sunday: Since the admission of the Vermont/Kentucky pair of states in 1794 the US national flag had sported 15 pairs of white and red stripes. With at this point the number of states in the union having risen to 20, the federal Congress voted that the national flag “should contain 13 alternate red and white stripes representing the original 13 states.”

Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 18 of 1 M / In the forenoon a Silent Meeting in the
Afternoon father R delivered a short testimony*

RELIGIOUS SOCIETY OF FRIENDS

 January 22, Thursday: *Leise weht es*, a romanze for voice and guitar by Carl Maria von Weber was performed for the initial time, as part of *Das Nachtlager von Granada*, a play by Kind, in the Dresden Hoftheater.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 22 of 1 M / At Meeting father R was concerned in
testimony In the last (Preparative) the overseers of the Poor
for the past Year was proposed to fill the station for the Year
ensuing.*

155. NOTES ON A JOURNEY IN AMERICA, FROM THE COAST OF VIRGINIA TO THE TERRITORY OF ILLINOIS [IN 1817] (London: Severn & Co., 1818). This region of Illinois now boasts more pig farms per square mile than anywhere else in the United States of America.



LIVING IN THE LIGHT:

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In the Afternoon Attended the funeral of Henry Vinson.

RELIGIOUS SOCIETY OF FRIENDS

 January 25, Sunday: Birth of [Benjamin Morgan Palmer](#), who would come to be considered the pastor of the Confederate States of America. The whiteness of his righteousness would overcome all fear.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 25th of 1st M / Our Aged sister in the Church Dorcas Easton Died the 22nd inst & this Morning her remains were taken to the Meeting house & after Meeting were decently inter'd in the Upper burying ground in the Meadow field - [The handwriting changes in character at this point, from slanting to upright] Our friend D Buffum was concerned in a lively testimony at two Different standings - father Rodman & Hannah Dennis was also engaged in lively testimonies - & I thought truth was in dominion among us which was cause of a degree of rejoicing to some present - Dorcas was a woman of a remarkably meek & quiet disposition & speaking in the language of Ancient friends "was a lover of Truth & Friends" remarkably careful thro' life that no part of her conduct should bring reproach on the profession which she made - She died in the 74 Year of her Age & was the last remaining branch of an Ancient & very respectable family in this Moy [Monthly] Meeting - Our Afternoon Meeting was silent & smaller than usual owing to there being much Snow on the ground -

RELIGIOUS SOCIETY OF FRIENDS

 January 29, Thursday: [His Royal Highness William Henry, Duke of Gloucester & Edinburgh](#), who was President of England's [African Institution](#) and was also known as "Cheese" and as "Silly Billy," wrote to [Bushrod Washington](#), who was President of the [American Colonization Society](#) and who owned and sold black slaves. (If you are sufficiently interested, which I doubt, this letter may be inspected in the 2D ANNUAL REPORT OF THE AMERICAN SOCIETY FOR COLONIZING THE FREE PEOPLE OF COLOUR OF THE UNITED STATES, issued in Washington DC by the American Colonization Society in 1819.)

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 29th of 1st M 1818 / Our first Meeting was silent. - In the last (Moy [Monthly] Meeting) we had considerable buisness, & some of it of a trying nature, it seemd to be my lot to take part in the concerns before us - & was deputed to attend the insuing Quarterly Meeting at [Providence](#) Darius Lawton only dined with us - - -

RELIGIOUS SOCIETY OF FRIENDS

➡ January 30, Friday: [John Keats](#) wrote to his friend [John Hamilton Reynolds](#), including with his letter a new sonnet:

When I have fears that I may cease to be
 Before my pen has glean'd my teeming brain,
 Before high-piled books, in character,
 Hold like rich garner's the full ripen'd grain;
 When I behold, upon the night's starr'd face,
 Huge cloudy symbols of a high romance,
 And think that I may never live to trace
 Their shadows, with the magic hand of chance;
 And when I feel, fair creature of an hour,
 That I shall never look upon thee more,
 Never have relish in the faery power
 Of unreflecting love;— then on the shore
 Of the wide world I stand alone, and think
 Till love and fame to nothingness do sink.



Friend [Stephen Wanton Gould](#) wrote in his journal:

*6th day 30 of 1 M / Yesterday Afternoon SUSANNA DAVENPORT
 departed this life aged about 79 years. She has long been a fast
 & long proven friend in our family*

RELIGIOUS SOCIETY OF FRIENDS

➡ February 1, Sunday: Horace Smith, a friend of [Percy Bysshe Shelley](#), was helping him manage his finances. The two had decided to stage a friendly poetry competition, to appear in the pages of *The Examiner*. Their competing sonnets were stipulated to be based somehow upon a reading of Book I, Chapter 47, of [Diodorus Siculus Διόδωρος Σικελιώτης](#)'s *BIBLIOTHECA HISTORICA*, dealing with the history and culture of ancient Egypt. Shelly's "Ozymandias" had already been printed. On this day Smith's submission was printed (later it would feature in his volume *AMARYNTHUS* under the title "On A Stupendous Leg of Granite, Discovered Standing by Itself in the Deserts of Egypt, with the Inscription Inserted Below").

In Egypt's sandy silence, all alone,
 Stands a gigantic Leg, which far off throws
 The only shadow that the Desart knows:—
 "I am great OZYMANDIAS," saith the stone,
 "The King of Kings; this mighty City shows
 "The wonders of my hand."— The City's gone,—
 Nought but the Leg remaining to disclose
 The site of this forgotten Babylon.

We wonder, —and some Hunter may express
 Wonder like ours, when thro' the wilderness
 Where London stood, holding the Wolf in chace,
 He meets some fragment huge, and stops to guess
 What powerful but unrecorded race
 Once dwelt in that annihilated place.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 1st of 2 M 1818 / Our Meetings were both silent, & to
 me Seasons of barrenness as I have no doubt they were to most*



present. –

RELIGIOUS SOCIETY OF FRIENDS



February 3, Tuesday: Very early on this day, the lower Ohio Valley experienced the harshest winter storm since white settlement had begun in 1788. Dr. Sam Hildreth of Marietta reported a blanket of snow fully 26 inches in depth, undrifted. Severe cold was to follow throughout eastern Ohio, with the Fahrenheit thermometer displaying 20 degrees below 0.

[John Keats](#) wondered, in regard to the work product of [William Wordsworth](#) (whom he had recently met), whether we should allow ourselves to be “bullied into a certain philosophy engendered in the whims of an egotist”?

It may be said that we ought to read our Contemporaries, that Wordsworth &c should have their due from us. but for the sake of a few fine imaginative or domestic passages, are we to be bullied into a certain Philosophy engendered in the whims of an Egotist— Every man has his speculations, but every man does not brood and peacock over them till he makes a false coinage and deceives himself – Many a man can travel to the very bourne of Heaven, and yet want confidence to put down his half seeing.... Poetry should be great & unobtrusive, a thing which enters into one's soul, and does not startle it or amaze it with itself but with its subject. – How beautiful are the retired flowers! how would they lose their beauty were they to throng into the highway crying out, admire me I am a violet! dote upon me I am a primrose! Modern poets differ from the Elizabethans in this.

Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 3rd of 2nd M 1818 / Set out this morning in a Sleigh in company with Isaac Mitchell Richard Mitchell & their sister Anne & Sister Eliza Rodman for [Providence](#) Quarterly Meeting - We reached [Warren](#) by dinner time, & dined at Cobs Tavern while there it began to Snow, & we rode in an increasing Storm of Wind Rain & Snow - sister E & myself Stopped at O Browns where were were soon joined by our dear Acquaintance from Lynn vizt Daniel Johnson Ezra Collins Isaac Bassett & wife & Mary Newhall & Saml Rodman from [New Bedford](#) & several others from this Q[arterly] Meeting we passed a very pleasant evening after a pretty suffering ride & lodged

RELIGIOUS SOCIETY OF FRIENDS



February 4, Wednesday: Message of President James Monroe about the condition of amendments to [the Constitution](#).

[Augustus Goddard Peabody](#) was born in Boston, the initial child of Augustus Peabody and Miranda Goddard Peabody. The father was a member of the Suffolk bar. The son would be fitted for college at the Public Latin School in Boston, and matriculate at Harvard College in 1833 (Class of 1837, same as Henry Thoreau).

Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day / After attending to a little buisness which I had with



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19TH-CENTURY QUAKERISM

several people in [Providence](#), I took a horse & sleigh & rode out to Daniel Lymans to visit an old relation vizt Mary Wanton widow of John Wanton late of this Town who now wants but a Month or two of being 90 Years of Age - I spent a little time very agreeably she retains her powers of mind, but is now so lame as to be unable to Walk - She recollects all the Ancients of this Town particularly Gov[ernor] John Wanton who died in this place in the Year 1740. I inquired about him, of whom & several others she related several Anecdotes- I staid & dined with them who seemed to welcome me as a relation in a respectable branch of the Wanton family. After gowing [sic] to Lymans factory & examining the curious machinery there rode to [Providence](#) again & took tea with Joseph Anthony whose wife was a Gould & a relation of Mine & there I lodged, but in the evening set a little while at O Browns, where was Avis Keene & Betsy Purinton with her companion R Dean having just returned from a religious visit to the Westward Job Hanes of Jersey accompanied them thus far homeward

RELIGIOUS SOCIETY OF FRIENDS



February 5, Thursday: King Carl XIII of Sweden died, succeeded by his adopted son Jean Baptiste Sebastien Bernadotte who would rule as Carl XIV, founder of the Bernadotte dynasty.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day / The Meeting was large & before the silence was broke it felt to me a good degree of that solemnity was felt among us which was experenced by the four & twenty elders which we heard of & I was remarakbly struck with this thought - Daniel Howland first appeared in a lively & solemn testimony -Then James Keene & I believe was scarcely exceeded by the Apostle Paul for life & Power, then Peter Hoxie appeared in a short but lively & pertinent testimony then Mary Newhall in a lively & well connected communication - Daniel Howland concluded in Solemn supplication. -

In the last meeting we had much buisness & all went on well - Ann Anthony wife of Thos was appointed an elder - Henry Knowles was recommended as a Minister & Daniel Howland liberated to attend the approaching Yearly Meetings of Philadelphia & N York & pay a religious visit to some meetings there abouts. - I dined with Jos Anthony - & had the company of several of my friends and old acquaintances particularly Thos Anthony - James Greene & Daniel Howland - Set most of the evening at O Browns with a pleasant & instructing circle - lodged at J Anthonys

RELIGIOUS SOCIETY OF FRIENDS



February 6, Friday: Milton K. Barlow was born in Kentucky. In 1844 he would sell a planetarium mechanism created in his silversmith shop to the Girard College observatory, presumably for \$2,000. In 1851 he would exhibit such a mechanism at the New York World's Fair.

Friend [Stephen Wanton Gould](#) wrote in his journal:



LIVING IN THE LIGHT:

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6th day / left the company I went with to return tomorrow & set out for home with David Buffum Jr. found the sleighing poor, but we got to [Bristol](#) with tolerable convenience & from thence I took the Stage to Town. – found my H & John well & I have thankfully to acknowledge it has been a season of favor to me for which I desire to be thankful –

RELIGIOUS SOCIETY OF FRIENDS



February 8, Sunday: A sermon was delivered at Woodstock, Vermont by the Reverend Leland Howard, pastor of the 1st Baptist Society in Windsor, Vermont, prior to the [hanging](#) on February 13th of Samuel E. Godfrey (1782-1818) of Chatham on Cape Cod for the grudge murder in 1814 of Thomas Hewlet (as keeper of the Vermont State Prison where Godfrey was serving a prison sentence, Hewlet had punished him for a rule infraction; there had been in this case three successive trials and three successive orders of execution over a period of four years).

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 8th of 2nd M 1818 / Our morning Meeting was an uncommonly favored season, early in the sitting a good degree of solemnity was felt to arise & D Buffum was soon engaged in a lively testimony attended with life & Power – then father Rodman, then Lydia Almy, then Hannah Dennis who rose a second time & with much feeling addressed the Youth. – In the Afternoon we were silent but a solid covering was witnessed –

RELIGIOUS SOCIETY OF FRIENDS



February 12, Thursday: On the 1st anniversary of the Battle of Chacabuco, Chile formally proclaimed its independence from Spain.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 12th of 2nd M / Our Meeting was pretty well attended father Rodman was concerned in a short testimony Set the evening with Father R at my cousins Anne & Mary Goulds conversed on some temporal concerns which concerned them. –

RELIGIOUS SOCIETY OF FRIENDS



February 15, Sunday: The Reverend Joshua Bates, A.M. delivered a discourse on the text “Finally, brethren, farewell” (2 Corinthians 13:11) on the Sabbath preceding the dissolution of his 15-year pastoral relation with the First Church in Dedham, Massachusetts. He had been separated, to labor in other regions, and become a witness of the truth to other people. His happiness in departing would have been increased, if he could have seen all the members of his flock walking in the truth, and rejoicing in the Lord. This discourse would in the course of the year be printed as a pamphlet at the Dedham firm of Abel D. Alleyne.

To those, who have neglected, or abused the means of grace, with which they have been indulged, and continued in impenitence and unbelief – to those who have disregarded both the warnings and exhortations, which have been given from this desk – to those, who have braved the terrors of the Lord, and turned a deaf ear to the invitations of the gospel, – to you, who are yet in your sins, I can only add another solemn admonition. – Remember that



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except ye repent, ye must perish.¹⁵⁶

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 15th of 2 M / In our mornng meeting which was well attended Our Fr D Buffum was very lively in testimony & to my mind a favorable season, before any thing was said I felt life to spring up in my mind very sweetly. – At two OClock Attended the funeral of Alice Wyatt an aged friend in the 89 Year of her Age - The funeral went to meeting which was larger than in the morning & D Buffum was again very lively in testimony also father Rodman. – The Corpse were deposited after Meeting in the upper burying ground In the evening several friends called & set with us

RELIGIOUS SOCIETY OF FRIENDS



February 19, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 19 of 2 M / Our first meeting was a dull season to me –Hannah Dennis was very sweetly engaged in testimony I have no doubt that to many minds it was a favor'd season. The meeting was well attended - In the last (Preparative) we had no buisness – Stopt after meeting with the committee to confer in Jnt Weavers case & concluded to recommend to the meeting to forward a course of communication to Troy Meeting respecting him.–

RELIGIOUS SOCIETY OF FRIENDS

John Keats had an idea:

I have an idea that a Man might pass a very pleasant life in this manner – let him on any certain day read a certain Page of full Poesy or distilled Prose and let him wander with it, and muse upon it, and reflect from it, and bring home to it, and prophesy upon it, and dream upon it – untill it becomes stale – but when will it do so? Never – When Man has arrived at a certain ripeness in intellect any one grand and spiritual passage serves him as a starting post towards all "the two-and thirty Pallaces" How happy is such a "voyage of conception," what delicious diligent Indolence! A doze upon a Sofa does not hinder it, and a nap upon Clover engenders the ethereal fingerpointings – the prattle of a child gives it wings, and the converse of middle age a strength to beat them – a strain of musick conducts to "an odd angler of the Isle" and when the leaves whisper it puts a "girdle round the earth." Nor will this sparing touch of noble Books be any irreverence to their Writers – for perhaps the honors paid by Man to Man are trifles in comparison to the Benefit done by great Works to the "Spirit and pulse of good" by their mere passive existence. Memory should not be called knowledge – Many have original Minds who do not think it – they

156. The Reverend Bates would pass on to become the 3d president of Middlebury College in Vermont, becoming a fellow of the American Academy of Arts and Sciences in 1834, until 1839 when he would be appointed as Chaplain of the US House of Representatives for the 26th Congress. With the close of this session of the federal legislature, he would remove to Dudley, Massachusetts and become a pastor there, until his death at the age of 77. In 1848 he, Edward Everett, and Josiah Quincy, would convince the General Court of Massachusetts to establish the first free public library in America, the Boston Public Library.



are led away by Custom – Now it appears to me that almost any Man may like the Spider spin from his own inwards his own airy Citadel – the points of leaves and twigs on which the Spider begins her work are few and she fills the Air with a beautiful circuiting: man should be content with as few points to tip with the fine Webb of his Soul and weave a tapestry empyrean – full of Symbols for his spiritual eye, of softness for his spiritual touch, of space for his wandering of distinctness for his Luxury – But the Minds of Mortals are so different and bent on such diverse Journeys that it may at first appear impossible for any common taste and fellowship to exist between two or three under these suppositions – It is however quite the contrary – Minds would leave each other in contrary directions, traverse each other in Numberless points, and [at] last greet each other at the Journeys end – A old Man and a child would talk together and the old Man be led on his Path, and the child left thinking – Man should not dispute or assert but whisper results to his neighbour, and thus by every germ of Spirit sucking the Sap from mould ethereal every human might become great, and Humanity instead of being a wide heath of Furse and Briars with here and there a remote Oak or Pine, would become a grand democracy of Forest Trees. It has been an old Comparison for our urging on – the Bee hive – however it seems to me that we should rather be the flower than the Bee – for it is a false notion that more is gained by receiving than giving – no the receiver and the giver are equal in their benefits – The f[l]ower I doubt not receives a fair guerdon from the Bee – its leaves blush deeper in the next spring – and who shall say between Man and Woman which is the most delighted? Now it is more noble to sit like Jove [than] to fly like Mercury – let us not therefore go hurrying about and collecting honey-bee like, buzzing here and there impatiently from a knowledge of what is to be arrived at: but let us open our leaves like a flower and be passive and receptive – budding patiently under the eye of Apollo and taking hints from every noble insect that favors us with a visit – sap will be given us for Meat and dew for drink – I was led into these thoughts, my dear Reynolds, by the beauty of the morning operating on a sense of Idleness – I have no read any Books – the Morning said I was right – I had no Idea but of the Morning and the Thrush said I was right – seeming to say–

"O thou whose face hath felt the Winter's wind;
Whose eye has seen the Snow clouds hung in Mist
And the black-elm tops 'mong the freezing Stars
To thee the Spring will be a harvest-time–
O thou whose only book has been the light
Of supreme darkness which thou feddest on
Night after night, when Phoebus was away
To thee the Spring shall be a tripple morn–
O fret not after knowledge – I have none
And yet my song comes native with the warmth
O fret not after knowledge – I have none
And yet the Evening listens – He who saddens
At thought of Idleness cannot be idle,
And he's awake who thinks himself asleep."



Now I am sensible all this is a mere sophistication, however it may neighbour to any truths, to excuse my indolence – so I will not deceive myself that Man should be equal with jove – but think himself very well off as a sort of scullion-Mercury or even a humble Bee – It is [no] matter whether I am right or wrong either one way or another, if there is sufficient to lift a little time from your Shoulders.



February 20, Friday: Forces of the Peshwa were defeated by the British at Ashti.

Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 20th of 2nd M 1818 / My mind has been under good feeling much of the time thro' the course of the day - & this afternoon engaged in a religious communicatin with my neighbour Geo Engs which resulted satisfactorily & I dont know but somewhat proffitably -

RELIGIOUS SOCIETY OF FRIENDS



February 22, Sunday: [Blackwood's Edinburgh Magazine](#) published an letter from the [James Hogg the "Ettrick Shepherd"](#) recounting an extraordinary feat by Sirrah, his mostly black sheepdog.

I was a shepherd for ten years on the same farm, where I had always about 700 lambs put under my charge every year at weaning-time. As they were of the ... blackfaced breed, the breaking of them was a very ticklish and difficult task. I was obliged to watch them night and day for the first four days, during which I had always a person to assist me. It happened one year, that just about midnight the lambs broke and came up the moor upon us, making a noise with their running louder than thunder. We got up and waved our plaids, and shouted, in hopes to turn them, but we only made matters worse ... and by our exertions we cut them into three divisions.

I called out "Sirrah, my man, they're away" ... but owing to the darkness of the night, and the blackness of the moor, I never saw him at all.... I ran here and there, not knowing what to do, but always at intervals, gave a loud whistle to Sirrah, to let him know that I was depending on him.... [T]he lad who was assisting me ... likewise had lost all traces of the lambs.... We both concluded, that whatever way the lambs ran at first, they would finally land at the fold where they left their mothers, and without delay we bent our course towards that; but when we came there, we found nothing of them.

My companion then bent his course towards the farm of Glen on the north, and I ran away westward for several miles, along the wild track where the lambs had grazed while following their dams. We met after it was day, far up a place called the Black Cleuch, but neither of us had been able to discover our lambs, nor any traces of them.... We had nothing for it but to return to our master, and inform him that we had lost his whole flock of lambs.

On our way home, however, we discovered a body of lambs at the bottom of a deep ravine, called the Flesh Sleuch, and the



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indefatigable Sirrah standing in front of them, looking all around for some relief, but still standing true to his charge. The sun was then up; and when we first came in view of them, we concluded that it was one of the divisions of the lambs.... But what was our astonishment, when we discovered that not one lamb of the whole flock was wanting! How had he got all the divisions collected in the dark is beyond my comprehension. The charge was left entirely to himself from midnight until the rising of the sun; and if all the shepherds in the Forest had been there to have assisted him, they could not have effected it with greater propriety.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 22 of 2nd M / Our Meetings were both silent & to me pretty good ones - Set the evening at home -

RELIGIOUS SOCIETY OF FRIENDS



February 26, Thursday: This was Queen Charlotte's 74th birthday and, as she was in poor health, it was expected correctly to be her last. A drawing room event was arranged at her Majesty's Palace, and the event would be duly reported by The Times on the following day (copied here). Proper cushions were provided, on which her Majesty could stand or lean to enable her to go through the fatigue of a crowded court. At one o'clock there was a salute of artillery in the Park and the Tower; and that no inappropriate sight might interfere with the rejoicings usual to a birthday fete, all those persons who were in family mourning, put it off for that day and glittered in colors more suitable for the occasion. The guards, on horse and foot, under the superintendence of the police, were distributed through all the usual stations, and maintained the most perfect order. An immense multitude of spectators were collected together in spite of the rain and cold. The court visitors were also very numerous; they began to arrive at one o'clock, and continued setting down till past three. At half past three the Prince Regent arrived with his usual suite of attendants and was followed by the usual train of life-guards. His Royal Highness was, of course, received with all the ceremonies due to the Sovereign. The Duke and Duchess of York, the Duke and Duchess of Gloucester, and the Princess Sophia of Gloucester went in State, escorted by parties of life-guards. The Duke of Sussex went in private. The Prince of Hesse-Homberg went in one of the Regent's carriages, was escorted by Life Guards, and was received with the same military honours as the Royal Family. The Speaker of the House of Commons, the Master of the Rolls and the Vice-Chancellor, went in state and were presented on their late appointments. The Austrian Ambassador, the Spanish Ambassador, accompanied by his lady, and the American Plenipotentiary with his lady, severally went in state. Mrs. Rush, the wife of the American Minister, was presented to the Queen by Lady Castlereagh. Mr. Smith and Mr. Taylor, attached to the embassy were presented by his Excellency. The Prince of Hesse-Homberg was presented to the Queen by Lord Stewart, our Ambassador to Vienna, but who is now at home on leave. There were present, the Lord Chancellor and the Regent's cabinet ministers, the Great Officers of State, the Lord Mayor and Lady Mayoress of London, Mr. Sheriff Desagne, Mr. Sheriff Alderson, the Attorney General, the Solicitor General, the Dean of Windsor, the Dean of Westminster, the Provost of Eton, the Archbishop of Canterbury, the Archbishop of York, the Lord Primate of Ireland, &c.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 26th of 2nd M / It is Moy [Monthly] Meeting at [Portsmouth](#), taking every thing into consideration I concluded to stay at Home but I do not know that it was a right conclusion. Yet on feeling over the subject this evening do not see or find

HDT

WHAT?

INDEX

LIVING IN THE LIGHT:

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AT EVENING FALL, IN LONESOME DALE.
HE KEPT STRANGE CONVERSE WITH THE GALE;
HELD WORLDLY POMP IN HIGH DERISION.
AND WANDERED IN A WORLD OF VISION.

condemnation

RELIGIOUS SOCIETY OF FRIENDS

➡ March: Friend Roberts Vaux, an overseer of the Quaker schools, proposed an “Act to provide for the education of children at public expense within the City and County of Philadelphia.” (This would be enacted by the Pennsylvania Legislature in 1834.)

QUAKER EDUCATION



Costumes of Philadelphia Quakers

➡ March 1, Sunday: The 1st public performance of Franz Schubert’s Overture in the Italian Style takes place in the Gasthof “zum römischen Kaiser” of Vienna. It was the 1st instrumental work by Schubert to be presented in public.

Friend Stephen Wanton Gould wrote in his journal:

1st day 1 of 3 M / Daniel Quinby from Purchase N York state is with us & attended Meetings today - In the forenoon he preached very largely to good satisfaction in the Afternoon silent - he appears to be a bold espouser of the Gospel & his communications are attended with life & Power & I hope his labors may be blessed among us - he commences families this evening

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 March 2, Monday: [George Long](#) of Lancashire was admitted sizar at St. John's in Cambridge.

Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 2 of 3 M / D Quinby is still engaged in town & it fell to my lot to give information to the families that he has visited yesterday as well as today. several times in passing about my mind was led to look back & reflect how much shorter time it now takes to visit the families in this place than it did say 60 years ago & even less time, this was the great seat of friends in New England, & in passing round I could see houses, several together, where were families of repute of weight, but now either deserted or inhabited by others, not a vestage of Ancient greatness remaining, but the bare House itself. - Well tho' that generation has passed away I trust there is yet Salt remaining, & that if the present generation walk faithfully in the paths made known to us by the influence of the holy spirit, we shall yet know an increase in good & that we shall dignify our profession as did those of ancient days. -

RELIGIOUS SOCIETY OF FRIENDS

 March 5, Thursday: Franz Schubert applied for membership as an accompanist in the Gesellschaft der Musikfreunde. He would be rejected because he was not an amateur.

Mosè in Egitto, an azione tragico-sacra by Gioachino Rossini to words of Tottola after Ringhieri, was performed for the initial time, in Teatro San Carlo, Naples. It was an immediate success.

[Julia Thuillier Savage Landor](#) gave birth to an infant that would be christened [Arnold Savage Landor](#) in honor of one of the earliest speakers in the House of Commons, [Sir Arnold Savage](#) (actually, they had no idea whether this famous personage had or had not been one of their family's ancestors).

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 5 of 3rd M / Our friend Daniel Quinby was at Meeting & appeard in a short but sound & powerful testimony - his opening was from Nehemiah 2 Chapt 17 verse "ye see the distress that we are in, how Jerusalem lieth waste, & the gates thereof are burned with fire: come let us build up the Walls of Jerusalem that we be no more a reproach" he very forcibly impressed the necessity of our living up to our profession & rebuilding the walls & waste places of Zion, & that we steadily persue the purpose, notwithstanding the Sanballats & Tobiahs that might arise & dispise the work as a vain thing & too much to be attempted - he labord to streangthen the feeble laborers & to warn the rebellious among us & concluded in a living powerful Prayer which reached the hearts of some present. -

 March 8, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 8 of 3rd M / Our Morning meeting was remarkably full the London Epistle for last Year was read - In the Afternoon we were silent - to me they were both poor Seasons. - the fault my own



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

– Set the evening at home & read Barclays Apology

RELIGIOUS SOCIETY OF FRIENDS

 March 12, Thursday: Overture in the Italian Style for two pianos, eight hands by Franz Schubert was performed for the initial time, in the Gasthof “zum römischen Kaiser” of Vienna.

After having spent some time in London, [Percy Bysshe Shelley](#) and [Mary Godwin Wollstonecraft Shelley](#) departed for the Continent accompanied by Claire Clairmont, three children, and two servants — Amelia (Milly) Shields and Louise (Elise) Duvillard.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 12th of 3rd M 1818 / Our meeting was small & silent & to me a very comfortable Season - a considerable many of our members were absent to attend the funeral of our friend Ruth Sherman which was at 2 O'clock at the Meeting house, which I understood was a favord time Ruth Davis appeared in supplication & H Dennis & Obadiah Davis in Testimony & Obadiah was also engaged in a few words at the grave She is the last of the old Standards that used to set on the high Seat when I was a boy She died last second day evening at her house in [Portsmouth](#) Aged about 77 Years. –

RELIGIOUS SOCIETY OF FRIENDS

 March 19, Thursday: Royalist forces routed Chilean revolutionaries at Cancha Rayada, northeast of Talca.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 19 of 3 M / Our meeting was silent, in the last (Preparative) we had no buisness. – The subject of being appointed an Elder has of late been proposed to me, & has claimed my very serious consideration. I have endeavoured to weigh it in all its bearings, which has produced much humbling exercise, & tho' my own infermities & many discouraging prospects await me, yet I see no way to feel satisfied but to submit to the disposal of my friends. Time is short, & I sensibly feel that I am advancing fast & shall soon be on the down hill, & what I do must be done quickly

RELIGIOUS SOCIETY OF FRIENDS

 March 21, Saturday: The Middlesex [County Gazette](#) reported that a bill had been taken up again “and discussed with much earnestness,” without it having been possible to reach agreement. What this discussion had been in regard to was, the law which permitted slavemasters to “reclaim” those “[slaves](#)” who were “fugitive” from them.

Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd M 21st 7th day 1818 / Aunt Molly Wanton who has been about nine Years in a derainged State of Mind, has for some weeks been declining in health & come out in great sores on various parts of her body & has appear'd within a few days to be fast



declining. -This morning she seems to be more feeble that I ever saw her & from present appearances will not continue but a short time.

RELIGIOUS SOCIETY OF FRIENDS



March 22, Easter Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 22nd of 3rd M / Yesterday Afternoon the minds of friends generally were affected with the news of the decease of JOSEPH BARKER of [Tiverton](#), he died about 1 / 2 past nine OC in the morning he had not been sick long & but the day before sent for Dr Hazard but he had expired before the Doctor reached him His loss is great to the meeting & neighborhood where he lived & to his family in particular. -

Our meeting this forenoon was in good measure favord & father Rodman was concerned in a short & feeling testamony. -

In the Afternoon Hannah Dennis preached & Lydia Almy prayed & before I left it I was sensible that divine favor was extended to us. About a quarter of an hour after we were settled Abraham Thurston came & called out John Slocum, & about a quarter afterwards he came in & called me out this excited some feeling in the meeting - after we were out Abraham informed me that a Challenge had been sent from Capt Heath to Comodore Perry to fight a DUEL & that the barer of it was in town & he & some others wanted some of the society of friends to enter a complaint against the cond[?] he wished us to interfere as friends of Peace & men of influence. This streightened me very much & I told him that I would return to meeting & after it concluded consult some of my friends on the subject but he said it must be done immedeately & if I would not go with him he would go in & call out some other man & rather than have the meeting further disturbed, I concluded to go & see what was wanting to be done & how far I could consistently act in it, on the So side of Washington Square I found a number of the inhabitants assembled with anxous countenences - we went to Thos Townsend Junr where further consultation was had & I became convinced that something ought to be promptly done to prevent if possible so desolating a stroke to the family of Com. Perry & the community in general & if the Devil could not be stoped to wipe as far as Possible the stain from the State by using all the means & all the vigor of our laws against it - still my mind was embarrassed & much exercised as to moving in it myself not seeing exactly to the end of it - John Slocum consented to sign a complaint & by this time meeting was broke & I sent for Benj Hadwen, who I took out of the room & explained to him my reasons for an unwillingness to engage in the affair, & he readily consented, being used to the law & understood it much better than myself - A court was soon convened & a warrant made out & the man in question apprehended & soon committed to Prison for further examination & messengers were also sent to [Providence](#) to Apprehend Capt Heath. & I greatly desire a stop may be put to so abhorant an affair

RELIGIOUS SOCIETY OF FRIENDS



 March 26, Thursday: The [1st savings bank to operate in New-York](#) opened in a basement room — eventually it would erect a magnificent building at the corner of 4th Avenue and 22d Street which in the 1980s would be repurposed as a grocery store (lo how the mighty have fallen).

Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 26th of 3rd M 1818 / In the first Meeting (Monthly- Ruth Davis appeared in supplication - In the last I experienced a Memorable exercise in which my mind was humbled - My name was proposed & the Meeting Appointed me to the important & responsible station of an Elder, since the subject was proposed my mind has been under the weight to submit my neck to the Yoak, great as the work is, I see no other way than to enter into it according to my capacity, & have been favor'd with a renew'd evidence that divine help is still near, & will thro' faithful obedience to the Word of life; qualify for all that is required at my hand, but Alass my frailty is such as causes trembling, lest I fall by the way - I see the necessity the great necessity of constant Watchfulness to prayer lest I yeald to temptations & bring reproach on the Truth, but may I be favor'd & know & increase in Spirituality & continue firm to the end.
Uncle R Mitchel dined with us & while we were at Meeting Aunt Stanton arrived after a Short passage from N York. her coming will be a comfort & help to Mother in Aunt Molly's present situation. [Did Aunt Molly have Altzheimer's?]*

RELIGIOUS SOCIETY OF FRIENDS

 March 29, Sunday: [Alexandre Sabès “Papa Bon-Cœur” Pétion](#), President for Life of the Republic of Haiti, died of yellow fever and was succeeded by [Jean-Pierre Boyer](#).

Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 29 of 3 M / Anne Greene was concern'd in testimony in our morning meeting - in the Afternoon Silent - rather low times to me - In the forepart of the evening went up to see my Aged cousin Bathsheba Gould. I had written a will for her which she executed & had a sweet visit found her very lively in spirit & tho' she has attained the eightieth Year of her Age enjoys good health - She presented me with a truly Apostolick Epistle from Saml Fothergil to friends in Tortola transcribed in her own hand writing which I shall lay by as a memento of her
Set the remainder evening with my H at my Mothers in company with Aunt Stanton -*

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 April 2, Thursday: In the will of Elizabeth Galbraith Kelso of Pennsylvania, made on this date, we find that she gave and bequeathed to “*the colored girl ‘Hannah,’ who served her time and now lives with me all my common wearing apparel, the small bed made of feathers and flocks with the bedding, thereto, and Fifty Dollars in cash to be paid by said executors.*”

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 2nd of 4th M 1818 / A rather small meeting father Rodman concerned in a few words, & to some a pretty good time –

RELIGIOUS SOCIETY OF FRIENDS

 April 5, Sunday: South American forces under José de San Martín defeated Spanish and Loyalist troops on the Plain of Maipú, just south of Santiago, Chile within earshot of the capital. The victory ensured Chilean independence.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 5th of 4 M / Very rainy & a small meeting - father R short & lively - Obadiah Brown & his wife from [Providence](#) were down & at Meeting –
In the Afternoon Silent & the meeting small in consequence of the weather –
In the evening set agreeably at Dorcas Earls in company with O Brown & wife –*

RELIGIOUS SOCIETY OF FRIENDS

 April 9, Thursday: On Grand Isle, Vermont, a site adjacent to the [Quaker](#) burying ground was sold by Warren Corbin and Seth Griffith to Silas Macomber for \$10, for the purpose of erecting a Friends meetinghouse.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th 9 of 4th M / Weather wet, our meeting was Small - Lydia Almy was concerned in Testimony also father Rodman. -
In the Afternoon met with a committee to consider the present debt of the Moy [Monthly] Meeting, & the most eligible mode of paying it. many remarks were made & the subject generally opened, but all of the committee not being present nothing was resulted. –*

RELIGIOUS SOCIETY OF FRIENDS

 April 12, Sunday: In an attack on the camp of the Red Stick leader Peter McQueen, the forces of General Andrew Jackson and their allies succeeded in killing many native Americans.



"...the merciless Indian Savages, whose known rule of warfare, is an undistinguished destruction of all ages, sexes and conditions."

– Declaration of Independence



Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 12th of 4th M / Our Meeting this forenoon was quite full - D Buffum engaged in a lively testimony & Jonathon Dennis, Spoke a little in a religious way with his hat on towards the close. - In the Afternoon father Rodman was engaged in a short but lively testimony

RELIGIOUS SOCIETY OF FRIENDS



April 16, Thursday: The Rush/Bagot treaty between the United States of America and Britain demilitarizing the Great Lakes and Lake Champlain was formally ratified by the Senate.

READ THE FULL TEXT

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 16th of 4 M / Very rainy Day & a very small meeting to me it was a season of but little life. -

RELIGIOUS SOCIETY OF FRIENDS



April 18, Saturday: It was established that the US flag was to acquire a star for each state added to its Union. (This convention of course would create a curious form of symbolic confusion during the our civil war.)

Jever was ceded to Oldenburg.

Friend [William Bartram](#) made an entry in his garden diary, about his beloved nephew James: "NB. died this morning [Dr. James Bartram](#) of Kingsess, grandson of the celebrated [John Bartram](#) the Botanist & naturalist." (No other human death had ever been or would ever be recorded by [William](#) among his garden notes.)

Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 18th of 4 M / This Afternoon my beloved friend Thos Anthony came down from [Greenwich](#) to attend our Meeting tomorrow we were very glad of his company & He took tea & Lodged with us. -

RELIGIOUS SOCIETY OF FRIENDS



 April 19, Sunday: Antonio Salieri's chorus Do re mi fa was performed for the initial time, in Vienna.

Publication of the Adagio, Variations and Rondo on "Schöne Minka" op.78 for piano by [Johann Nepomuk Hummel](#) was announced in the *Wiener Zeitung*.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 19th of 4th M 1818 / Our Morning meeting was large & our beloved Brother Thos Anthony was concerned in a very lively testimony & it proved a season of uncommon favor – In the Afternoon Thos was again engaged in testimony - & solemn supplication much to our edification & comfort & some of our hearts were rejoiced on his account & desires raised that he may stand firm in the Truth to the end for at present he appears to have a good gift in the ministry & exercises it with Skill & power. – I went in the evening with him to See Abigail Robinson After setting awhile with her very agreeably we returned & he again lodged with us. –

RELIGIOUS SOCIETY OF FRIENDS

 April 20, Monday: The US federal Congress enacted sharply increased protectionist tariffs.

Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 20 of 4 M / Thos Anthony returned about noon in the [Greenwich](#) Packet. I have no doubt with the precious reward of Peace. –

RELIGIOUS SOCIETY OF FRIENDS

United States Statute: "An Act in addition to 'An act to prohibit the introduction of slaves into any port or place within the jurisdiction of the United States, from and after the first day of January, in the year of our Lord one thousand eight hundred and eight,' and to repeal certain parts of the same."

STATUTES AT LARGE, III. 450. For proceedings in Congress, see SENATE JOURNAL, 15th Congress, 1st session, pages 243, 304, 315, 333, 338, 340, 348, 377, 386, 388, 391, 403, 406; HOUSE JOURNAL, 15th Congress, 1st session, pages 450, 452, 456, 468, 479, 484, 492, 505.

INTERNATIONAL SLAVE TRADE

W.E. Burghardt Du Bois: To remedy the obvious defects of the Act of 1807 two courses were possible: one, to minimize the crime of transportation, and, by encouraging informers, to concentrate efforts against the buying of smuggled slaves; the other, to make the crime of transportation so great that no slaves would be imported. The Act of 1818 tried the first method; that of 1819, the second.¹⁵⁷ The latter was obviously the more upright and logical, and the only method deserving thought even in 1807; but the Act of 1818 was the natural descendant of that series of compromises which began in the Constitutional Convention, and

157. The first method, represented by the Act of 1818, was favored by the South, the Senate, and the Democrats; the second method, represented by the Act of 1819, by the North, the House, and by the as yet undeveloped but growing Whig party.



which, instead of postponing the settlement of critical questions to more favorable times, rather aggravated and complicated them.

The immediate cause of the Act of 1818 was the Amelia Island scandal.¹⁵⁸ Committees in both Houses reported bills, but that of the Senate finally passed. There does not appear to have been very much debate.¹⁵⁹ The sale of Africans for the benefit of the informer and of the United States was strongly urged "as the only means of executing the laws against the slave trade as experience had fully demonstrated since the origin of the prohibition."¹⁶⁰ This proposition was naturally opposed as "inconsistent with the principles of our Government, and calculated to throw as wide open the door to the importation of slaves as it was before the existing prohibition."¹⁶¹ The act, which became a law April 20, 1818,¹⁶² was a poorly constructed compromise, which virtually acknowledged the failure of efforts to control the trade, and sought to remedy defects by pitting cupidity against cupidity, informer against thief. One-half of all forfeitures and fines were to go to the informer, and penalties for violation were changed as follows: -

For equipping a slaver, instead of a fine of \$20,000, a fine of \$1000 to \$5000 and imprisonment from 3 to 7 years.

For transporting Negroes, instead of a fine of \$5000 and forfeiture of ship and Negroes, a fine of \$1000 to \$5000 and imprisonment from 3 to 7 years.

For actual importation, instead of a fine of \$1000 to \$10,000 and imprisonment from 5 to 10 years, a fine of \$1000 to \$10,000, and imprisonment from 3 to 7 years.

For knowingly buying illegally imported Negroes, instead of a fine of \$800 for each Negro and forfeiture, a fine of \$1000 for each Negro.

The burden of proof was laid on the defendant, to the extent that he must prove that the slave in question had been imported at least five years before the prosecution. The slaves were still left to the disposal of the States.

This statute was, of course, a failure from the start,¹⁶³ and at the very next session Congress took steps to revise it. A bill was reported in the House, January 13, 1819, but it was not discussed till March.¹⁶⁴ It finally passed, after "much debate."¹⁶⁵ The Senate dropped its own bill, and, after striking

158. Committees on the slave-trade were appointed by the House in 1810 and 1813; the committee of 1813 recommended a revision of the laws, but nothing was done: ANNALS OF CONGRESS, 11 Congress 3 session, page 387; 12th Congress 2d session, pages 1074, 1090. The presidential message of 1816 led to committees on the trade in both Houses. The committee of the House of Representatives reported a joint resolution on abolishing the traffic and colonizing the Negroes, also looking toward international action. This never came to a vote: SENATE JOURNAL, 14th Congress 2d session, pages 46, 179, 180; HOUSE JOURNAL, 14th Congress 2d session, pages 25, 27, 380; HOUSE DOCUMENT, 14th Congress 2d session, II. No. 77. Finally, the presidential message of 1817 (HOUSE JOURNAL, 15th Congress 1st session, page 11), announcing the issuance of orders to suppress the Amelia Island establishment, led to two other committees in both Houses. The House committee under Middleton made a report with a bill (AMERICAN STATE PAPERS, MISCELLANEOUS, II. No. 441), and the Senate committee also reported a bill.

159. The Senate debates were entirely unreported, and the report of the House debates is very meagre. For the proceedings, see SENATE JOURNAL, 15th Congress 1st session, pages 243, 304, 315, 333, 338, 340, 348, 377, 386, 388, 391, 403, 406; HOUSE JOURNAL, 15th Congress 1st session, pages 19, 20, 29, 51, 92, 131, 362, 410, 450, 452, 456, 468, 479, 484, 492, 505.

160. Simkins of South Carolina, Edwards of North Carolina, and Pindall: ANNALS OF CONGRESS, 15th Congress 1st session, page 1740.

161. Hugh Nelson of Virginia: ANNALS OF CONGRESS, 15th Congress 1st session, page 1740.

162. STATUTES AT LARGE, III. 450. By this act the first six sections of the Act of 1807 were repealed.

163. Or, more accurately speaking, every one realized, in view of the increased activity of the trade, that it would be a failure.



out the provision for the death penalty, passed the bill as it came from the House.¹⁶⁶ The House acquiesced, and the bill became a law, March 3, 1819,¹⁶⁷ in the midst of the Missouri trouble. This act directed the President to use armed cruisers on the coasts of the United States and Africa to suppress the slave-trade; one-half the proceeds of the condemned ship were to go to the captors as bounty, provided the Africans were safely lodged with a United States marshal and the crew with the civil authorities. These provisions were seriously marred by a proviso which Butler of Louisiana, had inserted, with a "due regard for the interests of the State which he represented," viz., that a captured slaver must always be returned to the port whence she sailed.¹⁶⁸ This, of course, secured decided advantages to Southern slave-traders. The most radical provision of the act was that which directed the President to "make such regulations and arrangements as he may deem expedient for the safe keeping, support, and removal beyond the limits of the United States, of all such negroes, mulattoes, or persons of colour, as may be so delivered and brought within their jurisdiction;" and to appoint an agent in Africa to receive such Negroes.¹⁶⁹ Finally, an appropriation of \$100,000 was made to enforce the act.¹⁷⁰ This act was in some measure due to the new colonization movement; and the return of Africans recaptured was a distinct recognition of its efforts, and the real foundation of Liberia. To render this straightforward act effective, it was necessary to add but one measure, and that was a penalty commensurate with the crime of slave stealing. This was accomplished by the Act of May 15, 1820,¹⁷¹ a law which may be regarded as the last of the Missouri Compromise measures. The act originated from the various bills on piracy which were introduced early in the sixteenth Congress. The House bill, in spite of opposition, was amended so as to include slave-trading under piracy, and passed. The Senate agreed without a division. This law provided that direct participation in the slave-trade should be piracy,

164. Nov. 18, 1818, the part of the presidential message referring to the slave-trade was given to a committee of the House, and this committee also took in hand the House bill of the previous session which the Senate bill had replaced: HOUSE JOURNAL, 15th Congress 2d session, pages 9-19, 42, 150, 179, 330, 334, 341, 343, 352.

165. Of which little was reported: ANNALS OF CONGRESS, 15th Congress 2d session, pages 1430-31. Strother opposed, "for various reasons of expediency," the bounties for captors. Nelson of Virginia advocated the death penalty, and, aided by Pindall, had it inserted. The vote on the bill was 57 to 45.

166. The Senate had also had a committee at work on a bill which was reported Feb. 8, and finally postponed: SENATE JOURNAL, 15th Congress 2d session, pages 234, 244, 311-2, 347. The House bill was taken up March 2: ANNALS OF CONGRESS, 15th Congress 2d session, page 280.

167. STATUTES AT LARGE, III. 532.

168. ANNALS OF CONGRESS, 15th Congress 2d session, page 1430. This insured the trial of slave-traders in a sympathetic slave State, and resulted in the "disappearance" of many captured Negroes.

169. STATUTES AT LARGE, III. 533.

170. The first of a long series of appropriations extending to 1869, of which a list is given on the next page. The totals are only approximately correct. Some statutes may have escaped me, and in the reports of moneys the surpluses of previous years are not always clearly distinguishable.

171. In the first session of the sixteenth Congress, two bills on piracy were introduced into the Senate, one of which passed, April 26. In the House there was a bill on piracy, and a slave-trade committee reported recommending that the slave-trade be piracy. The Senate bill and this bill were considered in Committee of the Whole, May 11, and a bill was finally passed declaring, among other things, the traffic piracy. In the Senate there was "some discussion, rather on the form than the substance of these amendments," and "they were agreed to without a division": SENATE JOURNAL, 16th Congress 1st session, pages 238, 241, 268, 287, 314, 331, 346, 350, 409, 412, 417, 420, 422, 424, 425; HOUSE JOURNAL, 16th Congress 1st session, pages 113, 280, 453, 454, 494, 518, 520, 522, 537; ANNALS OF CONGRESS, 16th Congress 1st session, pages 693-4, 2231, 2236-7, etc. The debates were not reported.



punishable with death.¹⁷²

STATUTES AT LARGE

VOLUME	PAGE	DATE	AMOUNT APPROPRIATED
III.	533-4	March 3, 1819	\$100,000
III.	764	March 3, 1823	50,000
IIV.	141	March 14, 1826	32,000
IIV.	208	March 2, 1827	36,710 20,000
IIV.	302	May 24, 1828	30,000
IIV.	354	March 2, 1829	16,000
IIV.	462	March 2, 1831	16,000
IIV.	615	February 20, 1833	5,000
IIV.	67	January 24, 1834	5,000
IV.	157-8	March 3, 1837	11,413 .57
IV.	501	August 4, 1842	10,543 .42
IV.	615	March 3, 1843	5,000
IIX.	96	August 10, 1846	25,000
IXI.	90	August 18, 1856	8,000
IXI.	227	March 3, 1857	8,000
IXI.	404	March 3, 1859	75,000
IXII.	21	May 26, 1860	40,000
IXII.	132	February 19, 1861	900,000
IXII.	219	March 2, 1861	900,000
IXII.	639	February 4, 1863	17,000
IXIII.	424	January 24, 1865	17,000
IXIV.	226	July 25, 1866	17,000
IXIV.	415	February 28, 1867	17,000
IXV.	58	March 30, 1868	12,500
IXV.	321	March 3, 1869	12,500

Total, 50 years	\$ 2,386,666.99
Minus surpluses re-appropriated (approximate)	48,666.99?
	<u>\$ 2,338,000.00</u>

172. STATUTES AT LARGE, III. 600-1. This act was in reality a continuation of the piracy Act of 1819, and was only temporary. The provision was, however, continued by several acts, and finally made perpetual by the Act of Jan. 30, 1823: STATUTES AT LARGE, III. 510-4, 721. On March 3, 1823, it was slightly amended so as to give district courts jurisdiction.



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

Cost of squadron, 1843-58, @ \$384,500 per year (HOUSE EXECUTIVE DOCUMENT, 31st Cong., 1st sess., IX. No. 73)	5,767,500
Returning slaves on "Wildfire" (STATUTES AT LARGE, XII. 41)	250,000
Approximate cost of squadron, 1858-66, probably not less than \$500,000 per year	(?)4,000,000
Approximate money cost of suppressing the slave-trade	(?)\$ 12,355,500

Cf. Kendall's Report: SENATE DOCUMENT, 21st Congress 2d session, I. No. 1, pages 211-8; AMERICAN STATE PAPERS, NAVAL, III. No. 429 E.; also Reports of the Secretaries of the Navy from 1819 to 1860.



April 21, Tuesday: [Franz Seraphicus Grillparzer](#)'s "Sappho" premiered in Vienna.

[Henry Wheeler Shaw](#) ("Josh Billings") was born.

Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 21st of 4 M / This forenoon took Chaise with Aunt Stanton & rode to [Portsmouth](#) to look at a small place which she has had some thoughts of Purchasing - We dined with cousin Isaac Chase - where I felt thankful my lot was cast when I arrived there I was informed of a disagreeable circumstance between one of his sons & a woman who lives in the family. - After dinner my mind was impressed with the necessity of taking a solid opportunity with him on the subject which tho' much in the cross I submitted to & laid before him the consequences of such a connection with the ability then afforded. he received my communication very kindly & if it does not tend to break it up I have the satisfaction of doing what [I] could in season, & feel the reward of peace for this little dedication in the cause of Truth & to support The testimonies of Society - We then rode to Abner Cundels saw his farm & returned home. -

RELIGIOUS SOCIETY OF FRIENDS



April 22, Wednesday: [Percy Bysshe Shelley](#) wrote again to [George Gordon, Lord Byron](#), urging in the strongest possible moral terms that he involve himself again with the mother, Claire Clairmont, of his illegitimate daughter. Taking Allegra away from her mother was simply wrong, wicked, evil. Byron remained entirely unmoved: he wanted his daughter but would have nothing further to do with its mother. She'd been an OK fuck, and that was about it.

Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 22nd of 4 M 1818 / This morning Aunt Stanton sailed for N York - Yesterday we had the news of the sudden departure from time of our cousin Dorcas Gardiner & this morning soon after Aunt Stanton left us - Word was brought over from Narragansett that Peleg Gardiner father of Dorcas Died twelve hours after her - this is an afflicting stroke to the family, to have two corpses laying in one house at one time is no common circumstance. &

*from the near friendship which existed between My mother & cousin Peleg I see nothing but that I must go over to Narragansett to the funeral, tho' much against my interest, being behind hand in my buisness already
On mature consideration this Afternoon of Aunt Molly Wantons situation &c I concluded not to go to Narragansett*

RELIGIOUS SOCIETY OF FRIENDS

 April 23, Thursday: James Anthony Froude was born at Dartington in Devon, the last of 8 children of Archdeacon R.H. Froude.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 23rd of 4 M / At Meeting Abigail Sherman delivered a short testimony – also Father Rodman. – to me it was a Dull time. – we had a considerable buisness in the preparative Meeting which held till 1 / 2 past One OClock – Aunt Mary Wanton today is exceedingly feeble & it would not be surprising Should she depart this life in a very short time.

RELIGIOUS SOCIETY OF FRIENDS

On the obverse of this carte de visite of James Anthony Froude is penned the remark "Emerson said he had the happy facility of seeing wholes and seeing particulars."

 April 24, Friday: The vessel *Caroline* departed from Philadelphia under master James Serrill for New Orleans, transporting a [slave](#) cargo of 2 women, 3 boys, a girl and a female infant:

Milly	Female	45 years	5'2"	Crogham, owner — Louisiana
Rhodea	Female	32 years	5'3"	Washington Jackson, owner — Philadelphia
Humphrey	Male	14 years	5'2"	Crogham, owner — Louisiana
Dillie	Female	12 years	4'6"	
William	Boy	5 years		
James	Boy	4 years		
Lucy	Female	1 year		

Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 24th of 4th M / Aunt M Wanton remains much as Yesterday – a poor suffering mortal both in body & mind. – & how long she will remain is uncertain tho' from all human probability it cannot be long ere the Scene of life must close

RELIGIOUS SOCIETY OF FRIENDS



 April 26, Sunday: Major General Andrew Jackson issued a written general order at his headquarters in Fort St. Marks, Florida directing “a special court martial, to meet at 12 o’clock, A.M., for the purpose of investigating charges exhibited against A. Arbuthnot, R.C. Ambrister, and such others, who are similarly situated, as may be brought before it.” (This order is of special interest in our current national situation under the Homeland Defense Act, because the Obama Administration has been arguing that whether or not General Jackson’s actions were hasty, poorly considered, immoral, and/or indecent, nevertheless they do constitute one of the valid legal precedents for the Bush Administration’s still-open prison at Guantánamo and for our current actions against persons whom the current administration chooses to characterize as “extremists,” and as such may be fairly offered in argument in court. Nevertheless, the Pentagon’s top lawyer, Jeh Johnson, has sent to the Seminole Tribe of Florida what amounts to an apology for having likened al Qaida as of 2012 to their tribe as of 1818!)

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 26th 4 M 1818 / The forenoon meeting was silent in the Afternoon Lydia Almy & Abigail Sherman was concerned in short testimonys. – to me they were remarkably dull meetings. --After tea took a walk with father Rodman to see Isaac Mitchell & wife & spent a little time very pleasantly with them –

RELIGIOUS SOCIETY OF FRIENDS

 April 27, Monday: Irish and British mercenaries in two ships supporting Chilean independence defeated two Spanish warships that had been blocking the harbor of Valparaiso.

Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 27 of 4 M / Aunt Mary Wanton is very low today, it seems as if a period is fast approaching to her sufferings, & tho’ her life for a long time past has neither been comfortable to herself or friends, yet we who remember her in better days, can but feel the cords of affection nearly & closely touched at the prospect of a separation. – I set with her for some time towards night & endeavoured to center my mind in the quiet & was favor’d with the precious evidence of divine favor, which I believe was felt by her, for several times she spoke affectionately, & put our her hand which on my taking it She Squeezed it several times. –

RELIGIOUS SOCIETY OF FRIENDS

 April 30, Thursday: Chauncey R. Watson secured US Patent #203,226 for an improvement in the doors of grain cars (it would later be determined by the US Supreme Court that this patent should not have been issued, and was null and void, because although Watson’s improvement may well have been novel and may well have proven useful, it had not arisen from “the exercise of the inventive faculty” — you can get off the train now, Chauncey).

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 30th of 4 M / Finding Aunt M Wanton to lay about as she has done for several days past – Took Sister Ruth in a Chaise (my H being quite unwell) & went to [Portsmouth](#) to attend the Moy [Monthly] Meeting – the forepart of the first meeting was to me a season of favor & I thought of general solemnity – H Dennis & A Sherman offered short testimonys – In the last we had



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

considerable buisness. – which succeeded considering all things as well as could be expected - Ebenezer Metcalf & Phebe Almy published their intentions of marriage - We dined at Richard Mitchells - then rode home found Aunt M Wanton much as we left her surprising instance of suffering humanity –

RELIGIOUS SOCIETY OF FRIENDS



May 5, Tuesday: Karl Heinrich Marx was born in Trier, Prussia, to Heinrich Marx, a lawyer descended from a line of Sephardic Jewish rabbis. The family would convert to Protestantism. Karl would be given a classical education, and would study jurisprudence at Bonn and later in Berlin — where, however, his preoccupation with philosophy would, according to Friedrich Engels, lure him away from the law.

Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 5th of 5 M / This morning friends have set out for [Greenwich](#) Quartlerly Meeting - as some of them went from hour [sic] down to the Packet I felt the Prayer sensibly to rise in my spirit "Go with them that Go – Stay with them that stay" AUNT MARY WANTON was interd this Afternoon in the Clifton burying ground, the funeral was large & respectably attended, she was in the 68th Year of her Age. Was thro' life a woman much esteemed & loved by her acquaintances, but the state of her nerveas system has been such for 9 years past as to have rendered her incapable of enjoying & being enjoyed by company – Mother will miss her much who has had the chief care of her during her confinement.

RELIGIOUS SOCIETY OF FRIENDS



May 6, Wednesday: This was the day on which the chickens came home to roost. [Mordecai Manuel Noah](#), a Jewish American who had never pretended to be anything other than a Jewish American, had been appointed by our federal government as its consul to the Kingdom of Tunis (you can read about how he rescued American citizens kept as slaves by Moroccan masters in his [TRAVELS IN ENGLAND, FRANCE, SPAIN AND THE BARBARY STATES IN THE YEARS 1813-14 AND 15](#), printed in New-York in 1819). When local Moslems found out that they were being asked to deal respectfully with an American consul who was nothing but a contemptible [Jew](#), there had been outrage and protests whereupon our federal government had obligingly recalled this consul. We were so sorry that we had so unsuspectingly transgressed against their sense of decency! On this day Mr. Noah wrote to President [James Madison](#), in effect inquiring as to how it could be legitimate for his government to have damaged his reputation by firing him, not on the basis of anything he had said or done as consul but merely on account of his objectionable religion or ethnicity. (Hooh! — Do I never want to get a letter like that!)

Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 6th of 5th M 1818 / This is Election Day & as usual much noise & stir about the streets, but what added to the difficulty & depressed of my mind very much was an Alarm of Fire at 11 OClock which proved to be the chimney of J Cook Hotel & caught the roof – a black man in endeavoring to extinguish the fire fell from the roof & hurt himself exceedingly I saw the poor fellow in his agony which was not a little trying to my feelings Notwithstanding all I went on board the Packet at about half after 4 OC PM & sailed to [Greenwich](#) before dark, in company with



LIVING IN THE LIGHT:

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several other friends – I stoped at J Caseys & took a dish of tea then went to cousin Wanton Caseys & Lodged –

RELIGIOUS SOCIETY OF FRIENDS



May 7, Thursday: Jan Antonín (Leopold) Kozeluch died in Vienna at the age of 70.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day this morning after breakfast called at J Caseys & saw several friends – then at the Public House where were Wm Rotch Jr, Saml Rodman, [O Brown](#), Thos Arnold, & [Moses Brown](#). I found myself in a very interesting circle, they were engaged in recounting the exercises they had passed thro' in supporting the various testimonys of Society, particularly their labors together when on a committee from the Y Meeting Some years ago to Congress on behalf of the oppressed Africans – Then called at James Greens & took a dish of tea before meeting – At Meeting Jas Green appeard in lively testimony then Micajah Collins, then Thos Anthony & then Wm Almy – The last meeting was memorable to me, being before it under consideration as an Elder – James Greens remarks on the subject will long be remembered. – After meeting which was a season of favor – Our company got dinner & went on board the Packet & so prosperous was the gale that at we got home before it was quite dark which made me at about 28 hours from home.

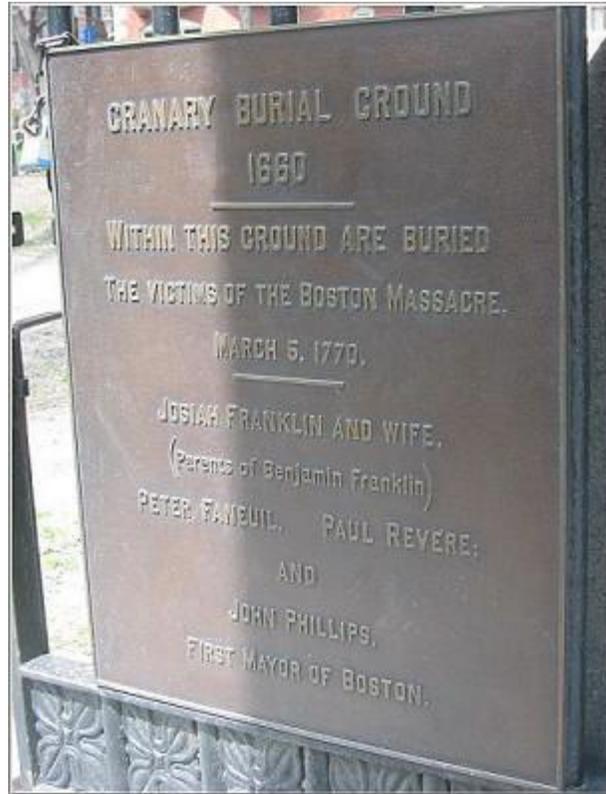
RELIGIOUS SOCIETY OF FRIENDS

LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



May 10: [Paul Revere](#) died at the age of 83.



Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 10th of 5th M 1818 / Our Morning Meeting was large & Silent, & remarkably unsettled in consequence of many not being informd that it began at 10 OC, one hour earlier than usual & so to continue thro' the summer. in the Afternoon it was larger than usual for the Afternoon Meeting – Father Rodman was engaged in a short testimonny as was Lydia Almy. –

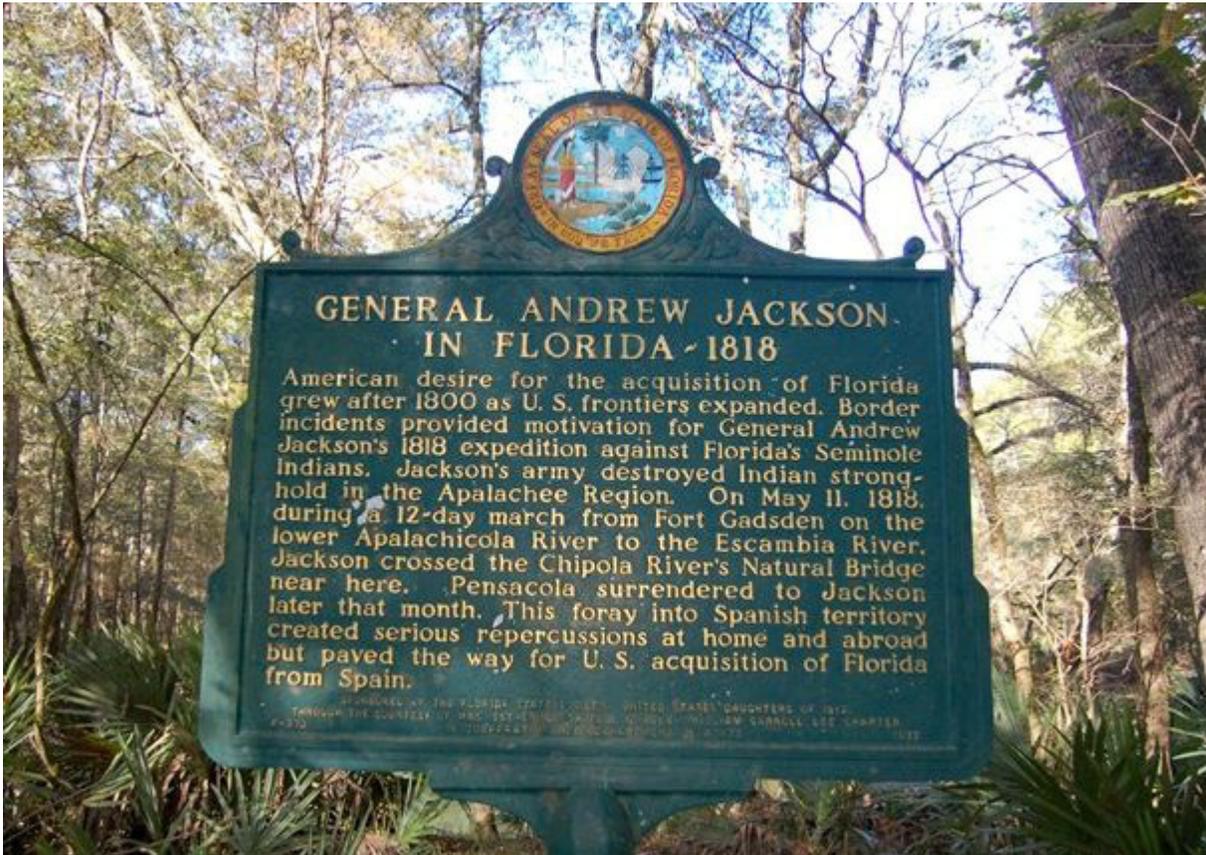
RELIGIOUS SOCIETY OF FRIENDS

LIVING IN THE LIGHT:

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May 11, Monday: During a 12-day march from Fort Gadsden on the lower Apalachicola River to the Escambia River, the army of Major General Andrew Jackson crossed the Natural Bridge over the Chipola River, in what has by now become the Florida Caverns State Park.



Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 11th of 5 M / My mind is brought into a state of feeling this evening which is a precious evidence of divine favor. – I expect thro' the remainder of my life many Baptisms & hope I may be found worthy of them, & that they may wash away all that is impure, but Allass be fore that can be effected how deep the dippins in Jordon & how hot the furnace must be made I know not, but have no doubt if I can abide under them & become faithful to the Manifestation of truth that they will work out my Salvation & Secure my peace here & hereafter –

RELIGIOUS SOCIETY OF FRIENDS



May 14, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 14th of 5th M / Silent Meeting & to me a dull time, was much unwell & set the meeting in some pain in my back the effects of a cold taken by standing on the damp ground

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 May 17, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 17 of 5 M / Our Meetings were Small, but to my mind seasons of some life. – the day was very rainy – Sister Ruth staid with us last night & spent this day. – my mother is quite unwell. & I have for a number of days been very poorly myself with a pain in my back. which the usual medicines dont seem fully to relieve

RELIGIOUS SOCIETY OF FRIENDS

 May 21, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 21st of 5th M 1818 / My mother remains poorly, but I think a little better – My Back is also better, but still some pain My H is quite unwell but keep about her ancle that was burt is yet very weak & her opression at the chest continues tho' we have done several things to help it – so we are subject to infirmities, & tho' we have yet to only what may be called about middleage, yet it will soon be over with us as to this world, & if we are prepared it is of but little consequence to us how soon. – Silent meeting & no buisness in the last (Preparative). –

RELIGIOUS SOCIETY OF FRIENDS

➡ May 25, Monday: [Ralph Waldo Emerson](#)'s 15th birthday.



Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 25th of 5 M / L Almy & father Rodman concerned in short testimonys in the forenoon – Silent in the Afternoon My H was at meeting & took tea at her fathers it is the first time she has been out since she sprained her Ancle. –

RELIGIOUS SOCIETY OF FRIENDS

➡ May 28, Thursday: The Tariff Reform Act abolished internal duties in Prussia and created uniform tariffs throughout the kingdom.

In [Concord](#), Deacon White's house took fire, but the fire was extinguished.¹⁷³

Provision Against Fire. – The Fire Society was organized May 5, 1794, and holds its annual meetings on the 2d Monday in January. The Presidents have been, Jonathan Fay, Esq., Dr. Joseph Hunt Tilly Merrick, Esq., Dr. Isaac Hurd, Deacon Francis Jarvis, Hon. Samuel Hoar, and Joseph Barrett, Esq. The Engine Company was formed, and the first engine procured, in 1794. A new engine was

173. Although we know that during this year the [Concord](#) Fire Society obtained a new fire engine to replace or supplement the one it had had since 1794, we do not know whether that new engine was in place prior to this fire and contributed to its extinguishment, or whether, on the other hand, the fires of this year prompted the purchase of the new equipment.



LIVING IN THE LIGHT:

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obtained in 1818.

A Volunteer Engine Company was organized in 1827, who procured by subscription a new engine in 1831.¹⁷⁴

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 28th 5 M / Our Moy [Monthly] Meeting this day held in Town - the first meeting was silent & solid & to me a pretty good time -in the last we progressed in buisness (I thought) rather better than common -

RELIGIOUS SOCIETY OF FRIENDS

 May 29, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 29th of 5 M / We have this day pretty much finished cleaning house & are on that account ready for Yearly Meeting - There is talk that the Yearly Meeting will be removed some place further eastward. The committee to consider of the subject will report this Year - I, with many others would miss it greatly, but such is the care & great responsibility that is attatched to it, that when I am anticipating of it, my mind is ready to sink under the weight of it, & am nearly willing to Surrender all the advantage & let others take the burden. I believe that what ever may be the result, my mind may be resigned to it. -

RELIGIOUS SOCIETY OF FRIENDS

 May 31, Sunday: [John Albion Andrew](#) was born in Windham, Maine. He would practice law in [Boston](#) until the antislavery movement would draw him into politics.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 31st of 5 M 1818 / Our Meetings were rather small the weather being rainy - In the forenoon silent & in the Afternoon father Rodman was engaged in a short testimony - rather dull seasons to me tho' at times in the course of the Day favord with Sensibility. -

RELIGIOUS SOCIETY OF FRIENDS

 June: The New England [Yearly Meeting](#) of the [Religious Society of Friends](#) at [Portsmouth](#) was informed by its Meeting for Sufferings committee that the construction of [Yearly Meeting School](#) was so far completed that the building in [Providence, Rhode Island](#) might be made us of during the following winter. The hiring of staff was authorized. Friends [Stephen Wanton Gould](#) and Lydia Gould of [Newport](#) would be serving as Assistant Superintendents.

174. [Lemuel Shattuck](#)'s 1835 [A HISTORY OF THE TOWN OF CONCORD:....](#). Boston MA: Russell, Odiorne, and Company; Concord MA: John Stacy, 1835

(On or about November 11, 1837 [Henry David Thoreau](#) would indicate a familiarity with the contents of at least pages 2-3 and 6-9 of this historical study. On July 16, 1859 he would correct a date mistake buried in the body of the text.)



 June 1, Monday: In the House of Commons in London, a Motion for Parliamentary Reform (which is to say, universal suffrage and annual parliaments) went down in defeat.

Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 1st of 6th M 1818 / My mind has been much under the pressure of sympathy with Elisfull Jernagan a woman of my acquaintance who has this forenoon had a Cancer cut from her Breast weighing about 10 ounces. We must all have something to afflict us in this life, & if it does not come in one way, it commonly does in another - & perhaps it is all right & necessary, to wean our affections from things in this world & fix them on more substantial bliss in that which is to come. -

RELIGIOUS SOCIETY OF FRIENDS

 June 3, Wednesday: The execution in occupied Florida of the British subjects Alexander Arbuthnot and Robert Ambrister was beginning to cause a reaction against the exploits of this out-of-control general Andrew Jackson both in London and in Washington DC, a reaction which would need to be managed very carefully by Jackson's privy supporter, Secretary of State John Quincy Adams — until finally Britain blinked and Foreign Secretary Castlereigh was persuaded to save face by declaring that by their actions or something, these two royal subjects had somehow chosen to place themselves “outside of the royal protection.” In other words, “Face facts guys, you're already dead and nobody's going to try to prove anything by going to war over a couple of cold cadavers.”)

Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 3rd of 6th M / This Afternoon was called on by Jonathon Biegelow a student at Andover Seminary, he wished to be informd of the Number of members that belong to this Moy [Monthly] Meeting as he was travelling for the purpose of Assertaining the number of professors of religion in New England - from minutes which I had by me I could pretty readily give him the Number in this Preparative Meeting which I made about 222 - while looking over the Members my feelings were forceably struck with the necessity I was under of including some in the number who were barely professors, & from appearance (at least) were very small possessors of those requisites which constitute the real christian. I made this remark to him, & observed that there were many who stood within the pale of no Church, that were much nigher the Kingdom than some who did.

RELIGIOUS SOCIETY OF FRIENDS

 June 4, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 4th 6th M 1818 / Silent meeting excepting a disturbance from V Flag a black woman who undertook to preach

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 June 5, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*6th day 5th of 6 M / Isaac Mitchell was this Morning taken extremely ill of the bilous cholic - In the Afternoon they sent for me to come & set with him I found him in great distress & I left him so this evening tho' with some prospect of being better from the operation of the Medicine-
While sitting with him I could but reflect, what [poor creatures we are & how liable we are to be taken suddenly from this to another state of existence & how necessary for us to be in a state of preparation*

RELIGIOUS SOCIETY OF FRIENDS

 June 7, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 7th of 6th M / This morning took boat & with Lydia Almy crossed to Connanicut & attended the Meeting there a company of about 30 assembled & there were some solid countenanced young women among the number, but the prospect is low & was it not for the few solid people that are not members who attends I should not think there was sufficient encouragement to keep up the meeting - Lydia was concerned in a short testimony to satisfaction We dined at Joseph Greenes & came across the ferry in good season to attend our Afternoon Meeting which was silent After which Attended the funeral of the Widow Stoddard Aged 93 & 3 days, she the mother of Walter Nichols's Wife.

RELIGIOUS SOCIETY OF FRIENDS

 June 8, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 8th of 6 M / This forenoon Br Isaac returned from N York & Brought accounts of the welfare of our relations & friends there. -

RELIGIOUS SOCIETY OF FRIENDS

 June 10, Wednesday: The newly rebuilt opera house in Pesaro was opened with a performance of La gazza ladra by Gioachino Rossini in his birthplace.

Construction began on the Champlain [Canal](#), to the [Erie Canal](#) near Cohoes, New York with Lake Champlain.

Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 10th of 6 M / Saw in the Boston Papers this evening, the notice of the Death of "Wm Brown of Salem an estimable member & minister of the Society of Friends aged 30" he was an acquaintance of mine & a hopeful man, he has gone, he has passed into the Valley of the Shadow of death in scarcely the meridian [of] life - may this be to all a solemn Warning to be prepared



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

to meet the final change - I feel it so to me & hope the impressons may be lasting -

RELIGIOUS SOCIETY OF FRIENDS

 June 11, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 11th of 6th M 1818 / Our meeting was rather small as it generally is the fifth day previous to the Yearly Meeting - there was a short testimony in the forepart of the Meeting & was on the Whole a solid season - In the Last (Preparative) the extracts of the last Yearly Meeting Minutes was read & were truly edifying, & tho' they have been nearly twelve Months in getting down to the lesser meetings, have lost none of the excellent savor under which they were penned. -

RELIGIOUS SOCIETY OF FRIENDS

 June 12, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 12th of 6 M / Several friends have arrived to attend the Yearly Meeting who I hope will add weight by their presence. - My feelings have been quite on the low key today & if I do not feel better tomorrow Dont know that it will be best for me to go to [Portsmouth](#) tomorrow. -

RELIGIOUS SOCIETY OF FRIENDS

 June 13, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 13th of 6 M / This morning took our Aged & very intersting friend John Casey in a chaise & went to [Portsmouth](#) to attend our SELECT YEARLY Meeting which is the first I was ever at - It was remarkably solid & to me an instructing season We dined at Saml Thurstons - In the Afternoon I went back to the Meeting house & carried J Casey to the meeting for sufferings & then rode down to Benj. Freeborns to see his daughter Ruth who has been long confined with consumptive symptoms (at least) here I saw & had an opportunity of conversing with our friend John Heald & his companion Thos Wickersham of Ohio who accepted an invertation to lodge with us, we rode home thro' the west road & stoped & took a dish of tea with Hannah Gould - Our lodgers were Luke & Sarah Aldrich & Hannah Holder -

RELIGIOUS SOCIETY OF FRIENDS

 June 14, Sunday: The first loaded boat passed through the newly completed locks of the Seneca and Cayuga [Canal](#) at Seneca Falls, New York (paying a toll of 50 cents).

Friend [Stephen Wanton Gould](#) wrote in his journal:



*1st day 14th of 6 M 1818 / Our Morning meeting was not quite as large as usual owing to the Rain. Daniel Howland was concerned in a solemnizing testimony followed by James Greene in a corresponding sound & pertinent communication - Then Jerard T Hopkins in a most benevolent & charratable testimony embracing among all the religious denominations of the true Church & thro' him the standard of truth was exalted. I have seldom been in a meeting to more general satisfaction The people were quiet & solid in their deportment-
In the Afternoon the Meeting was very large - Elizabeth Coggeshall was concerned in testimony - Then Jerard T Hopkins much favord & truth again reigned among us which kept the multitude much more quiet than usual in the Afternoon of the Yearly Meeting -
In addition to our former lodgers we had Olive Cobb daughter of Edwd. - a number took tea with us.*

RELIGIOUS SOCIETY OF FRIENDS



June 15, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day Our meeting was opened this Morning at the usual hour under a solemn covering, after short testimonies from D Howland H Post & J T Hopkins After accounts were read from the different quarters one of them containing the dismissal of Stephen Buffington from the Select Meeting, he rose & made considerable disturbance, but friends succeeded in quieting the poor man & the meeting resumed the general course of buisness & solemnity was restored. The epistles from the different Y Meetings were read & some of them were peculiarly interesting -The committee appointed last Year to consider the subject of removing the Yearly Meeting reported that they considered it inexpedient at this time -. Thos Anthony & several others bore short testimonies & to me it was a precious season for which I desire to be thankful -

At 4 OC this Afternoon the meeting again met It appeard that an individual who had appealed from the judgement of the Moy [Monthly] & Quarterly Meeting had taken his seat in meeting this occasioned some difficulty but was soon got over & the meeting went into the state of society which in the general was found to be as well as usual - but it apprear'd that some who had served as soldiers in the late revolutionary War & since that time joined our Society, had entered their names as applicants for the pension lately granted to revolutionary Soldiers - they live in the eastern Quarters far down & the advice of the Yearly Meeting was requested. This occasioned considerable debate & resulted in the Appointment of a committee to deliberate on the Subject.-

We had a pretty large company at tea & in the evening a family sitting in which Daniel Howland was largely engaged in testimony & a few words by Edw Cobb. - In addition to our lodgers we had John Heald & his Companion Thos Wickersham. -

RELIGIOUS SOCIETY OF FRIENDS



June 17, Wednesday: Charles François Gounod was born in Paris, 2d and final child born to François-Louis Gounod, official artist to the Duc de Berry and drawing master to the pages of the King's Chamber, with Victoire Lemachois, daughter of a lawyer.

Friend [Stephen Wanton Gould](#) wrote in his journal about the proceedings of the New England [Yearly Meeting](#) of the [Religious Society of Friends](#) at [Portsmouth](#):

4th day - The Meeting begun at 10 O'clock - Various concerns came before us - that which excited the most interest was a communication brought in by a committee appointed Yesterday, to the different quarterly meetings respecting the applications of several friends in low circumstances to the general government for pensions for their services in the revolutionary War - a general Unity was expressed discouraging all such applications & advising to the contrary, & encouraging all meetings where such applicants may reside to extend to them a liberal hand of help. - Henry Post at the opening of the meeting appeared in fervent supplication. -

The Meeting met this evening at 4 O'clock - the first business entered on was Jeremiah Austins Appeal which was confirmed -After expressing a few words, - which were reply'd to in a most feeling & pertinent manner by [Moses Brown](#) - he retired from the meeting having the heart felt sorrow of many friends - -Epistles were prepared to the usual meetings with which we correspond & most of them were attended with a good savor of life & also a communication was prepared to the different Monthly & Quarterly Meetings, written with much animation so that some of us said in our hearts "the best wine has come last" - The Meeting concluded under a solemn covering - & I have no doubt many may say with emphasis "It is good for me to be here"



June 18, Thursday: Carl Maria von Weber and his wife moved into a cottage in the village of Hosterwitz, upstream from Dresden. He was worried about was deteriorating health.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day - This morning most of our Company left us after breakfast with whom we have been associated in a family way thro' the course of this Yearly Meeting - my friends have never felt nearer to me than at this time, & an increase of love I think must be a good sign & if follow'd by an increase of obedience to the divine law in the heart may terminate in redemption from evil, which at seasons (at least) is my hearts desire. -

Our meeting this day was large quiet & much favor'd J T Hopkins John Heald, Lydia Dean, Mary Allen & Avis Keene were engaged in testimony & E Coggeshal in supplication. -

In the Afternoon Our friend John Heald & his Companion Thos Wickersham left us for [Portsmouth](#) it was unpleasant to find on going for Thomas's horse that he had been Kicked so as to render him quite useless & we were obliged to furnish him with another which will occasion him another journey back in a few days. -



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



June 21, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 21st of 6th M 1818 / Our morning meeting was large & silent - at the close of it information was given that Jerrard T Hopkins expected to be at meeting this Afternoon & general information was requested to be given & the meeting was defer'd to 5 O'clock. - in the forenoon he was at the meeting in

[Portsmouth](#)

In the Afternoon we had a very large meeting of different persuasions in religion & Jerrard was much favord in Gospel communication, much to the satisfaction of friends & others. - I rejoice that Truth has borne the victory , not only thro' the Sittings of the Yearly Meeting but in the several public meetings since, so that no loss has been sustained that I am aware of, & on my own part I desire to be thankful in a belief that to me it has been a season of enlargement of experience in the truth, which perhaps may never be forgotten. - the circumstances of my being initiated into the Select Meeting is humbling, & for a day or two so much so that I have almost trembled under the weight of the responsibility of the Station of Elder. Oh! how much care caution & circumspect conduct is necessary to dignify the appointment, & above all a deeply religious life.

RELIGIOUS SOCIETY OF FRIENDS



June 22, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 22nd of 6 M / This mornng J T Hopkins & companion, accompanied by J D Williams took the Packet & went to [Providence](#) My H spent the Afternoon at her fathers & I took tea with them - This evening Thos Wickersham returned for his horse & found him much better. he lodge with us.

RELIGIOUS SOCIETY OF FRIENDS



June 23, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 23rd of 6 M / This morning Thos Wickersham rose before any of us was up, took his horse & went on his way to join his companion J Heald at [Smithfield](#) -

RELIGIOUS SOCIETY OF FRIENDS



June 24, Wednesday: DISCOURSE DELIVERED AT STOUGHTON, BEFORE THE RISING STAR LODGE, AT THE FESTIVAL OF ST. JOHN THE BAPTIST, JUNE 24, A.D. 1818. BY [THADDEUS MASON HARRIS, D.D.](#), PAST GRAND CHAPLAIN TO THE GRAND LODGE OF MASSACHUSETTS (Boston: Printed by John Eliot).

Friend [Stephen Wanton Gould](#) wrote in his journal:



LIVING IN THE LIGHT:

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4th day 24 of 6 M / James Spencer Gould son of my cousin Job Gould called at my Shop to see me this forenoon - My H set the Afternoon at George Eng's - I took tea & set the evening with them. -

RELIGIOUS SOCIETY OF FRIENDS

 June 25, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 25th of 6th M 1818 / I am going this morning to [Portsmouth](#) to attend the Moy [Monthly] Meeting with my H & John - The prospect of spending a day from home looks very discouraging, so soon after Yearly Meeting when my concerns demand my attention in my shop, but I have looked at it & see no way to omit it at this time. We stoped a little while before meeting at Uncle Thurston's. - At meeting A Sherman & H Dennis appeared in testimony but to me it was a dull time & in the last the little buisness that came before us was not conducted quite as well as common. - The serpent was evidently at Work in one individul at least, who as usual when opportunity offers manifests a malignity against a few who are coming forward in society & indeed there are but a few who he esteems among the Active part of the Moy [Monthly] Meeting - it is afflicting to see & feel such a disposition among us, but there are many & indeed almost all see to the bottom of him

RELIGIOUS SOCIETY OF FRIENDS

 June 26, Friday: Sarah Wesley reported that after almost a year in the lunatic asylum of Blacklands House her brother Samuel Wesley had been thought well enough to have been released.

Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 26th of 6th M / We have had the company of John Earl & Wife. Geo Eng's & wife Phebe Carpenter - B Hadwen & Sister Ruth to take tea with us. - This was a pleasant social circle & to be number'd among our many privileges. - how often is the chain of love & friendship strengthened & brightened by these circles that are made among those who consider them Selves in high life

RELIGIOUS SOCIETY OF FRIENDS

 June 28, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 28 of 6 M / Silent meeting in the morning - A few words in the Afternoon & thro' the day a very barran time to me -

RELIGIOUS SOCIETY OF FRIENDS

 June 29, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:



LIVING IN THE LIGHT:

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2nd day 29th of 6th M 1818 / This day has been exceedingly Warm & particularly this Afternoon I have suffered much with the heat-

RELIGIOUS SOCIETY OF FRIENDS



June 30, Tuesday: Le petit chaperon rouge, an opéra comique by Adrien Boieldieu to words of Théaulon de Lambert after Perrault, was performed for the initial time, at the Théâtre Feydeau, Paris.

George Anson Byron III, son of Captain George Anson Byron and Elizabeth Mary Chandos-Pole, was born. (This infant would grow up to become the 8th Baron Byron.)

GEORGE GORDON, LORD BYRON

Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 30 of 6 M / Rose early this morning (as I have done several running) & went over to the Point & took a sea bathing, which was very refreshing.

RELIGIOUS SOCIETY OF FRIENDS



Our national birthday, the 4th of July, Saturday: [Nathaniel Hawthorne](#)'s, or [Hathorne](#)'s, 14th birthday.

In Paris, the 4th was celebrated by a banquet at the Restaurant Banclin for guests of honor including the former Senator James Brown of Louisiana, the American Minister to Paris, and General Lafayette.

In Washington DC, for \$5 one might purchase a facsimile of the [Declaration of Independence](#) that had been created for the occasion by the printer Benjamin O. Tyler.

At the shipyard of Flannigan and Beachem in Fell's Point of [Baltimore](#), the steamship *United States* was launched.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal about the patriotic celebration:

7th day 4th of 7 M / This as usual has been a day of noise, but no accident has occurred that I have heard of.-



July 9, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5 day 9th of 7th M 1818 / I rose by 4 OC this morning took a pleasant walk to the North Battery & took a sea bathing, last evening a Brig belonging to Bristol came in & this morning I saw her with all her canvass spread to a small but fair breeze & favoring tide making her way home. The sight was animating to my feelings. I love commerce & hope she will again rise in this pleasant town. -

Our Meeting was rather small, & I believe not a season of much life. it was silent. —



(We can trust that Friend Stephen knew a hawk from a handsaw and that therefore this “Brig belonging to Bristol” that Friend Stephen was having warm feelings toward **could not have been** one of the [DeWolf](#) family’s [Bristol](#)-based negreros bound for the proslavery Bristol US Customs Office because in that shed it was still being ignored and evaded that engaging in the [international slave trade](#) had been transformed years before, by the US Congress, into a capitol felony.)

NEGREROS



SLAVERY



July 12, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 12 of 7 M / In our Morning Meeting Mary Morton was engaged in a sweet & lively testimony -- In the Afternoon she was again concerned in a few words & also father Rodman noth lively communications. —

RELIGIOUS SOCIETY OF FRIENDS



July 13, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 13 of 7 M / Attended the funeral of Susanna Fowler [Towles?] a woman who requested to be buried in a plain way after the manner of friends & it is remarkable that there were three other funerals in the street at the same time Vizt a daughter of Mumford Peckham & Henry Gradiners wife – & all three in the common burying ground at one time. —

RELIGIOUS SOCIETY OF FRIENDS



 July 15, Wednesday: In England, Abraham Thornton had been tried and found not guilty of having raped and murdered Mary Ashford, and released. On this date he was reconfined due to his having been challenged to an “Appeal of Murder,” that is to say, [Trial by Combat](#), by Mary Ashford’s heir-at-law, her 10-year-old brother Henry Stout, acting through his mother. Thornton was used to working with his hands in the building trades and while not large would surely have been able to overpower Mary’s kid brother. The defendant’s lawyers could be fairly confident that the boy would not actually attempt to fight. When Thornton was asked to plead, he said that he was not guilty and was prepared to defend it with his body, he then pulled off some woolen gauntlets made for the occasion and threw them down in the approved fashion.

Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 15 of 7 M / This Afternoon in the Boston Stage arrived Saml Wood & his daughter Anne of New York. They are on their way home from a long journey of buisness & pleasure, which they have extended as far as Quebeck - Saml is a friend we love & are always glad to see him -

RELIGIOUS SOCIETY OF FRIENDS

 July 16, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 16th of 7 M / Saml Wood & daughter left Town this morning for [Providence](#) on their way home - Our meeting was Small & to me exceedingly dull season - a few words were expressed by father Rodman. -
This Afternoon Richard Mitchell Jr arrived from [Nantucket](#) with his wife. They were married the 9th inst & I hope she may prove an acquisition to our meeting.*

RELIGIOUS SOCIETY OF FRIENDS

 July 18, Saturday: Heil dir, Sappho!, for chorus, winds and percussion by Carl Maria von Weber was performed for the initial time, as part of Sappho, a play by Grillparzer, in the Dresden Hoftheater.

Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 18th of 7 M 1818 / Attended the Monthly meeting for ministers & Elders which was the first I have set in of that kind & will be memorable - my mind was on a low key & the queries suggested the necessity of living near to the truth, & much nearer than I fear I shall be able to attain. All I can say or look forward to is to endeavor to live as near the Truth as I can, but allass how frail I am. -

RELIGIOUS SOCIETY OF FRIENDS

 July 19, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 19th of 7 M / Being Rainy both meetings were small & both were silent - in the morning it was rather poor in the Afternoon my mind was sweetly favor'd with divine life for which



I desire to be thankful

RELIGIOUS SOCIETY OF FRIENDS

 July 23, Thursday: The individual who had been disinterring bodies from a local graveyard of Ipswich for anatomical purposes having been fined a large sum of money, the Reverend Crowell preached, at the request of his parishioners, a sermon from JOHN 20:13.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 23d of 7 M / Our Meeting this day was an excellent one to me soon after I took my seat I felt a sweetness to arise that was precious for which I desire to be thankful. – Lydia Almy father Rodman & Hannah Dennis were engaged in short testimonys This Afternoon Aunt Stanton arrived from New York. –

RELIGIOUS SOCIETY OF FRIENDS

 July 25, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 25 of 7 M Aunt Stanton & Br Isaac went this Afternoon to Narragansett to see Mother who has been there some weeks. –

RELIGIOUS SOCIETY OF FRIENDS

 July 26, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 26th of 7 M / Our forenoon meeting was well attended, a verry [sic] considerable number as usual that were present were not members, whose countenances were pleasant & I have no doubt were Strengthening to those who had the weight of the meeting upon them – Jonathon Dennis & his wife & father Rodman were concerned in public testimony & to me it was a very good time, for which my thankfulness was renew'd to HIM who was the Author of that & every favor –
The Meeting was Silent in the Afternoon & to me good one –Sister Mary spent the Afternoon with us. – Attended the funeral of a man by the name of J Rivers who died at Thos Townsends –
a stranger from the Southward –*

RELIGIOUS SOCIETY OF FRIENDS

 July 30, Thursday: Emily Jane Brontë was born in Thorton, Yorkshire, England.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 30th of 7th M 1818 / Our first meeting was silent excepting a short offering from Anna Dennis which was her first public appearance & was only the text "My people shall be a willing people in the day of my Power saith the Lord" this seemed to me like a sweet little sacrifice, & I believe it will not be too much for me to say that a Prayer arose in my heart that she



LIVING IN THE LIGHT:

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might dwell in the littleness in the sympathy, & be preserved within her depth. –

Our last being Monthly Meeting - was to me a precious Meeting & as far as I apprehended it my place to take a part in the concerns of Society which came before us - feel satisfied with my offerings (as well perhaps) as at any Moy [Monthly] Meeting that I now recollect - & the savor which remains is very pleasant. – My Aunt Martha Stanton sent in to the Meeting a request to be reinstated to her right of membership, she was disowned by minute more than twenty two years ago for marrying out of the order of society & is now concerned to be restored to the fellowship of the body & to me as well as some others it is a very consoling circumstance that she is like to die a member of the society of which she was a member. – her Ancestors on fathers & mothers side from the first settlement of society in New England were of the Quaker faith & for that same faith she has ever felt a love & in good measure lived in & I hope will now close her life in with increasing brightness.

RELIGIOUS SOCIETY OF FRIENDS



August: [Friend Joseph Lancaster](#), an Englishman, arrived in Philadelphia, Pennsylvania. He would be active in [Quaker](#) schooling.

QUAKER EDUCATION



August 1, Saturday: [Maria Mitchell](#) was born, the third child of Friend William Mitchell and Friend Lydia Mitchell, a [Quaker](#) family that would produce a total of ten children.

Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 1st of 8th M 1818 / Rose this morning early, went over to the Point & at Dyres shore took a sea Bathing, this with the walk, has been very serviceable this Very Warm Summer. - A walk in the morning is pleasant, being cool, the air sweet & as few are moving retirement may be enjoyed to reflect on pleasant Scenes around - when I got to the Mansion of our late friend Thos Robinsons I found carpenters at work building a new fence around the garden & John Morton looking on it was very agreeable to see any improvement in the looks of our town which I think has been Smarted up a little this Summer

RELIGIOUS SOCIETY OF FRIENDS



August 2, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 2nd of 8th M 1818 / Our Morning Meeting was a favor'd one our friend Mary Morton was engaged in a living testimony which accorded with the engagement of my mind before any thing was expressed - Then Hannah Dennis was engaged to address the Youth inviting them to the godly resolution of Joshua "Let others do as they may as for me & my house we will serve the



LIVING IN THE LIGHT:

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Lord". –

In the Afternoon Father Rodman & Anne Greene were concerned in testimony - both meetings were large & to my feelings were owned by the extending of divine goodness

RELIGIOUS SOCIETY OF FRIENDS



August 3, Monday: Natur und Liebe, a cantata for mixed voices and piano by Carl Maria von Weber to words of Kind, was performed for the initial time, in Dresden, for the nameday of the King of Saxony.

Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 3 of 8 M / We had the very pleasant Company of Avis C Howland, Abby Lee & Sister Mary to set the Afternoon & evening with us

RELIGIOUS SOCIETY OF FRIENDS



August 4, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 4th of 8 M / This forenoon was called on my PRINCE SANDERS a man of colour originally from Boston, but now engaged in the Dominions of Christophe on the Islands of Hayti as superintendent or President of the National Schools, he appears to be a man of consequence with the King of Hayti, & is to preach before the Africans of this Town at Hitchcocks Meeting this evening - I was glad to have an opportunity of an acquaintance with him, he appears to be a very sensible & intelligent man, modest afable, - my mind was interested on his account & concerned to express some things which impressed it on a religious account was glad to find he received it kindly -

RELIGIOUS SOCIETY OF FRIENDS



August 5, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 5 of 8th M / Rose this morning at half past 3 O'clock & with Father Rodman took the Boston Stage & rote [rode] to [Portsmouth](#) stoped at Uncle Saml Thurstons & took breakfast then walked to Asa Shermans & rested & then to the Meeting House & Attended the Select Meeting - Anne Thorn was engaged reverently & fervantly to Supplicate the Throne of Grace for our help & support returning thanks for our many favors &c Remarks were made by D Buffum & several others weighty & pertinent to our condition - After meeting We dined at Asa Shermans - As friends were gathering to the Meeting for Sufferings I went to the meeting House & borrowed D Buffums chase & rode down to Benjamin Freeborns & spent a little time - then returned to the Meeting House & walked to Uncle P Lawtons & took tea then to Cousin Elizabeth Chases & lodged here I found Rowland Greenss wife which was the first time I ever saw her, in the evening Jos Harris & Rowland Greene joined us which made a very agreeable



circle

RELIGIOUS SOCIETY OF FRIENDS

 August 6, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day This morning cousin Shadrack sent his son Jacob with me in a chaise to the Head of the Mill lane & from thence I walked to Asa Shermans & from there to the Meeting House - James Greene was the first in public appearance & then Anne Thorn in a most lively pertinent fluent & well connected testimony, - followed by Henry Post & Mary Allen - it was a season of favor to a very larger Audience. - In the last - the buisness was conducted with propriety & solemnity & closed a little before 3 OClock - After meeting found my Dear H had come out with Lewis L Clarke - he got into another vacant chaise with father Rodman - & I took her in the one they rode out in, & went to Anne Anthonys & dined. Isaac P Hazard in company - After tea we rode Home & found my Mother Aunt STanton & Aunt Patty Gould spending the Afternoon with Aunt Nancy Carpenter. -

RELIGIOUS SOCIETY OF FRIENDS

 August 7, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*6th day 7th of 8th M 1818 / Engaged this forenoon - The Arbitrators in The case of Avis Knowles set & George Hazard. I was obliged to be with them, which was exercising to my mind particularly as I have been two days out of my buisness, but saw no other way than to submit
The Arbitrators decided the case & both parties agreed to abide the Award which is no small release to my mind.
In the Afternoon Wm Almy & several others called to see me, which took up much of my time - The concerns of other people & of Society at times are very incumbering to me - Oh that I may be what I ought to be Oh that I may experience Holy help, for I greatly need it. -*

RELIGIOUS SOCIETY OF FRIENDS

 August 8, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 8th of 8 M / On some accounts this has been a day of close exercise of mind - Tho' friends in this day are exempt from many trials which the first founders of our society were exposed to yet there are many things which occur that if abode under will tend to humble the creature & drive it to the center from whence all right qualification is derived - I am desirous to dwell under every refining dispensation & thale[take] all which is intended to drive out the old man with his deeds may have its perfect Work - The new appointment of Elder already



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involves me in some concerns which are not a little trying & renews the conviction that my qualifications for usefulness in it are yet small & will probably remain so – I am convinced that Elders must not only be golden Snuffers, but the Same divine light must illuminate them as stand in the golden candlesticks & must shine bright both to the World in general & before those who they are placed as the more immediate care takers

RELIGIOUS SOCIETY OF FRIENDS

 August 9, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 9th of 8 th M 1818 / Our meetings were well attended & favord seasons - In the morning Father Rodman was first engaged in testimony, then Mary Morton & then Hannah Dennis – In the Afternoon A short testimony from father R. – My Mother & Aunt Stanton took tea & set the evening with us. –

RELIGIOUS SOCIETY OF FRIENDS

 August 10, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*2nd day 10th of 8th M / The weather continues warm & considerably dry, but there is a prospect of abundant harvest particularly of Indian Corn, for which Gratitude is due to the Great Giver of every good thing
It is a season of exercise to me, a number of things before me which require Sight to determine with prudence. –*

RELIGIOUS SOCIETY OF FRIENDS

➡ August 13, Thursday: Mrs. Stone gave birth to an infant. When the mother learned that her baby was female, she exclaimed “Oh dear! I am sorry it is a girl. A woman’s life is so hard!” [Refer to Lucy Stone.]



Lucy Stone

FEMINISM

Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 13th of 8th M / Our Meeting was rather small & to me a Season of much dullness. - a few words were delivered by Father R. - -
This Afternoon The committee consisting of Hannah Dennis & Mary Williams David Buffum & Jonathon Dennis met at our House & took an opportunity with Aunt Stanton in consequence of her request to be reinstated to membership & I believe it was a solid time.
- Hannah & Jonathon Staid & took tea with us. -*

RELIGIOUS SOCIETY OF FRIENDS

➡ August 14, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 14 of 8th M / Aunt Martha & Mary Gould spent the Afternoon with us, every time Aunt Mary comes I think may be the last. I was glad to see them & believe I should be thankful if it was in my power to administer to their necessitis much more than I do. - Aunt Martha is now aged being turned 80 Years, & will doubtless soon be taken to rest having performed well her part thro’ life, of duties social & religious, & was to me an affectionate caretaker when I was a child of the age & size of John, which calls forth my gratitude & love -

RELIGIOUS SOCIETY OF FRIENDS

➡ August 16, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 16th of 8 M 1818 / Our Meeting this morning was quite large. Father Rodman was concerned in a short testimony & Mary



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Morton was large & much favor'd, her public appearances this summer has been much more frequent than usual & I greatly desire may tend to stir up the minds of many, particularly the youth for whom she seems to be much engaged -- Our frined Wm Almy of [Providence](#) attended the Afternoon Meeting & a general invitation given to the inhabitants of the town in consequence of which it was held at 5 OClock - the meeting was large & Wm engaged largely in Doctrinal testimony, & to pretty good Staisfaction - Truth & the power of Truth did not rise as I have known it in many meetings, but I have no doubt some good was done. -

RELIGIOUS SOCIETY OF FRIENDS



August 18, Tuesday: Incidental music for Klinger's play Die Zwillinge, by Carl Maria von Weber was performed for the initial time, in the Dresden Hoftheater.

Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 18 of 8 M / I have this morning had a little renewal of some old conflicts which I had so abundantly to pass thro' in my Youth, & which I had thought would never be renew'd in the same way - I desire to be faithful in the attendance of meetings & devote as much of my mind to the concerns of society as seen consistently - I well know that in days that are past in so doing peace has been the reward of such devotedness, & have been enabled to hold on my way thro' many bitter conflicts which are know[n] to but very few but myself & to none fully but myself - I desire ever to extend all the encouragement to others that I can to come up with Friends in a concern for the prosperity of Truth. I hope the Youth will take a deep interest in Society & that all their movements may be to help forward & support that precious cause which our Ancestors suffered much for.

RELIGIOUS SOCIETY OF FRIENDS



August 19, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 19th of 8th M 1818 / This Afternoon took Chaise & with Aunt Stanton Rode out the Green End Rode to [Portsmouth](#), viewed several places which she has some idea of purchasing & stoped at Isaac Chases - after resting a little while rode on & went to visit our old cousin Elizabeth Chase & took tea then returned home, while at cousin Chases my mind was forceably struck with the loss of cousin Alice in particular, whom I loved much & recollected some very plreasnt times that I have spent with her but "the places which have known us shall know us no more" & soon this will be the case with us all & Oh that we may be prepared for the final change -

RELIGIOUS SOCIETY OF FRIENDS



August 20, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:



*5th day 20th of 8 M / Our Meeting was silent but to me a pretty good one. - In the last which was preparative, we had no buisness but to appoint representatives. -
John Casey son of Wanton & his little Brother Edwin, came down from Greenwich by the way of Connanicut & called to see us before the meeting, they dined at Br Isaacs & returned to Connanicut - This Afternoon Cousin Charles Gould son of Thos called with his Uncle Henry to see us I was particularly pleased to see him as I am all my relations in general. - it is good to foster a loving disposition towards all, for I am disposed to believe that Love in the true sense of it is Divine, & the more we witness or experience of Divine things certainly I think the nearer we must be to the Kingdom of Heaven*

RELIGIOUS SOCIETY OF FRIENDS

 August 21, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*6th day 21 of 8 M / My mind has been under pressure much of this day from various causes & I desire every dispensation may prove useful to me -
Father Rodman has been absent at Greenwich for several days as a witness at Court there - he returned this Afternoon & gives a good account of the welfare of the brethren there -*

RELIGIOUS SOCIETY OF FRIENDS

 August 22, Saturday: [Warren Hastings](#) died in Daylesford, Worcestershire.

Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 22d of 8th M 1818 / Mother & Aunt Stanton dined with us & in the Afternoon we all went to father Rodmans & took tea & set the evening -

RELIGIOUS SOCIETY OF FRIENDS

 August 23, Sunday: The *Walk-in-the-Water* became the first steamboat to ply the waters of the Great Lakes per a regular schedule, by departing on this day from Black Rock near Buffalo, New York in the direction of Dunkirk, and then by continuing on to Cleveland, Ohio and Detroit, Michigan. (This boat would be lost in a storm in 1821.)

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 23rd of 8th M / Our Meeting this Morning was Silent large & I thought a solid opportunity. - In the afternoon it was again well attended Father Rodman & Mary Morton was engaged in short but sweet testimonies - Elliphal Jernagan was at Meeting being the first time she has been out since she had a Cancer extracted from her breast the 1st of 6th M last. I thought M Mortons testimony must have been peculiarly comfortable to her. - After tea took a walk round the hill with John & went into the Clifton



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burying ground.

RELIGIOUS SOCIETY OF FRIENDS

 August 24, Monday: In St. Louis, the [Quapaw](#) tribe ceded all but 1,500,000 acres in southeastern Arkansas to the US federal government. Peace in our time.

Refreshing soda water was for sale to the denizens of New-York: “The Patentee, encouraged by the success of the patent Liquid Magnesia in Philadelphia and els where [sic], respectively informs the inhabitants of New York and vicinity, that he has formed an establishment for its sale at No. 235 Broadway, within two doors of Park Place, where he also manufactures Soda Water of a superior quality.”

Friend [Stephen Wanton Gould](#) wrote in his journal:

*2nd day 24 of 8 M / Br David & Joanna Br John & Rebecca with Mary Lawton & her Sister Eliza Collins set the Afternoon & took tea with us - a very pleasant visit
Thus we are passing along thro' time, enjoying a little of the sweets of Social society, & occasionally partaking of the bitter portions allotted - & it will be soon all over, & we numbered with all those who have gone before us, & if we can leave as sweet a favor behind us as some have done, there will be a well grounded hope that it will be well with us beyond the grave -*

RELIGIOUS SOCIETY OF FRIENDS

 August 27, Thursday: The day after arriving in Venice, [Percy Bysshe Shelley](#) visited [George Gordon, Lord Byron](#) and sent off a letter summoning [Mary Godwin Wollstonecraft Shelley](#) and the children (with Milly and a new servant named Paolo Foggi).

Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 27th of 8th M / Rode with my H & John to [Portsmouth](#) to attended the Moy [Monthly] Meeting - went out by the way of Green End & took the lower rode & came out by Elams & Isaac Chases - This is a part of the Island which Hannah had never before seen, we stoped at Uncle S Thurstons.
At meeting (which was silent) my mind was favord with quiet - In the last we had an exercising case some pleasant ones, & on the whole a pretty good meeting - we dined at Uncle Thurstons & took tea at Uncle Richd Mitchells. -*

RELIGIOUS SOCIETY OF FRIENDS

 August 30, Sunday: A “Wild Man of the Woods” was reported near Ellisburgh, New York, close to the Canadian border — he was described as covered in hair and as bending forward while running, and the footprints he left had a narrow heel with spreading toes. The sighting would be reported in the [Exeter Watchman](#). An extensive search turned up nothing.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 30th of 8th M 1818 / Our Morning meeting was large & solid. D Buffum delivered a short lively testimony
In the Afternoon again well attended, & silent & to me a more*



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*lively time than in the morning –
After tea took a walk with John down to Jos Williams. –*

RELIGIOUS SOCIETY OF FRIENDS

 September 1, Tuesday: Samples were taken from the ocean floor, for the 1st time ever at a depth of 1,000 fathoms, in Baffin Bay by English explorer Sir John Ross aboard HMS *Isabella*.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*3rd day 1st of 9th M 1818 / We have need of fasting & prayer, & I trust that I understand what I say, feeling the necessity of it for myself. Oh! that I may deepen in religion for there is indeed need of it. –
This Afternoon attended the funeral of Wm Freeborns child which was interd in the Medow field – Mary Morton was engaged in a very lively & impressive testimony, & my heart rejoiced to hear her speak to the people –*

RELIGIOUS SOCIETY OF FRIENDS

 September 2, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 2nd of 9th M / My beloved Aunt Martha Stanton sailed this Morning for New York, her visit to us at this time has been peculiarly pleasant. She evinced a solidity & reverence of deportment, which shews a religious frame of mind in which I rejoice, & greatly desire her enlargement in the truth, & hope that her being restored to membership in society will have a tendency to further her in the good work– her health is but poor & if this should be the last time she should ever visit [Newport](#) or the last time I should ever see her it will not be unexpected to either of us

RELIGIOUS SOCIETY OF FRIENDS

 September 3, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 3rd of 9th M / Our meeting was nearly silent, a few words by father R. – To me it was not the worst of times, tho' I could not feel life to arise as I do sometimes. –

RELIGIOUS SOCIETY OF FRIENDS

 September 4, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*6th day 4th of 9th M / Took tea this Afternoon with Aunt A Carpenter with Br John Rodman & wife –
Called this evening to see Aunt Martha Gould found she had gone up to uncle Benjamins to see Cousin Thomas's wife who is here from Albany with a sick child. before I came away she returned*



& tho' fatigued was much more than common, pleased with her visit to her Aged Brother & cousins, being about 12 Months since she was there before. -

RELIGIOUS SOCIETY OF FRIENDS

 September 6, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 6th of 9th M 1818 / Our Morning Meeting was large, Daniel Howland & [Greenwich](#) was there & lively in testimony & Mary Morton was also sweetly engaged in testimony & I thought truth was exalted among us -
In the Afternoon D Howland was again very lively in testimony & the meeting a good one -
After tea went up to Henry Goulds to see Dorcas Gould wife of Cousin Thomas Gould of Albany who appears to be a solid woman.-*

RELIGIOUS SOCIETY OF FRIENDS

 September 7, Monday: On this day and the following one there was a great music festival in Hamburg in which Handel's Messiah and Mozart's Requiem were performed. The participating choruses were prepared by Louise Reichardt.

In [Concord](#), John Potter of Concord got married with Sybil Gay Flagg of Littleton.

Friend [Stephen Wanton Gould](#) wrote in his journal:

2d day 7th of 9th M / The mind under some exercise, & desires prevalent that I may experience more of the quickening power of Truth to operate & renew unto good works but alas how poor I am How weak I am!

RELIGIOUS SOCIETY OF FRIENDS

 September 10, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 10th of 9 M / This Morning Geo. & Stephen Anthony set out on a journey into the western States. - My desires are for their welfare being young men of good deportment
Our Meeting was rather small, but pretty good time - father R was concerned in a short testimony*

RELIGIOUS SOCIETY OF FRIENDS

 September 13, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 13th of 9th M / We very unexpectedly found Anne Thorn & her companion at meeting this forenoon & Anne was engaged in a short but very sweet & lively testimony on the subject of silent waiting. - In the afternoon Anne was again concerned in testimony which was both animating and strengthening to the faith of some present, in that it furnished a renewed evidence



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of Holy help vouchsafed both in individuals & the Church - I have experienced the like many times before & I feel willing now to insert that her exercise corresponded with my own, as the very states subjects which she spoke to were presented to my mind in the silent part of the meeting. My mother & cousin Hannah Gardiner has set the eveing with us. cousin Gardiner has within a few Months experienced much affliction & appears to be improving under the dispensation & I desire she may not stop short but progress in the knowledge of the Truth till the work of Righteousness is fulfilled in her heart.

RELIGIOUS SOCIETY OF FRIENDS



September 14, Monday: Carlos Fernando Martínez de Irujo y Tacón, marqués de Casa-Irujo, duque de Sotomayor replaced José García de León y Pizarro as First Secretary of State of Spain.

Friend [Stephen Wanton Gould](#) wrote in his journal:

2d day 14th of 9th M 1818 / Anne Thorn has been engaged today in visiting those of our society & some who were not in membership with us who are aged & confined & sick. this is a work I rejoice in, from a belief that much good may be done & that she is an instrument well quallified for the service. She with her companions Phebe Howes & Matthew Comstock, & father Rodman who has been with them thro' the day, took tea with us. -

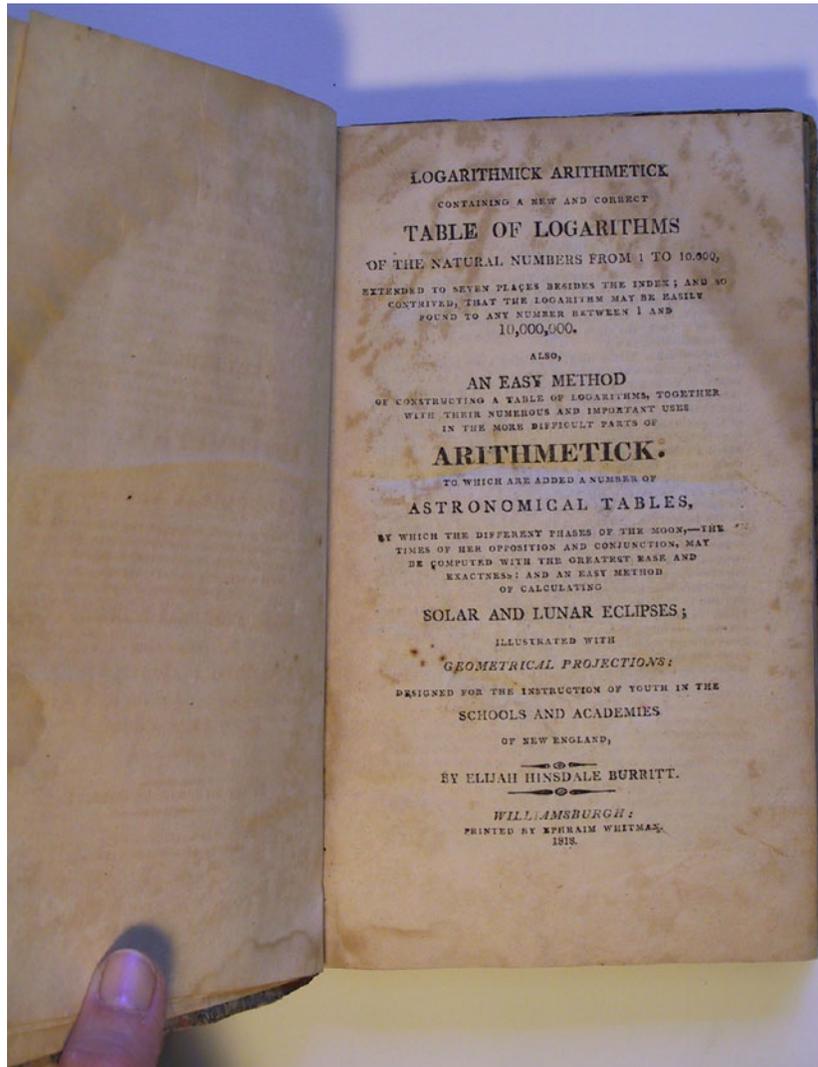
RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

September 15, Tuesday: [Elijah Hinsdale Burritt](#) copyrighted his LOGARITHMICK ARITHMETICK CONTAINING A NEW AND CORRECT TABLE OF LOGARITHMS OF THE NATURAL NUMBERS FROM 1 TO 10,000, EXTENDED TO SEVEN PLACES BESIDES THE INDEX; AND SO CONTRIVED, THAT THE LOGARITHM MAY BE EASILY FOUND TO ANY NUMBER BETWEEN 1 AND 10,000,000. ALSO, AN EASY METHOD OF CONSTRUCTING A TABLE OF LOGARITHMS, TOGETHER WITH THEIR NUMEROUS AND IMPORTANT USES IN THE MORE DIFFICULT PARTS OF ARITHMETICK. TO WHICH ARE ADDED A NUMBER OF ASTROLOGICAL TABLES, BY WHICH THE DIFFERENT PHASES OF THE MOON, — THE TIMES OF HER OPPOSITION AND CONJUNCTION, MAY BE COMPUTED WITH THE GREATEST EASE AND EXACTNESS: AND AN EASY METHOD OF CALCULATING SOLAR AND LUNAR ECLIPSES; ILLUSTRATED WITH GEOMETRICAL PROJECTIONS: DESIGNED FOR THE INSTRUCTION OF YOUTH IN THE SCHOOLS AND ACADEMIES OF NEW ENGLAND, BY ELIJAH HINSDALE BURRITT (Williamsburgh: Printed by Ephraim Whitman, 1818). The author of this LOGARITHMICK ARITHMETICK was a 24-year-old college student and its preface was dated “Williams College, October, 1818.” The table of logarithms takes up merely 44 of the book’s 252 pages — its initial half amounts to a textbook on arithmetic and the final almost half is made up of a treatise on [astronomy](#), with many astronomical tables.



Friend [Stephen Wanton Gould](#) wrote in his journal:



3d day 15 of 9 M / A Thorn has been again engaged today in visiting some families in the forenoon Job Sherman was with her & this Afternoon I took his place we went first to John Rodmans, next to Perry Weavers [?], then to Aunt Martha Goulds, then to Abigail Barkers, then at Comstocks to see his deaf & dumb son but was dissappointed as he was not at home. then to Thos Townsends where we had (as well as at all the other places) a favor'd time. Anne made full proof of her ministry, & this little opportunity has been a fresh evidence to my mind of the love & goodness of our heavenly father, in that he still visits & revisits the hearts of his children by his holy Spirit & qualifies instruments with the same authority that he did the Apostles to preach the everlasting gospel - This little visit of hers has been peculiarly pleasant as she has seen a number who are dilligent attenders of our meetings, but not members, & of tender visited minds. -

RELIGIOUS SOCIETY OF FRIENDS



September 16, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 16th of 9th M 1818 / Anne Thorn attends [Portsmouth](#) meeting today.

RELIGIOUS SOCIETY OF FRIENDS



September 17, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 17th of 9 M / Our Meeting this day was indeed as an heavenly place the silent part of it was favor'd with a precious covering, under which Anne Thorn rose & deliverd a very copious testimony & reached the states & conditions of many present - to the afflicted, her testimony was like oil whom she was engaged to address particularly
In the course of her exercise I could but acknowledge afresh in my heart that there is no "God like our God" he quallifies poor dust & ashes to proclaim his Word with the same Power with which he cloathed the Apostles & is still condescending in his adorable goodness to raise up those who are willing to stand on his holy Mount to receive his command, to the people & sanctifies their labors, his witness in many minds was reached this day, & may the bread cast on the Waters soon return. - It was a season of refreshment to me, for which I desire to be thankful. She dined at D Buffums & expects to go to [Tiverton](#) tonight from thence to [Providence](#) on her way home.-

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 September 18, Friday: The Austrian Landrechte refused Johanna van Beethoven's request to remove her son Karl from the guardianship of her brother-in-law [Ludwig van Beethoven](#).

The Theatre Royal in Edinburgh made itself the initial theater in Great Britain to be lit by gas.

Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 18 of 9 M / Last evening about 1 / 2 past nine OClock cousin Elizabeth Anthony died at the House of cousin Mary Gould in Middletown aged 91 Years & about 5 months. her Mother was sister to my Grandfather Gould, & she was much noticed by my father as a relation & always visited in the family from my earliest recollection. -

RELIGIOUS SOCIETY OF FRIENDS

 September 19, Saturday: The gray house on Virginia Road was sold at public auction.

Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 19 of 9 M / Cousin E Anthony was buried this Afternoon in the Gould burying ground in Middletown, but it was so rainy that I could not attend, which was my intention, & which I should have been glad to have done. -

RELIGIOUS SOCIETY OF FRIENDS

 September 20, Sunday: Two works by Carl Maria von Weber were performed for the initial time, in celebration of the 50th anniversary of the accession of King Friedrich August of Saxony, in Dresden: Jubel-Cantate to words of Kind, and Jubel-Ouverture.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 20th of 9th M 1818 / Our meeting this forenoon was pretty well attended & a solid favord season Hannah Dennis first appeard in supplication, then father Rodman in testimony, then Lydia Almy & then Hannah Dennis - near the close of the meeting father emphatically repeated this Scripture "Great is the Lord & greatly to be feared for his wonderful works to the children of men"
In the Afternoon Father Rodman again in testimony Also David Buffum was very lively - After meeting attended the funeral of Capt James Phillips in the neck & in the evening set a little while at father Rodmans. -*

RELIGIOUS SOCIETY OF FRIENDS

 September 21, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2d day 21st of 9th M / We had quite a family visit Cousin Dorcas Gould & her son Benjamin from Albany Cousin Henry & wife - My Mother & sister Sally, & after tea Martha David & Susan Ann came in which with ourselves made twelve Goulds all in the room



at once - this circumstance may never hapen exactly so again

RELIGIOUS SOCIETY OF FRIENDS



September 22, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3d day 22nd of 9th M / Took tea with my H Br David & Sister Joanna at Jonathon Dennis's -

RELIGIOUS SOCIETY OF FRIENDS



September 23, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 23 of 9 M / Our Cousins Anne & Mary Greene are over from Connanicut to attend the Moy [Monthly] Meeting tomorrow They Set the Afternoon with us very pleasantly -

RELIGIOUS SOCIETY OF FRIENDS



September 24, Thursday: [Clara Shelley](#), a little more than a year old, died.

MARY GODWIN WOLLSTONECRAFT SHELLEY

Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 24th of 9th M / Our first meeting was rather a low time to me but Hannah Dennis & Anne Greene were favor'd in lively testimonys
In the last, life, (I believe) was rather as a low ebb with most present, but the few concerns that came before us were pretty well conducted - Asa Sherman & Adam Anthony dined with us. -*

RELIGIOUS SOCIETY OF FRIENDS



September 26, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 26th of 9th M 1818 / Yesterday & today I have been very unwell with a cold in my whole system, & unfits me for almost any thing -

RELIGIOUS SOCIETY OF FRIENDS



September 27, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 27 of 9th M / Last night I took a heavy sweat which has cleared my head a little but my throat is more sore & I dont know but I have as much fever as Yesterday - My H & John went to meeting this forenoon & say Mary Morton preached twice & Anna Dennis once said a few words - John only went in the Afternoon & said Grandfather preached - I am a little better this evening,

but poorly still –

RELIGIOUS SOCIETY OF FRIENDS

 September 28, Monday: Le premier venu, ou Six lieus de chemin, an opéra comique by Ferdinand Hérold to words of Vial and de Planard, was performed for the initial time, in the Théâtre Feydeau, Paris.

Friend [Stephen Wanton Gould](#) wrote in his journal:

2d day 28th of 9 M / Throat still sore & fever hangs on, but I think I am some better than yesterday. – Sister mary set the Afternoon with us. –

RELIGIOUS SOCIETY OF FRIENDS

 September 30, Wednesday: Tired of having to fight for the money he believed was his due, and the attacks on his honor, [Johann Nepomuk Hummel](#) wrote to King Wilhelm I of Württemberg asking to be released from his contract (the monarch would refuse).

Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 30th of 9 M / Yesterday tho' some better, far from well, & today under the operation of Jalap & Calomel which I hope will clear my system of fever & sore throat

RELIGIOUS SOCIETY OF FRIENDS

 October 1, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 1st of 10th M 1818 / I feel better this morning, but am not quite smart enough to sit in meeting & attend a committee which meets at the breaking up of it to investigate the pecuniary concerns of society. – While meeting was sitting had a very interesting call from Thomas Paull a man of colour from Boston, a preacher among the [Baptists](#) & also an intimate friend of our late friend & brother [Paul Cuffee](#), he appears to be a religious man & desirous of doing good to all mankind & in particular to the people of his colour. – After dinner went up to set a little while with the committee at the meeting house. –

RELIGIOUS SOCIETY OF FRIENDS

 October 2, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

10th M 2nd 1818 / I have been this morning humbled under a sense of my own nothingness & short comings, & a of the goodness of God still extended to me, aspirations has been raised for the blessing of preservation to the Father of Mercies. –

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 October 3, Saturday: The Austrian Landrechte refused Johanna van Beethoven's petition that her son Karl, presently being instructed by a private tutor in the home of [Ludwig van Beethoven](#), be placed in a public school.

Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 3rd of 10 M 1818 / My Health is better but I do not feel quite well & strong. I desire, & trust I do, feel thankful, that I have been no worse.

RELIGIOUS SOCIETY OF FRIENDS

 October 4, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 4th of 10 M / I feel a degree of depression on my mind this morning, which in measure arises from my health which is not very smart. –
In the forenoon Meeting we were Silent – In the Afternoon I thought the meeting was remarkably well attended & M Morton much favor'd in testimony*

RELIGIOUS SOCIETY OF FRIENDS

 October 5, Monday: Nancy Hanks Lincoln (Abraham Lincoln's mother) died of a "milk sickness."

Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 5th of 10 M / This Afternoon about One OClock set out for [Providence](#) to carry sister Ruth to attend the Meeting of the Yearly Meeting school committee, & by riding in the evening a little while we reached [Moses Brown's](#) in time to spend a good peace with him before bed time. –

 October 6, Tuesday: Rufus Wyman, superintendent of the Charlestown branch of Massachusetts General Hospital (later to be renamed as the McLean Asylum for the Insane), admitted as his 1st patient a person who was possessed by a devil — or so this young man's father was alleging. This early facility for people with mental illness would establish one of the 1st American laboratories of experimental [psychology](#) and would support an active research program.¹⁷⁵

Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day Morning after breakfast we went into [Providence](#), stoped at [O Browns](#) from whence Ruth went to the meeting House & I took a walk about the town. I dined at [O Browns](#) spent the evening & lodged, in the evening in addition to the very interesting conversation of [Moses](#) I had the gratification of seeing many of his curiosities both Ancient & modern, particularly some old Manuscripts & some old printed books published by friends, some of which I had not seen or heard of. –

175. Street, W.R. A CHRONOLOGY OF NOTEWORTHY EVENTS IN AMERICAN [PSYCHOLOGY](#). Washington DC: American Psychological Association, 1994



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 October 7, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day Morning returned to [Providence](#). the committee met at 9 O'clock & set till 2 O'clock PM - during which time I went to Almy & Browns store & wrote a letter to Sarah Aldrich of Mendon - dined at [O Browns](#), after which went with sister Ruth to the School House & went into every part of it & believe it to be a very commondious House, built with great durability & will probably stand good when the present generation shall be no More we arrived at [Moses Browns](#) about 5 O'clock which was too late to think of coming home, so we staid & passed another night under the hospitable roof of this venerable & very interesting old man now turned of 80 Years of age. he still brought forth from his treasury things new & old, & shewed me an original epistle in the hand writing of our Ancient friend George Fox, which I read pretty currently, & from what I had heard of his handwriting was quite surprised to find it so intelligible. -

 October 8, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day Morning after taking breakfast at the house of our above mentioned friend, we rode home & the day being pleasant it was a pleasant ride of about 6 hours. - found my H & John well with all our friends - This has been a very pleasant visit & rendered doubly so, from the opportunity I have had of visiting my firend [Moses Brown](#), whose company it is probably I shall see but a few times more for if my life should be prolonged it is likely his will not to much greater length. -

 October 11, Sunday: Heinrich August Marschner's Overture über ungarische Nationalweisen was performed for the initial time, in Stuhlweissenburg. It was composed for the opening of a new theater and, on hearing the national themes, the Hungarian audience was wildly enthusiastic.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 11th of 10th M 1818 / John Wilbour from Hopkinton attended our meetings & in the forenoon deliver'd a weighty & very acceptable testimony - In the Afternoon father Rodman was short, but I thought very sweet in communication - After meeting attended the funeral of James Dyre, he was a young man much beloved & there was as many people followed him to the grave as I almost ever saw at any funeral the procession reached from the Granary beyond Liberty tree. -

RELIGIOUS SOCIETY OF FRIENDS

 October 15, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

5th day 15 of 10M / Our meeting was attended by most of our members, & was to me a season of but little life Father Rodman was concerned in a short testimony on the necessity of Watchfulness. –

RELIGIOUS SOCIETY OF FRIENDS

 October 17, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 17th of 10th M / Attended Select Meeting, to me it was a season of some favor, for which I desire to be thankful, every season wherein we can feel the arisings of divine life & in degree to spread over the mind is to be Prised, it being an evidence that we are not forsaken. –

RELIGIOUS SOCIETY OF FRIENDS

 October 18, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 18th of 10th M / In our morning meeting, Mary Morton was first engaged in a very sweet lively & encouraging testimony to such as were heavy & their hands hanging down with fear & at a second standing, gave a solemn & affecting warning to those who were rejecting the invitations they were receiving from the Most High. – Father Rodman followed her second appearance in a few words, according with her last communication. – In the Afternoon we Sat in silence. – after which, with Br & D R visited the Work & Arms House – Cousin Henry Gould Set the eveing with us –

RELIGIOUS SOCIETY OF FRIENDS

 October 20, Tuesday: Great Britain and the United States of America signed a convention according to which American fishermen were to be allowed use of the submerged seamounts off the coast of Newfoundland, rich in fish. The 49th parallel of latitude was accepted as the boundary between the two nations from Lake of the Woods all the way to the divide in the continental watershed at the crest of the Rocky Mountain chain (the Oregon Territory was not included). Astoria, which had been renamed Fort George when the British had purchased it for their North West Company from Astor in 1813, fell again under US control. Ownership of the Oregon territories was left unresolved.

READ THE FULL TEXT

Friend [Stephen Wanton Gould](#) wrote in his journal:

3d 20th of 10th M / Wrote a letter to Uncle Stanton. – John has been quite unwell for Several days with a cold & fever, but I think him better this Afternoon –

RELIGIOUS SOCIETY OF FRIENDS

 October 21, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

4th day 21 of 10 M / I have been much engaged in very disagreeable buisness, nothing short of trying to settle a difference between a man & his wife - A critical undertaking, & has only resulted in a hope that some good has been done, which time will only manifest. - it is a truly sorrowful case disgraceful to the individuals & to society, & deeply afflicting to their family & connections - May it be a solemn Warning to all men & their wives, to suffer no difference to arise between them, but to check in the very buddings all strife for mastery or preeminence, to avoid all pointed & counter expressions, & labor to cultivate harmony & love as most comfortable to themselves, here & here after & be the best & most Salutory example to their children.

RELIGIOUS SOCIETY OF FRIENDS

 October 22, Thursday: [Helen Louisa Thoreau](#)'s 6th birthday.

On his 7th birthday, Franz Liszt accompanied his father Adam Liszt on a business trip to visit a merchant named Ruben Hirschler in Lackenbach. Adam asked Hirschler's daughter to play something for Franz on her new piano. Franz was so overcome by the music that he began to cry and flew into his father's arms. Hirschler was so taken by the scene that he gave the piano to the boy.

Commander David Buchan brought the *Dorothea* and the *Trent* back to port in England, having been prevented by ice off Spitsbergen from getting very far at all toward their intended eventual destination of the Bering Strait. The only success of this expedition was the setting of a new northern latitude record, of 82° 34' N.

THE FROZEN NORTH

Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day [sic] 22d of 10th M / Our Meetings was rather small, was silent and to me a season of but little life, tho' no small activity of mind. - In the last which was preparative Osborn Mowry published his intentions of marriage with Eliza Ann Southwick, daughter of Amasa Southwick
Set part of the evening with Abigail Robinson & Mary Morton Where I went to wait on Sister Ruth home D & M Williams was also there.*

RELIGIOUS SOCIETY OF FRIENDS

 October 24, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 24 of 10th M 1818 / This morning about sunrise Daniel D Tompkins the Vice President of the United States arrived in Town

RELIGIOUS SOCIETY OF FRIENDS

 October 25, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 25th of 10 M / Our meeting was large this morning & favord with the extended wing of Ancient goodness - Mary Morton



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

was engaged in an humble reverend intercession to the Throne of Grace, that the Almighty would be pleased to visit the hearts of the children of disobediance, support the Elders & aged of this place & enable them, to bear the standard with faithfulness & finally go down to the grave in peace, that he would visit the youth in this place & draw them to the true fold & raise from among them judges as at the first & counsellors as at the beginning, to follow the foot steps of our Worthy & honorable predecessors. -this supplication was very reaching to many present & I hope may be answered particularly with respect to the Youth. -

In the Afternoon we were favor'd with a short but lively testimony from D Buffum -

RELIGIOUS SOCIETY OF FRIENDS

 October 27, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 27 of 10th M / Set most of this evening at the Mansion of our Late friend Thos Robinson with Sister Eliza - Abigail was very feeble, but conversant & dear Mary Morton very sweet in spirit & converse. -

RELIGIOUS SOCIETY OF FRIENDS

 October 29, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 29th of 10th M / I feel no small regret at not going this morning to [Portsmouth](#) to attend the Monthly Meeting, but there are certain reasons well known to myself that prevent perhaps they ought not to exist, but as they do, I must act according to present circumstances. - There will be several cases before the meeting in which I should like to have a voice, from the present exercise of my mind, but best wisdom will doubtless be near those assembled & it is doubtful whether my presence would add much or any weight

RELIGIOUS SOCIETY OF FRIENDS

 November 1, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 1st of 11th M 1818 / Our meetings were both Silent & to me very dull seasons, as I believe thy were to most present. -

RELIGIOUS SOCIETY OF FRIENDS

→ November 3, Tuesday: The [Exchange Coffee House](#), which had been considered when it was constructed in downtown [Boston](#) in 1808 → to be the world's largest possessing 210 rooms (at seven stories the tallest building in the USA), the 1st hotel in the nation and at a construction cost of \$600,000 the world's most expensive (modeled upon Lloyd's Coffee House of London), burned at night, making a light that was wondered at as far away as Amherst and Saco.¹⁷⁶

COFFEE

In [Concord](#), Thomas H. Davis of Concord got married with Maria Barns of Marlboro.

Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 3 11th M / Spent this evening with my H at Abigail Robinsons & were not a little disappointed that Mary Morton had gone out to D Buffums to spend the Afternoon & evening. –

RELIGIOUS SOCIETY OF FRIENDS

→ November 5, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 5 of 11 M / My mind is much with those who have gone to attend the Quarterly Meeting this day held at Swansea. The day is very fine as it has been several days past & favorable for travelling. I can acknowledge with thankfulness that the Prayer of my spirit has been this morning that the same precious influence Also attend those who stay. I have been much on the barran mountains for several days past so that I could but just look over & see the good land without being permitted to enter in, to enjoy the sweets which it affords, but I rejoice this morning under a fresh evidence of that holy help is near & may I dwell in that state of mind which will preserve to the end. – Our meeting at home was silent & rather small, but a pretty favord season to me

RELIGIOUS SOCIETY OF FRIENDS

→ November 8, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day [sic] 8 of 11th M / Our morning meeting pretty well attended [to] me a season of poverty, but Mary Morton was sweetly engaged in testimony – In the Afternoon we sat in the little meeting house for the first time M Morton again very sweet in testimony also Father Rodman & H Dennis. Called this evening to see Hannah Hull who is confined with a sore foot. – we sat in the chamber where Govn John Wanton used to entertain his company at election time & the [same] place in which he met the overseers after he signed the commissions which involved him & society in so much affliction Ah many has been the time, that my spirit has mourned on account of that affair, tho' it happened not far from 84 Years ago

RELIGIOUS SOCIETY OF FRIENDS

176. *Sic transit cafe mundi.*



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



November 9, Monday: Ivan Turgenev was born.

Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 9 of 11th M 1818 / This morning Mary Morton & John Early & Wife sailed for N York. – They have a high wind & not very fare. Mary we part with reluctanly as She has been very usefully among us this summer. – John has also spent sometime very agreeably in town & has evinced a concern for the truth in which we desire his growth & should be glad if he could find some buisness here that would enable him to settle again in this his native town, as there might be expected a considerable religious usefulness from him. –

RELIGIOUS SOCIETY OF FRIENDS

November 10, Tuesday: [John Thoreau, Senior](#) rented the Spaulding store in Chelmsford MA. It was customary in those heavy-drinking times for a storekeeper to pour a glass for a favored customer, so he solicited his former pastor, the Reverend [Ezra Ripley](#), for the letter of recommendation which he needed in order to be able to provide this hard liquor. On the blank back of a piece of pious meditation, the Reverend would write out the following “to whom it may concern” variety of commendation letter:



Understanding that Mr. John Thoreau, now of Chelmsford, is going into business at that place, and is about to apply for license to retail ardent spirits, I hereby certify that I have been long acquainted with him, that he has sustained a good character, and now view him as a man of integrity, accustomed to storekeeping, and of correct morals.



Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 10th of 11th M / There were two funerals in the Neighbourhood this Afternoon, Capt Engs Wife & Benj Watsons wife, the former of a Dropsy the latter of a [Consumption](#). –

RELIGIOUS SOCIETY OF FRIENDS

November 12, Thursday: [Johann Nepomuk Hummel](#) informed the Stuttgart management that he considered himself absolved from his contract. The court responded that he was dismissed.

Friend [Stephen Wanton Gould](#) wrote in his journal:

LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

5th day 12th of 11 M / Our meeting was silent & rather small but I thought attended the chief of our members in ability to get abroad. – Cousin Mary Gould set the Afternoon & evening with us.–

RELIGIOUS SOCIETY OF FRIENDS

➡ November 15, Sunday: Simeon Marshall of Gloucester, 22 years of age, drowned at sea.

[John Thoreau, Senior](#)'s Chelmsford MA grocery store opened its doors for business. The plan was that while [Cynthia Dunbar Thoreau](#) waited counter, John would be painting signs on commission.



John in later years



Cynthia in later years

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 15 of 11th M / Our Morning Meeting was silent & to me a season of but little life. – In the Afternoon soon after taking my seat was favor'd with a quickening of life which continued in a good degree thro' the meeting. father Rodman was concerned in a short lively testimony

RELIGIOUS SOCIETY OF FRIENDS

➡ November 19, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 19th of 11th M / Ruth Davis & Mary Caid attended our Meeting today - Ruth was close & searching in testimony & they intend to spent a little time in this Moy [Monthly] Meeting visiting a few familys. –

RELIGIOUS SOCIETY OF FRIENDS

➡ November 22, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 22nd of 11th M / Our friend John Comly from Pennsylvania attended our meeting - he is indeed a well quallified instrument in the hand of the great Master. his testimony this morning was a wonderfully convincing oue, clear in Argument & Powerful in Words.– In the Afternoon his communication was chiefly to Parents & children & I hope his labors may be blessed among us. – In the evening I met him at father Rodmans & in walking down

had stoped at our house, & took a lantern & I waited on him to see Abigail Robinsons. -

RELIGIOUS SOCIETY OF FRIENDS

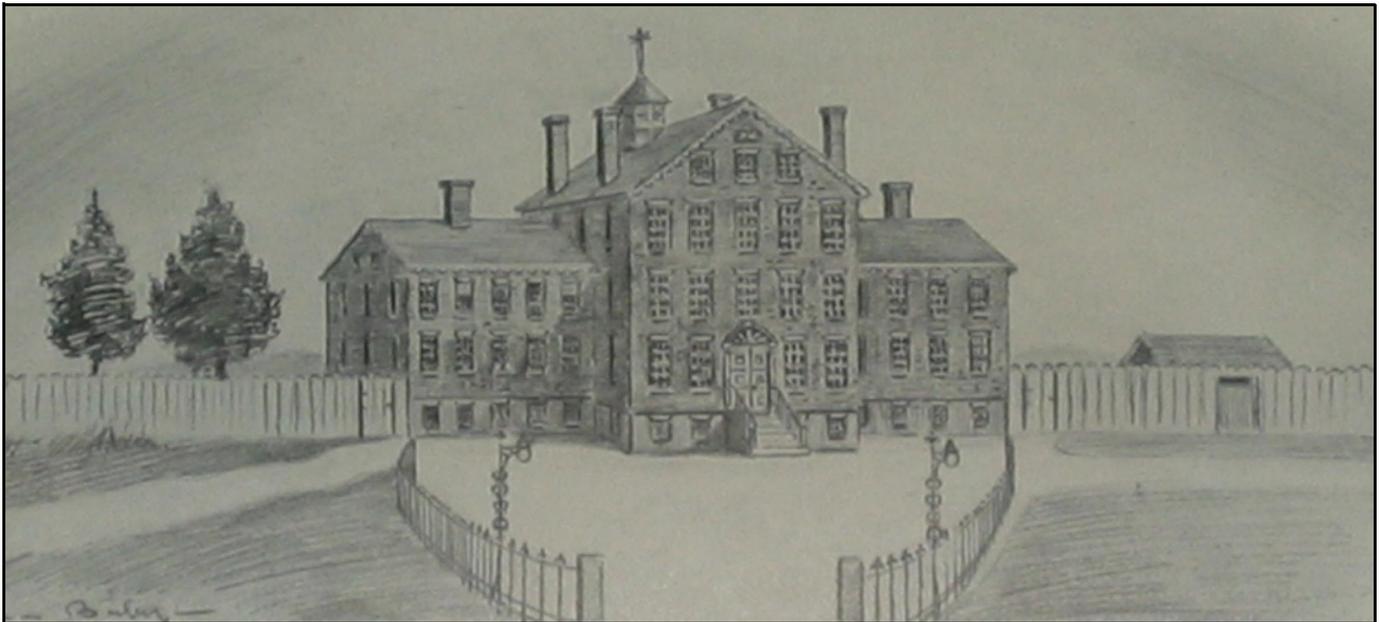
➡ November 23, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 23rd of 11th M 1818 / I Watched last night with Isaac Mitchell who the 14th inst was caught by the spindle of his Wind Mill, by the Sertout [surtout, a man's long overcoat] which twisted him round many times & tore all his cloaths from his body except his stockings & the wristbands of his shirt & left him naked, so great were his bruses, that his life has been dispaired of till within two days, he rested as comfortable as a person in his brused condition could last night, & there is now hopes that he may again be restored to usefulness.- John Comly had a meeting on Connanicut today which I understand was large & very satisfactory

RELIGIOUS SOCIETY OF FRIENDS

TIMELINE OF ACCIDENTS

➡ November 24, Tuesday: With construction of the [Quaker](#) Yearly Meeting School on his farm nearly complete, Friend [Moses Brown](#) wrote to Sophronia N.J. Forster of Weare, New Hampshire, expressing interest in her coming to teach at his new school in [Providence, Rhode Island](#).



This sketch was added to the face of a clock made by John Bailey, in the building's sitting-room.



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



November 26, Thursday: Saidar und Zulima oder Liebe und Grossmut, by Heinrich August Marschner to words of Hornbostel, was performed for the initial time, in Pressburg (Bratislava) Schauspielhaus.

Friend [Stephen Wanton Gould](#) wrote in his journal:

26 of 11 M / In the first meeting Mary Caid first appeared in testimony, next Abigail Sherman, then Ruth Davis & the D Buffum followed in an impressive testimony & it was a very favor'd meeting. --

In the last Moy [Monthly] Meeting we had an exercising time occasioned by a contentious Man who opposed the appointment of an overseer from [Portsmouth](#) Preparative Meeting We had to Dine B Freeborn Darius lawton, Sarah Fowler & Elizabeth Lawton. -

RELIGIOUS SOCIETY OF FRIENDS

➡ November 29, Sunday: [William Ellery Channing II](#) was born.



Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 29th of 11th M / Our meetings were both silent, the morning was to me a season of but little satisfaction, the Afternoon was more solid & a season of some favor. -

RELIGIOUS SOCIETY OF FRIENDS

LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 December 3, Thursday: Karl van Beethoven, young nephew and ward of [Ludwig van Beethoven](#), ran away from his uncle and back to his mother. When the composer went to his sister-in-law’s house, she asked to keep him until that evening so Ludwig, being Ludwig, summoned the police and had them extract Karl by force. He then returned the lad to the Del Rio boarding school he had pulled him out of on the previous January 24th.

Giaocchino Rossini’s drama Ricciardo e Zoraide to words of Berio di Salsa after Forteguerra was performed for the initial time, in the Teatro San Carlo of Naples. It was very successful.

A southern portion of the Illinois Territory was admitted to our federal union as its 21st state, with the balance of this territory being joined into the Michigan Territory to extend it to the west of the Mississippi River divide. (The capital of the new state of Illinois was declared to be Kaskaskia on the Mississippi River. This capital would be transferred to Vandalia as of 1820.)



Like Ohio, Indiana, and Oregon, the new state would incorporate a racist anti-immigration clause into its state constitution. Nobody of color, like the recently deceased “Father of Chicago,” Jean-Baptiste Pointe du Sable, was ever again to be permitted to come here.



Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 3d of 12th M 1818 / Our Meeting was very crowded with people of various denominations from two causes the first was Osborn Mowry & Eliza Ann Southwick were Married & the second one it is what is denominated Thanksgiving Day which afforded many a lesure opportunity to attend - considering the mixed multitude present it was very solid & quiet David Buffum was largely engaged in testimony to good satisfaction & Anne Dennis appeared



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

in a few words. -

5th day 6th [sic] of 12th M / Last 5th day & today I took my seat in Meeting among the Elders - seemed[?] much like being made a spectacle of Men & Angels, tho' under indifferent circumstances from Paul, for he fought with beasts at Ephesus & overcame, but I, tho' a spectacle & brought into a conspicuous standing in society have yet to overcome many spiritual enemies that are comparable to beasts, & may my spirit be made willing to endure the conflict & become worthy of my station. - Meetings were low seasons to me tho' attended with favor, for I consider, to be able to feel low & dependant is a signal in itself of favor. I could but reflect how inferior my state of mind was to the four & twenty Elders we read of. Oh the washing the burning & purification of every kind that I must undergo before I shall be able to cry as they did, "Worthy is the Lord." - In the forenoon father Rodman delivered a short lively testimony - Afternoon Silent.

RELIGIOUS SOCIETY OF FRIENDS



December 10, Thursday: String Quartet op.104 by [Ludwig van Beethoven](#), an arrangement of his Piano Trio op.1 no.3, was performed for the initial time, in Vienna.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 10th of 12th M 1818 / Our meeting was silent & to me rather a dull time - several committees meet this afternoon on some very exercising concerns. I sympathise with them but see no way to be useful. -

RELIGIOUS SOCIETY OF FRIENDS



December 12, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*7th day 12 of 12 M / This Afternoon crossed the ferry to Connanicut went up to the Widow Mercy Weedens & cleaned her Clock & there lodged. - FIRST DAY attended meeting there we all made 12 in number including 3 Women. The Situation of the very few friends on that Island claims the feeling of friends, there are but two men members & about 4 women & they in Winter Seldom able to get out, very different from what it used to be when I first knew the meeting & till within ten or fifteen Years, when there was a respectable meeting both of weight & numbers. -The probability is that at next Moy [Monthly] Meeting it must be closed for the winter
Dined at cousin Joseph Greenes & in the Afternoon crossed the ferry home. -*

RELIGIOUS SOCIETY OF FRIENDS



December 17, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 17th of 12th M / Our meeting tho' small, I believe was not wholly destitute of life, we had a short but weighty



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

communication from father R. –

RELIGIOUS SOCIETY OF FRIENDS



December 19, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 19th of 12 M / I feel, on looking over certain cases which exist in this Moy [Monthly] Meeting, no small degree of depression, not knowing to what they may arise. May my mind be centered in that wisdom that directeth aright. May Meekness patience & long suffering be the trait of my character, & may my brethren who have to suffer, be also favored to keep their ranks in righteousness.

RELIGIOUS SOCIETY OF FRIENDS

Georgia increased the reward it offered for information leading to the interception of attempts to bring new Africans into its domain. When the illegally imported people were auctioned off by the state government, the informer would receive a title of whatever was left after deduction of all government expenses.

"Whereas numbers of African slaves have been illegally introduced into the State, in direct violation of the laws of the United States and of this State, Be it therefore enacted," etc. Informers are to receive one-tenth of the net proceeds from the sale of illegally imported Africans, "Provided, nothing herein contained shall be so construed as to extend farther back than the year 1817." Prince, DIGEST, page 798.

We notice immediately, of course, that these victims were being treated as disposable people. As soon as they were rescued, they were sold right back into slavery with the proceeds being divided among the white people. We notice, immediately, that the law against the slave trade had not been enacted for their benefit, but for the benefit of the USers who were being oppressed by the presence of these black victims.

W.E. Burghardt Du Bois: The dozen or more propositions on the question of the disposal of illegally imported Africans may be divided into two chief heads, representing two radically opposed parties: 1. That illegally imported Africans be free, although they might be indentured for a term of years or removed from the country. 2. That such Africans be sold as slaves.¹⁷⁷ The arguments on these two propositions, which were many and far-reaching, may be roughly divided into three classes, political, constitutional, and moral.

The political argument, reduced to its lowest terms, ran thus: those wishing to free the Negroes illegally imported declared that to enslave them would be to perpetrate the very evil which the law was designed to stop. "By the same law," they said, "we condemn the man-stealer and become the receivers of his stolen goods. We punish the criminal, and then step into his place, and complete the crime."¹⁷⁸ They said that the objection to free Negroes was no valid excuse; for if the Southern people really feared this class, they would consent to the imposing of such penalties on illicit traffic as would stop the importation of a single slave.¹⁷⁹ Moreover, "forfeiture" and sale of the Negroes implied a property right in them which did not exist.¹⁸⁰ Waiving this technical point, and allowing them to be "forfeited" to the



government, then the government should either immediately set them free, or, at the most, indenture them for a term of years; otherwise, the law would be an encouragement to violators. "It certainly will be," said they, "if the importer can find means to evade the penalty of the act; for there he has all the advantage of a market enhanced by our ineffectual attempt to prohibit."¹⁸¹ They claimed that even the indenturing of the ignorant barbarian for life was better than slavery; and Sloan declared that the Northern States would receive the freed Negroes willingly rather than have them enslaved.¹⁸² The argument of those who insisted that the Negroes should be sold was tersely put by Macon: "In adopting our measures on this subject, we must pass such a law as can be executed."¹⁸³ Early expanded this: "It is a principle in legislation, as correct as any which has ever prevailed, that to give effect to laws you must not make them repugnant to the passions and wishes of the people among whom they are to operate. How then, in this instance, stands the fact? Do not gentlemen from every quarter of the Union prove, on the discussion of every question that has ever arisen in the House, having the most remote bearing on the giving freedom to the Africans in the bosom of our country, that it has excited the deepest sensibility in the breasts of those where slavery exists? And why is this so? It is, because those who, from experience, know the extent of the evil, believe that the most formidable aspect in which it can present itself, is by making these people free among them. Yes, sir, though slavery is an evil, regretted by every man in the country, to have among us in any considerable quantity persons of this description, is

177. There were at least twelve distinct propositions as to the disposal of the Africans imported: —
1. That they be forfeited and sold by the United States at auction (Early's bill, reported Dec. 15: ANNALS OF CONGRESS, 9th Congress 2d session, pages 167-8).
 2. That they be forfeited and left to the disposal of the States (proposed by Bidwell and Early: ANNALS OF CONGRESS, 9th Congress 2d session, pages 181, 221, 477. This was the final settlement.)
 3. That they be forfeited and sold, and that the proceeds go to charities, education, or internal improvements (Early, Holland, and Masters: ANNALS OF CONGRESS, 9th Congress 2d session, page 273).
 4. That they be forfeited and indentured for life (Alston and Bidwell: ANNALS OF CONGRESS, 9th Congress 2d session, pages 170-1).
 5. That they be forfeited and indentured for 7, 8, or 10 years (Pitkin: ANNALS OF CONGRESS, 9th Congress 2d session, page 186).
 6. That they be forfeited and given into the custody of the President, and by him indentured in free States for a term of years (bill reported from the Senate Jan. 28: HOUSE JOURNAL (reprinted 1826), 9th Congress 2d session, V. 575; ANNALS OF CONGRESS, 9th Congress 2d session, page 477. Cf. also ANNALS OF CONGRESS, 9th Congress 2d session, page 272).
 7. That the Secretary of the Treasury dispose of them, at his discretion, in service (Quincy: ANNALS OF CONGRESS, 9th Congress 2d session, page 183).
 8. That those imported into slave States be returned to Africa or bound out in free States (Sloan: ANNALS OF CONGRESS, 9th Congress 2d session, page 254).
 9. That all be sent back to Africa (Smilie: ANNALS OF CONGRESS, 9th Congress 2d session, page 176).
 10. That those imported into free States be free, those imported into slave States be returned to Africa or indentured (Sloan: ANNALS OF CONGRESS, 9th Congress 2d session, page 226).
 11. That they be forfeited but not sold (Sloan and others: ANNALS OF CONGRESS, 9th Congress 2d session, page 270).
 12. That they be free (Sloan: ANNALS OF CONGRESS, 9th Congress 2d session, page 168; Bidwell: HOUSE JOURNAL (reprinted 1826), 9th Congress 2d session, V. 515).
178. Bidwell, Cook, and others: ANNALS OF CONGRESS, 9th Congress 2d session, page 201.
179. Bidwell: ANNALS OF CONGRESS, 9th Congress 2d session, page 172.
180. Fisk: ANNALS OF CONGRESS, 9th Congress 2d session, pages 224-5; Bidwell: ANNALS OF CONGRESS, 9th Congress 2d session, page 221.
181. Quincy: ANNALS OF CONGRESS, 9th Congress 2d session, page 184.
182. ANNALS OF CONGRESS, 9th Congress 2d session, page 478; Bidwell: ANNALS OF CONGRESS, 9th Congress 2d session, page 171.
183. ANNALS OF CONGRESS, 9th Congress 2d session, page 172.



an evil far greater than slavery itself. Does any gentleman want proof of this? I answer that all proof is useless; no fact can be more notorious. With this belief on the minds of the people where slavery exists, and where the importation will take place, if at all, we are about to turn loose in a state of freedom all persons brought in after the passage of this law. I ask gentlemen to reflect and say whether such a law, opposed to the ideas, the passions, the views, and the affections of the people of the Southern States, can be executed? I tell them, no; it is impossible – why? Because no man will inform – why? Because to inform will be to lead to an evil which will be deemed greater than the offence of which information is given, because it will be opposed to the principle of self-preservation, and to the love of family. No, no man will be disposed to jeopard his life, and the lives of his countrymen. And if no one dare inform, the whole authority of the Government cannot carry the law into effect. The whole people will rise up against it. Why? Because to enforce it would be to turn loose, in the bosom of the country, firebrands that would consume them.”¹⁸⁴

This was the more tragic form of the argument; it also had a mercenary side, which was presented with equal emphasis. It was repeatedly said that the only way to enforce the law was to play off individual interests against each other. The profit from the sale of illegally imported Negroes was declared to be the only sufficient “inducement to give information of their importation.”¹⁸⁵ “Give up the idea of forfeiture, and I challenge the gentleman to invent fines, penalties, or punishments of any sort, sufficient to restrain the slave trade.”¹⁸⁶ If such Negroes be freed, “I tell you that slaves will continue to be imported as heretofore.... You cannot get hold of the ships employed in this traffic. Besides, slaves will be brought into Georgia from East Florida. They will be brought into the Mississippi Territory from the bay of Mobile. You cannot inflict any other penalty, or devise any other adequate means of prevention, than a forfeiture of the Africans in whose possession they may be found after importation.”¹⁸⁷ Then, too, when foreigners smuggled in Negroes, “who then ... could be operated on, but the purchasers? There was the rub – it was their interest alone which, by being operated on, would produce a check. Snap their purse-strings, break open their strong box, deprive them of their slaves, and by destroying the temptation to buy, you put an end to the trade, ... nothing short of a forfeiture of the slave would afford an effectual remedy.”¹⁸⁸ Again, it was argued that it was impossible to prevent imported Negroes from becoming slaves, or, what was just as bad, from being sold as vagabonds or indentured for life.¹⁸⁹ Even our own laws, it was said, recognize the title of the African slave factor in the transported Negroes; and if the importer have no title, why do we legislate? Why not let the African immigrant alone to get on

184. ANNALS OF CONGRESS, 9th Congress 2d session, pages 173-4.

185. Alston: ANNALS OF CONGRESS, 9th Congress 2d session, page 170.

186. D.R. Williams: ANNALS OF CONGRESS, 9th Congress 2d session, page 183.

187. Early: ANNALS OF CONGRESS, 9th Congress 2d session, pages 184-5.

188. Lloyd, Early, and others: ANNALS OF CONGRESS, 9th Congress 2d session, page 203.

189. Alston: ANNALS OF CONGRESS, 9th Congress 2d session, page 170.



as he may, just as we do the Irish immigrant?¹⁹⁰ If he should be returned to Africa, his home could not be found, and he would in all probability be sold into slavery again.¹⁹¹

The constitutional argument was not urged as seriously as the foregoing; but it had a considerable place. On the one hand, it was urged that if the Negroes were forfeited, they were forfeited to the United States government, which could dispose of them as it saw fit;¹⁹² on the other hand, it was said that the United States, as owner, was subject to State laws, and could not free the Negroes contrary to such laws.¹⁹³ Some alleged that the freeing of such Negroes struck at the title to all slave property;¹⁹⁴ others thought that, as property in slaves was not recognized in the Constitution, it could not be in a statute.¹⁹⁵ The question also arose as to the source of the power of Congress over the slave-trade. Southern men derived it from the clause on commerce, and declared that it exceeded the power of Congress to declare Negroes imported into a slave State, free, against the laws of that State; that Congress could not determine what should or should not be property in a State.¹⁹⁶ Northern men replied that, according to this principle, forfeiture and sale in Massachusetts would be illegal; that the power of Congress over the trade was derived from the restraining clause, as a non-existent power could not be restrained; and that the United States could act under her general powers as executor of the Law of Nations.¹⁹⁷

The moral argument as to the disposal of illegally imported Negroes was interlarded with all the others. On the one side, it began with the "Rights of Man," and descended to a stickling for the decent appearance of the statute-book; on the other side, it began with the uplifting of the heathen, and descended to a denial of the applicability of moral principles to the question. Said Holland of North Carolina: "It is admitted that the condition of the slaves in the Southern States is much superior to that of those in Africa. Who, then, will say that the trade is immoral?"¹⁹⁸ But, in fact, "morality has nothing to do with this traffic,"¹⁹⁹ for, as Joseph Clay declared, "it must appear to every man of common sense, that the question could be considered in a commercial point of view only."²⁰⁰ The other side declared that, "by the laws of God and man," these captured Negroes are "entitled to their freedom as clearly and absolutely as we are;"²⁰¹ nevertheless, some were willing to leave them to

190. Quincy: ANNALS OF CONGRESS, 9th Congress 2d session, page 222; Macon: ANNALS OF CONGRESS, 9th Congress 2d session, page 225.

191. Macon: ANNALS OF CONGRESS, 9th Congress 2d session, page 177.

192. Barker: ANNALS OF CONGRESS, 9th Congress 2d session, page 171; Bidwell: ANNALS OF CONGRESS, 9th Congress 2d session, page 172.

193. Clay, Alston, and Early: ANNALS OF CONGRESS, 9th Congress 2d session, page 266.

194. Clay, Alston, and Early: ANNALS OF CONGRESS, 9th Congress 2d session, page 266.

195. Bidwell: ANNALS OF CONGRESS, 9th Congress 2d session, page 221.

196. Sloan and others: ANNALS OF CONGRESS, 9th Congress 2d session, page 271; Early and Alston: ANNALS OF CONGRESS, 9th Congress 2d session, pages 168, 171.

197. Ely, Bidwell, and others: ANNALS OF CONGRESS, 9th Congress 2d session, pages 179, 181, 271; Smilie and Findley: ANNALS OF CONGRESS, 9th Congress 2d session, pages 225, 226.

198. ANNALS OF CONGRESS, 9th Congress 2d session, page 240. Cf. Lloyd: ANNALS OF CONGRESS, 9th Congress 2d session, page 236.

199. Holland: ANNALS OF CONGRESS, 9th Congress 2d session, page 241.

200. ANNALS OF CONGRESS, 9th Congress 2d session, page 227; Macon: ANNALS OF CONGRESS, 9th Congress 2d session, page 225.



the tender mercies of the slave States, so long as the statute-book was disgraced by no explicit recognition of slavery.²⁰² Such arguments brought some sharp sarcasm on those who seemed anxious "to legislate for the honor and glory of the statute book;"²⁰³ some desired "to know what honor you will derive from a law that will be broken every day of your lives."²⁰⁴ They would rather boldly sell the Negroes and turn the proceeds over to charity. The final settlement of the question was as follows: -

"SECTION 4.... And neither the importer, nor any person or persons claiming from or under him, shall hold any right or title whatsoever to any negro, mulatto, or person of color, nor to the service or labor thereof, who may be imported or brought within the United States, or territories thereof, in violation of this law, but the same shall remain subject to any regulations not contravening the provisions of this act, which the Legislatures of the several States or Territories at any time hereafter may make, for disposing of any such negro, mulatto, or person of color."²⁰⁵



December 20, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 20th of 12th M 1818 / In the forenoon Meeting D Buffum was engaged in a lively testimony & in the Afternoon father Rodman was also engaged in a lively encouraging communication. In the Afternoon I enjoyed a pretty good state, but the morning was a hard time. - In the forpart of the evening with James Taylor & D Rodman, visited Judge Nicholas Taylor who has been confined a number of weeks with a painful indisposition, but seems now to be recovering. We found him cheerful, & related an anecdote which interested me very much. - he said that His father whose name was Robert, served his apprenticeship with old Joseph Wanton of Tiverton, & while he was an apprentice, there came a man on buisness With Joseph, who became very turbulent & abusive, so much so that Robert thought he was going to strike his master & feeling his temper excited at the abuse offered his master raised his fist & Knocked him down to the ground. "Poh! Robert what did thee strike the man for, he did nothing but talk." Tho' the occurence must have happened 70 or 80 Years ago, as Joseph Wanton has been dead about 64 Years, I feel a freedom to rescue it from oblivion, that it may be found as an instructive lesson to others. I hope it may rest on my mind, that should I be assailed with abuse, remember to keep my temper & not fall into the same spirit of the opposer, & frequently recur to the words of good old Joseph when he said "he did nothing but talk".- I have often heard my mother & others who remember him, say that he was a man remarkable for his mildness of disposition, a man very useful in society & a solid preacher,

201. Bidwell, Cook, and others: ANNALS OF CONGRESS, 9th Congress 2d session, page 201.

202. Bidwell: ANNALS OF CONGRESS, 9th Congress 2d session, page 221. Cf. ANNALS OF CONGRESS, 9th Congress 2d session, page 202.

203. Early: ANNALS OF CONGRESS, 9th Congress 2d session, page 239.

204. ANNALS OF CONGRESS, 9th Congress 2d session

205. ANNALS OF CONGRESS, 9th Congress 2d session, page 1267.



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tho' not an extensive gift.

RELIGIOUS SOCIETY OF FRIENDS

 December 24, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 24th of 12th M / Meeting was a season of exercise to me.
- Father Rodman was concerned in an instructive testimony, & if
attended to may be beneficial to some present -- In the last,
(Preparative) the epistle from the last Yearly Meeting was read.
-*

RELIGIOUS SOCIETY OF FRIENDS

 December 27, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 27th of 12th M 1818 / Our Meetings were both silent &
pretty well attended, but to me Seasons of not much richness --
Wrote this evening to Wm Hunter Senator & John L Boss Jr
Representative in Congress, inclosing a Memorial to Congress
respecting the Slave Trade, which was pretty largely &
respectably signed by a number of the inhabitants of this Town.
- Also Wrote a letter to Obadiah Brown of [Providence](#). -*

RELIGIOUS SOCIETY OF FRIENDS

 December 28, Monday: Jean Joseph Paul Augustin, Marquis Dessolles replaced Armand Emmanuel du Plessis, Duc de Richelieu as prime minister of France.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*2nd day 28th of 12th M / I find the officers of society must be
content to go through good report & evil report, particularly
in the discharge of the duty's of overseers of the Poor - I have
been censured & considered hard, only for an honest discharge
of duty towards an individual who wishes assistance, but who in
my judgement & in the judgement of many others, is yet able to
minister in good measure to her own necessities. - where I have
been convinced there was real necessity, I can truly say my hand
& heart has been open to Extend liberal help, but the
circumstances of the Meeting are streightened & require
prudence, & the Officers of society must necessarily be careful
to spend no more than pressing needs may require.
I feel for the future prospects of this Moy [Monthly] Meeting &
fear the time is approaching when its condition as to wealth &
more substantial weight, will be Still diminished, according to
my gift I Mourn in Zion, & crave a better day, but alass it is
but little I can do. my weaknesses are many - yet at times my
faith is strengthened & a willingness is wrought to press
forward thro' all, that In the end I may attain the pearl of
price, the crown & glory, which faideth not away.*

RELIGIOUS SOCIETY OF FRIENDS



December 30, Wednesday: At a trial in Mayor's Court at the New-York City Hall, James Maurice v Samuel Judd, the dispute was over nonpayment of a fee for inspection of "fish oil," but the decision revolved around the question of whether this would include the oil from whales, and thus whether or not whales are fish. Linnaeus had separated whales from fish in 1758 because whales have lungs rather than gills and breathe air through a blowhole, have four chambers in the heart, have eyelids that move, and have flipper bones that match those in the hands and arms of humans and apes, but the current dictionaries defined fish merely as animals that live exclusively in water. Thus oysters, crabs (except for beach crabs), and whales definitely are fish. The jury would decide that the fee should be paid, which would cause the state legislature promptly to exempt whale oil from the category of fish oil (refer to D. Graham Burnett's TRYING LEVIATHAN, put out in 2007 by Princeton UP).

In Edinburgh, Scotland, executioner John Simpson made a number of tries before he was able to [hang](#) Robert Johnston for the robbery of a candlemaker. When the trap dropped on his initial try, the criminal was able to remain standing on the platform and the crowd drove the authorities away with stones, cut the offender down, removed his hood, and carried him off toward High Street. They heaved the boards of the waiting coffin through the windows of Tolbooth Church. When the police and military retrieved the 22-year-old robber, a surgeon bled him until he was sufficiently weak to be unable to resist. However, when the executioner made his 2d attempt he used too long a rope, and they needed to lift their victim while they wound the rope again and again around the hook on the scaffold beam. Then it took the man like forever to strangle.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*30th of 12th M 1818 / I awoke this Morning with the recollection that this day completed my 37th year, & it has been a day of much seriousness
Thousands who were alive this day, thirty seven Years ago have since paid the debt of nature, & it has been my lot to witness the exit of some of them, both in my own immediate family & some of my aged friends. – I have grown from youth to manhood & have now arrived at what may be termed the Meridian of life & must soon expect to be looking on the Down Hill side & perhaps within a very short time be numbered with the Silent dead. – Man knoweth not his time, & I am thankful that I do not know the end of mine. – but this one thing I do know, that it is necessary for me to [be] prepared to change worlds, & I do also know that "the effect of Righteousness is PEACE."*

RELIGIOUS SOCIETY OF FRIENDS



December 31, Thursday: On the previous day in Edinburgh, Scotland, executioner John Simpson had sadly botched the job of [hanging](#) robber Robert Johnston for the robbery of a candlemaker. On this day the city magistrates fired both the executioner and the master of works who had been responsible for the structure of the gallows. Although a 50-guinea reward was offered for the identification of the persons who had rescued the robber after he was able to remain standing on the platform when the trap fell, this reward would never be paid.

Arriving at the "Elmwood" mansion of [Friend Moses Brown](#) outside [Providence, Rhode Island](#), after a boat trip and a stage ride, were two assistant teachers for the girls' department, Friends Mary Mitchell and Dorcas Gardner, a Quaker girl scholar from New Hampshire, and three Quaker girl scholars from Nantucket.

Friend [Stephen Wanton Gould](#) wrote in his journal:



*12th M 31st 5 of ye Week 1818 / This Morning took Chaise & with Br D Rodman went to [Portsmouth](#) to attend the Moy [Monthly] Meeting – a little this side of Wm Baileys gate the Axle tree of the Chaise broke short off which brought us down & tho' in the fall I lost the reins, the horse stoped & stood perfectly still, which I count a special favor & for which my heart is truly thankful to the Lord, the great ruler of events – we set the Chaise on the side of the road & went to Wm Baileys who very kindly lent us a small Waggon which safely carried us the rest of the way to the Meeting House –The first Meeting was silent, the last was a deeply exercising one. Some cases before us was deeply distressing & afforded ample scope for the exercise of christian patience & prudence. I have thought I had known some hard meetings before, but it seemed as if this was the hardest – I believe that my concern has been a right one for the welfare of society & Oh saith my soul may I hold on; & may my concern increase, –
We dined at Saml Thurstons - & rode Home.*

RELIGIOUS SOCIETY OF FRIENDS

1819

 Publication in London of [Friend Joseph John Gurney](#)'s NOTES ON A VISIT MADE TO SOME OF THE PRISONS IN SCOTLAND AND THE NORTH OF ENGLAND, IN COMPANY WITH [ELIZABETH FRY](#); WITH SOME GENERAL OBSERVATIONS ON THE SUBJECT OF PRISON DISCIPLINE. At Aberdeen, they reported, the county gaol was housed in an ancient, square tower. In the woman's room measuring fifteen feet by eight, there had been confined five women and in addition one sick child. At Newcastle-upon-Tyne, prisoners were unable to exercise. In the gaols of Glasgow, Nottingham, Sheffield, Leeds, York, and Liverpool conditions were at least as bad as those that had been discovered at Newgate.

READ THE FULL TEXT

 After [Friend Elias Hicks](#) had preached at the Hudson meetinghouse in this year, he was informed that [Hannah Barnard](#) had been in attendance, and had said that his message had greatly moved her — in part because his expressions were so similar to those for which she herself had been [disowned](#). Friend Chuck Fager has analyzed the matter as follows:

In the Society or out, [Friend Hannah Barnard](#) remained faithful to the Quaker Peace Testimony, later organizing a Peace Society whose meetings soon became larger than those at Hudson Friends Meeting. Asked once if the breach between her and the meeting were irreparable, Barnard replied, with a fine dig at Quaker process, that it was not, because when the meeting understood that it "had accused me wrongfully, they had only to confess it, and I could freely forgive them." [Friend Hannah Barnard](#)'s case was famous among Quakers of her time, and for decades afterward; a spate of pamphlets and books appeared, arguing the issues one



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way or the other. The breach she exposed continued to widen: in Ireland, most of the “New Light” Friends either resigned or were disowned. When [Elias Hicks](#) preached at the Hudson Meetinghouse almost twenty years later, in 1819, Friend [Hannah Barnard](#) was reportedly in the audience, and Hicks was told that she said his message had greatly moved her, in part because his ideas were identical to those for which she had been [disowned](#). Hicks’s religious witness was in many ways similar to Friend [Hannah Barnard](#)’s, not least in the fact that it was evoking the increasing opposition of the evangelical establishment, opposition that was to have fateful results for the Religious Society of Friends. But that’s another story. Hicks visited [Friend Hannah Barnard](#) in Hudson in 1824, and a year later she died peacefully at home.

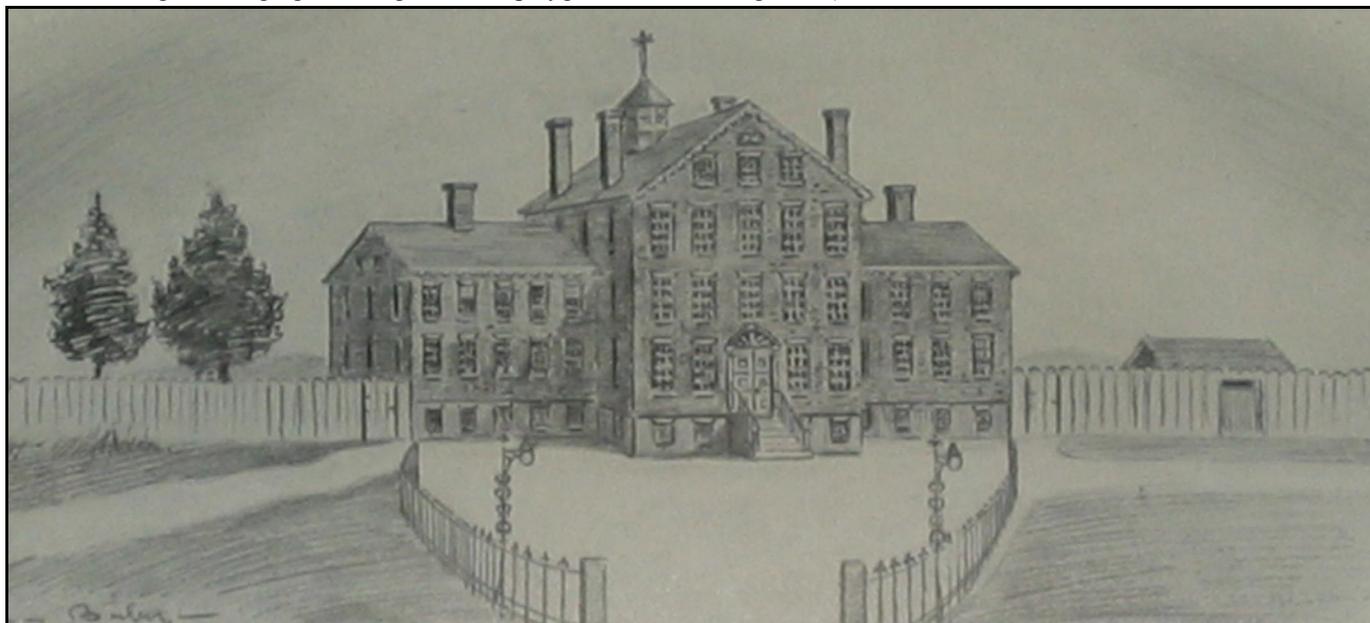
 Her father Friend Benjamin Rotch having lost his whale-oil fortune, [Eliza Ware Rotch Farrar](#) was sent across the big pond from her father’s estate near Milford Haven in England to be brought up by her [Quaker](#) grandparents in [New Bedford](#), Massachusetts (she would be among those “New Lights” disowned as too liberal by the Monthly Meeting there, who would of necessity become [Unitarians](#)).

Read about this “New Light” controversy:

THE “NEW LIGHTS”

It is commonly proclaimed that it was in this year that [Prudence Crandall](#) was accepted as a member of the [Religious Society of Friends](#). I have, however, been unable to locate any reference in the secondary literature to any primary document that might tend toward substantiating such an allegation. Also, suspiciously, I have been unable to determine in what monthly meeting of the society she was accepted as a member (there is no record at the meeting nearest her family’s home, the [South Kingstown, Rhode Island](#) Monthly Meeting, or at the monthly meeting in [Providence](#) where she would seven years later begin school — in fact there seems to be no extant positive confirmation of her having been present at any Quaker meeting for worship anywhere at any time).

➡ January 1, Friday: With construction complete on the central part of their building (the part between the wings, now referred to as “Middle House”) New England [Yearly Meeting](#)’s boarding school for [Quaker](#) youth went into operation in [Providence, Rhode Island](#) on the farmland that had been donated in 1814 by [Friend Moses Brown](#). (Of course, there would be a Boys School and a Girls School, held distinct not only in reports and catalogues but also by means of gender segregation of classrooms, and gender segregation of walks, and gender segregation of groves and playgrounds and dining areas.)



This sketch was added to the face of a clock made by John Bailey, in the building’s sitting-room

Present at that point were the [Quaker](#) who had been hired to be a teacher in the boys’ department, Friend Benjamin Rodman, two assistant teachers for the girls’ department, Friends Mary Mitchell and Dorcas Gardner, Friend Maria Augusta Fuller from Lynn, Massachusetts, age 12, Friend Comfort Allen, age 22, a Quaker young woman from Richmond, New Hampshire, and three Quaker girls from Nantucket, Friends Elizabeth Brayton, age 15, Anna Fitch, age 14, and Hepsabeth Mitchell, age 14. (It has been noted, as an attempt at humor, that at this point, with two superintendents, one teacher, two assistant teachers, and five girl scholars on site, the teacher/student ratio had become exactly the ideal ratio of one on one!)

When the [Hicksite](#)/Orthodox split would occur in the [Religious Society of Friends](#), this school would remain with the Orthodox or Quietist or segregationist branch and would prosper, enrolling on an average a student body of more than 150 white students during the decade of the 1830s.



During this year, also, Friend Moses would fund the purchase of a lot in Providence on which the colored people might erect a meetinghouse and school:



The colored people called a meeting in 1819 to take measures, to build a meetinghouse, with a basement for a school room. After appointing their Committee to carry out their wishes, they sent a special committee to Mr. [Moses Brown](#), to inform him of their intentions and see what he would do toward aiding them, knowing he belonged to the Society of Friends and was a very benevolent man, besides some of the members of the committee had been in his service. Mr. Brown, after hearing their statements, highly commended their movement, and said, "I always had it in my heart to help the colored people, whenever I saw they were ready to receive. Now go and select you out a lot, suitable for your purpose, and I will pay for it."

Friend [Stephen Wanton Gould](#) of [Newport](#) wrote in his journal about the opening of this school (at which eventually he would teach):

6th day 1st of 1st M 1819 / My mind under much depression, particularly from yesterdays occurrences at Portsmouth. — It is a comfortable reflection that the Truth remains to be unchangeable & that those who abide in it have nothing to fear. - I have thought much of the Yearly Meeting School which is opened this day at Providence, the day has been very clear & remarkably mild for the season, may it prove an omen of the future usefulness of the institution to coming generations.²⁰⁶

206. Stephen Wanton Gould Diary, 1815-1823: The Gould family papers are stored under control number 2033 at the Division of Rare and Manuscript Collections of Cornell University Library, Box 7 Folder 12 for August 24, 1815-September 25, 1823; also on microfilm, see Series 7



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



 January 2, Saturday: At the new [Quaker Yearly Meeting School](#) outside [Providence, Rhode Island](#), another girl scholar arrived, Friend Milly Paine, age 15, of Cumberland, and the very first boy scholar, Friend Philip A. Southwick, age 10, of Danvers, Massachusetts.

At some point in early January, the head and torso of the statue known then as “younger Memnon” was installed on its pedestal in the [Egyptian](#) Sculpture Room of the Townley Galleries of the British Museum.

 January 3, Sunday: At 10:30AM a meeting for worship was held in one of the four large square rooms on the first floor of the new building of the [Yearly Meeting School](#) of the [Religious Society of Friends](#) on top of the hill in [Providence, Rhode Island](#). Present, among others, with the young scholars and the school staff, was Friend [Moses Brown](#) and his wife Dorcas Brown, with his son Friend Obadiah M. Brown. The room at the time had been furnished with a large stove and a few chairs. As what was apparently the only vocal ministry, Friend Betsy Purinton “knelt in supplication.”

[Friend Stephen Wanton Gould](#) of [Newport](#) wrote in his journal:

1st day 3rd of 1st M 1819 / In our Morning meeting Anne Dennis appeared in a Short testimony then Hannah Dennis & then Jonathon Dennis. Thus daughter Mother & father in succession had the vocal service of the Day.

In the Afternoon we were Silent & the meeting was largely attended for afternoon & to me it was a good Meeting. -



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



January 4, Monday: Martin Van Buren had William Thompson nominated as speaker of the New York Senate.

First day of school. The first boarding student to arrive at the newly constructed [Yearly Meeting School](#), several days before, had been [Friend](#) Maria Augusta Fuller from Lynn, Massachusetts, twelve years of age, who had arrived under the care of Friends Matthew Purinton and Betsy Purinton of Salem, Massachusetts, hired to superintend the business and home-life of the institution, but by this first day of instruction, a total of eleven scholars were present, Friends Daniel Bicknell, age 11, having arrived from North [Providence](#), Dorcas Hadwin, age 11, from [Providence](#), Charles Congdon, age 11, from [Providence](#), and Charles Metcalf, age 15, from Cumberland.

Superintendents.

1819-1824.	Purinton, Matthew and Betsy.
1824-1835.	Breed, Enoch and Lydia.
1829-1835.	Gould, Stephen Wanton and Gould, Hannah , Asst. Supts.
1835-1836.	Davis, Seth and Mary.
1837.	Breed, Enoch and Lydia.
1838-1839.	Rathbun, Rowland and Alice.
1840-1844.	Wing, Allen and Olive.
1845-1846.	Thompson, Olney and Lydia.
1847.	Congdon, Jarvia and Lydia.
1847-1852.	Cornell, Silas and Sarah M.

[Friend Stephen Wanton Gould](#) wrote in his journal:

2nd day 4th of 1st M / My mind often depressed with the state of things in our Society, but notwithstanding all our failings I am comforted in a renewed confirmation that we are yet the first religious society, in that we believe in the Truth as it is in Jesus & that many of our members have attained to a higher state of religious experience than any other - we find most of professing christendom very outward in their views. while they profess a belief in spiritual things, they know but little more of the Spiritual work than if they were strangers to the Scriptures or the name of Christ, for the plain reason, that they overlook, the thing in the first setting out.- having no Idea that, the intimations which they feel early in life, as for instance condemnation for doing wrong, & justification for doing right, is nothing short than the divinity of Christ moving in our hearts, could they rightly see this, I believe, there would be less controversy on points of Doctrine - & were but the



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

members of our Society more fully to live up to that which they believe in, - our Zion would Shine as in the days of her Ancient splendor, the Tents of Cushan would not be in affliction, neither would the Curtains of Middian tremble. -



January 6, Wednesday: Formal inauguration, by a group of gentlemen, at the Carolina Coffee House at the corner of Tradd Street and Bedon's Alley in Charleston, of the New England Society of Charleston, South Carolina. Members would meet regularly on Forefathers' Day for the purpose of recalling anew in pledges of steaming punch, the virile virtues of their ancestors who on a dark and freezing day in December first landed on Plymouth Rock after their long journey to the promised land of religious freedom, for good-fellowship, and to render aid to their less fortunate brothers. The original roster of membership lists 47 names.

[Friend Stephen Wanton Gould](#) wrote in his journal:

*4th day 6th of 1st M / I have felt my mind solemnized this evening & raised in secret prayer for preservation, to the father of Mercy
It is sometimes my allotment while in the midst of a social circle, to feel my mind abstracted from the passing observations, & centered in seriousness. -*



January 7, Thursday: [Friend Stephen Wanton Gould](#) wrote in his journal:

5th day 7th 1st M 1819 / Our Meeting was large in consequence of the Marriage of Abraham Barker & Margaret Buffum which was solemnised in a very becoming manner - after the certificate was signed - Jonathon Dennis appeared in a short testimony & the meeting closed under as good a covering as I ever witnessed on such an occasion. - David Rodman & myself being overseers of the Marriage we went to the House of our friend D Buffum to attend the wedding, which was a season of instruction to me, there was no levity but Solid conversation adorned the gathering, thro' the Afternoon, & in the evening we involuntarily fell into Silence, & heavenly good was near, which I have no doubt was more or less experienced by all present - Hannah Dennis was twice engaged in short communications, then David Buffum, & then Jonathon Dennis, twice spoke a few words & Hannah closed in solemn reverend supplication, after which we separated for our homes & I may acknowledge that it has been to me a day of memorable experience

This date was evidently significant in regard to some ongoing shenanigans and apparent graft (gaming the system), having to do with the disposition of seized [negrero](#) slave vessels, and with the disposition of their cargoes of slaves, and with the distribution of this as loot by US court systems (the entire social apparatus apparently having been converted over by this time from the purpose of suppressing the [international slave trade](#), to the purpose of enriching the various white participants to the process):

W.E. Burghardt Du Bois: At this date (January 7, 1819), however, certain cases were stated to be pending... In 1818 three American schooners sailed from the United States to Havana; on June 2 they started back with cargoes aggregating one hundred





and seven slaves. The schooner "Constitution" was captured by one of Andrew Jackson's officers under the guns of Fort Barancas. The "Louisa" and "Marino" were captured by Lieutenant McKeever of the United States Navy. The three vessels were duly proceeded against at Mobile, and the case began slowly to drag along. The slaves, instead of being put under the care of the zealous marshal of the district, were placed in the hands of three bondsmen, friends of the judge. The marshal notified the government of this irregularity, but apparently received no answer. In 1822 the three vessels were condemned as forfeited, but the court "reserved" for future order the distribution of the slaves. Nothing whatever either then or later was done to the slave-traders themselves. The owners of the ships promptly appealed to the Supreme Court of the United States, and that tribunal, in 1824, condemned the three vessels and the slaves on two of them.²⁰⁷ These slaves, considerably reduced in number "from various causes," were sold at auction for the benefit of the State, in spite of the Act of 1819. Meantime, before the decision of the Supreme Court, the judge of the Supreme Court of West Florida had awarded to certain alleged Spanish claimants of the slaves indemnity for nearly the whole number seized, at the price of \$650 per head, and the Secretary of the Treasury had actually paid the claim.²⁰⁸ In 1826 Lieutenant McKeever urgently petitions Congress for his prize-money of \$4,415.15, which he has not yet received.²⁰⁹ The "Constitution" was for some inexplicable reason released from bond, and the whole case fades in a very thick cloud of official mist. In 1831 Congress sought to inquire into the final disposition of the slaves. The information given was never printed; but as late as 1836 a certain Calvin Mickle petitions Congress for reimbursement for the slaves sold, for their hire, for their natural increase, for expenses incurred, and for damages.²¹⁰

207. The slaves on the "Constitution" were not condemned, for the technical reason that she was not captured by a commissioned officer of the United States navy.

208. These proceedings are very obscure, and little was said about them. The Spanish claimants were, it was alleged with much probability, but representatives of Americans. The claim was paid under the provisions of the Treaty of Florida, and included slaves whom the court afterward declared forfeited.

209. An act to relieve him was finally passed, Feb. 8, 1827, nine years after the capture. See STATUTES AT LARGE, VI. 357.

210. It is difficult to get at the exact facts in this complicated case. The above statement is, I think, much milder than the real facts would warrant, if thoroughly known. Cf. HOUSE REPORTS, 19th Congress 1st session, II. No. 231; 21st Congress 1st session, III. No. 348, pages 62-3, etc.; 24th Congress 1st session, I. No. 209; AMERICAN STATE PAPERS, NAVAL, II. No. 308.

➡ January 10, Sunday: [Benjamin Henry Latrobe](#) arrived in New Orleans, where he would design the central tower of the St. Louis Cathedral.



[Friend Stephen Wanton Gould](#) wrote in his journal:

1st day 10th of 1st M 1819 / In the morning meeting, there was a short testimony which felt to me to be about right - In the Afternoon we were silent, both to me were rather dull seasons.

➡ January 14, Thursday: Grand Duke Carl August of Saxe-Weimar-Eisenach approved the contract appointing [Johann Nepomuk Hummel](#) as his Kapellmeister.

[Friend Stephen Wanton Gould](#) wrote in his journal:

5th day 14th of 1st M / My mind has for several days past been under pressure when reflecting on an existing case in our Moy [Monthly] Meeting & I have desired that all my [may] terminate for good. - Had a good meeting, was favord with solid quiet for which I desire to be thankful. - Anne Dennis & Abigail Sherman appeared in short testimonys -

➡ January 16, Saturday: Godert baron van der de Capellen became the Governor of the Dutch-Indies.

[Friend Stephen Wanton Gould](#) wrote in his journal:



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

7th day 16th of 1st M / Attended our Select Meeting for Ministers & Elders In the forepart of it my mind was favor'd with The extendings of heavenly good, which drew the silent tear, but as the meeting advanced this preciuos feeling subsided, tho' on the whole it was a memorable Season to me. my name was made use of as a representative to the next Quarterly Meeting, but I hardly see how I can get there.



January 17, Sunday: [Simón Bolívar](#) proclaimed Columbia to be a republic.

Former President [Thomas Jefferson](#) notified one of the overseers of his [slaves](#), Joel Yancey, that the soap Dick²¹¹ produced this year weighed merely 38 pounds whereas in the previous year it had weighed 45 (elsewhere we find a notation that hard soap was to be made by boiling 3 pounds of grease in 3 gallons of water with a box of Babbitt concentrated lye for 3 hours, pouring it into a tub and letting it remain 2 days, cutting it into bars, and putting it to dry).

[Friend Stephen Wanton Gould](#) wrote in his journal:

1st day 17th of 1st M 1819 / In our Morning meeting J Dennis & Abigail Sherman appeared in short testimonys & D Buffum concluded in a very lively & pathetic communication. – In the Afternoon we were both Silent – both meetings were good favord Seasons to me. – In the evening Set the evening with my H at Abigail Robinsons. –

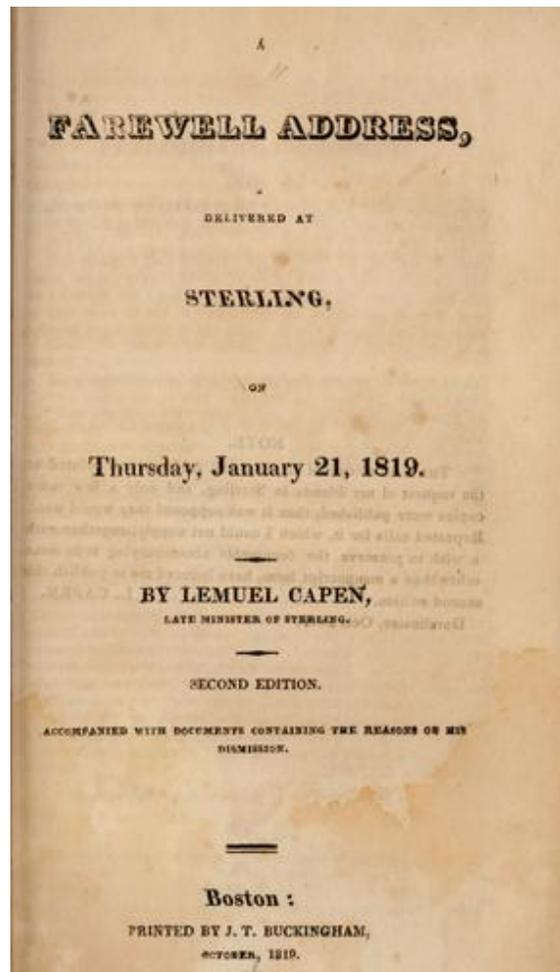
211. Dick was a son of Will Smith and Abby, born in 1781 (Jefferson had also at one time had a pet northern mockingbird *Mimus polyglottos*, one of perhaps four he had owned and kept about the house, that he called “Dick”).

➡ January 21, Thursday: Documentation of the [international slave trade](#), per W.E. Burghardt Du Bois: “Letter from the Secretary of the Treasury ... in relation to Ships engaged in the Slave Trade, which have been Seized and Condemned, and the Disposition which has been made of the Negroes, by the several State Governments, under whose Jurisdiction they have fallen.” –HOUSE DOCUMENT, 15 Cong. 2 sess. VI. No. 107.

Frederick Marryat got married with Catherine Shairston in St Pancras Old Church, London. The couple would produce four sons and seven daughters, including the novelist Florence Marryat.



[Lemuel Capen](#), late minister of Sterling, Massachusetts, delivered a farewell address. This would be printed in Boston by J.T. Buckingham, as a pamphlet accompanied by documents containing the reasons of his dismissal.



(The Reverend Mr. Capen had been or would be replaced in the pulpit at Sterling by the Reverend Peter



Osgood. Mr. Capen would pass on, to Brook Farm.)

[Friend Stephen Wanton Gould](#) wrote in his journal:

5th day 21st of 1st M / Our Meeting was pretty well attended, considering the cloudy weather & muddy walking. – Father Rodman was engaged in a short but solemn testimony on the necessity of Pure offerings & the danger of Strange fire. – the D Buffum on the necessity of love, that we closely examine ourselves to see if we are harbouring any thing counter to the Gospel dispensation on that Subject & if we are he impressed the necessity of setting about to do it away. In the last Osborn Mowry requested a certificate of removal within the limits of Richmond Moy [Monthly] Meeting – so, our numbers seems to be bounded. I was in hopes that he would have settled down with us, & have contributed to the Streangth of this Moy [Monthly] Meeting. –



January 24, Sunday: Former President [Thomas Jefferson](#) wrote from Monticello to Richard Duke that “The duties of a Proctor for the Central college are of two characters so distinct, that it is difficult to find them associated in the same person. the one part of these duties is to make contracts with workmen, superintend their execution, see that they are according to the plan, performed faithfully and in a workman like manner, settle their accounts, and pay them off. the other part is to hire common laborers, overlook them, provide subsistence, and do whatever also is necessary for the institution. for this latter part mr Barksdale is fully qualified: but the other part we have thought would be better done by a person more accustomed to that sort of business, and mr Garrett has given me a hope you would undertake this part. if you could devote two days in the week to it, it would be quite sufficient, but if this is incompatible with your other business, one day in the week would do. whatever agreement as to these particulars, or as to compensation, shall be arranged between mr Garrett and yourself, will be confirmed, and we should wish your entrance on your branch of the office as soon as we learn that the bill for the establishment of the University at the site of the Central College has passed both houses of legislature.”

[Friend Stephen Wanton Gould](#) wrote in his journal:

1st day 24th 1st M / In the Morng meeting Abigail Sherman appeared in a short testimony – In the Afternoon H Dennis was also short. – I was favord with a degree of life in both meetings but they were rather dull times on the whole. – Set the evening at home a little unwell with a pain in my side. –



January 28, Thursday: Sir Thomas Stamford Raffles, having come from [India](#) to set up a British trading station, put ashore at a tiny cluster of islands strategically located at the tip of the Malay Peninsula and began to negotiate with the local sultan for the creation of a “lion city,” Singapore. Catching a whiff of the memorable “carrion in custard” odor of the local delicious durian fruit, he held his nose and ran in the opposite direction (we can be certain that this is something which HDT never had a chance to sample: “Impact! Impact!”²¹²).

[Friend Stephen Wanton Gould](#) wrote in his journal:

212. Even today it is “the smell from hell with the taste from heaven,” to quote a popular idiom. Retailing at some \$4.⁰⁰ a pound and up, the fruit is nevertheless banned from transportation in any taxi, bus, ferry, or subway; on the flights of Singapore Airlines it is the forbidden fruit. Restaurants which want to be able to serve dishes containing durian must by law be equipped with a special “once-through” air conditioning system. Personally, I find the odor quite sweet and fragrant – but then I’m weird, and also experience the odor of manure on the fields in the spring in Vermont as quite sweet and fragrant.



LIVING IN THE LIGHT:

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5th day 28th of 1st M / Our first Meeting was silent. - In the last we had considerable buisness. - The case of overseers from [Portsmouth](#) reported in the 11th M last & The committee appointed reported that the objection of the individual was insufficient & they were all apponted, tho' not without no small exercise, here is an instance which proves the necessity of Friends, keeping up their Authority in the Truth, & I am glad to be able to record the Truth gained the assendency over a loose spirit this day. -Uncle Peter Lawton & wife & George Anthony Dined with us -

 January 31, Sunday: At the fee level that had been decided, which was \$100 per scholar per school year, registration at the new [Yearly Meeting School](#) of the [Religious Society of Friends](#) on the [Moses Brown](#) farm in [Providence, Rhode Island](#) stood at 41 [Quaker](#) children. At the beginning of instruction, the study was mostly in reading, writing, arithmetic, grammar, and geography. There was much memorization and recitation. Some volunteer work was done in botany outside of class hours. There must have been significant distraction, as the carpenters were still hard at work finishing up the interior of the building.

 February 1, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 1st of 2nd M 1819 / A little after 12 OC this day went on board the Packet with my Wife & David Buffum for [Providence](#), it was a very mild pleasant Day & we arrived there about 7 OC in the evening, we went immediately to [Obadiah Browns](#) were[where] we were rec'd in a very Hospitable manner & lodged -

RELIGIOUS SOCIETY OF FRIENDS

 February 2, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day. This morning [Obadiah](#) took us in his carriage & we rode out to the Yearly Meeting school which we visited in its various departments - found the children in good order in the School, the Masters & Mistresses apparantly good examples & the other branches all well regulated, affording a comfortable prospect of future usefulness to the rising generation, & society in general - here we were joined by our aged father in Israel, [Moses Brown](#) who tho' having enter'd the 81st Year of his age, is as bright in his faculties (to all appearances) as at any time in his life, with him we went home to dine & under his friendly roof we lodged, after spending the Afternoon & evening in interesting conversation with him & D Buffum. -

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

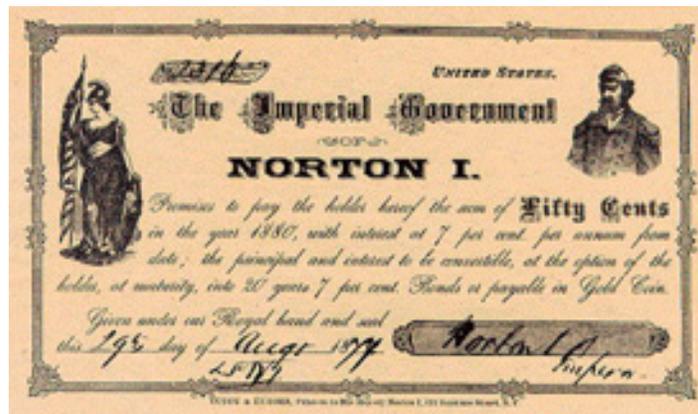
February 3, Wednesday: Semiramide riconosciuta, a dramma per musica by [Giacomo Meyerbeer](#) to words of Rossi after Metastasio, was performed for the initial time, in Teatro Regio, Turin before the King and Queen of Piedmont.

Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day - Came to Town an attended our Select Quarterly meeting, in my mind, life was low, but our friend D Buffum was engaged in a lively testimony. in the opening of it & at the close Rowland Greene was also engaged in testimony. - I dined at Wm Almys, made a few calls in town & in the Afternoon joined my H at [M Browns](#), where I d left her in the morning. Set the remainder of the Afternoon there & amused ourselves in looking over his Library. he has at present the greatest collection of Friends books, both Ancient & Modern of any friend in New England. -

RELIGIOUS SOCIETY OF FRIENDS

February 4, Thursday: Just outside of London, Joshua Abraham Norton, who would one day proclaim himself the Emperor of the United States, was born.



Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day - My H had an opportunity to ride to town & I walked in to Meeting, there were public appearances from James Greene, D Howland, Thos Anthony, Susanna Bateman & Betsy Purinton, & Henry Chase in Supplication - The weight of the service fell on Thos Anthony who was much favored to hold up the Standard of Truth in the view of a very large assembly
In the last meeting, there was some labor, but we had some pleasant circumstances & tho' the Passover was eaten with bitter herbs, we were favored to make an escape. -
Hannah dined at [O Browns](#), but being Detained at the meeting House on a committee after both meetings rise - I went to Joseph Anthonys, where I met my old friend James Greene & was glad to see him as well as a number of others who were there - In the*



LIVING IN THE LIGHT:

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evening returned to [O Browns](#) & lodged.

RELIGIOUS SOCIETY OF FRIENDS



February 5, Friday: [Hannah Hoes Van Buren](#) had been married to Martin Van Buren for ten years, after being childhood sweethearts. At the age of 35 she died of [tuberculosis](#). The widower, who always called her “Jannetje,” would not remarry.

[Nicolò Paganini](#) gave his 1st concert in Rome (it was so successful, he would go on to give two more).

Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day – morning at 10 OC went on board the Packet with a number of Friends & fellow Passengers & had a very pleasant Passage home of about three hours & an half. – on board was a Presbyterian minister by the name of Oliver Brown with whom we had much religious discourse, & D Buffum in particular was favord to open some parts of our doctrine to him in a way he had never understood it before, & indeed he Seemed very ignorant of Friends & their principles. –

On our arrival home we found John well & had been So since our absence, having staid at his grandfather Rodmans under the care of his Aunt Ruth & been a good boy, which I record to his credit & perhaps encouragement in a future day, his [this] being the first time his mother has left him even for a single night since he was born. –

Many agreeable circumstances are unnoticed some disagreeable ones which occured in this visit, tho’ as respects ourselves, nothing unpleasant took place & I do feel thankful for it. – Life was pretty uniformly low in my mind but on the whole it was a Season of improvement

RELIGIOUS SOCIETY OF FRIENDS



February 7, Sunday: [Sir Thomas Stamford Bingley Raffles](#) left [Singapore](#) under the care of Commandant [William Farquhar](#), an employee of the East India Company.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 7th of 2nd M 1819 / D Buffum & father Rodman were engaged in short public testimonies in the Morning Meeting, & in the Afternoon Anne Dennis offred a few words. – To me life was low in both meetings, tho’ my feelings are not a criterian to judge the whole, having often found when it was well with me it was not so with others & vise versa.

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 February 11, Thursday: Secretary of War John Caldwell Calhoun, the same realistic dude who declared of the truism that all men are born free and equal that it was “utterly untrue,” wrote to the Cherokee Delegation that they had a choice before them and the choice was stark. They could become indistinguishable from white people or perish! Make up your minds, people. “You are now becoming like the white people; you can no longer live by hunting, but must work for your subsistence. In your new condition, far less land is necessary for you. Your great object ought to be to hold your land separate among yourselves, as you white neighbors; and so live and bring up your children in the same way as they do, and gradually to adopt their laws and manners. It is thus only that you can be prosperous and happy. Without this, you will find you will have to emigrate, or become extinct as a people. You see that the Great Spirit has made our form of society stronger than yours, and you must submit to adopt ours, if you wish to be happy by pleasing him.” Did I mention that you need to hurry up and make up your minds which it is going to be?

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 11th of 2nd M / Our meeting was silent, to me a season of poverty & stupor. –

RELIGIOUS SOCIETY OF FRIENDS

 February 14, Sunday: [Christopher Latham Sholes](#), who would invent the first practical typewriter and the QWERTY keyboard, was born in Morresburg, Pennsylvania. He would assist in the abolition of the death penalty in Wisconsin.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 14th of 2 M / In the mornng Meeting Hannah Dennis appeared in testimony. – Silent in the Afternoon. –
Our John has been unwell for several days, & is subject to frequent turns of hevvy fever & head Achs which seems at times threatening of fixed disorder, he seems better this Afternoon & evening, but his frequent attacks excites anxiety on his account. –5th day 18th of 2 M / At meeting J Dennis expressed a few words which was otherwise silent. – my mind was occupied in the awful execution of four pirates which takes place this day in Boston. –Oh may they have so repented as to experience forgiveness for their many fold crimes –
No buisness in the Preparative meeting –*

RELIGIOUS SOCIETY OF FRIENDS

 February 21, Sunday: In [Northampton](#), Massachusetts, Miriam Warner died at the age of 11.

A “PIOUS CHILD” TRACT

Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 21st of 2nd M / In the forenoon Meeting D Buffum was engaged in a very lively testimony – In the Afternoon – Anne Dennis appeared in a few words & Hannah was concerned in a lively appearance. –
To me it was a season of poverty, tho’ a little life sprung up towards the close in the Afternoon*

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 February 25, Thursday: A [Quaker](#) monthly meeting was established in Rochesterville, New York.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 25th of 2 M / Did not attend our Moy [Monthly] Meeting this day held at [Portsmouth](#), with which I am not fully satisfied. I have been thro' the day very destitute of life. – Those who attended Said it was a season of some favor but not as flowing as at sometimes the buisness was conducted with decorum & some long & tedious cases brought to a close. – Set part of the evening with my H at Sally Eastons –

RELIGIOUS SOCIETY OF FRIENDS

 February 28, Sunday: Former President [Thomas Jefferson](#) presided over the foundation of the University of Virginia at Charlottesville. (He had designed the first buildings of the campus. The first classes would not begin until 1825.)

[Percy Bysshe Shelley](#) and [Mary Godwin Wollstonecraft Shelley](#) left [Naples](#).

At Vienna's Redoutensaal, Die Huldigung, a cantata by Johann Baptist Schenk to words of Hölty, was performed for the initial time.

Schäfers Klagelied D.121 to words of [Johann Wolfgang von Goethe](#), the first of Franz Schubert's lieder to be presented in public, was performed for the initial time, in the Gasthof "zum römischen Kaiser."

A total of 66 students were registered at the [Yearly Meeting School](#) of the [Religious Society of Friends](#) in [Providence, Rhode Island](#).

Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 28th of 2nd M 1819 / Our morning Meeting was silent & rather smaller than usual owing to a number of friends & attenders of our meeting having gone to [Portsmouth](#) to attend the funeral of Mary Mott daughter of our late friend Jacob Mott who departed this life the 26th inst at the old Mansion house, her remains were carried to friends Meeting house & after Meeting interd
In the Afternoon father Rodman deliverd a few words very appropriate & to me savory. –*

RELIGIOUS SOCIETY OF FRIENDS

 March 4, Thursday: J.W. Pastorff (1767-1838) of Drossen, Germany began to make drawings of the solar disk including sketches of sunspot groups (he would continually generate these sketches until November 4, 1833; the drawings are now in the archives of the Royal Astronomical Society Library).

SUNSPOTS

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 4th of 3rd M 1819 / Our meeting was Silent & tho' a part



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

of it was solemn & a good covering experienced in my mind, yet a very considerable part of it was very barran & unsettled. – The fault was doubtless my own, which is no consolation

RELIGIOUS SOCIETY OF FRIENDS



March 7, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 7th of 3rd M / Our meeting in the morning was pretty well attended considering the weather. D Buffum bore a lively & acceptable testimony. – In the Afternoon we were Silent. – In the evening set a little while at Isaac Mitchells. –

RELIGIOUS SOCIETY OF FRIENDS



March 9, Tuesday: In [Providence, Rhode Island](#), the chain of events leading to the establishment of the African Union Meeting and Schoolhouse and eventually to the organization and construction of the Congdon Street Baptist Church began in the vestry of the 1st [Baptist](#) Meeting House with a meeting called at the request of a group of African Americans, for the establishment of a place for people of color to worship God and provide secular education for their children. In addition to persons of color, this planning meeting was attended by influential, sympathetic whites. A 12-person committee would select a lot at the corner of Meeting Street (which then ran all the way up the hill) and Congdon Street, [Friend Moses Brown](#) would purchase it, construction of a schoolhouse would begin, and during June 1820 the structure would open for divine worship. The large room would be fitted with pews, and the building would be completed and dedicated in 1821 (this would come to be referred to as the African Union Meeting House; in a later timeframe, hostile white neighbors would cause the structure to be torn down, and in an even later timeframe, there would be erected the Congdon Street Baptist Church).

Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 9th of 3rd M / While sitting with my mother this evening she related the following Anecdote, which interested me, much. I thought it very instructing. – She said, when she was a little girl there was one of her young associates was to have a Ball on her birth day evening to which she was invited & set her heart much on going but her father & mother was opposed to it, of which she thought exceedingly hard & could not be reconciled, her father reasoned the case & told her that her grand father & grandmother Clarke would be exceedingly hurt at her going to a Ball & that aside from his own objections that he could not consent to it on their account – well she told her father, she would make a Bargain with him, which was that if he would furnish her with as many bugle Beads & Ribbons as she wanted to wear, that she would give up the Ball. to this he consented with readiness, in a short time gave her the money for the purpose, but she began to reflect on his kindness & that as he had consented against his own judgement, she would not but any ribbons that was very gay, but keep as much in the moderation as the nature of the case would admit. – The Beads & Ribbons were bought & fancifully wrought into various shapes for a head dress &c. & the time soon came when she was to pay a visit to her cousins who were of the Church of England & what were called fashionable folks, here she expected to be greatly respected & caressed for her beautiful & fine appearance, it so happened



that there were some others of her acquaintances there of the Brenton family who soon began to look at her, & then at one another, & wink & sneer, at this she soon became suspicious that some of her ribonds were our of order. She then began to feel on her head to see if all was right, & up her hand would go to her head to ascertain, at this sight her friends would become more diverted, till at length she was laughed at, which was so great a source of mortification that before night she was ready to put her head any where to get it out of sight, at night when she went home, her head dress was taken off & never resumed. – This story goes to prove a Sentiment in which I have been long confirmed, vizt that a [Quaker](#) has nothing to expect from the esteem of the world by conforming to its fashions maxims & c. but on the contrary the finger of scorn is pointed at every departure from "the good order & regulations of our Society. – At another time she says her mother gave her a handsome plain silk handkerchief with which she was dissatisfied & sold it for a green gause one & wore it to meeting - at the dinner table her father asked why there was no meeting at Vinals meeting & she replied to him that there was. his reply was "Why what presbyterian girl was that I saw at meeting with a green gause handkerchief" this also was a source of mortification & pretty much broke up her desire for finery. That a very considerable experience & observation fully confirms me that our young friends never appear to better advantage or are more respected by the world than when they come up nobly in the line of the Predicessors

 March 11, Thursday: A temporary rise in the level of the Cumberland River enabled the steamboat *General Jackson*, unloaded of all its supplies, to pass over the Harpeth Shoals below Nashville, and make itself the initial commercial steamer to arrive at that settlement (this vessel would sink in 1821 during another attempt to negotiate these shoals, but nothing would be done to improve the river channel for a decade).

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 11th of 3rd M / At meeting our frd D Buffum was very lively & pertinent in a short testimony, wherein he pointed out tha good effect of righteousness & the bad effect of disobedience

It was a season of some favor to my mind for which I desire to be thankful. –Jonathon Dennis & wife set the Afternoon & took tea with us, just before they left us they expressed a few words in a short setting whereby we may probably improve, if a right application is made.

RELIGIOUS SOCIETY OF FRIENDS

 March 14, Sunday: Overture in E by Franz Schubert was performed for the initial time, in the Josef Müllerscher Kunstsaal am Rothen Thurm of Vienna.

Friend [Stephen Wanton Gould](#) wrote in his journal:



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

1st day 14th of 3rd M / Our Meetings were both Silent, & I believe generally barran Season. – Tho' a considerable number met with us I feared there was but little bread dispenced to the multitude which was doubtless owing to our want of Faith in that Ancient power that has ever fed those who have trusted in it – May our Faith be Strengthened, may we apply our hearts to that quickening Spirit which raises the Dead & casts out devils, So that our minds may rise superior to the hindering & beclouding things of time & sense, that when we present our bodys before the most high, we may be enabled to offer an acceptable offering, an oblation of Sweet incense, to his honor & praise. – Being called to sit in the front of our public Meetings as an ensign to the people, What need there is for me often to Wash in the Lava of regnereation, that the weight of my spirit may be felt in our assemblys, but alas how poor I am. –

RELIGIOUS SOCIETY OF FRIENDS



March 15, Monday: John Hosmer made out a deed to Abel Hosmer for some property “in the west part of Concord.”

Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 15 of 3rd M / We had to sit the evening with us Wm Lee his daughters, Mary & Abby. Avis Mumford & Sister Mary this was a pleasant visit to us

RELIGIOUS SOCIETY OF FRIENDS



March 18, Thursday: Carl Maria von Weber was confined to bed with fever, in Dresden. Because of his illness, his wife does not inform him of the illness of their three-month-old daughter. Later this month the child will die.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 18th of 3rd M 1819 / Henry Knowles accompanied by Andrew Nichols Jr have been engaged in visiting families in the Moy [Monthly] Meeting for several days, they commenced in town Yesterday attended by Jonathon Dennis & I went with them to one place in the evening, & to two this morning before meeting - At Meeting Henry was Silent but Andrew had a short acceptable testimony, -Jonathon joined Henry this Afternoon to proceed, as Andrew felt it necessary to go home on acct of his family. -but before they had proceeded far -Henry seemed to give up the Prospect, & concluded to return to his father Anthony's at [Portsmouth](#). –
The importance of the Appointment of An Elder was never so hevuy on me before, Oh the need of Wisdom, of religious depth, that we may rightly discover between thing & thing.*

RELIGIOUS SOCIETY OF FRIENDS



March 21, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 21st of 3rd M / Our Meetings were both pretty well



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

attended considering the wet Walking - father Rodman bore short testimonys in each, & each were seasons of some favor to me

RELIGIOUS SOCIETY OF FRIENDS



March 22, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 22 of 3 M / I have felt this day a renwal of life, & can say with Some formerly, "has not my heart burned within me"

RELIGIOUS SOCIETY OF FRIENDS

Hannah Bocking, who had poisoned Jane Grant at Wardlow Miers in Derbyshire, was only 16 when [hanged](#), which was a female record (execution of persons under 16 would remain a possibility in England until the Children's Act of 1908).

OTHER WOMEN HANGED IN ENGLAND DURING 1819

Date	Name	Age	Place of execution	Crime
08/03	Sarah Huntingford	61	Winchester (Gallows Hill)	Murder of husband
12/03	Sarah Hurst		Aylesbury	Murder of husband
22/03	Mary Woodman	30	Exeter	Murder of husband
29/03	Mary McGarry		Downpatrick	Child Murder
23/04	Mary Bissaker	56	Warwick	Coining



March 25, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 25 of 3rd M / It is 5th day morning, very rainy & a prospect of a Small Moy [Monthly] Meeting. - Yet I feel a hope there will be enough assemble to transact the buisness with a degree of propriety sufficient at least to preserve the Great cause from dishonor

The Travelling was exceedingly bad, & all the morning a drenching rain so that our meeting was very small, Abraham Barker was the only friend from [Portsmouth](#) Preparative Meeting. - no buisness of importance was entered upon, but refer'd to next Moy [Monthly] Meeting

This is the first time I ever knew a Moy [Monthly] Meeting held in [Newport](#) when there was no friend present from [Portsmouth](#) & only one from that Preparative Meeting & he from [Tiverton](#).

Lewis L Clarke was over & dined with us. -

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



March 28, Sunday: That morning the ocean-going steamboat *Savannah* departed from the Fly Market Wharf on Manhattan Island under Captain Moses Rogers and mate Stephen Rogers to heading toward the port of Savannah, whence she would proceed to Liverpool and St. Petersburg. Hundreds watched from the Battery as she passed Governor's Island, entered the Narrows, and gradually went hull down on the horizon. After an uneventful 9-day voyage she would arrive at that port, and hundreds of citizens would stand on the bank of the Savannah River to cheer and wave their hats and handkerchiefs.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 28th of 3rd M 1819 / Our Meeting was as large as usual excepting of those who usually occupy the rising seats D Buffum confined by indisposition, Father Rodman by lameness & R Mitchell & J Dennis at [Portsmouth](#). I alone was left which produced no small exercise & caused searching of heart. - Oh the responsibility of going in & out before the people. - In the Afternoon we were in a similar Situation & the weight of the Meeting again fell on me. -both sittings were silent & I thought were favor'd. - Took tea with D Buffum found him comfortable & if nothing more unfavorable takes place, think it probable he may be our again in a few days. -

RELIGIOUS SOCIETY OF FRIENDS



March 31, Wednesday: At the fee level that had been decided, which was \$100 per scholar per school year, registration at the new [Yearly Meeting School](#) of the [Religious Society of Friends](#) on the [Moses Brown](#) farm in [Providence, Rhode Island](#) had risen to 81 [Quaker](#) children. These scholars ranged in age from 7 and 8 to 27 and 28.

[Nicolò Paganini](#) gave his 1st concert in Naples, at the Teatro del Fondo.

Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 31st of 3 M / This Afternoon walked over to the Point & from a degree of curiosity called to see the widow Dolly Thurston a woman about 94 Years of age, found her quite intelligible in conversation, free & pleasant and apparantly possessing a very innocent mind, & I thought evinced more quietness than some who has made a higher profession of religion & perhaps really had more experience after sitting with her for a little time, asking her questions & attending to her replys & remarks - I observed that while sitting by her I had felt a good evidence of the peacefully quiet state of her mind, & that I had no doubt it would continue with her while she staid here & go with her beyond the grave. she said she had seen many changes thro' life, but had much to be thankful for & tho' low in circumstances, was much better than many. - After a few remarks in that way we parted & my mind was favord with a covering which well paid for the visit. -

RELIGIOUS SOCIETY OF FRIENDS

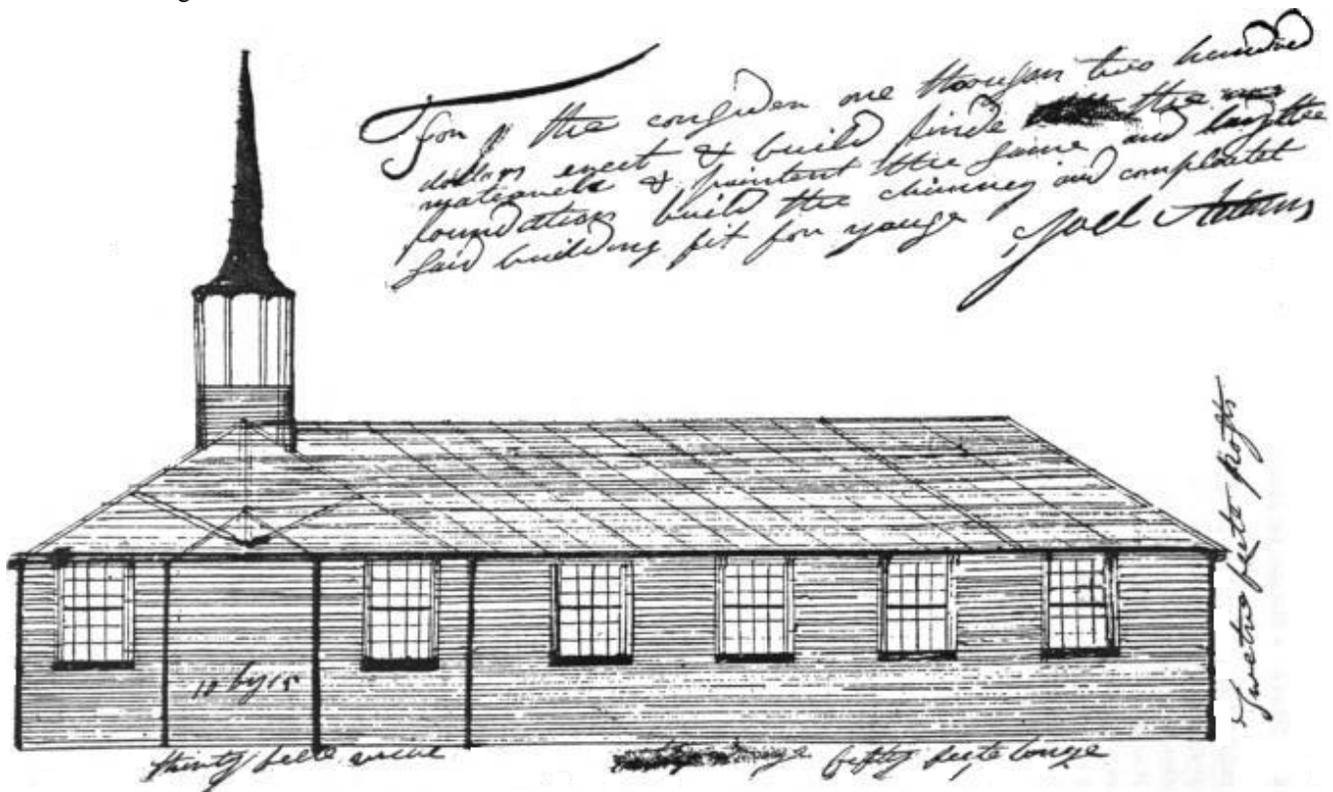
LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

→ Spring: Most of the student body at the New England [Yearly Meeting School](#) on the [Moses Brown](#) farm in [Providence, Rhode Island](#) were between the ages of 10 and 15, although there were a few youngsters of 7 or 8 years of age and several scholars in their twenties. At this point the school admitted one-count-'em-one non-[Quaker](#) scholar, Frances A. Bartlett, upon his pledge to abide by the Quaker rules (presumably, his family had pledged to pay double tuition). However, this was a distinct exception, as the daughters of Barnabas Bates were at this time turned away on account of their being non-Quakers. As a point of interest, had young Francis the sole non-Quaker been over the age of 14, he also would not have been admitted.

We can be sure that the school was all white, that for instance this Frances was a white boy, not because the school was overtly racially segregated but because there was no such thing as a black New England family capable of annually coughing up not only the tuition but also the non-Quaker surcharge.

Meanwhile, the city of [Providence](#) was also plotting the construction of a schoolhouse — and you get three guesses as to whether or not this municipal schoolhouse was also to be for the instruction only of white boy and girl scholars:



PLAN OF A PROVIDENCE SCHOOL HOUSE OF 1819.
FROM THE ORIGINAL DESIGN AMONG THE PROVIDENCE TOWN PAPERS NO. 0033801.

→ April: In a quest for medical treatment, [Sarah Moore Grimké](#) accompanied her dying father, Judge John Fauchereau Grimké, from Charleston to Philadelphia. There they would quarter with a [Quaker](#) family.

→ April 1, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

5th day 1st of 4th M / Our meeting I thought was rather Smaller than usual. – & tho' my mind was a part of the time under a degree of favor, Yet it was a poor time to me

RELIGIOUS SOCIETY OF FRIENDS

 April 4, Sunday: *Zemire und Azor*, an opera by Louis Spohr to words of Ihlee after Marmontel, was performed for the initial time, in Frankfurt-am-Main, on the eve of the composer's 35th birthday.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 4th of 4th M 1819 / Our morning meeting was pretty well attended D Buffum was engaged in a lively testimony & of greater length than is usual for him - he was followed by short communications from Anne Hannah & Jonathon Dennis
The Afternoon Meeting was Silent & well attended - to me both were suffering seasons - being afflicted with a head Ach, was unable to enter into feeling as I was desirous of doing. –
My dear mother seems very unwell with a cold. perhaps it is nothing more than the common cold which goes about & is now very prevalent, particularly among children, but her lungs seem much affected with soreness & phlegmatic oppression, which at her advanced age & amaciated frame, excites some concern at her situation.*

RELIGIOUS SOCIETY OF FRIENDS

 April 5, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 5 of 4 M / Mother continues poorly & has today in addition to her other complaints some pain in the side & under her Arm. –

RELIGIOUS SOCIETY OF FRIENDS

 April 6, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 6 of 4 M / I think I never saw mother so Sick as she is today considering every circumstance, perhaps the effects of medicine may occasion her weakness in some degree, she has set up some in the course of the day, but there is an appearance in her eyes & countenance generally, which excites some alarm in my mind for her situation. –

RELIGIOUS SOCIETY OF FRIENDS

 April 7, Wednesday: The New York legislature established a Board of Agriculture, to oversee appropriations for agriculture, and appropriated \$10,000 for each of the next two years.

Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 7 of 4 M / Mother seems better today having slept more last night, but the oppression continues

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 April 8, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 8 of 4 M / Our meeting was small but a good degree of favor - silent - Sister E Rodman returned from [Providence](#) where She has been for two Months assisting in the [Yearly Meeting School](#)

RELIGIOUS SOCIETY OF FRIENDS

 April 10, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 10th of 4 M / Mother still labors under her disorder, but seems Cheerful -

RELIGIOUS SOCIETY OF FRIENDS

 April 11, Easter Sunday: James and William Smith of Gloucester, 14 and 16 years of age, drowned while fishing.

[Samuel Taylor Coleridge](#) met [John Keats](#).

Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 11th of 4th M 1819 / Our meeting was indeed a favored one to me this morning, being enable to experience that true quiet which giveth strenth under trying dispensations Yesterday & this morning has been seasons of large experience to me, & had to sympathise with one in affliction which had better not be explained here. -
Father Rodman was favord in a short testimony & D Buffum twice engaged livingly & powerfully -*

RELIGIOUS SOCIETY OF FRIENDS

 April 14, Wednesday: Mary Heyward Melvin was born in [Concord](#) to Charles Melvin (1) and Betsy Farrar Melvin.

THE MELVINS OF CONCORD

Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 14th of 4th M / I have never seen a greater need for all to resign themselves into the hands of a wise & Merciful Creator & Redeemer, casting our confidence on Him & striving to cleave to him as the Muniton of Rocks, than for a few days past. May I never loose my confidence in his Power to Save, Oh what Balm it is to the Soul in affliction to feel the Lord as a sure Hiding place - tho' as respects my own particular I have at present no uncommon depression of mind, yet having had to be Baptized with those who are, can speak from experience

RELIGIOUS SOCIETY OF FRIENDS

LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



April 15, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 15th of 4th M / Our Meeting was silent - a few words expressed by a friend. -

RELIGIOUS SOCIETY OF FRIENDS



April 17, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*7th day 17 of 4 M / Our Select meeting was held this day. - The forepart of it was a season of favor, but ended under some exercise
R Mitchell Dined with us. -*

RELIGIOUS SOCIETY OF FRIENDS



April 18, Sunday: Carlos Manuel de Céspedes was born in Bayamo, Cuba.



Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 18th of 4 M / Our morning meeting appeared to be a season of favor. Anne Greene H Dennis & D Buffum in succession were very lively in testimony. The Afternoon Meeting was su[?] of which & hardly of the morning I was hardly in a state to judge, being very unwell & suffering very considerable constant pain of body thro' the day - A Greene & Sarah Fowler took tea with us. - In the evening I called on several friends, but soon returned Home & passed the evening quietly & pleasantly with my H & Sister Mary, who has been with us several

RELIGIOUS SOCIETY OF FRIENDS

April 22, Thursday: The 5th Frontier War between the Xhosa, on the one hand, and the English and the Boers, on the other, began when Xhosa chief Ndlamba and prophet Makanda Nxele directed a force of 6,000 in a daylight attack on Grahamstown. The British garrison of 350 was reinforced by a group of Khoikhoi led by Jan Boesak. The British bullets did not turn to water as had been forecast by the prophet. The attackers fled, and the prophet surrendered and would be placed on Robben Island, which is virtually isolated due to a pounding Atlantic surf (he would drown during an escape attempt on December 25th).

Friend Stephen Wanton Gould wrote in his journal:

5th day 22 of 4th M 1819 / Our third day morning I strained my back & have ever since been scarcely able to move & with the greatest difficulty to raise myself in bed. In consequence of which I am unable to go to meeting, & am sorry for it particularly as it is Preparative Meeting day. -

RELIGIOUS SOCIETY OF FRIENDS

April 24, Saturday: Gioachino Rossini's dramma Eduardo e Cristina to words of Schmidt, revised by Bevliacqua-Aldobrandini and Tottola, was performed for the initial time, in Teatro San Benedetto, Venice.

In Rhode Island, Friend Moses Brown attempted to donate the 43-acre section of his farm on Providence Neck to the Quaker for the use of the school that had just been constructed there. A certified clerk's copy is to be inspected in Book [xxx], on pages 400-403, of the bound copies of historical title transactions kept just under the mansard roof of our Providence City Hall. (Providence Neck is now referred to as "the hoighty-toighty East Side.")



MOSES BROWN

400. I have all been by these Books, that I have known of Providence
in the beauty of Providence and that of these Island and Providence
Plantations for and in consideration of my regard and affection for
the principles of truth as enshrined in the Holy Scriptures and professed
by the people called the Quakers and known among themselves by
the name of Friends, and from a desire that the Children and suc-
cing generations may be educated in a guarded manner both as
to their moral and religious principles professed by the said people,
and gratified by the faithful among them, by the said parents give
grants above coming and expressed unto my Son Charles Brown,
William Buffum of Smithfield, Sylvester Hicks of Brandon and
Thomas Howland of East Greenwich near the Committee for super-
intending the matter of building for carrying the School on
the lands granted Purvis, David Buffum of Newport, Samuel
Bedman of New Bedford, William Peck of the same town
and Abigail Collins of Lynn as trustees in trust and to their suc-
cessors and assigns forever to have and to hold to and for the use and
purpose of the aforesaid people called Friends, as Trustees of the
said Meeting for New England to erect suitable buildings thereon
for a School House or Houses for the purpose of instruction and
guarded education of the rising generations in a boarding school
or schools according to the original minutes of the intentions of the said
Meeting and hereafter set forth for the more effectual accom-
plishment thereof by the Grants and Grants herein expressed. A certain
lot of land being the best and part of the farm whereon the gran-
tee now dwells containing by estimation about Forty three acres
the same more or less and is bounded as follows, ^{beginning} at the South
West corner of the granted Purvis and at the Northeast ^{corner} of Knight
Doctor's land at the Road formerly called Ferry Lane, thence along
the dividing line as the wall now stands about thirty eight rods to
a tower in the wall there along the same about thirty one rods
to another tower in the wall, thence about twenty one rods to the
end at the Northeast corner of said Doctor's land in said Providence
Neck, thence North about 16° West forty five rods along the said

 April 25, Sunday: Frederic Hudson was born in Quincy MA to Barzillai Hudson and Rebecca Eaton Hudson. Although he would be raised and educated primarily in Boston, he would spend a couple of years at school in Concord as the culmination of his formal education before heading to New-York to seek his fortune at the age of 17.

(In New-York, he would work first at Hudson's News Room, his brother Edward's news-gathering agency, where he would come to the attention of James Gordon Bennett, who had been publishing the New-York Herald for about a year. Hudson would become a reporter for the Herald — the paper's 3rd employee counting Bennett himself. While working for his brother, Hudson went to the docks for information about incoming vessels. At the Herald, Concord historian Leslie Perrin Wilson would proclaim, this aggressive so-called "Father of American Journalism" eventually would be sending boats out to meet ships on their way into port — Wilson supposing there to be something new or novel about this centuries-old practice.)

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 25 of 4th M / I am still so lame in my back & hips as to be unable to Sit in meeting. – This I particularly regret to day as it is pleasant & a pretty large gathering of others who are not members. & D Buffum gone to Connanicut to be at the opening of the Meeting there for the Season – & Jonathon Dennis & Wife on a visit to their relations in Berklay - This left the high seat with only father Rodman & R Mitchell, & in the Afternoon father alone.

RELIGIOUS SOCIETY OF FRIENDS

 April 28, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 28th of 4 M / Yesterday was a very Sick day with me my back & loins were in much pain from which I was much reduced by night by the operation of a Dose of Senna Armiseed liquors Salts & manna – but the pain continues some today, tho' I am comfortable to yesterday, for which I believe I can say of a truth "I am thankful"

RELIGIOUS SOCIETY OF FRIENDS

 April 29, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 29 of 4th M / This is our Moy [Monthly] Meeting day at [Portsmouth](#) -my back so lame & I am otherwise so unwell that I am unable to attend. it is consolation that when I have been well, that exercions have been made to get to meetings & that I have seldom missed one from worldly concerns, but on the contrary, many sacrifices have been made to keep up that part of duty, & tho' there have been many seasons when it has seemd as if there was but little benefit resulted from sitting in meeting, yet it has always in the end produced a measure of satisfaction. –

RELIGIOUS SOCIETY OF FRIENDS

 May 2, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 2nd of 5th M 1819 / Again at home unable to attend



Meeting it is the first time I ever missed six meetings in succession on any account that I recollect. – Sister E dined with us & Sister R took tea. Their company helped to pass the time more agreeably. –

RELIGIOUS SOCIETY OF FRIENDS

 May 6, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 6th of 5th M 1819 / Our meeting considering many friends are absent at [Greenwich](#) Quarterly Meeting, was pretty well attended. Silent I to me rather a lean time, it is the first time I have attended since I have been unwell, – Our friends who went to the queaterly Meeting on third day, had a fine time up & pleasant weather since they have been gone

RELIGIOUS SOCIETY OF FRIENDS

 May 7, Friday: Johann Baptist Schenk's cantata Der Mai for solo voices, chorus and orchestra was performed for the initial time, in the Vienna Redoutensaal.

As an example of the distress being caused by the Panic of 1819, on this day J. Joseph Henry II wrote to William Henry III observing that their rifle business was down “in consequence of the [Cotton](#) business being so very bad to the southern, that it will make out rifles business decline too.”

Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 7th of 5 M / Ourt friends have returned from the Quarterly Meeting. they say several Ministering friends were present from other parts of the Yearly Meeting among them were John Bailey, Micajah Collins, Experience Sherman & Avis Keene, also Mary Allen & that several of them with Several of our own Ministers were engaged to declare the Truth in the Power of it. – There was but little buisness to transact. – After the Quarterly Meeting was over - The funeral of Thos Anthony's Wife was held at the Meeting house & Several lively & pertinent testimonys borne. - She was a Woman in rather Younger life say not to exceed 37 Years, but had attained very good Standing & much beloved both in society & among her neighbours & by both much lamented. She promised pretty extensive usefulness in Society, being an Elder & had, sometimes appeared in public testimony. – I sympathise with her Consort, being an early friend of my youth

RELIGIOUS SOCIETY OF FRIENDS

Land belonging to the children of Daniel Brown sen. then turning and
 running Westward by the Stone Wall and the Road twenty eight rods, then
 turning another corner of the wall at the junction of another road and
 turning and running South abt. 12^{or 14} about eight half rods along the
 said road leading from Providence through the Neck to Pawtucket, then
 running Westward about thirty seven rods towards said Town till it meets
 Thomas Halsey's wall, then turning and running South about 2¹/₂ rods
 along said Halsey's and the Grants line in the wall stands about forty
 seven rods, then turning West about 17¹/₂ South about twenty rods along the
 dividing line aforesaid to the first mentioned highway, then S. abt. 27¹/₂ along
 the said highway in the wall stands about thirty four rods to the first menti-
 oned corner.

To Have and to Hold the hereby granted Premises unto them
 the said Obadiah Brown, William Abney, William Buffum, Sylvester
 Mikes, Thomas Howland, David Buffum, Samuel Rodman, William
 Rotch Jun. and Misjah Bottoms as Trustees in Trust for the said Yearly
 Meeting of Friends for New England and the Members then or hereafter
 according to the rules and discipline established among them as a Re-
 ligious Body, their Successors and assigns forever, as the said Yearly Meet-
 ing may hereafter direct, it being always heretofore to be understood that
 the whole of the said granted Premises is and are to be at the sole disposal
 of the said Meeting but in such manner that the said interest, property,
 rents, profits, income and use is to be forever hereafter held improved and
 applied by the said Meeting for the purpose of keeping up and main-
 taining a School or Schools for the education of the rising generations
 aforesaid and is ^{to} never at any times hereafter to be diverted or ap-
 plied to any other use or purpose whatsoever. And I the said Moses
 Brown for me my heirs executors and administrators do warrant
 and engage the above devised and granted Premises to them the said
 Trustees in trust to and for the use of the said People their Successors and
 assigns forever against the lawfull claims and demands of all persons
 whatsoever to warrant secure and defend by these Presents And I the
 said Trustees in trust before named, do acknowledge the aforesaid
 trust and hereby covenant and declare that we nor our heirs nor
 assigns nor neither of us or them shall make any claim or demand

at any time hereafter at the request and at the cost and charge of
 the said yearly Meeting of Friends or such School Committee as they
 may appoint for the governing and management of the said School
 without doing the uses of said Meeting make and execute such per-
 mits and deeds or devises whatsoever for the more effectual suc-
 cessful conveyance and assignment of the said tract of land with its ap-
 purtenances to and for the use and purposes of education as aforesaid
 as by the said yearly Meeting or their said Committee may be devised
 advised and required. And it is further covenanted and agreed
 that it is the true intent and meaning of these presents that we
 the aforesaid Trustees in Trust nor neither of us nor either of our
 Successors or assigns succeeding us in this trust who may at any
 time hereafter be declared by the said yearly Meeting to be out of
 Fellowship or by any means according to their rules disowned
 being Members in Unity, shall hereafter stand seized thereof
 incapable of holding or executing this trust or of holding any
 right title or interest whatsoever in the hereby granted Premises
 while he or they shall remain out of unity with the said People
 but in all cases of disownment and when any of us or the Trust-
 ees who may hereafter succeed us in this trust shall depart this
 life the Survivors or Survivors of us and them shall have and hold
 the full right of Trustees in Trust and the same hold until the said
 yearly Meeting shall appoint others in our or their room and in
 case of the death and removal of all of us or them at any time
 hereafter during the uses of the said yearly Meeting, the Committee
 that may be then under appointment to have the care and man-
 agement of the said Institution, known by the name of the
 yearly Meeting School for the time being shall be deemed to all
 intents and purposes their Successors and shall hold and manage
 the said trust until the said Yearly Meeting shall appoint others
 to succeed them in the said trust, and shall be equally bound to
 secure the right property and uses of the hereby granted Premises to
 the said yearly Meeting and their Successors in the same faith
 as the present holders in Trust are and so on from time to time
 Successors hereafter to the intent that the hereby granted Premises

whenever a School House is now existing of Stone, Brick and other Materials for the purpose by the Committee aforesaid may forever hereafter be applied to the use intents and purposes of a guarded Religious, Moral and Literary Education of the rising generations of Friends and such others as they may or shall think best to admit according to the original design aforesaid.

In Witness whereof the said Moses Brown the Donor and Grantor, and the fornamed Trustees in Trust hereunto set our hands and affix our seals. Providence the twenty sixth day of the ninth month in the year of our Lord, Eighteen hundred and sixteen.

Sign Sealed & Delivered	Moses Brown	29
in presence of us	Obadiah Brown	29
Arnold Congdon	William Army	29
Samson Army, Witness	Thomas England	29
to all the Signatures except	William Buffum	29
Wm. Ratch Jr.	Sylvester Wickes	29
Witnesses to the Signature	Saml. Redman	29
of Wm. Ratch Jr.	David Buffum	29
Samson Army	Micajah Collier	29
Charles Hadwens	Wm. Ratch Jr.	29

Providence Jr. In Providence April 24th 1819
 Personally appeared Moses Brown, and acknowledged the foregoing Instrument to be his free Act and Deed, Hand and Seal
 Before me, Nathan W. Jackson, Town Clerk

Recorded April 24th 1819
 Witness.



 May 9, Sunday: Gioachino Rossini's cantata 9 maggio 1819 to words of Genoino was performed for the initial time, in the Teatro San Carlo of Naples, during the visit of Emperor Franz I.

President James Monroe, in Savannah, Georgia to inspect the new steamship *Savannah* about to depart on its transatlantic voyage, attended the dedication of the new Independent Presbyterian Church. The musical portions of the ceremony were conducted by the church's choir director Lowell Mason (unfortunately, the new organ for the church was not yet playable).

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 9th of 5th M / In our morning meeting Hannah Dennis was twice lively in testimony & D Buffum was once very sweet & lively. - In the Afternoon we were Silent.

RELIGIOUS SOCIETY OF FRIENDS

 May 13, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 13th of 5th M / Our Meeting was small, being stormy. - to me it was a rather dull time. - there was no preaching but I thought divine favor was felt among us. - My feelings were particularly strengthened with the company of some of the Younger branches of Society who set with us -

RELIGIOUS SOCIETY OF FRIENDS

 May 14, Friday: A Sunday School was organized at the First Parish Unitarian Church in Kennebunk, the 1st in Maine:

To all who regard the sanctity of the Lord's day, and the importance of instructing youth in the principles of the blessed religion of Jesus Christ, -
You are invited to send your children to the Meeting House in this Parish, to receive instruction in the Scriptures of truth, in a manner best suited to their ages, circumstances, and capacities. Those who are able are desired to bring a Bible, or testament and primer, or any book containing the Assembly's Catechism, and any other Christian catechisms on hand. Books will be provided for those unable to procure them, and for such this instruction is more specially designed.
- Kennebunk Gazette, May 14, 1819.

Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 14th of 5th M 1819 / A sense of depression at the state of things which are dull both in temporal & spirituals. - may we proffit by every dispensation, it is my desire to, & that the disposition to "give thanks in all things" may be cultivated. -

RELIGIOUS SOCIETY OF FRIENDS

 May 16, Sunday: At the Royal Chapel on the island of Pape'ete, three ministers sent out by the London Missionary Society, the Reverends Henry Bicknell, William Henry, and Charles Wilson, preached and then the Reverend Bicknell stood on the steps of the pulpit, took water from a basin held by the Reverend Henry, and poured it on the head of [King Tū Tū-nui-ē'a-i-te-atua Pōmare II](#), baptizing him as a Christian (the monarch was fearful that he had lost favor with the god 'Oro; in 1821 he would die due to excessive drinking and be succeeded by his son as Pōmare III).

Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 16th of 5th M 1819 / Our Morning Meeting was silent & a pretty solid time – In the Afternoon Father Rodman was concerned in a short but lively testimony of encouragement to virtue & a reliance on the sufficiency of Providence to support in every dispensation
Set most of the evening with Br Rodman –*

RELIGIOUS SOCIETY OF FRIENDS

 May 19, Wednesday: A large meeting was held in Cape Town, to express the indignation of the whole colony of the Cape of Good Hope against the attempt of the Colonial-office to make the Cape a penal colony. (This and subsequent meetings and acts would induce Earl Grey to forego his purpose.)

The initial steamboat to make it up the Missouri River, a 50-ton craft named the *Independence*, Captain John Nelson, carrying whiskey, flour, sugar, and iron castings, arrived at St. Charles after a journey of 150 miles (leaving St. Louis on May 6th and arriving on May 19th after seven days of actual river steaming time, which is slightly better than 21 miles per day).



Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 19th of 5th M / My dear & very Affectionate Mother spent



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

this Afternoon with us She has for Several weeks been confined with Severe indisposition & a part of the time I had little or no hopes of ever seeing her out again. – This is the first time she has been out & seems as smart as for some time past, has resumed her usual cheerfulness, tho' through the whole she never entirely lost it.

RELIGIOUS SOCIETY OF FRIENDS

 May 20, Thursday: The SS *Savannah* set out on her transatlantic voyage.

Kamehameha II (Kalaninui 'Iolani Liholiho) became king of the Hawaiian Islands.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 20 of 5 M / Our meeting was silent & to me a season of some favor – committees were in town. attending to several appointments from the Moy [Monthly] meeting –

RELIGIOUS SOCIETY OF FRIENDS

 May 23, Sunday: Lieutenant [John Franklin](#) led an overland expedition to explore the north coast of America from the mouth of the Coppermine River to Repulse Bay. Midshipman [George Back](#) set out with Sir John for York Factory on the Hudson's Bay Company ship *Prince of Wales*. The expedition would pass its first winter at Cumberland House and its second at a base camp they had built by Winter Lake, "Fort Enterprise" between Great Slave Lake and the Coppermine River.

CARTOGRAPHY

THE FROZEN NORTH

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 23rd of 5 M / Our morning meeting was well attended D Buffum was very lively in testimony & Hannah Dennis appeared twice & I believe it was a solemn time to some minds present. – Between meetings wrote to Uncle & Aunt Stanton – informing them that Sister Sally was put to bed this morning about 6 OC with a fine healthy daughter. –

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



May 24, Monday: At a performance of *La Gazza ladra* in Gioachino Rossini's home town of Pesaro, followers of Caroline of Brunswick, Duchess of Wales did everything they could to disrupt the proceedings. She and her lover were hoping to repay a perceived snub he had given them during the previous year's performance. Most citizens hoped to make his return a gala occasion but the toughs forced the town fathers to smuggle him in the stage door. They carried out whistling and disruptions from all sides of the theater. Rossini would never set foot in Pesaro again.

Alexandrina Victoria, who would in 1837 become [Queen Victoria](#), was born in Kensington Palace in London, the 1st and only child of Edward, Duke of Kent (allegedly) and Princess Victoria Maria Louisa of Saxe-Coburg-Saalfeld — and hemophilia became a fact of life in the English and eventually the Russian royal families. As there is only one chance in 50,000, genetically, that Indolent Edward had been biologically her father and that that gene for hemophilia had been introduced into the royal family at this point by a chance mutation, it seems likely that from this point forward all the Brit troubles with their royals have been utterly unnecessary. If Victoria was a bastard, then it should be the socialite Ernst, Prince of Hanover on the throne right now, not Elizabeth II — and Chuckie “I want to be your tampon” Stuart would have been being the **mere** socialite.²¹³

Two women reigned during Thoreau's *florut*. There were many similarities:

Dynasty	Period	Person	<i>Florut</i>
Windsor	1837-present	Queen Victoria	1837-1901
<i>Ch'ing</i> 清	1644-1911	The Empress Dowager <i>Tz'u-hsi</i> 慈禧	1861-1908

213. Hey, let's dig her up the way the Empress Dowager was dug up. Maybe we can shuck the lot of them. What price news copy?



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It was the Duke and Duchess of Kent who selected the name Victoria, but her uncle George IV, who had a certain sort of rank in the family, insisted that she be named Alexandrina after her godfather Tsar Alexander I of Russia.

Victoria's putative or official daddy would die when she was but eight months old and her mama the Duchess of Kent would then (:-) develop a close relationship with Sir John Conroy, an ambitious Irish officer. Conroy, nice man that he was, would act as if (:-) Victoria were his own daughter and would have a major influence over her as a child:



Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 24th of 5 M / Went this morning to Connanicut with our fr D Buffum to attend the funeral of Robert Watsons daughter. - D was concerned in a very lively & pertinent testimony which I hope may tend to the instruction & edification of some present

-we returned & dined at J L Greenes & then crossed the ferry & got home before 5 OC PM

RELIGIOUS SOCIETY OF FRIENDS

➡ May 27, Thursday: Julia Ward ([Julia Ward Howe](#)) was born in New-York, into a strict and well-to-do Episcopalian Calvinist family. She was a descendant of two colonial [Rhode Island](#) governors, Richard Ward and Samuel Ward. Her mother would die while she was still young, and she would be raised by an aunt. When her banker father would die, she would become the ward of a more liberal-minded uncle.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 27th of 5th M 1819 / Our Moy [Monthly] Meeting this day held in Town was pretty well attended - in the first meeting which was a solid favor'd season - father Rodman was engaged in a Solid weighty testimony. - In the last we had considerable buisness, as is usual in this Month preparatory to the Yearly Meeting. - Benjamin Freeborn Isaac Lawton Zacheus Chase Amos Collins, Elizabeth Lawton Jane Lawton & Hannah Gould dined with us.



RELIGIOUS SOCIETY OF FRIENDS

➡ June 1, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 1st of 6th M 1819 / It has been exceedingly unpleasant to me to engage in party contest of any kind, believing that under the influence of it, we are very subject to do & say things which unfit the mind for the reception of good.

RELIGIOUS SOCIETY OF FRIENDS

➡ June 3, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 3rd of 6 M / Our meeting was pretty well attended, Silent & to me a season of Warfare & but little overcoming -

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 June 6, Sunday: The North American Review mentioned that “a whole race of people has become nearly extinct,” an “unfortunate people, whose fate it has been, like the morning dew, insensibly and mysteriously to disappear, before the lights of civilization and christianity.” “That they should become extinct is inevitable,” the journal explained but “this cannot excuse us for pressing upon them with indecent haste. If they must perish, let them die a natural, and not a violent death.”²¹⁴

Hawkins Wheeler saw a sea serpent, and reported that it “was entirely black; the head, which perfectly resembled a snake’s, was elevated from four to seven feet above the surface of the water, and his back appeared to be composed of bunches or humps, apparently about as large as, or a little larger than, a half barrel; I think I saw as many as ten or twelve.... I considered them to be caused by the undulatory motion of the animal — the tail was not visible, but from the head to the last hump that could be seen, was, I should judge, 50 feet.”

Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 6th of 6th M / Our Meeting this morning was large & tho' to me a season of some barrenness, yet others no doubt were favored with life. - Jonathon Dennis - D Buffum & Hannah Dennis were in succession engaged to bear testimony. - In the Afternoon we were silent
With Br D Rodman took tea at Jona Dennis.*

RELIGIOUS SOCIETY OF FRIENDS

 June 7, Monday: Death of [William Shelley](#) at the age of 3½; [Mary Godwin Wollstonecraft Shelley](#), in a depression, began writing an incest novella, MATHILDA (which would see publication during May 1820).

Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 7th of 6 M / I have been engaged much of today, as well as sixth & seventh days in tending on Carpenters at work in the Meeting House Yard, at putting the fence in order & fixing the Meeting House for Yearly Meeting, this is buisness which many of the brethren have had to do, whose Mortal remains are in the adj burying ground & thier spirits I trust in Heven, where I do mine nisty[?] be inthe Lords time. - Set a little while this evening at Br John Rodmans very pleasantly. -

RELIGIOUS SOCIETY OF FRIENDS

 June 10, Thursday: The Shelleys fled to Livorno, where [Mary Godwin Wollstonecraft Shelley](#) would remain in depression during the summer while [Percy Bysshe Shelley](#) was writing THE CENCI (printed in [Italy](#), this would be sent to England for publication in 1820).

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 10th of 6th M 1819 / Our meeting was silent, & in the last, which was Preparative, we had no buisness, but to appoint representatives. - I have remarked that the 5th day meeting previous to yearly Meeting is generally a dull time. Friends are generally so occupied in preparing for the latter that their

214. Unsigned review of the Reverend Heckewelder’s AN ACCOUNT OF THE HISTORY, MANNERS AND CUSTOMS OF THE INDIANS NATIONS WHO ONCE INHABITED PENNSYLVANIA..., in North American Review, 6 (June 1819) 156, 170.



*minds is too unsettled to experience the arisings of life as at some other times. Were we all as good as we ought to be a little more incumberance at times than common would not so obstruct the circulation of the Sap of life in the heart
This Afternoon Wm Rickman of England & Sam Wood of N York arrived & took quarters for the yearly Meeting at Aunt Nancy Carpenters.- Wm was here about 46 years ago companion to Saml Emlen & the year before that to [blank] Oxley he was then about 27 & is now 73 Years of Age*

RELIGIOUS SOCIETY OF FRIENDS



June 11, Friday: Barnett Sparling of Gloucester died abroad (the family would receive notice of the death on July 11th).

Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 11th of 6th M / Wm Rickman Saml Wood & Father Rodman went to Connanicut this morning to attend a meeting appointed there by Elizabeth Walker, - which they say was well attended by the inhabitants & a season of favor. -

RELIGIOUS SOCIETY OF FRIENDS



June 12, Saturday: Manuel González Salmón y Gómez de Torres replaced Carlos Fernando Martínez de Irujo y Tacón, marqués de Casa-Irujo, duque de Sotomayor as First Secretary of State of Spain.

Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 12th of 6th M / This day our Yearly commenced at Portsmouth, whither I went in a Chaise with our Ancient friend & Brother John Casey to attend the Select Meeting, which was a season of precious favor - Wm Rickman appeared in Supplication. Ruth Halleck in a short & Daniel Quimby in a lengthy testimony. - We dined at Uncle Saml Thurstons & John intended to return to the Meeting House to Sit in the Meeting for Sufferings, but at the time it set in to Rain so hard that he felt discouraged from that & the circumstances of his Age & infermities so we returned home by 4 O'clock. -

RELIGIOUS SOCIETY OF FRIENDS



June 13, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day Our Meeting this morning was large. A few words in the opening by Elizabeth Walker, followed by a very lively testimony by Margaret Judge A Supplication by Mary Newhall & the meeting closed after a short communication by Elizabeth Walker. - directly after dinner Father Rodman & I were called on to meet E Walker to consult on a meeting for Sailors this Afternoon at 7 OC the time proposed was very streightening, being very short to give general notice, but after sitting down with her & hearing her open the concern in a very solid manner & feeling the weight of it measurably to arise in my mind I dare not take the responsibility of a refference for a single day - so forth I



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

went & made proclamation on the Wharves & at the public Houses that a meeting was appointed at our Meeting House at 7 O'clock this evening at which "Sea fairing Men were particularly invited" assistance was also rendered by several young men who were very active. --At 4 O'clock the Meeting was again very large Elizabeth opened in a short address, & Daniel Quimby Was engaged in a good sound, plain & Honest testimony – at the conclusion Elizabeth's meeting was given out. –

At 7 O'clock the Meeting gathered again & many Sailors in their trowsers & red shirts appeared with a very great concourse of other people, so that the House was as full as I ever saw it. – Elizabeth stood nearly or quite two Hours in a very remarkable testimony, so full of Gospel power, so clear concerned & fraught with good sense delivered in so much engaging simplicity that I thought I never heard the like, & the people were perfectly still so much so that we seldom see the like even in much smaller meetings but after she sat Down, the bell having rung some time before for 9 O'clock, & the house being dark, tho' some candles were brought in, the meeting broke without the usual sign of shaking hands, which was the only unpleasant circumstance which occurred. –The people were highly pleased, & I hope much good sees was sown in the minds of many. –

RELIGIOUS SOCIETY OF FRIENDS



June 14, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day Our Meeting began at the usual hour it was opened by a short but living testimony, from Wm Rickman, Benjamin Mitchell & Prayer by Daniel Quimby – & just before the opening of the meeting a few very pertinent remarks by D Buffum The Usual buisness of reading the minutes of the last Year & the various Epistles from the different Yearly Meetings & the appointment of committees occupied the time of the Meeting. – At the 4th hour the meeting again met & the State of Society was entered into – Some of the Answers excited much feeling & many pertinent remarks, but none was more striking to my feelings than those from our Aged brother [Moses Brown](#) on the subject of plainness of Apparal, he observed that plainness of dress had ever been a testimony of Society, which he desired may be kept too, & that friends encourage it in their children for he who had had to suffer much in times past in stripping himself of some things which he deemed Superfluous, could bear testimony that the cross borne in that respect had Yealded peace & being an old man, not expecting to see many of them again, he recommended to society & individuals that care be taken to keep themselves & their children in plainness. This evening we had a pleasant Silent opportunity in the family, Ruth Hallack Avis Keene & Thos Jones bore short but pleasant & encouraging testimonies

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



June 15, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day The Select meeting concluded this morning under a most solemn covering, testimonies from Wm Rickman Elizabeth Walker & a prayer by Margaret Judge. – In our Meeting this Afternoon held at 3 O'clock, the doings of the meeting Sufferings were read, & their report as School committee was also read which was of a very encouraging nature, & friends begin to look forward to usefulness from the institution

RELIGIOUS SOCIETY OF FRIENDS



June 16, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day The meeting this morning had but little buisness before it, several short testimonies, & one of some length & of some Power from D Quimby, & several weighty remarks from Wm Rickman. -- At 5 OC this afternoon the meeting met & went thro' the buisness & would have closed under a solemn covering, but for the interruptions of Micah Ruggles who frequently spoke & every time disquieted the Meeting especially towards the close of it. he is a new member & nearly in a religious Phrenzy

RELIGIOUS SOCIETY OF FRIENDS



June 17, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day Our Public Meeting was very large & a very respectable audience - many of the heads of the town were present, but the meeting was sadly disturbed by Micah Ruggles, who early rose & stood a long time declaring what many believe to be the Words of his immagination but for which he claimed the highest Authority. -When caution was administered by Wm Rickman & Elizabeth Walker. a few words by Manassah Robins & a long testimony by D Quimby, but Truth did not rise into that dominion as at some seasons. Our Meeting in the Afternoon at 4 OC Appointed by Elizabeth Walker & Margaret Judge for the People of colour, was pretty well attended by that peoples & an Abundance of others. – Margaret was first in testimony followed by Elizabeth Walker in a long testimony of great gospel Authority & the meeting concluded in Solemn supplication by Margaret & rose to general satisfaction. Our Lodgers at this Yearly Meeting time were Ruth Hallock & her companion Sarah Hull & attendant Richard Halstead - Thos Jones, Edward Cobb, John Read, Sarah & Susan Collins, Eunice Jones, Lydia Purinton & Olive Cobb, which made an agreeable family. – All in the course of this day have left us, excepting Ruth Hallock & her companions.

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



June 18, Friday: Vincenzo Bellini arrives in Naples from Catania to matriculate at the Real College de musica di San Sebastiano.

Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day This morning Elizabeth Walker & Margaret Judge & their companions came in & took breakfast with us, of which we were glad, their company being very pleasant. After breakfast being joined by Wm Rickman & D Quimby, we fell into silence. Wm Rickman & Ruth Hallock in addition to a few words spoken in the life by E Walker, delivered short testimonies. - After which they began to separate. Ruth went to Connanicut on her way homeward & Wm Rickman & D Quimby to [Portsmouth](#), but before dinner Richard Halstead returned from Connanicut with the Carriage Wheels Sadly broken. & Ruth & Sarah went immediately on to Narragansett accompanied by Isaac P Hazard & his Mother. - This Yearly meeting has been a season of favor, & particularly so to us, as we have all been well, our buisness in the House all gone on Successfully, our company agreeable, but as to my own particular state of religious sensibility, I have not enjoyed so high a condition, as at times past or as at seasons when less cumbered, however there has been seasons in the course of it, when Israels Sheperd has been near, for which renew'd evidence of divine help I desire to be thankful. -

RELIGIOUS SOCIETY OF FRIENDS



June 19, Saturday: The legislature of the Commonwealth of Massachusetts granted an act of incorporation to the Philoharmonic Society, its purpose being "extending and enlarging and improving the style of performance of vocal and instrumental music."

Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day This has been also a day not free from care of concerns reative to Yearly Meeting. - The repairs of the Carriage of our febr R Hallock was completed this Afternoon & would have gone over to them, but for a thunder gust towards night. - towards the close of the Afternoon Our fr D Quimby returned from [Portsmouth](#) where he had been to attend a Meeting appointed there by Wm Rickman, - he took tea with us & afterwards called in to see my dear Mother. -we Set in Sister Sallys room where he bore a Sweet encouraging testimony to both young & old that were present & was very acceptable to Sally as she has been confined thro' the Year.y Meeting & not seen as much of friends as Common. - After all prospect of going over the ferrys were over Daniel with R Halstead returned to our House & lodged. -

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



June 20, Sunday: At 3AM Jacob (Jacques) Offenbach was born in Cologne (Köln), 7th of 12 children born to Isaac Juda Eberst “Der Offenbacher” (from Offenbach-am-Main), bookbinder, music teacher, composer and cantor, and Mariane Rindskupf, daughter of a money-changer and lottery-office keeper in Deutz.

A steam-assisted sailing packet of 300 tons, the SS *Savannah*, arrived at Liverpool port in England out of Savannah, Georgia in a mere 26 days despite having been able to utilize her onboard steam engine for only 80 hours before exhaustion of the coal supply. This had been the 1st time steam power had assisted a crossing of the Atlantic Ocean.

Sabine Remanofsky (who has been one of Professor William Rossi’s students) has pointed out that during [Waldo Emerson](#)’s sophomore and senior years at [Harvard College](#), he belonged to various debating societies, and in particular to the “Pythologian Club,” which, according to Emerson’s own description, gathered the “smartest boys from the two sophomore and Junior classes” (in a letter written on this day). The purpose of the club was to develop the art of impromptu discussion amongst its members. This may in part explain

Waldo's charisma and lecturing abilities: he trained from a very early age. Also, interestingly, some of the topics for the Harvard debating societies are roughly the same as the ones taken up by the Hedge/Transcendental Club later on (especially, why American culture hadn't produced "anything first rate" yet), which again highlights Emerson's early concern over the necessity of creating not only a national culture for America, but also the basis and sine qua non conditions for such a culture to develop, hence the need for an intellectual field with a variety of networks for the intellectuals (links with newspapers, publishers, bookshops, lyceums, etc.). She doesn't make the claim, of course, that young Waldo was fully aware, by 1821, that there was a need for an intellectual field — but she definitely is pointing out that this sort of concern was, so to speak, part of the zeitgeist.



Friend [Stephen Warton Gould](#) wrote in his journal:

1st day / This morning we rose early crossed both ferrys by 8 OC in good season for Daniel to get to S Kingston Meeting & for me to return to Connanicut Meeting, which was silent but I believe a sweet opportunity to some present. -- After dinner Jos Greene & C Weaver rowed me across the ferry, home in season to attend our Afternoon Meeting in which as well as in the forenoon M Judge was sweetly engaged in public testimony

RELIGIOUS SOCIETY OF FRIENDS



June 21, Monday: Friend [Stephen Warton Gould](#) wrote in his journal:



2nd day 21st of 6 M 1819 / A little settled from the stir of Y Meeting & beginning to look round to see what is necessary to do in my lawful calling. — My Mother spent a part of the Afternoon & took tea with us. — Our friend E Walker has gone to [Providence](#), but expects to be in town on 4th day to attend a public meeting for the inhabitants of the Town at 4 OC in the Afternoon

RELIGIOUS SOCIETY OF FRIENDS

According to a report in the Bibliothèque Ophthalmologique, that summer in the midst of the dreadful fears of the sailors of the French slaver *Le Rodeur*, lest the solitary crew member whose sight remained unaffected and who was steering them should also be seized with the malady, they had come upon a Spanish slaver, the *Leon*. Every member of that crew had, it turned out, also been blinded by the ailment; unable to assist each other, the vessels had been parted and the *Leon* not again be heard of. The *Le Rodeur* reached the port of Guadeloupe on this date and the only crewman who had escaped the disease, and had thus been enabled to steer the ship into port, three days later would exhibit its symptoms. In 1834, Friend [John Greenleaf Whittier](#) would compose the following poem:

THE SLAVE-SHIPS.

“That fatal, that perfidious bark,
Built i’ the eclipse, and rigged with curses dark.”
— MILTON’S *Lycidas*.

“ALL ready?” cried the captain;
“Ay, ay!” the seamen said;
“Heave up the worthless lubbers, —
The dying and the dead.”
Up from the slave-ship’s prison
Fierce, bearded heads were thrust
“Now let the sharks look to it,—
Toss up the dead ones first!”

Corpse after corpse came up, —
Death had been busy there;
Where every blow is mercy,
Why should the spoiler spare?
Corpse after corpse they cast
Sullenly from the ship,
Yet bloody with the traces
Of fetter-link and whip.

Gloomily stood the captain,
With his arms upon his breast,
With his cold brow sternly knotted,
And his iron lip compressed.

“Are all the dead dogs over?”
Growled through that matted lip;
“The blind ones are no better,
Let’s lighten the good ship.”

Hark! from the ship’s dark bosom,
The very sounds of hell!
The ringing clank of iron,
The maniac’s short, sharp yell!
The hoarse, low curse, throat-stifled;
The starving infant’s moan,
The horror of a breaking heart
Poured through a mother’s groan.



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

Up from that loathsome prison
The stricken blind ones came:
Below, had all been darkness,
Above, was still the same.
Yet the holy breath of heaven
Was sweetly breathing there,
And the heated brow of fever
Cooled in the soft sea air.

“Overboard with them, shipmates!”
Cutlass and dirk were plied;
Fettered and blind, one after one,
Plunged down the vessel’s side.
The sabre smote above,
Beneath, the lean shark lay,
Waiting with wide and bloody jaw
His quick and human prey.

God of the earth! what cries
Rang upward unto thee?

Voices of agony and blood,
From ship-deck and from sea.
The last dull plunge was heard,
The last wave caught its stain,
And the unsated shark looked up
For human hearts in vain.

Red glowed the western waters,
The setting sun was there,
Scattering alike on wave and cloud
His fiery mesh of hair.
Amidst a group in blindness,
A solitary eye
Gazed, from the burdened slaver’s deck,
Into that burning sky.

“A storm,” spoke out the gazer,
“Is gathering and at hand;
Curse on’t, I’d give my other eye
For one firm rood of land.”
And then he laughed, but only
His echoed laugh replied,
For the blinded and the suffering
Alone were at his side.

Night settled on the waters,
And on a stormy heaven,
While fiercely on that lone ship’s track
The thunder-gust was driven.
“A sail! — thank God, a sail!”
And as the helmsman spoke,
Up through the stormy murmur
A shout of gladness broke.

Down came the stranger vessel,
Unheeding on her way,
So near that on the slaver’s deck
Fell off her driven spray.
“Ho! for the love of mercy,
We’re perishing and blind!”
A wail of utter agony
Came back upon the wind:

“Help us! for we are stricken
With blindness every one;



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

Ten days we've floated fearfully,
Unnoting star or sun.
Our ship's the slaver Leon, —
We're but a score on board;
Our slaves are all gone over, —
Help, for the love of God!"

On livid brows of agony
The broad red lightning shone;
But the roar of wind and thunder
Stifled the answering groan;
Wailed from the broken waters
A last despairing cry,
As, kindling in the stormy light,
The stranger ship went by.

In the sunny Guadeloupe
A dark-hulled vessel lay,
With a crew who noted never
The nightfall or the day.
The blossom of the orange
Was white by every stream,

And tropic leaf, and flower, and bird
Were in the warm sunbeam.

And the sky was bright as ever,
And the moonlight slept as well,
On the palm-trees by the hillside,
And the streamlet of the dell:
And the glances of the Creole
Were still as archly deep,
And her smiles as full as ever
Of passion and of sleep.

But vain were bird and blossom,
The green earth and the sky,
And the smile of human faces,
To the slaver's darkened eye;
At the breaking of the morning,
At the star-lit evening time,
O'er a world of light and beauty
Fell the blackness of his crime.



June 22, Tuesday: Karl van Beethoven, nephew of [Ludwig van Beethoven](#), was admitted to a residential school directed by Joseph Blöchlinger.

Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 22nd of 6 M / This morning Our friend D Buffum, came to my Shop & requested me to go to the Court House with him, my reply was, my compliance depends on what the buisness is that we are going upon, on which he informed me, that Elizabeth Walker requested that the Governer, Senate & House of Representatives be invited to attend her meeting tomorrow, & that the ground of her concern was to see them at meeting. — This involved my feelings in no small measure of weight, but on being a little retired in my mind, & the first shock going off, I felt unity with the prospect & a willingness to go with David to the Court House, he having previously obtained the liberty of the Govoner & Speaker. — on going into the upper House we were invited to take chairs, but We introduced our buisness, in a few words,



*which appeared to be properly noticed & a seeming willingness manifested to attend. -We then went into the House of representatives, where we were also noticed by the speaker & invited to seats. after setting a moment D Buffum communicated Elizabeths message & there also, a willingness was manifested to attend, particularly by some of the Members, who said they should attend the meeting whether the House would adjourn or not. -
This undertaking was one of no small magnitude to my feelings, but by a bidding under the weight of it I found myself qualified with strength & had occasion required could have spoken myself, before the House*

RELIGIOUS SOCIETY OF FRIENDS



June 23, Wednesday: Under the pseudonym Geoffrey Crayon, [Washington Irving](#) put out the 1st American installment of his THE SKETCH BOOK, including “The Legend of Sleepy Hollow.”²¹⁵ In this text this racist author (the same racist author who announced that a Negro was “an abomination”) regurgitated our “Philip of Pokanoket” legend dating to “[King Phillip’s War](#)”, titillating us yet again with our very precious memory of a dead Indian chief.

READ THE FULL TEXT

At [Concord](#), John D. Folsom of Concord got married with Betsy W. Dakin of Concord.

Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 23rd of 6th M 1819 / Our Meeting this Afternoon was a very triumphant one. Truth rose into dominion in a very remarkable manner. The meeting was as large as it ever is on first day at Yearly Meeting time, & more quiet than usual at that time. The Govoner of this state with both Houses of the Legislature attended & sat in a body. - Elizabeth first appeared in humble prayer, chiefly on behalf of those placed in Authority over us. Then in a very pertinent address to the members of the Legislature on the subject of intemperance & War. Then the current of testimony run chiefly to the female part of the Audience & lastly to an hardened, rebellious state which she felt to be present. & the latter part of her testimony in particular

215. There is in [Nathaniel Hawthorne](#)’s THE SCARLET LETTER a literary reference to Irving’s headless horseman figure:

THE SCARLET LETTER: Meanwhile, the press had taken up my affair, and kept me for a week or two careering through the public prints, in my decapitated state, like Irving’s Headless Horseman, ghastly and grim, and longing to be buried, as a political dead man ought. So much for my figurative self. The real human being all this time, with his head safely on his shoulders, had brought himself to the comfortable conclusion that everything was for the best; and making an investment in ink, paper, and steel pens, had opened his long-disused writing desk, and was again a literary man.



came with such living power & gospel Authority that it seemed to me, that had she preached before the Apostle Paul he would at least have qualified his charge, forbidding Women to "preach or to teach" &c. – The Audience was all attentive & many deeply impressed with the Power of her ministry, as was evident in many who took her by the hand at the close of the Meeting with tears in their eyes. – The Govoner observed that he never heard Such preaching before. –

RELIGIOUS SOCIETY OF FRIENDS

The Supreme Council of the Province of Texas declared the independence of Texas from Mexico:

As all Governments were originally established by the will of the people for the benefit of society, whenever the existing Government, in any community, fails to effect the purposes for which it was instituted, it is competent to the community at large to rescind its express or tacit allegiance to the ruling power, and to organize a new constitution and form of government, more consistent with its interests, and more consonant with its feelings. In exercising this unquestionable right, an independent people have only to consult their own discretion. But, though amenable to no tribunal for its municipal acts, a free state, in claiming admission to the immunity of nations, owes of itself an exposition of the motives which have prompted it to the assertion of its rights, as well as of the principles which it assumes to vindicate. The citizens of Texas have long indulged the hope, that in the adjustment of the boundaries of the Spanish possessions in America, and of the territories of the United States, that they should be included within the limits of the latter. The claims of the United States, long and strenuously urged, encouraged the hope. An expectation so flattering prevented any effectual effort to throw off the yoke of Spanish authority, though it could not restrain some ineffectual rebellions against an odious tyranny. The recent treaty between Spain and the United States of America has dissipated an illusion too long fondly cherished, and has roused the citizens of Texas from [the] torpor to which a fancied security had lulled them. They have seen themselves, by a convention to which they were no party, literally abandoned to the dominion of the crown of Spain and left a prey not only to impositions already intolerable, but to all those exactions which Spanish rapacity is fertile in devising. The citizens of Texas would have proved themselves unworthy of the age in which they live, unworthy of their ancestry, of the kindred of the republics of the American continent, could they have hesitated in this emergency what course to pursue. Spurning the fetters of colonial vassalage, disdaining to submit to the most atrocious despotism that ever disgraced the annals of Europe, they have resolved under the blessing of God to be free. By this magnanimous resolution, the maintenance of which their lives and fortunes are pledged, they secure to themselves an elective and representative government, equal laws and the faithful administration of justice, the rights of conscience, and religious liberty, the freedom of the press, the advantage of

LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

liberal education, and unrestricted commercial intercourse with all the world. Animated by a just confidence in the goodness of their cause, and stimulated by the high object to be obtained by the contest, they have prepared themselves unshrinkingly to meet and firmly to sustain any conflict in which this declaration may involve them. Done at Nacogdoches, the 23rd day of June, in the year of our Lord 1819.

James Long, President of the Supreme Council
 Bis[en]te [sic] Tarin, Secretary

 June 24, Thursday: [Sophia Elizabeth Thoreau](#) was born in Chelmsford MA, the 4th and, surprisingly, the final child of [John Thoreau](#), Senior and [Cynthia Dunbar Thoreau](#).



John in later years



Cynthia in later years

DUNBAR
FAMILY

HENRY'S
RELATIVES

An intriguing factoid is that although this birth unlike David Henry's is on record in [Concord](#)'s town records, it is on record not as of this date but as of September 27th:

Births

Name	Sex	Birth Date	Birth Place	Father's Name	Mother's Name
THOREAU, John		1754	Concord		
THOREAU, Mary	F	1786	Concord	John	
THOREAU, Sarah		1791	Concord		
THOREAU, Helen L.	F	1813	Concord	John	Cynthia
THOREAU, John	M	1815	Concord	John	Cynthia



Births

Name	Sex	Birth Date	Birth Place	Father's Name	Mother's Name
THOREAU, Sophia Elizabeth	F	Sept. 27, 1819	Chelmsford	John	Cynthia

Cynthia had her last baby at age 33 although, in the 18th Century, mothers usually had had their final pregnancy in their early 40s, presumably because, since the turn of the 19th Century, white women in New England towns had been having their final pregnancies at an earlier age in each decade, and in that way creating fewer children per family. In general, the number of children per white family increased as one traveled toward the frontier of white settlement, reaching seven or so in Illinois and Indiana; nevertheless the usual number in Massachusetts and Connecticut in the 1830s was still five or more, so the Thoreaus' four children, [Helen Louisa Thoreau](#), then [John Thoreau, Jr.](#), then [David Henry Thoreau](#), and then finally [Sophia Elizabeth Thoreau](#), would have been considered to be a small family or a family that was still being eagerly worked on.



Walter Roy Harding's THE DAYS OF HENRY THOREAU: A BIOGRAPHY. NY: Alfred A. Knopf, 1966:

“A Review From Professor Ross’s Seminar”

WALTER HARDING’S BIOGRAPHY

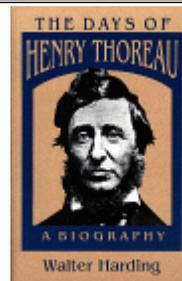
Chapter 1 (1817-1823) -Downing gives a cursory account of the Thoreau and Dunbar heritage and more fully traces the nature and movement of the Thoreau family in the first five years of Henry’s life.

Thoreau’s father, [John Thoreau](#), while intellectual, “lived quietly, peacefully and contentedly in the shadow of his wife,” Mrs. [Cynthia Dunbar Thoreau](#), who was dynamic and outspoken with a strong love for nature and compassion for the downtrodden.

- 1st [Helen Louisa Thoreau](#) -quiet, retiring, eventually a teacher.
- 2d John Thoreau, Jr. -“his father turned inside out,” personable, interested in ornithology, also taught.
- 3d [David Henry Thoreau](#) (born July 12,1817) -speculative but not noticeably precocious.
- 4th [Sophia Elizabeth Thoreau](#) -independent, talkative, ultimately took over father’s business and edited Henry’s posthumous publications.

The Thoreau’s constantly struggled with debt, and in 1818 John Sr. gave up his farm outside Concord and moved into town. Later the same year he moved his family to Chelmsford MA where he opened a shop which soon failed and sent him packing to Boston to teach school.

(Robert L. Lace, January-March 1986)



Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 24th of 6th M / With My H & John in a Chaise went to [Portsmouth](#) to attend the Moy [Monthly] Meeting. Stopped on the way at Uncle Saml Thurstons & were soon joined by Elizabeth Walker & Company, after a little refreshment we went to meeting, which was a favord season, Elizabeth having much to communicate in the course of the public Meeting, & I have no doubt that the living Power of Truth rose into dominion in many minds present. – In the last meeting we had but little buisness, but the little that we had was pretty well transacted. – We dined at R Mitchells & towards night rode home. –

RELIGIOUS SOCIETY OF FRIENDS

June 27, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 27 of 6 M 1819 / In our mornng Meeting - H Dennis -Father Rodman & D Buffum were engaged in short lively testimony In the Afternoon Anne Dennis, father Rodman & Jona Dennis said a few words - on the whole pretty good meetings.-

RELIGIOUS SOCIETY OF FRIENDS

July 3, Saturday: Dominique François Jean Arago (1786-1853) directed his newly developed polarimeter toward the comet 1819 II Tralles and observed its tail region through a doubly refracted prism. He detected that the light from the tail, unlike the light given off by stars, was slightly polarized — indicating that it was reflected rather than emitted light.

According to a list published in Boston in 1846, attributed to Professor Benjamin Peirce:

129	1818	Feb.	25.95890	70	52	58	183	12	9	112	19	11	89	43	48	1.197764			D	Encke.
130	1818	Dec.	4.09030	90	34	16	357	27	11	93	7	5	62	40	50	0.8479			R	Bessel.
E	1819	Jan.	27.10423	334	44	5	156	40	5	181	56	0	13	42	30	0.335581	0.8567675	3.588	D	Encke.
			27.24564	335	9	34	157	31	50	182	22	16	13	38	42	0.333982	0.8490883	3.293	D	Encke.
131	1819	June	27.73993	274	8	25	287	39	1	13	30	36	80	43	56	0.3420005			D	Nicolai.
132	1819	July	31.13915	114	57	18	291	6	9	176	8	51	11	16	53	0.70008	0.60353	2.346	D	Encke.
			18.90021	113	36	43	275	6	48	161	30	5	10	42	48	0.773638	0.7551903	5.618	D	Encke.

SKY EVENT

The 1st savings bank in the USA, the Bank for Savings of New-York, opened its doors for business and received a total of \$2,807.⁰⁰ in deposits.

Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 3rd of 7th M / A little precious favor this Morning, for which I desire to be thankful. -

RELIGIOUS SOCIETY OF FRIENDS

Our national birthday, the 4th of July, Sunday: [Nathaniel Hawthorne](#)'s, or [Hathorne](#)'s, 15th birthday.

Future governor of the state of New York Reuben Eaton Fenton was born to George W. Fenton and Elsie Owen Fenton in Carroll, New York.

At Fort Adams near Newport, Rhode Island, an extra gill of rum was dispensed to each soldier in honor of Independence Day. Then Private William G. Cornell went on guard duty at 8PM and was relieved at 10PM. While he was returning as part of the relieved guard to his quarters under the direction of a corporal, carrying his musket bearing a standard load of a ball and three buckshots, Private William Kane was standing in the doorway of the quarters laughing, and after the detail had passed, stepped out and stooped down and picked up a handful of gravel, advancing forward, and pitched it without much violence at the backs of the guard detail. Private Cornell turned and fired, hitting Private Kane just above the hip and severing an artery, causing his death in only a few minutes. A jury of inquest would be summoned on Monday and the accusation made that this was a wilful murder. After a confinement in the Newport County Jail on Marlborough Street, United



States Supreme Court Associate Justice Joseph Story would find Cornell guilty on November 18, 1819 (at that time there were no federal judges other than the nine who sat on the Supreme Court). Justice Story would hear an appeal for a new trial on June 15, 1820 and deny the appeal. Eventually Cornell would be pardoned by President James Monroe.

At Mossy Spring in Kentucky, something very unusual and strange, for the United States of America, happened: a woman (a “Mrs. Mead”) was able to deliver an Independence Day oration. –This oration was, it goes without saying, delivered to a group of women.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 4th of 7th M / Our Morning Meeting was large, nearly all the usual attendants were there & a number, who are there but seldom & some strangers, which pretty much filled the middle part of the house below stairs. David Buffum was engaged in a lively testimony & Susanna Bateman from [Greenwich](#) bore a short testimony.

In the Afternoon the Meeting was as large as usual & silent. – Abigail Robinsons was at meeting this fournoon, the first time in more than a Year, her infirmities of body being so great as to prevent her attendance I was glad to see heer seat again filled. –2nd day [Monday] 5 of 7 M / Independence has been celebrated in town today & yesterday on the Fort. – What excesses of drunkenness gluttony & vices of various Kinds does such celebrations occasion – I have seen it perhaps today as conspicuously as at any time within my recollection – I have observed many drunken men & some of them quite young – & yesterday a man was shot by a sentinel on the Fort in consequence of some affront. – This day a jury of inquest set & brought in the verdict of Willful Murder, – I feel strong desires that the observance of these days may go out of fashion or in some way surpressed, that the people may be preserved in Innocency. –

RELIGIOUS SOCIETY OF FRIENDS



July 6, Tuesday: Realizing that the Viceregal capital of Bogota on the far side of the Andes less than 300 miles away was virtually undefended by the Spanish, Simón Bolívar had directed his 2,400 followers over the Páramo de Pisba pass and on this day the some 400 survivors of the trek arrived at the New Granadan village of Socha. Recruiting new soldiers from the population, he would set out for Bogota and on August 7th take its defenders entirely by surprise.

Above the Tivoli Gardens of Paris (where the Saint-Lazare train station is now located), [Marie Madeleine-Sophie Armand Blanchard](#) was launching fireworks from her balloon when its hydrogen ignited and craft descended (she rapidly dropping ballast) onto a rooftop of the Rue de Provence, with her become entangled in the netting that surrounded the balloon and falling to the street. She might possibly have still been alive for some ten minutes afterward. She was 41.

Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 6th of 7th M 1819 / The bustle of yesterday over, our streets again look dull, & how much better so than our bustling be indebted to drunken men & vain show. – The poor man committed to jail yesterday for murder, is much on my mind, reports of his



conduct are much against him. I fear it must cost him his life.

RELIGIOUS SOCIETY OF FRIENDS



July 8, Thursday: [John Keats](#) wrote again to Fanny Brawne:

My Sweet Girl:

Your Letter gave me more delight than any thing in the world but yourself could do; indeed I am almost astonished that any absent one should have that luxurious power over my senses which I feel. Even when I am not thinking of you I receive your influence and a tenderer nature stealing upon me. All my thoughts, my unhappiest days and nights have I find not at all cured me of my love of Beauty, but made it so intense that I am miserable that you are not with me: or rather breathe in that dull sort of patience that cannot be called Life. I never knew before, what such a love as you have made me feel, was; I did not believe in it; my Fancy was afraid of it, lest it should burn me up. But if you will fully love me, though there may be some fire, 'twill not be more than we can bear when moistened and bedewed with pleasures. You mention "horrid people" and ask me whether it depend upon them whether I see you again. Do understand me, my love, in this. I have so much of you in my heart that I must turn mentor when I see a chance of harm befalling you. I would never see any thing but pleasure in your eyes, love on your lips, and happiness in your steps. I would wish to see you among those amusements suitable to your inclinations and spirits; so that our loves might be a delight in the midst of pleasures agreeable enough, rather than a resource from vexations and cares. But I doubt much, in case of the worst, whether I shall be philosopher enough to follow my own lessons: if I saw my resolution give you a pain I could not. Why may I not speak of your beauty, since without that I could never have lov'd you? - I cannot conceive any beginning of such love as I have for you but beauty. There may be a sort of love for which, without the least sneer at it, I have the highest respect and can admire it in others: but it has not the richness, the bloom, the full form, the enchantment of love after my own heart. So let me speak of your beauty, though to my own endangering; if you could be so cruel to me as to try elsewhere its power. You say you are afraid I shall think you do not love me - in saying this you make me ache the more to be near you. I am at the diligent use of my faculties here, I do not pass a day without sprawling some blank verse or tagging some rhymes; and here I must confess, that, (since I am on that subject) I love you the more in that I believe you have liked me for my own sake and for nothing else. I have met with women whom I really think would like to be married to a poem and to be given away by a novel. I have seen your comet, and only wish it was a sign that poor Rice would get well, whose illness makes him rather a melancholy companion: and the more so as so to conquer his feelings and hide them from me, with a forc'd pun. I kiss'd your writing over in the hope you had indulg'd me by leaving a trace of honey. What was your dream? Tell it me and I will tell you the interpretation thereof.

Ever yours, my love!



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

John Keats

Do not accuse me of delay – we have not here any opportunity of sending letters every day. Write speedily.

(The letter would be postmarked from Newport on the Isle of Wight on July 10th.)

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 8th of 7th M / Our meeting rather Small & silent & a degree of favor witnessed. – Attended (this afternoon) the funeral of Jos Barker son of James & Mary Barker a child about 4 years old, their relations & acquaintances being large, there was a considerable collection of people. The Sitting was remarkably solid & towards the close of it D Buffum was concerned in a short but very solid & impressive testimony. – he observed that the time had about come for us to proceed to the buisness we had assembled for & believed it best for him to express the manner in which his mind had him occupied which was on the subject of the removal of little children from one state of existence to another. – his mind had been dipt into sympathy with those who had been deprived of near connections, & while thus reflecting, a passage or two of Scripture had been brought to his remembrance which was the saying of our blessed Lord "Suffer the little children to come unto me & forbid them not for of such is the Kingdom of heaven" & another which equally seemed obligatory to review was "Unless ye become converted & as little children ye shall in no wise enter the Kingdom of heaven" from this he said much doctrine might be drawn, but he had no prospect of many words, having had a desire that our minds might be stirred up, he wished us to bear in remembrance that it was from the highest Authority that "unless we become converted and as little children we shall in no wise enter the Kingdom of heaven his testimony appeared to have a solemnizing effect on the Minds of the Audience & I have no doubt it will be remembered by some when he may be no more numbered among Men

RELIGIOUS SOCIETY OF FRIENDS



July 11, Sunday: Susan Bogert Warner, who would write under the pen name "Elizabeth Wetherell," was born into a wealthy New-York family.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 11th of 7th M 1819 / Our Meeting this morning was largely attended by some that I never saw at it before – Our Fr D Buffum was engaged in a remarkable testimony, in which I thought the life & power rose to a degree I hardly ever felt in his communications before, it tended to illustrate the divine principle very clearly, he first observed that on the present occasion he could adopt the language of the Apostle "Thanks be to God for his unspeakable Gift" & pointed out the unspeakable gift to be the light which enlighteneth every man that cometh into the World, a measure & manifestation of Gods spirit in the



heart of Man. he observed that he was sensible that the doctrine was one much exploded by many professing christians, & by them no other light admitted than that which cometh thro' the Scriptures, but they only pointed to the way & were not the way themselves. as for instance, we might have the way to a certain city very accurately laid down, but we should never get there by reading the directions, but we must Set out on the journey & by attention to the directions & perseverance on the road we should reach the place & so it was in a religious sense we must follow the directions of the spirit of Christ in the hearts, follow him where he pleases to lead us so shall we arrive at that City that hath foundations whose builder & Maker the Lord alone is. – This is but a faint skeleton of the testimony but I felt concerned to preserve as much of it as I could, from the remarkable manner in which it was delivered & the effect on the Audience. – Silent in the Afternoon but a solid time – After tea with father Rodman. Called to see Abigail Robinsons & her Brother Thomas & his wife. –

RELIGIOUS SOCIETY OF FRIENDS



July 15, Thursday: [George Gordon, Lord Byron](#)'s DON JUAN I-II was published anonymously and then, to Murray's distress, pirated.

On this evening [John Keats](#) wrote again from Shanklin on the Isle of Wight to Fanny Brawne:

My love – I have been in so irritable a state of health these two or three last days, that I did not think I should be able to write this week. Not that I was so ill, but so much so as only to be capable of an unhealthy teasing letter. To night I am greatly recovered only to feel the languor I have felt after you touched with ardency.

You say you perhaps might have made me better: you would then have made me worse: now you could quite effect a cure: What fee my sweet Physician would I not give you to do so.

Do not call it folly, when I tell you I took your letter last night to bed with me. In the morning I found your name on the sealing wax obliterated. I was startled at the bad omen till I recollected that it must have happened in my dreams, and they you know fall out by contraries. You must have found out by this time I am a little given to bode ill like the raven; it is my misfortune not my fault; it has proceeded from the general tenor of the circumstances of my life, and rendered every event suspicious. However I will no more trouble either you or myself with sad prophecies; though so far I am pleased at it as it has given me opportunity to love your disinterestedness towards me. I can be a raven no more; you and pleasure take possession of me at the same moment. I am afraid you have been unwell. If through me illness have touched you (but it must be with a very gentle hand) I must be selfish enough to feel a little glad at it. Will you forgive me this?

I have been reading lately an oriental tale of a very beautiful color. It is of a city of melancholy men, all made so by this circumstance. Through a series of adventures each one of them



by turns reach some gardens of Paradise where they meet with a most enchanting Lady; and just as they are going to embrace her, she bids them shut their eyes they shut them and on opening their eyes again find themselves descending to the earth in a magic basket. The remembrance of this Lady and their delights lost beyond all recovery render them melancholy ever after. How I applied this to you, my dear; how I palpitated at it; how the certainty that you were in the same world with myself, and though as beautiful, not so talismanic as that Lady; how I could not bear you should be so you must believe because I swear it by yourself.

I cannot say when I shall get a volume ready. I have three or four stories half done, but as I cannot write for the mere sake of the press, I am obliged to let them progress or lie still as my fancy chooses. By Christmas perhaps they may appear, but I am not yet sure they ever will. 'Twill be no matter, for Poems are as common as newspapers and I do not see why it is a greater crime in me than in another to let the verses of an half-fledged brain tumble into the reading-rooms and drawing-room windows. Rice has been better lately than usual: he is not suffering from any neglect of his parents who have for some years been able to appreciate him better than they did in his first youth, and are now devoted to his comfort.

Tomorrow I shall, if my health continues to improve during the night, take a look fa[r]ther About the country, and spy at the parties about here who come hunting after the picturesque like beagles. It is astonishing how they raven down scenery like children do sweetmeats. The wondrous Chine here as a very great Lion: I wish I had as many guineas as there have been spy-glasses in it.

I have been, I cannot tell why, in capital spirits this last hour. What reason? When I have to take my candle and retire to a lonely room, without the thought as I fall asleep, of seeing you tomorrow morning? or the next day, or the next – it takes on the appearance of impossibility and eternity – I will say a month – I will say I will see you in a month at most, though no one but yourself should see me; if it be but for an hour. I should not like to be so near you as London without being continually with you: after having once more kissed you Sweet I would rather be here alone at my task than in the bustle and hateful literary chitchat. Meantime you must write to me as I will every week for your letters keep me alive. My sweet Girl I cannot speak my love for you.

Good night! and

Ever yours

John Keats

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 15th 7th M 1819 / Our meeting today was rather thin but we had the company of several who were not members, some of whom I believe suffer loss by standing without the pale of society. may the time come when they may come forward in usefulness among us. –it was a season of some favor & Hannah Dennis was engaged



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

in a lively & pertinent testimony.

RELIGIOUS SOCIETY OF FRIENDS



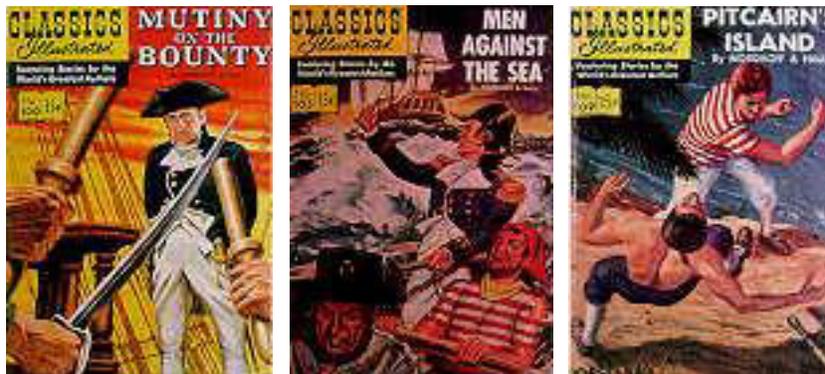
July 17, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 17th of 7 M / Our Select Meeting held this day was a season of much solemnity. Hannah Dennis was engaged in fervant supplication - Anne Green revived her prospect of visiting the families of friends in this Moy [Monthly] Meeting & Hannah Dennis expressed her prospect of accompanying her in all or a part of the visit, both concerns were freely united with & they left at liberty to proceed as way may open. - In the Afternoon I took John & went to Connanicut to attend the Meeting there Lodged at cousin Jos Greenes

RELIGIOUS SOCIETY OF FRIENDS

“Jenny’s Account” of the mutineers of the *HMS Bounty* and their descendants on Pitcairn Island as it appeared on this day in the Sydney Gazette:

*We have heretofore inserted an account of the Mutineers of the Bounty having landed on Pitcairn’s Island, where many of their descendants, from a number of women whom they took away from Otaheite, then remained. By the last arrival from the Society Islands a Gentleman of Sydney receives the following very recent account on this regretted subject.
Account of the Mutineers of the Ship Bounty, and their Descendants at Pitcairn’s Island-*



The following account I have just received from a Tahaitan woman, who was the wife of Isaac Madden, one of the mutineers. She has been apparently a good-looking woman in her time, but now begins to bear the marks of age. She is marked on the left arm AS (over) 1789 which was done by Adam Smith, to whom she attached herself at first, and sailed with him both before and after the ship was taken. She has lately arrived hither in the ‘King George’ from Nugahiva, at which place she was left by an American ship, the Captain of which took her from Pitcairn’s Island to the Spanish main, and afterwards left her at Nugahiva. She has resided at Nugahiva about three months, and it is more than double that time since she left Pitcairn’s Island. When Fletcher Christian cut his cable and left Tahaita, the



following persons were on board the *Bounty*: Fletcher Christian, John Main, Bill McKoy, Billy Brown, Jack Williams, Neddy Young, Isaac Madden, Matt or Matthew, and Adam Smith; nine Europeans. Teirnuā, Niau (a boy), & Manarii, (Taheitans). Tarara, (a Raiatean) & Oher and Titahiti (Tubuans).

The Taheitan's women were Mauatua (Christian's wife), Vahineatua (Main's wife), Teio (the wife of McKoy), who was accompanied by her little daughter Sarah, Teatuahitea (Brown's wife); Faahotu (William's wife); Teraura (Young's wife), Teehuteatuaonoa or Jenny (Madden's wife), before mentioned; Ohuarei (Adam Smith's wife); Tevarua (Matt's wife); Toofaiti (Tararo's wife); Mareva (common to the two Taheitans); and Tinafornea (common to the two Tubuans).

In their passage to Pitcairn's Island they fell in with a low lagoon island, which they call Vivini, where they got birds, eggs, and cocoa nuts. They also passed between two mountainous islands, but the wind was so strong they could not land.

When they arrived at Pitcairn's Island they ran the ship ashore. Fletcher Christian wanted to preserve the ship, but Matt said 'No, we shall be discovered' so they burnt her. The island is small; has but one mountain, which is not high but flat, and fit for cultivation. They put up temporary houses of the leaves of the tea, and afterwards more durable ones thatched with the palm, as at Taheiti.

They found the bread fruit there, and all were busily engaged in planting yams, taro, plantains, and aute, of which they made cloth. The account this woman gives of their proceedings in this new country is very amusing to the Taheitans. Neddy Young taught them to distil spirits from the tea root. They made small canoes, and caught many fish. They climbed the precipices of the mountain, and got birds and eggs in abundance.

In the mean time many children were born. Christian had daughter Mary; and two sons, Charley and Friday. John Main had two children, Betsey and John. Bill McKoy had Sam and Kate. Neddy Young had no children by his own wife; but by Tararo, the wife of the Raiotean, he had three sons, George, Robert and William. Matt has had five children, Matt, Jenny, Arthur, Sarah, and a young one that died when seven days old. Adam Smith has Dinah, Eliza, Hannah and George, by his wife. The Taheitans &c have left no children. Jack William's wife died of a scrophulus disease, which broke out in her neck.

The Europeans took the three women belonging to the natives, Toafaiti, Mareva, and Tinafarnea, and cast lots for them, and the lot falling upon Toafaiti, she was taken from Tararo, and given to Jack Williams. Tararo wept at parting with his wife, and was very angry. He studied revenge, but was discovered and Oher and him were shot. Titahiti was put in irons for some time, and afterwards released; when he and his wife lived with Madden, and wrought for him. Titahiti, Niau, Teimua, and Mavarii, still studied revenge; and having laid their plans when the women were gone to the mountains for birds, and the Europeans were scattered, they shot Christian, Main, Brown, Williams and Madden. Adam Smith was wounded in the hand and face, but escaped with his life. Ned Young's life was saved by his wife; and the



other women, and McKoy, and Matt fled to the mountain. Inflamed with drinking the raw new spirit they distilled, and fired with jealousy, Manarii killed Teimua by firing three shots through his body. The Europeans and women killed Manarii in return. Niau, getting a view of McKoy, shot at him. Two of the women went under the pretence of seeing if he was killed, and made friends with him. They laid their plan, and at night Niau was killed by Young. Taheiti, the only remaining native man, was dreadfully afraid of being killed, but Young took a solemn oath that he would not kill him. The women, however killed him in revenge for the deaths of their husband. Old Matt, in a drunken fit, declaring that he would kill F. Christian's children and all the English that remained, was put to death in his turn. Old McKoy, mad with drink, plunged into the sea and drowned himself. Ned Young died of a disease that broke out in his breast. Adam Smith therefore is the only survivor of the Europeans. Several of the women are also dead. Obuarei and Teverua fell from the precipices when getting birds. Teatuahitea died of the dropsy, and Vahincatua was killed, being pierced by a goat in her bowels when she was with child. The others were still alive when the women left.

The descendents of the Europeans, for there are no descendants of the natives, are very numerous. Of Christian's family, Mary Christian remains unmarried. Charley Christian married Sarah, the daughter of Teio. She has born him Fletcher, Charley, and Sarah and was with child again. Friday Christian has got Teraura, formerly the wife of Ned Young. She has born him Joe, Charley, Polly, Peggy, and Mary. All these descendants of Christian, together with Mauatua, or old Mrs. Christian, yet survive. John Main was killed by falling from the rocks. Betsey Main is the wife of young Matt, and has born two sons, Matt and John. Sam McKoy has taken Sarah Matt, and by her Sam and McKoy. Kate McKoy is the wife of Arthur Matt, and they have children Arthur, Billy, and Joe. Dinah Smith is the wife of Edward Matt by Teraura. She has a young son.

They have hogs and fowls, and are very diligent in cultivating the ground; they dress their food like the Taheitans, having no boilers. They make cloth, and clothe themselves like the Taheitans, the man with the maro and tibuta, the women with the paren and tibuta. They have sent away their still, the fruitful cause of so much mischief, in the American (ship) that called last; and they have obtained a boat from him, which greatly adds to their comfort. The women work hard in cultivating the ground &c. This woman's hands are quite hard with work. They have a place of worship, and old Adam Smith officiates three times every Sabbath. He prays extempore, but does not read. Their ceremonies of marriage, baptism, and at funerals are very simple. It does not appear that any of the people have learned to read. The first settlers discourage the Taheitan language, and promoted the speaking English. This woman, however, can speak neither English nor Taheitan, but a jumble of both. They speak of seeing two ships one years ago, which kept in the offing, and did not come near the island, except Master Folger as they call him, and the two King's ships; they have seen no



ships till the American that brought away Jenny. Jenny says they would all like to come to Taheiti or Eimao. We were thinking that they would be a great acquisition at Opunohu alongside of the sugar works, as they have been accustomed to labour, for the Taheitans will not labour for any payment.

 July 18, Sunday: Part of a pencil was missing at [Monticello](#). A search was made in the dome room. Tentatively it was hypothesized that one or another young gentleman, supposing it to be his own, might have carried it off.

Friend [Stephen Wanton Gould](#) wrote in his journal:

First Day Met at the meeting House with about 20 others & I believe (tho' no vocal testimony or supplication was uttered) it was a season of favor to some present In first sitting down my feelings were pleasantly excited in observing some interesting countenances, but a leaness ensued which occasioned wrestling for the Blessing & in the conclusion was favor'd to experience an evidence of divine care which solemnized my spirit. – After tea came home in a Boat with a couple of black men. – This visit was a pleasant one to John as well as myself. –

RELIGIOUS SOCIETY OF FRIENDS

 July 19, Monday: At a banquet in Dublin, the “Irish Friends of South American Independence” recruited young men to volunteer into John Devereux’s Irish Legion to fight in support of General Simón Bolívar (most of these recruits would die of tropical maladies before reaching battle).

Dr. Hildreth reported finding some metal objects near a body in an ancient mound in Marietta, Ohio:

Lying immediately over or on the forehead of the body were found three large circular bosses, or ornaments for a sword-belt or buckler; they are composed of copper, overlaid with a thick plate of silver.... Near the side of the body was found a plate of silver which appears to have been the upper part of a sword scabbard; it is six inches in length and two inches in breadth, and weighs an ounce;... Two or three broken pieces of a copper tube were also found, filled with iron rust. These pieces from their appearance, composed the lower end of the scabbard near the point of the sword. No signs of the sword itself were discovered except the appearance of the rust above mentioned.... A piece of red-ochre or paint, and a piece of iron ore, which has the appearance of having been partially vitrified, or melted, were also found. The ore is about the specific gravity of pure iron.

Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 19th of 7 M / This Afternoon Alice & Rhoda Cuffee daughters of my late much esteemed friend [Paul Cuffee](#) of Westport called to see me – Their visit was very pleasant they are good countenanced young women & I feel desirous they may in their lives & conversation imitate the bright example of pious father, whose skin tho' black rended him none the less



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

acceptable to his Maker.

RELIGIOUS SOCIETY OF FRIENDS



July 20, Tuesday: A broadside bearing this date:



SLAVERY

Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 20th of 7th M 1819 / This forenoon about 1 / 2 past 11 OC Died Sally Cornell wife of our neighbour Job Cornell. She was sister to Nancy Warren - I was acquainted with them when I was a boy. The latter learned the Taylors trade of my father. - Yesterday afternoon rec'd a letter from our Frd Wm Rickman dated [Providence](#), which was very sweet & Acceptable - this Afternoon I have been writing an Answer to meet him in N York -

RELIGIOUS SOCIETY OF FRIENDS



July 22, Thursday: The Reverend [Elias Cornelius](#), who had been raising money for Indian missions and schools, became associate pastor of the Tabernacle Church in Salem, Massachusetts.

One of the early dates we have for the homophonic Christmas song "Stille Nacht! Heilige Nacht!" ("Silent Night! Holy Night!") is July 22, 1819, the date assigned to it in a church songbook prepared by Blasius Wimmer, organist and teacher of Waidring in Tirol in about 1825.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5 day 22nd of 7 M / Our meeting was pretty well attended on the womens side of the house, but I thought the mens was rather thin it was a season of leaness to me partly occasioned by indisposition of body. - I suffer much with weakness & pain in my back which from its long continuance I begin to fear well terminate in something of a serious nature, tho' I hope for the best. - In the Preparative meeting there was no buisness ocured to send forward to the Moy [Monthly] Meeting. - With my H & Sister Ruth set the eveng with Abigail Robinson

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 July 24, Saturday: At [Concord](#), Samuel Whiting of Concord got married with Mary Ormsby of Concord.

[Josiah Gilbert Holland](#) was born in Belchertown, Massachusetts. The family was poor, although of American pedigree (the claimed ancestors John Holland and Judith Stevens Holland were supposedly members of a church that was organized before sailing from Plymouth in Devonshire, that had emigrated into the wilderness at Dorchester), and at an early age he would work in a factory. He would write the lyrics to the Methodist hymn “There’s a Song in the Air,” and many others.

DORCHESTER

Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 24th of 7 M / It seems to be a Solemn time among us at present - Sally Reed wife of John, died this eveng which makes with Sally Cornell, two in one house in four days. which with the general state of things is depressing, but may we place our dependance on the Lord. Oh Saith my soul may I lean on him, & rely on him in all things, for hither too he has been Kind, beyond my deserts, & I have cause to bless & magnify his holy name to the end of my days

RELIGIOUS SOCIETY OF FRIENDS

 July 25, Sunday: On Sunday night [John Keats](#) wrote again to Fanny Brawne:



My sweet Girl – I hope you did not blame me much for not obeying your request of a Letter on Saturday: we have had four in our small room playing at cards night and morning leaving me no undisturb'd opportunity to write. Now Rice and Martin are gone I am at liberty. Brown to my sorrow confirms the account you give of your ill health. You cannot conceive how I ache to be with you: how I would die for one hour – for what is in the world? I say you cannot conceive; it is impossible you should look with such eyes upon me as I have upon you: it cannot be. Forgive me if I wander a little this evening, for I have been all day employ'd in a very abstract Poem and I am in deep love with you two things which must excuse me. I have, believe me, not been an age in letting you take possession of me; the very first week I knew you I wrote myself your vassal; but burnt the Letter as the very next time I saw you I thought you manifested some dislike to me. If you should ever feel for Man at the first sight what I did for you, I am lost. Yet I should not quarrel with you, but hate myself if such a thing were to happen – only I should burst if the thing were not as fine as a Man as you are as a Woman.

Perhaps I am too vehement, then fancy me on my knees, especially when I mention a part of your Letter which hurt me; you say speaking of Mr. Severn 'but you must be satisfied in knowing that I admired you much more than your friend.' My dear love, I cannot believe there ever was or ever could be any thing to admire in me especially as far as sight goes – I cannot be admired, I am not a thing to be admired. You are, I love you; all I can bring you is a swooning admiration of your Beauty. I hold that place among Men which snub-nos'd brunettes with meeting eyebrows do among women – they are trash to me – unless I should find one among them with a fire in her heart like the one that burns in mine.

You absorb me in spite of myself – you alone: for I look not forward with any pleasure to what is called being settled in the world; I tremble at domestic cares – yet for you I would meet



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

them, though if it would leave you the happier I would rather die than do so.

I have two luxuries to brood over in my walks, your Loveliness and the hour of my death. O that I could have possession of them both in the same minute. I hate the world: it batters too much the wings of my self-will, and would I could take a sweet poison from your lips to send me out of it. From no others would I take it. I am indeed astonish'd to find myself so careless of all charms but yours – remembering as I do the time when even a bit of ribband was a matter of interest with me.

What softer words can I find for you after this – what it is I will not read. Nor will I say more here, but in a Postscript answer any thing else you may have mentioned in your Letter in so many words – for I am distracted with a thousand thoughts. I will imagine you Venus tonight and pray, pray, pray to your star like a Heathen.

*Your's ever, fair Star,
John Keats*

My seal is mark'd like a family table cloth with my Mother's initial F for Fanny: put between my Father's initials. You will soon hear from me again. My respectful Compliments to your Mother. Tell Margaret I'll send her a reef of best rocks and tell Sam I will give him my light bay hunter if he will tie the Bishop hand and foot and pack him in a hamper and send him down for me to bathe him for his health with a Necklace of good snubby stones about his Neck.

(This letter would be postmarked on the 27th.)

A hurricane began along the gulf coast of the North American continent. It would continue for four days.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 25th of 7th M / Our Meeting this Morning was silent –In the afternoon a short pertinent & sweet testimony from Father Rodman. – Rather barran time tho' I believe a degree of Divine favor was witnessed

RELIGIOUS SOCIETY OF FRIENDS



July 28, Wednesday: Since Sunday the 25th a hurricane had been pounding the southern coast of the continent, from Louisiana to Alabama. New Orleans had been merely on the fringe of the storm and suffered no severe damage. The full force of the storm had hit Bay St. Louis. Ships at Balize (Pilottown) had experienced 24 hours of strong gale winds but only 3 of them had gone aground. Lakes Pontchartrain and Borgne rose 5 to 6 feet. Of the crew of the schooner *USS Firebrand*, a 150-ton gunship lying off the west end of Cat Island, 41 had perished.

Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 28th of 7 M Went this eveng with Br D Rodman to See Saml Almy who lays apparantly drawing his last breath He died about 1/2 past 10 OC this evening –

RELIGIOUS SOCIETY OF FRIENDS

➡ July 29, Thursday: John Duffield, age 46 or 47, Josiah Wilkes, age 52, and Thomas Earp, age 29, for the coining of counterfeit shillings, were convicted of high treason by a jury at Stafford and sentenced by the judge to be drawn on a hurdle to the place of execution and there to be [hanged](#) by the neck. Afterward the court would take mercy on Wilkes and Earp and re-sentence them to life imprisonment among the some 650 prisoners held aboard the convict hulk *Leviathan* in Portsmouth harbor (normally such prisoners did manual labor in guarded gangs ashore during the day).



(I don't know which of the above hulks was the *Leviathan*.)

Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 29th of 7th M 1819 / Our meeting was a solid time to me
In the first Hannah Dennis appeared in a solid & to my feelings
pertinent testimony. – In the last (Monthly) we had considerable
buisness, & some of it of a weighty & important nature, which I
thought was moved in with care & a good degree of circumspection.
–Uncle Peter & Aunt Wait, Anne Anthony & Jacob Mott dined with
us. –*

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



August 1, Sunday: King Friedrich Wilhelm III of Prussia and King Friedrich August I of Saxony met in reconciliation at Pillnitz.

The India Company had, on the island of St. Helena in the south Atlantic, 700 to 800 [Chinese](#) workmen. They had divided into factions and began to struggle among themselves, with the whites on the island presuming this to amount to some sort of religious dispute. They formed, near Plantation House where [Napoléon Bonaparte](#) was being kept, into three or four bands of about 150 each, and arming themselves with bamboo sticks, spears, knives, etc., “rushed upon each other with frightful ferocity ... uttering piercing cries.” The post at High Knoll despatched “some St. Helena sharp-shooters, for the most part drunk, all young lads who were impatient to finish the affair, and who, without waiting for anybody’s orders, started shooting wildly. There were some killed and a good many wounded. The commanding officers will be courtmartialled.”

Herman Melville was born as “Herman Melvill” at 6 Pearl Street on Manhattan “Island of the Hills,” in New-York, to importer Allan Melvill and Martia Gansevoort Melvill, daughter of Revolutionary War general Peter Gansevoort.²¹⁶

Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 1st of 8 M 1819 / Our Meeting was solid & D Buffum was favor'd in a lively & pertinent testimony to the efficacy of the Truth
In the Afternoon J Dennis Anne Greene & H Dennis were all engaged in short testimonies*

RELIGIOUS SOCIETY OF FRIENDS



August 4, Wednesday: A will was recorded in Brown County, Ohio that divided 1,197 acres into 31 lots and assigned them to “150 Negroes who were emancipated by the will of Samuel Gist.”²¹⁷

Friend [Stephen Wanton Gould](#) wrote in his journal:

*4th day 4th of 8th M / With my H & John rode this morning to [Portsmouth](#) - left them at Uncle P Lawtons & went to the Meeting House to Attend the Select Quarterly Meeting which was a season of favor, precious favor & encouragement to the hearts of some present, under a sense that Israels Shepherd was extending help & strength to the Church, & tho' the hands of some may hang down yet holy truth was spreading in this land - We lodged at Uncle Peters & next Morning We attended the Quarterly Meeting at large. -
In the first Meeting Thos Anthony was engaged in a lively powerful testimony which I have no doubt reached the witness in many minds present Anne Almy followed in a lively & pertinent Supplication & the meeting concluded after a Short testimony from Wm Almy. - In the last Meeting our frd Thos Anthony spread a concern before us to pay a religious visit to several Quarterly Meetings in N York State which was united with - We dined at Anne Anthonys & toward night rode home*

RELIGIOUS SOCIETY OF FRIENDS

216. See Jay Leyda's THE MELVILLE LOG: A DOCUMENTARY LIFE OF HERMAN MELVILLE, published in 1951.

217. [Samuel Gist, Esq.](#) of Virginia and London (1717-1815) had owned a [slave](#) plantation in Hanover County, Virginia before returning to England during the Revolutionary War. In England he had done well in business. In his will the 98-year-old had freed perhaps 350 slaves and provided funds for their relocation, the building of homes, and the establishment of schools and homes. His executors would make similar purchase of land elsewhere in Ohio, for the benefit of other contingents of his [manumitted](#) slaves.



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



August 8, Sunday: John Fauchereau Grimké died while seeking medical treatment in Philadelphia. Alone, the only mourner, his daughter [Sarah Moore Grimké](#) would follow the coffin to the grave. During her voyage home to Charleston, the grieving girl would make the acquaintance of a [Quaker](#) family, and they would present her with a copy of the memoirs of Friend [John Woolman](#). Back at home in South Carolina, she would find no consolation in her mother and in her family's black service staff:



Tears never moistened my eyes; to prayer I was a stranger. With Job I dared to curse the day of my birth. One day I was tempted to say something of the kind to my mother. She was greatly shocked, and reproved me seriously. I craved a hiding-place in the grave, as a rest from the distress of my feelings, thinking that no estate could be worse than the present. Sometimes, being unable to pray, unable to command one feeling of good, either natural or spiritual, I was tempted to commit some great crime, thinking I could repent and thus restore my lost sensibility. On this I often meditated, and assuredly should have fallen into this snare had not the mercy of God still followed me.

The father's will would leave \$10,000 to each child, an amount that at that time was quite enough to guarantee that they would be able to live very comfortably their entire lives off a safe annual dividend of approximately \$600 without ever dipping into the principal amount.²¹⁸

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 8th of 8 M 1819 / Our Meetings were both silent & to me seasons of mental labor – In the evening called to See Edw W Lawton I wife, a visit of sympathy to them in the loss of a child this morning about 16 Months old...

RELIGIOUS SOCIETY OF FRIENDS



August 10, Tuesday: Kantate zum Geburtstag des Sängers Johann Michael Vogl D.666 for mixed voices and piano by Franz Schubert to words of Stadler was performed for the initial time, at the home of Josef von Koller, in Steyr.

At [Harvard College](#)'s Divinity School, Mr. Andrews Norton was inaugurated as the Dexter Professor of Sacred Literature. His full service as Dexter Lecturer and then as Dexter Professor would amount to eleven years. Before autumn of this year, at the [Harvard Divinity School](#), no distinction of classes had existed. At this point the students were divided into a 1st-year class, a 2d-year class, and a 3d-year class.

[George Gordon, Lord Byron](#) left Ravenna for Bologna.

Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 10 of 8 M / Attended the funeral of Edw W Lawtons child the funeral was after the manner of Friends, & I thought the sitting was favor'd with a good degree of solemnity. – he was

218. Inheriting \$10,000 then would be the equivalent of today becoming a millionaire by inheritance — except that today there would be federal capital-gains taxes, and state taxes, and sales taxes, whereas there were not then any such things. Therefore perhaps we should say that inheriting that sum of money would be the equivalent of having today a safe gross disposable income for the duration of one's life of some \$90,000 annually, \$30,000 of which would be eaten up by today's taxation and merely \$60,000 being actually available for one's annual disposable income.)



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

once a member & both he & his wife attenders of friends Meeting

RELIGIOUS SOCIETY OF FRIENDS



August 11, Wednesday: Martin Johnson Heed (Martin Johnson Heade) was born in Bucks County PA. At an early age he would be placed under the instruction of a neighbor who painted coaches and signs, Friend [Edward Hicks](#).

Thomas Nuttall and a trapper guide set out from Three Forks across the Oklahoma prairie, on horseback. The guide, Mr. Lee, said he had trapped in and about the Oklahoma wilderness for about a decade interacting extensively with the Cherokee and Osage, and had ascended the Canadian, Cimarron, and Arkansas rivers nearly to their western sources.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*4th day 11th of 8 M / Attended the funeral of John Goddards child
he & his wife are attenders of our Meeting & bury in our Ground.
-She was once a member & daughter of the late Daniel Gould of
Middletown. - Oh that those who know the Truth may be obedient
to its dictates, thereby they would know their Stakes
Strengthened & cord lengthened Disobedience make a long
Wilderness, but Obedience make the Work Short. -
We took tea at Father Rodmans in company with a couple of young
men from Wilmington Delaware*

RELIGIOUS SOCIETY OF FRIENDS



August 14, Saturday: Apparently, according to a report which appeared in the American Journal of Science, between 8PM and 9PM on the previous evening two women of Amherst MA had observed “a brilliant white light resembling burnished silver” which they supposed to descend slowly from the sky as a ball onto their front yard. At one point this light was bright enough for them to see it reflect upon or cast a shadow against a nearby wall. The next morning, according to a report from a Professor Rufus Graves, the man of the house, an Erastus Dewey, noted that there was in his yard, some 20 feet from the doorstep, a “circular form, resembling a sauce or salad dish bottom upwards, about eight inches in diameter and one in thickness, of a bright buff color, with a fine nap upon it similar to that on milled cloth.... On removing the villous coat, a buff colored pulpy substance of the consistency of good soft soap, of an offensive, suffocating smell appeared; and on a near approach to it, or when immediately over it, the smell became almost insupportable, producing nausea and dizziness. A few minutes exposure to the atmosphere changed the buff into a livid color resembling venous blood. It was observed to attract moisture very rapidly from the air. A half-pint tumbler was nearly half filled with the substance. It soon began to liquefy and form a mucilaginous substance of the consistence, color, and feeling of starch when prepared for domestic use.” Whatever this material was, within two or three days it would evaporate, leaving only some sort of dark-colored residue upon the sides and bottom of that tumbler. It would be noted that when they then rubbed some of this dried residue between their fingers, it became a fine, odorless ash.

SKY EVENT

Samuel Cabot reported his attention to have suddenly been arrested by an object emerging from the sea about



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

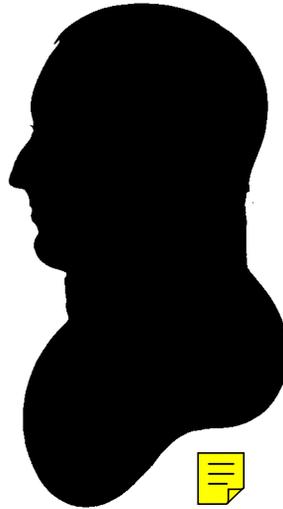
100 to 150 yards from him, “which gave to my mind at the first glance the idea of a horse’s head.... I perceived at a short distance eight or ten regular bunches or protuberances, and at a short interval three or four more.... The Head ... was serpent shaped it was elevated about two feet from the water ... he could not be less than eighty feet long.”

After some passage of time, Friend [Moses Brown](#) wrote again to Sophronia N.J. Forster of Weare, New Hampshire, expressing continued interest in her teaching at Yearly Meeting School.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) had a conversation with a local [Jew](#) and was reassured about the superiority of [Quakerism](#):

7th day 14th of 8 M / Rec'd two letters from Wm Rickman in N York one of them mentioned that Wm Foster of England had obtained a Certificate from Friends there to pay a religious visit to friends in this Country & expected to embark next spring – This Afternoon my mind was struck in conversation with Moses Lopez a Jew, by a remark of his he was speaking of religion & giving some of his views on the subject & observed that was he to change his religion he should turn [Quaker](#) & remarked that there were some of our manners & customs that he approved beyond others & even some of his own – he Said he was once in [New Bedford](#) & was invited to dine at the house of Our friend Sam Rodman, who provided a good Salt Fish dinner for him & when they set down to the table he observed a profound silence which seemed very strange to him & was at an entire loss what to think or how to account for it but after a few moments, Socobility was resumed & things went on in their usual order, at tea he remarked the same pause, when, (to use his own expressions) he considered it must be some of our ceremonies, & he could but approve of it, being much more solemn in its effects than a prayer rabbled over with apparant feeling or sensibility, he remarked that it was their practice to say a short prayer after dinner, but he says I like Your mode best being more Solemn. now I have no doubt but this poor son of Israel was Struck with real religious feelings on the occasion, which from the dark state of his mind he would not fully comprehend. – This circumstance may tend to confirm Friends of the necessity of such pratices. – we know not the effects of them, if attended too with reverance they may reach the hearts of some, when we are not aware of it ourselves,

& perhaps most effectivelly when nothing may be uttered



RELIGIOUS SOCIETY OF FRIENDS



August 15, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 15th of 8 M 1819 / Our Morning Meeting was a season of some favor. – Father Rodman was concerned in a few lively expressions. Silent in the Afternoon & small being rainy. – After tea took a walk to the lower end of the Street, up thro’ Pope Street thro’ Spring street home. John was with me who united in the enjoyment of the pleasant round. –

RELIGIOUS SOCIETY OF FRIENDS



August 19, Thursday: In Cambridge, Massachusetts, with great pomp and ceremony, the graduation ceremonies for [Harvard College](#) were taking place.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 19th of 8th M 1819 / Our meeting silent & to me a season of some favor, & I have no doubt was a solemn Season to many for the times are solemn, there is much sickness in town and an unusual number of Deaths. –The fever that prevails is very mortal & the appearance of the Town seems gloomy, however, my mind is quiet under the prospect, not knowing how soon it may be my turn to experience sickness in our own family. – Our friends Anne Greene & Hannah Dennis were at Meeting having finished their Religious visit to families in [Portsmouth](#) & Middletown & have commenced in [Newport](#) this morning. –i

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 August 20, Friday: In Toronto, Canada, the agricultural statistician [Robert Fleming Gourlay](#) was again found guilty of sedition under the Alien Act for asking too many pointy questions (he would be banished to the United States).

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 20th of 8th M / Spent this day in company with our friends Anne Greene & Hannah Dennis, in visiting familys & called at the following places Dorcas Earls - Betsy Buffum & Sisters Robert Lawton, father Rodmans Patience Frickers David Rodmans David Bowens & Jonathon Bowens, They labourd faithfully & I have no doubt the visits were Satisfactory with the Visitors & the Visited

RELIGIOUS SOCIETY OF FRIENDS

 August 21, Saturday: At about 6AM service commenced in the chapel at Stafford, which, with the administration of the holy sacrament, occupied the time till near 8AM, when the tolling of the bell announced the approach of the horse-drawn hurdle conveying John Duffield, who was to be [hanged](#) (such a hurdle was usually fashioned from thin interwoven branches to which the prisoner was tied). When the horse reached the foot of the ladder of the town's portable gallows structure, Duffield stated with great composure, "I am going to Heaven." Ascending the platform with steady step, he stood quietly as the executioner adjusted the rope about his neck. He was allowed to spend some five minutes in fervent prayer before the signal was given and the drop fell. The [Wolverhampton Chronicle](#) would report that "On Saturday morning, about half-past eight o'clock, John Duffield underwent the awful sentence of the law at the front of the county gaol at Stafford, for counterfeiting, at Darlaston, the coin of this realm called a shilling, of which he was convicted (with Josiah Wilkes and Thos. Earp) at our late assizes." The news account informs us that the hanged counterfeiter had left seven children.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 21 of 8 M / Father Rodman attends Anne & Hannah today they Dined with us & had a sitting in the family & when Anne Carpenter came in & joined us....

RELIGIOUS SOCIETY OF FRIENDS

 August 22, Sunday: At his home in Waltham, Massachusetts, the [Reverend Convers Francis, Jr.](#) delivered a sermon based upon Isaiah 40:31, "[On religious perseverance.](#)"

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 22nd of 8 M / Our Morning meeting was in good measure favord - Jonathon Dennis Anne Greene & Hannah Dennis were engaged in testimony -
In the Afternoon father Rodman & David Buffum were engaged in testimony, the latter was to considerable length for him - & very lively - I have at seasons secretly rejoiced that there are left among us those who publish the gospel in the Spirit of it. - a lively ministry is a blessing to a meeting. & May there be some raised up & cloathed upon to stand as Aarons to the people. - how are they needed in this day - we who live in it can see & do Know -5th day 26th of 8th M 1819 / Rode to [Portsmouth](#) with Sister Ruth & attended the Moy [Monthly] Meeting - In the first*



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

Hannah Dennis was concerned in a lively testimony. - In the last we Rec'd Freeborn Chase into membership. She is a young woman who has been long an attender of our Meetings & of a religious life & conversation, has for some years believed it would be right for her to join our society, but thro' weakness has defer'd it till now, when she is far gone in a [consumption](#) & not expected to remain but a short time in mutability. Friends rec'd her as with open Arms, as I hope we shall all who request on right grounds. - We dined at Anne Anthony's -

RELIGIOUS SOCIETY OF FRIENDS



August 29, Sunday: On the basis of an inscription found carved at breast level into the 20-inch base of a pine tree near the Mystic River, "J.O.R." above "AUG. 29. 1819" in Roman capitals and Arabic numerals, Superintendent Philetus W. Norris would in 1881 reasonably infer that another white man had been in the Yellowstone wilderness some 62 years before him.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 29th of 8th M / In our Morning Meeting the London general Epistle was read & D Buffum was engaged in a lively testimony. -In the Afternoon we were silent, but to me a pretty good meeting. - About 20 Minutes past one O'clock Our Aged friend Robert Lawton departed this life in the 87th Year of his Age. -

RELIGIOUS SOCIETY OF FRIENDS



August 31, Tuesday: The revenue cutters *USS Alabama* and *USS Louisiana*, while sailing the Gulf off southern Florida, sighted and gave chase to the schooner *Bravo*. When they came within range there was a brief gunnery duel, and then the vessel was boarded and its crew surrendered. The vessel had been sailing without a letter of marque. It was Jean La Farges, a lieutenant of Jean Lafitte. We can presume that all these [pirates](#) would [hang](#).

"Variations on Non più mesta accanto al fuoco" was performed by [Nicolò Paganini](#), probably for the initial time, at the Teatro dei Fiorentini of Naples.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 31st of 8 M / This evening Sampson Sherman son of Job departed this life. I was called in & assisted in laying him out. he had entered his 16th Year - with him "The summer has past" & who will close with the Autumn, is known only to Him who giveth life & taketh it away at his Will. - May all that is alive within me bow in his presence in thankfulness for the many favors vouchsafed. - In the Afternoon Attended the funeral of Robert Lawton which was large. -

RELIGIOUS SOCIETY OF FRIENDS

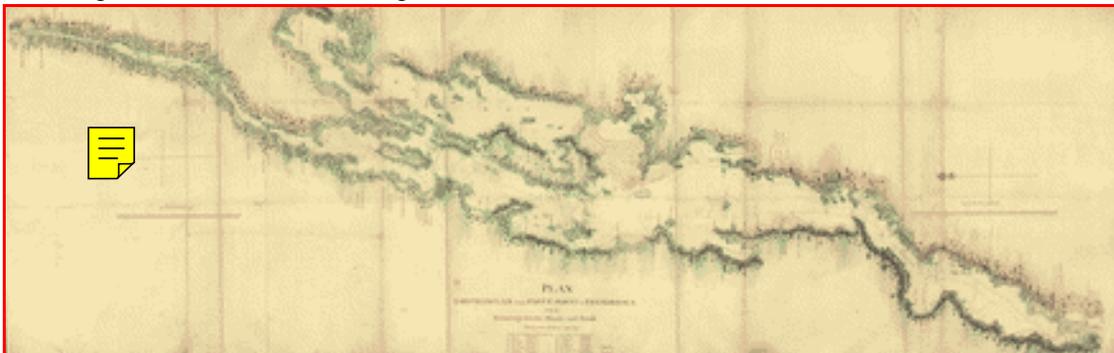
 September 2, Thursday: Surgeon John Stokoe of *HMS Conqueror*, having treated [Napoléon Bonaparte](#) three times, had formed the opinion that the prisoner was suffering from “liver disease.” Napoléon’s jailer Sir Hudson Lowe had been offering a different diagnosis, so he had ordered a court-martial by a council of war on board the Admiral’s ship. After four sessions at which the surgeon attempted to represent himself since he was denied counsel (his defense being to confess that he must have been to some degree insubordinate or impolitic but despite this had not allowed himself to become any sort of accomplice to the enemy), the panel unanimously declared him guilty of insubordination and condemned him to be dismissed but –in consideration of his former services– with a recommendation for half-pay.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 2nd of 9 M / Sampson Shermans funeral went to meeting which occasioned a pretty large gathering. Hannah & Jonathon Dennis were engaged in testimony & our friend D Buffum was very lively & pertinent. Abigail Sherman also Said a few words –After meeting the Corpse was decently interd in the upper burying Ground in the Medow field. –

RELIGIOUS SOCIETY OF FRIENDS

 September 5, Sunday morning: About 1AM, John Howard discovered that the pantry of the *Phoenix*, adjoining his stateroom, was on fire. When the flames reached the engine in the middle of the boat, all communication between the two ends of the boat was cut off. The starboard boat made for Providence Island in Lake Champlain, the nearest land, with 20 passengers, but the larboard boat, the larger of the two, got cut loose with only 14 passengers of the remaining 25 people aboard, leaving 11 to swim for it with any material they could find that would float. Five people would drown. Captain Richard W. Sherman would be the last to leave the burning ship and would be plucked from the water near Stave Island when sloops came out from Burlington, Vermont in the morning.



Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 5th of 9th M 1819 / In our morning Meeting father Rodman was concerned in a short testimony. The meeting was as large as usual & to me a hard time
 Silent Meeting & to me a hard time again –
 After we had done tea, Prince Gifford Jr & his Wife from Falmouth C Cod having been on a visit to their son in Law in New Jersey, & on their return, met a head wind & put in to this harbour for Shelter. They came on shore & spent about an hour with us & took a little refreshment. – Their company was pleasant, they feeling*



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

like a Brother & a Sister

RELIGIOUS SOCIETY OF FRIENDS

 September 6, Monday: [Thomas Blanchard](#) patented a copying lathe for the turning of irregular forms such as gunstocks (similar to today's key-copying machine, although on a larger scale).

Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 6th of 9th M / Prince Gifford & wife are still detained by the wind & dined with us. – This Afternoon Joseph Lancaster, the celebrated lecturer on education, called to see us & set an hour his company was pleasant & tho' he has passed thro' great adulation as the founder of a new system of education & done some things which has occasioned him to be disowned from our Society in England, Yet I was glad to feel that there is Yet a little life in him. – he has the appearance of tolerably plain friend, quite portly & of a florid countenance, about 40 years of age. This evening attended J Lancasters lecter at Elton Martens House. There was much valuable information in it, but according to my mind he does not conduct it in the best way in all aspects & if I see him again shall suggest my views to him May he preserve the good remaining in him, but how subject is poor man to be carried off the ground by flattery. –

RELIGIOUS SOCIETY OF FRIENDS

 September 7, Tuesday: Stephen Long's expedition up the Missouri River in the *Western Engineer*, the initial steamboat to navigate there, arrived at the mouth of the Platte River. Long considered the land to be "almost wholly unfit for cultivation," destined to be "the abode of perpetual desolation."

Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 7 of 9 M / This morning J Lancaster called & took breakfast with us & took leave bound for Bedford. The time here he was here afforded an opportunity to Express all I thought proper to say tho' not all I felt towards him & I believe the acquaintance has been proffitable between us.

RELIGIOUS SOCIETY OF FRIENDS

 September 9, Thursday: [William Godwin](#) wrote his daughter [Mary Godwin Wollstonecraft Shelley](#) after her loss of her child:

*Skinner Street,
Sep. 9, 1819.*

My dear Mary

Your letter of August 19 is very grievous to me, inasmuch as you represent me as increasing the degree of your uneasiness & depression.

You must however allow me the privilege of a father & a philosopher, in expostulating with you upon this depression. I cannot but consider it as lowering your character in a memorable degree, & putting you quite among the commonalty & mob of your



sex, when I had thought I saw in you symptoms, entitling you to be ranked among those spirits that do honour to our nature. Oh, what a falling off is here! How bitterly is so inglorious a change to be deplored!

What is it you want that you have not? You have the husband of your choice, to whom you seem to be unalterably attached, a man of high intellectual endowments, ~~whatever I & some other persons may think of his morality, & the defects under this last head, if they be not (as you seem to think) imaginary, at least do not operate as towards you.~~ You have all the goods of fortune, all the means of being useful to others, & shining in your proper sphere. But you have lost a child: & all the rest of the world, all that is beautiful, & all that has a claim upon your kindness, is nothing, because a child of three years old is dead!

The human species may be divided into two great classes: those who lean on others for support: & those who are qualified to support. Of these last some have one, some five, & some ten talents: some can support a husband, a child, a small but respectable circle of friends & dependents, & some can support a world, contributing by their energies to advance their whole species one or more degrees in the scale of perfectibility. The former class sit with their arms crossed, a prey to apathy & languor, of no use to any earthly creature, & ready to fall from their stools, if some kind soul, who might compassionate, but who cannot respect them, did not come from moment to moment, & endeavour to set them up again. You were formed by nature to belong to the best of these classes: but you seem to be shrinking away, & voluntarily enrolling yourself among the worst.

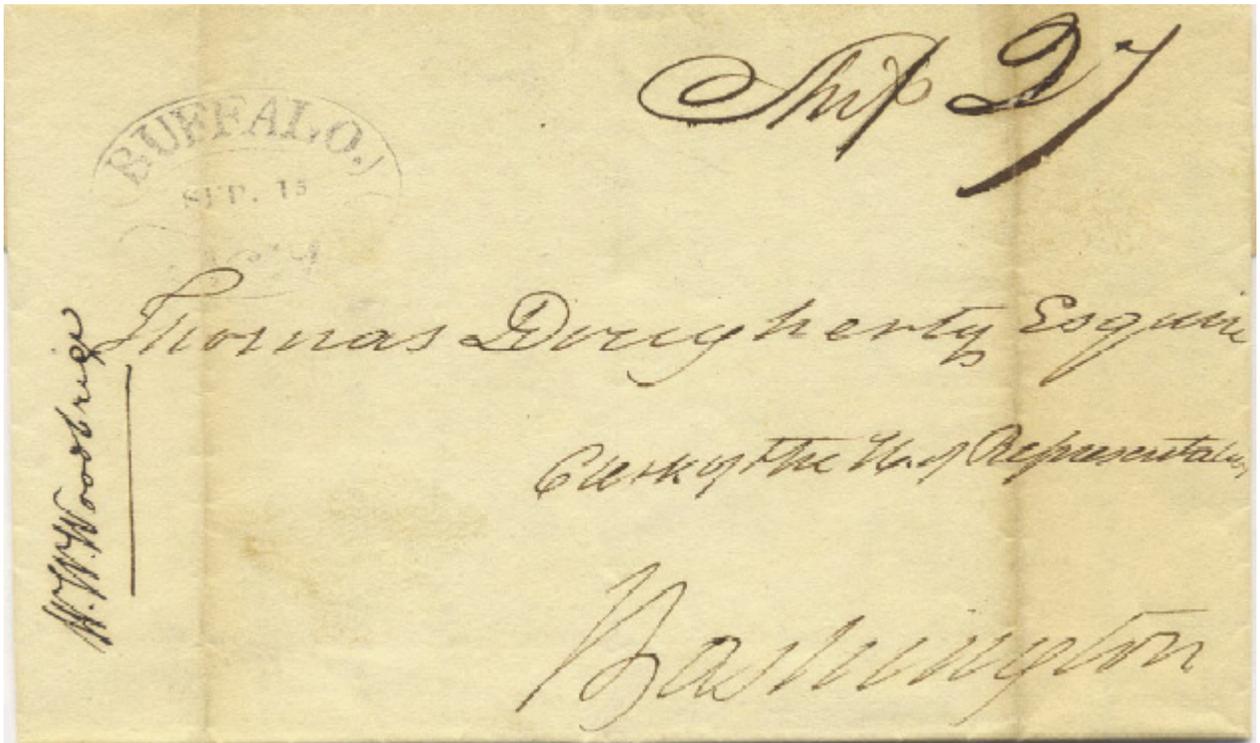
Above all things I intreat you, do not put the miserable delusion on yourself, to think there is something fine, & beautiful, & delicate, in giving yourself up, & agreeing to be nothing.

Remember too that, though, at first, your nearest connections may pity you in this state, yet that when they see you fixed in selfishness & ill humour, & regardless of the happiness of every one else, they will finally cease to love you, & scarcely learn to endure you....

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 9th of 9th M 1819 / Our Meeting was rather small & to me rather low, tho' I have no doubt some life was experienced among us. -- Abigail Sherman was concerned in a few words. -- This evening after a few days illness of a fever Lemuel Bailey departed this life, he was a fine boy, & promised usefulness, but alass he has made his escape from a troublesome World & I trust is at rest. Such was his uprightness promptness & faithfulness in every respect in Br D Rodmans buisness as greatly endeared him to the family, & Such his natural urbanity & Kindness to all with whom he had any concern or acquaintance, that no boy was better beloved, it may be well said that he left a good report behind him.--

➡ September 11, Saturday: A letter was posted in Detroit that would travel on Lake Erie aboard the steamboat *Walk-in-the-Water* by way of Buffalo, to Washington DC. The typical transit time between Detroit and Buffalo by sailing vessel was 7-9 days. As you can see from the BUFFALO postmark, the letter would be received there on September 15th — transit time only 4 days (you can also see that there was a 2-cent ship transport fee).



A Genoa court ordered seizure of the assets of [Nicolò “Deep Pockets” Paganini](#), against the settlement he had yet to pay to the widow of Ferdinando Cavanna (plus accumulating interest).²¹⁹

Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 11th of 9th M / It is a melancholy time in Town, there are a number of people Sick with a malignant fever & two lays dead. — “When the Lords judgements are abroad in the Earth my the inhabitants thereof learn wisdom”. —we are in his hands, & may our dependance be on him alone

RELIGIOUS SOCIETY OF FRIENDS

➡ September 12, Sunday: Joaquín José Melgarejo y Saurín, duque de San Fernando de Quiroga replaced Manuel González Salmón y Gómez de Torres as First Secretary of State of Spain.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1 day 12th of 9th M / Our Morning meeting was large & solemn. father Rodman in his testimony adverted to the present Awful dispensation of sickness that prevails in the Town & D Buffum was engaged in testimony towards the clase of the Meeting. —

219. You understand, this sort of continuous scandal publicity must have been performing wonders for the “gate” at the box office for the virtuoso’s solo performances: “Oh, Niccolò, make my body sob like your violin!”

September 16, Thursday: [Father Miguel Hidalgo y Costilla](#)'s [Grito de Dolores](#) ignited an insurrection led by [Ignacio Allende](#), that would produce both their deaths promptly and, after eleven years, the independence of Mexico.

Frederic Tudor wrote to Samuel Parkman, who had made his nut in real estate, that he also was beginning to consider himself a rich man. Owning four icehouses worth \$40,000 (not counting the value of their extensive real estate) can do that to you! This year he had already sold \$30,000 worth of ice and expected to sell \$6,000 or \$8,000 more.



Friend [Stephen Warton Gould](#) wrote in his journal:

*5th day 16th of 9th M 1819 / Our meeting was rather small
J Dennis & father Rodman appeared in short testimonies, & to me
it was a season of but little life, tho' I thought in the
forepart of it there was a little life & perhaps closed with a
little. -*

RELIGIOUS SOCIETY OF FRIENDS

 September 17, Friday: A Vienna court accepted the resignation as guardian over Karl van Beethoven of Councillor Mathias von Tuscher and ruled that [Ludwig van Beethoven](#)'s nephew be placed with his mother and a court-appointed guardian, Leopold Nussböck (a city official).

The 1st whaling ship arrived in the Hawaiian Islands.



Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 17th of 9th M / This morning Br Isaac with Uncle & Aunt Stanton arrived from N York. Our hearts are glad to see them & thankful we are in the enjoyment of health so as to be able to receive them, but the Hand of the Lord is upon us. There is much sickness prevailing both of fever & the Disentary, which casts a gloom over poor [Newport](#)

RELIGIOUS SOCIETY OF FRIENDS

 September 18, Saturday: [George Gordon, Lord Byron](#) and Teresa left Bologna together for La Mira, near [Venice](#).

[Jean-Bernard-Léon Foucault](#) was born (in 1851 his pendulum would demonstrate the rotation of the earth).

Le testament et les billets-doux, a comédie mêlée de chant by Daniel François Esprit Auber to words of Planard, was performed for the initial time, at the Théâtre Feydeau, Paris.

Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 18th of 9 M / Uncle & Aunt Stanton with my Mother dined with us. After Dinner Took Chaise with Uncle Stanton & rode to [Portsmouth](#), set a little while at his cousin Stephen Slocum then Called at Uncle Thurstons & took tea. -

RELIGIOUS SOCIETY OF FRIENDS



 September 19, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 19 of 9 M / At meeting a solemn impressive testimony from D Buffum "Steward give an acct of thy Stewardship for thou may be no longer Steward." Silent in the Afternoon & with me no dew nor rain. - very barran & hard time. -

RELIGIOUS SOCIETY OF FRIENDS

 September 23, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 23rd of 9th M / Uncle Stanton having a mind to go to [Portsmouth](#) to visit several places with a view to make a Purchase & settlement I felt it my duty to accompany him, tho' the contest of feeling between going & Staying to attend meeting was strong, & occasioned an exercise which I could not get rid of all Day. - We went to several places in the course of the Day, but none seemed to suit except Abner Cundels & he seemed to be at present unwilling to Sell. we called to see our Aged Cousin Elizabeth Chase & at J Weedens to look at his place, & returned with but little Prospect of a Purchase

RELIGIOUS SOCIETY OF FRIENDS

 September 26, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 26 of 9th M 1819 / At Meeting this morning father Rodman appeard in a short testimony -- In the Afternoon it being a violent storm of Wind & Rian the gathering was very small & not a Woman ventured out, silent but I thought a degree of favor was witnessed. -

About Eight OClock this morning Uncle Stanton sailed for NYork in the New Sloop Herald Capt Bliss. if they did not make a harbor in season, they must have had a very perilous day & evening. -

RELIGIOUS SOCIETY OF FRIENDS

 September 30, Thursday: Louis Spohr's resignation as Director of Opera in Frankfurt went into effect.

Friend [Stephen Wanton Gould](#) wrote in his journal:

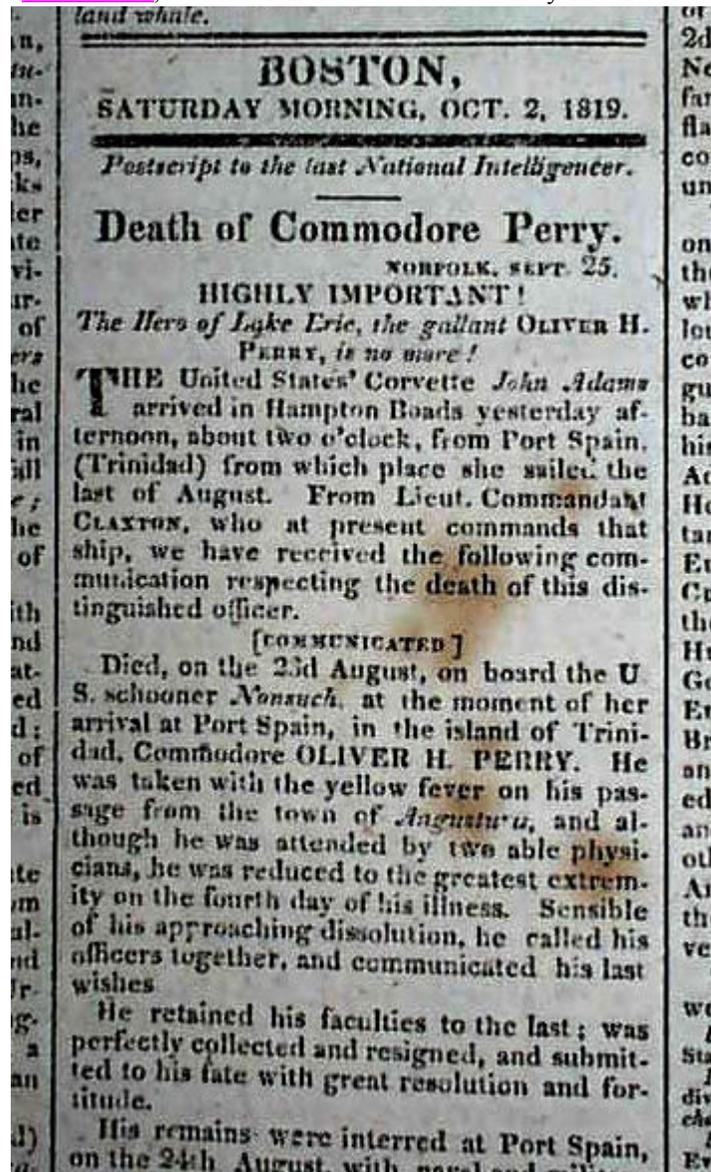
5th day 30 of 9 M / Hannah Dennis, David Buffum & father Rodman bore solemn testimonys, & it was a solemn meeting. -- In the last we had considerable buisness but tho' there was considerable expression & some different views harmony & love was preserved. -Jonathon Dennis obtained liberty & a copy of a minute to accompany our friend Thomas Anthony in his religious visit to Several Quarterly Meetings in N York State.

RELIGIOUS SOCIETY OF FRIENDS

 October 2, Saturday: [Percy Bysshe Shelley](#) and [Mary Godwin Wollstonecraft Shelley](#) moved to [Firenze](#).

[Alfred Hawkins](#) got married with a Martha Peterson or Patterson at the Anglican Cathedral of [Québec](#). The gazette for October 13th would report: "Married, at [Québec](#) on Saturday evening 2nd instant, by the Rev. G.J. Mountain, Mr. [Alfred Hawkins](#), wine merchant, to Miss Patterson, daughter of Mr. James Patterson, of the same place."

The nation was learning that Commodore Oliver Hazard "We Have Met The Enemy And They Are Ours" Perry, hero of the [War of 1812](#), had in Venezuela succumbed to the yellow fever:



OLIVER HAZARD PERRY

Friend [Stephen Wanton Gould](#) wrote in his journal:



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

7th day 2nd of 10 M 1819 / This Afternoon Attended the funeral of My Cousin Ruth Marsh, she departed this life last evening about a quarter past 8 O'clock. I returned to the House & took tea with the family she being the last of her generation, & to take my leave of a house where I took much pleasure & derived much benefit in my youth from the proffitable conversation of her Sister Mary & Brother Jonathon. The estate will be divided into so many divisions that it is Probable it will now soon go out of the name & the house so old that it must be Pulled down. – from the best information I can obtain the Marsh House on the east side of Thames Street was built by Walter Clarke & given to one of his daughters who married a Gould & their daughter Mary Married Jonathon Marsh the father of Ruth aforementioned & has been regularly inhabited by Friends to the present day & she is the last of our society that will probably have any claim to it. -- The fashon & all things in this World change. - while sitting in the Room at the funeral my mind was lead into a very serious train of reflection, on the many changes I had seen in that House & now it seemed as if the final change had come to it. – May I proffit by the feelings which I experienced while commemorating the past hours spent with the past inhabitants of that house, & I am Sure I felt much more that I have here conveyed.

RELIGIOUS SOCIETY OF FRIENDS



October 6, Wednesday: Returning to his find of February 6th, merchant captain William Smith landed on Desolation Island in the South Shetlands and planted a British flag, claiming the islands for Britain. This would mark the beginning of a massive program of seal hunting in the South Shetlands.

Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 10th M 6th 1819 / This evening with my H took a Walk out to D Buffums & set with him & his wife very agreeably. –

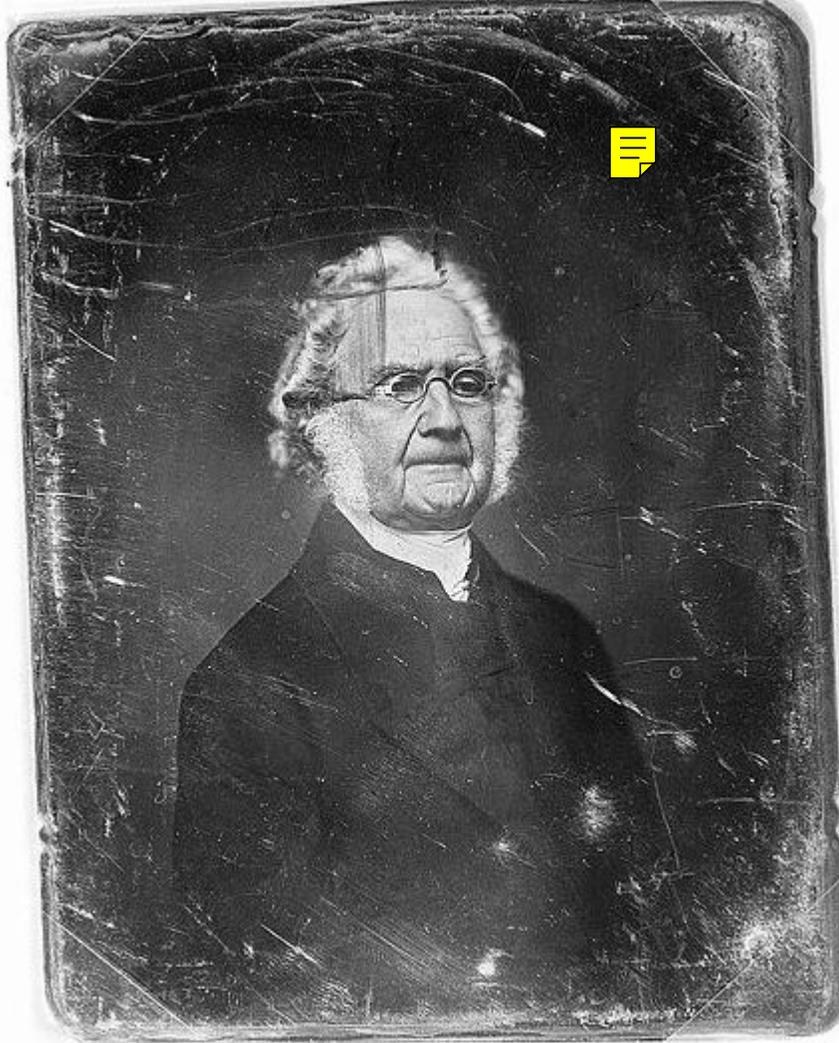
RELIGIOUS SOCIETY OF FRIENDS

LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



October 7, Thursday: ADDRESS, DELIVERED BEFORE THE WORCESTER AGRICULTURAL SOCIETY, OCTOBER 7, 1819: BEING THEIR FIRST ANNIVERSARY CATTLE SHOW AND EXHIBITION OF MANUFACTURES, by [Levi Lincoln](#), Governor of Massachusetts from 1825 to 1834 (Worcester: Printed by Manning & Trumbull).



Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 10th M 7th / Our meeting was Silent & I have no doubt was attended with Solemnity on many minds as well as my own. – it is a Season of much depression, sickness continues among us, Several are now down & we know not whose turn it will be next. May our confidence be in the Lord alone & not in our own understanding. –I have within a few days read & thought much of the account given by Wm Edmunson in his journal in the Year 1676 when at [Newport](#) when many friends died in three or four days Sickness & but few families on the Island but lost some. – Tho' friends have yet been greatly Spared, Yet the inhabitants have suffered much & who is to be brought low next is known only to HIM who knows all things & does all things right & to his



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

righteous decision may we all bow in mercy or judgement as he sees meet

RELIGIOUS SOCIETY OF FRIENDS

 October 10, Sunday: Two months after Simón Bolívar and his army captured Bogotá, sparing the lives of 38 captured royalist officers, his Vice-President Francisco Santander, left in control of the city, had them all executed in front of the Cathedral.

Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 10 M 9 1819 / This Afternoon attended the funeral of Robert Brayton, he had descended from a family of Friends in his fathers & Mothers line. Old Susannah Freeborn was great Aunt to him. - he attended friends Meetings & was interd in our ground. -

RELIGIOUS SOCIETY OF FRIENDS

 October 12, Tuesday: The [Reverend Asa Thurston](#) got married with [Lucy Goodale](#) of Marlborough, Massachusetts (she was a cousin of a classmate — perhaps at Yale College, perhaps at the Andover Theological Seminary).

Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 12 of 10 M / Spent last night in watching with my intimate friend James Taylor who has been quite sick with a havy cold succeeded with fever -

RELIGIOUS SOCIETY OF FRIENDS

 October 14, Thursday: The Spanish Inquisition had taken Maria Martinez taken into custody “for propositions” (whatever that might have amounted to). On this day they agreed that she had not erred in the matters charged, or in anything else, but nevertheless they reprimanded her, and warned that the tribunal would henceforward be keeping its eye on her.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 14th of 10 M / My H Watched last night with Mary Williams wife of David who is very low of a complaint which produces great distress for Breath & will probably soon close her life - Our meeting was small & silent & I believe generally a poor time among us. -

Rec'd this Afternoon a letter from my friend John Heald of Fairfield Ohio, dated the 2nd of this M which was very acceptable.

RELIGIOUS SOCIETY OF FRIENDS



October 15, Friday: In the vestry of Park Street Church in Boston, a company of 7 missionaries with their wives and children (the [Reverend Asa Thurston and Mrs. Lucy Goodale Thurston](#), Mr. and Mrs. Daniel Chamberlain and five children, Dr. and Mrs. Thomas Holman, Mr. and Mrs. Loomis, Mr. and Mrs. Samuel Ruggles, Mr. and Mrs. Samuel Whitney, and the [Reverend and Mrs. Hiram Bingham I](#)), along with three “natives of Owhyhee” (as in “Hawaiian Islands”) were “formed into a Church of Christ” to travel to the opposite side of the Northern Hemisphere of the globe and attempt to persuade the heathen into knowledge of the Truth.

Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 15 of 10 M / This morning I went in according to my usual practice to set a few minutes With my dear Mother She was speaking of the difficulty of the time & said that she believed there never was more difficulty to obtain lively hood since the revolutionary War, but she had a faith that she should never want, having been carried thro' many & great streights & now but a short space remains between her & the grave & observed that she had been hundreds of times greatly comforted from a recollection of her father Stephen Wantons expressions on his death bed She said it was the practice of her & her Mother to sit with him till late at night & sometimes till near morning, a night or two previous to his final close she & her mother as usual was Sitting by his side, he appeared to wake out of sleep & said to them "I am sorry you are up I have been very quiet. I have been uneasy at the thought of leaving you Knowing that I have nothing to give you, but this night I have rec'd a full Assurance that none of mine should Want bread. This declaration of his, on a dying bed she sayed, had proved deeply consoling to her in many gloomy & dark seasons, which she has had to Pass through, & sometimes when ready to repine or sink under the weight of discouragement would rush on her mind in the most consoling manner. -

She also related that the day her father died his old friend Capt Wickham called to see him who observed to him "That it was hard to die," on which grandfather Wanton reply'd "No I do not find it so. I found it much harder to live than die" & these were nearly his last words for before capt Wickham had got to the great door he was gone.

I believe I have before somewhere in my journal inserted the foregoing circumstance. -

RELIGIOUS SOCIETY OF FRIENDS



October 16, Saturday: [John Keats](#) wrote from Wentworth Place to his sister Fanny Keats (not to Fanny Brawne).

At a special assembly in the Park Street Church in Boston, one of the Hawaiian Islanders, the native Hopu, addressed the assembly.

Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 16th of 10th M 1819 / Our Select meeting held this day was to my mind a season of solemnity. I was lead secretly to pray for holy help in the discharge of the important duties which



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

*devolve on those who are brought into the more conspicuous duties of society / Oh that I may so conduct as to be found worthy of the divine presence. –
Benjn Freeborn & wife Dined with us. –*

RELIGIOUS SOCIETY OF FRIENDS



October 17, Sunday: At Park Street Church in Boston there was a farewell sermon for the missionary families departing for the Hawaiian Islands. This was a crowd-pleaser: more than 500 people received Holy Communion.

R. Marsh wrote from Westleigh to Viscount Sidmouth, pleading for military protection for property and for persons of property in that vicinity against the depredations of starving weavers. He enclosed a petition under oath with which his own opinions perfectly coincided, “signed by most of the respectable inhabitants of the town of Leigh”:

The acerbation of temper among the weavers, or, as they style themselves, the reformers, produced by severe privations from the lowness of wages, and infuriated by seditious publications and cheap pamphlets, industriously circulated amongst them, has prepared them for the perpetration of the most atrocious crimes; and they openly declare their intention, by a simultaneous movement in the night, to seize property wherever they can find it, and destroy the possessors thereof; and it is added, that the period is not far distant.

I beg leave to state, that a single troop of horse would, in my humble opinion, be adequate to the purpose, provided it was stationary for a few months; as it would enable us to put the Watch and Ward Act in force, which, in the present state of things, I do not deem practicable.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 17th of 10th M 1819 / This morning went with Jont Dennis to [Portsmouth](#) before meeting stoped at P Lawtons - We had a pretty good meeting & A Sherman delivered a short testimony - We dined at Geo: Dennis's & then went to see Parker Hall, the object of our visit was to inform him that he was disowned from society in consequence of his having married out of the order of society. -we requested to have the whole of his family together & after a little Seasonable & I believe well adapted counsel to his children on whose accounts our minds were deeply interested, we requested them to leave the room & we then endeavoured to Convey to him the object of our visit in the presence of his wife, & offred such other advice as seemed necessary & to me it was a season of remarkable favor & whether our visit to them was of any use or not. I am clear it was to my mind & I desire to be thankful for it. -it is often the case that we see but little a head & this was the case with me for in going I was so striped that I admired at it, being unable to feel any good till I entered the room. -
We returned to cousin Elizabeth Chases where we took tea & lodged - & spent 2nd day [Monday] forenoon & after dinner walked home. -I was very glad to see my aged cousin & she was to see me, it*

LIVING IN THE LIGHT:

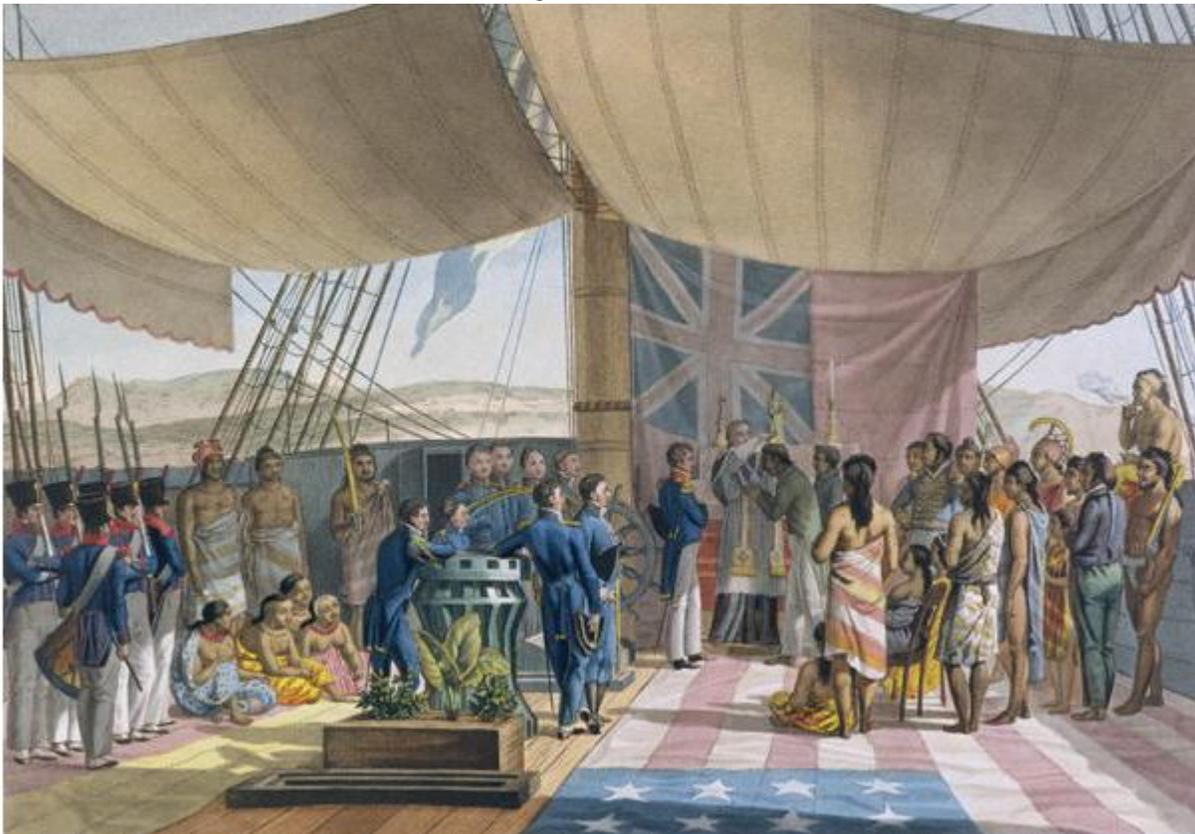
19TH-CENTURY QUAKERISM

seemd like a renewal of Ancient love between us –

RELIGIOUS SOCIETY OF FRIENDS



October 21, Thursday: [Captain Louis-Claude de Saulces de Freycinet](#) christened the nearly square small islet of about 14 acres on the coral atoll known to Polynesians of Samoa as Motu o Manu, “island of seabirds,” with the name of his wife Rose, who was traveling with him aboard *L’Uranie*, as “Rose Atoll.”



Friend [Stephen Wanton Gould](#) wrote in his journal:

21st of 10 M / A short meeting & a short but awakening testimony from father Rodman which I thought savor'd of life. –

RELIGIOUS SOCIETY OF FRIENDS



October 24, Sunday: In [New Bedford](#), Nathan Johnson married with the widowed Mary J. Mingo Durfee (Mary “Polly” Johnson). We do not know at what earlier point Nathan had arrived in that town.

La donna del lago, a melodramma by Gioachino Rossini to words of Tottola after Scott, was performed for the initial time, in the Teatro San Carlo of Naples.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 24th of 10th M 1819 / Attended Meeting in the forenoon & set it thro' in much pain of Body Father Rodman, Anne Dennis & Hannah Dennis weere engaged in short but lively testimmonys.



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

Being much unwell & in pain from a disorder which rendered setting very trying, thought best to stay at home My H & John went.

RELIGIOUS SOCIETY OF FRIENDS

 October 25, Monday: The Principality of Schwarzburg-Sondershausen signs a treaty with Prussia adhering to the Prussian tariff system. This was seen as the beginning of the [German Zollverein](#).

Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 25 of 10 M / I am better today, but not well -

RELIGIOUS SOCIETY OF FRIENDS

 October 28, Thursday: [Elijah Hinsdale Burritt](#) got married with Ann W. Watson of Milledgeville, Georgia. The couple would produce five children.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 28th of 10th M Took the stage this morning & rode to [Portsmouth](#) to attend the Moy [Monthly] Meeting. - In the first meeting, I was under considerable pain of body & could not sit as still as I desired, hence the mind could not be as quick as was desirable there were two public appearances the first was by a member he spoke setting & I could not follow his communication tho' the Scripture he expressed was good "Unless the Lord Keepeth the City the watchman waketh but in vain" but those who undertake to preach must make their lives a model of their Doctrine. - the next towards the conclusion of the Meeting A Doctor Richardson Stood up twice & expressed a few words, he is not a member of our society tho' a dilligent attender of our meetings. his life & conversation also has not been considered a Moddle of christianity, which raised a doubt of his commission. -

In the last meeting the buisness went on pretty well. - [] Gifford a woman who lives at [Bristol](#) ferry requested the care of friends & Peter Chase was restored to membership. -These were encouraging circumstances, evidence in my mind that the Heritage is not forsaken. -

I dined at Uncle Saml Thurstons & after dinner he brought me more than half way home. - Thus I am helped along

RELIGIOUS SOCIETY OF FRIENDS

 October 31, Sunday: [Ludwig van Beethoven](#) appealed the ruling of the Vienna court of September 17th that his nephew Karl be cared for by his mother under a court-appointed guardian.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 31st of 10th M 1819 / Being unwell with a complaint which rendered sitting exceedingly painful, was unable to attend our Meetings today.

RELIGIOUS SOCIETY OF FRIENDS



 November 2, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 2nd of 11th M 1819 / Several friends have set out for the Quarterly Meeting at Swansea - My mind is much with them this evening, but see no way to go, tho' I am about & may look pretty well in the face yet I am under considerable bodily weakness & am disposed to believe some complaints which I have may in time produce dissolution of the body - May I be prepared for the Solemn event - Oh May I be prepared for the Solemn event, be it sooner or later

RELIGIOUS SOCIETY OF FRIENDS

 November 4, Thursday: An Austrian magistrate denies the appeal by [Ludwig van Beethoven](#) against the order of September 17th that his nephew Karl be cared for by his mother under a court-appointed guardian.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 4th of 11th M / Father Rodman was twice engaged in testimony at Meeting, but Alas for me I sat in so much pain that I had but little enjoyment of the opportunity, tho' faoved with a little spark of life - a number of our friends are gone to attend Quarterly Meeting at Swansea & our gathering small This day Benjamin Gardiner of Middletown departed this life at the house of the late Silas Casey in Boston Neck.

RELIGIOUS SOCIETY OF FRIENDS

 November 7, Sunday: The missionaries aboard the *Thaddeus* at Latitude 38.23 and Longitude 42.54 enjoyed a blessed Sabbath worship: “Favored again today with divine services on the quarter deck, which was conducted by Brother T. (singing and prayer, sermon, prayer, singing, blessing).”

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 7th of 11 M / Our Meeting this morning was large. Hannah Dennis, father Rodman & D Buffum were large & very lively in testimony & I believe it proved a precious favor opportunity. -In the Afternoon a small testimony by father Rodman. -

RELIGIOUS SOCIETY OF FRIENDS

 November 8, Monday: In an event similar to the famous “[Dark Day](#)” of May 19, 1789 on which candles had been required from noon on between Portland, Maine and New Jersey (but not in Philadelphia) on account of a huge forest fire in what has now become Algonquin Provincial Park in Canada, and similar to the high-altitude smoke that would pass over Virginia during August 1831 and would be interpreted by Nat Turner as a “black hand” across the sun, forest fires in northern Ontario and Québec again blackened midday skies between Québec City and Kingston.

Clearly this phenomenon did not reach as far south as [Rhode Island](#), for Friend [Stephen Wanton Gould](#) did not mention such a phenomenon in his journal:

2nd day 8 of 11th M / This afternoon Our friend John Wilbour & Abel Collins appointed a Meeting at the School house in



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

Portsmouth near Richard Mitchells. - David Buffum took me in his Chaise, no meeting was ever held there by friends before & the House was full & more than could be acommodated with Seats Abel first appeared in supplication, then John in a long doctrinal testimony, in which life rose, then David Buffum was engaged in a very lively testimony in which life rose into dominion. he was followed by a very fresh testimony by Hannah Dennis & the meeting concluded in humble supplication by J Wilbour, & on the whole it appeared to me it was a meeting wherein Truth gained ground & I was glad I was there. -We took tea with the friends at Richard Mitchells & roder home. -

RELIGIOUS SOCIETY OF FRIENDS

 November 11, Thursday: Three white families from Rockaway, New Jersey arrived at the Cherokee Mission at Brainerd on Chickamauga Creek, near the border between Georgia and Tennessee, to help maintain that settlement: the family of Abijah Conger, the family of John Vail, and the family of John Talmage.

Friend Stephen Wanton Gould wrote in his journal:

5th day 11th of 11th M 1819 / Our meeting was pretty well attended, to me a season of not so much sensibility as at some times yet no so hard as I have experienced - A few words were spoken in the ministry - the propriety of which I hardly dare judge of. -

RELIGIOUS SOCIETY OF FRIENDS

 November 13, Saturday: From the diary of Adlard Welby:

The journey to-day, though over high hills and tremendous rocky ways, has been one of the pleasantest drives we have experienced: the clouds were just sufficiently broken to throw as they flew, endless and varied light and shade over the most beautiful and extensive views; rocks of various forms presented their rugged surfaces amongst the thick growing Pines and Oaks which, though small and stunted compared to those in the Western country, are not on that account the less picturesque; and though the land is also equally inferior, yet such scenery, healthy air, and good water, must I conceive render Maryland a desirable residence to the man of refinement and property, in preference to any part that I have seen.

Friend Stephen Wanton Gould wrote in his journal:

7th day 13th of 11th M This morning Uncle Stanton arrived from NYork & in the Afternoon I took him in a Chaise to Abner Cundels in Portsmouth, where we took tea, & they made a bargain together for the farm.

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 November 14, Sunday: Caleb C. Billings (the 2d infant so named, presumably “Junior” or “IId,” the 1st such namesake born to the original wife having survived but five months back in 1815) was born to Caleb Callender Billings and his new wife, Betsey Brown Hammond Billings. He would reside in Bangor, would never marry, and would die on March 25, 1868.

From the diary of [Adlard Welby](#):

A day more beautiful never opened or continued throughout. The national road not being finished we had twelve miles of the old track yet to pass, over rocks and gullies.

[Maryland](#) is a country of high narrow ridges, much rock, and but little land of prime quality; the timber, chiefly pine and oak, is small, – the rock which on this route everywhere abounds, is much of it strongly impregnated with iron; there is also much of it limestone and granite. Ridge after ridge we passed, rewarded by many an extensive and beautiful view, until at length after an hour's toil up Sidling Hill we entered upon the new road and bowled along down to the small town of Hancock near the Potomac, skirting that beautiful river to Fredericktown.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 14th of 11th M / Our meetings were pretty well attended & excepting a few words in the morning by father Rodman were Silent
Mother & Uncle Stanton Set the evening with us –*

RELIGIOUS SOCIETY OF FRIENDS

 November 17, Wednesday: The *Thaddeus* was rounding the Horn: “*Still watching for favorable winds, yet without prepining. Capt. B. tells us that in his last voyage he crossed the line in less time from Boston than we have now been out: But it is now the fourteenth night that we have been driven up and down like Paul in Adria, between the parallels of Lat. 38. 35 and 37. - We have been tossing rolling on an uncommonly rough sea, according to the account of the best seamen on board, 24 days, and yet have proceeded but 5 and a half degrees toward the equator. We cannot but conclude that He who controls the winds and the waves, and conducts all the affairs of nations is either kindly withholding us from dangers and disasters at Cape Horn or operating changes in the Sandwich Isles favorable to the introduction and success of our enterprise. He is kindly inuring us to a life of toil and hardship. He spreads our table on the face of the boisterous deep, gives us now the comfort of returning health, teaches us to sit with meekness at his feet and to trust in his all sufficient grace.*”

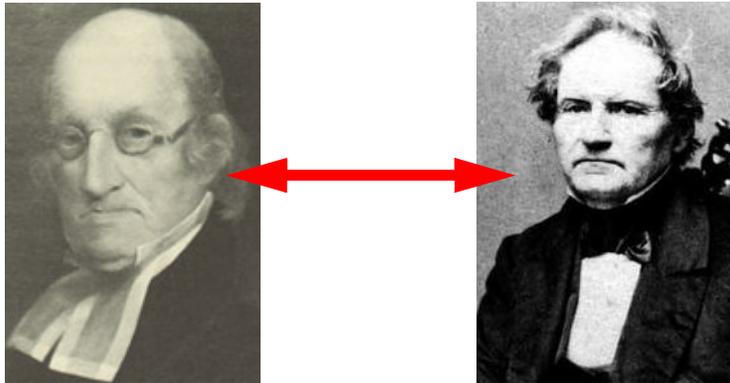
Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 17 of 11th M / After Dinner took John with Uncle Stanton & Thos Goddard & went to Coasters Harbor to see the New Asylum that the Town is building there this is the first time I was ever on the Island – It is just 180 years Since Nicholas Easton first landed on it, & gave it the Name it bow bears.

RELIGIOUS SOCIETY OF FRIENDS

 November 18, Thursday: The *Thaddeus* was rounding the Horn: “We have new occasion to sing of mercies, favorable winds, safe progress, returning health to the body and thought and life to the soul demand our elevated praise.”

The [Reverend Convers Francis](#) of Watertown, Massachusetts exchanged pulpits for the day with the Reverend [Ezra Ripley](#) of Concord. His prooftext for the afternoon sermon was Matthew 9:5 and his topic was “The Gospel Preached to the Poor.”



Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 18th of 11 M / Meeting pretty well attended. In the last (Preparative) no buisness excepting a request for a removal Certificate.

RELIGIOUS SOCIETY OF FRIENDS

From the diary of [Adlard Welby](#):

Fredericktown stands in a good situation, having a fine view of the ridges of hills immediately west of it. The place is about half the size of Lexington (Kentucky): the inhabitants seem to be rich, having erected many good buildings both public and private, the latter very tastefully and expensively furnished. The Court-house, a handsome building, stands in a square which is yet to be gravelled; on one side we remarked a lofty shed under which were hung an enormous pair of scales, seemingly typical of the purposes to which the central building is devoted. Churches are plentiful, nine in number and some of them well built. Talbot's tavern excellent and good attendance, but charges, as they are every where on this road, very high. This is a Slave State; an institution hateful to English ears; yet I will observe again that after travelling through three slave States, I am obliged to go back to theory to raise any abhorrence of it: not once during the journey did I witness an instance of cruel treatment, nor could I discover anything to excite commiseration in the faces or gait of the people of colour – they walk, talk, and appear at least as independent as their masters; in animal spirits they have greatly the advantage: doubtless there may be instances of cruelty, but I am inclined to think that such are of rare occurrence, and this for other reasons, as before remarked, besides those of humanity. Upon the question “What is the proper place of the Black in the order of creation?” (a subject which, after so much has been said on both sides, yet remains in dispute,) the tendency of the above



observations may seem to place him subordinate to the white – the next link in that chain of gradation, almost imperceptible to us, which nature exhibits throughout all her works: yet is the man of colour in general orderly in his conduct under the every-day duties of life, and also instances are not wanting of superior abilities among them, though they have not had perhaps fair-play shewn them in this respect. I may have occasion to observe more hereafter on this subject, mean-while let it console the philanthropist, that if the black is not in his proper place, yet he possesses comforts, and appears very contented.



November 19, Friday: Das Dörfchen for male voices by Franz Schubert to words of Bürger was performed for the initial time, in the Vienna home of Ignaz von Sonnleithner.

From the diary of [Adlard Welby](#):

On leaving Baltimore about half a mile, a large burial ground presents itself on the road side: the Americans inclose these places with little or no fence, and very frequently bury their dead with little or no ceremony; – as we passed this ground a man within it was carrying a child's coffin under his arm, which he was going to inter apparently by himself. – Mr. Birkbeck mentions the summary method in the western country of felling a tree across the spot where they inhume a body: but the tree had some-times been removed, and we frequently drove over hillocks in the wilderness under which lay the bones of the departed. The road now led along the western edge of the grand bay of Chesapeak, of which we caught frequent and delightful views – here indeed may America justly pride herself; her bays and rivers stretching to a great distance from the coast – surely nothing in nature can exceed for grandeur or utility. Havre de Grace at the mouth of the Susquehannah is a small place, but beautifully and healthfully situated: it was burned by us during the last war, they say upon very small provocation, which has given a blow to the little prosperity it enjoyed; and a bridge now building at a short distance up the river, by rendering the ferry useless and turning the present road, will further hurt it. One of the greatest dainties, the canvas-back duck, is here obtained in great numbers and sent to Philadelphia and Baltimore markets; though this was the season for them, we were not so fortunate as to feast upon the delicacy. The Susquehannah is navigable for large vessels to the bridge, and for small craft, I was informed, for near five hundred miles up the country. The tavern at Havre de Grace is far better than that on the opposite shore; we had good beds and attendance. The ferry, about a mile wide, is well managed; on landing, we drove on through Elkton, Christiana, and Newport to Wilmington, a large town near the Delaware, and a place of some trade: the State Bank is a good building. At night reached Chester; the first inn was quite full and the next nearly so, which appeared very unaccountable; but on enquiry learned that it is the chief retiring place for Debtors, where in about five weeks residence they get cleared of the Dun disease and come out themselves



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

again.



November 21, Sunday: A meteor fell during the evening in Chester County, Pennsylvania. “While standing in the open air, we were surprized by a sudden flood of light sufficient to enable us to read the smallest print. We soon discovered a fireball in motion in a direction east northeast, and 50 or 60 degrees above the horizon. It passed a little to the south of our zenith, towards the opposite point of compass, and about 30 degrees above the western horizon it became invisible. This body was, perhaps, about two seconds in progression, before we saw it; from which we infer, that it first appeared about 30 degrees above the eastern horizon; hence it travelled, whilst within view, about 120 degrees in the heavens, and in a period, we believe, of not less than five nor more than ten seconds. The size of the body, when first observed, might be about half that of the full moon. The tail which projected from it was of a conical shape, well defined, and extending from the ball to the apex, about 4 or 5 degrees. No sparks were observed. The whole appeared to be a compact mass of fire, in which was combined all the redness of Mars, and the softer light of the moon. The whole appearance was sublime, beyond description. At about 30 degrees from the zenith, westward, it began rapidly to decline, and in two seconds became, to appearance, extinct; its tail, in the mean time, lengthening to 10 or 15 degrees, forming a narrow red streak of evanescent fire. About three minutes after it had disappeared, a noise was heard resembling cannon, or distant thunder, and in *a westerly direction.*”

SKY EVENT

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 21 of 11th M / Meeting full & D Buffum & father Rodman engaged in lively testimonys. – Silent in the afternoon Was so unwell & sitting painful that I had but little enjoyment & concluded I was but little more use in the Meeting than one of the Posts

RELIGIOUS SOCIETY OF FRIENDS



November 25, Thursday: In [Concord](#), Massachusetts, Cyrus Warren got married with Nancy Bacon of Bedford.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 25 of 11 M 1819 / Our friend Micajah Collins was at Meeting & engaged in a very lively instructive & well connected testimony. – In the last Meeting (Moy [Monthly]) The buisness was conducted pretty well. – seven of our friends dined with us

RELIGIOUS SOCIETY OF FRIENDS

➡ November 28, Sunday: “I passed a very pleasant day, & in the evening returned.” The [Reverend Convers Francis](#) of Watertown, Massachusetts exchanged pulpits for the day with the Reverend [Ezra Ripley](#) of Concord. His prooftext for the Concord morning service was Matthew 16:24 and his topic was “On Self Denial.” His prooftext for the afternoon service was Psalm 119:60 and his topic was “On Delaying Repentance.”



Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 28th of 11th M / Our friend Micajah Collins attended both our meetings which was large & he much favord in testimony. The gospel was largely & clearly preached in the power of it - to Some I believe I may say to many it was a season of rejoicing -He with his wife Hannah Dennis & sister Ruth took tea with us & set part of the evening & then went to See Avis Mumford who has been some time confined by sickness, & had a pleasant opportunity with her in her Chamber

RELIGIOUS SOCIETY OF FRIENDS

➡ December 2: Abraham Lincoln’s father, Thomas Lincoln, married a widow, Sarah Bush Johnston, and became stepfather to her three children. Abraham would develop much more affection for his stepmother than he would ever display for either his birth father or his birth mother. Indeed, while his father lay dying, the son would refuse to visit the father, nor would he make himself available for his father’s funeral. There is no published work of Lincoln in which he ever had anything favorable to say about his father or, for that matter, anything favorable to say about his birth mother, Nancy Hanks Lincoln. Such remarks as he would be willing to put on the record would be quite critical, such as that this couple had done “absolutely nothing” to incite in their offspring any “ambition for education.” —But toward his stepmother Sarah Bush Johnston Lincoln at least, he would feel affectionate.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 2nd of 12th M 1819 / Our Meeting was rather larger than common, several came in to sit with us in conformity & recommendation of the General Assembly of this as a day of Thanksgiving. Father Rodman had a few words very appropriate on the occasion, which I thought seasonable & Hannah Dennis was engaged in a very lively gospel testimony & I have no doubt truth was in good measure exalted. - to me it was a season of favor

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



December 5, Sunday: Joseph Lane, son of Caleb Lane of Gloucester, drowned at sea.

[The Reverend Thaddeus Mason Harris, D.D.](#)'s A SERMON, PREACHED AT DORCHESTER, ON THE LORD'S DAY AFTER THE INTERMENT OF MR. NATHANIEL TOPLIFF, WHO DECEASED 4TH DECEMBER, 1819 (Boston: Printed by S. Phelps, 1820).

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 5 of 12 M / In the morning a short testimony from father Rodman & in the Afternoon Silent - both meetings season of some favor to me, for which I desire to be thankful. -

RELIGIOUS SOCIETY OF FRIENDS

December 8, Wednesday: [Anne Caroline Coleman](#), scion of one of the wealthiest families in America, had graduated from Dickinson College in Carlisle, Pennsylvania. She and another graduate of that college, James Buchanan, had become involved.



James had set himself up as a member of the Lebanon County Bar Association, and as an Assistant Prosecutor for Lebanon County. James had an eye disorder that caused him to cock his head to the left and close an eye. He had become a frequent visitor in the Coleman home in Lebanon. He had been born in a log cabin and was a fortune seeker unacceptable to the father, [Robert Coleman](#), who was a wealthy iron manufacturer producing such items as cannonballs and shot and had made himself Pennsylvania's first millionaire. When, over and above her father's disapproval, Anne found out that her cocky fiancée had paid a visit to the wife of a friend, she broke off their engagement.

At noon ... I met this young lady on the street, in the vigour of health, and but a few hours after her friends were mourning her death. She had been engaged to be married, and some unpleasant misunderstanding occurring, the match was broken off. This circumstance was preying on her mind. In the afternoon she was laboring under a fit of hysterics; in the evening she was so little indisposed that her sister visited the theatre. After night she was attacked with strong hysterical convulsions, which induced the family to send for physicians, who thought this would soon go off, as it did; but her pulse gradually weakened



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

until midnight, when she died. Dr. Chapman, who spoke with Dr. Physick, says it is the first instance he ever knew of hysteria producing death. To affectionate parents sixty miles off what dreadful intelligence – to a younger sister whose evening was spent in mirth and folly, what a lesson of wisdom does it teach. Beloved and admired by all who knew her, in the prime of life, with all the advantages of education, beauty, and wealth, in a moment she has been cut off.

Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 8th of 12th M / Rose early this morning & after breakfast Walked out to Richd Mitchells & with him rode to meeting, & After meeting in company with the rest of the committee had an opportunity with Sarah Brownell, who has requested Membership. We heard her request found ourselves involved in much exercise on the subject & after imparting to her the little we seemed quallified to say at that time we separated, concluding to have it refered for consideration. – Went back & Dined with R M & his son Richard brought me homeward as far as his Gate –

RELIGIOUS SOCIETY OF FRIENDS

December 9, Thursday: [Anne Caroline Coleman](#), scion of one of the wealthiest families in America, had at the age of 23 become frantic after cutting off relations with her fiancée James Buchanan and, it seems, committed suicide by means of an overdose of laudanum.



James would be refused permission by the father [Robert Coleman](#)²²⁰ to attend the funeral, would keep her love letters with him during his period of service in the White House, and would instruct that they be burned upon his death.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 9th of 12 M 1819 / Our meeting to me was a season of little life - it passed in silence. -

RELIGIOUS SOCIETY OF FRIENDS

December 12, Sunday: Joseph Lane, son of Joseph Lane and Elizabeth Lane of Gloucester, 17 years of age, drowned at sea.

In [Concord](#), the jail (a stone building erected in 1788) took fire but the fire was extinguished.

Provision Against Fire. - The Fire Society was organized May 5, 1794, and holds its annual meetings on the 2d Monday in January. The Presidents have been, Jonathan Fay, Esq., Dr. Joseph Hunt Tilly Merrick, Esq., Dr. Isaac Hurd, Deacon Francis Jarvis, Hon. Samuel Hoar, and Joseph Barrett, Esq. The Engine Company was formed, and the first engine procured, in 1794. A new engine was obtained in 1818.

A Volunteer Engine Company was organized in 1827, who procured by subscription a new engine in 1831.²²¹

Friend [Stephen Wanton Gould](#) wrote in his journal:

220. It would seem that this father, an inordinately wealthy man, also would produce the suicide of his other daughter, Sarah, after she fell in love with a rector at St. James Episcopal Church in Lancaster with whom the father had argued about the holding of worship services in the evening.

1st day 12th of 12th M / Our morning meeting seemed like a season of some favor, at least it was so to me D Buffum was engaged in a lively testimony towards the conclusion of the meeting. – In the Afternoon We had three testimonys all of them short, but Oh the responsibility of Elders. – when I consider the responsibility of my standing in society, I see the necessity of deep waiding, of near living to the Truth of Holiness of life & conversation

RELIGIOUS SOCIETY OF FRIENDS

➡ December 16, Thursday: At Exeter College, Oxford, Charles Lyell graduated BA 2d class in Classics (although the lectures of Dr. Buckland had drawn him into the study of geology, and although he had been elected a fellow of the Linnaean and Geological Societies, he would be entering Lincoln’s Inn to study for the law).



Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 16th of 12 M / Silent meeting excepting a few words droped by a friend. –

RELIGIOUS SOCIETY OF FRIENDS

221. [Lemuel Shattuck](#)’s 1835 [A HISTORY OF THE TOWN OF CONCORD:....](#) Boston MA: Russell, Odiorne, and Company; Concord MA: John Stacy, 1835
 (On or about November 11, 1837 [Henry David Thoreau](#) would indicate a familiarity with the contents of at least pages 2-3 and 6-9 of this historical study. On July 16, 1859 he would correct a date mistake buried in the body of the text.)



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 December 19, Sunday: The Requiem of Wolfgang Amadeus [Mozart](#) was performed for the initial time in Brazil, in Rio de Janeiro.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 19th of 12 M / Was so unwell that I did not think it best to attend meeting this forenoon, understood however that our fr D Buffum was largely engaged in testimony on the subject of Election & Reprobation. – In the Afternoon I went to meeting & set in pain, but at intervals was easy & had some good sensations. – Set the evening at home. –

RELIGIOUS SOCIETY OF FRIENDS

 December 23, Thursday: The legislature of Virginia received a petition from Judith Hope, who had been born in about 1803 to the [slave](#) Tenar Hope –and had therefore been born a slave– but then both she and her mother had been purchased by her father Caesar Hope, an emancipated black man who worked as a barber, and then Caesar had died leaving under Virginia law this child as the slave of its own mother. Despite the statute that an emancipated slave needed to leave the state within 12 months or their new freedom would be forfeit, she desired that there not be “a separation from every friend and natural connexion upon earth” when and if her mother and slavemaster would provide her with [manumission](#) papers. (Judith would petition the legislature four additional times and although the legislature seems never to have acted on any of these petitions, would be emancipated by her mother in 1828 and yet manage somehow to live out her life in Virginia as a free woman of color.)

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 23rd of 12 M / Our meeting was pretty well attended & to me a season of some favor & I believe most present was sensible of some solidity & reverence. – A few words towards the close were delivered by a new beginner - Richd Mitchell & wife dined with us. –

RELIGIOUS SOCIETY OF FRIENDS

 December 26, Sunday: [Pietro il Grande zar di tutte le Russie](#) or [Il falegname di Livonia](#), an opera buffa by [Gaetano Donizetti](#) to words of Bevilacqua-Aldobrandini after Duval, was performed for the initial time, in Teatro San Samuele, [Venice](#).

[Gioachino Rossini](#)'s melodramma [Bianca e Falliero](#), ossia Il consiglio dei tre to words of Romani after Arnault, was performed for the initial time, in Teatro alla Scala, [Milan](#). It was received indifferently.

Emma Dorothy Eliza Nevitte (Emma Southworth, also known as Mrs. E.D.E.N. Southworth) was born in Washington DC.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 26th of 12 M / Both meetings pretty well attended & except a few words in the Afternoon, were silent. –

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 December 29, Wednesday: Jedediah Morse died at Woodstock, Connecticut at the age of 93 (this must have been the grandfather rather than the father of Samuel F.B. Morse, because the father, the reverend of the same name, would not die until 1826 and is buried in New Haven).

Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 29th of 12 M / Attended the funeral of Anthony Dixons wife - J Dennis & Hannah Dennis both preached. -

RELIGIOUS SOCIETY OF FRIENDS

 December 30, Thursday: [George Thomas Downing](#) was born in New-York.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 30th of 12 M 1819 / I am this Day 38 Years of Age. -Took Chaise & with Sister Ruth rode to [Portsmouth](#) to attend the Moy [Monthly] Meeting, sitoped at Uncle Thurstons to warm ourselves, being exceedingly Cold - Meeting was silent excepting a short but unsavory offring. - In the last we had but little buisness, or rather we did but little - After the meeting it was a severe Snow Storm. - We Dined at R Mitchells & rode home in an increasing Snow Storm, but did not suffer so much as we did with the cold in going out. -

Times & seasons are not at our command of ourselves we can not raise our hearts in prayer for help or scarcely think a good thought - for several weeks past when looking forward to this day as my Birth Day I have felt much under an humbling sense of my short comings & desired that the feelings might be renew'd, but it has been a day of leaness & Poverty & with a few short intervals of tenderness, how dry & barran. - May the circumstances prove an incentive to renew'd labor

RELIGIOUS SOCIETY OF FRIENDS

 December 31, Friday: The belfried wooden Town School structure on Monument Square in the Center District of [Concord](#), that had been using for 20 years as a grammar schoolhouse,  burned to the ground. It would be replaced during the following year by the brick Masonic Hall, built in part through a contribution from the Corinthian Lodge. School would be taught on the lower level, and the Masons would meet upstairs. (In this schoolhouse [Henry David Thoreau](#) would for a brief period in 1837 teach.) Primary schoolhouses were also constructed in 1820 on sites near the New Hill Burying Ground, opposite the Emerson House, and on Sudbury Road.

Provision Against Fire. - The Fire Society was organized May 5, 1794, and holds its annual meetings on the 2d Monday in January. The Presidents have been, Jonathan Fay, Esq., Dr. Joseph Hunt Tilly Merrick, Esq., Dr. Isaac Hurd, Deacon Francis Jarvis, Hon. Samuel Hoar, and Joseph Barrett, Esq. The Engine Company was formed, and the first engine procured, in 1794. A new engine was obtained in 1818.

A Volunteer Engine Company was organized in 1827, who procured by subscription a new engine in 1831.²²²



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

Friend [Stephen Wanton Gould](#) wrote in his journal:

*12 M 31 - 1819 / I close this year under an humbling sense that another has fled & that the grave is so much nearer. - May then next be better improved, & may I render unto God the humble tribute of thanksgiving for his many favors & mercys bestow in the past **AMEN.** -*

RELIGIOUS SOCIETY OF FRIENDS

1820

 In about this year, Friend Mary Mitchell of Nantucket wrote to Friend [Moses Brown](#) about the appointment of Abigail Pierce at the Yearly Meeting school in Nantucket.²²³

To Frances A. Bartlett, a young non-Quaker scholar allowed to attend the [Yearly Meeting School](#) of the [Religious Society of Friends](#) on top of the hill in [Providence, Rhode Island](#), were added at some point during this year the daughters of Barnabas Bates — who had previously been turned away because they were not Quakers.

222. [Lemuel Shattuck](#)'s 1835 [A HISTORY OF THE TOWN OF CONCORD:...](#). Boston MA: Russell, Odiorne, and Company; Concord MA: John Stacy, 1835

(On or about November 11, 1837 [Henry David Thoreau](#) would indicate a familiarity with the contents of at least pages 2-3 and 6-9 of this historical study. On July 16, 1859 he would correct a date mistake buried in the body of the text.)

223. Caution, this Friend Mary Mitchell of Nantucket was not Friend Maria Mitchell the astronomer, who was but two years of age at the time, nor was it her mother (who wasn't named Mary).

 A “shoe factory” was started in [Concord](#). At that time shoemaking was a skill-intensive and labor-intensive trade that required little capital investment. It was quite common in Lynn, Massachusetts for a home to have a “ten-footer,” that is, a ten-foot-square shed, in its side or back yard, in which you could find a male shoemaker sitting with a lapstone resting on his leather apron, cutting and shaping shoes. Binders, usually women, would sit in the main house, stitching the inner and outer soles to the uppers. The plan was, therefore, that the handicrafted articles made in such ten-footers in Concord yards, almost finished, would be carried to this central processing building for packing and shipping to wholesalers. The shanty that [Henry David Thoreau](#) would eventually construct on Walden Pond would in many respects resemble one of these familiar “ten-footers” used by the Lynn and Concord cobblers.²²⁴ There are some problems with the following table. The first problem is that it makes it appear that there were considerably fewer persons of color in [Concord](#), than there actually were, because it counts only heads of households. The second problem, more important, is that it makes the magic date 1780 of the “Massachusetts Bill of Rights” far more significant, in the elimination of Northern slavery, than actually it was. Precious little seems actually to have happened to improve the lives of persons of color in Massachusetts, or their societal standing, in that year.

Concord MA Population

1679	?	480 whites
1706	?	920 whites
1725	6 slaves	1,500 whites
1741	21 slaves	?
1754	19 slaves	?
1780: Passage of the Massachusetts Bill of Rights		
1783	15 blacks	1,306 whites
1790	29 blacks	1,556 whites
1800	38 blacks	1,641 whites
1810	28 blacks	1,605 whites
1820	34 blacks	1,754 whites
1830	28 blacks	1,993 whites

224. Significantly, hides to cure, to manufacture these Lynn shoes, came from Boston’s “shadow city” on the Pacific Ocean: Los Angeles. Influential citizens of this West Coast region, Aryan sons-in-law using the *señoritas* of the *latifundistas* and/as breeding stock, were, very often, consumptive junior males of rich families, seeking relief from the Boston climate. The Richard Henry Dana, Jr. of the TWO YEARS BEFORE THE MAST narrative noticed that these Bostonians had seemed to have left their morals behind, when they became citizens of what was in actuality the most violent region of the Old West. So, when you think of Lynn shoes, think not only of the local cottage labor, think also of the cowhides of the American frontier, and of the slave auction block of downtown “*El Pueblo de la Reina de Los Angeles de la Porciunucula*.” It is by no accident that one of [Henry David Thoreau](#)’s best friends was named “HGO” Blake, and that the LA [Times](#) newspaper was founded by General Harrison Gray Otis. Dana Jr. was not the only young Bostonian to visit Los Angeles, he was simply one of the few of these men who visited Los Angeles and returned.



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

During the 1820s and 1830s, [Friend William Bassett](#) would be prospering as a shoe merchant of Lynn, involved in the centralization of that industry. He would be taking control of manufacturing, by putting job work out to local cordwainers while finishing off the rough shoes in his own central shops. He would be active in the local [Quaker](#) circles, and a leader in the town government.

LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 Friend [Elias Hicks](#) was visited on his farm near Jericho on *Paumanok* “Long Island” by his cousin [Edward Hicks](#) of Newtown, Pennsylvania. They had things in common. According to the art historian, Eleanore Price Mather, cousin Elias appeared in all of Edward Hicks’s more than 60 “Peaceable Kingdom” paintings, even



those described as “Kingdoms with Quakers Bearing Banners.” According to Frederick Tolles, two of this series include a verbal allusion to [Hicksite](#) doctrine, and it is possible to identify the various Quaker personages

the painter Hicks positions in these paintings.



We note in passing that the image of two races sitting down together, and the image of the white human child cohabiting with other of God's creatures, may each be taken as an early trope for one and the same thing: racial integration in America, as opposed to Jim Crow segregation.

LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



The African Freedmen's Society of [Providence, Rhode Island](#) had become the Bethel African Methodist Episcopal (AME) Church. At first the Bethel group had met in the homes of members and in the meetinghouse of the [Religious Society of Friends](#) at the corner of North Main Street and Meeting Street (when the white [Quakers](#) were not in the building, the black folks were of course allowed to sit anywhere they pleased, even downstairs rather than in the building's dilapidated "pigeon loft"; the unused segregated seats would be torn out in a building renovation in 1822). Such churches were disapproved of by the white community, but as one



meeting place had been removed by the authorities, it had been replaced by another, and sometimes two or three. In the previous year members of the local black community had met at the 1st [Baptist](#) Church, the nation's oldest Baptist church, to discuss their need for an African Meeting House. In this year the African Union Meeting and School House Society's new facility was erected at Meeting Street and Congdon Street (this currently houses the Congdon Street Baptist Church). At this point the congregation purchased a lot on top of College Hill on Meeting Street, and they would be constructing a building on this lot in 1866. (In 1961 the building would have become so shaky that the congregation would sell the plot to Brown University in order to purchase their current Bethel Church on Hope Street at the intersection of Rochambeau Avenue.)

Early in this decade [Rhode Island](#)'s black citizens would be being stripped of their hard-won voting rights, and segregated in the public schools. White rioters would be destroying property in [Providence](#)'s "Hard-Scrabble," the 1st separate black neighborhood, off what is now North Main Street near University Heights.

At about this point, down in [Little Rest](#) (now [Kingston](#)), [Rhode Island](#), [Cato Pearce](#) was being hired as a farm worker by Elisha Reynolds Potter, Senior, at his farm homestead. (Potter was a state Representative who had recently run unsuccessfully for Governor, and his political attitudes might be said to be somewhat to the right of unreconstructed since he favored, for instance, that the bankrupt be thrown in debtors' prison; the son Potter, Junior would attempt to follow in his father's political footprints, with a more liberal bent, but would have his

greatest success as a scholar.²²⁵)



The efforts of [Cato](#) to make a personal contribution were being supported by, among others, two white men, elders in the Quidnesset [Baptist](#) Church of [North Kingstown](#), William Northrop and Thomas Cole.

(It seems clear that there was a reason why Cato could not affiliate with the Quakers of North Kingstown, in his desire to preach. Although Quaker practice would have allowed him to rise during silent worship and speak, in fact it seems there were only a couple of men attending the Quaker meeting in that town at that time, and they weren't offering words to each other but simply sitting in silence.)

It was in about this year that the significant event occurred, which would cause us to retitle Cato Pearce's 1842 autobiography, when it eventually came to be republished, as "JAILED FOR PREACHING." The event is of significance to us not so that we can experience a sense of outrage, senses of outrage being easy enough to arrange, but so that we can get an approximation of what real human life amounted to in southern Rhode Island during the early years of the 19th Century. It is noteworthy, for instance, that despite the fact that Joshua Pearce, Cato's former master, had beaten him as a child, and despite the fact that as a young man he had had the first mate of Captain Rogers's schooner lay him over the capstan and go after him with the end of a rope, in these goings-on in about 1820 the plantation manager Elisha Potter did not actually put into play the horse-

225. For instance, EARLY HISTORY OF NARRAGANSETT WITH AN APPENDIX OF ORIGINAL DOCUMENTS MANY OF WHICH ARE NOW FOR THE FIRST TIME PUBLISHED. Providence RI, 1935



whip he held in his hand. It had been used as a prop, to threaten but not to inflict injury. Most likely, by this point in time the tenor of life on the former slave plantations of Rhode Island and Providence Plantations had changed somewhat. It had become socially unacceptable for a white man to thus administer lashes to a now-“free” person of color. The reason why Cato was put in jail was, Potter needed to resolve upon some alternative punishment. Thus it was that, rather than risk social disapprobation by whipping Cato, Potter “got the officer — the jailer — and put [Cato] in jail.” Cato had committed no crime and Potter held no official town or state government post such as sheriff or judge, that would legally permit him to commit a person to incarceration; nevertheless, Potter’s informal power in the community was so great that he could use it to have the local jailer take a free man into the jailhouse merely for having failed to abide by his wishes. And Potter felt no inhibitions about treating a free black man the way Cato’s slave parents would have been treated by their white masters.

When Mr. Potter had done his breakfast he come out with his horse-whip in his hand. Says he, “Why wa’nt you here last night to do the chores.” I told him I hired some body. He said he wouldn’t have him on his place. He said he hired me. He said he didn’t understand why I went away to preach. Says he, “I won’t have no nigger preachers — I’ll horse-whip you;” and he swore. Says I, “Don’t strike me, Mr. Potter....” Well he said they had a good minister there, and they wouldn’t have no nigger preachers, and said he would put me where he could find me. So he went and got the officer — the jailer — and put me into jail.

Cato was incarcerated in the jail for “two nights and parts of two days....” Fortunately, the county court was in session.

Sheriff Allen and a number of the great men came in to visit them that was in prison, and asked me what I was put in for. I told ‘em for preachin’ — but yet I couldn’t help weepin’. [One of the visitors] said, “You won’t stay here but a few minutes — he had done perfectly wrong — we will have you out in a few minutes.” Then they gave me some money and went out and told Elisha Potter they would give so long to take me out [or] they was goin’ to prosecute him if he didn’t. About half an hour after that, I could see Elisha Potter through the grate, comin’ up the back side and in the back way, and [he] got the jailer to talk with me while he stood down to the bottom of the stairs. And the jailer took me in another room and told me that Mr. Potter said I might go every Saturday night and stay till Monday mornin’ and have meetins where I was a mind to. I told the jailer I had nothin to do with Elisha Potter. “If he had put me in here, amen — if I have got to stay here and die, amen to it: I have nothin’ to do with him. I never have stole nor cheated nor done any thing wrong to him.... I said I hadn’t nothin’ ‘gainst Elisha Potter: I loved him as well as ever. At that Elisha Potter come up stairs and said I had better go to work — he liked me well, and I might go to meetin’ when I was a mind to. I told him I didn’t calculate to work for him any more. Then he told me to go and git my things, and I come out.

We notice that the situation in Rhode Island had even changed to such a degree by this point in time that once prominent whites visiting Little Rest learned of Potter jailing Cato, they became so upset that they threatened to prosecute Potter, the most important personage by far in that entire district. Then, it was an act of repentance and humility for Potter to invite Cato to continue to work for him and to offer that in the future he would have the weekend off to attend Sunday services. Then, it was an act of dignity as well as independence, that Cato rejected the offer, wanting “nothin’ to do” with Elisha Potter in the future.

 January 1, Saturday: Spanish army units in Cádiz, destined for America, revolted against the Bourbon monarchy (the revolution would spread through the country so quickly that the king would be forced to summon the Spanish Parliament on March 7th and restore the constitution of 1812).

The New-York Evening Post published an interesting piece of doggerel about the sad condition of the national economy:

Old "Uncle Sam," in chasing bubbles,
Has jump'd into a peck of troubles,
Troubles, 'tis said, which sorely vex him,
and which 'tis feared will much perplex him.

In Newport, Rhode Island, Friend Stephen Wanton Gould wrote in his journal:

7th day 1st of 1st M 1820 / The Year begins with the end of the Week. — May this year prove to me a year of improvement May my life be renewedly increased in religion. —²²⁶

RELIGIOUS SOCIETY OF FRIENDS



 January 2, Sunday: George Gordon, Lord Byron had been married to Penelope for five years but they both realized their union had been an unhappy one:

ON MY WEDDING-DAY.

Here's a happy new year! but with reason
I beg you'll permit me to say —
Wish me many returns of the season,
But as few as you please of the day.

In Newport, Rhode Island, Friend Stephen Wanton Gould wrote in his journal:

1st day 2nd of 1st M / Our Meetings were both silent & pretty well attended. — particularly in the Morning my mind was favor'd

226. Stephen Wanton Gould Diary, 1815-1823: The Gould family papers are stored under control number 2033 at the Division of Rare and Manuscript Collections of Cornell University Library, Box 7 Folder 12 for August 24, 1815-September 25, 1823; also on microfilm, see Series 7



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

with sweetness & religious sensibility, for which I desire to be thankful

RELIGIOUS SOCIETY OF FRIENDS

 January 6, Thursday: In the diary of [Thomas Nuttall](#) we find: “*This evening we arrived at Mr. Daniel’s, an industrious farmer, and provided with a rough-looking, but comfortable winter cabin. About two miles from hence, Mr. D., who lives upon a confirmed Spanish right, had erected a grist mill. Saw-mills were also about to be built at the Cadron, and two or three other places. The establishment of a town was now contemplated also at the Little Rock, by colonel Hogan, and some others. They had not, however, sufficient capital, and no doubt expected to derive some adventitious wealth from those speculators who were viewing various parts of the newlyformed territory.*”

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 6th of 1st M / Sat meeting under solemn reflections, arising from the Circumstance of the Sudden exit of Gilbert Chase who Died this morning about 2 OC after laying about 33 hours in an Apoplectic Fit. - Daniel Swinbourne also Died suddenly this morning, he had been complaining some Months, but rose & ate his breakfast as well as for some time, but in a few minutes after expired. - Last evening died at [Portsmouth](#) Phebe Barber she was a member of Society & a relation in the Mott family

RELIGIOUS SOCIETY OF FRIENDS

 January 8, Saturday: In the diary of [Thomas Nuttall](#) we find: “*To-day we passed seven bends, making about 28 miles. The water at this, its lowest stage, appears to be perfectly navigable for the larger boats from the Little Rock to the Mississippi. By the cane which occurs in all the bends, and indeed by the apparent elevation, there are here great bodies of good land, free from inundation. The soil in some of the banks consists of an uncommonly rich dark Spanish brown loam.*”

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 8th of 1st M / This day has been a day of seriousness, having to feel in carious subjects, which now seem to be pending. - how do I feel the force of the language "Have Salt in yourselves"

RELIGIOUS SOCIETY OF FRIENDS

 January 9, Sunday: Heinrich August Marschner got married for the 2d time, with Eugenie Franziska Jaeggi, an accomplished pianist, daughter of a valet, in Pressburg.

In the diary of [Thomas Nuttall](#) we find: “*This forenoon we passed the fourth Pine Bluff, at the base of which we observed abundance of earthy iron ore, in flattened, contorted, and cellular masses, scattered about in profusion; much of it appeared to be pyrites, other masses more or less argillaceous and siliceous. Here, on the portions of the high bank which had sunk down by the undermining of the current, we saw the wax-myrtle of the Atlantic sea-coast.*”

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

*1st day 10th [?] of 1st M / At the hour appointed the funeral of Gilbert Chase met at His House & proceeded to the Meeting House, the gathering was large & D Buffum & H Dennis were engaged in solemn & impressive testimonys. –
In the Afternoon Meeting Father Rodman was engaged in a rather short, but lively & to my mind pertinent testimony.*

RELIGIOUS SOCIETY OF FRIENDS

 January 13, Thursday: Documentation of the [international slave trade](#), per W.E. Burghardt Du Bois: “Letter from the Secretary of the Treasury, transmitting ... Information in relation to the Illicit Introduction of [Slaves](#) into the United States, etc.” –HOUSE DOCUMENT, 16 Cong. 1 sess. III, No. 42.

In the diary of [Thomas Nuttall](#) we find: “*The weather still freezing. In the evening we passed Mr. Harrington’s, a farmer in very comfortable circumstances. Betwixt Morrison’s and this place, the river makes two cuts, through two bends of about eight miles each.*”

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 13th of 1st M 1820 / Our first meeting was silent but to my feelings was attended with a good degree of solemnity In the last which was our Select Meeting, so held according to a conclusion at the last, the usual buisness was transacted & to my feelings a goodly concern was manifested for the right ordering & managing the Affairs of Society in general, but perhaps less solid weight experienced than at some other times. –

RELIGIOUS SOCIETY OF FRIENDS

 January 16, Sunday: Johannes Rebmann was born at Gerlingen near Stuttgart, [Germany](#). He would become the initial European to sight the snows of Mount Kilimanjaro — and be ridiculed.

[Commodore James Barron](#) wrote a [duel](#) challenge letter to [Commodore Stephen “Our Country Right or Wrong” Decatur](#): “*Sir: Your letter of the 29th ultimo, I have received. In it you say that you have now to inform me that you shall pay no further attention to any communications that I may make to you, other than a direct call to the field; in answer to which I have only to reply that whenever you will consent to meet me on fair and equal grounds, that is, such as two honorable men may consider just and proper, you are at liberty to view this as that call. The whole tenor of your conduct to me justifies this course of proceeding on my part. As for your charges and remarks, I regard them not, particularly your sympathy. You know no such feeling. I cannot be suspected of making the attempt to excite it.*

*I am, sir, yours, etc.,
James Barron.”*

Two Russian vessels, the *Vostok* and the *Mirny*, Captain Mikhail Petrovich Lazarev, in expedition



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

led by Thaddeus von Bellingshausen, reached 69° 25 minutes South and 1° 11 minutes [West?] and were halted by the Fimbul Ice Shelf. They sighted the Antarctic continent on their horizon, the 1st human beings to do so.

In the diary of [Thomas Nuttall](#) we find: “Interest, curiosity, and speculation, had drawn the attention of men of education and wealth toward this country, since its separation into a territory; we now see an additional number of lawyers, doctors, and mechanics. The retinue and friends of the governor, together with the officers of justice, added also essential importance to the...”

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 17 [?] of 1 M / The Morning meeting was silent till near the close of it when our friend D Buffum was engaged in a short & very lively testimony & the meeting closed under a good savor. –Silent in the Afternoon. – Anne Dennis came home with is & took tea & set the evening, her company was very pleasant. –

RELIGIOUS SOCIETY OF FRIENDS



January 20, Thursday: At a party thrown by [Lady Caroline Lamb](#), Lady Charlotte Bury was introduced to an artist named [William Blake](#). She said, later, that this “eccentric little artist by name Blake” whom she had encountered had “appeared gratified” to be able to talk with “a person who comprehended his feelings.” She also commented that he had appeared “careworn.”

Friedrich VI replaced Friedrich V as Landgrave of Hesse-Homburg.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 20 of 1 M / Our meeting rather small but to me a season of some life & favor, tho' previous to going, was very lean but by turning the mind inward & humbly craving help, I experienced the cloud raised a little, for which I desire to be thankful - in the last (Preparatory) we had no buisness but the usual. –

RELIGIOUS SOCIETY OF FRIENDS



January 23, Sunday: Edward Augustus Hanover, Duke of Kent and Strathern, 4th son of [King George III of the United Kingdom of Great Britain and Ireland, King of Hanover](#) and father of the princess who would become [Her Majesty Victoria, by the Grace of God, of the United Kingdom of Great Britain and Ireland, Queen, Defender of the Faith, Empress of India](#), died of pneumonia in Woodbrook Cottage at Sidmouth in Devon, England. The princess would be raised by her mother.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 23rd of 1 M / Our Morning was pretty well attended by male & female considering that the ground is coverd with Snow Father Rodman & Hannah Dennis were engaged in lively testimonys. –Silent in the Afternoon, but I believe true Worship was performed.

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 January 26, Wednesday: [Percy Bysshe Shelley](#) and [Mary Godwin Wollstonecraft Shelley](#) moved to [Pisa](#).

New York's J.W. Taylor proposed an amendment to the Maine statehood bill, prohibiting [slavery](#) in Missouri.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 26th of 1 M / Have been much engaged this week in taking the Inventory of Gilbert Chases personal effects, & in consequence of the illness of Benjamin Hadwen I am under the necessity of receiving the Town & State Tax for him which occupies my time & my mind - but I hope to receive no hurt. -

RELIGIOUS SOCIETY OF FRIENDS

 January 27, Thursday: While making its 2d circumnavigation of the globe at high southern latitudes, the Russian expedition led by Thaddeus von Bellinghausen first sighted the Antarctic mainland.

Le bergère châtelaine, an opéra comique by Daniel-François-Esprit Auber to words of Planard, was performed for the initial time, in the Théâtre Feydeau, Paris.

On the island of St. Helena, [Napoléon Bonaparte](#), who had been shooting chickens that invaded his garden, shot a goat that turned out to be Mme. Bertrand's favorite goat.

In the diary of [Thomas Nuttall](#) we find: "*The whole country, generally speaking, along the river, appears uninhabited, though vast tracts of cane land occur in the bends. I am, however, informed that the cane will withstand a partial inundation. Since we left Point Chicot the river presents us with several magnificent views, some of 8, some of 12, and even 15 miles extent; but the absence of variety, even amidst objects of the utmost grandeur, soon becomes tiresome by familiarity. As above the Arkansa, the river still continues meandering. The curves, at all seasons washed by a rapid current, present crumbling banks of friable soil more or less mixed with vegetable matter. By the continued undermining and removal of the earth, the bends are at length worn through, the former tongue of land then becomes transformed into an island, and the stagnation and partial filling of the old channel, now deserted, in time produces a lake. Some idea of the singular caprice of the Mississippi current may be formed, by taking for a moment into view the extraordinary extent of its alluvial valley, which below the Ohio is from 30 to 40 miles in width, through all which space it has from time to time meandered, and over which it will never cease to hold occasional possession. On the opposite side of all the bends there are what are called bars, being platforms of sand formed by the deposition of the siliceous matter washed out of the opposite banks by the force of the current. These sand flats, sometimes near a mile in width, are uniformly flanked by thick groves of willows and poplars, the only kind of trees which survive the effects of the inundation to which these bars are perpetually subject.*"

THOMAS NUTTALL

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 27th of 1st M 1820 / Our first meeting was silent in the last (Monthly) I served as scribe to my mortification -buisness however I thought was conducted with as much weight as usual - Several of our friends Dined with us While at meeting My old mistress Mary Williams wife of David Williams departed this life after a protracted illness of a very distressing Nature of seven or eight months continuance. -

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



January 29, Saturday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 29th of 1st M / Attended the funeral of Mary Williams, a considerable number of friends & others were there, but not as many as would have been had the weather been good – I served as a bearer. – Serious reflections, & my mind was lead to examine many subjects. – Mary Was a woman capable of great usefulness, "fitted to shine." & was useful in many respects. –

RELIGIOUS SOCIETY OF FRIENDS

Upon the 8:32PM demise of the demented [King George III of the United Kingdom of Great Britain and Ireland, King of Hanover](#) at Windsor Castle, [George Augustus Frederick, Prince of Wales](#), who had been serving as Regent of the United Kingdom of Great Britain and Ireland since 1811 due to his father the king's incapacitation, became [George IV, King of Hanover and of the United Kingdom of Great Britain and Ireland](#). Ever the fancy dresser (if you can imagine this, he had attended his first House of Lords debate in 1783 attired in a black velvet suit embroidered with gold and pink spangle, with a pink satin lining, accessorized by high-heel pink footwear), his coronation crown was to sport 12,314 diamonds. The new king, obese, was possibly addicted to laudanum. He would become seriously ill and would reign only a decade before his own demise. His coronation would need to be postponed on account of his official wife Lady [Caroline Amelia of Brunswick-Wolfenbüttel, Princess of Wales](#), a squat lady who was refusing to bathe or to change her underwear, who would manage despite discouragements to make her way to London — and would be greeting enthusiastic crowds.

George III	1760	1820
Regency	1811	1820
George IV	1820	1830
William IV	1830	1837
Victoria	1837	1901

HDT

WHAT?

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 January 30, Sunday: Sent south on a private venture by Captain Shireff, R.N., [Captain Edward Bransfield](#), in command of the British merchant ship *Williams*, sighted and landed on the Trinity Peninsula on the northern tip of Graham Land.



Bransfield and Smith sighted the Antarctic Peninsula to the south of the South Shetlands.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:



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1st day 30th of 1 M / Our Morning Meeting was hurt by too much preaching. – In the Afternoon a short offering to pretty good acceptance. –

RELIGIOUS SOCIETY OF FRIENDS



January 31, Monday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 31st of 1 M / Have debated in my own mind pretty much all day about Quarterly Meeting & finally conceded this eveng to go. –it seems as if I am now able to go tho' exceedingly inconvenient & we know not how long we will be held in the way of our duty. –

RELIGIOUS SOCIETY OF FRIENDS

In the diary of [Thomas Nuttall](#) we find: “*The cliffs of Natchez appear more elevated than those of the Petit Gulf. The lands, of an inferior soil, are also remarkably broken and deeply undulated. The crumbling precipice, of about 150 feet elevation, is continually breaking, by the action of springs and rain-water, into gullies and frightful ravines; the whole visible matter which composes the hills consisting of clays, ferruginous sand, and quartz gravel. A few years ago, the undermining of the current swept down a considerable part of the bank with several houses upon it. From the irregularity in the thickness of this ancient maritime alluvion, arises the great difference of depth at which water is here obtained. In the same vicinity water has been found at 35, and then again at 110 feet from the surface.*”

THOMAS NUTTALL



February 1, Tuesday: Under a plan of the economist David Ricardo the Bank of England began issuing gold ingots, for use by merchants making foreign payments (this would prove successful).

Adrien Boieldieu was named Professor of Composition at the Paris Conservatory.

Gaspare Spontini took up his position as Generalmusikdirektor in Berlin.

Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 1st of 2 M 1820 / Tho' it is very cold this morning the thermometer only at six above 0, I set out [from [Newport](#)] in a sleigh with Isaac Mitchell & sister E Rodman for [Providence](#). On our arrival at [Bristol](#) ferry found several friends in weighting but the Wind so very high that there was no prospect of going over, so we set out to go round over the Stone Bridge, & got to Abraham Barkers to dinner, from thence crossed at Slaid's ferry & reached the hospitable Mansion of our venerable friend [Moses Brown](#) about 1/2 after 6 OC in eveng who very kindly received us out of the Wind & cold & administered both to the necessities of ourselves & horse, all much fatigued. – here we lodged & found several friends whose company was very agreeable. – After breakfast the next morning we rode to the Yearly Meeting school House,²²⁷ spent a little time & from thence to [Providence](#) & attended the Select Meeting which was small in consequence of the travelling - I was the only member present from our Meeting.

227. This new school was on what was then rural land, Friend Moses Brown's farm on Providence Neck northeast of what was then the city of Providence.

I dined at Obadiah Browns & spent the Afternoon & evening at Joseph Anthonys where I also lodged - in the evening we were joined by several Rhode Island friends who crossed at Bristol. -

RELIGIOUS SOCIETY OF FRIENDS

 February 3, Thursday: John Keats's hemorrhaging began. Trained in medicine, he recognized the blood as arterial and understood that this indicated that his disease was terminal.²²⁸

Friend Stephen Wanton Gould wrote in his journal:

*5th day attended the Quarterly Meeting at large, in the first meeting we were burdened with several appearances from Micah Ruggles who I desire & pray may experience deeper Wisdom than he has yet known Thos Anthony was engaged in a lively testimony -there were several other appearances of which I can say but little.- -
In the last meeting there was but little buisness & the heft of the first meeting remained I dined at Moses Browns, spent the remainder of the Afternoon & evening, in a very agreeable & edifying conversation with Moses & several friends there -lodged & next morning rode again to Providence & set out for home over India Bridge - we dined at James Maxwells in Warren & proceeded to Bristol Ferry but found Ice obstructed so that it was not prudent to cross & we returned to Warren & lodged at James Maxwells who very kindly entertained us. - 7th day, This Morning set out from Warren to Sleids ferry where we crossed in season to get to Abraham Barkers to dinner & got home before night. This little journey tho' attended with considerable bodily & mental suffering I trust has been a proffitable one to me - I was impressed with a belief that it was best for me to go being in health & not knowing how soon it may be otherwise with me. -*

228. He would succumb at the age of 25, four months after his engagement to Fanny Brawne as depicted in the Jane Campion movie "Bright Star" — Fanny's loveletters would be placed in the coffin.



Fanny would not languish forever in grief, but would marry with Louis Lindon, Esq. and bear him three children and lead a long life.



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19TH-CENTURY QUAKERISM

time is both short & Uncertain many of my towns men & women have been removed the last year, some of whom promised a long & useful life.-1st day [Sunday] 6th of 2nd M 1820 / Our Meetings were both silent & to me seasons of labor. -

RELIGIOUS SOCIETY OF FRIENDS

[Elisha Kent Kane](#) was born in Philadelphia.

[Elisha Kent Kane](#) passed a relatively unremarkable childhood. A first-born child, his family moved several times as it grew, within the precincts of Philadelphia, finally moving to an estate named Rensselaer. According to his contemporaneous biographer, William Elder, Kane was an average student, who was accepted at the University of Virginia. In his second year of college he contracted rheumatic fever. This event, more than any other was to configure the rest of his life. The first outcome of his illness was his attraction to the world of medicine. Upon his graduation from the University of Virginia, Kane began the study of medicine in Philadelphia. By twenty-two, he had published a study of early pregnancy detection in the American Journal of Medical Sciences. More profound than this was the effect of the resulting terminal endocarditis on his world view. In the present time, of course, the existence of antibiotics would make short work of a chronic infection of the cardiac lining. In the early 19th century, however, it was a death sentence. Perhaps a couple of years would pass, perhaps a few decades, but the sentence was final. Kane set out with a vengeance to live a life that would be remembered. Joining the US Navy, he set out to discover the world. Finding himself in the South Pacific, he descended into the crater of an active volcano to retrieve water samples, much to the dismay of his companions, who fled the scene in mortal fear. Travelling to China, he practiced medicine on a hospital ship for several months before setting off to the west through India and Egypt, Athens and Paris. Two more tours of stultifying naval duty sent him to the White House to beg for a more exciting tour of duty. President Polk assigned him to an extremely dangerous mission: carry a message to the commander of American forces in Mexico during the Mexican-American War. After saving a Mexican general from being murdered by the mercenaries hired to escort him to Mexico City, Kane emerged as an important figure at the international level. Once again bored by navy duty, he wrote the Secretary of War, proposing a mission to the Arctic to rescue a missing British explorer, Sir John Franklin. Two weeks later began the most incredible chapters in this man's life, as he set off to Baffin Bay, between Canada and Greenland. Three out of the next five years were spent locked in pack ice, under unendurable conditions. After the incredible feat of leading eighteen of his twenty men to safety on foot, Kane wrote the largest selling book in American history about his adventures. Although largely forgotten today, Elisha Kent Kane was a hugely popular figure in the latter half of the nineteenth century. It



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has been said that, if homesteaders heading west across the United States' frontier carried two books, one was certainly by Dr. Kane; the other was probably a Bible. His rescue missions to the Arctic were widely regarded as suicidal. Inasmuch as his missions were validated by the scientific goal of the discovery of the Open Polar Sea (a popular theory among scientists of the era,) his was a scientific as well as a cultural mandate. His published accounts held a nation spellbound. The efforts connected with the writing of the account of his second mission (abetted by the "dragon within" of his chronic endocarditis) eventually killed him. Upon his death in Havana at the age of thirty-seven, the Governor of Cuba personally escorted the cortege as far as New Orleans. From New Orleans to Cincinnati, the banks of Mississippi were lined with mourners, and the train trip from Cincinnati to Philadelphia took nearly four days because of the throngs on the tracks. His funeral was the largest in American history, eclipsed only by Lincoln's a decade later. Culturally, Kane was the embodiment of Patricia Limerick's "sustainable American hero," representing the ascent of American Science and Technology to the stature of the European Renaissance and Enlightenment movements of the seventeenth and eighteenth centuries.



February 10, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 10th of 2 M / Meeting small but to me a season of some favor for which I desire to be thankful. - there was much Snow on the ground & travelling bad yet about 14 Woman attended Meeting & but few more men -

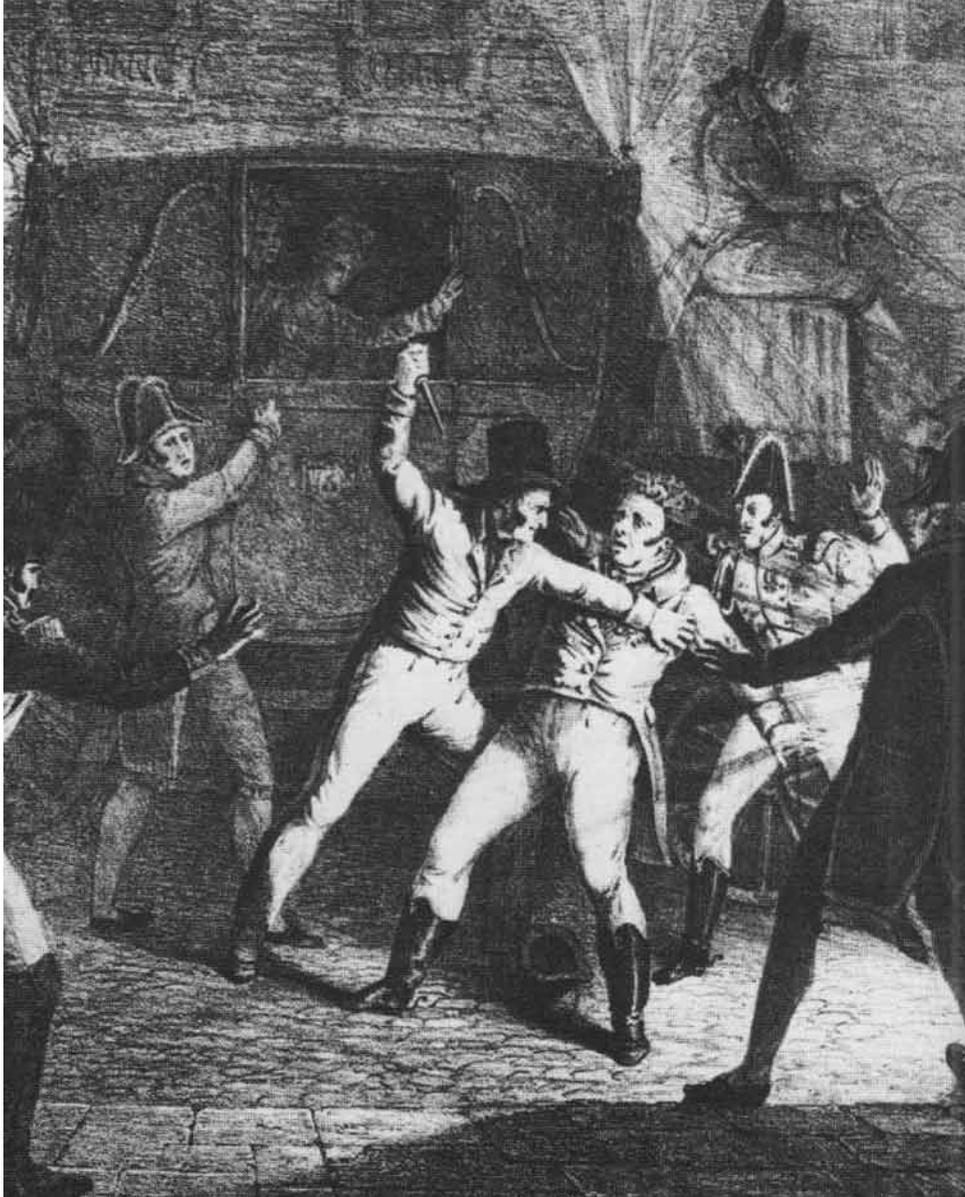
RELIGIOUS SOCIETY OF FRIENDS

On about this day [John Keats](#) wrote to Fanny Brawne:

I can do nothing say nothing think nothing of you but what has its spring in the Love which has so long been my pleasure and torment. On the night I was taken ill when so violent a rush of blood came to my Lungs that I felt nearly suffocated - I assure you I felt it possible I might not survive and at that moment though[t] of nothing but you...

LIVING IN THE LIGHT:**19TH-CENTURY QUAKERISM**

 February 13, Sunday, night: On the street outside the Paris Opéra, in an attempt to extinguish the Bourbon line, [Louis Pierre Louvel](#), a saddler, an admirer of [Napoléon](#), stabbed [Charles Ferdinand d'Artois, Duc de Berry](#), nephew of [King Louis XVIII](#), as he was departing with his wife at about 11PM, leaving his dagger in his right chest. The duc, who anyway had never been in the line of succession, breathed his last the following morning (subsequent to this incident, the Paris Opéra would relocate from the Salle Montansier, its home since 1794, to the Salle Favart).



While the reaction was at its height after this murder and the failure of the government of prime minister Élie, Comte de Decazes, [Professor François Pierre Guillaume Guizot](#) was deprived of his post as general director of communes and departments in the French ministry of the interior.

The assassin would be sentenced to death on June 6th and beheaded on June 7th, and the dagger has been deposited in the National Archives. [François-Auguste-René, vicomte de Chateaubriand](#) would soon publish



LIVING IN THE LIGHT:

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MÉMOIRES, LETTRES ET PIÈCES AUTHENTIQUES TOUCHANT LA VIE ET LA MORT DE S.A.R. MONSEIGNEUR CHARLES-FERDINAND D'ARTOIS, FILS DE FRANCE, DUC DE BERRY; PAR M. LE VICOMTE DE CHATEAUBRIAND.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 13th of 2 M 1820 / Meetings silent walking very bad & but few women gathered - The Men however attended & I thought some zeal was manifested by some who were not Members - as low as things are, yet there is certainly something among us which attracts Some & induces them to attend our meetings - May Our conduct be such as to evince that we live conformable to our profession -

RELIGIOUS SOCIETY OF FRIENDS



February 17, Thursday: The US federal senate passed the Missouri Compromise.

At the Old Bailey in London, five of the six trials on this day ended with a death sentence. One of the death sentences was handed down in the case of a 9-year-old, Charles Elliott, who had stolen six handkerchiefs, worth five shillings each, from Martha Blakeman's shop on Oxford Street on February 8th. (Since we have no record of a [hanging](#), we can presume that this sentence would have later been commuted to transportation to Australia — the youngest person we know of who was actually hanged in Britain in the 19th Century was a John Bell in 1831 who at the age of 14 committed murder.)

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 17th 1820 / The Walking exceedingly bad & our meeting was attended by but few women - R Mitchell came along & kindly took my H in his sleigh & a sufficient number got to the meeting house to Make a Preparative Meeting. - The men turned out with pretty good example. - In the first meeting we had a lively testimony from father Rodman. - & to me it was a season of favor & I believe the solemnity covered most minds present for which I desired to be thankful.

My time of late had been much occupied in buisness for the support of the body & yet I may thankfully add, I have at seasons a comfortable evidence of the continuance of divine regard & the extension of life & love in my heart - may I ever keep this object in view thro' all & over all

RELIGIOUS SOCIETY OF FRIENDS



February 20, Sunday: A revolt began at Santa María Chiquimula in Guatemala.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 20 of 2 M / Our Meetings were again Small & silent. Some life experienced & I trust spread over the gatherings. - The walking has been a long time quite bad, but it is comfortable to observe as much care as is manifest amongst us in getting to meeting. - Some who are not members appear very careful in that respect. -

RELIGIOUS SOCIETY OF FRIENDS

February 24, Thursday: Arthur Thistlewood was apprehended by London police on suspicion of treason.



The New Jersey legislature enacted “An act for the gradual abolition of Slavery, and other purposes respecting Slaves,” repealing earlier [slavery](#) laws but essentially continuing the procedure for [manumission](#) then in effect (P.L. 1820, p. 74).

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 24th of 2nd M 1820 / Our Moy [Monthly] Meeting was this Day held at [Portsmouth](#), the travelling & other circumstances prevented my going. – only two went from the compact part of the town, who inform me that there was but little buisness & the Meeting short. –

RELIGIOUS SOCIETY OF FRIENDS

February 27, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 27 of 2 M / Both meetings were Silent & to me seasons of some favor. – the numbers present were as large as usual at this season of the Year
Set the eveing at David Williams –*

RELIGIOUS SOCIETY OF FRIENDS

At sea, aboard the *Thaddeus*, the Christian missionaries were preparing themselves to confront the heathens:

*Lords Day. – This morning our little church solemnly renewed their covenant with God and with one another.
At 12, Brother Thurston preached, on deck from Ps. At 4 P.M., after a sermon from Br. B. from Matth. 25: 26, 27, 28, on the significancy, the nature, and the tendency of that holy ordinance, the church was allowed to sit down at the Lord's table, and to commemorate his dying love in the communion of his body and blood. It was a favored season. The day was truly interesting and happy. Seldom if ever have we been invited to this supper under circumstances more truly interesting and*



affecting. We chose the cabin where our little church of 17 members were like the family of Christ at the institution of the supper, furnished with comfortable seats around a large semicircular table, on which the elements and covenant vessels were placed and easily passed round, while the light propitious breeze bearing us gradually onward with the unsearchable riches of Christ, the peaceful sea, and the very gentle motion of the vessel could scarcely be considered as the least inconvenience. We have reason to believe that he who thus kindly ordered every circumstance was graciously present at his table and granting us answers to the prayers of sister churches in America, and also to our unworthy petitions. A lecture on self-examination preparatory to the celebration of the supper had been given Friday evening preceeding from I Cor. 11:28, and it is believed that every member made special efforts to be in readiness and we hope it will promote our growth in piety, cement our union and increase our strength and our preparation for our work which seems now ready to employ our hands. Our next communion may be in the midst of the worshipers of Akooah. May they soon be prepared for a worthy participation.



March 5, Sunday: The Dutch city of [Leeuwarden](#) prescribed that its 600-700 [Jews](#) might not attend at their rebuilt synagogue on the Sacramentsstraat on Sundays.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 5 of 3 M / In the forenoon meeting our frd David Buffum was engaged twice in lively testimony & it was a Season of favor. – In the Afternoon our friends Ruth Spencer in company with her Husband, her father David Anthony & her Sister Remember Anthony attended with us & Ruth was lively in testimony. – They went out & lodged at D Buffums. –

RELIGIOUS SOCIETY OF FRIENDS



March 6, Monday: Louis Spohr appeared as soloist in a concert with the Philharmonic Society Orchestra that had been delayed due to the death of King George III. He was acclaimed one of the great violinists and composers of the age.

Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 6th 3rd / This evening we were called on by our friend Royal Southwick from [Smithfield](#) who came to town on buisness. – he Set the evening with & his company was very pleasant & acceptable – he left at 9 OClock & lodged at his friend Thos Bush's –

RELIGIOUS SOCIETY OF FRIENDS



March 7, Tuesday: King Fernando VII of Spain accepted the Constitution of 1812 and abolished the Spanish Inquisition.

Three days after his sister Fanny, [Felix Mendelssohn](#) began writing down his compositions in his new music album.

Even at what was for him a quite early age, [Nathaniel Hathorne](#) knew something about writing to please an audience:

Oh how I wish I was again with you, with nothing to do but to go a gunning. O But the happiest days of my life are gone. Why was I not a girl that I might have been pinned all my life to my Mother's apron. After I have got through college I will come down and learn O.K. Latin and Greek. I read from one subject to another at a great rate.

*I remain
your
affectionate
and
dutiful
son,
and
most
obedient
and
most
humble
servant,
and
most
respectful,
and
most
sincerely
well-wisher*

*Nathaniel
Hathorne*

Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 7 of 3rd M / This day Ruth Spencer & company went to Connanicut & appointed a Meeting & her father Daniel Anthony remained in town & spent the eveing & lodged with us. -
4th day our above said friends returned & took tea with us

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 March 9, Thursday: One of [Ludwig van Beethoven](#)'s most loyal patrons, Archduke Rudolf, was installed as a cardinal in Olmütz (the composer intended his Missa Solemnis for the occasion, but had not finished it).

The government of the Philippines began a campaign to purge the island chain of foreigners (the death toll would reach about 125 by the 11th of the month).

In the White House in Washington DC, President Monroe's daughter Maria had her wedding ceremony.

On the island of St. Helena, [Napoléon Bonaparte](#) was observed by the English watchers for the Plantation House to undress at 6AM in his garden and plunge himself into its stone reservoir. Count Montholon was with him, as were two servants who dried the General and assisted him in dressing.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 9th of 3 M / Ruth Spencer was at meeting & had much to communicate her father Daniel Anthony also had two short testimonys. -

RELIGIOUS SOCIETY OF FRIENDS

 March 10, Friday: Some sources indicate that [Harriet Tubman](#) was born on this date. She, and we, know only that she was born between 1820 and 1825, probably between 1820 and 1822, most likely 1821, on the plantation of Edward Brodas near Bucktown in Dorchester County, [Maryland](#) (the precise dates of slave births have almost never been recorded, and we have no particular reason to credit the sources that specify this day). Both her father and mother were slaves, and her mother's name was Harriet. She would be one of eleven children and would, until she assumed her mother's given name, be known as Aramenta.

Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 10 of 3 M / Attended the funeral of widow Elizabeth Willcox Anne Davis deliverd these few & savory words "Mourn not for the dead, but mourn for the living - for blessed are the dead that die in the Lord - Jonathon followed in a short testimony & Ruth Spncer in a long one all to pretty good satisfaction. -

RELIGIOUS SOCIETY OF FRIENDS

Letter to Dr. James Carmichael & Son of Fredericksburg, Virginia from Gawin Corbin of Kilmarnock House in Lancaster Ct.:

*Dr Sir
I have been confined for these three months unable to assist myself in any manner what ever, and in want of almost of everything that might contribute to my relief. I have now to request the favor of you to send me by the post 4 oz [opium](#) for such a thing cannot be procured here. In order that I may be sure of Receiving it you will direct to Mr. John Hull Kilmarnock Lancaster, and on the inside cover to me to the care of as above. I am unable to sit up longer. With the mo Sincere Respect I am
DSir
Yours Mo Sincerely
Gawin Corbin*



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

God grant I was near you



March 12, Sunday: [Alexander Mackenzie](#) died at the age of 56 of what was then known as Bright's disease, a morbid kidney condition. The body would be placed in the old Avoch parish churchyard, on the Black Isle of the Moray Firth in Scotland.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 12 of 3 M / In our morning Meeting Our frd D Buffum was very lively in a short testimony – In the Afternoon Silent & to me a very poor meeting tho' favord with some ability to wrestle against obtrusions -
This day about One OClock departed this Life Eliphah Jernagan an old friend & acquaintance in my Mothers family – in the early part of her time she was addressed by my Mothers brother Samuel Wanton, who went to Sea & on the passage home was taken sick & died & was brought home a corpse & interd in the Clifton burying ground & near his remians it is concluded to inter Eliphah
About two years ago She had a cancer extracted from her breast & has remained in a very feeble state ever since tho' She got out once & attended Meeting*

RELIGIOUS SOCIETY OF FRIENDS



March 15, Wednesday: [Roualeyn George Gordon-Cumming](#) was born as the 2d son, and therefore not to be entitled, of William Gordon Gordon-Cumming, 2d Baronet.

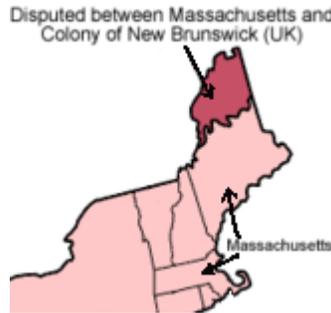
The citizens of the Maine region had been demanding separation from Massachusetts control ever since the [War of 1812](#), and such separation had been agreed to in principle by Massachusetts in 1816. At this point a deal was struck preserving the balance between free states and slave states in the federal congress, whereby Maine was able to become the 23d state of the federal union, a free state, while Missouri was also admitted, as a [slave](#) state. (The reason why Canada is still a separate country –and I bet you don't know this– is that no such deal was ever possible, admitting its provinces as free states of the federal union while simultaneously admitting more slave states in order to preserve the balance between slave and free in our federal congress.)

Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 15 of 3M / Attended the funeral of Elaphah Jernagan She was buried after the Manner of Friends in the Clifton Burying ground near the Wanton family - Abigail Sherman had a short testimony –

RELIGIOUS SOCIETY OF FRIENDS

➡ March 16, Thursday: The final papers were signed at Jameson Tavern in Freeport, for the Maine District of Massachusetts to be split off and admitted as the 23rd state, Maine.



The ship *Islington* was lost near Cape Hatteras off the coast of North Carolina.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 16th of 3rd M 1829 / Our meeting was silent to me a pretty good time –

RELIGIOUS SOCIETY OF FRIENDS

➡ March 19, Sunday: Aboard the *Thaddeus*:

Lord's Day. – Favored with the privilege of public worship on deck. The attentive audience listened to a discourse from Luke 23: 39-43, in which the prominent and distinguishing doctrines of grace were illustrated by Br. B. Our only hope with respect to the seed sown is in God who giveth the increase. Tamoree absented himself from public worship as he often does from our family devotions. He has, to our grief, expressed some skeptical views respecting Christianity. His intercourse with a Deist on board has been no serious advantage to him. We still hope the Lord will save him from the power of the enemy and make a blessing and not a curse to his countrymen.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 19th of 3rd M / Our Morning Meeting was large & Silent -in the Afternoon also pretty well attended & N Dennis's testimony was lively "Children have ye any meat" - this inquiry seemmed peculiarly necessary for me having suffered great barraness in both metings 'tho I labored for life & did experience a little –

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



March 23, Thursday: Congressman Samuel Chandler Crafts, a future governor of Vermont, wrote to Joseph Warren Scott about the outcome of the duel between [Commodore Stephen "Our Country Right or Wrong" Decatur](#) and [Commodore James Barron](#): "A circumstance happened yesterday which has created a very great sensation here — Commodore Decatur & Commodore Barron have fought a duel in which they both fell — Decatur was shot through the body and is since dead — Barron was shot near the top of the hip and the ball is still in him — it is thought however that he will recover — Decatur has been the pride of the navy and has done more to raise it to its present high standing than any other — he was one of the navy commissiioners and his lofs is as much regreted here, as the lofs of any other man could be. Mr Randolph made a motion in congrefs this morning, that Congrefs adjourn until after the funeral, which will take place tomorrow, and wear crape during the remainder of the sefsion out of respect to his memory — but the motion was opposed, on account of the manner of his death — and was afterwards withdrawn — Randolph then motioned to adjourn (leaving out the wearing crape) which was decided against the motion by nearly 2 to 1 — we sit from five to six hours each day but after all do not make much progrefs — I think we will adjourn in about 4 weeks."

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 23rd of 3rd M / The celebrated LORENZO DOW attended Meeting with us, a very considerable number of people of other societies also came in hopes to hear him preach among us but he kept silence, & David Buffum was engaged in a short lively testimony on the subject of true faith & Ann Dennis spoke a few words & with that exception & a short disturbance from a crazy man we had a solid meeting. The circumstance of Lorenzo's being present drove[?] some of us to the center - I have no doubt he is a religious man & this Sentiment is confirmed, by a Short interview I have had with him since dinner to request him to appoint a time when he will See our friend David Buffum who has a mind to have an opportunity with him tomorrow morning about 9 OClock is agreed upon. -

RELIGIOUS SOCIETY OF FRIENDS

➡ March 24, Friday Gioachino Rossini's *Messa di gloria* was performed for the initial time, in San Ferdinando, Naples.

Marche funebre et De profundis for chorus and orchestra by Fromental Halévy was performed for the initial time, in the rue Sainte-Avoye synagogue, Paris. The work was part of nationwide mourning over the murder of the Duc de Berry.

Nearly 80% of the entire population of Washington DC was in attendance at the funeral of [Commodore Stephen Decatur](#), some 10,000 persons including such personages as President James Monroe, cabinet members, Senators, Congressmen, justices of the Supreme court and just about everyone of influence in Washington (perhaps with the exception of [Commodore James Barron](#)). The pall bearers were five commodores (Rodgers, Chauncey, Tingey, Porter and Macdonough) plus two naval captains (Ballard and Cassin) supplemented by a naval lieutenant (Macpherson).



Our hero dies, and yet his name emblazoned
 on the naval role of fame
 Shall live till yonder bright star to seamen dear
 Shall cease to brighten the northern sphere
 Till winds no more shall rage nor fires roar
 And freedom's sun shall rise to set no more.

Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 24th of 3rd M / This morning according to appointment called with D Buffum to see Lorenzo Dow - The opportunity (tho' not[?] much was said) was attended with a considerable feeling on my part. I have no doubt he has known much of religion, but it is attended with a mixture with which Friends cannot fully unite. There Yet remains in him the whirlwind & the fire, & withall the Small still voice is heard in a degree. -

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



March 26, Sunday: On or about this [date](#), on a morning of beautiful clear weather during maple-sugaring, [Joseph Smith, Jr.](#) probably had his initial vision experience of the Father and the Son. He would later explain,

I retired to a secret place in a grove and began to call upon the Lord. While fervently engaged in supplication my mind was taken away from the objects with which I was surrounded, and I was enwrapped in a heavenly vision and saw two glorious personages who exactly resembled each other in features, and likeness, surrounded with a brilliant light which eclipsed the sun at noonday. They told me that all religious denominations were believing in incorrect doctrines, and that none of them was acknowledged of God as his church and kingdom. And I was expressly commanded to "go not after them," at the same time receiving a promise that the fulness of the gospel should at some future time be made known unto me.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 26th of 3rd M 1820 / Our Morning Meeting was very full & nearly silent. towards the close father Rodman expressed a few words very pertinent & truly on the subject of silence & true worship. -
In the Afternoon we were Silent & both to me were pretty good meetings. - Attended the funeral for Richard Barker, he was once a member of our Society.*

RELIGIOUS SOCIETY OF FRIENDS



March 30, Thursday: The hard-line French government of Armand du Plessis, duc de Richelieu reinstated press censorship.

That night, the Congregationalist missionaries aboard the *Thaddeus* a third of the way across the wide Pacific Ocean sighted something toward the western horizon — a shadow. It was the Mauna Kea volcano of the Big Island of Hawaii, which they knew to possess “a height of nearly three miles,” looming above them in the darkness because coated in snow.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 30th of 3rd M / Our Monthly Meeting held this day in Town was large & very solid. Our friend D Buffum was engaged in a short but very lively testimony "Come brother come Sister let us go up to the mountain of the Lords house &c."
In the last we had but little business, & the meeting broke by two O'clock - A committee was appointed to open a Meeting at Jamestown when way might open & to close when they think proper. This seems very desirable for tho' the members are few in Number, & mostly old & infirm yet there are some tender minds who attend & it seems hard to relinquish a meeting at a place where one has been so long established. -
Uncle & Aunt Thurston only dined with us. -*

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 April 2, Sunday: [Thomas Brown](#) died while on a trip to London taken at the advice of his physician.

Day Two of Scotland's "[Radical War](#)": In Glasgow on this Easter Sunday, people were reading the placards and reacting to them.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 4 M 2nd 1820 / Rode with John this morning to [Portsmouth](#), attended meeting - a very considerable number of serious & well disposed people attend that meeting & some of them of the younger class - it was solid & silent & the secret language of my mind was "Gather Home". The witness for God placed in every heart. - After meeting we dined at Uncle Thurstons, & then rode to Abner Cundels & looked round the farm & house a little, & attended to a little other buisness, then to Ruth Mitchells, took tea & came home. -

RELIGIOUS SOCIETY OF FRIENDS

 April 5, Wednesday: A setting of the Agnus Dei by Carl Maria von Weber was performed for the initial time, as part of Carlo, a play by von Blankensee, in Berlin.

Day Five of Scotland's "[Radical War](#)": some gunfire, some arrests.

The British officer assigned to watch [Napoléon Bonaparte](#) on St. Helena reported to London that "General Bonaparte remained out until two o'clock yesterday and finished the sod wall. The four [Chinese](#), who have been constantly employed in the garden, got angry at the General having given a bottle of wine to each of the Chinese that are employed in the house and did not give them the same indulgence. They therefore refused doing what the General wanted them to do, which put him in a great rage, and he ordered them off instantly. General Bonaparte is hard at work this morning in the same garden. He has cut a large hole like an embrasure in the sod wall facing my side window, in which they are now fixing a large tub, half up the wall, to form a sort of cascade into the long tank in the garden."

Friend [Stephen Wanton Gould](#) wrote in his journal:

4 day 5 of 4 M / Rode with my H to [Portsmouth](#) on buisness went to A Cundels & showed her the Farm Uncle Stanton has Bought & dined & spent the Afternoon at Anne Anthonys -

RELIGIOUS SOCIETY OF FRIENDS

 April 6, Thursday: Day Six of Scotland's "[Radical War](#)": random disturbances.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 6th of 4th M 1820 / Our Meeting was small & a season of Labor to me & for my labor I had some reward, in that I experienced some good to arise. - but in the committee which met at the close to consider of Jamestown Meeting I was very destitute of that quallification to act & judge which I really craved to feel & which I believe I have felt at seasons on the very subject in question. - In the meeting father Rodman was

engaged in a short testimony.

RELIGIOUS SOCIETY OF FRIENDS

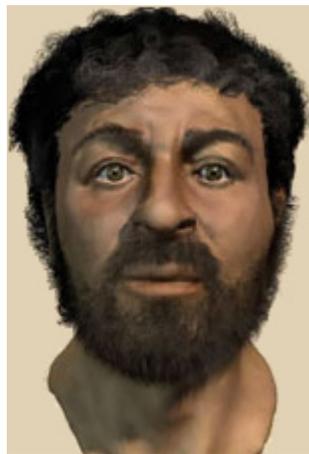
 April 9, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 9th of 4th M / Our Morning Meeting was large solid & quiet Our friend D Buffum was engaged in a very lively & pertinent testimony. Jonathon & Hannah Dennis a few words acceptably. – In the Afternoon we were Silent – After meeting attended the funeral of the Widow Phebe Stanton Aged about 89 Years.–

RELIGIOUS SOCIETY OF FRIENDS

 April 13, Thursday: Former President [Thomas Jefferson](#) was hard at work revising the Gospels. He wrote to William Short –his secretary and protégé– about [Jesus](#) Christ, that:

Among the sayings and discourses imputed to him by his biographers, I find many passages of fine imagination, correct morality, and of the most lovely benevolence; and others, again, of so much ignorance, so much absurdity, so much untruth, charlatanism and imposture, as to pronounce it impossible that such contradictions should have proceeded from the same being.



Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 13th of 4th M 1820 / Our first meeting was silent & to me a pretty good season. – At the close of it was held our Select Meeting for Ministers & Elders, which was to me a Solemn time, especially towards the close, when some feeling & pertinent remarks were made on the State of Society by our friends D Buffum & Hannanh Dennis – Our friend Abigail Robinson attended the first meeting but was unable from her delicate state of health to Sit in the last & this is the first time she has been out to



meeting since last summer. - Susannah Hathaway dined with us

RELIGIOUS SOCIETY OF FRIENDS

 April 15, day: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 15th of 4th M / Went After dinner with the committee to Connannicut to visit the few friends there to consult with them on the Subject of having a Meeting opened there this Summer, found them all willing to do what they can, but being only six in Number, & three of them from Age & other circumstances seldom able to attend, make the prospect a little trying -we spent about an hour & an half with them collected a ? Joseph Greens - & returned to tea. -

RELIGIOUS SOCIETY OF FRIENDS

 April 16, Sunday: According to the British officer assigned to guard [Napoléon Bonaparte](#) on St. Helena, Captain E. Lutyens of the 20th Regiment, “About seven o’clock last night General Bonaparte was walking in the gardens with Count Montholon, when he discovered some cattle belonging to the farm in the outer garden. He immediately ordered his two fowling-pieces to be brought, loaded with ball, both of which he fired, and killed one of the oxen. I believe there is another slightly wounded in the leg. Count Montholon mentioned to me that he saw the cattle come in at the outer garden gate. The gates are the only way the cattle could enter, the fence being perfectly secure; and the gate must have been left open by some of the establishment, for they never think of closing them when they pass in or out. Count Montholon said the General was determined to adopt the same plan if he again saw the cattle in the garden. I told him that it was very dangerous firing ball in the garden, and that General Bonaparte might have killed one of the sentries; upon which he said the General took the precaution of going round, and firing toward the house. Which must have been the case, from the way the animal was wounded and fell. It lays upon its right side, at the foot of the little mound that is surrounded with a myrtle hedge.”²²⁹

In [Concord](#), Zilpah White died. A former [slave](#), a regular church lady, she had been considered by white Concordians a loony. During the [War of 1812](#) while some captured English soldiers were residing in Concord “on parole,” they had for a prank torched her home in Walden Woods.

229. The officer added, in a footnote, that killing such an animal in such a manner was a very serious offense on this island, and that anyone other than the general would have been prosecuted. He instanced, as an example of this, that he personally had had a Newfoundland dog that killed a sheep — and that for this the Magistrate at St. James had condemned his dog to death and had it executed.

WALDEN: Here, by the very corner of my field, still nearer to town, Zilpha, a colored woman, held her little house, where she spun linen for townfolk, making the Walden Woods ring with her shrill singing, for she had a loud and notable voice. At length, in the war of 1812, her dwelling was set on fire by English soldiers, prisoners on parole, when she was away, and her cat and dog and hens were all burned up together. She led a hard life, and somewhat inhumane. One old frequenter of these woods remembers, that as he passed her house one noon he heard her muttering to herself over her gurgling pot, -"Ye are all bones, bones!" I have seen bricks amid the oak copse there.

PEOPLE OF WALDEN

ZILPAH WHITE

The Concord Female Charitable Society had been providing "tobacco for Zilpah."²³⁰



"In those parts of the Union in which the negroes are no longer slaves, they have in no wise drawn nearer to the whites. On the contrary, the prejudice of the race appears to be stronger in the States which have abolished slavery ... and nowhere is it so intolerant as in those States where servitude has never been known."



- Alexis de Tocqueville

Friend **Stephen Wanton Gould** wrote in his journal:

*1st day 16th of 4th M / This morning being under the necessity of attending **Portsmouth** Meeting took my H in a Chaise & went thither.*

The Meeting was silent but a remarkably Solid, quiet season & I have no doubt divine favor was extended to many minds present.

- After meeting with the others of the committee had an opportunity with Sarah Brownell on the subject of her request to be admitted a member of Society - it was a season of much feeling, but way did not open either to go forward or to dismiss the subject, & we concluded to ask to have it continued for three months longer --

*We dined & spent the remainder of the Afternoon with Uncle Peter Lawton & family, where we had an opportunity of being in company with several **Portsmouth** folks but little known to us. -*

RELIGIOUS SOCIETY OF FRIENDS



April 20, Thursday: Friend **Stephen Wanton Gould** wrote in his journal:

5th day 20th of 4th M 1820 / Our Meeting was Silent but to me a solid time in the last (Preparative) being before the Quarter previous to the Yearly meeting, all the Queries were answered & a considerable scrutiny took place, I hope in the minds of

230. To what extent would such a reputation have been carefully cultivated in such an environment, as needed cover?



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

individuals, as well as by those who were engaged in making the remarks. – After both meetings the committee on Jamestown Meeting met, & conversed on the subject, but came to no conclusion, but agreed to meet again at the close of the next first day Meeting.

RELIGIOUS SOCIETY OF FRIENDS

 April 22, Saturday: The obituary of former [Concord slave](#) Zilpah White appeared in the Middlesex Gazette.

[WALDEN](#): Here, by the very corner of my field, still nearer to town, Zilpha, a colored woman, held her little house, where she spun linen for townfolk, making the Walden Woods ring with her shrill singing, for she had a loud and notable voice. At length, in the war of 1812, her dwelling was set on fire by English soldiers, prisoners on parole, when she was away, and her cat and dog and hens were all burned up together. She led a hard life, and somewhat inhumane. One old frequenter of these woods remembers, that as he passed her house one noon he heard her muttering to herself over her gurgling pot, –“Ye are all bones, bones!” I have seen bricks amid the oak copse there.

PEOPLE OF
WALDEN

ZILPAH WHITE

Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 22 of 4th M / Favor'd this morning with precious sensations for which I desire to be Thankful

RELIGIOUS SOCIETY OF FRIENDS

Former President [Thomas Jefferson](#) wrote about the Missouri Compromise, without calling it that, and the Negro Problem, without calling it that:

I thank you, dear Sir, for the copy you have been so kind as to send me of the letter to your constituents on the Missouri question. It is a perfect justification to them. I had for a long time ceased to read newspapers, or pay any attention to public affairs, confident they were in good hands, and content to be a passenger in our bark to the shore from which I am not distant. But this momentous question, like a fire bell in the night, awakened and filled me with terror. I considered it at once as the knell of the Union. It is hushed, indeed, for the moment. But this is a reprieve only, not a final sentence. A geographical line, coinciding with a marked principle, moral and political, once conceived and held up to the angry passions of men, will never be obliterated; and every new irritation will mark it deeper and deeper. I can say, with conscious truth, that there is not a man on earth who would sacrifice more than I would to relieve us from this heavy reproach, in any practicable way. The cession of that kind of property, for so it is misnamed, is a bagatelle which would not cost me a second thought, if, in that way, a general emancipation and expatriation could be effected; and gradually, and with due sacrifices, I think it



might be. But as it is, we have the wolf by the ears, and we can neither hold him, nor safely let him go. Justice is in one scale, and self-preservation in the other. Of one thing I am certain, that as the passage of slaves from one State to another, would not make a slave of a single human being who would not be so without it, so their diffusion over a greater surface would make them individually happier, and proportionally facilitate the accomplishment of their emancipation, by dividing the burthen on a greater number of coadjutors. An abstinence too, from this act of power, would remove the jealousy excited by the undertaking of Congress to regulate the condition of the different descriptions of men composing a State. This certainly is the exclusive right of every State, which nothing in the constitution has taken from them and given to the General Government. Could Congress, for example, say, that the non-freemen of Connecticut shall be freemen, or that they shall not emigrate into any other State?

I regret that I am now to die in the belief, that the useless sacrifice of themselves by the generation of 1776, to acquire self-government and happiness to their country, is to be thrown away by the unwise and unworthy passions of their sons, and that my only consolation is to be, that I live not to weep over it. If they would but dispassionately weigh the blessings they will throw away, against an abstract principle more likely to be effected by union than by scission, they would pause before they would perpetrate this act of suicide on themselves, and of treason against the hopes of the world. To yourself, as the faithful advocate of the Union, I tender the offering of my high esteem and respect.

 April 23, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 23rd of 4th M / Our meetings were pretty well attended, silent & to me seasons of but little life -

RELIGIOUS SOCIETY OF FRIENDS

 April 25, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 25 of 4 M / Aunt Patty Gould spent this Afternoon with us, Aged almost 84 years. She is quite current in her understanding pleasant & agreeable in her manners

This evening had the information of the decease of my Cousin THOMAS GOULD of Albany aged 50 years, he has been some months declining in a consumption, was a man very useful in the City in which he lived & had acquired considerable wealth.

It is said the Aged must & the young may die & here is an instance Aunt Patty still living at a very advanced age, while her nephew Thomas in the prime of age is taken away. The lesson is affecting to my mind. -

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



April 27, Thursday: Herbert Spencer was born in Derby, Derbyshire, England.

In the beginning he didn't have one idea in his head. (Later on in life, more's the pity, he would get one idea into his head — and not be able to get it out.)

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 27 of 4 M / Our Moy [Monthly] Meeting is held at [Portsmouth](#) & looking towards [Greenwich](#) quarter next week, thought it most proper to be at home today to prepare for a longer absence - Find a hevvy cold on me this evening.

RELIGIOUS SOCIETY OF FRIENDS



April 28, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 28 of 4 M 1820 / Find my cold attended with some fever & oppression at the chest - the prospect of [Greenwich](#) looks dull
-

RELIGIOUS SOCIETY OF FRIENDS



April 30, Sunday: [King George IV](#), noting that the national mourning that had gone on during part of 1818 and all of 1819 after the deaths of the Duke of Kent and [King George III](#) had been having an adverse effect on the clothing trade, had decreed that it would conclude with this day. Party hardy!

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 30th of 4 M / In our forenoon meeting Jonathon Dennis & Hannah Dennis & Daniel Buffum were engaged in public testimony & it was a season of favor for which I desire to be thankful. - In the Afternoon we were silent.

RELIGIOUS SOCIETY OF FRIENDS



May 2, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 2nd of 5th M 1820 / This morning tho' quite unwell with a cold I went on board the Packet with Friends & took John along with me to [Greenwich](#) we had a pleasant passage up & went to cousin Wanton Caseys & found them at dinner & very glad to see us - After sitting with them awhile left John & Sister Ruth & walked out to David Howlands where [Moses Brown](#) & several other friends came we passed the evening in interesting conversation & lodged - After breakfast the next morning I walked to town & went to the Select Meeting which was a Solid & solemn season not soon to be forgotten. - Dined at John Caseys & here for reasons which I shudder to name, my heart was Awfully appalled & the meal here taken was a repast indeed of bitter herbs. - Lodged at W Caseys. - 5th day went to Meeting - the part of it for worship was a season wherein truth was triumphant a blessed meeting. - a few words were first spoken by a young woman - then Thos Anthony, then Royal Southwick in a most remarkable & long to be remembered testimony Attended with life & power - Then John Bailey in a testimony explanitory of our principles & The Meeting concluded -The buisness was conducted in a weighty



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

*manner & two female Elders were appointed
Took tea cousin Abby Greens & lodged at W Caseys - on 6 day
[Friday] Morning came home, a passage of 5 hours.*

RELIGIOUS SOCIETY OF FRIENDS



May 4, Thursday: The Dawning of Music in Kentucky, or The Pleasures of Harmony in the Solitudes of Nature, Opera Prima, was copyrighted by its author Anton Philipp Heinrich.

Birth, in England, of Joseph Whitaker, who would found WHITAKER'S ALMANACK.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*7th day 6th of 5th M 1820 / This has been a most Awfully
melancholly Afternoon as perhaps [Newport](#) has known in years if
ever - Lewis Rousmaniere, a man of my acquaintance from early
youth & a little younger than myself, about One Oclock ended his
existence, by his own hand, which with other circumstances
attending, fills every heart with dismay. - Oh that mankind may
learn to be content with Small things, not make haste to be rich,
& place confidence in God.*

RELIGIOUS SOCIETY OF FRIENDS



May 7, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 7th of 5 M / At Meeting this forenoon our friend D.
Buffum was engaged in a most lively & pertinent testimony "How
shall a young man cleanse his ways? by taking heed thereto
according to my Word" - This was the Scripture with which he
opened & from it he pointed out the way in a very striking manner
& recommended SILENCE in preference to the whirlwind, the
earthquake & the fire, all of which must pass by before the Small
still voice can be distinctly heard. -
Meeting was well attended in the Afternoon & but for the
disturbance of a man in a deranged State of mind who Several
times spoke, was a very solid comfortable season. -*

RELIGIOUS SOCIETY OF FRIENDS



May 14, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 14th of 5t M 1820 / My Wife & I being under the
appointment in care of Jamestown Meeting it became our turn to
attend today we accordingly yesterday afternoon went over & took
tea at cousin Daniel Howlands & Lodged at cousin Joseph Greens
-At meeting about 28 Met together & was pretty comfortable
meeting. tho' some Left was experienced - After dinner at J
Greens we came over the ferry in season to attend our Afternoon
meeting at home. -5th day 18 of 5th M / In our first meeting
Jonathon & Hannah Dennis were both engaged in public testimony
& to me it was a season of some favor. - In the last Preparative
no buisness1st day [Sunday] 21 of 5 M Our meeting this morning*



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

rather thin, the weather was rainy which in part occasions it - it was a season of some favor tho' I failed of that lively sensible frame which I sometimes enjoy - Simeon Brewer a young man & member of [Providence](#) was present & appeared in a few words of public testimony. -

The times in which we have fallen, are singular times, both in the Political, Mercantile and Religious State of things, all which, conspire to render it necessary for us to dwell deep & near the principle of truth - out of it, the mind is indeed as a Ship in a storm, having lost the rudder, subject to be driven too and fro in the mighty waves, uncontrolable by the mariner, but what a comfortable & heart consoling reflection, that God remains to be a strong God, & by his holy spirit [crossed out?], thro' Jesus Christ, will Sustain all who flee unto him & Sincerely ask help of him, he has in no age of the world deserted these, & I believe never will - May I be renewdly engaged to put my trust in Him, Oh that the light of his countenance may be daily sought after by all, whose lot it is, to Stand in the fore ranks of our Society, & if this is the case, I have no doubt but the cloud will be removed & Israel will journey safely on. At Meeting in the Afternoon father Rodman was concerned in a short testimony - Capt Starbuck & Simeon Brewer took tea & set the eveng with us

RELIGIOUS SOCIETY OF FRIENDS



May 23, Thursday: Publication of Muzio Clementi's Piano Sonata op.46 was entered at Stationer's Hall, London.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 25th of 5 M 1820 / Lorenzo Dow & his new wife came to our first Meeting - Father Rodman David Buffum & Hannah Dennis were both engaged in public testimony & TRUTH was advanced. to me it was a good meeting
In the last (Moy [Monthly]) buisness was conducted pretty well tho' there was but little to do - The Clerk being absent it fell to my lot to do the Writing. -*

RELIGIOUS SOCIETY OF FRIENDS



May 28, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 28th of 5 M / A great many folks came to Meeting & some that I never observed there before, but it was silent & on the whole to me a hard time
Afternoon silent & tho' I labored was unable to get as much victory & [as] I desired & on the whole a rather hard day -*

RELIGIOUS SOCIETY OF FRIENDS

LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

➡ June 1, Thursday: [Dr. Josiah Bartlett](#), son of Dr. Josiah Bartlett of Charlestown, came to [Concord](#) to begin the practice of medicine. He had been born November 20, 1796, and graduated from [Harvard College](#) in 1816, and at the [Harvard Medical School](#) in 1819.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 1st of 6 M 1820 / Our meeting was silent, & a season of dearth to me. – This is the state I have been in a long time & Oh that I may be delivered from it – Poverty & weakness is mine Yet I have a little faith left. –

RELIGIOUS SOCIETY OF FRIENDS

➡ June 4, Sunday: [Queen Caroline](#) of Great Britain met with Henry Brougham and Lord Hutchinson at St. Omer, France. They implored her not to return to any domain of the British Empire and offered her £50,000 per year if she would agree to stay away permanently. She had been accused of carrying on an affair with her Italian chamberlain, Bartolommeo Pergami. The Queen refused the offer and proceeded to Calais.



Friend [Stephen Wanton Gould](#) wrote in his journal:



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

1st day 4th of 6th M 1820 / Our meeting this morning was an uncommonly favored one. Solemnity & Life was remarkably prevalent before a word was spoken, about the middle of meeting Jona Dennis delivered a short testimony & soon Hannah Dennis follow'd him at two different standings & to close the whole Abigail Robinson was engaged in a short but very lively & Sweet testimony, & the Meeting closed under a precious covering. - Jonathon & Hannah came home with us & dined. In the afternoon the meeting gathered under a good degree of the same Solemnity as in the morning, but in my own mind did not rise so high, - but Hannah Dennis was twice engaged in lively testimonys.

RELIGIOUS SOCIETY OF FRIENDS



June 8, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

8th of 6 M / I am going to meeting & may it prove the precursor of a good time thro' the Yearly Meeting. Friends in this town are buisily engaged in preparing for the next Week a work which had been done ever since Friends were established, & many very many of the gooly [godly - goodly?] men and women whose hearts have annually leap'd for joy at the prospect of meeting their friends whom they have loved in the Lord, are doubtless in Heaven, & may we who are now on the stage of Action when we leave this world join them in The endless ages of eternity. Our meeting was small, but a good gegree [degree] of precious life was witnessed. - This Afternoon rec'd a sweet letter from our aged Fr Wm Rickman in N York expecting to embark for England next first day -

RELIGIOUS SOCIETY OF FRIENDS



June 9, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th M 9 1820 6th day / Our Friends from [Greenwich](#) & S Kingston have begun to come, to attend the Yearly Meeting which commences for Ministers & Elders at [Portsmouth](#) tomorrow My dear friends Daniel Howland & Thomas Anthony took tea with us, & went on their way towards meeting tomorrow. - My hearts desire & prayer to God, has been, and still is, that Truth may stand in dominion & reign over all and in all our movements, & redound to the honor of his Great Name.

RELIGIOUS SOCIETY OF FRIENDS



June 10, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th Day Rode to [Portsmouth](#) to attend the Select Meeting, which was a Solemn time, Jerusalem being searched as with lighted candles. A prayer by Daniel Haviland & testimony from Caleb Macomber Nicholas Brown, Charles Osborn - dined at Uncle B Freeborn then Carried father Rodman to the Meeting for Sufferings & went down to Uncle Stantons place from thence to Saml Thurstons, took tea & then to Rich Mitchells where I found father & brought him Home.



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

– found my H had taken in some agreeable Guests Vizt Hannah Johnson, Hannah Holder Anne Greene of [Greenwich](#), Lydia Brown

RELIGIOUS SOCIETY OF FRIENDS



June 11, Sunday: Sarah Allen was born to Mary Morrill Allen and the [Reverend Wilkes Allen](#) in Chelmsford, Massachusetts. Sarah would die in infancy.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day Our Morning Meeting was not quite so large as I have sometimes observed but proved a season of blessed triumph to the Truth, it was remarkably quiet the first testimony was short from Geo Dean & of the merits I must suspend judgement Then followed Caleb Macomber in a long testimony which began on a low key but he rose in the life & held the attention of the people in a remarkable manner - he was favord to close with it, when a few words was spoken by a young man in my judgement out of the life of Authority, but Solemnity was soon restored & the Meeting broke. -

In the Afternoon the Meeting was very large Daniel Haviland — Haverland & Mary Allen were the public laborers & tho Truth did not rise into dominion as it did in the Morning yet I believe no loss was Sustained. -

In the eveng the company at our House fell into silence & Thos Anthony was engaged in testimony very pertinently to some states present.

RELIGIOUS SOCIETY OF FRIENDS



June 12, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd The Meeting this morning opened under a solemn covering. Daniel Haviland, Nicholas Brown, & Daniel Haviland in testimony & Nicholas Brown in a most approach to the throne of Grace, [was Nicolas still in the slave trade at this time?] after which the buisness of the meeting progressed for sometime when it was observed that a person was present who was not a member an old applicant (J Austin) [was this the J Austin he had known when he was a young man with whom he had talked at length in his shop, and was deeply distressed about him?] who was invited to retire, but declined & made considerable difficulty, after a while our Aged fr. [Moses Brown](#) went to him with our another Fr & invited him to retire with them which he did, & tho' there was another circumstance or two which caused some pain. yet it was evident the Everlasting Truth did prevail & it is the prayer of my heart that it may prevail & stand over the heads of all gainsayers to the honor of the great CAUSE

In the Afternoon the Meeting opened again under a most solemn covering of life, lively testimony from Charles Osborn & Caleb Macomber, after which the State of Society was enterd into as represented by the answers to the Queries Jerusalem was again searched closely in living & powerful testimonys from Caleb Macomber, Charles Osborn, Rowland Greene & several others, which



took up so much time that the Meeting adjourned before the Queries were gone thro with – After the Meeting had proceeded in the buisness sometime, the individual who disturbed us in the Morning, again came in which occasions some jostling for a few minutes, but he yealded to the solicitations of Moses Brown & went out.

RELIGIOUS SOCIETY OF FRIENDS



June 17, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th With our frds above mentioned attended an Appointed meeting on Connanicut. The Meeting house was full or nearly so & a blessed season it was many hearts were deeply affected by the living power of Truth thro' the preaching of Charles. The meeting concluded in Solemn supplication - We dined at Caleb Weavers & returned home in the evening Charles & James took tea with Father Rodman & returned to lodge with us. -

RELIGIOUS SOCIETY OF FRIENDS

M. Benjamin Constant orated in the French Chamber of Deputies:

The French ship *Le Rodeur*, with a crew of twenty-two men, and with one hundred and sixty negro [slaves](#), sailed from Bonny, in Africa, April, 1819. On approaching the line, a terrible malady broke out, – an obstinate disease of the eyes, – contagious, and altogether beyond the resources of medicine. It was aggravated by the scarcity of water among the slaves (only half a wineglass per day being allowed to an individual), and by the extreme impurity of the air in which they breathed. By the advice of the physician, they were brought upon deck occasionally; but some of the poor wretches, locking themselves in each other's arms, leaped overboard, in the hope, which so universally prevails among them, of being swiftly transported to their own homes in Africa. To check this, the captain ordered several who were stopped in the attempt to be shot, or hanged, before their companions. The disease extended to the crew; and one after another were smitten with it, until only one remained unaffected. Yet even this dreadful condition did not preclude calculation: to save the expense of supporting slaves rendered unsalable, and to obtain grounds for a claim against the underwriters, thirty-six of the negroes, having become blind, were thrown into the sea and drowned!



June 18, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 18th of 6 M 1820 / Our Morning meeting was large but did not prove so open a time as could be wished tho our frd Charles Osborn labord faithfully in the ability afforded - In the Afternoon as the other Meeting broke, many people flocked in, which happened just as Charles rose & it proved a season of good openness wherein he discharged himself to the comfort of friends



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

*& the satisfaction of others. –
They took tea with us & after tea we took leave at which time
Charles was concerned to impart a few words of Sweet
encouragement very precious & consoling to our feelings – They
rode to Rich Mitchells to lodge, intending from thence to
[Tiverton](#) Little Compton, Westport & on to [New Bedford](#) wishing
to be at [Nantucket](#) on first Day next.
I have to Acknowledge (I trust) under an humble sense of the
Lords goodness that this Yearly Meeting has been to me a season
of favor, tenderness & love, for which I desire to offer
thanksgiving & praise where it is alone due. – before the meeting
commenced it was a season of much fear & dread among us, least
[lest] from some existing causes, the Truth would suffer, but
the Lord made bare his holy Arm for the help of his people, &
the good cause gained ground, to the consolation of the honest
sincere hearted traveller, who travel for the prosperity of Zion
& the right enlargement of her Borders.*

RELIGIOUS SOCIETY OF FRIENDS

 June 22, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 22nd of 6 M 1820 / Our Meeting was about of its usual
size, Silent, but favor'd with a degree of life. – Our friends
having all gone, we feel a little lonesome, after so much stir,
we however enjoy the quiet, our one frined seems to us doubly
near. – Thos Anthony came down this forenoon on buisness but not
in season to get to meeting which was his desire to Do - he
called & set with us a little while this Afternoon. –*

RELIGIOUS SOCIETY OF FRIENDS

 June 23, Friday: THE WESTERN MINSTREL was copyrighted by its author, Anton Philipp Heinrich.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*6th day 23 of 6 M / This Afternoon REFINE WEEKS a friend of
Ferrisburg Moy [Monthly] Meeting in Vermont called to see me,
he is travelling to get subscribers for a book of Poems which
he has been writing, in a plain simple Stile – He appears to be
an honest Sincere man & has a certificate from the meeting he
belongs too & letters of recommendation to several friends whom
we know. –*

RELIGIOUS SOCIETY OF FRIENDS

 June 25, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 25th of 6 M / In the forenoon Meeting, D Buffum & Hannah
Dennis were engaged in lively & pertinent testimonys. I believe
a number of minds were affected. –
In the Afternoon Our fr Caleb Mai Comber attended The meeting
was defer'd to 4 OClock on his account & people of Colour
invited, he was engaged in a lively testimony & pertinent to the
State of things among [? begins with w, but is cut off in the*



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

fold] but so lean & destitute were my feelings that I was not capable of feeling but very little it seemed to me my sight was left but my feelings taken away, for I thought I could plainly see that he was right & in the life by feeling was incapable of participating in it

RELIGIOUS SOCIETY OF FRIENDS

 June 29, Thursday: The *negrero Antelope* was captured by the US Revenue-Marine cutter *Dallas*. The first mate of the *Dallas* took inventory of the vessel's cargo: 283 Africans a couple of whom had deceased.

Friend *Stephen Wanton Gould* wrote in his journal:



5th day 29 of 6th M 1820 / With my H rode to Portsmouth to attend the Moy [Monthly] Meeting, before meeting stoped at Uncle Peter Lawtons & refreshed a little - At the first Meeting D Buffum was engaged in a lively testimony on the subject of "Love as the foundation of Religion" - J Dennis was also engaged in a few words. - In the last we had but little buisness & the meeting soon ended, but I thought the little that was done was conducted with weight & to me it was a good meeting for which I may ascribe thanksgiving where it is alone Due- We dined at Uncle Peters & staid there the remainder of the Afternoon - Rode Home. I may acknowdlege this evening that it has been a good day, a day of some encouragement, to press forward in the discharge of duty. Oh may the Ancient spirit of Power, which was with out dear worthy predecessors, be more conspicuous among us in this day, may the Lord arise for the help of Zion & the englargement of her borders -

RELIGIOUS SOCIETY OF FRIENDS

 July: A report appeared in the *Asiatic Journal* of the spread of a *Quaker* practice to *India*. A native called as a witness in a court of law had refused to swear by the waters of the sacred Gangā, and had explained that as a follower of *Rammohan Roy* he could not regard any river as sacred.

He would be allowed to affirm as the Quakers were doing in England and the USA.





LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 July 2, Sunday: John Brown of [Concord](#) got married with Clarissa Harmon.

Two junior officers, members of the Order of the Carbonari, led their troops on [Naples](#) in an attempt to force King Ferdinando to grant a constitution (other army units would soon join them).

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 2nd of 7th M 1820 / Our morning meeting was not a very lively time but better than some others. J Dennis bore a short testimony - In the Afternoon Father Rodman & D Buffum were lively in testimony - Went in the evening down to Wm Lees & set with them very pleasantly. -

RELIGIOUS SOCIETY OF FRIENDS

 July 6, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 6th of 7 M 1820 / Our Meeting was silent & a season of but little life. -

RELIGIOUS SOCIETY OF FRIENDS

 July 9, Sunday: General Guglielmo Pepe, leader of the [Neapolitan](#) revolt, enters the city at the head of his rebel troops.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 9th of 7 M 1820 / In the forenoon meeting Jonathon & Hannah both preached a little, in the Afternoon father Rodman said a little & I think both the preaching & the life & all, was by the little I desire however to be thankful for an evidence in my own mind of being favor'd to partake of a degree of the little life among us. -

RELIGIOUS SOCIETY OF FRIENDS

 July 10, Monday: Mikhail Ivanovich Glinka played a piano concerto at the graduation ceremonies of the Boarding School of the Nobility, St. Petersburg.

Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 10th of 7 M / Favor'd with the precious arisings of the sap of life. Oh that my heart & soul may bow in humble gratitude for every favor & my [may] I labor daily for the renewal of life

RELIGIOUS SOCIETY OF FRIENDS

 July 13, Thursday: A committee in [Concord](#), Massachusetts resolved to create for the town a Social Library absorbing the membership and the collection of an earlier Charitable Library Society.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 13th of 7th M 1820 / Our Meeting was a season of some favor to my mind - Anne Greene & Hannah Dennis both bore encouraging testimonys. -



LIVING IN THE LIGHT:

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After which was our Select Meeting held, which to me was a season of quickening & favor for which I desire to be thankful –

RELIGIOUS SOCIETY OF FRIENDS

 July 16, Sunday: In Cambridge, Oliver Merriam, a farmer of [Concord](#), got married with Mehitable Preble Cook.

In Paris, Abraham Mendelssohn wrote to his daughter Fanny, “Music will perhaps become his (Felix’s) profession, while for you it can and must be only an ornament, never the root of your being and doing.”

Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 16th of 7 M / In the morning Meeting We had a short testimony from D Buffum - In the Afternoon a short one from J Dennis & to me both were Dull seasons but I was glad to find by comparing notes with a Friend After meeting that all had not fared as I had. - My Mother Aunt Stanton & Sister Ruth took tea with us. 5th day 10th of 7 M / Our meetings was silent & to me a season of Some life tho' tried with some roving - No buisness in the Preparative but to Answer the Queries & appoint Representatives
Aunt Stanton saild this mornig for NYork & has had to all appearance a fine Wind. -*

RELIGIOUS SOCIETY OF FRIENDS

 July 21, Friday: Hans Christian Ørsted published his findings of April 21st in the [Annales de Chimie et de Physique](#), Paris.

Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 21st of 7th M / Rode to [Portsmouth](#) this mornig on buisness of society. took Uncle Stantons horse & Waggon & carried with me Elizabeth & Mary - Dined & took tea At Uncle Peter Lawtons, & went to several other places - the Chief buisness that I went on was to see Susanna Brownell who was absent at [Bristol](#).

RELIGIOUS SOCIETY OF FRIENDS

 July 23, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 23 of 7 M / Last evening went to Connanicut to attend Meeting there today which to me was a good season for which I desire to be thankful lodged & ate at Jos Greenes - The little meeting there is near to my best feelings. - May they increase in right things. -

RELIGIOUS SOCIETY OF FRIENDS

 July 27, Thursday: [Giacomo Meyerbeer](#) was elected a member of the Accademia Filarmonica in Bologna.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 27th of 7th M 1820 / In our first meeting a few words



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

was spoken by a friend while sitting, not to satisfaction & J Dennis was engaged in a short testimony to pretty good satisfaction & the meeting ended pretty well. – In the last the buisness was conducted in a brotherly manner & harmony prevailed with the exception of the friend alluded to in the first meeting, who made some personal reflections & offered some abuse to an aged friend which I hope the Overseers will attend too & the poor deluded man brought to a right sense of his State & condition. – Joseph Greene, Geo Dennis & Asa Sherman Dined with us. –

RELIGIOUS SOCIETY OF FRIENDS



August 2, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 2nd of 8th M / This Morning rode to [Portsmouth](#) to Attend The Select Quarterly Meeting with Father Rodman. – it was a season of favor, tho' much deep waiding was exsperiened on account of the State of things among us, but unity & love prevailed to the consolation of some who are at times ready to faint. – Dined at Uncle Peter Lawtons & came home. –

RELIGIOUS SOCIETY OF FRIENDS



August 3, Thursday: Simon Mayr read his study of Franchinus Gaffurius to the Ateneo, Bergamo. This was the initial portion of a projected book on various people. He would be prevented from completing the work by illness and death.



President James Monroe instructed that the Africans of the [negrero Antelope](#) were to be held in Savannah by US Marshal John H. Morel until the white people could come to agreement on their destiny.

INTERNATIONAL SLAVE TRADE

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day Again went to [Portsmouth](#) to attend the Quarterly Meeting at Large, the first appearance was from a young Woman from Lynn in supplication much to dissatisfaction – Then a short lively testimony from Thos Anthony, the rest of the service fell chiefly to our dear friend & Brother Charles Osborn. he had much also to communicate in the last meeting & visited the womens meeting – We dined at Uncle Peters after which Sister Ruth & Eleanor Lawton & myself went on towards [Providence](#) in the Waggon & reached James maxwells in [Warren](#) before night. Sister Ruth & I with the view of attending the School committee & Eleanor to enter as Nurse in the Yearly Meeting school

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 August 4, Friday: At Stirling in Scotland a judge of the “[Radical War](#)” treason delivered himself of the remark “To you Andrew Hardie and John Baird I can hold out little or no hope of mercy” because “as you were the leaders, I am afraid that example must be given by you.”

HANGING

Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day proceeded to [Providence](#) & reached the School House about 10 OClock, after landing the Young Women, I rode into town on a little buisness with Natl. Watson of Salem & returned to [Moses Browns](#) & dined where I found G Osborn & several other friends whom I loved, their company was very pleasant. – After dinner we went up to the School House & attended to the concerns that came before us in the capacity of School Committee, much weight was manifest among us & right concern for the welfare of the institution. – Ruth & I returned to [Moses Browns](#) & lodged. –next morning being 7th day we returned to the school House to attend to some unfinished buisness of yesterday, staid to dinner & dined with the Schollars after which we left them & rode home & got to [Newport](#) before 9 OClock in the evening. –

RELIGIOUS SOCIETY OF FRIENDS

 August 6, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 6th of 8 M / Our morning Meeting was pretty well attended Father Rodman was concerned in Testimony – Jeremiah Austin as is now not a member of Society was present & undertook to preach to us – We heard The Bell, but alas where is the pomgranate, which tastes & smells pleasantly. –

RELIGIOUS SOCIETY OF FRIENDS

 August 10, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 10th of 8th M 1820 / Our Meeting was silent & to me a season of leanness, arising perhaps chiefly from a want of timely care on my part, tho' I labor'd to get my mind settled. –

RELIGIOUS SOCIETY OF FRIENDS

 August 13, Sunday: Field Marshall William Carr Beresford, Duke of Elvas, administrator of Portugal, sailed for Brazil to visit Dom João, the absent king.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 13 of 8 M / This morning as I went into the meeting House Yard I found a number of Men & boys standing round our frd David Buffum in a manner which induced me to believe that something had happened to him on going up I found his horse as he was taking him out of the carriage in Kicking off the flies had hit his leg & it was bleeding most profusely. They had put a

LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

handkerchief round it & soon his son David came up & carried him home. The heat of the Weather & his time of life excites no Small concern for his wellfare – Our Meeting was Silent & a season of thoughtfulness to me tho' not so much of the Life as I desired Afternoon meeting rather small people seem to dislike very warm as well as very cold weather to turn out to meeting in –father Rodman & Aunt A Carpenter out to see D Buffum, found his leg severely hurt but it appears to be a flesh wound & with proper care may do well, tho' so severe a hurt is always dangerous at the age of 76. –

RELIGIOUS SOCIETY OF FRIENDS



August 17, Thursday: The trial to prove the infidelities of Lady [Caroline Amelia of Brunswick-Wolfenbüttele](#), [Princess of Wales](#), so that [King George IV](#) might divorce her, began with her riding in triumph to the House of Lords in a state carriage through cheering throngs, graciously waving to all and sundry. Among the 258 peers assembled there were two (at least) with whom she had had intimate relations. The issue of her name being in the weekly liturgy of the Anglican Church was a major complication. The husband could not bring proceedings in the Ecclesiastical Court because he did not have the required “clean hands.” He attempted to secure a Bill of Pains and Penalties but the queen was virtually acquitted by the House of Lords because the bill passed only by a slender majority. As far as many of the peers were concerned, the issue was not who was dirty but who was dirtiest:



Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 17 of 8 M / At Meeting J Dennis was concerned in a short testimony –
Our fr D Buffum remains confined with a sore leg which does not*



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

get much better, tho' it is supposed it is doing as well as can be expected

RELIGIOUS SOCIETY OF FRIENDS

 August 20, Sunday: A meeting was held at Canandaigua's Mill's Hotel to discuss the building of a [canal](#) linking Canandaigua Lake with the [Erie Canal](#). John C. Spencer, James D. Bemis, Asa Stanley, Dudley Marvin, and William H. Adams were appointed to study a route.

A setting of Spiritus meus by Antonio Salieri was performed for the initial time, in Vienna.

Gentleman's Magazine was able to applaud a lady, when it came across one:

The numerous family and large domestic establishment of Mrs Fry are properly conducted with the utmost propriety. Nor does her zeal in the holy cause of humanity ever lead her to infringe on those domestic duties which every female is called upon conscientiously to fulfil.

ELIZABETH FRY

RELIGIOUS SOCIETY OF FRIENDS

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 20th of 8th M 1820 / In the Mornng Meeting J Dennis was concerned in testimony – In the Afternoon silent. –

RELIGIOUS SOCIETY OF FRIENDS

 August 24, Thursday: A Constitutionalist insurrection against the Bragança dynasty began among liberal army officers in Oporto, Portugal. A rebel junta was set up in the city led by Brigadier António da Silveira Pinto da Fonseca.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 24 of 8 M / Silent Meeting, the forepart of it was a season of solid quiet to my mind, but got disturbed with some roving & towards the close was favord to feel a solemn covering restored. – No buisness in the preparative meeting but to approve Representatives
Aunt Stanton arrived from NYork this Afternoon*

RELIGIOUS SOCIETY OF FRIENDS

 August 25, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 25th of 8 M 1820 / This Afternoon With J L Taylor rode over the Beeches to the late residence of Benjamin Gardiner after his Clock to repair, on our way thither we Stopped at the Marked Rocks about which Storys (& storys they are) is told of the Devil beheading a Squaw &c here many people have cut their names with the Date of the Year. I remarked some as far Back as the Year 1740 & many of a later date, among them is the Name of Thos Rotch as far back as 1785 when he was probably on a visit to this Island, he is yet living but many are gone hence to be



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

seen of men no more. -These Rocks & the names cut on them gave rise to many reflections. They have been visited by many for pleasure who have since seen great trouble & paid the debt of Nature & now only their names remain, perchance to revive them in the recollection of some of their friends who may hapen to visit them & remember that they once knew them. I once when a boy, was at these rocks before, & cut my name, but it is not now to be found, it was cut shallow & time has effaced it - After the buisness was done we went upon - we took a Walk on the east ridge of the hanging rocks, they are a great curiosity, & my mind in the course of my walk exclaimed "GREAT & MARVELOUS ARE THY WORKS", & on observing some of the clefts that were once probably attatched to the Mass, but fallen off by some great convulsion of nature, well may we ADD "Thy ways are past finding out - On the farm of the late Benj Gardiner is an old family burying Ground, in which are laid the family of Smiths to whom the land once belonged. I noticed a very large & thick Tomb Stone which covers Phillip Smith & his Wife Mary - he Died in 1700 aged 67 Years & she 1709 aged 57 Years We then rode home by the way of Green End & had a pleasant Afternoon. -

RELIGIOUS SOCIETY OF FRIENDS

 August 27, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 27th of 8th M 1820 / In the Morng Meeting, father Rodman had a few words by way of testimony & it was a pretty solid time - In the Afternoon we were silent

RELIGIOUS SOCIETY OF FRIENDS

 August 29, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 29 of 8 M / This Afternoon carried Aunt Stanton & Nancy Warren in the Waggon to [Portsmouth](#). went to Clarke Chases & walked round to view the Farm Some Apples & Pears rearly ripe & the appearance of a considerable quantity. The went to Uncle Thurstons & took tea. -

RELIGIOUS SOCIETY OF FRIENDS

 August 31, Thursday: Radical leader Major Rafael de Riego made a triumphal entry into Madrid in support of the 1812 constitution.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 31 of 8 M / This morng took the Waggon & carried father Rodman & Sister Eliza & John to [Portsmouth](#) to attend the Moy [Monthly] Meeting. In the first meeting J Dennis said a few words but with me life was low. The buisness of the last, was pretty well conducted & in my feelings life rose in a very pleasant & comfortable degree for which continued evidence of Divine favor I desire to be thankful - We dined at Rich Mitchells

RELIGIOUS SOCIETY OF FRIENDS



 September 3, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 3rd of 9th M 1820 / Our Morning Meeting was well Attended & a favor'd season Hannah Dennis was very lively & sweet in testimony & father Rodman appeared in a few words. -In the Afternoon Silent, & pretty Solid. -

RELIGIOUS SOCIETY OF FRIENDS

 September 4, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 9th of 9 M / This Afternoon took the Waggon & with My H, John & Aunt Stanton rode to [Portsmouth](#) & took tea with our Aged Cousin Elizabeth Chase. The Afternoon was pleasant & the time was spent pleasantly, but my mind was occupied much in retrospection, on my past visits at the House when the family were all alive & together, but now how changed? Soon we shall all be changed, soon all consigned to the Silent grave & may we so live while here, as to be received into happiness in the World to come. -

RELIGIOUS SOCIETY OF FRIENDS

A news item relating to the development of ELECTRIC WALDEN technology:

- François Arago presented the findings of the Danish physicist Hans Christian Ørsted to the French Academy in Paris.

 September 7, Thursday: During a Lake Erie storm two lake vessels were forced to tie up at the new pier being built by Samuel Wilkeson at Buffalo Creek, New York (later the Buffalo River). The pier would hold.

The Attorney-General of England rested His Majesty's case against Lady [Caroline Amelia of Brunswick-Wolfenbüttel, Princess of Wales](#) in the House of Lords. She responded by sailing down the Thames in her state barge. An estimated 200,000 people viewed the procession.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 7th of 9th M / Father Rodman delivered a short testimony at Meeting. - To me it was a season of great poverty. I know not when I have passed a meeting so destitute of good Joseph Sansom of Philadelphia was at Meeting he is a great traveller & published several works. -

RELIGIOUS SOCIETY OF FRIENDS

LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

When the wooden [Concord](#) Town School had burned down the previous December 31st,  the Corinthian Lodge of local Freemasons had volunteered to pay \$400 toward the cost of replacing it, on condition that a private staircase would be provided to an upper floor that would be reserved for their activities. The new building, of brick, dedicated on this day by the Reverend [Ezra Ripley](#), sported a bell cupola (two other, outlying, new schoolhouses were also being dedicated on this day).

I wish you to realize that it is your indispensable duty to govern your children.... I do not say you must be severe. There will be no need of severity, if you begin discipline seasonably and pursue it with wisdom and prudence. But they must be made to obey you. If you do not know how to govern your children, and to command their fear and love, it is high time you should learn. And I would there were schools for this purpose. I believe they would be highly beneficial.



Ancient, Free and Accepted Masons

The ground floor of this building would house the town school preparing local students for college until,

in 1851,  it would be moved across the square into the new Town Hall.



The classroom was constructed like an amphitheater. The ceiling was ten feet high and, in the center, running from the door to the master's desk at the opposite end, was an aisle. On either side the floor rose toward the wall on an inclined plane, on which were four rows of benches, ten seats to a row, so that the master was surrounded by students on three sides. The northwest half was the girls' side and the boys sat on the southeast, forty students on each side. The scholars used wooden desks of the classic schoolroom type – lidded, bolted to the floor, and attached to the seat in front. The master's desk stood on a platform sixteen inches high, facing the students. Near this, on the floor, was an old heating stove. The room was lit with oil lamps.



September 10, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 10th of 9 M / In the morning Meeting Father Rodman was concerned in a short well connected & pretty lively testimony In the Afternoon Hannah Dennis was twice on her feet engaged in a lively pertinent testimony in which Gospel Authority was demonstrated & both to me were good Meetings. –

RELIGIOUS SOCIETY OF FRIENDS



September 13, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 13th of 9 M / This Afternoon took John & with Mother & Aunt Stanton went to Connanicut & took tea with Cousin Mary Howland, Cousin Abigail Casey was there & a pleasant Afternoon it was - After tea John & I came home & left Mother & Aunt Stanton to stay a few Days –

RELIGIOUS SOCIETY OF FRIENDS



September 14, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 14th of 9th M 1820 / Silent Meeting. our frd D Buffum attended, the first time since his leg was hurt. –

RELIGIOUS SOCIETY OF FRIENDS



September 17, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 17 of 9th M / In the Morning Meeting Hannah Dennis was large in testimony, Jonathon was also engaged in testimony & D Buffum closed the Service with his usual lively manner, it seemed as if there was much concern manifested, for the Churches Wellfare & Oh that it may increase among us. -- In the Afternoon Silent but the Meeting closed under a good degree of life to my feelings. –

RELIGIOUS SOCIETY OF FRIENDS

LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

➡ September 20, Wednesday: Red-haired but nearly bald Colonel Josiah “The Prairie Chicken” Snelling laid the cornerstone of a massive new fort, to be called “Fort St. Anthony,” at the confluence of the Mississippi River and the St. Peter’s River overlooking Pike Island in what eventually would become Minnesota. Construction would require six years.



Rochesterville, New York’s Methodist Episcopal Church opened and Abelard Reynolds was named 1st trustee.

Two hundred and forty-one additional deaths from yellow fever were recorded in Savannah.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 21 of 9 M / Our meeting today was small & silent to me
a season of some oppression. –
John remains very poorly. I hardly know what to think of his
case. –*

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 September 19, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 19th of 9th M / On first day night John seemed quite unwell, Yesterday had quite a fever & today seems to be no better, we are administering medicine under the Doctors direction & must wait the results

RELIGIOUS SOCIETY OF FRIENDS

 September 22, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 22 of 9 M / John Still remains very poorly, but in The aggregate I dont know but he had had a better day than yesterday

RELIGIOUS SOCIETY OF FRIENDS

 September 23, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 23 of 9 M / John seems Better today, his case has excited much anxiety in our minds

RELIGIOUS SOCIETY OF FRIENDS

 September 24, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 24th of 9 M / John Seeming yet better. Went this morning to Connanicut to attend that Meeting as a committee Member It was an hard season but after All my struggle was favord at last with the precious incomes of life. Dined with Jos Greenes, then went up & set a little while with cousin's Howland & Casey - & came across the ferry home

RELIGIOUS SOCIETY OF FRIENDS

 September 28, Thursday: Birth of Friedrich Engels.

Thomas Whiting died at the age of 72.

Thomas Whiting [of [Concord](#)], grandson of the Rev. John Whiting by his son Thomas Whiting, Esq., was born October 3, 1748, and graduated [at [Harvard College](#)] in 1775. He taught the grammar-school in [Concord](#) several years, and was afterwards a merchant here [in Concord]. He died September 28, 1820, aged 72.²³¹

Widerschein D.639, a song by Franz Schubert to words of Schlechta, was published in the Taschenbuch zum geselligen Vergnügen, Leipzig.

Friend [Stephen Wanton Gould](#) wrote in his journal:

231. [Lemuel Shattuck](#)'s 1835 [A HISTORY OF THE TOWN OF CONCORD:....](#) Boston MA: Russell, Odiorne, and Company; Concord MA: John Stacy, 1835
(On or about November 11, 1837 [Henry David Thoreau](#) would indicate a familiarity with the contents of at least pages 2-3 and 6-9 of this historical study. On July 16, 1859 he would correct a date mistake buried in the body of the text.)



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

9 M 28 1820 5th day / Our Monthly Meeting this Day held in town was a season of favor. – In this first meeting father Rodman & J Dennis were concerned in short testimonials & in the last the business was conducted in love & condescension – We had a number of our [Portsmouth](#) friends to dine with us. –

RELIGIOUS SOCIETY OF FRIENDS



Fall: In spiritual travail, the grieving [Sarah Moore Grimké](#) was sent by her family to [North Carolina](#) for a breather:



I cannot without shuddering look back to that period. How dreadful did the state of my mind become! Nothing interested me; I fulfilled my duties without any feeling of satisfaction, in gloomy silence. My lips moved in prayer, my feet carried me to the holy sanctuary, but my heart was estranged from piety. I felt as if my doom was irrevocably fixed, and I was destined to that fire which is never quenched. I have never experienced any feeling so terrific as the despair of salvation. My soul still remembers the wormwood and the gall, still remembers how awful the conviction that every door of hope was closed, and that I was given over unto death.

During her stay at the [slave](#) plantations of her relatives along the Cape Fear River, she would worship with the Methodists who mostly occupied that place, and would not be more impressed with this style of worship than she had previously been with her family's Episcopalianism, or her subsequent Presbyterianism. On her return from this trip to her home in Charleston, South Carolina, she would reassure her mother that she was not at all tempted by [Quakerism](#) or [Catholicism](#):



"Anything but a Quaker or a Catholic!"

Then, however, her brother Thomas picked up, at some sale, a volume of Quaker writings:



"Thee had better turn Quaker, Sally; thy long face would suit well their sober dress."

Reading in this volume, whatever it was, raised some questions in her mind, and she began a correspondence with the Quakers whom she had met in her travels, the ones who had presented her with the Woolman volume. In particular her correspondence would be with Friend Israel Morris. Eventually she would begin to attend the silent worships at the Friends meetinghouse in Charleston.



October 1, Sunday: A member of the Harris family drowned at Pigeon Cove, Rockport, Gloucester.

The 1st constitutional parliament for [Naples](#) met.

Fanny and Felix Mendelssohn entered the Berlin Singakademie as altos.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 1st of 10th M 1820 / In our Mornng Meeting D Buffum & father Rodman were both engaged in testimony – In the Afternoon



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

father was twice engaged. – both to me were seasons of favor for which I desire to be thankful. – With Lewis L C Clarke went out to David Buffums, took tea & spent the evening with him-

RELIGIOUS SOCIETY OF FRIENDS



October 4, Wednesday: Carl Maria von Weber performed before the King and Queen of Denmark at Fredriksborg.

Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 4th of 10 M / Rode to [Portsmouth](#) with Sister Mary to attend meeting - Wm T Potter & Mary Anthony were married it was a Silent Solemn Meeting & the Marriage was as orderly Solemnized as any I ever attended. – it is now over 32 years since I have seen a marriage in [Portsmouth](#) Meeting House when Isaac Chase was married to his first wife I was about 7 years old & well remember going to meeting with Aunt Patty Gould & Sitting with her, recollect of seeing them Stand up & when the certificate was signing She went up, signed it herself & asked cousin John to write my name on it. I also recollect that Elizabeth Mott preached, & of going home with them & being at the Wedding. -- Ah! many changes since that day, many have since sunk to the Silent grave & gone hence to be seen & scarcely to be remembered by men any more & many also, have since been married myself among the number & been called into the field of action to fill up my allotment in civil & religious activity & soon also shall I be among those numbered with the Dead. May the change be happy

RELIGIOUS SOCIETY OF FRIENDS



October 5, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 5th of 10th M 1820 / Our Meeting was silent & a pretty good one to me. –

RELIGIOUS SOCIETY OF FRIENDS



October 7, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 7th of 10th M / "In the midst of life we are in Death" those words involuntarily & spontaneously rushed on my mind this evening as I heard of the decease of Ann McCoy at Savannah Georgia at the age of 17 Years. She spent a few weeks at board with Aunt Nancy Carpenter in the summer of 1819. we became acquainted with her & from the apparant Amiableness of her disposition & engaging deportment with the honesty of her heart really endeard her to our feelings we parted with regret & feelings of brotherly & sisterly affection. –

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 October 8, Sunday: General Jean-Pierre Boyer, who in 1818 had taken control over the southern part of Haiti, was able to take over the whole of that black and creole nation when Henri Christophe, King Henry I, semi-paralyzed and losing control over the Creole forces, shot himself with a silver bullet in order to avoid an approaching army of Congos.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 8th of 10th M / Our meetings were both Silent & to me seasons of Some life. - with my H & John spent the evening at Wm Lee's. -

RELIGIOUS SOCIETY OF FRIENDS

 October 12, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 12 of 10th M / Our meeting was Silent but a season of favor - The Select Meeting held at the close of the first was small, several of the members are sick & the family of several others. - in Addition to which the Wind was high which prevented the two who live on Connanicut from coming over. it however was a time in which the cementing love of Christ was renewedly extended in the hearts of the brethren The Queries answers with their usual clearness

RELIGIOUS SOCIETY OF FRIENDS

 October 15, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 15 of 10 M / Our forenoon was a quiet sweet & very solid one too towards the close D Buffum & H Dennis were engaged in very lively & precious testimonys, & I have no doubt had a solemnizing affect on many minds -- In the Afternoon it was very rainy meeting was very small but to me a season of some favor

RELIGIOUS SOCIETY OF FRIENDS

 October 16, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 16th of 10 M 1820 / This Afternoon rode to [Portsmouth](#) with My H & attended the funeral of her Aunt Sarah Almy & widow of Job Almy & daughter of our late worthy friend & Gospel Minister Isaac Lawton. The setting (excepting a few words spoken by an individual which were not very savory to me) was silent & solemn. -We took tea at Uncle P Lawtons & came home -

RELIGIOUS SOCIETY OF FRIENDS

 October 19, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 19th of 10th M / Our Meeting was small but a sweet refreshing time to some, for which we ought to be duly thankful -Hannah Dennis was engaged in prescious testimony - No buisness in the last (Preparative) but the Answers to the Queries

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 October 22, Sunday: [Helen Louisa Thoreau](#)'s 8th birthday.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 22nd of 10 M / Our Mornng Meeting was well attended & a solemn covering was witnessed soon after it was settled. Hannah Dennis was largely & solemnly engaged in testimony. Father Rodman & Jonathon were also concerned in short communications & it proved a season of uncommon favor. - In the Afternoon we were silent but a season of solemnity & favor for which I desire to be thankful - Oh that Zions banks may be enlarged & her Stakes Strengthened.

RELIGIOUS SOCIETY OF FRIENDS

 October 24, Tuesday: John Milton Cheney submitted his response to a problem in Analytic Geometry, on a sheet of paper 21 x 29 ³/₄ inches, in partial fulfilment of the requirements for a [Harvard College](#) A.B. degree to be issued in 1821.

Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 24th of 10 M / Rode to [Portsmouth](#) this morning to Carry the Masons to work on Uncle Stanton's farm-house. The ride was very pleasant, but gave me a hard head Ach thro' the remainder of the Day. -

RELIGIOUS SOCIETY OF FRIENDS

 October 25, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 25 of 10 M / This Morning Aunt Anna Carpenter was taken in Ague fits which were succeeded by a heavy fever & she remains very poorly this evening. I fear every Attack will be her last - & should she be removed her loss will be great to many & very particularly to the poor to whom she is a Kind benefactor

RELIGIOUS SOCIETY OF FRIENDS

 October 26, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 26th 10th M 1820 / This morning with my H & Sister Mary Rode to [Portsmouth](#) to attend our Moy [Monthly] Meeting, in the first Hannah Dennis was concerned in a lively sweet testimony - In the last the buisness was conducted in a good degree of brotherly love & harmony - We Dine at Uncle Thurstons. - At this meeting a legacy of One Hundred Dollars left by Mary Tillinghast was accepted & the appointment of her Trustees confirmed, the interest of which is to be applyed to the keeping up the graves in becoming decent order & c in the Upper burying ground in friends meadow field where her remains are laid. David Buffum Jr David Rodman & myself were appointed to the trust & I am in hopes to be able to see that ground in more reputable order that it has ever been

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



October 29, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 29th of 10th M / How uncertain are all things here, & how necessary for us to be prepared for disappointments, a fresh & striking instance of this occurred last evening - In the Afternoon Br Isaac took the Horse & rode to [Portsmouth](#) to give some directions to the masons that were at Work on Uncle Stantons farm & [word in fold] returned about dark. The Horse having performed [?with] his usual alacrity & in apprant good health, but as soon as he was released from the Waggon he manifested signs of distress, laid down & rolled [?] continued in increasing agony for about two hours & an half when he Died. - This occurrence to me is afflicting having been in the habit of feeding & taking care of him since Uncle Stanton bought him, that I became much attached to him & he [next two pages repeat on microfilm] to me, the exercise of waiting on him & riding him in the Waggon was very useful & I believe has contributed to my health this summer & to have the poor dumb Animal snatched so suddenly away feels distressing, the poor children both Isaacs & mine all seem afflicted, but so it is, he is gone & we have the loss, & may it teach us Wisdom, may it teach me not to place my dependance on terestrial thing, & learn me to bear Greater disappointments. - Our meetings to me were seasons of mixture, tho some favor was witnessed, both were silent.

RELIGIOUS SOCIETY OF FRIENDS



October 31, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 31 of 10th M 1820 / I expect to set out this Afternoon for Somersett with my H & Sister Elizabeth to Attend the Quarterly Meeting which commences there tomorrow. I go under depression, I wish not to dwell on outward circumstances, but leave the past & press forward to do the best I can. The prayer of my spirit is Oh Lord help us. go with them that go; & stay with them that stay. -We lodged at Uncle Peter Lawtons in [Portsmouth](#) & in the evening was favord with a comfortable degree of resignation & the prospect a head quite Brightened. - rose early on the 4th day morning & set out about day light our horse being rather weak did not reach Somersett till about 10 OClock stoped at Wm Reads & procured quarters for Hannah & Elizabeth & went to the meeting house unharnessed the horse & went into a neighboring house & rested a few minutes, then to meeting which was a favor'd season & very comforting to my drooping mind. it was a time of remarkable solemnity & the love of the brotherhood was very conspicuous -- I returned & dined at Wm Reads who are very kind & hospitable to friends thho' not members, & offeredd to Keep us thro' the Meeting. This was a comfort as were were much of Strangers in Somersett, after dinner walked with L Clarke up to Daniel Braytons where I had a little of the company of [Moses Brown](#) & several of our dear Brothers & sisters, among whom was Anne Almy



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

& Sarah Greene. — returned to Wm Reads took tea & lodged. —

RELIGIOUS SOCIETY OF FRIENDS



November 2, Thursday: Succession of the deacons of Lincoln.²³²

Names.	Chosen.	Died.	Age.
Benjamin Brown	Aug. 20, 1747.	April —, 1753.	—.
Joshua Brooks	April 18, 1749.	June 26, 1768.	80.
John Gove	April 18, 1749; was in office about 40 years.		
Samuel Farrar	Dec. 28, 1763.	April 18, 1783.	75.
Joshua Brooks, Jr.	Dec. 28, 1763.	March 8, 1790.	70.
Edmund Wheeler	May 6, 1784.	June 1, 1805.	74.
Samuel Farrar	May 6, 1784.	Sept. 19, 1829.	93.
Eleazer Brooks	Nov. 6, 1794.	Nov. 9, 1806.	80.
John Hartwell	April 9, 1804.	Nov. 2, 1820.	73.
Thomas Wheeler	Sept. 2, 1805.		
James Farrar	April 27, 1812.		
Eleazer Brooks	April 27, 1812.		

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day Went to meeting, the first was a season of remarkable favor Thos Anthony Obadiah Davis, Anne Almy & Hannah Dennis were concerned in testimony in which Divine Authority was evidently manifest & if there were any opposers TRUTH went over their heads to the rejoicing the heart of many present - Ruth Davis concluded in supplications. -- The Authority & dignity of the first was remarkably preserved in the last meeting & the buisness was transacted in much harmony tho' in one instance there was a Small appearance of that which was not quite right. — Othniel Foster from S Kingstown Moy [Monthly] Meeting was appointed to the Station of an Elder & an excellent general Epistle from London Yearly Meeting for the present Year was read to the satisfaction & comfort of Friends - Dined & Wm Reads, much exercised about going to [Providence](#) to attend the School committee to be held there on Sixth day but after a while the prospect of home rather

232. [Lemuel Shattuck](#)'s 1835 [A HISTORY OF THE TOWN OF CONCORD;....](#). Boston MA: Russell, Odiorne, and Company; Concord MA: John Stacy, 1835

(On or about November 11, 1837 [Henry David Thoreau](#) would indicate a familiarity with the contents of at least pages 2-3 and 6-9 of this historical study. On July 16, 1859 he would correct a date mistake buried in the body of the text.)



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

brightened & we set out for the ferry intending to cross over, but the boat having gone & our turn not likely to be the next, several being in waiting we concluded to unharness & stay with Wm Slaid & his wife who kindly invited us so to do, we were soon joined by Jonathon & Hannah Dennis & spent the evening very pleasantly, my mind now & then adverting to Providence. -

RELIGIOUS SOCIETY OF FRIENDS



November 3, Friday: Cuenca, Ecuador declared its independence.

Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day Morning after breakfast was again much exercised about [Providence](#) & I was almost ready to turn about & set my face thitherward, but after again weighing the subject, the prospect a little went off, but Jonathon & Hannah Dennis having a mind to go back about a quarter of a mile to pay a religious visit to Nathan Slaid, a young man lately disowned My H & I concluded to go with them after which I still felt more easy to come home - we accordingly crossed the ferry, stoped at Fall River & oated our horse, view'd the Fall of Water & went into one of the Factorys & afterward set a clock a going for a man who was desirous of it, we proceeded on our journey & got to Uncle Saml Thurstons by 2 O'clock, - refreshed ourselves & horse & got home before sunset, & found all things as well as we left them. My Mother & friends well & above all the testimony, that John & had been a good & obedient boy to his Aunt Ruth in whose care he was left.

This visit has been a Season of much instruction to my feelings, & I trust of some religious improvement & enlargement, for which I desire to be thankful

RELIGIOUS SOCIETY OF FRIENDS

➡ November 4, Saturday: Daniel Boone's death was being reported:

Savannah. The fever continues to rage in this city with unabated fury. It is conjectured that only 2000 or 2500 persons remain in it. The amount of those who have left it on account of the sickness, is estimated at 6000.

Col. Daniel Boone. The decease of this celebrated man was erroneously announced some years ago—but the latest St. Louis papers state that he died at Charette village, on the Missouri, on the 26th of Sept. in the ninetieth year of his age.—When his death was made known to the general assembly of the new state, it was resolved that the members should wear crape on the left arm for the space of 20 days, and to adjourn for that day, in respect to his memory.

We have already, in the 4th vol. of the WEEKLY REGISTER, page 33, given a long account of col. Boone, and shall no doubt be furnished with some additional particulars to complete his biography.—He was the first settler of Kentucky, a great state now containing from 6 to 700,000 inhabitants—he penetrated its wildernesses in 1775; and in 1799 removed to and settled upon the Missouri. He soon after discovered the country now known by the name of "Boon's Lick," which is perhaps the most prosperous part of the new state. Until the last two years of his life he enjoyed much health; when more than eighty years old, he was a keen huntsman, and made many extensive excursions in pursuit of game, in places far distant from the usual tread of white men.

Carl Maria von Weber and his wife Caroline Brandt returned to Dresden after a successful concert tour of Germany.

➡ November 5, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 5 of 10 M [date error] 1820 Our meetings both forenoon & Afternoon were pretty well attended & in the mornng Father Rodman was engaged in a short testimony - seasons of some favor to me -

RELIGIOUS SOCIETY OF FRIENDS

➡ November 7, Tuesday: President James Monroe was re-elected. The "era of good feeling" would continue.

LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



November 10, Friday: After a “trial” requiring more than two months, a vote was taken upon the 3d reading of the bill against Lady [Caroline Amelia of Brunswick-Wolfenbüttel, Princess of Wales](#) in the House of Lords. The bill was approved 108-99, a margin so small that the government would not dare to introduce it in the House of Commons. The court lawyers needed to abandon the petition of [King George IV](#) to prevent his wife from becoming queen consort of England by divorcing her — against her fitness her husband the monarch-designate had sought to submit mere court gossip, chatter that under the law amounted only to the flimsiest of hearsay evidences and turned out to be in its entirety inadmissible. British street crowds greeted the news with cheers and there would follow three days of nationwide spontaneous celebration.²³³



The Reverend [Barnard Hanbury](#) and [George Waddington](#) arrived at Wady Halfa, above the 2d cataract of the Nile River, and were provided by the Turkish army with five dromedary camels, one too few for their party of six. They were advised, however, that it would be an easy and pleasant 8-day hike to Dóngola.

HENRY WOULD READ ABOUT IT



November 11, Saturday: The Reverend [Barnard Hanbury](#) and [George Waddington](#) set off from Wady Halfa in the direction of Dóngola, in search for the ruins of Meroe. In their party were a young Irishman named James Curtin, a man from Malta named Giovanni Fiamingo, his teenage cousin Giuseppe Fiamingo, and a black slave.

HENRY WOULD READ ABOUT IT

[Caroline Amelia of Brunswick-Wolfenbüttel, Princess of Wales](#) was acquitted. The Manchester Observer would comment that “The Queen owes her deliverance ... solely to the IMTERPOSITION OF THE PEOPLE. She remains Queen of England by the choice of the people ... the people have overawed the parliament, and have preserved the rights of the Queen inviolate by the menace of their vengeance.” The people celebrated that night, smashing windows and firing pistols into the air, and Cobbett estimated that across the nation some 50,000 guns must have been discharged in celebration. Churches were invaded and clergy insulted. The police and military found it necessary to read the Riot act in more than a dozen towns.



November 12, Sunday: [William Hayley](#) died at Felpham. He left no children.

Friend [Stephen Wanton Gould](#) wrote in his journal:

233. She would fall ill after being barred from her husband’s coronation at Westminster Abbey and would die on August 7, 1821, so, you might say, the royal’s little problem eventually solved itself.



1st day 12th of 11th M 1820 / Our Meeting was very small being a severe Storm of Snow & Rain & the walking nearly over shoes in snow & water A few words were spoken by J Dennis - Three Women were all that gathered & one of them not a Member. -- In the Afternoon eight men were all that met & two of them not members, we were silent but I trust the promise was in degree fulfilled, "Where two or three are met in my name there am I" -

RELIGIOUS SOCIETY OF FRIENDS



November 16, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 16th of 11th M / Our Meeting was silent some life was experienced in my mind, & it was comfortable, have also been favored thro' the day, for which I desire to be thankful. - Rec'd this Afternoon an interesting letter from my fr John Heald of Ohio -

RELIGIOUS SOCIETY OF FRIENDS



November 18, Saturday: Land was sighted south of the South Shetlands, by the sailors of the sloop *Hero* under 21-year-old Captain Nathaniel B. Palmer of Stonington, Connecticut. (This sloop was part of a sealing expedition organized by Captain Benjamin Pendleton. After a period this land would be recognized as the Antarctic Peninsula.)

Liverpool was unable to send the bill against [Caroline Amelia of Brunswick-Wolfenbüttel, Princess of Wales](#) on to the Commons because "it would have been perilous to persevere in passing it in the present state of public feelings."

Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 18th of 11th M / Our venerable friends David Buffum & Wife spent the Afternoon & took tea with us with Aunt A Carpenter & Mary Chase. - I intended to have gone to Connanicut this Afternoon So as to have been at meeting there tomorrow, but as our above said frds DB & wife never made us but one Afternoon visit before & considering it may be that they will never together make us another I felt most easy to omit crossing the ferrys this Afternoon & run the risk of a Passage tomorrow morning

RELIGIOUS SOCIETY OF FRIENDS



November 19, Sunday: Austria, Prussia, and Russia issued the Protocol of Troppau. They bound themselves together against liberal revolutions, peaceful or otherwise.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 19th of 11th M / Rose in season this morning & after breakfast went to the ferry to try to get a Passage to Connanicut but the wind was small & a head & no other passenger there, concluded to give up the prospect - Both our Meetings were Silent, & Seasons of some favor to me tho' of not much abounding - on the whole was satisfied with



LIVING IN THE LIGHT:

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being at home as D Buffum & J Dennis were Absent, which left our Seats more vacant than was desirable.

RELIGIOUS SOCIETY OF FRIENDS

 November 23, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 23rd of 11th M 1820 / Our Meeting was a season of some favor to my mind. Father Rodman & Jonathon Dennis delivered short testimonys. – In the last Preparative Overseers were agreed in & three names forwarded to the Moy [Monthly] Meeting —

RELIGIOUS SOCIETY OF FRIENDS

 November 25, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 25th of 11th M / This Afternoon went to Connanicut with Jonathon Dennis & lodged at Jos Greenes –

RELIGIOUS SOCIETY OF FRIENDS

 November 26, Sunday: After a successful initial performance in October in Oedenburg (Sopron), Franz Liszt appeared in a noon concert in Pressburg (Bratislava). Both concerts were arranged by Liszt's father, Adam, who timed this performance to coincide with a meeting of the Hungarian Diet, when many important notables were in the city. The mostly upper-class audience was delighted and impressed.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day attended Meeting there which was about as large as usual – – a Season of some favor Jonathon had a few words, comfortable to those who were low in their minds, & of encouragement in general & I thought appropriate to the State of the meeting, at the close it was mentioned that would be the last meeting held there by the committee this season & I believe we parted in love. After dinner we crossed the ferry in season to attend our Afternoon Meeting.

RELIGIOUS SOCIETY OF FRIENDS

 November 30, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 30th of 11th M / Our first meeting was silent with me the Life was low. – In the last we had considerable buisness & in my low estate it fell to my lot to do the writing for the day & got along tollrably to my own satisfaction – We had Uncle & Aunt Thurston & Uncle P Lawton to dine with us.

RELIGIOUS SOCIETY OF FRIENDS

 December: Fifteen men, mostly Quakers, knowing the [Erie Canal](#) would come through the area, had bought up the site of the future Lockport.

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 December 3, Sunday: Maometto II, a drama by Gioachino Rossini to words of della Valle, was performed for the initial time, in Teatro San Carlo, [Naples](#), but was not well received.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 3rd of 12 M 1820 / Several of our friends went to [Portsmouth](#) to attend the funeral of our fr Susannah Freeborn, which made the rising seats thin - The London Epistle was read in the Morning & in the Afternoon father Rodman bore a short testimony. -

RELIGIOUS SOCIETY OF FRIENDS

 December 7, Thursday: Louis Spohr and his wife arrived in Paris for the 1st time. There he would meet Cherubini and produce a new violin concerto.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 7th of 12 M / Our Meeting was pretty well attended by its numbers Tho' some were absent who I should rather have been present. It was silent, to me a season of feelings. -

RELIGIOUS SOCIETY OF FRIENDS

 December 10, Sunday: [Adelaide Amelia Louisa Theresa Caroline of Saxe-Coburg Meiningen](#) gave birth to Elizabeth Georgiana Adelaide Hanover in London (the infant would die on March 4th).

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 10th of 11 M [date error] / In the forenoon Meeting Jonathon & Hannah delivered short testimonys - Afternoon silent both seasons of some favor to me but experienced barraness also, so the exsp was mingled. -

RELIGIOUS SOCIETY OF FRIENDS

 December 14, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 14th of 12 M 1820 / I have rarely ever been Sicker in my life than from last first day night till this Afternoon when I think I am better - Was taken with cold shivers, fever & sore throat which Ulcerated on both Sides, distress in my head & all my system, but thro' favor am now better, & perhaps tomorrow may be out & about. -
Of course did not attend meeting today*

RELIGIOUS SOCIETY OF FRIENDS

 December 17, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 17th of 12th M / I have been so little out of the house in the course of the last week, that in the present Air it looked improper for me to go to meeting today - This Afternoon I was on the point of going but at last gave it up. - I desire to be thankful for my many favors. Oh! Lord quicken me heart,



LIVING IN THE LIGHT:

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renewedly quicken my heart towards Thee.

RELIGIOUS SOCIETY OF FRIENDS

 December 21, Thursday: The Canandigua Lake [canal](#) committee recommended a 19 1/2-mile route that would require 23 locks and cost \$68,000. The Ontario Canal Company was formed. Virginia took control of the James River and Kanawha Canal.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 21 of 12 M / Silent meeting & to me a season of some favor. – I feel renewedly concerned to labor in my mind, for a renewal of life & strength. How does the times call for deep indwelling of spirit that we may be ready at all times to give an Answer of Hope that is within us. –

RELIGIOUS SOCIETY OF FRIENDS

 December 24, Sunday: Having inspected the peculiar Ethiopian antiquities which they had come to inspect, the Reverend [Barnard Hanbury](#) and [George Waddington](#) began to retrace their steps.

HENRY WOULD READ ABOUT IT

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 24th of 12 M / Our meetings both Small & Silent, some favor experienced, but on the whole the Spring of life was low. Oh the need for those whose lot it is to go in & out before The People, to have their minds covered with a covering of the Lords Spirit I often feel the need of This. my heart is affected with a sense of my short comings. –

RELIGIOUS SOCIETY OF FRIENDS

 December 28, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 28th of 12th M 1820 / I calculated to go this morning to Portsmouth attend our Monthly Meeting & got in readiness, but when the Stage Coach came along it was so late I concluded we could not get there till about half an hour past the time of Meeting & so gave out with regret, not only on account of the Duty I feel of being with The brethren, but particularly so at this time as there was some buisness to come before The Meeting in which I felt concerned. – Br David Rodman was appointed Clerk & for this peice of devotion in him, to the concerns of Society I feel thankful on his behalf & desirous that it may prove a means of his still further enlargement in usefulness to Society

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

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 December 30, Saturday: Bishop John England arrived in Charleston from Ireland. His diocese would consist of small groups of [Catholics](#) scattered across North Carolina, South Carolina, Georgia, and a portion of Florida. In the South he would, of course, offer separate Mass and Vesper services for persons of color.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*7th day 30th of 12th M / I am this day 39 Years of Age,
& am sensible of it, & feel the necessity of greater dedication
of heart, yet am in hopes my Spiritual account is no worse than
last Year
This Afternoon recd a pleasant letter from Uncle Stanton. -
Took tea with my H & John at Br John Rodmans. -*

RELIGIOUS SOCIETY OF FRIENDS

 December 31, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

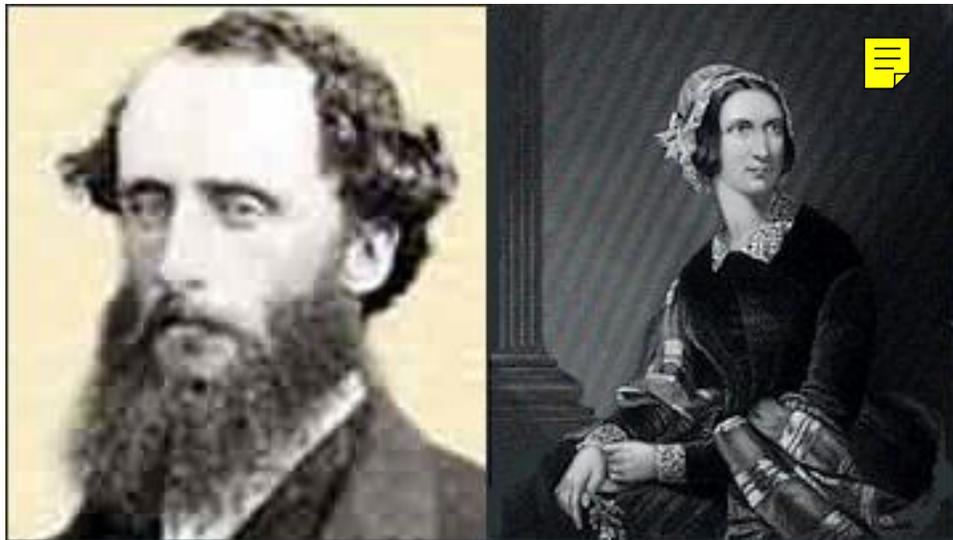
*1st day 31st of 12 M 1820 / Here endeth the last day of the Year.
- At Meeting this forenoon our aged friend D Buffum delivered a
testimony in Gospel Authority & shone bright on the last day of
the Year. The Meeting was large. - Left Meeting in the Afternoon
to attend the funeral of Thos E Hazard an old acquaintance.²³⁴
he died at his House at [South Kingstown](#) & was brought to [Newport](#)
& buried in the Easton burying ground near the beach. -*

RELIGIOUS SOCIETY OF FRIENDS

234. This was not the "Nailer Tom" Hazard who wrote the famous journal, but one of the other Thomas Hazards of South Kingstown.

1821

→ [William Howitt](#) and Mary Botham of Coleford, Gloucestershire, married in the manner of Friends. The married couple would turn to authoring and make a successful living at it. Their first production, published in this year, was a joint one entitled THE FOREST MINSTRELS AND OTHER POEMS. She would write novels such as WOOD LEIGHTON, and many poems and stories for children; and translate the Swedish novels of Fredrika Bremer into English, as well as putting out an edition of Hans Christian Andersen's FAIRY TALES (as WONDERFUL STORIES FOR CHILDREN). [Mary Howitt](#)'s books of verse would include SKETCHES OF NATURAL HISTORY (1834) and BALLADS AND OTHER POEMS (London: Longman, Brown, Green and Longmans, 1847). She would write a history of the United States. Margaret Howitt would edit her mother's AUTOBIOGRAPHY (London: W. Isbister, 1889). He would write, among other things, LAND, LABOUR, AND GOLD; OR TWO YEARS IN VICTORIA WITH VISITS TO SYDNEY AND VAN DIEMAN'S LAND (Boston: Ticknor & Fields, 1855) and THE BOOK OF THE SEASONS; OR, THE CALENDAR OF NATURE. They would reside abroad, for instance at Heidelberg and in Rome.



RELIGIOUS SOCIETY OF FRIENDS

[Friend Luke Howard](#) was on the governing committee of the Lancasterian School in Borough Road.

[Friend Luke Howard](#) helped the Greeks in their struggle for independence (1821-1832).

 [Friend Luke Howard](#) prepared a temperance tract, THE CONFESSIONS OF A DRUNKARD; A NARRATIVE FOUNDED ON FACT (London, printed for Harvey and Darton).

HOWARD PUBLICATIONS

A member of the Society Against Cruelty to Animals, he prepared a tract on the proper treatment of animals.

The Royal Society elected [Luke Howard](#), amateur meteorologist, as a Fellow.



His classification scheme for clouds was again reprinted, in the 2d edition of Dr. Thomas Ignatius Maria Forster’s RESEARCHES ABOUT ATMOSPHERIC PHAENOMENAE.



Joseph M.W. Turner, John Constable, and Caspar David Friedrich would rely on [Friend Luke](#)’s classification scheme, and on his watercolors of typical clouds, in their own oil paintings depicting clouds. These depictions

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are by Friend Luke rather than by Turner, Constable, or Friedrich:



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(In a later timeframe, meteorologists would be adding an “alto” or “middle” category typical of everyday cloud cover. The names of the cloud forms would come more closely to resemble the naming scheme used for plants and animals: Cumulus congestus, Cirrus uncinus, Stratus nebulosus.)

Largest Scale Global Weather Oscillations around 1821

	Southern Oscillation	South Pacific current reversal
1814	strong	warm El Niño strong
1815	absent	cold La Niña
1816	absent	cold La Niña
1817	moderate +	warm El Niño moderate +
1818	absent	cold La Niña
1819	moderate +	warm El Niño moderate +
1820	absent	cold La Niña
1821	moderate	warm El Niño moderate
1822	absent	cold La Niña
1823	absent	cold La Niña

The southern ocean / atmosphere “seesaw” links to periodic Indonesian east monsoon droughts, Australian droughts, deficient Indian summer monsoons, and deficient Ethiopian monsoon rainfall causing weak annual Nile floods. This data is presented from Tables 6.2-6.3 of Quinn, William H. “A study of Southern Oscillation-related climatic activity for AD 622-1900 incorporating Nile River flood data,” pages 119-49 in Diaz, Henry F. and Vera Markgraf, eds. EL NIÑO: HISTORICAL AND PALEOCLIMATIC ASPECTS OF THE SOUTHERN OSCILLATION. Cambridge: Cambridge UP, 1992.



ENSO



Friend [Moses Brown](#) wrote A SHORT HISTORY OF THE AFRICAN UNION MEETING AND SCHOOL-HOUSE ERECTED IN PROVIDENCE... (32 pages, printed by Brown & Danforth in Providence). Although he had donated land atop the hill in [Providence, Rhode Island](#), he had rather that his name have been omitted from this document as published, “as I don’t approve of Singing Meetings and some other parts yet if it suit the Coloured people I shall not oppose them.”

AME

Moses Brown

➡ Horace Mann, Sr. entered the law school at Litchfield presided over by the late Judge Gould. He was elected by his fellow students as attorney-general of their weekly moot court. Upon leaving this academy, Mann would get work in the office of the Honorable James Richardson of Dedham, “once a law partner of Fisher Ames.”

W.E. Forster (who would go on to become England’s counterpart to America’s Horace Mann, Sr.), was the 3-year-old son of [Quaker](#) missionaries, and was sitting with his nurse in a coach. As he later told it, he was approached by a “Kind Old Gentleman” or “KOG”:

KOG: “Where is your Papa, my dear?”
WEF: “Papa is preaching in America.”
KOG: “And where is your Mama?”
WEF: “Mama is preaching in Ireland.”

➡ January: [Friend Lucretia Mott](#) was formally recognized as a “Public Friend,” that is, as a traveling Quaker minister, in spite of the fact that one of her favorite messages was to the effect that we ought to be evaluating people on the basis of their likeness to Jesus rather than on the basis of their notions about him.²³⁵



235. When eldred by evangelical Quakers for saying such an impious thing, Friend [Lucretia](#) would pin the tale on friend [William Penn](#), claiming that she was merely citing a rap by that authoritative Founding Father!

➡ January 1, Monday: Midshipman [George Back](#) was promoted to Lieutenant.

[John James Audubon](#) made himself a new-year's promise that he was gonna paint all of 99 birds in not more than 99 days. He hired some market hunters to bring him dead specimens of various interesting species, stiffing them back up into more or less imaginary naturalistic poses by inserting strong wires inside their flesh. The backgrounds for such naturalistic paintings his student Joseph Mason would add for him, or he would hire others to create for him in bulk.



During this year he and Joseph Mason would go to New Orleans in order to raise funds to continue to travel, and in order to send money back home to his wife Lucy, he would paint on commission and would teach students.

Portuguese troops in Belem, Brazil rebelled and set up a liberal government.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 1st of 1st M 1821 / News in Town This morning of the Death of James Burrell Senator in Congress from this State — This may be justly considered a great public loss, few so good men go to Congress, he had in this & former Sessions distinguished himself as a friend to the cause of the Abolition of Slavery, & is worthy of double Honor. -236





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1821. The Court of Common Pleas was then in session at Providence, and on Monday morning, the 1st of January, Gen. Bridgham, in behalf of the Bar, and as President of the General Bar meeting, rose and addressed the Court in the most feeling and impressive manner, on this melancholy event [the death, late in the previous year, of James Burrill, Jr. U.S. Senator from this State]. To which Chief Justice Martin responded in a brief and appropriate notice of the deceased, and in respect to his memory the Court then adjourned. At a General Bar Meeting assembled on the 3d, Resolutions expressive of grief and the highest respect to the memory of the deceased were passed, and Hon. Tristram Burges was appointed to deliver an eulogy on the 15th January - on which day, the members of the bar, and a great portion of the citizens, formed a procession, and marched to the First Congregational Church, where a most impressive and eloquent eulogy was pronounced by Mr. Burges, and solemn dirges and funeral ceremonies were performed. The auditory was bathed in tears, and the speaker himself was so strongly affected, that utterance was sometimes difficult. The newspapers at Washington, and letter writers there to papers in other places, laid their partisan feelings to rest, and spoke in the most respectful terms of his character as a man, a lawyer and a statesman. Mr. Burrill was born in this town in the year 1772; graduated at the University here in 1788; at the age of 19, was admitted to the bar, and at 25 elected Attorney General, which office held sixteen years, and resigned in 1814. In October of that year he was elected a member of the General Assembly, and was soon after chosen Speaker of that body, and continued as such while he held a seat in the House, but from which he was soon after transferred to the bench of the Supreme Judicial Court, as Chief Justice. In February, 1817, he was elected Senator to Congress, and before the expiration of half his constitutional term, was carried to the silent grave. He was a fine belles lettres scholar, and eminent lawyer, and able statesman. He was remarkably domestic in his habits, home was the cynosure of his delights, and there he was beloved and honored.



January 4, Thursday: The selectmen of Concord, New Hampshire were authorized to cooperate with the selectmen of the nearby community of Boscawen to repair or rebuild the bridge across the Contoocook River near John Chandler's, with Concord paying half the expense.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 4th of 1st M / A Small but favor'd Meeting, Jonathon Dennis appeared in a short but good testimony.

RELIGIOUS SOCIETY OF FRIENDS



January 7, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 7th of 1 M / It was an uncommonly driving Snow Storm.

236. Stephen Wanton Gould Diary, 1815-1823: The Gould family papers are stored under control number 2033 at the Division of Rare and Manuscript Collections of Cornell University Library, Box 7 Folder 12 for August 24, 1815-September 25, 1823; also on microfilm, see Series 7



Meeting in the morning was very small & no woman attended nor was it fit that any should the funeral of Benjamin Sherman which was to have gone to meeting was defered till tomorrow – In the Afternoon only Six Men attended which (I think) is the smallest Meeting I ever attended Yet in both, to my mind a good degree of The Ancient promise to the "Two or Three" was experienced, for which I desire to be thankful.

RELIGIOUS SOCIETY OF FRIENDS

 January 9, Tuesday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 9th of 1 M / This morning between 5 & 6 OClock, I was called up to assist in performing one of the last offices for my friend & old respectable neighbour VALENTINE WIGHTMAN who left time about half an hour before, In the 88th Year of his age, he has lived about 20 years in this neighbour hood & was an intimate friend of my father's he sustained the character of an honest man & was greatly esteemed by a numerous circle of friends here & many with whom he transacted buisness Abroad

RELIGIOUS SOCIETY OF FRIENDS

 January 11, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 1st M 1821 / Our first meeting to me was a season of uncommon favor for which I desire to be thankful - In the last (Select) the Solemnity of the first was in good measure preserved under which Solemn covering we were favord to transact the usual buisness that comes before us. – This Afternoon attended the funeral of our old neighbour Wightman

RELIGIOUS SOCIETY OF FRIENDS

 January 12, Friday: The New York legislature began purging Federalists from the government.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 1st M 12th / Again this morning called to the house of Mourning last evening about a quarter before 8 OClock Esther Bowen wife of Stephen Bowen departed this life. - Spent a few moments in sympathy with Stephen & her Sister who arrived a few days before her decease from Danvers - proffered my Services or advice with respect to the funeral, which was concluded to be on first day at the Meeting House in the forenoon. —

RELIGIOUS SOCIETY OF FRIENDS



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 January 14, Sunday: Lieutenant [John Franklin](#)'s party ventured in two canoes from Fort Enterprise down the Coppermine River to the sea, and then along the coast as far east as Bathurst Inlet. Running low on supplies, the party then ventured across the barren tundra in the general direction of Fort Enterprise. Lieutenant [George Back](#) went ahead to search for natives, found some, and sent them to the main group with supplies. Ten men died before the supplies arrived.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 14th of 1st M / The funeral of Esther Bowen was this forenoon & tho' the day was very stormy the Meeting was very pretty full & it proved a season of favor & Solemnity not soon to be forgotten, our frd D Buffum & Father Rodman were engaged in public testimony, I Thought with life & Authority. -

RELIGIOUS SOCIETY OF FRIENDS

 January 18, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 18 of 1 M / Considering the much Snow on The ground Our meeting was well attended both by Male & female & a good time it was - J Dennis & father Rodman bore short but pertinent testimonys

RELIGIOUS SOCIETY OF FRIENDS

 January 21, Sunday: New-York's North (Hudson) River froze over.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 21st of 1st M / Our Morning Meeting was well attended Father Rodman & Hannah Dennis had short but lively testimonys In the Afternoon we were Silent, but as many as usual attended in the Afternoon. -

RELIGIOUS SOCIETY OF FRIENDS

 January 28, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 28th of 1 M / Our morning Meeting was pretty well attended, father Rodman appeared in testimony & in the Afternoon Silent meeting - both were pretty good Meetings to me -

RELIGIOUS SOCIETY OF FRIENDS

 January 30, Tuesday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*3rd day 30th of 1st M 1821 / Set out this morning for [Providence](#) to attend our apporaching Quarterly Meeting - We went in a Sleigh over the Stone bridge & Sleids ferry our company Isaac Mitchell, David Rodman, Elizabeth Rodman, Mary Williams & Mary Chase. - we dined at Fairfax alias Scra [? right hand margin obscured] Town & reached [Moses Brown](#)'s by tea time where we were kindly received & lodged. -
At the different Meetings which I attended my mind was favord with a good degree of that life which crow[ns] our assemblys &*



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tho' there was Some little of the "bitter herbs w?] the Passover" yet Truth gained the Victory. – In the Meeting for buisness I was appointed assistent Clerk. Th[is] Seemed to me like a Season Somewhat out of Season, ab[out] fifteen years ago I was solicited to accept the same appointment & at that time could I have given up to I believe I should have been in my place & been serviceable, I record this that whoever may read ma[y?] be willing while young to render Such service as they are thought capable of by their friends in the Season of their usefulness. This I believe is the way to become Shining lights, by thus giving up they will grow in usefulness to their own peace & comfort & the satisfaction of their friends, thereby Subserving the Cause of the great Master. –

RELIGIOUS SOCIETY OF FRIENDS



February 2, Friday: A Bucktail caucus nominated Martin Van Buren for the federal Senate.

Friend [Stephen Wanton Gould](#) wrote in his journal:

On Sixth day I went to the [School House](#) & spent two long sittings with the [School committee](#) which proved to me a Season of exercise. but am disposed to think all will work together for good & feel encouraged that the institution is in a prosperous State – In the evening returned to Browns & the next morning Our company took the Sleigh & set it on a pair of Coach Wheels kindly lent us by [Moses Brown](#) They reached home at Noon on First day but I returned on 7th day in the Mail Stage. –

RELIGIOUS SOCIETY OF FRIENDS



February 4, Sunday: Frederick Goddard Tuckerman was born in [Boston](#) to Sophia May and Edward Tuckerman, a local merchant.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 4th of 2 M 1821 / In the forenoon Meeting Father Rodman was engaged in testimony - in the Afternoon Silent Meeting - to me they were seasons of Some encouragement. –

RELIGIOUS SOCIETY OF FRIENDS



February 8, Thursday: Franz Schubert's song "Sehnsucht" to words of Schiller was performed for the initial time, in the Musikverein, Vienna.

Enactment of bylaws for the Social Library of [Concord](#), Massachusetts.

Friend [Stephen Wanton Gould](#) wrote in his journal:

8th of 2nd M / Our meeting was a comfortable Season, Some [of? left hand margin obscured] four young females attended who are



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not members, whose countenances bespoke solidity & reverence - Father Rodman [in] a short testimony - In sitting down [this] evening & feeling after the Witness of Truth & life in my own mind, I have humbly to acknowledge [the?] renewings of it in my own heart, it has risen [to] my encouragement, & furnished renewed evidence [that] I am not forsaken. - Oh Blessed be the Name of the Lord, that notwithstanding the many short [com]ing & sometimes backslidings of my rebellious heart [he is] still near, & visits, he renews the touches of his love to my comfort.
-

RELIGIOUS SOCIETY OF FRIENDS

 February 11, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 11th of 2nd M 1821 / Father Rodman & Jona Dennis were both engaged in public testimony in the mornng Meeting & in the Afternoon Silent. After the last Meeting went with J Dennis to visit James Goddard Son of Thos Goddard who lays very low in a [consumption](#). our visit seemed to be acceptable to him & was very comfortable to us. The evident peaceful frame of his mind & the Solemnity felt on sitting down with him, warranted the belief that Holy help was near -

RELIGIOUS SOCIETY OF FRIENDS

 February 15, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 15th of 2nd M / At Meeting a Short testimony from Jona Dennis. - it is a little remarkable that the first thing that occured to my mind on waking this morning was the Passage of Scripture which he mentioned Vizt - "Wherewithall shall a young man cleanse his way, By taking heed thereto according to thy word."

RELIGIOUS SOCIETY OF FRIENDS

Mr. Meigs of the United States House of Representatives again made a proposal in regard to the evil of human [enslavement](#) and in regard to the persistence of the [international slave trade](#):

"Whereas slavery, in the United States, is an evil, acknowledged to be of great and increasing magnitude, ... therefore,
"Resolved, That a committee be appointed to inquire into the expediency of devoting five hundred million acres of the public lands, next west of the Mississippi, as a fund for the purpose of, in the
"First place; Employing a naval force, competent to the annihilation of the slave trade," etc. Question to consider decided in the affirmative, 63 to 50; laid on the table, 66 to 55. HOUSE JOURNAL, 16th Congress, 2d session, page 238; ANNALS OF CONGRESS, 16th Congress, 2d session, pages 1168-70.

 February 18, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 18th of 2nd M / Father Rodman & David Buffum were both



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

engaged in testimony in the forenoon Meeting, & in the Afternoon both were Silent. –
Rec'd this morning From my F Thos Thompsons of Liverpool [who assisted Paul Cuffe when Cuffe first arrived, friend with whom Paul Cuffe stayed in 1811, 9th month just before leaving England] a Pacquet containinng a letter from him dated the 28th of 11th M last George Bishops New England Judged and address by Thos Shillito to Friends in England & Ireland & a Manuscript Book in the hand writing of Griffeth Given entitled "A Collection of some Papers writt By DANIEL GOULD & MADE PUBLIC in order to Promote Piety & good Works By G O & T C The circumstance of this Ancient & (to me) valuable manuscript comeing into my Possession [is] quite remarkable & on this wise, many years ago when I was a lad I used to visit my much loved cousin Bathsheba Gould who lived then at Middletown in the family of her Brother Thomas Gould in my visits to her she used to amuse me & ot[her] of her young relations with Anecdotes of our venerable predecessor Daniel Gould & would read to us some of The Papers, which were his & among them two letters from Griffith Owen to him, in one of which. dated 30th of 1 M 1714 was contained information that "he & Thomas Chalkley had perused his papers, sorted & placed them with titles to each & had written a preface, & that Friends in Philadelphia being Slow & backward in Printing & their Printer not an Artist, he had concluded to send it to Great Britain to be printed & had ordered mony there to be paid for them if he approved of it. –having got them transcribed fair in a Book." This information I treasured & pondered in my mind till at length cousin Bathsheba gave me the letters & having become acquainted with Thos Thompson by letter thro' the introduction of Wm Rickaman & understanding he was an Antiquarian I copyed the whole of the foregoing letter & sent to him in quiring if he had any knowledge of the Book therin mentioned, & to my joy & Astonishment he sent me the Identical manuscript as popyed [copyed?] by Griffith Owen it appears from some cause to have been overlooked [-?] to the printing, but carfully preserved in the original Manuscript, & to me is a valuable acquisition.

RELIGIOUS SOCIETY OF FRIENDS



February 22, Thursday: US Marshal John H. Morel reported that he at that time held 212 Africans of the *negrero Antelope* (one had disappeared, one had been "judicially discharged," and 44 had died).



INTERNATIONAL SLAVE TRADE

Dr. Abiel Heywood was administered an oath in regard to the *Concord* Social Library.

Friend *Stephen Wanton Gould* wrote in his journal:

*5th day 22nd of 2nd M 1821 / The travelling is very bad, & I felt afraid to go with any one in a Chaise & considered it improper for me to be at The expence of one alone, so I concluded to omit going to *Portsmouth* to attend our Moy [Monthly] Meeting this day held there. – In the Afternoon attended the funeral of James*



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

*Goddard son of Thomas on the Point
Father Rodman was engaged in testimony & it proved a pretty solid
opportunity - he [James Goddard] was not member of society, but
being descended from friends bury in our ground & according to
our custom.*

RELIGIOUS SOCIETY OF FRIENDS



February 23, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*6th day 23rd of 2 M 1821 / This evening Sally Brown spent with
us, & to me it was an agreeable time - Oh that she & I too were
more religiously devoted. -*

RELIGIOUS SOCIETY OF FRIENDS

The “rapid [consumption](#)” mentioned by Shelley –the last stage of the [tuberculosis](#) he had caught from tending his brother Tom Keats in the previous year – resulted in [John Keats](#)’s death at the age of 25 in a small room overlooking the Spanish Steps in [Rome](#).

“Bring me the candle,” he called to Brown, with whom he was staying, “and let me see this blood.” He looked at the bright red spot on his pillow and then, his excitement and intoxication gone, he said calmly, “I know the colour of that blood. It’s arterial blood.... That blood is my death warrant.”

Famous Last Words:



“What school is more profitably instructive than the death-bed of the righteous, impressing the understanding with a convincing evidence, that they have not followed cunningly devised fables, but solid substantial truth.”



– A COLLECTION OF MEMORIALS CONCERNING DIVERS DECEASED MINISTERS, Philadelphia, 1787

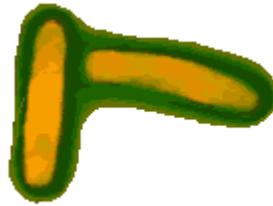
“The death bed scenes & observations even of the best & wisest afford but a sorry picture of our humanity. Some men endeavor to live a constrained life — to subject their whole lives to their will as he who said he might give a sign if he were conscious after his head was cut off — but he gave no sign Dwell as near as possible to the channel in which your life flows.”

—Thoreau’s JOURNAL, March 12, 1853

1821	John Keats	dying of TB in Rome	<i>“Severn ... I am dying ... I shall die easy ... don't be frightened ... be firm and thank God it has come.”</i>
1825	Phebe Walker Bliss	died in Concord	<i>“Don't call Dr. Ripley his boots squeak so, Mr. Emerson used to step so softly, his boots never squeaked.”</i>
	Emerson Ripley		
1826	Thomas Jefferson	died at 12:50PM	<i>“Is it the 4th? —Ah.”</i>
1826	John Adams	died at 5: 30PM — Jefferson actually had, in Virginia, predeceased him	<i>“Thomas Jefferson still surv...”</i>
1830	King George IV	early one morning in Windsor Castle	<i>“Good God, what is this? — My boy, this is death.”</i>
1832	Sam Sharpe	being hanged after an unsuccessful slave revolt on the island of Jamaica	<i>“I would rather die on yonder gallows than live in slavery.”</i>
<i>... other famous last words ...</i>			

LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



Here is Keats's deathmask:



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

March: According to a comet list published in Boston in 1846, attributed to Professor Benjamin Peirce (the fingernail in the photo belongs to Brad Dean, who rooted out this information in the Harvard stacks):

No.	Date.	Greenwich M. S. T. of Peri- heliion Passage.	Longitude of Ascend- ing Node.	Longitude of Peri- heliion.	Angle betw. Periheliion and Node.	Inclination.	Periheliion Distance.	Eccentric- ity.	Period of Revolution.	Directio	Name of Computer.
133	1819	Nov. 20.24484	77 39 54	67 44 45	350 4 51	9 1 16	0.892559	0.6867458	4.810	D	Encke.
134	1821	Mar. 21.21198	49 8 35	240 0 10	169 8 25	73 20	0.0922882			R	Rumcker.
		Mar. 21.59656	49 5 13	239 53 42	169 11 31	73 33	7.00918232			R	Rosenberger.
135	1822	May 23.35388	177 1 31	193 26 47	343 34 44	53 48	36.0502736			R	Encke.
E	1822	May 23.35388	177 1 31	193 26 47	343 34 44	53 48	36.0502736			D	Encke.
		May 23.35388	177 1 31	193 26 47	343 34 44	53 48	36.0502736	0.8445479	3.318	D	Encke.
136	1822	July 16.02333	98 14 50	220 17 15	237 57 35	37 43	4.084612			R	Heiligenstein.
137	1822	Oct. 23.99639	93 10 58	271 53 23	181 17 35	52 39	71.1433992	0.9914768	1550	R	Encke.
		Oct. 23.99639	93 10 58	271 53 23	181 17 35	52 39	71.1433992	0.9823022	1817	R	Rumcker.
138	1823	Dec. 9.43750	303 23 25	274 55 5 28	30 20	76 12	6.02267453			R	Nicolai.
139	1824	July 11.511	134 40 29	60 33	12 37	54 34	19.0591263			R	Rumcker.
140	1824	Sept. 29.06645	279 37 53	4 53 15	85 15 22	54 35	32.1049835			D	Encke.
141	1825	May 30.353	20 38 4	273 25 7	107 12 57	58 35	58.09020186			R	Rumcker.
142	1825	Aug. 18.71105	193 17 5 10	35 21	177 18 16	89 41	47.08834712			D	Clausen.
143	1825	Dec. 10.68187	216 3 23	319 6 50	256 56 33	33 32	39.1240849	0.9953690	4386	R	Hansen.
		Dec. 10.68187	216 3 23	319 6 50	256 56 33	33 32	39.1240849	0.9562464	152	R	Rumcker.
B	1826	May 18.96231	251 46 6	110 11 19	218 25 13	13 23	15.0902430	0.7470093	6.737	D	Gambert.
144	1826	Apr. 21.977	218 5 29	113 10 27	9 40 55	39 57	24.002894	1.0089597		D	Nicolai.
		Apr. 21.977	218 5 29	113 10 27	9 40 55	39 57	24.002894	1.0089597		D	Nicolai.
145	1826	Apr. 29.03904	40 48 51	36 7 51	4 41 0	5 17	2.01881167			R	Cluver.
146	1826	Oct. 8.95224	44 25 42	58 7 38	13 41 56	25 57	18.085281			D	Argelander.
147	1826	Nov. 18.41206	235 27 10	155 3 20	80 23 50	90 37	50.0268914			R	Cluver.
148	1827	Feb. 4.92144	184 46 47	33 49 14	150 57 33	77 35	35.050652			R	Heiligenstein.
149	1827	June 7.84112	318 29 10	297 50 24	20 38 46	43 38	45.0808154			R	Heiligenstein.
150	1827	Sept. 11.69286	149 57 56	251 15 57	258 41 59	54 4	42.01378433	0.9992730	2611	R	Cluver. [Mayer.
151	1830	April 9.30062	206 38 28	212 11 44	5 23 16	21 16	28.09214454			D	Haedenkampf and

SKY EVENT

Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 1st of 3rd M 1821 / Silent & to me a solid good meeting
The number was rather smaller than usual owing to the bad
Walking. -*

RELIGIOUS SOCIETY OF FRIENDS

March 4, Sunday: [Elizabeth Georgiana Adelaide Hanover](#) died at the age of three months.

Eusebio Bardaji y Azara replaced Joaquin Anduaga Cuenca as the Spanish 1st Secretary of State.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st 4 of 3 M / Silent meetings & to me Poverty was my Portion
in both*

RELIGIOUS SOCIETY OF FRIENDS

March 8, Thursday: In the Musikverein of Vienna, "Gruppe aus dem Tartarus," a song by Franz Schubert to words of Schiller, was performed for the initial time.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 8th of 3rd M / Oh! for a growth in Grace & knowledge of
the Truth, both in myself & others. -*

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 March 11, Sunday: Daniel Dennis of Gloucester, 47 years of age, drowned at sea.

Sardinian liberals issued a manifesto calling for the unification of [Italy](#).

A [negrero](#) flying the US flag, the *Esencia*, master Brown, on its only known Middle Passage, delivered a cargo of 113 Africans at Matanzas, Cuba.



THE MIDDLE PASSAGE

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 11th of 3rd M / Our meetings were well attended. In the forenoon D Buffum, Father Rodman & J Dennis were engaged in testimony & in the Afternoon Father again had a short communication

RELIGIOUS SOCIETY OF FRIENDS

 March 15, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 15th of 3rd M / Our meeting was a season of some comfortable feelings, but in some parts of it, it was difficult to tell whether strength or weakness predominated. -- In the Afternoon Attended the funeral of Mary Wanton widow of the late John E Wanton & a distant relation of Mine on the side of my Mother, her Age was 92 Years & about 11 Months Her maiden name was Bull & was great grand daughter of the late Governor Henry Bull She was a member of society, & has lived with her Son in Law Daniel Lyman for some Years in the Town of Johnson & their died on the 12th inst & was brought down here to be buried with her husband & Son Gideon who both lay in our burying ground. [Gideon had been engaged in the [international slave trade](#)] The sitting was a Solid time & father Rodman delivered a short testimony. -

RELIGIOUS SOCIETY OF FRIENDS

 March 16, Friday: Carlo Felice of Sardinia forced Carlo Alberto to renounce the throne.

Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 16th of 3rd M 1821 / This forenoon Uncle & Aunt Stanton arrived with their Baggage, intending to settle on their Farm in [Portsmouth](#) - This Afternoon I went on board the Packet (Ann Mariah) that brought them & sailed round the North end of the Island thro' the Stone Bridge afterwhich we Anchored under Goulds Island & Staid all night. in the night it blowed hard at SE & I Slept but little, next Morning (7th day) after breakfast we run down to the farm & laid the sloop on shore & got all things into the house early in the Afternoon. I slept there with Uncle & next morning (1 day [Sunday]) came home but not in season to get to Meeting, & in the Afternoon, I felt unwell with a cold & fatigue & staid at home

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 March 22, Thursday: The Inquisition was abolished in Portugal. The Banco de Lisboa was established.

[Hector Berlioz](#) received a *Bachelier es lettres* (the baccalaureate degree) at Grenoble.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 22nd of 3 M / Silent Meeting – Poverty my portion, but had some satisfaction in a labor to obtain life. –

RELIGIOUS SOCIETY OF FRIENDS

 March 23, Friday: Austrian troops entered [Naples](#) to restore King Ferdinando to absolutism, sparking widespread uprisings.

Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 23rd of 3rd M / Wrote this forenoon to cousin Lewis L Clarke & in the letter was favored to address Cousin Hannah & her daughters Hannah & Mary Ann much to my own satisfaction.

RELIGIOUS SOCIETY OF FRIENDS

 March 25, Sunday: Some sources say that on this day Greece gained its independence. Other sources say that on this day sporadic, unconnected uprisings occurred in Greece against Turkish rule.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 25th of 3rd M / Our meetings were Seasons of some favor. In the Morning Father Rodman deliverd a short sweet good testimony – Silent in the Afternoon. –

RELIGIOUS SOCIETY OF FRIENDS

 March 26, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 26th of 3rd M / This Morning took John in the Waggon & went out & visited Auncle & Aunt Stanton in Their new habitation, found them as comfortably settled as could be expected for the time, but they begin to miss the Society of the City, & probably will feel lonesome till the summer sets in, & time wears out those attatchments which they have long had to more Social 7 buisy scenes – after tea we rode home. –

RELIGIOUS SOCIETY OF FRIENDS

 March 27, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 27th of 3rd M 1821 / Various circumstances have conspired to renew in my mind a conviction which I have been long under Vizt the Religion is the only & alone thing that can sustain the mind thro' the Losses & crosses, visissitudes & disappointments, attendant on the Passage thro' time, to what else have we to flee when the mind is reduced to any streight, it is not, situation, money or friends, for all these fail, & are naught but the Everlasting Truth is a sure basis to build on it is a



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

sure & certain hiding place, on which all the Righteous in every Age of the World have built on & fled too, & found Safty. here the beseting things of time have no effect, for the mind knows a rest a Hope beyond them, & Oh Saith my soul may this Rest & Hope be my Portion

RELIGIOUS SOCIETY OF FRIENDS

 March 29, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 29 of 3 M / Our first meeting was a season of some favor D Buffum engaged in a lively testimony - The last (Monthly) we had considerable buisness, & some exercise was experienced in transacting it, but on the whole I trust it was not an unprofitable Meeting to me

RELIGIOUS SOCIETY OF FRIENDS

 April 1, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 1st of 4 M 1821 / Our Morning Meeting was large & favord, Anne Dennis deliverd a short but acceptable testimony - In the Afternoon The funeral of our Ancient friend Mary Sisson widow of Edward Sisson went to meeting which was large & attended with uncommon solemnity. D Buffum was first engaged in a very sweet & lively testimony, he was followed by Hannah Dennis, & then Jonathon & Hannah concluded in solemn reverend Supplication to the throne [at the bottom left of the page "a most us-"] of Grace for help & preservation thro' visissitudes of time - & the Meeting closed under as solemn a covering as I ever felt - The Corpse was interd in the upper ground in the Medow field by the side of her late husband - She was the daughter of old James Chase & a woman much respected by friends & others -

RELIGIOUS SOCIETY OF FRIENDS

 April 4, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 4th of 4th M 1821 / I have finished transcribing the Manuscript sent me by Thos Thompson of Liverpool that was written by my great great Grandfather DANIEL GOULD, a Certificate & epistle which he rec'd from friends in Maryland, and also to write some little account of his Life & make a few extracts from his Journal. -- & if I can complete all this to my Mind, I think to send it to the Meeting for Sufferings, to see if they will not think it best to publish it. -

RELIGIOUS SOCIETY OF FRIENDS

 April 5, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 5th of 4 M / Our meeting was silent, & to me rather a dull season, particularly so as I was laboring under an hard cold & Cough - After Meeting The committee in care of the Jamestown Meeting met & concluded to open a meeting there the insuing season. -

RELIGIOUS SOCIETY OF FRIENDS



 April 8, Sunday: Austrian forces defeated the Piedmontoise followers of Carlo Alberto at Novara west of Milan.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 8th of 4 M / Our Meetings were both Silent but seasons of precious favor to me. – the women's side of the house was thin, as it rained hard most of the day – My desires are that Zion may yet arise & shine in her ancient splendor, & for this has been the travel of my spirit this day together with the preservation of mine own Soul. – There are generally a goodly number attends our Meeting who sit quietly & seem to know a better feeding place than that of Words

RELIGIOUS SOCIETY OF FRIENDS

 April 12, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 12th of 4th M 1821 / Our first meeting was a solid opportunity. Abigail Sherman spoke a short testimony also Father Rodman & Hannah Dennis were engaged in short lively communications – The Select Meeting which followed was a Season of Search, & some weighty considerations proposed. –

RELIGIOUS SOCIETY OF FRIENDS

 April 13, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 13th of 4 M / This Afternoon Went out of Town on buisness intending to stay some days - lodged at Pardon Browns where I went to clean his Clock - Next morning finding myself unwell, finished my buisness & returned home in the Afternoon & found Uncle Stanton had sent in for my H & John to spend the Day, & stay all night, & finding the exercise of Walking had much relieved my back which was very lame, I took a Chaise & went out again, & got to Uncle Stantons fofore tea time, where we lodged. –

Next Morning being First Day we went to [Portsmouth](#) Meeting where we found Sarah Tucker who appeard twice in Testimony & a few words were spoken by Anne Dennis & a precious Meeting it Was. Sarah I thought was favord to speak to the States of some present in a remarkable manner. –

We returned & dined at Uncle Stantons spent the Afternoon & rode home. –

RELIGIOUS SOCIETY OF FRIENDS

 April 19, Thursday: In an attempt to develop a remote coal area, the British Parliament passed a bill to build a steam rail line from Darlington to Stockton-on-Tees.

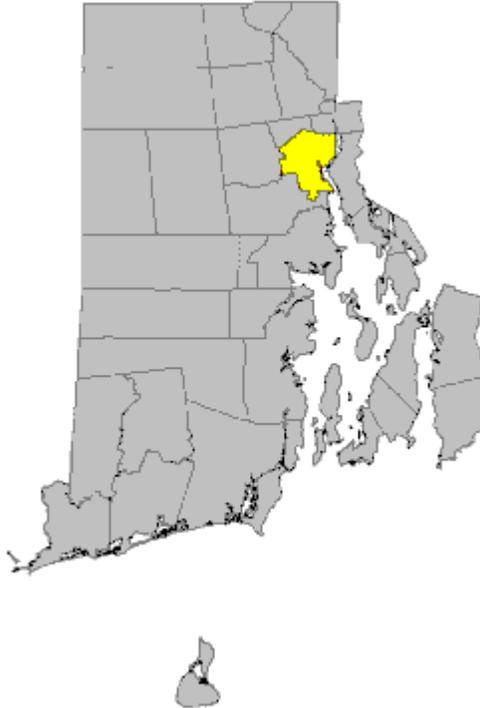
Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 19th of 4th M / I feel this morning my mind quickened & enlivened with desires for preservation & enlargement – at last

a dull meeting & so we see times & seasons are not at our command

RELIGIOUS SOCIETY OF FRIENDS

 April 22, Easter Sunday: James [Burrill Curtis](#) was born in [Providence, Rhode Island](#) to the newlywed couple George Curtis and Mary Elizabeth Burrill Curtis.



In response to unrest in his Romanian lands and a massacre of Turks by Greeks in the Morea, the Ottoman sultan ordered that the Ecumenical Patriarch Gregorios be hanged in front of his palace in Constantinople. The Archbishops of Adrianople, Thessalonika, and Tirnovo were also hanged. There would follow widespread massacres of Christians by Turks in Thessaly, Macedonia, and Anatolia.

In the Kamtnertheater of Vienna, Franz Schubert's male vocal quartet "Die Nachtigall" to words of Unger was performed for the initial time.

King Joao of Portugal appointed Dom Pedro as his regent in Brazil.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 22 of 4 M / Our Meetings were well attended. In the Morning D Buffum just lifted the latch for Sarah Tucker who followed in a very pertinent & well Authorised testimony at two different Standings – In The Afternoon She was again concerned in a short but lively testimony - Henry Gould & John T Nichols set the evng with us.

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 April 23, Monday: A Polonaise in A_b by [Fryderyk Franciszek Chopin](#) was performed for the initial time, by the composer and his teacher, Wojciech Zywny.

Francisco de Paula Escudero replaced Eusebio Bardaji y Azara as First Secretary of State of Spain.

Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 23rd of 4th M 1821 / This Afternoon our fr Sarah Tucker finished her family visits in This town, but did not make a general visit in [Newport](#) her concern laying chiefly to those who had familys particularly of young children - Father Rodman accompanied her about Town - In [Portsmouth](#) & [Middletown](#) her visits were more general - & all to good satisfaction - It is cause of thankfulness that The father of Mercies is moving on the hearts of his servants to labor in the Vineyards & May this labor of love prove to his honor - may the good seed be sown, take root downward & spring upward & produce an hundred fold.-

RELIGIOUS SOCIETY OF FRIENDS

 April 24, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 24th of 4th M / This Afternoon went with Dr Hazard to take a ride. - We went to visit my Aged cousin Elizabeth Chase Spent the time & took tea with her - during this visit my mind dwelt much on Old times a degree of pleasure & pain Attending

RELIGIOUS SOCIETY OF FRIENDS

[Daniel Webster](#) appealed to the Senate of Massachusetts that they not impeach his client, Judge James Prescott.²³⁷

Mr. President, the case is closed! The fate of the respondent is in your hands. It is for you now to say, whether, from the law and the facts as they have appeared before you, you will proceed to disgrace and disfranchise him. If your duty calls on you to convict him, let justice be done, and convict him; but, I adjure you, let it be a clear, undoubted case. Let it be so for his sake, for you are robbing him of that for which, with all your high powers, you can yield him no compensation; let it be so for your own sakes, for the responsibility of this day's judgment is one which you must carry with you through life. For myself, I am willing here to relinquish the character of an advocate, and to express opinions by which I am prepared to be bound as a citizen and a man. And I say upon my honor and conscience, that I see not how, with the law and constitution for your guides, you can pronounce the respondent guilty. I declare that I have seen no case of wilful and corrupt official misconduct, set forth according to the requisitions of the constitution, and proved according to the common rules of evidence. I see many things imprudent and ill-judged; many things that I could wish had been otherwise; but corruption and crime I do not see.

Sir, the prejudices of the day will soon be forgotten; the

237. Edwin P. Whipple's THE GREAT SPEECHES AND ORATIONS OF DANIEL WEBSTER WITH AN ESSAY ON DANIEL WEBSTER AS A MASTER OF ENGLISH STYLE (Boston: Little, Brown, 1879).



passions, if any there be, which have excited or favored this prosecution will subside; but the consequence of the judgment you are about to render will outlive both them and you. The respondent is now brought, a single, unprotected individual, to this formidable bar of judgment, to stand against the power and authority of the State. I know you can crush him, as he stands before you, and clothed as you are with the sovereignty of the State. You have the power "to change his countenance and to send him away." Nor do I remind you, that your judgment is to be rejudged by the community; and, as you have summoned him for trial to this high tribunal, that you are soon to descend yourselves from these seats of justice, and stand before the higher tribunal of the world. I would not fail so much in respect to this honorable court as to hint that it could pronounce a sentence which the community will reverse. No, Sir, it is not the world's revision which I would call on you to regard; but that of your own consciences, when years have gone by and you shall look back on the sentence you are about to render. If you send away the respondent, condemned and sentenced, from your bar, you are yet to meet him in the world on which you cast him out. You will be called to behold him a disgrace to his family, a sorrow and a shame to his children, a living fountain of grief and agony to himself.

If you shall then be able to behold him only as an unjust judge, whom vengeance has overtaken and justice has blasted, you will be able to look upon him, not without pity, but yet without remorse. But if, on the other hand, you shall see, whenever and wherever you meet him, a victim of prejudice or of passion, a sacrifice to a transient excitement; if you shall see in him a man for whose condemnation any provision of the constitution has been violated or any principle of law broken down, then will he be able, humble and low as may be his condition, then will he be able to turn the current of compassion backward, and to look with pity on those who have been his judges. If you are about to visit this respondent with a judgment which shall blast his house; if the bosoms of the innocent and the amiable are to be made to bleed under your infliction, I beseech you to be able to state clear and strong grounds for your proceeding. Prejudice and excitement are transitory, and will pass away. Political expediency, in matters of judicature, is a false and hollow principle, and will never satisfy the conscience of him who is fearful that he may have given a hasty judgment. I earnestly entreat you, for your own sakes, to possess yourselves of solid reasons, founded in truth and justice, for the judgment you pronounce, which you can carry with you till you go down into your graves; reasons which it will require no argument to revive, no sophistry, no excitement, no regard to popular favor, to render satisfactory to your consciences; reasons which you can appeal to in every crisis of your lives, and which shall be able to assure you, in your own great extremity, that you have not judged a fellow-creature without mercy.

Sir, I have done with the case of this individual, and now leave it in your hands. But I would yet once more appeal to you as public men; as statesmen; as men of enlightened minds, capable



of a large view of things, and of foreseeing the remote consequences of important transactions; and, as such, I would most earnestly implore you to consider fully of the judgment you may pronounce. You are about to give a construction to constitutional provisions which may adhere to that instrument for ages, either for good or evil. I may perhaps overrate the importance of this occasion to the public welfare; but I confess it does appear to me that, if this body give its sanction to some of the principles which have been advanced on this occasion, then there is a power in the State above the constitution and the law; a power essentially arbitrary and despotic, the exercise of which may be most dangerous. If impeachment be not under the rule of the constitution and the laws, then may we tremble, not only for those who may be impeached, but for all others. If the full benefit of every constitutional provision be not extended to the respondent, his case becomes the case of all the people of the Commonwealth. The constitution is their constitution. They have made it for their own protection, and for his among the rest. They are not eager for his conviction. They desire not his ruin. If he be condemned, without having his offences set forth in the manner which they, by their constitution, have prescribed, and in the manner which they, by their laws, have ordained, then not only is he condemned unjustly, but the rights of the whole people are disregarded. For the sake of the people themselves, therefore, I would resist all attempts to convict by straining the laws or getting over their prohibitions. I hold up before him the broad shield of the constitution; if through that he be pierced and fall, he will be but one sufferer in a common catastrophe.

 April 25, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 25th of 4th M / This Afternoon Walked out to Uncle Stantons & lodged - Next Morning Rode with Aunt Patty to Meeting it being Monthly Meeting - In the first Hannah Dennis was engaged in a lively sweet testimony of encouragement & Sarah Tucker was concerned in a Truly Apostolic testimony which strengthened (I have no doubt) The hearts of Many brethren - Mine did rejoice to feel renewed spring of gospel love flow to the people & a very good meeting it Was. - The buisness of the last meeting went on well - A proposition was made from the Select Committee to add some suitable friends as Elders which after being considered, a committee was appointed to consider of The Subject & report such names as they might think suitable. - Returned & dined at Uncle Stantons sister Ruth with us - & after dinner Uncle Sent his waggon to bring us home. -

RELIGIOUS SOCIETY OF FRIENDS

 April 29, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 29 of 4th M 1821 / Yesterday Afternoon I went to Conannicut & lodged last Night at Cousin Joseph Greenes - Attended Meeting there, it being the first held there this



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

*season. it was Father Rodmans & Ruth Mitchells turn to go, but they both being unwell, I went in their stead – it was a large Meeting & a good solid one – Mary Weedon delivered a short testimony
Dined at Joseph Greenes & returned in season to attend Afternoon Meeting at home - in which Jons Dennis & Hannah Dennis bore a short testimony
It has been as day of some favor to me. –*

RELIGIOUS SOCIETY OF FRIENDS



May 1, Tuesday: At the Tuileries in Paris, Blanche de Provence, ou La cour de fees, an opera by Luigi Cherubini, Adrien Boeildieu and three others to words of Theaulon de Lambert and de Rance, was performed for the initial time.

Samuel Phillips Prescott Fay was appointed as Judge of Probate.



THE 1ST TUESDAY IN MAY WAS THE ANNUAL “MUSTER DAY,” ON WHICH ALL THE ABLEBODIED WHITE MEN OF A TOWN WERE SUPPOSEDLY REQUIRED TO FALL INTO FORMATION, WITH THEIR PERSONAL FIREARMS, TO UNDERGO THEIR ANNUAL DAY OF MILITARY TRAINING AND MILITIA INDOCTRINATION.

Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 1st of 5 M 1821 / Our friends have this forenoon gone to attend The Quarterly Meeting at Greenwich - every circumstance considered I felt most easy to Stay at home tho' I trust my concern for the good cause is not decreased yet considering that I have attended five Quarterly Meetings in Succession & thereby have expended more time & money than I can afford, I believe it was best at this time to omit going - Often at these meetings has my strength been renewed & my understanding enlarged & it is my testimony that it is worth while to devote as much time to them as we can consistently the



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

faces of our friends revive us, love is increased by an intercourse with them, & thus are helped & are helpful to others.

RELIGIOUS SOCIETY OF FRIENDS

 May 2, Wednesday: Carl Maria von Weber and his spouse Caroline Brandt arrived in Berlin from Dresden for the premiere of Der Freischutz.

Les Arts rivaux, a scene lyrique by Adrien Boieldieu and Berton to words of Chazet, was performed for the initial time, at the Hotel de Ville, Paris.

Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 2 of 5 M / This has been a day of bustle & some confusion being the Annual State Election, but tho' I have been necessarily exposed to Some of it, yet my mind has been in good measure abstracted & feel thankful that no accident has occurred in the course of it

RELIGIOUS SOCIETY OF FRIENDS

 May 3, Thursday: [Johann Nepomuk Hummel](#) gave a concert in Berlin. While in the city, he would make the acquaintance of royal Kapellmeister Gasparo Spontini.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 3rd 5th M 1821 / Oh! the poverty of our meeting this day – while I hope & trust there were some present that enjoyed the light of life, I have to lament my own nothingness

RELIGIOUS SOCIETY OF FRIENDS

 May 4, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 4th of 5th M / Friends have returned from [Greenwich](#) & give a pretty favorable account of the Quarterly Meeting – Sister Ruth informs that a number of Friends remembered their love to us, which was comfortable – Also that Our Aged cousin Abigail Casey is very low & evidently drawing near the close of life. She sent her love to us probably for the last time. –

RELIGIOUS SOCIETY OF FRIENDS

 May 6, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 6th of 5 M / Our Meetings were both Silent, to me seasons of some exercise, some favor & some leanness. –

RELIGIOUS SOCIETY OF FRIENDS

 May 10, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 10th of 5 M / Silent Meeting - I have humbly to acknowledge that I am poor. – Oh may light & life again arise. –

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 May 13, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 13 of 5 M / In the Morning a large Solid & favord Meeting our Frd D Buffum was engaged in a weighty lively & pertinent testimony on the Subject of Silent Meetings The dear old mans shines bright & is remarkably green in old age. -Hannah Dennis followed him in a corresponding testimony, sweet lively & in Authority -
Silent in the Afternoon but a good Meeting Sister Elizabeth teek tea & spent the evening with us.*

RELIGIOUS SOCIETY OF FRIENDS

 May 14, Monday: Olympia, an opera by Gaspare Spontini to words of Dieulafoy and Briffaut, translated by Hoffmann, was performed for the initial time, in the Berlin Opera. The audience included Carl Maria von Weber, in town for the premiere of Der Freischutz. This was the German version of Olympie.

Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 14th of 5 M / Attended the funeral of Nancy Dennis the sitting was solid & Hannah Dennis was engaged in a lively & to my feeling pertinent testimony. -- She was once a member of our Society & was buried after our manner & in our burying place near the Meeting house by the side of her Mother Lydia Dennis Rec'd this Afternoon a letter from my unknown frd Thos Thompson of Liverpool [Friend Stephen had never met him in person, but must have known of him through [Paul Cuffe](#)] dated 31 of 3 M last wherein he acknowledges the receipt of my letter & several Books & manuscripts, sent him some time past. -

RELIGIOUS SOCIETY OF FRIENDS

 May 17, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 17th of 5th M 1821 / At Meeting Jona Dennis was engaged in a Shrort testimony. - it was a season of exercise to me, & I hope to some proffit. -

RELIGIOUS SOCIETY OF FRIENDS

 May 20, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 20th of 5th M / Proving await me. The Prayer of my Soul is for preservation. - I long to attain to that State of Christian experience wherein the things which perplex vex & grieve can have no assendency
Our Meetings were both Silent & I thought favord - The Morning meeitng was very full, & the Afternoon larger than common, in some measure owing to their being no meetings at two of the other Meeting houses in town.-*

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 May 23, Wednesday: Ontario [Canal](#) Company commissioners N. Gorham, Z. Seymour, Asa Stanley, P.P. Bates, and William H. Adams opened the books for subscriptions, at Coe's Hotel in Canandaigua.

[Friend Elizabeth Fry](#)'s daughter Richenda Fry would describe the speech her brother-in-law Thomas Fowell Buxton made to the House of Commons on this day, about [Capital Punishment](#):

On 23rd May, Sir James Mackintosh brought forward his motion, "for mitigating the severity of punishment in certain cases of forgery". It was on this occasion that Mr. Buxton delivered his admirable speech upon capital punishment. Many were convinced by his arguments; based as they were upon incontrovertible facts, varied calculations, and unquestionable evidence. Some had taken their seats, indifferent as to the question at issue, his warm appeal to their humanity, and the responsibility of legislating for the lives of thousands, without having weighed the merits of the case, or considered the practical effects of punishment, aroused them from their apathy; others from a dread of change, and a certain sort of adherence to the opinions of a party, unconnected with the merits or demerits of the opinions themselves, were startled by the delicate irony, with which he showed the impracticability of the laws.

 May 24, Thursday: Piaui adhered to the liberal government of Belem, Brazil.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 24th of 5 M / Our meeting was about as usual for size, was solid & comfortable to my mind - To some present I have no [known?] it was a Season of baptism, of proffitable Baptism. - Jonathon Dennis was concerned in a short testimony. -

RELIGIOUS SOCIETY OF FRIENDS

 May 27, Sunday: Charles Griffin of Gloucester, 23 years of age, died in Batavia.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 27th of 5 M / Our founnoon meeting was a season of precious favour to my mind. - Hannah Dennis was concerned in a sweet & lively testimony - on the subject of Samuels going to anoint a king from the house of Jesse, first the oldest tallest & best looking, came before him, which proved not to be the one & so in succession till it went thro' the family till it came to the youngest who was young & ruddy in countenance - this contrary to appearance & expectation proved to be the one on whom royal dignaty Was to be confereed. here She drew the contrast between a Specious religion, goodly in appearance, but not of the right stamp. - & that which was meek & lowly & more likely to be overlooked but of the true kind & recommended to us to be inward in our minds that we might come to the true discernment between thing & thing - Father Rodman enlarged on her Subject shewing the liability of human judgement in matters of religion - had Samuel attended to his first impression when he exclaimed that "Surely the Lords anointed was before him." he would have



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*erred & anointed the wrong person, thereby involving himself & the nation in much affliction &c. –
Hannah concluded in Solemn supplication – In the Afternoon we were Silent, but a solid Good meeting, & as in the morning several attended who are not usual attendants of our meetings –
After Meeting I took John & went out to D Buffums & took tea with him & his wife.*

RELIGIOUS SOCIETY OF FRIENDS

 May 29, Tuesday: In Beverly, the Reverend Elijah Demond got married with Lucy Brown, daughter of Aaron Brown of Groton.

Cappi and Diabelli of Vienna published four songs by Franz Schubert to words of [Johann Wolfgang von Goethe](#) as his op.3: Schafers Klagelied, Heideroslein, and the 2d settings of Meeresstille and Jagers Abendlied. They also published three other of Schubert's songs as his op.4: Der Wanderer to words of Schmidt von Lubeck, Morgenlied to words of Werner, and the 1st setting of Wandrers Nachtlid to words of Goethe.

[Sarah Moore Grimké](#) was accepted as a Friend and as a member of the Fourth and Arch Street monthly meeting of the [Religious Society of Friends](#).

 May 31, Thursday: Formal dedication of the Cathedral of the Assumption of the Blessed Virgin Mary, in [Baltimore](#), the first [Roman Catholic](#) cathedral in the USA. The construction, designed by [Benjamin Henry Latrobe](#), had begun in 1806.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th M 31st 1821 5th day / In our Moy [Monthly] Meeting this Day Anne Greene appeared in testimony with much sweetnes - there were two other short testimonys of the Authority for which I can say but little –
In the last we had considerable buisness & among it was the weighty appointment of a female Elder which resulted (I trust) to her encouragement & (I hope) & believe to the satisfaction of the Meeting. –
Ruth Mitchell, Adam Anthony & Doctor Wadsworth dined with us. –
This evening between 7 OClock DIED JONATHON ALM, Town Clerk, Aged 76 years he had been Town Clerk about 20 years*

RELIGIOUS SOCIETY OF FRIENDS

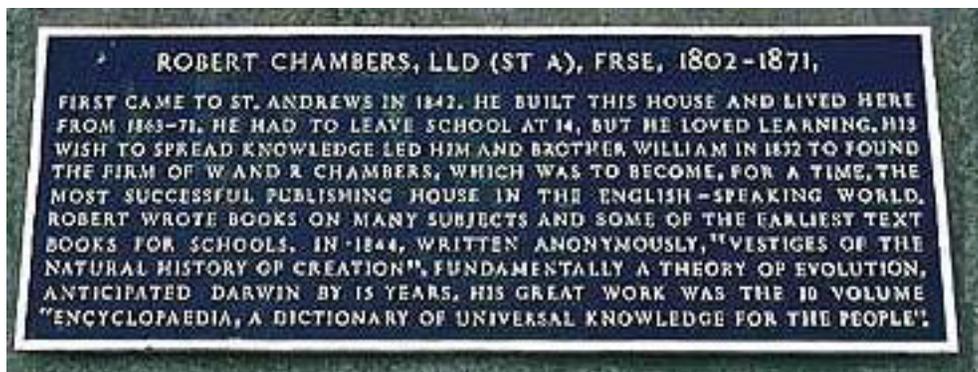


LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 June: While in Leith Walk²³⁸ at Edinburgh, just below Pilrig Street, on his way toward his “daily bathe on the sands between Lieth [*sic*] and Portobello,” [Thomas Carlyle](#) achieved the spiritual transformation appropriate to a close reader of the book of Job which he would characterize, in his [SARTOR RESARTUS](#), as the “Everlasting No.”

238. Leith Walk was a cheap commercial thoroughfare connecting Edinburgh with its port. [Robert Chambers](#) at one early point in his life had had a book stall on this street.





[P]erhaps the miserablest man in the whole French Capital or Suburbs, was I, one sultry Dog-day, after much perambulation, toiling along the dirty little *Rue Saint-Thomas de l'Enfer*, among civic rubbish enough, in a close atmosphere, and over pavements hot as Nebuchadnezzar's Furnace; whereby doubtless my spirits were little cheered; when all at once there rose a Thought in me, and I asked myself: "What **art** thou afraid of? Wherefore, like a coward, dost thou forever pip and whimper, and go cowering and trembling? Despicable biped! What is the sum-total of the worst that lies before thee? Death? Well, Death; and say the pangs of Tophet too, and all that the Devil and Man may, will or can do against thee! Hast thou not a heart; canst thou not suffer whatsoever it be; and, as a Child of Freedom, though outcast, trample Tophet itself under thy feet, while it consumes thee? Let it come, then; I will meet and defy it!" And as so I thought, there rushed like a stream of fire over my whole soul; and I shook base Fear away from me forever, I was strong, of unknown strength, a spirit, almost a god. Even from that time, the temper of my misery was changed; not Fear or whining Sorrow was it, but Indignation and grim fire-eyed Defiance.

Thus has the EVERLASTING NO (*das ewige Nein*) pealed authoritatively through all the recesses of my Being, of my ME; and then was it that my whole ME stood up, in native God-created majesty, and with emphasis recorded its Protest. Such a protest, the most important transaction in Life, may that same Indignation and Defiance, in psychological point of view, be fitly called. The Everlasting No had said: "Behold, thou art fatherless, outcast, and the Universe is mine (the Devil's)"; to which my whole Me now made answer: "**I** am not thine, but Free, and forever hate thee!"

It is from this hour that I incline to date my Spiritual New-birth, or Baphometric Fire-baptism; perhaps I directly thereupon began to be a Man.



THOMAS CARLYLE

Carlyle also recounted in his book that his inspiration for a Philosophy of Clothes occurred "when, turning the corner of a lane, in the Scottish Town of Edinburgh, I came upon a Signpost." The sign was a trade sign consisting of a painted depiction of a pair of leather breeches, with between their knees painted



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“these memorable words, SIC ITUR AD ASTRA”.²³⁹

It was in this high moment, when the soul, rent, as it were, and shed asunder, is open to inspiring influence, that I first conceived this Work on Clothes: the greatest which I can ever hope to do; which has already, after long retardations, occupied, and will yet occupy, so large a section of my Life.

Later on, [Thomas Carlyle](#) would match this EVERLASTING NO up with a corresponding EVERLASTING YEA:

So true is it, what I then say, that **the Fraction of Life can be increased in value not so much by increasing your Numerator as by lessening your Denominator**. Nay, unless my Algebra deceive me, **Unity** itself divided by **Zero** will give **Infinity**. Make thy claim of wages a zero, then; thou hast the world under thy feet. Well did the Wisest of our time write: “It is only with Renunciation (*Entsagen*) that Life, properly speaking, can be said to begin”... there is in man a HIGHER than Love of Happiness: he can do without Happiness, and instead thereof find Blessedness!... Love not Pleasure; love God. This is the EVERLASTING YEA, wherein all contradiction is solved; wherein whoso walks and works, it is well with him.



June 2, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 2nd of 6 M 1821 / This Afternoon attended the funeral of my Old friend JONATHON ALMY, he was a pleasant companion & I loved him much & shall miss him for a long time, in his Office he was affable & kind, & having frequent reason to go to the Town Clerks office I became intimate with him - my mind was more than commonly affected at his funeral. - This Afternoon Sister Mary came down to have a tooth pulled, in which she suffered much which --tul my sympathy [word obscured by spine]

RELIGIOUS SOCIETY OF FRIENDS



June 3, Sunday: Gigar Iyasu replaced Iyoas II Hezqeyas as Emperor of Ethiopia.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 3rd of 6th M 1821 / Our Meeting was large this morning & D Buffum was engaged in a lively & powerful testimony - In the Afternoon it was well attended & Silent. - A very considerable number meets with us who are not members, & I trust they, or many of them, come from religious motives, & I trust know how to enjoy a Silent meeting. -

RELIGIOUS SOCIETY OF FRIENDS



June 4, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 4th of 6th M / Felt my self under the necessity this mornng to leave my buisness & go with Doctor Hazard, out to Uncle Stantons, he has been quite unwell for some time & required

239. We may remind ourself here of [Thomas Carlyle](#)'s treatment of leathern-suited [George Fox](#) of the [Quakers](#).



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bleeding. – the operation affected him much & made him very sick & faint but before we left him This Afternoon he was about & quite Smart. –

RELIGIOUS SOCIETY OF FRIENDS

 June 7, Thursday: A group of Greek landowners declared itself the government of the Peloponnesus.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 7th of 6M / I was sorry to be detained from meeting this day, but having buisness of a peculiar nature that could not be defer'd, submitted with reluctance to my situation – Those who were at meeting said it was a precious season & that short testimonys were deliverd by Father Rodman & Abigail Robinson. –

RELIGIOUS SOCIETY OF FRIENDS

 June 9, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 9 of 6th M / Our Yearly meeting begins at [Portsmouth](#) this morning. I went out last night to Uncle Stantons & Lodged –Our Select meeting was a Season of favor Our frd Stephen Grellet was engaged in much Gospel love to point out many christian experiences & Doctrines to the consolation of many present & I supposed a few were disturbed at Some things he Said. – After Meeting I returned & dined dat Uncle Stantons & in the After Meeting rode home in the Rain & got much weter than I have been in many years –

RELIGIOUS SOCIETY OF FRIENDS

 June 10, Sunday: There was a major fire in Bridgetown on the island of Barbados.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 10th of 6th M 1821 / The Morning Meeting was large as usual – The first I could not approve being of J S & of a spirit that stands for condemnation. – After some time Hannah Field was engaged in a precious testimony & Stephen Grellett was very large & Truth rose over all, by his testimony, soon after which The Meeting closed. –
In the Afternoon the Meeting was interrupted in the forepart of it by two unsavory appearances, at least they were unseasonable & I believe did no good – next Hannah Field was concerned in a well Authorised & skilfull testimony then Deborah Otis in Supplication, & Mary Allen in a Baptising testimony concluded the Meeting*

RELIGIOUS SOCIETY OF FRIENDS

 June 11, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day / The Meeting opened under a very solemn covering David Buffum appeard in a very reverend & impressive testimony - his



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opening was, where the Apostles received an injunction to tarry in Jerusalem untill they were endued with Power from on high. – Then Stephen Grellett in a solemn & very Baptising prayer, & the meeting under that covering proceeded to buisness & went thro' the usual service, in conducting which Some little Spirits Shewed themselves, but Truth rose above all & held dominion thro' all. – it is a season of deep trial & exercise in society, but I trust Zion will arise & shine & her Ancient beauty will be more & more conspicuous to people & Nations. – In the Afternoon we were again troubled as last Year with Jeremiah Austin, a disowned member from [Nantucket](#), he came and took his seat & persisted in Sitting but After a while by persuasion went out. – After which S Grellett addressed the meeting in a very Solemn manner on the subject of Watchfulness least we also become castaways, alluding to Jeremiah who had once stood well in society - The Answers to the queries excited many remarks from many exercised friends, & tho' the wormwood was again dispenced, yet Truth bore the dominion, & there was renew'd cause to trust in Israels Shepperd, who will never forsake his humble dependant ones, not leave his Church without faithful Pillars to Support it The Meeting adjourned till 4 OClock tommorrow Afternoon

RELIGIOUS SOCIETY OF FRIENDS



June 13, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day / The meeting at large did not meet this forenoon but the Select meeting did at 8 OClock & closed about Noon under fresh evidences of the Mighty power of Truth. In the Afternoon the Meeting for the members at large gathered at the 3rd hour & concluded the buisness before it in which the same life & Authority continued, the same wrong spirits appeard, particularly when the epistles were under consideration yet they were allways promptly met & laid, no rising was Successful & in every Setting we had fresh evidences of the Mighty power of Truth, for which according to my measure I desire to ascribe Thanksgiving & praise where it is alone due.

RELIGIOUS SOCIETY OF FRIENDS



June 14, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day / In our Public meeting (with the exception of a spurious offering in the forepart) Truth rose into dominion by the preaching of our Beloved Brother Stephen Grellett & when he sat down a most solemn covering was felt over the Meeting - after a space - Hannah Field appeard in a very lively testimony & the meeting closed soon after a short but well adapted testimony from Benjamin Fry The Meeting was Smaller than usual in consequence of its being a very rainy day. – After dinner we parted with nearly all our friends that have constituted our family thro' the Yearly Meeting who were – Rowland Greene & his daughter Phebe and Freelove & Son Elisha



LIVING IN THE LIGHT:

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from Plainfield - Daniel Howland & Thomas Anthony, from [Greenwich](#) - Stephen Oliver, Micajah Collins Pratt, Isiah Chase, Sarah Collins from Hopkinton

RELIGIOUS SOCIETY OF FRIENDS

 June 12, Tuesday: [Egypt](#) annexed the Sudan.

Ontario [Canal](#) Company subscriptions reached \$20,000.

Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day / The Select Meeting was a season wherein a portion of Affliction was dispenced, but Truth was in dominion to the comfort & encouragement of Many hearts, Some of whom are in great travel [travail] for the prosperity of Zion. - The Meeting at large in the Afternoon was a memorable time - The usual buisness was transacted, & tho' a wrong spirit was manifested by J Harris. - yet "TRUTH The everlasting Truth was over all above all & as G Fox said "On atop". -

RELIGIOUS SOCIETY OF FRIENDS

 June 15, Friday: The guard in the King's Mews mutinied in support of Lady [Caroline Amelia of Brunswick-Wolfenbüttel, Princess of Wales](#).

Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day / My Mother, Cousin Molly Howland & Cousin Hannah Gardiner Spent the Afternoon with us - we also had a call from Micajah Collins & wife who remain in Town, expecting to be here on first day. - Stephen Grellett Attends a meeting at [Warren](#) this Afternoon & expects to return to [Portsmouth](#) & attend meeting there next first Day

RELIGIOUS SOCIETY OF FRIENDS

 June 17, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 17th of 6th M 1821 / Our frd Micajah Collins attended both Meetings with us - in the Morning he was engaged in a lively & useful testimony, also in the Afternoon tho' the gospel key did not rise as in the forenoon yet I believe many hearts were Sensibly baptized & particularly among the Youth. -

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 June 18, Monday: [James Elliot Cabot](#) was born.

At 7PM, Carl Maria von Weber's romantic opera *Der Freischutz* to words of Kind after Apel and Laun was performed for the initial time, at the opening of the rebuilt Berlin Schauspielhaus. In the audience was an interested 12-year-old, [Felix Mendelssohn](#). Within the following two years, *Der Freischutz* would be staged in all the important theaters of Germany.

Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 18th of 6th M / This morning I went with Micajah to visit -ty Carpenter & Avis Howland - & Wm Lee & his hopeful while where he had much useful matter to communicate - his wife Dined with us & set the Afternoon at A Robinsons & my [H] with them. they went to R. Mitchells to lodge

RELIGIOUS SOCIETY OF FRIENDS

 June 21, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 21 of 6 M 1821 / Our meeting was short & Silent, & to me a season of some poverty. - Before Meeting attended the funeral of John Dennis son of John Dennis a young man who was unfortunately drowned on 3rd day Afternoon

RELIGIOUS SOCIETY OF FRIENDS

 June 23, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 23rd of 6 M / Sally Porter has just left us to return to her home at Narragansett & from thence is to set out with her son for the State of Tennasee where She expects to Spend the residue of her days. - She is an old friend & acquaintance of my mother & aunt Stantons, her Maiden name was Johnson & is related to the family of Malbons - it was affecting, particularly to Mother & Aunt Stanton to part with her, not expecting to meet again in this life, but part we must & soon must take the solemn & final change as to all things here

RELIGIOUS SOCIETY OF FRIENDS

 June 24, Sunday: South American forces under [Simón Bolívar](#) defeated Spanish and Loyalist troops at Carabobo on Lake Maracaibo, insuring the independence of Venezuela.

[Sophia Elizabeth Thoreau](#)'s 2d birthday.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 24th of 6 M / Our meetings were both well attended In the forenoon D Buffum & in the Afternoon Father Rodman, were engaged in short testimonies - Took tea at Father Rodmans, & in the eveng called to see Mary Williams. -

RELIGIOUS SOCIETY OF FRIENDS



 June 25, Monday: Konzertstück J.282 for piano and orchestra by Carl Maria von Weber was performed for the initial time, in Berlin. During this program Weber accompanied the renowned French violinist Alexandre Boucher in his Variations on a Norwegian Air but, after beginning, Boucher motioned Weber to stop playing and went on a lengthy bizarre riff. When he found himself unable to segue back from this he covered by dropping his violin, embracing Weber and shouting “Ah grand maitre! que j’aime, que j’admire!” — one of the high moments of low comedy.

Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 25th of 6th M / We have frequent warnings of the uncertainty of time, Some of them very sudden & Awful This Afternoon our neighbour Henry Moores daughter Harriet was brought south from [Providence](#) a corpse whither she went in usual health & was taken in a fit & died [in?] a few days Aged about 14 Years. –

Some days ago a man from beyond [Providence](#) came down with his wife & took quarters at the Widow Billings in the Wanton House, a few nights After his Wife was taken in a fit & lays very low. –

RELIGIOUS SOCIETY OF FRIENDS

 June 28, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 28th of 6th M 1821 / Rode this mornng to [Portsmouth](#) to attend the Moy [Monthly] Meeting – Stpoed at Uncle Peter Lawtons – At meeting Anne Dennis – Jonathon Dennis – Hannah Dennis & D Buffum all delivered testimonies – & I dont know but on the whole it was a pretty good Meeting, tho’ in my mind the stream of life did not rise as it sometimes does.–

The buisness in the last meeting went on to good satisfaction – the brethren Harmonising together –

My H being with me we Dined at Uncle Thurstons took tea at Uncle Stantons & on our way home we Stoped at Uncle R Mitchells, so in the course of the day having visited four Uncles, by marriage – got home about Dark. –

RELIGIOUS SOCIETY OF FRIENDS

 July 1, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 1st of 7th M 1821 / In the forenoon Hannah Dennis & father Rodman were engaged in short testimonys – In the Afternoon Abigail Robinson was concerned in a short communication being the language of encouragement, & was very Sweet to my feelings – Tho’ I did not think what she said was immediately applicable to me yet it met me on such ground, that her language was intelligible to my feelings

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 Our national birthday, the 4th of July: [Nathaniel Hawthorne](#)'s, or [Hathorne](#)'s, 17th birthday.

Since President James Monroe was ill, the Executive Mansion was closed to the public. At a ceremony held at the Capitol, Secretary of State John Quincy Adams read aloud from an original copy of the [Declaration of Independence](#). In Philadelphia, 90-year-old Timothy Matlack, the man who “wrote the first commission” for General George Washington, was chosen to be the one to read aloud that [Declaration](#).

Silvestre Pinheiro Ferreira became Secretary of State (prime minister) of Portugal.

News of the demise of [Napoléon](#) reached London. After the report of the panel of 15 peers, the government introduced a bill in the House of Lords, “Pains and Penalties 1820,” that would deprive Lady [Caroline Amelia of Brunswick-Wolfenbüttel, Princess of Wales](#) of the title of Queen Consort and dissolve her marriage with [King George IV](#) on account of her alleged adultery. Caroline would joke, with friends, that indeed she had once committed adultery, with the husband of a Mrs. Fitzherbert.

Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 4th of 7 M / This has as usual been a day of noise in Town, but with all I have not learned any accident has taken place. – We have had our Cousins John Mary & Edwin Casey with us for a day or two from [Greenwich](#)

RELIGIOUS SOCIETY OF FRIENDS

 July 5, Thursday: [John Thoreau, Jr.](#)'s 7th birthday.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 5th of 7M / Our Meeting was nearly silent, & to me it was a very dull hard time, but dull as it was, I did indeavour to maintain the warfare & at times over come the enemy - This Afternoon attended the funeral of Betsy Buffum

RELIGIOUS SOCIETY OF FRIENDS

 July 7, Saturday: Emma, ou La promesse imprudente, an opera comique by Daniel Francois Esprit Auber to words of Planard, was performed for the initial time, in the Theatre Feydeau, Paris.

Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 7th of 7 M / This Afternoon Rode with Aunt M Stanton to her house in [Portsmouth](#) & lodged –

RELIGIOUS SOCIETY OF FRIENDS

 July 8, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day Rode to [Portsmouth](#) Meeting with Aunt Stanton It was a season of close conflict in my mind & some help was witnessed – Mary Hicks & Anne Dennis appeard in short testimonys – Returned to Dine at Uncle Stantons, spent the Afternoon & finding my stay necessary, till too late to come home, Staid all night & on @nd day Morning came home –

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 July 12, Thursday: After Lima had been abandoned by the Spanish, Don José Francisco de San Martín paraded his army into the city to the cheers of its populace. He would soon lay claim to the title “Protector del Perú” and sponsor a declaration of independence from Spain.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 12th of 7th M 1821 / Our first meeting was a season of favor tho' the number was small yet life did freely flow & Hannah Dennis was engaged in a lively testimony at two different standings - After the close of it the SELECT MEETING met, the buisness was conducted with weight, tho' life was rather row [low] we had the company of Abigail Robinson which is the first time She has ever met in Select meeting Since I have been a member of it, it was pleasant that her health would admit of her being with us today. -

RELIGIOUS SOCIETY OF FRIENDS

 July 15, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 15th of 7th M / Both meetings were silent, & I am inclined to think the precious life was generally low. - In the Afternoon Hannah Dennis went to Coasters Harbour & had a meeting with the Poor at the Assylum. -

RELIGIOUS SOCIETY OF FRIENDS

 July 19, Thursday: The delayed coronation banquet for [King George IV, “George the Fourth, by the Grace of God, of the United Kingdom of Great Britain and Ireland King, Defender of the Faith.”](#) was finally staged in Westminster Hall. Although the coronation of [King George III](#) had cost only about £10,000, this one would sum up to about £243,000. His squat official wife, Lady [Caroline Amelia of Brunswick-Wolfenbüttel, Princess of Wales](#), had returned to England for the occasion but was not welcome at his coronation. She would be turned away at 6AM dressed to the nines at the doors to the East Cloister of Westminster Abbey, then at the doors to the West Cloister, and then at the main entrance to Westminster Hall itself. The king had hired a bunch of bodybuilders and attired them in page costumes, and this group under the command of the champion pugilist Gentleman Jackson was charged to stand sturdily in blockage of her path. Bayonets were held under her chin and the Deputy Lord Chamberlain had the doors closed in her face. She then proceeded to a door near Poet’s Corner, where she was persuaded to desist and rode away in her carriage to the jeers of onlookers: “Back to Pergami!” She went home and after a dinner party which she spoiled by copious weeping, took a dose of milk of magnesia and some drops of laudanum and went off to bed. The monarch would refuse to recognize her as his Queen and would oblige the British ambassadors to ensure that monarchs in foreign courts did the same.

By royal command Caroline's name would be omitted from the Book of Common Prayer, the liturgy of the Church of England.



When the monarch would seek a divorce, however, he would be warned that any divorce proceedings might well involve the publication of sordid details relating not only to the Queen's extensive series of adulteries, but also to the King's. The monarch would spend most of his later reign in seclusion at Windsor Castle. Numerous statues of him would be erected during his reign (a bronze on horseback by Sir Francis Chantrey in Trafalgar Square, for instance, and another outside the Royal Pavilion in Brighton), and such statues would hold still and remain silent and represent considerable improvements on the presence of the actual royal personage.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 19th of 7 M / Our Meeting was a silent comfortable time
In the last (preparative) we had no buisness but what [was]
usual. – This Afternoon rode to [Portsmouth](#) to Uncle Saml
Thurstons – I was under appointment to visit Hannah Brown (late
Lawton) for marrying out of the order of society – Jethro
Mitchell & I went together & before we got thro' it was too late
to come home so I lodged at Jethro's & 6th day Mornng walked home*



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

before breakfast. –

RELIGIOUS SOCIETY OF FRIENDS

 July 22, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 22nd of 7 M 1821 / Yesterday towards night with my wife crossed the ferry to Connanicut to take our turn in the committee to attend the Meeting lodged at Cousin J Greenes & was very unwell in the night, but this morning felt better & went to Meeting which was a season of some favor, but most of the time it was under suffering that I came at any thing that I desired. –Dined at J ? Greenes & after dinner he kindly brought us across in his little boat.

RELIGIOUS SOCIETY OF FRIENDS

 July 24, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 24 of 7 M / have had much lowness & discouragement of mind for several days. –

RELIGIOUS SOCIETY OF FRIENDS

 July 26, Thursday: Russia severed relations with the Ottoman Empire due to the latter's refusal to guarantee the safety of its Christian subjects.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 26 of 7 M / Our Moy [Monthly] Meeting this day was in a good degree comfortable, in the first Father Rodman was engaged in a short testimony – In the last our buisness went on pretty well–
A request was sent forward by [Portsmouth](#) Preparative meeting from ADam Anthony to be admitted to membership –
Jos Greene, P Lawton Saml & Anne Dennis dined with us –*

RELIGIOUS SOCIETY OF FRIENDS

 July 29, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 29th of 7 M / Our Meetings were both Silent & hardly as large as usual & both were poor & weak as respected myself – Between Meetings was called to the house of Patience Tucker who had just deceased - no other of the Funeral committee being handy I had to make arrangements for the funeral - & as the house was so very small where she lived thought with the advice of several friends that it was best to meet at the Meeting house tomorrow at ? Oclock – [obscured -]

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 August 1, Wednesday: [Samuel Kneeland, Jr.](#) was born in Boston, Massachusetts, the 1st son of the merchant Samuel Kneeland (May 8, 1794-) and Nancy Burt Johnson Kneeland. The infant was cross-eyed. He would be educated at Boston Latin School.

Friends and members of the Protestant Episcopal Church met at 5PM in a Raleigh, [North Carolina](#) home and agreed to form a congregation to be known by the name of "Congregation of Christs [*sic*] Church." They elected a 5-member Vestry that included John Haywood, State Treasurer of North Carolina, as Senior Warden, John Louis Taylor, Chief Justice of the Supreme Court of North Carolina, as Junior Warden, and William Henry Haywood, Jr., later a United States Senator, as Clerk.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 1st of 8 M 1821 / Rode in the Stage this mornng to [Portsmouth](#) & -?[obscured] the Select Quarterly Meeting - Dined at Uncle R Mitchells came home with Uncle Stantons Waggon & returned with H & John & lodged at Uncle Stantons. -

RELIGIOUS SOCIETY OF FRIENDS

 August 2, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 2nd of 8th M 1821 / Our First Meeting was large & in a degree favoured, but the Service was hurt by injudicious appearances of those who were real well wishers to the cause. - In the last the buisness went on well & I hope Truth lost no ground - Returned at Uncle Stantons Dined & lodged - & on 6th day Morning came home. -

RELIGIOUS SOCIETY OF FRIENDS

 August 5, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 5th of 8 M / Morning Meeting silent, to me a season of leaness, but was favoured to labor - In the Afternoon Ruth Meely a friend from Vermont formerly Ruth Fish of this Moy [Monthly] Meeting was engaged in a very lively & pertinent testimony.- Siste Ruth took tea & set the evening & gave us a pleasant account of her journey to [Providence](#) to attend the School committee

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 August 7, Tuesday: At 10:25PM Lady [Caroline Amelia of Brunswick-Wolfenbüttel, Princess of Wales](#), inconvenient wife of [King George IV of England](#) who had been ailing ever since being barred in the previous November from his coronation in Westminster Abbey, finally died at Brandenburg House of an intestinal obstruction which may have been cancer. She had reached the age of 53. Right up to the end she had been being spied upon and reported upon by agents of the king. The king was aboard his yacht when he received the news, and retired to his cabin for the remainder of the day. The people, who would not be required by the government to officially mourn, again rallied to her. “she’s dead, great Caroline is dead.... The Rose of England is no more.” Crowds assembled to witness her funeral procession and insist upon a proper route for it, so the English monarch had his Life Guards fire into the crowds — despite two deaths the public refused to disperse.

Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 7 of 8 M / Rode to [Portsmouth](#) this Afternoon with Zacheus Chase, lodged at Uncle Stantons - 4th day morning Walked to Meeting, went across the Land & stoped at Richd Sissons & on my way our to the rode passed by the old Sisson House which I believe is the only one on the Island that has leaden windows Sashes & dimond glass - was caught in a shower of Rain & stoped at ? Sissons & saw his mother aged 86 Years, a sociable, pleasant & intelligent old woman. - At Meeting which was a solid[?] time, Ruth Meely engaged in testimony, to the consolation of many minds present. - Dined at Uncle Thurstons & in the Afternoon had an opportunity with Adam Anthony in consequence of his request to be admitted to membership - Took tea with Adam & in the eveng he brought me home in his Chaise

RELIGIOUS SOCIETY OF FRIENDS

 August 9, Thursday: The first building of Amherst Academy was dedicated by an address by [Noah Webster](#).

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 9th of 8 M 1821 / Our Meeting was pretty well attended & a very comfortable season it was, for my share of which I desire to be thankful - Hannah Dennis was very lively & large in testimony - father Rodman was also engaged in a short & pretty lively testimony. -

RELIGIOUS SOCIETY OF FRIENDS

 August 12, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 12th of 8 M 1821 / Our meetings were both solid - D Buffum in the forenoon & father Rodman in the Afternoon deliver'd short testimonys - After meeting in the Afternoon by request of Geo [?] Hazard set out with his son Alfred to go to Plainfield in Connecticut to place him at Rowland Greenes school The first night we lodged at Uncle Stantons. 2nd day [Monday] morning rose early & reached Benj Pearces at the Toll gate in [Portsmouth](#) & took breakfast then crossed [Bristol](#) ferry & rode to [Warren](#) where we fed our horse, then went on to [Providence](#) & reached [Moses Brown](#)'s & lodged - 3rd day Morning proceeded on our journey stoped at several places to rest, & reached Sterling to dinner then went



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

on & reached Rowlands House by the middle of the Afternoon - found it a pleasant situation, & the people also very pleasant within doors

Lodged there & on 4th day Morning, left my charge - & proceeded homewards, suffering much with the heat - dined at Fishes tavern in Scituate - then came -[obscured] & got into town in season to take a dish of tea at Obadiah Browns, walked round [Providence](#) to transact a little buisness & then rode out to [Moses Browns](#) & lodged, spending the evening in his very interesting company - 5th day Morning went up to the Yearly Meeting School & spent a little time very satisfactorily with the Superintendent & teachers, then came on to [Warren](#) and Dined & in the Afternoon reached home

This little journey has been in a good degree proffitable to me - my views have been extended, I have seen a greater extent of inland country than I ever did before, - it was the first time, & may be the only time I ever shall be in the State of Connecticut. - The Scenerery of the country has afforded an abundant theme for reflection & much beyond my theme of contemplation. - but according to my measure, I endeavour'd to proffit by it - In & about [Providence](#) I met with some of my friends that I love, & whose company is proffitable, so that altho' there has been no pecuniary benefit, yet is has been no loss. -

RELIGIOUS SOCIETY OF FRIENDS



August 17, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 17th of 8 m 1821 / This morning visited my Uncle Benjamin Gould who is in the 87th Year of his Age & so very low as to be apparantly near the close of life, hourly his dissolution may be expected. In consequence of an old family difficulty I have not been in the habit of visiting him since I was a boy & was afraid visiting him at this late period when he is so low as to speak but in a whisper, would disturb him. - but on going into the room, I found he looked quiet appeared to know me & on my inquiring of him how he did he answered in a whisper in his usual reply, that he was "meagre" - on sitting with him I felt a degree of quietude (tho not wholly free from exercise) yet a hope was raised in my heart that his peace was made. - on parting with he he squeezed my hand. -

RELIGIOUS SOCIETY OF FRIENDS



August 19, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 19th of 8 M / Mary Morton was engaged in testimony in the forenoon & father Rodman in the Afternoon --After meeting in the Afternoon with Job Sherman visited J-[obscured] Mason aged 84 Years. he is a seventh day [Baptist](#), & very Sweet & lively in spirit. I dont know when I have visited any old man that seemed more quiet in spirit & being with him, did raise in my mind strong desires that my last days might be as tranquil as his. -



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

In a thunder gust last evening two men were drowned near Rose Island, a boat went off this Afternoon to look for them but found only their boat. One was Elisha Billington of this town & the other Simmons of Connanicut. -

RELIGIOUS SOCIETY OF FRIENDS

 August 20, Monday: A meeting was held at Canandaigua's Mill's Hotel to discuss the building of a [canal](#) linking Canandaigua Lake with the [Erie Canal](#). John C. Spencer, James D. Bemis, Asa Stanley, Dudley Marvin, William H. Adams were appointed to study a route.

Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 20th of 8 M 1821 / Between 11 & 12 OClock at night Uncle BENJAMIN GOULD departed this life In the 87th Year of his Age, he was the oldest child of my Grandfather James Gould & Martha his wife - he is all the own Uncle I ever knew, there was another brother by the name of Joseph but he died before I was born. -

RELIGIOUS SOCIETY OF FRIENDS

 August 22, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 22 of 8 M / Attended the funeral of Uncle Benjamin Gould, it was a solid sitting of Friends - silent & concluded to satisfaction. - his remains were decently intered in the Burying ground near friends Meeting House, where his last wife several of his children his Father & Mother & his grandfather Stanton are all buried. - After the funeral we returned home with cousin Henry & took tea in company with David Buffum & wife, Jonathon Dennis & wife & severl others. -

RELIGIOUS SOCIETY OF FRIENDS

 August 23, Thursday: Three songs by Franz Schubert were published by Cappi and Diabelli, Vienna as his op.6: "Memnon" and "Antigone und Oedip" to words of Mayrhofer, and "Am Grabe Anselmos" to words of Claudius.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 23rd of 8 M / Silent but comfortable Meeting - in the Preparative meeting we had no buisness. - - In the Afternoon the committee met & Adam Anthony at our House, on the subject of his request which was[?] solid & satisfactory, & we agreed on a report to the Moy [Monthly] Meeting
My mind in the investigation of Adams application has been concerned to[?] feel after true judgement where by we may be satisfied both with [obscured] his[?] and our own Conduct -
Whoever is engaged rightly in the concerns in society will find frequent need of deep dipping -*

RELIGIOUS SOCIETY OF FRIENDS

 August 26, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

1st day 26th of 8 M 1821 / In the forenoon Meeting Father Rodman delivered a short but impressive testimony on the subject of death. – Silent in the Afternoon. – After meeting took a walk with John over to the Point & called in a few moments to see A Robinson & Mary Morton. –

RELIGIOUS SOCIETY OF FRIENDS



August 30, Thursday: The New York state constitutional convention began in Albany.

Franz Schubert's female chorus *Der 23. Psalm*, translated by Moses Mendelssohn, was performed for the initial time, in the Gundelhof, Vienna.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 30 of 8 M / Rose early & with my H rode to [Portsmouth](#) to attend our Moy [Monthly] Meeting on the way went down to Uncle Stantons of which circumstance I was glad as Aunt would not have been able to get to meeting without our assistance as Uncle was lame & The boy not at home
At the first meeting Anne Dennis appeared in a few words follow'd by Mary Morton Hannah Dennis & Ruth Mealy all well adapted & pertinent & I thought it a pretty good meeting – In the last Adam Anthony was received into Membership – & Several other subjects of weight & importance came before us, some of them occasioned close exercise, but on the whole I considerd truth gained the Victory & the meeting closed pretty well – We returned with Aunt Patty & dined, & then rode home*

RELIGIOUS SOCIETY OF FRIENDS



September 2, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1 day 2nd of 9th M 1821 / In the forenoon Father Rodman & in the Afternoon Mary Morton & Hannah Dennis were engaged in short testimonys. – Poverty in both Meetings were my portion. – In the evening called at D Williams to see Wm R Thurston & his wife from NYork, but finding they were not at home, went down to Sally Eastons where we found them, & his wife to be appeared an amiable intersting & religious woman. –

RELIGIOUS SOCIETY OF FRIENDS

 September 6, Thursday: After his retirement and after the deaths of his wife, a son, and a daughter, the Reverend [Vicesimus Knox II](#) had resided upon the Adelphi Terrace in London.



At this point he died of an obstruction of the bowels in the 69th year of his age, while paying a visit to one of his two surviving sons, the Reverend Thomas Knox, in Tonbridge in Kent where this son had succeeded him as headmaster at the Tonbridge School. His remains would be deposited in the chancel of the parish church on the 13th and eventually a memorial would be positioned there:

TO THE MEMORY OF
VICESIMUS KNOX, D.D.
MASTER OF TUNBRIDGE SCHOOL, AND RECTOR OF RUNWELL AND
RAMSDEN CRAYS IN ESSEX.
BORN DEC. 8, 1752. — DIED, SEPT. 6, 1821.

—————
A SOUND DIVINE,
AN ELEGANT AND PROFOUND SCHOLAR,
A POLISHED AND POWERFUL WRITER,
AN ELOQUENT, ZEALOUS, AND PERSUASIVE PREACHER OF THE GOSPEL,
HE EMPLOYED HIS HIGH ENDOWMENTS
TO THE GLORY OF GOD,
AND THE MORAL AND INTELLECTUAL IMPROVEMENT OF MAN.
ANXIOUS EVER TO ADVANCE THE HAPPINESS OF HIS FELLOW-CREATURES,
UPON THE PUREST PRINCIPLES OF CHRISTIAN PHILANTHROPY,
WITH A LOFTY SPIRIT OF INDEPENDENCE,



AND A RARE DISINTERESTEDNESS IN CONDUCT,
HE DISREGARDED THE ORDINARY OBJECTS OF WORLDLY AMBITION,
AND SHEWED HIMSELF ON ALL OCCASIONS
THE ENEMY OF PUBLIC ABUSES,
THE FRIEND OF CIVIL AND RELIGIOUS LIBERTY,
THE OPPONENT OF OFFENSIVE WAR,
THE PROMOTER OF PEACE,
AND THE ADVOCATE OF ALL THE CLAIMS OF HUMANITY.

“HE BEING DEAD YET SPEAKETH.”

Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 6 of 9 M / Our Meeting was larger than usual a number
of Strangers were present some that were & some that were not
Members. – Jonathon & Hannah Dennis both delivered short
testimonies – & I thought it was a pretty good meeting. –*

RELIGIOUS SOCIETY OF FRIENDS

September 9, Sunday: There was a hurricane at the islands of Antigua and St. Barths in the Caribbean. Warner,



HURRICANES

New Hampshire experienced a severe tornado which is said to have commenced near Lake Champlain. This phenomenon passed over Lake Sunapee and through a portion of New London and Sutton, and entered that part of Warner called the Gore not far from the base of Kearsarge Mountain. The barn of William Harwood was carried away, and the homes of M.F. Goodwin, J. Ferrin, and Abner Watkins were damaged. Ferrin's barn was ripped to pieces and Watkins's barn lost its roof. A stone weighing six hundred pounds moved several feet. At the home of Daniel Savory, his 72-year-old father Samuel and the women who were present were upstairs attempting to secure an open window when the tornado lifted the building and whirled it. The bodies of six of the family would be recovered from the wreckage. Samuel Savory's brains had been dashed out. His wife Elizabeth was badly injured by the debris. Daniel Savory's wife Mary had severe bruises, and her infant in arms did not survive. The nearby house of Robert Savory was also lost, and all eight members of the family were hurt to one degree or another. John Palmer, half a mile away, saw the cloud coming, too late, and would relate that it looked like an inverted funnel. The buildings of Peter Flanders were torn apart, and the Flanders infant was very severely injured. A Miss Anna Richardson was killed. The buildings of Deacon Joseph True, in the corner of Salisbury, New Hampshire, were demolished and the entire family buried in chimney bricks. The deacon's life was saved when a huge timber stuck endways into the ground within two feet of the place in which he was standing, because then the wreckage falling upon that upright piece protected him from being crushed. He was able to dig his family out from under more than a foot of crushed bricks. The oven had just been heated and the brick wreckage he removed was so hot that his fingers burned to the bone. At the end, the tornado passed again into Warner, tearing down another barn and passing over a pond in such manner as to draw its waters noticeably up at its center. The tornado then played itself out in a quarter of the woods



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

bordering on what would become Webster, New Hampshire.

William C. Redfield of Connecticut would follow a portion of the path of this hurricane on foot, and would notice that in some places where trees had been knocked over, they had been knocked over toward the southeast, whereas elsewhere some fruit trees and some corn plants had been knocked down toward the northwest. He correctly inferred therefore, in the Ben-Franklin manner, that these hurricanes must be of the nature of whirlwinds. (Other meteorologists of the time, however, would disagree, insisting that because hurricanes were driven by convection forces, the general movement of air in a hurricane must be upward rather than at a horizontal angle.)

Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 9th of 9th M 1821 / In the forenoon Meeting Father Rodman & in the Afternoon D Buffum had short but lively testimonies & to me the Afternoon (particularly) was a season of some favor, for which I desire to be thankful
Oh the leanness of my spirit of late. -*

RELIGIOUS SOCIETY OF FRIENDS



September 12, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 12th of 9 M / Attended the funeral of John Goddards Child about 14 Months old - it was to me a season of favor, it seemed a little like the removal of the Vale, or a change from a state of leanness to a state of sweet tenderness, for which I desire to be thankful. -

RELIGIOUS SOCIETY OF FRIENDS



September 13, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 13 of 9 M / Our Meeting was to me rather an unsettled season but a degree of favor was experienced - A few words by J Dennis - At 2 O'clock the committee in care of the Request of John A Wardsworth met at our house, which was a solid interesting opportunity - After which I rode to [Portsmouth](#) with Benjamin & Niobe Marshall who arrived just before Meeting time on a visit to their father & Mother, we got there in season to return before dark. - Aunt Patty had gone to take a ride with Ellen, but Uncle was at home & highly pleased to see his children & grandchild -

RELIGIOUS SOCIETY OF FRIENDS



September 16, Sunday: Tsar Alyeksandr of Russia claimed the west coast of North America from the Bering Sea to latitude 51° north. He further banned foreign ships from coming within 185 kilometers of the coast.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 16th of 9th M / Our Morning Meeting was large & favord - Mary Morton was first engaged in a lively testimony, her opening was [obscure] ist the Devil & he will flee from us & was favord to shew the -ration of the divine principle, the way to escape temptation & finally land safe in the kingdom of heaven -The Hannah Dennis was large in testimony & much favord on the general subjects of religion - Then David Buffum pointed out the



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

*operations of truth & endeavoured to turn our minds to the principle, from the outward to the inward Stating that we [-] ed must talk about religion, must bubby [?] theory we [-] no more about religion than we did about a country [-]rewing a map, but the way to have a correct understanding was to go & see the country, so with religion, doctrine & theory would answer no better purpose but we must come to the experimental part, to feel it in our selves & obey its leadings & directions & concluded with saying what an Awful thing it would be should the language be applicable to any "The summers is past & the harvest is ended & we are not gathered "Then Hannah Dennis rose & very feelingly addressed the Aged particularly & concluded with a few words to the Middle aged & the Youth. -
In the Afternoon we had a short but lively testimony from father Rodman. -
In the evening I visited my cousins, Peggy & Hannah Gould. -*

RELIGIOUS SOCIETY OF FRIENDS



September 20, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 20th of 9 M 1821 / Silent Meeting. - & in The last there was some buisness - Jm Wilbour reported as having married out of the order of Society. -

RELIGIOUS SOCIETY OF FRIENDS



September 23, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 23rd of 9 M / Silent meeting in the forenoon - in the Afternoon a few words from father Rodman. -

RELIGIOUS SOCIETY OF FRIENDS



September 27, Thursday: Augustin de Iturbide entered Mexico City in triumph after his Mexican forces defeated Spanish troops.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 27th of 9 M / Our Moy [Monthly] Meeting was this day held in town. The first was a season of some favor, Anne Dennis was concerned in a few words - Anne Greene followed in a communication of some length & father Rodman closed in a short testimony - in the last Meeting we had but little buisness & The Meeting closed at a little past on OClock Uncle Saml Thurston & Aunt Stanton Dined with us, after which My H & John went out with Aunt Stanton intending to Spend a few days on a visit to them -

RELIGIOUS SOCIETY OF FRIENDS



September 29, Saturday: The Boston Handel and Haydn Society Collection of Church Music, compiled by Lowell Mason, was announced in the leading American music journal, [The Euterpeiad](#).

Friend [Stephen Wanton Gould](#) wrote in his journal:



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

7th day 29th of 9 M 1821 / Towards night Cousin Henry Gould took me to Portsmouth in his Chaise as far as black Sam's Corner & I walked from thence down to Uncle Stanton's, & staid all night

RELIGIOUS SOCIETY OF FRIENDS



September 30, Sunday: Friend Stephen Wanton Gould wrote in his journal:

Next Morning took Aunt Patty my H & John in the Waggon & went to meeting - Abigail Sherman & Anne Dennis said a little & I thought it was a pretty good meeting - returned & dined at Uncle Stanton's & in the Afternoon returned home, rode part of the way & walked a part of the way, leaving Hannah & John to complete their visit.

RELIGIOUS SOCIETY OF FRIENDS



October: Sarah Moore Grimké wrote from Greenhill Farm outside Philadelphia:



On last Fifth Day I changed my dress for the more plain one of the Quakers, not because I think making my clothes in their peculiar manner makes me any better, but because I believe it was laid upon me, seeing that my natural will revolted from the idea of assuming this garb. I trust I have made this change in a right spirit, and with a single eye to my dear Redeemer. It was accompanied by a feeling of much peace.

RELIGIOUS SOCIETY OF FRIENDS



October 5, Friday: The publication of twelve Monferrinas for piano op.49 by Muzio Clementi was entered at Stationer's Hall, London.

Greek rebels captured Tripolitza in the Morea and massacred the Turks living there.

Friend Stephen Wanton Gould wrote in his journal:

6th day 5th of 10th M 1821 / On buisness of the Estate of the late Mary Tillinghast, I went this Morning to the Island of Prudence. We took Quarters at Saml Pearces[?], & on 7th day evening about a 1 / 2 past 7 OC after we had finished our buisness & got our supper we got on board the boat & by Moon light had a pleasant Sail down the river & got home before bed time. -

RELIGIOUS SOCIETY OF FRIENDS



October 7, Sunday: Friend Stephen Wanton Gould wrote in his journal:

1st day 7th of 10th M / Both our Meetings were Silent, but pretty well attended - to me they were seasons of great poverty & need, Oh! that it was a season of more life, but I hope not to be in a State I am now in for any great length of time. -

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 October 11, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 11th of 10th M / Our Meeting was a season of some favor to me Father Rodman & Anned Dennis delivered short testimonies- The Select Meeting was a season of depression as to life

RELIGIOUS SOCIETY OF FRIENDS

 October 13, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 13th of 10 M / This Afternoon to Connanicut to take my turn as one of the committee to attend the Meeting there. lodged at cousin Greenes - Next Morning went to Meeting, the tide was so high that I had to wade across the bridge & this reminded me of the primitive going [-] meeting - The Meeting was a favord time to me & after Dining at Joseph Greenes crossed the ferry & came home -

RELIGIOUS SOCIETY OF FRIENDS

 October 18, Thursday: [John Wedderburn Halkett](#) was in Montréal as an executor of the estate of Thomas Douglas, 5th Earl of Selkirk, when he was confronted in front of his hotel by a couple of former North West Company employees. Angry at what he had written about their activities in Canada, they threatened him with a horsewhip, whereupon he had them arrested. As a precaution he then armed himself with a brace of pistols. That evening he was attacked with a whip by Jasper Vandersluys and struck twice, whereupon he shot Vandersluys. Wounded, Vandersluys would get him charged with “assault with the intent to kill” — but that charge would then be dropped.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 18th of 10 M 1821 / Our meeting was a season of no small suffering as we sat in the Middle part & The weather was very cold & raw A few words were spoken by Father Rodman, after which the opportunity soon closed

RELIGIOUS SOCIETY OF FRIENDS

 October 21, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 21 of 10th M / Our Mornng Meeting seemed to be a remarkably solid season, soon after we were settled, life rose in my mind, & I thought spread - Mary Morton was engaged in a very lively solid & pertinent testimony
In the Afternoon we were favoured with a good degree of the Mornings Solidity & some reverences & the Meeting closed in Silence. -*

RELIGIOUS SOCIETY OF FRIENDS

Waldo Emerson to his journal:

In England they are hardened by long unquestioned custom to survey with indifference this odious spectacle [of political corruption]. Indeed I know not what of malignant crime, of dark enormity, or wide-spread wickedness would startle the public mind there. I am proud and thankful when I contrast this with the uncontaminated innocence of my own country and it is this comparative purity joined to the energy of a youthful people still free from the complicated difficulties of an old government which constitutes the distinction and promise of this nation [the USA].



 October 25, Thursday: The Kyrie and Gloria from the Missa Solemnis by Ludwig van Beethoven were performed for the initial time, in the Landstandischer Saal, Vienna.

Friend Stephen Wanton Gould wrote in his journal:

5th day 25 of 10th M / Last evening Uncle Stanton sent his Waggon in & with My H & John went to Portsmouth & lodged at his House - This forenoon we went to Meeting - In the first, father Rodman spoke a little which to me was Savory, & it was a pretty good meeting - In the last which was our Moy [Monthly] Meeting we had considerable buisness, attended with exercise, but Truth rose over all & had dominion over all wrong things - John A Wadsworth was recd into membeership, & Holder C Weeden & Abby Anthony proposed their intentions of Marriage - After Meeting which held pretty late in consequence of considerable buisness -we Rode back to Uncle Stantons & again lodged, as there was not time for the Carriage to come to Town & return -

RELIGIOUS SOCIETY OF FRIENDS

 October 26, Friday: Hector Berlioz received a passport for domestic travel at the Grenoble Town Hall. Before the month was out, he would use it to travel to Paris to study the art of medicine.

Friend Stephen Wanton Gould wrote in his journal:

This 6 day Uncle Brot us home.

RELIGIOUS SOCIETY OF FRIENDS

 October 28, Sunday: Friend Stephen Wanton Gould wrote in his journal:

1st day, 28th of 10th M / Our Meetings were well attended Solid & good, in the forenoon father Rodman was concerned in testimony - in the Afternoon J Dennis & Mary Morton were concerned - We



Perhaps thy lot in life is higher
 Than the fates assign to me
 While they fulfil thy large desire
 And bid my hopes as visions flee
 But grant me still in joy or sorrow
 In grief or hope to claim thy heart
 And I will then defy the morrow
 Whilst I fulfil a loyal part.

MEMORY SKETCH OF MARTIN GAY, BY EMERSON

In his Journal for 1821



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

set the evening at father Rodmans, Mary Morton was also there –

RELIGIOUS SOCIETY OF FRIENDS

 Late Fall: Friend [Sarah Moore Grimké](#) sailed, in her plain [Quaker](#)-gray dress, from Philadelphia to confront her family of origin in Charleston.

 November 1, Thursday: [George Gordon, Lord Byron](#) arrived in [Pisa](#). (The Gambas had preceded him during August.)

When the Lake Erie Steamboat Company's Great Lakes steamer *Walk-in-the-Water*, 1st steamship to have plied the Great Lakes waterways on a regular schedule, ran aground during a storm in Lake Erie off Buffalo, there were no injuries. Judge Samuel Wilkinson made a deal with a representative of the steamboat company: he would see to it that the boat was freed by May 1st of the following year or forfeit \$150 for each day that deadline was missed, whereas if that deadline was met, the company would commission the building of a new boat in Buffalo.

TIMELINE OF ACCIDENTS

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 11th M 1st 1821 / Our meeting was very small owing to its being a Stormy day & the Quarterly Meeting that is now Sitting at Swansey. – to me it was a season of wading but by keeping under the exercise & a pretty close watch (for me) I thought the meeting was favord in closing solidly. – It would have been greatful to have been able to go to the Quarterly meeting & from thence to [Providence](#) to meet with the School committee, but So is my way hedged about, in such away that much travelling is not proper for me – may, I however cultivate in my mind a spirit of gratitude for favors vouchsafed & humbly hope for more.

RELIGIOUS SOCIETY OF FRIENDS

 November 4, Sunday: In Weimar, Felix Mendelssohn met [Johann Wolfgang von Goethe](#) for the initial time. In spite of the vast difference in their ages, over the following couple of weeks the two would forge a strong friendship. Felix had brought several songs by his sister Fanny on Goethe texts — the poet was delighted and would in gratitude compose a poem for Fanny. Also present was the Weimar Kapellmeister, [Johann Nepomuk Hummel](#).

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 4th of 11th M / Our Meetings were both Silent & small, the day being rainy. – to me seasons of wading, but some help experienced, for which I desire to be thankful. –

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 November 8, Thursday, evening: Captain Jackson's brig *Cobbesecontee* had sailed that morning from Havana for Boston. He had only proceeded about four miles from Moro Castle when brought to by a vessel with about 30 pirates. Captain Jackson had noticed their sloop at Regla the day before. These Cubans took the personal items of the captain and his mate, stripping them nearly naked. They broke a large broadsword across the captain's back and stabbed him through his thigh so that he almost bled to death. After they beat the mate, he was [hanged](#) under the maintop. From the cargo were obtained three bales of cochineal and six boxes of cigars. Captain Jackson would confirm a report brought by other American sailors who had been brought to grief in Havana, that some of the local whites were openly countenancing these acts of [piracy](#) against US citizens — as a gesture of retaliation against US interference with the Cuban [slave](#) trade.

[INTERNATIONAL SLAVE TRADE](#)

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day of 11 M / Our Meeting was small - a considerable portion of those who generally attend were absent at David Buffums where Sarah Sherman has lain very ill for some weeks & while the Meeting was sitting today She expired - She was a [-]lid [solid?, words obscured by binding crease] young woman & tho' all the forepart of her illness she was deprived of her mental powers, but a few days previous to her death she came to her understanding & expressed her reconciliation to the Solemn Change -

[RELIGIOUS SOCIETY OF FRIENDS](#)

THE WEST INDIA PIRATES

CONTAINING ACCOUNTS OF THEIR ATROCITIES, MANNERS OF LIVING, &C., WITH PROCEEDINGS OF THE SQUADRON UNDER COMMODORE PORTER IN THOSE SEAS, THE VICTORY AND DEATH OF LIEUTENANT ALLEN, THE INTERESTING NARRATIVE OF CAPTAIN LINCOLN, &C.²⁴⁰



Those innumerable groups of islands, keys and sandbanks, known as the West-Indies, are peculiarly adapted from their locality and formation, to be a favorite resort for pirates; many of them are composed of coral rocks, on which a few cocoa trees raise their lofty heads; where there is sufficient earth for vegetation between the interstices of the rocks, stunted brushwood grows. But a chief peculiarity of some of the islands, and which renders them suitable to those who frequent them as pirates, are the numerous caves with which the rocks are

240. THE PIRATES OWN BOOK, OR AUTHENTIC NARRATIVES OF THE LIVES, EXPLOITS, AND EXECUTIONS OF THE MOST CELEBRATED SEA ROBBERS, by Charles Ellms (Portland: Published by Sanborn & Carter; Philadelphia: Thomas, Comperthwait, & Co., 1837. This would be republished in 1842 by A. and C.B. Edwards of New-York & Philadelphia, and in 1844 in Portland by Sanborn & Carter, and in 1855 by A. and C.B. Edwards of New-York, and in 1924 by Marine res. of Massachusetts, and in 1996 by Random House of New York.)



perforated; some of them are above high-water mark, but the majority with the sea water flowing in and out of them, in some cases merely rushing in at high-water filling deep pools, which are detached from each other when the tide recedes, in others with a sufficient depth of water to allow a large boat to float in. It is hardly necessary to observe how convenient the higher and dry caves are as receptacles for articles which are intended to be concealed, until an opportunity occurs to dispose of them. The Bahamas, themselves are a singular group of isles, reefs and quays; consisting of several hundred in number, and were the chief resort of pirates in old times, but now they are all rooted from them; they are low and not elevated, and are more than 600 miles in extent, cut up into numerous intricate passages and channels, full of sunken rocks and coral reefs. They afforded a sure retreat to desperadoes. Other islands are full of mountain fastnesses, where all pursuit can be eluded. Many of the low shores are skirted, and the islands covered by the mangrove, a singular tree, shooting fresh roots as it grows, which, when the tree is at its full age, may be found six or eight feet from the ground, to which the shoots gradually tend in regular succession; the leaf is very thick and stiff and about eight inches long and nine wide, the interval between the roots offer secure hiding places for those who are suddenly pursued. Another circumstance assists the pirate when pursued. — As the islands belong to several different nations, when pursued from one island he can pass to that under the jurisdiction of another power. And as permission must be got by those in pursuit of him, from the authorities of the island to land and take him, he thus gains time to secrete himself. A tropical climate is suited to a roving life, and liquor as well as dissolute women being in great abundance, to gratify him during his hours of relaxation, makes this a congenial region for the lawless.

The crews of pirate vessels in these seas are chiefly composed of Spaniards, Portuguese, French, Mulattoes, Negroes, and a few natives of other countries. The island of Cuba is the great nest of pirates at the present day, and at the Havana, piracy is as much tolerated as any other profession. As the piracies committed in these seas, during a single year, have amounted to more than fifty, we shall give only a few accounts of the most interesting.

In November 1821, the brig Cobbessecontee, Captain Jackson, sailed from Havana, on the morning of the 8th for Boston, and on the evening of the same day, about four miles from the Moro, was brought to by a piratical sloop containing about 30 men. A boat from her, with 10 men, came alongside, and soon after they got on board commenced plundering. They took nearly all the clothing from the captain and mate — all the cooking utensils and spare rigging — unrove part of the running rigging — cut the small cable — broke the compasses — cut the mast's coats to pieces — took from the captain his watch and four boxes cigars — and from the cargo three bales cochineal and six boxes cigars. They beat the mate unmercifully, and hung him up by the neck under the maintop. They also beat the captain severely — broke a large broad sword across his back, and ran a long knife through



his thigh, so that he almost bled to death. Captain Jackson saw the sloop at Regla the day before.

Captain Jackson informs us, and we have also been informed by other persons from the Havana, that this system of piracy is openly countenanced by some of the inhabitants of that place – who say that it is a retaliation on the Americans for interfering against the Slave Trade.

About this time the ship Liverpool Packet, Ricker, of Portsmouth, N.H., was boarded off Cape St. Antonio, Cuba, by two piratical schooners; two barges containing thirty or forty men, robbed the vessel of every thing movable, even of her *flags*, rigging, and a boat which happened to be afloat, having a boy in it, which belonged to the ship. They held a consultation whether they should murder the crew, as they had done before, or not – in the mean time taking the ship into anchoring ground. On bringing her to anchor, the crew saw a brig close alongside, burnt to the water's edge, and three dead bodies floating near her. The pirates said they had burnt the brig the day before, and *murdered all the crew!* – and intended doing the same with them. They said "look at the turtles (meaning the dead bodies) you will soon be the same." They said the vessel was a Baltimore brig, which they had robbed and burnt, and murdered the crew as before stated, of which they had little doubt. Captain Ricker was most shockingly bruised by them. The mate was hung till he was supposed to be dead, but came to, and is now alive. They told the captain that they belonged in Regla, and should kill them all to prevent discovery.

In 1822, the United States had several cruisers among the West-India islands, to keep the pirates in check. Much good was done but still many vessels were robbed and destroyed, together with their crews. This year the brave Lieutenant Allen fell by the hand of pirates; he was in the United States schooner Alligator, and receiving intelligence at Matanzas, that several vessels which had sailed from that port, had been taken by the pirates, and were then in the bay of Lejuapo. He hastened to their assistance. He arrived just in time to save five sail of vessels which he found in possession of a gang of pirates, 300 strong, established in the bay of Lejuapo, about 15 leagues east of this. He fell, pierced by two musket balls, in the van of a division of boats, attacking their principal vessel, a fine schooner of about eighty tons, with a long eighteen pounder on a pivot, and four smaller guns, *with the bloody flag nailed to the mast.* Himself, Captain Freeman of Marines, and twelve men, were in the boat, much in advance of his other boats, and even took possession of the schooner, after a desperate resistance, which nothing but a bravery almost too daring could have overcome. The pirates, all but one, escaped by taking to their boats and jumping overboard, before the Alligator's boat reached them. Two other schooners escaped by the use of their oars, the wind being light.

Captain Allen survived about four hours, during which his conversation evinced a composure and firmness of mind, and correctness of feeling, as honorable to his character, and more consoling to his friends, than even the dauntless bravery he



before exhibited.

The surgeon of the Alligator in a letter to a friend, says, "He continued giving orders and conversing with Mr. Dale and the rest of us, until a few minutes before his death, with a degree of cheerfulness that was little to be expected from a man in his condition. He said he wished his relatives and his country to know that he had fought well, and added that he died in peace and good will towards all the world, and hoped for his reward in the next."

Lieutenant Allen had but few equals in the service. He was ardently devoted to the interest of his country, was brave, intelligent, and accomplished in his profession. He displayed, living and dying, a magnanimity that sheds lustre on his relatives, his friends, and his country.

About this time Captain Lincoln fell into the hands of the pirates, and as his treatment shows the peculiar habits and practices of these wretches, we insert the very interesting narrative of the captain.

The schooner Exertion, Captain Lincoln, sailed from Boston, bound for Trinidad de Cuba, Nov. 13th, 1821, with the following crew; Joshua Bracket, mate; David Warren, cook; and Thomas Young, Francis De Suze, and George Reed, seamen.

The cargo consisted of flour, beef, pork, lard, butter, fish, beans, onions, potatoes, apples, hams, furniture, sugar box shooks, &c., invoiced at about eight thousand dollars. Nothing remarkable occurred during the passage, except much bad weather, until my capture, which was as follows: -

Monday, December 17th, 1821, commenced with fine breezes from the eastward. At daybreak saw some of the islands northward of Cape Cruz, called Keys - stood along northwest; every thing now seemed favorable for a happy termination of our voyage. At 3 o'clock, P.M., saw a sail coming round one of the Keys, into a channel called Boca de Cavolone by the chart, nearly in latitude 20° 55' north, longitude 79° 55' west, she made directly for us with all sails set, sweeps on both sides (the wind being light) and was soon near enough for us to discover about forty men on her deck, armed with muskets, blunderbusses, cutlasses, long knives, dirks, &c., two carronades, one a twelve, the other a six pounder; she was a schooner, wearing the Patriot flag (blue, white and blue) of the Republic of Mexico. I thought it not prudent to resist them, should they be pirates, with a crew of seven men, and only five muskets; accordingly ordered the arms and ammunition to be immediately stowed away in as secret a place as possible, and suffer her to speak us, hoping and believing that a republican flag indicated both honor and friendship from those who wore it, and which we might expect even from Spaniards. But how great was my astonishment, when the schooner having approached very near us, hailed in English, and ordered me to heave my boat out immediately and come on board of her with my papers. - Accordingly my boat was hove out, but filled before I could get into her. - I was then ordered to tack ship and lay by for the pirates' boat to board me; which was done by Bolidar, their first lieutenant, with six or eight Spaniards armed with as many of the before mentioned weapons as they could well sling



about their bodies. They drove me into the boat, and two of them rowed me to their privateer (as they called their vessel), where I shook hands with their commander, Captain Jonnia, a Spaniard, who before looking at my papers, ordered Bolidar, his lieutenant, to follow the Mexican in, back of the Key they had left, which was done. At 6 o'clock, P.M., the Exertion was anchored in eleven feet water, near this vessel, and an island, which they called Twelve League Key (called by the chart Key Largo), about thirty or thirty-five leagues from Trinidad. After this strange conduct they began examining my papers by a Scotchman who went by the name of Nickola, their sailing master. — He spoke good English, had a countenance rather pleasing, although his beard and mustachios had a frightful appearance — his face, apparently full of anxiety, indicated something in my favor; he gave me my papers, saying "take good care of them, for I am afraid you have fallen into bad hands." The pirates' boat was then sent to the Exertion with more men and arms; a part of them left on board her; the rest returning with three of my crew to their vessel; viz., Thomas Young, Thomas Goodall, and George Reed — they treated them with something to drink, and offered them equal shares with themselves, and some money, if they would enlist, but they could not prevail on them. I then requested permission to go on board my vessel which was granted, and further requested Nickola should go with me, but was refused by the captain, who vociferated in a harsh manner, "No, No, No." accompanied with a heavy stamp upon the deck. When I got on board, I was invited below by Bolidar, where I found they had emptied the case of liquors, and broken a cheese to pieces and crumbled it on the table and cabin floor; the pirates, elated with their prize (as they called it), had drank so much as to make them desperately abusive. I was permitted to lie down in my berth; but, reader, if you have ever been awakened by a gang of armed, desperadoes, who have taken possession of your habitation in the midnight hour, you can imagine my feelings. — Sleep was a stranger to me, and anxiety was my guest. Bolidar, however, pretended friendship, and flattered me with the prospect of being soon set at liberty. But I found him, as I suspected, a consummate hypocrite; indeed, his very looks indicated it. He was a stout and well built man, of a dark, swarthy complexion, with keen, ferocious eyes, huge whiskers, and beard under his chin and on his lips, four or five inches long; he was a Portuguese by birth, but had become a naturalized Frenchman — had a wife, if not children (as I was told) in France, and was well known there as commander of a first rate privateer. His appearance was truly terrific; he could talk some English, and had a most lion-like voice.

Tuesday, 18th. — Early this morning the captain of the pirates came on board the Exertion; took a look at the cabin stores, and cargo in the state rooms, and then ordered me back with him to his vessel, where he, with his crew, held a consultation for some time respecting the cargo. After which, the interpreter, Nickola, told me that "the captain had, or pretended to have, a commission under General Traspelascus, commander-in-



chief of the republic of Mexico, authorizing him to take all cargoes whatever of provisions, bound to any royalist Spanish port – that my cargo being bound to an enemy's port, must be condemned; but that the vessel should be given up and be put into a fair channel for Trinidad, where I was bound." I requested him to examine the papers thoroughly, and perhaps he would be convinced to the contrary, and told him my cargo was all American property taken in at Boston, and consigned to an American gentleman, agent at Trinidad. But the captain would not take the trouble, but ordered both vessels under way immediately, and commenced beating up amongst the Keys through most of the day, the wind being very light. They now sent their boats on board the Exertion for stores, and commenced plundering her of bread, butter, lard, onions, potatoes, fish, beans, &c., took up some sugar box shocks that were on deck, and found the barrels of apples; selected the best of them and threw the rest overboard. They inquired for spirits, wine, cider, &c. and were told "they had already taken all that was on board." But not satisfied they proceeded to search the state rooms and forcastle, ripped up the floor of the later and found some boxes of bottled cider, which they carried to their vessel, gave three cheers, in an exulting manner to me, and then began drinking it with such freedom, that a violent quarrel arose between officers and men, which came very near ending in bloodshed. I was accused of falsehood, for saying they had got all the liquors that were on board, and I thought they had; the truth was, I never had any bill of lading of the cider, and consequently had no recollection of its being on board; yet it served them as an excuse for being insolent. In the evening peace was restored and they sung songs. I was suffered to go below for the night, and they placed a guard over me, stationed at the companion way.

Wednesday, 19th, commenced with moderate easterly winds, beating towards the northeast, the pirate's boats frequently going on board the Exertion for potatoes, fish, beans, butter, &c. which were used with great waste and extravagance. They gave me food and drink, but of bad quality, more particularly the victuals, which was wretchedly cooked. The place assigned me to eat was covered with dirt and vermin. It appeared that their great object was to hurt my feelings with threats and observations, and to make my situation as unpleasant as circumstances would admit. We came to anchor near a Key, called by them Brigantine, where myself and mate were permitted to go on shore, but were guarded by several armed pirates. I soon returned to the Mexican and my mate to the Exertion, with George Reed, one of my crew; the other two being kept on board the Mexican. In the course of this day I had considerable conversation with Nickola, who appeared well disposed



towards me. He lamented most deeply his own situation, for he was one of those men, whose early good impressions were not entirely effaced, although confederated with guilt. He told me "those who had taken me were no better than pirates, and their end would be the halter; but," he added, with peculiar emotion, "I will never be hung as a pirate," showing me a bottle of laudanum which he had found in my medicine chest, saying, "If we are taken, that shall cheat the hangman, before we are condemned." I endeavored to get it from him, but did not succeed. I then asked him how he came to be in such company, as he appeared to be dissatisfied. He stated, that he was at New Orleans last summer, out of employment, and became acquainted with one Captain August Orgamar, a Frenchman, who had bought a small schooner of about fifteen tons, and was going down to the bay of Mexico to get a commission under General Traspelascus, in order to go a privateering under the patriot flag. Capt. Orgamar made him liberal offers respecting shares, and promised him a sailing master's berth, which he accepted and embarked on board the schooner, without sufficiently reflecting on the danger of such an undertaking. Soon after she sailed from Mexico, where they got a commission, and the vessel was called Mexican. They made up a complement of twenty men, and after rendering the General some little service, in transporting his troops to a place called ----- proceeded on a cruise; took some small prizes off Campeachy; afterwards came on the south coast of Cuba, where they took other small prizes, and the one which we were now on board of. By this time the crew were increased to about forty, nearly one half Spaniards, the others Frenchmen and Portuguese. Several of them had sailed out of ports in the United States with American protections; but, I confidently believe, none are natives, especially of the northern states. I was careful in examining the men, being desirous of knowing if any of my countrymen were among this wretched crew; but am satisfied there were none, and my Scotch friend concurred in the opinion. And now, with a new vessel, which was the prize of these plunderers, they sailed up Manganeil bay; previously, however, they fell in with an American schooner, from which they bought four barrels of beef, and paid in tobacco. At the Bay was an English brig belonging to Jamaica, owned by Mr. John Louden of that place. On board of this vessel the Spanish part of the crew commenced their depredations as pirates, although Captain Orgamar and Nickola protested against it, and refused any participation; but they persisted, and like so many ferocious bloodhounds, boarded the brig, plundered the cabin, stores, furniture, captain's trunk, &c., took a hogshead of rum, one twelve pound carronade, some rigging and sails. One of them plundered the chest of a sailor, who made some



resistance, so that the Spaniard took his cutlass, and beat and wounded him without mercy. Nickola asked him "why he did it?" the fellow answered, "I will let you know," and took up the cook's axe and gave him a cut on the head, which nearly deprived him of life. Then they ordered Captain Orgamar to leave his vessel, allowing him his trunk and turned him ashore, to seek for himself. Nickola begged them to dismiss him with his captain, but no, no, was the answer; for they had no complete navigator but him. After Captain Orgamar was gone, they put in his stead the present brave (or as I should call him cowardly) Captain Jonnia, who headed them in plundering the before mentioned brig, and made Bolidar their first lieutenant, and then proceeded down among those Keys or Islands, where I was captured. This is the amount of what my friend Nickola told me of their history.

Saturday, 22d. – Both vessels under way standing to the eastward, they ran the Exertion aground on a bar, but after throwing overboard most of her deck load of shooks, she floated off; a pilot was sent to her, and she was run into a narrow creek between two keys, where they moored her head and stern along side of the mangrove trees, set down her yards and topmasts, and covered her mast heads and shrouds with bushes to prevent her being seen by vessels which might pass that way. I was then suffered to go on board my own vessel, and found her in a very filthy condition; sails torn, rigging cut to pieces, and every thing in the cabin in waste and confusion. The swarms of moschetoës and sand-flies made it impossible to get any sleep or rest. The pirate's large boat was armed and manned under Bolidar, and sent off with letters to a merchant (as they called him) by the name of Dominico, residing in a town called Principe, on the main island of Cuba. I was told by one of them, who could speak English, that Principe was a very large and populous town, situated at the head of St. Maria, which was about twenty miles northeast from where we lay, and the Keys lying around us were called Cotton Keys. – The captain pressed into his service Francis de Suze, one of my crew, saying that he was one of his countrymen. Francis was very reluctant in going, and said to me, with tears in his eyes, "I shall do nothing but what I am obliged to do, and will not aid in the least to hurt you or the vessel; I am very sorry to leave you." He was immediately put on duty and Thomas Goodall sent back to the Exertion.

Sunday, 23d. – Early this morning a large number of the pirates came on board of the Exertion, threw out the long boat, broke open the hatches, and took out considerable of the cargo, in search of rum, gin, &c., still telling me "I had some and they would find it," uttering the most awful profaneness. In the afternoon



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

their boat returned with a perough, having on board the captain, his first lieutenant and seven men of a patriot or piratical vessel that was chased ashore at Cape Cruz by a Spanish armed brig. These seven men made their escape in said boat, and after four days, found our pirates and joined them; the remainder of the crew being killed or taken prisoners.

Monday, 24th. – Their boat was manned and sent to the before-mentioned town. – I was informed by a line from Nickola, that the pirates had a man on board, a native of Principe, who, in the garb of a sailor, was a partner with Dominico, but I could not get sight of him. This lets us a little into the plans by which this atrocious system of piracy has been carried on. Merchants having partners on board of these pirates! thus pirates at sea and robbers on land are associated to destroy the peaceful trader. The willingness exhibited by the seven above-mentioned men, to join our gang of pirates, seems to look like a general understanding among them; and from there being merchants on shore so base as to encourage the plunder and vend the goods, I am persuaded there has been a systematic confederacy on the part of these unprincipled desperadoes, under cover of the patriot flag; and those on land are no better than those on the sea. If the governments to whom they belong know of the atrocities committed (and I have but little doubt they do) they deserve the execration of all mankind.

Thursday, 27th. – A gang of the pirates came and stripped our masts of the green bushes, saying, “she appeared more like a sail than trees” – took one barrel of bread and one of potatoes, using about one of each every day. I understood they were waiting for boats to take the cargo; for the principal merchant had gone to Trinidad.

Sunday, 30th. – The beginning of trouble! This day, which peculiarly reminds Christians of the high duties of compassion and benevolence, was never observed by these pirates. This, of course, we might expect, as they did not often know when the day came, and if they knew it, it was spent in gambling. The old saying among seamen, “no Sunday off soundings,” was not thought of; and even this poor plea was not theirs, for they were on soundings and often at anchor. – Early this morning, the merchant, as they called him, came with a large boat for the cargo. I was immediately ordered into the boat with my crew, not allowed any breakfast, and carried about three miles to a small island out of sight of the Exertion, and left there by the side of a little pond of thick, muddy water, which proved to be very brackish, with nothing to eat but a few biscuits. One of the boat’s men told us the merchant was afraid of being recognized, and when he had gone the boat would return for us; but we had great reason to apprehend they would



deceive us, and therefore passed the day in the utmost anxiety. At night, however, the boats came and took us again on board the Exertion; when, to our surprise and astonishment, we found they had broken open the trunks and chests, and taken all our wearing apparel, not even leaving a shirt or pair of pantaloons, nor sparing a small miniature of my wife which was in my trunk. The little money I and my mate had, with some belonging to the owners, my mate had previously distributed about the cabin in three or four parcels, while I was on board the pirate, for we dare not keep it about us; one parcel in a butter pot they did not discover. — Amidst the hurry with which I was obliged to go to the before-mentioned island, I fortunately snatched by vessel's papers, and hid them in my bosom, which the reader will find was a happy circumstance for me. My writing desk, with papers, accounts, &c., all Mr. Lord's letters (the gentlemen to whom my cargo was consigned) and several others were taken and maliciously destroyed. My medicine chest, which I so much wanted, was kept for their own use. What their motive could be to take my papers I could not imagine, except they had hopes of finding bills of lading for some Spaniards, to clear them from piracy. Mr. Bracket had some notes and papers of consequence to him, which shared the same fate. My quadrant, charts, books and bedding were not yet taken, but I found it impossible to hide them, and they were soon gone from my sight.

Tuesday, January 1st, 1822 — A sad new-year's day to me. Before breakfast orders came for me to cut down the Exertion's railing and bulwarks on one side, for their vessel to heave out by, and clean her bottom. On my hesitating a little they observed with anger, "very well, captain, suppose you no do it quick, we do it for you." Directly afterwards another boat full of armed men came along side; they jumped on deck with swords drawn, and ordered all of us into her immediately; I stepped below, in hopes of getting something which would be of service to us; but the captain hallooed, "Go into the boat directly or I will fire upon you." Thus compelled to obey, we were carried, together with four Spanish prisoners, to a small, low island or key of sand in the shape of a half moon, and partly covered with mangrove trees; which was about one mile from and in sight of my vessel. There they left nine of us, with a little bread, flour, fish, lard, a little coffee and molasses; two or three kegs of water, which was brackish; an old sail for a covering, and a pot and some other articles no way fit to cook in. Leaving us these, which were much less than they appear in the enumeration, they pushed off, saying, "we will come to see you in a day or two." Selecting the best place, we spread the old sail for an awning; but no place was free from flies, moschetoës, snakes, the venomous skinned scorpion, and the more venomous



santipee. Sometimes they were found crawling inside of our pantaloons, but fortunately no injury was received. This afternoon the pirates hove their vessel out by the Exertion and cleaned one side, using her paints, oil, &c. for that purpose. To see my vessel in that situation and to think of our prospects was a source of the deepest distress. At night we retired to our tent; but having nothing but the cold damp ground for a bed, and the heavy dew of night penetrating the old canvass – the situation of the island being fifty miles from the usual track of friendly vessels, and one hundred and thirty-five from Trinidad – seeing my owner's property so unjustly and wantonly destroyed – considering my condition, the hands at whose mercy I was, and deprived of all hopes, rendered sleep or rest a stranger to me.

Friday, 4th. – Commenced with light winds and hot sun, saw a boat coming from the Exertion, apparently loaded; she passed between two small Keys to northward, supposed to be bound for Cuba. At sunset a boat came and inquired if we wanted anything, but instead of adding to our provisions, took away our molasses, and pushed off. We found one of the Exertion's water casks, and several pieces of plank, which we carefully laid up, in hopes of getting enough to make a raft.

Saturday, 5th. – Pirates again in sight, coming from the eastward; they beat up along side their prize, and commenced loading. In the afternoon Nickola came to us, bringing with him two more prisoners, which they had taken in a small sail boat coming from Trinidad to Manganeil, one a Frenchman, the other a Scotchman, with two Spaniards, who remained on board the pirate, and who afterwards joined them. The back of one of these poor fellows was extremely sore, having just suffered a cruel beating from Bolidar, with the broad side of a cutlass. It appeared, that when the officer asked him "where their money was, and how much," he answered, "he was not certain but believed they had only two ounces of gold" – Bolidar furiously swore he said "ten," and not finding any more, gave him the beating. Nickola now related to me a singular fact; which was, that the Spanish part of the crew were determined to shoot him; that they tied him to the mast, and a man was appointed for the purpose; but Lion, a Frenchman, his particular friend, stepped up and told them, if they shot him they must shoot several more; some of the Spaniards sided with him, and he was released. Nickola told me, the reason for such treatment was, that he continually objected to their conduct towards me, and their opinion if he should escape, they would be discovered, as he declared he would take no prize money. While with us he gave me a letter written in great haste, which contains some particulars respecting the cargo; – as follows: –

January 4th, 1822.



Sir, - We arrived here this morning, and before we came to anchor, had five canoes alongside ready to take your cargo, part of which we had in; and as I heard you express a wish to know what they took out of her, to this moment, you may depend upon this account of Jamieson for quality and quantity; if I have the same opportunity you will have an account of the whole. The villain who bought your cargo is from the town of Principe, his name is Dominico, as to that it is all that I can learn; they have taken your charts aboard the schooner Mexican, and I suppose mean to keep them, as the other captain has agreed to act the same infamous part in the tragedy of his life. Your clothes are here on board, but do not let me flatter you that you will get them back; it may be so, and it may not. Perhaps in your old age, when you recline with ease in a corner of your cottage, you will have the goodness to drop a tear of pleasure to the memory of him, whose highest ambition should have been to subscribe himself, though devoted to the gallows, your friend,
Excuse haste. NICKOLA MONACRE.

Sunday, 6th. - The pirates were under way at sunrise, with a full load of the Exertion's cargo, going to Principe again to sell a second freight, which was done readily for cash. I afterwards heard that the flour only fetched five dollars per barrel, when it was worth at Trinidad thirteen; so that the villain who bought my cargo at Principe, made very large profits by it.

Tuesday, 8th. - Early this morning the pirates in sight again, with fore top sail and top gallant sail set; beat up along side of the Exertion and commenced loading; having, as I supposed, sold and discharged her last freight among some of the inhabitants of Cuba. They appeared to load in great haste; and the song, "O he oh," which echoed from one vessel to the other, was distinctly heard by us. How wounding was this to me! How different was this sound from what it would have been, had I been permitted to pass unmolested by these lawless plunderers, and been favored with a safe arrival at the port of my destination, where my cargo would have found an excellent sale. Then would the "O he oh," on its discharging, have been a delightful sound to me. In the afternoon she sailed with the perough in tow, both with a full load, having chairs, which was part of the cargo, slung at her quarters.

Monday, 14th. - They again hove in sight, and beat up as usual, along-side their prize. While passing our solitary island, they laughed at our misery, which was almost insupportable - looking upon us as though we had committed some heinous crime, and they had not sufficiently punished us; they hallooed to us, crying out "Captain, Captain," accompanied with obscene motions and words, with which I shall not blacken these



pages – yet I heard no check upon such conduct, nor could I expect it among such a gang, who have no idea of subordination on board, except when in chase of vessels, and even then but very little. My resentment was excited at such a malicious outrage, and I felt a disposition to revenge myself, should fortune ever favor me with an opportunity. It was beyond human nature not to feel and express some indignation at such treatment. – Soon after, Bolidar, with five men, well armed, came to us; he having a blunderbuss, cutlass, a long knife and pair of pistols – but for what purpose did he come? He took me by the hand, saying, “Captain, me speak with you, walk this way.” I obeyed, and when at some distance from my fellow prisoners, (his men following) he said, “the captain send me for your wash” I pretended not to understand what he meant, and replied, “I have no clothes, nor any soap to wash with – you have taken them all,” for I had kept my watch about me, hoping they would not discover it. He demanded it again as before; and was answered, “I have nothing to wash;” this raised his anger, and lifting his blunderbuss, he roared out, “what the d – l you call him that make clock? give it me.” I considered it imprudent to contend any longer, and submitted to his unlawful demand. As he was going off, he gave me a small bundle, in which was a pair of linen drawers, sent to me by Nickola, and also the Rev. Mr. Brooks’ “Family Prayer Book.” This gave me great satisfaction. Soon after, he returned with his captain, who had one arm slung up, yet with as many implements of war, as his diminutive wicked self could conveniently carry; he told me (through an interpreter who was his prisoner.) “that on his cruize he had fallen in with two Spanish privateers, and beat them off; but had three of his men killed, and himself wounded in the arm” – Bolidar turned to me and said, “it is a d – n lie” – which words proved to be correct, for his arm was not wounded, and when I saw him again, which was soon afterwards, he had forgotten to sling it up. He further told me, “after tomorrow you shall go with your vessel, and we will accompany you towards Trinidad.” This gave me some new hopes, and why I could not tell. They then left us without rendering any assistance. – This night we got some rest.

Tuesday, 15th. The words “go after tomorrow,” were used among our Spanish fellow prisoners, as though that happy tomorrow would never come – in what manner it came will soon be noticed.

Friday, 18th commenced with brighter prospects of liberty than ever. The pirates were employed in setting up our devoted schooner’s shrouds, stays, &c. My condition now reminded me of the hungry man, chained in one corner of a room, while at another part was a table loaded with delicious food and fruits, the smell and



sight of which he was continually to experience, but alas! his chains were never to be loosed that he might go and partake – at almost the same moment they were thus employed, the axe was applied with the greatest dexterity to both her masts and I saw them fall over the side! Here fell my hopes – I looked at my condition, and then thought of home. – Our Spanish fellow prisoners were so disappointed and alarmed that they recommended hiding ourselves, if possible, among the mangrove trees, believing, as they said, we should now certainly be put to death; or, what was worse, compelled to serve on board the Mexican as pirates. Little else it is true, seemed left for us; however, we kept a bright look out for them during the day, and at night “an anchor watch” as we called it, determined if we discovered their boats coming towards us, to adopt the plan of hiding, although starvation stared us in the face – yet preferred that to instant death. This night was passed in sufficient anxiety – I took the first watch.

Saturday, 19th. – The pirate’s largest boat came for us – it being day-light, and supposing they could see us, determined to stand our ground and wait the result. They ordered us all into the boat, but left every thing else; they rowed towards the Exertion – I noticed a dejection of spirits in one of the pirates, and inquired of him where they were going to carry us? He shook his head and replied, “I do not know.” I now had some hopes of visiting my vessel again – but the pirates made sail, ran down, took us in tow and stood out of the harbor. Bolidar afterwards took me, my mate and two of my men on board and gave us some coffee. On examination I found they had several additional light sails, made of the Exertion’s. Almost every man, a pair of canvas trousers; and my colors cut up and made into belts to carry their money about them. My jolly boat was on deck, and I was informed, all my rigging was disposed of. Several of the pirates had on some of my clothes, and the captain one of my best shirts, a cleaner one, than I had ever seen him have on before. – He kept at a good distance from me, and forbid my friend Nickola’s speaking to me. – I saw from the companion way in the captain’s cabin my quadrant, spy glass and other things which belonged to us, and observed by the compass, that the course steered was about west by south, – distance nearly twenty miles, which brought them up with a cluster of islands called by some “Cayman Keys.” Here they anchored and caught some fish, (one of which was named *guard fish*) of which we had a taste. I observed that my friend Mr. Bracket was somewhat dejected, and asked him in a low voice, what his opinion was with respects to our fate? He answered, “I cannot tell you, but it appears to me the worst is to come.” I told him that I hoped not, but thought they would give us our small boat and liberate the prisoners. But mercy even in this shape was not



left-for us. Soon after, saw the captain and officers whispering for some time in private conference. When over, their boat was manned under the command of Bolidar, and went to one of those Islands or Keys before mentioned. On their return, another conference took place – whether it was a jury upon our lives we could not tell. I did not think conscience could be entirely extinguished in the human breast, or that men could become fiends. In the afternoon, while we knew not the doom which had been fixed for us, the captain was engaged with several of his men in gambling, in hopes to get back some of the five hundred dollars, they said, he lost but a few nights before; which had made his unusually fractious. A little before sunset he ordered all the prisoners into the large boat, with a supply of provisions and water, and to be put on shore. While we were getting into her, one of my fellow prisoners, a Spaniard, attempted with tears in his eyes to speak to the captain, but was refused with the answer. "I'll have nothing to say to any prisoner, go into the boat." In the mean time Nickola said to me, "My friend, I will give you your book," (being Mr. Colman's Sermons,) "it is the only thing of yours that is in my possession; I dare not attempt any thing more." But the captain forbid his giving it to me, and I stepped into the boat – at that moment Nickola said in a low voice, "never mind, I may see you again before I die." The small boat was well armed and manned, and both set off together for the island, where they had agreed to leave us to perish! The scene to us was a funereal scene. There were no arms in the prisoners boat, and, of course, all attempts to relieve ourselves would have been throwing our lives away, as Bolidar was near us, well armed. We were rowed about two miles north-easterly from the pirates, to a small low island, lonely and desolate. We arrived about sunset; and for the support of us eleven prisoners, they only left a ten gallon keg of water, and perhaps a few quarts, in another small vessel, which was very poor; part of a barrel of flour, a small keg of lard, one ham and some salt fish; a small kettle and an old broken pot; an old sail for a covering, and a small mattress and blanket, which was thrown out as the boats hastened away. One of the prisoners happened to have a little coffee in his pocket, and these comprehended all our means of sustaining life, and for what length of time we knew not. We now felt the need of water, and our supply was comparatively nothing. A man may live nearly twice as long without food, as without water. Look at us now, my friends, left benighted on a little spot of sand in the midst of the ocean, far from the usual track of vessels, and every appearance of a violent thunder tempest, and a boisterous night. Judge of my feelings, and the circumstances which our band of sufferers now witnessed. Perhaps you can and have pitied us. I assure



you, we were very wretched; and to paint the scene, is not within my power. When the boats were moving from the shore, on recovering myself a little, I asked Bolidar, "If he was going to leave us so?" – he answered, "no, only two days – we go for water and wood, then come back, take you." I requested him to give us bread and other stores, for they had plenty in the boat, and at least one hundred barrels of flour in the Mexican. "No, no, suppose to-morrow morning me come, me give you bread," and hurried off to the vessel. This was the last time I saw him. We then turned our attention upon finding a spot most convenient for our comfort, and soon discovered a little roof supported by stakes driven into the sand; it was thatched with leaves of the cocoa-nut tree, considerable part of which was torn or blown off. After spreading the old sail over this roof, we placed our little stock of provisions under it. Soon after came on a heavy shower of rain which penetrated the canvas, and made it nearly as uncomfortable inside, as it would have been out. We were not prepared to catch water, having nothing to put it in. Our next object was to get fire, and after gathering some of the driest fuel to be found, and having a small piece of cotton wick-yarn, with flint and steel, we kindled a fire, which was never afterwards suffered to be extinguished. The night was very dark, but we found a piece of old rope, which when well lighted served for a candle. On examining the ground under the roof, we found perhaps thousands of creeping insects, scorpions, lizards, crickets, &c. After scraping them out as well as we could, the most of us having nothing but the damp earth for a bed, laid ourselves down in hopes of some rest; but it being so wet, gave many of us severe colds, and one of the Spaniards was quite sick for several days.

Sunday, 20th. – As soon as day-light came on, we proceeded to take a view of our little island, and found it to measure only one acre, of coarse, white sand; about two feet, and in some spots perhaps three feet above the surface of the ocean. On the highest part were growing some bushes and small mangroves, (the dry part of which was our fuel) and the wild castor oil beans. We were greatly disappointed in not finding the latter suitable food; likewise some of the prickly pear bushes, which gave us only a few pears about the size of our small button pear; the outside has thorns, which if applied to the fingers or lips, will remain there, and cause a severe smarting similar to the nettle; the inside a spongy substance, full of juice and seeds, which are red and a little tartish – had they been there in abundance, we should not have suffered so much for water – but alas! even this substitute was not for us. On the northerly side of the island was a hollow, where the tide penetrated the sand, leaving stagnant water. We presumed, in hurricanes the island was nearly



overflowed. According to the best calculations I could make, we were about thirty-five miles from any part of Cuba, one hundred from Trinidad and forty from the usual track of American vessels, or others which might pass that way. No vessel of any considerable size, can safely pass among these Keys (or "Queen's Gardens," as the Spaniards call them) being a large number extending from Cape Cruz to Trinidad, one hundred and fifty miles distance; and many more than the charts have laid down, most of them very low and some covered at high water, which makes it very dangerous for navigators without a skilful pilot. After taking this view of our condition, which was very gloomy, we began to suspect we were left on this desolate island by those merciless plunderers to perish. Of this I am now fully convinced; still we looked anxiously for the pirate's boat to come according to promise with more water and provisions, but looked in vain. We saw them soon after get under way with all sail set and run directly from us until out of our sight, and we *never saw them again!* One may partially imagine our feelings, but they cannot be put into words. Before they were entirely out of sight of us, we raised the white blanket upon a pole, waving it in the air, in hopes, that at two miles distance they would see it and be moved to pity. But pity in such monsters was not to be found. It was not their interest to save us from the lingering death, which we now saw before us. We tried to compose ourselves, trusting to God, who had witnessed our sufferings, would yet make use of some one, as the instrument of his mercy towards us. Our next care, now, was to try for water. We dug several holes in the sand and found it, but quite too salt for use. The tide penetrates probably through the island. We now came on short allowances for water. Having no means of securing what we had by lock and key, some one in the night would slyly drink, and it was soon gone. The next was to bake some bread, which we did by mixing flour with salt water and frying it in lard, allowing ourselves eight quite small pancakes to begin with. The ham was reserved for some more important occasion, and the salt fish was lost for want of fresh water. The remainder of this day was passed in the most serious conversation and reflection. At night, I read prayers from the "Prayer Book," before mentioned, which I most carefully concealed while last on board the pirates. This plan was pursued morning and evening, during our stay there. Then retired for rest and sleep, but realized little of either.

Monday, 21st. - In the morning we walked round the beach, in expectation of finding something useful. On our way picked up a paddle about three feet long, very similar to the Indian canoe paddle, except the handle, which was like that of a shovel, the top part being split off; we laid it by for the present. We likewise found some konchs and roasted them; they were pretty



good shell fish, though rather tough. We discovered at low water, a bar or spit of sand extending north-easterly from us, about three miles distant, to a cluster of Keys, which were covered with mangrove trees, perhaps as high as our quince tree. My friend Mr. Bracket and George attempted to wade across, being at that time of tide only up to their armpits; but were pursued by a shark, and returned without success. The tide rises about four feet.

Tuesday, 22d. – We found several pieces of the palmetto or cabbage tree, and some pieces of boards, put them together in the form of a raft, and endeavored to cross, but that proved ineffectual. Being disappointed, we set down to reflect upon other means of relief, intending to do all in our power for safety while our strength continued. While setting here, the sun was so powerful and oppressive, reflecting its rays upon the sea, which was then calm, and the white sand which dazzled the eye, was so painful, that we retired under the awning; there the moschetoës and flies were so numerous, that good rest could not be found. We were, however, a little cheered, when, in scraping out the top of the ground to clear out, I may say, thousands of crickets and bugs, we found a hatchet, which was to us peculiarly serviceable. At night the strong north-easterly wind, which prevails there at all seasons, was so cold as to make it equally uncomfortable with the day. Thus day after day, our sufferings and apprehensions multiplying, we were very generally alarmed.

Thursday, 24th. – This morning, after taking a little coffee, made of the water which we thought least salt, and two or three of the little cakes, we felt somewhat refreshed, and concluded to make another visit to those Keys, in hopes of finding something more, which might make a raft for us to escape the pirates, and avoid perishing by thirst. Accordingly seven of us set off, waded across the bar and searched all the Keys thereabouts. On one we found a number of sugar-box shooks, two lashing plank and some pieces of old spars, which were a part of the Exertion's deck load, that was thrown overboard when she grounded on the bar, spoken of in the first part of the narrative. It seems they had drifted fifteen miles, and had accidentally lodged on these very Keys within our reach. Had the pirates known this, they would undoubtedly have placed us in another direction. They no doubt thought that they could not place us on a worse place. The wind at this time was blowing so strong on shore, as to prevent rafting our stuff round to our island, and we were obliged to haul it upon the beach for the present; then dug for water in the highest place, but found it as salt as ever, and then returned to our habitation. But hunger and thirst began to prey upon us, and our comforts were as few as



our hopes.

Friday, 25th. – Again passed over to those Keys to windward in order to raft our stuff to our island, it being most convenient for building. But the surf on the beach was so very rough, that we were again compelled to postpone it. Our courage, however, did not fail where there was the slightest hopes of life. Returning without it, we found on our way an old top timber of some vessel; it had several spikes on it, which we afterwards found very serviceable. In the hollow of an old tree, we found two guarnas of small size, one male, the other female. Only one was caught. After taking off the skin, we judged it weighed a pound and a half. With some flour and lard, (the only things we had except salt water,) it made us a fine little mess. We thought it a rare dish, though a small one for eleven half starved persons. At the same time a small vessel hove in sight; we made a signal to her with the blanket tied to a pole and placed it on the highest tree – some took off their white clothes and waved them in the air, hoping they would come to us; should they be pirates, they could do no more than kill us, and perhaps would give us some water, for which we began to suffer most excessively; but, notwithstanding all our efforts, she took no notice of us.

Saturday, 26th. – This day commenced with moderate weather and smooth sea; at low tide found some cockles; boiled and eat them, but they were very painful to the stomach. David Warren had a fit of strangling, with swelling of the bowels; but soon recovered, and said, "something like salt rose in his throat and choked him." Most of us then set off for the Keys, where the plank and shooks were put together in a raft, which we with pieces of boards paddled over to our island; when we consulted the best plan, either to build a raft large enough for us all to go on, or a boat; but the shooks having three or four nails in each, and having a piece of large reed or bamboo, previously found, of which we made pins, we concluded to make a boat.

Sunday, 27 – Commenced our labor, for which I know we need offer no apology. We took the two planks, which were about fourteen feet long, and two and a half wide, and fixed them together for the bottom of the boat; then with moulds made of palmetto bark, cut timber and knees from mangrove trees which spread so much as to make the boat four feet wide at the top, placed them exactly the distance apart of an Havana sugar box. – Her stern was square and the bows tapered to a peak, making her form resemble a flat-iron. We proceeded thus far and returned to rest for the night – but Mr. Bracket was too unwell to get much sleep.

Monday, 28 – Went on with the work as fast as possible. Some of the Spaniards had long knives about them, which



proved very useful in fitting timbers, and a gimblet of mine, accidentally found on board the pirate, enabled us to use the wooden pins. And now our spirits began to revive, though *water, water*, was continually in our minds. We now feared the pirates might possibly come, find out our plan and put us to death, (although before we had wished to see them, being so much in want of water.) Our labor was extremely burdensome, and the Spaniards considerably peevish – but they would often say to me “never mind captain, by and by, Americana or Spanyol catch them, me go and see ‘um hung.” We quitted work for the day, cooked some cakes but found it necessary to reduce the quantity again, however small before. We found some herbs on a windward Key, which the Spaniards called Spanish tea. – This when well boiled we found somewhat palatable, although the water was very salt. This herb resembles pennyroyal in look and taste, though not so pungent. In the evening when we were setting round the fire to keep of the moschetoes, I observed David Warren’s eyes shone like glass. The mate said to him – “David I think you will die before morning – I think you are struck with death now.” I thought so too, and told him, “I thought it most likely we should all die here soon; but as some one of us might survive to carry the tidings to our friends, if you have any thing to say respecting your family, now is the time.” – He then said, “I have a mother in Saco where I belong – she is a second time a widow – to-morrow if you can spare a scrap of paper and pencil I will write something.” But no tomorrow came to him. – In the course of the night he had another spell of strangling, and soon after expired, without much pain and without a groan. He was about twenty-six years old. – How solemn was this scene to us! Here we beheld the ravages of death commenced upon us. More than one of us considered death a happy release. For myself I thought of my wife and children; and wished to live if God should so order it, though extreme thirst, hunger and exhaustion had well nigh prostrated my fondest hopes.

Tuesday, 29th. – Part of us recommenced labor on the boat, while myself and Mr. Bracket went and selected the highest clear spot of sand on the northern side of the island, where we dug Warren’s grave, and boxed it up with shooks, thinking it would be the most suitable spot for the rest of us – whose turn would come next, we knew not. At about ten o’clock, A.M. conveyed the corpse to the grave, followed by us survivors – a scene, whose awful solemnity can never be painted. We stood around the grave, and there I read the funeral prayer from the Rev. Mr. Brooks’s Family Prayer Book; and committed the body to the earth; covered it with some pieces of board and sand, and returned to our labor. One of the Spaniards, an old man, named Manuel, who was partial to me, and I to him, made a cross and placed it at the head



of the grave saying, "Jesus Christ hath him now." Although I did not believe in any mysterious influence of this cross, yet I was perfectly willing it should stand there. The middle part of the day being very warm, our mouths parched with thirst, and our spirits so depressed, that we made but little progress during the remainder of this day, but in the evening were employed in picking oakum out of the bolt rope taken from the old sail.

Wednesday, 30th. – Returned to labor on the boat with as much vigor as our weak and debilitated state would admit, but it was a day of trial to us all; for the Spaniards and we Americans could not well understand each other's plans, and they being naturally petulant, would not work, nor listen with any patience for Joseph, our English fellow prisoner, to explain our views – they would sometimes undo what they had done, and in a few minutes replace it again; however before night we began to caulk her seams, by means of pieces of hard mangrove, made in form of a caulking-iron, and had the satisfaction of seeing her in a form something like a boat.

Thursday, 31st. – Went on with the work, some at caulking, others at battening the seams with strips of canvas, and pieces of pine nailed over, to keep the oakum in. Having found a suitable pole for a mast, the rest went about making a sail from the one we had used for a covering, also fitting oars of short pieces of boards, in form of a paddle, tied on a pole, we having a piece of fishing line brought by one of the prisoners. Thus, at three P.M. the boat was completed and put afloat. – We had all this time confidently hoped, that she would be sufficiently large and strong to carry us all – we made a trial and were disappointed! This was indeed a severe trial, and the emotions it called up were not easy to be suppressed. She proved leaky, for we had no carpenter's yard, or smith's shop to go to. – And now the question was, "who should go, and how many?" I found it necessary for six; four to row, one to steer and one to bale. Three of the Spaniards and the Frenchman claimed the right, as being best acquainted with the nearest inhabitants; likewise, they had when taken, two boats left at St. Maria, (about forty miles distant,) which they were confident of finding. They promised to return within two or three days for the rest of us – I thought it best to consent – Mr. Bracket it was agreed should go in my stead, because my papers must accompany me as a necessary protection, and my men apprehended danger if they were lost. Joseph Baxter (I think was his name) they wished should go, because he could speak both languages – leaving Manuel, George, Thomas and myself, to wait their return. Having thus made all arrangements, and putting up a keg of the least



salt water, with a few pancakes of salt fish, they set off a little before sunset with our best wishes and prayers for their safety and return to our relief. – To launch off into the wide ocean, with strength almost exhausted, and in such a frail boat as this, you will say was very hazardous, and in truth it was; but what else was left to us? – Their intention was to touch at the Key where the Exertion was and if no boat was to be found there, to proceed to St. Maria, and if none there, to go to Trinidad and send us relief. – But alas! it was the last time I ever saw them! – Our suffering this day was most acute.

Tuesday, 5th. – About ten o'clock, A.M. discovered a boat drifting by on the southeastern side of the island about a mile distant. I deemed it a providential thing to us, and urged Thomas and George trying the raft for her. They reluctantly consented and set off, but it was nearly three P.M. when they came up with her – it was the same boat we had built! Where then was my friend Bracket and those who went with him? Every appearance was unfavorable. – I hoped that a good Providence had yet preserved him. – The two men who went for the boat, found it full of water, without oars, paddle, or sail; being in this condition, and about three miles to the leeward, the men found it impossible to tow her up, so left her, and were until eleven o'clock at night getting back with the raft. They were so exhausted, that had it not been nearly calm, they could never have returned.

Wednesday, 6th. – This morning was indeed the most gloomy I had ever experienced. – There appeared hardly a ray of hope that my friend Bracket could return, seeing the boat was lost. Our provisions nearly gone; our mouths parched extremely with thirst; our strength wasted; our spirits broken, and our hopes imprisoned within the circumference of this desolate island in the midst of an unfrequented ocean; all these things gave to the scene around us the hue of death. In the midst of this dreadful despondence, a sail hove in sight bearing the white flag! Our hopes were raised, of course – but no sooner raised than darkened, by hearing a gun fired. Here then was another gang of pirates. She soon, however, came near enough to anchor, and her boat pushed off towards us with three men in her. – Thinking it now no worse to die by sword than famine, I walked down immediately to meet them. I knew them not. – A moment before the boat touched the ground, a man leaped from her bows and caught me in his arms! *It was Nickola!* – saying, "Do you now believe Nickola is your friend? yes, said he, *Jamieson* will yet prove himself so." – No words can express my emotions at this moment. This was a friend indeed. The reason of my not recognizing them before, was that they had cut their beards and whiskers. Turning to my fellow-sufferers, Nickola asked – "Are



these all that are left of you? where are the others?" – At this moment seeing David's grave – "are they dead then? Ah! I suspected it, I know what you were put here for." As soon as I could recover myself, I gave him an account of Mr. Bracket and the others. – "How unfortunate," he said, "they must be lost, or some pirates have taken them." – "But," he continued, "we have no time to lose; you had better embark immediately with us, and go where you please, we are at your service." The other two in the boat were Frenchmen, one named Lyon, the other Parrikete. They affectionately embraced each of us; then holding to my mouth the nose of a teakettle, filled with wine, said "Drink plenty, no hurt you." I drank as much as I judged prudent. They then gave it to my fellow sufferers – I experienced almost immediate relief, not feeling it in my head; they had also brought in the boat for us, a dish of salt beef and potatoes, of which we took a little. Then sent the boat on board for the other two men, being five in all; who came ashore, and rejoiced enough was I to see among them Thomas Young, one of my crew, who was detained on board the Mexican, but had escaped through Nickola's means; the other a Frenchman, named John Cadedt. I now thought again and again, with troubled emotion, of my dear friend Bracket's fate. I took the last piece of paper I had, and wrote with pencil a few words, informing him (should he come there) that "I and the rest were safe; that I was not mistaken in the friend in whom I had placed so much confidence, that he had accomplished my highest expectations; and that I should go immediately to Trinidad, and requested him to go there also, and apply to Mr. Isaac W. Lord, my consignee, for assistance." I put the paper into a junk bottle, previously found on the beach, put in a stopper, and left it, together with what little flour remained, a keg of water brought from Nickola's vessel, and a few other things which I thought might be of service to him. We then repaired with our friends on board, where we were kindly treated. She was a sloop from Jamaica, of about twelve tons, with a cargo of rum and wine, bound to Trinidad. I asked "which way they intended to go?" They said "to Jamaica if agreeable to me." As I preferred Trinidad, I told them, "if they would give me the Exertion's boat which was along-side (beside their own) some water and provisions, we would take chance in her." – "For perhaps," said I, "you will fare better at Jamaica, than at Trinidad." After a few minutes consultation, they said "you are too much exhausted to row the distance of one hundred miles, therefore we will go and carry you – we consider ourselves at your service." I expressed a wish to take a look at the Exertion, possibly we might hear something of Mr. Bracket. Nickola said "very well," so got under way, and run for her, having a light westerly wind. He then



related to me the manner of their desertion from the pirates; as nearly as I can recollect his own words, he said, "A few days since, the pirates took four small vessels, I believe Spaniards; they having but two officers for the two first, the third fell to me as prize master, and having an understanding with the three Frenchmen and Thomas, selected them for my crew, and went on board with orders to follow the Mexican; which I obeyed. The fourth, the pirates took out all but one man and bade him also follow their vessel. Now our schooner leaked so bad, that we left her and in her stead agreed to take this little sloop (which we are now in) together with the one man. The night being very dark we all agreed to desert the pirates – altered our course and touched at St. Maria, where we landed the one man – saw no boats there, could hear nothing from you, and agreed one and all at the risk of our lives to come and liberate you if you were alive; knowing, as we did, that you were put on this Key to perish. On our way we boarded the Exertion, thinking possibly you might have been there. On board her we found a sail and paddle. We took one of the pirate's boats which they had left along-side of her, which proves how we came by two boats. My friend, the circumstance I am now about to relate, will somewhat astonish you. When the pirate's boat with Bolidar was sent to the before mentioned Key, on the 19th of January, it was their intention to leave you prisoners there, where was nothing but salt water and mangroves, and no possibility of escape. This was the plan of Baltizar, their abandoned pilot; but Bolidar's heart failed him, and he objected to it; then, after a conference, Captain Jonnia ordered you to be put on the little island from whence we have now taken you. But after this was done, that night the French and Portuguese part of the Mexican's crew protested against it; so that Captain Jonnia to satisfy them, sent his large boat to take you and your fellow prisoners back again, taking care to select his confidential Spaniards for this errand. And you will believe me they set off from the Mexican, and after spending about as much time as would really have taken them to come to you, they returned, and reported they had been to your island, and landed, and that none of you were there, somebody having taken you off! This, all my companions here know to be true. – I knew it was impossible you could have been liberated, and therefore we determined among ourselves, that should an opportunity occur we would come and save your lives, as we now have." He then expressed, as he hitherto had done (and I believe with sincerity), his disgust with the bad company which he had been in, and looked forward with anxiety to the day when he might return to his native country. I advised him to get on board an American vessel, whenever an opportunity offered, and come to the United States; and on his



arrival direct a letter to me; repeating my earnest desire to make some return for the disinterested friendship which he had shown toward me. With the Frenchman I had but little conversation, being unacquainted with the language.

Here ended Nickola's account. "And now" said the Frenchman, "our hearts be easy." Nickola observed he had left all and found us. I gave them my warmest tribute of gratitude, saying I looked upon them under God as the preservers of our lives, and promised them all the assistance which my situation might enable me to afford. — This brings me to,

Thursday evening, 7th, when, at eleven o'clock, we anchored at the creek's mouth, near the Exertion. I was anxious to board her; accordingly took with me Nickola, Thomas, George and two others, well armed, each with a musket and cutlass. I jumped on her deck, saw a fire in the camboose, but no person there: I called aloud Mr. Bracket's name several times, saying "it is Captain Lincoln, don't be afraid, but show yourself," but no answer was given. She had no masts, spars, rigging, furniture, provisions or any thing left, except her bowsprit, and a few barrels of salt provisions of her cargo. Her ceiling had holes cut in it, no doubt in their foolish search for money. I left her with peculiar emotions, such as I hope never again to experience; and returned to the little sloop where we remained till —

Friday, 8th — When I had disposition to visit the island on which we were first imprisoned. — Found nothing there — saw a boat among the mangroves, near the Exertion. Returned, and got under way immediately for Trinidad. In the night while under full sail, run aground on a sunken Key, having rocks above the water, resembling old stumps of trees; we, however, soon got off and anchored. Most of those Keys have similar rocks about them, which navigators must carefully guard against.

Monday, 11th — Got under way — saw a brig at anchor about five miles below the mouth of the harbor; we hoped to avoid her speaking us; but when we opened in sight of her, discovered a boat making towards us, with a number of armed men in her. This alarmed my friends, and as we did not see the brig's ensign hoisted, they declared the boat was a pirate, and looking through the spy-glass, they knew some of them to be the Mexican's men! This state of things was quite alarming. They said, "we will not be taken alive by them." Immediately the boat fired a musket; the ball passed through our mainsail. My friends insisted on beating them off: I endeavored to dissuade them, believing, as I did, that the brig was a Spanish man-of-war, who had sent her boat to ascertain who we were. I thought we had better heave to. Immediately another shot came. Then they insisted on fighting, and said "if I would not help them, I was no friend." I reluctantly acquiesced, and handed up the



guns – commenced firing upon them and they upon us. We received several shot through the sails, but no one was hurt on either side. Our boats had been cast adrift to make us go the faster, and we gained upon them – continued firing until they turned from us, and went for our boats, which they took in tow for the brig. Soon after this, it became calm: then I saw that the brig had us in her power. – She manned and armed two more boats for us. We now concluded, since we had scarcely any ammunition, to surrender; and were towed down alongside the brig on board, and were asked by the captain, who could speak English, "what for you fire on the boat?" I told him "we thought her a pirate, and did not like to be taken by them again, having already suffered too much;" showing my papers. He said, "Captain Americana, never mind, go and take some dinner – which are your men?" I pointed them out to him, and he ordered them the liberty of the decks; but my friend Nickola and his three associates were immediately put in irons. They were, however, afterwards taken out of irons and examined; and I understood the Frenchmen agreed to enlist, as they judged it the surest way to better their condition. Whether Nickola enlisted, I do not know, but think that he did, as I understood that offer was made to him: I however endeavored to explain more distinctly to the captain, the benevolent efforts of these four men by whom my life had been saved, and used every argument in my power to procure their discharge. I also applied to the governor, and exerted myself with peculiar interest, dictated as I trust with heartfelt gratitude – and I ardently hope ere this, that Nickola is on his way to this country, where I may have an opportunity of convincing him that such an act of benevolence will not go unrewarded. Previous to my leaving Trinidad, I made all the arrangements in my power with my influential friends, and doubt not, that their laudable efforts will be accomplished. – The sloop's cargo was then taken on board the brig; after which the captain requested a certificate that I was politely treated by him, saying that his name was Captain Candama, of the privateer brig Prudentee of eighteen guns. This request I complied with. His first lieutenant told me he had sailed out of Boston, as commander for T.C. Amory, Esq. during the last war. In the course of the evening my friends were taken out of irons and examined separately, then put back again. The captain invited me to supper in his cabin, and a berth for the night, which was truly acceptable. The next morning after breakfast, I with my people were set on shore with the few things we had, with the promise of the Exertion's small boat in a day or two, – but it was never sent me – the reason, let the reader imagine. On landing at the wharf Casildar, we were immediately taken by soldiers to the guard house, which was a very filthy place; thinking I suppose, and



even calling us, pirates. Soon some friends came to see me. Mr. Cotton, who resides there brought us in some soup. Mr. Isaac W. Lord, of Boston, my merchant, came with Captain Tate, who sent immediately to the governor; for I would not show my papers to any one else. He came about sunset, and after examining Manuel my Spanish fellow prisoner, and my papers, said to be, giving me the papers, "Captain, you are at liberty." I was kindly invited by Captain Matthew Rice, of schooner Galaxy, of Boston, to go on board his vessel, and live with him during my stay there. This generous offer I accepted, and was treated by him with the greatest hospitality; for I was hungered and he gave me meat, I was athirst and he gave me drink, I was naked and he clothed me, a stranger and he took me in. He likewise took Manuel and my three men for that night. Next day Mr. Lord rendered me all necessary assistance in making my protest. He had heard nothing from me until my arrival. I was greatly disappointed in not finding Mr. Bracket, and requested Mr. Lord to give him all needful aid if he should come there. To Captain Carnes, of the schooner Hannah, of Boston, I would tender my sincere thanks, for his kindness in giving me a passage to Boston, which I gladly accepted. To those gentlemen of Trinidad, and many captains of American vessels, who gave me sea clothing, &c., I offer my cordial gratitude.

I am fully of the opinion that these ferocious pirates are linked in with many inhabitants of Cuba; and the government in many respects appears covertly to encourage them.

It is with heartfelt delight, that, since the above narrative was written, I have learned that Mr. Bracket and his companions are safe; he arrived at Port d'Esprit, about forty leagues east of Trinidad. A letter has been received from him, stating that he should proceed to Trinidad the first opportunity. - It appears that after reaching the wreck, they found a boat from the shore, taking on board some of the Exertion's cargo, in which they proceeded to the above place. Why it was not in his power to come to our relief will no doubt be satisfactorily disclosed when he may be so fortunate as once more to return to his native country and friends.

I felt great anxiety to learn what became of Jamieson, who, my readers will recollect, was detained on board the Spanish brig Prudentee near Trinidad. I heard nothing from him, until I believe eighteen months after I reached home, when I received a letter from him, from Montego Bay, Jamaica, informing me that he was then residing in that island. I immediately wrote to him, and invited him to come on to the United States. He accordingly came on passenger with Captain Wilson of Cohasset, and arrived in Boston, in August, 1824. Our meeting was very affecting. Trying scenes were brought up before us; scenes gone forever, through which we had passed together, where our acquaintance was formed, and since which time, we had never met. I beheld once more the preserver of my life; the instrument, under Providence, of restoring me to my home, my family, and my friends, and I



regarded him with no ordinary emotion. My family were delighted to see him, and cordially united in giving him a warm reception. He told me that after we separated in Trinidad, he remained on board the Spanish brig. The commander asked him and his companions if they would enlist; the Frenchmen replied that they would, but he said nothing, being determined to make his escape, the very first opportunity which should present. The Spanish brig afterwards fell in with a Columbian Patriot, an armed brig of eighteen guns. Being of about equal force, they gave battle, and fought between three and four hours. Both parties were very much injured; and, without any considerable advantage on either side, both drew off to make repairs. The Spanish brig Prudentee, put into St. Jago de Cuba. Jamieson was wounded in the action, by a musket ball, through his arm, and was taken on shore, with the other wounded, and placed in the hospital of St. Jago. Here he remained for a considerable time, until he had nearly recovered, when he found an opportunity of escaping, and embarking for Jamaica. He arrived in safety at Kingston, and from there, travelled barefoot over the mountains, until very much exhausted, he reached Montego Bay, where he had friends, and where one of his brothers possessed some property. From this place, he afterwards wrote to me. He told me that before he came to Massachusetts, he saw the villainous pilot of the Mexican, the infamous Baltizar, with several other pirates, brought into Montego Bay, from whence they were to be conveyed to Kingston to be executed. Whether the others were part of the Mexican's crew, or not, I do not know. Baltizar was an old man, and as Jamieson said, it was a melancholy and heart-rending sight, to see him borne to execution with those gray hairs, which might have been venerable in virtuous old age, now a shame and reproach to this hoary villain, for he was full of years, and old in iniquity. When Jamieson received the letter which I wrote him, he immediately embarked with Captain Wilson, and came to Boston, as I have before observed.

According to his own account he was of a very respectable family in Greenock, Scotland. His father when living was a rich cloth merchant, but both his father and mother had been dead many years. He was the youngest of thirteen children, and being, as he said, of a roving disposition, had always followed the seas. He had received a polite education, and was of a very gentlemanly deportment. He spoke several living languages, and was skilled in drawing and painting. He had travelled extensively in different countries, and acquired in consequence an excellent knowledge of their manners and customs. His varied information (for hardly any subject escaped him) rendered him a very entertaining companion. His observations on the character of different nations were very liberal; marking their various traits, their virtues and vices, with playful humorousness, quite free from bigotry, or narrow prejudice.

I was in trade, between Boston and Philadelphia, at the time he came to Massachusetts, and he sailed with me several trips as my mate. He afterwards went to Cuba, and was subsequently engaged in the mackerel fishery, out of the port of Hingham, during the warm season, and in the winter frequently employed



himself in teaching navigation to young men, for which he was eminently qualified. He remained with us, until his death, which took place in 1829. At this time he had been out at sea two or three days, when he was taken sick, and was carried into Cape Cod, where he died, on the first day of May, 1829, and there his remains lie buried. Peace be to his ashes! They rest in a strange land, far from his kindred and his native country.

Since his death I have met with Mr. Stewart, of Philadelphia, who was Commercial Agent in Trinidad at the time of my capture. He informed me that the piratical schooner Mexican, was afterwards chased by an English government vessel, from Jamaica, which was cruising in search of it. Being hotly pursued, the pirates deserted their vessel, and fled to the mangrove bushes, on an island similar to that on which they had placed me and my crew to die. The English surrounded them, and thus they were cut off from all hopes of escape. They remained there, I think fourteen days, when being almost entirely subdued by famine, eleven surrendered themselves, and were taken. The others probably perished among the mangroves. The few who were taken were carried by the government vessel into Trinidad. Mr. Stewart said that he saw them himself, and such miserable objects, that had life, he never before beheld. They were in a state of starvation; their beards had grown to a frightful length, their bodies, were covered with filth and vermin, and their countenances were hideous. From Trinidad they were taken to Kingston, Jamaica, and there hung on Friday, the 7th of February, 1823.

About a quarter of an hour before day dawn, the wretched culprits were taken from the jail, under a guard of soldiers from the 50th regiment, and the City Guard. On their arrival at the wherry wharf, the military retired, and the prisoners, with the Town Guard were put on board two wherries, in which they proceeded to Port Royal Point, the usual place of execution in similar cases. They were there met by a strong party of military, consisting of 50 men, under command of an officer. They formed themselves into a square round the place of execution, with the sheriff and his officers with the prisoners in the centre. The gallows was of considerable length, and contrived with a drop so as to prevent the unpleasant circumstances which frequently occur.

The unfortunate men had been in continual prayer from the time they were awakened out of a deep sleep till they arrived at that place, where they were to close their existence.

They all expressed their gratitude for the attention they had met with from the sheriff and the inferior officers. Many pressed the hands of the turnkey to their lips, others to their hearts and on their knees, prayed that God, Jesus Christ, and the Virgin Mary would bless him and the other jailors for their goodness. They all then fervently joined in prayer. To the astonishment of all, no clerical character, of any persuasion, was present. They repeatedly called out "*Adonde esta el padre,*" (Where is the holy father).

Juan Hernandez called on all persons present to hear him – he was innocent; what they had said about his confessing himself



guilty was untrue. He had admitted himself guilty, because he hoped for pardon; but that now he was to die, he called God, Jesus Christ, the Holy Ghost, the Virgin Mary, and the Saints, to witness that he spoke the truth – that he was no pirate, no murderer – he had been forced. The Lieutenant of the pirates was a wretch, who did not fear God, and had compelled him to act. Juan Gutierrez and Francisco de Sayas were loud in their protestations of innocence.

Manuel Lima said, for himself, he did not care; he felt for the old man (Miguel Jose). How could he be a pirate who could not help himself? If it were a Christian country, they would have pardoned him for his gray hairs. He was innocent – they had both been forced. Let none of his friends or relations ever venture to sea – he hoped his death would be a warning to them, that the innocent might suffer for the guilty. The language of this young man marked him a superior to the generality of his companions in misfortune. The seamen of the *Whim* stated that he was very kind to them when prisoners on board the piratical vessel. Just before he was turned off, he addressed the old man – “*Adios viejo, para siempre adios.*” – (Farewell, old man, forever farewell.)

Several of the prisoners cried out for mercy, pardon, pardon. Domingo Eucalla, the black man, then addressed them. “Do not look for mercy here, but pray to God; we are all brought here to die. This is not built for nothing; here we must end our lives. You know I am innocent, but I must die the same as you all. There is not any body here who can do us any good, so let us think only of God Almighty. We are not children but men, you know that all must die; and in a few years those who kill us must die too. When I was born, God set the way of my death; I do not blame any body. I was taken by the pirates and they made me help them; they would not let me be idle. I could not show that this was the truth, and therefore they have judged me by the people they have found me with. I am put to death unjustly, but I blame nobody. It was my misfortune. Come, let us pray. If we are innocent, so much the less we have to repent. I do not come here to accuse any one. Death must come one day or other; better to the innocent than guilty.” He then joined in prayer with the others. He seemed to be much revered by his fellow prisoners. He chose those prayers he thought most adapted to the occasion. Hundreds were witnesses to the manly firmness of this negro. Observing a bystander listening attentively to the complaints of one of his fellow wretches, he translated what had been said into English. With a steady pace, and a resolute and resigned countenance, he ascended the fatal scaffold. Observing the executioner unable to untie a knot on the collar of one of the prisoners, he with his teeth untied it. He then prayed most fervently till the drop fell.

Miguel Jose protested his innocence. – “*No he robado, no he matado ninguno, muero inocente.*” – (I have robbed no one, I have killed no one, I die innocent. I am an old man, but my family will feel my disgraceful death.)

Francisco Migul prayed devoutly, but inaudibly. – His soul seemed to have quitted the body before he was executed.



Breti Gullimillit called on all to witness his innocence; it was of no use for him to say an untruth, for he was going before the face of God.

Augustus Hernandez repeatedly declared his innocence, requested that no one would say he had made a confession; he had none to make.

Juan Hernandez was rather obstinate when the execution pulled the cap over his eyes. He said, rather passionately – "*Quita is de mis ojos.*" – (Remove it from my eyes.) He then rubbed it up against one of the posts of the gallows.

Miguel Jose made the same complaint, and drew the covering from his eyes by rubbing his head against a fellow sufferer.

Pedro Nondre was loud in his ejaculations for mercy. He wept bitterly. He was covered with marks of deep wounds.

The whole of the ten included in the death warrant, having been placed on the scaffold, and the ropes suspended, the drop was let down. Nondre being an immense heavy man, broke the rope, and fell to the ground alive. Juan Hernandez struggled long. Lima was much convulsed. The old man Gullimillit, and Migul, were apparently dead before the drop fell. Eucalla (the black man) gave one convulsion, and all was over.

When Nondre recovered from the fall and saw his nine lifeless companions stretched in death, he gave an agonizing shriek; he wrung his hands, screamed "*Favor, favor, me matan sin causa. O! buenos Christianos, me amparen, ampara me, ampara me, no hay Christiano en asta, tiara?*" (Mercy, mercy, they kill me without cause. – Oh, good Christians, protect me. Oh, protect me. Is there no Christian in this land?)

He then lifted his eyes to Heaven, and prayed long and loud. Upon being again suspended, he was for a long period convulsed. He was an immense powerful man, and died hard.

A piratical station was taken in the Island of Cuba by the U.S. schooners of war, Greyhound and Beagle. They left Thompson's Island June 7, 1823, under the command of Lieuts. Kearney and Newton, and cruised within the Key's on the south side of Cuba, as far as Cape Cruz, touching at all the intermediate ports on the island, to intercept pirates. On the 21st of July, they came to anchor off Cape Cruz, and Lieut. Kearney went in his boat to reconnoitre the shore, when he was fired on by a party of pirates who were concealed among the bushes. A fire was also opened from several pieces of cannon erected on a hill a short distance off. The boat returned, and five or six others were manned from the vessels, and pushed off for the shore, but a very heavy cannonade being kept up by the pirates on the heights, as well as from the boats, were compelled to retreat. The two schooners were then warped in, when they discharged several broadsides, and covered the landing of the boats. After a short time the pirates retreated to a hill that was well fortified. A small hamlet, in which the pirates resided, was set fire to and destroyed. Three guns, one a four pounder, and two large swivels, with several pistols, cutlasses, and eight large boats, were captured. A cave, about 150 feet deep, was discovered, near where the houses were, and after considerable difficulty, a party of seamen got to the bottom, where was found an immense quantity of plunder,



consisting of broadcloths, dry goods, female dresses, saddlery, &c. Many human bones were also in the cave, supposed to have been unfortunate persons who were taken and put to death. A great many of the articles were brought away, and the rest destroyed. About forty pirates escaped to the heights, but many were supposed to have been killed from the fire of the schooners, as well as from the men who landed. The bushes were so thick that it was impossible to go after them. Several other caves are in the neighborhood, in which it was conjectured they occasionally take shelter.

In 1823, Commodore Porter commanded the United States squadron in these seas; much good was done in preventing new acts of piracy; but these wretches kept aloof and did not venture to sea as formerly, but some were taken.

Almost every day furnished accounts evincing the activity of Commodore Porter, and the officers and men under his command; but for a long time their industry and zeal was rather shown in the *suppression* of piracy than the *punishment* of it. At length, however, an opportunity offered for inflicting the latter, as detailed in the following letter, dated Matanzas, July 10, 1823. "I have the pleasure of informing you of a brilliant achievement obtained against the pirates on the 5th inst. by two barges attached to Commodore Porter's squadron, the Gallinipper, Lieut. Watson, 18 men, and the Moscheto, Lieut. Inman, 10 men. The barges were returning from a cruise to windward; when they were near Jiguapa Bay, 13 leagues to windward of Matanzas, they entered it – it being a rendezvous for pirates. They immediately discovered a large schooner under way, which they supposed to be a Patriot privateer; and as their stores were nearly exhausted, they hoped to obtain some supplies from her. They therefore made sail in pursuit. When they were within cannon shot distance, she rounded to and fired her long gun, at the same time run up the bloody flag, directing her course towards the shore, and continuing to fire without effect. When she had got within a short distance of the shore, she came to, with springs on her cable, continuing to fire; and when the barges were within 30 yards, they fired their muskets without touching boat or man; our men gave three cheers, and prepared to board; the pirates, discovering their intention, jumped into the water, when the bargemen, calling on the name of 'Allen,' commenced a destructive slaughter, killing them in the water and as they landed. So exasperated were our men, that it was impossible for their officers to restrain them, and many were killed after orders were given to grant quarter. Twenty-seven dead were counted, some sunk, five taken prisoners by the bargemen, and eight taken by a party of Spaniards on shore. The officers calculated that from 30 to 35 were killed. The schooner mounted a long nine pounder on a pivot, and 4 four pounders, with every other necessary armament, and a crew of 50 to 60 men, and ought to have blown the barges to atoms. She was commanded by the notorious Diablero or Little Devil. This statement I have from Lieut. Watson himself, and it is certainly the most decisive operation that has been effected against those murderers, either by the English or American force."



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

"This affair occurred on the same spot where the brave Allen fell about one year since. The prize was sent to Thompson's Island."

A British sloop of war, about the same time, captured a pirate schooner off St. Domingo, with a crew of 60 men. She had 200,000 dollars in specie, and other valuable articles on board. The brig Vestal sent another pirate schooner to New-Providence.

 November 15, Thursday: Billy Williams died of the beating he had received with an iron bar at the hands of fellow convict [Samuel Green](#) on November 8th.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 15 of 11 M 1821 / Silent meeting, but a season of Some favor to me - for which I desire to be thankful

RELIGIOUS SOCIETY OF FRIENDS

 November 18, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 18 of 11 M / Last evening rode out to Uncle Stantons & Lodged - This morning rode to Meeting with Aunt Patty, which to me was a Season of uncommon favor to me - soon After I took my seat my mind became centered in solid reflection & life rose in which I was made sensible that, the same power which did in the days of Israel of old, exalt itself in the mountains, could also be exalted in the valleys, now as in those days, & much encouragement rose in my mind for which I desire to be thankful Anne Dennis & Abigail Sherman bore short testimonies & Hannah Dennis was much favored in testimony - After Meeting I went to see my cousin Elizabeth Chase which is the first time I have seen her since Her mother died - After tea I walked home. -

RELIGIOUS SOCIETY OF FRIENDS

Franz Schubert's song "[Der Wanderer](#)" to words of Georg Philipp Schmidt von Lübeck was performed for the initial time, in the Gasthof "zum Römischen Kaiser" of Vienna.

Ich komme vom Gebirge her,
Es dampft das Tal, es braust das Meer,
Ich wandle still, bin wenig froh,
Und immer fragt der Seufzer, wo?

Die Sonne dünkt mich hier so kalt,
Die Blüte welk, das Leben alt,
Und was sie reden, leerer Schall,
Ich bin ein Fremdling überall.

Wo bist du, mein geliebtes Land,
Gesucht, geahnt, und nie gekannt?
Das Land, das Land so hoffnungsgrün,
Das Land, wo meine Rosen blühn;

Wo meine Freunde wandelnd gehen,
Wo meine Toten auferstehen,
Das Land, das meine Sprache spricht,
Das teure Land — hier ist es nicht. —



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

Ich wandle still, bin wenig froh,
Und immer fragt der Seufzer, wo?
Im Geisterhauch tö'nt's mir zurück,
"Dort, wo du nicht bist, ist das Glück."



November 27, Tuesday: Three songs of Franz Schubert were published by Cappi and Diabelli, Vienna as his op.7: "Die abgebluhte Linde" and "Der Flug der Zeit" to words of Szechenyi, and "Der Tod und das Madchen" to words of Claudius.

Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 27th of 11 M / Yesterday I recd from my friend Thos Thompson a Packet containing a number of printed pamphlets & Manuscripts which were very acceptable. he also inclosed a small engraved likeness of George Fox with two lines of his hand writing pasted on the bottom of it - Also a view of Swarthmore hall the residence of Judge Fell & after his Marriage with his widow the residence of George Fox. - These views occasioned much serious reflection & feeling - For tho' we know "the Spirit of a man is not in the Picture of a man" nor is the picture of his house when he is Dead, - yet so striking a likeness of so great a man, in the best sense of the word great - can but call to our recollection his great services in his masters cause while on earth, & excite in our hearts fervant desires that we may so live as to be invested with the same spirit, with which he was - bound to the Same great & holy cause, in all humility & fear - in looking on the view of his residence as it stood in the year 1818 at which time it was deliniated in the presence of Thos Thompson My mind could but go back & trace some of the deep trials & sufferings that he with perhaps many of his brethren passed thro' at that place, also the many prescious & heavenly seasons of Divine favor & power which they enjoyed

RELIGIOUS SOCIETY OF FRIENDS



November 29, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 29th of 11th M 1821 / Our Monthly Meeting this day held in Town was pretty large. There was a considerable Shew of young friends whose company is always pleasant & I have no doubt adds to the weight of the meeting - In the first, to [two] females young in the ministry offered a few words - In the last we had considerable buisness, which I thought was conducted with good order, & some encouragement, tho' in my own particular in neither Meeting, life rose to that height, that I have sometimes experienced. - B Freeborn Sarah Fowler Anne Anthony Wait Lawton & Adam Anthony Dined with us
After Meeting recd a letter from my Venerable friend [Moses Brown](#)*

RELIGIOUS SOCIETY OF FRIENDS



December 2, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

1st day 2nd of 12 M 1821 / Our Meeting was Silent & favour'd this Morning - Father Rodman & Abigail Sherman were concerned in short but suitable testimonys - As to my own particular [I was?] favoured to desire good & a little was vouchsafed, but Oh [of la-?]te how have I been in the barren desert, with little more [priv] iledge than to see the goodly land - May I yet live [to] pass over Jordan & partake of the promise - this I find is the State of many & may I not give out by the Way

RELIGIOUS SOCIETY OF FRIENDS



December 6, Thursday: The South Orkney Islands were claimed for Great Britain.

Incidental music to von Kleist's play Prinz Friedrich von Homburg by Heinrich August Marschner was performed for the initial time, in Dresden.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 6th of 12th M 1821 / A short communication from H Dennis, & to me a Season of some favor at Meeting -

RELIGIOUS SOCIETY OF FRIENDS



December 9, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 9 of 12 M / Morning Meeting full & favord with solid quick & lively testimony from D Buffum & the London Epistle was read - Afternoon, Solid & quiet & tho' I labord was unable to feel the circulating of that life in my own mind, which crowns our Assemblies -

RELIGIOUS SOCIETY OF FRIENDS



December 12, Thursday: Gustave Flaubert was born.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 12 of 12 M / A pretty good meeting & pretty well attended tho' a stormy Day A few words from J Dennis-

RELIGIOUS SOCIETY OF FRIENDS



December 16, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 16th of 12 M / Our Meeting was a very solid good one, soon after taking my seat on centering the mind inward, I found life to spring up to no small degree of Consolation - Hannah Dennis was engaged in a lively & good testimony - After the meeting broke, spoke to a young man to relieve my mind of an exercise which I felt towards him - my message appeared to be received with tenderness & apparant conviction of the justness of my remarks - which afforded hope to my mind that he may yet be rightly restored to society. - In the Afternoon the Meeting was silent & to me a good one -



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

Took John & went out to D Buffums & took tea & set the evening. –

RELIGIOUS SOCIETY OF FRIENDS

 December 20, Thursday: Michael Martin, who had robbed Major John Bray in Medford, was [hanged](#) at [Boston](#)'s and Cambridge's Lechmere Point. (An accomplice known as "Captain Lightfoot" had been able to escape, and would reside for many years incognito in Brattleboro, Vermont, not dying until 1835.)

[H. Heine](#) (the "H" at this point still stood for "Harry" rather than "Heinrich") made his debut as a poet with *GEDICHTE VON H. HEINE* (Berlin: in der Maurerfchen Buchhandlung, 1822; this included one of his most famous poems "Zwei Grenadiere" which reflected his admiration for [Napoléon Bonaparte](#)).

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 20th of 12th M / Our Meeting was a pretty solid one & silent - life seemed rather low in my own particular, but being favor'd with an evidence that favour was not withheld I desire to be thankful. –

RELIGIOUS SOCIETY OF FRIENDS

 December 23, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 23rd of 12 M / Our Morning Meeting was large & I dont know but it may be called a favor'd time - D Buffum & Father Rodman were engaged in testimony & Hannah Dennis in Supplication –
In the Afternoon, Father had a few words to communicate. & the Meeting was pretty well attended –*

RELIGIOUS SOCIETY OF FRIENDS

 December 27, Thursday: At a benefit for Gioachino Rossini in the Teatro San Carlo, [Naples](#), attended by the king, royal family, ministers, and many members of the nobility, the composer's cantata La riconoscenza to words of Genoino was performed for the initial time.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 27 of 12 M 1821 / Last evening rode to [Portsmouth](#) with Uncle Stanton, lodged at his House & found my Mother in pretty good health – This morning walked to meeting - the first was Silent & tho' I believe generally a pretty dull time yet my mind was in some good degree favour'd, at least with some feelings of a right kind – In the last (Monthly) our buisness went on pretty well. - among the concerns that came before us was the pleasant & encouraging circumstance of a request for membership from Eliza P Burrington wife of John Burrington of [Portsmouth](#). – Dined at Uncle Saml Thurstons & Walked home –

RELIGIOUS SOCIETY OF FRIENDS

 December 30, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 12th M 30th 1821 / I am this day forty Years of Age -It has been to me a rather hard day - when I first awoke in the



*morning I endeavoured to center my mind & get it fixed on good
but turn which way I would it seemed hard & the tempter near -
Was favoured to labor in the Meeting which was silent yet unable
to deale the predominance of that which I desired - In the
Afternoon Hannah Dennis was engaged in a lively & favoured
testimony which suited my State & in the evening the clouds
seemed da little to break away
Times & seasons are not at our command, indeed I find by
experience They are not at mine, but may I labor more ardently
-my life is fast spending, & my desire is to be prepared for the
great Change -*

RELIGIOUS SOCIETY OF FRIENDS

Secretary of State John Quincy Adams proposed to Canning of Great Britain that the fleets of the two powers might usefully co-operate off the coast of Africa in the suppression of the [international slave trade](#). The government of Great Britain would promptly accept.

W.E. Burghardt Du Bois: Whatever England's motives were, it is certain that only a limited international Right of Visit on the high seas could suppress or greatly limit the slave-trade. Her diplomacy was therefore henceforth directed to this end. On the other hand, the maritime supremacy of England, so successfully asserted during the Napoleonic wars, would, in case a Right of Search were granted, virtually make England the policeman of the seas; and if nations like the United States had already, under present conditions, had just cause to complain of violations by England of their rights on the seas, might not any extension of rights by international agreement be dangerous? It was such considerations that for many years brought the powers to a deadlock in their efforts to suppress the slave-trade.

At first it looked as if England might attempt, by judicial decisions in her own courts, to seize even foreign slavers.²⁴¹ After the war, however, her courts disavowed such action,²⁴² and the right was sought for by treaty stipulation. Castlereagh took early opportunity to approach the United States on the matter, suggesting to Minister Rush, June 20, 1818, a mutual but strictly limited Right of Search.²⁴³ Rush was ordered to give him assurances of the solicitude of the United States to suppress the traffic, but to state that the concessions asked for appeared of a character not adaptable to our institutions. Negotiations were then transferred to Washington; and the new British minister, Mr. Stratford Canning, approached Adams with full instructions in December 1820.²⁴⁴

Meantime, it had become clear to many in the United States that the individual efforts of States could never suppress or even limit the trade without systematic co-operation. In 1817 a committee of the House had urged the opening of negotiations looking toward such international co-operation,²⁴⁵ and a Senate motion to the same effect had caused long debate.²⁴⁶ In 1820 and 1821 two House committee reports, one of which recommended the

241. For cases, see *1 Acton*, 240, the "Amedie," and *1 Dodson*, 81, the "Fortuna;" quoted in U.S. Reports, *10 Wheaton*, 66.

242. Cf. the case of the French ship "Le Louis": *2 Dodson*, 238; and also the case of the "San Juan Nepomuceno": *1 Haggard*, 267.

243. BRITISH AND FOREIGN STATE PAPERS, 1819-20, pages 375-9; also pages 220-2.

244. BRITISH AND FOREIGN STATE PAPERS, 1820-21, pages 395-6.

245. HOUSE DOCUMENT, 14th Congress 2d session, II. No. 77.



granting of a Right of Search, were adopted by the House, but failed in the Senate.²⁴⁷ Adams, notwithstanding this, saw constitutional objections to the plan proposed by Canning, and wrote to him, December 30: "A Compact, giving the power to the Naval Officers of one Nation to search the Merchant Vessels of another for Offenders and offences against the Laws of the latter, backed by a further power to seize and carry into a Foreign Port, and there subject to the decision of a Tribunal composed of at least one half Foreigners, irresponsible to the Supreme Corrective tribunal of this Union, and not amendable to the controul of impeachment for official misdemeanors, was an investment of power, over the persons, property and reputation of the Citizens of this Country, not only unwarranted by any delegation of Sovereign Power to the National Government, but so adverse to the elementary principles and indispensable securities of individual rights, ... that not even the most unqualified approbation of the ends ... could justify the transgression." He then suggested co-operation of the fleets on the coast of Africa, a proposal which was promptly accepted.²⁴⁸ The slave-trade was again a subject of international consideration at the Congress of Verona in 1822. Austria, France, Great Britain, Russia, and Prussia were represented. The English delegates declared that, although only Portugal and Brazil allowed the trade, yet the traffic was at that moment carried on to a greater extent than ever before. They said that in seven months of the year 1821 no less than 21,000 slaves were abducted, and three hundred and fifty-two vessels entered African ports north of the equator. "It is obvious," said they, "that this crime is committed in contravention of the Laws of every Country of Europe, and of America, excepting only of one, and that it requires something more than the ordinary operation of Law to prevent it." England therefore recommended: -

1. That each country denounce the trade as piracy, with a view of founding upon the aggregate of such separate declarations a general law to be incorporated in the Law of Nations.
2. A withdrawing of the flags of the Powers from persons not natives of these States, who engage in the traffic under the flags of these States.
3. A refusal to admit to their domains the produce of the colonies of States allowing the trade, a measure which would apply to Portugal and Brazil alone.

These proposals were not accepted. Austria would agree to the first two only; France refused to denounce the trade as piracy; and Prussia was non-committal. The utmost that could be gained was another denunciation of the trade couched in general terms.²⁴⁹

246. 15th Congress 1st session, pages 71, 73-78, 94-109. The motion was opposed largely by Southern members, and passed by a vote of 17 to 16.

247. One was reported, May 9, 1820, by Mercer's committee, and passed May 12: HOUSE JOURNAL, 16th Congress 1st session, pages 497, 518, 520, 526; 16th Congress 1st session, pages 697-9. A similar resolution passed the House next session, and a committee reported in favor of the Right of Search: HOUSE JOURNAL, 16th Congress 2d session, pages 1064-71. Cf. HOUSE JOURNAL, 16th Congress 2d session, pages 476, 743, 865, 1469.

248. BRITISH AND FOREIGN STATE PAPERS, 1820-21, pages 397-400.

249. BRITISH AND FOREIGN STATE PAPERS, 1822-23, pages 94-110.



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 December 31, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*2nd day 12 M 31 / The Old Year runs out & with it many [you]th
[?] come to a conclusion of my particular acquaintance
May it be a warning. May it be a fresh incitement to greater
dedication*

RELIGIOUS SOCIETY OF FRIENDS

1822

 Friend [Moses Brown](#) was a founding member of the [Rhode Island](#) Historical Society.

➡ Friend Elizabeth Buffum, daughter of Friends [Arnold Buffum](#) and Rebecca Gould Buffum, is stated in documents as during this year to have been attending the Friends Boarding School on College Hill on the East Side in [Providence, Rhode Island](#). There is, however, an apparent discrepancy on the record, for she was said to be eighteen years of age when she attended the school, and since she was born in 1806, she would not be eighteen until 1824.)

MOSES BROWN
ELIZABETH BUFFUM CHASE
RELIGIOUS SOCIETY OF FRIENDS



Elizabeth B. Chace.



January 1, Tuesday: At Piada, near the ancient city of Epidaurus, the National Assembly of Greece adopted a constitution. Corinth was named the provisional capital of Greece and Alexandros Mavrokordatos became nominal president.

Furthering the work of the African Institution, publication of [Friend Luke Howard](#)'s A WORD TO THE SONS OF AFRICA (London: Printed and sold by W. Phillips).

HOWARD PUBLICATIONS

In [Newport, Rhode Island](#), [Friend Stephen Wanton Gould](#) wrote in his journal:

3rd day 1st of 1 M 1822 / I enter the New Year with rather better feelings than I closed the old one, — but I am yet poor & weak & under various discouragements²⁵⁰



4th day 2nd of 1 M / This day recd a letter from Benj Dix which closes a concern between us of four years standing Namely - The settlement of the Estate of Asa Brooks on which I Administerd & he being Attorney to Matthew Brooks the buisness was transacted thro' him, & while I have to acknowledge his gentleman like treatment in all [crossed out] respects, it was truly cordial to my feelings to find I have enjoyed his entire confidence & Approbation in a protracted settlement of four Years & now closed in harmony & good feelings on both Sides the question. — - "his concluding clause in his letter dated 26 ult is this - As this letter will probably close our buisness respecting this estate, I cannot close without giving you, & your family my respect & esteem, & that your Son may be a Comfort to the Family & a blessing to society."

250. Stephen Wanton Gould Diary, 1815-1823: The Gould family papers are stored under control number 2033 at the Division of Rare and Manuscript Collections of Cornell University Library, Box 7 Folder 12 for August 24, 1815-September 25, 1823; also on microfilm, see Series 7



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 January 2, Wednesday: Der Kiffhauserberg, a romantische Oper by Heinrich August Marschner to words of Kotzebue, was performed for the initial time, in Zittau.

 January 4, Friday: The Brothers Grimm dated the forward to the 3d volume of their KINDER UND HAUSMARCHEN.

 January 5, Saturday: Mexico proclaimed the annexation of Central America.

 January 6, Sunday: [William Jackman](#) was baptized in Dittisham, Dartmouth, Devonshire.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 6th of 1 M / In the morning meeting David Buffum was engaged in a lively pertinent & good Testimony, to the efficacy of the divine principle in Man, his opening was "Know ye not that Jesus Christ is in You except you are reprobates", & I have no doubt the truth was renewedly established in many minds present. – In the Afternoon Father Rodman was concerned in a short tesatimony which I believe had its weight, but life was lower in my mind in the Afternoon than in the Morning. –

 January 7, Monday: 1st printing in the Hawaiian Islands.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*2nd day 7t of 1 M 1822 / John has appeared to be very sick ever since last 6th day, we know not whither it one of his old turns of fever or whither it is the Measles
2nd day 7th of 1 M / It seems confirmed that John has the Measles as today there seems to be a considerable eruption on the skin but does not come out kindly. –*

RELIGIOUS SOCIETY OF FRIENDS

 January 8, Tuesday: Still convinced that Portugal had not properly proved its claim, Richard Wylly Habersham, US District Attorney for Georgia, appealed the [negrero Antelope](#) case again, this time to the US Supreme Court.



INTERNATIONAL SLAVE TRADE

Ramon Lopez Pelegrin replaced Francisco de Paula Escudero as Spain's First Secretary of State.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 8 of 1 M / John Measles seems to be out this morning pretty generally

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 January 10, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 10 of 1 M / Johns Measles has turned & he seems to be getting along pretty well tho' still quite Sick -

RELIGIOUS SOCIETY OF FRIENDS

 January 12, Saturday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 12th of 1 M / This Afternoon Aunt Stanton came to Town & being under an appointment to be at [Portsmouth](#) I went with her & stayed at her house & found my Mother well she has been there Sometime & expects to Stay all Winter

RELIGIOUS SOCIETY OF FRIENDS

 January 13, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day Morning - Walked to Meeting - when I got to the road it snowed so fast & looked so much like a fixed Storm that my mind was thrown into much indecision & was almost inclined to come home, but finally [-]reed to go to meeting. - Abigail Sherman said a few words & to me it was a good meeting. - After meeting went to Jos Fishes & Dined then met the other members of the committee at John Burringtons whose Wife [—] requested to become a member with Friends. The oppotunity was a satisfactory one & a season of some encouragement to my mind - After which I returned to Freeborns on foot & got into the Chaise with Aunt E Thurston & carried her home, then went down to Uncle Stantons & lodged & this (2nd day [Monday]) Morning walked home & weather was very cold but as there was not much Snow on the ground came tolerably comfortably [—] John & his Mother as well as when I left them

RELIGIOUS SOCIETY OF FRIENDS

 January 17, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 17th of 1 M 1822 / Our first meeting was pretty well attended considering it was a very cold Day. Father Rodman was concerned in a short but sound & I thought appropriate testimony -

In the Select Meeting which followed, My Mind was in rather a dry State, but was glad to find it was not so with all - D Buffum was engaged to make a few seasonable remarks. - My H was prevented attending in consequence of a hevvy cough & sore throat -

RELIGIOUS SOCIETY OF FRIENDS

January 19, Saturday, 1822 The 1st detailed review of a song by Franz Schubert appeared in the Vienna [Allgemeine musikalische Zeitung](#).

 January 20, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:



1st day 20th of 1 M / Our morning Meeting was a good one & I thought generally favourd - Hannah Dennis was three times engaged in lively testimony - In the Afternoon we were Silent & a good degree of Solemnity was experienced to cover the Meeting. The walking was bad & the Old Womens quarter entirely empty, but the young womens afforded a comfortable appearance Sister Mary took tea & spent the evening with us

RELIGIOUS SOCIETY OF FRIENDS



January 24, Thursday: Jose Gabriel de Silva y Bazan, marques de Santa Cruz replaced Ramon Lopez Pelegrin as Spain's First Secretary of State.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 24 of 1 M / Silent Meeting - Some remarks made in the Preparative Meeting from several on some of the Answers to the Queries —

RELIGIOUS SOCIETY OF FRIENDS



January 27, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 27 of 1 M / In the forenoon D Buffum was uncommonly lively in testimony, on the uncertainty of time, Hannah Dennis was also engaged twice in a few words. - & the meeting was a Solemn one. - In the Afternoon it was Stormy & the walking wet & but one Woman attended & She not a Member. - This I think was no encouragement to her & may afford matter for reflection to some who are members. -

RELIGIOUS SOCIETY OF FRIENDS



January 30, Wednesday: Ramon Lopez Pelegrin replaced Jose Gabriel de Silva y Bazan, marques de Santa Cruz as Spain's First Secretary of State.

[Brister Freeman](#), former [slave](#), died of "fever and age" at the age of 78. In his final months he had been loaned "a pair of sheets, and woolen bed quilt" by Concord's Female Charitable Society, which noted in its records that he was "sick." Freeman's burial place is listed as [Concord](#) but of course it would have cost money to mark the spot with a stone.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal that his wife, Friend Hannah Rodman Gould, had offered him an adequate explanation for Quaker quietism, to wit, this world with its web of alluring interests is the abode of Satan, and a place of temptation:

4th day 30th of 1 M / A Difficulty about a Worldly concern between Several individuals having been in agitation, in which my mind has been exercised, & that pretty much since yesterday - It called fourth this remark from my wife - She observed that "the time had been, when she did not see why the World Should stand first in the Trio of our potent enemies, as the 'World the Flesh & the Devil', but the longer she lived the more she was confirmed, that it would be out of place anywhere else" - It is indeed the most promonent forerunner, & sets the devil at work

in some, in whom it would seem as if more of an overcoming had been experienced but alas some object is turned up, which touches the interest, & Satan steps in & agravates the case, by stirring up evil surmisings, then to detraction, till the breach is sufficiently widened for him to effect his purposes, by laying waste & destroying love & harmony, & introducing that in which his dominion consists, Hatred Strife & every evil thing – May his power be averted

RELIGIOUS SOCIETY OF FRIENDS



➡ January 31, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st M (5th day) 1822 / Our first Meeting was a season of some conflicts but when past the Middle I felt the oppression to go off & Truth arise & go over "wrong things, & a solid weighty frame ensued which continued in good measure thro' the last Meeting - towards the close of the first A Sherman was concerned in a short & respectable testimony & I thought was the best evidence of Authority I had ever heard from her. – In the last Meeting there was considerable buisness, & it seemed to to take an active part in it - & on reflection feel pretty well satisfied, & I dont know but I may say, relieved, by my service. – Dr.Ja Wadsworth dined with us –

RELIGIOUS SOCIETY OF FRIENDS

➡ February 1, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 1 of 2 M 1822 / Have been employed most of today in [sett]ling an unpleasant difference between a Beloved friend & several others, & had the satisfaction to see receipts in full [of?] all accounts given. – for a Small concern, (that is) not [to] exceed \$20 – it seemed pregnant with as much mischief as any case I have known in some time, – but the bone of contention



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

being removed, I hope the unpleasant effects may cease.

RELIGIOUS SOCIETY OF FRIENDS

 February 3, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 3rd of 2 M 1822 / This Morning our friend David Buffum was engaged in a very living testimony wherein he particularly addressed the young & rising generation & it was a precious & favoured meeting – Silent & a pretty good time to me in the Afternoon –

RELIGIOUS SOCIETY OF FRIENDS

 February 4, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 4th of 2 m / This morning took passage in the Stage & rode to [Providence](#) - Dined at Hortons tavern in [Bristol](#) & reached [Moses Browns](#) about 4 OC PM, it was a Snow Storm most of the Day Spent the evening with MB in very interesting conversation & lodged there. –

RELIGIOUS SOCIETY OF FRIENDS

 February 5, Tuesday: The brutal and rebellious Albanian ruler Ali Pasha of Janina (Ioannina, Greece) was murdered by agents of Ottoman Sultan Mahmud II. His head was sent to the Sultan in Constantinople

Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day Rode with [Moses Brown](#) to the Yearly Meeting School House & spent the Day there it being the day of the Meeting of the subcommittee - We visited the schools & found the Girls particularly in good order & in a state of improvement. – the boys tho' doing pretty well would admit of improvement. Dined at the Boys table & returned to M Browns to tea & Lodge. – in the evening arrived most of our R Island friends & found a welcome assylum under the roof of our Ancient friend abovementioned. –

RELIGIOUS SOCIETY OF FRIENDS

 February 6, Wednesday: The seagoing 3-masted [Chinese](#) junk [Tek Sing](#) sank on a reef of the Belvidere Shoals in the South China Sea, in the Gaspar Strait between the islands of Bangka and Belitung, with approximately 1,600 passengers and 200 crewmembers.

Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day Morning rode to town with [Moses](#) in the sleigh & attended Select Meeting – We had not long been quietly Seated, before Benj. Shaw a young man of a Ranting spirit came in & took his Seat & tho' previously Kindly & affectionatley invited to retire, but he refused & we were obliged to carry him out by



main Strength, letting his limbs hang as nerveless as a dead man, he was placed on the Step of the door, but afterwards he made an attempt to come in, when the doors were fastened -- This circumstance so unsettled my mind that I scarcely had any enjoyment of the Meeting tho' quiet was generally restored & we were favoured to transact the Affairs of our department of the Church, with a good degree of solemnity - the meeting sat longer than usual. - Dined at O Browns - then called on a woman by the name of Anna Power & her Sister Ruth Marsh on buisness for the Marsh family in this town - then went out to [Moses Browns](#) & lodged. -

RELIGIOUS SOCIETY OF FRIENDS



February 7, Thursday: An English East Indiaman vessel, captain James Pearl, was able to take aboard about 190 of the numerous floaters from the [Tek Sing](#) (another smaller vessel was able to take aboard 18 of the floaters, but the balance of the [Chinese](#) victims would of necessity be left to drown).

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day - After Breakfast Walked to Town when I got into the Yard, was informed that Benj Shaw who has been disowned by Lynn Moy [Monthly] Meeting for his disorder, had taken his seat at the head of our Meeting - I went in & found it so, several [-spoke?] to him & invited him to take a low seat & I among the rest - but all to no effect, he obstinately insisted in keeping his seat - most of the friends [-]note were consulted & all agreed that it would have a very pernicious effect to allow him to sit so by encouraging him to disturb his friends - [Obadiah Brown](#) stood up & spoke to that effect, when it was concluded to take him by the Arm & carry down, which it fell to my lot to do, assisted by Adam Comstock, a friend well qualified to manage him - while we were doing this Alanson Potter a friend of his own spirit, said he had no unity with what was doing, but we quietly & as Silently as Possible persisted, after he had, been removed, under pretence of being uncomfortable from the heat of the Stove he wanted to remove his seat & Adam followed him & again took his seat by his side - After the meeting was settled & the people quiet, James S tt stood up & reflected on friends, at having given way to a Spirit of War - & Grasa Haniford a friend also of the Ranting Spirit from Cape Elizabeth in one of the lower Quarterly Meetings, stood up twice & cast reflections on friends - After which, quiet seemed to be restored & Micajah Collins was engaged in a living & powerful testimony which had a great reach on the Audience - Then Obadiah Davis had considerable to say & was measurable favoured, after which - G Haniford said a little in the same temper as at first & B Shaw attempted to rise but was prevented by Adam Comstock - When the Meeting broke - After the shutters were Let down B Shaw kept his seat, The Meeting was informed that an individual was present who was not a member & he was requested to with draw by a friend appointed to the oversight of Meetings from the Select Meeting, but he kept his seat & after considerable entreaty from several friends



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

*it appeared that he was determined not to go out thereupon Adam Comstock & Wm Jenkins took him & carried him gently out & the Meeting proceeded on the buisness with its usual Dignity & firmness. -notwithstanding, several interruptions from G Haniford & J Scott - but the Meeting ended in the Authority, & I believe Truth was exalted. -
I dined at [O Browns](#) - spent the forepart of the eveng & took tea at Wm Jenkins - then with [-] Rodman walked out to [Moses Browns](#) & lodged.-*

RELIGIOUS SOCIETY OF FRIENDS



February 8, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*6th day - Feeling my mind released from attending the [-] School committee, I went into town & took passage in the Carriage with Isaac Mitchell & came home, [-] to find my family & friends Well.
-*

RELIGIOUS SOCIETY OF FRIENDS



February 9, Saturday: Panama was incorporated into New Granada as the Department of the Isthmus.

Invaders under General Jean Pierre Boyer arrived in Santo Domingo to overthrow the newly founded Republic and unite the island of Haiti.²⁵¹

Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 9 of 2 M 1822 / This Afternoon Nathaniel Watson of Salem Arrived from [Providence](#) where he had been attending the Quarterly Meeting - on a visit to [some?] frineds in this Town. he is an agreeable well engaged friend, & very intelligent in his manners. -

RELIGIOUS SOCIETY OF FRIENDS

251. According to AN OFFICIAL REPORT OF THE TRIALS OF SUNDRY NEGROES, CHARGED WITH AN ATTEMPT TO RAISE AN INSURRECTION IN THE STATE OF SOUTH CAROLINA..., prepared in this year by Lionel H. Kennedy and Thomas Parker and printed in Charleston NC by James R. Schenck: confirming one of the worst fears of the white citizenry of Charlestown, a black captured at the collapse of the Denmark Vesey revolt had confessed before execution that Vesey had read to him newspaper reports relating to Haiti.

 February 10, First Day: Chief among the “New Lights” of New England was [Friend](#) Mary Newhall, who had accused the [Quaker](#) elders of a “dead formality” and had been informed by these elders that she was no longer welcome to speak in her New Bedford meeting. This group included a young cordwainer, Benjamin Shaw, who averred their intention to be to “pull the old order down, for they were a stiff, arbitrary set.” A committee of elders had met with him, he had rebuffed them, and he had been [disowned](#). On this First Day, Benjamin Shaw sought to seat himself in the raised seats at the front of the Lynn, Massachusetts meetinghouse in which traditionally the ministers and elders of the meeting positioned themselves. After an unseemly scuffle he was ejected, and then the elders held him at the town’s poorhouse until late in the evening.

Read about this “New Light” controversy:

THE “NEW LIGHTS”

Read about the impact this controversy would have on [Waldo Emerson](#) (according to his own evaluation):

FREDERICK B. TOLLES

When Carl Maria von Weber left Dresden for Vienna, he was sufficiently worried about his health to leave a farewell note for his wife in a sealed envelope — in case he did not return.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 10th of 2 M / In our Mornng Meeting D Buffum was engaged in short but uncommonly lively pertinent & pithy testimony the Afflictions of this life which reached Several present In the Afternoon we were Silent - In the eveng [—sin] Henry Gould & his Wife visited us -

RELIGIOUS SOCIETY OF FRIENDS

 February 11, Monday: Am Geburtstag des Kaisers for solo voices, chorus and orchestra by Franz Schubert to words of Deinhardstein, was performed for the initial time, in Vienna’s Theresianum.

Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 11th of 2 M 1822 / We had the company of Nath Watson to Dinner - he improves on acquaintance

RELIGIOUS SOCIETY OF FRIENDS

 February 12, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 12 of 2 M / This Mornng N Watson set out for home he leaves us in good fellowship & I believe his visit has been strengthening & comforting to him & to us - We had the company of Wm Robinson of New York to tea & to set the evening with us. -

RELIGIOUS SOCIETY OF FRIENDS



 February 14, 5th day (Thursday): It was Monthly Meeting day at the Lynn, Massachusetts meetinghouse of the [Religious Society of Friends](#), with the committee from the Quarterly Meeting present. Friend Benjamin Shaw again, as he had done on the previous First Day worship, seated himself in one of the raised seats traditionally reserved for recognized ministers and elders. When two Friends attempted forcibly to pull him down he “braced himself against the railing and split the seat,” but nevertheless they managed to carry him away. Struggling, he was being “escorted” toward the meetinghouse door when Friend Caleb Alley interceded by raising his hands “in a fighting attitude,” and he was surrounded. At this point Caleb’s father, Friend John Alley, Jr., entered the building and attempted to make his way up into the ministers’ galley, yelling at the Quakers who stood in his way “Let me go by.” Friend [Jonathan Buffum](#), a housepainter, seized advantage of this confusion and slipped up into the high seats, where he began to shout out a ministry: “You that profess to be Quakers, Christians, have shewn forth by your conduct the fruit of your hell-born principles this day.... You thirst for our blood; you want to feed upon us; *this* I call spiritual cannibalism.” The meeting for worship was terminated by the elders, the partition separating the men’s section from the women’s section was brought down, and in the men’s section a Monthly Meeting for Business was begun in which Jonathan Buffum and several other “New Lights” were [disowned](#).

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 14th of 2nd M / Our Meeting considering it was a moderate Snow Storm, was pretty well attended by male & female & to me it was a comfortable lively Season - we sat in Silence This is Moy [Monthly] Meeting day at Lynn. There is a spirit of Ranterism among them & my mind has been much in sympathy with the faithful among them, especially as some of that spirit was to be taken under dealings at the Meeting this day & much trouble was anticipated. - May Truth Stand its ground & be established over the heads of all opposition. -

RELIGIOUS SOCIETY OF FRIENDS

 February 15, 6th day (Friday) morning: In Lynn, [Quaker](#) elder Isaac Basset was informed that Friend John Alley, Jr. was in his neighborhood of the town — and that Friend John had put on a sword. They met in the street and greeted each other with civility. Friend Isaac then advised Friend John to take off the sword and Friend John responded: “You have imposed upon us — it is now Victory or Death — I shall carry this sword to meeting, and if you meddle with or impose upon us, I shall run you thro’ as quick as a wink.”

 February 16, Saturday: *Zelmira*, a drama by Gioachino Rossini to words of Tottola after Dormont de Belloy, was performed for the initial time, in the Teatro San Carlo of Naples.

Francis Galton was born in Birmingham, England. The youngest of seven children born to Frances Anne Violetta Galton, the eldest daughter of Erasmus Darwin by a 2d marriage, and Samuel Tertius Galton, a banker, through his maternal grandfather he was half-cousin to Charles Darwin.

Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 16th of 2 M / Rode the Afternoon to [Portsmouth](#) with Cousin Henry Gould & Atended the funeral of Rebecca Sisson in the 42 Year of her Age She was the daughter of James Sisson & a neighbour & intimate friend of Aunt Stanton The Sitting at the funeral was attended with uncommon solemnity. Death in the House, her Brother Peleg in the same House very low & not expected to live, & a Sister buried on 5th day last the



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

Day that Rebecca Died. The Measles was the foundation of all their sickness which left them in declines – Hannah Dennis was engaged in Solemn testimony & Jonathon spoke to Satisfaction. – Poor old James Sisson the father seemed greatly bowed in affliction, having followed two children to the grave in a week & another in a state of doubtful recovery – After taking tea at Uncle Stantons, where I found mother well & comfortable, we rode home before dark –

RELIGIOUS SOCIETY OF FRIENDS

 February 17, 1st Day morning: Friend John Alley, Jr. appeared at the [Quaker](#) meetinghouse in Lynn still wearing his sword, and moved to seat himself in one of the high seats traditionally reserved for recognized ministers and elders. Friend Isaac Basset grabbed him about the waist pinning his arms to his side while several others cut the belt of the sword and pulled it away. He, Friend [Jonathan Buffum](#), Friend Benjamin Shaw, and several other “New Lights” then managed to seat themselves in the high seats, some of them by clambering over the main benches in the meetinghouse. The elders of the meeting quickly brought that morning meeting for worship to a close.

At the afternoon meeting for worship, these “New Light” Quakers again seated themselves in the ministers’ section. Friend Isaac Basset invited them to come down and when they accused him of being disorderly, accused them of being the ones who were being disorderly. He gave a signal and three Friends seized Friend Benjamin Shaw, and carried him struggling from the building. Then Friend Jonathan Buffum was removed, and then Friend John Alley, Jr. The three were confined in a nearby house under guard and Friend Preserved Sprague, who had on other occasions behaved in a disruptive manner, was added to their number. There were shouts of “Mob! Mob!” and a deputy sheriff of the town appeared and read the riot act.

That evening a Salem sheriff would take custody of the four detained Quakers of Lynn.

Meanwhile on this day, in [Concord](#), Massachusetts, it was 18 days subsequent to the death of [Brister Freeman](#), and his grandson John Freeman for whom he had been providing, an 8-year-old whose father was long gone and whose mother had died a year and a half earlier, also succumbed — apparently of neglect.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 17th of 2nd M 1822 / In the forenoon Father Rodman was engaged in a short lively testimony. - Afternoon Silent - both meetings were rather small in consequence of the walking - both to me were seasons of but little life –

RELIGIOUS SOCIETY OF FRIENDS

 February 21, Thursday: There was an annular/total [eclipse](#) of the sun (#7219) from Hudson Bay to Seattle.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 21 of 2nd M 1822 / A Violent Stormy day & hevvy rain, which raised the brooks so high that only four women could get to meeting they rode. - The Meeting was silent - The preparative meeting I thought was remarkably well conducted & it was a

season of quiet & some favor. –

RELIGIOUS SOCIETY OF FRIENDS

February 22, Friday: The Legislature of Massachusetts instituted a Fire Society for the settlement at [Boston](#) and proposed a vote in regard to whether it ought to incorporate itself as a city.

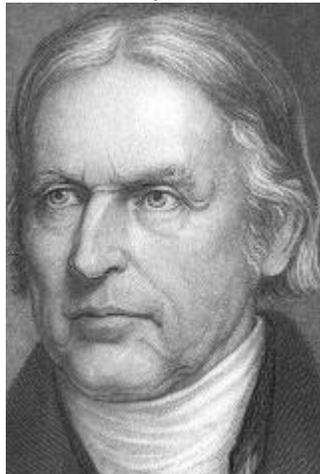
Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 22 of 2 M / Mind much affected with Solemn accounts in Lynn & Salem - the Spirit of Ranterism appears to have [-]en to great height & the hearts of the faithful are almost ready to sink.

RELIGIOUS SOCIETY OF FRIENDS

February 24, Sunday: On this day a man colloquially known as “Bluebeard” was [hanged](#) for having burned ten of his wives. His last words were not “Hey, if you have to ask, you wouldn’t understand.”

Early in this year (and I suppose I might as well place this record here as elsewhere, since I do not have a precise date), [Adin Ballou](#) got married with Abigail Sayles. Abigail’s mother, a Universalist, lent him a copy of Elhanan Winchester’s DIALOGUES ON THE UNIVERSAL RESTORATION. This reading and debates with some Universalist neighbors challenged his assumptions about salvation. At a Universalist meeting in nearby Wrentham, Massachusetts that year, Adin, attending as a spectator, was introduced to his distant cousin Hosea Ballou 2d, the Universalist minister from Roxbury, Massachusetts, who encouraged him to seek fellowship



with the Universalists. After a period of study and prayer, Adin would post a letter to his distant cousin announcing his conversion to Universalism. The Christian Connexion would excommunicate him and his father would disinherit him.

(Adin would not marry multiple times and would not be burning any wives, so his name would never become quite so much a household word as Bluebeard’s has become.)

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 24th of 2 M / Our morning Meeting was pretty full, a solid [-]oured season – D Buffum was very lively in a short testimony Invitation "Come Brother come Sister let us go up to



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

*the mountain of the Lord to the House of the God of Jacob.”–
Silent & pretty well attended in the Afternoon – This [–]ning
finished & put a letter in the Office To Stephen Oliver of [–]
]em [?] requesting information respecting the difficulties that
[–]it there*

RELIGIOUS SOCIETY OF FRIENDS

 February 28, Thursday: Francisco Martinez de la Rosa replaced Ramon Lopez Pelegrin as Spain's First Secretary of State.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 28th of 2nd M / Yesterday Afternoon; We went to
[Portsmouth](#) with [–]t Stanton who came on purpose to fetch us &
lodged there
Our Moy [Monthly] Meeting this day was a quiet, large & favoured
season – In the public Meeting H Dennis & Anne Dennis were
engaged in public testimony – & The buisness went on with
regularity & order – staid all night at Uncle Stantons & 6th day
Morning rode home –*

RELIGIOUS SOCIETY OF FRIENDS

 March 3, Sunday: Rammohan Roy of [India](#) and the Reverend [Jared Sparks](#) of the First Independent Church of [Baltimore](#) began communication by letter. The Reverend Sparks's cut on what was going down was that “many lovers of truth are zealously engaged in rendering the religion of Jesus clear from corruptions.”

Franz Schubert's song Geist der liebe D.747 to words of Mattheson was performed for the initial time, in the Redoutensaal of Vienna.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 3rd of 3rd M 1822 / Both our Meetings were Silent &
Seasons to some of mental suffering, in reflecting on the
situation of some poor individuals who are under great delusion
in several parts of this Yearly Meeting, but as a comforter, the
language was underneath – “The Foundation remains sure, having
this seal the Lord knows them that are his” –*

RHODE ISLAND

RELIGIOUS SOCIETY OF FRIENDS

 March 7, Thursday: Gilbert Close and Samuel Clisby, who had robbed Ezra Haynes in Cambridge Street, were taken to [Boston](#) Neck near the new city burying grounds and [hanged](#).²⁵²

Gioachino Rossini departed from Naples heading for Vienna, accompanied by Isabella Colbran and three male singers.

Friend [Stephen Wanton Gould](#) wrote in his journal:

252. Presumably the duly constituted authorities in Boston would have experienced no difficulty whatever in seeking out and retaining and remunerating the services of one or another Protestant reverend who was not so embarrassed by the death penalty as to be unwilling to mount the scaffold with the victim, and administer last rites.



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

5th day 7th of 3 M 1822 / Our Meeting was Silent but a Solid good one, & favoured with the springing up of life, & for this priviledge I feel thankful, while friends in some places are suffering under the disturbances of a ranterous & disorganising Spirit. – We had the company of Considerable portion of young people some of whose coutenances bespoke Solidity & reverance & were a Strength to their older brethren & sisters –

RHODE ISLAND

RELIGIOUS SOCIETY OF FRIENDS



March 10, Sunday: Ellen Devereux Sewall was born in Barnstable, Massachusetts. In a reminiscence by Ellen's daughter Louise Osgood,²⁵³ we learn that Caroline Ward met and married Edmund Quincy Sewall while he was "studying divinity with Dr. Ripley at the Old Manse in [Concord](#).... After several years my [Louise Osgood's] grandfather [Edmund Quincy Sewall] was installed as the Unitarian minister in Scituate, where my mother [Ellen Devereux Sewall] grew up." Later, Ellen's grandmother Prudence Bird Ward (Mrs. Colonel Joseph Ward) would be a long-term boarder with the Thoreaus in Concord, and that at first she would be boarding there with both her daughters, Miss Prudence Ward and Caroline Ward (Ellen's mother).²⁵⁴

EZRA RIPLEY

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 10th of 3rd M / In our Morning Meeting Hannah Dennis appeared in testimony & in the Afternoon father Rodman was engaged in the Same way – Meetings were to me seasons of Some Barraness as to life but an exercise was maintained. –

RHODE ISLAND

RELIGIOUS SOCIETY OF FRIENDS



March 12, Tuesday: L'esule di Granata, a melodramma semiserio by [Giacomo Meyerbeer](#) to words of Romani, was performed for the initial time, in Teatro alla Scala, Milan.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 12th of 3rd M / Last week the Superior Court set in this town & was most of the time occupied in trying two Awful case of Rape. – One Man was cleared & the other (James Cook) was this morning Sentenced to be hanged. – This is an Awful crisis indeed & tho' I am far from wanting him hanged – Yet I am also far from wanting Him again let loose on Society & am willing to exert my small influence to get his punishment commuted

RHODE ISLAND

RELIGIOUS SOCIETY OF FRIENDS



March 13, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 13th of 3rd M 1822 / Saw this evening in the Salem Gazette the Notice of the decease of LYDIA DEAN wife of Wm Dean

253. Louise Osgood Koopman, "The Thoreau Romance," *The Massachusetts Review*, Autumn 1962 (IV:1), page 60.

254. There is therefore at least a possibility, if not a likelihood, that the young lady to whom Henry Thoreau would propose marriage, Ellen, had been conceived as the result of a seduction occurring right there in the Thoreau home.



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

*and daughter of Wm Rotch of [New Bedford](#) - This is affecting News
- She died last first day 10th inst -*

RHODE ISLAND

RELIGIOUS SOCIETY OF FRIENDS



March 14, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 14th of 3rd M / Our Meeting was a comfortable Season, -
We had the company of our Fr Wm Almy of [Providence](#) who was
engaged in a Doctrinal & truly Orthodox testimony & Hannah
Dennis closed in short pertinent communication much to
satisfaction - we also had some precious young women present
several others who were not members, who I hope were
strengthened by the opportunity.*

RHODE ISLAND

RELIGIOUS SOCIETY OF FRIENDS



March 16, Saturday: In the sanctuary of the Blessed Virgin of the Pillar, in her villa at Castenaso near Bologna, the coloratura Isabella Colbran got married with the opera composer Gioachino Rossini (the couple were on their way from Naples to Vienna).

[Friends](#) Benjamin Shaw, John Alley, Junior, [Jonathan Buffum](#), and Preserved Sprague were tried in Ipswich on charges of disturbing the peace by having disrupted [Quaker](#) worship at the Lynn meetinghouse, and moderate fines were exacted, with Judge Samuel Howe threatening the defendants that any repetition of such conduct would inevitably result in much harsher penalties before the law (Friend Benjamin Shaw, whom they allowed might be showing signs of mental instability, was given the benefit of the doubt and found not guilty): TRIAL OF BENJAMIN SHAW, JOHN ALLEY, JUNIOR, JONATHAN BUFFUM AND PRESERVED SPRAGUE: FOR RIOTS AND DISTURBANCE OF PUBLIC WORSHIP IN THE SOCIETY OF QUAKERS, AT LYNN, MASSACHUSETTS, BEFORE THE COURT OF COMMON PLEAS, HELD AT IPSWICH, MASSACHUSETTS, MARCH 16TH, 1822 (Cushing & Appleton, 1822).

DISTURBING OF WORSHIP



March 17, Sunday: The French government forbade sale of newspapers not approved in advance by official press censors.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 17th of 3rd M / Morning meeting to me was a dull time,
tho' I trust others faired better than myself In the afternoon
a little more bright - tho' a havy cold upon me - Silent Meetings
Have several times called to see Jacob Lopez who is very low of
a Perisnumony & not expected to continue the night thro' when I
left him at 9 O'clock this evening -*

RHODE ISLAND

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 March 18, Monday: The Preparative Meeting recommended to the [New Bedford](#) Monthly Meeting of the [Religious Society of Friends](#) that Friend Mary Newhall be [disowned](#) (eventually the bodies of the local New Lights would be allowed to be buried in the meeting's cemetery, although surrounded by a fence to distinguish these ones as disowned).

Friend [Stephen Wanton Gould](#) commented about the lonely state of the sole remaining [Jew](#) of [Newport, Rhode Island](#), Moses Lopez:

2nd day 18 of 3 M / Last night at half past 11 O'clock JACOB LOPEZ died - he & his Brother Moses were the only Jews to have lived in Newport for a number of Years & no men have stood fairer as Moral honest men - They are old acquaintances of mine, they have often visited me in my shop & passed many hours in pleasant converstaion, & poor MOSES will now feel himself as he really is quite alone, & destitute of associates of his own religious views - I visited him this morning & found him in affliction

 March 21, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 21st of 3rd M / A Meeting of but little life to me, but not altogether so destitute as at some other times. - Silent meeting In the evening visited David Williams who has been [xxxx] Days confined to the house by indisposition. -

1st day [Sunday] 31st of 3rd M 1822 / Our Meetings were both Silent except a short offering towards the close of the Morning sitting

Mind occupied on various subjects, & relieved in some good degree from an exercise which has been prevalent in consequence of difficulties among friends at Lynn & Salem. - The case depending having been tried in a Court - Friends were Succesful in establishing our order, & the Truth was put in dominion over a ranterous & undisciplined & unsound Spirit which had got into some individuals

We set the evening with our cousins Anne & Mary Gould. -

RELIGIOUS SOCIETY OF FRIENDS

 April 4, Thursday: Maria Szymanowska offered her 2d concert in St. Petersburg, at Philharmonic Hall.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 4th of 4th M 1822 / Silen Meeting & to me a season of some favour

RELIGIOUS SOCIETY OF FRIENDS

 April 7, Easter Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 7th of 4 M / This morning being sent for by a man in Middletown who is very sick, to write a Will for him concluded it was best to leave Meeting & go. - which I accordingly did, & finished it by dinner time, & then went to [Portsmouth](#) & set the remainder of the day at Uncle Stantons. - Staid all night and



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

2nd day [Monday] morning rode home in his Waggon. –

RELIGIOUS SOCIETY OF FRIENDS

 April 11, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 11th of 4th M / Our Meeting was a season of favor a short testimony by Father Rodman. – At the close of it our Select Meeting was held which was to me a remarkably Solemn time, but I have to regret or at least I am inclined to fear that I did not do all the I ought to have done in it –

RELIGIOUS SOCIETY OF FRIENDS

 April 14, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 14th of 4th M 1822 / [day's designation obscured by **binding through 29th of 4th M**] Watched last night with Old Benj Reynolds took a nap this morning & attended Meeting all day with less inconvenience than I ever recollect after sitting up - felt a little heft[?] in my system but not sleepy & was favored beyond my expectations. – both meetings silent except a few words toward the close in the Afternoon*

RELIGIOUS SOCIETY OF FRIENDS

 April 18, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 18th of 4th M / At Meeting a few words from Anne Dennis, & to me it was a season of favor – In the Preparative Meeting the Queries were all answered. – felt my mind engaged to make up a few remarks on the subject of detraction, & also on the subject of plainness, which afforded me Satisfaction

RELIGIOUS SOCIETY OF FRIENDS

 April 21, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 21st of 4 M / Our Meetings were both Silent, & to me Seasons of poverty & Stripedness, tho' in the Afternoon I thought a little favor was experienced –

RELIGIOUS SOCIETY OF FRIENDS

 April 25, Thursday: For having killed Billy Williams in the yard of the Massachusetts State Prison, [Samuel Green](#) was [hanged](#) on the [Boston Neck](#) gallows tree.²⁵⁵



(no gallows now, just a traffic light)

The survivors of the initial settlement on swampy Sherbro Island arrived at Cape Mesurado and began to build a new American Colonization Society settlement. A white representative of the Society was governing the colony, although eventually there would arise objections to the authoritarianism of a white Methodist missionary, the Reverend Jehudi Ashmun, who would replace Dr. Ayres as the ACS governing representative.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 25th of 4th M / With my H rode to [Portsmouth](#) to attend our Moy [Monthly] Meeting, stoped at Uncle Thurstons. - In the first Meeting was favored a little - two female appearances in the Ministry
In the last Meeting tho' I laboured to get into the life & center down to the gift, yet it lay so low & my efforts was so paralised that I could not attain to what I desired & took but little share in the buisness Dined at Uncle Stantons - then rode Home -*

RELIGIOUS SOCIETY OF FRIENDS

 April 28, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

28th of 4 M / Our Meetings very small in consequence of hevyrain [?] silent & as respects myself, I must acknowledge that I [-] miserably poor. - this was no small affliction to me as thee [-] ting fell to my care, those to whome the care usually falls

255. Presumably the duly constituted authorities in Boston would have experienced no difficulty whatever in seeking out and retaining and remunerating the services of one or another Protestant reverend who was not so embarrassed by the death penalty as to be unwilling to mount the scaffold with the victim, and administer last rites.



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

were absent.

RELIGIOUS SOCIETY OF FRIENDS



April 29, Monday: [Johann Nepomuk Hummel](#) gave a concert in Konigsberg.

Friend [Stephen Wanton Gould](#) wrote in his journal:

29th of 4 M / This Afternoon Attended the funeral of CHARLES FEKE [-]ted last 5th day Afternoon. I was one of the bearers to this very benevolent man who was buried in Friends Ground, having [-] in the general a very exemplary man thro' life & when he [-to any Meeting attended our, but the latter part of his [-] he was constantly engaged in buisness as an Apothecary his means were not very abundant yet Many times & oft' has [-] benevolent hand made the heart of the widow & orhpan Sing for joy -

RELIGIOUS SOCIETY OF FRIENDS



April 30, Tuesday: [Percy Bysshe Shelley](#) and [Mary Godwin Wollstonecraft Shelley](#), and Edward and Jane Williams, moved to San Terenzo on the Bay of Lerici.

[Johann Nepomuk Hummel](#) gave another concert in Konigsberg, improvising on the organ of the Burgkirche (thus ended his only tour of Russia).

Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 30th of 4th M 1822 / This Morning sent John out to Uncle Stantons to stay during Election Week - And at 9 OClock with my wife & other Friends, went on board the [Greenwich](#) Packet to attend the Quarterly Meeting - we arrived in [Greenwich](#) a little past Noon & went up to Updikes Tavern & dined. - Then called a little while at cousin Wanton Caseys where we left our things & walked out to Daniel Howlands & took tea where we met several of our friends, soon after we got there David Buffum & several others came, which made them too full of lodgers, & D Buffum & my H & myself with John Greene went over to Thos Howlands, & lodged

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 May 1, Wednesday: [Waldo Emerson](#) to his journal:

*The peace of Europe of right belongs to the perfection of its **police**. There is no such mixture of disagreeable truth, in the quiet of our own nation. The entire internal repose of this country owes nothing to vigorous restriction or armed law. The spirit of the people is peace, & the sword at its side is for ornament rather than use.*

John Phillips became Boston's 1st Mayor.

Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day This morning Walked again to [Greenwich](#) - took quarters with cousin Wanton - & went to Select Meeting which was a season of quiet, but I believe no great flow of life tho' a sense of thankfulness was felt undebr a sense of unity among the brethren. -

RELIGIOUS SOCIETY OF FRIENDS

 May 2, Thursday: Maria Szymanowska performed before the Russian royal family at the Noblemen's Club in Moscow.

In a [duel](#) between the Duke of Buckingham and the Duke of Bedford on account of some disparaging remarks that had been made by the Duke of Bedford, the Duke of Buckingham fired and missed, whereupon the Duke of Bedford discharged his pistol into the air. The antagonists then shook hands.

ENGLISH EVENTS OF 1822

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day - came on the Quarterly Meeting at large - In the first Meeting Thos Anthony & Wm Almy appeared in good solid testimonys, then Thos in Solemn reverend supplication, in which I thought life & power rose into dominion, & certainly my feelings were in a better state than they had been for sometime, having been much in poverty & leanness for some weeks - After a short testimony from Betsy Purinton the Meeting closed & we proceeded to the Usual buisness, which was transacted in harmony & good order, & I believe many minds were thankful they were present. - At early candle light John Wilbour appointed a Meeting for the inhabitants of [Greenwich](#), which was attended pretty largely & friends who were there from other Meetings also attended - John was much favored to open the Truths of the Gospel to the people -D Buffum said a few words, lively & powerful & Ruth Meely concluded in Solemn supplication -

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 May 3, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day Morning at 7 OClock we got on board the Packet & in two hours were at home & found all well

RELIGIOUS SOCIETY OF FRIENDS

 May 5, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 5th of 5 M 1822 / What a poor bleak barran thing I have been for a long time – poor Meetings today – a small appearance from a woman fr in the Morning –

RELIGIOUS SOCIETY OF FRIENDS

 May 8, Wednesday: What would soon become the most popular song in America, “Home Sweet Home,” was first performed on the stage of the Covent Garden Theatre in London. It was part of a play *CLARI, OR, THE MAID OF MILAN*, by John Howard Payne.

An ice ship, *The Spring*, arrived in the Thames with some 300 tons of ice for the London market, in blocks of 20 hundredweight which had been cut from a fjord about a hundred miles north of Trondhjem on the Norwegian coast. (This was in fact the second such delivery but the first is not as well documented.)

Publication of the Quintet for Piano and Strings op.87 by [Johann Nepomuk Hummel](#) was announced in the *Wiener Zeitung*.

The Liszt family departs Raiding to move to Vienna where Franz may pursue serious musical study. They were being funded by several Hungarian noblemen from Pressburg (Bratislava).

Friend [Stephen Wanton Gould](#) wrote in his journal:

[obscured] 8th of 5th M / A small spring of life this morning

RELIGIOUS SOCIETY OF FRIENDS

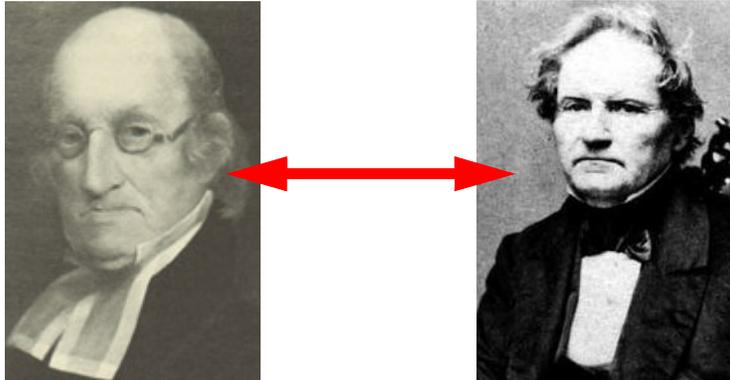
 May 9, Thursday: Four songs by Franz Schubert were published by Cappi and Diabelli, Vienna as his op.8: *Der Jungling auf dem Hugel* to words of Huttenbrenner, and *Sehnsucht, Erlafsee* and *Am Strome*, all to words of Mayrhofer.

Friend [Stephen Wanton Gould](#) wrote in his journal:

[obscured] 9th of 5 M / To me a good Silent Meeting tho' when I went [obscured] my great leanness & weakness were my companions.

RELIGIOUS SOCIETY OF FRIENDS

➡ May 12, Sunday: “My manner was not such as to satisfy myself.” The [Reverend Convers Francis](#) of Watertown, Massachusetts exchanged pulpits for the day with the [Reverend Ezra Ripley](#) of Concord. His prooftext for the [Concord](#) morning service was John 14:6 and his topic was “The Way, the truth, and the Life.” His prooftext for the afternoon service was Romans 14:12 and his topic was “On the Accountability of God.”



[Waldo Emerson](#) to his journal (a crossed out entry):

I have a nasty appetite which I will not gratify.

(We may wonder for how many minutes he was able to hold out.)

[Percy Bysshe Shelley](#)'s boat, the *Don Juan*, arrived.

Gaetano Donizetti's drama *La zingara* to words of Tottola was performed for the initial time, in the Teatro Nuovo, Naples. The composer would remark “the public was certainly not stingy with compliments.”

Friend [Stephen Wanton Gould](#) wrote in his journal:

[obscured] day 12 of 5 M / A favoured Meeting this morning H Dennis was [obscured] afed in a lively testimony – In the Afternoon rather lean to m

RELIGIOUS SOCIETY OF FRIENDS

➡ May 16, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

[obscured] 16th of 5 M / Our Meeting was rather small. –

RELIGIOUS SOCIETY OF FRIENDS

➡ May 19, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

[obscured] day 19th of 5 M / This morning rose early & with father Rodman went to Connanicut to attend the Meeting which commenced there this day to be continued thro' the summer. – we set out by [-] OClock & had a good wind till we passed Rose Island when we had nearly flat Calm the tide running strong swept us down to the dumplins, there were a number of passengers on board & among them Wm B Rotch, son of Benjamin Rotch, most of us went



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

*on shore in a litt [- & by that means for to meeting in good
Season which to me was a time of favour & some trial, we dined
at Jos Greenes, & returned in the Afternoon -*

RELIGIOUS SOCIETY OF FRIENDS



May 21, Tuesday: At some point subsequent to the 20th, [Percy Bysshe Shelley](#) authored "The Triumph of Life."

[Johann Wolfgang von Goethe](#) received, courtesy of the composer, a copy of [Ludwig van Beethoven](#)'s *Meeresstille un gluckliche Fahrt*, a cantata composed to [Goethe](#)'s words.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day [sic] 21st of 5 M 1822 / Our Meetings were both Silent
& to me pretty good seasons in comparrison with some meeting
that I have sat in of late. - & my heart was in measure thankful
for the favour. -
After tea walked with Sister Ruth out to David Buffum Jr to see
their little son Benjamin who is very ill with the Quincy or
Putrid sore throat -
Sister Ruth staid to Watch - with John & his cousin Richard I
walked to Tomany Hill & then returned*

RELIGIOUS SOCIETY OF FRIENDS



May 23, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*[obscured] ay 23rd of 5 M / Meeting was pretty well attended, the
weather being [obscured]rd several aged friends were present who
cannot get otr [obscured] common. - we Sat in Silence, to me it
was a season of labour & some reward was experienced, but alas
I have but little to say for myself - it is & has been for
[obscured] long time but a low time with me. - Cousin Hannah
Gardiner dined with us & took tea after which she & my H went
over to Abigail Shermans to set the evening. -*

RELIGIOUS SOCIETY OF FRIENDS



May 27, Monday: *Nurmahal, oder Das Rosenfest von Kaschmir*, a lyrisches Drama mit Ballet by Gaspare Spontini to words of Herklots after Moore, was performed for the initial time at the Royal Opera House, Berlin.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*2nd day 27th of 5th M / Early this morning Benjamin, son of D
Buffum Jr departed this life aged 3 years 7 Months & about 15
day [Thursday]s. - It is an afflicting event particularly as
it was a very fine child. - The removal was Sudden & till within
a few hours unexpected. - May it teach Survivers the uncertainty
of time -
I sympathize with them, remembering the loss of our little Caleb
-*

RELIGIOUS SOCIETY OF FRIENDS

 May 29, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 29th of 5th M / Attended the funeral of the abovementioned Child which was large, & a Solid favoured Season to some minds - J Dennis in Short testimony & Hannah in supplication

RELIGIOUS SOCIETY OF FRIENDS

 May 30, Thursday: Peter Prioleau, a mulatto house slave, betrayed the Denmark Vesey conspiracy, allegedly one of the most elaborate slave plots on record, involving thousands of blacks in Charleston, South Carolina and vicinity. During the ensuing two months, authorities would be arresting 131 persons of color, of whom 37 would hang and 32 be condemned to exile, plus 4 whites, who would be fined and imprisoned.



On May 30th, 1822, a "faithful and confidential slave" disclosed to the Intendant of Charleston, S. C., that, on Sunday evening, June 16th, the slaves had determined to rise in rebellion against the whites, "set fire to the Governor's house, seize the Guard-house and Arsenal, and sweep the town with fire and sword, not permitting a white soul to escape." Of the supposed conspirators, one hundred and thirty-one were committed to prison, thirty-five executed, and thirty-seven banished. Of the six ringleaders, Ned Bennet, Peter Poyas, Rolla, Batteau, Jesse, and Denmark Vesey, all were slaves, except Vesey, who had been a slave thirty-eight years, a free man twenty-two years, having in 1800 purchased his freedom.

SERVILE INSURRECTION

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 30th of 5 M / Our first meeting was Silent - In the last there was considerable buisness which went on pretty well, in good Harmony. -

RELIGIOUS SOCIETY OF FRIENDS

 June 2, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 2nd of 6th M 1822 / In the morning Father Rodman had a few words to offer - in the Afternoon Anne Dennis was engaged in a short offering, & both to me were good Meetings. - particularly the Afternoon, which was a season of favor, to me, for which I desire to be thankful - After tea visited David Williams, [**grandfather of the above child and S G's clock-repair-maker-mentor**] who is in a poor state of health but may outlive many who appear more robust.*

RELIGIOUS SOCIETY OF FRIENDS

 June 6, Thursday: At the fur-trading post on Michilimackinac Island in the strait between Lake Michigan and Lake Huron, [Alexis St. Martin](#) was accidentally shot in the stomach (which would lead to [Dr. William Beaumont](#)'s studies on digestion).

Friend [Stephen Wanton Gould](#) wrote in his journal:



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

5th day 6th of 6th M 1822 / A Meeting of some favour for which I desire to be thankful for my measure. - J Dennis expressed a few words. -

RELIGIOUS SOCIETY OF FRIENDS

 June 9, Sunday: [Waldo Emerson](#) to his journal:

Upon a mountain-solitude a man instantly feels a sensible exaltation and a better claim to his rights in the universe. He who wanders in the woods percieves [sic] how natural it was to pagan imagination to find gods in every deep grove & by each fountain head. Nature seems to him not to be silent but to be eager & striving to break out into music. Each tree, flower, and stone, he invests with life & character; and it is impossible that the wind which breathes so expressive a sound amid the leaves - should mean nothing.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 9 of 6 M / Having been very unwell for some days, was bled this morning in my right Arm, which prevented my attending the morning Meeting - In the Afternoon Father Rodman & D Buffum were engaged in lively & pertinent testimony -

RELIGIOUS SOCIETY OF FRIENDS

 June 12, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 12th of 6 M / We have been several days very buisy in preparing for the Approaching Yearly Meeting, it looks as if there will be a larger proportion of friends from other Yearly Meetings than common, & the weight falls heavily on the few friends in [Newport](#). - May our hands & hearts be strengthened, may we conduct wisely & skillfully, both in providing for our friends & in our movements in the concerns of the Church. -

RELIGIOUS SOCIETY OF FRIENDS

 June 13, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 13th of 6 M / Our Meeting was pretty well attended, Silent [&] solid. We had the company of our friends John Morton [&] Wife of Philadelphia who have come to pass the summer in this Town - In the Preparative meeting we processed the appointment of overseers & Henry Gould a new [-] was brought forward

RELIGIOUS SOCIETY OF FRIENDS

 June 14, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

6th day 14th of 6 M / Friends have begun to come to attend the Yearly Meeting [a] number came last night from [Nantucket](#)

RELIGIOUS SOCIETY OF FRIENDS



June 15, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 15th of 6 M / With my H rode to [Portsmouth](#) to attend our Select [-]lry Meeting Stoped at Uncle Sam; Thurstons where I saw [&] became acquainted with our fr George Withey from England [our} Meeting was the largest Select Meeting I ever sat in & D Buffum thought it was the largest he had seen in that [--se] it was a solid time, tho' the seed was low under [-]ssion - Hannah Smith of Burlington opened the Service [in a] short but Solid testimony, & after a short but weighty [-] from G Withey. it [at] the proposal of D Buffum the Meeting proceeded to buisness, which was conducted with weight - We dined with Saml Thurston where we again had the Company of G Withey & found he improved on acquaintance -
After dinner rode home & found some company

RELIGIOUS SOCIETY OF FRIENDS



June 16, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day / Our Meeting this morning was very large & tho' life was rather low, yet it was remarkably Solemn -the first appearance was Mary Slocum of NYork solemn & sweet -next Benj Rodman in a very unsound & unacceptable manner - next was Hannah Smith from Burlington in solemn & acceptable supplication. - Then Manassa Robins & tho' his communication was apparently sound yet was not calculated for usefulness in a Meeting like that - after a pretty long silence the Meeting closed, after two hours sitting pretty satisfactorily. -
In the afternoon there was as usual a very great crowd -after a little space a young Man spoke who I did not see hear or Know - & then after the Meeting had set an hour our fr George Withey from England was engaged in a truly Apostolic testimony of more than an hour, much to satisfaction & the meeting closed well.

RELIGIOUS SOCIETY OF FRIENDS



June 17, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day / A solid covering was witnessed in the opening of the Meeting, lively & acceptable testimonys were [?] first by David Howland then David Buffum then Clarke Rodman [teacher who ran a school & father of SG's wife Hannah] & on motion of Sylvester Weeks the Meeting proceeded to buisness, which proceeded in usual course & many of the epistles & particularly the one from London was very pertinent to the State of the times - a little interruption was experienced by some untimely & impertinent remarks by BR & M Ruggles, but Truth was set over them & [?] that time no notice taken of them. -
2nd day Afternoon / The state of society was entered upon that



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

excited much feeling, & some remarks, particularly of accounts from Sandwich & Salem, – which contained accounts of disunity sorrowful to hear which occasioned the appointment of a committee for general services [both meetings had been disrupted by the emergence of Ranters among them, ed] – The committee appointed last year on account of the Penobscot Indians reported, which excited many remarks, particularly from Rowland Greene [Archives has some of his transcribed papers, ed.]

RELIGIOUS SOCIETY OF FRIENDS



June 18, Tuesday: The state of Mississippi at this point consolidated its laws in regard to [slaves](#), free negroes, and mulattoes.

§ 2. Slaves born and resident in the United States, and not criminals, may be imported.

§ 3. No slave born or resident outside the United States shall be brought in, under penalty of \$1,000 per slave. Travellers are excepted. REVISED CODE OF THE LAWS OF MISSISSIPPI (Natchez, 1824), page 369.

INTERNATIONAL SLAVE TRADE

Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day / our Select Meeting this morning at 8 O'clock held four hours & an half & was a season of much exercise, the State of society as respects that branch of society was pretty fully gone into & many pertinent & living testimonys were delivered, particularly from George Withey, Christo[pher] Healy & others. -also some appearance of a wrong spirit in an individual or two -but Truth the everlasting truth stood its ground, & will stand its ground tho' [some?] men leave it - it is plainly to be discovered however effectively [?] its opposite may be dressed up, even tho' it may be painted like Zion & built like Zion, yet that the true stamp may be discovered from all false coins The Meeting at large met today at 4 O'clock in the Afternoon & a short silence proceeded to buisness - the buisness transacted was attended with considerable debate & some trying circumstances, one of which was that of a friends requesting to [be] dismissed from the School committee & meeting for [?] Sufferings who had stood long on both & been very servicable now apparantly from a disafection to Society withdrew [-] service - - This circumstance was affecting - "as when a standard bearer fainteth" -

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



June 19, Wednesday: The republic of Columbia organized by General [Simón Bolívar](#) out of the territories now known as Columbia, Venezuela, Ecuador, and Panama was recognized by the US government.

[AMANAPLANACANALPANAMA](#)

The United States recognized the Republic of Colombia.

Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day / The Select Meeting met this morning at 8 O'clock after a short solemn sitting concluded, - Alice Rathbone was engaged in reverend Supplication - There is no meeting at [-] this morning to give time for the committee on general service to digest concerns, before them -

4th day Afternoon / The opening of our Meeting this Afternoon was singularly Solemn - An Aged man who made a grievous misstep in an unguarded speech which wounded himself & his friends very deeply - while the meeting was quiet & before any thing was Said, he rose & in a solemn manner made an affecting acknowledgement. - which was very cordially received, with many expressions from different friends of their kind feelings towards him & again received him into fellowship - This was the most satisfactory circumstance of the Kind I ever Knew of, & I have no doubt will have great weight on many minds. -

But little buisness was presented as the committee on epistles were not ready to submit their essays to the consideration of the meeting. - So it was adjourned to the 8th hour tomorrow morning, & our Public Meeting put off till the 3rd hour in the Afternoon. -

[RELIGIOUS SOCIETY OF FRIENDS](#)



June 20, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day / Our Meeting this morning was long & some bitter herbs were eaten, & on the whole I did not think it was crowned with that life which was felt in some of the former sittings. -burdens which some friends thought they had in some measure been relieved from, seemed to return, but I cannot think but Truth gained the victory - Many remarks & criticisms were made on the essays of epistles which I thought were unprofitable. -

In the public Meeting we had a very dull time indeed it might be said death reigned the meeting & but little was said -Mary Newhall was present, took the high seat by the side of Elizabeth Rodman & preached - which was an afflicting circumstance after all the trouble friends have had with her in Lynn. - [ranterism (Ed.)]

After dinner all our company left us, our family this year has consisted of Thos Anthony & his daughter Lydia, John Warren & his wife - Sarah & Cathirine Collins - Mirriam Newhall, Martha Cobb - Stephen Oliver, Daniel Howland & Micajah [?] Pratt, who were all acceptable guests. -

I must not omit that we had the company of Our Venerable friend [Moses Brown](#) to dinner -

[RELIGIOUS SOCIETY OF FRIENDS](#)



 June 22, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day / Our friends being all gone we feel lonesome tho' relieved from considerable bodily & mental exercise - Adna Heaton, Tristram Russel & John T Hallack took breakfast with us - & in the early part of the forenoon we had a pleasant call from our friend George Withey & his companion [?] Morris.

RELIGIOUS SOCIETY OF FRIENDS

 June 23, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day / Our frd George Withey attended our Morning Meeting then the Afternoon was at [Portsmouth](#) - the Meeting in town was large & he preached a truly orthodox Sermon In The Afternoon Tristram Russell & Ruth Spencer were with us & exercised their gifts... - This seems to be the last of Yearly Meeting, & I hardly know what to say About it. - Trial awaits us, but I believe [?there?] is no trial so great, but to use a common expression - a plaster is made as great as the Sore. - We understand George was favoured at [Portsmouth](#) [tho'?] not so open in the ministry as in [Newport](#) Took tea at Father [Clarke] Rodmans after Meeting. -

RELIGIOUS SOCIETY OF FRIENDS

At approximately this point Denmark Vesey was captured.

 June 27, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 27th of 6 M 1822 / This morning rode to [Portsmouth](#) with Sister Mary to attend The Monthly Meeting - Stopped at Uncle Thurstons - Meeting was silent - The buisness was transacted pretty well, & with a degree of satisfactory weight Dined at Uncle Stantons. -

RELIGIOUS SOCIETY OF FRIENDS

 June 30, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 30th of 6 M / Silent meetings & both rather smaller than usual. -

RELIGIOUS SOCIETY OF FRIENDS

 July: Friend [Sarah Moore Grimké](#) returned from Charleston to Philadelphia, this time to reside initially with Friend Israel Morris's sister, [Friend](#) Catherine Morris.

 Our national birthday, Thursday the 4th of July: Hezekiah Prince Jr. lived in the small port town (for the coasting trade) of Thomaston, Maine, and in his journal of 1822-1828 (published by the Maine Historical Society in 1965) he described the July 4th celebrations there. A modest celebration this year was:²⁵⁶



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

ushered in by the discharge of cannon ... the ringing of bells, and the halloos of the true Sons of Liberty.... The spirit and patriotism of '76 seamed still to flame in the breast of every citizen, especially the young who appeared very much animated. The few surviving veterans around us ... appeared to renew their age and glow with the same spirit which filled their breast in those ever to be remembered days.

Judge Bushrod Washington announced that since Mount Vernon was his private property, he was no longer going to tolerate the celebrants who were in the habit of coming up the river to indulge themselves at annual “Steam-boat parties” and “eating, drinking, and dancing parties.”

In Saratoga County, New York, 5,000 citizens and 52 authentic soldiers of the Revolution assembled at the field upon which General Burgoyne had surrendered on October 17, 1777.

In Nashville, Tennessee, after Governor William Carroll presented a sword to General Andrew Jackson, both these dignitaries made speeches.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 4th of 7 M / In the forenoon meeting Hannah Dennis appeard in supplication, then D Buffum in solemn impressive testimony. - Then Hannah Dennis & then Jonathon Dennis in testimony. - it was a solemn favoured testimony. - In the Afternoon the meeting was Silent & good -

RELIGIOUS SOCIETY OF FRIENDS



July 11, Thursday: Nicolas Maria Garelli Battifira replaced Santiago Usoz Mozi as Spanish First Secretary of State.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 11th of 7th / Select Meeting - In the first father Rodman spoke a little - both meetings were exercising to me a subject before it that I could not be clear about so said nothing about it -

RELIGIOUS SOCIETY OF FRIENDS



July 14, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 14th of 7 M / Silent in the forenoon, & the Meeting small on the womens side in consequence of a hevvy Rain
In the Afternoon larger, a short testimony from Father Rodman - both meetings were seasons of much reflection on the state of society - several young men in [Portsmouth](#) have departed from our principles in going to the Theatre, one in delivering an Oration & turning out under Military escort to go to the Meeting for that purpose. - This is cause for Mourning & sorrow. -*

RELIGIOUS SOCIETY OF FRIENDS

256. This was [Nathaniel Hawthorne](#)'s, or [Hathorne](#)'s, 18th birthday.



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 July 18, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 18 of 7 M 1822 / Mary Morton [-]ve a short but sweet & encouraging testimony to [-] few assembled. - No Buisness in the Preparative Meeting but Answering the Queries -

RELIGIOUS SOCIETY OF FRIENDS

 July 21, Sunday: Augustin de Iturbide was crowned Emperor of Mexico.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 21 of 7 M / In the forenoon Mary Morton Hannah Dennis Father Rodman & Jonathon Dennis were all concerend in testimony. - it was a good meeting & Truth was raised [-] to dominion in many Minds. - Silent in the Afternoon. - After Meeting went with my Wife & Sister Ruth to D Buffums & took tea.

RELIGIOUS SOCIETY OF FRIENDS

 July 25, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 25th of 7 M / In our first Meeting David Buffum was very lively in testimony, on the Journey of the children of Israel [-]aiving the inferance that as they did it was necessary to get out right & persevere in the right way, least as they did, we get lost in the Wilderness & as nearly all [-] that generation did come short of the promised land... In the last meeting we had an exercising time no less than three young men reported from [Portsmouth](#) Preparative Meeting for joining in the celledation of Independence - one of them delivered an Oration, another read the Declaration of Independence, the other assisted on the occasions & all of them has attended The Theatre - this is a sad [con]dition which calls for the prompt labour of society

RELIGIOUS SOCIETY OF FRIENDS

 July 28, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 28th of 7 M / Our Meeting this Morning was rather small in consequence of the Rain - Father Rodman was engaged in lively & I believe good testimony, & to me it was a season of favour for which I desire to be thankful - In the Afternoon we were Silent & solid.

RELIGIOUS SOCIETY OF FRIENDS

 July 30, Tuesday: Der Wachtelschlag, a song by Franz Schubert to words of Sauter, was published in the *Zeitschrift für Kunst*, Vienna.

Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 30th of 7 M 1822 / Friends from S Kingston & [Greenwich](#) have passed through Town on their way to the Quarterly Meeting in [Portsmouth](#) - We had the company of Thos Howland & [?] Anthony



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

to Tea. -

RELIGIOUS SOCIETY OF FRIENDS



August 1, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 1st of 8th M 1822 / Our Public Quarterly Meeting was a season of favour there was not a great deal of Preaching, but what there was appeared to be of a good quality - First Thos Anthony, then David Buffum & then Jabez Greene, & the Meeting closed after a short sitting - In the last Meeting buisness was conducted in a solid manner & among the concerns that came before us was the appointment of Obadiah Brown to the Station of an Elder by [Providence](#) Moy [Monthly] Meeting, which was united with by the Quarterly Meeting. - After Meeting we dined at Shadrack Chases & came home -

RELIGIOUS SOCIETY OF FRIENDS

 August 8, Thursday: In a renovation of the [Quaker](#) meetinghouse in [Providence, Rhode Island](#), Friend [Moses Brown](#) reported, “what was called the Negros Gallery” had been removed.



The questions of course arises, why specifically was it that this “Negros Gallery” was constructed in the first place — and why lately had it come to be disused, so that it might at this point be demolished?

The answer, I speculate, is going to be (after adequate research has been done — research which has not yet been begun), that the Quakers had had segregated seating in their meetinghouses, with their servants of color seated away from the white people in such a “Negros Gallery,” but that by the turn of the century these slaves had all been granted manumission documents, and were therefore no longer obligated to accompany their Quaker masters and mistresses to worship. When they made use of the meetinghouse, they made use of it in off hours when the white Quakers were not present, and so of course they no longer went up to the dilapidated “pigeon loft” but sat anywhere they pleased. My speculation would be that with freedom had come a decision to affiliate, not with these Quakers who as white racists were never ever going to accept anyone else as a whole and genuine human being (to my knowledge not one single person of color would ever be accepted as a convinced Friend during this period, despite numerous applications for such consideration), instead along color lines with one another in the African Methodist Episcopal denomination that had been set up in 1816.²⁵⁷

[AME](#)

Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 8th of 8 M / Our Meeting today was a pretty good one
Two appearances in the Ministry Vizt Father Rodman & Anne
Dennis. —*

[RELIGIOUS SOCIETY OF FRIENDS](#)



 August 13, Tuesday: Tsar Aleksandr of Russia forbade all secret societies including the Masons.

Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 13th of 8 M / Jabez Greene from Cornwall in NYork State had spent the Afternoon & took tea with us - he is a friend in the ministry on a visit chiefly to his relations, & sailed this morning for home - he attends the particluar Meeting to which our late frd David Sands belonged - he appears to be sound in the faith & a tender spirited friend with which I felt good unity. -

RELIGIOUS SOCIETY OF FRIENDS

 August 15, Thursday: After the two drownings on July 8th when the yacht had sunk during a squall off Livorno, the body of Edward Williams had been cremated on the 13th where it had come to the shore near Via Reggio, and the body of [Percy Bysshe Shelley](#) had been cremated on the shore at Lericcio near Leghorn. On this day Edward John Trelawny described the occasion:

Three white wands had been stuck in the sand to mark the Poet's grave, but as they were at some distance from each other, we had to cut a trench thirty yards in length, in the line of the sticks, to ascertain the exact spot, and it was nearly an hour before we came upon the grave. Byron could not face this scene, he withdrew to the beach and swam off to the *Bolivar*. [Leigh Hunt](#) remained in the carriage. The fire was so fierce as to produce a white heat on the iron, and to reduce its contents to grey ashes. The only portions that were not consumed were some fragments of bones, the jaw, and the skull, but what surprised us all, was that the heart remained entire. In snatching this relic from the fiery furnace, my hand was severely burnt; and had anyone seen me do the act I should have been put into quarantine.

257. Subsequent to my writing the above, my suspicions have been confirmed by reading, in the autobiography of [William J. Brown](#), a grandson of one of the men manumitted by Friend [Moses Brown](#), that:

PAGE 25: Some attended the Congregational church, Rev. James Wilson, pastor; some attended the Methodist church; some attended the Episcopal church, Dr. Crocker, pastor; a few attended the Unitarian church, Rev. Mr. Cady, pastor; and a large number attended the First Baptist church, Dr. Gano, pastor. Some were members of each of the above named churches; the largest number, however, were Baptists, and belonged to the First Baptist Church, but many attended no church at all, because they said they were opposed to going to churches and sitting in pigeon holes, as all the churches at that time had some obscure place for the colored people to sit in.



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

[Mary Godwin Wollstonecraft Shelley](#) would return to London, where she would reside briefly with her father [William Godwin](#) before taking her own lodgings nearby.

The English vessel *Orion*, Captain William A. Richardson, came to anchor at Yerba Buena in San Francisco Bay.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 15 of 8 M / Our Meeting was a good one & pretty well [-tended]

RELIGIOUS SOCIETY OF FRIENDS



August 16, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 16th of 8 M / Much fatigued in body & unfit for almost any thing - [-] morning about 2 O'clock we were awoke by Fire on the Long Wharf 2 Houses & a Stable burned, & for a time the Town in great [danger] but were mercifully & miraculously preserved.
-

RELIGIOUS SOCIETY OF FRIENDS



August 18, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 18th of 8th M 1822 / Our Meeting this forenoon was very full of solid countenances - Anne Dennis appeared in a short testimony, then Father Rodman, then Mary Morton in a communication attended with uncommon Gospel Power, & I have no doubt reached the witness of many hearts especially of the Youth whom she addressed particularly, feelingly & Affectionately - Then David Buffum appeared in a solemn impressive testimony & the meeting concluded under a precious covering
In the Afternoon the Meeting was small, a few words were delivered by Father Rodman -
At half past 2 O'clock David Buffum, Hannah Dennis & Mary Morton went with a number of other friends to Coasters Harbour & had a Meeting at the Assylum with the Poor of the Town & the inmates of the House in general - Several of the Commissioners also attended, it proved (as I am informed) a season of great favour. Truth was exalted & our Society met with no loss but rose in the estimation of all who were there*

RELIGIOUS SOCIETY OF FRIENDS

LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

➡ August 20, Tuesday: At York Factory in Manitoba, [John Wedderburn Halkett](#) presided over a meeting of the Hudson Bay Company Northern Department council.



Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 20 of 8 M / Rode this Afternoon with Hannah Dennis to [Portsmouth](#) on a committee to visit a young man who had departed from the rules & principles of Society - It proved a hard labouring time, all the consolation we had was a consciousness of having discharged our duty faithfully towards him

RELIGIOUS SOCIETY OF FRIENDS

➡ August 22, Thursday: King George IV began a visit to Scotland.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 22 of 8 M / Life with me was low at Meeting yet I trust it was not so with all - a short testimony from father Rodman - No buisness in the Preparative Meeting

RELIGIOUS SOCIETY OF FRIENDS

By this point a new conception of what it meant to be an author was seizing the American mind, and this new conception, the conception of sole authorship and inspiration, was exposing [Thomas Jefferson](#), as the alleged perpetrator of our [Declaration of Independence](#), whose claims had always been regarded in some quarters as exaggerated and self-serving, to suspicions of plagiarism.²⁵⁸ John Adams therefore wrote to Timothy



Pickering²⁵⁹ pointing out that “there is not an idea” in that document that had not “been hackneyed in Congress for two years before.”



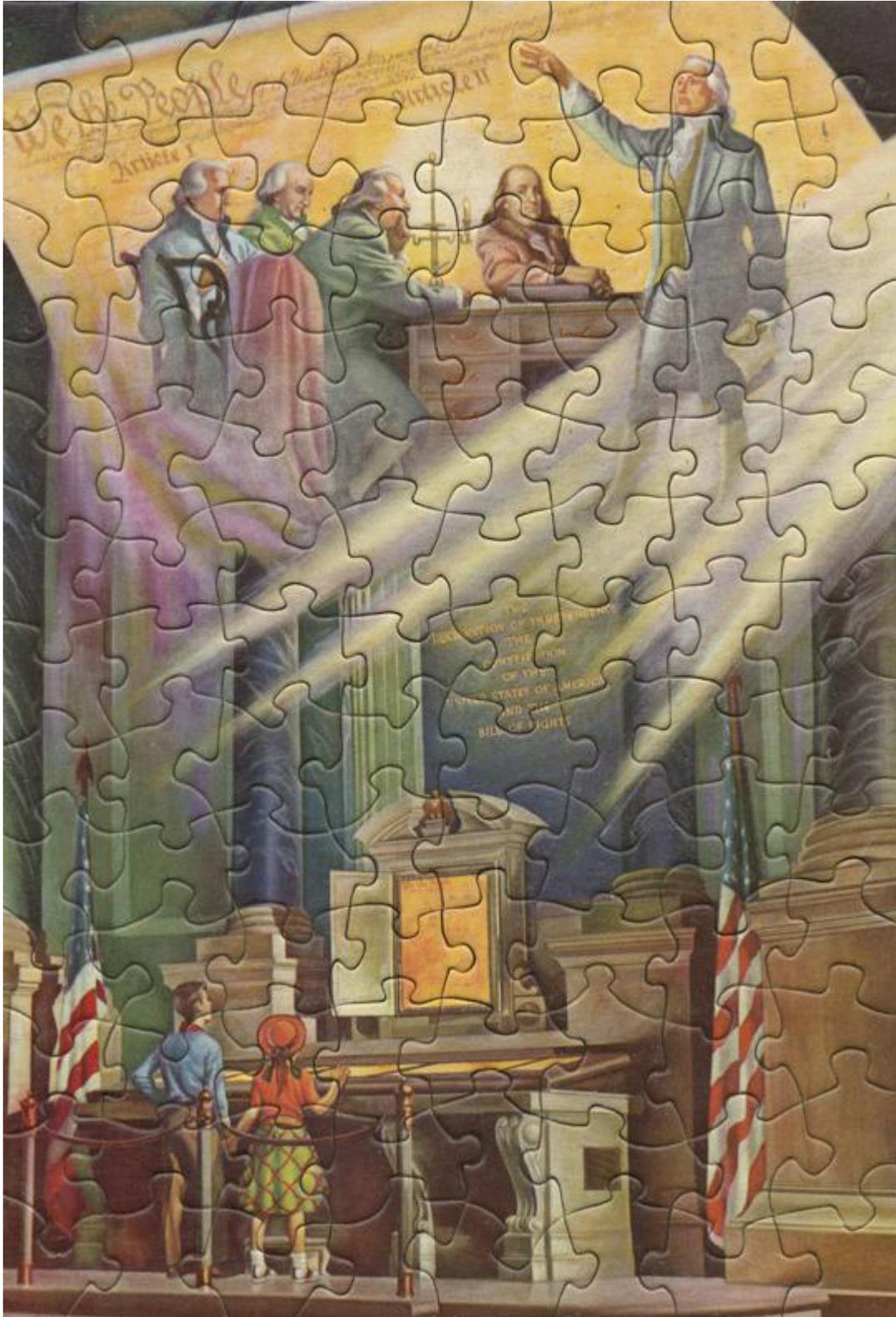
You inquire why so young a man as Mr. Jefferson was placed at the head of the committee for preparing a Declaration of Independence? I answer: It was the Frankfort advice, to place Virginia at the head of everything. Mr. Richard Henry Lee might be gone to Virginia, to his sick family, for aught I know, but that was not the reason of Mr. Jefferson’s appointment. There were three committees appointed at the same time, one for the Declaration of Independence, another for preparing articles of confederation, and another for preparing a treaty to be proposed to France. Mr. Lee was chosen for the Committee of Confederation, and it was not thought convenient that the same person should be upon both. Mr. Jefferson came into Congress in June, 1775, and brought with him a reputation for literature, science, and a happy talent of composition. Writings of his were handed about, remarkable for the peculiar felicity of expression. Though a silent member in Congress, he was so prompt, frank, explicit, and decisive upon committees and in

258. Imagine a **slavemaster** being guilty of **plagiarizing** — this goes against the very Latin etymology of the word!

259. Charles Francis Adams ed. *The Works of John Adams, Volume II, The Diary* (1850).

LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM





conversation - not even Samuel Adams was more so - that he soon seized upon my heart; and upon this occasion I gave him my vote, and did all in my power to procure the votes of others. I think he had one more vote than any other, and that placed him at the head of the committee. I had the next highest number, and that placed me the second. The committee met, discussed the subject, and then appointed Mr. Jefferson and me to make the draft, I suppose because we were the two first on the list. The subcommittee met. Jefferson proposed to me to make the draft. I said, "I will not," "You should do it." "Oh! no." "Why will you not? You ought to do it." "I will not." "Why?" "Reasons enough." "What can be your reasons?" "Reason first, you are a Virginian, and a Virginian ought to appear at the head of this business. Reason second, I am obnoxious, suspected, and unpopular. You are very much otherwise. Reason third, you can write ten times better than I can." "Well," said Jefferson, "if you are decided, I will do as well as I can." "Very well. When you have drawn it up, we will have a meeting." A meeting we accordingly had, and connd the paper over. I was delighted with its high tone and the flights of oratory with which it abounded, especially that concerning Negro slavery, which, though I knew his Southern brethren would never suffer to pass in Congress, I certainly never would oppose. There were other expressions which I would not have inserted if I had drawn it up, particularly that which called the King tyrant. I thought this too personal, for I never believed George to be a tyrant in disposition and in nature; I always believed him to be deceived by his courtiers on both sides of the Atlantic, and in his official capacity, only, cruel. I thought the expression too passionate, and too much like scolding, for so grave and solemn a document; but as Franklin and Sherman were to inspect it afterwards, I thought it would not become me to strike it out. I consented to report it, and do not now remember that I made or suggested a single alteration. We reported it to the committee of five. It was read, and I do not remember that Franklin or Sherman criticized anything. We were all in haste. Congress was impatient, and the instrument was reported, as I believe, in Jefferson's handwriting, as he first drew it. Congress cut off about a quarter of it, as I expected they would; but they obliterated some of the best of it, and left all that was exceptionable, if anything in it was. I have long wondered that the original draft had not been published. I suppose the reason is the vehement philippic against Negro slavery. As you justly observe, there is not an idea in it but what had been hackneyed in Congress for two years before. The substance of it is contained in the declaration of rights and the violation of those rights in the Journals of Congress in 1774. Indeed, the essence of it is contained in a pamphlet, voted and printed by the town of Boston, before the first Congress met, composed by James Otis, as I suppose, in one of his lucid intervals, and pruned and polished by Samuel Adams."



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 August 25, Sunday: William Herschel died.

Antonio Salieri wrote to Prince Esterhazy asking him to support his young composition student Franz Liszt.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 25th of 8 M 1822 / Our Meeting this Morning was unusually full several were present who do not commonly attend Our friend Mary Morton rose with the Text "All flesh is as grass. The grass withereth & the flower fadeth, but the Word of the Lord endureth forever" her testimony was a truly solemn one, impressing on all the necessity of obtaining that precious word which endureth forever. She addressed the Aged in particular very impressively – after which father Rodman had a short acceptable testimony & the Meeting closed after a very solmen Season –In the Afternoon Father had a short testimony The Meeting I think was a season of some favour. –

After Meeting - My H - Sister Ruth, John Wm Sherman & myself went out to Jon Dennis, took tea & set the evening quite interstingly, & I believe proffitably. –

RELIGIOUS SOCIETY OF FRIENDS

 August 29, Thursday: The final day of King George IV's visit to Scotland.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 29th of 8 M / Last evening with my H rode to [Portsmouth](#) [to] attend the Moy [Monthly] Meeting held there today – We lodged at Uncle Stantons - This morning took Aunt & went to meeting in the Waggon. – It was a Solid good meeting to me & my mind does rejoice in a degree of humility at being able to record as such. I know not the time when the precious life was more the companion of my mind throughout Meeting – In the first Anne Dennis, Father Rodman, Hannah Dennis & A Sherman in succession bore testimonies & I thought all of them were fitting the states of some present – – In the last Meeting we had a larger portion of buisness than common & among it was the passing of a Young couple for Marriage vizt John A Wadsworth & Eliza [?] – We dined at Uncle Stantons, where we again had the company of Benjamin & Niobe Marshall, who expect to return to NYork in a few days - returned home towards Night & in the evening my Wife was very sick & faint- –

RELIGIOUS SOCIETY OF FRIENDS

 August 30, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 30th of 8th M 1822 / We have had the company of our cousin Louisa Casey to lodge & spend this day with us also of Benja & Niobe Marshall at tea. –

RELIGIOUS SOCIETY OF FRIENDS

 August 31, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

7th day 31st of 8 M / With this day we end the Summer which to me has been a Summer of great incumberance, as well as to my dear H who many days has been so unwell as not to be able to do the ordinary buisness of the day, but has yet kept about & gone on so currently as scarce any one would suppose any thing was the matter with her. It has also been a season of serious exercise & some enlargement in religious views. – I have suffered much inward leanness & Poverty & have known some aboundings in the life & spirit of religion, & may thankfully acknowledge, it is now my lot to feel the precious flowings of love & life in my heart in some good degree. – We have this forenoon parted with our friends Benjamin & Niobe who took passage in the Steam Boat for NYork – intending not to go into the City on account of the Fever now prevelent there, but to take lodgings at Harlem

RELIGIOUS SOCIETY OF FRIENDS



September 1, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 1st of 9th M 1822 / Our forenoon Meeting was large & solemn Hannah Dennis was first engaged in testimony then D Buffum & then Mary Morton, all in a lively & solemn manner, & H Dennis concluded in short but fervant supplication.– In the Afternoon Father Rodman H Dennis & J Dennis spoke a few words & the Meeting closed after a short but good sitting. –

RELIGIOUS SOCIETY OF FRIENDS



September 5, Thursday: An earthquake in Aleppo (Halab) in the Ottoman Empire kills 22,000 people.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 5 of 9 M / Meeting rather small but a season of some favour, tho' much incommoded by the noise of moving a small House in Tanner Street – a short testimony by Father Rodman

RELIGIOUS SOCIETY OF FRIENDS



September 8, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 8th of 9 M 1822 / Our forenoon meeting was again large & a solemn Season – Mary Morton was largely favoured in testimony. – Father Rodman said a little & D Buffum a little & the Meeting closed under a covering of weight Silent but good Meeting in the Afternoon. – We took tea at Father Rodmans in company with John Morton & his wife. –

RELIGIOUS SOCIETY OF FRIENDS



September 12, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 12 of 9 M / To me our meeting was rather a poor time but I trust others faired better. – Father Rodman & Hannah Dennis



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

were lively in testimony. –

RELIGIOUS SOCIETY OF FRIENDS

 September 15, Sunday: William Henry Ashley and Andrew Henry needed to establish a permanent fur trade in the upper Missouri River. They placed a notice in the St. Louis paper for 100 men, to be employed for one, two, or three years. Among those they hired would be the “mountain men” Mike Fink, Jed Smith, Jim Bridger, Will Sublette and one of his brothers, and Joe Walker (their Rocky Mountain Fur Company would dominate the industry until 1834, when control would be wrested from them by John Jacob Astor’s American Fur Company).

The Friends silent worship in [Newport, Rhode Island](#) was visited by a “Jewes & her daughter,” who in the estimation of Friend [Stephen Wanton Gould](#) was in need of the religious counsel and advice which Quakerism does offer:

*1st day 15th of 9th M / Our Meeting was not quite as full as common but several was present who do not usually attend with us & among them were a Jewes & her daughter by the name of Minis from — who probably never attended a Meeting of Friends before. -- It was a season of unusual favour, the solemnity before any thing was said, was remarkable. – Anne Dennis rose & delivered a short testimony, then Father Rodman in a short but lively, impressive & pertinent communication which I have no doubt was useful - he was followed [-] Hannah Dennis in like manner. I have no doubt she reaching of some minds present, she concluded by recommending Sacrifice, & rose a second time & said “not a sacrifice of Heffers & calves of the Stall, but the sacrifice of a broken & contrite spirit” - This I thought applied to many & particularly the Jewes – Mary Morton concluded in Solemn fervent supplication [-] all present, & the Meeting ended under a very [-] ured covering –
In the Afternoon Hannah Dennis was engaged to address the children particularly a considerable number of who were present & on the whole it has been a day of favour & large experience to me for which I desire to be humbly thankful –*

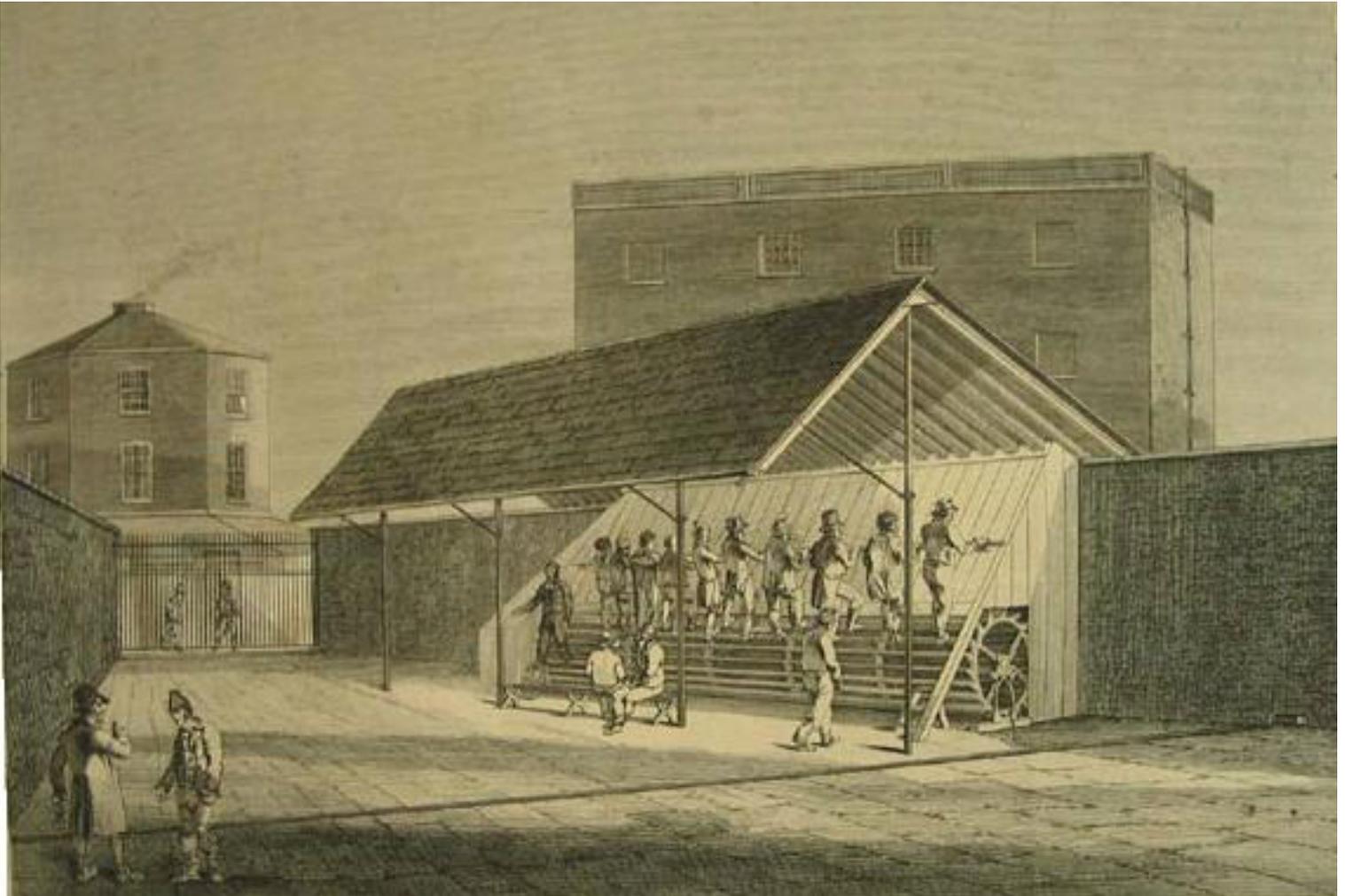
ANTISEMITISM

LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 September 16, Monday: Charles S. Crocker, of Southern Pacific fame, was born.

Howard Trask, who had escaped [hanging](#) for murder by having been found insane, attempted to kill two of the other prisoners with him in [Boston](#) jail, and then escaped from the jail. Due to decrepit conditions at the jail that had been revealed by this escape, the prisoners would be taken to more secure accommodations on Lechmere Point — where an unsuccessful attempt would be made to force them to generate power by walking a treadmill wheel.



(Pictured above is one that was in operation not for the generation of power but simply for punishment, at the Brixton House of Correction in 1821.)

George Canning became the British Secretary of State for Foreign Affairs.

Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 16th of 9th M 1822 / Attended the funeral of Rebecca Goddard - daughter of Thos Goddard - the gathering was large & to me it was a season of precious favour - Mary Morton & Hannah Dennis were engaged in lively & pertinent testimonys.

RELIGIOUS SOCIETY OF FRIENDS



 September 19, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 19th of 9 M / Silent Meeting & to me a good favoured Season for which I desire to be thankful
Set most of the evening at Abigail Robinsons in company with John & Mary Morton, D Williams & his daughter Mary -*

RELIGIOUS SOCIETY OF FRIENDS

 September 22, Sunday: Portugal's initial Constitution.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 22nd of 9 th M / Our Morning Meeting was a time of remarkable solemnity & favour during the Silent part of it - towards the close our frd D Buffum was engaged in a lively & pwoerful testimony wherein he endeavoured to excite to faithfulness & warn us of the consequence of unfaithfulness to the dictates of pure Wisdom -. In the afternoon Anne Dennis & Father Rodman were concerned in a few words. - Pretty good Meeting -
Set most of the evening at Abigail Robinsons in Company with John & Mary Morton & their Brother Wm Robinson. - When I returned home I found a letter from Thos Thompson with a portrate of Wm Allen of London for me & a large bundle of Books & Pamphlets from him for our Fr [Moses Brown](#), which Thos gave me liberty to open & peruse, which I did & found a very interesting collection, of Ancient things of that Kind. - but considering Moses great Age, I considerd it would be wrong in me to withhold them a moment from him, & accordingly bound them up again to be sent tomorrow Morning in the Packet to [Providence](#). -*

RELIGIOUS SOCIETY OF FRIENDS

 September 24, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 24th of 9th M 1822 / This Afternoon departed this life Amy Buffum an old acquaintance & friend of My Mothers I went into the house about a quarter of an hour before she died & saw her breath her last - poor woman she had attained to the Age of about 75 Years & was several years previous to her death quite blind - her property was nearly run out, tho' she will have some thing left. - She was a member of Society, descended from a good stock of Friends, & tho' she did not in the forepart of her life stand well approved as a Friend but in the latter part of her life was more tender considerate & I hope has exchanged this life of evil & various afflictions for a better World -

RELIGIOUS SOCIETY OF FRIENDS

 September 26, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

*5th day 26th of 9 M / Our Moy [Monthly] Meeting held this day in Town was a season of no common favour - In the first Meeting Mary Morton was engaged in public labour "Our fathers here are they & the Prophets do they live forever" from a text she took occasion to advert to the memory of [-] large body of friends who composed this Moy [Monthly] Meeting within the compas of her recollection, who are now gathered to Rest, from the sufferings & [tria?]ls which they underwent in support of testimonies given this society to bear. - & encouraged [-] who were now active in the concerns of society, [-]thfully to discharge their duty that they may obtain [-]r blessings in the Mansions of Peace. - she also [-ertly] addressed the Youth in a manner which I [-]y will be long remembered by some of them
In the mast Meeting, the buisness was conducted with more solid weight than common, tho' some exercising cases were before us. -*

RELIGIOUS SOCIETY OF FRIENDS



September 29, Sunday: [Jean-François Champollion](#) was able to stand in the Royal Academy of Inscriptions in Paris and read out the names of more than 70 ancient [Egyptian](#) rulers, from their cartouches written in hieroglyphics. A stone that had been inscribed in three scripts, found in Rosetta, Egypt, and other such record stones, had provided the critical mass necessary for this breakthrough in linguistics.²⁶⁰

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 29th of 9th M 1822 / A Very rainy Day - Small meetings & to me poor dull heavy seasons. - In the Afternoon H Dennis addressed the lads in a very suitable & appropriate manner on their behaviour in Meeting -

RELIGIOUS SOCIETY OF FRIENDS



October 2, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*4th day 2nd of 10th M 1822 / This morning our Friends John & Mary Morton left us by the Steam boat for their home in Philadelphia. I did not see them when they went off but they both called to see us he yesterday & she the day before to take leave
Their company had been truly greatful to their friends, he had called & set a little while almost every day since he came with me in my shop. Now aged about 84 Years he evinces an increasing concern for the welfare of society & takes a lively interest in all its concerns -. from his far advance in life it is probable this is his last visit to this place, tho' he intends if his health is as good another year as it has been this, to come again Next Season. -- His wife has attended our Meetings with great acceptance as a Minister & May her labours be blessed -
This day John A Wadsworth & Elizabeth Mott were Married at [Portsmouth](#) Meeting how[-] & I am informed by some that attended that it was a season of favour - Ruth Mely was largely engaged in testimony & Hannah Dennis in supplication - The Audience very*

260. Needless to say, I am hoping that this textbase, some 10 GB of material never before assembled in such an accessible form, will provide the critical mass needed for some equivalent data-mining breakthrough. Every day I am in search for this breakthrough.



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

large & quiet –

RELIGIOUS SOCIETY OF FRIENDS

 October 3, Thursday: A new overture and a chorus, *Wo sich die Pulse*, by [Ludwig van Beethoven](#) were performed for the initial time, for the opening of the Josephstadttheater, Vienna, conducted by the composer. They were attached to Beethoven's *Die Ruinen von Athen* which has been adapted by Carl Meisl as *Die Weihe des Hauses*.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 3rd of 10th M 1822 / Our Meeting today was small & I apprehend not that flow of life which is at seasons experienced, it was however a pretty solid sitting. –

RELIGIOUS SOCIETY OF FRIENDS

 October 5, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 5th of 10th M 1822 / This Morning went on board the Packet [-] did not arrive in [Providence](#) till near Dark - went immediately to the hospitable Mansion of my much valued friend [Moses Brown](#), who I found well & glad to see me. –

RELIGIOUS SOCIETY OF FRIENDS

 October 6, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day Morning attended meeting at the School House. – returned to Moses's to Dinner & took [-] sting again at the School House in the Afternoon & [-]aid to tea with the Schollars - Lodged at [MB](#)

RELIGIOUS SOCIETY OF FRIENDS

 October 7, Monday: The Mendelssohn family made a visit to [Johann Wolfgang von Goethe](#)'s home in Weimar. This was for Felix the 2d meeting with the poet. Fanny played Bach and her Goethe songs for him. When Felix played the poet remarked "You are my David and if I am ever ill and sad, you must banish my bad dreams by your playing."

Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day Morning – Rode out to Thos Arnolds on buisness he not being at home had to go a second time to meet [-].– Dined at MB - then Walked to the School House & after sitting a little while walked [-] town, visited mary Anthony, her husband not at home. made several other calls, returned to the School House mset part of the eveing, then returned to my very agreeable quarters & spent the remainder of the evening. [-] pleasant conversation. –

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 October 8, Tuesday: The Galunggung volcano on Java erupted, sending mudflows that destroyed over 100 villages and killed more than 4,000.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*3rd day Morning as [-]re was but little prospect of getting home by water took the Stage & came by land. –
The object of this visit was to attend the Subcommittee of the Y Meeting School which I missed of as it met last week contrary to my calculations – Also I had in view some other buisness which I accomplished to satisfaction –*

MOSES BROWN SCHOOL

RELIGIOUS SOCIETY OF FRIENDS

 October 10, Thursday: It was ordered that [Boston](#)'s street corners be marked with street signs.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 10th of 10 M / Our Meeting was rather Small & to me a [-]on of but little life, though I hope others faired better [-] was silent. –

RELIGIOUS SOCIETY OF FRIENDS

 October 13, Sunday: William Sayward, Jr. of Gloucester died while at sea.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 13th of 10 M / At the Morning meeting Father Rodman had a short testimony in the Afternoon Anne Dennis & Hannah Dennis said a few words – to me it was rather a dry season. – About 5 OCl this After Noon Died [-] Bowen wife of Jonathon, she was a member of society & an exam[-] Friend & will be a loss to her family & friends –

RELIGIOUS SOCIETY OF FRIENDS

➡ October 15: The first issue of the magazine The Liberal included George Gordon, Lord Byron’s “Letters to the Editor of ‘My Grandmother’s Review’” and “The Vision of Judgement” (the latter of which would result in hostile reviews, and John Hunt’s prosecution).

Obadiah Moses Brown, son of [Friend Moses Brown](#), died during his 51st year. He had bequeathed his library and a considerable sum of money to the Quaker Yearly Meeting School in [Providence, Rhode Island](#) on the creation of which he and his father had been for so many years laboring. Extracts from the will of Obadiah M.



MOSES BROWN SCHOOL

Brown dated March 28, 1814, and from the codicil to the said will dated October 14, 1822, relating to the “[Yearly Meeting School](#)” as a legatee, as copied from the official clerk’s copy in the municipal records at the [Providence, Rhode Island](#) Town Hall by [Friend](#) John R. Kellam during October 2007:

.... (from the will:)
 Item. I give to my honoured Father Moses Brown, as Treasurer of the Yearly Meeting of Friends School Fund or to his Successor that may hereafter be appointed by the Meeting for Sufferings in the Capacity of the said School Committee, an annuity of three thousand Dollars, and hereby authorize and direct my Executors to pay the same in one Year after my Decease to the said Treasurer for the Time being weather [sic] the School be in operation or not. That the Sum be a part of the Fund of said Institution to be applied for the purpose of procuring an Establishment in Land, Buildings and furnishings the necessary accommodations paying the Salaries of Instructors and assistants, and also the Board of the Scholars and Family of the Institution / nearly similar to Friends Boarding Schools of the Yearly Meeting of New York at Nine Partners, or at Weston in Pennsylvania / wherein the Children members of our religious Society of Friends with such others as may be thought best to be admitted / may receive a religious and guarded Education free from the contaminating Influence of the vain fashionable World which leads young minds from the Simplicity of Truth, and that meek and quiet Spirit exhibited by our blessed Lord and Saviour Jesus Christ whom we profess to follow.

Item. I also give / after the Decease of my Wife Dorcas Brown /



LIVING IN THE LIGHT:

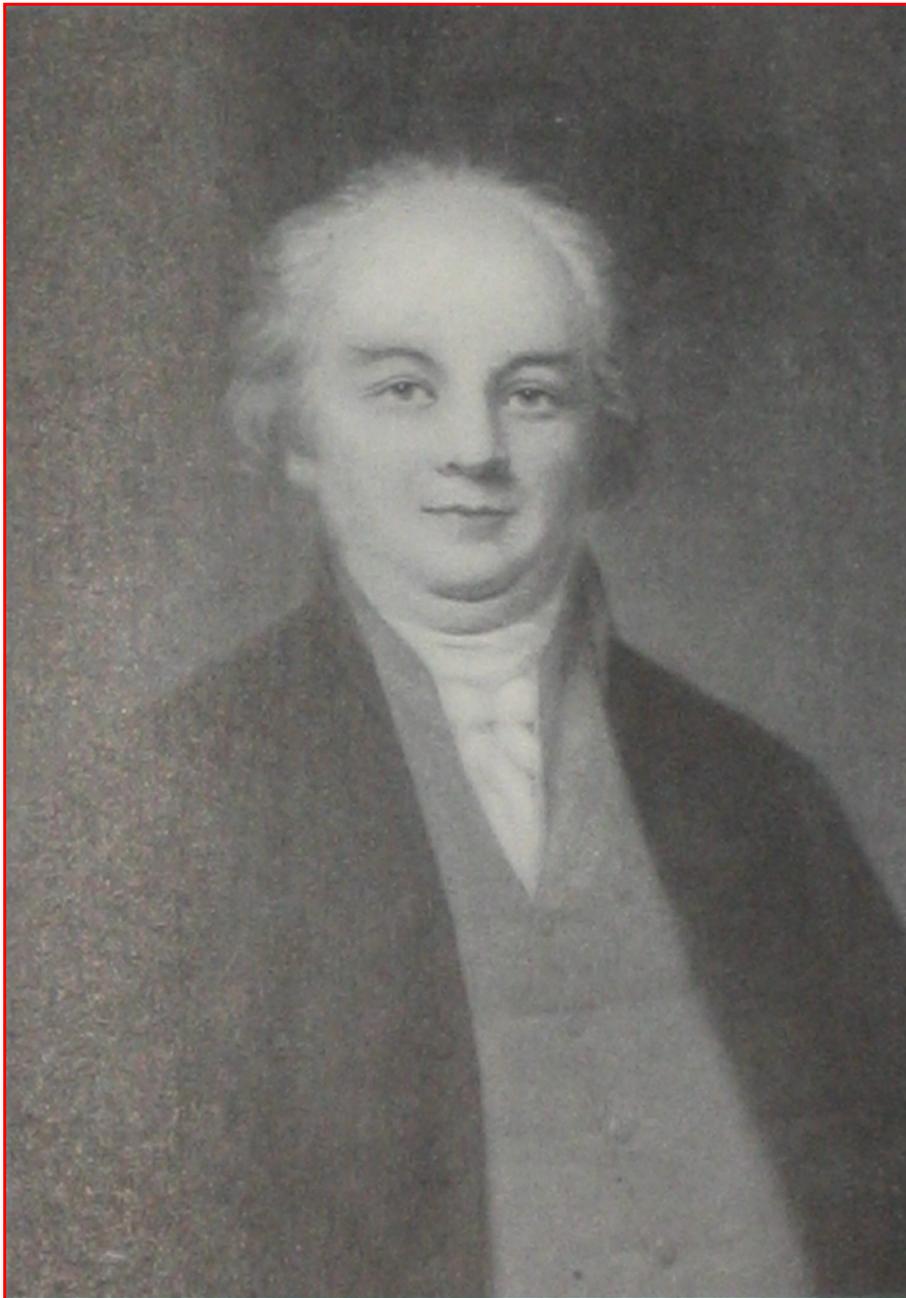
19TH-CENTURY QUAKERISM

the annuity of Three thousand Dollars more to the aforesaid Institution making up the Sum of Six thousand Dollars to be paid by my Executors in one year after the Decease of my Wife, and annually afterwards to the Treasurer of the said School Fund for the Time being for the purpose of supporting and perpetuating the Institution as aforesaid.

Item. I give all my Books and Maps to the Yearly Meeting School after the Decease of my Wife, or when the School shall be got under Way, providing she is consenting thereto how soon soever the School may be in operation.

.... (from the codicil:)

I hereby confirm the Legacy given in my Will for the use of the Yearly Meetings School, which was not then located, but now under successful operation in the Lot given by my Father for that purpose to the Institution there established to be and remain for the use of said Establishment forever.



Friend Obadiah M. Brown

Friend [Stephen Wanton Gould](#) had commented on this in his journal:

3rd day 15th of 10th M 1822 / Heard this morning of the Decease of our Valued Friend Sylvester Weeks at his house in Cranston, he has suffered a very painful illness of some obstruction in the Urine passages. - He was an Elder of Honorable standing in



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

Greenwich Moy [Monthly] Meeting, & was an active member & particularly useful in the Quarterly & Yearly Meetings. - his loss to the Church will be great indeed. - I have also heard this Morning that our Frd Obadiah Brown of *Providence* is very ill & but little prospect of his recovering remains. - It is an Awful time in the Land Sickness in many places prevails & many deaths occur, & a number, where to all human appearance, a longer continuance in life might have been useful. - but The Lords time is the right & best time, & May I & may all cultivate a disposition to Say in sincerity "Thye will be done." This Afternoon Attended the funeral of Sarah Bowen which went to the Meeting Houses & was a solid favour'd time Testimonys were in course thus Jonathon Dennis, David Buffum Anne Dennis & Hannah Dennis. - David & Hannah were particularly favour'd, & the solemnity of the Meeting was Kept up throughout

4th day 16th of 19th M / Heard this Afternoon of the decease of Our friend Obadiah Brown of *Providence* & that his Mortal remains were inter'd this day at *Providence*.

"In the Midst of life we are in Death," when I parted with him at his fathers Door a week ago last first day, little did either of us think it was a final separation. - He was a good man his great Wealth so far from puffing him up rather humbled him & his Charities & other usefulness will be a great loss indeed



October 17, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 17th of 10th M 1822 / Excepting a short Testimony from Father Rodman, Our Meeting was Silent - after which Our Select Meeting was held, it was a season of rather closer searcht than common, which induced me to see that it was a season of rather more proffit than common.

RELIGIOUS SOCIETY OF FRIENDS



October 20, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 20th 10 M / Our Meetings were seasons of favour - we had profitable testimonys in the forenoon from Father Rodman In the Afternoon J Dennis & Father said a little & I thought [-]itly & that the meeting was a good one. -

Just before the close of the forenoon Meeting I was led out by T Hornsby to produce the Keys of the [-]s Synagogue to deposit therein the remains of Abraham [-], who died in Boston & just arrived. - After the [con?]lusion of the Afternoon Meeting he was interd in the [-]ws burying ground attended by a large concourse of citizens

This Afternoon was the funeral of a child of John Millenalty of Middletown, which I should have been glad to have attended, but for the Afternoon Meeting which I feel myself much bound too as it is generally much smaller than [-] the Morning & the funeral of Tours which I also felt [-] wish to attend.

RELIGIOUS SOCIETY OF FRIENDS



Austria, France, Great Britain, Russia, and Prussia convened the Congress of Verona to continue the absolutist ideals of the Congress of Laibach of the previous year (this would go on into November). Present were the Emperor of Austria, the Tsar of Russia, the King of Prussia, and all the leaders of Italy with the exception of the Pope. The English delegates would point out that in seven months of the year 1821 no fewer than 21,000 Africans had been abducted as new slaves, and 352 vessels up to no good had appeared at African ports north of the equator. Despite the fact that only Portugal and Brazil were formally allowing the [international slave trade](#) to proceed unchecked, that traffic in human lives had been becoming more and more ubiquitous. They would point out that this had been defined as a crime by every nation of Europe and America save one, and that the ordinary operation of law was obviously unable to prevent it. The English delegates to the Congress of Verona would suggest that if each of the assembled nations were to separately denounce the trade as piracy, the result would be to create a collective rule of law that could then be incorporated into a “Law of Nations.” They would also suggest that each nation prohibit foreign negro vessels from sailing under its flag. They would also suggest that for so long as Portugal and Brazil were allowing the trade, none of their produce should be acceptable into international commerce. None of such proposals would be found acceptable. The congress would be able to agree only on vague generalities.

W.E. Burghardt Du Bois: Whatever England’s motives were, it is certain that only a limited international Right of Visit on the high seas could suppress or greatly limit the slave-trade. Her diplomacy was therefore henceforth directed to this end. On the other hand, the maritime supremacy of England, so successfully asserted during the Napoleonic wars, would, in case a Right of Search were granted, virtually make England the policeman of the seas; and if nations like the United States had already, under present conditions, had just cause to complain of violations by England of their rights on the seas, might not any extension of rights by international agreement be dangerous? It was such considerations that for many years brought the powers to a deadlock in their efforts to suppress the slave-trade.

At first it looked as if England might attempt, by judicial decisions in her own courts, to seize even foreign slavers.²⁶¹ After the war, however, her courts disavowed such action,²⁶² and the right was sought for by treaty stipulation. Castlereagh took early opportunity to approach the United States on the matter, suggesting to Minister Rush, June 20, 1818, a mutual but strictly limited Right of Search.²⁶³ Rush was ordered to give him assurances of the solicitude of the United States to suppress the traffic, but to state that the concessions asked for appeared of a character not adaptable to our institutions. Negotiations were then transferred to Washington; and the new British minister, Mr. Stratford Canning, approached Adams with full instructions in December 1820.²⁶⁴

Meantime, it had become clear to many in the United States that the individual efforts of States could never suppress or even limit the trade without systematic co-operation. In 1817 a committee of the House had urged the opening of negotiations looking toward such international co-operation,²⁶⁵ and a Senate motion to the same effect had caused long debate.²⁶⁶ In 1820 and

261. For cases, see *1 Acton*, 240, the “Amedie,” and *1 Dodson*, 81, the “Fortuna;” quoted in U.S. Reports, *10 Wheaton*, 66.

262. Cf. the case of the French ship “Le Louis”: *2 Dodson*, 238; and also the case of the “San Juan Nepomuceno”: *1 Haggard*, 267.

263. BRITISH AND FOREIGN STATE PAPERS, 1819-20, pages 375-9; also pages 220-2.

264. BRITISH AND FOREIGN STATE PAPERS, 1820-21, pages 395-6.

265. HOUSE DOCUMENT, 14th Congress 2d session, II. No. 77.



1821 two House committee reports, one of which recommended the granting of a Right of Search, were adopted by the House, but failed in the Senate.²⁶⁷ Adams, notwithstanding this, saw constitutional objections to the plan proposed by Canning, and wrote to him, December 30: "A Compact, giving the power to the Naval Officers of one Nation to search the Merchant Vessels of another for Offenders and offences against the Laws of the latter, backed by a further power to seize and carry into a Foreign Port, and there subject to the decision of a Tribunal composed of at least one half Foreigners, irresponsible to the Supreme Corrective tribunal of this Union, and not amendable to the controul of impeachment for official misdemeanors, was an investment of power, over the persons, property and reputation of the Citizens of this Country, not only unwarranted by any delegation of Sovereign Power to the National Government, but so adverse to the elementary principles and indispensable securities of individual rights, ... that not even the most unqualified approbation of the ends ... could justify the transgression." He then suggested co-operation of the fleets on the coast of Africa, a proposal which was promptly accepted.²⁶⁸ The slave-trade was again a subject of international consideration at the Congress of Verona in 1822. Austria, France, Great Britain, Russia, and Prussia were represented. The English delegates declared that, although only Portugal and Brazil allowed the trade, yet the traffic was at that moment carried on to a greater extent than ever before. They said that in seven months of the year 1821 no less than 21,000 slaves were abducted, and three hundred and fifty-two vessels entered African ports north of the equator. "It is obvious," said they, "that this crime is committed in contravention of the Laws of every Country of Europe, and of America, excepting only of one, and that it requires something more than the ordinary operation of Law to prevent it." England therefore recommended: -

1. That each country denounce the trade as piracy, with a view of founding upon the aggregate of such separate declarations a general law to be incorporated in the Law of Nations.
2. A withdrawing of the flags of the Powers from persons not natives of these States, who engage in the traffic under the flags of these States.
3. A refusal to admit to their domains the produce of the colonies of States allowing the trade, a measure which would apply to Portugal and Brazil alone.

These proposals were not accepted. Austria would agree to the first two only; France refused to denounce the trade as piracy; and Prussia was non-committal. The utmost that could be gained was another denunciation of the trade couched in general

266. 15th Congress 1st session, pages 71, 73-78, 94-109. The motion was opposed largely by Southern members, and passed by a vote of 17 to 16.

267. One was reported, May 9, 1820, by Mercer's committee, and passed May 12: HOUSE JOURNAL, 16th Congress 1st session, pages 497, 518, 520, 526; 16th Congress 1st session, pages 697-9. A similar resolution passed the House next session, and a committee reported in favor of the Right of Search: HOUSE JOURNAL, 16th Congress 2d session, pages 1064-71. Cf. HOUSE JOURNAL, 16th Congress 2d session, pages 476, 743, 865, 1469.

268. BRITISH AND FOREIGN STATE PAPERS, 1820-21, pages 397-400.



terms.²⁶⁹

 October 24, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 24th of 10th M / Lucy Dow wife of Lorenzo was at meeting & [preac]hed a little, - the Meeting otherwise was Silent & a solid [-] -- In the Preparative Meeting in addition to the [usu]al buisness of answering The Queries - there was requests [-] certificates for two young men. -

RELIGIOUS SOCIETY OF FRIENDS

 October 27, Sunday: Opening of a 280-mile segment of the [Erie Canal](#), between Rochester and Albany in upstate New York.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 27th of 10 M / Our Morning Meeting was a Solid good one [-]n Dennis & father Rodman appeared acceptable in [—]imony. - In the Afternoon to me it was a [-] roving time & but little benefit - Father was [-]n engaged in a few words. —

RELIGIOUS SOCIETY OF FRIENDS

 October 31, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 31st of 10th M 1822 / This morning rode to [Portsmouth](#) in the Stage to attend our Moy [Monthly] Meeting. The first Meeting was a season of some favour, tho' to me a low time & much depressed. -Several short testimonies were delivered. - In the last the depression continued, two young men were disowned & my feelings were such that I could not be very active in the buisness, tho' could not feel wholly clear of taking a small part. -
Dined at Uncle Saml Thurstons & went down to Uncle Stantons took tead & lodged - next day attended to a little buisness & had to do & came home.-*

RELIGIOUS SOCIETY OF FRIENDS

269. BRITISH AND FOREIGN STATE PAPERS, 1822-23, pages 94-110.

➡ November 3, Sunday: [Giacomo Costantino Beltrami](#) sailed from Liverpool for the United States on a vessel that would encounter great difficulties, requiring more than two months for the crossing.



[Ludwig van Beethoven](#)'s Gratulations-Menuet was performed for the initial time, in Vienna for the nameday of Carl Friedrich Hensler, new director of the theater in Josephstadt.

Friend [Stephen Wanton Gould](#) became one of the overseers of the bequest of Friend [Obadiah M. Brown](#):

1st day 5th [error, 3d] of 11th M 1822 / Meetings nearly Silent & not very lively, tho' I thought the Afternoon was more favoured. –
Rec'd between Meetings a letter from our Ancient frd [Moses Brown](#) inclosing a copy of part of his son Obadiahs Will, by which I was informed that I was appointed a Trustee with twelve others to receive an Annuity of twelve Hundred Dollars to be distributed according to our discretion in Such benevolent purposes as might occur, particularly by recommending the printing of Such religious Books as May tend to the promulgation of our religious principles where they are but little known. – This Trust humbled my mind & desires were raised that we might be favoured to conduct according to the Will of the Donor & Honour of the Great Cause –

RELIGIOUS SOCIETY OF FRIENDS

➡ November 7, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 7th of 11 M 1822 / Many friends have gone to Quarterly Meeting & our meeting was Small - & to me a very poor & destitute Season - tho' it seemed to me that others experienced a solemnity worth meeting together for Anne Dennis expressed a little in the line of the Ministry

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 November 10, Sunday: At a meeting of the Philharmonic Society of London, the members vote to offer £50 to [Ludwig van Beethoven](#) for a new symphony.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 10th of 11th M 1822 / Yesterday towards night with my H & John Rode with Uncle Stanton to his House & lodged - This Mornng we went to [Portsmouth](#) Meeting, which to me was a rather poor one -. returned to dinner & in the afternoon left My Wife & John [at] Uncle Stantons to stay & make them a Visit of a few days - walked home. -

RELIGIOUS SOCIETY OF FRIENDS

 November 11, Monday: Hamdullah Abdullah Pasha replaced Hacı Salih Pasha as Grand Vizier of the Ottoman Empire.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 14th of 11 M / The day was Stormy & our Meeting small, a season of mental labour to me & a little solemnity experienced, for which I desire to be thankful

RELIGIOUS SOCIETY OF FRIENDS

 November 16, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 16th of 11 M / This forenoon Hannah & John returned from [Portsmouth](#) where they have been the Week past & I have kept house alone -

RELIGIOUS SOCIETY OF FRIENDS

 November 17, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 17th of 11th M / Some favour experienced at Meetings, but also much leanness & barrenness - D Buffum in the forenoon & Father Rodman in the Afternoon delivered testimonies

RELIGIOUS SOCIETY OF FRIENDS

 November 21, Thursday: Owing to political unrest the faculty of the Paris College of Medicine was dismissed and the college closed. [Hector Berlioz](#), a student for little more than a year, thus ended his regular studies of medicine.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 21st of 11 M / At meeting my mind was favoured with [obscured] good degree of Solemnity & tenderness. - Father Rodman spoke twice & Jonathon Dennis once, I thought pertinently with pretty good savor. - No buisness in the Preparative Meeting. -

RELIGIOUS SOCIETY OF FRIENDS



 November 28, Thursday: The Champlain [Canal](#) was extended through the village of Waterford.

An overture and five choral numbers for Den Sachsen-Sogn vermahlet heute, a festspiel by Robert, by Carl Maria von Weber, were performed for the initial time, to celebrate the wedding of Prince Johann of Saxony to Princess Amalie August of Bavaria, at the Dresden Hoftheater.

Valentine de Milan, a drame lyrique by Etienne-Nicolas Mehul to words of Bouilly and completed by Daussoigne-Mehul, was performed for the initial time, in the Theatre Feydeau, Paris.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 28th of 11 M ?? Our first Meeting was a good solid favoured time [obscured] mind was particularly so for which I desire to be thankful Jannah Dennis, Father Rodman Anne Dennis bore testimonues [obscured] I felt Unity with / - In the last Meeting we had considerable [obscured]ness & some of it trying - Several testimonies of Denial were [-act?]ed on against some who have been Disowned & the cutting out of members is always afflicting -

RELIGIOUS SOCIETY OF FRIENDS

 November 29, Friday: Gioachino Rossini's cantata La Santa Alleanza to words of Rossi was performed for the initial time, in the Arena, Verona, commissioned by Prince Metternich for the Congress of Verona as a celebration of the Holy Alliance.

Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 29th of 11th M 1822 / This Afternoon Hannah Dennis & her daughter Anne Spent the Afternoon with us - & Jonathon joined us at tea & in the evening - This was a very pleasant visit & renewed the belief in my mind that it is good for brethren to Speak often together. - it renews fellowship, & brightens the chain of Friendship. -

RELIGIOUS SOCIETY OF FRIENDS

 Winter: [Sarah Moore Grimké](#) resided in the Philadelphia city residence of [Friend](#) Israel Morris.

 December 1, Sunday: The coronation of Peter I as constitutional emperor of Brazil.

Franz Liszt, now a piano student of Carl Czerny and a composition student of Antonio Salieri, offered his initial public concert in the Landstandischer Saal, Vienna. Liszt played the a minor piano concerto of [Johann Nepomuk Hummel](#). The [Allgemeine Zeitung](#) would call him "a little Hercules...fallen from the clouds."

Dom Pedro, son of King Joao VI of Portugal, was crowned Emperor of Brazil.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 1st of 12th M 1822 / Our Meeting was rather small in consequence of a hard Storm of Wind & rain, but both to me were



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

seasons of uncommon favour - In the Morning we were Silent - In the Afternoon H Dannis was concerned in a Short but precious testimony

I can but render acknowledgements for this Days favour where they are alone due. - Oh that this day the beginning of Winter may prove as a forerunner of better days than I have experienced for some Weeks past. -

RELIGIOUS SOCIETY OF FRIENDS

 December 5, Thursday: Concerto in a minor for piano and strings by [Felix Mendelssohn](#) was performed for the initial time, in Berlin.

5th day 7th [sic] of 12th M / Our Meeting was Silent & to me a Solemn favoured season for which I desire to be thankful - There are a number of interesting Boys who attend our meetings - today while sitting in Meeting they were a Subject of my reflections & best wishes they appear to be Sensible & some of them evince Seriousness in their deportment & particularly in meetings sit with grave attentive countenances. -

RELIGIOUS SOCIETY OF FRIENDS

 December 8, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 8th of 12th M / In the Morning Meeting, soon after it was gathered, I felt a solemnity arise & remarkably Spread over the Meeting, in which I was favoured to partake to a degree of encouragement - D Buffum rose & observed "that from his advanced age & decrease of natural powers he had sometimes thought he might be excused from public experiences but feeling a concern to rest upon him, he believed it his duty to excite in the Minds of the people a Watchful State of Mind" & gave good evidence of Gospel Authority as did Hannah Dennis in two standings after him Our Afternoon Meeting was good & silent

RELIGIOUS SOCIETY OF FRIENDS

 December 12, Thursday: Agustin de Iturbide declared himself Emperor of Mexico and was so recognized by the USA.

Jan Vaclav Vorisek underwent examination as one of nine candidates for the position of 2d court organist in Vienna (he was successful and would take up his duties in the following month).

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 12th of 12th M 1822 / Our Meeting was pretty well attended & it appeared to me was a good favoured time tho' some roving was my lot yet a comfortable portion of devotion was experieined. - Father Rodman bore a short but acceptable testimony. -

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 December 15, Sunday: The 20-year-old [Nantucket Island](#) boatsteerer [Samuel B. Comstock](#) and his 18-year-old brother William and his 14-year-old brother George sailed under Captain Thomas Worth aboard the *Globe* out of [Martha's Vineyard](#), on its 4th whaling expedition. (On a previous voyage this whaler had been the 1st to take 2,000 barrels of oil.)

This voyage would evidently become very frustrating, for although the vessel initially proceeded east toward the Azore Islands and the Cape Verde Islands, in order to pick up the northeast trade winds and proceed toward Cape Horn and the Pacific Ocean and the whaling grounds there, Captain Worth would turn the ship south without stopping at any of these Atlantic islands for the refreshment and recreation of the crew. Ouch! –Then, after the vessel had rounded the Horn, Captain Worth would pass up another refreshment and recreation spot, Valparaiso on the coast of Chile. Ouch! –Then, when the vessel reached Hawaiian waters, Captain Worth would refuse to allow any of his crewmen to go ashore for their usual refreshment and recreation, but instead would have fresh supplies brought out to the ship at anchor. It was almost as if this young Captain Worth, on his first command, had other things to think about than the usual fun and games with eager little brown people!

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 15th of 12 M / Our Morning meeting to me was a season of [obscured]ing to me, but I have no doubt it was to many a time [obscured] savour, & appeared like it as much solemnity seemd spread in the gathering – J Dennis had a short testimony [–]er which was acceptable & D Buffumm was largely [–]erned to speak of the State of Christendom as portray[ing] a corrupt state of things, when professing Christians [–] different nations engaged in War, are praying to the same God for success on their Arms. Christian pro[–]ing Ministers thus at the same time engaged –how [incon]sistent with the Doctrines & precepts of Jesus Christ [whos]e injunction was to love one another – In the Afternoon it was still to me a season of little proffit but was enabled to feel that Truth [was] prevalent amongst us – Father Rodman bore a short but acceptable testimony - & J Dennis was [eng]aged to recount the present favours of society & [con]trast it with the times of sufferings in the days [–] our valient Predicessors & endeavoured to excite the youth & others present to live near the Truth, the light [–] have, & be obedient to Known Duty –

RELIGIOUS SOCIETY OF FRIENDS

 December 19, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 19 of 12 M / In our Meeting today (which to me was solid & good) Hannah Dennis was engaged in a well Authorized testimony, attended with Life [in] buisness but to appoint Representations in the Preparative Meeting

RELIGIOUS SOCIETY OF FRIENDS

 December 22, Sunday: Grindall Reynolds was born in Franconia, New Hampshire.

[Ludwig van Beethoven](#) was elected an honorary member of the Swedish Royal Academy of Arts and Sciences, Stockholm.

Friend [Stephen Wanton Gould](#) wrote in his journal:



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

*1st day [sic] 22nd of 12 M 1822 / A pleasant Day & Meeting well Attended, & five testimonies delivered - some of them had a reaching effect on my Mind - but on the whole it was a season of leanness to me
Silent in the Afternoon, well attended & a little more life in my mind than in the morning*

RELIGIOUS SOCIETY OF FRIENDS

 December 26, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 26th of 12 M / Rode to [Portsmouth](#) in the Stage to attend the Monthly Meeting - D Buffum preached weightily in the first Meeting - In the last we had but little buisness & that little was transacted harmoniously
Dined at Uncle Stantons & lodged - next morning rode home in his Waggon. -*

RELIGIOUS SOCIETY OF FRIENDS

 December 29, Sunday: [Henry Nelson Coleridge](#) (a son of [Samuel Taylor Coleridge](#)'s brother James) began the recording of his famous uncle's table talk.

ENGLISH EVENTS OF 1822

Gioachino Rossini was received by King George IV at Brighton Court.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 29th of 12 M Meetings well attended, & solid good Seasons - Silent except a short offering in the morning by one young in the Ministry -

RELIGIOUS SOCIETY OF FRIENDS

 December 30, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 30 of 12 M / This is my Birth day, I am now 41 Years of age. - Thus the great Wheel of time goes on. - I feel it, sensibly feel it. -

RELIGIOUS SOCIETY OF FRIENDS

[William Rounseville Alger](#) was born in Freetown, Massachusetts, the child of Nahum Alger and Catherine Sampson Rounseville Alger (possibly the birth was on the 28th rather than the 30th). This baby eventually would make itself the author of utterly unforgettable aphorisms, to be found now being quoted all over the internet:²⁷⁰

A crowd always thinks with its sympathy, never with its reason.

- William Rounseville Alger

We give advice by the bucket but take it by the grain.

- William Rounseville Alger

270. [Horatio Alger, Jr.](#) is his more talented but much less widely known minister cousin.



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

Fate is the friend of the good, the guide of the wise,
the tyrant of the foolish, the enemy of the bad.
– William Rounseville Alger

The wealth of a soul is measured by how much it can feel;
its poverty by how little.
– William Rounseville Alger

 December 31, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 31st of 12 M / With this day we close this Year, which has been an eventful Year in many respects – I have rec'd many favours from the Divine Hand to be thankful for, & thro' disobedience have much to repent of – My desires have been Strong this evening that my spirit may be quickened & my devotion to the right cause renew'd – Rec'd this Afternoon an interesting letter from my frd [Moses Brown](#). –

RELIGIOUS SOCIETY OF FRIENDS

1823

 The Reverend [Beriah Green](#)'s HISTORY OF THE [QUAKERS](#) was published at Albany, New York.

RELIGIOUS SOCIETY OF FRIENDS

 [Quaker](#) Financier Samuel Leggett formed the New York Gas Light Company, which would receive the first franchise in Manhattan to lay underground gas pipes. The Leggett home would be the first home in the state of New York to be lit by gas lights.

RELIGIOUS SOCIETY OF FRIENDS

➡ [Charles Lamb](#)'s articles signed "Elia" in the [London Magazine](#), when recycled in this year into a book titled ELIA. ESSAYS WHICH HAVE APPEARED UNDER THAT SIGNATURE IN THE LONDON MAGAZINE (printed for Taylor and Hessey, Fleet-street), provoked [Friend Bernard Barton](#) to reprove the manner in which they had been dealing with [Quakerism](#) (this remonstrance was handled well and would create an abiding friendship).



ELIA (FIRST SERIES, 1823)

Here enters a child, Emma Isola. She was the motherless daughter of an acquaintance of [Charles and Mary Anne Lamb](#)'s—a shy don at Cambridge University—and this father had just died. They adopted Emma and relocated from the city to Bay Cottage on Church Street in Edmonton.²⁷¹

[Henry Thoreau](#) would refer, in a letter on August 5, 1836, to an article "Distant Correspondents" included in this year's initial volume of ELIA articles.

271. Edmonton has by now been absorbed into the Borough of Enfield in the northern portion of London.

➡ Although Lord Sidmouth had rejected [Friend Elizabeth Fry](#)'s criticism of the British prison system, his successor as Home Secretary, Sir Robert Peel, had introduced a series of reforms. In this year he sponsored a Gaols Act. Instead of a gaols being funded by exacting fees upon its prisoners, England began to pay a salary to its gaolers. Female prisoners were to be directly supervised by female rather than male gaolers. Arrangements were made for regular visits from prison chaplains. (These reforms did not, however, apply to debtors' prisons or local town and county gaols.)

England paid a £300,000 compensation to Portugal and extended Portugal's deadline for ending the [international slave trade](#) until February 1830. Thomas Fowell Buxton, Friend [Thomas Clarkson](#), and [William Wilberforce](#) founded The Society for the Mitigation and Gradual Abolition of Slavery Throughout the British Dominions, and began publishing its influential [Monthly Reporter](#). Parliament debated emancipation.²⁷² A slave uprising in Demerara polarized the factions.



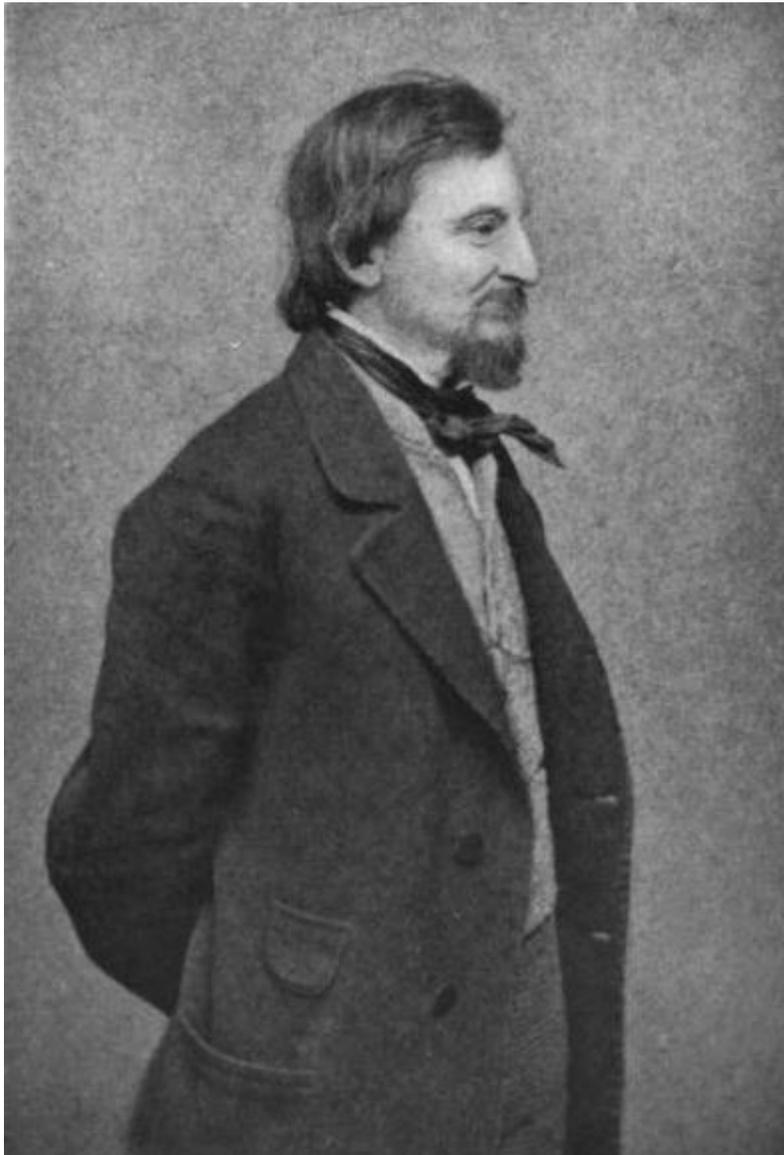
Friend [Thomas Clarkson](#)'s THOUGHTS ON THE NECESSITY OF IMPROVING THE CONDITION OF THE SLAVES IN THE BRITISH COLONIES, WITH A VIEW TO THEIR ULTIMATE [EMANCIPATION](#); AND ON THE PRACTICABILITY, THE SAFETY, AND THE ADVANTAGES OF THE LATTER MEASURE was printed in London by R. Taylor.

272. In this year St. Stephen's Chapel—a sham Gothic pile where the Houses of Parliament were meeting—burned. Only a small portion of this structure now survives. The immense antique-looking structure with which we are now so familiar, that houses the present-day Parliament, and features Big Ben, would not be steel-framed until 1860. Buxton, who would retire from the House of Commons in 1825, would not play an important further part in persuading the Parliament to force an end to human enslavement.

➡ Due to their support for Friend Mary Newhall, a New Light Friend, Friend [Mary Rotch](#) and her sister, Friend Elizabeth Rodman, were removed from the council of elders of their local Monthly Meeting in [New Bedford](#). This would cause an entire set of New Bedford [Quakers](#) to turn [Unitarian](#).

RHODE ISLAND RELIGION

At the age of 11 [Friend Daniel Ricketson](#) was struck in the eye by “a rough Irish youth” with a consequent partial loss of sight. The eye would be distinctly smaller, which explains why his portrait is from the side:





 [Friend Luke Howard](#) provided an “Advertisement to the reader” (signed only “L. H.”) for a volume printed in London by W. Phillips and entitled EXTRACTS FROM THE SPIRITUAL BEE: OR, A MISCELLANNEY OF SPIRITUAL, HISTORICAL, NATURAL OBSERVATIONS, AND OCCASIONAL OCCURRENCES, APPLIED IN DIVINE MEDITATIONS / BY AN UNIVERSITY PEN. This 1823 volume is a reprint of the 1667 edition that had been printed by W.H. for John Crosley of Oxford. Although the preface of this edition alleges that the meditations in the text originated with Friend William Penn (1644-1718), F. Madan, in his Oxford Books (Volume 3, page 164) has alleged that actually they had been originated instead by Nicholas Horseman (florut 1662).

HOWARD PUBLICATIONS

 Friend Jesse Kersey (1767-1845), who had been approbated as a [Quaker](#) minister, was suspected by Quaker elders of having succumbed to drugs and to alcohol, and his right to minister was challenged. This is from A NARRATIVE OF THE EARLY LIFE, TRAVELS, AND GOSPEL LABORS OF JESSE KERSEY (Philadelphia: T. Ellwood Chapman, 1851, pages 83-87):

From the time of my commencing in the world, there has been no object of a temporal character more desirable to me, than that of having it in my power to render to every man his due. Hence, I toiled with industry equal to my strength. I endeavored to avoid expenses; but when I had a family to provide for, this was impossible. Sickness subjected me to doctor’s bills, and children were to be clothed, fed, and educated. After I went on the farm, my crops often failed, and I was never able to make any clear money by that business. Under these and other discouraging circumstances, my health gave way; and at length under the pressure of various kinds of trial, my constitution seemed to fail, and I was overtaken with the typhus fever. This disease appeared to prostrate my physical strength, and desolate the remaining powers of the nervous system. In order to raise me above the fever, recourse was had to powerful stimulants. Hence, when I felt the returns of weakness, stimulants were the only remedy within my reach; I could get hold of no other thing that would relieve me. The paroxysms of nervous disease that frequently occurred, would deprive me of the exercise of my rational understanding, and the remedy unavoidably taken was sometimes, by those who knew not the case, declared to be the disease. Hence, my moral character was called in question. Reports were spread abroad that I was become the victim of intemperance. A consequence of which was, that when I came to Philadelphia to attend the [Yearly Meeting](#) in the year 1823, a number of Friends at the close of the Meeting for sufferings on sixth day, desired me to stop with them. I did so; and they informed that reports very unfavorable to my character, were in circulation; – and therefore in their opinion I had better not attend the Yearly Meeting, but for the present return to my family.

On this afflicting occasion, the energies of my mind became prostrated, and my strength so gone from me that I returned home under deep discouragement, reflecting on my situation, and thinking I had none to look to, or to lean upon. A horror of great darkness fell upon me, and it seemed as if the lion of the forest was let loose to roar against me, and even to destroy me utterly. For a time my mind was almost distracted; and I



frequently thought of putting off all dependence upon the Society of Friends, and of standing separate and alone. But when I thought of leaving the Society, this objection was always, present with me: that as certainly as the children of Israel were to dwell alone, and not to mix with the surrounding nations, – so was the Society of Friends; for they were called out from among the various classes of men, and they were to stand separate, in order that the force of their example might have a proper effect upon the surrounding inhabitants. I could not therefore leave the Society; although I could feel little or no support to the mind, either inward or outward. Sometimes there would be a short interval of light and hope, but soon I would again feel lost, and left to myself.

Thus for several years, I endured a state of much suffering and various deep trials, among which was the removal of several of my children by death. I was also under the necessity of selling the farm as before noted, and thus was turned out upon the world poor, and penniless. But the most trying of all was, that my character among Friends had become so far blasted, that it was thought proper by some to deny me the standing of a minister in the Society. I was accordingly removed from a seat in the meeting of ministers and elders. Under those circumstances, my poor soul was so far cast down, that all prospect of recovery was frequently lost: and that which gave the greatest power and force to those feelings was a consciousness that I had not kept my place, but had frequently given way to an excessive use of stimulants, in order to conquer or soothe the horror of my situation. But among all the remedies for distress, there is none more dreadful than that of intemperance. It not only fails to relieve, but it adds an incalculable amount to the affliction. No one can conceive the horror and anguish that I felt and passed through. It was a state of suffering that baffles all description; and when once a poor creature is landed in it, every step taken on that ground is making his way out more difficult.

I cannot look back to the period when my standing was called in question, without feeling the most poignant remorse, that I should have been in any degree the cause of reproach to the ever blessed Principle of Truth of which I have made profession. But from having been brought down by an attack of typhus fever, as before mentioned, to a very low and weak state, in which for several days I had no prospect of recovery, my physician gave me both laudanum and brandy; and recommended the frequent use of the latter in my case, as indispensable to my recovery. It was during this time of weakness, and under the pressure of my difficulties and trials, that I fell into the habit of drinking brandy, and thought my condition required it. Yet I never indulged in a course of excess, because of a disposition to rebel against my good and merciful Creator; but it was occasioned by reason of an overwhelming weight of weakness, and incapacity to stand my ground. During this time of close trial, it was vain to look for any human aid; and what added to the mass of mournful feelings and views, was the disordered state of the Society of Friends. Many of the members with whom I had formerly



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associated, had in my opinion departed from the principles of Friends and taken up a determination to rule the body of the Society in their own way – even though it should prostrate the character and standing of faithful Friends who could not unite with their measures. Consequently, as I was already proscribed, I sought for no strength or comfort among this class, – and stood for a time alone. Being thus weakened, broken down and discouraged, and no associates in the Society to mingle with, I do not marvel at (though I do not approve) of some of the weaknesses into which I unhappily fell. But, adored forever be the great Shepherd and Bishop of souls;– his arm is not shortened that it can not save, nor his ear grown heavy that it cannot hear. By the blessed interference of his adorable goodness, wisdom, and power, deliverance was miraculously furnished, and a way made for me to rise again into the glorious liberty of the ever blessed Truth. This I acknowledge with gratitude to have been nothing short of a Divine work. And having witnessed that my God is indeed a God of mercy and long-suffering kindness, I am humbly bound to speak well of his excellent name, and to magnify the arm of his power. Oh! how wonderful is his loving-kindness to the children of men! When, by his Spirit my mind is opened to take a view of his marvellous kindness, long-suffering, and forbearance with transgressing mortals, – no language is sufficient to do the great subject justice. Sometimes the query arises, how is it, that he permits transgressing mortals to go on year after year, in a state of rebellion against the clear impressions of his Spirit, and lengthens out the opportunity for such to return to him, and enjoy his favor? Thus he even extends his call to the eleventh hour of the day; evident evidently not willing that any should perish in their sins, but that all should return, repent, and live.

Should we accept the above at face value? An editor of Friend Jesse Kersey's A NARRATIVE OF THE EARLY LIFE, TRAVELS, AND GOSPEL LABORS OF JESSE KERSEY has been forced to conclude that this could not possibly have been an "entirely truthful" account: "he (or possibly a posthumous editor) misstates things, denies ever having said things that are clearly documentable, compresses multiple events into a short period of time, and gives misleading accounts of the trials he faced. He also omits critical things, or gives the impression that they happened in a different way." This [Quaker](#) editor concludes by remarking "I've come across self-serving or romanticized in retrospect accounts before, that is something rather to be expected, but I'm finding things that go beyond that."

RELIGIOUS SOCIETY OF FRIENDS

 January: Presumably by this point, since [Thomas Carlyle](#) had completed his work for the [Edinburgh Encyclopædia](#), he had completed composition of his article "[Quakers](#)" which would be appearing in its 1825  volume.²⁷³

 January 1, Wednesday: [Ludwig van Beethoven](#) applied for the position of Imperial Court Composer.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

273. The date of publication for this encyclopaedia is commonly given as 1830 but that was merely the date of issue of its last volume.



4th day 1st of 1st M 1823 / Began this Year with a sense of good covering my mind in a precious degree But Oh the Adversary how ready to devour all that is good & a season of conflict ensued, but at last felt a rising above the evil, so that the day closed more comfortably than I expected —²⁷⁴

In [Maryland](#), upon the death of the owner of John Thompson, Mrs. Wagar, her slaves had been divided among her children and grandchildren. At the turn of the year, with John having reached approximately 14 years of age, the slaves were taken to their new lives, the lot of John's family being to fall under the ownership of one George Thomas, a white man of local unsavory reputation:

New Year's, that sorrowful day for us, at length arrived. Each one weeping while they went round, taking leave of parents or children, for some children and parents were separated, as were also husbands and wives. Our meetings were now broken up, and our separation accomplished... John Wagar claimed me by promise, as he said my grandmother gave me to him; and, consequently, bade me keep out of sight, when they came for my father's family. This I did by hiding myself until the rest were all gone. I did this willingly, as I did not want to go to Mr. Thomas. Indeed, I had rather forego the pleasure of being with my parents than live with him. So I remained behind.

I had lived securely upon the old plantation about three months, when one day I was sent on an errand, two or three miles from home. There I met Mr. Thomas, who said to me, "where are you going?" I answered his question, when he said, "You belong to me; come, go home with me." I told him I wished to return with my errand, but he said "No; go right home to my house, where your father and mother are. Don't you want to see your mother?" I replied that I did, for I was afraid to answer any other way. This Mr. George Thomas had married my old Mistress's daughter, and we fell to him in right of his wife. I went home with him with a heavy heart.

When John Wagar heard of this event, he said I belonged to him and should come back; but he could not accomplish his purpose in this, for being left to Mrs. Thomas, he could not hold me. He then tried to buy me, but my new master would not sell me, to him.

Soon after my arrival in the family, Mr. Thomas let me to one of his sons, named Henry, who was a doctor, to attend his horse. This son was unmarried, lived a bachelor, and kept a cook and waiter. The cook belonged neither to him nor his father, but was hired. She was a good looking mulatto, and was married to a right smart, intelligent man, who belonged to the doctor's uncle. One night, coming home in haste, and wishing to see his wife, he sent me up stairs, to request her to come down. Upon going up, I found she was in a room with the doctor, the door of which was fast. This I thoughtlessly told her husband, who, upon her coming down a moment after, upbraided her for it. She denied it, and afterwards told the doctor, but not till I had gone to my mother, sick, up to the old man's plantation.

274. Stephen Wanton Gould Diary, 1815-1823: The Gould family papers are stored under control number 2033 at the Division of Rare and Manuscript Collections of Cornell University Library, Box 7 Folder 12 for August 24, 1815-September 25, 1823; Box 8 Folder 13: October 2, 1823-March 6, 1829; also on microfilm, see Series 7



The doctor was a very intemperate man. As soon as his cook told him her story, he came to his father with the complaint, that I had left him without his consent; upon which his father told him to flog me. He ordered me out to the barn, when I was scarcely able to hold up my head, and had to be led by my brother.

Without saying what he wanted of me, he stripped off my clothes and then whipped me, beating me over the head until I became senseless, and life was nearly extinct. I was carried to my mother's quarters, where I lay five weeks, unable to move without assistance. When I finally recovered, I did not return to him, as he did not wish it, but remained with my mother four years.

My father was a very pious man, never complaining, but bearing every thing patiently, and praying for grace and fortitude to help him to overcome his trials, which he believed would one day be ended. He was a good servant and an affectionate parent. But new trials and sorrows soon broke upon this quiet family.

My sister, whose name I must not mention, as she is now in the North, and like myself, not out of danger, was old Mistress's house maid. She possessed both grace and beauty, and to-day, thank God, is a living monument in his temple. She was given to Mrs. Thomas as her maid, and was much prized, because a gift from her mother; but especially because she knew her to be a virtuous girl.

She had found it impossible to long keep a maid of this stamp, for none could escape the licentious passions of her husband, who was the father of about one-fourth of the slaves on his plantation, by his slave women. Mrs. Thomas strove every way to shield my sister from this monster, but he was determined to accomplish his brutal designs.

One day during his wife's absence on a visit to her friends, being, as he thought, a good opportunity, he tried to force my sister to submit to his wishes. This she defeated by a resistance so obstinate, that he, becoming enraged, ordered two of his men to take her to the barn, where he generally whipped his slaves; there to strip off her clothes and whip her, which was done, until the blood stood in puddles under her feet.

Upon his wife's return, Mr. Thomas told her that my sister had been whipped for neglect of duty. Of this Mrs. Thomas did not complain, as she had no objection to necessary floggings. But similar scenes occurring quite often, our Mistress began to suspect that sister was not in fault, especially as in her presence she never neglected her business, and these complaints only came during her absence. Besides, she knew well her husband's former practices, and at last began to suspect that these and my sister's pretended faults, were in some way connected. Accordingly, she began to question her maid concerning her offences, who, fearing to tell her plainly, knowing it would be certain death to her, answered in low and trembling terms, "I must not tell you, but you may know what it is all for. If I have done anything, Madam, contrary to your wishes, and do not suit you, please sell me, but do not kill me without cause. Old Mistress, your mother, who is dead, and I trust in heaven, took great pains to bring me up a virtuous girl,



and I will die before I will depart from her dying counsel, given, as you well know, while we were standing by her dying bed."

These words so affected Mrs. Thomas, that she fainted and was carried to her bed, to which she was confined by sickness five or six weeks. Her husband's conduct still persisted in, finally caused her death, which occurred four years after.

Mistress told sister that she had best get married, and that if she would, she would give her a wedding. Soon after, a very respectable young man, belonging to Mr. Bowman, a wealthy planter, and reputed to be a good master, began to court my sister. This very much pleased Mistress, who wished to hasten the marriage. She determined that her maid should be married, not as slaves usually are, but that with the usual matrimonial ceremonies should be tied the knot to be broken only by death. The Sabbath was appointed for the marriage, which was to take place at the Episcopal Church. I must here state that no slave can be married lawfully, without a line from his or her owner. Mistress and all the family, except the old man, went to church to witness the marriage ceremony, which was to be performed by their minister, parson Reynolds. The master of Josiah, my sister's destined husband, was also at the wedding, for he thought a great deal of his man.

Mistress returned delighted from the wedding, for she thought she had accomplished a great piece of work. But the whole affair only enraged her unfeeling husband, who, to be revenged upon the maid, proposed to sell her. To this his wife refused consent. Although Mrs. T. had never told him her suspicions, or what my sister had said, yet he suspected the truth, and determined to be revenged. Accordingly, during another absence of Mistress, he again cruelly whipped my sister. A continued repetition of these things finally killed our Mistress, who the doctor said, died of a broken heart.

After the death of this friend, sister ran away, leaving behind her husband and one child, and finally found her way to the North. None of our family ever heard from her afterwards, until I accidentally met her in the streets in Philadelphia. My readers can imagine what a meeting ours must have been. She is again married and in prosperity.

The sovereign state of Alabama took action to dispose of various [slaves](#) who had been, in accordance with federal law, confiscated from their owners due to their having been imported illegally. Since this federal law against the international slave trade was of course not for the benefit of black people, but for the benefit of white people, these victims were of course to be forced to work for free by the state until they could be auctioned by the state to the highest bidder, with the net proceeds from such auctions to be sent of course directly into state coffers.

"An Act to carry into effect the laws of the United States prohibiting the slave trade."

§ 1. "Be it enacted, ... That the Governor of this state be ... authorized and required to appoint some suitable person, as the agent of the state, to receive all and every slave or slaves or persons of colour, who may have been brought into this state in



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violation of the laws of the United States, prohibiting the slave trade: *Provided*, that the authority of the said agent is not to extend to slaves who have been condemned and sold."

§ 2. The agent must give bonds.

§ 3. "*And be it further enacted*, That the said slaves, when so placed in the possession of the state, as aforesaid, shall be employed on such public work or works, as shall be deemed by the Governor of most value and utility to the public interest."

§ 4. A part may be hired out to support those employed in public work.

§ 5. "*And be it further enacted*, That in all cases in which a decree of any court having competent authority, shall be in favor of any or claimant or claimants, the said slaves shall be truly and faithfully, by said agent, delivered to such claimant or claimants: but in case of their condemnation, they shall be sold by such agent for cash to the highest bidder, by giving sixty days notice," etc. ACTS OF THE ASSEMBLY OF ALABAMA, 1822 (Cahawba, 1823), page 62.

INTERNATIONAL SLAVE TRADE

 January 2, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 2nd of 1st M / Quite unwell with a heavy cold & unable to go to Meeting My H went the walking very bad & she has a hard cold - [added later that evening after he had drawn the usual lines under the entry?] Walter Nichols Died suddenly about 8 O'clock this evening

RELIGIOUS SOCIETY OF FRIENDS

 January 5, Sunday: By this point six Turkish assaults on Missolonghi, Greece had been repulsed.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 5th of 1st M / Meetings very small the walking so bad that it was unsuitable for any woman to Walk, two [-]ly at meeting this Afternoon & one in the morning & they [-] -Hannah Dennis in the forenoon was [-] in a few words to commemorate the goodness & mercy [-]d in favouring us, at seasons, with his comfortable [-]ence -Silent in the Afternoon

RELIGIOUS SOCIETY OF FRIENDS

 January 7, Tuesday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 7 of 1st M / Attended the funeral of Walter Nichols, he [-] an old acquaintance of my Parents - a diligent attender [-] our Meetings on first day with his family & was at meeting [-] usual health the first day previous to his decease, which [-] very sudden. he had been a few days unwell & was [-]an company but retired early to bed & soon after he [-]de down expired about 8 O'clock in the evening of the 3 inst



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[–] *father & Mother were members of our society & his mother an occasional preacher. –*

RELIGIOUS SOCIETY OF FRIENDS

 January 9, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 9 of 1 M / Father Rodman appear'd twice in testimony to satisfaction [–] a letter from [Moses Brown](#) requesting D Buffum, B Freborn & myself to [–] to [Providence](#) immediately to consult about the affairs of [Obadiah](#)s Will [–] volves me in a exercise – I know not how to go nor how to stay

RELIGIOUS SOCIETY OF FRIENDS

 January 12, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 12th of 1st M 1823 / Our Meeting this forenoon was pretty well attended & D Bufum engaged in a lively, pertinent testimony much to the satisfaction & I trust edification of many present In the Afternoon H Dennis & Father Rodman were engaged in short but good testimonies. –
This Morning Uncle Stanton sailed for NYork on a visit to his Daughter Niobe who is very Sick & not expected to continue long in this life.–*

RELIGIOUS SOCIETY OF FRIENDS

 January 16, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 16 of 1st M / Our Select Meeting this day held was a season of some life, but on the whole a low time to me. –

RELIGIOUS SOCIETY OF FRIENDS

 January 17, Friday: In [Providence, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 17 of 1 M / Having rec'd several pressing invitations to come to [Providence](#) with David Buffum & Benjamin Freeborn to consult on the important concerns relating to the Last Will & Testament of our friend [Obadiah Brown](#) desc. on considering the subject it appeared right to go. I accordingly set out this morning in the Stage with Dvd Buffum & arrived there in season found [Moses Browns](#) Sleigh in Town ready to carry us to his house. on the Way stoped at the School House. – 7th day rode to Wm Almy & in the Afternoon attended the funeral of Cary Spencers Wife an aged goodly friend –Wm Almy & his daughter Anne preached – after the funeral we all returned to [M Browns](#) & enterd on the Buisness we went on. –

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 January 19, Sunday: Jason Brown was born in Hudson, Ohio, the 2d child of John Brown and Dianthe Lusk Brown.

In [Providence, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day attended Meeting in [Providence](#), the first time I ever attended that Meeting except at Quarterly Meeting times -In the forenoon D B preached & in the Afternoon Silent - we dined at J Congdons In the Afternoon we went to Wm Almys & lodged

RELIGIOUS SOCIETY OF FRIENDS

 January 20, Monday: In [Providence, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day returned to [M Browns](#) - spent the day together & lodged -3rd day - the Stage left me after attending to a little buisness in [Providence](#) returned to MB & spent the remainder of the day returned to [Providence](#) towards night & lodged at [-] Anthonys -

 January 22, Wednesday: A secret treaty was signed at the Congress of Verona, by which France obtained a free hand to enter the Spanish Civil War and restore Fernando VII to his absolute throne.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*4th day took the Stage & came home - The object & occurrences of this visit does not admit of full record, but I may acknowledge that I never found myself apparantly [-]e in my place, or returned with more peace
The appearance that there is a good reward for labour when rightly performed -- The visit [-] & I trust will be memorable to me as long as I live. -*

RELIGIOUS SOCIETY OF FRIENDS

 January 23, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 23rd of 1st M / At Meeting rather poor, but not as Destitute as sometimes. - No buisness but the Queries in Preparative Meeting. -

RELIGIOUS SOCIETY OF FRIENDS

 January 26, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 26 of 1 M / At meeting in the forenoon a short testimony [-] Father Rodman. - In the Afternoon - poor times to me In the evening visited David Williams, who is sick [-]ry poor way

RELIGIOUS SOCIETY OF FRIENDS

Publication at Philadelphia (I. Ashmead & Co.) of [Giacomo Costantino Beltrami's](#) *DEUX MOTS SUR LES PROMENADES DE PARIS A LIVERPOOL ETC.* He began a voyage down the Ohio River, intending to follow it to its juncture with the Mississippi River and then head downriver for New Orleans, Louisiana. On the journey, however, he would become acquainted with United States Indian agent Lawrence Taliaferro, who was heading upriver on the Mississippi, and would conceive the project of exploring the headwaters of this great river.



He and Taliaferro joined with Major Stephen H. Long and traveled upriver toward Fort St. Anthony.



➡ January 27, Monday: The United States recognized the United Provinces in South America (Argentina) and the State of Chile, and President Monroe appointed the 1st US ambassadors to South America.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 27 of 1 M / My feelings have been much in sympathy with [-] afflicted particularly dear Sister E Rodman who this morning underwent a painful & trying surgical operation. - my heart [-] deeply for her indeed -And this eveing Aunt Hannah Gould put her Hip out of joint & had it [-] or attempted to be set - all which renders this day memorable in my feelings.

RELIGIOUS SOCIETY OF FRIENDS

➡ January 30, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 30th of 6th [?] M 1823 / Monthly Meeting in Town, the weather was pleasant & the Meeting pretty well attended - The first was nearly silent, except a short communication from J



*Dennis towards the close
The last was conducted pretty well, tho' we had some exercising
cases to decide. -*

RELIGIOUS SOCIETY OF FRIENDS

Rammohan Roy's own press *Mirat-ul-Akhbar* published his 256-page book, FINAL APPEAL, in response to the "Christian" missionaries and their insistence on dogma at the expense of the moral content of their religion.

By a new United States statute, the federal regulations in regard to the capital crime of [piracy](#) were rendered perpetual, which is to say, they would remain in force indefinitely without any need to be periodically renewed (engaging in the [international slave trade](#) had for decades been categorized as a type of piracy).

"An Act in addition to 'An act to continue in force "An act to protect the commerce of the United States, and punish the crime of piracy,"' etc. STATUTES AT LARGE, III. 510-14, 721, 789. For proceedings in Congress, see SENATE JOURNAL, 17th Congress, 2d session, pages 61, 64, 70, 83, 98, 101, 106, 110, 111, 122, 137; HOUSE JOURNAL, 17th Congress, 2d session, pages 73, 76, 156, 183, 189.



February 2, Sunday: Rossini's opera "Semiramade" premiered in Venice.

A cantata for the birthday of the Grand Duke of Saxe-Weimar by [Johann Nepomuk Hummel](#) was performed for the initial time.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 2 of 2 M 1823 / While setting at dinner today the subject of Drinking healths was casually introduced, & something was said by John rather favouring the Idea on which his Mother related an anecdote of her life which struck me forcibly & which I do not recollect to have heard before - She remarked on a certain time she was Dining at the table with John B Gilpin the British Consul in this Town at his House - when he asked her to drink a glass of Wine with him to King George, whose Birth day it was. - She told him No, she did not Drink healths. He then asked her why & wished a reason assigned. She then replied that she considered it frivolous & unnecessary [-] meaning, but in this case she could say {blot} "In my heart I wish well to King George & some of his subjects I know, & am acquainted with, & many that I do not know." Well he replied, I give you credit as a true descendant of George Fox. - She replied that she wished no greater honour - It occured to me, how little need there is, of our evading or violating our religious testimonys, for where they are substantially held to, in the presence of those who are not of us, we are uniformly better respected in where there is a half or whole surrender of him to join with the vain fashions of the World There is certainly nothing gained by it, but to the contrary, we loose our own strength & sink in the estimation of observers. -

In the forenoon Hannah Dennis was engaged in a truly Authorized & Gospel testimony much to the comfort & help of the Meetings. - it was followed by two short testimonies that I did not think



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

so much of

RELIGIOUS SOCIETY OF FRIENDS

 February 3, Monday: [Spencer Fullerton Baird](#) was born.

Gioachino Rossini's melodramma tragico *Semiramide* to words of Rossi after Voltaire was performed for the initial time, in Teatro La Fenice, Venice, with a very enthusiastic response (this was the last opera Rossini would write for Italy).

 February 4, Tuesday: Massachusetts approved the creation of the [Hampshire and Hampden Canal Company](#).

Lake Chad was for the first time sighted by Europeans (Lieutenant [Hugh Clapperton](#) and Dr. [Walter Oudney](#)).²⁷⁵

The *Active* arrived at Honolulu on the island of Oahu bearing the family of the Reverend [William Ellis](#).

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 4th of 2 M 1823 / Several of our friends have set out for Providence Quarterly Meeting this Morning - I feel [-]rey at staying behind & fear it will add no spiritual strength. - Visited dear Sister Eliza Rodman in her room this morning, she is a poor suffererd & my heart is deeply interested for her - unless she recovers soon I fear her situation is very alarming

RELIGIOUS SOCIETY OF FRIENDS

 February 5, Wednesday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 5th of 2 M / The papers by Mail last night announced the close [-]er Niobe Marshall in this life on the 30th of last Month & her burial last first Day - This Morning Uncle Stanton [-]ned from NYork where he has been to witness the [dyi]ng scene of his daughter Niobe above said - It appears in a short interview with him that her end was triumphant [-]ppy - for three weeks previous she was engaged inviting[?] council to her friends & connections - she requested [to be?] buried in Friends burying ground & friends attended her funeral & took the management of it - tho' she was a member [-of the ?] Presbyterian Meeting - early in life She was attached [to fri?]ends & I have no doubt, had she kept her place & stood [-]ed to Divine requirings, would have belonged to our Society her whole life she loved friends, & never appeared to enjoy her [role?] in the society in which she had formed a connection

RELIGIOUS SOCIETY OF FRIENDS

 February 6, Thursday: Maria Szymanowska performed in Kiev.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:
275. They decided they would call it Lake Waterloo.



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

5th day 6th of 2 M 1823 / Silent small & to me rather a poor Meeting - tho' I trust favour was dispensed to some present

RELIGIOUS SOCIETY OF FRIENDS

 February 8, Saturday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 8 of 2 M / Most of our friends returned last evening from [Providence](#) Quarterly Meeting, & bring comfortable accounts of the progress of things there, a good degree of harmony prevailed in the deliberations of the Meeting & friends were comforted together in good measure - tho' accounts from Bedford is Somewhat afflicting respecting the State of Society there - Mary Newhall is there & impresses her public appearances on the Meeting & some who [crossed out] joins with her of whom better things might be expected.-

RELIGIOUS SOCIETY OF FRIENDS

 February 9, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 9 of 2 M / Meetings nearly silent & rather dull Seasons Thoughts much on troubles at [New Bedford](#). -

RELIGIOUS SOCIETY OF FRIENDS

➡ February 11, Tuesday: During the hours of darkness disowned Friend George Pollard, Jr. had kept his [Nantucket Island](#) whaling vessel sailing along, despite the fact that no stars were visible and despite the fact that the *Two Brothers* was being sailed through a poorly charted quadrant of the Pacific Ocean known to contain shoals. He was surprised when, some 600 miles northwest of the Hawaiian chain, off French Frigate Shoals, his vessel ripped its bottom on a reef. He did not want to abandon ship but was brought along by his crew into their small boats, and the next morning all lives would be saved by another Nantucket whaler. (Captain Pollard had been in charge during the shipwreck of the *Essex*. This would be, therefore, the final time he would be entrusted with a vessel — he would finish out his life as a night watchman back home. Herman Melville would seek him out in Nantucket for a sympathetic interview. In 2011 the wreck of the *Two Brothers* would be explored by skindivers: its anchors, its trying vessels for whale blubber, etc.)

LOST AT SEA



TIMELINE OF ACCIDENTS

➡ February 13, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

RELIGIOUS SOCIETY OF FRIENDS

5th day 13 of 2 M / At meeting Father Rodman was engaged in a short testimony addressed to the Youth, which was very cordial to my feelings. -

➡ February 16, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

RELIGIOUS SOCIETY OF FRIENDS

1st day 16 of 2 M / D Buffum engaged in a solemn impressive testimony, exciting to Obedience. - Good Meeting In the Afternoon small & rather lean. -



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 February 20, Thursday: British sealer/explorer [James Weddell](#), aboard the brig Jane, fixes his position at 74° 15' S at 34° 16' 45" W in antarctic waters. This furthest south will not be bested until 1841.

Gretchen am Spinnrade D.118, a song by Franz Schubert to words of [Johann Wolfgang von Goethe](#), was performed publicly for the initial time, in the Vienna Musikverein.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 20 of 2 M / Small Meeting & heavy - Mind much in sympathy with Friends at [New Bedford](#) where a serious difficulty exists - Mary Newhall is there which the State of things in the minds of Some there causes much ferment & distress among the faithful. - Have this & last evening Visited dear Sister Elizabeth Rodman in her shop, where I rejoice to find her comfortable & I am willing to hope on the way for recovery - The severe surgical operation She has undergone, excited my deepest sympathy & often involved me in deep distress on her account - while sitting with her I could feel no clear prospect that her health would ever be again established, but hope & desire is very strong on her account. -

RELIGIOUS SOCIETY OF FRIENDS

 February 23, Sunday: A Symphony in D by Jan Vaclav Vorisek was performed for the initial time, in Vienna.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 23rd of 2 M 1823 / Our Morning Meeting was pretty well attended & D Buffum was engaged in a very lively Sound pertinent testimony from the text "God who at sundry times in divers manners Spake in times past unto the fathers by the Prophets Hath in these last days spoken unto us by his Son who he hath appointed head of all things." &c - in the Afternoon the Meeting was smaller, but a season of some favour - This day about Dinner time Aunt PATTY GOULD in getting [ready?] to go down stairs, her took a turn & she fell Down & hurt her hip badly, we suppose it is put out of joint but nothing at present can be done with it, & she remains in a suffering condition. - so now in one house lays two poor old women with their hips our of joint - this is an awfully afflicted State both for them & their friends, but [-]ly love a train" & as I was thinking this Afternoon of a saying of Josephs Mitchells once in one of our public meetings "as one [- trial?] passes another comes." so that we need not be impatient & wish improperly to be exempt from suffering, for we know note what is to succeed present trials. -

RELIGIOUS SOCIETY OF FRIENDS

 February 27, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 27th of 2 M / Yesterday Rode to [Portsmouth](#) in the Stage sleigh went to Uncle Stantons on buisness with him, - found them very comfortable - This morning walked thro' the field & over [to Widow?] Banks to Meeting. The first was to me a season of



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

labour was favour'd to experience some favour, but not to the degree that I desired -- In the last Meeting (Monthly) I was [–] our'd to be faithful in the expression of a few words on [–] erval subjects which afforded Strength & peace, beyond what [I ha]ve witnessed in a Moy [Monthly] Meeting for some time – one [–] an was disowned for Marrying out - another was cons-[–]p in Membership who sent an acknowledgment for [–]me offense & a request for Membership was recd [–] Hannah Pearce daughter of Benjamin & a committee [–]ted to visit her on the Subject - Rode home [–] he Sleigh with Abraham Barker & Dined on the [–] at Richard Mitchells -

RELIGIOUS SOCIETY OF FRIENDS

 March 2, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 3rd M 2nd 1823 / Silent Meetings, low poor times to me, particularly the Afternoon – Aunt Patty Gould remains much as the week past a poor suffering old woman & I see no immediate prospect of her release, either by recovery or Death. –She has been a good woman all her days, zealous for the Truth & done much for Society both on committees & for about 20 Years of her life as overseer

RELIGIOUS SOCIETY OF FRIENDS

 March 3, Monday: 25 English gentlemen created the London Greek Committee to raise money and volunteers for the Greek rebellion against Turkey.

The US federal government made an appropriation of \$50,000 for the suppression of the [international slave trade](#).

“An Act making appropriations for the support of the navy,” etc.
“To enable the President of the United States to carry into effect the act” of 1819, \$50,000. STATUTES AT LARGE, III. 763, 764.

➡ March 6, Thursday: At the urging of the bride's mother, Elizabeth Oakes Prince, although still a teenager, and Seba Smith, the editor of a Portland weekly, were wed. From this point into 1838 Elizabeth Oakes Smith would manage the Smith household, which would include not only the members of the blood family but also the boarding apprentices and printers of their The Eastern Argus.



Waldo Emerson mused sophomoronically in his JOURNAL about the rights of man:

My brother Edward asks me Whether I have a right to make use of animals? I answer "Yes," ... the positive law of Necessity asserts our right. But the use of the sheep for clothing, the ox, the horse, & the ass, for beasts of burden is parallel to these [Arabian & his camel; Northern Islanders & their Whales], and their necessity though less seen is equally strong. "Increase & Multiply" said the Creator to Man; and caused all the brute creation to pass before him & receive [sic] their names in token of subjection. The use of these enables man to increase & multiply a thousand fold more rapidly, than would be practicable if he abstained from their use. Their universal application to our purposes & especially that remarkable adaptation that is observed in many instances of the Animal to the wants of the country in which he is found constitute the grand Argument on this side.

Franz Schubert's song Die abgebluhte Linde D.514 to words of Szechernyi was performed for the initial time, in the Vienna Musikverein.

In Newport, Rhode Island, Friend Stephen Wanton Gould wrote in his journal:

*5th day 6 of 3 M / Our meeting small in consequence of bad
Walking & to me a low time -*

RELIGIOUS SOCIETY OF FRIENDS



 March 9, Sunday: The cause of Claude-Henri de Rouvroy, Comte de Saint-Simon, the believer in human progress, the worshiper of the future, wasn't doing too well. In order to finance his metaphysical schemes he had been all over France attempting to extract large sums of money, like a thousand franks at a pop, from various industrialists he promised to respect afterward, and had gotten some money from some of them, and had just written off to a textile industrialist named Ternaux who had once made a donation, when he loaded a pistol with seven charges, pulled out his pocket watch and spent seven last minutes contemplating the proper organization of human society, and then attempted to blow out his own brains. Although the positive law of Necessity asserted his right to perform this act, he used up all seven bullets and only managed to blow out one of his eyes.

Although this is presumably a record of sorts for philosophical ineptitude, as a matter of principle the Guinness Book of World Records refrains from keeping score in the arena of philosophical ineptitude — so I suppose we'll never really know.²⁷⁶

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 9 of 3 M / In the forenoon Hannah Dennis was engaged in a lively & excellent testimony - Silent Meeting in the Afternoon - - a low distressed day to me - in the evening visited David Williams who is very sick & without speedy help cannot remain in mutability. -his complaint is now evidently the Dropsy & I fear consumptive complaints attending it -

RELIGIOUS SOCIETY OF FRIENDS

 March 13, Thursday: Michael Faraday read his paper “On Fluid Chlorine” to the Royal Society in London. He described how cold temperatures and pressure would liquefy a gas, chlorine.

The Pennsylvania General Assembly approved a [Delaware and Hudson Canal](#).

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 13th of 3rd M / Silent Meeting & to me a season of favour, may I be thankful for it. -

RELIGIOUS SOCIETY OF FRIENDS

 March 16, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 16th of 3rd M / Our Morning Meeting was long & silent till near the close when our venerable friend D Buffum rose & expressed "that to him it had been a season of favour & he believed many others present could acknowledge the same - then after a short impressive testimony from him (which I do not retain sufficiently to note the thread of) The meeting closed in a solid manner. - That It was a favourd season my heart fully responded, the arisings of life & mental supplication for help & preservation being vouchsafed to me in an unusual degree. - Silent & short meeting in the Afternoon, but solid & sweet. - In the Morning went to Aunt Patty Goulds & removed her from one bed to another, she is weak & low & cannot remain long in mutability. -

In the evening visited David Williams who seems fast declining

276. The world being what it is, the publicity generated by this suicide attempt promptly brought in some funds for his cause.



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

in a Dropsy & I fear is also consumptive

RELIGIOUS SOCIETY OF FRIENDS

 March 20, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 20th of 3rd M 1823 / It was a severe Snow Storm & the Meeting [-] Small - but four women were able to attend, but Hannah Dennis was engaged in a lively encouraging testimony to the few who were gathered & I have no doubt it was a season of general favour, tho' my mind was most of the time in a low state. - No buisness in the Preparative Meeting. -

RELIGIOUS SOCIETY OF FRIENDS

 March 23, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 23rd of 3 M / Silent Meetings. - In the Afternoon attended [-] funeral of Priscilla, a widow whose name was originally Louden & of a family of Loudens who were Friends, her parents being buried in our ground, she was buried there also & according to our manner - she was herself an attender of Friends Meetings
This forenoon Died Sophia Waring Aged 36 Years the wife of Doctor Waring & Daughter of the late Francis Malbone
She was a kind pleasant courteous Woman, has left [6? young?] Children & having a passing acquaintance with her have felt affected with her removal from time, so young in Years & leaving so numerous a family of Children, The youngest only 3 or 4 Weeks old. -*

RELIGIOUS SOCIETY OF FRIENDS

 March 27, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 27th of 3 M / The forepart of the first Meeting was a season of conflict to my mind but was favord with a comfortable [-] lince before the conclusion tho' it did not end quite as well as I could wish - about the Middle of the Meeting Father Rodman was engaged in a Short but sound & very pertinent testimony [-] my feelings -
In the last (Monthly) our buisness went on pretty well -
Hannah Pearce daughter of Benjamin of [Portsmouth](#) was recd into Membership - Adam Anthony dined with us. -*

RELIGIOUS SOCIETY OF FRIENDS

 March 30, Easter Sunday: John Maddox of the *Rebecca Ann* out of Gloucester drowned and his body was found on Master Mores Beach.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 30th of 3rd M / In the forenoon Meeting our friend Isaac Hammer from the State of Tennessee attended & was silent at the close of the meeting he requested more general notice & the Youth



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

particularly invited but the Storm increasing to violence the meeting was smaller than in the morning, after a long silence he said [-]derable which was good & pertinent & H Dennis was also [-]ned to make a sweet addition. – The several past days have been Days of Deep seriousness to me. – I know not the particular time when a closer Baptism has awaited me – May all work for good & the dispensation be Sanctified

RELIGIOUS SOCIETY OF FRIENDS

 April 1, Tuesday: Omaggio pastorale, a cantata by Gioachino Rossini, was performed for the possibly the 1st time, in Treviso, for the unveiling of a memorial bust of Antonio Canova.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

4th M 1st 1823, 3rd of the Week This day recd from my valued friend & correspondent Thos Thompson of Liverpool a highly interesting Letter Dated 1st M 14th 1823, with Several Valued Pamphlets & a new edition of Stephen Crisps Sermons. – This letter seemed much like a Brook by the way, for my mind was under presure & by it was a little comforted & strengthened. –

RELIGIOUS SOCIETY OF FRIENDS

 April 3: William Macy “Boss” Tweed, New-York political boss, was born.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 3rd of 4th M / Silent short Meeting & some favour vouchsafed – but small on the Womens side in consequence of very Bad Walking.–

RELIGIOUS SOCIETY OF FRIENDS

 April 6, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 6th of 4th M / The Morning Meeting was large & silent. – In the Afternoon father Rodman was engaged in public testimony much to my satisfaction & I have no doubt it had a lively impression on some minds present. – In the evening Visited David Williams whose disorder increases on him & in all human probability will soon terminate his existance. – his state of mind is sweet & pleasant, loving & affectionate to his friends & deems their visits kind. – My mind was much affected with this visit to my old Master. – he has been a useful man in society – open & hosptiable in his house to strangers & friends who visit [Newport](#) & will be a great loss to us. –

RELIGIOUS SOCIETY OF FRIENDS

 April 9, Wednesday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 9th of 4 M / I have this morning Sealed up a package containing a letter &c to my frd Thos Thompson of Liverpool



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

*& sent it to NYork to be forwarded to him. -
It has been of late to me a season of proving & close trial both
on my own account & of others - my spirit has been closely
exercised & I dont know but I may say deeply bowed for days
together, & I hope the dispensation will be lastingly beneficial*

RELIGIOUS SOCIETY OF FRIENDS



April 10, Thursday: Johann Baptist Jenger proposed that his friend Franz Schubert, despite his youth, be accepted as an honorary member of the Styrian Music Society at Graz. The proposal was accepted.

Franz Schubert wrote his publisher Cappi and Diabelli, accusing them of shady practices and severing relations.

Three songs by Franz Schubert were published by Sauer and Leidesdorf, Vienna as his op.20: Sei mir gegrusst to words of Ruckert, Fruhlingsglaube, to words of Uhland, and Hanflings Liebeswerbung to words of Kind.

On approximately this day, Franz Liszt wrote in [Ludwig van Beethoven](#) conversation book:

*I have often expressed the wish to Herr von Schindler to make
your lofty acquaintance, and am rejoiced now to be able to do
so. As I will give a concert on Sunday the 13th I most humbly
beg you to grant me your exalted presence.*

(Contrary to Liszt's own report, Beethoven would not attend — by this point there was no longer anything to gain from attending concerts because he had become almost totally deaf.)

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 10th of 4 M / This was our Select Meeting Day, it was
to me a season of solemnity - my spirit was tendered, & brought
into a proffitable dispensation of feeling - for which I desire
to be thankful. - Oh that I may Keep more on the Watch against
the enemy, that I may not suffer
So much by his inroads on my heart.-*

RELIGIOUS SOCIETY OF FRIENDS



April 12, Saturday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*7th day 12 of 4th M 1823 / I feel thankful to acknowledge renew'd
favour this morning - tendering the heart & exciting precious
sensations the father leaves me not in a barran unfruitful
Wilderness*

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 April 13, Sunday: A second, revised constitution for Greece was adopted by the Second National Assembly in Astros of Kynouria.

Franz Liszt gave a large concert in the Redoutensaal, Vienna, playing music of [Johann Nepomuk Hummel](#), Moscheles, and improvisations on themes suggested by the audience.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 13th of 4th M / A Day of much feeling & I trust of good feeling in our Morning Meeting we had much preaching in the following order Anne Dennis - J Dennis Hannah Dennis D Buffum & Hannah at a second standing. - I had no doubt of the good concern of any of them & some of it had the Kings seal on it, if I know his seal - In the Afternoon My mind was a little more unsettled but still a good degree of favour. - Oh that I may be thankful - My [may] I bow low under every renewal of Divine regard, & recieve it in Mercy for the longer I live the more I feel that of our selves we Merit nothing
Set Most of the eveing at Wm Lees in company with M H Sister Ruth & Mary -*

RELIGIOUS SOCIETY OF FRIENDS

 April 16, Wednesday: The United States navy was making brief landings along the coast of Cuba in this year, in pursuit of [pirates](#). The landing on this date was near Cayo Blanco.

US MILITARY INTERVENTIONS

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 16th of 4M / This morning we went down to the head of the Long Wharf to meet the Steam Boat in which we were previously advised Micajah Collins & Isaac Bassett of Lynn [-]pected to be- at 10 OClock the Boat arrived & we had just time to take our abovementioned friends by the hand [-] their way to N York & Philadelphia - Micajah expecting [-] attend the latter Yearly Meeting & spend most of the times visiting some Meetings particularly in Virginia - [-]eting. -

RELIGIOUS SOCIETY OF FRIENDS

 April 17, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 17th of 4th M / Silent & pretty good Meeting - In the Preparative meeting all the Queries were answered - & no other buisness accepted - I was inform'd that the women's meeting appointed a new Clerk Vist Ruth Dennis in the place of [-] Elizabeth Rodman who has served a number of Years

RELIGIOUS SOCIETY OF FRIENDS

 April 20, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 20 of 4 M / Silent Meetings - The Morning was better than the Afternoon to me. - but in both things were at a low ebb



in my feeling –

RELIGIOUS SOCIETY OF FRIENDS

 April 24, Thursday: Simon Mayr's cantata *La vita campestre* was performed for the initial time, in Bergamo.

Eugene Scribes's "Le Menteur Veridique" premiered in Paris.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 24th of 4th M / Attended Monthly Meeting at [Portsmouth](#) with sister Ruth – The first Meeting was a good one – David Buffum & Hannah Dennis were both engaged in very lively testimonies – in the last things went on pretty well, but not as well as at sometimes. – We dined at Uncle Stantons. –

RELIGIOUS SOCIETY OF FRIENDS

 April 27, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 27th of 4th M / Our Morning meeting was pretty well attended & a good solid time – Towards the close a short testimony by J Dennis. – Our frd Avis Keene attended in the Afternoon & notice being given the Meeting was well attended She was much favoured to reach & understand the State of our meeting & to me her testimony was truly cordial & have no doubt it will be remembered by many in days to come. –

RELIGIOUS SOCIETY OF FRIENDS

 April 28, Monday: In accordance with the Congressional resolution of February 28th,  the President of the United States wrote to the government of Spain proposing an alliance to destroy the [international slave trade](#) (HOUSE DOCUMENT, 18th Congress, 1st session, VI. No. 119).

Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 28th of 4th M / Avis Keene with her Sister Percival called this morning to see us, & paid a short but sweet visit – she dines at B Freeborns, & intends tonight for [Providence](#) – & expects to be at our Q Meeting at [Greenwich](#) where we may see her again. –

RELIGIOUS SOCIETY OF FRIENDS

 April 29, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 29th of 4 M 1823 / This morning with my Wife went on board the Packet for [Greenwich](#) – our company consisted of 15 Friends & the Passage tho' rather long was pleasant – on our arrival We Walked our to Daniel Howlands Father Rodman & Henry Gould in company. – There we took tea & lodged

RELIGIOUS SOCIETY OF FRIENDS

 April 30, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day morning Walked to Town [[Greenwich](#)] & attended Select Meeting Dined at Abigail Prouds & after tea I met with the Trustees of [Obadiah Browns](#) benevolent fund which was our first Meeting - We lodged at cousin Wanton Caseys -

RELIGIOUS SOCIETY OF FRIENDS

 May 1, Thursday: Franz Liszt gave a homecoming concert in Pest after his triumphal trip to Vienna. He wore a national Hungarian costume. It was the 1st of what would be five performances in Pest this month.

In [Providence, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 1 of 5 M - The Quarterly Meeting at large was a season of favour, tho' not without some unpleasant occurrences - after dining at cousin W Caseys I rode to [Providence](#) & lodged at [Moses Browns](#) -

RELIGIOUS SOCIETY OF FRIENDS

 May 2, Friday: In [Providence, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 2nd of 5th M - Spent this day at the Boarding School & had two long & laborious Sittings of the School Committee returned to [Moses Browns](#) & lodged. -

RELIGIOUS SOCIETY OF FRIENDS

 May 3, Saturday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day went in to [Providence](#) & after several calls went on board the Packet & came home after a very pleasant passage -

RELIGIOUS SOCIETY OF FRIENDS

 May 4, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 4th of 5th M 1823 / In our morning Meeting Hannah Dennis was engaged in a lively testimony - Silent in the Afternoon Took tea at Father Rodmans & towards night called at David Williams found him much as when I saw him tho' a little weaker. -

RELIGIOUS SOCIETY OF FRIENDS

 May 8, Thursday: "Home Sweet Home" was 1st sung (this happened in London).

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 8th of 5th M / Silent Meeting & not a season of that



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

sweet refreshment that I have sometimes experienced. – the fault was my own

RELIGIOUS SOCIETY OF FRIENDS



May 11, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 11th of 5 M Both Meetings silent except a few words by Anne Dennis in the forenoon. – Set the evening at Dorcas [-] ls with my H & Sister Ruth. –

RELIGIOUS SOCIETY OF FRIENDS



May 15, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 15th of 5 M / Silent Meeting, a season of much Poverty & weakness [-] When shall I be strong when shall I be better – [-] weeks ago my mind enjoyed precious favour for which I desire to be thankful & feel so now in that there is some evidence [-] all is not gone. –

RELIGIOUS SOCIETY OF FRIENDS



May 18, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 18th of 5 M / Our Morning meeting was large. There was no meeting at several other meetings in town which brought more than common to ours - D Buffum & Hannah Dennis were engaged in lively testimonies The former opened with "Opportunity lost [-] ver be regained" & the latter on the necessity of bearing the [-] Meeting was again well attended in the [-] noon father Rodman & J Dennis bore short testimonies.

RELIGIOUS SOCIETY OF FRIENDS



May 22, Thursday: Following his desire to travel, Mikhail Ivanovich Glinka made for the Caucasus, reaching Kharkov today.

The US House passed the protectionist Tariff of 1824.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 22 of 5 M / A well attended Silent Meeting - my feeling [-] very lively. – No buisness in the Preparative Meeting My Mother & cousin Hannah Gardiner set the Afternoon & took tea with us –

RELIGIOUS SOCIETY OF FRIENDS

 May 25, Sunday: [Waldo Emerson](#)'s 20th birthday.



John Luman Wakefield was born in or near Winsted in Litchfield County, Connecticut.

A Concerto in d minor for violin, piano and strings by [Felix Mendelssohn](#) was performed for the initial time, privately, at the Mendelssohn residence in Berlin.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 25th of 5th M 1823 / Both Meetings were Silent, & to me rather dull times. – I have nothing to boast in, it is a time of leanness. – We took tea in family friendship & love at Father Rodmans. –

RELIGIOUS SOCIETY OF FRIENDS

 May 29, Thursday: Anton Philipp Heinrich gave his 1st concert after arriving in [Boston](#).

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 29th of 5 M / A Very rainy day & small Monthly Meeting In the first Anne Dennis & Father Rodman bore short testimonies. – Not much buisness & not much life in the last sitting. Uncle P Lawton & Adam Anthony Dined with us

RELIGIOUS SOCIETY OF FRIENDS

LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



June 1, Sunday: [Henry Youle Hind](#) was born in Nottingham, England, 3d son of Sarah Youle Hind and Thomas Hind, a prominent manufacturer of lace (a younger brother would be the artist William George Richardson Hind, who would venture on explorations in the Canadian interior subsequent to the explorations of the older brother; what appears below is a chromolithograph based on a sketch by William, and depicts his brother Henry lounging in the lodge of Otelne of the Montagnai tribe on the coast of Labrador).



In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 1st of 6th M 1823 / Our Morning Meeting was very large & favoured with a lively Gospel testimony from David Buffum. – In the Afternoon a young man who arrived from NYork in the Steam Boat came to Meeting about the Middle of the Meeting he rose & delivered a Zealous & Strenuous testimony which we hardly knew what to make of –

To me it was a favor'd sweet Meeting till he spoke, which threw me into an unsettled State – there was some good in what he Said, but a certain impetuous manner of speaking & being an entire stranger threw the mind into doubt of what he was. –

Took tea at D Buffums – & set the evening with my H at Cousin Anne & Mary Goulds. –

RELIGIOUS SOCIETY OF FRIENDS



June 2, Monday: Joaquim Pedro Gomes de Oliveira replaced Jose Antonio Faria de Carvalho Filipe Ferreira de Araujo e Castro as Secretary of State (prime minister) of Portugal.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 2nd of 6 M / This Morning Had an opportunity with the



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

Young man above alluded too, who proves to be Hull Barton a Nephew of Henry Hulls of Nine Partners - He appears to be a young man concerned for the promotion of Truth but needs an increase of experience in those things which he labours to establish - I felt favoured in the discharge of my Duty towards him as an Elder & believe he received my message Well. -

RELIGIOUS SOCIETY OF FRIENDS



June 3, Tuesday or June 4, Wednesday: The Blessingtons left Genoa.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 3rd [sic] of 6 M 1823 ?? The toil of Yearly Meeting commences, some have already come from NYork who expect to attend it - I must acknowledge I feel no small weight & even depression at the approach of our Annual Meeting, but trusting in that Almighty power which has hitherto supported us, & carried us through, I desire not to foster a doubtful state. Indeed I have no need to, for where my dependance has been rightly placed, I have never known a failure of help. -

RELIGIOUS SOCIETY OF FRIENDS



June 5, Thursday: A new law created provincial assemblies in Prussia.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 6th [sic] of 6th M 1823 / Our Meeting was pretty well attended nearly all the members in ability of body to attend were there & those who were no - James Hazard from Cornwall State of NYork was there & laboured satisfactorily. -

RELIGIOUS SOCIETY OF FRIENDS



June 8, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 8th of 6 M / Silent Meetings & to me rather dull seasons Yearly Meeting approaches, & was it not for the confidence [-] feel in the Power of Truth to support & sustain thro' all [-]y over all, I must acknowledge my mind would be much more depressed at the prospect than it is - It is [-now?] a time in Society when the burden bearer fainteth, several of those who have attended the Y Meeting from my boyhood seem disaffected & there is much trouble [-]t in various Yearly Meetings, on account of a disorganizing spirit which has got up in the minds of some [-]t Doctrine & Discipline, at Salem Lynn & [New Bedford](#). This trouble mainly exists in this Quarter, but at [Phila?]delphia & some other places the difficulty is still greater [-] has seemed sometimes as if great indeed would be the [trial?] which awaits us. - But Ranterism has had its ups & downs from the Days of G Fox to the present time, - That spirit has exalted itself & judges down others, has many [-times?] previous to this day displayed its terrific Hydra [head?] but that spirit, which has



*ever stood above the [-]ills power, & held him in subjection,
has never [failed? to be with those who rightly ask & seek for
it -*

RELIGIOUS SOCIETY OF FRIENDS

 June 12, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 12th of 6 M 1823 / Our Meeting was a solid good time
Hannah Dennis in the early part of it was impressed with the
scripture "Bring ye all the tithes into the Storehouse, that
there may be meat in mine house & prove me now therewith, saith
the Lord of hosts, if I will not open you the windows of heaven,
& pour out a blessing, that there shall not be room enough to
receive of"*

*She did not repeat the whole passage, but encouraged us to
dedication of heart that we might thereby merit the blessing. -
Near the Close Anne Greene was engaged in a short testimony &
the meeting soon closed. -*

RELIGIOUS SOCIETY OF FRIENDS

 June 13, Friday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*6th day 13th of 6th M / Henry Hull & his companion Wager Hull
arrived in town from Wickford in season to Dine with us, soon
after, they took a Chaise & went to [Portsmouth](#)
We had Several of our friends at tea among them were our frd
David Buffum who accidentally fell in to take Thos Anthony home
in his chaise & from thence to Meeting at [Portsmouth](#) tomorrow. -*

RELIGIOUS SOCIETY OF FRIENDS

 June 14, Saturday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*7th day 14th of 6 M / Rode with my H to [Portsmouth](#) to attend the
opening of the Select Yearly Meeting - which was a season of
tenderness & favour Henry Hull was first in a favored testimony.
- H G Field[?] in supplication, follow'd in the course of the
Meeting & a Baptising supplication at the close by Avis Keene
We dined at Uncle Stantons, & came home finding much company in
Town.*

RELIGIOUS SOCIETY OF FRIENDS

 June 15, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day From information that H Barton was in Town This morning,
considerable exercise was felt lest he should attend meeting &
disturb it by unsavory & intrusive communications, -which
induced me to go to meeting early in order to meet him in the
Yard & induce him to desist. - But he came not, so we had a large*



solid meeting & Truth reigned over us & was above all -Henry Hull stood nearly an hour & an half in a sound testimony for the [-truth?] as it is in Jesus Christ - he was followed [-] Mary B Allen to the same effect & the meeting [-] closed under a precious covering. -

In the Afternoon we had a most favoured meeting - Soon after it was settled and a little solemnity spread over it Henry Hull rose & delivered testimony to the Truth which was remarkably owned [by?] the great Master (I believe). - & was singularly [-sol?]emnizing to a very large collection who, sat (& stood as many did) much more quietly than is common for an Afternoon Meeting. - after him Deborah Otis was engaged in a short but lively & pertinent testimony Henry concluded in solemn fervent Prayer & after the Meeting closed under a most favoured covering I recollect of in the Afternoon Meeting. - At tea we had the company of Mary Allen & others, & in the evening a short silent [sitt]ing -- What rendered it more remarkable was the favour of the Meeting Hull Barton [& others?] of a ranterous disposition were present & [kept?] down by the power that was over them -

RELIGIOUS SOCIETY OF FRIENDS



June 16, Monday: King Willem I opened a shipyard, at Rotterdam-Antwerp.

Publication of the Diabelli Variations by [Ludwig van Beethoven](#) was announced.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day Our Meeting this morning opened under a solemn [-]ing - David Buffum spoke first in a feeling & appropriate manner "Tarry ye at Jerusalem" &c followed by [-]man & Henry Hull, both Meetings were remarkably solid & favoured with solid weight which kept down [a?] loose spirit - & we have abundant cause to [-]t in the Sufficiency of Divine power to carry thro' all & [-] all - My heart was truly thankful for that favour.

RELIGIOUS SOCIETY OF FRIENDS



June 17, Tuesday: Scotsman Charles MacIntosh received a patent for his waterproof cloth he had been using to make raincoats.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day The Select meeting closed this forenoon, having in the course of it been favoured with the power & cementing love of Truth, which remarkably overshadowed it particularly so in the forepart of this last sitting. -

In the Afternoon the Meeting at large met at 3 O'clock. -The very important subject of obtaining an Act from the legislature of this state to quallify the Yearly Meeting to hold property & give discharges to those who bequeath it to them, was brought



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

before the Meeting & largely discussed & after many remarks for & against it, it settled weightily on the Meeting that such an Act ought to be obtained & the one presented to the Meeting was refered for the reconsideration of the Meeting for Sufferings & they to apply on behalf of the Meeting to the Legislature to procure its being passed

This settled quietly & solidly & I believe to the general satisfaction of Friends, it is an important question, as many friends had doubts of the propriety of our being incorporated but many of those who were fully convinced of the propriety & necessity, when they fully heard the Substantial Arguments & reasons offered in its favour. -

RELIGIOUS SOCIETY OF FRIENDS

 June 18, Wednesday: King Joao VI annulled the Portuguese constitution after protests against him over the loss of Brazil.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day The Morning Meeting was short, but favour'd with life & Authority. -

In the Afternoon which was the closing sitting, some exercise was felt. - but ended after a baptizing supplication from Wm James

RELIGIOUS SOCIETY OF FRIENDS

 June 19, Thursday: Three songs by Franz Schubert to words of Mayrhofer were published by Sauer and Leidesdorf, Vienna as his op.21: Auf der Donau, Der Schiffer, and Wie Ulfru fischt.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day Most friends left town today, all our company excepting Henry Hull & his companion Wager Hull went off in the Morning & they staid to attend the Meeting today & went to Connanicut The meeting today was large & tho' disturbed [by?] several unsavroy, unseasonable appearances, yet in [-] of John Willis, James Hazard, John Mann & Henry Hull truth was exalted & would have ended well [but?] for the disturbance of Hull Barton, who as the meeting [-] went to preaching in a most vehement voice & [-] & gathered a Number round him in the little Meeting House, but was unable to gain a Settlement & he went off in confusion. - after railing against [friends?] for some minutes. -- Henry Hull left in the Afternoon for Connanicut intending to appoint a Meeting there tomorrow. -

RELIGIOUS SOCIETY OF FRIENDS

 June 20, Friday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

6th day Towards night Henry Hull returned from Connanicut having visited his relations & had a Meeting this forenoon, to his own satisfaction & those who attended. -

RELIGIOUS SOCIETY OF FRIENDS

 June 21, Saturday?: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*All our friends left us this morning in the Steam Boat for New York. -
This has indeed been a season of great [-]tal exercise to me, perhaps the most so of any [I re]collect - Various have been the concerns of the Yearly Meeting in which my feelings have been greatly tested - Truth has had the victory over all - for which I desire to render my feeble tribute of gratitude [-]on who overrules for good, may my mind [-]ter in confidence in him*

RELIGIOUS SOCIETY OF FRIENDS

 June 22, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 22nd of 6th M 1823 / In the forenoon Meeting Father Rodman, D Buffum & Hannah Dennis were engaged in Testimony - In the Afternoon Jonathon Dennis, Father Rodman & Hannah Dennis were engaged, - so that as to preaching we have had a large portion. - to me it was a season of favour & feel my self particularly proffited by a visit to D Buffums this evening, where I went after Meeting & took tea. - for all favours I desire to be thankful.

RELIGIOUS SOCIETY OF FRIENDS

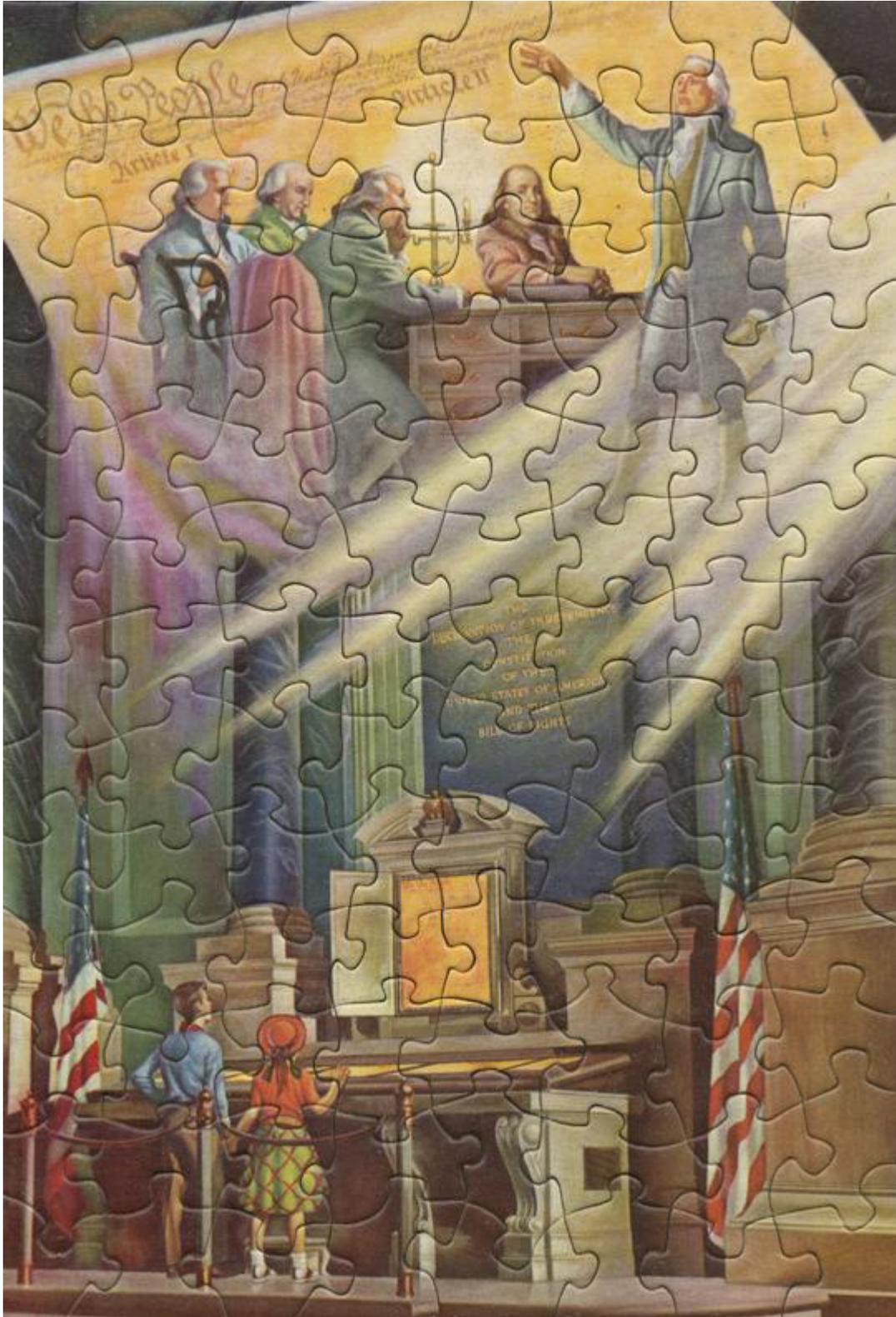
 June 25, Wednesday: Initially the [Declaration of Independence](#) document was being celebrated not as a guarantor of civil rights but merely as a solidarity document having to do with secession and danger and independence, in other words, with nationalistic chauvinism. It was, after all, a declaration of war, and how many declarations of war do you know of that become famous and are celebrated? It would not be until the 1850s that Abraham Lincoln would begin instead to mine the polite generalities of the introduction to the Declaration for the work they might do in support of individual rights — were we to begin to take these polite generalities seriously. In that vein, [Thomas Jefferson](#) responded on this day to a letter from John Winn, William C. Rives, Daniel M. Railey, John Ormond, Horace Branham, and George W. Nichols, refusing to provide them as requested with the date of his birth: “The only birthday I ever commemorate is that of our Independence, the Fourth of July.”

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*4th day 25th of 6th M 1823 / My Mind has for days & weeks been under the presure of a Concern, which has bourne with much weight. I feel desirous, & humbly beg in mental supplication that the thing may appear with greater brightness than it now does tho' it is on account of another whom I dearly love yet, I want to feel different. -
Have read this Afternoon a manuscript account of Joanna Hazard*

LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM





LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

wife of Benjn of S Kingstown, who died 4th of 1st M 1820 Aged 24 Years, a view of her pious short life, & triumphant close, excited no small emotion in my heart. – I may acknowledge with gratitude the reading was proffitable

RELIGIOUS SOCIETY OF FRIENDS



June 26, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 26th of 6 M / All day yesterday I felt as if I should not go to [Portsmouth](#) to attend Monthly Meeting today – but on waking this morning & recollecting that Sister Elizabeth Rodman had expressed a wish to attend, I began to cast in my mind if it was not my duty to carry her as my wife could not go, & tho' from a variety of circumstances the prospect looked heavy, yet on looking the subject over, I remembered our sacrifices [–] t cost us something, so I resolved to go, & set out under much depression, but while riding some favour was sweetly extended, my mind became led into feeling & sympathy with my dear sister & her prospect of Marriage, which hither to has been a subject of exercise to me on her account we stoped at Uncle Thurstons before meeting at meeting my mind was sweetly refreshed under a renewed sense of the arisings of Divine life which my soul did, according to my small measure love & felt thankful I was at Meeting – but little buisness presented & the meeting closed soon. – We dinner at Uncle Thurstons, then went down to Uncle Stantons & took tea which was a pleasant visit particularly to Eliza who was never there before. -- In Riding home my spirit was uncommonly bowed, & lead mentally & fervantly to supplicate for our preservation thro' the future walks of life, & my dear sister was brought doubly near me to my best feelings, & not a little affected by the prospect that it is the last time I shall –[possibly?] ride to [Portsmouth](#) with her, while she is Elizabeth Rodman. –

RELIGIOUS SOCIETY OF FRIENDS



June 29, Sunday: At Gloucester, Jonathan Parsons received notice that his son Jonathan Parsons, Jr. had died while at sea.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 29th of 6th M 1823 / Thought it not best to go to meeting today, I watched last night with my old master David Williams who is now very near the close of life & may [not?] continue the day through. –
DAVID WILLIAMS Died this evening at half past ten OClock Aged 54 Years & three Months to a day

RELIGIOUS SOCIETY OF FRIENDS



 June 30, Monday: Maria Szymanowska performed in Poznan on her 3-year concert tour of Europe.

[George Gordon, Lord Byron](#) asked [James Henry Leigh Hunt](#) to proceed with publication of DON JUAN Cantos XV-XVI “The Deformed Transformed” without waiting for Canto XVII.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

6th M 30th (2nd day) 1823 / This day concludes the Month & affords an opportunity of much reflection on the progress of life & brings into view many circumstances that has occur'd from the time of my first going to service, my apprenticeship with David Williams to the present time. – Tho' in the course of my living with him I had many deep, close & proving trials of flesh & spirit to pass thro', which arose from enemies within & without, yet I must now confess that I have no doubt they worked together for my good. – his pious care in keeping me close to Meetings in the Middle of the week, a thing which at first my nature rather rebelled against, yet in time I became reconciled to it & enjoyed many precious Seasons. – together with much other care & concern manifested for me, by him & his wife, very much contributed to keep me in the right way, & preserve me from much evil for which I desire to be thankful, & for which I shall revere their memory. – David Died last night about half past 10 O'clock - he was not in the full possession of his mental powers. The night before when I watched with him, & before the close [he?] sank into a state of insensibility as to objects before him. – but while sitting by his bed, while reason lasted, it was remarkable to observe the innocent state of his mind, & often expressed that the prospect of a close was made more easy to him than he could have expected. -- I attended his funeral & was one of the bearers, as I was also to his wife. – Many people attended & sat at his house in a very solid manner. C Rodman & J Dennis bore short testimonies. –

RELIGIOUS SOCIETY OF FRIENDS

 July 3, Thursday: A Concerto in d minor for violin, piano and strings by [Felix Mendelssohn](#) was performed publicly for the initial time, in the Schauspielhaus, Berlin.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 3rd of 7 M 1823 / Our Meeting was rather small but a season of favour to some – Father Rodman was engaged in a lively testimony. –

RELIGIOUS SOCIETY OF FRIENDS

July 6, Sunday: The visitors to Fort St. Anthony, Lawrence Taliaferro, Stephen H. Long, and [Giacomo Costantino Beltrami](#), and Mr. Say, Mr. Colhoun, and Mr. Keating, walked to the Falls of St. Anthony, the extremest limit of navigation on the Mississippi River. Since the water was only a couple of feet deep above the falls, some of them braced themselves against the stiff current and walked across slippery rocks to the island in the middle of the river, and then some of them retreated to the west bank while others ventured on across the remainder of the flow toward the east bank. The fools seem to have been able to get safely to the far shore only with some help from a soldier stationed at the government mills adjacent to the falls.



In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 6th of 7 M / Both Meetings were solid good ones to me -
In the forenoon a Short lively testimony from Father Rodman -
Afternoon Silent. -*

RELIGIOUS SOCIETY OF FRIENDS

July 10, Thursday: Gael chaplains had existed for some time, but on this day they were made universal. They were obliged to receive the license of their bishop previous to assuming their office, and obligated to perform divine service on Sunday, Christmas-day, and Good Friday, and to keep a journal of their transactions with prisoners for the inspection of the justices.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 10 of 7 M / A solid good meeting - Father Rodman was
engaged in a sweet & I apprehend a lively & well authorized
testimony*

RELIGIOUS SOCIETY OF FRIENDS

July 13, Sunday: [George Gordon, Lord Byron](#) embarked on the *Hercules*.

The date on the earliest grave in [Concord](#)'s New Burying-Ground. (The date on the oldest extant grave anywhere in Concord is 1677 and the date on the oldest extant grave in its West Burying-Ground is November 17, 1697.)

Burying-Grounds were laid out at an early period, but the date is unknown. The monument on the Hill Burying-Ground, containing the inscription, "JOSEPH MERRIAM, AGED 47 YEARS, DIED THE 20 OF APRIL, 1677," is the oldest in town. The oldest in the West Burying-Ground is that of Thomas Hartshorn, who died November 17, 1697. No other one appears there till 1713. The first person buried in the New Burying-Ground was Mrs. Anna Robbins, who died



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

July 13, 1823, and the fact is properly noted on her monument. Beside these, tradition reports that the ground first used for interring the dead was on the hill easterly of the present one; but no traces of it can be discovered, if indeed one was ever there.²⁷⁷

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 13th of 7 M / The morning meeting was not quite as full on the Mens side of the House &[sic] common, which I have often noticed is the case in hay making time D Buffum & Hannah Dennis engaged in solemm weighty testimonys – Silent in the Afternoon till near the close when a testimony was delivered with the Authority of which I must suspend judgement -- Sister Elizabeth Rodman took tea with us & set the evening – feeling that the time is fast approaching when she will be separated from us, & take a New Name renderd the interview rather a serious cast. – Richard Rodman also came home with John & drank tea [-]re always pleased with his company - indeed I may say I am comforted with it, from a prospect [that?] if he continues to go on, as he seems to have been, he may make a useful man in the [-] & to society / -He has my hearty prayers for his welfare & so has all well inclined lads, and for him in particular my feelings are often much interested - he now seems hopeful & [sup]posed to conduct so as to insure the Esteem of his friends - & set value on it

RELIGIOUS SOCIETY OF FRIENDS



July 17, Thursday: US Secretary of State John Quincy Adams informed the Russian minister in Washington, Baron Tuiyll, that his government would not recognize any Russian territorial claims in North America.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 17th of 7th M 1823 / Silent Meeting & I thought a low time generally, at the close of it was held our Select meeting, which was attended with a little more life, tho' far from being lively – times & seasons are not at our command - this morning my feelings were such as induced me to hope for a good Meeting from the State of Mind I then enjoyed. –

RELIGIOUS SOCIETY OF FRIENDS



July 19, Saturday: [Nahum Ball Onthank](#) was born in Holliston, Massachusetts. His father William Newton Onthank was (according to a descendant of this family) a carpenter and farmer.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 19th of 7 M / This morning took John, crossed both ferrys & went to Willet Carpenters in Boston Neck, after setting his

277. [Lemuel Shattuck](#)'s 1835 [A HISTORY OF THE TOWN OF CONCORD;....](#). Boston MA: Russell, Odiorne, and Company; Concord MA: John Stacy, 1835
(On or about November 11, 1837 [Henry David Thoreau](#) would indicate a familiarity with the contents of at least pages 2-3 and 6-9 of this historical study. On July 16, 1859 he would correct a date mistake buried in the body of the text.)



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

Clock to going, we went to cousin Hannah Gardiners to dinner, after setting with her & her family we crossed to Connanicut went to Hazard Knowles's & cleaned his Clock in season to get to Joseph Greenes to lodge. -

RELIGIOUS SOCIETY OF FRIENDS

 July 20, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

First Day after breakfast walked up to the Widow Mercy Weeden & from there went to Meeting, in the forepart of it my mind was wading in much leanness but towards the close life sprung up & to me the conclusion was satisfactory & solid. - we dined with Mercy Weeden - then walked up to John Carn[-] & from thence to the The old burying place of Friends where we spent some time - here I saw the Tomb stone of my Great Grand Father SAML CLARKE who died 18th of 10th M 1761 Aged 74 years 11 months & 26 days - having heard my mother speak frequently of him, rendered a visit to his grave interesting - also noticed the Grave of Walter Rodman, physician who died 20th of 7 M 1753 in the 34 Year of his age, & what struck me as remarkable was that I should happen to be at his grave exactly 70 years after his decease being on the 20th of 7 M 1823 - he was son of Doct [-] Rodman of [Newport](#) & married Rebecca Redwood afterwards the wife of Joseph Clarke own uncle to my mother & was own Uncle to my Wifes father C Rodman After our visit to this repository of the Dead we returned on foot to Joseph Greenes, after setting a while went over to Cousin Molly Howlands took tea & lodged. -

RELIGIOUS SOCIETY OF FRIENDS

 July 21, Monday: The United States navy was making brief landings along the coast of Cuba in this year, in pursuit of [pirates](#). The landing on this date was at Cape Cruz.

US MILITARY INTERVENTIONS

Maria Szymanowska performed in Carlsbad, Bohemia on her 3-year concert tour of Europe.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day Rose early this morning & left cousin Howlands House before any of the family were up, went to Daniel Howlands & after rectifying his Clock, to the ferry, but finding the boat was not ready to Start went up to Caleb Weavers & took a bowl of Milk, returned, come over the ferry in Season to take a Dish of Coffee with my H -

RELIGIOUS SOCIETY OF FRIENDS

 July 24, Thursday: [Slavery](#) was abolished in Chile.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 24 of 7 M 1823 / Two good testimonys at Meeting, the



first by Hannah Dennis the other by Father Rodman. — In the [last?] the queries were answered & pertinent remarks made on [—] of them by D Buffum & J Dennis.—

RELIGIOUS SOCIETY OF FRIENDS

 July 27, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day [Sunday] 27th of 7th M / A good favoured meeting this Morning -[-] after taking my seat my mind was preciously [-]hed with the arisings of life — towards the close Father Rodman deliverd a short, good testimony which [-]werd the feelings of my mind --In the Afternoon Father Rodman again engaged in a few [-] & a pretty good Meeting. — With my wife, sisters Ruth & Mary — set the evening at the late residence of David Williams with his daughters Mary & Amy — Altho' some trials await me & has occurd in the course [of this?] day Yet I may acknowledge it to be a day of [-]ly favour — for which I dessire to be thankful

RELIGIOUS SOCIETY OF FRIENDS

 July 31, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 31 of 7 M 1823 / Father Rodman & Hannah Dennis bore short testimonies, but good ones, in the first Meeting which was a Season of some favour in my mind. — In the last, we had a considerable buisness, but none out of the usual course, & all managed Harmoniously. Peter Lawton, Jn Holder, Mitchell Holder Weeden & Susan Anthony Dined with us. —

RELIGIOUS SOCIETY OF FRIENDS

 August 3, Sunday: [George Gordon, Lord Byron](#) arrived at Cephalonia.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 3rd of 8th M 1823 / Small Meeting in the Mornng in consequence of Rain — but three good testimonies Father Rodman D Buffum & H Dennis —In the Afternoon Father Rodman & H Dannis were concernd to bear short testimonies

RELIGIOUS SOCIETY OF FRIENDS

 August 6, Wednesday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 6th of 8 M / This morning took Chaise & with my wife rode to [Portsmouth](#) & Attended the Select Quarterly Meeting & in the Afternoon the Meeting of Trustees of Obadiah Browns Benevolent fund. — Lodged at Uncle Thurstons —

RELIGIOUS SOCIETY OF FRIENDS

CRIMPING



August 7, Thursday: Henry Elkison, a free black British sailor, was seized in Charleston. –Crimping, but in reverse. The sense of the situation was that the presence of free blacks in this port might give ideas to the local black slaves. Despite British protests even the US Supreme Court would fail to obtain his release.

It is believed that the drawing on the basis of which this illustration would be engraved, was made in this port of Charleston in which Henry Elkison was being seized, in about this year:



The print would be engraved and published by William Keenan (132 King Street, Charleston) based on a drawing by Charles Blacker Vignoles, an English army officer who had arrived in 1817, had served as assistant surveyor general of South Carolina, and was in this year returning to England. The city skyline is marked by the steeple of St. Michael’s Church, to the left, and the cupola of St. Philip’s Church, in the center, which would burn in 1835. Castle Pinckney is offshore to the far right. Race [slavery](#) is of course ubiquitous in the sketch, and utterly invisible.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day attended the Quarterly Meeting at large which was a favourd time – Thos Anthony D Buffum & James Hazard preached in rotation & Anna Jenkins appeard in supplication at the close of The Meeting – We Dined at Uncle Stantons & rode home. –

RELIGIOUS SOCIETY OF FRIENDS



August 10, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 10th of 8 M / In the forenoon The Meeting was Silent except that the London Epistle was read for the Year 1822 – In the Afternoon Silent & both Meetings measurably favourd. –

RELIGIOUS SOCIETY OF FRIENDS

➡ August 12, Tuesday: [Charles Henry Davis](#) had spent only two years at [Harvard College](#) when he enlisted in the US Navy as a midshipman.²⁷⁸ Between sea cruises he would return to his *alma mater* for the study of mathematics.

[Hector Berlioz](#)'s 1st essay appeared in [Le Corsaire](#).

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 12th of 8 M / I feel disposed to insert that this morning my mind has been favour'd with the fresh arisings of life to my comfort. – Tho' much occupied in outward concerns – I have taken a survey of my early life & the rememberance of divers of my companions, now numbered with the dead was preciously revived

RELIGIOUS SOCIETY OF FRIENDS

➡ August 17, Sunday: "I spoke too loudly in the forenoon." The [Reverend Convers Francis](#) of Watertown exchanged pulpits for the day with the [Reverend Ezra Ripley](#) of Concord. His prooftext for the [Concord](#) morning service was 1st Corinthians 3:19 and his topic was "The Wisdom of the World." His prooftext for the afternoon service was Amos 6:1 and his topic was "On Moral Unconcern."



In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

[–] day 17th of 8 M / Father Rodman & D Buffum were engaged in lively testimony in the Morning Meeting. In the Afternoon the Meeting was silent – Took tea [at] D Buffums. – Francis Shay of NewYork in compnay [-ith] whom we have had a few Days pleasant acquaintance, he appears to be a tender spirited young man & near as we can discover much of the right stamp upon [him].

RELIGIOUS SOCIETY OF FRIENDS

➡ August 1?: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

[–] day 1? of 8 M / This forenoon Francis Shay took leave of [us] for [Providence](#) & this Afternoon Saml Wood of [Ne]wYork & Elijah Coffin came from Connanicut to [brin]g information of Jeremiah Hubbard's being their [there] [&] intending to be here tomorrow at a Meeting which [he] appointed at 5 OClock PM – They staid a little while & returned to Connanicut expecting to return tomorrow. –

278. Since this was the year of the Great Rebellion at Harvard, one may legitimately suspect that there may have been a reason for this abrupt alteration in young Davis's life trajectory.



LIVING IN THE LIGHT:

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[-d]ay 1? of 8 M / This Afternoon Sam Wood of NewYork & [Eli]jah Coffin of North Carolina came over from Connanicut to inform us that Our friend Jeremiah Hubbard was [-] & expected to attend a Meeting tomorrow Morning & another in [Newport](#) at 50C in the Afternoon to be at [Portsmouth](#) on 4th day - We forwarded this immediately to [Portsmouth](#) & gave out the Meeting [at] Newport Accordingly.

RELIGIOUS SOCIETY OF FRIENDS

 August 19, Tuesday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

[-] day 19th of 8 M / Our friend Jeremiah Hubbard & his com[pan]ion Elijah Coffin - attended by Saml Wood & wife [??] [-] from Connanicut this Afternoon & After taking a dish of [tea] with us went to Meeting which was attended by a number of the Inhabitants of the Town, but not so large [as cou]ld be wished -it was a time of favour, rhw [word] was preached with good Authority & Jeremiah was [fav]oured in the conclusion in Solemn Supplication. -

RELIGIOUS SOCIETY OF FRIENDS

 August 21, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 21st of 8th M 1823 / Our friend Jeremiah Hubbard not feeling clear of [Newport](#), returned from [Portsmouth](#) last night to D Buffums & attended Meeting today general information being given - The Meeting was large, he was favoured to declare the Truth in the Ancient simplicity & soundness, with uncommon power & clearness. - his prayer exceeded any thing I have heard for years. -
He attended The Preparative Meeting & preached a little to the relief of my feelings -
Jonathon Nichols of Salem gave information of his intentions of Marriage with Sister Elizabeth Rodman as did also Welcome Cong[on] of [Providence](#) with Mary Dennis. -*

RELIGIOUS SOCIETY OF FRIENDS

 August 24, Sunday, evening: [Waldo Emerson](#) to his JOURNAL:

I rested this Sabbath day on the banks of the Quebog. Mr. Stone, a worthy Calvinist, who had been already recommended to my respect, by the hearty praises of my last-named landlord, preached all day, and reminded me forcibly of one of my idols, Dr. N. of Portland.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 22nd [?] of 8 M / Silent Meeting in the forenoon, which

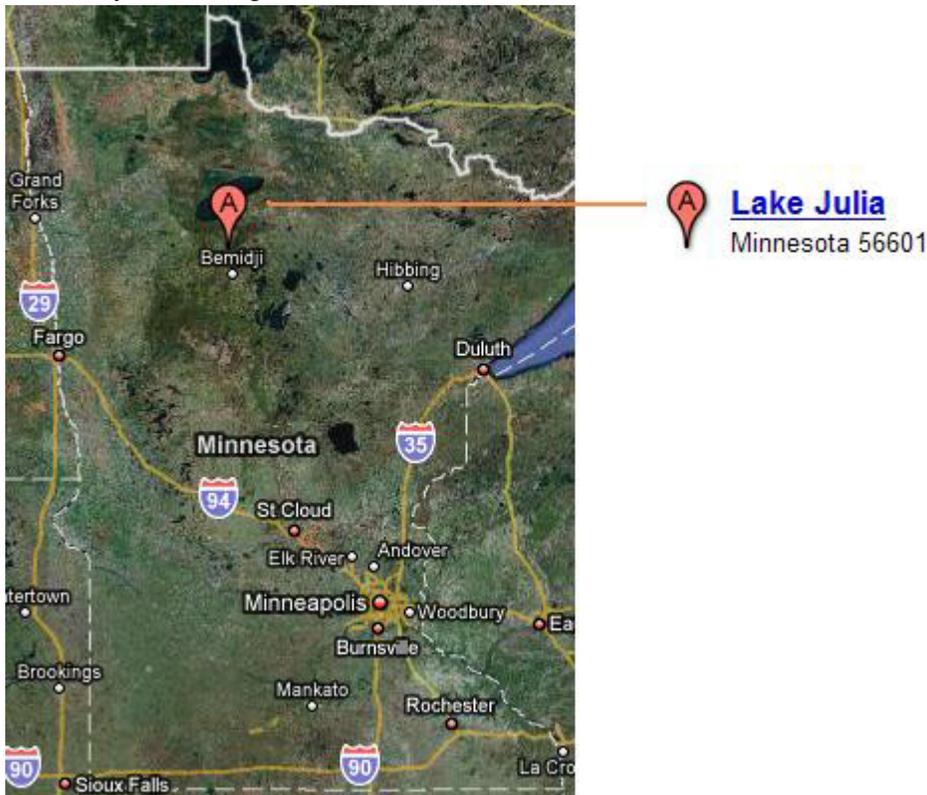
LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

was a solid time. – At the conclusion of it I rode with Richard Mitchell to his house & dined, from thence walked to Uncle Stantons to See my Mother who has been there some time & desirous to see me, which I thought a reason for leaving Meeting & which I did in some streightness of Mind – After tea Uncle sent the Waggon to bring me home, rode as far as John Woods where [-?] chaise [-?] ome, [-] oining up took me along the rest of the Distance Set the evening with My H & Sister Ruth at Abigail Robinsons. –

RELIGIOUS SOCIETY OF FRIENDS

➡ August 28, Thursday: [Giacomo Costantino Beltrami](#) arrived at what he conjectured to be the source of the Mississippi River, as well as the Red River of the North, in what eventually would become the Minnesota Territory, naming the place Giulia after his deceased friend back in Italy, Giulia Spada dei Medici, and naming other lakes nearby after her eight children.



In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 28th of 8th M / Rode with my H to [Portsmouth](#) to attend the Monthly Meeting - went out the West Road stoped at Uncle Peter Lawtons – In the first Meeting [-] Dennis & Father Rodman bore short testimonies – [-] the last Jonathon Nichols of Salem published his intentions of Marriage with Sister Elizabeth Rodman & Welcome Congdon of [Providence](#) his intentions of marriage with Mary Dennis. – The young folk behaved with circumspection, their countenances bespeaking that [their] minds were impressed with the importance of the [-] State of



LIVING IN THE LIGHT:

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life they were about to enter. – we dined at Uncle Thurstons, as did also Jonathon & Elizabeth, Father & Mother Rodman, David Buffum & wife, Brother David Rodman & his wife, & Sister Ruth & Mary Rodman.

After dinner Rode down to Uncle Stantons & took tea with them, where I found My Mother ins usual health & spirits. – The Life of religion has been low with me today, but have made some [- ausens] after it, with a little success. –

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

On approximately this day, [Waldo Emerson](#) wrote in his JOURNAL:

Tuesday Morning I engaged Mr Bartlett to bring me to Mrs Shepard's.... After spending three days very pleasantly at Mrs Shepard's, among orators, botanists, mineralogists, & above all, Ministers, I set off on Friday Morning with Thos Greenough & another little cousin in a chaise to visit Mount Holyoke. How high the hill may be, I know not; for, different accounts make it 8, 12, & 16 hundred feet from the river. The prospect repays the ascent and although the day was hot & hazy so as to preclude a distant prospect, yet all the broad meadows in the immediate vicinity of the mountain through which the Connecticut [sic] winds, make a beautiful picture seldom rivalled. After adding our names in the books to the long list of strangers whom curiosity has attracted to this hill we descended in safety without encountering rattlesnake or viper that have given so bad fame to the place. We were informed that about 40 people ascend the mountain every fair day during the summer. After passing through Hadley meadows, I took leave of my companions at Northampton bridge, and crossed for the first time the far famed Yankee river.... In the afternoon I set out on my way to Greenfield intending to pass the Sabbath with George Ripley.... By the light of the Evening star, I walked with my reverend uncle [the Reverend Ripley], a man who well sustains the character of an aged missionary.... After a dreamless night, & a most hospitable entertainment I parted from Greenfield & through an unusually fine country, crossed the Connecticut (shrunk to a rivulet in this place somewhere in Montagu).... From Mr Haven's garret bed I sallied forth Tuesday mornng [sic] towards Hubbardston, but my cramped limbs made little speed. After dining in Hubbardston I walked seven miles farther to Princeton designing to ascend Wachusett with my tall cousin Thomas Greenough if I should find him there, & then set out for home in the next day's stage. But when morning came, & the stage was brought, and the mountain was a mile & a half away - I learned again an old lesson, that, the beldam Disappointment sits at Hope's door. I jumped into the stage & rode away, Wachusett untrod.... Close cooped in a stage coach with a score of happy dusty rustics the pilgrim continued his ride to Waltham, and alighting there, spent an agreeable evening at Rev. Mr Ripley's Home he came from thence the next morning, right glad to sit down once more in a quiet wellfed family - at Canterbury.

GEORGE RIPLEY



August 31, Sunday: French troops stormed and conquered the Trocadero and entered Cadiz. This would be enough to restore King Ferdinand VII to power.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:



LIVING IN THE LIGHT:

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1st day 31 of 8 M / Before I went to Meeting my mind was [nouri]shed with the Arising of Life - on taking my seat the same feelings were renew'd & desires raised that it might spread over the Meeting - early in the meeting Hannah Dennis was engaged in supplication - followed by Father Rodman in Testimony in which I thought life rose & spread over the meeting which was large & solid - small & silent in the Afternoon. -

RELIGIOUS SOCIETY OF FRIENDS

 Fall: [Horatio Wood](#) matriculated at [Harvard College](#).

Looking for a good location in which to set up their winter camp, fur trappers Jedediah Smith and Thomas Fitzpatrick led their crew south from the Yellowstone River to the Sweetwater River (they were guessing that this eastward-flowing river would in the following spring convey them to the Missouri River).

A pair of [slave-catchers](#) attired in Kentucky's characteristic green leggings arrived in Lockport, New York. At that time Darius Comstock, a [Quaker](#), was employing a large crew of Irish laborers to dig a section of the [Erie Canal](#) he had under contract, and they were making their way slowly though a local rocky ridge. Friend Darius and his brother Joseph were known to be sympathizers with the fugitive slave. Under a warrant issued by Hiram Gardner, Justice of the Peace, the Kentuckians seized Joseph Pickard, a local black barber. Friend Darius rushed to the office of the Justice, which was on the 2d floor of a wooden building near Brown's hat store and was entered by a flight of stairs on the outside. A large crowd of his canal workmen packed the street in front of the office. With the examination in progress, the barber sprang through an open window and landed in the street below, but the slave-catchers rushed down the stairs with drawn pistols and again collared him. G.W. Rogers and others surrounded the Kentuckians, defying them to shoot, and an agreement was reached to take the barber back upstairs to allow Justice of the Peace Gardner to hear the case. When the Justice discharged Pickard for want of proof that he was the property of the persons claiming him, this pair of Kentuckian slave-catchers departed the area.

 September 1, Monday: In [Providence, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 1 of 9 m 1823 / This Afternoon with David Buffum took the Steam boat for [Providence](#) in order to attend the meeting of the Sub - School Committee & a Meeting of the Trustees of Browns Benevolent Fund & arrived at Dorcas Browns in time to take a good dish of tea, where we found [Moses Brown](#) who took David in his Chaise & I walked to his house & lodged

RELIGIOUS SOCIETY OF FRIENDS

 September 4, Thursday: Jose Luyando replaced Juan Antonio Yandiola Garay as 1st Secretary of State of Spain.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal about the events of the previous day and night:

3rd day 2nd of 9th M 1823 / After Breakfast We all went up to the School House, B Freeborn in addition, & attended the Meeting of the Sub committee - after Dining at the School House I left



LIVING IN THE LIGHT:

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*D Buffum & others there to attend the Meeting for Sufferings - & went into [Providence](#) to visit several of my friends - Jos Anthony among the Number - then returned to the School H & from thence to [M Browns](#) too tea & lodged - Next Morning Went into [Providence](#) & attended a Meeting of [Obadiah Browns](#) Benevolent find held at Wm Jenkins house where we dined. - took tea at Dorcas Browns & from thence D Buffum & I went on board the Steam boat at 6 OC PM with about 250 pasengers Night came on with a thick fog, & runing in the dark we went on the north point of Rose Island in a dangerous Situation, but fortunately no damage appeard to be done to the boat. - There we lay, not knowing where we were till day light, suffering much for want of Sleep, hunger & thirst till the tide rose in the Morning, when we got off, & arrived safe
I have been very sleepy & much fatigued all day & could not attend Meeting*

RELIGIOUS SOCIETY OF FRIENDS



September 5, Friday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 5th of 9 M / This afternoon when I went to Aunt Patty Goulds to remove her from one bed to another as has been my daily practice almost ever since her confinement I discovered her to be weaker & a little hoarse, which inclined me to think that her change was not far off. -

RELIGIOUS SOCIETY OF FRIENDS



September 6, Saturday: [James Madison](#) responded reassuringly to [Thomas Jefferson](#)'s letter of August 30th, assured him that "Nothing can be more absurd than the cavil that the [Declaration](#) contains known and not new truths. The object was to assert not to discover truths, and to make them the basis of the Revolutionary Act. The merit of the Draught," Madison offered, "could consist only in a lucid communication of human rights, a condensed enumeration of the reasons for such an exercise of them," and prose "in a style and tone appropriate to the great occasion, and to the spirit of the American people."²⁷⁹

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 6th of 9 M 1823 / In consequence of my being under necessity of attending the Proprietors Meeting I could bot go to aunt Martha Goulds [Aunt Patty} as early in the day as usual but at 4 OC in the afternoon when the Meeting broke up [-]lled in with a view to perform my daily labour & found her too low to be moved. She seemed past notice of any thing but after a little while revived & seemed in much distress & if she knew me at all it was not long at a time. - I procured two good Watchers for the night [-] Knowles & James Mitchells Wife, which was all I could do for her

RELIGIOUS SOCIETY OF FRIENDS

279. Smith, James Morton, ed., THE REPUBLIC OF LETTERS: THE CORRESPONDENCE BETWEEN THOMAS JEFFERSON AND JAMES MADISON, 1776-1826. NY, 1995, Volume III, page 1877



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



September 9, Tuesday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal of events since the previous Sunday:

1st day 7th of 9 M / Aunt Patty is living this Morning & so was not to be expected to survive the Day she lays very still, & notices nothing about her. I staid from [-ing] in the forenoon, to be there in case of a change Henry Gould staid in the Afternoon & I went to Meeting & she died about an hour after the Meeting broke, very easily & quietly, thus ending a life of more than 86 Years I have no doubt in peace with God & all men [few] Women having lived more exemlary lives tho' she was always poor, yet she exerted herself to get to meetings & was particularly careful to attend those in the middle of the week, & devoted much time to the Service of Society, under various appointments for about 20 Years in the Station of an Overseer, in which appointment she was carefully zealous in supporting the Discipline, & the various testimonys which our Society bares to the world, in plainness of dress & address & in moderation & temperance in all things - such was her concern on these accounts that she often labourd with those young in years with acceptance, & such was her easy mode of address & care to abide in the life that she seldom gave offence to those with whom she had to labour tho' circumstances often lead to close & plain dealing, but had easy access & good place with most of the members of this preparative Meeting untill confined at home by Age & infermity. She however got out & attended Meetings, occasionally till within three Years of her Death, - during her illness which was attended with much pain she manifested much christian patience, which considering her mind was previously much impair'd from age & infirmity is remarkable. - In her younger days she Possessed an uncommonly clear understanding, which however was much concealed from the world, from geat natural diffidence, from which circumstance her usefulness in life was not so conspicuous as it might have been however a strong desire faithfully to discharge every religious & social duty, often brought her forward both in Meetings for discipline & among her friends social circles. On Third Day 9th of the M Her remains were decently interd in Friends burying ground near the Meeting House where her father Mother & Grandfather Benjamin Stanton were buried, after a quiet sold opportunity at the house - wherein a short testimony was born by Father Rodman

RELIGIOUS SOCIETY OF FRIENDS



September 10, Wednesday: The Champlain [Canal](#) was completed at a cost of \$875,000 (excluding the feeder to Glens Falls) finally connecting the Hudson River with Lake Champlain.

Lands belonging to Mary Jemison, the “White Woman of the Genesee,” were sold to Micah Brooks and Jellis Clute for next to nothing.

Per the journal of [Albert Gallatin](#)'s son James as recorded in THE DIARY OF JAMES GALLATIN:

Back again in [Baltimore](#) and most thankful. A horrible place on

the Eastern shore of Maryland called Sennox, a wooden shanty to live in, food not so bad but we have to eat like pigs. When we arrived and saw what it was going to be like we commenced to laugh and we could not stop ourselves. The poor people thought we must be lunatics. Father has gone to his beloved Western Virginia alone. Albert is there. He is going to report to us how the beautiful new residence is progressing. They tell me Baltimore is very cheerful in the winter. It does not look much like it now. Mr. Patterson, Madame Bonaparte's father, has kindly invited us to dinner, fortunately the weather is much cooler. General Reubel and his wife have just called. They are living with Monsieur Pascault who has the beautiful daughter.

Johann Simon Mayr was elected president of the Ateneo, Bergamo.

The National Assembly of Peru named [Simón Bolívar](#) as supreme commander of the country.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 11th of 9 M 1823 / Short testimony from J Dennis - a [low?] time at Meeting. -

RELIGIOUS SOCIETY OF FRIENDS



September 12, Friday: In [Saffron-Walden](#), reported the [Chelmsford Gazette](#) of Essex, England, the local [silk](#) factory was reduced to paying good wages in order to attract laboring girls.



They were forced into paying such high wages, in fact, that these girls were in danger of rising above their station in life, and making themselves “mistaken for persons of distinction,” at great hazard both to their own better interests and to the stability of proper society as it is presently constituted. In England, if not in other locations on this benighted globe, one needs to keep in one’s place or one will need to be put in one’s place. – What had happened? What had happened was that two young ladies employed by a local silk factory had spun and spun, six days a week, week in week out, and had earned enough and had reserved enough to fashion for themselves elegant silk outfits of their own, elegant silk outfits not for persons of quality but for their own humble persons, to which they had had the temerity to add fashionable bonnets complete with the plumes of birds in the style of the period. And, decked out in this guise, they had gone on their seventh day, their one day of rest and worship, into the parish church of Saffron Walden (evidently the Church of England, as this could

not have been the Friends meeting), where:

The clergymen politely directed the strangers to be shown to a pew suitable to their appearance, and at the conclusion of the service enquired of the clerk whether he knew these elegantly-dressed young ladies, when behold it was discovered that they were two girls from the Walden silk manufactory.

This curious incident, worthy of comment by the local papers of the period, has been collected for us by Paul Johnson, author of a recent history-book *THE BIRTH OF THE MODERN: WORLD SOCIETY 1815-30*²⁸⁰ in a chapter titled “Honorable Gentlemen and Weaker Vessels.” Although the express and covert agendas of the two young laborers in question have been elided, the incident comes to us through at least three layers of interpretation, the layer supplied by these “clergymen” and their “clerk,” the layer supplied by the Chelmsford Gazette, and the layer supplied by Mr. Paul Johnson, and I (Austin Meredith) will now proceed to superimpose upon these three layers my own layer of commentary, exegesis, and interpretation.

First, these two Weaker Vessels were in effect presenting themselves to persons of means, as goods for use. That is, they were young bait, to be perhaps consumed by some ladies of means who wanted servant companions, or to be perhaps consumed by some Honorable Gentlemen of means who wanted female companionship — the two sorts of needy nobles who would have taken their places in their family pews in that established church on that calm day of worship. We may remind ourselves that whether one is trolling or not depends upon whether one is bait or not, not upon whether one thinks of oneself as making oneself available to be used, so this would have been the case whether the factory girls were aware of what they were doing or whether they thought they were merely toying with their honest love for pretty, clean clothing and their honest self-respect for being accomplished seamstresses and their honest desire to make themselves worthy of the world they saw around them. As such, we may hope that the net effect of the actions of the clerk and the clergy, upon the discovery of their outrageous sham, helped them correct their error and return to a safer place in their lives.



“The needle is the chain of woman, and has fettered her more than the laws of the country.”
 — Professor [Maria Mitchell](#)



Second, the religious people of that church seem to have been settled in their awareness that Sunday is the day for religion, that is, for the display of one’s rank and one’s privilege among one’s fellows. This was, to mention a term mobilized by Søren Aabye Kierkegaard, “Christendom.” Christendom existed, in [Saffron-Walden](#) in 1823. Whatever else Saffron Walden was, whether it was [Waldensian](#) and Huguenot and [Quaker](#) and nonconformist and antinomian and leveling in its origins as we will explore below, it was also great enough to contain very ordinary and establishment types of being, such as factory managers and manufactory girls and salaried clergy and church ladies, and we should not avoid this order of complexity.

Third, the press of the day clearly knew its task, and clearly was aware that disposable income was not good for the lives of disposable people. “Utopian schemes” for giving the common people information which they don’t need and probably don’t want “would soon confuse that distinction of ranks and classes of society, upon which the general welfare hinges.” If there is one thing the Brits cannot afford, it is to run the risks inherent in an elevation of the minds “of those doomed to the drudgery of daily labour above their condition.” Oh, no, that

280. New York: HarperCollins Publishers, 1991, page 482. This is a secondary or tertiary work: Johnson got his information, he says, from a reading of Bovill’s *ENGLISH COUNTRY LIFE, 1780-1830*, page 16.

would be **unkind**, for we would be “thereby rendering them discontented and unhappy with their lot.”²⁸¹ Whereas that press might have been working toward the inauguration of health care for factory laborers – so that for instance a factory girl might have remained in her dormitory if she had a throbbing headache during her time of month and yet not have been forced to do without her day’s pay– or might have been fulminating against the misuse of child laborers –so that a child from a family without means might have secured an elementary education and an opportunity to have had a childhood rather than merely stooped shoulders and a chronic case of “factory lung”– that press was instead daring to champion the provident against the insolence and impudence of the powerless.

Fourth, this author of this recent history-book, Paul Johnson, has for his own reasons been pandering such tales to us, in all historical directness, with a great deal of agenda but with all of his agenda carefully concealed with the exception of the point of its tail and, occasionally, its flickering, forked tongue. –But you’d have to read all one thousand pages of that serial tome, *THE BIRTH OF THE MODERN: WORLD SOCIETY 1815-30*, in order to get my drift, and the study of such studies is not quite what I have in mind for you.

[Saffron-Walden](#) is now, as it was then, roughly 40 miles north-northeast of the urban sprawl of London. Its current British “zip code” is CB11 3EB. It was named for the Waldensians, early continental religious dissenters and fugitives from the Inquisition, who settled there, and from the saffron plant which had been cultivated in its fields since the time of Edward III, in the 14th Century, until the 18th Century. The Waldensians evolved into, among other things, Quakers, and there is indeed an ancient [Quaker](#)



educational institution in town, still operational.²⁸² This is a secondary co-educational boarding school, and it also accepts day students, to its current total of 307 pupils. There are old Roman ruins near this town, a 12th-Century castle, and a 15th-Century church holding the tomb of one of the chancellors of King Henry VIII, plus, nearby, there is this chancellor’s Jacobean mansion, called Audley End. However, the main claim to fame of this community of exiles north-northeast of London, before Thoreau gave it a mention, was that in the 16th Century Thomas Nashe gave it a mention in a satiric poem: “Haue with you to Saffron Walden.” By that Nash meant, sarcastically, that when a member of the peerage is out of favor at court he needs exile himself to one or another country estate, such as Audley End, in the countryside, just as Audley had gone to his end at Audley End, and just as these humble diaspora peoples, the Waldensians, had haued themselves to the English countryside to grow saffron upon their escape from the French Inquisition.²⁸³

September 14, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

281. The quoted phrases are from the reasonings of an Anglican “educational reformer” named Dr. Andrew Bell, writing in 1811.
 282. Refer to John Bellers’s PROPOSALS FOR A COLLEGE OF INDUSTRY of 1695, and the establishment of a Friends’ Workhouse and School at Clerkenwell in Kent. The workhouse effort eventually was abandoned, and the [Quaker](#) school was relocated to [Saffron-Walden](#) in 1702.

283. It really kills a joke when you have to explain it.



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

1st day [Sunday] 14 of 9 M / Rather a trying Meeting both on account of my own low condition, & testimonys that were borne, which seemed of a doubtful cast. -it is said that ministers need the sympathy of their friends, & I think also [our?,the?] elders need the sympathy & prayers of the body, that they may be enabled to do their duty with propriety -

RELIGIOUS SOCIETY OF FRIENDS

 September 16, Tuesday: Carl Maria von Weber traveled to Vienna for the premiere of Euryanthe.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 16th of 9 M / This evening recd a note from Abigail Robinson [cont]aining an extract of a letter from Mary Morton giving an [acco]unt of the Death of Joseph Rodman at Burlington N Jersey. -

RELIGIOUS SOCIETY OF FRIENDS

 September 17, Wednesday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 17 of 9 M / This Afternoon rec'd a letter from Stephen Grellett giving the particulars of Joseph Rodmans Decease - It appears he went to the House of the Widow Ann Myers on the 5th inst and friends Meeting in the afternoon on 1st day [Sunday] & the next day was ill - he Died on the 10th & was buried on the 11th in [friends?] burying ground at Burlington N Jersey Aged 46 Years

RELIGIOUS SOCIETY OF FRIENDS

 September 18, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 18th of 9th M / Small & hard meeting to me. - One short testimony [con]cerning which I must suspend Judgement —

RELIGIOUS SOCIETY OF FRIENDS

 September 21, Sunday: [Joseph Smith, Jr.](#) reported that he had been visited by an angel who called himself "Moroni."

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 21st of 9 M / Our Morning Meeting was large, but soon after it settled I felt unwell & considered it unsafe for me [there?] so I came out & came home. - In the afternoon went again & was comfortable in body & mind, indeed it has been a day of favour for which I desire to be thankful. - Took tea with my H & John at Father Rodmans. -

RELIGIOUS SOCIETY OF FRIENDS



 September 22, Monday: Stanhope arrived at Argostoli.

Per the journal of [Albert Gallatin](#)'s son James as recorded in THE DIARY OF JAMES GALLATIN:

I have seen Miss Pascault; Madame Bonaparte was right. I have never seen anything more lovely. As Madame Reubel has invited me to call I will certainly take advantage of her invitation.

Incidental music to Hell's play Ali Baba oder Die 40 Rauber by Heinrich August Marschner was performed for the initial time, in Dresden.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 25th of 9th M / Our Moy [Monthly] Meeting this day held in Town was a pretty good one. Anne Greene & A Sherman preached. - In the last Jonathon Nichols & Sister Elizabeth Rodman & Welcome Congdon rec'd their liberty to Marry according to the good order of Friends. -

RELIGIOUS SOCIETY OF FRIENDS

[This volume of Friend Stephen Gould's journal ends at this point with a list of names: Ruth Hallack, Sarah Hull, Ruth Halsted, space, Olive Cobb, Lydia Purinton, Eunice Jones, Susan Collins, Sarah Collins, Edwd Cobb, Thos Jones, John Reid.]

 October 2, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 2nd of 10th M 1823 / This day Jonathon Nichols and Sister Elizabeth Rodman Solemnized their marriage. The Meeting was very large, being attended by many of what is called the gentry of the Town - a part of the sitting was solemn, but so many present who were not acquainted with either our mode of Worship, or Marriage, occasioned some stir in the forepart of the Meeting, also at the conclusion-. The Meeting, which was held in silence, excepting a Short address from J Dennis explaining the nexcessity of quietude to the Multitude.-
Divers of our friends went to the house to the Wedding, among whom was our Ancient & beloved friend David Buffum & his wife, & to me it was a pleasant Afternoon. Brother Jonathon & Sister Elizabeth, felt nearer to me than they had ever done -They conducted with true dignity of manners - I have no doubt they will do well, at least their desire is to do well & if they do well, they will be blessed. -*

RELIGIOUS SOCIETY OF FRIENDS

 October 3, Friday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 3 of 10 M / We set this Afternoon at Brother David Rodmans with Br Jonathon & Sister Elizabeth - as the time draws near for her separation from us, my feelings are not a little



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

excited at the Prospect. –

RELIGIOUS SOCIETY OF FRIENDS



October 5, Sunday: While in Vienna for the premiere of Euryanthe, Carl Maria von Weber traveled to Baden to visit [Ludwig van Beethoven](#).

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 5th of 10 M / Our Morning Meeting was well attended Abigail Robinson was present & was favoured in Testimony to some length. – which is the first time of her appearance in that way for (I think) over two years & but very few times for some years past, her health being very feeble she has seldom been at Meeting. – a few words from Father Rodman in the Afternoon. – Br Jonathon & Sister Elizabeth Nichols took tea with us, being the last time, as they expect to set out for Salem tomorrow Morning. –

RELIGIOUS SOCIETY OF FRIENDS



October 6, Monday: The 802-foot stone aqueduct over the Genesee River, constructed by David Stanhope Bates, opened in Rochester.

ERIE CANAL

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day Morning 6th of 10 M 1823 / Br Jonathon & Sister Elizabeth set out for their home this morning at 9 OC. – I could not go up to take leave of them – I felt too much to admit of my doing it without emotion – I desire their welfare & have no doubt they desire ours. –

RELIGIOUS SOCIETY OF FRIENDS



October 7, Tuesday: The volunteer firemen of the [Pawtucket](#) Engine Company No. 2 (the village of Pawtucket was then a part of the town of Seekonk, Massachusetts, which included the area that would eventually become East Providence, [Rhode Island](#)) “retired in good order after partaking of some excellent brandy and rum presented by Mr. J. Burbank when he was honorably discharged from the Company.”

In [Newport](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 7 of 10 M / This Afternoon we attended the funeral of Mary Lee wife of Robert P Lee. She is a young woman whose loss is much lamented, of an Amiable & innocent life, cut short at the Age of 26 years & married one Year & about ten Months. – early in life she was Baptized in Water, according to the Sabatarian Society, but at her Marriage with R P Lee she was Satisfied to attend Friends Meeting with him. The funeral was conducted according to the order of Friends & her remains were

interd in the upper burying place in the Medow Field. –

RELIGIOUS SOCIETY OF FRIENDS



➡ October 12, Sunday: Maria Szymanowska performed before 700 people in Leipzig on her 3-year concert tour of Europe.

Charles Macintosh of Scotland began selling raincoats.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 12th of 10 M / Both Meetings Silent. – the morning was a Season of some favour. – Spent part of the evening at the Mansion of the late David Williams in sympathy with his daughter Mary in her prospect of breaking up housekeeping & going to Narragansett to live with her brothers

RELIGIOUS SOCIETY OF FRIENDS

➡ October 16, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 16th of 10th M / This day was our Select Meeting, the first was silent, & both to me were low & depressed, tho' not devoid of some encouragement. –

RELIGIOUS SOCIETY OF FRIENDS

 October 18, Saturday: The Reverend [William Ellery Channing](#) delivered a speech “Remarks on National Literature” before the American Philosophical Association in Philadelphia, prefiguring [Waldo Emerson](#)’s declaration of 1837 on this subject:²⁸⁴

A people, into whose minds the thoughts of foreigners are poured perpetually, needs an energy within itself to resist, to modify this mighty influence, and, without it, will inevitably sink under the worst bondage, will become intellectually tame and enslaved.



In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 18 of 10 M / This evening recd Letters From our fr William Rickman of Rochester in England & our dear Sister Elizabeth R Nichols - the first that has been recd from her Since she has been at her new home in Salem, which gave a very Satisfactory account of her reception at her new home. For this I rejoice & the Language of my heart is "Peace & the God of Peace be with them, & with us, evermore Amen." Nothing very remarkable is contained in Wm Rickmans Letter, but it is pleasant to hear that he is well, & that Friends in that country are in unity. - & also to find that in his advanced age, he is alive in the Truth. -

RELIGIOUS SOCIETY OF FRIENDS

 October 19, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 19 of 10th M 1823 / Both Meetings Silent & both to me Seasons of some favour, & for the little Oh may I be thankful

RELIGIOUS SOCIETY OF FRIENDS

 October 23, Thursday: The United States navy was making brief landings along the coast of Cuba in this year, in pursuit of [pirates](#). The landing on this date, the last for the year, was at Camrioca.

US MILITARY INTERVENTIONS

The Boston [Weekly Messenger](#) announced that at the recent cattle show in Brighton, [John Thoreau, Senior](#)’s pencils made in [Concord](#) had won a \$2.⁰⁰ prize.

In Philadelphia, [Eastern State Penitentiary](#) first opened its doors (or, rather, it being a prison, a better rendition would I suppose be that it first locked its doors and drew its blinds). Its initial inmate was “...Charles Williams, Prisoner Number One. Burglar. Light Black Skin. Five feet seven inches tall. Foot: eleven inches. Scar on nose. Scar on Thigh. Broad Mouth. Black eyes. Farmer by trade. Can read. Theft included one twenty-dollar watch, one three-dollar gold seal, one, a gold key. Sentenced to two years confinement with labor. Received by Samuel R. Wood, first Warden, Eastern State Penitentiary...”

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 23 of 10th M / A Short testimony by J Dennis & by me

284. This speech would see publication, but not until years later, in the [Christian Examiner](#) in 1830.



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

some favour experienced as well as Some tossings & rovings of mind –

The epistle from the last Yearly, to the Subordinate Meetings was read in The Preparative meeting, & tho' I had heard it several times before, now seemed fresh – The Queries were answered as usual. –

RELIGIOUS SOCIETY OF FRIENDS

 October 26, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day – of 10 M / Stormy day & small silent Meetings - Some favour in the morning, & if a sense of nothingness was favour there was a large portion in the Afternoon. –

RELIGIOUS SOCIETY OF FRIENDS

 October 29, Wednesday: Franz Liszt and his family arrived in Augsburg where he would give three concerts over the next four days.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 29th 10 M / This Afternoon with my H rode to [Portsmouth](#) & lodged at Uncle Stantons. –

RELIGIOUS SOCIETY OF FRIENDS

 October 30, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day We went to Meeting with Aunt Stanton - The first was a solid good one in which David Buffum was engaged in a lively solemn testimony on the necssity of Watchfulness
In the last (Monthly) we had considerable buisness which I thought was well conducted, & ended satisfactorily. –
We returned to Uncle Stantons dined & staid all night. –*

RELIGIOUS SOCIETY OF FRIENDS

 October 31, Friday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day This morning we set out for home, with the Wagon & a borrowed horse. Uncles being in use, but which proving perverse, refused at Sandfords corner to go at all, so we sent him back & walked home. –

RELIGIOUS SOCIETY OF FRIENDS

 November 2, Sunday: Per the journal of [Albert Gallatin](#)'s son James as recorded in THE DIARY OF JAMES GALLATIN:

My suit is progressing. Josephine likes to hear about France. She plays delightfully both the harp and the spinet. I talk all sorts of nonsense which all lovers do. It has cheered her up as her youth has not been very cheerful. –



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 2 of 11 M 1823 / Silent Meetings, it is a low,
distressingly low time It seems as if things are in a hard state.
– There is however a reward for labour. –*

RELIGIOUS SOCIETY OF FRIENDS

➡ November 7, Friday: In a meeting of the cabinet of President James Monroe, Secretary of State John Quincy Adams successfully espoused the idea of accepting the suggestion of Great Britain (made on August 16 by their Foreign Secretary George Canning), that the European great powers be excluded from further conquests in the New World. Except, there was no need for Great Britain to assist in this ban. Instead, Great Britain would be among the Old World powers banned. We did not, of course, desire to “come in as a cockboat in the wake of the British man-of-war.”



A [Nazi](#) apologist, Carl Schmidt, would in 1941 aver that “The 1823 Monroe Doctrine was in the recent history of international law the first and to date most successful example of a regional [*Großraum*] international law. That is the real precedent for the German Reich” (*VÖLKERREICHTLICHE GROßRAUMORDNUNG*. Berlin: *Deutscher Rechtsverlag*, page 13). —But then, everyone knows that those [Nazis](#) were lying sacks of shit.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

6th day [7?]th of 11 M 1823 / Br David Rodman has returned from Quarterly Meeting & has been in this Afternoon & gave us a very pleasant account of it, as a season of unusual favour – Our friend Isaac Stevenson from England was there & appeared in the Ministry, evincing his experience in the School of Christ, by the power of his testimony & exemplary deportment – David also handed me a little paper messenger of love dated 7M 1 which I Stevenson brought from my friend Thos Thompson of Liverpool, & tho' it contained nothing but his love, & unsealed, was very pleasant & acceptable. – The Account of this Quarterly Meeting has had a strengthening effect on my mind – it has raised in it feelings which I always count precious. –

RELIGIOUS SOCIETY OF FRIENDS

 November 6, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 6 11 M / Our friends have gone to Swansea to attend the Quarterly Meeting there. – This morning while sitting in the shop, reflecting on the subject precious feelings were raised in my mind & the desire feelingly arose. – O Lord go with them that go, stay with them that Stay. – – Silent but good meeting, for which I desire to be thankful

RELIGIOUS SOCIETY OF FRIENDS

 November 9, Sunday: Gioachino Rossini entered Paris for the initial time, on his way to England (the city would become very important to him in his later life).

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 9 of 11 M / Both Meetings were seasons of close exercise to me & I trust proffitable – self was closely examined. – In the forenoon Hannah Dennis bore testimony to the efficacy of Divine Truth, satisfactorily to me. – In the Afternoon we had the company of Sarah Tucker & Susan Howland of Bedford country. – They both bore Solemn & impressive testimony which I trust will be remembered. –

RELIGIOUS SOCIETY OF FRIENDS

 November 13, Thursday: Rachel Harrington LeGross sold the Brister's Hill property she had acquired for \$20 from [Brister Freeman](#), to William Lawrence of Weston for \$10.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 12 of 11 M / Small comfortable Meeting. –

RELIGIOUS SOCIETY OF FRIENDS

➡ November 16, Sunday: A gigantic banquet was given in Paris by the city's leading artists in honor of Gioachino Rossini in the Restaurant du Veau Qui Tette. 150 guests attended including Adrien Boieldieu, Daniel-Francois-Esprit Auber, and Ferdinand Herold, and many singers, actors, and artists.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day rode to Meeting with her & went to Adam Anthonys to dine, which is the first time I have been at his House since he has moved into his new house & the first time since his marriage – Walked over to Cousin Shadrach Chases & took tea, after which he kindly sent his son Jacob to bring me about half way home, & I walked the rest of the Distance
It has of late been a season of favour to me which I desire to mention with gratitude. –*

RELIGIOUS SOCIETY OF FRIENDS

➡ November 17, Monday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 17 of 11 M / Last 7th day afternoon I Rode to [Portsmouth](#) with Aunt Stanton & lodged. –

RELIGIOUS SOCIETY OF FRIENDS

➡ November 18, Tuesday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day [sic] 18 of 11 M / This evening with my Wife & Sister Ruth went on board the Ship Robinson Potter to visit the Passengers about 38 in number from the Kingdom of England & Ireland & the Principality of Wales & were much interested with their Situation & appearance. The Women & children looked healthy & sprightly & tho' all in the Ships stearage together & rather uncomfotable were generally happy – by which it is certain in my mind, that it is more the mind than ther situation that makes us happy.

RELIGIOUS SOCIETY OF FRIENDS

➡ November 20, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 20th of 11th M 1823 / Silent Meeting & to me not an unfavourable time – I desire to be thankful for favour vouchsafed. –

RELIGIOUS SOCIETY OF FRIENDS

➡ November 23, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 23rd of 11th M / In the forenoon D Buffum was much favour'd in testimony – He recommended the attentive & Serious perusal of the scriptures & held up the general doctrines of religion in a lively & impressive manner. – Silent in the Afternoon.

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 November 30, Sunday: Franz Schubert wrote to Schober that “my health, thank God, was firmly restored at last.”

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 30th of 11th M / In the forenoon Meeting D Buffum was engaged in lively testimony - but to me the Meeting was a poor time - More favourd in the Afternoon tho' nearly silent. -

RELIGIOUS SOCIETY OF FRIENDS

LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 December 2, Tuesday: Carlos Martinez de Irujo y Tacon, marques de Casa-Irujo, duque de Sotomayor replaced Victor Damian Saez y Sanchez-Mayor as 1st Secretary of State of Spain.

The doctrine expressed in President James Monroe’s 7th annual message to Congress closed “the American continents to colonial settlements by non-American Powers” and excluded “the European Powers from all interference in the political affairs of the American Republics”:



[see following]

[READ THE FULL TEXT](#)



From James Monroe's 7th Annual Message to Congress:

... At the proposal of the Russian Imperial Government, made through the minister of the Emperor residing here, a full power and instructions have been transmitted to the minister of the United States at St. Petersburg to arrange by amicable negotiation the respective rights and interests of the two nations on the northwest coast of this continent. A similar proposal has been made by His Imperial Majesty to the Government of Great Britain, which has likewise been acceded to. The Government of the United States has been desirous by this friendly proceeding of manifesting the great value which they have invariably attached to the friendship of the Emperor and their solicitude to cultivate the best understanding with his Government. In the discussions to which this interest has given rise and in the arrangements by which they may terminate the occasion has been judged proper for asserting, as a principle in which the rights and interests of the United States are involved, that the American continents, by the free and independent condition which they have assumed and maintain, are henceforth not to be considered as subjects for future colonization by any European powers.... It was stated at the commencement of the last session that a great effort was then making in Spain and Portugal to improve the condition of the people of those countries, and that it appeared to be conducted with extraordinary moderation. It need scarcely be remarked that the results have been so far very different from what was then anticipated. Of events in that quarter of the globe, with which we have so much intercourse and from which we derive our origin, we have always been anxious and interested spectators. The citizens of the United States cherish sentiments the most friendly in favor of the liberty and happiness of their fellow-men on that side of the Atlantic. In the wars of the European powers in matters relating to themselves we have never taken any part, nor does it comport with our policy to do so. It is only when our rights are invaded or seriously menaced that we resent injuries or make preparation for our defense. With the movements in this hemisphere we are of necessity more immediately connected, and by causes which must be obvious to all enlightened and impartial observers. The political system of the allied powers is essentially different in this respect from that of America. This difference proceeds from that which exists in their respective Governments; and to the defense of our own, which has been achieved by the loss of so much blood and treasure, and matured by the wisdom of their most enlightened citizens, and under which we have enjoyed unexampled felicity, this whole nation is devoted. We owe it, therefore, to candor and to the amicable relations existing between the United States and those powers to declare that we should consider any attempt on their part to extend their system to any portion of this hemisphere as dangerous to our peace and safety. With the existing colonies or dependencies of any European power we have not interfered and shall not interfere. But with the Governments who have declared their independence and maintain it, and whose independence we have, on great consideration and on just principles, acknowledged, we could not view any interposition for the purpose of oppressing them, or controlling in any other manner their destiny, by any European power in any other light than as the manifestation of an unfriendly disposition toward the United States. In the war between those new Governments and Spain we declared our neutrality at the time of their recognition, and to this we have adhered, and shall continue to adhere, provided no change shall occur which, in the judgement of the competent authorities of this Government, shall make a corresponding change on the part of the United States indispensable to their security.



Our President, in his address to the US Congress declaring our first formal foreign policy, also specifically excluded the government of the island of Haiti from protection under his Monroe Doctrine on the interesting traditional basis of its being “a Government of people of color.” Since black people could not trust white people, his reasoning went, and since the governments of the community of nations were made up of white people, the government of Haiti would inevitably exhibit “a separate interest and a distrust of other nations” — and could not therefore itself be trusted.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 2 of 12 M 1823 / In Silent waiting this morning, some touches of life were experienced - & sympathy arose with Friends in a trial which I am informed awaits them at their Quarterly Meeting held there tomorrow

RELIGIOUS SOCIETY OF FRIENDS



December 7, Sunday: Gioachino Rossini and his wife left Paris heading for London.

Concerto for two pianos in E by [Felix Mendelssohn](#) was performed for the initial time, at the Mendelssohn residence in Berlin. One of the invited guests was Friedrich Kalkbrenner.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 7 of 12 M / Our Mornng Meeting was large & to me favoured a short testimony from Susannah Bateman & Hannah Dennis Silent in the Afternoon. -- Set the eveng with my H & Sister Ruth at Henry Gould who gave us some account of the late Quarterly Meeting at [New Bedford](#) which he & his wife attended - it appears Truth stood its ground, tho' some bitter herbs were eaten by those who are rightly concerned for the support of our Testimonys

RELIGIOUS SOCIETY OF FRIENDS



December 11, Thursday: Franz Liszt and his father arrived in Paris.

William Prout read his paper “On the nature of the acid and saline matters usually existing in the stomachs of animals” before the Royal Society in London. In it he clearly demonstrated that hydrochloric acid was the agent of digestion.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 11th of 12th M / A good solid meeting, a considerable number attended in consequence of Welcome Congdon & Mary Dennis's Marriage, which they solemnized in a becoming manner Jonathon & Hannah Dennis had short offerings. -

RELIGIOUS SOCIETY OF FRIENDS



Yet more from James Monroe's 7th Annual Message to Congress:

The late events in Spain and Portugal shew that Europe is still unsettled. Of this important fact no stronger proof can be adduced than that the allied powers should have thought it proper, on any principle satisfactory to themselves, to have interposed by force in the internal concerns of Spain. To what extent such interposition may be carried, on the same principle, is a question in which all independent powers whose governments differ from theirs are interested, even those most remote, and surely none of them more so than the United States. Our policy in regard to Europe, which was adopted at an early stage of the wars which have so long agitated that quarter of the globe, nevertheless remains the same, which is, not to interfere in the internal concerns of any of its powers; to consider the government de facto as the legitimate government for us; to cultivate friendly relations with it, and to preserve those relations by a frank, firm, and manly policy, meeting in all instances the just claims of every power, submitting to injuries from none. But in regard to those continents circumstances are eminently and conspicuously different. It is impossible that the allied powers should extend their political system to any portion of either continent without endangering our peace and happiness; nor can anyone believe that our southern brethren, if left to themselves, would adopt it of their own accord. It is equally impossible, therefore, that we should behold such interposition in any form with indifference. If we look to the comparative strength and resources of Spain and those new Governments, and their distance from each other, it must be obvious that she can never subdue them. It is still the true policy of the United States to leave the parties to themselves, in hope that other powers will pursue the same course....



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 December 14, Sunday: Dr. [Walter Oudney](#) and Lieutenant [Hugh Clapperton](#) set out in a westerly direction for the Hausa states, to explore the course of the Niger River. [Dixon Denham](#) would explore the vicinity of Lake Chad and the lower courses of the Waube, Logone, and Shari rivers and participated in several Bornuese military raids on neighboring tribes.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 14th of 12 M / Both meetings were Silent, but seasons of some favour for which I desire to be thankful. – Set part of the eveng at Br David Rodmans in pleasant conversation. – My wife has been so unwell for several Days that she has not been out to Meeting

RELIGIOUS SOCIETY OF FRIENDS

 December 17, Wednesday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 17th of 12 M / Have this afternoon recd a long letter from my dear frd Thos Thompson of Liverpool dated 9th M 29th it contained much interesting Matter & the Packet contained Several Pamphlets &c with a view of Liverpool Meeting House, Swarthmore Meeting House & a view of the Chair which G F left as an heir loom. – & a likeness of Richd Reynolds

RELIGIOUS SOCIETY OF FRIENDS

 December 21, Sunday: [Waldo Emerson](#) to his JOURNAL:

*Who is he that shall controul [sic] me? Why may not I act & speak & write & think with entire freedom? What am I to the Universe, or, the Universe, what is it to me? Who hath forged the chains of Wrong & Right, of Opinion & Custom? And must I wear them? Is Society my anointed King? Or is there any mightier community or any man or more than man, whose slave I am? I am solitary in the vast society of beings; I consort with no species; I indulge no sympathies. I see the world, human, brute & inanimate nature; I am in the midst of them, but not *of* them; I hear the song of the storm – the Winds & warring Elements sweep by me – but they mix not with my being. I see cities & nations & witness passions – the roar of their laughter – but I partake it not; – the yell of their grief – it touches no chord in me; their fellowships & fashions, lusts & virtues, the words & deeds they call glory & shame – I disclaim them all. I say to the Universe, Mighty one! thou art not my mother; Return to chaos, if thou wilt, I shall still exist. I live. If I owe my being, it is to a destiny greater than thine. Star by Star, world by world, system by system shall be crushed – but I shall live.*

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 21st of 12 M 1823 / Solid good testimonys in the Morng



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

from D Buffum & H Dennis – Nearly silent in the Afternoon – My mind not wholly destitute of good, but a low time, Oh that I may receive half from whence it is only to be substantially derived. Set the evening mostly with our fr Abigail Robinson, by whom I learned the Severe illness of her Sister Mary Morton. –

RELIGIOUS SOCIETY OF FRIENDS

 December 22, Monday: Franz Liszt performed in Paris to sensational audience and critical response (he would perform in Paris no less than 38 times before the following April).

[Edward Sherman Hoar](#) was born.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 22nd of 12 M / Recd this Afternoon a packet of information with a letter from Wing Russel of [New Bedford](#), where there appears to be new troubles among the disturbers of Society. –

This evening have recd News of the Death of our old & affectionate friend Elizabeth Towle on the 10th inst after about two weeks of illness. She died at Nazareth Pennsylvania where she resided with her husband Saml Towle, Since they left this Town. –her attentions to us & many more they left in this place will never be forgotten, in sickness she was Attentive & Affectionate, & as a companion pleasant & instructive both in deportment & conversation. –

RELIGIOUS SOCIETY OF FRIENDS

 December 25, Thursday: Narciso de Heredia y Begines, Conde de Ofalia replaced Carlos Martinez de Irujo y Tacon, marques de Casa-Irujo, duque de Sotomayor as 1st Secretary of State of Spain.

Two works for chorus and organ by Samuel Wesley were performed for the initial time, in St. Paul's Cathedral, London: Magnificat and Nunc dimittis.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 25 of 12 M / Rode to [Portsmouth](#) in the Stage to attend Moy [Monthly] Meeting - The first was a favourd Meeting & Hannah Dennis was engaged in a lively testimony. – In the last there was not much life, but the buisness was pretty well conducted. – Wnet to Uncle Stantons, dined lodged & next Morning Walked home. –

RELIGIOUS SOCIETY OF FRIENDS

 December 28, Sunday: [George Gordon, Lord Byron](#) left for Missolonghi.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 28 of 12 M / Silent & to me good Meetings - Sister Ruth & Richard Rodman took tea with us. –

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 December 30, Tuesday: Auf dem Wasser zu singen D.774, a song by Franz Schubert to words of Stolberg, was published in the Zeitschrift fur Kunst, Vienna.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*3rd day 30th of 12th M 1823 / I am this day 42 Years of Age -
It has been a Day of seriousness to me, - but I do not know
whether it is Worth while to say much about it. -*

RELIGIOUS SOCIETY OF FRIENDS

 December 31, Wednesday: Georgios Andreou Koundouriotis replaced Petros Iliou Mavromichalis as President of the Executive of Greece.

Per the journal of [Albert Gallatin](#)'s son James as recorded in THE DIARY OF JAMES GALLATIN:

*To-night we all sup with Monsieur Pascault to see the New Year
in. It is father's first visit to the house. I am anxious to see
how he treats Reubel.*

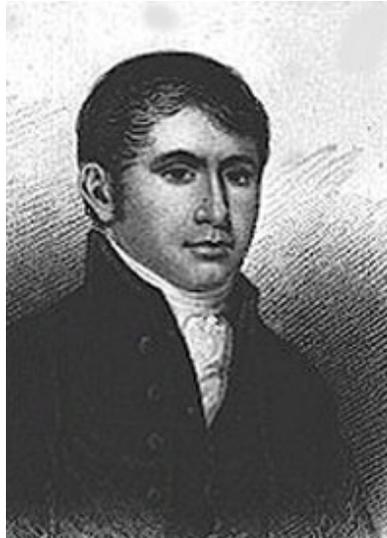
In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*4th day 31st of 12 M / I feel, Sensibly that the present Year
has closed & that another of my life is gone - How do I desire
more spiritual communion with my God. - Many have gone down to
the grave this year & some of my intimate friends & relations.
- May I be prepared for the change come when it may -*

RELIGIOUS SOCIETY OF FRIENDS

1824

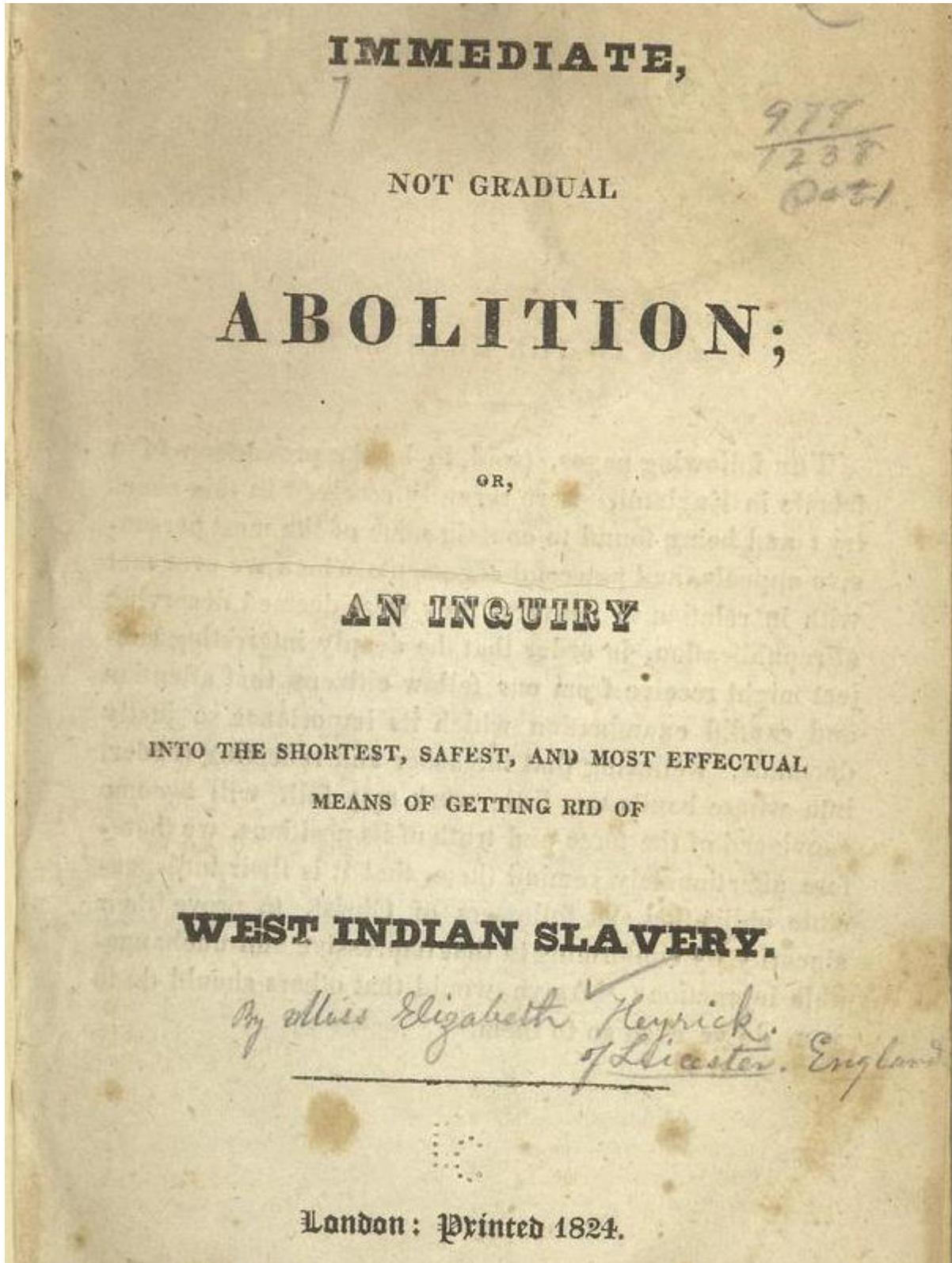
→ [Friend Bernard Barton](#)'s POETIC VIGILS (London: Baldwin, Cradock, and Joy, Paternoster Row).²⁸⁵



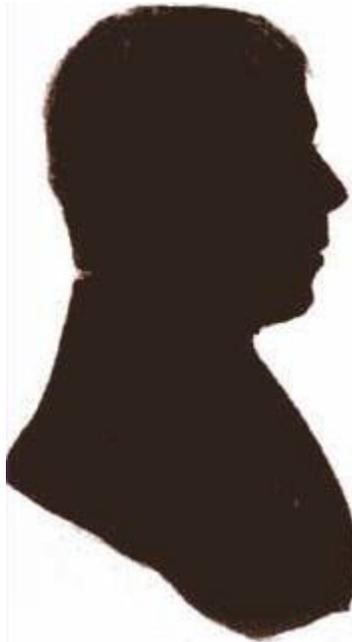
“THE QUAKER POET”

→ [Friend Elizabeth Heyrick](#)'s IMMEDIATE, NOT GRADUAL, ABOLITION; OR, AN INQUIRY INTO THE SHORTEST, SAFEST, AND MOST EFFECTUAL MEANS OF GETTING RID OF WEST INDIAN [SLAVERY](#) ([click here](#)).

285. In about 1841, [Henry Thoreau](#) would copy from this [Quaker](#) poet into his Literary Notebook.



➡ Friend John [Cadbury](#) returned to Birmingham, England and started a business next to his father's drapers shop in Bull Street, selling [tea](#), [coffee](#), [hops](#), mustard, and drinking [chocolate](#). The emphasis, in this [Quaker](#) establishment, was going to be on the highest quality. The establishment began to produce, as a breakfast beverage, "Cocoa Nibs."



[John Woolman](#). A JOURNAL OF THE LIFE, GOSPEL LABOURS, AND CHRISTIAN EXPERIENCES OF THAT FAITHFUL MINISTER OF JESUS CHRIST, JOHN WOOLMAN ... TO WHICH ARE ADDED, HIS WORKS CONTAINING HIS LAST EPISTLE AND OTHER WRITINGS. A new ed. London: W. Phillips, 1824.

➡ Friend [Sarah Helen Power](#) of [Providence, Rhode Island](#) became engaged to the wellborn Boston poet and writer John Winslow Whitman, co-editor of the Boston [Spectator](#) and [Ladies' Album](#), a magazine in which Sarah would be able to place some of her poetry as by "Helen."

[SARAH HELEN POWER WHITMAN](#)



➡ Friend [Elias Hicks](#) visited [Hannah Barnard](#) in Hudson, New York.

[RELIGIOUS SOCIETY OF FRIENDS](#)

➡ An interesting pro-[Elias Hicks](#) anonymous pamphlet was published:



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

**THE CABINET,
OR
WORKS OF DARKNESS
BROUGHT TO LIGHT.**

Being a Retrospect of the Anti-Christian conduct of some of the leading characters in the Society called FRIENDS, towards that eminent and devoted Servant of the Lord, ELIAS HICKS, when on his last visit of Gospel Love to the inhabitants of the City of Philadelphia.

ALSO,

A brief statement of facts, illustrative of the treatment of that faithful Messenger of the Gospel, PRISCILLA HUNT, at a meeting for worship, held in Pine-street Meeting House, - together, with part of a discourse, delivered by her, at Green-street Meeting House.

“Whatsoever ye have spoken in darkness, shall be heard in the light; and that which ye have spoken in the ear in closets, shall be proclaimed upon the house tops.”

**PHILADELPHIA;
PRINTED FOR THE COMPILER.
1824.**



PREFACE.

The following authentic documents are offered to the public with a view to shew to what stretch of power, men, clothed with ecclesiastic authority, would extend their influence, were they not restrained by the Constitution of these United States, which guarantees to every citizen the rights of conscience and freedom of sentiment; and any infringement on these sacred privileges, by men, let them be ever so dignified, they will (in this enlightened age) meet with opposition from the intelligent and liberal minded part of every association over whom these pretended Spiritual Guides sit as Censors, and with an imperious sway judge down all that venture to dissent from them in matters of opinion; however the Lord's faithful Servants and Handmaidens have been rejected and persecuted from city to city, as the following facts evidently demonstrate.

N.B. The above remarks were not intended to apply to the religious society called Friends, generally, but only to a few, who would, if they only had power vested in them, lord it over the whole heritage of God: however, their machinations are unveiled, and the worthy characters against whom they combined, were cordially and sentimentally received by the generality of Friends, both in this city and adjacent country; and thousands assembled to hear the Gospel preached in its primitive purity and simplicity, and with power and demonstration.

Philadelphia, 4th month 14th, 1824.



DARK DESIGNS MANIFESTED.

In the Ninth Month, 1822, previous to Elias Hicks coming to this City, at a meeting for Suffering, several of the members were privately requested to stop, at the rise of the Meeting; accordingly, on the adjournment, Jonathan Evans, Ellis Yarnall, Samuel Bettle, Samuel P. Griffitts, Richard Jordan, Joseph Whitehall, and several others, remained in the Meeting house till the rest had gone - when Jonathan Evans rose and spoke to the following import, viz.: I expect you have heard that Elias Hicks has obtained from his Monthly Meeting a certificate to visit Friends in this city, and as it is well known that he holds doctrines that are not doctrines of Friends, it is necessary some steps should be taken to prevent him from disseminating them among us; he is full of words, and it will answer no purpose to argue with him. Richard Jordan and Joseph Whitehall, are present, and can state to you what they heard from himself. Then, the above named persons, one after the other, rose and stated what they said were the doctrines held by Elias Hicks; after some desultory conversation, several persons were appointed to wait upon him as soon as he might reach this city; among the number thus nominated, were Ellis Yarnall and Samuel P. Griffitts, who called upon him very early after his arrival. - Query. Was not this unconstitutional, and contrary to good order, and most certainly a conspiracy against the peace and harmony of Society. And from this proceeding, all the confusion which subsequently ensued arose; but, providentially, all their machinations proved abortive, and recoiled with confusion upon the heads of their projectors; and this may be justly attributed to the independence of the Society: and one would have reasonably supposed, it would have taught the Pharisaical spirit with whom they originated, a useful lesson, by the which, he might have profited more than it appears he has done. - O ye modern Nimrod's - ye "mighty hunters before the Lord!" erect a tribunal in your own breasts, before you are called to the tribunal of Him whose prerogative you have wantonly assumed: judge yourselves by the Golden Rule, for by this you must be judged. Institute a just comparison, I pray you, between the tokens of Divine approbation (as the seals to his embassy) bestowed on the Gospel labours of this venerable servant of the Lord, and your own, and if you are not void of sensibility, it will give a chill to your ambition, rebuke your imperious spirit, and change the voice of vituperation into humble confession, and self-reproach. I have made the above remarks for the man of sensibility and candour who may deign to read, ponder, and be wise while time and opportunity is afforded. As for the bigot, blind with prejudice and made with intolerance, I must leave him in his sins and in his blood, to hug his ever beloved prejudices, and to roll the precious manna of asps under his tongue, which will prove corrosive poison to the heart in the end. - May the Lord alarm and unmask the hypocrite, and grant him light, life, and salvation.

Letter from Thomas Eddy to John Warder.

NEW YORK, 10th Month 18th, 1822.



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

My dear friend, - I send the annexed to thee in hopes it may be useful for such Friends as thee thinks proper to offer it, for their perusal; if approved by thee it may be handed to any other Friends.

Please see W. Evans, show it to him, and if he or any others wish to copy it, permit them: if it would be more extensively useful, I have no objection that 10 copies be printed. It was done in a hurry, and might have been improved, if I had time to copy it, however, it can be corrected with you. It may be of more use if it should not be known to be written by me, or that it came from New York.

Elias gave large notice to have a public meeting at Newark, but the people knew his sentiments and would not attend, except about a dozen of the lower class. Please see Wm. Evans or Thomas Evans soon - I wish thee to write me soon. Thy son Benjamin will perhaps copy the annexed, so as it may not be read in my hand writing. - Letters addressed to me as usual, at New York, will be handed me next day. Thy affectionate friend,
THOMAS EDDY.

Facts and observations illustrative of the present state of society in New York.

If we take a view of the general state of our religious society from the days of G. Fox, it will be found, that there has seldom been divisions amongst them on account of the introduction of new doctrines. It is true, an opposition to order and discipline appeared at different periods, but this at no time was of long continuance. The annual epistles of the yearly meeting of London, and various other documents that may be met with in the writings of Friends, serve to shew that the Society in Europe and America, were uniformly preserved in a wonderful manner, in love and amity. This happy state of things lasted till the time of Hannah Barnard's going to Eng. in the year _____. During her visit to Ireland, she introduced in her public comments, and occasionally in her intercourse with the families of Friends, sentiments of unbelief as to some parts of the Holy Scriptures - on the weak ground that we are not obliged to believe what we cannot understand or comprehend; and finding a disposition in many to join with her, she very soon manifested that she did not unite with the society respecting a belief in the divinity of Christ and other matters relating to the fundamental doctrines of the children religion. These sentiments very soon spread, and particularly in the North of Ireland a number of all ranks in society became infected with her speculative notions, and in consequence of this, a confused state of things occurred, that had never before taken place in Society. - Great pains were taken by these deluded people to lessen the divine authority of the Scriptures, and thus, considering them no longer a test by which doctrines might be tried and in which our early Friends on all occasions declared their willingness to appeal - many disorders occurred and strange notions were taken up in different places. The religious observance of set-day was deemed a mark of superstition, and to testify their disapprobation, the females employed themselves on that day at their needlework, and in some



places the men worked at their usual occupations. Every species of church government or discipline was by them dispensed with - all was to be done by revelation, either to peruse the Scriptures, go to Meeting, or the performance of any other religious duty. These baneful principles were so widely spread, that some eminent ministers, distinguished elders and others who had been foremost in society, sent to their respective Monthly meetings their resignations as members in Society; after some time those of the younger class, and others who had not before been considered as active members, came forward and put in force the discipline by disowning such of the delinquents as had not already resigned their right of membership - those separately not uniting among themselves soon dwindled, and at the present day are scarcely known; indeed, many of them were favored with the light of their own folly and made suitable acknowledgements, by which means, they were restored to the unity of their friends. Hannah Barnard, who appeared to be the ostensible author and promoter of these disorders, was silenced in England as a minister of the Monthly meeting of Devonshire and Quarterly meeting of London; which judgment was afterwards confirmed on her appealing to the Yearly Meeting of London: and on her return to America, she was disowned by the Monthly Meeting of Hudson. In England there were very few that advocated the sentiments and conduct of Hannah Barnard and the separatists in Ireland, among the few were William Rathbone and Thomas Foster, both men of education and possessed of considerable literary talents, each of them published a book taking part with Hannah Barnard, and advocating Unitarian doctrines, on which account they were both disowned. The circumstances attending the case of Thomas Foster were very singular, and as regarded society, were highly important; he had united himself with the Unitarian Books Society, which was formed for the express purpose of spreading books favorable to the Unitarian doctrine, and in 1810 or 11, he published a tract containing a review of the London Yearly meeting Epistle, in which he endeavored to prove that the sentiments therein expressed were opposite to those held by the society and particularly by our early Friends, who he insisted held Unitarian doctrines and esteemed Christ only as a man and a great prophet, &c. On this account he was disowned by Radcliffe Monthly meeting, on which he appealed to the London Quarterly meeting, which appointed 16 of the most eminent Friends in the society as a committee, who sat 6 days in order to give him a full hearing. He introduced before the committee a new version of the New Testament, in order to prove wrong translations, and divers interpolations in the version in common use; and he also urged many extracts he had made from Penn's "Sandy Foundation Shaken," on which he laid great stress every day of the sitting of the committee; he made lengthy speeches and very dogmatically urged his arguments. It is worthy of remark that all the Unitarian people of whom we have any knowledge are full of words and wonderful reasoners, which may properly be attributed to their principles being bottomed on speculation and the efforts of mere human reason. Now, it is hard, and perhaps impracticable, by dint of reason to convince even rational man



of things which are above reason, which are supernatural; they must be conceived by supernatural means, even by the effort of that power which they deny. The committee reported their opinion that the judgment of Ratcliffe Monthly Meeting ought to be confirmed. The report was signed by all the committee. When this report was read in the Quarterly meeting, Tho. Foster made a long speech, and as he said he had not finished, the meeting adjourned to the next day in order to hear him further; and when he left the meeting, it was concluded to accept and adopt the report. He then appealed to the Yearly Meeting of 1814, after being very fully heard by the Committee of the Yearly meeting appointed to hear him, and the respondents appointed by the Quarterly meeting, the committee unanimously reported that the judgment of the Quarterly meeting ought to be confirmed. When this report was read in the Yearly meeting, Tho. Foster, as is usual in that meeting, was allowed to be present, he was again heard and replied to by Josiah Foster one of the respondents. A young man was employed by T. Foster to take down in short hand the whole that was said by himself, the respondents, and every Friend that spoke on the subject before the Meeting. He afterwards published it, and it is allowed to be a tolerable candid and accurate statement of the whole proceedings; the appellant had before him a number of Friends' books, and the Unitarian version of the New Testament, and made such quotations as he conceived would answer his purpose; he again laid much stress on William Penn's "Sandy Foundation Shaken;" to this the respondents particularly replied, and stated that W. Penn very fully cleared himself of the charges made against him, of his having in that tract advanced sentiments favorable to the Unitarian doctrine, and in his "Innocency with her open face," expressly declared he never thought or wrote in support of what they charged him with; the object of his writing the "Sandy Foundation Shaken," being only intended to show the great impropriety of using unscriptural terms of distinct and separate persons. The respondents then quoted "Penn's Guide mistaken," published by him sometime before he wrote his "Sandy foundation Shaken," in which he asserts the divinity of Christ in the most clear and unequivocal terms; they then read many parts of "Innocency with her open face," and many other parts of Penn's writings; among others, was an extract from the Journal of Thomas Ellwood, in which he states, that being in company with W. Penn, and a number of opponents of Friends being present, one of them observed that no Englishman or Quaker, was ever known to offer prayers to Christ; to which W. Penn replied, I am an Englishman and a Quaker, and I have oft times prayed to Christ, unto him who was crucified at Jerusalem. The respondents also read extracts from Fox, Barclay, Penn, Penington, Claridge and many others of our early Friends to prove that they clearly and uniformly advanced doctrines entirely opposed to those which Thomas Foster had stated to be held by them. After T. Foster and the respondents were heard, Thomas withdrew, and the clerk, Jno. Wilkinson, said that he hoped Friends would confine themselves to the simple question before the Meeting - on the doctrines and principles advanced by Thomas Foster, and the doctrines and



principles of the Society of Friends or not. The case being now fairly before the meeting, 75 friends separately and deliberately declared their opinions in favor of confirming the Monthly Meeting of Ratcliffe and the Quarterly Meeting of London - Indeed this may very truly be said to have been the unanimous sense of this meeting, excepting only Thomas Compton, father-in-law to T. Foster; both of them had been closely and intimately concerned with Hannah Barnard. This short account of the Separatists in Ireland, has been introduced with the case of Thomas Foster, in order to show how decidedly the society have shewn their abhorrence of the doctrines advanced by them; and also, the conduct of those deluded people and may be compared with the present state of Society within the limits of the Quarterly Meeting of Westbury; by which it will be seen, that there, as in Ireland, the same cause has produced the same effects, namely, lessening the Divine authority of the Scriptures, and advancing that we are not bound to believe what our reason cannot comprehend, which in both places caused a great disposition for speculation, and naturally produced an intolerant spirit towards their fellow members who could not unite with them in a disregard of the Scriptures, the religious observance of the first day of the week, &c., all which for a time they openly avowed till at length they boldly denied the divinity of Christ and openly declared that his death and sufferings were not to be considered as a propitiatory offering for the sins of mankind, &c. &c. It may be truly said that within the Yearly Meeting of New York, as well as the adjacent Yearly Meetings, Friends were remarkably preserved in love and unity until ELIAS HICKS disturbed that harmony.

FIRST. By lessening the Divine authenticity of the Holy Scriptures, and then, when he supposed he had sufficiently prepared the minds of the people, he came out with his Unitarian principles or doctrine, and showed a wonderful fondness for speculation and reasoning, frequently asserted that he was not obliged to believe what our reason could not comprehend. The multitude being always fond of something new, run after him wherever it was known he was to be at Meeting, as they were confident he could not be silent owing to his having a remarkably acute memory, and by nature the advantage of a great flow of words and ready utterance, and his fondness for reasoning and advancing his sentiments in the most positive and dogmatical manner, and moreover, having the advantage of addressing himself to numbers who had little opportunity of acquiring a full knowledge of the doctrines held by our early Friends, he acquired great popularity, and in a little time his influence became so extensive that he dictated and completely directed all the business of the Yearly Meeting; and every other meeting of discipline he attended, he never failed to speak to almost every subject, and to carry his point would speak to one subject 15 or 20 times. His gaining an unbounded influence and his fondness for reasoning have worked upon his imagination and leading him into a course of speculation that at length brought him to embrace his present doctrine tending to destroy the whole system of the christian religion. It will seem to exhibit this man's



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character with great clearness, when it is considered how artfully he avoided coming out with his Unitarian doctrine until he thought he had prepared the people's minds to receive it, which he knew would be hazardous to attempt without previously lessening the divine authority of the Scriptures, and to accomplish this he was all-concerned. He then began by speaking of Christ as a great Prophet who had suffered martyrdom for his principles as other prophets had done before his time: at this period his principles were discovered by a number of Friends, but there were many that were so closely attached to him, that any person who passed censure on him was seen to incur the frowns of his supporters: some valuable Friends now regret that he was not checked at that period, but they are fearful it is now too late. It is much to be lamented that this step was not timely adopted, as it would no doubt have saved society from being misrepresented as to its doctrines and principles, and moreover, would have prevented the present unhappy divisions in New York and other places. He went on for a considerable time in the manner already mentioned, printing and speaking of Christ as a mere man, and lessening the Scriptures on every occasion, which of course produced in him a great dislike to Bible Societies - against them he would vent himself in the most violent and abusive language. Having declared his disbelief in the most essential doctrines of the christian religion, that could alone have preserved him in the humble and meek spirit of the gospel, he would in the most abusive manner, with his mind wonderfully heated, disclaim against the doctrines of other denominations and speak of their ministers with the most supercilious contempt; and in the same manner and in the same bitter spirit, he would utter the most severe epithets against all who differed from him in the use of articles manufactured by slaves; such he would say were bloody minded men, and the highwaymen would fare better in the next world than they. Occasionally (always accompanied with the same severe tone) he would vent himself against Banks, East India trade, civil government, agricultural societies, chemistry (which he called the "Black Art,") the Grand Canal, which he called a wicked plan to deceive and impose on people; all who should unite in any kind of charitable societies, were declared to be actuated by a spirit of pride, merely to get a name; all who united in any of these things, were spoken of, and abused in a haughty dogmatical and domineering manner, and called wicked unprincipled men. At length he ventured more openly to speak against the Divinity of Christ, by stating, first, that he might have fallen as Adam did; and at another time after repeating over the same words, he added, the Devil knew this or he was a fool to try; and in a public communication at Pearl street Meeting, he said that if an innocent man should suffer death for the sins of others it was an absurdity, and no rational man would believe it - similar sentiments he has expressed in a letter to Wm. B. Irish. - After this it is impossible for any man of common understanding, except indeed he is wilfully blinded, to say that this man is sound in the faith once delivered to the Saints. But it is said by those who are determined to excuse him, that he does sometimes



deliver what is good and every way unexceptionable, but it may be seriously asked of such, would the apostles or our early Friends listen to what might be delivered by any man under pretence of preaching the Gospel, although true in the abstract, if spoken by a person who would repeatedly lessen the Divine truth of the Scriptures, lessen the character of Christ, and deny that mankind has derived any benefit by his death, &c.

June, 1696, Geo. Whitehead published a book under this title, "The Divinity of Christ and the Unity of the Three that bear record in heaven, with the blessed ends and effects of Christ's appearance, coming in the flesh, suffering sacrifice for sinners, confessed and vindicated by his followers called Quakers," Sewell's History p. 638. The estimation in which such a man ought to be held is stated by the beloved Apostles, read 2. John 9, 10 and 11. It may be proper to mention that E. Hicks' manner of treating the Scriptures and his harsh style when speaking against those of other societies, have been mentioned and advice given him by some worthy Friends of New York Yearly Meeting - some of them as well as those of other Yearly Meetings, and from Europe, have stated to him his sentiments relative to the divinity of Christ, which went to the destruction of the Christian religion, and to produce divisions in Society. But owing to his inordinate fondness for reasoning (and in this talent he has the weakness to conceit no one equal to himself) he has acquired a degree of obstinacy in which he is scarce equalled by any other man - It is owing to this that no advice that has been given to him has been of any use. Although many Friends in the City of New York, as well as some on Long Island, are convinced of his being unsound in the christian faith, yet most of them are secretly afraid of him; this appeared clearly to be the case at the Quarterly Meeting where he applied for a certificate to attend the Baltimore Yearly Meeting, and to visit families in Philadelphia; those were then present whose sentiments it is well known were entirely adverse to those which they acknowledged to be held by Elias Hicks, and of course did not unite with his having a certificate, yet they were afraid to oppose it, indeed, unaccountable as it may seem, two of this description expressed some words giving countenance to the application. - When mankind is viewed as race of beings made but little lower than angels, how wonderful it is that there are minds so perverted, and whose conduct should be so extremely inconsistent.

It is indeed a most deplorable state of society when it is considered that a Quarterly Meeting should sanction a man to go abroad to visit other Yearly Meetings, who has been for some time propagating principles which tend to destroy the christian religion. If however the sentiments of each individual could have been known and declared, there would have been exhibited such a formidable opposition, that such a certificate would never have been granted him; it was obtained in consequence of his adherents on Long Island immediately getting up one after another expressing approbation, so that those who otherwise



might have said something to discountenance the measure, were deterred from expressing their sentiments, besides it so happened that very few were present from New York, except those who were so blindly prejudiced in his favor that they cannot persuade themselves he can do or say any thing wrong. It is said that only two Friends showed any disapprobation and one of them stated he thought it would be very incorrect to retain in the certificate as it was read by the Clerk, the words "fully united with;" a particular adherent of Elias Hicks, remarked, that as so many had united he thought it would be very proper to retain those words; the Friends again urged for them to be left out. The Meeting then directed they should be omitted; yet notwithstanding this conclusion of the Meeting, the Clerk has furnished a certificate in which those words are inserted!²⁸⁶ In short if we believe the words of Christ that the house divided against itself is brought to desolation, then we may tremble when we find such a man countenanced in advancing doctrines that go to destroy the direct foundation of our society, and lay waste its first principles, and that he should be permitted to go to other places to produce the same divisions that he has already produced at New York. The injury that society has already received through the conduct of this man has been very great. Highly respectable persons of other denominations, charge our Society with being Unitarians; when they are told this charge is untrue they reply they have heard E. Hicks openly and publicly avow this doctrine, and as he is an acknowledged minister in the Society of Friends, and as they allow him to go about the country to hold meetings, of course the doctrines delivered by him must be considered as held by the society. It is very humiliating to observe there are ministers among us who so much admire E. Hicks as to imitate and copy after him at least in the unchristian and violent manner in which he abuses the clergy - Indeed they try if possible to exceed him in this respect; Elias Hicks, at a public meeting at Long Island, at a place where no Friends reside, and in company with his cousin Elias, in the course of a long communication, disclaimed in a most severe manner against the Clergy, their Common Prayer Book, and many of the religious observances of the Church of England, one of their ministers was present; he told them you might search the kennels of any great city, and take soldiers, sailors, and the very worst of mankind, and they would be more likely to enter into the kingdom of Heaven than the hireling priest. Another preacher, Dr. Carey of Saratoga, speaking in the same spirit against ministers of other denominations, at a public meeting at which a number were present, not members of our Society, burst out with these expressions: I insist upon it that one hireling is worse than ten old devils; and at another public meeting he said, "I will

286. We are assured by a Friend who was present at the Quarterly Meeting of Westbury, that no such opposition as stated above took place. The circumstances as they occurred were simply these, — after a very general expression of unity, one single Friend observed, that he thought the word "full" might be spared; a pause, as is common in such cases, ensued, and no other expressing his approbation of the proposition, the word was retained, and that without any observation on the part of the Clerk: so that the assertion that the Clerk inserted words in the endorsement, which had been agreed to be omitted by the Meeting, is altogether unfounded and false.



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tell you how they make a hireling - they first send a young man to an academy for a few years, they then send him to Eliphalet Nott to finish him, and then the young devil is sent abroad into the world to do all the mischief he can." In this way those people, instead of being under the calm influence of the Gospel, which would preserve them in a meek, humble, quiet spirit, present the phantoms of their own wayward, foolish imaginations, and presume with daring impiety to bar the gates of Heaven against all whom from their influence of early education adopt a different mode of offering worship to the Almighty. If all who differ from us in religious opinions are to be doomed to destruction in the next world, it might be asked these deluded people, what has been the lot of many of our Friends who were ministers, that a few years ago bought and sold their fellow creatures as slaves? surely no considerate man will pretend to say, that hireling ministers are worse for being such than [slaveholders](#). But the conduct of these men defeats their own views by giving way to their violent dispositions, as it is a solemn truth that the very valuable and essential testimony that Friends have to bear in favor of a free ministry, can only be spread in the world by the spirit of love, and in this spirit the principles founded on the Gospel of Jesus Christ, can only be preached with any effect.

After what has been said respecting the unsound doctrines held by E. Hicks, it may be well to enquire, how are we to account for the circumstance of so many of the members of his quarterly meeting being so blind as not to discover the unsoundness of his principles? we have no hesitation in saying, that the leading cause is the want of a proper or suitable education; the writings of early Friends (except some Journals) are scarce and little read, all kinds of school learning, except reading, writing, and the first rules of arithmetic, are discouraged, as well as general History, and books written by persons who are not members. To read the Scriptures daily or at fixed hours, is declared to be mere formality, in many families they are very little read. It is therefore not so very extraordinary as might at first appear, that a great proportion of the people so educated and so instructed, should submit to be led, and be so entirely influenced by such a man as Elias Hicks. If Friends in Philadelphia should allow this man to visit families, and in this way spread his poisonous principles, divisions among them will assuredly be the consequence.

The following was addressed by Isaac Penington to a person holding similar doctrines to Elias Hicks, and may be now read as if addressed immediately to him - Gurney's Memoirs of Isaac Penington, page 150. "O shallow man, when wilt thou cease measuring God by the eye of thy reason; wilt thou say it must be thus and thus, because thou canst not see how it can be otherwise, a proper query for the great reasoners of this age? O man, behold thy Saviour, know thy life, do not despise eternity, because of its appearing, and acting through mortality. This is he that came to redeem thee, to be a



propitiatory sacrifice for thee, and a pattern for thee, art thou able to measure God in any work of his through the Creation? Thou knowest thou art not. Then why dost thou measure him so confidently in his greatest work through his Christ: even the work of Redemption, and so apparently contradict him in it? Very deep and weighty was the answer of Christ to Philip when Philip said, "show us the Father and it sufficeth." "Hast thou not seen me, Philip?" said Christ; "How is it that thou sayest show me the Father? he that has seen me has seen the Father also." Are they not one nature, one wisdom, one pure eternal Being? Can the one be possibly seen and not the other, though they may be distinct in manifestation, in the heart where they are received is it possible they should be divided one from the other, and separate? They that thus apprehend, plainly manifest that they have never received the knowledge of the Father and Son, but have only notions and apprehensions of man's wisdom concerning them.

During George Withy's being in New York, many of those who have uniformly appeared as zealous supporters of Elias Hicks showed themselves highly displeased with George, and addressed to him several anonymous letters, in which they charged him with preaching wrong doctrines, &c. A few days before he embarked for England, they (sixteen of them) had prepared a letter of several sheets to be signed by two or three of them in behalf of the whole, which they intended to deliver to him. They seemed to be in much trouble cause the doctrine preached by him was so directly opposed to that held by Elias Hicks, and were exceedingly disturbed that George should have told Elias that his sentiments went to destroy the fundamental doctrines of the Christian religion. In order to support Elias they published one thousand copies of William Penn's "Sandy foundation Shaken," for the purpose, as they said, to show that the Unitarian doctrine held by Elias Hicks agreed with what was advanced by Penn - They were also urged to print Penn's Trace called "Innocency with her Open Face," as they were told that that was afterwards published by him in order to prevent any wrong constructions that might take place in the minds of those who should read "Sandy foundation Shaken," but this of course they refused to print.

FINIS.

The above letter from Thomas Eddy of New York to a Friend in this city, and the accompanying remarks, are taken from the original in the hand-writing of the author. It was very desirable that a few friends should be furnished with a copy, in order that the baneful and invidious effects intended to be produced by it might be counteracted, and it was thought best to have a few copies printed, being less liable to error than in transcribing, and its length would make this process tedious; bad, indeed, must be the cause that calls for such means to support it, and how any man can talk of tale-bearing and backbiting, &c. and be instrumental in handing about this letter, as true, is really astonishing; such conduct is in itself a direct conspiracy against the peace and harmony of



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society - agreeably to the request of the author the essay appears to have been corrected in this city - but it was thought best to print it in its original form.



Letter from Ten Elders of the Society called “Friends,” to Elias Hicks.

To ELIAS HICKS,
FRIENDS in Philadelphia having for a considerable time past heard of thy holding and promulgating doctrines different from, and repugnant to those held by our religious society, it was cause of uneasiness and deep concern to them, as their sincere regard and engagement for the promotion of the cause of truth, made it very desirable that all the members of our religious Society should move in true harmony, under the leading and direction of our Blessed Redeemer, upon being informed of thy sentiments expressed by Joseph Whithall. That Jesus Christ was not the Son of God, until after the Baptism of John; and the descent of the Holy Ghost, and that he was no more than a man; that the same power that made Christ a Christian must make us Christians; and that the same power that saved him must save us; many Friends were much affected therewith, and sometime afterwards, several Friends being together in the city on subjects relating to our religious Society, they received an account from Ezra Comfort, of some of thy expressions in the public general meeting immediately succeeding the Southern Quarterly meeting lately held in the State of Delaware, which was also confirmed by his companion Isaiah Bell; That Jesus Christ was the first man that introduced the Gospel dispensation, the Jews being under the outward and ceremonial law or dispensation, it was necessary that there should be some outward miracle, as the healing of the outward infirmities of the flesh, and raising the outward dead bodies, in order to introduce the Gospel dispensations, he had no more power given him than man, for he was no more than man, he had nothing to do with the healing of the soul, for that belongs to God only, Elisha had the same power to raise the dead; that man, being obedient to the Spirit of God in him could arrive at as great, or greater, degree of righteousness, than Jesus Christ. That Jesus Christ thought it not robbery to be equal with God, neither do I think it robbery for man to be equal with God; then endeavoured to show that by attending to that stone cut out of the mountain without hands, or the seed in man, it would make man equal with God, saying, for that stone in man was the entire God. On hearing which, it appeared to Friends a subject of such great importance, and of such deep interest to the welfare of our religious Society, as to require an early extension of care, in order, that if any incorrect statement had been made, it should as soon as possible be rectified, or if true, thou might be possessed of the painful concern of Friends, and their sense and judgment thereon. Two of the Elders accordingly waited on thee on the evening of the day of thy arriving in the city, and although thou denied the statement, yet, thou declined to meet these two Elders in company with those who made it, left the mind of Friends without relief: one of the Elders who had called on thee, repeated his visit on the next day but one, and again requested thee to see the two Elders and the Friends who made the above statements, which thou again declined. The Elders from the different monthly meetings in the city were then convened, and requested a private opportunity with thee, which thou also



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refused, yet the next day consented to meet them at a time and place of thy own fixing; but when assembled, a mixed company being collected, the Elders could not in this manner enter into a business which they considered of a nature not to be investigated in any other way than in a select private opportunity, they therefore considered that meeting a clear indication of thy continuing to decline to meet the Elders, as by them proposed. Under these circumstances it appearing that thou art not willing to hear and disprove the charges brought against thee, we feel it a duty to declare, that we cannot have religious unity with thy conduct, nor with the doctrines thou art charged with promulgating.

Signed, 12th month, 19th, 1822.

Caleb Pierce,
Leonard Snowden,
Joseph Scattergood,
Samuel P. Griffitts,
T. Stewardson,
Edward Randolph,
Israel Maul,
Ellis Yarnall,
Richard Humphries,
Thomas Wistar.



Elias Hicks's Letter to the foregoing Ten Elders.

To Caleb Pierce and the other Friends,
Having been charged by you of unsoundness of principle and doctrine, founded on reports spread among the people in an unfriendly manner, and contrary to the order of our discipline, by Joseph Whitehall, as stated in the letter from you dated the 19th instant; and as these are charges not literally true, being founded on his own forced and improper construction of my words, I deny them; and as I do not consider myself amendable to him, or any other, for crimes laid to my charge as being committed in the course of the sitting of our last yearly meeting, as not any of my fellow members of that meeting discovered or noticed any such things, which I presume not to be the case, as not an individual has mentioned any such thing to me, but contrary thereto, many of our valuable Friends (who had heard some of these foul reports promulgated by an individual of our city) acknowledge the great satisfaction they had with my services and exercises in the course of that meeting, and were fully convinced, that all those foul reports were false, and this view is fully confirmed by a certificate granted me by the monthly and quarterly meetings of which I am a member, in which they express their full unity with me, and which meetings were held a considerable time after our yearly meeting, in the course of which Joseph Whitehall has presumed to charge me with unsoundness, contrary to the sense of the yearly, quarterly and monthly meetings of which I am a member, and to whom only I hold myself amenable for all conduct transacted within their limits. The other charges against me made by Ezra Comfort, as expressed in your letter, are in the general incorrect, as is proved by the annexed certificate, and moreover as E. Comfort has departed from gospel order in not mentioning his uneasiness to me when present with me, and when I could have appealed to Friends of that meeting to have justified me, therefore I consider E. Comfort to have acted disorderly and contrary to discipline; and these are the reasons that induced me to refuse a compliance with your requisitions, as considering them arbitrary and contrary to the established order of our Society.

(Signed) E. Hicks

Philadelphia, 12 mo. 21, 1822.

Letter from Three Members of the Southern Quarterly Meeting, concerning Elias Hicks.

We the undersigned being occasionally in the city of Philadelphia, when a letter was produced and handed us, signed by ten of its citizens, Elders of the Society of Friends, and directed to Elias Hicks; after perusing and deliberately considering the charges therein against him, for holding and propagating doctrines inconsistent with our religious testimonies, and more especially those said by Ezra Comfort and Isaiah Bell, to be held forth at a meeting immediately succeeding the late Southern Quarterly Meeting, and we being members of the Southern quarter, and present at the said meeting, we are free to state, for the satisfaction of the first-mentioned Friends, and all others whom it may concern, that we



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apprehend the charges exhibited by the two Friends named, are without substantial foundation; and in order to vie a clear view, we think it best and proper here to transcribe the said charges exhibited, and our own understanding of the several, viz. "That Jesus Christ was the first man that introduced the Gospel Dispensation, the Jews being under the outward and ceremonial law or dispensation, it was necessary there should be some outward miracles, as healing the outward infirmities of the flesh, and raising the outward dead bodies, in order to introduce the gospel dispensation;" this in substance is correct. "That he had no more power given him than man," this sentence is incorrect; and also, "That he had nothing to do with the healing of the soul, for that belongs to God only" is likewise incorrect; and the next sentence "That Elisha also had the same power to raise the dead" should be transposed thus to give Elias's expressions. "By the same power it was that Elisha raised the dead." "That man being obedient to the spirit of God in him could arrive at as great or greater degree of righteousness than Jesus Christ" this is incorrect, "That Jesus Christ thought it not robbery to be equal with God", with annexing the other part of the paragraph mentioned by the holy apostle would be correct. "Neither do I think it robbery for man to be equal with God," is incorrect. "Then endeavouring to show that by attending to that stone cut out of the mountain without hands or the seed in man, it would make man equal with God" is incorrect; the sentence for that stone in man should stand thus. "That this stone or seed in man had all the attributes of the divine nature that was in Christ and God." This statement and a few necessary remarks we made without comment, save only that we were then of opinion and still are, that the sentiments and doctrines held forth by our said friend Elias Hicks, are agreeable to the opinions and doctrines held by George Fox and other worthy friends of his time.

12 mo. 21, 1822.
(Signed) Robert Moore,
Joseph Turner,
Joseph G. Rowland.



A Memorandum of circumstances which took place in Philadelphia, shortly after the arrival of Elias Hicks from the southward, where he had been in the prosecution of a religious visit.

On 7th day, the 7th of the 12th mo. 1822, Elias Hicks arrived in Philadelphia, and on that evening he was waited upon by Ellis Yarnal and Dr. S.P. Griffitts, two elders of the city, who desired an interview with him on account of some doctrine he, the said E. Hicks, was said to hold. At first Elias denied their authority to question him, but upon their telling him they came in love as brethren, he said he was willing to answer them; and after an interview of about fifty minutes, they went away apparently well satisfied: but on the next day (1st day the 8th) there was a meeting of the elders of the city, as I was informed, or at least a majority of them, and a deputation from that meeting waited on Elias on second day, and requested him to meet the elders of the city on 4th day the 11th, at the Arch street House, at 3 o'clock. Elias declined meeting them, saying, that he did not acknowledge their authority to call him before them; but afterwards at the request of Dr. Robt. Moore of Easton, Maryland, who thought it might be most satisfactory to Friends generally, Elias consented to meet them at the Green street House, on 5th day the 12th inst. at 3 o'clock P.M. accordingly Elias met them at the time and place appointed, and expressed his willingness that some of his friends should accompany him, which they did, and I was one of the number. At this meeting there was Elias Hicks and his companions. John Comly, Dr. Robert Moore of Easton, Dr. John Moore, John Hunt an elder from Darby, Evan Davis from Wilmington, and perhaps 12 or 15 of the members of Green street Monthly Meeting. I believe all the elders of the city were present except Jonathan Evans who was indisposed, and John Townsend, senr. who declined meeting with them, and Charles Stowe, who became uneasy in mind after he had started to go, and returned back. After sitting some time in silence, Thomas Wistar got up and said that a serious concern had arisen among the elders of the city, and they had requested a select opportunity with Elias Hicks and his companion; but instead of the opportunity desired, he thought it very extraordinary that so many Friends should be present, who in the present stage of the business had no concern in the case, and concluded by observing, that if those Friends thought proper to keep their seats, that they (the elders) had better withdraw: Elias Hicks then rose and observed, that he thought it a very extraordinary proceeding that they should summon him before them, to answer or give an account of himself, in reply to flying reports against him, and not be willing to have those friends present who were to be witnesses that those reports were false. He then mentioned the circumstances of the first interview as above stated, and that in reply to a charge that was reported against him, he had told the Friends it was not true; he then stated he thought he had been cruelly treated since he came to the city; that Friends had listened to reports, and judged him upon those reports; he recapitulated the circumstances of a Friend having attended the Southern Quarterly Meeting, who had reported something as having



been said by him which he had told Friends was not true. After he sat down, a hint was again given that the elders might as well withdraw if other Friends chose to stay. Caleb Pierce said, Friends had better keep to the one point, whether Elias would give them the private opportunity they desired - and after some few remarks transiently made, Elias said, he was not free to meet them alone. Thomas Wistar said, are we to understand this to be the answer? Elias replied, Yes. Then, rejoined Thomas Wistar, we are to understand if the opportunity desired is not granted that the charges are admitted? Elias said, No. His companion immediately said, no charges have been made by you; Elias said, here we are, ready to hear any charge you have to bring in the presence of these Friends.

There was now some confusion, and evident irritation on the part of some of the elders, several of them rising to go out; and while on his feet in the act of moving towards the door Thomas Stewardson said, "the ministers are answerable to the elders," in a tone of voice evincing some excitement; Elias mildly said, as he sat on his seat, I am answerable to my Friends at home, I have their certificate, God makes ministers, but man elders; and some few more words I did not distinctly hear owing to the noise. Edward Randolph, as he rose and went out at this time, said, with some impatience, "It is a very strange procedure indeed." The elders now all left the house except Isaac Lloyd, a member of Pine street Meeting, and Samuel Noble, a member of Green street: Isaac Lloyd had, while all were together, expressed his disapprobation of the whole proceeding, in thus calling Elias before the elders, and said he did not understand what authority or right they had to act thus. After the others retired there was a short pause, when Elias got up and said, that if those Friends who had just retired, were to have the whole rule and government of ministers and others, and others were to be bound to submit to them in all things, it was time for Friends to take care of their rights, and not suffer themselves to be imposed upon. This was done in a mild and calm tone of voice; there was then an expression of great unity and sympathy with Elias Hicks as a Gospel minister, and a desire also prevailed that he might be encouraged in his exercises. Friends also were concerned that no resentment or hardness might be suffered to get in towards those Friends who had retired. Abram Lower thought it might be a satisfaction for Friends to hear, what was said to be charged upon Elias Hicks, and to hear it explained by Dr. Robert Moore of Easton, who was at the Southern quarter, where it was said Elias had used some unsound expressions. Elias then said, that Ezra Comfort, who attended the Southern quarter, had charged him with having said that Jesus Christ was nothing but a mere man, and that any other man, by attending to the light within, might attain to equal if not greater perfection than he did! Dr. Moore then said that he attended said quarterly meeting, and that Elias's services and gospel labours were very acceptable, and that Friends had great unity with him both at that quarter and also at Baltimore yearly meeting, and that he heard no such expressions, and he did not believe they had been used by him.



After some time Elias said, that this friend Comfort appeared to have a friendship and unity with him, and shewed nothing either in word or action that implied any thing like disapprobation though he had opportunity, but that he came away from them and reported a thing of him which he never said nor thought, and repeated his opinion that he had been cruelly used since he came to this city. After some further remarks by Friends, a few minutes of silent sympathy was proposed before separating, and there was a solemn covering attended this silence, which seemed like pouring the oil upon Aaron's head, which extended to the skirts of his garments, and I thought I never had been in a meeting of any kind which seemed more evidently owned by the Divine presence. Before a separation took place, Elias Hicks observed, in a very feeling manner, that he felt thankful in saying that he felt as much love for those Friends who had left us as he ever had done, and that if they had been actuated by any improper motives (which however he did not charge them with) his prayer for them was, that they might be forgiven. Letter from Ten Elders of the Society called "Friends," to Elias Hicks. Philadelphia, 1 mo. 4, 1823.

To Elias Hicks.

On the perusal of thy letter of the 21st of last month, it was not a little affecting to observe the same disposition still prevalent that avoided a select meeting with the Elders, which meeting consistently with the station we are placed in and with the sense of duty impressive upon us, we were engaged to propose and urge to thee as a means wherein the cause of uneasiness might have been investigated, the Friends who exhibited the complaint fully examined, and the whole business placed in a clear point of view.

On a subject of such importance the most explicit candour and ingenuousness, with a readiness to hear and give complete satisfaction ought ever to be maintained; this the Gospel teaches, and the nature of the case imperiously demanded it. As to the Certificate which accompanied thy letter, made several weeks after the circumstances occurred, it is in several respects, not only vague and ambiguous, but in others (though in different terms) it corroborates the statement at first made. When we take a view of the whole subject, the doctrines and sentiments which have been promulgated by thee, though under some caution while in this city; and the opinions which thou expressed in an interview between Ezra Comfort and thee, on the 19th ult. we are fully and sorrowfully confirmed in the conclusion, that thou holds and art disseminating principles very different from those which are held and maintained by our religious Society.

As thou hast on thy part, closed the door against the brotherly care and endeavours of the elders here for thy benefit, and for the clearing our religious profession, this matter appears of such serious magnitude, so interesting to the peace, harmony, and well being of society, that we think it ought to claim the weighty attention of thy Friends at home.



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(Signed) Ellis Yarnall,
Thomas Wistar,
Leonard Snowdon,
Joseph Scattergood,
Caleb Peirce,
Samuel P. Griffitts,
Thomas Stewardson,
Edward Randolph,
Israel Maul.

Being present when the foregoing Letter was concluded on, I unite with the concern and care of my brethren the Elders of this city, that our religious Society might not be under the imputation of holding doctrines which do not accord with the testimony of the Holy Scriptures.
Jonathan Evans.



**Letter from Twenty-two Members of the Southern Quarterly Meeting,
concerning Elias Hicks.**

We the subscribers, being informed that certain reports have been circulated by Ezra Comfort and Isaiah Bell, that Elias Hicks had propagated unsound doctrine, at our general meeting on the day succeeding our quarterly meeting in the 11th month last, and a Certificate signed by Robert Moore, Joseph Turner, and Joseph G. Roland, being read, contradicting said reports, the subject has claimed our weighty and deliberate attention, and it is our united judgment, that the Doctrines preached by our said Friend on the day alluded to, were the Truths of the Gospel; and that his labours of love amongst us at our particular meetings, as well as at our said quarterly meeting, were united with by all our members, for aught that appears.

And we believe that the Certificate signed by the three Friends above named, is in substance a correct statement of facts.

Elisha Dawson,
William Dolby,
Walter Mifflin,
Daniel Bowers,
William Levick,
Elias Janell,
Jacob Pennington,
Jonathan Twibond,
Henry Swiggitt,
Michael Offley,
James Brown,
George Messeck,
William W. Moore,
John Cougill,
Samuel Price,
Robert Kemp,
John Turner,
Hartfield Wright,
David Wilson,
Michael Lowber,
Jacob Liventon,
John Cowgill, junr.
Little Creek, 2 mo. 26th, 1823.

I hereby Certify, that I was at the Southern Quarterly Meeting in the 11th month last, but owing to indisposition, I did not attend the general meeting on the day succeeding, and having been present at several meetings with Elias Hicks, as well as at the Quarterly Meeting aforesaid, I can testify my entire unity with the doctrines I have heard him deliver.
Anthony Whitely.



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The following Communication appeared in several Gazettes of this City.

Arrived in this city on the 7th instant, Elias Hicks, a distinguished Minister of the Gospel, the Benign Doctrines of which he as a faithful Ambassador, has for many years past practically endeavoured (both by precept and example) to promulgate in its primeval beauty and simplicity, without money and without price. Those who are Friends to plain truth, and Evangelical preaching, that have heretofore been edified and comforted under his ministry, will doubtless be pleased to learn of his arrival, and avail themselves of the present opportunity of attending such appointments as he, under the direction of Divine influence, may see proper to make in this tour of Gospel Love, to the inhabitants of this city and its vicinity.

A CITIZEN.

Philadelphia, Dec. 9th, 1822.



Reception of P.H. at Philadelphia, the city of Penn.

For some time past it has been understood, that P.H. of Indiana, widow of a son of that valuable Friend Nathan Hunt, of North Carolina, was expected to pay a visit to this city in a religious capacity. Some Friends having previously learned that she entertained sentiments in many respects congenial with those of our worthy friend Elias Hicks, were inclined to prevent her from coming, and it is confidently said, took steps accordingly; with intimations thus given, it is believed, she would willingly have complied, had she consulted only her own natural inclination, but an impression was fixed, deeply fixed in her mind, that as her intended visit was of the Lord's requiring, however repugnant it might be to the feelings of nature; she was enjoined to obey - accordingly her first public appearance was on a first-day morning at Pine Street Meeting, of the state of which it was clearly seen that she was favoured with a true sense, when she was lead to speak of strife, and contention as being inimical to the true Spirit of the Christian Religion, which could not, (she said) exist where there was such a state of mind. Speaking of the Star in the East, (she said) "What was this Star? I fear not to say it was Reason; and understand me my friends, I do not believe that attention to reason alone in man, would any more lead to God, than that star which appeared to those wise men, would have lead them to God." As nearly as can be recollected, these were the words spoken. As soon as this sensible and interesting female had sat down, a young man, by far the youngest in the Minister's Gallery, William Evans by name, arose, and with a confidence of manner and tone, evincing an uncharitable and prejudging frame of mind, spoke as follows: "These are not the doctrines of our religious Society, we never professed to the world that reason leads to Christ." The meeting was astonished at the forwardness of this young man, and the more so, because he seemed by implication, to construe the words that were uttered, into a sense that the words themselves would not bear; the Friend did not say that Reason alone would lead to Christ, as the forward young man would seem to intimate, but her meaning evidently was, that reason combined with revelation, as in the figure of the star in the East, would direct us; she also disclaimed any meaning, that would raise Reason above Revelation. To return to the narrative, as soon as the indecorous intruder had done speaking, the female, without taking the least notice of his unfeeling attack, kneeled in supplication; the meeting spontaneously arose, with the exception of this self-important young man, his father Jonathan Evans (an elder), and one or two others, not being able further to resist, after a short hesitation arose, and joined apparently in supplication, in which the dark veil which now appeared to cover some minds, was petitioned to be rent asunder, and the meeting then broke up in a state of agitation difficult to describe; such was the reception of a virtuous female stranger, travelling on God's errand to Philadelphia, the city of brotherly love. I have stated the occurrence with as much accuracy as my recollection permits, and if I am under any misapprehension, numbers can correct me: all I can say is, that



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I have endeavoured to keep within the strict bounds of Truth. It may be right, however, to add, that the young man, who was the sorrowful cause of so much agitation, professes to be sensible, in part, of his indecorous behaviour, for the manner in which he spoke, but not for the matter, and it is thought by many that not only the manner, but the matter needs an apology, and that in as public way as the indecorum was committed, but that he should also farther apologize, for having broke the solemnity of the meeting in a way contrary to the good order of Friends - but as he still persists in dividing his offence into justifiable and unjustifiable parts, it is evident his compunction of mind does not lead to abasement and contrition of Spirit.

2 mo. 19th, 1823.



Philadelphia, 2 mo. 20, 1823.

Part of a Discourse delivered by P. Hunt, at Green Street Meeting.

I left my home and came to see you with nothing in my hand but a staff of love. It is my support - it is my shield. And this I have to declare unto the inhabitants of the earth, and I have had to declare in every part of the earth where I have been, "That there is no other guide to Heaven but the light of Christ within." And this all may clearly see that will attend to the light of reason; for it is that part of man that is susceptible of light, and by this light operating on the mental faculty which I term reason, that which raises the man above the brute, we are enabled to see and come unto the light of Christ within the hope of glory. It shows us that he is the way, the truth, and the life: and this gentle monitor it is, that is to guide us to Heaven. Now beloved, do I say reason is the light that leads to heaven? No, I put no more dependence on reason than is due; for reason alone cannot guide a man in the way that is right. He undoubtedly was endued with reason, for a man that is void of reason cannot know Christ, neither will he be led by his light within, for he disregards it. His mind is not capable of coming to it, therefore he cannot dwell in the light without reason. Here, beloveds, as we attend unto the monitor in the breast, the light of Christ, we are led unto God the fountain of light, we come to the knowledge of ourselves; it unfolds to the view of man what he really is; and there is nothing else but this that can guide a man to peace but that which has power to open to the view of his mind what he really is. For until a man do see and know himself, he cannot come to the knowledge of God. Where is there any other power that can guide man into the depth of nature but this eternal Word. For by diving into the depth of nature, we behold nature's God. Him we see in all his works. We behold him above all, and filling all. And this light of Christ within, is the Lion of the tribe of Judah that is prepared to open the book and loose the seven seals.



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**EXTRACTS
FROM THE
WRITINGS OF PRIMITIVE FRIENDS,
CONCERNING
THE DIVINITY
OF
OUR LORD AND SAVIOUR
JESUS CHRIST.**

Published by direction of the Meeting for Sufferings held in Philadelphia.

**SOLOMON W. CONRAD, PRINTER.
1823.**

**RE-PRINTED FOR THE COMPILER.
1824.**



PRELIMINARY REMARKS.

The following rare product of human invention, was generated at a Select Council, commonly called a "Meeting for Suffering," which speaking in the vernacular tongue, I call the Standing Committee of the Yearly Meeting, and I am fixed in the unshaken belief, that their secret Cabinet and Councils are oft polluted with the spirit of error, which causes them to stray in vision, and err in judgment, and this engenders bigotry, superstition, and ecclesiastical tyranny, and this has brought forth many noxious plants that will not bud, blossom and thrive among the trees of Gospel liberty in this American soil - hence arose this new fangled triangular Creed; which no doubt, was introduced as a manade to bind down the liberal minded, and stop the current of free investigation, which that bold, independent and faithful servant of the Lord, Elias Hicks, has been an instrument in promoting among us, particularly the juvenile part of society, who have been more generally induced to search the Sacred Volume, and the writings of their forefathers, than ever was before known in the Society called FRIENDS - and this excitement to free enquiry has justled the lees of that old leaven, which the Son of God cautioned his Disciples to beware of, which must be purged out, before the pure seed of the Kingdom will take root and flourish in the hearts of the children of men. O! that this fermentation may purge out the old leaven of the Scribes and Pharisees, and cause the vitality of pure and undefiled religion to circulate, like the illustrious blood through the left ventricle of the heart, which circulates through the whole body and gives vitality. The following singular CREED was rejected in the yearly meeting, by an overwhelming majority of its members, and we are at no loss to account for the noble decision, when we consider the independence that has always characterized the Society, and I trust it has taught many a useful lesson, to those rigid Sectarians, who were looking up to these man-made Elders, as a superior race of beings, guided by the spirit of truth in all their movements; but alas, will any rational being presume to say, these men were dictated by the unerring spirit of truth, when they were endeavoring to frame a Creed that would have disgraced the days of the flight of Mahomet, much more the 19TH CENTURY in which we live? - Marvel not then that this stretch of power was curtailed, and the fetters broken before they were firmly rivetted - May this human effort stimulate us to redoubled vigilance in guarding our Religious rights, prizing our privileges, and appreciating the manifold blessings that are bountifully strewed upon us by an Overruling Supreme Intelligence. N.B. This Pamphlet was honorably rejected by the Annual Assembly, and ordered not to be published, still it was not expunged from the minutes of said meeting, and some orthodox ones entertain a belief that it will one day come forth and be sanctioned by the yearly meeting of Philadelphia, but I must beg leave to differ from them in opinion. - It may possibly meet the approbation of some of the loyal orthodox tribes on the other side the Atlantic, as I am credibly informed a number of printed copies have been transported across the ocean - however, time will demonstrate



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all things, and bring all hidden works of darkness to light -
Even so.
Philadelphia, 4th mo. 14th, 1824.



**EXTRACTS
CONCERNING
THE DIVINITY
OF OUR
LORD AND SAVIOUR JESUS CHRIST.**

At a Meeting for Sufferings, held in Philadelphia, the 17th of the First month, 1823.

An Essay containing a few brief extracts from the writings of our primitive Friends on several of the doctrines of the Christian Religion, which have been always held, and are most surely believed by us, being produced and read; on solid consideration, they appeared so likely to be productive of benefit, if a publication thereof was made, and spread among our members generally, that the committee appointed on the printing and distribution of religious books, are directed to have a sufficient number of them struck off, and distributed accordingly; being as follows:

We have always believed that the Holy Scriptures were written by divine inspiration, that they are able to make wise unto salvation, through the faith which is in Christ Jesus; for, as holy men of God spake as they were moved by the Holy Ghost, they are therefore profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. But they are not, or cannot be subjected to the fallen corrupt reason of man. We have always asserted our willingness that all our doctrines be tried by them; and admit it as a positive maxim, that whatsoever any do (pretending to the spirit) which is contrary to the scriptures, be accounted and judged a delusion of the Devil.

We receive and believe in the testimony of the Scriptures, simply as it stands in the text, "There are three that bear record in Heaven, the Father the Word and the Holy Ghost, and these three are one." We believe in the only wise, omnipotent and everlasting God; the Creator of all things in Heaven and earth, and the preserver of all that he hath made, who is God over all, blessed forever.

The infinite and most wise God, who is the foundation, root and spring of all operations, hath wrought all things by his eternal word and Son. This is that word that was in the beginning with God, and was God; by whom all things were made and without whom was not any thing made that was made.



Jesus Christ is the beloved and only begotten Son of God, who, in the fullness of time, through the Holy Ghost, was conceived and born of the Virgin Mary - in him we have redemption through his blood, even the forgiveness of sins. We believe that he was made a sacrifice for sin, who knew no sin; that he was crucified for us in the flesh, was buried and rose again the third day by the power of his Father for our justification, ascended up into Heaven and now sitteth at the right hand of God.

As then that infinite and incomprehensible fountain of life and motion operateth in the creatures by his own eternal word and power, so no creature has access again unto him but in and by the Son, according to his own blessed declaration, "No man knoweth the Father but the Son, and he to whom the Son will reveal him." Again "I am the way the truth and the life, no man cometh unto the Father but by me." Hence he is the only mediator between God and man, for having been with God from all eternity, being himself God, and also in time partaking of the nature of man; through him is the goodness and love of God conveyed to mankind, and by him again man receiveth and partaketh of these mercies.

We acknowledge that of ourselves we are not able to do any thing that is good; neither can we procure remission of sin or justification by any act of our own; but acknowledge all to be of and from his love which is the original and fundamental cause of our acceptance, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

We firmly believe it was necessary that Christ should come, that by his death and sufferings, he might offer up himself a sacrifice to God for our sins, who his own self bare our sins in his own body on the tree; so we believe, that the remission of sins which any partake of, is only in and by virtue of that most satisfactory sacrifice, and no otherwise; for it is by the obedience of that one, that the free gift is come upon all to justification. Thus Christ by his death and sufferings, hath reconciled us to God, even while we are enemies; that is, he offers reconciliation to us; and we are thereby put into a capacity of being reconciled. God is willing to be reconciled unto us and ready to remit the sins that are past, if we repent.

Jesus Christ is the intercessor and advocate with the Father in Heaven, appearing in the presence of God for us, being touched with a feeling of our infirmities, sufferings and sorrows; and also by his spirit in our hearts, he maketh intercession according to the will of God, crying abba Father. He tasted death for every man, shed his blood for all men, and is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. He alone is our Redeemer and Saviour, the Captain of our salvation, the promised seed, who bruises the serpent's head; the Alpha and Omega, the first and



the last.

He is our wisdom, righteousness, justification and redemption; neither is there salvation in any other; for there is no other name under Heaven, given among men, whereby we may be saved.

As he ascended far above all Heavens, that he might fill all things, his fullness cannot be comprehended or contained in any finite creature, but in some measure known and experienced in us, as we are prepared to receive the same; as of his fullness we have received, grace for grace. He is both the word of faith and a quickening Spirit in us, whereby he is the immediate cause, author, object and strength of our living faith in his name and power, and of the work of our Salvation from sin and bondage of corruption.

The Son of God cannot be divided from the least or lowest appearance of his own divine light or life in us, no more than the Sun from its own light, nor is the suffering of his light within, set up or mentioned in opposition to him, or to his fullness considered as in himself or without us; nor can any measure or degree of light received from Christ, be properly called the fullness of Christ, or Christ as in fullness, nor exclude him from being our complete Saviour. And where the least degree or measure of this light and life of Christ within, is sincerely waited in, followed and obeyed, there is a blessed increase of light and grace known and felt; as the path of the just, it shines more and more until the perfect day, and thereby a growing in grace, and in the knowledge of God, and of our Lord and Saviour Jesus Christ, hath been and is truly experienced.

Whereof we say, that whatever Christ then did, both living and dying, was of great benefit to the salvation of all that have believed, and now do, and that hereafter shall believe in him unto justification and acceptance with God: but the way to come to that faith, is to receive and obey the manifestation of his divine Light and grace in the conscience, which leads men to believe, and not to disown or undervalue Christ, as the common sacrifice and mediator. For we do affirm, that to follow this holy light in the conscience, and to turn our minds and bring all our deeds and thoughts to it, is the readiest, nay the only right way, to have true, living, and sanctifying faith in Christ, as he appeared in the flesh; and to discern the Lord's body, coming, and sufferings aright, and to receive any real benefit by him as our only sacrifice and mediator, according to the beloved disciple's emphatical testimony, "If we walk in the light, as he (God) is in the light, we have fellowship one with another, and the blood of Jesus Christ his son cleanseth us from all sin."

By the propitiatory sacrifice of Christ without us, we, truly repenting and believing, are, through the mercy of God, justified from the imputation of sins and transgressions that are past, as though they had never been committed: and by the



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mighty work of Christ within us, the power, nature, and habits of sin are destroyed; that as sin once reigned unto death, even so now grace reigneth through righteousness unto eternal life, by Jesus Christ our Lord.

Signed on behalf of the Meeting,
Jonathan Evans, Clerk.



DOCTRINE OF PRIMITIVE QUAKERISM.

All the primitive writings on the Doctrine of the Gospel, which were wrote by Fox, Barclay, and Penn, and other worthies of their day, go to establish that there is but one God, the sole Creator, Former, Supporter and Governor of the Universe, the only Supreme object of religious worship, ad adoration; and there is one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time; who was approved of God, by miracles, signs, and wonders; that he was put to death by wicked hands, yet declared to be the Son of God with power according to the Spirit of Holiness, by the Resurrection of the Dead. That he was the Son and sent of God, the only begotten of the Father and the true Messiah, the following texts of Scripture corroborate, Mark 12th chapter. 28th to the 34th verse. - Acts 17th chap. 22d to 31st verse. - 1st Cor. 8th chap. 5th and 6th verses. - 1st Tim. 2d chap. 1st and 5th verses. - 2d Tim. 1st chapter, 1st, 2d, 7th and 10th verses. - I have searched the Scriptures, and the writings of Primitive Friends, and I cannot find that they any where speak of Christ's Eternal Divinity and Omnipotence. - Query, has the Society of Quakers, (so called,) changed its principles, or is it become less tolerant, than formerly? (perhaps both.) Since an open profession of the primitive Doctrines, as held forth by our ancient forefathers, now incurs censure and even disownment, both in England and America. I do not learn that any of the ancient Friends held to the Athanasian Creed, i.e. Three Co-equal and Co-eternal Gods - Father, Son, and Holy Ghost; hence I cannot learn how an Athanasian Creed could be extracted from the writings of Primitive Friends. Letter to an Elder, by a Juvenile Member. I have no desire to spy out the nakedness of the land, nor to dig up the iniquities of the people. My feelings are such as would rather retire from the view that is given me, adopting the language of Simeon - "Now lettest thou thy servant depart in peace, for mine eyes hath seen thy salvation." My spirit has been carried, as in the Lord's day, to see and to feel the highest degree of iniquity, and most secret abominations, that the seven-headed beast has yet brought upon the land; the mystery of Spiritual Babylon, clothed in scarlet, of high profession, the beast that ascendeth out of the bottomless pit, that was not and yet is. This mystery of Babylon, with many of her abominations, has been searched out, and detected in many of her forms and appearances, by different reformers, glorious sons of the morning, who have stood as lights in the world, and who, though dead, yet livingly speak, and prove, that in the darkest ages, "God hath not left himself without a witness" of his life-giving power; without a valiant to wield the sword of his spirit against the desolating effects of spiritual wickedness in high places, a putting on the form of godliness with all secret unrighteousness. And these have endeavoured, as faithful servants, to lay the foundation of a city, wherein she, Mystery Babylon, should not find her out an habitation. They have walled it about, and set watchmen thereon to prevent her entrance. But while they have been looking at her abroad, and endeavouring to secure themselves against her from



without, she hath risen up in the midst of them, entered the sanctuary, seated herself in the highest places, taken the holy things in her hand, of which she maketh them drunk, while they think they dwell in safety. She takes the richest vestments from the treasury to clothe herself with, and the jewels of God for her most excellent ornaments. She puts the crown of religious sanction upon her head, and sits as queen in high profession; and as she speaks the language of the church, she sits in all her former power and authority, and is not once suspected.

There is much building upon the excellency of our principles, our order and peculiar favours as a society. We hold forth our principles as a light to the nations, as having been favoured of God with a more extensive display of his will in the spirituality with which they are fraught. But how have I been made to feel and see that very same alienation, superstition, and hardness of heart, which we see in the formal professors of those many societies over which we claim pre-eminence. And I believe I may say, that the mystery of iniquity was never more subtle in Popes, Bishops, or Priests, than in some of the high professors of spirituality among us; nor more hard, by reason of the purity of their profession, to dig out. We have orders and degrees in the advancement of our members; and the same spirit, the same prudence and human calculation have crept into the appointment, support, and government of these, as are to be found in the government of Popish and Protestant Churches; against which our forefathers had to declaim, as idolatry, mockery, tyranny, and oppression. The same authority, human prudence, and calculation are exercised with us, to support the spirituality of our principles, or the Truth as we call it, as are exercised with others to support the systems and ordinances. We would not be found contending for ceremonies; our principles will not allow of that; but we take precautions, we have appointments for certain services (which have dwindled into mere human appointments) to promote our principles and order, under the character of "Truth;" to repel all invasions and waylay all encroachments, that the church may be preserved without spot or blemish before God.

So much care must be extended and labour bestowed, or the beautiful outside will be laid waste, and its corruptions exposed to the view of others, to the dishonour of our Society, or what we call the "Truth." Here creeps in great deception, under the specious pretext of care and concern for the truth. What is more subtle, what is harder to reach than this legal, this superstitious, this false exercise for the truth; this holding the truth in unrighteousness? Our Society has established rules and precepts for Church government, conduct, example, and conversation, more enlightened, and nearer what would be the fruits of Christ's spirit, were that in dominion, than any society whatever: and herein is our greater danger of deception, and of the intrigues of satan in his various transformations. The laws are strict, appointments must be made for such and such services; and then follows the injunction of



their being performed in the authority of Truth. But our discipline makes no exemption for the want of that authority.

Now we believe (in the light that is given us) that many who go forth in the service, and by the appointment of the Church, have not the same authority and power in the truth, as was witnessed by our forefathers, the founders of our discipline; and which they expected would be preserved as an unction, a putter forth, leader, and director, through future generations. But unhappily, in common with other sects, we have dwindled. We have, in great measure, left our first love, this holy unction of spirit, which was so manifest in the beginning; and have slidden imperceptibly from the power into the lifeless form; which, as a form, will do no more for us, and is no better to us, than that of other sects is to them. And a sufficiency of this life and power, to give a zest and spring of action to all our movements in the Church, and to support that testimony which is so expressly enjoined in the letter of our law, being wanting, in a greater or less degree, every where among us, recourse must be had to human strength, or the walls of the letter will fall, and our corruptions be exposed to the view of the heathen; so that they might exultingly say, "Where is your God?" But unwilling that this should be the case, that our reproach should come upon us; and with a high veneration for George Fox and others of his day, as favoured with the revelation of the Father, and for the many sufferings which they underwent, to procure our privileges and establish the peaceable government of our principles, as a separate people; and perhaps seeing, as on "Mount Pisgah," the excellency of the principle, as experimental, and the beauty of the outward order; we want that it should be supported, that such a light should not be totally extinguished. We cannot bear the idea, that this temple, which was so many years in building, and composed of such excellent materials, should be suffered to fall to the ground, for want of repairs. And thus we set ourselves to work, as enjoined by the letter of the law, to repair its waste places, and supply its vacancies. And not waiting for the first principle of action, (the light and power of truth) to rise over all in ourselves, and go to before us as a devouring fire; we fix upon the outward support of the testimony, which was given forth in that spirit and power. And though we may be sincere, according to our measure of light, yet in our hands, this testimony, however excellent in itself, becomes a dead letter, which only killeth. There is no life, there is no spirit in it; and it can produce nothing but that which is of its own nature, a spurious offspring, miserable darkness, death and corruption; even thick darkness to be felt by the true seed. And thus have we become, with all the light and superior favours we assume, an abomination unto God, a stinking savour before him.

We take the same words into our mouths, which were given with power in the beginning. We hold forth the same things, make the same profession of being governed by the "Light within," of the operation of God as a spirit upon the soul, of spiritual baptism,



sanctification, and redemption; but know them not livingly wrought and brought forth; though we may experience something, that we try to clothe with that name, of which we have made an image; and when we feel the burthens and troubles of our own earthly nature, we call it spiritual baptism; we feel weak and poor, as not having access to the springs of life; we feel the frailty of human nature, and call it humility, wherein there is no true self-abasement before God. We feel emptiness and want; and instead of letting those feelings go on to do their work, to lead us to and sink us into God, as the great all in all, we sit down under them, giving them the name of that poverty of spirit of which is the Kingdom of Heaven. We have mournful feelings; we experience a kind of melancholy, which is the effect of the absence of the vivifying power of Grace; feeling the perishing state of earthly comforts, and not knowing the resurrection of that life which is above and beyond them; and here we rest again, as entitled to the promise of Christ to those that mourn, of being "comforted," perhaps in another world if not in this. We mourn that the law and the testimony are not better supported, and here we think ourselves the true "mourners in Zion." We now and then feel a glance of the beams of light and the sunshine of love upon us; and we lay hold of this as an evidence of Divine approbation and of the acceptance of our states; and thus we lose its use in the designs of God, as a means to draw us from ourselves, from our dark states into himself, that we may travel from the mere profession, into the fullness of that life and light of which he dispenses this ray.

These feelings which we call religious exercises, and which are, in the beginning, the effect of the light discovering to us the darkness of our states, would, if rightly improved, lead us out of them, into God, the resurrection, power and life. But as we sit down under them, giving them these excellent names, we build upon a sandy foundation, which though it has Christ in profession, and the revelation of the Father, must and will be shaken by God, when he arises in his power, "to shake not only the earth but the heavens also;" these false heavens of theory, upon which the visible Churches are so much building.

The highest and last mystery of iniquity has gotten her place in the chief seats of the assemblies amongst us, in a more refined and subtle working, than has ever before appeared in Christendom; as being deeper rooted and more hidden, from the view of reformation-light; I mean that light that has been committed to our understandings by the many reformations, from Papacy down to our society; consisting, as to us, in a mere change of views, which finds and leaves us in the same darkness that they were in. Thus when she is discovered in one form of religion, she passes into another, as that becomes established in a body capacity; whereby a power and dominion are the same, though she changes her name and appearance.

This mystery of iniquity has become so exceedingly crafty, has attained to such a refined height of dissimulation, in its



presentations to the soul, that it deceives and builds up those in whom it dwells, in such a manner, that it is almost impossible to make them sensible of their states. There are none so hard to reach by the power, though high in belief and profession of the power; none in whom the power is so likely to be rejected, if it come not according to their ideas; while they think themselves deeply exercised and concerned for the truth and its prosperity. And by blending this spurious exercise with a sanctity, a solemnity, that feels so much for the state of the church and the honour of truth, it has great power to deceive itself and others; whereby it produces a numerous offspring, a progeny that cannot be numbered.

The operation of the spirit of truth, as renovating and redeeming from the spirit and temper of the world, and leading out of all forms, types, shadows, and ceremonies, is their great "Diana." You cannot reach them nor raise on spark of life, in speaking of all the excellent things contained in our principles. They will own them to be just, and own you in them. They are agreeable to the orthodoxy of the Fathers, and it is what they have long believed in, and agreeable to what they have experienced. Here there is no reaching them. All is Unity; all goes on well; there are no schisms or difficulties among us, all in that respect is answered clear. But if one should speak of any thing a little different; if he should vary in particular points, or carry any thing a little beyond what has been received through the Fathers as "the truth, the whole truth, and nothing but the truth," however in the life and power, they are touched in a tender point; the great Diana of our profession is struck at; encroachments are made upon its dominions, and it is likely to be lowered in estimation, after so much pains, which we, as well as our forefathers, have taken to exalt it. Care must be taken to secure it from harm, and to prevent all violation of its sacred prerogative. The letter of the law is resorted to in this for direction; and what is the result? "We have a law, and by our law he ought to die."

But much being expressed in the Discipline against a hasty manner of acting, exhorting to dwell low in meekness, patience and forbearance, waiting for the pure feeling, in all these things; that which would naturally come out in a hasty manner of acting, is turned by the letter of the law and its received expositions, into the more secret workings of the will, which produces a wonderful exercise in the church, and all in that which is seeking to save its own life: an exercise which we can create ourselves, and which is in reality and essence, only the effect of the will being disturbed in its own righteousness, traditions and religious Babel-building; of one passion warring against another, and trying to subdue another. It is oppressed and bowed down like a bulrush; and thinks itself under the true exercise, as it knows no other. Here this working will, which has gotten into the Church, though it puts on the most precious jewels of God for its ornaments, lives in its greatest strength and alienation from God.



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

People in every society may think they are doing right, in attempting to secure and propagate their own peculiar tenets, forms and ordinances, against all infringements. But this is the nature of false zeal and self-will when they get into religion. These would see where they stood, if they could not place the sanction of duty upon their movements.

We think that our society will bear no comparison with others; for that they, in their church government, support errors, while we support the "Truth;" and that our manner is so far superior to theirs, so much more enlightened and spiritual, that it precludes the same room for superstition and formality, which we see in others, in their adherence to and support of ordinances. But in this very place, in which superstition and formality seem to be shut out, they come in and live in greater subtlety. We may reason against the use of reason and not perceive we have one particle of its nature in us: So we may hold up a testimony against superstition, ceremony and imposed duties, in the very same spirit, in which they are performed and supported.

We may hold up the spirituality of our principles, and the renovating power of truth in the heart, in the same idolatrous and self-righteous spirit, which would make others reject and condemn them; persons whom we should consider deistical and profane.

We are enamoured with the beauty and excellency of the many virtues, recommended amongst us. We say, "What people are like this people, what laws and statutes like ours?" and seeing this beauty and order, we wish to be conformed thereunto; and not getting down in spirit, to dwell with God alone, leaving every thing else; we want to procure unto ourselves these virtues; and so we go to work, endeavouring to conform ourselves to every identical rule and regulation, of one of the finest buildings that ever was erected; having Christ's spirit, in profession, for its basis, the authority of God for its foundation, through the revelation of his will to the instrumental founders, George Fox and others of his day: Like the Jewish Temple worshippers, who had for their foundation stone, "that God built the Temple, through the instrumentality of his servant Solomon, to worship him in," and appointed its rules and regulations: whose stubborn hearts and perverse wills, proved an occasion of drawing from the lip of Truth, (the true Christ) the most severe reproofs and woful denunciations, that ever flowed therefrom. To Publicans and Harlots he spoke in language soft as oil, compared therewith. And these Temple worshippers were they, who most rejected him and finally put him to death; though they believed in him traditionally as one that should come.

But to return to the strict observers of the rules and precepts of our society. They have so high an idea of the spiritual graces it recommends, that they would not, on any account, be found



deviating therefrom.

They would feel the same reproach of conscience, for their neglect, that others would feel, in neglecting to approach the Sacramental table, which they consider a duty and an ordinance of God. And they become such perfect scholars, by application, that they learn to regulate themselves agreeably to their ideas of right and wrong, in all things, according to the creeds of the Church. They walk as by a line drawn before them; which presents to the eye of beholders, a seemingly perfect model of Christianity; and not one particle of that unction of spirit, that brokenness and humility before God, which he owns by his presence. If justice, mercy, meekness, patience, humility, forbearance, and all the fruits of the spirit, had been considered, by the Scribes and Pharisees, of as great consequence, as they are with us, they would no doubt have been punctual, in observing these outward acts, as a duty. I believe that the genuine fruits of self abasement before God, are as much wanting among us, as in any society of religious professors. But they are so much called for and demanded, that a substitute, a likeness is necessary, to get along with a lulled conscience, and escape censure. And though we may not feel that we have any design to act hypocritically; that, our profession and views would condemn at once; yet the serpent acts in greater subtlety than he would in downright hypocrisy, finding he can work best, when he has duty for his engine. We have imbibed an idea that it would be wrong, to act in a spirit, that would appear like self-will, in conducting the affairs of the Church. We know pretty well how that looks, and how the fruits of Christ's spirit look. We therefore endeavour, with great exactness, to keep down and suppress every action or movement, that could have this stamp put upon it. One part of our nature is taken to subdue, or rather suppress, another; and as one appears so much more religious and agreeable than the other, it easily succeeds, as the will or self-love turns it. "Condescension one unto another," is a very important thing with us. That must be observed, or all will go to ruin. And all these things are observed, conformed unto, worshipped and revered, in the same spirit, the same sincerity, and the same alienation from God, in which the Catholics go to mass, implore saints, and receive the body and blood of Christ in bread and wine. There are amongst us, those who look through all unto God, regarding nothing but as it is found in him, however sanctioned by others; doing nothing but by the dictates of the spirit of truth. So there are among them, those whom God owns by his presence, and who are sealed, in the midst of heathenish darkness, with the light of his spirit. And it is as easy for us to take our principles, rules, and regulations, however excellent in themselves, into the golden cup of man's own will and selfish nature, and convert them into abominations, to become drunk with them, to become idol-worshippers of them, as it is for those who literally worship idols, made with men's hands. We want to be religious, we feel that something is necessary, that something is lacking; and if we do not cease from acting entirely, in



thought, word and deed, so that God's spirit can rise into dominion within us, we are instantly set about doing something in ourselves, according to what we have been taught, as required of us. We are much more willing when we want to be religious, to perform great actions, to enter into laborious exercises of body and mind, than to stand still and let God work in us, and through us, according to his own good pleasure. Instead of this, our own judgment, with the judgment of others, whose experience we venerate, has assumed the prerogative of God; has gotten the place of God, and sits as God. It looks at consequences; it measures and limits according to human prudence; it takes upon it the power to restrain and set bounds to the spirit; to give directions, to set up and to pull down; it has become counsellor, judge, and lawgiver, under the excellent name of the guidance of truth, as revealed to our predecessors, and proved to be the right way by the worthies of many generations: And as it was given by God, through them, so it must always remain, as the emporium of the secrets of his wisdom and knowledge, a guide to succeeding generations. What is more calculated to build up man's own will and every subtle transformation of his nature, than such conclusions as these? Self is very sagacious to save its own life; and if it can get into religion, and clothe itself with its pure garments, it attains to the summit of its glory; it spreads like an infection, because it is both beautiful and easy of access; and through the great deceivableness of unrighteousness, it professes to be crucified with Christ, while it knows nothing of that crucifying and regenerating power through which only, as little children, we can enter the kingdom of heaven.

I am aware that a full sight and sense of all these abominations, is no security against the intrusion of the same spirit; but that even here, with the greatest degree of divine illumination, it may arise and be still more dangerous. But in the childlike simplicity of the heart before God, these many difficulties and dangers, with which we are surrounded, are removed or lose their influence over us. All cares and fears subside; all anxiety and watching, with regard to particulars, cease; and in this guardian power, the soul feels itself preserved untouched, unhurt by all that surrounds it, and kept in the liberty of the children of God, which nothing can bring into bondage. And here religion, as it thus becomes experimental, in the renunciation of the will and simple obedience, is at once stripped of its mysteries and perplexities, its argumentative defences and systematical rules, and reduced to the simplicity of the present moment. And as all the graces of the spirit are comprised in this, we need not labour to acquire particular virtues; for God being all in all, and the creature nothing, he is not wanting in furnishing the soul with every thing that can satisfy; for in that the will becomes his will, there is no void; and thus, having nothing, we possess all things.

L.P.



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



Publication at London of [Friend Joseph John Gurney](#)'s OBSERVATIONS ON THE RELIGIOUS PECULIARITIES OF THE SOCIETY OF FRIENDS.

STUDY THE 7TH EDITION



On holiday in Brighton [Friend Elizabeth Fry](#) was alarmed by the presence of beggars and sponsored a Brighton District Visiting Society the members of which were to visit the homes of the poor to see what might be done. Soon such visiting societies would be springing up all over Britain.

 After having attended village schools, [Friend Elizabeth Buffum Chase](#) (then known of course as [Friend Elizabeth Buffum](#)) boarded for one year at the Quakers' [Yearly Meeting](#) Boarding School, the establishment which is now known as the "[Moses Brown](#)" School on College Hill on the East Side of [Providence, Rhode Island](#). [Friend Abby Kelley](#) was during the same year attending this Friends School.



(There is, however, an apparent discrepancy on the record. Elizabeth Buffum was stated to be eighteen years of age when she attended the Friends school in Providence, which would put her year of attendance as 1824 since she was born in 1806, and yet other documents put her year of attendance as 1822.)

Note that these two Quaker scholars, being girls, would have been in "Girls School," a facility held distinct not only in reports and catalogues but also by means of gender segregation of classrooms, and gender segregation of walks, and gender segregation of groves and playgrounds and dining areas (over and above rigid racial segregation that was making certain that Rhode Island's black and red populations would remain forever entirely in the dark).

In this year superintendents Friends Matthew Purinton and Betsy Purinton of Salem, Massachusetts departed and were replaced by Friends Enoch Breed and Lydia Breed.

Superintendents.

1819-1824.	Purinton, Matthew and Betsy.
1824-1835.	Breed, Enoch and Lydia.
1829-1835.	Gould, Stephen Wanton and Gould, Hannah , Asst. Supts.
1835-1836.	Davis, Seth and Mary.
1837.	Breed, Enoch and Lydia.
1838-1839.	Rathbun, Rowland and Alice.
1840-1844.	Wing, Allen and Olive.
1845-1846.	Thompson, Olney and Lydia.
1847.	Congdon, Jarvia and Lydia.
1847-1852.	Cornell, Silas and Sarah M.

 January 1, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 1st of 1st M 1824 / Our Meeting today was as well attended as usual for this season of the Year — it was a very quiet & even solemn opportunity. I do not recollect when I have observed more of the precious covering in which my mind was favoured to partake for which I desire to be thankful — Hannah Dennis was engaged in a very lively & pertinent testimony — this appears to me to be a good beginning for the New Year. —²⁸⁷

RELIGIOUS SOCIETY OF FRIENDS



January 4, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 4th of 1 M / Our Morning Meeting was large & solid, after a few expressions from Anne Dennis - D Buffum rose & delivered a bright lively & sound testimony of greater length than usual for him of late, he observed He had not found it his place often to enter in Polemic divinity in a public way, nor did he now apprehend he had much to say upon it, but as his mind had been drawn to view as certain doctrine which was much inculcated, & contrast it with what he considered substantial Truth, he could but cite the minds of those present to one leading feature of the Doctrine which was "that the Almighty had created a certain portion of Mankind to endless misery without any possible remedy" he hoped none present believed it, & then went on to illustrate the truth & encouraged all to walk in its paths. - In the Afternoon we were silent & tho' the meeting was larger than usual was a season of but little life tho' a quiet setting & I thought a little favour extended.

RELIGIOUS SOCIETY OF FRIENDS

287. Stephen Wanton Gould Diary, 1823-1829: The Gould family papers are stored under control number 2033 at the Division of Rare and Manuscript Collections of Cornell University Library, Box 8 Folder 13: October 2, 1823-March 6, 1829; also on microfilm, see Series 7.

 January 8, Thursday: [Ludwig van Beethoven](#) sent a conciliatory letter to his sister-in-law Johanna van Beethoven, offering financial assistance.

There had been considerable controversy but when the Royal Society put the matter to a vote, there was only one vote cast against accepting Michael Faraday as a new member.



In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 8th of 1st M 1824 / Favoured this morning with the precious arisings of life in my mind, for which I desire to be thankful – Silent Meeting & a good time, being favourd to feel –various subjects of an exercising nature were presented to view.

RELIGIOUS SOCIETY OF FRIENDS

 January 11, Sunday: Franz Liszt improvised at the piano at a meeting of the Societe Academique des Enfants d’Apollon in Paris. They made him an honorary member.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 11th of 1 M / The weather was very unpleasant, rain & wet walking – Meetings Small & Silent – In the forenoon a low time to me – was a little more favourd in the Afternoon for which I desire to be thankful, for a little help in the needful time. –The Charge of the Meeting falling on me – Henry Gould taking his seat with me.

RELIGIOUS SOCIETY OF FRIENDS

 January 15, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 15th if 1st M 1824 / In the Public meeting, J Dennis had a few words to deliver – it was a meeting of exercise to me, & I hope not an unprofitable one – In the last, which was our Select Meeting – we had some exercise, & not as much life as I have felt on some such occasions.

RELIGIOUS SOCIETY OF FRIENDS

 January 18, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1 day 18th of 1st M / Both Meetings silent & solid & I trust to



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me were in good measure proffitable seasons. –

 January 20, Tuesday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*3rd day 20th of 1st M / Heard this Afternoon of the Decease of our old friend & neighbour Samuel Towle at Nazareth in Pennsylvania on the 1st day of this M aged 66 Years 1 M & 5 days having survived his wife only twenty two Days - he was a man of a remarkably Meek & quiet spirit, in whose company I have enjoyed many precious feelings, & many instructive hours - I had an intimate acquaintance with him & his wife during most of the time of their residence in this Town, which was about 14 Years & tho not one in profession of Religion, yet our feelings were often united in the best sense. I remember he several times remarked to me, that "The first time he saw me I got on his books & he found he could not easily get me off."
This evening Hannah Robinson called to see us, who is now living in the family of Wm Hunter, she is a woman of colour & member of Society, belonging to S Kingston Moy [Monthly] Meeting - her spirit seemd solid & very weighty, & savoured of much sweetness. I know not when I have been in company with any one with whom my spirit felt more united.*

RELIGIOUS SOCIETY OF FRIENDS

 January 22, Thursday: On [George Gordon, Lord Byron](#)'s birthday he authored some "Lines on Completing My Thirty-Sixth Year."

NEW POETRY OF 1824

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 22 of 1 M / Our Meeting was a season of favour to some, I have no doubt, but as to myself I was very poor – Hannah Dennis was much favoured in a stimulating testimony to faithful labour, seldom have I heard her more acceptably – In the Preparative Meeting which followed - we answered the Queries & proposed Overseers of the Poor to the Moy [Monthly] Meeting
Sister Mary & Hannah Lawton set the eveng.*

RELIGIOUS SOCIETY OF FRIENDS

 January 25, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 25th of 1st M 1824 / Silent Meeting, none of the Most lively to my feelings, tho' there was a good degree of Solemnity
-Took tea & spent part of the evening at D Buffums. –*

En route between Hawaii and Tahiti, a year into the Pacific voyage of the [Martha's Vineyard](#) whaler *Globe* (renown for having been the 1st ship to take 2,000 barrels of oil), late at night there was a mutiny.



One of the ship's boatsteerers, [Samuel B. Comstock](#), was the birthright [Quaker](#) first child of a birthright Quaker father from Burrillville, [Rhode Island](#), Friend Nathan Comstock, and a Quaker mother, Friend Elizabeth Emmet Comstock, living on [Nantucket Island](#) and then in New-York. This young scion of a privileged and responsible and religious family, having been given the benefit of a guarded Quaker education at Nine Partners, having the world at his feet, had determined that none of this was enough to satisfy himself with his life. He wanted all this plus adequate carousing and swiving. He had therefore equipped himself with the sorts of things he supposed he would need in order to recreate himself as a libertine chieftain on a South Seas atoll — things such as garden seeds.

He persuaded four companions and on this night, with a hatchet, Friend Samuel laid open the head of the sleeping captain, Thomas Worth, with an ax. Silas Payne, one of the new men who had signed aboard in Hawaii, was attempting to use a knife on the ship's 1st Mate, William Beetle, and was doing such an inadequate job of it that Friend Samuel needed to join in with his ax. The other two Comstock brothers took no part in the mutiny. (This would be written up by William Lay in conjunction with Friend Cyrus Hussey, Jr., a Nantucket [Quaker](#) who survived the mutiny, but in general the incident would become another forbidden topic in the community.)



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

DEMON OF THE WATERS.

THE TRUE STORY OF THE MUTINY ON THE WHALESHIP *GLOBE*.

BY GREGORY GIBSON.

ILLUSTRATIONS BY ERIK RONNBERG AND GARY TONKIN.

BOSTON: LITTLE, BROWN AND COMPANY, 2002

Reviewed by Rob Rulon-Miller

In a world where death is as certain as the setting sun, and is as perniciously random as the scattering of galaxies, it's no wonder that death -tragic and unexpected death- is the lifeblood of so much literature and history. I note in passing today's Sunday New York Times cover story on the horrific final minutes of those top-floor employees in the World Trade Towers as recorded in their desperate calls from cell phones or email messages - calls not so much for help as calls already from the afterlife. I also note but will not elaborate on Mr. Gibson's own life-altering foray into the nether world and back: his struggle to cope with the tragic death of his son Galen, who was murdered by a fellow student in a random act of violence at Simon's Rock College in Great Barrington, Massachusetts, in 1992, a journey Mr. Gibson brilliantly recounted in his critically acclaimed *GONE BOY: A WALKABOUT* (Kondansha International, 1999).

In *DEMON OF THE WATERS*, Gibson revisits death, examining the murderous and most bloody mutiny that occurred 175 years ago on board the whaleship *Globe*, where the loved sons of mothers and fathers were savagely mauled and killed. Successive generations have been captivated by the gruesome event, and it remains, arguably, the most disturbing case in the annals of American maritime history. The *Globe* mutiny has been well-documented and often recounted in maritime anthologies as well as in contemporaneous accounts, including two by the brother of the perpetrator, William Comstock (one in manuscript, one published), and another by two of the survivors, William Lay and Cyrus Hussey. The story falls into Mr. Gibson's lap with the discovery, in Indiana of all places, of a previously unlocated journal recounting the subsequent rescue of the stranded crew on the Marshall Islands in the western Pacific.



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

The antagonist of the story, Samuel Comstock, is a young man - a mere teenager when we first meet him- at sixes and sevens with his Quaker upbringing on Nantucket, nothing but a burden for his family and an annoyance to any friends he might have had. When his family moved to Manhattan from Nantucket, Samuel fell in with a street gang named the Downtowners, "who passed their time battling the rival Corlears Hookers. In the manner of many troubled youths, Samuel kept his own hours and often came home late at night, bloody and bruised." To keep Samuel from straying further, his father found him a berth on a merchant ship bound for Liverpool. Four months later Samuel was home again, and to his repertoire of extracurricular activities he now added the chasing of women. The strict Quaker school he was sent to in Poughkeepsie did little more than harden him against authority. Whoring and street fighting were in his blood, and it seems there was little to do with him. Before finally shipping on the *Globe*, Comstock filled out his teenage years by sailing on the *Beaver* with a shipment of arms for rebels in Chile and then on the Nantucket whaler *George* after having spent "some months ... languishing in a Chilean jail" for gunrunning.

The captain of the *Globe* was Thomas Worth, and at age 29, it was his first command. The ship was manned by a crew of twenty, not one of them older than 26 and half of them teenagers. Samuel Comstock at the time was a mere twenty years old, although already well beyond his years. Departing Martha's Vineyard in December 1822, the *Globe* followed a usual course to the Pacific, which meant sailing east towards the Azores and the Cape Verdes, where ships would pick up the northeast trade winds that would blow them south and west towards Cape Horn. Ordinarily ships would stop in the Azores or the Cape Verdes for supplies, but because Captain Worth was delayed in leaving and anxious to get to the Pacific whaling grounds in season, he chose not to put in at either group and continued sailing towards the Horn.

In the south Atlantic the *Globe* captured its first whale, and it is here we learn from Samuel's younger brother, William, who was also on board, that "contact with the whale oil caused Samuel great distress, 'filling him with biles and inflaming his flesh.'" By March of 1823, the *Globe* rounded the Horn and headed up the South American coast towards Valparaiso, a usual stopping point for provisioning and relaxation after the arduous passage. But again, Captain Worth chose not to stop, and instead continued to head towards the rich whaling fields off the coast of Japan. By May, after five continuous months at sea, the *Globe* arrived at Hawaii; nor did she stop here. Nonetheless, provisions -including women- were brought from shore. Captain Worth forbade the women to spend the night, but Samuel Comstock disobeyed the order, and the next morning, according to William, "Lady Comstock made her appearance, emerging from steerage, with an air of great dignity, dressed in a new Scotch bonnet...." Captain Worth made no remark, and it was apparent to the rest of the crew that Samuel was becoming a favorite of the captain. "However," writes Gibson, "by allowing Samuel to openly flout his authority, Worth weakened his credibility and risked disrupting his relations" with the rest of the crew, and



"alienated Samuel, a recipient of special privileges, from the mates."

By summer the *Globe* had reached the hallowed cruising grounds off Japan. Here, they spent nearly five months chasing whales, but it was not a very successful hunt. "During these months of hard work and unspectacular results, the situation on board the *Globe* began to deteriorate. Samuel Comstock did his best to rock the boat." A wrestling match ensued between Comstock and the third mate, Nathaniel Fisher, which Comstock lost, a humiliating defeat he did not readily forget. On another occasion, one of the crew was put in irons, and on another, the cook was struck by the captain, both incidences on account of Comstock. There were complaints all around by the crew about the meager rations; even so, the crew complained that they didn't have enough time in which to eat them. So, after not having set foot on land for nearly a year, after being confined for that long to ninety feet of boat with twenty other men, the crew of the *Globe* returned from the Japan grounds and put in at last at Hawaii. Gibson writes, "All the ingredients for insurrection were there ... indifferent success, bad food, capricious exercise of authority by an inexperienced captain, bullying and physical beatings from the officers, long confinement aboard the ship with no liberty, and the concerted, pernicious influence of a malcontent." On Hawaii six of the crew -it's amazing the number was as small as it was- deserted, and the replacements Captain Worth found ashore -"a rough set of cruel beings" in the words of George Comstock- "seemed so spectacularly ill chosen that one has to wonder about Thomas Worth's grasp of human nature." Of the seven replacements, five were eventually involved in the mutiny.

On December 9, 1823, the *Globe* departed Hawaii to hunt whales along the Equator. The captain was edgy and the crew tense. There was a flogging by Captain Worth of Joseph Thomas, who had signed on in Hawaii. Comstock took the side of Thomas, and -this being the last straw- with four other conspirators, in the very early morning hours of January 26, 1824, went down into Captain Worth's cabin and, in the sentence we've been waiting for, brought down an axe, "with such force that it nearly severed the top of the captain's head from his body." Silas Payne, who had also shipped in Hawaii, went after the first mate, William Beetle, with a knife, but he botched the job. Comstock was left to finish it by placing the axe in the mate's skull. Beetle was left "gurgling in his own blood and brains." Nor was this all. Samuel Comstock, the putative captain now, in the next twelve hours managed to shoot, bayonet, stab, disembowel, and throw overboard a total of five men, including the three mates and a black man, William Humphries, who for good measure was hanged from the foreyard for attempting to aid those who has been brutalized.

The mutineers and the rest of the stunned and stupefied crew then sailed west to what is now Mili Atoll at the southern end of the Marshall Islands. Comstock, in what at this point in the story seems like a workaday chore, was murdered by his co-conspirator, Silas Payne, for bribing the natives with precious provisions from the ship. Less than a week later, six of the



innocent crew serendipitously escaped in the *Globe* and managed to sail some 7000 miles across the Pacific to Valparaiso and safety.

Fast forward to Vevay, Indiana, where in 1978 a local book scout, Jay Small, and his younger partner, John Mullins, unearthed a handwritten account dated 1825 by a sailor on board the *Dolphin*, a United States naval vessel. The *Dolphin* had been ordered to sail to the Marshall Islands, at the insistence of no less than Presidents James Monroe and John Quincy Adams, to capture the mutineers and learn of their fate. This journal found its way into the hands of ABAA dealer Owen Kubik, who in turn sold it to Gibson. (It is now at the Kendall Whaling Museum.) It contains an eyewitness account by one Augustus Strong, midshipman, of the rescue of the only two survivors on Mili Atoll, Cyrus Hussey and William Lay, and recounts the story they told on their voyage back to civilization. Gibson's book brings the Augustus Strong account to the public for the first time, and for this reason alone the book will stand as one of the most important scholarly works on the terrible event. But, in fact, this journal occupies a minor part of the story as published, much of the recounting of its surfacing having ended up on the editor's floor. As these two expunged chapters may be of interest to our readers, they will run in concurrent issues of this Newsletter.

Gibson is becoming a seasoned, if not a flashy writer. His sentences move at an even pace, and his style is more that of a four-wheel drive Land Rover than a turbo-charged Ferrari. On the surface the facts of this story are practically unbelievable, but Gibson is very adept at making all the bizarreness and surreality of this debacle of a voyage seem possible – even plausible. He teaches us the ways of the sea and the sailor. The passion and intensity that suffuses *GONE BOY* is not so apparent here, but death on the *Globe* could never be so close and personal. Nonetheless, the recounting of the mutiny itself is gripping, and Gibson fixes it firmly in the historical context of American interests in the Pacific in the first quarter of the nineteenth century. The thirty-odd pages of Notes at the back are helpful and informative, and the extensive bibliography attests to Gibson's penchant for meticulous research. If there is a flaw in the book, it may be that it was over-researched. Some of the early chapters, especially those on Quaker mores and the building of the *Globe*, seem a little ponderous, as does the chapter on the management of whaleships and the business of whaling. But my tastes notwithstanding, these arcanae must be addressed for the mutiny to be understood in full, and Gibson is successful in getting all the essential information on the page with only minor irritation. The illustrations by Erik Ronnberg and Gary Tonkin are appealing, if not striking, and I would have liked to have seen more illustrations from contemporary sources.



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 January 29, Thursday: [William Kneass](#) became the 2d chief engraver for the US mint (until 1840) at an annual salary of \$2,000.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 29th of 1st M / Our Moy [Monthly] Meeting this day held in [Newport](#) was large, the weather being very pleasant [Portsmouth](#) Friends pretty well came in. – In the first meeting Anne Dennis, Hannah Dennis & Ruth Freeborn bore acceptable testimonys, but nevertheless, I thought life was low generally over the Meeting –

In the last we had much buisness & some of it of a trying nature, but it appeard to me things were pretty well managed & so ended –

RELIGIOUS SOCIETY OF FRIENDS

 January 31, Saturday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 31st of 1st M / Attended the funeral of Mary Nichols daughter of the late Walter Nichols - The sitting was unusually solemn & quiet in which D Buffum bore a testimony Savory & very acceptable to friends & the family of the deceased – The family tho' not Members are dilligent attenders of our Meeting on first Days –

RELIGIOUS SOCIETY OF FRIENDS

 February 1, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 1 of 2 M 1824 / Our Meetings were solemn & quiet, tho' silent all Day – We took tea & set the evening at Father Rodmans -John having gone to [Portsmouth](#) to stay the rest of the Week while we go to [Providence](#) to attend the Quarterly Meeting, which we intend to do health & weather permitting.–

RELIGIOUS SOCIETY OF FRIENDS

 February 3, Tuesday: In Berlin, Carl Friedrich Zelter publicly announced that his student [Felix Mendelssohn](#) had completed his apprenticeship and called him to the world of independent composers (this was Felix's 15th birthday).

In [Providence, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 3 of 2nd M / This Morning got into the Stage with our frd David Buffum & rode to [Providence](#) to attend the Quarterly Meeting, we had a pleasant ride & arrived there in season, he going to lodge at Dorcas Browns & I went out to my old friend [Moses Browns](#) where as usual I was kindly rec'd. –

RELIGIOUS SOCIETY OF FRIENDS



 February 4, Wednesday: There is now an allegation all over the internet, that on this day Boston inventor “J.W. Goodrich” introduced “rubber galoshes” to the public. I do not have any information that corroborates that this person “J.W. Goodrich” actually existed, and I do not have any information that corroborates that anything interesting happened during this year in regard to rubber galoshes, either in Boston or elsewhere. Galoshes had been in use long prior to this year, made sometimes of rubberized cloth, and I think it was only long afterward that the name came to be spelled “galoshes” rather than “goloshes,” as in Hans Christian Anderson’s 1838 story “The Goloshes of Fortune.” If you desire to believe this internet story, please do come up with some corroborating details — such as what the initials “J.W.” were supposed to stand for plus a birth date and a death date for said inventor, or such as an actual period advertisement for said product.

L’ajo nell’imbarazzo, a melodramma giocoso by Gaetano Donizetti to words of Ferretti after Giraud, was performed for the initial time, in Teatro Valle, Rome.

There is still in existence at Cornell Library a document bearing this date. It is a “revocation of snuff,” made out by Martha Stanton. The document mentioned that she was a daughter of Stephen and Mary Wanton and the wife of John Stanton, and was witnessed by John Stanton Gould.

In [Providence, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

Our Select Meeting on 4th day was a Solemn favoured time, in which Micajah Collins & several others bore impressive testimonies & Anne A Jenkins in humble reverend supplication. –

RELIGIOUS SOCIETY OF FRIENDS

 February 5, Thursday: In [Providence, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

The Meeting at large on 5th day was a time of deep suffering on acct of Benj Rodman who occupied nearly the whole time in spurious burdensome communication, at three times standing, & little else was said. – the buisness in the last meeting went on pretty well –

RELIGIOUS SOCIETY OF FRIENDS

 February 6, Friday: In [Providence, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

On Sixth day I spent nearly the whole time at the Boarding School with the committee in hard & exercising service, the subject of Superintendents being discussed - - -

RELIGIOUS SOCIETY OF FRIENDS

 February 7, Saturday: Die beiden Neffen oder Der Onkel aus Boston, a singspiel by [Felix Mendelssohn](#) to words of Casper, was performed for the initial time, before a small invited audience at the Mendelssohn residence in Berlin.

After arriving home in [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) would write in his journal:

Seventh day Morning we took the Stage & rode [from [Providence](#)]



LIVING IN THE LIGHT:

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to [Bristol](#) ferry, from whence I walked to Uncle Saml Thurstons, D B. having his chaise sent for him from the latter place I rode into Town with him & am Thankful to be at home this evening, having to acknowledge, favour & enlargement since my absence. –

The beginning of the “Hardscrabble” rioting in [Providence, Rhode Island](#) (mobs of white citizens protected by the police while they destroyed the homes of black citizens: urban gentrification through ethnic cleansing). From the diary of George F. Jencks, a white man of Pawtucket, we learn: “A gang of Ruffins toar down & Destroyed the Negro house on the hill this evening.”

Information that is more to the point, about this racism that would culminate in October with a white mob pretending to have been provoked by unwillingness of some black men to step down into the street off the sidewalk to allow them to pass –provoked to the point of tearing apart some 20 black homes in a district off North Main Street known variously as “Addison’s Hollow” and as “Hardscrabble” – may be obtained from the late-life autobiography of [William J. Brown](#), then a 10-year-old observer.²⁸⁸

PAGES 50-51: The feeling against the colored people was very bitter. The colored people themselves were ignorant of the cause, unless it could be attributed to our condition, not having the means to raise themselves in the scale of wealth and affluence, consequently those who were evil disposed would offer abuse whenever they saw fit, and there was no chance for resentment or redress. Mobs were also the order of the day, and the poor colored people were the sufferers.

In the northwest part of the city was a place called Addison Hollow, but was nicknamed Hardscrabble. A great many colored people purchased land there, because it was some distance from town, and hence quite cheap. They put up small houses for themselves, and earned their living in various ways. They could be seen almost any time, with their saw-horse, standing, some on the Great Bridge, some on Shingle Bridge, and some on Mill Bridge, waiting for work. As hard coal was not known at that time (except Liverpool coal,) everybody used wood. Some men did jobs of gardening and farming.

A man named Addison built houses, and rented to any one who would give him his price. As he rented cheap, people of bad character hired of him, and these drew a class of bad men and women, so that the good were continually being molested, having no protection. At last disturbances became so common that they raised a mob, and drove many from their houses, then tore them down, took their furniture –what little they had– carried it to Pawtucket, and sold it at auction. This was done late in the fall. One colored man named Christopher Hall, a widower with three or four children, a pious man, bearing a good character, and supported himself and family by sawing wood, had his house torn down by the roughs and stripped of its contents. He drew the roof over the cellar, and lived in it all winter. The people tried in vain to coax him out, and offered him a house to live in. Many went to see the ruins, among them some white ladies, who offered to take his children and bring them up, but he would not let them go. In the spring following he went to Liberia, on

288. For further details you could consult a publication of the time, HARDCRABBLE CALENDAR: REPORT OF THE TRIALS OF OLIVER CUMMINS, NATHANIEL G. METCALF, GILBERT HINES, AND ARTHUR FARRIER, published in Providence “for the purchaser” during 1824.



Hard Scrabble,

OR MISS PHILISES BOBALITION

O Dear dear what can the de matter be,
Dear, dear what can de matter be,
Pomp gone so long from Phillis away ;
He promise to buy me a damask and leghorn,
A Plad and a Crape and Silk Tocking to put on,
And a bunch of fine feather to dress my beaver so gay
O Dear, dear, &c.

O, O, so peaceable late we lib in Hard Scrabble,
Till routed and driven away by the rabble,
Who 'tack us like furies wid a high diddle diddle !
Demolish our dwelling, smash Bearrau and Cradle,
My Gin Jug and Spider, my Potrait and Ladle,
My Candlestand, Chairs, and poor Pompey's Fiddle.
O Dear, dear, &c.

O! O! such a time I neber before see,
De Mobites come tezz! like a flock of mad bumble bee
Rip open my bed and scatter de fedder !
Assail us wid Brick Bat, wid Crowbars and Shovels,
And drove us poor wretches away from our hovels
To seek shelter out door expose to de wether.
O Dear, dear, &c.

Pomp and I had juss supt on a clam and eel custard,
And juss topping off wid desert of tase cheese & mustard
When first salutation widout a forewarning—
Ebery window was smash in, and, O, goody gui !
Pomp leap from de table and cry ' Fly Phillis Fly,'
Or we both shall be mutton'd before morrow morning.
O Dear, dear, &c.

O, de next morning such condition our village,
So late de scene of confusion, riot and pillage.
O! it near broke de heart of my poor aged mother !
De chimnies and walls were den totling or falling,
Poor Cato's hut prop't up, and Cezer's lay sprawling,
And curs' goody gui ! nothing left but de cellar !
O Dear, dear, &c.

De mud Clay & brick dust lay so thick in Hard Scrabble
I was 'bliged hold up my skirt to prevent it from drabble
And de fields for a mile was spread wid hen fether ;
Here lay my new bedtick and dare Pompey's garter
And my platter and Coffee Cup bury'd in Mortar,
In miscurious ruin all lay together.
O Dear, dear, &c.

Pomp has told me of Earthquakes Squall and Tornadoes
Trenarners, Harricanes, Gusts and Valennose,
Of battle at sea, and battle on shore ;
Of Turks and of Hottentots, Indians and Moors,
Of Rygers and Crocodiles Lions and Bores,
But he neber fore saw such destruction before.
O Dear, dear, &c.

Some few weeks arter some were reign for a trial,
Dare were Peter and Moses and Jim and Abial,
And some forty or tirty or twenty or so ;
But de damage 'twas judge was by some shock of nature,
Mr. Nobody did it ! O what a wile creature,
So de court find um No Guilty and tell um to go.
O dear what a Rogue Mr. Nobody.

Mr. Nobody, wretch ! some invisible d-r-l
De biggest briek block in a moment he level
See what he did bout tre months ago ;
He demolish a bilding near four stories high,
And level the whole in a twink of an eye,
Pray who did it ! Why Nobody know.
O dear, dear, &c.

I guess it best now for us brack folks be easy,
And no longer live lives immoral and lazy,
But gain honest living by sweat ob our brow ;
Depend on't de white folk won't den trouble or 'tack us,
But de good people of Providence will always respee us,
As they are wont to respee all good people now.
O dear, dear, &c.

So Miss Boston keep home your lazy black rabble,
Nor compel them seek shelter again at Hard Scrabble,
For every maggot should stick to be core ;
For should they visit us gain they may find it foul wether
We've plenty of Tar and de ground cover'd wid Fether
And we've Pitch to pitch you all out of door.
O dear, dear, &c.

So while Pomp earn a little by honest day labour,
I'll wash and make soap for some of my neighbour,
And lib by industry as honest folks do ;
Pomp throw by your Fiddle & I'll smash de Gin Bottle
And soon we'll be able to build up our hovel
And more steady course we both will pursue.
O dear, dear, and so fort.

Sold Wholesale and Retail at No. 152, Ann-Street—Boston.



LIVING IN THE LIGHT:

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the western coast of Africa. Not long after this there was another mob, commenced at the west end of Olney Street. Here were a number of houses built and owned by white men, and rented to any one, white or colored, who wanted to hire one or more rooms, rent payable weekly. Some of these places had bar-rooms, where liquors were dealt out, and places where they sold cakes, pies, doughnuts, etc. These they called cooky stands. In some houses dancing and fiddling was the order of the day. It soon became dangerous for one to pass through there in the day time that did not belong to their gang, or patronize them. Most all sailors who came into port would be introduced into Olney Street by some one who had an interest that way. I remember when a boy, passing up one day to my father's garden, which was on that street, in company with two other boys, looking at the people as we passed along. Some were sitting at the windows, some in their doorway, some singing, some laughing, some gossiping, some had their clay furnaces in front of their houses, cooking, and seeing us looking at them, said "What are you gawking at, you brats?" hurling a large stone at the same time, and we were obliged to run for our lives. This street had a correspondence with all the sailor boarding houses in town, and was sustained by their patronage. Vessels of every description were constantly entering our port, and sailing crafts were seen from the south side of the Great Bridge to India Point. It was the great shipping port of New England in those days, and although the smallest of all the States, Rhode Island was regarded as among the wealthiest, the Quakers occupying a large portion of the State.

RELIGIOUS SOCIETY OF FRIENDS

 February 8, Sunday: In [Newport](#), [Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 8th of 2 M 1824 / Silent Meetings & to me poor low seasons - the first was as well attended as common, but the Afternoon very small in consequence of the Walking -

RELIGIOUS SOCIETY OF FRIENDS

 February 9, Monday: In [Newport](#), [Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 9th of 2 M / "Distressed but not in despair" but the present times seems as much like both, as any thing that has been known for some time. - Last night after I had gone up stairs to go to bed, I was called down by J Williams & consulted about the proper steps for him to take relative to the affairs of the Williams's, who it appears was broke upon, & theirs, & their late Fathers effects attached, but my limited knowledge of such proceedings renderd my assistance useless. -- It appears this Morning & today, that their affairs are in a miserable condition, that they are greatly involved & that many are likely to suffer by them. - this casts a gloom on all around, but things are as they are, & it is out of the power of any one to do much to make them better

RELIGIOUS SOCIETY OF FRIENDS

 February 12, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 12th of 2 M 1824 / a small meeting & silent, the walking very bad & several of our friends are indisposed with colds. – Many are distressed with late events, their countenances are heac & mine is among the number. –

RELIGIOUS SOCIETY OF FRIENDS

 February 15, Sunday: Following the new principle of nomination just tested a few years earlier by Andrew Jackson, the legislature of the home state of Secretary of State John Quincy Adams nominated their favorite son to run for the office of President of the United States of America. Objections to such a nomination procedure, such as that it would provide greater power to large states than to small states, had begun to be ignored.

[George Gordon, Lord Byron](#) has an epileptic seizure.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 15th of 2nd M 1824 / Silent meetings & seasons of mental labour In the evening visited Abigail Robinson. –

RELIGIOUS SOCIETY OF FRIENDS

 February 19, Thursday: Rochester, New York's first bank, the Bank of Rochester, was chartered.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 19th of 2 M / Silent Meeting again, it was a solid meeting & attended by nearly all our members who are in health to attend. –

In the last Preparative, My cousin Joseph Greene requested a certificate to proceed in Marriage with Sarah Collins - At the age of 64 Years seems late in life to enter into a connection of that kind for the first time, but in his situation, the saying "better late than never" may well apply

RELIGIOUS SOCIETY OF FRIENDS

 February 22, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 22nd of 2 M / Very Stormy day, small meetings & silent -& to me low poor times – except towards the close of the Afternoon sitting a little life sprung up –

RELIGIOUS SOCIETY OF FRIENDS

 February 25, Wednesday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 25th of 2nd M / This forenoon I was innoculated for the Kine Pock by Doctor Dunn - this is the third time the experiment has been tried on me, the two former ones, appearing to have been unsuccessful producing no symptoms nor sore Arm, larger than a pins head, yet I find a small scar from one of the



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incisions - the Small pox being now prevalent, & very mortal in some places, is an inducement to try again & if possible rescue myself from so serious & destructive malady to mankind. -

RELIGIOUS SOCIETY OF FRIENDS



February 26, Thursday: [Ludwig van Beethoven](#) received a petition by 30 musicians, publishers, and other admirers, requesting a performance of his newest works.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 26 of 2 M / For several days & particularly yesterday I have been quite unwell with a hevy cold, some fever & a rheumatic pain in my knee which was very tedious last night - which prevents my attendance of our Moy [Monthly] Meeting this day held in [Portsmouth](#) - My heart is with my friends now assembled there, to transact the weighty & important concerns of the Church. but such was the situation of my health that I could not think it prudent to go. -

Yesterday Afternoon we had the company of Wm R Thurston of NYork to tea & a call from him this morning - He is here on buisness expecting to leave for home this Afternoon or tomorrow -

RELIGIOUS SOCIETY OF FRIENDS



February 29, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 29th of 2nd M 1824 / Our Morning meeting was larger than usual a solemn quiet opportunity, & our frd David Buffum much engaged to invite the people to a serious attention to things which make for peace, instancing Martha & Mary - the former being much cumbered & the latter choosing the good part -I have heard him many times, greatly to the edification of the Meeting, but perhaps never more in gospel Authority. - In the Afternoon we were silent & as usual small

RELIGIOUS SOCIETY OF FRIENDS



March 3, Wednesday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 3rd of 3rd M 1824 / Our friend Isaac Stevenson from England was at [Portsmouth](#) Meeting today - & is this evening at David Buffums where I went to see him Br Dodman taking Richard, R's Mary & John along with us. -

He seems to be a friend of the true stamp, his company was very pleasant & rendered more so, being a particular & intimate acquaintance of my frd & correspondent Thos Thompson of Liverpool. - He is to be at our Meeting tomorrow & Dines with us. -

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

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 March 4, Thursday: The “[National Institution for the Preservation of Life from Shipwreck](#)” was founded in the United Kingdom, to be renamed in 1858 The Royal National Lifeboat Institution.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 4th of 3 M / At meeting, which was attended by many besides our own members, Isaac Stevenson was engaged in very acceptable testimony - at the close of it a meeting was appointed at 6 OC in the evening, the Middle & Winter apartments of the House were filled & the Gospel was preached in the demonstrations & power of it, greatly to the satisfaction & I have no doubt to the edification of Many of the Auditory, who were very still & reverently attendtive - Isaac Dined with us, with his Companion Saml Wood, They took tea at Father Rodmans, & lodge tonight at J Dennis's who waits on them to [Bristol](#) & [Warren](#) tomorrow where they intend to Appoint Meetings.-

RELIGIOUS SOCIETY OF FRIENDS

 March 7, Sunday: Il crociato in Egitto, a melodramma eroico by [Giacomo Meyerbeer](#) to words of Rossi, was performed for the initial time, in Teatro La Fenice, Venice.

Florida relocated its capital from St. Augustine to Tallahassee.

Prince Louis-Philippe sponsored a concert by Franz Liszt before a large and illustrious audience in the Theatre-Italien, Paris. The reviewer of Le Drapeau wrote that he had been “convinced that the soul and spirit of [Mozart](#) have passed into the body of young Liszt.”

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 7th of 3 M / Meetings as well attended as usual & both silent. -

RELIGIOUS SOCIETY OF FRIENDS

 March 11, Thursday: An [Office of Indian Affairs](#) was organized, within the Department of War of the US of course, with Ely S. Parker, a member of the Seneca tribe, as its initial director. (This bureau would not be transferred to the Department of the Interior until 1849, and would not become the Bureau of Indian Affairs until 1947.)

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 11th of 3 M / Being quite unwell part of yesterday & last night from the effect of Medicine I am unfit to be at Meeting today
It hardly seemed as if I should add much to the weight of the Meeting if I had gone - but have been favoured with some precious feelings while sitting alone in my shop - for which I desire to be thankful*

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 March 14, Sunday: Franz Schubert's String Quartet D.804 was performed for the initial time, in the Hall of the Gesellschaft der Musikfreunde, Vienna.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 14 of 3 M 1824 / Meeting (save a short offering) was silent in the Morning. – In the Afternoon Jonathon & Hannah Dennis both had a little to say, but both Meetings were low times, the seed was low & under suffering. –

RELIGIOUS SOCIETY OF FRIENDS

 March 18, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 18 of 3 M / My mind in the forepart of the Meeting was favoured with a little life, but I have been a long time poor & low. – O Lord, help, help. –

RELIGIOUS SOCIETY OF FRIENDS

Per the journal of [Albert Gallatin](#)'s son James as recorded in THE DIARY OF JAMES GALLATIN:

At last all is settled. Monsieur Pascault is disgusted with the behaviour of the Archbishop, and has written to him to the effect that he will entirely dispense with the services of the Church of Rome, that his daughter will be married in the Protestant Church. He added that a wife's first duty was to obey her husband.

 March 21, Sunday: In Cairo, [Egypt](#), a fire broke out, perhaps in the palace of Mehemet Ali near the arsenal, and spread. At about sunset a magazine of gunpowder exploded with a shock that was felt throughout the city. Fearing further explosions, a number of notables took shelter at the British consulate of Henry Salt, while other city residents fled to the western Nile and into surrounding gardens.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 21 of 3rd M / Both Meetings silent the Afternoon was a season of some favour, for which I desire to be thankful & bow in humility before Him who dispenceth all good, & that often by giving us a sense of our wants [deficiencies]. – As we came home from Meeting in the Afternoon I rec'd a letter from our frd [Moses Brown](#) dated 18th inst giving an acct of P Hunt & supposing it would be agreeable to David Buffum I immediately sent John out to his house to carry it for his perusal – Sister Ruth took tea with us –after which we all spent the evening at Cousin Henry Goulds.–

RELIGIOUS SOCIETY OF FRIENDS

 March 25, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 25 of 3 M / Our Moy [Monthly] Meeting this day held in Town was about as large as usual, the first meeting was silent – In the last there was considerable buisness in the usual way, & nothing out of the usual course, tho' some of it was of an



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*exercising nature. – Our Company at Dinner were S Fowler,
E Lawton, P Lawton Z Chase G Dennis L Dennis*

RELIGIOUS SOCIETY OF FRIENDS

 March 27, Saturday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*7th day 27th of 3rd M / This Afternoon rode to [Portsmouth](#) with Aunt Stanton & took John along to spent a little time with Cousin B Marshall & his son John who arrived from NYork Last night & went out this morning – First Day Walked from Uncle Stantons to Meeting, Benj Marshall in company – Uncle Aunt & my John rode in the Waggon. – It was to me a good Meeting & a pretty good day, tho' low in feelings – Mary Hicks preached a little in a solid weighty manner – & Ruth Freeborn was engaged in a lively pertinent testimony –
In the Afternoon Br Isaac came out to Uncle Stantons with whom I rode home, & left John & David as company for John Marshall. – Found Thos Hornsby no better & Aunt Nancy Carpenter quite unwell. –*

RELIGIOUS SOCIETY OF FRIENDS

 April 1, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 1st of 4th M 1824 / Meeting rather small, but silent & comfortable Some of the Worthies absent at [New Bedford](#) Quarterly Meeting this Day held. –

RELIGIOUS SOCIETY OF FRIENDS

At Hartford, Connecticut, Eli Todd opened the doors of the Connecticut Retreat for the Insane for its 1st patients. The name and philosophy of treatment of this institution was to be patterned after the humane practices of the York Retreat in England. This institution is now known as the Institute of Living.²⁸⁹

PSYCHOLOGY

A board was chosen to study the feasibility of a [canal](#) from the Susquehanna River to Pittsburgh, Pennsylvania.

Early on during the 1823/1824 session of the federal Congress, a bill had been introduced into the House of Representatives to comprehensively revise the acts pertaining to duties on imports, in order more fully to protect domestic producers. The bill had become the subject of a protracted debate engaging the talent of both political parties. Mr. Webster had taken an active part in that discussion, but the friends of the bill had not been able, or had been unwilling, to put it into a condition in which Webster would support it. Speaker of the House Henry Clay having addressed the representatives sitting as a Committee of the Whole on March 30/31, on this day it was the turn of Representative [Daniel Webster](#).²⁹⁰

MR. CHAIRMAN, – I will avail myself of the present occasion to make some remarks on certain principles and opinions which have been recently advanced, and on those considerations which, in my judgment, ought to govern us in deciding upon the several and

289. Street, W.R. A CHRONOLOGY OF NOTEWORTHY EVENTS IN AMERICAN [PSYCHOLOGY](#). Washington DC: American Psychological Association, 1994

290. Edwin P. Whipple's THE GREAT SPEECHES AND ORATIONS OF DANIEL WEBSTER WITH AN ESSAY ON DANIEL WEBSTER AS A MASTER OF ENGLISH STYLE (Boston: Little, Brown, 1879).



respective parts of this very important and complex measure. I can truly say that this is a painful duty. I deeply regret the necessity which is likely to be imposed upon me of giving a general affirmative or negative vote on the whole of the bill. I cannot but think this mode of proceeding liable to great objections. It exposes both those who support and those who oppose the measure to very unjust and injurious misapprehensions. There may be good reasons for favoring some of the provisions of the bill, and equally strong reasons for opposing others; and these provisions do not stand to each other in the relation of principal and incident. If that were the case, those who are in favor of the principal might forego their opinions upon incidental and subordinate provisions. But the bill proposes enactments entirely distinct and different from one another in character and tendency. Some of its clauses are intended merely for revenue; and of those which regard the protection of home manufactures, one part stands upon very different grounds from those of other parts. So that probably every gentleman who may ultimately support the bill will vote for much which his judgment does not approve; and those who oppose it will oppose something which they would very gladly support.

Being intrusted with the interests of a district highly commercial, and deeply interested in manufactures also, I wish to state my opinions on the present measure, not as on a whole, for it has no entire and homogeneous character, but as on a collection of different enactments, some of which meet my approbation and some of which do not.

And allow me, Sir, in the first place, to state my regret, if indeed I ought not to express a warmer sentiment, at the names or designations which Mr. Speaker²⁹¹ has seen fit to adopt for the purpose of describing the advocates and the opposers of the present bill. It is a question, he says, between the friends of an "American policy" and those of a "foreign policy." This, Sir, is an assumption which I take the liberty most directly to deny. Mr. Speaker certainly intended nothing invidious or derogatory to any part of the House by this mode of denominating friends and enemies. But there is power in names, and this manner of distinguishing those who favor and those who oppose particular measures may lead to inferences to which no member of the House can submit. It may imply that there is a more exclusive and peculiar regard to American interests in one class of opinions than in another. Such an implication is to be resisted and repelled. Every member has a right to the presumption, that he pursues what he believes to be the interest of his country with as sincere a zeal as any other member. I claim this in my own case; and while I shall not, for any purpose of description or convenient arrangement use terms which may imply any disrespect to other men's opinions, much less any imputation upon other men's motives, it is my duty to take care that the use of such terms by others be not, against the will of those who adopt them, made to produce a false impression.

Indeed, Sir, it is a little astonishing, if it seemed convenient

291. Mr. Clay.



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to Mr. Speaker, for the purposes of distinction, to make use of the terms "American policy" and "foreign policy," that he should not have applied them in a manner precisely the reverse of that in which he has in fact used them. If names are thought necessary, it would be well enough, one would think, that the name should be in some measure descriptive of the thing; and since Mr. Speaker denominates the policy which he recommends "a new policy in this country"; since he speaks of the present measure as a new era in our legislation; since he professes to invite us to depart from our accustomed course, to instruct ourselves by the wisdom of others, and to adopt the policy of the most distinguished foreign states, — one is a little curious to know with what propriety of speech this imitation of other nations is denominated an "American policy," while, on the contrary, a preference for our own established system, as it now actually exists and always has existed, is called a "foreign policy." This favorite American policy is what America has never tried; and this odious foreign policy is what, as we are told, foreign states have never pursued. Sir, that is the truest American policy which shall most usefully employ American capital and American labor, and best sustain the whole population. With me it is a fundamental axiom, it is interwoven with all my opinions, that the great interests of the country are united and inseparable; that agriculture, commerce, and manufactures will prosper together or languish together; and that all legislation is dangerous which proposes to benefit one of these without looking to consequences which may fall on the others.

Passing from this, Sir, I am bound to say that Mr. Speaker began his able and impressive speech at the proper point of inquiry, — I mean the present state and condition of the country, — although I am so unfortunate, or rather although I am so happy, as to differ from him very widely in regard to that condition. I dissent entirely from the justice of that picture of distress which he has drawn. I have not seen the reality, and know not where it exists. Within my observation, there is no cause for so gloomy and terrifying a representation. In respect to the New England States, with the condition of which I am of course best acquainted, the present appears to me a period of very general prosperity. Not, indeed, a time for sudden acquisition and great profits, not a day of extraordinary activity and successful speculation. There is no doubt a considerable depression of prices, and, in some degree, a stagnation of business. But the case presented by Mr. Speaker was not one of **depression**, but of **distress**; of universal, pervading, intense distress, limited to no class and to no place. We are represented as on the very verge and brink of national ruin. So far from acquiescing in these opinions, I believe there has been no period in which the general prosperity was better secured, or rested on a more solid foundation. As applicable to the Eastern States, I put this remark to their representatives, and ask them if it is not true. When has there been a time in which the means of living have been more accessible and more abundant? When has labor been rewarded, I do not say with a larger, but with a more certain



success? Profits, indeed, are low; in some pursuits of life, which it is not proposed to benefit, but to **burden**, by this bill, very low. But still I am unacquainted with any proofs of extraordinary distress. What, indeed, are the general indications of the state of the country? There is no famine nor pestilence in the land, nor war, nor desolation. There is no writhing under the burden of taxation. The means of subsistence are abundant; and at the very moment when the miserable condition of the country is asserted, it is admitted that the wages of labor are high in comparison with those of any other country. A country, then, enjoying a profound peace, perfect civil liberty, with the means of subsistence cheap and abundant, with the reward of labor sure, and its wages higher than anywhere else, cannot be represented as in gloom, melancholy, and distress, but by the effort of extraordinary powers of tragedy. Even if, in judging of this question, we were to regard only those proofs to which we have been referred, we shall probably come to a conclusion somewhat different from that which has been drawn. Our exports, for example, although certainly less than in some years, were not, last year, so much below an average formed upon the exports of a series of years, and putting those exports at a fixed value, as might be supposed. The value of the exports of agricultural products, of animals, of the products of the forest and of the sea, together with gunpowder, spirits, and sundry unenumerated articles, amounted in the several years to the following sums, viz.: -

In 1790,	\$27,716,152
1804,	33,842,316
1807,	38,465,854

Coming up now to our own times, and taking the exports of the years 1821, 1822, and 1823, of the same articles and products, at the same prices, they stand thus: -

In 1821,	\$45,643,175
1822,	48,782,295
1823,	55,863,491

Mr. Speaker has taken the very extraordinary year of 1803, and, adding to the exportation of that year what he thinks ought to have been a just augmentation, in proportion to the increase of our population, he swells the result to a magnitude, which, when compared with our actual exports, would exhibit a great deficiency. But is there any justice in this mode of calculation? In the first place, as before observed, the year 1803 was a year of extraordinary exportation. By reference to the accounts, that of the article of flour, for example, there was an export that year of thirteen hundred thousand barrels; but the very next year it fell to eight hundred thousand, and the next year to seven hundred thousand. In the next place, there never was any reason to expect that the increase of our exports of agricultural products would keep pace with the increase of our population. That would be against all experience. It is, indeed, most desirable, that there should be an augmented demand for the products of agriculture; but, nevertheless, the official returns of our exports do not show that absolute want of all



foreign market which has been so strongly stated. But there are other means by which to judge of the general condition of the people. The quantity of the means of subsistence consumed, or, to make use of a phraseology better suited to the condition of our own people, the quantity of the comforts of life enjoyed, is one of those means. It so happens, indeed, that it is not so easy in this country as elsewhere to ascertain facts of this sort with accuracy. Where most of the articles of subsistence and most of the comforts of life are taxed, there is, of course, great facility in ascertaining, from official statements, the amount of consumption. But in this country, most fortunately, the government neither knows, nor is concerned to know, the annual consumption; and estimates can only be formed in another mode, and in reference only to a few articles. Of these articles, tea is one. It is not quite a luxury, and yet is something above the absolute necessities of life. Its consumption, therefore, will be diminished in times of adversity, and augmented in times of prosperity. By deducting the annual export from the annual import, and taking a number of years together, we may arrive at a probable estimate of consumption. The average of eleven years, from 1790 to 1800, inclusive, will be found to be two millions and a half of pounds. From 1801 to 1812, inclusive, the average was three millions seven hundred thousand; and the average of the last three years, to wit, 1821, 1822, and 1823, was five millions and a half. Having made a just allowance for the increase of our numbers, we shall still find, I think, from these statements, that there is no distress which has limited our means of subsistence and enjoyment.

In forming an opinion of the degree of general prosperity, we may regard, likewise, the progress of internal improvements, the investment of capital in roads, bridges, and canals. All these prove a balance of income over expenditure; they afford evidence that there is a surplus of profits, which the present generation is usefully vesting for the benefit of the next. It cannot be denied, that, in this particular, the progress of the country is steady and rapid.

We may look, too, to the sums expended for education. Are our colleges deserted? Do fathers find themselves less able than usual to educate their children? It will be found, I imagine, that the amount paid for the purpose of education is constantly increasing, and that the schools and colleges were never more full than at the present moment. I may add, that the endowment of public charities, the contributions to objects of general benevolence, whether foreign or domestic, the munificence of individuals towards whatever promises to benefit the community, are all so many proofs of national prosperity. And, finally, there is no defalcation of revenue, no pressure of taxation. The general result, therefore, of a fair examination of the present condition of things, seems to me to be, that there is a considerable depression of prices, and curtailment of profit; and in some parts of the country, it must be admitted, there is a great degree of pecuniary embarrassment, arising from the difficulty of paying debts which were contracted when prices



were high. With these qualifications, the general state of the country may be said to be prosperous; and these are not sufficient to give to the whole face of affairs any appearance of general distress.

Supposing the evil, then, to be a depression of prices, and a partial pecuniary pressure, the next inquiry is into the causes of that evil; and it appears to me that there are several; and in this respect, I think, too much has been imputed by Mr. Speaker to the single cause of the diminution of exports. Connected, as we are, with all the commercial nations of the world, and having observed great changes to take place elsewhere, we should consider whether the causes of those changes have not reached us, and whether we are not suffering by the operation of them, in common with others. Undoubtedly, there has been a great fall in the price of all commodities throughout the commercial world, in consequence of the restoration of a state of peace. When the Allies entered France in 1814, prices rose astonishingly fast, and very high. Colonial produce, for instance, in the ports of this country, as well as elsewhere, sprung up suddenly from the lowest to the highest extreme. A new and vast demand was created for the commodities of trade. These were the natural consequences of the great political changes which then took place in Europe.

We are to consider, too, that our own war created new demand, and that a government expenditure of twenty-five or thirty million dollars a year had the usual effect of enhancing prices. We are obliged to add, that the paper issues of our banks carried the same effect still further. A depreciated currency existed in a great part of the country; depreciated to such an extent, that, at one time, exchange between the centre and the North was as high as twenty per cent. The Bank of the United States was instituted to correct this evil; but, for causes which it is not necessary now to enumerate, it did not for some years bring back the currency of the country to a sound state. This depreciation of the circulating currency was so much, of course, added to the nominal prices of commodities, and these prices, thus unnaturally high, seemed, to those who looked only at the appearance, to indicate great prosperity. But such prosperity is more specious than real. It would have been better, probably, as the shock would have been less, if prices had fallen sooner. At length, however, they fell; and as there is little doubt that certain events in Europe had an influence in determining the time at which this fall took place, I will advert shortly to some of the principal of those events.

In May, 1819, the British House of Commons decided, by a unanimous vote, that the resumption of cash payments by the Bank of England should not be deferred beyond the ensuing February. The restriction had been continued from time to time, and from year to year, Parliament always professing to look to the restoration of a specie currency whenever it should be found practicable. Having been, in July, 1818, continued to July, 1819, it was understood that, in the interim, the important question of the time at which cash payments should be resumed should be finally settled. In the latter part of the year 1818,



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the circulation of the bank had been greatly reduced, and a severe scarcity of money was felt in the London market. Such was the state of things in England. On the Continent, other important events took place. The French Indemnity Loan had been negotiated in the summer of 1818, and the proportion of it belonging to Austria, Russia, and Prussia had been sold. This created an unusual demand for gold and silver in those countries. It has been stated, that the amount of the precious metals transmitted to Austria and Russia in that year was at least twenty millions sterling. Other large sums were sent to Prussia and to Denmark. The effect of this sudden drain of specie, felt first at Paris, was communicated to Amsterdam and Hamburg, and all other commercial places in the North of Europe. The paper system of England had certainly communicated an artificial value to property. It had encouraged speculation, and excited over-trading. When the shock therefore came, and this violent pressure for money acted at the same moment on the Continent and in England, inflated and unnatural prices could be kept up no longer. A reduction took place, which has been estimated to have been at least equal to a fall of thirty, if not forty per cent. The depression was universal; and the change was felt in the United States severely, though not equally so in every part. There are those, I am aware, who maintain that the events to which I have alluded did not cause the great fall of prices, but that that fall was natural and inevitable, from the previously existing state of things, the abundance of commodities, and the want of demand. But that would only prove that the effect was produced in another way, rather than by another cause. If these great and sudden calls for money did not reduce prices, but prices fell, as of themselves, to their natural state, still the result is the same; for we perceive that, after these new calls for money, prices could not be kept longer at their unnatural height.

About the time of these foreign events, our own bank system underwent a change; and all these causes, in my view of the subject, concurred to produce the great shock which took place in our commercial cities, and in many parts of the country. The year 1819 was a year of numerous failures, and very considerable distress, and would have furnished far better grounds than exist at present for that gloomy representation of our condition which has been presented. Mr. Speaker has alluded to the strong inclination which exists, or has existed, in various parts of the country, to issue paper money, as a proof of great existing difficulties. I regard it rather as a very productive cause of those difficulties; and the committee will not fail to observe, that there is, at this moment, much the loudest complaint of distress precisely where there has been the greatest attempt to relieve it by systems of paper credit. And, on the other hand, content, prosperity, and happiness are most observable in those parts of the country where there has been the least endeavor to administer relief by law. In truth, nothing is so baneful, so utterly ruinous to all true industry, as interfering with the legal value of money, or attempting to raise artificial standards to supply its place. Such remedies suit well the



spirit of extravagant speculation, but they sap the very foundation of all honest acquisition. By weakening the security of property, they take away all motive for exertion. Their effect is to transfer property. Whenever a debt is allowed to be paid by any thing less valuable than the legal currency in respect to which it was contracted, the difference between the value of the paper given in payment and the legal currency is precisely so much property taken from one man and given to another, by legislative enactment.

When we talk, therefore, of protecting industry, let us remember that the first measure for that end is to secure it in its earnings; to assure it that it shall receive its own. Before we invent new modes of raising prices, let us take care that existing prices are not rendered wholly unavailable, by making them capable of being paid in depreciated paper. I regard, Sir, this issue of irredeemable paper as the most prominent and deplorable cause of whatever pressure still exists in the country; and, further, I would put the question to the members of this committee, whether it is not from that part of the people who have tried this paper system, and tried it to their cost, that this bill receives the most earnest support? And I cannot forbear to ask, further, whether this support does not proceed rather from a general feeling of uneasiness under the present condition of things, than from the clear perception of any benefit which the measure itself can confer? Is not all expectation of advantage centred in a sort of vague hope, that change may produce relief? Debt certainly presses hardest where prices have been longest kept up by artificial means. They find the shock lightest who take it soonest; and I fully believe that, if those parts of the country which now suffer most had not augmented the force of the blow by deferring it, they would have now been in a much better condition than they are. We may assure ourselves, once for all, Sir, that there can be no such thing as payment of debts by legislation. We may abolish debts indeed; we may transfer property by visionary and violent laws. But we deceive both ourselves and our constituents, if we flatter either ourselves or them with the hope that there is any relief against whatever pressure exists, but in economy and industry. The depression of prices and the stagnation of business have been in truth the necessary result of circumstances. No government could prevent them, and no government can altogether relieve the people from their effect. We have enjoyed a day of extraordinary prosperity; we had been neutral while the world was at war, and had found a great demand for our products, our navigation, and our labor. We had no right to expect that that state of things would continue always. With the return of peace, foreign nations would struggle for themselves, and enter into competition with us in the great objects of pursuit.

Now, Sir, what is the remedy for existing evils? What is the course of policy suited to our actual condition? Certainly it is not our wisdom to adopt any system that may be offered to us, without examination, and in the blind hope that whatever changes our condition may improve it. It is better that we should

“bear those ills we have,



Than fly to others that we know not of."

We are bound to see that there is a fitness and an aptitude in whatever measures may be recommended to relieve the evils that afflict us; and before we adopt a system that professes to make great alterations, it is our duty to look carefully to each leading interest of the community, and see how it may probably be affected by our proposed legislation.

And, in the first place, what is the condition of our commerce? Here we must clearly perceive, that it is not enjoying that rich harvest which fell to its fortune during the continuance of the European wars. It has been greatly depressed, and limited to small profits. Still, it is elastic and active, and seems capable of recovering itself in some measure from its depression. The shipping interest, also, has suffered severely, still more severely, probably, than commerce. If any thing should strike us with astonishment, it is that the navigation of the United States should be able to sustain itself. Without any government protection whatever, it goes abroad to challenge competition with the whole world; and, in spite of all obstacles, it has yet been able to maintain eight hundred thousand tons in the employment of foreign trade. How, Sir, do the ship-owners and navigators accomplish this? How is it that they are able to meet, and in some measure overcome, universal competition? It is not, Sir, by protection and bounties: but by unwearied exertion, by extreme economy, by unshaken perseverance, by that manly and resolute spirit which relies on itself to protect itself. These causes alone enable American ships still to keep their element, and show the flag of their country in distant seas. The rates of insurance may teach us how thoroughly our ships are built, and how skilfully and safely they are navigated. Risks are taken, as I learn, from the United States to Liverpool, at one per cent; and from the United States to Canton and back, as low as three per cent. But when we look to the low rate of freight, and when we consider, also, that the articles entering into the composition of a ship, with the exception of wood, are dearer here than in other countries, we cannot but be utterly surprised that the shipping interest has been able to sustain itself at all. I need not say that the navigation of the country is essential to its honor and its defence. Yet, instead of proposing benefits for it in this hour of its depression, we threaten by this measure to lay upon it new and heavy burdens. In the discussion, the other day, of that provision of the bill which proposes to tax tallow for the benefit of the oil-merchants and whalemens, we had the pleasure of hearing eloquent eulogiums upon that portion of our shipping employed in the whale-fishery, and strong statements of its importance to the public interest. But the same bill proposes a severe tax upon that interest, for the benefit of the iron-manufacturer and the hemp-grower. So that the tallow-chandlers and soapboilers are sacrificed to the oil-merchants, in order that these again may contribute to the manufacturers of iron and the growers of hemp.

If such be the state of our commerce and navigation, what is the condition of our home manufactures? How are they amidst the



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general depression? Do they need further protection? and if any, how much? On all these points, we have had much general statement, but little precise information. In the very elaborate speech of Mr. Speaker, we are not supplied with satisfactory grounds of judging with respect to these various particulars. Who can tell, from any thing yet before the committee, whether the proposed duty be too high or too low on any one article? Gentlemen tell us, that they are in favor of domestic industry; so am I. They would give it protection; so would I. But then all domestic industry is not confined to manufactures. The employments of agriculture, commerce, and navigation are all branches of the same domestic industry; they all furnish employment for American capital and American labor. And when the question is, whether new duties shall be laid, for the purpose of giving further encouragement to particular manufactures, every reasonable man must ask himself, both whether the proposed new encouragement be necessary, and whether it can be given without injustice to other branches of industry.

It is desirable to know, also, somewhat more distinctly, how the proposed means will produce the intended effect. One great object proposed, for example, is the increase of the home market for the consumption of agricultural products. This certainly is much to be desired; but what provisions of the bill are expected wholly or principally to produce this, is not stated. I would not deny that some increase of the home market may follow, from the adoption of this bill, but all its provisions have not an equal tendency to produce this effect. Those manufactures which employ most labor, create, of course, most demand for articles of consumption; and those create least in the production of which capital and skill enter as the chief ingredients of cost. I cannot, Sir, take this bill merely because a committee has recommended it. I cannot espouse a side, and fight under a flag. I wholly repel the idea that we must take this law, or pass no law on the subject. What should hinder us from exercising our own judgments upon these provisions, singly and severally? Who has the power to place us, or why should we place ourselves, in a condition where we cannot give to every measure, that is distinct and separate in itself, a separate and distinct consideration? Sir, I presume no member of the committee will withhold his assent from what he thinks right, until others will yield their assent to what they think wrong. There are many things in this bill acceptable, probably, to the general sense of the House. Why should not these provisions be passed into a law, and others left to be decided upon their own merits, as a majority of the House shall see fit? To some of these provisions I am myself decidedly favorable; to others I have great objections; and I should have been very glad of an opportunity of giving my own vote distinctly on propositions which are, in their own nature, essentially and substantially distinct from one another.

But, Sir, before expressing my own opinion upon the several provisions of this bill, I will advert for a moment to some other general topics. We have heard much of the policy of England, and her example has been repeatedly urged upon us, as proving, not



only the expediency of encouragement and protection, but of exclusion and direct prohibition also. I took occasion the other day to remark, that more liberal notions were becoming prevalent on this subject; that the policy of restraints and prohibitions was getting out of repute, as the true nature of commerce became better understood; and that, among public men, those most distinguished were most decided in their reprobation of the broad principle of exclusion and prohibition. Upon the truth of this representation, as matter of fact, I supposed there could not be two opinions among those who had observed the progress of political sentiment in other countries, and were acquainted with its present state. In this respect, however, it would seem that I was greatly mistaken. We have heard it again and again declared, that the English government still adheres, with immovable firmness, to its old doctrines of prohibition; that although journalists, theorists, and scientific writers advance other doctrines, yet the practical men, the legislators, the government of the country, are too wise to follow them. It has even been most sagaciously hinted, that the promulgation of liberal opinions on these subjects is intended only to delude other governments, to cajole them into the folly of liberal ideas, while England retains to herself all the benefits of the admirable old system of prohibition. We have heard from Mr. Speaker a warm commendation of the complex mechanism of this system. The British empire, it is said, is, in the first place, to be protected against the rest of the world; then the British Isles against the colonies; next, the isles respectively against each other, England herself, as the heart of the empire, being protected most of all, and against all.

Truly, Sir, it appears to me that Mr. Speaker's imagination has seen system, and order, and beauty, in that which is much more justly considered as the result of ignorance, partiality, or violence. This part of English legislation has resulted, partly from considering Ireland as a conquered country, partly from the want of a complete union, even with Scotland, and partly from the narrow views of colonial regulation, which in early and uninformed periods influenced the European states.

Nothing, I imagine, would strike the public men of England more singularly, than to find gentlemen of real information and much weight in the councils of this country expressing sentiments like these, in regard to the existing state of these English laws. I have never said, indeed, that prohibitory laws do not exist in England; we all know they do; but the question is, Does she owe her prosperity and greatness to these laws? I venture to say, that such is not the opinion of public men now in England, and the continuance of the laws, even without any alteration, would not be evidence that their opinion is different from what I have represented it; because the laws having existed long, and great interests having been built up on the faith of them, they cannot now be repealed without great and overwhelming inconvenience. Because a thing has been wrongly done, it does not therefore follow that it can now be undone; and this is the reason, as I understand it, for which exclusion, prohibition, and monopoly are suffered to remain in any degree



in the English system; and for the same reason, it will be wise in us to take our measures, on all subjects of this kind, with great caution. We may not be able, but at the hazard of much injury to individuals, hereafter to retrace our steps. And yet, whatever is extravagant or unreasonable is not likely to endure. There may come a moment of strong reaction; and if no moderation be shown in laying on duties, there may be as little scruple in taking them off.

It may be here observed, that there is a broad and marked distinction between entire prohibition and reasonable encouragement. It is one thing, by duties or taxes on foreign articles, to awaken a home competition in the production of the same articles; it is another thing to remove all competition by a total exclusion of the foreign article; and it is quite another thing still, by total prohibition, to raise up at home manufactures not suited to the climate, the nature of the country, or the state of the population. These are substantial distinctions, and although it may not be easy in every case to determine which of them applies to a given article, yet the distinctions themselves exist, and in most cases will be sufficiently clear to indicate the true course of policy; and, unless I have greatly mistaken the prevailing sentiment in the councils of England, it grows every day more and more favorable to the diminution of restrictions, and to the wisdom of leaving much (I do not say every thing, for that would not be true) to the enterprise and the discretion of individuals. I should certainly not have taken up the time of the committee to state at any length the opinions of other governments, or of the public men of other countries, upon a subject like this; but an occasional remark made by me the other day, having been so directly controverted, especially by Mr. Speaker, in his observations yesterday, I must take occasion to refer to some proofs of what I have stated.

What, then, is the state of English opinion? Everybody knows that, after the termination of the late European war, there came a time of great pressure in England. Since her example has been quoted, let it be asked in what mode her government sought relief. Did it aim to maintain artificial and unnatural prices? Did it maintain a swollen and extravagant paper circulation? Did it carry further the laws of prohibition and exclusion? Did it draw closer the cords of colonial restraint? No, Sir, but precisely the reverse. Instead of relying on legislative contrivances and artificial devices, it trusted to the enterprise and industry of the people, which it sedulously sought to excite, not by imposing restraint, but by removing it, wherever its removal was practicable. In May, 1820, the attention of the government having been much turned to the state of foreign trade, a distinguished member²⁹² of the House of Peers brought forward a Parliamentary motion upon that subject, followed by an ample discussion and a full statement of his own opinions. In the course of his remarks, he observed, "that there ought to be no prohibitory duties as such; for that it was evident, that, where a manufacture could not be carried on, or

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a production raised, but under the protection of a prohibitory duty, that manufacture, or that produce, could not be brought to market but at a loss. In his opinion, the name of strict prohibition might, therefore, in commerce, be got rid of altogether; but he did not see the same objection to protecting duties, which, while they admitted of the introduction of commodities from abroad similar to those which we ourselves manufactured, placed them so much on a level as to allow a competition between them." "No axiom," he added, "was more true than this: that it was by growing what the territory of a country could grow most cheaply, and by receiving from other countries what it could not produce except at too great an expense, that the greatest degree of happiness was to be communicated to the greatest extent of population."

In assenting to the motion, the first minister²⁹³ of the crown expressed his own opinion of the great advantage resulting from unrestricted freedom of trade. "Of the soundness of that general principle," he observed, "I can entertain no doubt. I can entertain no doubt of what would have been the great advantages to the civilized world, if the system of unrestricted trade had been acted upon by every nation from the earliest period of its commercial intercourse with its neighbors. If to those advantages there could have been any exceptions, I am persuaded that they would have been but few; and I am also persuaded that the cases to which they would have referred would not have been, in themselves, connected with the trade and commerce of England. But we are now in a situation in which, I will not say that a reference to the principle of unrestricted trade can be of no use, because such a reference may correct erroneous reasoning, but in which it is impossible for us, or for any country in the world but the United States of America, to act unreservedly on that principle. The commercial regulations of the European world have been long established, and cannot suddenly be departed from." Having supposed a proposition to be made to England by a foreign state for free commerce and intercourse, and an unrestricted exchange of agricultural products and of manufactures, he proceeds to observe: "It would be impossible to accede to such a proposition. We have risen to our present greatness under a different system. Some suppose that we have risen in consequence of that system; **others, of whom I am one, believe that we have risen in spite of that system.** But, whichever of these hypotheses be true, certain it is that we have risen under a very different system than that of free and unrestricted trade. It is utterly impossible, with our debt and taxation, even if they were but half their existing amount, that we can suddenly adopt the system of free trade."

Lord Ellenborough, in the same debate, said, "that he attributed the general distress then existing in Europe to the regulations that had taken place since the destruction of the French power. Most of the states on the Continent had surrounded themselves as with walls of brass, to inhibit intercourse with other states. Intercourse was prohibited, even in districts of the same state, as was the case in Austria and Sardinia. Thus, though

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the taxes on the people had been lightened, the severity of their condition had been increased. He believed that the discontent which pervaded most parts of Europe, and especially Germany, was more owing to commercial restrictions than to any theoretical doctrines on government; and that a free communication among them would do more to restore tranquillity, than any other step that could be adopted. He objected to all attempts to frustrate the benevolent intentions of Providence, which had given to various countries various wants, in order to bring them together. He objected to it as anti-social; he objected to it as making commerce the means of barbarizing instead of enlightening nations. The state of the trade with France was most disgraceful to both countries; the two greatest civilized nations of the world, placed at a distance of scarcely twenty miles from each other, had contrived, by their artificial regulations, to reduce their commerce with each other to a mere nullity." Every member speaking on this occasion agreed in the general sentiments favorable to unrestricted intercourse, which had thus been advanced; one of them remarking, at the conclusion of the debate, that "the principles of free trade, which he was happy to see so fully recognized, were of the utmost consequence; for, though, in the present circumstances of the country, a free trade was unattainable, yet their task hereafter was to approximate to it. Considering the prejudices and interests which were opposed to the recognition of that principle, it was no small indication of the firmness and liberality of government to have so fully conceded it."

Sir, we have seen, in the course of this discussion, that several gentlemen have expressed their high admiration of the **silk manufacture** of England. Its commendation was begun, I think, by the honorable member from Vermont, who sits near me, who thinks that that alone gives conclusive evidence of the benefits produced by attention to manufactures, inasmuch as it is a great source of wealth to the nation, and has amply repaid all the cost of its protection. Mr. Speaker's approbation of this part of the English example was still warmer. Now, Sir, it does so happen, that both these gentlemen differ very widely on this point from the opinions entertained in England, by persons of the first rank, both as to knowledge and power. In the debate to which I have already referred, the proposer of the motion urged the expediency of providing for the admission of the silks of France into England. "He was aware," he said, "that there was a poor and industrious body of manufacturers, whose interests must suffer by such an arrangement; and therefore he felt that it would be the duty of Parliament to provide for the present generation by a large Parliamentary grant. It was conformable to every principle of sound justice to do so, when the interests of a particular class were sacrificed to the good of the whole." In answer to these observations, Lord Liverpool said that, with reference to several branches of manufactures, time, and the change of circumstances, had rendered the system of protecting duties merely nominal; and that, in his opinion, if all the protecting laws which regarded both the woollen and cotton manufactures were to be repealed, no injurious effects would



thereby be occasioned. "But," he observes, "with respect to silk, that manufacture in this kingdom is so completely artificial, that any attempt to introduce the principles of free trade with reference to it might put an end to it altogether. I allow that the silk manufacture is not natural to this country. **I wish we had never had a silk manufactory.** I allow that it is natural to France; I allow that it might have been better, had each country adhered exclusively to that manufacture in which each is superior; and had the silks of France been exchanged for British cottons. But I must look at things as they are; and when I consider the extent of capital, and the immense population, consisting, I believe, of about fifty thousand persons, engaged in our silk manufacture, I can only say, that one of the few points in which I totally disagree with the proposer of the motion is the expediency, under existing circumstances, of holding out any idea that it would be possible to relinquish the silk manufacture, and to provide for those who live by it, by Parliamentary enactment. Whatever objections there may be to the continuance of the protecting system, I repeat, that it is impossible altogether to relinquish it. I may regret that the system was ever commenced; but as I cannot recall that act, I must submit to the inconvenience by which it is attended, rather than expose the country to evils of greater magnitude." Let it be remembered, Sir, that these are not the sentiments of a theorist, nor the fancies of speculation; but the operative opinions of the first minister of England, acknowledged to be one of the ablest and most practical statesmen of his country. Gentlemen could have hardly been more unfortunate than in the selection of the silk manufacture in England as an example of the beneficial effects of that system which they would recommend. It is, in the language which I have quoted, completely artificial. It has been sustained by I know not how many laws, breaking in upon the plainest principles of general expediency. At the last session of Parliament, the manufacturers petitioned for the repeal of three or four of these statutes, complaining of the vexatious restrictions which they impose on the wages of labor; setting forth, that a great variety of orders has from time to time been issued by magistrates under the authority of these laws, interfering in an oppressive manner with the minutest details of the manufacture, — such as limiting the number of threads to an inch, restricting the widths of many sorts of work, and determining the quantity of labor not to be exceeded without extra wages; that by the operation of these laws, the rate of wages, instead of being left to the recognized principles of regulation, has been arbitrarily fixed by persons whose ignorance renders them incompetent to a just decision; that masters are compelled by law to pay an equal price for all work, whether well or ill performed; and that they are wholly prevented from using improved machinery, it being ordered, that work, in the weaving of which machinery is employed, shall be paid precisely at the same rate as if done by hand; that these acts have frequently given rise to the most vexatious regulations, the unintentional breach of which has subjected manufacturers to ruinous penalties; and that the introduction



of all machinery being prevented, by which labor might be cheapened, and the manufacturers being compelled to pay at a fixed price, under all circumstances, they are unable to afford employment to their workmen, in times of stagnation of trade, and are compelled to stop their looms. And finally, they complain that, notwithstanding these grievances under which they labor, while carrying on their manufacture in London, the law still prohibits them, while they continue to reside there, from employing any portion of their capital in the same business in any other part of the kingdom, where it might be more beneficially conducted. Now, Sir, absurd as these laws must appear to be to every man, the attempt to repeal them did not, as far as I recollect, altogether succeed. The weavers were too numerous, their interests too great, or their prejudices too strong; and this notable instance of protection and monopoly still exists, to be lamented in England with as much sincerity as it seems to be admired here.

In order further to show the prevailing sentiment of the English government, I would refer to a report of a select committee of the House of Commons, at the head of which was the Vice-President of the Board of Trade (Mr. Wallace), in July, 1820. "The time," say that committee, "when monopolies could be successfully supported, or would be patiently endured, either in respect to subjects against subjects, or particular countries against the rest of the world, seems to have passed away. Commerce, to continue undisturbed and secure, must be, as it was intended to be, a source of reciprocal amity between nations, and an interchange of productions to promote the industry, the wealth, and the happiness of mankind." In moving for the re-appointment of the committee in February, 1823, the same gentleman said: "We must also get rid of that feeling of appropriation which exhibited itself in a disposition to produce every thing necessary for our own consumption, and to render ourselves independent of the world. No notion could be more absurd or mischievous; it led, even in peace, to an animosity and rancor greater than existed in time of war. Undoubtedly there would be great prejudices to combat, both in this country and elsewhere, in the attempt to remove the difficulties which are most obnoxious. It would be impossible to forget the attention which was in some respects due to the present system of protections, although that attention ought certainly not to be carried beyond the absolute necessity of the case." And in a second report of the committee, drawn by the same gentleman, in that part of it which proposes a diminution of duties on timber from the North of Europe, and the policy of giving a legislative preference to the importation of such timber in the log, and a discouragement of the importation of deals, it is stated that the committee reject this policy, because, among other reasons, "it is founded on a principle of exclusion, which they are most averse to see brought into operation, in any **new instance**, without the warrant of some evident and great political expediency." And on many subsequent occasions the same gentleman has taken occasion to observe, that he differed from those who thought that manufactures could not flourish without restrictions on trade;



that old prejudices of that sort were dying away, and that more liberal and just sentiments were taking their place.

These sentiments appear to have been followed by important legal provisions, calculated to remove restrictions and prohibitions where they were most severely felt; that is to say, in several branches of navigation and trade. They have relaxed their colonial system, they have opened the ports of their islands, and have done away the restriction which limited the trade of the colony to the mother country. Colonial products can now be carried directly from the islands to any part of Europe; and it may not be improbable, considering our own high duties on spirits, that that article may be exchanged hereafter by the English West India colonies directly for the timber and deals of the Baltic. It may be added, that Mr. Lowe, whom the gentleman has cited, says, that nobody supposes that the three great staples of English manufactures, cotton, woollen, and hardware, are benefited by any existing protecting duties; and that one object of all these protecting laws is usually overlooked, and that is, that they have been intended to reconcile the various interests to taxation; the corn law, for example, being designed as some equivalent to the agricultural interest for the burden of tithes and of poor-rates.

In fine, Sir, I think it is clear, that, if we now embrace the system of prohibitions and restrictions, we shall show an affection for what others have discarded, and be attempting to ornament ourselves with cast-off apparel.

Sir, I should not have gone into this prolix detail of opinions from any consideration of their special importance on the present occasion; but having happened to state that such was the actual opinion of the government of England at the present time, and the accuracy of this representation having been so confidently denied, I have chosen to put the matter beyond doubt or cavil, although at the expense of these tedious citations. I shall have occasion hereafter to refer more particularly to sundry recent British enactments, by way of showing the diligence and spirit with which that government strives to sustain its navigating interest, by opening the widest possible range to the enterprise of individual adventurers. I repeat, that I have not alluded to these examples of a foreign state as being fit to control our own policy. In the general principle, I acquiesce. Protection, when carried to the point which is now recommended, that is, to entire prohibition, seems to me destructive of all commercial intercourse between nations. We are urged to adopt the system upon general principles; and what would be the consequence of the universal application of such a general principle, but that nations would abstain entirely from all intercourse with one another? I do not admit the general principle; on the contrary, I think freedom of trade to be the general principle, and restriction the exception. And it is for every state, taking into view its own condition, to judge of the propriety, in any case, of making an exception, constantly preferring, as I think all wise governments will, not to depart without urgent reason from the general rule.

There is another point in the existing policy of England to which



I would most earnestly invite the attention of the committee; I mean the warehouse system, or what we usually call the system of drawback. Very great prejudices appear to me to exist with us on that subject. We seem averse to the extension of the principle. The English government, on the contrary, appear to have carried it to the extreme of liberality. They have arrived, however, at their present opinions and present practice by slow degrees. The transit system was commenced about the year 1803, but the first law was partial and limited. It admitted the importation of raw materials for exportation, but it excluded almost every sort of manufactured goods. This was done for the same reason that we propose to prevent the transit of Canadian wheat through the United States, the fear of aiding the competition of the foreign article with our own in foreign markets. Better reflection or more experience has induced them to abandon that mode of reasoning, and to consider all such means of influencing foreign markets as nugatory; since, in the present active and enlightened state of the world, nations will supply themselves from the best sources, and the true policy of all producers, whether of raw materials or of manufactured articles, is, not vainly to endeavor to keep other vendors out of the market, but to conquer them in it by the quality and the cheapness of their articles. The present policy of England, therefore, is to allure the importation of commodities into England, there to be deposited in English warehouses, thence to be exported in assorted cargoes, and thus enabling her to carry on a general export trade to all quarters of the globe. Articles of all kinds, with the single exception of tea, may be brought into England, from any part of the world, in foreign as well as British ships, there warehoused, and again exported, at the pleasure of the owner, without the payment of any duty or government charge whatever.

While I am upon this subject, I would take notice also of the recent proposition in the English Parliament to abolish the tax on imported wool; and it is observable that those who support this proposition give the same reasons that have been offered here, within the last week, against the duty which we propose on the same article. They say that their manufacturers require a cheap and coarse wool, for the supply of the Mediterranean and Levant trade, and that, without a more free admission of the wool of the Continent, that trade will all fall into the hands of the Germans and Italians, who will carry it on through Leghorn and Trieste. While there is this duty on foreign wool to protect the wool-growers of England, there is, on the other hand, a prohibition on the exportation of the native article in aid of the manufacturers. The opinion seems to be gaining strength, that the true policy is to abolish both.

Laws have long existed in England preventing the emigration of artisans and the exportation of machinery; but the policy of these, also, has become doubted, and an inquiry has been instituted in Parliament into the expediency of repealing them. As to the emigration of artisans, say those who disapprove the laws, if that were desirable, no law could effect it; and as to the exportation of machinery, let us make it and export it as



we would any other commodity. If France is determined to spin and weave her own cotton, let us, if we may, still have the benefit of furnishing the machinery.

I have stated these things, Sir, to show what seems to be the general tone of thinking and reasoning on these subjects in that country, the example of which has been so much pressed upon us. Whether the present policy of England be right or wrong, wise or unwise, it cannot, as it seems clearly to me, be quoted as an authority for carrying further the restrictive and exclusive system, either in regard to manufactures or trade. To re-establish a sound currency, to meet at once the shock, tremendous as it was, of the fall of prices, to enlarge her capacity for foreign trade, to open wide the field of individual enterprise and competition, and to say plainly and distinctly that the country must relieve itself from the embarrassments which it felt, by economy, frugality, and renewed efforts of enterprise, – these appear to be the general outline of the policy which England has pursued.

Mr. Chairman, I will now proceed to say a few words upon a topic, but for the introduction of which into this debate I should not have given the committee on this occasion the trouble of hearing me. Some days ago, I believe it was when we were settling the controversy between the oil-merchants and the tallow-chandlers, the **balance of trade** made its appearance in debate, and I must confess, Sir, that I spoke of it, or rather spoke to it, somewhat freely and irreverently. I believe I used the hard names which have been imputed to me, and I did it simply for the purpose of laying the spectre, and driving it back to its tomb. Certainly, Sir, when I called the old notion on this subject nonsense, I did not suppose that I should offend any one, unless the dead should happen to hear me. All the living generation, I took it for granted, would think the term very properly applied. In this, however, I was mistaken. The dead and the living rise up together to call me to account, and I must defend myself as well as I am able.

Let us inquire, then, Sir, what is meant by an unfavorable balance of trade, and what the argument is, drawn from that source. By an unfavorable balance of trade, I understand, is meant that state of things in which importation exceeds exportation. To apply it to our own case, if the value of goods imported exceed the value of those exported, then the balance of trade is said to be against us, inasmuch as we have run in debt to the amount of this difference. Therefore it is said, that, if a nation continue long in a commerce like this, it must be rendered absolutely bankrupt. It is in the condition of a man that buys more than he sells; and how can such a traffic be maintained without ruin? Now, Sir, the whole fallacy of this argument consists in supposing, that, whenever the value of imports exceeds that of exports, a debt is necessarily created to the extent of the difference, whereas, ordinarily, the import is no more than the result of the export, augmented in value by the labor of transportation. The excess of imports over exports, in truth, usually shows the gains, not the losses, of trade; or, in a country that not only buys and sells goods, but employs



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ships in carrying goods also, it shows the profits of commerce, and the earnings of navigation. Nothing is more certain than that, in the usual course of things, and taking a series of years together, the value of our imports is the aggregate of our exports and our freights. If the value of commodities imported in a given instance did not exceed the value of the outward cargo, with which they were purchased, then it would be clear to every man's common sense, that the voyage had not been profitable. If such commodities fell far short in value of the cost of the outward cargo, then the voyage would be a very losing one; and yet it would present exactly that state of things, which, according to the notion of a balance of trade, can alone indicate a prosperous commerce. On the other hand, if the return cargo were found to be worth much more than the outward cargo, while the merchant, having paid for the goods exported, and all the expenses of the voyage, finds a handsome sum yet in his hands, which he calls profits, the balance of trade is still against him, and, whatever he may think of it, he is in a very bad way. Although one individual or all individuals gain, the nation loses; while all its citizens grow rich, the country grows poor. This is the doctrine of the balance of trade.

Allow me, Sir, to give an instance tending to show how unaccountably individuals deceive themselves, and imagine themselves to be somewhat rapidly mending their condition, while they ought to be persuaded that, by that infallible standard, the balance of trade, they are on the high road to ruin. Some years ago, in better times than the present, a ship left one of the towns of New England with 70,000 specie dollars. She proceeded to Mocha, on the Red Sea, and there laid out these dollars in coffee, drugs, spices, and other articles procured in that market. With this new cargo she proceeded to Europe; two thirds of it were sold in Holland for \$130,000, which the ship brought back, and placed in the same bank from the vaults of which she had taken her original outfit. The other third was sent to the ports of the Mediterranean, and produced a return of \$25,000 in specie, and \$15,000 in Italian merchandise. These sums together make \$170,000 imported, which is \$100,000 more than was exported, and is therefore proof of an unfavorable balance of trade, to that amount, in this adventure. We should find no great difficulty, Sir, in paying off our balances, if this were the nature of them all.

The truth is, Mr. Chairman, that all these obsolete and exploded notions had their origin in very mistaken ideas of the true nature of commerce. Commerce is not a gambling among nations for a stake, to be won by some and lost by others. It has not the tendency necessarily to impoverish one of the parties to it, while it enriches the other; all parties gain, all parties make profits, all parties grow rich, by the operations of just and liberal commerce. If the world had but one clime and but one soil; if all men had the same wants and the same means, on the spot of their existence, to gratify those wants, — then, indeed, what one obtained from the other by exchange would injure one party in the same degree that it benefited the other; then, indeed, there would be some foundation for the balance of trade.



But Providence has disposed our lot much more kindly. We inhabit a various earth. We have reciprocal wants, and reciprocal means for gratifying one another's wants. This is the true origin of commerce, which is nothing more than an exchange of equivalents, and, from the rude barter of its primitive state, to the refined and complex condition in which we see it, its principle is uniformly the same, its only object being, in every stage, to produce that exchange of commodities between individuals and between nations which shall conduce to the advantage and to the happiness of both. Commerce between nations has the same essential character as commerce between individuals, or between parts of the same nation. Cannot two individuals make an interchange of commodities which shall prove beneficial to both, or in which the balance of trade shall be in favor of both? If not, the tailor and the shoemaker, the farmer and the smith, have hitherto very much misunderstood their own interests. And with regard to the internal trade of a country, in which the same rule would apply as between nations, do we ever speak of such an intercourse as prejudicial to one side because it is useful to the other? Do we ever hear that, because the intercourse between New York and Albany is advantageous to one of those places, it must therefore be ruinous to the other?

May I be allowed, Sir, to read a passage on this subject from the observations of a gentleman, in my opinion one of the most clear and sensible writers and speakers of the age upon subjects of this sort?²⁹⁴ "There is no political question on which the prevalence of false principles is so general, as in what relates to the nature of commerce and to the pretended balance of trade; and there are few which have led to a greater number of practical mistakes, attended with consequences extensively prejudicial to the happiness of mankind. In this country, our Parliamentary proceedings, our public documents, and the works of several able and popular writers, have combined to propagate the impression, that we are indebted for much of our riches to what is called the balance of trade." "Our true policy would surely be to profess, as the object and guide of our commercial system, that which every man who has studied the subject must know to be the true principle of commerce, the interchange of reciprocal and equivalent benefit. We may rest assured that it is not in the nature of commerce to enrich one party at the expense of the other. This is a purpose at which, if it were practicable, we ought not to aim; and which, if we aimed at, we could not accomplish." These remarks, I believe, Sir, were written some ten or twelve years ago. They are in perfect accordance with the opinions, advanced in more elaborate treatises, and now that the world has returned to a state of peace, and commerce has resumed its natural channels, and different nations are enjoying, or seeking to enjoy, their respective portions of it, all see the justness of these ideas, — all see, that, in this day of knowledge and of peace, there can be no commerce between nations but that which shall benefit all who are parties to it.

If it were necessary, Mr. Chairman, I might ask the attention of the committee to refer to a document before us, on this

294. Mr. Huskisson, President of the English Board of Trade.



subject of the balance of trade. It will be seen by reference to the accounts, that, in the course of the last year, our total export to Holland exceeded two millions and a half; our total import from the same country was but seven hundred thousand dollars. Now, can any man be wild enough to make any inference from this as to the gain or loss of our trade with Holland for that year? Our trade with Russia for the same year produced a balance the other way, our import being two millions, and our export but half a million. But this has no more tendency to show the Russian trade a losing trade, than the other statement has to show that the Dutch trade has been a gainful one. Neither of them, by itself, proves any thing.

Springing out of this notion of a balance of trade, there is another idea, which has been much dwelt upon in the course of this debate; that is, that we ought not to buy of nations who do not buy of us; for example, that the Russian trade is a trade disadvantageous to the country, and ought to be discouraged, because, in the ports of Russia, we buy more than we sell. Now allow me to observe, in the first place, Sir, that we have no account showing how much we do sell in the ports of Russia. Our official returns show us only what is the amount of our direct trade with her ports. But then we all know that the proceeds of another portion of our exports go to the same market, though indirectly. We send our own products, for example, to Cuba, or to Brazil; we there exchange them for the sugar and the coffee of those countries, and these articles we carry to St. Petersburg, and there sell them. Again; our exports to Holland and Hamburg are connected directly or indirectly with our imports from Russia. What difference does it make, in sense or reason, whether a cargo of iron be bought at St. Petersburg, by the exchange of a cargo of tobacco, or whether the tobacco has been sold on the way, in a better market, in a port of Holland, the money remitted to England, and the iron paid for by a bill on London? There might indeed have been an augmented freight, there might have been some saving of commissions, if tobacco had been in brisk demand in the Russian market. But still there is nothing to show that the whole voyage may not have been highly profitable. That depends upon the original cost of the article here, the amount of freight and insurance to Holland, the price obtained there, the rate of exchange between Holland and England, the expense, then, of proceeding to St. Petersburg, the price of iron there, the rate of exchange between that place and England, the amount of freight and insurance at home, and, finally, the value of the iron when brought to our own market. These are the calculations which determine the fortune of the adventure; and nothing can be judged of it, one way or the other, by the relative state of our imports or exports with Holland, England, or Russia.

I would not be understood to deny, that it may often be our interest to cultivate a trade with countries that require most of such commodities as we can furnish, and which are capable also of directly supplying our own wants. This is the original and the simplest form of all commerce, and is no doubt highly beneficial. Some countries are so situated, that commerce, in



this original form, or something near it, may be all that they can, without considerable inconvenience, carry on. Our trade, for example, with Madeira and the Western Islands has been useful to the country, as furnishing a demand for some portion of our agricultural products, which probably could not have been bought had we not received their products in return. Countries situated still farther from the great marts and highways of the commercial world may afford still stronger instances of the necessity and utility of conducting commerce on the original principle of barter, without much assistance from the operations of credit and exchange. All I would be understood to say is, that it by no means follows that we can carry on nothing but a losing trade with a country from which we receive more of her products than she receives of ours. Since I was supposed, the other day, in speaking upon this subject, to advance opinions which not only this country ought to reject, but which also other countries, and those the most distinguished for skill and success in commercial intercourse, do reject, I will ask leave to refer again to the discussion which I first mentioned in the English Parliament, relative to the foreign trade of that country. "With regard," says the mover²⁹⁵ of the proposition, "to the argument employed against renewing our intercourse with the North of Europe, namely, that those who supplied us with timber from that quarter would not receive British manufactures in return, it appeared to him futile and ungrounded. If they did not send direct for our manufactures at home, they would send for them to Leipsic and other fairs of Germany. Were not the Russian and Polish merchants purchasers there to a great amount? But he would never admit the principle, that a trade was not profitable because we were obliged to carry it on with the precious metals, or that we ought to renounce it, because our manufactures were not received by the foreign nation in return for its produce. Whatever we received must be paid for in the produce of our land and labor, directly or circuitously, and he was glad to have the noble Earl's²⁹⁶ marked concurrence in this principle."

Referring ourselves again, Sir, to the analogies of common life, no one would say that a farmer or a mechanic should buy **only** where he can do so by the exchange of his own produce, or of his own manufacture. Such exchange may be often convenient; and, on the other hand, the cash purchase may be often more convenient. It is the same in the intercourse of nations. Indeed, Mr. Speaker has placed this argument on very clear grounds. It was said, in the early part of the debate, that, if we cease to import English cotton fabrics, England will no longer continue to purchase our cotton. To this Mr. Speaker replied, with great force and justice, that, as she must have cotton in large quantities, she will buy the article where she can find it best and cheapest; and that it would be quite ridiculous in her, manufacturing as she still would be, for her own vast consumption and the consumption of millions in other countries, to reject our uplands because we had learned to manufacture a part of them for ourselves. Would it not be equally ridiculous in us, if the

295. The Marquess of Lansdowne.

296. Lord Liverpool.



commodities of Russia were both cheaper and better suited to our wants than could be found elsewhere, to abstain from commerce with her, because she will not receive in return other commodities which we have to sell, but which she has no occasion to buy?

Intimately connected, Sir, with this topic, is another which has been brought into the debate; I mean the evil so much complained of, the exportation of specie. We hear gentlemen imputing the loss of market at home to a want of money, and this want of money to the exportation of the precious metals. We hear the India and China trade denounced, as a commerce conducted on our side, in a great measure, with gold and silver. These opinions, Sir, are clearly void of all just foundation, and we cannot too soon get rid of them. There are no shallower reasoners than those political and commercial writers who would represent it to be the only true and gainful end of commerce, to accumulate the precious metals. These are articles of use, and articles of merchandise, with this additional circumstance belonging to them, that they are made, by the general consent of nations, the standard by which the value of all other merchandise is to be estimated. In regard to weights and measures, something drawn from external nature is made a common standard, for the purposes of general convenience: and this is precisely the office performed by the precious metals, in addition to those uses to which, as metals, they are capable of being applied. There may be of these too much or too little in a country at a particular time, as there may be of any other articles. When the market is overstocked with them, as it often is, their exportation becomes as proper and as useful as that of other commodities, under similar circumstances. We need no more repine, when the dollars which have been brought here from South America are despatched to other countries, than when coffee and sugar take the same direction. We often deceive ourselves, by attributing to a scarcity of money that which is the result of other causes. In the course of this debate, the honorable member from Pennsylvania²⁹⁷ has represented the country as full of every thing but money. But this I take to be a mistake. The agricultural products, so abundant in Pennsylvania, will not, he says, sell for money; but they will sell for money as quick as for any other article which happens to be in demand. They will sell for money, for example, as easily as for coffee or for tea, at the prices which properly belong to those articles. The mistake lies in imputing that to want of money which arises from want of demand. Men do not buy wheat because they have money, but because they want wheat. To decide whether money be plenty or not, that is, whether there be a large portion of capital unemployed or not, when the currency of a country is metallic, we must look, not only to the prices of commodities, but also to the rate of interest. A low rate of interest, a facility of obtaining money on loans, a disposition to invest in permanent stocks, all of which are proofs that money is plenty, may nevertheless often denote a state not of the highest prosperity. They may, and often do, show a want of employment for capital;

297. Mr. Tod.



and the accumulation of specie shows the same thing. We have no occasion for the precious metals as money, except for the purposes of circulation, or rather of sustaining a safe paper circulation. And whenever there is a prospect of a profitable investment abroad, all the gold and silver, except what these purposes require, will be exported. For the same reason, if a demand exist abroad for sugar and coffee, whatever amount of those articles might exist in the country, beyond the wants of its own consumption, would be sent abroad to meet that demand. Besides, Sir, how should it ever occur to anybody, that we should continue to export gold and silver, if we did not continue to import them also? If a vessel take our own products to the Havana, or elsewhere, exchange them for dollars, proceed to China, exchange them for silks and teas, bring these last to the ports of the Mediterranean, sell them there for dollars, and return to the United States, – this would be a voyage resulting in the importation of the precious metals. But if she had returned from Cuba, and the dollars obtained there had been shipped direct from the United States to China, the China goods sold in Holland, and the proceeds brought home in the hemp and iron of Russia, this would be a voyage in which they were exported. Yet everybody sees that both might be equally beneficial to the individual and to the public. I believe, Sir, that, in point of fact, we have enjoyed great benefit in our trade with India and China, from the liberty of going from place to place all over the world, without being obliged in the mean time to return home, a liberty not heretofore enjoyed by the private traders of England, in regard to India and China. Suppose the American ship to be at Brazil, for example; she could proceed with her dollars direct to India, and, in return, could distribute her cargo in all the various ports of Europe or America; while an English ship, if a private trader, being at Brazil, must first return to England, and then could only proceed in the direct line from England to India. This advantage our countrymen have not been backward to improve; and in the debate to which I have already so often referred, it was stated, not without some complaint of the inconvenience of exclusion, and the natural sluggishness of monopoly, that American ships were at that moment fitting out in the Thames, to supply France, Holland, and other countries on the Continent, with tea; while the East India Company would not do this of themselves, nor allow any of their fellow-countrymen to do it for them.

There is yet another subject, Mr. Chairman, upon which I would wish to say something, if I might presume upon the continued patience of the committee. We hear sometimes in the House, and continually out of it, of the rate of exchange, as being one proof that we are on the downward road to ruin. Mr. Speaker himself has adverted to that topic, and I am afraid that his authority may give credit to opinions clearly unfounded, and which lead to very false and erroneous conclusions. Sir, let us see what the facts are. Exchange on England has recently risen one or one and a half per cent, partly owing, perhaps, to the introduction of this bill into Congress. Before this recent rise, and for the last six months, I understand its average may



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have been about seven and a half per cent advance. Now, supposing this to be the **real**, and not merely, as it is, the nominal, par of exchange between us and England, what would it prove? Nothing, except that funds were wanted by American citizens in England for commercial operations, to be carried on either in England or elsewhere. It would not necessarily show that we were indebted to England; for, if we had occasion to pay debts in Russia or Holland, funds in England would naturally enough be required for such a purpose. Even if it did prove that a balance was due England at the moment, it would have no tendency to explain to us whether our commerce with England had been profitable or unprofitable.

But it is not true, in point of fact, that the **real** price of exchange is seven and a half per cent advance, nor, indeed, that there is at the present moment any advance at all. That is to say, it is not true that merchants will give such an advance, or any advance, for **money** in England, beyond what they would give for the same amount, in the same currency, here. It will strike every one who reflects upon it, that, if there were a real difference of seven and a half per cent, money would be immediately shipped to England; because the expense of transportation would be far less than that difference. Or commodities of trade would be shipped to Europe, and the proceeds remitted to England. If it could so happen, that American merchants should be willing to pay ten per cent premium for money in England, or, in other words, that a real difference to that amount in the exchange should exist, its effects would be immediately seen in new shipments of our own commodities to Europe, because this state of things would create new motives. A cargo of tobacco, for example, might sell at Amsterdam for the same price as before; but if its proceeds, when remitted to London, were advanced, as they would be in such case, ten per cent by the state of exchange, this would be so much added to the price, and would operate therefore as a motive for the exportation; and in this way national balances are, and always will be, adjusted.

To form any accurate idea of the true state of exchange between two countries, we must look at their currencies, and compare the quantities of gold and silver which they may respectively represent. This usually explains the state of the exchanges; and this will satisfactorily account for the apparent advance now existing on bills drawn on England. The English standard of value is gold; with us that office is performed by gold, and by silver also, at a fixed relation to each other. But our estimate of silver is rather higher, in proportion to gold, than most nations give it; it is higher, especially, than in England, at the present moment. The consequence is, that silver, which remains a legal currency with us, stays here, while the gold has gone abroad; verifying the universal truth, that, if **two** currencies be allowed to exist, of different values, that which is cheapest will fill up the whole circulation. For as much gold as will suffice to pay here a debt of a given amount, we can buy in England more silver than would be necessary to pay the same debt here; and from this difference in the value of silver arises



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wholly or in a great measure the present apparent difference in exchange. Spanish dollars sell now in England for four shillings and nine pence sterling per ounce, equal to one dollar and six cents. By our standard the same ounce is worth one dollar and sixteen cents, being a difference of about nine per cent. The true par of exchange, therefore, is nine per cent. If a merchant here pay one hundred Spanish dollars for a bill on England, at nominal par, in sterling money, that is for a bill of £22 10s., the proceeds of this bill, when paid in England in the legal currency, will there purchase, at the present price of silver, one hundred and nine Spanish dollars. Therefore, if the nominal advance on English bills do not exceed nine per cent, the real exchange is not against this country; in other words, it does not show that there is any pressing or particular occasion for the remittance of funds to England.

As little can be inferred from the occasional transfer of United States stock to England. Considering the interest paid on our stocks, the entire stability of our credit, and the accumulation of capital in England, it is not at all wonderful that investments should occasionally be made in our funds. As a sort of countervailing fact, it may be stated that English stocks are now actually held in this country, though probably not to any considerable amount.

I will now proceed, Sir, to state some objections of a more general nature to the course of Mr. Speaker's observations.

He seems to me to argue the question as if all domestic industry were confined to the production of manufactured articles; as if the employment of our own capital and our own labor, in the occupations of commerce and navigation, were not as emphatically domestic industry as any other occupation. Some other gentlemen, in the course of the debate, have spoken of the price paid for every foreign manufactured article as so much given for the encouragement of foreign labor, to the prejudice of our own. But is not every such article the product of our own labor as truly as if we had manufactured it ourselves? Our labor has earned it, and paid the price for it. It is so much added to the stock of national wealth. If the commodity were dollars, nobody would doubt the truth of this remark; and it is precisely as correct in its application to any other commodity as to silver. One man makes a yard of cloth at home; another raises agricultural products and buys a yard of imported cloth. Both these are equally the earnings of domestic industry, and the only questions that arise in the case are two: the first is, which is the best mode, under all the circumstances, of obtaining the article; the second is, how far this first question is proper to be decided by government, and how far it is proper to be left to individual discretion. There is no foundation for the distinction which attributes to certain employments the peculiar appellation of American industry; and it is, in my judgment, extremely unwise to attempt such discriminations.

We are asked, What nations have ever attained eminent prosperity without encouraging manufactures? I may ask, What nation ever reached the like prosperity without promoting foreign trade? I regard these interests as closely connected, and am of opinion



that it should be our aim to cause them to flourish together. I know it would be very easy to promote manufactures, at least for a time, but probably for a short time only, if we might act in disregard of other interests. We could cause a sudden transfer of capital, and a violent change in the pursuits of men. We could exceedingly benefit some classes by these means. But what, then, becomes of the interests of others? The power of collecting revenue by duties on imports, and the habit of the government of collecting almost its whole revenue in that mode, will enable us, without exceeding the bounds of moderation, to give great advantages to those classes of manufactures which we may think most useful to promote at home. What I object to is the immoderate use of the power, – exclusions and prohibitions; all of which, as I think, not only interrupt the pursuits of individuals, with great injury to themselves and little or no benefit to the country, but also often divert our own labor, or, as it may very properly be called, our own domestic industry, from those occupations in which it is well employed and well paid, to others in which it will be worse employed and worse paid. For my part, I see very little relief to those who are likely to be deprived of their employments, or who find the prices of the commodities which they need raised, in any of the alternatives which Mr. Speaker has presented. It is nothing to say that they may, if they choose, continue to buy the foreign article; the answer is, the price is augmented: nor that they may use the domestic article; the price of that also is increased. Nor can they supply themselves by the substitution of their own fabric. How can the agriculturist make his own iron? How can the ship-owner grow his own hemp?

But I have a yet stronger objection to the course of Mr. Speaker's reasoning; which is, that he leaves out of the case all that has been already done for the protection of manufactures, and argues the question as if those interests were now for the first time to receive aid from duties on imports. I can hardly express the surprise I feel that Mr. Speaker should fall into the common mode of expression used elsewhere, and ask if we will give our manufacturers no protection. Sir, look to the history of our laws; look to the present state of our laws. Consider that our whole revenue, with a trifling exception, is collected at the custom-house, and always has been; and then say what propriety there is in calling on the government for protection, as if no protection had heretofore been afforded. The real question before us, in regard to all the important clauses of the bill, is not whether we will **lay** duties, but whether we will **augment** duties. The demand is for something more than exists, and yet it is pressed as if nothing existed. It is wholly forgotten that iron and hemp, for example, already pay a very heavy and burdensome duty; and, in short, from the general tenor of Mr. Speaker's observations, one would infer that, hitherto, we had rather taxed our own manufactures than fostered them by taxes on those of other countries. We hear of the fatal policy of the tariff of 1816; and yet the law of 1816 was passed avowedly for the benefit of manufacturers, and, with very few exceptions, imposed on imported articles very great additions



of tax; in some important instances, indeed, amounting to a prohibition.

Sir, on this subject, it becomes us at least to understand the real posture of the question. Let us not suppose that we are **beginning** the protection of manufactures, by duties on imports. What we are asked to do is, to render those duties much higher, and therefore, instead of dealing in general commendations of the benefits of protection, the friends of the bill, I think, are bound to make out a fair case for each of the manufactures which they propose to benefit. The government has already done much for their protection, and it ought to be presumed to have done enough, unless it be shown, by the facts and considerations applicable to each, that there is a necessity for doing more. On the general question, Sir, allow me to ask if the doctrine of prohibition, as a general doctrine, be not preposterous. Suppose all nations to act upon it; they would be prosperous, then, according to the argument, precisely in the proportion in which they abolished intercourse with one another. The less of mutual commerce the better, upon this hypothesis. Protection and encouragement may be, and doubtless are, sometimes, wise and beneficial, if kept within proper limits; but when carried to an extravagant height, or the point of prohibition, the absurd character of the system manifests itself. Mr. Speaker has referred to the late Emperor Napoleon, as having attempted to naturalize the manufacture of cotton in France. He did not cite a more extravagant part of the projects of that ruler, that is, his attempt to naturalize the growth of that plant itself, in France; whereas, we have understood that considerable districts in the South of France, and in Italy, of rich and productive lands, were at one time withdrawn from profitable uses, and devoted to raising, at great expense, a little bad cotton. Nor have we been referred to the attempts, under the same system, to make sugar and coffee from common culinary vegetables; attempts which served to fill the print-shops of Europe, and to show us how easy is the transition from what some think sublime to that which all admit to be ridiculous. The folly of some of these projects has not been surpassed, nor hardly equalled, unless it be by the philosopher in one of the satires of Swift, who so long labored to extract sunbeams from cucumbers.

The poverty and unhappiness of Spain have been attributed to the want of protection to her own industry. If by this it be meant that the poverty of Spain is owing to bad government and bad laws, the remark is, in a great measure, just. But these very laws are bad because they are restrictive, partial, and prohibitory. If prohibition were protection, Spain would seem to have had enough of it. Nothing can exceed the barbarous rigidity of her colonial system, or the folly of her early commercial regulations. Unenlightened and bigoted legislation, the multitude of holidays, miserable roads, monopolies on the part of government, restrictive laws, that ought long since to have been abrogated, are generally, and I believe truly, reckoned the principal causes of the bad state of the productive industry of Spain. Any partial improvement in her condition, or increase of her prosperity, has been, in all cases, the result



of relaxation, and the abolition of what was intended for favor and protection.

In short, Sir, the general sense of this age sets, with a strong current, in favor of freedom of commercial intercourse, and unrestrained individual action. Men yield up their notions of monopoly and restriction, as they yield up other prejudices, slowly and reluctantly; but they cannot withstand the general tide of opinion.

Let me now ask, Sir, what relief this bill proposes to some of those great and essential interests of the country, the condition of which has been referred to as proof of national distress; and which condition, although I do not think it makes out a case of **distress**, yet does indicate depression.

And first, Sir, as to our foreign trade. Mr. Speaker has stated that there has been a considerable falling off in the tonnage employed in that trade. This is true, lamentably true. In my opinion, it is one of those occurrences which ought to arrest our immediate, our deep, our most earnest attention. What does this bill propose for its relief? It proposes nothing but new burdens. It proposes to diminish its employment, and it proposes, at the same time, to augment its expense, by subjecting it to heavier taxation. Sir, there is no interest, in regard to which a stronger case for protection can be made out, than the navigating interest. Whether we look at its present condition, which is admitted to be depressed, the number of persons connected with it, and dependent upon it for their daily bread, or its importance to the country in a political point of view, it has claims upon our attention which cannot be surpassed. But what do we propose to do for it? I repeat, Sir, simply to burden and to tax it. By a statement which I have already submitted to the committee, it appears that the shipping interest pays, annually, more than half a million of dollars in duties on articles used in the construction of ships. We propose to add nearly, or quite, fifty per cent to this amount, at the very moment that we appeal to the languishing state of this interest as a proof of national distress. Let it be remembered that our shipping employed in foreign commerce has, at this moment, not the shadow of government protection. It goes abroad upon the wide sea to make its own way, and earn its own bread, in a professed competition with the whole world. Its resources are its own frugality, its own skill, its own enterprise. It hopes to succeed, if it shall succeed at all, not by extraordinary aid of government, but by patience, vigilance, and toil. This right arm of the nation's safety strengthens its own muscle by its own efforts, and by unwearied exertion in its own defence becomes strong for the defence of the country.

No one acquainted with this interest can deny that its situation, at this moment, is extremely critical. We have left it hitherto to maintain itself or perish; to swim if it can, and to sink if it must. But at this moment of its apparent struggle, can we as men, can we as patriots, add another stone to the weight that threatens to carry it down? Sir, there is a limit to human power, and to human effort. I know the commercial marine of this country can do almost every thing, and bear almost every



thing. Yet some things are impossible to be done, and some burdens may be impossible to be borne; and as it was the last ounce that broke the back of the camel, so the last tax, although it were even a small one, may be decisive as to the power of our marine to sustain the conflict in which it is now engaged with all the commercial nations on the globe.

Again, Mr. Chairman, the failures and the bankruptcies which have taken place in our large cities have been mentioned as proving the little success attending **commerce**, and its general decline. But this bill has no balm for those wounds. It is very remarkable, that when the losses and disasters of certain manufacturers, those of iron, for instance, are mentioned, it is done for the purpose of invoking aid for the distressed. Not so with the losses and disasters of commerce; these last are narrated, and not unfrequently much exaggerated, to prove the ruinous nature of the employment, and to show that it ought to be abandoned, and the capital engaged in it turned to other objects.

It has been often said, Sir, that our manufacturers have to contend, not only against the natural advantages of those who produce similar articles in foreign countries, but also against the action of foreign governments, who have great political interest in aiding their own manufactures to suppress ours. But have not these governments as great an interest to cripple our marine, by preventing the growth of our commerce and navigation? What is it that makes us the object of the highest respect, or the most suspicious jealousy, to foreign states? What is it that most enables us to take high relative rank among the nations? I need not say that this results, more than from any thing else, from that quantity of military power which we can cause to be water-borne, and from that extent of commerce which we are able to maintain throughout the world.

Mr. Chairman, I am conscious of having detained the committee much too long with these observations. My apology for now proceeding to some remarks upon the particular clauses of the bill is, that, representing a district at once commercial and highly manufacturing, and being called upon to vote upon a bill containing provisions so numerous and so various, I am naturally desirous to state as well what I approve, as what I would reject. The first section proposes an augmented duty upon woollen manufactures. This, if it were unqualified, would no doubt be desirable to those who are engaged in that business. I have myself presented a petition from the woollen manufacturers of Massachusetts, praying an augmented *ad valorem* duty upon imported woollen cloths; and I am prepared to accede to that proposition, to a reasonable extent. But then this bill proposes, also, a very high duty upon imported wool; and, as far as I can learn, a majority of the manufacturers are at least extremely doubtful whether, taking these two provisions together, the state of the law is not better for them now than it would be if this bill should pass. It is said, this tax on raw wool will benefit the agriculturist; but I know it to be the opinion of some of the best informed of that class, that it will do them more hurt than good. They fear it will check the



manufacturer, and consequently check his demand for their article. The argument is, that a certain quantity of coarse wool, cheaper than we can possibly furnish, is necessary to enable the manufacturer to carry on the general business, and that if this cannot be had, the consequence will be, not a greater, but a less, manufacture of our own wool. I am aware that very intelligent persons differ upon this point; but if we may safely infer from that difference of opinion, that the proposed benefit is at least doubtful, it would be prudent perhaps to abstain from the experiment. Certain it is, that the same reasoning has been employed, as I have before stated, on the same subject, when a renewed application was made to the English Parliament to repeal the duty on imported wool, I believe scarcely two months ago; those who supported the application pressing urgently the necessity of an unrestricted use of the cheap, imported raw material, with a view to supply with coarse cloths the markets of warm climates, such as those of Egypt and Turkey, and especially a vast newly created demand in the South American states.

As to the manufactures of cotton, it is agreed, I believe, that they are generally successful. It is understood that the present existing duty operates pretty much as a prohibition over those descriptions of fabrics to which it applies. The proposed alteration would probably enable the American manufacturer to commence competition with higher-priced fabrics; and so, perhaps, would an augmentation less than is here proposed. I consider the cotton manufactures not only to have reached, but to have passed, the point of competition. I regard their success as certain, and their growth as rapid as the most impatient could well expect. If, however, a provision of the nature of that recommended here were thought necessary, to commence new operations in the same line of manufacture, I should cheerfully agree to it, if it were not at the cost of sacrificing other great interests of the country. I need hardly say, that whatever promotes the cotton and woollen manufactures promotes most important interests of my constituents. They have a great stake in the success of those establishments, and, as far as those manufactures are concerned, would be as much benefited by the provisions of this bill as any part of the community. It is obvious, too, I should think, that, for some considerable time, manufactures of this sort, to whatever magnitude they may rise, will be principally established in those parts of the country where population is most dense, capital most abundant, and where the most successful beginnings have already been made.

But if these be thought to be advantages, they are greatly counterbalanced by other advantages enjoyed by other portions of the country. I cannot but regard the situation of the West as highly favorable to human happiness. It offers, in the abundance of its new and fertile lands, such assurances of permanent property and respectability to the industrious, it enables them to lay such sure foundations for a competent provision for their families, it makes such a nation of freeholders, that it need not envy the happiest and most prosperous of the manufacturing communities. We may talk as we



will of well-fed and well-clothed day-laborers or journeymen; they are not, after all, to be compared, either for happiness or respectability, with him who sleeps under his own roof and cultivates his own fee-simple inheritance.

With respect to the proposed duty on glass, I would observe, that, upon the best means of judging which I possess, I am of opinion that the chairman of the committee is right in stating that there is in effect a bounty upon the exportation of the British article. I think it entirely proper, therefore, to raise our own duty by such an amount as shall be equivalent to that bounty.

And here, Mr. Chairman, before proceeding to those parts of the bill to which I most strenuously object, I will be so presumptuous as to take up a challenge which Mr. Speaker has thrown down. He has asked us, in a tone of interrogatory indicative of the feeling of anticipated triumph, to mention any country in which manufactures have flourished without the aid of prohibitory laws. He has demanded if it be not policy, protection, ay, and prohibition, that have carried other states to the height of their prosperity, and whether any one has succeeded with such tame and inert legislation as ours. Sir, I am ready to answer this inquiry.

There is a country, not undistinguished among the nations, in which the progress of manufactures has been far more rapid than in any other, and yet unaided by prohibitions or unnatural restrictions. That country, the happiest which the sun shines on, is our own.

The woollen manufactures of England have existed from the early ages of the monarchy. Provisions designed to aid and foster them are in the black-letter statutes of the Edwards and the Henrys. Ours, on the contrary, are but of yesterday; and yet, with no more than the protection of existing laws, they are already at the point of close and promising competition. Sir, nothing is more unphilosophical than to refer us, on these subjects, to the policy adopted by other nations in a very different state of society, or to infer that what was judged expedient by them, in their early history, must also be expedient for us, in this early part of our own. This would be reckoning our age chronologically, and estimating our advance by our number of years; when, in truth, we should regard only the state of society, the knowledge, the skill, the capital, and the enterprise which belong to our times. We have been transferred from the stock of Europe, in a comparatively enlightened age, and our civilization and improvement date as far back as her own. Her original history is also our original history; and if, since the moment of separation, she has gone ahead of us in some respects, it may be said, without violating truth, that we have kept up in others, and, in others again, are ahead ourselves. We are to legislate, then, with regard to the present actual state of society; and our own experience shows us, that, commencing manufactures at the present highly enlightened and emulous moment, we need not resort to the clumsy helps with which, in less auspicious times, governments have sought to enable the ingenuity and industry of their people to hobble



along.

The English cotton manufactures began about the commencement of the last reign. Ours can hardly be said to have commenced with any earnestness, until the application of the power-loom, in 1814, not more than ten years ago. Now, Sir, I hardly need again speak of its progress, its present extent, or its assurance of future enlargement. In some sorts of fabrics we are already exporters, and the products of our factories are, at this moment, in the South American markets. We see, then, what **can** be done without prohibition or extraordinary protection, because we see what **has** been done; and I venture to predict, that, in a few years, it will be thought wonderful that these branches of manufactures, at least, should have been thought to require additional aid from government.

Mr. Chairman, the best apology for laws of prohibition and laws of monopoly will be found in that state of society, not only unenlightened but sluggish, in which they are most generally established. Private industry, in those days, required strong provocatives, which governments were seeking to administer by these means. Something was wanted to actuate and stimulate men, and the prospects of such profits as would, in our times, excite unbounded competition, would hardly move the sloth of former ages. In some instances, no doubt, these laws produced an effect, which, in that period, would not have taken place without them. But our age is of a wholly different character, and its legislation takes another turn. Society is full of excitement; competition comes in place of monopoly; and intelligence and industry ask only for fair play and an open field. Profits, indeed, in such a state of things, will be small, but they will be extensively diffused; prices will be low, and the great body of the people prosperous and happy. It is worthy of remark, that, from the operation of these causes, commercial wealth, while it is increased beyond calculation in its general aggregate, is, at the same time, broken and diminished in its subdivisions. Commercial prosperity should be judged of, therefore, rather from the extent of trade, than from the magnitude of its apparent profits. It has been remarked, that Spain, certainly one of the poorest nations, made very great profits on the amount of her trade; but with little other benefit than the enriching of a few individuals and companies. Profits to the English merchants engaged in the Levant and Turkey trade were formerly very great, and there were richer merchants in England some centuries ago, considering the comparative value of money, than at the present highly commercial period. When the diminution of profits arises from the extent of competition, it indicates rather a salutary than an injurious change.²⁹⁸

The true course then, Sir, for us to pursue, is, in my opinion, to consider what our situation is; what our means are; and how they can be best applied. What amount of population have we in

298. "The present equable diffusion of moderate wealth cannot be better illustrated, than by remarking that in this age many palaces and superb mansions have been pulled down, or converted to other purposes, while none have been erected on a like scale. The numberless baronial castles and mansions, in all parts of England, now in ruins, may all be adduced as examples of the decrease of inordinate wealth. On the other hand, the multiplication of commodious dwellings for the upper and middle classes of society, and the increased comforts of all ranks, exhibit a picture of individual happiness, unknown in any other age." — *Sir G. Blane's Letter to Lord Spencer; in 1800.*



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comparison with our extent of soil, what amount of capital, and labor at what price? As to skill, knowledge, and enterprise, we may safely take it for granted that in these particulars we are on an equality with others. Keeping these considerations in view, allow me to examine two or three of those provisions of the bill to which I feel the strongest objections.

To begin with the article of iron. Our whole annual consumption of this article is supposed by the chairman of the committee to be forty-eight or fifty thousand tons. Let us suppose the latter. The amount of our own manufacture he estimates, I think, at seventeen thousand tons. The present duty on the imported article is \$15 per ton, and as this duty causes, of course, an equivalent augmentation of the price of the home manufacture, the whole increase of price is equal to \$750,000 annually. This sum we pay on a raw material, and on an absolute necessary of life. The bill proposes to raise the duty from \$15 to \$22.50 per ton, which would be equal to \$1,125,000 on the whole annual consumption. So that, suppose the point of prohibition which is aimed at by some gentlemen to be attained, the consumers of the article would pay this last-mentioned sum every year to the producers of it, over and above the price at which they could supply themselves with the same article from other sources. There would be no mitigation of this burden, except from the prospect, whatever that might be, that iron would fall in value, by domestic competition, after the importation should be prohibited. It will be easy, I think, to show that it cannot fall; and supposing for the present that it shall not, the result will be, that we shall pay annually the sum of \$1,125,000, constantly augmented, too, by increased consumption of the article, **to support a business that cannot support itself.**

It is of no consequence to the argument, that this sum is expended at home; so it would be if we taxed the people to support any other useless and expensive establishment, to build another Capitol, for example, or incur an unnecessary expense of any sort. The question still is, Are the money, time, and labor well laid out in these cases? The present price of iron at Stockholm, I am assured by importers, is \$53 per ton on board, \$48 in the yard before loading, and probably not far from \$40 at the mines. Freight, insurance, &c. may be fairly estimated at \$15, to which add our present duty of \$15 more, and these two last sums, together with the cost on board at Stockholm, give \$83 as the cost of Swedes iron in our market. In fact, it is said to have been sold last year at \$81.50 to \$82 per ton. We perceive, by this statement, that the cost of the iron is doubled in reaching us from the mine in which it is produced. In other words, our present duty, with the expense of transportation, gives an advantage to the American over the foreign manufacturer of one hundred per cent. Why, then, cannot the iron be manufactured at home? Our ore is said to be as good, and some of it better. It is under our feet, and the chairman of the committee tells us that it might be wrought by persons who otherwise will not be employed. Why, then, is it not wrought? Nothing could be more sure of constant sale. It is not an article of changeable fashion, but of absolute, permanent necessity, and



such, therefore, as would always meet a steady demand. Sir, I think it would be well for the chairman of the committee to revise his premises, for I am persuaded that there is an ingredient properly belonging to the calculation which he has misstated or omitted. Swedes iron in England pays a duty, I think, of about \$27 per ton; yet it is imported in considerable quantities, notwithstanding the vast capital, the excellent coal, and, more important than all perhaps, the highly improved state of inland navigation in England; although I am aware that the English use of Swedes iron may be thought to be owing in some degree to its superior quality.

Sir, the true explanation of this appears to me to lie in the different prices **of labor**; and here I apprehend is the grand mistake in the argument of the chairman of the committee. He says it would cost the nation, as a nation, nothing, to make our ore into iron. Now, I think it would cost us precisely that which we can worst afford; that is, great **labor**. Although bar-iron is very properly considered a raw material in respect to its various future uses, yet, as bar-iron, the principal ingredient in its cost is labor. Of manual labor, no nation has more than a certain quantity, nor can it be increased at will. As to some operations, indeed, its place may be supplied by machinery; but there are other services which machinery cannot perform for it, and which it must perform for itself. A most important question for every nation, as well as for every individual, to propose to itself, is, how it can best apply that quantity of labor which it is able to perform. Labor is the great producer of wealth; it moves all other causes. If it call machinery to its aid, it is still employed, not only in using the machinery, but in making it. Now, with respect to the quantity of labor, as we all know, different nations are differently circumstanced. Some need, more than any thing, work for hands, others require hands for work; and if we ourselves are not absolutely in the latter class, we are still most fortunately very near it. I cannot find that we have those idle hands, of which the chairman of the committee speaks. The price of labor is a conclusive and unanswerable refutation of that idea; it is known to be higher with us than in any other civilized state, and this is the greatest of all proofs of general happiness. Labor in this country is independent and proud. It has not to ask the patronage of capital, but capital solicits the aid of labor. This is the general truth in regard to the condition of our whole population, although in the large cities there are doubtless many exceptions. The mere capacity to labor in common agricultural employments, gives to our young men the assurance of independence. We have been asked, Sir, by the chairman of the committee, in a tone of some pathos, whether we will allow to the serfs of Russia and Sweden the benefit of making iron for us. Let me inform the gentleman, Sir, that those same serfs do not earn more than seven cents a day, and that they work in these mines for that compensation because they are serfs. And let me ask the gentleman further, whether we have any labor in this country that cannot be better employed than in a business which does not yield the laborer more than seven cents a day? This,



it appears to me, is the true question for our consideration. There is no reason for saying that we will work iron because we have mountains that contain the ore. We might for the same reason dig among our rocks for the scattered grains of gold and silver which might be found there. The true inquiry is, Can we produce the article in a useful state at the same cost, or nearly at the same cost, or at any reasonable approximation towards the same cost, at which we can import it?

Some general estimates of the price and profits of labor, in those countries from which we import our iron, might be formed by comparing the reputed products of different mines, and their prices, with the number of hands employed. The mines of Danemora are said to yield about 4,000 tons, and to employ in the mines twelve hundred workmen. Suppose this to be worth \$50 per ton; any one will find by computation, that the whole product would not pay, in this country, for one quarter part of the necessary labor. The whole export of Sweden was estimated, a few years ago, at 400,000 ship pounds, or about 54,000 tons. Comparing this product with the number of workmen usually supposed to be employed in the mines which produce iron for exportation, the result will not greatly differ from the foregoing. These estimates are general, and might not conduct us to a precise result; but we know, from intelligent travellers, and eye-witnesses, that the price of labor in the Swedish mines does not exceed seven cents a day.²⁹⁹

The true reason, Sir, why it is not our policy to compel our citizens to manufacture our own iron, is that they are far better employed. It is an unproductive business, and they are not poor enough to be obliged to follow it. If we had more of poverty, more of misery, and something of servitude, if we had an ignorant, idle, starving population, we might set up for iron makers against the world.

The committee will take notice, Mr. Chairman, that, under our present duty, together with the expense of transportation, our manufacturers are able to supply their own immediate neighborhood; and this proves the magnitude of that substantial encouragement which these two causes concur to give. There is little or no foreign iron, I presume, used in the county of Lancaster. This is owing to the heavy expense of land carriage; and as we recede farther from the coast, the manufacturers are still more completely secured, as to their own immediate market, against the competition of the imported article. But what they ask is to be allowed to supply the sea-coast, at such a price as shall be formed by adding to the cost at the mines the expense of land carriage to the sea; and this appears to me most unreasonable. The effect of it would be to compel the consumer to pay the cost of two land transportations; for, in the first

299. The price of labor in Russia may be pretty well collected from Tooke's "View of the Russian Empire." "The workmen in the mines and the founderies are, indeed, all called master-people; but they distinguish themselves into masters, under-masters, apprentices, delvers, servants, carriers, washers, and separators. In proportion to their ability their wages are regulated, which proceed from fifteen to upwards of thirty roubles per annum. The provisions which they receive from the magazines are deducted from this pay." The value of the rouble at that time (1799) was about twenty-four pence sterling, or forty-five cents of our money. "By the edict of 1799," it is added, "a laborer with a horse shall receive, daily, in summer, twenty, and in winter, twelve copecks; a laborer without a horse, in summer, ten, in winter, eight copecks."

A copeck is the hundredth part of a rouble, or about half a cent of our money. The price of labor may have risen, in some degree, since that period, but probably not much.



place, the price of iron at the inland furnaces will always be found to be at, or not much below, the price of the imported article in the seaport, and the cost of transportation to the neighborhood of the furnace; and to enable the home product to hold a competition with the imported in the seaport, the cost of another transportation downward, from the furnace to the coast, must be added. Until our means of inland commerce be improved, and the charges of transportation by that means lessened, it appears to me wholly impracticable, with such duties as any one would think of proposing, to meet the wishes of the manufacturers of this article. Suppose we were to add the duty proposed by this bill, although it would benefit the capital invested in works near the sea and the navigable rivers, yet the benefit would not extend far in the interior. Where, then, are we to stop, or what limit is proposed to us?

The freight of iron has been afforded from Sweden to the United States as low as eight dollars per ton. This is not more than the price of fifty miles of land carriage. Stockholm, therefore, for the purpose of this argument, may be considered as within fifty miles of Philadelphia. Now, it is at once a just and a strong view of this case, to consider, that there are, within fifty miles of our market, vast multitudes of persons who are willing to labor in the production of this article for us, at the rate of seven cents per day, while we have no labor which will not command, upon the average, at least five or six times that amount. The question is, then, shall we buy this article of these manufacturers, and suffer our own labor to earn its greater reward, or shall we employ our own labor in a similar manufacture, and make up to it, by a tax on consumers, the loss which it must necessarily sustain.

I proceed, Sir, to the article of hemp. Of this we imported last year, in round numbers, 6,000 tons, paying a duty of \$30 a ton, or \$180,000 on the whole amount; and this article, it is to be remembered, is consumed almost entirely in the uses of navigation. The whole burden may be said to fall on one interest. It is said we can produce this article if we will raise the duties. But why is it not produced now? or why, at least, have we not seen some specimens? for the present is a very high duty, when expenses of importation are added. Hemp was purchased at St. Petersburg, last year, at \$101.67 per ton. Charges attending shipment, &c., \$14.25. Freight may be stated at \$30 per ton, and our existing duty \$30 more. These three last sums, being the charges of transportation, amount to a protection of near seventy-five per cent in favor of the home manufacturer, if there be any such. And we ought to consider, also, that the price of hemp at St. Petersburg is increased by all the expense of transportation from the place of growth to that port; so that probably the whole cost of transportation, from the place of growth to our market, including our duty, is equal to the first cost of the article; or, in other words, is a protection in favor of our own product of one hundred per cent.

And since it is stated that we have great quantities of fine land for the production of hemp, of which I have no doubt, the question recurs, Why is it not produced? I speak of the water-



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20 bolts Ravens duck, at \$1.25,	25.00
On articles of ship-chandlery, cabin furniture, hard-ware, &c.,	40.00
	<hr/>
	\$662.50

The bill proposes to add, —

\$7.40 per ton on iron, which will be	\$107.30
\$14.80 per ton on hemp, equal to	148.00
And on duck, by the late amendment of the bill, say 25 per cent,	25.00
	<hr/>
	\$280.30

But to the duties on iron and hemp should be added those paid on copper, whenever that article is used. By the statement which I furnished the other day, it appeared that the duties received by government on articles used in the construction of a vessel of three hundred and fifty-nine tons, with copper fastenings, amounted to \$1,056. With the augmentations of this bill, they would be equal to \$1,400.

Now I cannot but flatter myself, Mr. Chairman, that, before the committee will consent to this new burden upon the shipping interest, it will very deliberately weigh the probable consequences. I would again urgently solicit its attention to the condition of that interest. We are told that government has protected it, by discriminating duties, and by an exclusive right to the coasting trade. But it would retain the coasting trade by its own natural efforts, in like manner, and with more certainty, than it now retains any portion of foreign trade. The discriminating duties are now abolished, and while they existed, they were nothing more than countervailing measures; not so much designed to give our navigation an advantage over that of other nations, as to put it upon an equality; and we have, accordingly, abolished ours, when they have been willing to abolish theirs. Look to the rate of freights. Were they ever lower, or even so low? I ask gentlemen who know, whether the harbor of Charleston, and the river of Savannah, be not crowded with ships seeking employment, and finding none? I would ask the gentlemen from New Orleans, if their magnificent Mississippi does not exhibit, for furlongs, a forest of masts? The condition, Sir, of the shipping interest is not that of those who are insisting on high profits, or struggling for monopoly; but it is the condition of men content with the smallest earnings, and anxious for their bread. The freight of cotton has formerly been three pence sterling, from Charleston to Liverpool, in time of peace. It is now I know not what, or how many fractions of a penny; I think, however, it is stated at five eighths. The producers, then, of this great staple, are able, by means of this navigation, to send it, for a cent a pound, from their own doors to the best market in the world.

Mr. Chairman, I will now only remind the committee that, while we are proposing to add new burdens to the shipping interest, a



very different line of policy is followed by our great commercial and maritime rival. It seems to be announced as the sentiment of the government of England, and undoubtedly it is its real sentiment, that the first of all manufactures is the manufacture of ships. A constant and wakeful attention is paid to this interest, and very important regulations, favorable to it, have been adopted within the last year, some of which I will beg leave to refer to, with the hope of exciting the notice, not only of the committee, but of all others who may feel, as I do, a deep interest in this subject. In the first place, a general amendment has taken place in the register acts, introducing many new provisions, and, among others, the following: -

A direct mortgage of the interest of a ship is allowed, without subjecting the mortgagee to the responsibility of an owner.

The proportion of interest held by each owner is exhibited in the register, thereby facilitating both sales and mortgages, and giving a new value to shipping among the moneyed classes.

Shares, in the ships of copartnerships, may be registered as joint property, and subject to the same rules as other partnership effects.

Ships may be registered in the name of trustees, for the benefit of joint-stock companies.

And many other regulations are adopted, with the same general view of rendering the mode of holding the property as convenient and as favorable as possible.

By another act, British registered vessels, of every description, are allowed to enter into the general and the coasting trade in the India seas, and may now trade to and from India, with any part of the world except China.

By a third, all limitations and restrictions, as to latitude and longitude, are removed from ships engaged in the Southern whale-fishery. These regulations, I presume, have not been made without first obtaining the consent of the East India Company; so true is it found, that real encouragement of enterprise oftener consists, in our days, in restraining or buying off monopolies and prohibitions, than in imposing or extending them. The trade with Ireland is turned into a free coasting trade; light duties have been reduced, and various other beneficial arrangements made, and still others proposed. I might add, that, in favor of general commerce, and as showing their confidence in the principles of liberal intercourse, the British government has perfected the warehouse system, and authorized a reciprocity of duties with foreign states, at the discretion of the Privy Council.

This, Sir, is the attention which our great rival is paying to these important subjects, and we may assure ourselves that, if we do not cherish a proper sense of our own interests, she will not only beat us, but will deserve to beat us.

Sir, I will detain you no longer. There are some parts of this bill which I highly approve; there are others in which I should acquiesce; but those to which I have now stated my objections appear to me so destitute of all justice, so burdensome and so dangerous to that interest which has steadily enriched, gallantly defended, and proudly distinguished us, that nothing



can prevail upon me to give it my support.³⁰⁰

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NOTE.

This is commonly called Mr. Webster's "Free Trade" speech. It has been found difficult to select one among his many speeches in support of the policy of Protection which would fully represent his views on the subject; but the reasons for his change of opinion, and for his advocacy of Protection, are fully stated in many of the speeches printed in this volume, delivered after the year 1830. Perhaps as good a statement as can be selected from his many speeches on the Tariff, in explanation of his change of position as to the need, policy, and duty of protection to American manufactures, may be found in his speech delivered in the Senate of the United States, on the 25th and 26th of July, 1846, on the Bill "To reduce the Duties on Imports, and for other Purposes." In this speech, he made the following frank avowal of the reasons which induced him to reconsider and reverse his original opinions on the subject:

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"But, Sir, before I proceed further with this part of the case, I will take notice of what appears, latterly, to be an attempt, by the republication of opinions and expressions, arguments and speeches of mine, at an earlier and later period of life, to found against me a charge of inconsistency, on this subject of the protective policy of the country. Mr. President, if it be an inconsistency to hold an opinion upon a subject at one time and in one state of circumstances, and to hold a different opinion upon the same subject at another time and in a different state of circumstances, I admit the charge. Nay, Sir, I will go further; and in regard to questions which, from their nature, do not depend upon circumstances for their true and just solution, I mean constitutional questions, if it be an inconsistency to hold an opinion to-day, even upon such a question, and on that same question to hold a different opinion a quarter of a century afterwards, upon a more comprehensive view of the whole subject, with a more thorough investigation into the original purposes and objects of that Constitution, and especially after a more thorough exposition of those objects and purposes by those who framed it, and have been trusted to administer it, I should not shrink even from that imputation. I hope I know more of the Constitution of my country than I did when I was twenty years old. I hope I have contemplated its great objects more broadly. I hope I have read with deeper interest the sentiments of the great men who framed it. I hope I

300. Since the delivery of this speech, an arrival has brought London papers containing the speech of the English Chancellor of the Exchequer (Mr. Robinson), on the 23d of February last, in submitting to Parliament the annual financial statement. Abundant confirmation will be found in that statement of the remarks made in the preceding speech, as to the prevailing sentiment, in the English government, on the general subject of prohibitory laws, and on the silk manufacture and the wool tax particularly.



have studied with more care the condition of the country when the convention assembled to form it. And yet I do not know that I have much to retract or to change on these points.

"But, Sir, I am of the opinion of a very eminent person, who had occasion, not long since, to speak of this topic in another place. Inconsistencies of opinion, arising from changes of circumstances, are often justifiable. But there is one sort of inconsistency which is culpable. It is the inconsistency between a man's conviction and his vote; between his conscience and his conduct. No man shall ever charge me with an inconsistency like that. And now, Sir, allow me to say, that I am quite indifferent, or rather thankful, to those conductors of the public press who think they cannot do better than now and then to spread my poor opinions before the public.

"I have said many times, and it is true, that, up to the year 1824, the people of that part of the country to which I belong, being addicted to commerce, having been successful in commerce, their capital being very much engaged in commerce, were averse to entering upon a system of manufacturing operations. Every member in Congress from the State of Massachusetts, with the exception, I think, of one, voted against the act of 1824. But what were we to do? Were we not bound, after 1817 and 1824, to consider that the policy of the country was settled, had become settled, as a policy, to protect the domestic industry of the country by solemn laws? The leading speech³⁰¹ which ushered in the act of 1824 was called a speech for the 'American System.' The bill was carried principally by the Middle States. Pennsylvania and New York would have it so; and what were we to do? Were we to stand aloof from the occupations which others were pursuing around us? Were we to pick clean teeth on a constitutional doubt which a majority in the councils of the nation had overruled? No, Sir; we had no option. All that was left us was to fall in with the settled policy of the country; because, if any thing can ever settle the policy of the country, or if any thing can ever settle the practical construction of the Constitution of the country, it must be these repeated decisions of Congress, and enactments of successive laws conformable to these decisions. New England, then, did fall in. She went into manufacturing operations, not from original choice, but from the necessity of the circumstances in which the legislation of the country had placed her. And, for one, I resolved then, and have acted upon the resolution ever since, that, having compelled the Eastern States to go into these pursuits for a livelihood, the country was bound to fulfil the just expectations which it had inspired."

301. That of Mr. Clay.



LIVING IN THE LIGHT:

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 April 3, Saturday: Morning and Evening Service for chorus and organ by Samuel Wesley was performed completely for the initial time, in St. Paul's Cathedral, London.

Samuel Young was nominated by a state caucus for governor of New York.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*7th day 3 of 4 M / About 2 OC this afternoon a messenger stoped & gave information that Aunt Mary Gould was worse & I was requested to go up there - which I quickly did, & found her very low, but did not appear to me immediately Dieing [sic]. When I went into the Chamber, I went to the bed & inquired how she did. she told me very poorly, & asked me to sit down, which I did) at the head of her bed - she soon put out her hand for me to take, which I did, & took her pulse & found them Stronger than I expected. - She asked me if I did not think her dieing. I told her not immediately - but considered her very weak & low. - While sitting by her bed side, my mind was cover'd with quiet, & I evidently felt a solemn quiet to preside over her, which was a consolation to my feelings on her account - Aunt Stanton came in, to whom she was able to speak with much composure. - it was necessary for me to leave & come home, being under several pressing engagements - but a few minutes before 5 OC a message came that she was very near the close - I went up & found she had expired just as I entered the room
Aged 81 Years 4 Months & 1 day, being born the 2nd of the 10th M called December "old stile" 1743*

RELIGIOUS SOCIETY OF FRIENDS

 April 4, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 4 of 4 M / Large solid Meeting & silent till near the close, when our frd D Buffum rose & delivered a testimony on the importance of a preparation for a future State, with great life & solemnity - To me the forepart of the Meeting was a favourd season, for which I desire to be very thankful - In the Afternoon the Meeting was silent, but a pretty good time, indeed it has been a day of favour to me -for this renewal of favour, my heart bows under a sense of my unworthyness -

RELIGIOUS SOCIETY OF FRIENDS

 April 5, Monday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 5 of 4 M 1824 / Attended Aunt Molly Goulds funeral which was a silent solid sitting - she was interd in friends burying ground near our Meeting House on the North side of Aunt Pollys grave

RELIGIOUS SOCIETY OF FRIENDS

 April 8, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:



LIVING IN THE LIGHT:

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5th day 8th of 4th M / Silent & pretty good Meetings - The Committee in care of Jamestown Meeting met at the close, & Concluded to open one there, the First day after the Next Quarterly Meeting at Greenwich. -

RELIGIOUS SOCIETY OF FRIENDS

 April 10, Saturday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

7th 10th of 4 M / We had this Afternoon the company our Young Friends Wing Russel & Jos Tillinghast of [New Bedford](#) to tea - They appear to be rightly concerned young men, & on good ground, my heart desires their Wellfare - To Wing I feel myself under no small obligations, for many interesting communications, furnished of late on the state of society in [New Bedford](#). -

RELIGIOUS SOCIETY OF FRIENDS

 April 11, Sunday: Maria Szymanowska gave a very successful performance at the Paris Conservatoire, on her 3-year concert tour of Europe.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 12 [sic] of 4 M / Meetings silent excepting a short savory communication from Anne Dennis - Both small being very rainy -seasons of some favour to me, but Oh how short of what I desire- This eveng visited James Mitchell who is very sick & without a speedy change for the better, it now looks as if the days of his Years are nearly numbered. -

RELIGIOUS SOCIETY OF FRIENDS

 April 15, Thursday: Work resumed on the [Chesapeake and Delaware Canal](#) after a 19-year hiatus, under Chief Engineer Benjamin Wright.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 15th of 4 M / Meeting silent - In the Select Meeting, a sense of lowness in my mown mind & in others - Indeed it is a low time in the Church, especially this part of it - I felt a sense of lamentation over the State of things in the first meeting & particularly for myself - but what avails Lamentation, it is not that which is to effect change - it is setting about the Work, removing the Rubbish, building the Wall with one hand & loding the Weapon of defence in the other to Keep away the enemy, this would inspire our own minds with confidence that the Work would be completed, & stimulate others to follow our example, & give them confidence in their leaders - but I cannot but say -Alas the weakness which pervades Zion, may her waste places be restored to ancient beauty by the renewed Zeal of her inhabitants

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



April 18, Easter Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 18 of 4 M 1824 / Hard meetings but a degree of favour
in the Afternoon - H Dennis & J D was engaged in short testimony
in the forenoon & in the Afternoon Jonathon spoke pertinently
in a few words*

RELIGIOUS SOCIETY OF FRIENDS

[Waldo Emerson](#) to his journal:

*I cannot accurately estimate my chances of success, in my
profession, & in life. Were it just to judge the future from the
past, they would be very low. In my case I think it is not.
I have never expected success in my present employment.
My scholars are carefully instructed, my money is faithfully
earned, but the instructor is little wiser. & the duties were
never congenial with my disposition. Thus far the dupe of hope
I have trudged on with my burden at my back, and my eye fixed
on the distant hill where my burden would fall. It may be I shall
write dupe a long time to come & the end of life shall intervene
betwixt me & the release. My trust is that my profession shall
be my regeneration of mind, manners, inward & outward estate;
or rather my starting point, for I have hoped to put on eloquence
as a robe, and by goodness and zeal and the awfulness of virtue
to press & prevail over the false judgments, the rebel passions
& corrupt habits of men. We blame the past, we magnify & gild
the future and are not wiser for the multitude of days. Spin on,
Ye of the adamant spindle, spin on, my fragile thread.*

 April 19, Monday: George Gordon Noel, 6th Baron Byron of Rochdale, a volunteer in the Greek rebellion, lay a victim of malaria in Missolonghi (Mesolongion), to the west of Athens.³⁰² His schemes to become a great white hero seemed remote. Ordinarily he wouldn't have let physicians near him, but on this occasion he was hardly conscious enough to drive them away. They bled [the 6th Baron Byron of Rochdale](#) until Captain George Anson Byron became by default [the 7th Baron Byron of Rochdale](#).



His heart and lungs would remain in Greece, while the remainder of his body would be shipped home to be placed in Hucknall Torkard Church near Newstead, Nottinghamshire.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 19 of 4 M / Went to Conannicut to rectify Clocks, after a laborious day returned at Night -

RELIGIOUS SOCIETY OF FRIENDS

 April 22, Thursday: A home at 286 Water Street in New-York was the first private residence to be lighted by gas.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 22nd of 4 M / Priscilla Hunt from Indiana was at meeting Long testimony, know not what to say, - some approves - some are doubtful - In the last (Preparative) - Queries answered for the Year, some searching -

RELIGIOUS SOCIETY OF FRIENDS

 April 23, Friday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 23 of 4 M / This Afternoon went to Connannicut to attend a Meeting appointed by her there this PM at 4 OC - it was so foggy that we could see nothing in the ferry & steerd by the Compass - it was also rainy & when we got there found the Meeting was not given out, so concluded to stay all Night at J Greenes & appoint the Meeting tomorrow at 11 OClock AM. -

RELIGIOUS SOCIETY OF FRIENDS

 April 24, Saturday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

302. A lot of the fighting of the Greek rebellion centered on this small town. It had originally been carried by storm on November 1, 1821 but then the Turks had laid siege to it during October 1822. The Turks had assaulted the town six times by January 5, 1823 but on January 27, 1823 had been compelled to retreat. They would return on April 17, 1825 and bombard the town beginning on May 7, 1825. There would be another bombardment on January 25, 1826. The town would fall to the Turks on April 22, 1825. The Greeks would again capture the town in 1829, and it would be included in the new kingdom of Greece.

7th day – Meeting not very full, but considerable many folks there. – Priscilla engaged in a long testimony & concluded in supplication - know not that any fault could be found - her exemplary deportment while I was with her, much in her favour - together with a Saviour of life in some part of her testimony at least -

Waited on her & her companions who were John Lawton of Athens NYork & Hannah Eddy of Uxbridge, to the West ferry where we were joined by John Weeden, who agreed to conduct them to Tower Hill Meeting, where they expect to be tomorrow -

RELIGIOUS SOCIETY OF FRIENDS

 April 25, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 25th of 4 M / Silent Meetings, & rather Small – We took tea at David Buffums & spent the evening pleasantly -

RELIGIOUS SOCIETY OF FRIENDS

 April 29, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 29 of 4 M / Did not go to [Portsmouth](#) to attend Moy [Monthly] Meeting - various discouragements attending - Was absent two Days last week, a prospect of Quarterly Meeting next week - & Thos Hornsby who lives in the house with us is very ill - a day of much seriousness to me -

RELIGIOUS SOCIETY OF FRIENDS

 May 1, Saturday: [Ludwig van Beethoven](#) took a room for the summer in Penzing (he would leave after three weeks because, he said, people on a nearby footbridge were staring at him while he was shaving).



If, while he was working, he did not go out during the forenoon, in order to compose himself, he would stand at the washbasin ... and pour great pitchersful of water over his hands, at the same time howling or, for a change, growling out the whole gamut of the scale, ascending and descending; then, before long, he would pace the room, his eyes rolling or fixed in a stare, jot down a few notes and again return to his water pouring and howling.... Beethoven was everywhere unwelcome as a lodger.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 1st of 5 M 1824 / Rode to [Portsmouth](#) with Aunt Stanton this PM - lodged & this (1st day [Sunday]) went with her to meeting A precious good one to me, which I felt very thankful for Uncle brought me part of the way home this Afternoon

RELIGIOUS SOCIETY OF FRIENDS

 May 3, Monday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

2nd day 3 of 5 M / This Afternoon went to [Portsmouth](#) again with Dr Hazard to bleed Uncle Stanton who is complaining. –

RELIGIOUS SOCIETY OF FRIENDS

 May 4, Tuesday: In Greenwich, [Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 4th of 5 M / In the Greenwich Packet with Friends I went to Greenwich - we got there by 12 O'clock, John & Richard on board, with whom I walked up to Dan Howlands & on the way we were caught in the Rain but were kindly entertained when there. –towards night we walked over to Thomas's to see him & his sister a little while. –

RELIGIOUS SOCIETY OF FRIENDS

 May 5, Wednesday: Daniel-Francois-Esprit Auber's opera comique *Le concert a la cour, ou La debutante* to words of Scribe and Melesville was performed for the initial time, in Theatre Feydeau, Paris.

Per the journal of [Albert Gallatin](#)'s son James as recorded in THE DIARY OF JAMES GALLATIN:

We are back from our honeymoon and leave shortly to join poor mamma at New Geneva. Father still in Washington. The Archbishop has excommunicated Monsieur Pascault.

In [Newport](#), [Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day Our Select Meeting was better attended than I have sometimes seen it, but a very low time, to appearance with most present – Spent the Afternoon in visiting a few friends & after the Meeting for Sufferings rose, met with the Trustees of O Browns Benevolent Fund - Lodged at cousin Wanton Caseys. –

RELIGIOUS SOCIETY OF FRIENDS

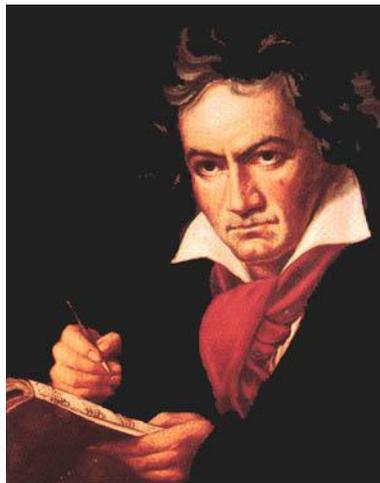
 May 6, Thursday: In [Newport](#), [Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day The Public Meeting was a season of favour the Ministry flowed freely - Thos Anthony, John Wilbour, Ruth Freeborn & Mary B Allen were all favoured in their communications & under M B Allen, the Meetings closed with a solemn & precious covering. – The weight & savour continued in the Meeting for buisness –Dined at the Widow Bonds after which finding a convenient opportunity, I rode to Wm Almys in Cranston & lodged. –

RELIGIOUS SOCIETY OF FRIENDS

 May 7, Friday: Under the new constitution of Mejico, there was a new state to consist of the areas now encompassed by Texas and by Coahuila. There were already a few thousand Gringos in Tejas, mostly squatters but counting also those who had permission to be with the Austin colony in central Tejas. (Mejico would make no attempt to discourage such emigration of persons out of the USA prior to 1830, at which point the number of these troublesome intrusives ostensibly in the process of becoming citizens of Mejico rather than citizens of the USA would exceed 30,000.)

In Vienna's Karnntnertortheater, the Symphony No. 9 in D Minor for soloists, chorus, and orchestra by [Ludwig van Beethoven](#) to words of Schiller, the "Choral" Symphony, was performed for the initial time. The musicians had been instructed to ignore the conducting attempted by the deaf composer. Afterward a violinist would report that on the podium he had thrown himself "back and forth like a madman." At the conclusion of the work the crowd bursts into uproarious applause, including stamping of feet and waving, and Caroline Unger, the alto soloist, turned the composer around to view the spectacle because he had been unaware of it.



In the audience was a very interested Franz Schubert.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day Rode this mornng to the Boarding School in [Providence](#) to attend the School committee & spent the day there in the service of society. – at Six oClock we (J Dennis & I) went on board the Steam Boat & arrived home at 10 OClock in the evening finding all as well as when I left tho J Hornsby very ill. –

RELIGIOUS SOCIETY OF FRIENDS

 May 8, Saturday: [Charles Louis Flint](#) was born in Middleton, Massachusetts. He was the 2d son of Jeremiah Flint and Mary Hayward Flint, and of the 7th generation from Thomas Flint of Salem (father Jeremiah, grandfather John, great-grandfather Samuel, great-great-grandfather Thomas, great-great-great-grandfather William, great-great-great-great grandfather Thomas Flint born 1603 in Flint, Wales; died April 15, 1663 in Salem Village).³⁰³ In his youth he would work on the family farm and study at a country school.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

303. Evidently he was not descended from the Thomas Flint family in Concord — because that Thomas had come over from Matlock in Derbyshire rather than from Flint in Wales and had died on October 8, 1653 rather than on April 15, 1663.



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

7th day 8th of 5 M 1824 / I feel glad to be at home & to attend a little to my own concerns - this having been a very broken & unsettled Week - even today we have had many incumberances of callers in, which tends to scatter & cause additional labour for my dear Wife - who has much to do at this season as well as other seasons. - but particularly at this time in consequence of J Hornsby sickness

RELIGIOUS SOCIETY OF FRIENDS



May 9, Sunday: After King Joao VI of Portugal submitted to his son, Dom Miguel, he boarded a British ship and reasserted his authority.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 9th of 5 M / Before Meeting this morning called to see James Mitchell who is very low & in great distress of body & mind -between Meeting I was informed our friend Hannah Dennis called to see him & tho' the paroxisms of body & mind were so great that he caught hold of her handkerchief & tore it before his hand was disengaged - yet when she kneeled in supplication by his bedside he lay perfectly silent & still. - Our Meetings were both Silent & pretty well attended

RELIGIOUS SOCIETY OF FRIENDS



May 10, Monday: The National Gallery in London opened to the public in its temporary home in a townhouse on Pall Mall Street.

Per the journal of [Albert Gallatin](#)'s son James as recorded in THE DIARY OF JAMES GALLATIN:

The French Minister intimated to us that he has an important package to deliver into one of our hands, or accredited servants. As Lucien was returning here from Washington, father sent him for it. Imagine my surprise when I found it was addressed to me. It was from the Duc and Duchesse d'Angouleme -a most beautiful silver-gilt vase with their arms on one side- a wedding present. It was more than a surprise considering all they have been through, on account of the King's death, to have given me a thought. Josephine is delighted with it. Monsieur Pascault was greatly overcome when he saw it. I must consult father in what form to acknowledge it. We go in a few days to try the new house at New Geneva. It is all ready for our reception. In all events we will pass the summer there. It is getting intolerably hot here.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 10th of 5 M / Was called up this morning to assist in laying out poor JM who departed about an hour before I got to him

RELIGIOUS SOCIETY OF FRIENDS

 May 12, Wednesday: Marianne Wieck left her husband Friedrich in Leipzig and, taking her infant son Victor and her daughter Clara, went to her father's house in Plauen to arrange a legal separation.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 12 of 5 M / Attended as bearer at the funeral of James Mitchell & could but solemnly reflect on the number of times I have served with him at different funerals in the same way - The sitting was silent quiet & solemn & many people attended - 5th day 13 of 5 M / Silent Meeting & poor as respected myself while I trust it was better with others. -

RELIGIOUS SOCIETY OF FRIENDS

 May 16, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 16 of 5 M / Our Morning Meeting was uncommonly large & much favoured. Anne Dennis, D Buffum in testimony then Hannah Dennis in supplication after which she bore a short testimony & Jonathon said a few words & the Meeting closed. - In the Afternoon silent & tho' low in my own mind, it was not the worst of Meetings. - Times & seasons are not at our command. We are in the Lords hand, to whom alone we must look for Help. -

RELIGIOUS SOCIETY OF FRIENDS

 May 20, Thursday: Samuel Wesley was appointed organist of Camden Chapel.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 20th of 5th M 1824 / Silent Meeting & not without some good feelings - In the last (Preparative) we had a request for membership from an individual some advanced in years & Judge of a Court - In the admission of members, in this day of corruption of principle, it becomes necessary that we should know that Such are sound in the Free Faith as it is on our Lord & Saviour Jesus Christ, & I hope in this case Friends will be favoured with true judgement, & determine in Wisdom. -

RELIGIOUS SOCIETY OF FRIENDS

 May 23, Sunday: Shortly after Antonio Salieri cut his throat in a suicide attempt, Calisto Bassi began passing out printed copies of his poem "A [Lodovico van Beethoven](#) Ode Alcaica" (it was in this poem that Bassi made the initial assertion that Salieri had poisoned Wolfgang Amadeus [Mozart](#) — the Vienna police quickly confiscated as many copies as they could get their hands on).

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 23 of 5 M / Our morning Meeting well attended, it was Silent & long & tho' the forepart of it was to me nearly Senseless yet it closed under precious feelings for which I desire to be thankful - Silent again in the Afternoon & not so hard a time as many others. - With John Took tea & set the evening at D Buffums.

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 May 27, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 27th of 5 M / At our Moy [Monthly] Meeting this day held in town we had the company of Walter Allen Thos Howland & Nicholas Congdon who were part of a Committee from the Meeting for Sufferings to make provision for friends at the Yearly Meeting time –

The first meeting was nearly silent, & perhaps it might as well have been quite so, but I feel tender in judging. -- In the last the buisness went on well. – Nicholas Congdon Benj Freeborn & wife, Sarah Greene, wife of Jos dined with us, & after dinner I met with the YMs committee on the subject of making provision, & made arrangements for the purpose. – N Congdon lodged with us.

RELIGIOUS SOCIETY OF FRIENDS

 May 30, Sunday: Heinrich August Marschner's duties as assistant to Carl Maria von Weber began as he conducted Paer's Wie gerufen in Dresden.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 30th of 5 M / We had a little preaching in the forenoon & in the Afternoon Silent, both Meetings rather small. – Anne Ruth & James Dennis took tea with us, Also Sister Mary Rodman, all set the evening –

RELIGIOUS SOCIETY OF FRIENDS

 June 3, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 3rd of 6th M 1824 / Small meeting & low, but a season of some favour to me for which I desire to be thankful – a short exhortation from Jon Dennis. – As Yearly Meeting approaches, the prospect of weight & responsibility increases, but it is somewhere said "As the day is so shall thy strength be, & if my strength does not increase it now seems as if I shall be but poorly quallified for usefulness at that time –

RELIGIOUS SOCIETY OF FRIENDS

 June 6, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 6th of 6 M 1824 / Meeting pretty well attended in the forenoon which was solid & Silent. – Silent & dull in the Afternoon. – Set part of the eveng at Abigail Robinsons with Sister Ruth - My H has not been at meeting today from indisposition

Thos Hornsby lays very low in the House, & tho' his apartment is separate from ours yet, we have much additional care in consequence of his situation

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



June 8, Tuesday: A wool washing and fulling machine was patented by Noah Cushing of Québec (the patent office having just opened its doors, this was the 1st patent ever issued in Canada).

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 8th of 6th M / Yearly Meeting has now Commenced, (that is) Wm Forster Jr has come - had a meeting at [Portsmouth](#) day - took tea with us on his way to Connanicut to have a Meeting there tomorrow

RELIGIOUS SOCIETY OF FRIENDS

Per the journal of [Albert Gallatin](#)'s son James as recorded in THE DIARY OF JAMES GALLATIN:

We have been here for some time. The place itself is delightful. The views superb. Air as pure as air can be, but not a soul to speak to-not a neighbour, with the exception of some totally uneducated farmers, their wives and daughters. We are all here. Frances has a pony. Josephine is not allowed to ride at present. So I ride a huge farm-horse-who is as thin as a knife; no roads, so we risk our lives every moment. Albert sometimes rides in front of us. and when we are approaching a dangerous spot he blows a horn. I wish some of my Paris intimes could see us-how amused they would be. Mamma attends to all our personal comforts. We have many too many servants. Frances has named it "Castle Solitude." Our greatest friends are the mosquitoes, who certainly keep us company. Father reads all day as he is compiling some work. It is too hot for him to go to Washington at present. Mr. Crawford is no better.



June 10, Thursday: While at the house of Stephen Groomsbridge, Esq. FRS at Blackheath, the [Reverend Professor John Josias Conybeare](#) was seized with an apoplexy.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 10 of 6 M / At Meeting Wm Forster preached, his testimony was sound & sweet. -- After meeting Hannah Dennis & her daughter Anne called & requested me to pay a visit with them to Thomas Hornsby in his room which Thos readily consented to receive. - I went up with them & it was a season of tenderness to us all, they both spoke with feeling & the visit was well received. -

RELIGIOUS SOCIETY OF FRIENDS



June 12, Saturday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 12th of 6 M / Went to [Portsmouth](#) with my H & attended the Select Yearly Meeting which was a Season of divine favour, wherein the hearts of many were comforted with the renew'd faith that the Law & Testimony remained precious & would stand the test of all oppositions. - to my mind it was a time to be remembered The Testimony of our frd Wm Forster, Isaac Stevenson, Sally Collins, & others of our own members were plain & Prevalent. -

RELIGIOUS SOCIETY OF FRIENDS



 June 13, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 13 of 6 M / Our Meeting this morning was not as full as at sometime, & much disturbed by the appearance of divers of the New order (so called) their speaking was awfully burdensome & awfully unsound on christian principles. – Yet for all, there was a good deal of Solid weight kept up & those who attended that were not members, were not at a loss to see the difference between the true & the False. – In the afternoon the Meeting was very large & tho' we had one spurious offering - Our Isaac Stevenson was large in testimony & great in Authority - Truth going over all opposers

RELIGIOUS SOCIETY OF FRIENDS

 June 14, Monday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 14th of 6th M 1824 / This Morning commenced Our Yearly Meeting for Church Government, the solemnity was such as was to be felt, tho' attended with some distress, a gathering home to the fountain was experienced – After the Meeting was opened it was informed that an Individual was present who had no right according to discipline to Sit. this occasioned a jostling, but the minds of Friends were preserved in the quiet & after considerable discussion the individual consented to leave the Meeting, after which my mind was unusually humbled & tendered under a thankful sense of the continued regard of Ancient goodness, & the power of Truth over all loose spirits & gainsayers. – The Buisness of the Meeting moved on in usual course, not without some trouble from several who were burdensome. – But I have to Acknowledge, Great is Truth, & its efficacy ever to be confided in -- The Afternoon was solid & quiet, & many weighty & feeling remarks were made on the State of Society by many of our own members & those who are with us from Abroad, particularly Isaac Stevenson Wm Forster Jr & Wm Jackson. –

RELIGIOUS SOCIETY OF FRIENDS

 June 15, Tuesday: By letter, the Emperor of Austria granted Antonio Salieri's petition to be relieved of his duties at full salary. "In the service of four monarchs of the imperial house you have proved an incorruptible truth and devotion, and a perfect self-negation, which have never for a moment wavered, even in the most diverse and, for less magnanimous persons than you, tempting relations." He had held court positions since the death of Gluck. Although the letter was dated on this day, the Emperor had actually granted the petition in Prague on June 6th.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day / Our Select meeting was a season of favour for which many minds were thankful. – In the Afternoon the Meeting at large met under very painful circumstances. – Benj Rodman who was the person who came in yesterday, not having a right by discipline to Sit, came in &



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

took his seat & notwithstanding many intreaties would not withdraw - & the Meeting adjourned without transacting any buisness, after a sitting of about two hours. - Oh painful Oh Afflicting - such an exercise I never saw. - It was however thought he might have been prevailed on to have withdrawn but for some who uphold him

RELIGIOUS SOCIETY OF FRIENDS

 June 16, Wednesday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 16th 6 M / Oh Lord strengthen us for the day, this is the Prayer of my heart this morning -- It was found necessary, in order to have our Meeting select to close the front door of our meeting house on the Mens side, & all other entrances, excepting the door at the little Meeting House, where Several door keepers were placed to let none go in that had not a right according to our discipline, which was promptly attended too by the, -- The buisness progressed in usual course & under a sense of divine favour, tho' the feelings of distress attendant were great - for "the city of Shushan, (the residence of the True Jews) was perplexed" but not disheartened

RELIGIOUS SOCIETY OF FRIENDS

That evening, 22 men, led by Richard Martin, MP, met in Old Slaughter's Coffee House near Covent Garden in London. They desired to enforce regulations on the humane treatment of animals passed by Parliament in 1822 and therefore organized themselves into a group they call the Society for the Prevention of Cruelty to Animals. (Among their number was William Wilberforce. In 1840, Queen Victoria will allow them to add "Royal" to their title.)

 June 17, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day / A sitting for buisness this morning from 8 OC to Ten, when we adjourned for the Public Meeting at Eleven which was a time of great distress, the time being almost wholly taken up in spurious offerings - dear Sarah Collins however had some good service, but no Satisfactory result to the Meeting as her communication was followed by others quite as painful as those in the forepart of the Meeting
The Meeting for buisness met at 4 OClock, to finish the Epistles, which were the most sound & agreeable to me of any I recollect for many years, some cavals [cavel: a part or share, a gag or horse's bit. cavil: to jeer, to mock quibble] were set up to some part of them by those who may be considerd in the opposition, but the weight of the Meeting was kept up & closed about dark after a solemn fervent supplication from William Forster. -*

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 June 18, Friday: Grand Duke Ferdinando III of Tuscany dies in Florence and was succeeded by his son Leopoldo II.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day / This Morning the Meeting for Sufferings & School Committee met - I could not get time to go to the early part of the sitting of the latter, into which I have been this year introduced for the first time, which is an increase of weight & responsibility I tremble under, but seeing my name was mentioned, I thought, considering the state of things it was not best for me to ask to be excused.

The School committee sat about three hours after which the day was spent in parting with many dear friends, some of whom & perhaps none of whom I may never see more, time to all is uncertain. -

Set the evening at Abigail Robinsons in company with our friend William Jackson. -

Thro' the course of this Yearly Meeting my heart has many times been affected with a sense of renew'd favour, for which I desire to be thankful - our company were all pleasant & among others Our frd Isaac Stevenson lodged with us.

RELIGIOUS SOCIETY OF FRIENDS

 June 20, Sunday: The remains of [John Josias Conybeare](#) were interred in the churchyard at Bath Easton.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 20th of 6th M 1824 / It was rainy & our forenoon meeting was small. Our frd Ruth Davis had good acceptable service. - The Afternoon meeting was difered till 4 OClock by request of our Ancient frd Wm Jackson who attended [Portsmouth](#) Meeting in the forenoon & wished to be at ours in the Afternoon. -

Wm Jackson attended in the Afternoon, & addessed the youth, particularly the "Little lads" which was very comfortable to my feelings - at a second rising he preached more generally & very acceptably. -

RELIGIOUS SOCIETY OF FRIENDS

 June 23, Wednesday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 23rd of 6th M / This afternoon Uncle Stanton sent his Waggon to Town to take us to his house, whither we went towards night & Lodged - 5th day Morning we went to Moy [Monthly] Meeting which was silent but a solid favoured season. - & the weight was uncommonly preserved during the time we were transacting the buisness - for this sense of favour I desire to be thankful - We returned after meeting & dined at Uncle Stantons & towards night rode home as we went & kept [sic] the Horse in town all night for John to carry out tomorrow -

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 June 27, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 27th of 6 M / Unwell so as not to go to Meeting, but those who did go inform'd that the Meetings were uncommonly large & favour'd A Robinson & D Buffum in testimony in the forenoon & in the Afternoon D Buffum & Father Rodman

RELIGIOUS SOCIETY OF FRIENDS

 July 1, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 1st of 7th M 1824 / Our Meeting was small, but solid & good - but my own feeding was not on fatness, tho' It did seem to me that others were in better condition than myself - while inserting this my mind is humbled under a sense of my weakness my leanness. -

RELIGIOUS SOCIETY OF FRIENDS

 Our national birthday, the 4th of July, Sunday: In New-York, a "Patriotic Volunteer" ballet performance was offered at the new theater at Chatham Garden.

Meanwhile, thousands watched as New-York's firemen paraded from the lawn in front of the hospital on Broadway between Anthony and Duane streets (Hospital Green) to the Bowery Church.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 4th of 7th M / Our Morning meeting was solid & silent & to me a season of some favour - In the afternoon a few words from D Buffum - pretty good Meeting - With my H & John went out to D B Jr & took tea & set the evening. -

RELIGIOUS SOCIETY OF FRIENDS

In Poultney, Vermont, a couple of hundred men repaired a road, after which they repaired to a locale at which "ladies of the neighborhood" had prepared for them a "plenteous repast."

Jefferson Davis's father Samuel Emory Davis died.

Hezekiah Prince Jr. lived in the small port town (for the coasting trade) of Thomaston, Maine, and in his journal of 1822-1828 (published by the Maine Historical Society in 1965) he described the July 4th celebrations there. On this year the 4th had been a Sunday, so the national birthday celebration actually took place on Monday the 5th.³⁰⁴

We had a stage erected in front of the pulpit [of the Brick Meetinghouse] ... The first performance after the reading of the Constitution was an oration by Demerrick Spear, next a written disputation between ... and another between ... we went to the Shore to a dinner provided by the Widow Spear. About 50 set down to dinner after which some appropriate toasts were drunk. [about 3:30 pm] I came home in the chaise I had hired for the day -- Mrs. Hasting's chaise and Mr. Jourdain's horse. ... About seven o'clock ... tackled my horse and chaise and carried Miss Henrietta Marsh and Miss Fanny Sprague (two young ladies from Bath and fine agreeable ones, too) over to a ball ... [meeting a party of about 12 couples] ... we spent the evening or rather night in dancing and very pleasantly till

304. This was [Nathaniel Hawthorne's](#), or [Hathorne's](#), 20th birthday.



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

about two o'clock when I came away with Miss Marsh and Sprague. Some of the party continued till three o'clock.

4th July, 1826, National Jubilee. A fine morning was ushered in by the roar of cannon in all parts of the town, by a salute of 24 guns from a brass six pounder on the hill and by the ringing of bells. It is the fiftieth anniversary of that joyous day which we hail as our nation's birthday. It was a glorious day to our country -- it was so to the world, for it declared that "all men are born free and equal" and this principle of equality is gaining upon the old notions of imperial, kingly and lordly characters and as it gains ground, the world becomes enlightened and refined ... After the services at the Meetinghouse the procession formed again walked to the new ropewalks lately erected where a table of 300 plates was spread and a dinner in ample order. Mr. Ruggles presided assisted by five vice-presidents. ... After the cloth was removed and the wine was placed before us, some fine sentiments were drank to and a fine flow of soul seemed to pervade the whole company in number over 200. ... A Mr. Brown sung some fine patriotic songs and towards the last some comic songs in fine style. All was life and spirit, yet all was orderly and harmonious. In the evening a fine display of fireworks was had, procured from Boston ...

In a footnote he added that the meetinghouse had been adorned with the names of Washington, Knox, and other patriots in white roses, along with that of [Simón Bolívar](#) who had helped revive their fine sense of a steady march of freedom.



July 8, Thursday: Carl Maria von Weber visited Marienbad seeking a cure for his malady.

[Hector Berlioz](#) arrived home in La Cote-St.-Andre for a stay of two and a half weeks.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 8 of 7 M / Silent, small & to me a lean meeting, was favoured however to witness a labour in my own heart, but fear there was but little overcoming. -

RELIGIOUS SOCIETY OF FRIENDS



July 11, Sunday: Luis Maria de Salazar y Salazar replaced Narciso de Heredia y Begines, Conde de Ofalia as First Secretary of State of Spain.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 11th of 7 M / Silent meeting in the Mornng - In the Afternoon Hannah & Anne Dennis were concerned in short testimonys -To me pretty solid seasons, but Oh my leanness - my weakness

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 July 15, Thursday: Camden Chapel was dedicated by the Bishop of London, with music provided by its organist, Samuel Wesley.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 15th of 7th M / Meeting Silent & solid - after which was held our Select Meeting which was a season of exercise to me & I hope not unprofitably so. - There were more members present than I ever sat with before in a Moy [Monthly] Meeting capacity 16 in number -three were absent. Vizt Dorcas Earl wholly confined by Age & infirmity - Father Rodman at Salem & Anne Greene unwell -

RELIGIOUS SOCIETY OF FRIENDS

 July 17, Saturday: [William Hazlitt](#) remarried with Isabella Bridgewater, at Coldstream in Scotland (because his divorce was not legally recognized in England). This new relationship would endure for only one year.

After ten weeks in London Maria Szymanowska departed for Paris.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 17th of 7th M 1824 / This Morning crossed the Ferry to Narragansett & went to Willet Carpenters to rectify his Clock where I dined - then Crossed again to Connanicut & walked about two or three Miles up the Island to Solomon Carpenters to do something to a Clock there, then tho' much fatigued returned South to Mercy Weedens, drank tea & lodged -

RELIGIOUS SOCIETY OF FRIENDS

 July 18, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

First Day went to Meeting, was favoured with a little life in my own particular - - - went to Joseph Greenes Dined & drank tea & had a pleasant visit. - then came across the ferry home. -

RELIGIOUS SOCIETY OF FRIENDS

 July 22, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5 day 22nd of 7th M / Small Meeting a low time - Suffering is our lot - May a right improvement be made. -

RELIGIOUS SOCIETY OF FRIENDS

 July 25, Friday: At the request of the Ottoman Sultan, an [Egyptian](#) fleet and army sailed from Alexandria (El Iskandariya) to aid in subduing Greek insurgents.

After two and a half weeks at home in La Cote-St.-Andre, in increasing conflict with his father and family over his chosen vocation, [Hector Berlioz](#) left to return to Paris.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

1st day 25 of 7 M / Good solid meeting – H Dennis was engaged to call our attention to the necessity of rendering unto God thanksgiving & dedication of heart for his many Mercys & favours –after which D Buffum Rose & observed that from great age & considerable infirmity of Body & abatement of the Powers of his mental faculties he apprehended he might be excused from much religious communication, but feeling his mind exercised with considerations arising from a passage of Scripture which had often been feelingly revived in his mind out of Meeting as well as in meeting & at this time which Was – "Set thine House in order for thou shalt Die & not live." he urged the necessity of Doing this in a temporal sense that those we might leave behind might have as little trouble with our affairs as might be - but dwelt much & very lively on the necessity of having our accounts in readiness to appear before the Judge of Quick & Dead for we know not how soon we might be called home to be seen of men no more -- It often seems to me when I hear our above said friend, in lively & pertinent testimony, that he is doing his last work -but he yet lives, tho' thurned[?] of 80 Years & is useful to society & mankind at large. – Small meeting in the Afternoon but closed with me under a sense of weight - perhaps more so as having to sit at the head of it & break it up – Oh the weight of it - I feel my poverty –

RELIGIOUS SOCIETY OF FRIENDS



July 28, Wednesday: Gaetano Donizetti's drama *semiseria Emilia di Liverpool* after Scatizzi was performed for the initial time, in Teatro Nuovo, Naples.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 28th of 7 M 1824 / By the mail last evening I recd the News of the decease of Bailey Brooks on the 4th of this Month at sea on board the Brig William of Portland William Norris Master, I had for some years stood in the capacity of Guardian to him & felt a tender Interest for his well fare, he was twenty years & about three Months old. – This morning & last evening I have been round to give his relations & friends the account, which has deeply impressed my mind with the Awful uncertainty of all things here & the necessity of a right preparation for the great & final change

RELIGIOUS SOCIETY OF FRIENDS



July 29, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 29th of 7 M / This day was our Moy [Monthly] Meeting in Town - In the first meeting we had several testimonys & the one the most to the purpose was from our frd Hannah Dennis - Some days ago we heard of the Sudden departure of our frd JONATHON CHASE ar Swansey, by information today it appears that he had been at Meeting and had preached acceptably on First day last the 25th inst & on returning home was taking his horse out



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

of the Chaise & untackled one side when it was supposed he found himself unwell & stepped into the Stable, as in a few minutes after he was found quite gone - he was a friend much esteemed for his innocent walk in life, & for his excellent gift in the Ministry, in the exercise of which he was faithful & ardent as well as prudent in management of it, in the Year 1815 in company with Daniel Brayton he visited families in this Moy [Monthly] Meeting to good satisfaction, it was my lot to go to many places with them, in which my mind was instructed & enlarged. - The language which forcilby strikes the mind on his suden exit is that of the Poet "Many fall as sudden, Few as Safe" & of the Scripture "Be ye ready also, for in such an hour as ye think not the son of man cometh."

RELIGIOUS SOCIETY OF FRIENDS

 August 1, Sunday: New York State electors were selected in Utica to nominate the governor and lieutenant governor.

Gioachino Rossini arrived in Paris under contract to the Ministry of the Royal Household, to write two new operas and produce one of his already existing works (he also agreed to become director of the Theatre-Italien).

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 1 of 8 M 1824 / Some preaching & pretty good meetings, but nothing in which to boast, neither for myself or others. -

RELIGIOUS SOCIETY OF FRIENDS

 August 2, Monday: A referendum in the State of Illinois abolished [slavery](#).

August 3, Tuesday: Singapore was ceded to Great Britain by the Sultan of Johore.

Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 3rd of 8th M / This morning rode in the Rain with my H & John to [Portsmouth](#), lodged at Uncle Stantons & 4th day Morning took his waggon & went to attend the Select Quarterly Meeting which was a season of some searching, which I hope may be proffitable both to Ministers & Elders. - We dined at Uncle P Lawtons & in the Afternoon while I attended the meeting for Sufferings [H](#) went to Adam Anthonys - The service of the Meeting for Sufferings is to me a new one, & a weighty one - which I feel very incompetent too --The cares of Society & concerns of my own are heavy upon me, but I desire to do as well as I can, & leave the rest. -

RELIGIOUS SOCIETY OF FRIENDS

 August 4, Wednesday: Franz Liszt played the 1st of two concerts at the Theater-Royal in Manchester.

The United States recognized the United Provinces of Central America.



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 August 5, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day was our Quarterly Meeting at large, which was attended by many & was a very solid sitting, Mary B Allen was concerned in a Solid testimony & the Meeting closed rather sooner than common but I believe all in right time. -

The buisness was well conducted & John R Davis was engaged in a very lively testimony also Obadiah Davis said a little in the life & the Meeting closed early, after which I got into the Chaise with William Jenkins & rode to [Warren](#) & Dined at Coles tavern, the rest of the distance to [Providence](#) I rode with Wm Almy & reached [Moses Browns](#) House a little before sunset where I lodged -

RELIGIOUS SOCIETY OF FRIENDS

 August 6, Friday: South Americans under [Simón Bolívar](#) defeated the Spanish at Junin, northeast of Lima.

In [Providence, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day in the forenoon was engaged with the yearly Meetings committee & in some other services - In the Afternoon at the Boarding School committee & returned to [M Browns](#) to lodge.

RELIGIOUS SOCIETY OF FRIENDS

 August 7, Saturday: In [Newport, Rhode Island](#) Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day The Trustees of [O Browns](#) Benevolent fund met at Wm Jenkins House at 8 OClock & were engaged in that service till dinner time, after which I attended to a little buisness about Town & at 4 OC PM took the Steam boat & came Home about 9 OC - I have to acknowledge much favour in this little time of being from Home. The life quickened, & my spirit a little raised, for which I desire to be Humbly thankful & trust I am so. -

RELIGIOUS SOCIETY OF FRIENDS

 August 8, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 8th of 8 M 1824 / Meetings nearly silent & very good ones to me - I may acknowledge it has been a good day to me - my spirit tender & my mind in a good measure centerd in that which gives stability. -

My H & John are at [Portsmouth](#), not having returned since Quarterly Meeting. -

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 August 12, Thursday: Adam and Franz Liszt arrive in Calais from England.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 8 M 12 / Meeting comfortable & silent - tho' not as much life as I desired -
This Mornng Jnth Slocum introduced Samuel Peebles a young man from Virginia who produced a good certificate from his Moy [Monthly] Meeting expressive of his prospect of travelling this way for his health, which appears to be low - There is something in his countenance innocent & sweet & his acct of his situation claimed our sympathy & proved an inducement to ask him to stay a day or two among us. -*

RELIGIOUS SOCIETY OF FRIENDS

 August 15, Sunday: The Cape Mesurado Colony, founded by the American Colonization Society for the repatriation of American slaves, was expanded into the Colony of Liberia.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 15 of 8 M / In the Mornng Meeting two short testimonys & in the Afternoon silent - both pretty solid to me
Took tea at D Buffums with Saml Peebles. -*

RELIGIOUS SOCIETY OF FRIENDS

 August 19, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 19 of 8 M / Father Rodman & H Dennis engaged in good solid testimonys & the Meeting solid - Oh for an increase of life & religious engagement among us

RELIGIOUS SOCIETY OF FRIENDS

 August 22, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 22 of 8 M / In the forenoon Father Rodman in Testimony & supplication & H Dennis in Testimony, an evidence of life was experienced in my own particular - In the Afternoon nearly silent, a few words droped towards the close by JD
Set the evening at Abigail Robinsons*

RELIGIOUS SOCIETY OF FRIENDS

 August 25, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 25 of 8 M / This Afternoon went to [Portsmouth](#) to attend the Monthly Meeting & lodged at Uncle Stantons. -

RELIGIOUS SOCIETY OF FRIENDS

 August 26, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day the first Meeting was a good time much solemnity



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*prevailed & Father Rodman Hannah Dennis & Abigail Robinson were all twice engaged in testimony - my own mind favoured with feeling - In the last meeting business went on comfortably & closed well -
Dine at Richard Mitchells, & took tea at Jethro's*

RELIGIOUS SOCIETY OF FRIENDS

 August 29, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 29th of 8 M 1824 / Our Morning meeting was a favoured time. The silent part of it was unusually solemn & my mind in a state of feeling & tenderness that I am thankful for - - - Silent in the Afternoon. -

RELIGIOUS SOCIETY OF FRIENDS

 August 30, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*2nd day 30th of 8 M / This morning under no small weight of discouragement, I left home in the Packet for Providence to attend the Meeting of the Sub committee of the YM Schhool & An adjournment of the Meeting for Sufferings, to be held there tomorrow -
We arrived after a tedious passage of eight hours. & I took tea at Jos Anthonys, then went to Moses Brown to lodge*

RELIGIOUS SOCIETY OF FRIENDS

 August 31, Tuesday: [Hector Berlioz](#) wrote from Paris, replying to a scornful letter from his father: "I am driven involuntarily towards a magnificent career -no other adjective can be applied to the career of artist- and not towards my doom. For I believe I shall succeed; yes, I believe it ... I wish to make a name for myself, I wish to leave some trace of my existence on this earth; and so strong was the feeling -which was an entirely honorable one- that I would rather be Gluck or Mehul dead than what I am in the flower of my age."

On the day that [Captain Jones Very](#) and his 11-year-old cabin boy son [Jones Very, Jr.](#) arrived back in Salem from their voyage to New Orleans, France, and Portugal, the *Marquis de Lafayette* was being paraded through the streets of Salem along with his American friend, Fanny Wright. Father and son may well have witnessed this event. In addition, the mother, Lydia Very, may on this day have had an opportunity not only to see but

also to speak with Fanny Wright, her personal “idol.”



The French luminary, who had been to Ipswich before, honored the place that evening with a second visit. Unfortunately he and his suite were delayed en route by rain and mud and, after having been expected most of the day, they did not enter the packed meetinghouse until between seven and eight in the evening. He was addressed by Nathaniel Lord, Esq. and made a short reply before being conducted to Nathaniel Treadwell’s inn, where he kibbitzed with some Revolutionary soldiers while obtaining refreshments. The following morning at 10 o’clock he would depart with his suite for Newburyport “amid the benedictions of many hearts.” Unlike the canker-worm, this general would not again return.

In [Providence, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day - In the morning attended School Committee & in the Afternoon the Meeting for Sufferings, both which made adjournment till tomorrow - lodged again at [MB](#),

RELIGIOUS SOCIETY OF FRIENDS



September 1: General [Lafayette](#) and his suite departed Ipswich at 10AM for Newburyport “amid the benedictions of many hearts.” Unlike the canker-worm, this general would not again return. The weather was so inclement that they would not arrive in Newburyport until too late in the evening for any reception, but the town cannon would be discharged anyway, to alert the residents to his arrival.



In [Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day - in dilligent service under my different appointments

in society, from the Y Meeting, with my mind much engaged in the service, no part of which was attended with more solid weight than our visit to the children in the School, in the girls department, our frd [M Brown](#) was concerned to impart weighty council, & was followed by a baptising supplication from Alice Rathbone & testimony from Hannah Dennis - & was a most interesting opportunity - In the boys school much good council was imparted by several of the committee & I hope our labours will not be soon forgotten - After the service of this day was over I went in to [Providence](#), set the evening with Dorcas Brown & lodged at Welcome Congdons. -

RELIGIOUS SOCIETY OF FRIENDS

 September 2, Thursday: The *Marquis de Lafayette* breakfasted in Newburyport on yet another rainy day, and William Lloyd Garrison was among the hundreds of townspeople who obtained his handshake at the Tracy mansion on State Street (a building which now houses the town's public library) prior to his departure for [Concord](#).



When the illustrious *citoyen* reached [Concord](#), Squire Samuel Hoar, on behalf of all, rose to deliver the welcome.

Lafayette, nous sommes ici!

-General "Black Jack" Pershing, arriving with US troops in France at the very end of the WWI trench warfare. 

Unfortunately, Squire Hoar did this in a manner which would begin a long and bitter controversy with Lexington over which town's militia had been the first to fire upon the colonial army in America, by pointing out in his speech of welcome that it had been at the Old North Bridge over the Concord River rather than during the prior slaughter on the green in Lexington town that "the first forcible resistance" had been offered by the militia to the army. Before this visit by the *marquis*, there had in fact been very little note taken either in [Concord](#) or in Lexington of the anniversary of the April 19th dustup between the militia and the army. This invidious discrimination between two outbreaks of smallarms fire would produce a "storm of protest" from



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indignant Lexingtonians. Major Elias Phinney of Lexington would begin to pull together the depositions of survivors, none of whom had forgotten any details of the “battle” and some of whom were finding that they were able to recall details that hadn’t actually happened.

When [Mary Moody Emerson](#) was introduced to the general, she coquettishly told him that since she had been at the time a newborn infant, she also could lay claims to having been “‘in arms’ at the [Concord](#) fight.”³⁰⁵

[John Shepard Keyes](#) would later preserve a dim memory of having been pulled by a sister out of the way of the horses that drew [Lafayette](#) through Concord, and of the pageantry of that very special day.

Franklin Benjamin Sanborn would later allege that [Henry David Thoreau](#) had been able to summon a childhood memory of this event, which would have occurred subsequent to his 7th birthday, but Thoreau’s memory of the event would have been rather more like the trace memory of Keynes ([John Shepard Keyes](#)) and nothing like Walt Whitman’s — for Walt’s memory much later (a memory produced for the amazement of his friend John Burroughs), was that somehow he had obtained for himself a manly kiss:



On the visit of General Lafayette to this country, in 1824, he came over to Brooklyn in state, and rode through the city. The children of the schools turn’d out to join in the welcome. An edifice for a free public library for youths was just then commencing, and Lafayette consented to stop on his way and lay the corner-stone. Numerous children arriving on the ground, where a huge irregular excavation for the building was already dug, surrounded with heaps of rough stone, several gentlemen assisted in lifting the children to safe or convenient spots to see the ceremony. Among the rest, Lafayette, also helping the children, took up the five-year-old Walt Whitman, and pressing the child a moment to his breast, and giving him a kiss, handed him down to a safe spot in the excavation.

— John Burroughs.

Abba Alcott would love to recount, in her old age, how her aunt Dorothy Sewall Quincy met the *marquis* at the ball held in his honor. We may be able to judge the nature of the reception and ball at which Dorothy Sewall Quincy “met her *marquis*” —presumably in [Boston](#) rather than in [Concord](#) where there would not have been an adequate infrastructure of edifices, servants, and the paraphernalia of privilege— by considering that the visit of this distinguished “friend of America,” who had been declared a guest of the nation by President James Monroe and by the federal Congress, was our nation’s chief social excitement of this year.

In Philadelphia, for instance, the celebrations had occupied several days, with the good general [Lafayette](#) bowing with grace of manner and greeting each lady and gentleman presented to him with “How do you do?”

305. I don’t know whether this presentation of Mary Moody Emerson to [Lafayette](#) occurred earlier during this day, in Newburyport, or later, in [Concord](#).



in very careful English, and the following account subsequently appeared in Niles' Weekly Register:



THE NATION'S GUEST

On Monday morning, the 4th inst., about three hundred children of both sexes, from the different schools in Philadelphia, were arranged in the State House yard to receive General La Fayette: the spectacle was most beautiful and highly interesting.

In the evening he attended a grand ball at the theatre: the lobby of which was converted into a magnificent saloon, adorned with beautiful rose, orange and lemon trees, in full bearing, and a profusion of shrubbery, pictures, busts, banners with classical inscriptions, etc., all illuminated with a multitude of lamps. For the dancers there were two compartments, the house and the stage; the upper part of the former was hung with scarlet drapery, studded with golden stars, while the great chandelier, with two additional ones, and a row of wax tapers, arranged over the canopy, shed down a blaze of light. The first and second tiers of boxes were crowded with ladies in the richest apparel, as spectators of the dazzling array. Beyond the proscenium the stage division wore the appearance of an Eastern pavilion in a garden, terminating with a view of an extended sea and landscape, irradiated by the setting sun, and meant to typify the Western world. The company began to assemble soon after seven o'clock, and consisted of two thousand or more persons, of whom 600 or 700 were invited strangers. Twenty-two hundred tickets had been issued. No disorder occurred in the streets, with the arrival and departure of the carriages, which formed a line along the adjoining squares.

General La Fayette appeared at nine o'clock and was received at the door by the managers of the ball. He was conducted the whole length of the apartments through an avenue formed by the ladies to the bottom of the stage, where Mrs. Morris, Governor Shulze, and the Mayer waited to greet him in form: the full band playing an appropriate air during his progress. As soon as he was seated, the dancers were called, and at least four hundred were immediately on the floor. The dancing did not cease until near five o'clock, though the company began to retire about three. At twelve, one of the managers, from an upper box, proclaimed a toast "to the nation's guest," which was hailed with enthusiasm and accompanied by the descent of a banner from the ceiling. Behind this was suddenly displayed a portrait of the general, with allegorical figures.

A short while later, churning this topic, Niles' Weekly Register offered information about the sexual overtones of toasts which had been offered at a similar upscale bash in [Baltimore](#), and the manner in which such



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gallantries had been offered and received:



When the music for the dancing ceased, the military band of the first rifle regiment played the most pleasing and fashionable airs.... Just before the ladies of the first tables retired, General La Fayette requested permission to give the following toast, which was received in a manner that reflected credit on the fair objects of it: "The [Baltimore](#) ladies – the old gratitude of a young soldier mingles with the respectful sense of new obligation conferred on a veteran." The ladies rose and saluted the general, and the sensation and effect is not to be described; when he sat down there was a burst of applause from all the gentlemen present.

Need we explore the overtones of this toast? The old French general is relying upon the national stereotypes according to which Frenchmen in tights are "gallant," and is reminiscing about when he and his fellows were young and horny, traveling around in magnificent uniforms diddling the lovely young colonial maidens. He is saying to these ladies at the banquet "Maybe it was you I swived with when you were much younger, and you will remember but not I, or consider that maybe it was your mama," and he was saying to their husbands as well, "Maybe it was your wife I swived with when we were so much younger, and she will remember but not I and she will most certainly not tell you about it, or maybe it was your mama, or your wife's mama." He remembers youthful delights and is grateful. [Lafayette](#) says all this in the most careful innuendo, "and the sensation and effect is not to be described." What could the American males do but applaud wildly? –They couldn't very well rush the main table and shove this codger's head into his soup, could they?

In [Newport, Rhode Island](#) Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day Morng - called a little while at Jos Anthonys, then came on board the Packet & got home in about five hours - This little jant [jaunt] to [Providence](#) has been attended with depression on account of the inconvenience of leaving home when I have considerable of my own to attend too, & my outward circumstances require my attention - yet I have (I trust) humbly to acknowledge an evidence of divine favour & even an enlargement of my views & exercises which is worth sacrifice & even suffering for & as to my spiritual condition I have returned refreshed & enlivened, with renew'd desires for myself & the society of which I am a member, that I may grow in grace, & there by become increasingly usefull to the latter

RELIGIOUS SOCIETY OF FRIENDS



September 3, Friday: In [Newport, Rhode Island](#) Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 3rd if 9th M 1824 / During my late absence from home, my Wife rec'd for me a letter from Thomas Evans of Philada giving some acct of the difficultys attending Friends in that Yearly Meeting particularly in that City, Oh! the disheartening circumstances which exist among us, but may the Lord preserve

To the Inhabitants of Concord.



The Concord Gazette & Middlesex Freeman, of Sept. 4th, notices the reception of Gen. La Fayette in this town. This notice is understood to have received the sanction of some of the extensive Committee, who planned the arrangements for the day. Some have said that an active committee-man wrote the account to suit himself. But, by some, this is denied. Yet all admit, that the *majority* of the Committee adopted the account as true. Still, this account, though it contains no single assertion which is really false, conveys a wrong impression to the reader. It intimates, if it does not say, that the "Ladies who prepared and set out the refreshments of the bower" gave them as a voluntary tribute to the Hero. It also leaves one to suppose, that the whole expenses of the occasion were defrayed by a few public-spirited persons of both sexes who had placed themselves in the front ranks, and contrived to show themselves in no small advantage in presence of the illustrious Guest.

To correct these mistakes this sheet is written. It is intended to state the *truth*; and it is the common wish that the truth, without varnish or coloring should be told; and with the truth the Citizens will rest satisfied. To receive Gen. La Fayette in Concord with appropriate ceremony and respect, a Committee of fifteen was appointed, by a considerable meeting of their townsmen. This Committee served, and an address to the General by their Chairman, spoke the feelings and gratitude of the people with ability, and gave universal satisfaction. Yet in some parts of the committee's doings, there was a strange spirit discovered. In selecting persons to appear in the presence of the Hero, there was a singular display of—judgment shall it be called? No, it was not judgment; it was preference and caprice.— This was noticed at the time, but called out no peculiar expression of disapprobation. But, this reception, parade, or entertainment had a *tail* to it. There was a bill to be paid; or, to speak more emphatically, there were an infinite number of bills to be met. The refreshments voluntarily furnished by the Ladies were to be paid for by the public. As ounces of tea, a slice of bacon, a quarter of sugar, or a shilling's worth of clams, wherever bought or by whoever furnished, had not been furnished without being charged in a bill, and was now to be paid for. The persons who were for excluding their neighbors from joining in making ready the ceremonies, were now not so very anxious to exclude others from paying the bill or bills. They who received the General as if they themselves constituted the whole town, and were resolved to appear as the *only persons* of consequence at his reception, were not so very desirous to exclude others from the privilege of bearing the expense. These remarks it is thought apply not to the whole of the Committee. Some of their number would have preferred a liberal course; and those liberal minds were now averse to inflicting a tax on the town, to bear the expense, incurred, to enable a few persons to display their own personal consequence to advantage.

The warrant for town-meeting on Nov. 1st, contained an article "to see if the town will defray the expense of the reception of Gen. La Fayette." When this was known it produced a strong excitement. There were numbers in town, who had been excluded from aiding in the reception, who were yet so zealous and enthusiastic for the companion of Washington, that they voluntarily contributed enough to defray the whole of these expenses, and would not let it be said, that in Concord it was necessary to lay a town-tax for the reception of the General; they would not suffer it to be said, that this town had not liberal minded citizens enough to pay eighty dollars for the honour of

seeing and welcoming Gen. La Fayette, without the infliction of a tax.

Let it be remembered that most of these men, are the very persons whom a majority of the Committee excluded from the ceremonies, when Gen. La Fayette was here. They find no fault with the reception, except that so few were allowed to share in it. With parts of it they are much pleased. The military parade was an honour to the town and County; they are proud of it. Indeed had the whole business been conducted on a liberal scale; had all the citizens been allowed to aid in equipping it, no dissatisfaction would have been felt. As it is, many are not pleased. Many have had injustice done them by being excluded; while it is conceived that some individuals have had great injustice done them by being allowed to make themselves seen so much. Be this as it may, it concerns every one to have the matter rightly understood in this town; and beyond this town of Concord let not these things be told.

The following is a Statement of the Expenses incurred at the reception of Gen. La Fayette, September, 1824.

E. THOMPSON'S BILL for refreshment furnished the troops on duty that day, viz.	
20 Mags of drink before his arrival, at 1s	\$15 33
*13 Bottles of Spirit after his arrival, at 45c	12 00—\$27 33
JOSIASH BENTON, Jr.'s BILL	
To his expense in going to Boston after a Dagle player,	3 75
SAMUEL DEAN'S BILL	
For Powder & Flannel to make cartridges for artillery,	12 17
JONAS DAVIS' BILL:	
For Sundries furnished the Bower, viz.	
6 B. Coffee, at 20 cts.	1 20
3 doz. Eggs, 14 cts.	42
1 B. Butter, - - - - -	17
27 B. Ham, at 12½ cts.	3 38
5 Bottles Wine of Davenport, at 6c.	5 00
Making Bower by G. Proctor, - - -	5 00
Abel Conner's attendance of himself and boy,	1 00
Bread of Jarvis, - - - - -	1 00
3 B. Loaf Sugar, 1s.	1 33—18 50
DANIEL SHATTUCK'S BILL	
7 B. Cuckrats, at 25 cts.	1 75
7 B. Sugar, - - - - -	75
6 B. White Sugar, at 14 cts.	84
3 B. Cloves, - - - - -	40
7 B. Box Raisins, at 20 cts.	1 40
3 B. Nutmegs, - - - - -	63
7 B. 12 oz. Loaf Sugar, at 1s.	1 29
Cookery lost and broken, - - - - -	95
Expense in notifying Capt. DAVIS, of Jones by William Whiting, - - - - -	63
Damage of Lumber, - - - - -	1 20—9 64
MONIE DAVIS' BILL	
4 doz. Eggs, at 1s.	67
3 B. Hyson Tea, - - - - -	28—95
WILLIAM WHITING'S BILL	
8 B. Butter at 1s.	1 33
6 doz. Eggs, 17½ cts.	75
Cash paid for attendance at Table, - - -	1 25—3 33
	\$19 67

The above items are copied exactly from the bill given in, and which was laid before the town. * There was another item of \$2, which made the whole bill \$21 67; This amount was received and receipted for by Col. DANIEL SHATTUCK, in behalf of the Committee of Arrangement.

* Eight dollars of this item were retained by the commander of the Concord Independent Company.

† This charge is now omitted in the bill, because it was made without the consent of the persons for whom it was kindly set down by the liberality of friends. This money too was retained, as having been paid unclaimed.



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

his heritage –

RELIGIOUS SOCIETY OF FRIENDS

 September 4, Saturday: Joseph Anton Bruckner was born in Ansfelden near Linz the eldest of eleven children (only five surviving infancy) born to Anton Bruckner, schoolmaster and organist, and Therese Helm, daughter of a civil servant and innkeeper.

Gioachino Rossini left Paris for Bologna.

In [Newport, Rhode Island](#) Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 4th of 9 M / Again occupied all day in the concerns of Society Vizt in attending the Meeting of the Proprietors of Eastons Point as one of the Assisting committee - All I can say, is, that the services of Society press heavily upon me, both as it respects Spirituals & temporals. – - Oh that I may be usefully & honourably carried through –

RELIGIOUS SOCIETY OF FRIENDS

 September 5, Sunday: In [Newport, Rhode Island](#) Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 5 of 9 M / Morning Meeting large - JD. AD. DB & AR all in rotation engaged in testimony A Robinson in particular much favoured. – In the Afternoon Father Rodman was to me very much acceptably engaged in Testimony. –

RELIGIOUS SOCIETY OF FRIENDS

 September 9, Thursday: In [Newport, Rhode Island](#) Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 9th of 9 M / Our old frd Job Chaloner & his wife were at Meeting, & Job was acceptably engaged in testimony - they called to see us yesterday, their company was pleasant reviving in my mind many old occurrences while they were inhabitants of this town & as long ago as when I went to school to him

RELIGIOUS SOCIETY OF FRIENDS

 September 11, Saturday: Due to Carl Maria von Weber's increasing debilitation from tuberculosis, Heinrich August Marschner was appointed director of the German and Italian opera companies in Dresden.

Scottish reformer Fanny Wright and her sister Camilla were invited to stay with Maria Colden, wife of former mayor Cadwallader Colden, in New York during their visit to the US.

In [Newport, Rhode Island](#) Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 11th of 9th M / Rode this morning to [Portsmouth](#) Meeting House with D Buffum to attend the funeral of Mary Aylsworth, who died on 5th day at Isaac Almys - the funeral was small but a solid sitting at the Meeting House after the Corpse was inter'd - & Wm Almy was engaged in a sound pertinent testimony. – We dined



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

at Isaac Almys & had an Opportunity of much conversation with Wm on concerns of society & some other subjects in [which] he with D Buffum & myself were concerned. – Mary Aylesworth was a solid exampary [sic] friend & had a testimony to bear in public for some Years – She was daughter of John Aylesworth & for many years had lived in Wm Almys family & chiefly a companion to his daughter Anne

RELIGIOUS SOCIETY OF FRIENDS

 September 12, Sunday: In [Newport, Rhode Island](#) Friend [Stephen Wanton Gould](#) wrote in his journal:

9th M 12th (1st day) 1824 / We had unexpectedly the company of our frd Wm Almy at Meeting this morning who was concerned in a deeply Doctrinal testimony attended with life & power – I may acknowledge his communication was a comfort to me, a Strength to my hands, & I dont know but I may say a joy to my heart. – In the Afternoon Job Chaloner delivered a testimony in love & after meeting he & his wife took tea with us, & going away early I spent the rest of the evening at Abigail Robinsons in company with Mary Morton who arrived a few days ago from Philad. –

RELIGIOUS SOCIETY OF FRIENDS

 September 16, Thursday: King Louis XVIII, age 68, having ruled France for nearly a decade, lay like a beached white whale and breathed one last time and was still. Attendants scurried like ants deprived of their queen. *Le Roi [Louis XVIII] est meurt, vive le Roi [his brother, Charles X]!* And would you know, the Archbishop of Rheims announced, when the National Convention of France had supposed it had destroyed, to the last drop, together with the vial, in public with witnesses, and certified as destroyed, all the remainder of the Holy Oil of Rheims which had been given to Saint Remi for the coronation of King Clovis in the sixth century by a dove from Heaven, when that had happened on October 6, 1793, some of the sacred oil had nevertheless miraculously been preserved! There could be a coronation for this Charles the X!

Yes, indeed it is foolish for foolish men to suppose they can defy the ways of a provident deity!

In [Newport, Rhode Island](#) Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 16th of 9 M / Our meeting was small & from some circumstances a painful one to me. – Of what importance that Ministers should be skilful in their communications, & that Elders too should have a right understanding. –

RELIGIOUS SOCIETY OF FRIENDS

 September 19, Sunday: In [Newport, Rhode Island](#) Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 19th of 9 M / Our Meeting this morning was silent & not very lively but still I believe a degree of favour extended In the Afternoon a short lively testimony from Father Rodman. – Took tea with Father Rodman Br David & Samuel Peebles in company

RELIGIOUS SOCIETY OF FRIENDS

 September 22, Wednesday: In [Newport, Rhode Island](#) Friend [Stephen Wanton Gould](#) wrote in his journal:



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

4th day 22 of 9 M / Attended the funeral of Eunice Clarke aged 81 Years & about 5 Months. She was the widow of Nathaniel Clarke & daughter of the late Jacob Barney. - She was a friend in good esteem & many years ago was a useful member of the Moy [Monthly] Meeting. -her funeral was largely attended by friends & others & the sitting a Solid opportunity where Father Rodman Anne Dennis & David Buffum bore short testimonys. -

RELIGIOUS SOCIETY OF FRIENDS

 September 23, Thursday: In [Newport, Rhode Island](#) Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 23rd of 9 M / Meeting small & low as to my own particular It is again a time of poverty with me, but having known many such seasons succeeded by a degree of Divine help, May I not yet trust in the Holy Helper.
With three other committee men visited a requester this Afternoon, but like the meeting was a low time, & the request withdrawn to the relief of our Minds. -*

RELIGIOUS SOCIETY OF FRIENDS

 September 25, Saturday: In [Newport, Rhode Island](#) Friend [Stephen Wanton Gould](#) wrote in his journal:

*7th day 25th of 9th M 1824 / Rode this Afternoon to [Portsmouth](#) with Uncle Saml Thurston & after taking tea at his house took Saml Peebles who was at his house & walked down to Uncle Stantons & lodged - Next Morning rode to meeting with Aunt Patty - Abby Sherman & Mary Hix preached - I returned to Uncle Stantons & dined, then walked up to Uncle Thurstons to attend to an appointment from the Moy [Monthly] Meeting where the committee agreed to Meet - after which Uncle Thurston brought me as far as the two Mile corner & I walked the rest of the distance, & being unwell found the distance a Match for me
On my return, found John quite unwell with the St Anthonys fire, & My H almost sick with a cold Sister Ruth set the evening with us -*

RELIGIOUS SOCIETY OF FRIENDS

 September 30, Thursday: In [Newport, Rhode Island](#) Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 30th of 9th M / Our Moy [Monthly] Meeting was rather small & rather heavy, tho' we had a communication from Father Rodman which appear'd to me to be in the life - & buisness went on about as usual in the last Meeting. - We had several of our friends to dine with us. -

RELIGIOUS SOCIETY OF FRIENDS

LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

➡ October 2, Saturday: The 1st constitution of the United Mexican States (*Estados Unidos Mexicanos*) was approved, to go into effect at midnight (midnight seems somehow appropriate, for this 1824 constitution was one that normalized human enslavement.)

“HEY HEY HEY, AND HO HO HO! / HUMAN ENSLAVEMENT, IT’S THE WAY TO GO!”

TEXAS

Later on, Anglo “Texian” immigrants would be fulminating against mongrel Mejico to the south and seeking to join themselves unto the United States of America to the north. They would put “1824” on their banner in reference to this constitution. –Without doubt, what these white men meant by such a shorthand reference was something like



“SLAVERY FIRST — SLAVERY LAST — SLAVERY ALWAYS!”

WAR ON MEXICO

LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

10th M 2nd (7th day) 1824 / This Afternoon Samuel Peebles of Gravelly Run who has been here about 8 Weeks wanting a few Days let [left] us, taking the Packet for NYork on his way home. – he has been a pleasant & very acceptable inmate in most of the families of Friends here during his stay, his solid deportment

*has comforted my mind, & under the afflicting disease which attends him, I have been almost surprised to behold in him a pattern of patience & resignation, & it affords me no small satisfaction that he has found his health in a considerable degree improved by our Air
We have hitherto known but very little of Friends of the Yearly Meeting of Virginia, but thro' Saml a medium of acquaintance seems to be open which I think may be useful. –*

RELIGIOUS SOCIETY OF FRIENDS

 October 3, Sunday: Establishment of the Rensselaer School of Theoretical and Practical Science, at Troy, New York. [Elsewhere I have seen recorded that the school was founded on November 5th.] Rather than educating young gentlemen wannabees in the classics, this institution was to take a trade school approach and educate them to become productive servants of society. (The first of these students would graduate in 1835 and in 1861 the school would change its name to Rensselaer Polytechnic Institute.)

The 1st constitution of the United Mexican States (*Estados Unidos Mexicanos*), having been approved on the previous day, went into effect.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 3rd of 10th M 1824 / Our Meeting large & an uncommon portion of Preaching, in rotation as follows Anne Dennis Mary Morton Hannah Dennis, Father Rodman & Abigail Sherman. –
In the Afternoon Mary Morton & Father Rodman were concerned to bear short testimonies. –*

RELIGIOUS SOCIETY OF FRIENDS

 October 4, Monday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*2nd day 4 of 10 M / Went to Connanicut this morning on buisness
Went to Mercy Weedens & on my return called a few minutes at Jos Greenes, from thence to Cousin Molly Howlands & returned across the ferry in time to take tea at home –*

RELIGIOUS SOCIETY OF FRIENDS

 October 7, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 7 of 10 M / Soon after sitting down in Meeting a solemn covering was witnessed, life renew'd & I thought spread over the Meeting – our fr Mary Morton favourd in Testimony

RELIGIOUS SOCIETY OF FRIENDS

 October 10, Sunday: Manuel Felix Fernandez Guadalupe Victoria became the 1st President of Mexico.

The Edinburgh Town Council founded the Edinburgh Municipal Fire Brigade, the first fire brigade in Britain.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 10th of 10 M / Both Meetings were solid opportunities &



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

*only a short testimony in the Afternoon from Father Rodman. –
Our Cousin Henry, Molly, Lydy Anne & Thomas B Gould set the
evening with us –
Benj & John Marshall arrived this Morning from NYork*

RELIGIOUS SOCIETY OF FRIENDS



October 11, Monday: The Times of London reviewed a new biographical dictionary of musicians, from Sainsbury and Company — the section on Samuel Wesley averred that he had died in 1815 but the newspaper pointed out that as of 1824 he was still alive.

In Newport, Rhode Island, Friend Stephen Wanton Gould wrote in his journal:

*2nd day 11th of 10 M / This Morning rose early & rode to
Portsmouth with Charles Phelps & took Breakfast at Uncle
Stantons, after which Charles & Benj Marshall went to Fall River
& I rode into the West rode with Uncle Stanton & walked from the
Mill lane home & reached Newport about half after 12 OClock –
soon after which I rec'd a letter directed to Brother Isaac &
myself from Willet Carpenter announcing the decease of our
Cousin Lewis L Clarke, Last 7th day evening about half past 11
OClock being the 9th day of the present Month Aged [] Years. –
Cousin Lewis has been a man of a singular turn of mind & at time
deranged in Mind but I have no doubt the main bent of his
intentions were good & his concern for the wellfare of Society
sincere, & his love for his friends & relations in particular,
ardent, & has taken much satisfaction in visiting them, & his
friends esteem him, but his situation of body & mind for sometime
past has been such as to render longer life undesirable for him
or his connections –*

RELIGIOUS SOCIETY OF FRIENDS



October 14, Thursday: In Newport, Rhode Island, Friend Stephen Wanton Gould wrote in his journal:

*5th day 14th of 10th M 1824 / This day was our Select Moy
[Monthly] Meeting in the public part we had excellent
encouraging testimonys from Hannah Dennis Mary Morton, & a few
words from another, it was a comfortable Meeting, & that part
allotted for buisness there was some exebrcise but I trust all
ended well & the right thing promoted in the end. –*

RELIGIOUS SOCIETY OF FRIENDS



October 17, Sunday: In Newport, Rhode Island, Friend Stephen Wanton Gould wrote in his journal:

*1st day 17 of 10th M / In the morning good solemn & impressive
testimonys from David Buffum, Father Rodman & H Dennis – & a
large Meeting. – Small & Silent in the Afternoon
On the 15th inst U was informed by letter from Jas Robinson that
Cousin Lewis L Clarke had bequeathed to me in his Will Twenty
Dollars. – I feel greatful for that small Sum & pleased that in
his final Testament he remembered me. – This I consider & feel
to be a favour unexpected – my circumstances are small & my
dependence small in any way as respects the World – but hitherto*



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

I have been preserved from actual want, & desire to be humbly thankful to the Giver of all good for it & hold my confidence in his all powerful supporting Arm of Mercy - for his Mercy my heart is sensible & without it What Am I - Where Am I -& where are any who have it not.

RELIGIOUS SOCIETY OF FRIENDS

 October 21, Thursday: Joseph Aspdin, a mason, received a British patent for Portland Cement (this was the 1st modern improvement on the cement used by the ancient Romans).

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 21 of 10 M / Silent & to me precious meeting - in that the arising of life was Sweetly experienced, for which favour I desire to be thankful. - This State of mind I have enjoyed for Some days to my refreshment & encouragement

RELIGIOUS SOCIETY OF FRIENDS

 October 24, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 24th of 10 M / Morning Meeting was large which passed in Silence till near the close, when Father Rodman delivered a short testimony sound clear & according to my feeling appropriate. - Soon After Lucy Dow wife of Lorenzo stood up & spoke, which tho' generally sound, & I have no doubt well ment, was not a very acceptable offering - it being evidently lacking of that seasoning which makes way in Truth, & besides she had no right to preach in our meetings, being not in Membership with us
A few words again from Father Rodman - Lucy was there but silent*

RELIGIOUS SOCIETY OF FRIENDS

 October 26, Tuesday: The digging of the western end of the [Erie Canal](#) at Lockport, to Lake Erie, was completed.

 October 27, Wednesday: Clara Wieck began taking piano lessons with her father, in Leipzig.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 27th of 10th M 1824 / Uncle Stanton having sent the Waggon into townwe went out this Afternoon to his house & lodged

RELIGIOUS SOCIETY OF FRIENDS

 October 28, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day morning we took Aunt Polly & went to Moy [Monthly] Meeting a sound lively & pertinent testimony - in the last we had a larger portion of buisness than usual - Abigail Sherman was recommmended to the Quarterly Meeting as a Minister - Elisha



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

A Lawton & Sarah Lawton published their intentions of Marriage with several other subjects which held the Meeting later than usual. -- After which we dined at Uncle Stantons & lodged again - Wm Wilbour with drew his request to be admitted to membership & the subject was dismissed. -

RELIGIOUS SOCIETY OF FRIENDS

 October 29, Friday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day finding it very rainy this Morning we staid till after dinner when we set out & in running the Waggon from the Barn to the house, I found it had got the advantage of me on a seep [steep] hill got to going fast & in clearing myself from it, I pitched head formost over a pile of Boards, on getting up found I was not apparantly hurt but much overcome with the sudden twirl - The fill [?] of the Waggon was broken which detained us longer to get another, but we got home before sunset - I consider this escape from immediate death, in which I was in danger of, both from the fall & from being crushed by the force of the Waggon - a great preservation for which I desire to be humbly thankful

RELIGIOUS SOCIETY OF FRIENDS

 October 30, Saturday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 30 of 10 M / Find myself quite unwell today with a pain in my right shoulder thro' to my Stomach & an occasional shooting pain in my left breast & side - whether it is owing to the fall of yesterday, or only my old complaint the Rheumatism I do not know, but am inclined to think it may be partly woing to both. -

RELIGIOUS SOCIETY OF FRIENDS

 October 31, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 31 of 10 M / Our Beloved friend Sarah Tucker attended both our Meetings & in both was twice engaged in very lively testimonys much [to] the edification of Friends & others - in the afternoon at her second rising she addressed the Youth very Sweetly, & I can but feelingly desire it may prove lastingly beneficial to them & be remembered by them in days to come. -

RELIGIOUS SOCIETY OF FRIENDS

 November 4, Thursday: *Leocadie*, a drame lyrique by Daniel-Francois-Esprit Auber to words of Scribe and Melesville after Cervantes, was performed for the initial time, in Theatre Feydeau, Paris.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 4th of 11th M 1824 / This is our Quarterly Meeting day at Somersett - my mind was much there while sitting in our Meeting today which was small - our fr Job Chaloner was there &



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

spake a little to satisfaction –

RELIGIOUS SOCIETY OF FRIENDS

[John Augustus Stone](#)'s play "Restoration; or, The Diamond Cross" was staged at the Chatham Garden Theater in New-York. During this year the author himself was making appearances in supporting roles at this theater, as usual heavily made up as an old man.

Owen Brown, 3d of John Brown's sons and his stalwart aid both in Kansas and at Harpers Ferry, was born at Hudson, Ohio. With a withered arm, he would attempt to make a career of writing humor articles for newspapers, and would be 35 years of age at the time that he would escape from the aftermath the Harpers Ferry raid. He would complete his life as a grower of grapes in Ohio, and on a mountain near Pasadena, California.



On the following screen is what Harpers Ferry looked like in this year:



November 7, Sunday: Water rose 421 centimeters above normal in the worst flood to date in Saint Petersburg, and 200 lost their lives.

Friend [Stephen Wanton Gould](#) seized an opportunity to warn other local [Quakers](#) to distrust the New Doctrines of Friend [Elias Hicks](#):

1st day 7th of 11th M / Silent Meetings. - but pretty well attended My mind tho' some favourd was at times scattered -

In the evening called at Dorcas Earls & had conversation with Sarah & Phebe on the subject of New Doctrines afloat among friends particularly as delivered by Elias Hicks - bore my testimony against it pretty faithfully. -

 November 11, Thursday: Sam L. Hitchcock of the ΦBK society wrote to inform [Noah Webster](#) that he had been elected an honorary member.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 12th [sic] of 11th M / Meeting small & silent till near the close, when J Dennis delivered a short testimony. -

RELIGIOUS SOCIETY OF FRIENDS

 November 13, Saturday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 13 of 11 M / This Afternoon went to [Portsmouth](#) & lodged at cousin Shadrack Chases -

RELIGIOUS SOCIETY OF FRIENDS

 November 14, Sunday: The Symphony no.1 op.11 by [Felix Mendelssohn](#) was performed for the initial time, in the Mendelssohn home, Berlin on the occasion of his sister Fanny's 19th birthday.

In [Portsmouth, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day Rode to Meeting with cousin Jacob, & after meeting went to Uncle Stantons & dined -then walked home. - A pleasant little visit, especially to cousin Shadrack, who is a great sufferer in the body, with distress for breath, I believe chiefly owing to a polypus in his nose -

RELIGIOUS SOCIETY OF FRIENDS

 November 28, Sunday: At the invitation of Lea Mendelssohn, Ignaz Moscheles visits the Mendelssohn home in Berlin and hears Fanny and [Felix Mendelssohn](#) play. She was hoping that Moscheles will consent to teach the two children.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 28th of 11th M 1824 / Both our Meetings were silent & rather low times to me. - Set the evening at Father Rodmans - Sister Ruth is poor in health, & I fear very poor. -

RELIGIOUS SOCIETY OF FRIENDS

 November 29, Monday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 29 of 11 M / It has been my lot for some Months to take care of the Meeting house & while I was there this morning attending to necessary concerns - my mind was lead in many reflections of a serious nature & I do not remember of ever



LIVING IN THE LIGHT:

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having a clearer view of that preservation which will be experienced by keeping within the limits of Truth - nothing being able to hurt or make afraid

RELIGIOUS SOCIETY OF FRIENDS



December 1, Wednesday: Documentation of the [international slave trade](#), per W.E. Burghardt Du Bois: "Report of the Secretary of the Navy." –AMERICAN STATE PAPERS, NAVAL AFFAIRS, I. No. 249.

In the national election, for the 2d time in American political history, no candidate achieved a majority of the total electoral votes in the Electoral College and the body became deadlocked. The decision of who would become President would need to be held over to be determined in the House of Representatives in the following year (131 electoral votes, just over half of the 261 total, were necessary to elect a candidate as the president; votes were counted for the initial time in this election, but that had no effect on the outcome; the 12th Amendment to the US Constitution dictated that Congress turn over the presidential election to the House of Representatives). Would it be General Andrew Jackson of Tennessee with 99 electoral votes and 153,544 popular votes, Secretary of State John Quincy Adams with 84 electoral and 108,740 popular votes, Secretary of State William H. Crawford of the Democratic-Republican party (who had suffered a stroke before the election) with 41 electoral votes, or Henry Clay of Virginia with 37 electoral votes? (Clay, allowed by this to become the President-maker, would throw his electoral votes in the direction of Adams in exchange for being appointed as Adams's Secretary of State — the repercussions of this deal would split the Democratic-Republican party into Whigs and Democratic-Republicans.)

The [Quaker](#) traveling preacher, [Elias Hicks](#), bluntly embraced in a sermon in Philadelphia what must be the ultimate consequence of religious leveling, to wit, that:

*"We are
on a level
with
all the rest
of
God's creatures."*



December 2, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 2nd of 12 M 1824 / Our meeting was silent & small tho' attended by several that are not members who do not usually come, it being what is usually denominated "Thanksgiving Day" – to me it was a season of favour for which I desire to be thankful – this is also the day of the Quarterly Meeting at [New Bedford](#) & the time of holding the Meeting for Sufferings the which I should have been glad to attended –

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December 3, Friday: U.S. presidential election: None of the four candidates for U.S. President gained a majority of the electoral votes, which meant that the election would be thrown into the US House of Representatives.



December 5, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 5th of 12th M / It was my intention to have gone with Jethro F Mitchell to [Tiverton](#) Meeting as one of the committee appointed to attend occasionall – but the weather being Stormy yesterday & very Windy today, prevented us. – Our Meeting at home was silent & to me low. –

RELIGIOUS SOCIETY OF FRIENDS

 December 9, Thursday: The revolutionary forces of Peru led by Antonio José de Sucre decisively defeated the forces of their Spanish overlords near Ayacucho, southeast of Lima. The Spanish would be thrown out of the American mainland, in the north, in the central region, and in the south. Spain still would retain control, however, over two major islands of the West Indies: Cuba and Puerto Rico.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 9th of 12 M / This morning before meeting a season of feeling – & at meeting a season of some favour – tho' thought which I wished to be clear of would intrude upon me. –

RELIGIOUS SOCIETY OF FRIENDS

 December 12, Sunday: [Felicia Dorothea Hemans](#)'s “The Vespers of Palermo” was staged at Covent Garden.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 12 of 12 M / In the mornng Meeting after a Short testimony from D Dennis our frd D Buffum was very lively & caringly[?] engaged in testimony on the necessity of our walking in the straight & Narrow way which leads to life & peace – Silent in the Afternoon & a measure of favour extended in both meetings for which I desire to be thankful Cousin Henry Gould set the eveing with us. –

RELIGIOUS SOCIETY OF FRIENDS

 December 16, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 16th 12 M 1824 / A very solid quiet & I believe favoured Meeting, but my mind poor & destitute. –

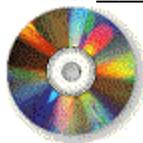
RELIGIOUS SOCIETY OF FRIENDS

 December 19, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

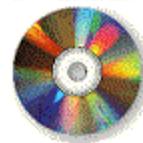
1st day 19th of 12 M / In the forenoon three testimonies generally very good. – Silent in the Afternoon – Poor Day to me –

RELIGIOUS SOCIETY OF FRIENDS

The [London Times](#) reported that “A wonderful instrument called the [stethoscope](#), invented a few months ago in complete vogue in Paris.”



“The advent of the stethoscope made it possible to unify tuberculosis.”



– [Doctor Jacalyn Duffin](#)



 December 22, Wednesday: [Edward Everett](#) orated at Plymouth, Massachusetts. This would be published by Cummings, Hilliard & Company at 134 Washington Street in Boston and we infer that this publication likely is the source for a declamation that 13-year-old [David Henry Thoreau](#) would perform at the [Concord Academy](#) in 1830.

EVERETT AT PLYMOUTH

Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 22 of 12 M / Last evening I recd a long letter from my Ancient frd [Moses Brown](#) & this Afternoon one from my friend Thomas Thompson of Liverpool. – There seem like a brook by the way – or refreshment in a dry season. –

RELIGIOUS SOCIETY OF FRIENDS

 December 23, Thursday: Per the journal of [Albert Gallatin](#)'s son James as recorded in THE DIARY OF JAMES GALLATIN:

Monsieur Pascault has recovered wonderfully and insists upon having a dinner of all the family on the 31st. He says it will be his last year, and he wants to have them all around him. I am sorry I will be away from my father and mother, but my duty is by my wife. We expect our child in the New Year.

Headman Pushmataha of the Choctaw Nation died in Washington DC.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 23 of 12 M / Hannah Dennis was twice engaged in testimony & a few words from Anne. – My mind in that state as not to proffit. – Oh how poor I am. –

RELIGIOUS SOCIETY OF FRIENDS

 December 26, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

12th M 26th (1st day) / Hannah Dennis & Anne Dennis & Father Rodman were all engaged in testimmony – Silent in the Afternoon.

RELIGIOUS SOCIETY OF FRIENDS

 December 30, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 30 of 12 M / Yesterday afternoon I went to [Portsmouth](#) part of the distance I rode & walked the rest to Uncle Stantons, where I found my mother well & lodged This morning walked to meeting, the first was a season of uncommon favour, the Silence was to be felt & the appearance of



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H Dennis both in supplication & testimony were Solemn & impressive. Anne said a few words & Ruth Freeborn was also much favoured in testimony & was particularly comfortable to Friends as she is just emerging from a long state of depression both in body & mind. -The last Meeting had but little buisness - I rode in David Buffums carriage to Rich Mitchells to dinner & from thence Home -

I bear in Solemn remembrance that I am this day 43 Years of Age - I awoke before day light & remembered it the first thing -& my mind has ruminated on the subject at times all day -Surely I have great cause to be thankful for the many mercys & favours & deliverances that I have had in the course of my life -& have with shamefacedness to acknowledge my poor returns of faithfulness & dedication of heart to Him who hath evidently preserved me thro' many trials unknown to any mortal but myself. - Yet have I confidence to trust in his power, thro' the Mediation of Jesus Christ, & desire to offer unto him Thanksgiving & praise for the past & humbly implore a continuance of Mercy. -

Our dear Young friends Wing Russell & Joseph Tillinghast from New Bedford set the evening with us

RELIGIOUS SOCIETY OF FRIENDS



December 31, Friday: Great Britain recognized the independence of Buenos Aires, Mexico, and Colombia.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*6th day 31 of 12 M 1824 / Wing Russell & J Tillinghast hast dined with us, they are well engaged young men & I feel nearly united to them in Religious fellowship
These closes the Year & in closing it, my heart is humbled under a sense of the goodness of God, in that he has preseerved me thus long. --*

RELIGIOUS SOCIETY OF FRIENDS

1825



The Farquhar family of York, Pennsylvania relocated to the town of [Sandy Spring](#) just north of the District of Columbia and southwest of [Baltimore](#), while [Friend William Henry Farquhar](#) was eleven, so that the father, [Friend Amos Farquhar](#), could teach at the Fair Hill School across the road from "Olney House." (Son Charles Farquhar, Sr. had been teaching at this school from 1821 to 1823, before beginning to teach at Friend Benjamin Hallowell's School in Alexandria, Virginia. Now William would receive the beginnings of his education at this Fair Hill School.)

➡ Publication of [Friend Joseph John Gurney](#)'s ESSAYS ON THE EVIDENCES, DOCTRINES AND PRACTICAL OPERATIONS OF CHRISTIANITY.



➡ 52 Norwegian [Quakers](#) arrived in the harbor of New-York aboard the ship *Restoration*.

[Friend](#) David Whippey, a [Nantucket Island](#) whaler, after escaping being eaten by cannibals on an island near Fiji, would go on to become an important member of the local culture. (Whippey's descendants are still important characters in that South Sea island community.)

➡ Amelia Anderson Opie's ILLUSTRATIONS OF LYING, IN ALL ITS BRANCHES. She had been a member of the Octagon Chapel, but at this point she gave up the writing of fiction in order to become a member of the [Religious Society of Friends](#), leaving THE PAINTER AND HIS WIFE unfinished.



➡ An interesting anti-[Elias Hicks](#) pamphlet, comparing him with "that arch-infidel Thomas Paine," was anonymously published during this year:



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

**A LETTER
FROM
ANNA BRAITHWAITE
TO
ELIAS HICKS,
ON THE
NATURE OF HIS DOCTRINES.
BEING
A REPLY
TO HIS
LETTER TO DR. EDWIN A. ATLEE;
TOGETHER WITH
NOTES AND OBSERVATIONS.

PHILADELPHIA:
PRINTED FOR THE READER.
1825.**



Note. - The conduct of Anna Braithwaite towards [Elias Hicks](#) has already been so fully and ably vindicated, and her amiable character rescued from the illiberal and unjust aspersions of her accusers, that the publication of the following letter seems almost superfluous.

We present it to the public, not because we deem it needful to say any thing more in her defence, but because it is her own reply to the letter of [Elias Hicks](#) to Dr. E.A. Atlee.

A perusal of her letter must satisfy every unprejudiced person of the rectitude of the motives which induced her to make a visit to [Elias Hicks](#), and subsequently to pen the notes of the conversation which passed between them. The correctness of these notes is confirmed (though further confirmation is unnecessary) by the reference she makes in this letter to the statements which E.H. has declared to be "false and unfounded," and by the accuracy with which she repeats the conversation which passed upon those topics.

The explanation which she gives respecting the expression attributed to her by E.H. that "she did not want to see better," is peculiarly satisfactory, and completely dissipates the construction which he has attempted to give it. It is not surprising that she did not wish to attain that further degree of illumination which was to produce in her mind opinions coincident with his; for if "to be brought to see better" includes the adoption of his creed, we should suppose that no person endued with a rational understanding would wish "to see better."

His assertions that the account of the creation of the world was an allegory, and that this had been specially revealed to him - that he considered Jesus to be the son of Joseph, and no more than a prophet - and his asking A.B. the question respecting the fall of Adam, are so accurately related, and with circumstances so strongly corroborating as must place the correctness of her former statements beyond doubt.

She has very properly remarked upon his failing to prove that her notes are incorrect or inconsistent; since his letter to Dr. Atlee, so far from making this appear, furnishes sufficient evidence from his own pen that they are substantially correct. The matter in the notes is certainly very inconsistent, but the fault of this must rest upon himself, since they are merely a repetition of the substance of his own expressions. Had he condescended to tell Dr. Atlee what he did say, or to avow the sentiments to him which he had done to Anna Braithwaite, we should have needed no further evidence of the correctness of her statements. If he believed these to be incorrect, he could at once have proved it, and done away with any impression which they might have produced, by stating explicitly what it was he did say, and what are his real sentiments upon the disputed points of doctrine. But the truth is, that it is not so much the incorrectness of her statements which has given offence to him, as the disclosure of his doctrines, before he had disciplined the minds of the people to receive them.

Her intention of furnishing him with a copy of her notes before she left America, and the fact that his friends dissuaded her



from it - her stay in New York for six weeks after the yearly meeting, perfectly disposed to meet such inquiries as her friends might wish to have answered - clearly evince the integrity and conscious uprightness with which she acted, and her being wholly unacquainted with E.H. previous to the select quarterly meeting, so that she did not even know that it was he who spoke, when he made his singular remarks upon the appointment of representatives, proves that it was not personal prejudice against him which induced her objections to the sentiments he then expressed.

Her letter is remarkable for the good temper and forbearance with which it is written. There is neither reviling nor recrimination; nor any impeachment of his motives - indeed it contains nothing but what is kind and respectful, and in full accordance with a spirit truly Christian. In all these respects it presents a striking contrast with the one to which it is a reply.

It is proper to state that none of the following notes are from the pen of Anna Braithwaite, except the two to which the initials of her name are affixed.

TO ELIAS HICKS.

In reading the first and second edition of thy Letter to Dr. Atlee, respecting the notes made by me of the conference at thy house, though neither printed nor circulated at my request, I am at a loss to find a refutation of my assertions.³⁰⁶

Before I enter into any pointed allusions to this part of the subject, I may acknowledge, that I do regret not having done what it was my wish to do, previous to leaving America, and that is, write to thee, enclosing these notes, and requesting any remarks thou might have to make; but several of thy friends assured me, thou wast perfectly aware of my sentiments respecting thy views on the doctrines of the Gospel; that it had been more than once proposed to thee, though not from me, to meet me, and thou hadst declined it. I remained near six weeks after the yearly meeting in the city of New-York, perfectly disposed to meet with, in the ability that might be afforded, such inquiries as my friends might wish to have answered.

It is well known to my friends in this country, and to many in

306. During the last few weeks of A.B.'s visit to America, she was subjected to much incivility, which she freely forgives, for steadily adhering to fundamental Gospel truths, which were known to be opposed to the views of [Elias Hicks](#); and in uniformly avowing to those whom she thought it best to converse with on the subject, that she considered his to be deistical opinions, accompanied by a belief in what he termed the Spirit; at the same time expressing her wish that the subject should be coolly and impartially considered, without the least disposition to personal invective or party spirit, that she believed truth should stand upon its own foundation, and needed none of these carnal weapons to support it. She repeatedly told his friends, when they accused her of error in calling Elias Hicks' views doctrines of infidelity, that if he had any thing to object to in the charge, she was perfectly willing to meet him in the presence of few or many, as he might think fit, and that she was entirely willing if they thought it desirable, that her doctrine should be tried before a legitimate body of the Society; and she thought it was due to her, and to the Society to which they belong, that she, in common with her dear English friends, should have the opportunity of thus pleading the cause of truth, rather than that their labours should be clandestinely undermined: she wishes also to state, that no person could be further than herself, from wishing to inquire into the opinions of private individuals upon these subjects, as she considers them of a peculiarly delicate nature, but she holds herself, in common with all in the station of ministers, and all who try to influence others, as cognizable to the Society to which they belong, for doctrines preached and propagated by them. - [See Note A, appendix.]

A.B.



America, that I went there in great ignorance of the state of things; many proofs could readily be obtained to substantiate this assertion, and I do particularly wish thee to inquire of those who were my most constant companions, what was the path I pursued in reference to existing trials in your land. I avoided every channel of information respecting individuals, and I had rarely heard thy name mentioned in any way, until my visit at Jericho.

No disposition, comparable to watching for evil, was in my heart, this all my friends well know. I hoped the little I had heard was exaggerated, and I went to see thee, as my manner indicated, in a friendly disposition.

Allow me to state what I believe to have been thy remarks in the select meeting. - "I think there must be something wrong in the present instance, for as we profess to believe in the guidance of the Spirit of Truth, as an unerring Spirit, we have a right to expect, especially in a meeting of ministers and elders, that if each friend attended to his or her proper gift, as this spirit is endued with prescience, that no friend would be named for any appointment but such as would attend, and during my long course of experience I have never appointed any one who was prevented attending, either by illness or otherwise." [See note B.] I did not, at the time, suppose thee to be the friend who spoke,³⁰⁷ but was surprised at the remark, and being informed it was thee, I remember asking thee, if thou would be so kind as to explain this a little further, and expressed my opinion that it was carrying the matter too far. I never said that I did not want to see better, but I did say, in reply to thy remark, and it was what thou several times repeated, that I wanted experience, and thou believed I should live to think as thou didst upon doctrinal subjects, &c. that I hoped I never should.³⁰⁸

In reply to the following, "as to her charge against me in regard to the Scriptures, it is generally incorrect, and some of it is false," I may state that I cannot in any degree, retract it, for I was much surprised at the pains thou took to convince me, that we should do better without the Bible, and with thy remarks as stated in my notes, also with thy objections to the Scriptures as a rule of faith and practice, as they have ever been held to be by our friends. The inference from thy remarks is, that those who believe in the Scriptures as a rule, believe in them as the primary and only rule, and avoiding the path which our early friends walked in, and which, in the present day, they fully approve, of a belief in the Spirit, and in the Scriptures as a

307. Not having seen E.H. before, she was unacquainted with his person.

308. E.H. says in his letter to Dr. Atlee, "But she replied she did not want to see better," and adds, "this manifestation of her self-importance, lowered her character, as a gospel minister, very much in my view, and her subsequent conduct while she was with us, abundantly corroborated and confirmed this view concerning her." It would appear from this, that his estimation of the characters of ministers, is graduated in proportion to their readiness to acquiesce with his dogmas, since her dissent from his belief, and her expression that she hoped never to think as he did on doctrinal points, &c. lowered her character so very much in his view. We apprehend, however, that in the estimation of most pious christians, her dissent will form a strong evidence of her being a real gospel minister, and we would ask whether it be not a mark of self-importance in him, to brand a conscientious disapproval of his principles with this epithet. The attitude in which he has placed her words, and the inference drawn from them, certainly are not in consonance with that "charity which thinketh no evil."



secondary rule or test, &c. agreeably to the following from Barclay.³⁰⁹ "In this respect above mentioned then, we have shewn what service and use the Holy Scriptures, as managed in and by the Spirit, are of to the Church of God. Wherefore we do account them a secondary rule. Moreover, because they are commonly acknowledged by all to have been written by the dictates of the Holy Spirit, and that the errors which may be supposed by the injury of time, to have slipt in, are not such but that there is a sufficient clear testimony left, to all the essentials of the Christian Faith, we do look upon them as the only fit outward judge of controversies among Christians; and that whatsoever doctrine is contrary unto their testimony, may therefore justly be rejected as false. And for our parts we are very willing that all our doctrines and practices be tried by them, which we never refused, nor ever shall in all controversies with our adversaries, as the judge and test: we shall also be very willing to admit it as a positive certain maxim, that whatsoever any do, pretending to the Spirit, which is contrary to the Scriptures, be accounted and reckoned a delusion of the Devil." Thou states in thy letter to Dr. Atlee, "I have convinced divers of the soundness of our doctrine in this respect, that not the Scriptures, but the Spirit of Truth, which Jesus commanded his disciples to wait for, as their only rule that would teach them all things, and guide them into all truth, is the primary and only rule of faith and practice, and is the only means by which our salvation is effected." [See Note C.]

In reference to the account of the Creation being an allegory, thou entered into a long explanation how it was opened to thy mind in the meeting alluded to in my notes; thou stated that a minister of some other society had been present, then, or on some other occasion when the subject was alluded to, and had been rather surprised at the first, but was fully convinced of thy assertions by a subsequent conversation, and thou ranked the belief in the existence of the Garden of Eden, with that of a belief in any such places as Heaven and Hell, which thou spoke of as equally erroneous, but didst not explain thy views so as to give me a correct idea of thy meaning.

I well remember thy asking me the question respecting Adam, and the answer as stated. I wish thou would endeavour to call to mind what pains thou took to convince me that Jesus was no more than a Prophet, and that he was the son of Joseph. On the latter point, these were, I believe, thy words: "Thou canst not surely be so foolish as to believe Jesus to be the son of the Virgin Mary - he was called the carpenter's son - he frequently alludes to himself as the son of man;" and thou quoted many texts to prove it to me; and could I be likely to doubt my memory on this subject, when I heard thee publicly declare in a meeting for worship, "God is a Spirit, and it is impossible He could beget a son, save in His own likeness."

Thou speaks of my notes containing so much inconsistency, and

309. Edition 1765, page 64.



being so incorrect, that as thou proceeds, they appear less and less worthy of a reply; but saving for the denial of the above as having been stated by thee, thou dost not make this appear; and even in reference to the above, thou dost not say such are not thy sentiments. Thou admits thy opinion that we cannot believe what we do not understand, or, as thou said to me, comprehend; and I refer thee to my answers in reply to this, and several other things; and may further state that I consider this the foundation upon which infidelity stands; and that whilst I hope ever to be preserved from exalting one part of the glorious Gospel plan of Christian Redemption to the subversion of the rest, yet I do consider a denial of the propitiatory sacrifice of our Lord and Saviour Jesus Christ, to be infidelity: nor do I look upon it as detraction to bear my testimony against opinions publicly advocated. [See note D.] It may be proper to state, that in my notes, there is no allusion to thy motives, nor any comment upon thee as a man, but the attention is called solely to opinions which many have believed thee to hold, not from private conversation only, but from thy communications in meetings, and if they are not thy sentiments, a very erroneous impression has been made upon the minds of thy hearers. [See note E.] Some of thy friends, to whom my notes were read, recognised thy views in them without hesitation, and endeavoured to vindicate them as truths, without even expressing a doubt of their correctness.³¹⁰

I refer thee to my replies in further refutation of thy views, and I may now conclude with observing, that it was currently reported in Philadelphia, and other places which I visited, that in the conferences at thy house, thou hadst entirely converted me to thy opinions. After deliberately considering the subject, I concluded to leave a copy of the notes, which I fully believe to be correct, that they might be referred to in case of any misrepresentation.

I remain thy sincere friend and well-wisher,
(Signed) ANNA BRAITHWAITE.
Lodge-Lane, near Liverpool, 11th mo. 13th, 1824.

NOTE. - When I reflect upon the pains not only [Elias Hicks](#), but many others took to convince me of his views, and that the doctrines of the Gospel are mere opinions, and abstract points,

310. We cannot suppose that [Elias Hicks](#), when he declared to Dr. Atlee that Anna Braithwaite's notes were incorrect, had any serious intention of denying that he held the doctrines which she attributes to him. Regard for his own character would, we should think, deter him from hazarding an assertion, which would be proved to be untrue by his own letters and from his public preaching. When he speaks, therefore, of parts being "false and unfounded," we are to understand him as alluding to mere literal inaccuracies, in noticing which he has heretofore allowed himself great latitude of speech, as in the case of Joseph Whitall. Every article of christian faith which she has charged him with denying, we ourselves, and hundreds more, have heard him deny many times over, and adduce arguments to support his denial; and it is well known that those of his followers who are thoroughly initiated into the mysteries of his creed, (for even E.H. has his creed,) make the same open denial, and contend for the propriety of doing so. That he cautiously avoids reducing his belief, (or rather unbelief) to the tangible and permanent form of written declaration, is by no means mysterious - he must have abundant proof that the people are not yet prepared to deny the christian faith, and that his open rejection of it would be turned from with disgust. It is, therefore, policy to confine himself to oral declarations, which may be evaded by telling us we do not understand them - to use ambiguous expressions - to invalidate the authority of the Scriptures - to destroy the respect and veneration which sensible and learned men have long entertained for them - to cloak his views under pretensions to revelation and greater light, and thus to lead the people on by degrees, and become, in some sense, all things to all men, if by any means, he may eventually gain some.



and that if we believe in the Spirit, it is of no consequence whether we believe in these doctrines or not, I am wholly at a loss to conceive why there should be so great an anxiety to evade the avowal of them.

[See note F.]

I have nothing in my heart but good will to all, and sincere desires for their welfare; this, I hope my conduct, whilst among my friends in America, unequivocally proved; but the doctrines held by our ancient Friends, and maintained by the Society to the present day, are so opposed to such views, that as one who is concerned, to declare at times, under the constraining influence of Gospel Love, the glad tidings of Salvation, as believed in by the Society to which I belong,³¹¹ I dare not, in any degree, sanction such unsound principles, though many who hold them will ever retain a place in my affectionate remembrance.

A.B.

APPENDIX.

NOTE A.

It is a regulation indispensably necessary to the peace of society, and to the preservation of order, consistency, and harmony among Christians, that the members of every religious body, and especially those who assume the office of teachers or ministers, should be responsible to the authorities established in the church, for the doctrines which they hold and promulgate.

To admit the contrary position would be to destroy the basis upon which all religious compacts are founded, to frustrate the objects and benefits of social worship, and to introduce anarchy and confusion into our religious assemblies. In fact, it would be equivalent to a renunciation of that essential and primary requisition of the gospel, which enjoins "repentance toward God, and faith toward our Lord Jesus Christ." It would be to grant full licence to unbelief, and to sanctuarize it, by an admission to all the privileges of christian communion.

When associated for the sacred employ of waiting upon God, and offering him the tribute of gratitude and praise, we should be subjected to the painful necessity of hearing sentiments avowed and defended from the pulpit or the gallery, which were repugnant to our conscientious belief, - calculated to poison the innocent and tender minds of our offspring, to seduce them from the paths of virtue, and lead them into the dark and bewildering mazes of scepticism, - our devotions would be liable to continual interruption, and our religious feelings to outrage and violation by preachers setting forth strange notions, subversive of the most solemn articles of christian faith, and inculcating practices directly at variance with the precepts of

311. If there be any persons who doubt the assertion that the doctrines of [Elias Hicks](#), are entirely repugnant to those held by the Society of Friends from its commencement, we would recommend to them the careful perusal of his letters to Dr. Shoemaker, Dr. Atlee and Thomas Willis, with the reviews of them, also Barclay's Catechism and Apology — Joseph Phipps's original and present state of man — Tuke's principles of "Friends," and Jesse Kersey's recent treatise on the doctrines of Friends.



our Lord and Saviour Jesus Christ.

This state of things must be the necessary result of such indiscriminate licence; since every man, however shallow his experience, or however absurd or pernicious his principles, would be perfectly at liberty to impose them upon the assembled audience. It would be well, therefore, if those who are contending for the privilege of preaching what they please, uncontrolled by any restraints, and subject to no test, would reflect upon the latitude which the recognition of such a right must unavoidably introduce; and consider whether there are not some doctrines which even they would dislike to hear from their teachers. Would they be willing, for instance, that preachers should be tolerated in their religious assemblies, who publicly advocated the propriety of war, of slavery, or oaths; of pecuniary recompense for preaching the gospel, or the absolute necessity of observing the ordinances; and who as publicly denied the sensible influences of the Holy Spirit? Certainly they would not, because such sentiments would be contrary to their religious principles and practices. There are then other sentiments which they may deem correct, but which are equally as repugnant to the sincere conscientious belief of their christian neighbours, as the encouragement of war, oaths, or slavery, would be to them, and consequently can no more be tolerated in their assemblies; and we should remember, that while we claim liberty of conscience and of thought for ourselves, we should be as ready to grant it to others.

The necessity, therefore, of exercising discrimination, and even inhibition, in reference to the ministry, is at once obvious, and has been fully recognized by the Society of Friends, both in their discipline and practice, from their earliest institution. This society, although they have never required of their members a subscription to any prescribed formulary of faith, nevertheless consider it necessary to the enjoyment of membership in their communion, that the party should unfeignedly and unequivocally assent to the great fundamental truths of the gospel of Christ. The excellent and learned Barclay, who was intimately acquainted with those views which first induced friends to associate in religious fellowship, as well as with those great principles which formed the bond of their union and the terms of their compact, has the following observations in his Apology.

"For as we believe all those things to have been certainly transacted, which are recorded in the Holy Scriptures concerning the birth, life, miracles, sufferings, resurrection, and ascension of Christ, so we do also believe that it is the duty of every one to believe it, to whom it pleases God to reveal the same, and to bring them to the knowledge of it; yea we believe it were damnable unbelief not to believe it when so declared, but to resist that holy seed which as minded, would lead and incline every one to believe it as it is offered unto them." - Apology, Lond. Ed. 141.



If therefore consistency of belief in these great fundamental truths be required of every member of the society, as is clearly proved to be the case by their discipline, which makes unbelief cause of disownment, how much more shall it be demanded of those, who take upon them to be mouth to the people, and for whose doctrines the society is held accountable in the eyes of the world?

But unhappily it has become a favorite notion with some, that doctrines are of no importance; and that if we conduct ourselves with propriety, it is indifferent what opinions we hold; - and yet, with a strange inconsistency, these very persons anathematize with implacable virulence, those who conscientiously differ from what they have been pleased to establish as articles of faith. What epithet is there too hard for them to bestow upon those who believe in the scripture doctrine of Three that bear record in heaven, and of the atonement; upon such as think it their duty to receive the ordinances and to support their ministers, or who are members of Bible or missionary societies?

We consider the notion that doctrines are of no importance to be dangerous in the extreme. Belief certainly produces a powerful influence upon both moral and religious practice. There are certain principles which, if adopted, have a direct tendency to lower the standard of morality, to destroy the force of all religious obligations in the mind, and to reconcile it to the indulgence of thoughts, and the commission of acts, which under the influence of christian doctrines and principles, it would have turned away from with horror or disgust. A man who does not believe in the existence of a heaven or a hell, - in a day of righteous retribution hereafter, according to the deeds done in the body; who discards all external tests, and makes the impulse of his own mind the sole arbiter of right and wrong; who believes that he can repent when he pleases, and that God cannot refuse him pardon, - such a man will be much less likely to abstain from evil, than one who steadily abides under a firm belief in the doctrines of Christ and his apostles. The deist can find many palliatives to sooth the compunctions of conscience, and many subterfuges to lessen the sinfulness of sin; and when he believes that every day as it passes, judges his actions, atones for his failures, and settles his account in the celestial register, he may soon reconcile himself to the commission of almost any sin, provided secrecy will only screen him from public censure. But even this check is often soon removed; so that it may be said "he neither feareth God nor regardeth man."

If we "search the Scriptures," we shall find from the highest authority, that faith, or belief, in the fundamental doctrines of the gospel, is an indispensable preliminary to becoming real christians. Thus our blessed Lord told Nicodemus - "He that believeth on him (viz. Jesus Christ,) is not condemned, but he that believeth not is condemned already, because he hath not



believed in the name of the only begotten Son of God." When the Jews asked him "what they should do that they might work the works of God," he replied, "This is the work of God, that ye believe on him whom God hath sent." And on another occasion he told them, "If ye believe not that I am he, ye shall die in your sins." Again, to Martha he says, "He that believeth in me, though he were dead yet shall he live, and whosoever liveth and believeth in me shall never die." When he sent forth his eleven disciples to preach his gospel to every creature in all the world, he solemnly declared, "He that believeth and is baptized shall be saved, but he that believeth not, shall be damned." We have then the most conclusive testimony from the mouth of Him who could not lie, who came to be our Saviour, and who will be our judge, that a belief in the doctrines of that gospel which he sealed with his blood, is essentially and indispensably necessary to our salvation. Let us not, therefore, deceive ourselves with the presumptuous idea, that we may deny with impunity, or that we are at liberty to choose and carve for ourselves, and say we will believe a part and deny a part.

An assent to certain doctrines was the basis upon which the Society of Friends was founded, and upon which only it can exist. It was conscientious dissent from the faith of the societies to which they respectively belonged, that induced the worthy founders of this sect to forsake their families and friends, and join in communion and fellowship with those few despised individuals, whose doctrinal views were coincident with their own. And if the society continues to exist as a distinct body of christian professors, it must be by a strict adherence to the same principles which they professed.

Robert Barclay, in his excellent "Treatise on Church Government," the perusal of which we would earnestly recommend, speaking of the authority of the church in matters of conscience, says, "As to the first, whether the church of Christ hath power in any cases that are matters of conscience, to give positive sentence and decision which may be obligatory upon believers? I answer affirmatively, she hath, and shall prove it from divers instances both from Scripture and reason." - He then goes into the argument at large, from which we extract the following pertinent and forcible remarks. "Now I say, we being gathered together into the belief of certain principles and doctrines, without any constraint or worldly respect, but by the mere force of truth upon our understanding, and its power and influence upon our hearts, these principles and doctrines, and the practices necessarily depending upon them, are as it were the terms that have drawn us together, and the bond by which we became centred into one body and fellowship, and distinguished from others. Now if any one, or more, so engaged with us, should arise to teach any other doctrine or doctrines contrary to those which were the ground of our being one; who can deny but the body hath power in such a case to declare, "This is not according to the truth we profess, and therefore we pronounce such and such doctrines to be wrong, with which we cannot have unity, nor



yet any more spiritual fellowship with those that hold them, and so cut themselves off from being members, by dissolving the very bond by which they were linked to the body?" "Suppose a people really gathered unto a belief of the true and certain principles of the gospel, if any of these people shall arise, and contradict any of those fundamental truths, whether have not such as stand, good right to cast such an one out from among them, and to pronounce positively, This is contrary to the truth we profess and own, and therefore ought to be rejected and not received, nor yet he that asserts it as one of us." "If the apostles of Christ of old, and the preachers of the everlasting gospel in this day, had told all people, however wrong they found them in their faith and principles, Our charity and love is such, we dare not judge you, nor separate from you, but let us all live in love together, and every one enjoy his own opinion, and all will do well, - how should the nations have been, or what way can they be brought to truth and righteousness? Would not the devil love this doctrine well, by which darkness and ignorance, error and confusion, might still continue in the earth unreprieved and uncondemned." - "If God has gathered a people by this means, into the belief of one and the same truth, must not they, if they turn and depart from it, be admonished, reprieved and condemned, (yea rather than those that are not yet come to the truth,) because they crucify afresh unto themselves the Lord of glory, and put him to open shame? It seems the apostle judged it very needful they should be so dealt with, Tit. 1 c. 10 v. when he says, There are many unruly and vain talkers, and deceivers, especially they of the circumcision, whose mouths must be stopped, &c. Were such a principle to be received or believed, that in the church of Christ no man should be separated from, no man condemned or excluded the fellowship or communion of the body, for his judgment or opinion in matters of faith, then what blasphemies so horrid, what heresies so damnable, what doctrines of devils, but might harbour itself in the church of Christ? What need then of sound doctrine, if no doctrine make unsound? What need of convincing and exhorting gainsayers, if to gainsay be no crime? Where should the unity of the faith be? Were not this an inlet to all manner of abomination, and to make void the whole tendency of Christ and his apostles' doctrine, and render the gospel of none effect, and give a liberty to the unconstant and giddy will of man to innovate, alter and overturn it at his pleasure."

As then the system of faith adopted by the Society of Friends in the beginning, is the badge whereby they are contradistinguished from other denominations of professors, and is the cement or outward bond which unites them in religious fellowship, so it is essential to their existence, that they preserve the bond unbroken, and carefully guard against all mutilation. And there is no means whereby it would be more readily demolished, than by permitting ministers to promulgate whatever sentiments they may please, uncontrolled by any restraints, and amenable to no tribunal.



In fact, while men continue to differ in religious opinions as they now do, the most likely, nay the only way, for general peace, is for them to class themselves into societies, according to their faith; for no society to exercise dominion over the rest; for their controversies to be managed with good temper and moderation; and for no person to infringe upon the rights and conscientious belief of others, by assuming the liberty of teaching or remaining in a society, the ancient tenets of which he rejects and denies.

NOTE B.

A belief in the sensible influence and guidance of the Holy Spirit, is certainly an important part of christian faith, and is forcibly enjoined upon us in the sacred volume. Its direction in the concerns of salvation, as well as in many important temporal affairs, has been reverently and gratefully acknowledged by an innumerable company of confessors to the true faith.

But while we assent with all cheerfulness to this most precious doctrine, we are far from believing that the "measure of the Spirit which is given to every man to profit withal," necessarily endues its possessor with prescience; or that when an individual is named under its influence, to any particular service, all the common contingencies of human life are averted, and that an absolute and irrevocably fatality binds him to the fulfillment of the appointment. Such a supposition would give to every person so named, an exemption from disease and death until the object of his appointment was accomplished, and would consequently contradict the plainest lessons of experience.

We have instances on record, of men of the greatest piety and holiness, who believed themselves divinely called upon to go forth in the service of their Lord and master, and whose call we cannot doubt was of God, but who were arrested in their career by the unrelenting hand of death, and summoned from their labours on earth, to receive a glorious reward in heaven. We have seen such men making a triumphant exit out of time, in the full assurance of enjoying a blissful eternity through the merits of the crucified Immanuel; and giving the most conclusive evidence that they had really lived under the guidance of the unerring Spirit of God. And are we to fly in the face of these facts, and conclude that because a release from the field of labour was granted them, before their contemplated mission was completed, that their call to the service was mere delusion, when they declared upon a death-bed that their hearts overflowed with peace in consequence of their yielding obedience to that call?

We cannot but consider the pretensions of [Elias Hicks](#) as presumptuous and illusory; and if it be true that "in the course of his long experience he has never named any one, who was prevented from attending by illness or otherwise," he has given abundant proof of his want of prescience on other occasions,



equally, if not more important, and more immediately connected with his own religious duties, the proof of which must be fresh in the recollection of most of his friends in this city. One instance we may notice; - it is well known that after he had announced his intention of being at a meeting on the following day, and a large concourse of persons had assembled to hear him, they were disappointed, in consequence of his being confined to his chamber with illness.

The consequences which result from the opinions which he advances on this subject, are really monstrous. It follows from his assertions, that as every man has the Spirit of truth, and this spirit is unerring and endued with prescience, therefore every man who is obedient to it, must be made prescient. But the Spirit of God is endued with all the properties of Deity; and consequently upon his position we "have a right to expect" that all true christians shall be endued likewise with omnipotence, omniscience, and ubiquity; and E.H. may as well pretend to either of these attributes, as to make the claims he does to foreknowledge.

NOTE C.

Elias Hicks, in his observations upon the Scriptures, in the letter to Dr. Atlee, says that his "views have always been in accordance with our primitive friends on this point." From this expression, some might be induced to conclude that the Society of Friends, in its commencement, did not consider the Scriptures to be a rule of faith or a test of doctrines, and that they denied their authority. That such a conclusion would be very incorrect, the extract given by A.B. from Barclay's Apology fully evinces. The following quotations will confirm the sentiments of Barclay.

George Fox, in his "Answer to all such as falsely say the Quakers are no Christians," &c. Lond. 1682, says, "We believe concerning God the Father, Son, and Spirit, according to the testimony of the Holy Scriptures, which we receive and embrace as the most authentic and perfect declaration of Christian faith, being indited by the Holy Spirit of God, that never errs," &c.

To the governor of Barbadoes he says, "Concerning the Holy Scriptures, we believe that they were given forth by the Holy Spirit of God, through the holy men of God, who (as the Scripture itself declares,) spoke as they were moved by the Holy Ghost. We believe that they are to be read, believed, and fulfilled, (he that fulfills them is Christ,) and they are profitable for doctrine, for reproof, &c. and able to make us wise unto salvation, through faith in Christ Jesus. And we believe the Holy Scriptures are the words of God, for it is said in Exodus 20 c. 1 v. "God spoke all these words, saying," &c. - meaning the ten commandments given forth upon mount Sinai, - and in Revelation 22 c. 18 v. saith John, "I testify to every man that heareth the words of the prophecy of this book, if any man addeth unto them, or if any man shall take away from the words of the



book of this prophecy, (not the Word,) &c. So in Luke i. 20. "Because those believed not my words." So we call the Holy Scriptures as Christ and his apostles called them, viz. The words of God."

William Penn says, concerning the Scriptures, "we in truth and sincerity believe them to be of divine authority, given by the inspiration of God, through holy men, they speaking or writing them as they were moved by the Holy Ghost; that they are a declaration of those things most surely believed by the primitive Christians; and that as they contain the mind and will of God, and are his commands to us, so they in that respect are his declaratory word, and therefore are obligatory on us, and are profitable for doctrine, reproof, correction, and instruction in righteousness, that the man of God may be perfect and thoroughly furnished to every good work." "We both love, honour, and prefer them before all books in the world, ever choosing to express our belief of the Christian faith and doctrine in the terms thereof, and rejecting all principles or doctrines whatsoever, that are repugnant thereto." - Folio Works, vol. 2, 878.

In his address to Protestants he says, "'Tis great presumption, and a men shelter to ignorance or ambition, to raise a credit to human devices, by beating down the true value of the Scriptures."

Richard Claridge says, "We do sincerely and unfeignedly believe the following propositions:

1st. That the Holy Scriptures of the Old and New Testament, were not of any man's private setting forth, but were given by inspiration of God.

2d. That they do contain a clear and sufficient declaration of all doctrines, in common to be believed in order to eternal life and salvation.

3d. That the Holy Scriptures are the best outward rule and standard of doctrine and practice.

4th. That whatsoever either doctrine or practice, though under pretensions to the immediate dictates and teachings of the Spirit, is contrary to the Holy Scriptures, ought to be rejected and disowned as false and erroneous; for whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith." In his Journal, page 419, he says, "The Holy Scriptures are the great charter of Christian faith and doctrine, and unto them should all appeals be made in matters relating unto both."

It is unnecessary, though it would be easy, to extend our quotations further, proving to a demonstration that E.H. in denying the authenticity and authority of Holy Scripture, has



swerved from the ancient tenets of the society of Friends. - Barclay, in his Apology, page 18, says - "These divine inward revelations, which we make absolutely necessary for the building up of true faith, neither do, nor ever can contradict the outward testimony of the Scriptures, or right and sound reason;" it must therefore be evident that all pretensions to further light, or to the leadings of the Spirit, in denying any doctrine set forth in Holy Scripture, or in any way lessening their value and importance, must be considered as a dangerous delusion and false pretence.

NOTE D.

That it is not detraction to express our dissent from doctrines which are publicly avowed, to discuss them, and to advise our friends against the adoption of them, must be obvious to every person of common sense.

Every man has an undoubted right to enjoy his own opinions, provided they are not opposed to the laws of his Maker, nor injurious to society; and so long as he keeps them to himself, and does not infringe upon the conscientious belief or the rights of his neighbour, he is accountable for them to God only. But when he assumes the office of a teacher, whether public or otherwise, his opinions cease to be private sentiment, and become public property, upon which every man may lawfully converse when and where he pleases, may reflect and decide at his leisure, may approve or condemn, may adopt or reject as is most consistent with the dictates of his best judgment.

When a man attempts to promulgate any new doctrines, we would suppose that he propounds them to the belief of his hearers from the apprehension that they are more worthy of their acceptance than those they have hitherto held; consequently then, he must consider himself to be doing a praiseworthy act in teaching them - and it cannot be detraction to charge a man with doing that which he himself views in the light of a good action.

The speaker communicates his ideas with the design of amending or informing his hearers, and whatever assertions he may make, or whatever sentiments he may avow, they at once become the property of his hearers, and are open to public or private criticism, and to approbation or censure according to their merits. It is not to be supposed that the hearers are blindly and implicitly to adopt them, without exercising any discretion, or inquiring into their correctness, nor yet that they are to be prevented from communicating them to their friends for their judgment and opinion. This would be depriving the hearer of his liberty of conscience and expression, and placing his faith entirely under the domination and control of the ministry, who would have it in their power to force his assent to the most absurd dogmas.

Religious opinions are of infinite importance to man - they are intimately connected with his salvation, and consequently



require the most serious consideration - he should have every opportunity and every facility for sober inquiry, and in coming to a decision he should summon to his aid all those helps which the kindness of our Creator has placed within his reach. If upon mature reflection he conscientiously differs from the sentiments preached - if he believes them contrary to Scripture and right reason, and inimical to true religion and to pure morality, it becomes his duty to declare his dissent and disapprobation. If he sees that much ingenuity and pains are taken to disseminate them, that they are disguised under specious and insinuating forms, calculated to deceive the unwary, he is imperatively called upon by his duty as a Christian, to sound an alarm - to expose them in their real colours - to show their untruth and their pernicious tendency - to warn his fellow men against the adoption of them, and by every lawful means to prevent their propagation.

Elias Hicks appears among us as the declaimer of certain doctrines which he propounds for our belief, and which are easily seen to be contrary to Scripture, to the acknowledged principles of Friends, and to sound reason - and surely he is not so infallible as to have a right to call upon us for our unqualified and servile assent; nor yet to debar us from the liberty of discussing them, of telling them to our friends, nor even publishing if we think proper, what he himself openly proclaims. Such requisitions would be the extreme exercise of ecclesiastical tyranny, and a most conclusive evidence of a consciousness of the weakness of his own cause.

What he openly preaches, and has often preached in the hearing of hundreds of competent witnesses, it cannot be detraction to charge him with holding, else he must himself be his greatest detractor, since the charge is but a repetition of the substance and meaning of his own words. Any man who possesses the art of stenography, may without any violation of gospel order, take down all his discourses, however absurd, print them and publish them to the world - how much more then may an individual converse upon them and tell them to his friends.

The right of absolute dictation on the part of ministers - the inordinate love of popularity and power - a claim for privilege, and for an exemption from the ordinary restraints and regulations of society, are the means by which priestcraft has ever established its dominion, and they continue to be the fruitful sources of religious oppression. So long, therefore, as liberty of conscience and liberty of speech is guaranteed to us, it becomes the duty of every member of every Christian society to exercise them in the fear of God, to watch with a jealous eye every innovation upon the established doctrines and discipline of the church, faithfully to bear a testimony against every approximation to infidelity, however specious its appearance or however sacred the sanctions with which it seeks to clothe itself, and whenever he sees the approach of the enemy, as a vigilant watchman upon the walls of Zion, to sound the



awakening alarm among his brethren.

NOTE E.

[Elias Hicks](#), in his letter to Dr. Edwin A. Atlee, acknowledges that he has "taken up his pen to state to him the unfriendly and unchristian conduct of Anna Braithwaite to him." It would appear from this, that he considers himself exempted from the observance of that Gospel order, which he charges her with an "open violation of." We would ask whether it was not an "open violation of Gospel order," for Elias Hicks to state the unfriendly and unchristian conduct of Anna Braithwaite to Dr. Edwin A. Atlee, instead of telling it to her alone?

The religious profession of E. H. is the most exalted that we ever heard from any man - he professes to be continually guided by "an unerring Spirit," consequently his conduct, to be consistent, should be perfectly blameless. But the spirit of the Gospel teaches us meekness, gentleness, and forgiveness - its language is, "Being reviled we bless, being persecuted we suffer it, being defamed we entreat." Can we reconcile with the influence and government of this spirit, his unfounded charges against A.B. of self-importance, of hypocrisy, of falsehood, and deceit; of being actuated by the treachery of Judas - of watching for evil, of straining every nerve in exaggerating his words, of being determined to criminate him at all events, and of feigning or forcing constructions upon his words to suit her own purpose? If these grievous accusations had been true, it was his duty to tell them to Anna Braithwaite alone - not to communicate them to Dr. Atlee, that he might publish them to the world.

The tone of E.H.'s letter, and the language in which it is couched, appear to us to be little accordant with the precepts or example of Him, who when enduring the agonies of a cruel and ignominious death, prayed for his persecutors, "who when he was reviled, reviled not again, when he suffered he threatened not, but committed himself to him that judgeth righteously."

We search his letter in vain for a single one of the long catalogue of crimes which he lays to her charge; while on the other hand, there is the most conclusive testimony that she is guiltless of them all. She went to see him, as her manner indicated by his own admission, in a friendly disposition - they conversed together freely upon important points of Christian doctrine, and he avowed to her his disbelief of some of them, in terms more plain and direct than he usually had done in his public preaching. She made notes of this conversation, and when leaving America, placed a copy of them in the hands of her friends, to correct an unfounded report which had got abroad respecting her. Such is the account of her "unfriendly and unchristian conduct as relates to those notes" - and as to the "conversation among friends and others," and saying that he "held and promulgated infidel doctrines," it was certainly consistent with her duty as a Christian minister, aware of the dangerous tendency of his principles, to advise her friends



against adopting them, to expose their absurdity and inconsistency, and to excite an examination into their true character and consequences. It was both friendly and Christian to warn them of the danger of listening with credulity to one whose high profession, reputed morality, and popular eloquence, had given him considerable influence; and if his opinions had been correct, the promulgation of them would not have proved prejudicial to him.

She had twice visited him, she had privately laboured to reclaim him from his errors, but finding him fixed in his unbelief, there was but one correct course for her to pursue, and that was to guard the ignorant and the unsuspecting against imbibing his notions.

NOTE F.

It is a great mistake to suppose that the principles of E.H. are new, or that they are the result of greater attainments or superior revelation, since the same opinions, which he now propagates, have been maintained by most of the infidel writers within the last hundred and fifty years. We are aware that he has received the credit of invention, and that to many persons they have the charm of novelty, but those who will take the pains to search those excellent works which have been written in defence of christianity will find all of them have been refuted.

Lord Herbert, who wrote in 1663, taught that repentance was the only propitiation, that the christian doctrine of atonement, granted pardon on too easy terms, and derogated from the obligations of virtue - that we cannot be ascertained that the Scriptures are a revelation, and if we could ascertain it, we know not that the translations are correct; and hence he says, is the necessity of rejecting all systems and forms of religion and adopting the one universal, natural religion, written upon the hearts of all men by the divine finger. - Hobbes asserts that the only assurance for the authenticity of Scripture is the authority of the church or commonwealth - and that the New Testament was never received as of divine authority until declared to be so by the councils - Blount taught that there was no necessity for a Mediator between God and man, and that the belief of such a necessity was derogatory of his Infinite Mercy - Toland declared that there were no mysteries in religion, nor any thing contrary to, nor above reason, and that no christian doctrine can be called mystery. - The Earl of Shaftsbury wrote much to discountenance a belief in the authority of Scripture and in the truth of the christian religion as there set forth - frequently repeating the charge of corruptions and interpolations in the Bible. - Collins declared that all those who contend for the faith of the Gospel, as contained in Holy Scripture are enemies to a just liberty of thought, and to free examination and inquiry - and that the books of Holy Scripture were corrupted and altered by the early fathers and clergy to suit their own notions. - Woolston says that many of the facts recorded in Scripture are mere allegorical allusions to the work



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of religion in the heart, and that literally taken they are absurd and fictitious; that the history of the life of Christ is only an emblematical or allegorical representation of his spiritual life in the soul.

Dr. Tindal taught that christianity is nothing more than the religion of nature; that the dictates of the Spirit, or of "the universal law of nature" in man, are so pure, perfect and absolute, that all external revelation is utterly useless; that to believe in external revelation is to renounce our reason and give up our understandings to a blind and implicit faith; and therefore it is our duty to throw off such revelation, and follow the pure, simple dictates of the light of nature. - Dr. Morgan says, that revelation (in which he declares himself a firm believer) is no more than the discovery of truth by whatever process it be made, and that the only test of the truth of revelation is the moral fitness and reason of things - he declares that St. Paul preached a Jewish Gospel, viz. "Salvation by Christ, the Jewish Messiah." - Chubb taught, that Christ was no higher character than the founder of the Christian sect, that he was sent into the world to acquaint mankind with the revelation of the will of God, and that the account of his birth was ridiculous and incredible. He denies that he is our Advocate with the Father, or the propitiation for sin, and says the doctrine of the atonement "is contrary to all truth and the eternal reason of things" - that "to appeal to the Scriptures as the test for our opinions would be the certain way to perplexity and dissatisfaction, for the Bible is the grand source of heresies and schisms, and exhibits doctrines the most opposite, and greatly dishonourable to God. - Lord Bolingbroke, speaking of the atonement, says it is "repugnant to all our ideas of order, justice, goodness, and even theism." - Thus we see that most of the Deistical writers from the year 1663 to 1746 have avowed the very principles which [Elias Hicks](#) now teaches as the result of immediate revelation. - The reader will find a full refutation of these in Dr. Leland's View of Deistical writers.

We shall now notice the comparatively modern work of that arch-infidel Thomas Paine, called "The Age of Reason," many of the sentiments of which, are so exactly similar to those of E.H. as almost to induce us to suspect plagiarism. - Speaking of our blessed Saviour he says - "They (the Christian mythologists) represent this virtuous and amiable man, Jesus Christ, to be at once both God and man, celestially begotten, on purpose to be sacrificed" - he declares that he was a Jew by birth and profession, and was the Son of God in like manner that every other person is, for the Creator is the father of all" - that "he probably worked at his father's trade, which was that of a carpenter; that it does not appear that he had any school learning, and the probability is that he could not write." - He denies the miraculous conception, and ranks the divinity of Jesus Christ with the deification of the heathen gods.



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Of the doctrine of Christian redemption he speaks in terms of great contempt - he says, "The probability is that the whole theory or doctrine of what is called redemption (which is said to have been accomplished by one person in the room of another) was originally fabricated, on purpose to bring forward and build all those secondary and pecuniary redemptions upon, and the passages in the books upon which the idea or theory of redemption is built have been fabricated and manufactured for that purpose" - "moral justice cannot take the innocent for the guilty, even if the innocent would offer itself" - "the doctrine of atonement is fabulous, man stands in the same relative condition with his Maker, he ever did since man existed, and it is his greatest consolation to think so" = "the doctrine is an outrage offered to the moral justice of God, by supposing him to make the innocent suffer for the guilty." - "It is only by the exercise of reason that man can discover God." And the doctrines of the fall of Adam - the Divinity of Christ, and his great sacrifice, he declares are all irreconcilable to the divine gift of reason that God has given to man.

Religion he says, cannot have connexion with mystery - it is free from every thing of mystery and unencumbered with any thing mysterious - mystery, is the appendage of fabulous not true religion."

Of our believing facts adduced upon the authority of revelation, he says, "When it is revealed to me I will believe it to be revelation, but it is not and cannot be incumbent upon me to believe it a revelation before," &c.

Of the inspired account of the creation, he says, "It has all the appearance of being a tradition which the Israelites had among them before they came out of Egypt," &c.

To conclude the parallel, speaking of the first part of his work, Paine says, "The opinions I have advanced in that work, are the effect of the most clear and long established conviction, that the Bible and Testament are impositions upon the world - that the fall of man - the account of Jesus Christ being the Son of God - and of his dying to appease the wrath of God - and of salvation by that strange means, are all fabulous inventions, dishonourable to the wisdom and power of the Almighty; and that the only true religion is Deism, by which I then meant, and now mean, the belief of one God, and an imitation of his moral character, or the practice of what are called moral virtues," &c. - That man must be destitute of common perception who does not at the first glance see the coincidence of these sentiments with those of E.H., and it is by no means difficult to tell where the latter may have borrowed them without the pains or trouble of invention.

Paine, however, was a more consistent unbeliever - conscious of the entire incongruousness of his opinions with the doctrines of the Holy Scriptures, he did not attempt to screen himself



under their sanction, by wresting the plain sense and meaning of some parts to make out a warrant for his sentiments, and wholly denying others which directly contradicted him, but he commenced his career by boldly declaring that the Bible was a tissue of falsehood and deceit - he had too much honesty to make a profession of believing them when he knew that his principles would give such profession the lie.

Bishop Watson has replied to the objections of Paine with much learning and acuteness, and with great effect - his work is well worthy of a serious perusal; but the most conclusive answer to Paine's infidelity, as well as to that of all the writers whose names we have mentioned, is a contemplation of their dying hours - He who has seen the impenitent and hardened sinner trembling with agony of body and horror of mind - destitute of hope - tormented with the very pains of hell begun while on earth - and going out of time into eternity blaspheming and contemning his God and Saviour, may form a correct idea of the state of mind which these principles have produced in most of their professors - and let those who are tampering with unbelief take warning by the awful accompaniment of their death bed scenes, a faithful account of which they may read in "Simpson's Plea for Religion," and in "Pike's Consolations of Gospel Truth."

It has been the favourite axiom and first principle of all unbelievers and free thinkers, that there are no mysteries in religion, and that no man is bound to believe what he cannot comprehend - this is, in fact, the very basis upon which infidelity in every age has been erected.

We could adduce large quotations from authors of the same school with Paine, shewing in the most conclusive manner that the dogmas of [Elias Hicks](#), so far from being further revelations of Christian doctrines, are merely the stale objections to the religion of the Bible, which have been so frequently routed and driven from the field, to the utter shame and confusion of their promulgators.

FINIS.



Publication of [Friend Luke Howard](#)'s "A letter from Luke Howard, of Tottenham, near London, to a friend in America; containing observations upon a treatise written by Job Scott, entitled Salvation by Christ, &c." (This treatise ON SALVATION BY CHRIST by Friend Job Scott had been published in [Providence, Rhode Island](#) in the year of his death, 1793. You can inspect it at <http://www.qhpress.org/texts/jobscott/>.) Friend Job had been one to urge a less worldly, more inward or mystical/spiritual practice of the Quaker faith, but his disparagement of militant materialism had grown so strident that he had fallen afoul of hidebound and wealthy Friends in Philadelphia. His children became Swedenborgians and, when one of them married a Quaker, the result was that that person was [disowned](#).)

HOWARD PUBLICATIONS

A LETTER FROM LUKE HOWARD



**of Tottenham, near London,
TO A FRIEND IN AMERICA;
containing observations upon a treatise
written by
JOB SCOTT
entitled
SALVATION BY CHRIST, &c.
[1825]**

Should the following sheets obtain circulation among the members of the Religious Society of Friends, (for whose use they are exclusively written,) the author entreats for his argument a patient and candid perusal. He believes that a hasty glance over the piece will by no means suffice, to put a reader in possession of what it contains: and that the same careful reference to the passages of Scripture quoted, and the same deliberate consideration of the whole, which he has found it his duty (in justice to the character, whose opinions are called in question) to bestow, will become every one who shall incline, on this occasion to enter again into the subject. The present letter, (he must also premise,) is not the result of any correspondence previously had with any friend in the United States: and the author alone, and not the Society in England, is responsible for its contents.

London, Second Month, 1825

My Dear Friend,

Among other publications by members of our society in the United States, which have lately issued from the press, and been transmitted to this country, I observe two or three of a posthumous character, purporting to be from the MSS. of the late *Job Scott*. I have perused one of these, entitled, "Salvation by Christ," attached to which, is a kind of second part, entitled "On the Nature of Salvation by Christ" – the whole making about 88 pages, the matter of which is stated to have been penned more than thirty years ago, and left in the hands of his friends, when he embarked on his last voyage in the work of the ministry. Having heard him preach with much power and energy, when he was in England on that occasion, I was interested (I remember,) and affected by the circumstances of his death in Ireland, soon afterwards: and the regard which I have cherished for his memory, makes me a little concerned for his religious reputation. Had he lived to near the present time (as he might have done in the course of nature,) and left his MSS. *revised* for publication, I suppose no one could have complained that justice was not done to him, by the appearance of the present pamphlet: but my own decided opinion, after mature consideration is, *that he never would have published it as it now appears*, nor probably, at this time of day *at all*. The Yearly Meeting of New England therefore, or its committee, did certainly evince both



a prudent care, and a due regard for his reputation, and that of our religious Society, in so long declining to sanction this piece. But it seems now to have made its appearance in opposition to their judgment.

We have extant, among us here, a small collection of "letters from Job Scott, written whilst in Europe to his relations and friends," &c. first published in America, and reprinted in England. In one of these dated 14th of 11th Month 1793, I find the following remarks. "There is scarce any thing that makes longer life desirable, [he was then within eight days of its termination,] but to finish the field of religious labour, which I had hitherto mostly thought was not yet done; especially with regard to digesting my Journal and some other writings. [Then follow allusions to the peculiar doctrine advanced in this Essay on Salvation, and which it appears he still regarded as true – but he adds,] On the ocean, I wrote over about a quire of paper, which I believe is now in my trunk at ———, respecting which, I was ever a good deal doubtful, whether some parts of it, not particularly upon these points, were not more in a way of abstruse reasoning, than might be best for a Friend to publish. Be that as it may, I am very apprehensive that most of my writings are far from properly digested, and some of them I believe might be a good deal better guarded. Our views of things do not usually open all at once: it is so in the individual – it is so in the world."

There was certainly in the character of this dear Friend, a perceptible excess on the side of the imagination and the feelings. This had been the case with many good and useful men before him: and such a temperament makes a minister faithful, or courageous and energetic in the discharge of duty – but in measure disqualifies him from being a competent judge of doctrine and controversies. It is nevertheless, sometimes corrected by experience, and by intercourse, in a spirit of charity, with others as zealous and knowing as himself. I remember an honest man's remark, who had been hired as a "help" from a distant county, and had had to follow his employer for the first time through our crowded metropolis. "I never saw such a place as London in my life: why nobody *would* get out of my master's way!" Just so it is with powerful, but secluded minds, when they emerge from their circle of assenting hearers and weak opponents, into a wider horizon, and have to compare the contents of *their* budget, with the variety of conflicting opinions around them. It is in vain that the man says to himself and others, "I am *quite* sure of this." For, if religion, for instance, be the subject, and there be not in the Scriptures of Truth, a preponderating mass of evidence in his favour, another may soon fall in his way who is quite *as sure* of the contrary – and then who is to judge between them? If either of them refuse the test of the Scripture, in its plain and obvious meaning, he may indeed decide the matter *for himself*, and be quite sure in his own opinion still, but in vain will he expect to do it for the other. He may now, if he incline so to do, ascribe his own persuasion, which he calls his certainty, to the Testimony of the Spirit of Truth in himself. But then, the other may pretend



to this likewise, and with as plausible appearances (it may be,) on his side, to support him in his pretensions. For this reason it is wisely proposed by Robert Barclay in his Apology, that both doctrine and practice shall be tried by the Test of Scripture. We are very willing, (he says, Prop. 3 Sect. 6) that all our doctrines and practices be tried by the Scriptures; which we never refused, nor ever shall, in all controversies with our adversaries as the *Judge* and *Test*. And if in controversies with adversaries, then much more in differences of opinion about doctrine, or differences of *belief*, between members of the same religious society. By this test therefore, I shall proceed to try some opinions of Job Scott – he himself having admitted, at a time when men are not used to express themselves lightly, that he was very apprehensive, most of his writings were far from being properly digested: and that some of them (he believed) might be a good deal better guarded.

The subject of this pamphlet is regeneration, and the *new birth*: that doctrine which our Lord chose to propound but to one person, and that in privacy; as if on purpose to instruct us, that it should be learned in secret, and brought to the test of individual experience, not talked about in crowds, or discussed in religious assemblies – a doctrine, moreover, which would bear to be treated, in those ancient times, with a freedom of terms which does not so well comport, now, with the due restraints of Christian conversation. A subject, which he, who is clothed with right authority, under the influence of the Holy Spirit, may at times profitably impress upon the minds of serious hearers, in the solemnity of public preaching, but which, when cast before the sensual and worldly minded, is as pearls among swine; and may serve to bring the great and precious truth which lies under it, into doubt if not into derision. I shall strive not to make this letter the vehicle of improper thoughts, by quoting expressions which could not be read, I think, in a mixed company of Friends of both sexes, without bringing confusion over some of their faces; but I *must* specify enough (and I may as well do it at once) to make myself intelligible.

The fundamental proposition then of the whole book, and which the author seems to have regarded as a special revelation to himself, is, that the human soul is in a spiritual sense, and in relation to its God and Saviour, a *female*; and that salvation by Christ consists in, or is effected by a real process of generation, conception and birth; by which it is made the mother of Christ, the only begotten Son of God! He insists again and again, that those things are *real*, which sober Christians have regarded only as lively and apposite metaphors, in the sayings of Christ and his Apostles on the subject of that change of heart and life, which all must experience, who become qualified for the kingdom of heaven. Before I proceed to show the bearings and consequences of this opinion of his, I will make some observations upon the text of Scripture, on a misapplication of which, the most part of what is *original* in his views of the subject, will be found to rest.

It is related in *Matt.* xii.47-50, and in *Mark* iii.32-35, that on a certain occasion the mother, and brethren of Jesus were



without, desiring to speak with him, while he was in the house, teaching the people: and that before he went out he took occasion, as his manner was, to spiritualize the occurrence; reminding those who were about him, that there was a spiritual union and relation to be experienced, by doing the will of God, in which they should be as near to him in the inward life, as were his brother and sister, and mother naturally. In this speech he puts his mother *last*, (in both places) I apprehend as being the least appropriate in the comparison, yet not to be slighted by the want of all mention of her, now that she was on the spot. But what does Job Scott make of it – or rather what does he not make of it? Putting *mother* first (in one of his quotations) he insists that “Jesus meant as he said,” and that “had he not carefully confined his words to a strict meaning, he might have called such his father too:” “but in the spiritual sense in which he was speaking, no man can possibly be his father, but God” [only] and that “man *at most* can be his mother!” He spake then in a spiritual sense – and yet he made these, *really* and not metaphorically his different *relations*, as *mother*, *sister*, and *brother!* But in a spiritual sense what is the distinction among these? *none at all*: The apostle Paul says, *Gal. iii.28*. “In Christ, there is neither male nor female,” alluding to the very kind of union that our Lord here pointed out. Though the meaning therefore was spiritual, and the *thing* spoken of, *real* in that sense, yet the *form of speech* was figurative, importing only a most near and intimate union in spirit: and he made no mention of his father; first, because it would have been an improper figure, or comparison, he having no natural father; secondly, because no mention was made of his reputed father to him. The expressions are encouraging when thus simply taken: but if they were really meant to convey this new doctrine, I would ask, is it likely, a thing so deep and so wonderful as this, the very *mystery of Christ*, (as this author deemed it,) should have been dropt by our Lord, in the act of rising from his seat to go out of the house, and at no other time further spoken of by him? I trust I need say no more here, for the satisfaction of any unprejudiced person, that the saying here was figurative not literal. I may just refer, however, to the expressions used in *Mark x.30*, as a proof of the freedom with which the like terms were used by our Lord on another occasion.

Of the various figures made use of in the New Testament, to represent the great and permanent change wrought, in every person, who comes to experience “salvation, through sanctification of the spirit and belief of the truth,” *2 Thes. ii.13*, there is not any thing which is more appropriate, or more insisted on, than that of being born again, or born *from above*: but this is by no means the sole or exclusive idea, that even Christ himself presents to us, in illustration of the subject. The word and power of God entering into minds, variously disposed as to its reception, is compared, very aptly to *seed* sown in various soils: *Matt. xiii*. One man forgets the instruction received, almost immediately, being careless and unwatchful: another gives out in the first season of difficulty,



being impatient: another prefers gain or pleasure, and so stifles conviction: but of him that prospers in religion, it is simply said, that "he heareth the word and understandeth it and *bringeth forth fruit*," according to his capacity, watchfulness and diligence. How simple, natural and intelligible is all this; which is the exposition of Christ himself.

The small portion of secret help and guidance at first afforded to believers, is pointed out (that we might not despise or overlook it in the heart,) by the parable of the grain of Mustard seed, verse 31,32, and its efficacy in producing in time a *total reformation of the man*, by a comparison with the working of leaven, in the meal of which bread is made: and the necessity, in order to success in religion, of making this our primary concern, and letting all other things give place to duty, by the treasure hid in a field, and by the pearl which would enrich the purchaser, *by taking it into another country with him*, (for such is probably the intent of the parable,) verse 44,46. In like manner, as the estates of individuals, differing in their talents and improvement, so is that of the Church at large, illustrated, by most apt comparisons in the New Testament. But in all these, there is nothing that tends to the thing so much insisted on by the author of this piece: nor is the subject, *in his sense*, so much as once mentioned or alluded to by our Saviour! In reply to a question of the apostle Peter, in *Matt. xix.28*, as to what they should acquire who followed him, as the reward of their adherence to him, he says indeed; "Ye who have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, &c." But if the English were made to agree with the construction of the text, according to the punctuation that may (and probably should) be given in the Greek, it would be seen that the term regeneration or *renovation*, belongs to the latter part of the sentence; and points to the future state of the visible church in this new and spiritual dispensation, with Christ, its King and High Priest at its head. That he could not mean any such thing as our author has attached to the term elsewhere, nor even the individual *conversion*, or change from a carnal to a spiritual state of the disciples, is plain from hence, that in *this* respect, Christ who had never sinned, had not *gone before them*; nor could they as yet have been said to have *followed*. *Matt. xviii.3. Luke xxii.32.*

The only occasion of our Lord's treating "of the new birth" in strict terms, (so far as appears from the New Testament,) was upon that visit of Nicodemus to him: and he seems here to have followed his own rule, as laid down, *Luke viii.10.* of speaking to them that were "without," (or who had not shown their faith by following him) "in parables." This would humble an inquirer, if he were sincere; and put him upon the exercise of faith, instead of curiosity. Nicodemus stumbled at first upon the "stone of offence," when emphatically told this truth, that "except a man be born again, he cannot see the kingdom of God," *John iii.3.* but our Saviour in compassion, probably to a sincere but prejudiced mind, condescended to *add* to his statement, the terms "of water and of the spirit," (by which we may understand,



the being first washed, and then *inspired*, or in other words, first purified from sin, and then filled with holy dispositions and desires,) terms from which the Jewish teacher was able to gather something; assisted as he most probably was, by the further conversation of Christ at that time and by that "*power of the Lord*," Luke v.17, which, when many "Pharisees, and doctors of the law" were sitting on another occasion under his teaching "was present to heal them." These terms of being "born of water, and of the spirit," are quite inconsistent with the main proposition of the pamphlet, as already stated: they are delicate and appropriate metaphors, expressive of a thing which *in itself*, is to us incomprehensible, and to be known only by its effects. *This* also Christ teaches us, by that comparison of it to the wind, which blows on in its course, and we hear the sound of it, and see plainly its effects on the bodies around; yet in itself it is invisible; we cannot tell whence it comes, nor whither it goes, as we can of visible substances. "So is the way of every one that is born of the spirit." He gives the most evident proofs of having become a new man, of a thorough change of heart, effected by a divine power within him: of the *manner, origin, progress* and *final accomplishment* of which, however, God alone is in full possession – and man (pretend what he will of spiritual discerning) can neither describe nor define it, in terms that shall apply alike to every case of *conversion*, under all the varieties of constitution, habits, character and circumstances of those who may be the subjects of it.

The metaphor *thus employed, but not first introduced* by Christ (for the Jews applied it in the case of a proselyte to their religion, whom they compared to a *new born child*) was taken up and applied by the apostles in a variety of apt illustrations; which so well suit the case, and become so natural by use, that they are ready at times to supersede the real sense, that lies underneath, unchangeable. Hence the great wisdom of the Teacher of all truth himself may be inferred, in having so set it forth under a variety of similitudes, that it is impossible for any one of these, finally to usurp the place of the *divine reality*. But the author of the pamphlet has fallen into this mistake: and in trying to establish his own views of doctrine, he has in a variety of ways wrested the sense of Scripture; of which take the following instances: –

Matt. i.1. "The beginning of the gospel of Jesus Christ, the son of David, the son of Abraham." "Christ," says Job Scott, "is not only the son of David, and David the son of Abraham, but *Christ himself* is the son (strictly so in spirit) both of Abraham and of David." Is this the way to prove doctrine by reference to Scripture? The text relates, not to Christ as a "Spirit" or principle of holiness in men, but to the man Jesus Christ, whose outward descent from Abraham, by the mother's side, was in the first place to be set forth in this book. He confounds the outward *person* with the inward *life*; and then seeks the latter where it is not at all treated of.

The pamphlet says, page 19, "that babe of life, that true child of God *that cries* Abba, Father, is never brought forth but through a union of the two seeds, the human and divine." Now it



happens that in the only two places in Scripture, in which this figure of the infantile cry to its parent is introduced, each passage exhibits the infant as *an adopted child!* Rom. viii.14,17. "For as many as are *led by the Spirit of God*, they are the sons of God. [We see here, why, and how, they are sons,] For ye have not received the spirit of bondage again to fear, but ye have *received the spirit of adoption, whereby we cry Abba, Father.*" Who is it that is led by the spirit of God, but *he* that before went astray? 1 Peter ii.25. Who is it that receives the spirit of adoption, but *he*, that before was the servant of sin. Rom. vi.16,23. "And such were some of you (says Paul to the Corinthians, after enumerating different kinds of evil doers, 1 Cor. vi.9,11) but ye are washed, but ye are sanctified but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." Is there any thing here, other than, or beyond a change of heart and life, the *same soul* being saved that sinned before? Yet these are the "common notions" of sanctification held by the Christian Church at large, that is, by the sound members in all denominations: but to proceed to the other text, – Gal. iv.1-7. It is clear from the context here, that the figure has relation to the two dispensations of the Law and the Gospel. Under the former, the Galatians "were in bondage under the rudiments of the world:" they were redeemed by Christ that they might "receive *the adoption of sons,*" the effect and consequence of believing in Him. "And because ye are sons (continues the apostle) God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Thus he describes, *in a figure*, that happy change which was then proceeding in them, and concerning which he was jealous, lest it should be impeded by others who were leading them back and *preaching to them "another Gospel."* Now, let these texts be fairly taken along with the context, in the full and plain acceptation of both; and it will be seen at once, that the author derives no support to his hypothesis from either of them. For generation is not adoption; nor the Law, the old man, nor the Gospel, the new man. The pamphlet says, page 54, "This is the great mystery of godliness. *God manifest in the flesh, is not confined to the flesh of that one body.*" And then it proceeds to quote John xiv.21.23. as before, verses 16,21. also Rom. i.19. and Col. i.27. But take with the first cited text, *the context also*, 1 Tim. iii.16. "And without controversy great is the mystery of godliness. God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." Observe first, that all this is said in the *past* tense, God *was* manifest, not *is*: secondly, that the whole is connected together as the proper attributes of Jesus Christ, even of Him that was crucified. Are we to take *these* upon us – are we preached unto the Gentiles, believed on in the world, received up into glory? Nay, says some advocate of this mystical doctrine, but Christ *within* is. But *this*, according to them, is the new birth itself, the heir of the promise, the believer *himself*: then one believer is preached to another, and believed on by him as his Saviour. Let us for argument sake transfer the meaning *in a figure*, to Christ



within, or the Life which is the light of men, &c. then, what becomes of the new opinion? For *this* Christ is not an individual "production," but a Divine principle, holy and unchangeable: a light shining in darkness, and *giving power* to as many as receive and follow it, *to become* the sons of God, even to them that believe in *his name*, John i. "No man (says J.S.) can receive any one that *Jesus* sendeth (observe the inaccuracy of the term, for Jesus is the man) and not *as* really receive *him*; I mean absolutely *him*, the only begotten Son of God: any more than we can receive Christ, and not receive the Father that *sent him*." I give this with the *italics* as I find them. It is a perversion of that speech of our Lord's, Matt. x.40. in which he confirms his disciples, then going forth as apostles, and encourages all to receive them as such, by this consideration, that the power and presence of the Father, and of the Son *as the Divine Word*, should go along with them. "It is not ye that speak, (he says, verse 20.) but the Spirit of our Father which speaketh in you:" the Omnipresent Spirit of God. It need scarcely to be added now, that the pamphlet supersedes the promised Comforter, the Spirit of Truth, John xiv. in his office of instructing and supporting believers, giving it all to the new birth; or God and man in "immediate" union, *our own spirits* being one of the component parts of this "production"!

Rom. vi.1-11. Out of this whole passage he selects the 10th verse: "For in that he died, he died unto sin, once and in that he liveth, he liveth unto God:" making it signify that Christ "died to the motions of sin in himself," (instantly, that is, "once,") and placing this mystical death of Christ by the side of the great atonement on the cross: in the same way it may be made to supersede all acknowledgment of the merit and efficacy of this sacrifice.

The pamphlet says, page 63,64. "Can a birth of real life [note, of the *Divine* and human conjoined!] be stifled and slain? It can. Was, 'the Lamb slain from the foundation of the world' – was *this* said only of what *should be afterwards*, [note, it was written by John, of what *had been before!* Rev. xiii.8.] or was it really done from the very foundation? It was really done: it is done still in thousands. In the very day that Adam ate the forbidden fruit he died. Death took instant place in him, upon that which was before alive in him, only in the life of the Lamb. Here the Lamb was slain in him, here the branch was cast forth and withered."

Is not this to assert the death, not of a creature who had sinned, but of Him by whom all things were made? For how is the life of Christ to be separated from his proper divinity, but in a figure only. John the Baptist said, pointing out the man Jesus Christ, Behold the Lamb of God! John i.29.36. According to our author this was quite in vain. It was impossible for the "man" who was to be "made manifest" to Israel, thus to be shown to them: even he then is mystical, and not to be beheld outwardly! The "common notions" of the Christian world, which I believe to be quite right here (and the pamphlet quite wrong), make the Lamb of God to be *the man Jesus Christ*, who was foreshown by the lamb in the Jewish passover; and who came accordingly, and



offered up for us his most precious life, "as of a Lamb without blemish and without spot" – "foreordained before the foundation of the world," 1 Peter i.18-21.

Let us proceed. In page 58 we read thus: "The *natural man*, the *mere creature*, as the work of God is a created being: he never saw God, cannot know him, nor receive the *testimony* respecting the mystical union and sonship: but the *babe*, the *begotten*, that with a true and living knowledge of its sonship, cries Abba, Father, both *sees* and *knows* the Father, and receives the heavenly testimony. For Christ, speaking of this mystery, says, 'Take heed that ye despise not one of these little ones, for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.' Matt. 18.10."

There are in this short passage several perversions of scripture. In the first place, I suppose it will not be controverted, that Adam "the mere creature" (for such he was in strictness, though a noble and a perfect one) saw and knew God, in some sense, while in paradise. Secondly, I have already shown who it is that cries Abba, Father, in the sense of Paul, who wrote it; and that it is *not* the "babe" of this pamphlet. Thirdly, it does not appear that Christ was "speaking of *this mystery*" in that passage: it *does* appear, from the forepart of the chapter, that he was speaking of a *converted* state, a state also of great *self-humiliation* and *docility*: in which they who abide "as little children" shall experience, notwithstanding their outward weakness, the watchful care (implied by the *ministration of angels*) of their Father in heaven. It would be tedious, and it may not probably be necessary for me, to follow the author through at least as many more unwarrantable applications of scripture, by which he endeavours to make as much as possible appertain to his "babe." of that which is written concerning the Redeemer of mankind, *in his own proper person*. Taking the author now, therefore, upon his own hypothesis, let us see what follows from it.

First; that there is no such thing as *redemption* by Christ, properly speaking, and restoration of mankind from the fall; (a conclusion which he could scarcely have intended:) for, upon his system, Adam who fell, is not he who is restored: he is a mere creature, cannot see God, nor know him. Yet, strange to tell, he was redeemed, *in and by* the very transgression by which he fell, for in that very day that he sinned, the Lamb was slain in him, being a part of himself! It is difficult to get through the labyrinth of our author's doctrine on this subject; but the result of it plainly is, that one man sins, and another being, is *born of him*, who is saved instead of him!

Secondly. If the human soul be the mother of this babe, not by a "metaphorical expression," but by "as perfect a reality as any in nature," as he affirms – and if the soul be immortal, and created for a future state of happiness or misery, which will not probably be controverted – then, upon the supposition of the salvation of the *son*, what becomes of the *mother*? This is a part of the "mystery," which he has not explained to us; though as necessary to have been made clear as any. It should seem upon this hypothesis, either that the mortal part is the mother,



which would make a very strange confusion in the matter, besides that we know that "what is born of the flesh is flesh;" or that *all* human souls are *eternally lost* and perish, some leaving offspring to inherit the realms of bliss, and others not! But no – I go too fast:

For, thirdly, he says in another place, "If it be objected, that Christ is his [God's] only son, his only begotten, and that therefore none else can be his son in the same sense, I answer:

1. It is not pretended that any other visible person or human being was ever begotten in the same manner as was Jesus the son of Mary: so, *in* that respect, that was a singular and only instance of sonship.

2. But a second part of the answer to this objection is, that though the sonship as brought forth in a plurality of persons, is expressed in the plural number in relation to them; and so is called *sons*, children and heirs; yet in relation to God, with *whom* the union is *immediately* formed in all those persons *wherein* the *sonship* takes place, the whole is but one sonship. The seed of which they are begotten is one in all, that is, 'the incorruptible seed and word of God,' of which all that are, or ever was born again of God, are begotten." Pa. 80. If we now keep still to the *real* system, it appears that the many persons constituting the visible church, as to us, are in relation to God, but one person, or no person at all: contradicting our Lord's declaration that *He is the God* of Abraham *and* of Isaac *and* of Jacob – not the God of the dead, but of the living. Matt. xxii.32, &c. Consequently now, instead of heaven being peopled at a double rate, as it would be on the supposition that men's souls were saved, and that our author's doctrine were also true, there will be gathered from the high and glorious mission of the Redeemer, instead of an innumerable multitude before the throne, no increase of blessed spirits at all!

In order to escape from some such inference, our author here, towards the conclusion of his work, and perhaps upon a little further reflection, begins to slide out of his realities; making the son, a *sonship*, and admitting *other scripture metaphors* into his statements; out of which metaphors others have just as much right to constitute what is *real*, as he had to make this so. If conversion and sanctification be *really* a process of generation, then it is also really a dying and rising again inwardly, a being washed from our sins in water or in blood, a being leavened with leaven, purified by fire, &c. all of which are impossible in a *real* sense. In the use of metaphors, Holy Scripture will always be found, I believe, consistent with itself. He who is "converted" becomes at first "as a little child:" the direction of his will and desire is effectually changed: and he afterwards grows in grace and in the knowledge of our Lord and Saviour Jesus Christ; until he arrives at "the measure of the stature of *his* fulness." 2 Peter iii.18. Eph. iv.13. Not so the "babe" of this pamphlet. For our author seems greatly perplexed in himself, to decide whether he *be born* at all, until sanctification is fully accomplished; that is, until he *be arrived* at manhood! "If any man in whom this birth has some real existence, finds himself



still in a degree under the power of sin, he may be assured, that so far as he is so, he is not born of God." "No man is ever *wholly* born of God, who is not brought under his rule and government *in all things*." – "That which sinneth, in any man, is not born of God; is not the *new* man, but the *old* man, which is corrupt, and in which sin yet dwelleth." Note this monosyllable *yet*, which at once refutes the *real* doctrine, for it would imply, in *his* sense, that there may be in us, really one man already saved, and another in a capacity of salvation! The apostle John says, "Whosoever is born of God doth not sin; for his seed [the principle of Truth and righteousness, the Eternal Word] remaineth in him." &c. 1 John iii.9. But he also says, "*Whatsoever* is born of God, overcometh the world," 1 John v.4, which is a great and self-evident truth, closely connected with the former, and, as it were, the root of it. For nothing can be "born of God" in us, but what shall be pure, holy and harmless; *Light* in the understanding and *Love* in the affections, the two great preservatives (as every child of God knows) from the act and power of sin. The apostle says also: "He that committeth sin is of the devil." [but as if to prevent the too literal acceptation (of his being *born* of him) he adds] "for the devil sinneth from the beginning." Ch. iii.8. But our author has a person much nearer to ourselves to lay the blame upon. He imputes all the "babe's" sins, to the *old* man "which is corrupt [as if it were really the original principle of Evil in us] and in which sin yet dwelleth" [as if it could notwithstanding be yet purified and saved.]

Such are the consequences of affecting to be wise above that which is written – of making that real which is metaphorical; that figurative or mystical which is literal – of not being content to take the plain text along with the context, and draw from both in humility and faith the instruction they may thus well afford – in short, of rejecting, from an apprehension of our own superior attainments and greater spirituality, the doctrines deduced from scripture, by Christians in all ages, concerning *salvation by Christ*.

It is greatly to be feared, that a spirit of self-righteousness may sometimes be lurking under these exalted pretensions. For how can a man be supposed to entertain and feed his mind upon such doctrine, without *applying* it to his own case and to his neighbours? He himself, forsooth, is regenerate and born again; he has in him, the only begotten, the son and heir of the promises, who ever beholds the kingdom, and dwells in it; nay, *claims* it as his rightful inheritance! *He* is the brother, and of late, it seems, also the *mother* of Christ! He needs no teaching of man – the anointing is in him, by which he knows all things – or if not as yet so, they will in due time be revealed to him, without research or inquiry on his part. *He* can do without the scriptures: he will be led and guided into all Truth without them: *the letter kills* [a text often perverted thus] *it is the spirit that giveth life*: – with much more of the like, that may be traced in what escapes from persons in this state of mind. As to the letter killing, let us here explain the text. 2 Cor. iii.3-6. "Ye are manifestly declared to be the epistle



of Christ ministered by us, [here is a strong figure!] written not with ink, but with the Spirit of the living God, [the same thing with 'the anointing,' 1 John ii.27.] not in tables of stone, [as was the law of Moses] but in fleshly tables of the heart. And such trust have we, through Christ, to Godward. Not that we are sufficient of ourselves, to think any thing as of ourselves, [to arrive at positive conclusions concerning your state] but our sufficiency is of God; who also hath made us able ministers of the New Testament, [or Covenant] not of the letter [to wit, the law of Moses] but of the spirit: for the letter [of that law] *killeth* [by denouncing death for the breach of the commandment, and yet providing no remedy or escape] but the Spirit [of the living God in the new covenant] giveth life." Now, let any candid person try for his own satisfaction, whether he can bring any thing from this, or any other part of the Scriptures of Truth, which implies that the doctrines contained in that book, which (after the subject it treats of) is called the New Testament, do *kill*, or in any way prejudice the believer in Christ, by being *simply read and received into his understanding*: It was plainly not *the letter of this book* to which *the apostle* applied the text – but mark! his words will often be found so applied by those who think themselves highly spiritual. It is true, that "knowledge" without charity "puffeth up," and that charity edifieth, or *buildeth* up: but it buildeth, in part, with the very materials that inquiry and knowledge furnish. And the apostle in the very same Epistle had said, "Brethren be not children in understanding – howbeit in [freedom from] *malice* be ye children, [here is the 'babe' of the apostle Paul] but in understanding be *men*." 1 Cor. xiv.20. For which end he had written them so many instructive advices.

The letter, then, killeth, and the spirit giveth life: but to whom does it give life? To those exclusively who have in their minds this view of it? By no means. One man may have been taught, that he is saved by the righteousness of Christ imputed to him, and by this merely, without any respect to his works: another may have imbibed the sentiment, that what Christ did and suffered *outwardly*, (as he may inconsiderately term it,) effected nothing for his eternal good: I think them both wrong: but as I believe that men are not saved merely by a *notion* of religion, so neither that they are lost merely through it: though, when fondly cherished and uncharitably contended for, their notions may hurt them as Christians, and impede or endanger their sanctification.

Our author himself, I am sorry to have to remark, does not appear to have had his charity towards others extended, or his humility deepened, by these speculations. "No doubt (he says in his preface) *professors* will object, as they always have done, to every unfolding of truth: but what avails their cavils, or indeed what avails their quiet, with us, if it is in a way that allows them to live at ease in sin, under a mistaken notion that they are going to heaven by Christ?" – "The Lord is on his way, gradually unveiling himself to his inquiring, seeking children; and wo, wo, from an all-righteous judge, to those who dare to lift a hand against the right-timed openings and revelations of



his heavenly mysteries!" This note of admiration, I conclude, is the editors – but probably not in the sense in which *I admire* at the passage. For, let it be recollected, that not fire and faggot, personal restraint, or persecution, is here alluded to, but simply *the objections* (which he calls cavils) of professors of the same religion! But he proceeds, "I care not how soon their false rest is disturbed." – "I would as soon trust my immortal state upon the profession of *Deism*, as upon the common notions of salvation by Christ." These highly improper concessions to unbelieving spirits, are found in more than one or two places in the book. "I am as sure (says J. S.) there is no salvation out of Christ, as I am of any thing in the world: I am also as sure, that the common ideas of salvation are very greatly beside the true doctrine of salvation by Christ." So much for the sweeping sentence, which the author *is made, by this imprudent publication*, to pass upon his fellow professors of the Christian religion, without distinction of name or sect. Now, let us hear him speak of himself and his own experience – which he does towards the conclusion, in the following terms: "The substance of what I have written, I have at least learned mostly of the Father. I learned the mystery of it, not of man; neither was I ever clearly and livingly taught it by man, as man; but by the revelation of Jesus Christ." Are these the terms in which it becomes a poor finite being, endued with such limited powers, to speak of the Great Author and Finisher of our faith; and of those things, which, as the apostle himself says, we now know but in part, and see as through a glass, darkly? Not one of the apostles of Christ any where mentions God the Father as his teacher, in this familiar manner. And surely he had forgotten, at the moment, that he had ever read the New Testament; from the "letter" of which, his memory at least furnished him with another man's words, in which to clothe his own thoughts of his own attainments. Let *this* source of magnificent expression (to which preachers and disputants so freely resort) be removed, and it would soon be seen into what, both the spirit of paradoxical inference from detached portions of the letter, and an exalted, mystical mode of expounding the hidden sense (where it is not,) would degenerate! But rather let it not be removed – for it is greatly needed on these occasions, to serve as a touchstone for the false gold, and detect the fallacy.

Let it not be thought, that in thus meeting the author of this piece, or rather the piece itself, as unceremoniously as it comes, (though there is more that is exceptionable left unnoticed,) I am actuated by any degree of hostility towards the memory or character of this deceased Friend. *Truth*, and above all, "the very Truth of God," as he has expressed it, is too precious a thing to be deserted by its advocate, were it even certain that he would lose all his friends (in this world) by defending it: the author himself would have joined me in this conclusion. I believe *him* to have been a very sincere and spiritually minded man, a fervent, and in some respects, a useful and effectual preacher, and a good example in life and conversation. With the strong perception which he seems to have had of some doctrinal errors of *others*, (such as the



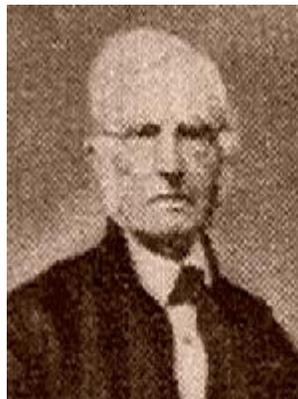
Antinomians, who probably came frequently in his way,) I think it quite probable that with further humbling experience of the power of Truth, and further opportunities of conference with his equals, he might have come to see and correct *his own*. That with all these strange notions about *the manner* of salvation, he was enabled, through the mercy of God in Jesus Christ, and the sanctifying efficacy of the Holy Spirit, to experience (through faith) *the thing itself*, is what I entertain no doubt of. And here I trust I may safely leave him and conclude the subject. Were I to be inquired of, whether there be at the present time any religious society or body of men on the face of the whole earth, who are entitled to draw between themselves and other "professors" a clear line of distinction, and say, "We know the rest are ignorant; we possess and enjoy; the rest are aliens: we are *the church*, they, the world that lieth in wickedness:" I must honestly reply, that I know of no such body or society. I believe that religious knowledge, accompanied by a heartfelt experience of the great work of sanctification, has of late years greatly spread and increased among mankind; and in quite as great a proportion without, as within, the pale of our own religious society, taken in its whole extent. In forming this conclusion, I have been guided by the rule which our Lord himself lays down concerning doctrines and teachers, By their fruits ye shall know them: for men do not gather grapes of thorns, nor figs of thistles. Matt. vii.6. And when, with unimpeachable integrity and unquestionable piety, I see joined, in many whom I know of other denominations, a lively concern and diligent endeavour to spread the knowledge of Christ; to promote (what I hope no sound member of our society will deny to be of great importance, and of great probable future utility to mankind) the reception and perusal of the Holy Scriptures: when I am obliged to admit, on certain evidence, that these labours have been blessed, and have succeeded to the turning of many to righteousness, Dan. xii.3, who before were dark, ignorant of the true God and of Jesus Christ whom he hath sent, sensual and unprincipled – when I behold these things in which we (as a body) have taken hitherto so little part, I own I feel for the Christian character and reputation of that part of the visible professing church on earth, to which I belong. We are, it may be said, a peculiar people, and have peculiar Testimonies, in some respects, to bear to the simplicity, peaceableness and purity of Christ's kingdom. Granted – no one believes this, I trust, more firmly than I do: not many, perhaps, more sincerely desire that we may be faithful to our duty in these respects. The day will come, however, soon or late, when we must merge (if we remain so long a society) into the great assembly of the visible Church. For it is said, They shall see eye to eye, when the Lord shall bring again Zion. Isa. lii.7-10. No squinting then upon each other, for differences of opinion among sound and faithful members of the true Church: but a universal charity at least – if not a most perfect agreement in the Truth!

But, O that before that day come, we the Religious Society of Friends, who have sometimes called ourselves the Lord's people, and who believe that we have Testimonies committed unto us to

bear for His name, may not, by departing from the true humility and fear of God; by letting in the wide-wasting love of this world and its treasure; and by following strange doctrines, which have no root in scripture, and which vary with the mental complexion of every teacher, be scattered and come to nought. But I am persuaded better things (though I write thus to provoke to Christian zeal and emulation) of the sincere in our own society. I trust that they will yet more and more become, and long continue, a sober yet spiritually minded, a consistent, self-denying company of believers; bearing testimony to the Truth of God; not in words alone, in which we may err from want of knowledge, but in practice, where the way is safe and plain; and where our Great Example has gone before us, leaving us his footsteps that we might follow Him. We acknowledge, that our own opinions of the Christian religion, received by others, *merely as notions*, will effect no more for them, than they could for us: will constitute but the "letter" of the New Covenant, until written with the finger of God on fleshly tables of the heart. How important is it, then, for *all*, that they thus come to feel and possess that which they hear and speak of! In order to which, let us in humility and faith, commune in private with the Blessed Saviour, in his inward appearance in our minds. Here we may learn of him, *practically*, what it is to be born again, and what is the nature of his salvation: and having received *the Truth* "as little children," grow therein from stature to stature, till being finally gathered from the east and from the west, from the north and from the south, we may be permitted to sit down with the faithful and saved of all generations in the kingdom of God. I am thy affectionate friend,
 LUKE HOWARD

 At some point during the early 1820s, which is to say, by this point in time, in Philadelphia, [Friend James Mott, Jr.](#) (1788-1868), newly married to Lucretia, had been put in the Arch Street jail for failure to pay a fine for failing to have appeared to perform militia service. (Without his knowledge or consent, his fine of 50 cents had been paid for him by an unknown person.)

RELIGIOUS SOCIETY OF FRIENDS





 [Thomas Carlyle](#)'s article "[Quakers](#)" in this year's volume of the [Edinburgh Encyclopædia](#) contained materials on George Fox which he would later incorporate into his [SARTOR RESARTUS](#).³¹²

"Perhaps the most remarkable incident in Modern History," says [Diogenes] Teufelsdröckh, "is not the Diet of Worms, still less the Battle of Austerlitz, Waterloo, Peterloo, or any other Battle; but an incident passed carelessly over by most Historians, and treated with some degree of ridicule by others: namely, George Fox's making to himself a suit of Leather. This man, the first of the Quakers, and by trade a Shoemaker, was one of those, to whom, under ruder or purer form, the Divine Idea of the Universe is pleased to manifest itself; and, across all the hulls of Ignorance and earthly Degradation, shine through, in unspeakable Awfulness, unspeakable Beauty, on their souls: who therefore are rightly accounted Prophets, God-possessed; or even Gods, as in some periods it has chanced. Sitting in his stall; working on tanned hides, amid pincers, paste-horns, rosin, swine-bristles, and a nameless flood of rubbish, this youth had, nevertheless, a Living Spirit belonging to him; also an antique Inspired Volume, through which, as through a window, it could look upwards, and discern its Celestial Home. The task of a daily pair of shoes, coupled even with some prospect of victuals, and an honourable Mastership in Cordwainery, and perhaps the post of Thirdborough in his hundred, as the crown of long faithful sewing, – was nowise satisfaction enough to such a mind: but ever amid the boring and hammering came tones from that far country, came Splendours and Terrors; for this poor Cordwainer, as we said, was a Man; and the Temple of Immensity, wherein as Man he had been sent to minister, was full of holy mystery to him.

"The Clergy of the neighbourhood, the ordained Watchers and Interpreters of that same holy mystery, listened with unaffected tedium to his consultations, and advised him, as the solution of such doubts, to 'drink beer and dance with the girls.' Blind leaders of the blind! For what end were their tithes levied and eaten; for what were their shovel-hats scooped-out, and their surplices and cassock-aprons girt-on; and such a church-repairing, and chaffering, and organing, and other racketing, held over that spot of God's Earth, – if Man were but a Patent Digester, and the Belly with its adjuncts the grand Reality? Fox turned from them, with tears and a sacred scorn, back to his Leather-parings and his Bible. Mountains of encumbrance, higher than *Ætna*, had been heaped over that Spirit: but it was a Spirit, and would not lie buried there. Through long days and nights of silent agony, it struggled and wrestled, with a man's force, to be free: how its prison-mountains heaved and swayed tumultuously, as the giant spirit shook them to this hand and that, and emerged into the light of Heaven! That Leicester shoe-shop, had men known it, was a holier place than any Vatican or Loretto-shrine. – 'So bandaged and hampered, and hemmed in,' groaned he, 'with thousand requisitions, obligations, straps, tatters, and tagrags, I can neither see nor move: not my own am I, but the World's; and Time flies fast, and Heaven is high, and

312. The date of publication for this encyclopaedia is commonly given as 1830 but that was merely the date of issue of its last volume.



Hell is deep: Man! bethink thee, if thou hast power of Thought! Why not; what binds me here? Want, want! –Ha, of what? Will all the shoe-wages under the Moon ferry me across into that far Land of Light? Only Meditation can, and devout Prayer to God. I will to the woods: the hollow of a tree will lodge me, wild-berries feed me; and for Clothes, cannot I stitch myself one perennial suit of Leather!’

“Historical Oil-painting,” continues [Diogenes] Teufelsdröckh, “is one of the Arts I never practiced; therefore shall I not decide whether this subject were easy of execution on the canvas. Yet often has it seemed to me as if such first outflashing of man’s Freewill, to lighten, more and more into Day, the Chaotic Night that threatened to engulf him in its hindrances and its horrors, were properly the only grandeur there is in History. Let some living Angelo or Rosa, with seeing eye and understanding heart, picture George Fox on that morning, when he spreads-out his cutting-board for the last time, and cuts cowhides by unwonted patterns, and stitches them together into one continuous all-including Cast, the farewell service of his awl! Stitch away, thou noble Fox: every prick of that little instrument is pricking into the heart of Slavery, and World-worship, and the Mammon-god. Thy elbows jerk, and in strong swimmer-strokes, and every stroke is bearing thee across the Prison-ditch, within which Vanity holds her Workhouse and Ragfair, into lands of true Liberty; were the work done, there is in broad Europe one Free Man, and thou art he!

“Thus from the lowest depth there is a path to the loftiest height; and, for the Poor also a Gospel has been published. Surely if, as D’Alambert asserts, my illustrious namesake, Diogenes, was the greatest man of Antiquity, only that he wanted Decency, then by stronger reason is George Fox the greatest of the Moderns; and greater than Diogenes himself: for he too stands on the adamantine basis of his Manhood, casting aside all props and shoars; yet not, in half-savage Pride, undervaluing the Earth; valuing it rather, as a place to yield him warmth and food, he looks Heavenward from his Earth, and dwells in an element of Mercy and Worship, with a still Strength, such as the Cynic’s Tub did nowise witness. Great, truly, was that Tub; a temple from which man’s dignity and divinity was scornfully preached abroad: but greater is the Leather Hull, for the same sermon was preached there, and not in Scorn but in Love.”

George Fox’s “perennial suit,” with all that it held, has been worn quite into ashes for nigh two centuries.... For us, aware of his deep Sansculottism, there is more meant in this passage than meets the ear.... Does [Diogenes] Teufelsdröckh anticipate that, in this age of refinement, any considerable class of the community, by way of testifying against the “Mammon-god,” and escaping from what he calls “Vanity’s Workhouse and Ragfair,” where doubtless some of them are toiled and whipped and hoodwinked sufficiently, – will sheathe themselves in close-fitting cases of Leather? The idea is ridiculous in the extreme. Will Majesty lay aside its robes of state, and Beauty its frills and train-gowns, for a second-skin of tanned hide? By which change Huddersfield and Manchester, and Coventry and Paisley,

and the Fancy-Bazaar, were reduced to hungry solitudes; and only Day and Martin could profit. For neither would [Diogenes] Teufelsdröckh's mad daydream, here as we presume covertly intended, of levelling Society (**levelling** it indeed with a vengeance, into one huge drowned marsh!), and so attaining the political effects of Nudity without its frigorific or other consequences, – be thereby realised. Would not the rich man purchase a waterproof suit of Russia Leather; and the high-born Belle step-forth in red or azure morocco, lined with shamoy: the black cowhide being left to the Drudges and Gibeonites of the world; and so all the old Distinctions be re-established?

➡ This was [Brown University](#) in [Providence, Rhode Island](#):



When [Newport](#) began to provide free schools, this generated strong opposition, which would eventuate in a petition to the general assembly from former senator Christopher G. Champlin and 150 other signers, seeking that such activity be prevented. In response the state assembly would limit the town's expenditures for public education by instructing the town that in no event were its expenditures for the free education of "white children" to exceed \$800.

➡ January 1, Saturday: The New-York House of Refuge for juvenile delinquents opened in a federal arsenal, at Broadway and the old Boston Road, that had been erected in 1806.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 1st of 1st M 1825 / This Year commences under precious feelings. It has been a day of favour, for which I desire to be thankful

It is feelingly my desire at the opening of the year, more to dedicate my self to the cause of Truth than heretofore, during the past Year I have had many trials, some of which seem in good measure passed by & my mind freed from them, for which I trust

I am very thankful. Some however remain & my prayer is to be endued with patience & wisdom, & I have faith to believe I shall.

Wing Russell & Jos Tillinghast have been several times in the course of the Day. their company is solid & acceptable & seem to be young men deepening in the true seed & root, in which I desire their progress —³¹³



RELIGIOUS SOCIETY OF FRIENDS

 January 2, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 2nd of 1 M 1825 / The day was stormy & meetings small & low, in the forenoon Father Rodman & Jon Dennis bore short acceptable testimonys - Silent in the Afternoon - Wing Russell & Jos Tillinghast set the evening with us, also sister Mary. -

RELIGIOUS SOCIETY OF FRIENDS

 January 6, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 6th of 1st M / Day before yesterday we were inform'd of the illness of Uncle Saml Thurston & finding he was very low yesterday I went out towards night to his house to see him After a little refreshment I went into his room & to his bed side & found him asleep, he however soon roused, when I went & spoke to him, he looked up with the usual pleasant smile on his countenance & says "Is it Stephen" to which I replied yes & inquired how it was with him, but he was so heavy that he did not appear to know what he said in reply - he continued much in that state till the Doctor came, when he was more roused & gave rational answers - I staid all night but finding a Watcher

313. Stephen Wanton Gould Diary, 1823-1829: The Gould family papers are stored under control number 2033 at the Division of Rare and Manuscript Collections of Cornell University Library, Box 8 Folder 13: October 2, 1823-March 6, 1829; also on microfilm, see Series 7



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

supplied I went to bed.

This morning he remained much as last night, & it being necessary for me to come home, set out & walked a part of the way & Jas Sisson came along with his waggon & brought me the rest of the distance. – There appears to be no hope of Samuels recovery, but the prospect looks now like a speedy dissolution -his loss to the Church & community at large will be very great

RELIGIOUS SOCIETY OF FRIENDS



January 8, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st 8th of 1st M / Uncle Samuel Thurston Departed this life this Morning about 9 OClock –.

1st day – After attending the Morning Meeting at home I rode to [Portsmouth](#) with Anne Dennis, & After visiting Aunt Thurston a little while in her affliction & looking on the remains of her beloved Consort - I went down to Uncle Stantons to visit my Mother & staid all night. –

RELIGIOUS SOCIETY OF FRIENDS



January 9, Monday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day / Attended the funeral which was at 10 OClock at the house & 11 OC at the Meeting House, where large number of people collected & a solemn Meeting was held on the occasion – The weight of service fell on Ruth Freeborn who was much favoured with pertinent & very seasonable matter for the occasion – Jonathon Hannah & Anne Dennis had short testimonys – While the corpse lay over the grave, a short but uncommonly solemn pause was made, & the whole closed decently & becomingly. – I returned to the house of the deceased, dined & rode home with D Buffum Jr - stoping on the way home at John Mitchells & saw his daughter Joanne who appears to be in a Consumption - I thought her flushed cheek & quick pulse which I counted at 137 indicated fast approaching dissolution without a change.–

RELIGIOUS SOCIETY OF FRIENDS



January 13, Thursday: Die Forelle, a song by Franz Schubert to words of Schubart, was published by Diabelli, Vienna as his op.32.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 13th of 1st M 1825 / At our Select Meeting this Day, we missed Uncle Samuel Thurston from his usual seat, & felt the Miss–
Richd Mitchell & Hannah Dennis, Dined with us the latter set the Afternoon & was joined by her husband at tea, who set the evening with us. –*

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 January 16, Sunday: William Hutchings, son of Hannah G. Hutchings of Gloucester, died while at sea.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 16th of 1 M / Soon after Our morning Meeting was gathered a very solemn quiet was spread over it, which was increasing, when our Ancient & beloved friend David Buffum rose deliverd a Solemn & well adapted testimony "There is no peace to the wicked, to know good, & not to do it becomes sin to us - My peace I give unto you my peace I leave with you, not such peace as the world gives give I unto you" &c. were passages of Scripture which he used, all having a solemn effect on the Audience - Soon after Father Rodman was engaged similarly & was singularly Solemn & impressive - it was a favouring Meeting, but my mind was not able to partake of it, so deeply as on some other occasions. - In the afternoon we were Silen & small. - Yesterday morning I forwarded a letter to sister Elizabeth & by the Mail at night we recd on from her which expressed their wellfare. -

RELIGIOUS SOCIETY OF FRIENDS

 January 20, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 20th of 1st M 1825 / The Year & the season progresses & my life with them. - yet how poor how lean in the Mind - my feelings were distressed at Meeting under the consideration- it seems as if I have much to do, & the time to do it may be short, & even if it should be prolong'd to the length allotted Man, it will be short. - Father Rodman had a short, but to my feelings acceptable testimony -

RELIGIOUS SOCIETY OF FRIENDS

 January 23, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 23rd of 1 M / Our Morning Meeting was well attended considering it was very cold, raw high wind & cloudy - Father Rodman was largely exercised in his ministry. - - In the Afternoon small & a few words by Father Rodman. -- I have to acknowledge great Poverty of Spirit -- Yesterday I went to [Portsmouth](#) with D Buffum to attend the funeral of Joseph Mott - the Meeting was held at the Meeting house & was a season of favour - our friends D Buffum & Ruth Freeborn were very lively & impressively engaged in Testimony - we Dined at the late residence of Uncle S Thurston & after a little time of sitting with the Widow & family in free sympathetic conversation we rode home -

RELIGIOUS SOCIETY OF FRIENDS

 January 27, Thursday: In Acton, a "Universalist" church was incorporated, with 49 members, which in a couple of years would rise to 61.

There are now three religious societies in Acton. 1. The



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

Orthodox, which seceded from the town [of Acton] and formed a separate parish during the latter part of Rev. Mr. Shed's ministry. The Rev. James T. Woodbury, brother of the Hon. Levi Woodbury, and formerly a member of the bar in Grafton County, New-Hampshire, was ordained over the parish, August 29, 1832, when the Rev. Mr. Cleaveland, of Salem, preached. 2. The Unitarian, which worships in the meeting-house erected by the town [of Acton]; and 3. The Universalist, which was organized 19th of January, 1816, and incorporated 27th of January, 1825. At the former period it contained 11 members, at the latter 49, and in 1827, 61, twenty of whom resided in other towns. The two last have no settled minister.³¹⁴

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 27th of 1st M / Our Moy [Monthly] Meeting held this day in Town was a season of solemnity & favour – In the first meeting Father Rodman Anne Dennis & Hannah Dennis in succession bore testimony, & in the last the buisness that came before us was conducted with a good degree of weight. – Uncle P Lawton & Adam Anthony dined with us. –

RELIGIOUS SOCIETY OF FRIENDS

 January 30, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 30th of 1 M / Our Meeting today was well attended & we had considerable preaching which seemed to me to be pretty good, but I was not in the situation to judge or be benefited as at some times. –
I am looking towards our Quarterly Meeting when I hope to feel revival. –*

RELIGIOUS SOCIETY OF FRIENDS

 January 31, Monday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 31 of 1st M 1825 / Rode in the Stage this Morning to [Portsmouth](#) to attend to some buisness for Uncle Stanton where I spent the day & lodged. – finding my Mother very smart & well considering her Age &c. –

RELIGIOUS SOCIETY OF FRIENDS

 February 1, Tuesday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 1st of 2nd M 1825 / This morning walked from Uncle Stantons to [Bristol](#) ferry where I took the Stage & Rode to [Providence](#) – lodged at [Moses Browns](#) who I found well & glad to see me. – 4th day rode with our venerable frd to Select Meeting,

314. [Lemuel Shattuck](#)'s 1835 [A HISTORY OF THE TOWN OF CONCORD:....](#). Boston MA: Russell, Odiorne, and Company; Concord MA: John Stacy, 1835
(On or about November 11, 1837 [Henry David Thoreau](#) would indicate a familiarity with the contents of at least pages 2-3 and 6-9 of this historical study. On July 16, 1859 he would correct a date mistake buried in the body of the text.)



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

after which I dined at Dorcas Browns - In the Afternoon attended the Meeting for Sufferings which set till 9 OC in the evening, then rode with M Brown to his house & lodged -- 5th day Attended the Meeting at large & Dined at Wm Jenkins's, then returned to the Meeting house to Meet with the Trustees of OB Benevolent fund which sat till 8 OC when I returned with Moses to his house & again lodged - 6th day at 10 OC went to the School House & attended school committee which took us all day & late in the eveing when I went into Providence & lodged at Wm Jenkins's -

RELIGIOUS SOCIETY OF FRIENDS

 February 5, Saturday: Hannah Lord Montague of Troy patented the 1st detachable shirt collar.

In Newport, Rhode Island, Friend Stephen Wanton Gould wrote in his journal:

7th day took Stage with D Buffum & rode to Bristol ferry -after we crossed we found his Carriage there in which I rode home.- This Quarterly Meeting has been as season of precious favour to me for which I desire to be very thankful. - The various sittings, both of Meetings & committees were all in harmony & the hearts of many renewedly Knit together - the labours of our two Ancient Standards D Buffum & Moses Brown was uncommonly interesting - it is no common occurrence to find two so aged men, one in the 87th & the other in his 82 Year, active green & pertinent in their labours. -

RELIGIOUS SOCIETY OF FRIENDS

 February 6, Sunday: In Newport, Rhode Island, Friend Stephen Wanton Gould wrote in his journal:

1st day 6th of 2nd M 1825 / Forenoon Meeting well attended - Afternoon was small - both pretty good meetings. -

RELIGIOUS SOCIETY OF FRIENDS

 February 7, Monday: Per the journal of Albert Gallatin's son James as recorded in THE DIARY OF JAMES GALLATIN:

My dear wife was safely delivered of a fine boy this morning. We are going to call him Albert.

 February 10, Thursday: Simón Bolívar gave up his title as “dictator” of Peru in favor of “El Libertador.”

In Newport, Rhode Island, Friend Stephen Wanton Gould wrote in his journal:

5th day 10th of 2 M / Small but comfortable Meeting, Father Rodman engaged in a short acceptable testimony -

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 February 13, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 13th of 2 M / Small Meetings & silent, but solemn sittings. Neither D Buffum, Father Rodman nor Richd Mitchell were there all unable to get out – On we that are Younger, a greater weight is fast devolving, & Oh, Oh that we may be qualified for our Stations. –

RELIGIOUS SOCIETY OF FRIENDS

 February 16, Wednesday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 16 of 2 M / This day recd a very Acceptable letter from my much valued frd & correspondent Thos Thompsn of Liverpool – his letters are always refreshing & what he sends with them particularly interesting, at this time he Sent to me the "Annual Minutes for this Year" – "The Ground of Christian Discipline briefly explained" by Joseph Latham – "Collectia 2nd N & several other pieces of value. –

RELIGIOUS SOCIETY OF FRIENDS

 February 24, Thursday: Dr. Berlioz, after hearing of the fiasco of December 27th, severed the allowance of his son Hector (this began [Hector Berlioz](#)'s financial troubles, which would persist through the 1830s).

Thomas Bowdler, censor and prude, died.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 24th of 2 M / Our Moy [Monthly] Meeting is this day held at [Portsmouth](#) in a very fine pleasant day, tho' the travelling muddy –& I not there, which may not tend to my Spiritual strength but all things considerd I thought I should feel easy my self to stay at home, being rather indisposed & my wife hardly able to keep up from violent head Ach. –

RELIGIOUS SOCIETY OF FRIENDS

 February 27, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 27th of 2 M / Very Small Meetings many are sick with a prevailing epidemic call the Influenza & some are absent from home. – Feeling very unwell myself was not there in the forenoon – but went in the Afternoon – Yesterday recd a letter from Samuel Peebles, wherein his health is stated to be very poor – his situation in every respect claims sympathy – he has mine feelingly – his letter was very acceptable being matter of rejoicing to find him alive in spirit tho' depressed in body. –

RELIGIOUS SOCIETY OF FRIENDS

 March 5, Saturday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 5th of 3rd M 1825 / Saw the decease of our Venerable friend James Davis mentioned in the Paper of today – on the 25



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

*ult. aged 81 Years. – he was a Minister in society of many years standing, & one whose minstry was reaching to my feelings in my youthful Days – He is no doubt gathered as a shock [of wheat] fully ripe into the heavenly garner
This has been our Trustees Meeting & the first we have held since the decease of our friend & associate Samuel Thurston, who we missed in our deliberations, & entered on record by an appropriate minute that his lass we felt & that his services had been acceptable & useful for many Years. –*

RELIGIOUS SOCIETY OF FRIENDS



March 6, Sunday: In Vienna, String Quartet op.127 by [Ludwig van Beethoven](#) was performed for the initial time (it was not a success).

In the Teatro San Carlo of Naples meanwhile, *I voti dei sudditi*, an azione pastorale by Gaetano Donizetti to words of Schmidt was being performed for the initial time.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 6th of 3rd M / In the forenoon our fr D Buffum was very lively in testimony – Silent in the Afternoon – both meetings were very good ones to me – particularly in the Afternoon when life rose in my feelings greatly to my comfort. I desire to be thankful for this renewd evidence of grace – In the eveng went with John out to D Buffum (R Rodman in company) & took tea on my return stoped at Cousin Henry Goulds for my wife who went there to visit his son Thomas, who is very sick of a complaint that looks alarming

RELIGIOUS SOCIETY OF FRIENDS



March 10, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 10th of 2rd M / A good solid but small meeting – Anne Dennis appeard in a few words Acceptably – Our Meetings of late have been smaller than usual owing to the many that are sick with the Influenza, which for two or three weeks has been very prevalent, few familys but have had more or less down with it, & but very few who have not been in lesser or greater degree affected

RELIGIOUS SOCIETY OF FRIENDS



March 12, Saturday: *Der Einsame* D.800, a song by Franz Schubert to words of Lappe, was published in the *Zeitschrift fur Kunst*, Vienna.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 12 of 3 M / About a quarter past 9 OC this morning Died Content Warner, she was daughter of Walter Easton & Meribeth his wife her first husband was John Wanton from whom she was divorced & then married [] Warner who died & left her a widow after which she returned to her birth right among Friends And died aged 75



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

Years [?] a few days

RELIGIOUS SOCIETY OF FRIENDS

 March 13, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 13th of 3rd M 1825 / Our Morning Meeting was silent & well attended - The afternoon small & short testimonys from Jonth Dennis & Father Rodman - Both were good seasons to me for which I desire to be thankful -

RELIGIOUS SOCIETY OF FRIENDS

 March 17, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 17th 3rd M / Our Meeting was small, & perhaps smaller than usual from indisposition & bad walking - but to me was a comfortable solid sitting. - My mind has much of late been on the low key, but accompanied with tenderness & a sense of favour.

RELIGIOUS SOCIETY OF FRIENDS

 March 18, Friday: The Senate of the University of Cambridge voted to grant Samuel Wesley the right to publish any part of the collection of manuscripts Lord Fitzwilliam had bequeathed to it in 1816 (at his own expense and risk).

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 18th of 3 M / Rode to [Portsmouth](#) with Dr Hazard to see Uncle Stanton who is quite sick with the prevailing influenza -

RELIGIOUS SOCIETY OF FRIENDS

 March 19, Saturday: Sir Ralph Noel died.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 19 of 3 M / This Afternoon went to the Widow Buckmasters to rectify her clocks. She is very sick & while sitting with her my mind was dipt into sweet feelings - it appears to me she knew where to put her trust & that it was well founded - She is of the Presbyterian persuasion but one of those who has learned in the true school & is very tender in spirit -which mine partook of -

RELIGIOUS SOCIETY OF FRIENDS

 March 20, Sunday: Franz Schubert's vocal quartet Flucht D.825 to words of Lappe was performed for the initial time, in the Landhaussaal, Vienna.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 20th of 3 M / This day was the funeral of Sarah Rogers which went to the forenoon Meeting. The Meeting was large solemn & impressive, attended by many of her relations who were not



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

members

Our frds David Buffum & Hannah Dennis were largely & very acceptably engaged in public testimony. –

The Afternoon Meeting was also a favoured time tho' much smaller than in the Morning – Father Rodman was acceptably engaged in a short testimony. –

Sister Ruth Rodman, in addition to her other complaints has a sharp attack of pleuresy – my wife stays with her tonight. –

RELIGIOUS SOCIETY OF FRIENDS



March 24, Thursday: Mexico allowed immigration from the US into the district of Texco-Coahuila.

Der Berggeist, an opera by Louis Spohr to words of Doring, was performed for the initial time, in the Kassel Hoftheater, as part of celebrations surrounding the marriage of the daughter of Elector Wilhelm II of Hesse-Kassel to Duke Bernhard Erich of Saxe-Meiningen.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 24th of 3 M / Our Moy [Monthly] Meeting was comfortably attended on both sides of the house – & I trust it was a season of some favour A short testimony delivered – At Preparative meeting some conversation about holding our first day meeting one month earlier at 10 OC in the Morning – but no conclusion

RELIGIOUS SOCIETY OF FRIENDS



March 27, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 27th of 3rd M 1825 / Silent morning Meeting & to me a good one – Short but good testimony by Father Rodman in the Afternoon -5th day 31 of 3 M / Our first meeting was a quiet but rather low time – tho' our friends Ruth Freeborn & Abigail Robinson were favoured to bear good testimonys, & appropriate to the State of things – In our last (Monthly) buisness went on pretty well tho attended with some exercise

RELIGIOUS SOCIETY OF FRIENDS



April 3, Easter Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 3rd of 4 M 1825 / It has been a violent Snow Storm all Day & evening – Our Morning meeting was very small & the Afternoon still smaller – both low times –

RELIGIOUS SOCIETY OF FRIENDS



April 5, Tuesday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 5 of 4 M / This Morning about 3 OClock The Town was alarmed by the cry of Fire which proved to be the house in Broad Street occupied by Richd & Geo: C Shaw which was soon subdued. –About a Quarter of an hour before the Cry of Fire Julia Hall



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

wife of Milton Hall & daughter of John A Collins Died in Child bed aged 19 years a sudden awful Stroke, the consideration whereof has affected my mind. –
This Afternoon Attended the funeral of Ruth Hazard wife of Godfrey Hazard at the Beach aged 67 Years. –

RELIGIOUS SOCIETY OF FRIENDS

 April 6: The old [Friends Meetinghouse](#) on Congress Street in [Boston](#) was sold.

 April 7, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 7th of 3rd M / The last part of our meeting was a season of some favour. – Father Rodman engaged in a short but good testimony. -- At the conclusion of the Meeting met with the Overseers to have an opportunity with my Cousin D. Gould who has been long in the habit of neglecting Meetings & has imbibed a prejudice against the Active members of Society & seems to entertain himself with arguments against them & the State of Society - My mind was largely opened in expostulation with him, but he seemed hard & unrelenting over which state of mind we could but Mourn one remain[?]

RELIGIOUS SOCIETY OF FRIENDS

 April 10, Sunday: 1st hotel in Hawaii opened.

Der Alpenjager D.588, a song by Franz Schubert to words of Schiller, was performed for the initial time, in the Vienna Musikverein.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 10th of 4 M 1825 / Our Meetings were both well attended & a little acceptable service in both of them by Father Rodman. To me hard dull seasons. – Oh for better times - I desire to get low, that the streams of life may yet more & more increase in my mind. - By the return of my Br Isaac in the Steam Boat this Afternoon I recd a short letter & little testimony of remembrance from my frd Thos Thompson Dated 2 M 15 1825 – We set most of the evening with our beloved Sister Ruth who seems mending after a severe attack of Pleurisy. –

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 April 17, Sunday: [John Downes](#) got married with Rebecca Pease of Shrewsbury, whose grandfather Captain Levi Pease, owner of a tavern in Shrewsbury, was known as “the father of mail stages in this country,” having started the Boston/Hartford stage line in 1783. For several years Downes worked in [Boston](#) as a wood engraver while attempting to become established there as a musician, and seems to have done some woodcuts at [Parleys Magazine](#) while Nathaniel Hawthorne was there.

King Charles X of France recognized Haiti 21 years after it had expelled the French following its successful revolution, and demanded that they pay 150 million gold francs, 30 million of which they would need to finance through France itself as down payment.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 17 of 4 M / Both Meetings pretty well attended & the Afternoon was a season of some favour to me –

RELIGIOUS SOCIETY OF FRIENDS

 April 21, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 21 of 4 M / Meeting pretty well attended, & by close watching was favoured with some life, for which I desire to be thankful. –

In the preparative Meeting All the queries was answerd, it being the preparative Meeting before the Quarter preceeding the Yearly Meeting. –

RELIGIOUS SOCIETY OF FRIENDS

LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

April 24, Sunday: [Robert Michael Ballantyne](#) was born in Edinburgh, Scotland, a scion of a well-known family of printers and publishers. His father was newspaper editor and printer Sandy Ballantyne. One uncle was James Ballantyne, printer for the most famous writer in Scotland, [Sir Walter Scott](#), and he grew up in and around the Scott home. This was the Ballantyne Press:



When Sir Walter made bad investments, this Ballantyne family would also be financially ruined.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 24th of 4 M / Our forenoon Meeting was pretty well attended, & our frd Abigail Robinson was largely engaged in testimony beyond any thing we have heard from her in some time – "What will a Man give up in exchange for his soul" was her opening which branched out into much wise counsel & warning & the Youth was feelingly included in the testimony. – Hannah Dennis was also lively in a short communication
In the Afternoon, the Meeting small but a season of some favour – With John & Richard & set the evening at D Buffums*

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 April 27, Wednesday: In [Boston](#), the cornerstone of a new Market House was laid.

Subscriptions for the stock of the [Blackstone Canal](#) went on sale in [Providence, Rhode Island](#).

A new French law would compensate families of noble derivation for losses during the French Revolution.

 April 30, Saturday: Daniel Bliss Ripley died at St. Stephens, Alabama at the age of 37.

DANIEL BLISS RIPLEY [of [Concord](#)], brother of the preceding [younger brother of Samuel Ripley], was graduated [at [Harvard College](#)] in 1805. He was an attorney, and died at St. Stephens, Alabama; April 30, 1825, aged 37.³¹⁵

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 30th of 4 M 1825 / Our beloved Sister Ruth spent most of the Day with us, the first time she has been here in Several Months, having been seriously indisposed - & is now in a low state of health, but better than some time ago - from appearances, with the Warm weather she may be still better.

RELIGIOUS SOCIETY OF FRIENDS

 May 1, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 1st of 5 M 1825 / Our meetings were not seasons of much life yet a degree of favour was experined. Anne Dennis & father Rodman bore short testimonys.

RELIGIOUS SOCIETY OF FRIENDS

 May 3, Tuesday: Le macon, an opera comique by Daniel-Francois-Esprit Auber to words of Scribe and Delavigne, was performed for the initial time, in Theatre Feydeau, Paris.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 3rd of 5 M / Under no small discouragement on various accounts We went on board the Packet this Morning for Greenwich to attend our Quarterly Meeting held there this week. - where we arrived in the Afternoon & got to Daniel Howlands between one & 2 OClock: - Soon after there came up a storm of Rain Thunder lightening & the most & largest Hail I ever saw many of the hail stones were as large as Cherrys & if the wind had blown, many windows must have been broken - The Thunder broke near a House South of our Meeting House in Greenwich but did little damage -

RELIGIOUS SOCIETY OF FRIENDS

315. [Lemuel Shattuck](#)'s 1835 [A HISTORY OF THE TOWN OF CONCORD:....](#). Boston MA: Russell, Odiorne, and Company; Concord MA: John Stacy, 1835
(On or about November 11, 1837 [Henry David Thoreau](#) would indicate a familiarity with the contents of at least pages 2-3 and 6-9 of this historical study. On July 16, 1859 he would correct a date mistake buried in the body of the text.)



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 May 4, Wednesday: Henry Huxley, biologist, was born.

The opera season opened on this night in Palermo under its new director, Gaetano Donizetti (the orchestra performed so poorly that Donizetti would be called to account by the Superintendent of Public Spectacles).

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day Our Select Meeting was a season of favor - Meeting for Sufferings & Trustees Meeting also met which consumed the Day. -

RELIGIOUS SOCIETY OF FRIENDS

 May 5, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day In the first Meeting Wm Almy bore a faithful testimony to the Truth & Alice Rathbone was concerned in solemn Supplication. - In the last meeting buisness was conducted in love & harmony & the Appointment by Greenwich Moy [Monthly] Meeting of Perez Peck to the Station of an Elder was united with -
- After Meeting we dined at the Widow Rounds, & then got into Wm Jenkins Carriage & rode to [Providence](#) & lodged at his house. -*

RELIGIOUS SOCIETY OF FRIENDS

 May 6, Friday: Challenged by Luigi Cherubini to compose a Kyrie for chorus, [Felix Mendelssohn](#) produced a Kyrie in d minor.

[Maria Brontë](#) died of [tuberculosis](#).

Mayor John Phillips of [Boston](#) was fined for “fast riding.”

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day - My wife staid with Anne Jenkins & I went out to the School House. - where I was occupied with the School Committee all Day - & tho' it was close application & fatiguing yet the consolation of finding the school in good order & affording a promise of future usefulness to Society was a very consoling & encouraging prospect, for which I feel in good measure thankful -In the eveng called to see Dorcas Brown & lodged at Wm Jenkins's

RELIGIOUS SOCIETY OF FRIENDS

 May 7, Saturday: At 8AM in Vienna, Antonio Salieri died at the age of 74.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*7th day With my wife & David Buffum in company we went on board the Packet at 10 OC & after a long but pleasant Passage down the River we got home about 5 OC PM. -
Tho' we have been longer from home than we expected, yet the favour experienced particularly in visiting the School yesterday renders the visit a proffitable one to us. - Oh Father I thank*



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

thee for the past. –

RELIGIOUS SOCIETY OF FRIENDS

 May 8, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 8th of 5 M / Silent Meetings & smaller than usual in consequence of the funeral of Anna Anthony at [Portsmouth](#) which a number of Friends attended –
Set most of the eveng with Abigail Robinson who read me a very interesting part of her letter from her sister Mary Morton which gave an account of their Yearly Meeting at Philadelphia as having been a very favoured season, wherein the weight & savour of Divine life rose over all loose spirits, to the comfort & support of many drooping minds. –*

RELIGIOUS SOCIETY OF FRIENDS

 May 12, Thursday: Organization president John Jay addressed New-York's Bible Society, claiming that human knowledge could not encompass the mysteries of the spiritual world.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 12th of 5 M / A good Silent Meeting
Set out with D Buffum to Visit Jos Wilbour in the neck, but going over a gutter the spring of the Chaise broke so I went on, on foot & spent most of the Afternoon –*

RELIGIOUS SOCIETY OF FRIENDS

 May 15, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 15th of 5 M 1825 / A little good preaching in the forenoon from Father RODman & J Dennis. – In the Afternoon Silent good meeting. – Took tea at cousin Henry Goulds –

RELIGIOUS SOCIETY OF FRIENDS

Per the journal of [Albert Gallatin](#)'s son James as recorded in THE DIARY OF JAMES GALLATIN:

Father has just written to me that I must be present at Uniontown to help him receive [Lafayette](#), who is going to stay a couple of nights with him at Friendship Hill. So I am off to-morrow. Josephine is quite well and so happy with her baby. I do not mind leaving her.

 May 19, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 19 of 5 M / A good comfortable meeting to me, in Silence – for which I desire to be thankful –
My dear Aged Mother has been for some weeks very unwell. She was taken so at [Portsmouth](#) where she spent last Winter & since her return is no better & rather grows worse. I grow apprehensive that her case is Serious. –*

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 May 21, Saturday: *Le lapin blanc*, an opera comique by Ferdinand Herold to words of Melesville and Carmouche, was performed for the initial time, in the Theatre Feydeau, Paris.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 21st of 5 M / Rode to [Portsmouth](#) with Uncle Benjn Freeborn, & took tea at Aunt Elizabeth Thurstons - Then Walked on to Uncle Stantons & lodged. - 1st day [Sunday] Morning after breakfast walked up to Asa Shermans, where Jethro T Mitchell soon met me & with him & his son Wm rode over to [Tiverton](#) to attend the Meeting there being part of the committee appointed to visit it occasionally - The number that meet are small & the spring of life evidently low, yet I do not see, any better way than to strive to Keep the Meeting up yet a little longer. - After Meeting we came directly homeward & dined at Assa Shermans, & from thence I rode home with D Buffum Jr who was also at [Tiverton](#). -

RELIGIOUS SOCIETY OF FRIENDS

 May 26, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 26th of 5 M / Our Moy [Monthly] Meeting was this day held in Town, it was a time of love; nothing went hard & friends were comforted together. - there was a little preaching, well ment but not of the first stamp, either for life or correct delivery

RELIGIOUS SOCIETY OF FRIENDS

 May 29, Sunday: A Mass in A by Luigi Cherubini was performed for the initial time, for the coronation of King Charles X in Rheims. This was the 1st coronation of a French king since 1775.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 29th of 5 M / Both Meetings nearly Silent & both pretty good ones to me - Between Meetings several friends arrived in the Steam Boat, among them were our friend James Hazard. - Saml Newett & Arnold Buffum also came & gave us some acct of NYork Yearly Meeting, where it appeard great trial was experienced. - Took tea at David Buffums. -

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM



Late May: [Samuel Taylor Coleridge's](#) AIDS TO REFLECTION: IN THE FORMATION OF A MANLY CHARACTER, ON THE SEVERAL GROUNDS OF PRUDENCE, MORALITY, AND RELIGION: ILLUSTRATED BY SELECT PASSAGES FROM OUR ELDER DIVINES, ESPECIALLY FROM ARCHBISHOP LEIGHTON (Henry Thoreau would study the 1829 edition of this).

AIDS TO REFLECTION

DOPE

For serious young people who were interested in pushing the edges of the envelope, such as [Coleridge](#), the remedy for slings and arrows was Kendal Black Drop, famous for having four times the power of ordinary [laudanum](#) –don't leave home without it. The Black Drop was being merchandised by a Quaker family of Kendal, the Braithwaites, at the high price of 11 shillings per 4-ounce bottle, although two other [Quaker](#) families had entered the lists with somewhat less expensive opium potions. In Kendal, Mrs. Braithwaite, the Quaker angel of mercy, died. The drug business had been doing so well that she was able to leave her daughter not only this family business –which retailed ironmongery and marble chimneypieces as well as selling to druggies– but also the sum of £10,000. At the time, to stir up business, the Quakers were carefully planting rumors to the effect that their [opium](#) potions were powerful because their pots of potion were being stirred at night, by women, who were wearing masks.

RELIGIOUS SOCIETY OF FRIENDS



June 2, Thursday: Rondo in c minor op.1 becomes the 1st work of [Fryderyk Franciszek Chopin](#) to be commercially published, courtesy of Brzezina & Co.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 2nd of 6 M 1825 / Our friend Huldah Hoag from Vermont arrived in the Steam Boat on 3rd day & Attended our Meeting today -also our friend James Hazard from Cornwall NYork State was there & both had acceptable testimonys -

RELIGIOUS SOCIETY OF FRIENDS



June 3, Friday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 3 of 6 M / Went this Morning with Huldah Hoag & her temporary companion Susanna Warham from Maryland - to Conannicut to attend an Appointed Meeting there at 3 OC this Afternoon. - After settling the way for them to get to Narragansett I returned home, without attending the Meeting with them feeling it extremely inconvenient for me to be from home at a time so near the Yearly Meeting. -

RELIGIOUS SOCIETY OF FRIENDS



June 5, Sunday: The two nurses who attended Antonio Salieri reasserted that since Winter 1823, at no point had their patient said anything to them about having murdered Wolfgang Amadeus [Mozart](#).

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 5 of 6 M / Stormy Day with much Rain - Our forenoon meeting small but a very solid & good one in which father Rodman had a few words to deliver -

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 June 9, Thursday: The *Marquis de Lafayette*, touring America, arrived in Rome, New York, on the *Governor Clinton* via the [Erie Canal](#).

Suleika II D.717, a song by Franz Schubert to words of [Johann Wolfgang von Goethe](#), was performed for the initial time, in the Jagor'schersaal, Berlin. Other Schubert songs also were performed to great success.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 9th of 6 M / Our Meeting tho' small was a season of favour a time in which celestial dew fell on some minds to their Strengthening & comfort. - James Hazard David Buffum & Father Rodman were engaged in lively seasonable & pertinent testimonys & James Hazard appeared in the conclusion in humble supplication

RELIGIOUS SOCIETY OF FRIENDS

 June 11, Saturday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 11th of 6th M 1825 / Yearly Meeting has commenced & my wife & I have been to [Portsmouth](#) to attend the Select Meeting, which was Measurably favoured - It appeared that we had with us as visiting Brothers & Sisters Vizt James Hazard from Cornwall NYork, George Hatton of Indiana who is a grand son of Susannah Hatton afterwards Leightfoot - Abigail Barker from Burlington & her companion Mary Allenson - Huldah from Vermont & Abigail R Hoag from the same place who is daughter of Thos Robinsons & a Native of [Newport](#) - We dined at Aunt Thurstons, & afer the Meeting for Sufferings we came home -

RELIGIOUS SOCIETY OF FRIENDS

 June 12, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day - Both Meetings very large & George Hatton James Hazard engaged in both - George very largely - I suppose it may be called a favoured time - The people very still & attentive

RELIGIOUS SOCIETY OF FRIENDS

 June 13, Monday: At our nation's puzzle palace, President John Quincy Adams was out for his usual after-breakfast skinny-dip in the Potomac. At the middle of the river, in a sudden gust of wind, the canoe capsized and, the record states, the life of our President, although he was an expert swimmer who swam for one to two hours daily, was endangered. Some of the President's clothing was lost and he was forced to hike back to the White House in only one shoe.³¹⁶

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day - Our Meeting was remarkably favoured with quiet -The buisness conducted in harmony & good feeling - which is a favour

316. The record is silent as to whether the life of the President's slave, paddling said canoe, was also endangered when it overturned, and is also silent as to how Antoine might have been punished for having sent the Presidential attire down the river.



we ought to be & I have no doubt many are humbly thankful for –

RELIGIOUS SOCIETY OF FRIENDS



June 14, Tuesday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day My mind low & oppressed with my own infirmitys & in addition to which have heard this Morning that my brother James W Gould has arrived at [Warren](#) & my Brother Isaac has gone in a Chaise to see him – I am going to Select Meeting & hope to feel divine help

Both our Meetings today, Select & that for the body at large, were seasons of favour, order & harmony, in which my mind has been comforted & enlarged – we have had many of our dear Friends at our house & [Moses Brown](#), Abigail Barker, Mary Allenson & some others at tea

Brother James returned home with Br Isaac this afternoon – The first time we have seen him in about 16 Years

RELIGIOUS SOCIETY OF FRIENDS



June 15, Wednesday: [Elizabeth Brontë](#) died of [tuberculosis](#).

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day Meetings again favoured with Quiet - thankfulness prevails in many minds that we have been thus preserved. –

RELIGIOUS SOCIETY OF FRIENDS



June 16, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day The Meeting this morning met at half past 7 OC & concluded about 10 under a solemn sense of the favours vouchsafed to us in the several sittings. –The Public meeting held at 11 OC was not as large as I have sometimes seen it on that Day but a more favoured Meeting taken generally I perhaps never saw at this time. –The Solemnity of the Silence was to be felt, Geo Hatton began with a short testimony, & was followed by our friend Abigail Barker in a long sound & living gospel testimony The Meeting concluded after a short testimony by Huldah Hoag

The Afternoon has been spent in parting with our friends some of us perhaps have parted forever. – George Hatton & his companion took tea with us – Our lodgers this Year have been Danl & Thos Howland, Thos Anthony & wife, John R Davis & his wife, Daniel Johnson, Stephen Oliver, Benjamin Percival, Micajah C Pratt, Meriam Newhall & Hannah Johnson –

RELIGIOUS SOCIETY OF FRIENDS



June 17, Friday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 17th of 6 M / 1825 / We have had the company of our Dear



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

*Sister Elizabeth R Nichols & her husband Br Jonathon Nichols
with their Child eight months old to spend the Day with us*

RELIGIOUS SOCIETY OF FRIENDS



June 18, Saturday: [Noah Webster, Esq.](#) returned to his family in New Haven, Connecticut after his lengthy research trip to European and British libraries.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*7th day 18th of 6th M / This & yeasterday is always a lonesome
Day after Yearly Meeting. – but as we have had a time of favour,
let us be thankful –*

RELIGIOUS SOCIETY OF FRIENDS



June 19, Sunday: Il viaggio a Reims, ossia L'albergo del giglio d'oro, a dramma giocoso by Gioachino Rossini to words of Balocchi after de Stael, was performed for the initial time, at the Theatre-Italien, Paris. The work was performed during coronation festivities for Charles X, who attended but was bored (hey, he had a lot going on in his life).

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 19th of 6 M / The Funeral of Rowena Bowen wife of Stephen
Bowen went to the Meeting this forenoon - life was low, & there
was but little Said – she was not a member but carried there by
request of the family. –
In the Afternoon we had a low time - so we find the tide is
always low after a flood. –*

RELIGIOUS SOCIETY OF FRIENDS



June 20, Monday: The [Marquis de Lafayette](#) visited the unfinished [Eastern State Penitentiary](#) on Fairmount Avenue in Philadelphia.

In his 2d Birmingham concert, Franz Liszt presented an overture (presumably the overture to his unperformed opera Don Sanche).

Per the journal of [Albert Gallatin](#)'s son James as recorded in THE DIARY OF JAMES GALLATIN:

*We are all very happy here [at Friendship Hill]. The country is
beautiful and mamma certainly has the art of making everybody
comfortable. Josephine is delicate but loves the good air here,
particularly for our boy, who is growing apace. Father worships
him at a distance. A few days since I told father for the first
time of Mr. Adams' letter to me of February last. I had written
privately to Mr. Adams informing him of father's reasons for
refusing the Treasury under his administration. Father has
always been above suspicion and I may frankly say (although he
is my father) that he is the only one of either party who has
not fallen into some error which has cast suspicion on their
motives. This Mr. Adams frankly acknowledges in his letter to
me. When I read this paragraph I could see father's evident
gratification at the opinion held of him by a political*



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

opponent-and that opponent the actual President of the United States. We drifted into reminiscences of Paris. Father's heart is there and in Geneva, but only stern duty keeps him here.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 20 of 6 M / Sister Elizabeth left us with her husband & child for home. - Sister Ruth accompanying them as far as [Providence](#) where she intends to spend a few days in hopes a change of Air may be beneficial to her health. -

RELIGIOUS SOCIETY OF FRIENDS



June 23, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 23rd of 6 M / We had at Meeting Isaac W Morris with his sister & two daughters & Abigail R Hoag the former of Philada & the latter from Vermont - Also Lorenzo Dow came & sat with us - I do not think he did the meeting much hurt, tho' we had a low time Jonathon & Hannah Dennis said a few words. - Lorenzo is in low health, his countenance ghastly & his long beard together, gives him a very unpleasant appearance. -

RELIGIOUS SOCIETY OF FRIENDS



June 24, Friday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 24 of 6 M / This Afternoon we had the company of our old acquaintance Abigail R Hoag - she seems very natural, pleasant & agreeable - I remember her well when she lived at her grandfather Thomas Robinsons, a pleasant innocent little girl - Since her removal to Vermont she has become a Minister in Society - Married Nathan Hoag & become the mother of nine Children & is now only about 35 Years of Age -

RELIGIOUS SOCIETY OF FRIENDS



June 26, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 26th of 6th M 1825 / In our Meeting this forenoon we had the public appearances of Susanna Vigineron[?], Hannah Dennis & Abigail R Hoag - In the Afternoon Jonathon Dennis & father Rodman bore short testimonies
We took tea at Father Rodmans & in the evening call on Isaac Williams & family who were at Meeting & are boarding at Sarah Perrys - they Appear to be wise discreet friends, their company was interesting & edifying. -*

RELIGIOUS SOCIETY OF FRIENDS



June 28, Tuesday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th [sic] day 28 of 6 M / Brother James took breakfast with us this morning after which, as is our usual practice, we read a portion of Scripture, which came in course to be the 5 Chapt of Luke, which appeared to me to be wellfitting both our condition,



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

as having toiled all night & caught nothing - but tho' late in the day, there is encouraging hope that by putting the net on the right side we may be favoured to obtain sufficient for our subsistence, both spiritually & temporally, & also to put our trust in Jesus Christ by whose power the man full of leprosy was cleansed, & his power is not shortened, but acts by his Holy spirit in the hearts of men, now, as in the days of his flesh. -

RELIGIOUS SOCIETY OF FRIENDS

 June 30, Thursday: Carl Friedrich Zelter oversaw the laying of the cornerstone of the new Berlin Singakademie.

On her 2d visit to London, Maria Szymanowska gave a concert before the royal family.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 30th of 6 M / Yesterday I was Bled & today under the affects of Medicine, which renders me unfit to attend our Moy [Monthly] Meeting at [Portsmouth](#) today - My head has been long out of order & distressingly so for several days -- This eveng our frd Sarah Morris & Catherine W Morris set a while with us - Isaac being unwell did not come, so we walked home with them at 9 OC & set with them a few minutes just to take leave of Isaac & their two daughters, all of them are friends to whom we feel nearly united, tho' our acquaintance has been short. - They leave town in the course of tomorrow for [New Bedford](#) & [Nantucket](#). -

RELIGIOUS SOCIETY OF FRIENDS

 July 1, Friday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 1st of 7th M 1825 / Our friend Abigail Hoag called to take leave of us this Afternoon, as she leaves Town tomorrow for her home in Vermont. - I have felt glad of this renewal of acquaintance with her, she was a Goodly child before she left R Island & I think has improved in the best things, & has a good tho' small gift in the Ministry

RELIGIOUS SOCIETY OF FRIENDS

 July 3, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 3rd of 7 M / In our meeting this morning our friend Abigail Robinson was engaged in a pretty extensive testimony & rose a second time - which was rather a singular circumstance for her - It was a season of some favour - In the Afternoon Father Rodman said a few words - very good -

RELIGIOUS SOCIETY OF FRIENDS

 July 7, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 7th of 7th M / Our Meeting was small & heavy, I have



heard a number say they were very sleepy & I am sure I have seldom suffered more with heaviness – one little boy got to sleep & slept till nearly all the folks had got out of meeting. – This is frequently the case that our meetings are small & heavy at the time of haymaking. – But alas were we all in that quick & living frame of spirit we ought to be in, this would not be the case. – My health is poor I have suffered this day exceedingly with my old difficulty in my head. –

RELIGIOUS SOCIETY OF FRIENDS



July 9, Saturday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*7th day 9 of 7 M / This morning Son John left us for [Providence](#) with a prospect of staying there some Months at the Boarding School – I feel thankfull – for the priviledge of his being there, but must acknowledge it is no small trial to My feelings to part with him, he has been our constant care, for 13 Years & over, & generally a pleasant companion – but the time is coming & may not be far distant when a more solemn parting will take place – & may we be prepared for it
Last night I was very sick with fever, sore throat & distress in my head & system generally some better this Morning*

7th day continued / Brother J Rodman returned from [Providence](#) in the Steam Boat towards night, said he Saw John & Thomas safely landed at the School House by half past 12 OClock. –

RELIGIOUS SOCIETY OF FRIENDS



July 10, Sunday: Messe solennelle by Hector Berlioz was performed for the initial time, in the Church of St. Roch (in spite of the fiasco of December 28th, 1824 this time the work was a great success).

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 10th of 7th M 1825 / My health is poor & it has been a very depressed day in body & Mind – I could not attend meeting, Set out to walk there early in the morning to unlock the Doors & gates but found myself unable to do it, & employed another hand. –

RELIGIOUS SOCIETY OF FRIENDS



July 12, Tuesday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day [sic] 12th of 7th M / This Afternoon recd a pleasing note from John, who has sent for his Latin books, & expresses much satisfaction in his new situation so far

RELIGIOUS SOCIETY OF FRIENDS



July 14, Thursday: In writing a sister, [Hawthorne](#) signed his letter “Nathaniel Hathorne.” We can see that at this point he had not yet changed the spelling.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

*5th day 14 of 7 M / Our Meeting was small & owing to the infirmity of my body, my feelings were very low
In the Select Meeting, we had some buisness of importance to judge of, but my feelings were so low that I dare not enter much into judgement. -*

RELIGIOUS SOCIETY OF FRIENDS



July 17, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 17th of 7 M / Our Meetings were both small & to me dry seasons, but I expect some thought there was some favour as we had preaching in both, but none of it of a stamp that stood very high in my mind. -
Took tea at D Buffums, who is complaining & not at Meeting he appears to have some fever, but better*

RELIGIOUS SOCIETY OF FRIENDS

[Daniel Webster](#) wrote from [Niagara Falls](#):

My dear Mrs. Blake,
Before leaving here I wish to say an additional word or two on the subject of the Falls, by way of explaining or correcting some things in my letter.
In the first place I said, I think, that Goat Island was midway of the Rapids. This may lead to an erroneous opinion. The Rapids in fact, commence precisely at the head of Goat Island, We may stand at the head of the island, and look up and see a mild and even surface. The shore is level to the water, and we may amuse ourselves by throwing in sticks, and speculating on their course, either to the British or American Fall.
In the next place, I am convinced that I over-estimated both the breadth of the stream and the amount of water on the American side. I think the stream is not more than one fourth as wide as on the other side; and the proportion of water still less.
In the last place, when saying that the rock over which the river falls is limestone, I ought to have added that this limestone constituted but a part of the bank or wall. The first, or upper fifty feet, is limestone, lying in regular strata, as I have mentioned; the next hundred feet is a soft slate stone, which yields in some measure to the action of air, frost, and water. It comes off in small parcels, and is easily picked out of the sides of the bank. I pulled off a piece six feet long, as straight as a walking stick, and not much larger. As these pieces fall down they become pulverized, and turn to a sort of earth. The wearing away of this slate stone necessarily lets fall the limestone from above. Table Rock is the projecting platform of limestone.
The slate stone underneath it is already worn away a great depth into the bank; and Table Rock will one day doubtless precipitate itself into the river.
At the bottom of this course of slate stone, just about even with the surface of the river, commences another kind of stone. It seems to be a red sandstone, lying in very thin layers. It



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

is of so bright a color that it may sometimes be seen, forming the bottom of the river, where the water is very deep. You will excuse me, my dear Mrs. Blake, for adding these remarks to my long and tedious letter. It is doubtful whether I shall ever see the Falls again. You will be here at some time, and I hope soon. I will not promise myself, that, as you view the scene, you will find any great correspondence between the view itself and my account of it; but I trust you will call to mind those who have been over the spot before you, and be willing to remember even this unsuccessful attempt to describe it to you by Your affectionate and faithful,

D. WEBSTER.

P. S. We set out this morning for home.

 July 19, Thursday: Members of the liberal wing of the Congregationalists of New England formed an American [Unitarian](#) Association.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 19 of 7 M / Last evening a letter was recd from Thomas P Rodman & this morning we had one from John which was very pleasing, as both of them appear to be much satisfied with their new situation, pleased with their instructors, & other associates at the School & evince a disposition to be doing all they can to attain learning -- May they do WELL -

RELIGIOUS SOCIETY OF FRIENDS

 July 21, Thursday: New York governor De Witt Clinton and Ohio governor Jeremiah Morrow presided at the groundbreaking for the [Miami and Erie Canal](#), at Middletown, Ohio.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 21st of 7th M 1825 / Our Meeting was small & nearly Silent - In the preparative Meeting we had no buisness but that which comes in regular course - Mt feelings are much alive to Johns situation - it is extremely warm & How he will Stand it I do not know, tho' I know the School House at [Providence](#) is in cool airy situation, yet the climate there is so much warmer than [Newport](#) I fear the heat will be too much for his constitution

RELIGIOUS SOCIETY OF FRIENDS

 July 24, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 24th of 7 M / Our Morning meeting was a good one - D Buffum was engaged in a remarkably Solemn & impressive testimony, & Father Rodman & J Dennis also spoke acceptably. - In the Afternoon we were small silent & heavy. -

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 July 28, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 28 of 7 M / Our friend George Hatton from the State of Indiana attended our Moy [Monthly] Meeting & was largely & acceptably engaged in testimony. – In the meeting for buisness we had rather more buisness than usual in addition to the Queries & Answers - A request was recd from [Portsmouth](#) Preparative Meeting by Josiah Chase to be admitted to membership & a concern was laid before the Meeting by Hannah Dennis to accompany Sarah Tucker on a religious visit to some parts of the Yearly Meeting to Pennsylvania, which obtained the Unity of the Meeting - & a committee appointed to prepare a certificate, which was presented at an adjournment at 5 OClock & approved & Signed. – We had at dinner Anne Greene, Wait Lawton Benj Freeborn & Adam Anthony. –

RELIGIOUS SOCIETY OF FRIENDS

 July 29, Friday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 29th of 7 M / This Afternoon we had the Company of our cousin Sarah G Lawton daughter of my wifes Uncle James Lawton from Ohio - her mother was Susannah Gould daughter of John Gould & I do freely acknowledge myself pleased & gratified with the inetrvuew She is an intersting Young woman, & much interested with the account I gave of the Gould family.

RELIGIOUS SOCIETY OF FRIENDS

 July 31, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 31st of 7th M 1825 / George Hatton attends Meeting in the Morning he was silent & in the Afternoon large & Acceptably in testimony. – Attended the funeral of the Widow Freeborn, who was a Friendly woman & attended our meetings many years when in health. –

RELIGIOUS SOCIETY OF FRIENDS

 August 3, Wednesday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 3rd of 8th M 1825 / Rode to [Portsmouth](#) with my wife to Attend our Select Quartelry Meeting - before Meeting we went down to Uncle Stantons & stoped at Aunt Thurstons After Meeting we dined at Uncle Benjn Freeborns & after the Sittings of several sittings of committees in the Afternoon we went to Uncle P Lawtons & lodged –

RELIGIOUS SOCIETY OF FRIENDS

 August 4, Thursday: The name of [Walton Felch](#) was “erased” from the records of the 1st [Baptist](#) Church of [Providence, Rhode Island](#) — which is to say, he was removed from their register of members despite the fact that he had neither died nor transferred his membership to some other church.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

5th day Our first Meeting was large & an excellent Gospel testimony from Micajah Collins who has just returned & is on his way home from a long journey in the Western & Southern States. –Huldah Hoag had short testimony but Geo: Hatton was silent in the first meeting – In the last we had more buisness than usual –Hannah Dennis was liberated to accompany Sarah Tucker on a religious visit to some Quarterly Meetings in Philadelphia Yearly Meeting – & South Kingston Moy [Monthly] Meeting was united with in the Appointment of Hannah Knowles to the Station of an Elder. – We dined at Aunt Thurstons & rode home –

RELIGIOUS SOCIETY OF FRIENDS

 August 7, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 7 of 8 M / Meetings thin & heavy. – a short testimony in the Afternoon from Father Rodman – In the morning a number of Strangers were present who looked as if they might be Southerners –& all day a considerable portion of our own usual attenders were Absent & some of the members away. – Took tea at Father Rodmans

RELIGIOUS SOCIETY OF FRIENDS

 August 11, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 11th of 8th M 1825 / After Meeting this Afternoon I went on board the Wickford Packet with Our old frd & acquaintance Ann Swinburne intending for [Greenwich](#) where she intends visiting her relations – We did not get to Wickford till too late to set out for [Greenwich](#) & took tea & lodged at Avis & Ann Smiths & next Morning (6th day) by 5 OC we were on the road & arrived at [Greenwich](#) in season to Breakfast at Saml Browns – previous to which I rode up to Thos Howlands on a little buisness I had with him – he had gone out & I did not see him – I got back to Wickford at half past nine & found the Packet had left me a Quarter of an hour – so I set out on foot through Boston Neck for the South ferry & arrived after a warm fatiguing walk at cousin Hannah Gardiners who I found with her children very glad to see me, & I was glad to see them, being the first time I have seen them since Cousin Lweis’s death – I got home by 4 OC in the Afternoon, not more, nor so much fatigued as I expected, tho’ taken a slight cold

RELIGIOUS SOCIETY OF FRIENDS

 August 14, Sunday: Gaetano Donizetti’s Cantata for the King’s Birthday was performed for the initial time, in Palermo.

Franz Schubert and Johann Vogl traveled from Salzburg to Bad Gastein. (there he would work further on the Great C Major symphony, and compose the Piano Sonata D.850).

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

*1st day 14th of 8 M / Our Meetings were both thinner than usual, as I think they have generally been thro the Summer – A little Preaching the Afternoon
In the evening called at Dorcas Earls, & sat a while with her & her daughter Sarah in sympathy with them in their loss of her Daughter Phebe Robinson. –*

RELIGIOUS SOCIETY OF FRIENDS

 August 18, Thursday: Gregor MacGregor issued a £300,000 loan with 2.5% interest through the London bank of Thomas Jenkins & Company. (This would eventuate in the Panic of 1825, the first modern stock market crash in London.)

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 18th of 8 M / Hannah Dennis & Father Rodman bore short testimonys at Meeting - No buisness in the Preparative Meeting

RELIGIOUS SOCIETY OF FRIENDS

 August 19, Friday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 19th of 8 M / Was called this Afternoon to the bedside of a Sister in Society Abigail Lee, who was desirous of making a Will which I wrote for her & she executed - She is exceedingly low, has been for some Months blind & now seems wearing out with the Dysentary - She is an old acquaintance of mine & the particular associate of My Aunts Martha Mary & Hannah Gould, also of cousin Jonathon & Ruth Marsh - She seemed quiet patient & resigned. –

RELIGIOUS SOCIETY OF FRIENDS

 August 21, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 21 of 8 M 1825 / Last night about half past 12 OClock Abigail Lee departed this life. –
Very Rainy day & small Meetings short testimonys were however delivered in both –*

RELIGIOUS SOCIETY OF FRIENDS

 August 25, Thursday: Uruguay declared its independence from Brazil and was reincorporated into the United Provinces of the Rio de la Plata.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 25th of 8 m / Rode to [Portsmouth](#) with sister Ruth Rodman to attend the Moy [Monthly] Meeting. – In the first Anne Dennis, Abigail Robinson, Ruth Freeborn & Hannah Dennis bore testimonys & I thought there was a remarkable correspondency in all their appearances, & I have no doubt their labours will be useful. – The meeting seemed much like a dry brook in the forepart of it, to me, but low before it closed a comfortable degree of life arose, which I thought assisted me in the labours of the last



Meeting in which some important subjects were before us – particularly the request of John Hedly for membership – & the appointment of a committee to consider the propriety of giving testimony concerning some of our deceased Ancient friends. – Before Meeting we stoped at Aunt Elizabeth Thurstons who we found very sick & no better than when I saw her some weeks ago – After meeting we dined & took tea at Uncle Stantons. –

RELIGIOUS SOCIETY OF FRIENDS



August 28, Sunday: In [Providence, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 28th of 8 M / This morning went on board the Steam boat for [Providence](#) for the three fold purpose of visiting our son John at the Yearly Meeting boarding School & to attend a special Meeting of the Meeting for Sufferings & the Sub committee meeting in the course

We got to [Providence](#) in season to dine at Wm Jenkins & attend the Afternoon Meeting where in Wm Almy preached with soundness & life. – After which Wm Wm carried me in his chaise to the School House, where I found John, well & very glad to see me, as I was him – After sitting sometime & taking tea at the School House for the purpose of having his company I took him down to [Moses Browns](#) House where we lodged together –

RELIGIOUS SOCIETY OF FRIENDS



August 29, Monday: Brazil agreed to a proposed treaty between itself and Portugal, recognizing the independence of Brazil.

In [Cranston, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day Spent this forenoon mostly in [Providence](#) attending to a little buisness & dined at Jos Anthonys – returned to the School House & spent the Afternoon in the boys school & was pleased with the progress of the learners & order that was observed among them. – it was comfortable also to find that an openness & freedom existed between the Teachers Superintendents & Schollars – to find that the inmates of the institution harmonised throughout & that all things were in a comfortable state – Towards night Wm Almy called at the School House & carried me out to his house at [Cranston](#) where I found Daniel & Thomas Howland who were a pleasant addition to our evening circle. –

RELIGIOUS SOCIETY OF FRIENDS



August 30/31, Tuesday/Wednesday: [Johann Nepomuk Hummel](#) became an honorary member of the Societe Academique des Enfants d'Apollon in Paris.

Back in [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day, after breakfast at Wm Almys – he brought me into [Providence](#) where I spent the Day in attending the Meeting for



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

Sufferings & Sub School committee, at the School House. – it was a pleasant day & I was glad & in measure thankful to be there. – I lodged at [Moses Browns](#) & 4th day Morning rose early & called at the School House on my way to town, & parted with John - After stiring round [Providence](#) to accomplish a little buisness got on board the Packet & arrived in [Newport](#) in the Afternoon

RELIGIOUS SOCIETY OF FRIENDS

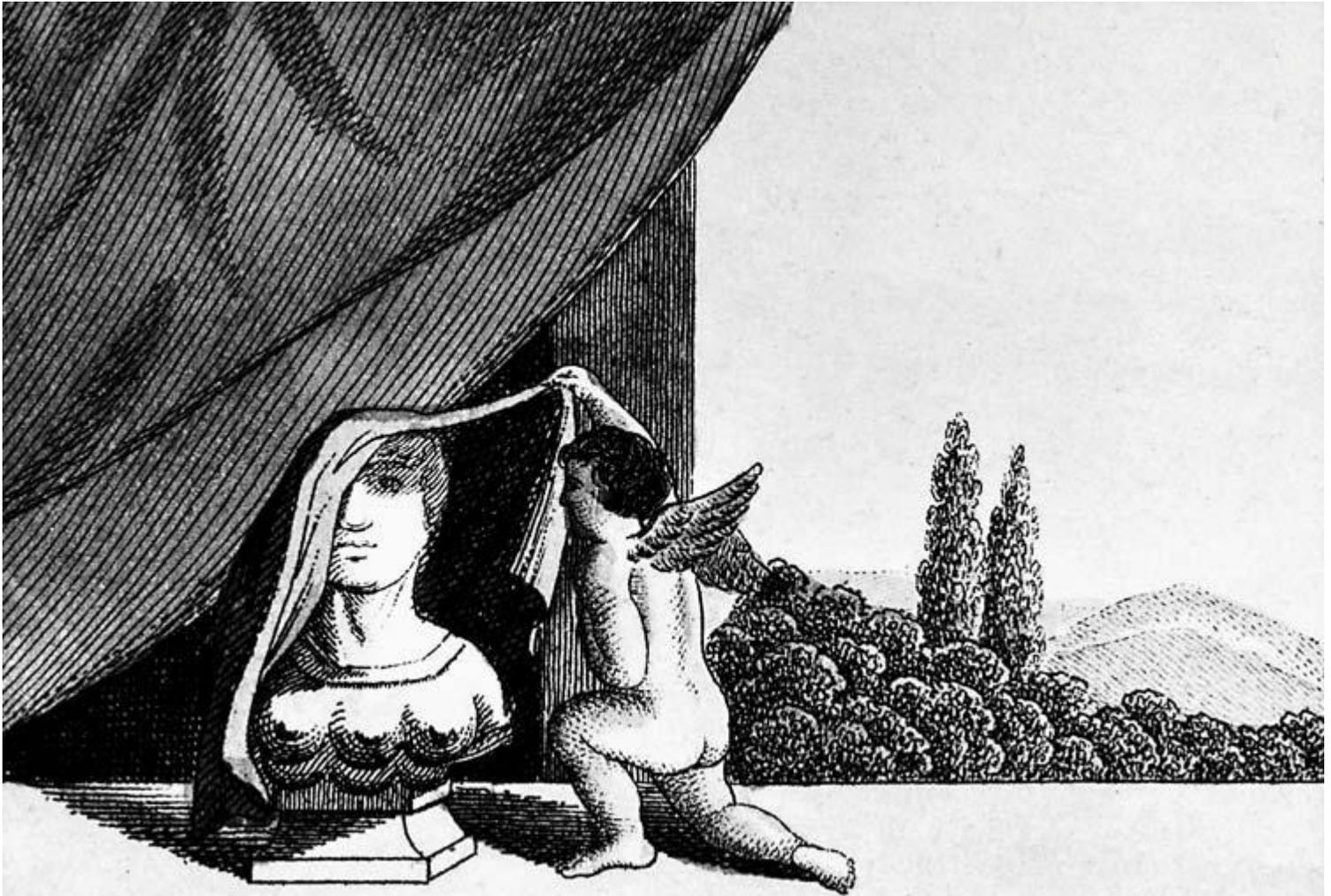


September 1, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 1st 9th M 1825 / Our meeting was small & the forepart of it to me lively, but alass, it did not end as well as it began. –Father Rodman was engaged in a short but good testimony

RELIGIOUS SOCIETY OF FRIENDS

September 3, Saturday: "Genius Unveiling a Bust of Nature," per [Johann Wolfgang von Goethe](#):





LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

WALDEN: With a little more deliberation in the choice of their pursuits, all men would perhaps become students and observers, for certainly their nature and destiny are interesting to all alike. In accumulating property for ourselves or our posterity, in founding a family or a state, or acquiring fame even, we are mortal; but in dealing with truth we are immortal, and need fear no change nor accident. The oldest Egyptian or Hindoo philosopher raised a corner of the veil from the statue of the divinity; and still the trembling robe remains raised, and I gaze upon as fresh a glory as he did, since it was I in him that was then so bold, and it is he in me that now reviews the vision. No dust has settled on that robe; no time has elapsed since that divinity was revealed. That time which we really improve, or which is improvable, is neither past, present, nor future.

PEOPLE OF
WALDEN

ISIS

EGYPT

Quoting from page 349 of Pierre Hadot's *THE VEIL OF ISIS: AN ESSAY ON THE HISTORY OF THE IDEA OF NATURE*, in the 2006 translation by Michael Chase:

In 1814, when the archduke Karl August returned from a trip to England, there was a celebration at Weimar to mark his homecoming. Goethe had the town's drawing school decorated with eight paintings that were intended to symbolize the various arts and the protection Karl August accorded to them.³¹⁷ Among these symbolic figures executed in the style of emblems, there was one that represented "Genius Unveiling a Bust of Nature," with Nature represented in her traditional aspect as Isis/Artemis. In the distant background, behind the figure, a landscape could be seen, which contrasted strongly with the somewhat artificial atmosphere created by this statue of Nature unveiled. Goethe used these same pictures to decorate his own house for the jubilee of Karl August on September 3, 1825, and for his own jubilee, or more precisely for the anniversary of his entry into the service of the archduke, on November 7 of the same year.

The meaning that Goethe ascribed to this drawing can be inferred from his poetry:

Respect the mystery;
Let not your eyes give way to lust.
Nature the Sphinx, a monstrous thing,
Will terrify you with her innumerable breasts.

Seek no secret initiation
beneath the veil; leave alone what is fixed.
If you want to live, poor fool,
Look only behind you, toward empty space.

If you succeed in making your intuition
First penetrate within,
Then return toward the outside,

317. Johann Wolfgang von Goethe, *Weimars Jubelfest am 3ten September 1825 . . .*, ed. Johann Peter Eckermann (Weimar: Hoffmann, 1825), sec. 1.



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

Then you will be instructed in the best way.³¹⁸

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 3 of 9 M / Most of this day engaged in the Trustees Meeting - my time is much consumed in the concerns of Society - I often feel discouraged under it -

RELIGIOUS SOCIETY OF FRIENDS

 September 4, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 4th of 9 M / Meeting pretty well attended, two short testimonys A Dennis in the morning & Father Rodman in the Afternoon
I thought I might acknowledge a degree of favour. -*

RELIGIOUS SOCIETY OF FRIENDS

 September 8, Thursday: The Marquis de [Lafayette](#) headed back toward France, aboard the [USS Brandywine](#).

Franz Schubert's Erstes Offertorium D.136 for vocal soloist, clarinet, orchestra, and organ, Zweites Offertorium D.223 for soprano, orchestra, and organ, and a setting of Tantum ergo D.739 for chorus, orchestra, and organ, were all performed for the initial time, in the Maria-Trost-Kirche of Vienna.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 8th of 9 M / At Meeting a short but good testimony from Father Rodman - Tho Rainy well attended - & I thought as little life was experienced in my own particular but it is indeed a low time with me -

RELIGIOUS SOCIETY OF FRIENDS

 September 11, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 11th of 9th M / I thought our meetings were favoured with a good degree of life - In the forenoon Father Rodman was lively & acceptable in testimony
With my H took tea at David Buffums who was confined at home thro' the day with an alarming swelling under his Arm, not decieded whether it is a Bile or something of a Cancerous kind. -*

RELIGIOUS SOCIETY OF FRIENDS

 September 17, Saturday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 17th of 9th M 1825 / Went this Afternoon to [Portsmouth](#) to Uncle Stantons & Lodged -

RELIGIOUS SOCIETY OF FRIENDS

 September 18, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day At meeting we had the company of Sarah Tucker & Hannah

318. "Genius die Büste der Natur enthüllend."



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

Dennis who have met to set out on their journey into Pennsylvania State. – They both were engaged in Testimony & a very favoured Meeting it was to me in particular. it has been a memorable day to me for which I desire to be thankful – When I retired to rest last night my desire was fervant that I might have a Good Day which has been granted –

After the close of the Meeting with the others of the committee had an opportunity with John Hedly who had requested to be a member of our Society - the interview was pleasant & encouraging – Dined & took tea at Asa Shermans - where I wrote a letter to my frd Thos Evans of Philada & handed to Hannah Dennis to carry on - after taking leave of her I walked down to Shadrack Chases & lodged

RELIGIOUS SOCIETY OF FRIENDS

 September 19, Monday: After 13 years of direct Habsburg rule, the Hungarian Diet reopened.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day morning rose & before breakfast walked home not much fatigued.

RELIGIOUS SOCIETY OF FRIENDS

 September 22, Thursday: [Giacomo Meyerbeer](#)'s *Il Crociato in Egitto* opened in Paris to spectacular success. King Friedrich Wilhelm III of Prussia arrived in the city would attend the 2d performance. (It had been the idea of Gioachino Rossini to stage this opera, and he had invited Meyerbeer to direct the final rehearsals. This reaffirmed their friendship, in existence since 1819.)

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 22nd of 9 M 1825 / Our Meeting tho' small was a season of some favour – Anne Greene preached in the life -- Divers of our friends who usually meet with us were absent among them was David Buffum who has gone on a visit to his friends at [Smithfield](#) & we missed our friend Hannah Dennis from her seat –

RELIGIOUS SOCIETY OF FRIENDS

 September 25, Sunday: In the first major action of the Java War, General Hendrik Merkus de Kock lifted the siege of Jogjakarta.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 25 of 9 M / Pretty good meetings to me - In the morning Father Rodman & in the Afternoon Abigail Robinson were engaged in acceptable testimonys

RELIGIOUS SOCIETY OF FRIENDS

 September 29, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 29th of 9th M / At Meeting Father Rodman appeared in Testimony & supplication - Mary Hicks & Abigail Sherman



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

in testimony - In the last Meeting John Hedly & Josiah Chase was admitted to membership - & it Seemed like an encouraging meeting -

RELIGIOUS SOCIETY OF FRIENDS

 October 2, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 2nd of 10th M 1825 / This morning my dear wife left home with Jonathon Dennis for Sandwich to attend the approaching Quarterly Meeting as of the committee from the Yearly Meeting, which has left me quite alone & lonesome at home Rowland Greene & Abigail Robinson set out yesterday Afternoon on the same concern - they all expect to be gone a week or ten Days. -
Father Rodman was largely in testimony in the Morning Meeting, - which on the whole I believe was a good favour'd time --
In the Afternoon D Buffum & Father were both concerned to deliver short testimonys - I went out & took tea & set the evening with D Buffum -*

RELIGIOUS SOCIETY OF FRIENDS

 October 6, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 6th of 10th M / A good, solid quiet & quieting Meeting. Father Rodman & Anne Dennis engaged in testimony

RELIGIOUS SOCIETY OF FRIENDS

 October 9, Sunday: After seeing Il Crociato in Egitto in Paris, King Friedrich Wilhelm III of Prussia formally invited [Giacomo Meyerbeer](#) to compose an opera for Berlin. He would decline.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 9 of 10 M / D Buffum engaged in testimony in the forenoon & in the Afternoon silent both seasons of exercise yet some favour to me - When I came home this evening I unexpectedly found my dear wife had returned, much to my satisfaction for I began to feel lonesome at house Keeping -

RELIGIOUS SOCIETY OF FRIENDS

 October 10, Monday: Dmitri Stepanovich Bortnyansky died in St. Petersburg at approximately 74 years of age.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 10 of 10 M / I have been much exercised many ways & my mind under depression (perplexed but not in despair) for a long time. - a little relief was afforded this evening for which I desire to be thankful, & ascribe the favour to Him who provideth for the Sparrows.-

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 October 12, Wednesday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 12 of 10 M / Our dear Son John returned from the Yearly Meeting School in the Packet from [Providence](#) today in order to have his cloaths repaired & fitted for winter - his general appearance, & progress in learning is very satisfactory & affords ground for hope he may make a good man. - for which I have no greater desire for him. Under a sense of the improvement he has made my mind is grateful & humble. -

RELIGIOUS SOCIETY OF FRIENDS

 October 13, Thursday: King Maximilian I of Bavaria died in München and was succeeded by his son Ludwig I.

A Kyrie in d minor for chorus and orchestra by [Felix Mendelssohn](#) was performed for the initial time, in Berlin.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 13th of 10th M 1825 / Our Select Meeting this day was silent in both Meetings as to Ministerial labour but a season of some favour to me. -

RELIGIOUS SOCIETY OF FRIENDS

 October 16, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 16th of 10 M / Meetings small silent & low, but not the poorest time I have known

RELIGIOUS SOCIETY OF FRIENDS

 October 23, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day [sic] 23rd of 10 M / Our first meeting was a good one to me & a short testimony from Jona Dennis was very acceptable. - In the last after the Queries were read I felt much satisfaction & comfort in faithfully yealding to make a few remarks on the subject of reading the scriptures Vizt that the Reading of them frequently in a reverend manner would result in much good to us individually. - This Afternoon buried the daughter of Ebenezar Sherman named Sarah Dillon Sherman - She was a pleasant good dispositoned child much beloved by all who knew her & her funeral was the longest I ever recollect for a child about 15 Years of Age - She was at School a week ago this Afternoon, went home sick & died of Inflammatory sore throat - she was an old school mate of Johns when he went to his Aunt Ruths school. -

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 October 24, Monday: Pedro Alcantara Alvarez de Toledo y Salm-Salm, Duque de Infantado replaces Luis Maria de Salazar y Salazar as 1st Secretary of State of Spain.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 24 of 10 M / This morning John left us for [Providence](#) School again to spend a little time having been twelve Days at home in parting with him we feel renew'd anxiety for his welfare, & thankful for the privilege of his being at that School – that Insitution I have no doubt is intended for a blessing to the Society & My desire is that it may be wisely managed - John has certainly been much benefitted by being there & I desire it may be lasting. –

RELIGIOUS SOCIETY OF FRIENDS

 October 29, Saturday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 29 of 10 M / We have unexpectedly this Afternoon had the company of Abraham Sherman Jr at tea, who stoped a little while on his way to NYork & has gone in the Steam Boat this eveng - his company was very pleasant, & reviving

RELIGIOUS SOCIETY OF FRIENDS

 October 30, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 30th of 10th M / Morning meeting full & a solid weighty testimony from D Buffum – Silent & small in the Afternoon both to me were composed & pretty solid Meetings for which I desire to be thankful. – Sat the eveng at the widow Eliza Mitchells with my H & Sister Mary –

RELIGIOUS SOCIETY OF FRIENDS

 November 2, Wednesday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 2nd of 11th M 1825 / This morning rose early & got into the Stage & set out for Quarterly Meeting at [Swansey](#) soon after we got into the Stage we found we were to ride in company with a Prisoner in Irons from the Jail, who was to be removed to Boston for trial of Theft - this circumstance affected my mind with very serious & depressive sensations as we rode along the road - We parted at Troy (Fall River) & I walked the rest of the distance to Slades Ferry & crossed over & went to Nathan Chases, where I found Wm Almy & Thos Howland, & was kindly recd by the family -At our Select Meeting we had a very solid favor'd opportunity, after which I dined at David Braytons, & returned to the Meeting House to a setting of the [Trustees of O Browns Fund](#), & lodged at N Chases

RELIGIOUS SOCIETY OF FRIENDS

 November 3, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

5th day Our Quarterly Meeting was also a Favoured time In the first Meeting was several favoured & solid testimonys among whom were Susan R Smith of Burlington, Sarah Emlen of Pennsylvania, Deborah Otis & Wm Almy after The buisness of the 27 Meeting was transacted in much harmony but the Meeting held late & After Dining at Nathan Chases I set out on foot for [Providence](#) intending to lodge at Ruben Chases, where Wm Almy engaged to send a carriage for me in the Morning expecting to take me up on the Road, but just before I got to R Chases - Nathan Buffington came along within five miles of [Providence](#) to Monro's Tavern in Seconk where I lodged & took breakfast, & was met by Wm Almys Chase & carried to the School House - We had a very favoured School committee much council being imparted to the Youth & different branches of the institution - I lodged at the School for the first time in my life & 7th day Morning I took John & went down to [Moses Browns](#) to breakfast, where I found Sarah Emlen & her companions Esther Levis & Jesse Mavis - & got a little acquaintance with them after breakfast, We all went to the School again, & After sitting in the Boys School With Sarah who did not appear to have any thing to communicate to them - I went to town to get ready to come home in the Steam Boat - which I did & found all Well - - This has been a very interesting visit to me & I desire to be thankful for the favour. -

RELIGIOUS SOCIETY OF FRIENDS



November 6, Sunday: In Vienna, String Quartet op.132 by [Ludwig van Beethoven](#) was performed publicly for the initial time.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 6th of 11th M 1825 / Both Meetings were Silent, but seasons of some favour to me for which I desire to be thankful -

RELIGIOUS SOCIETY OF FRIENDS



November 8, Tuesday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 8 of 11 M / This day Our friend Susan R Smith appointed a Meeting at 11 O'clock for Members & such as usually attend our Meetings, which was pretty well attended & she favoured to see & feel some states in a remarkable manner & speak to them with clearness - She & her companions Susanna Newbold & Rowland Jones Dined with us, & we took tea with them at Father Dodmans, after which they went to D Buffums to lodge

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 November 9, Wednesday: The calcium-carbonate light was discovered by Sir Galsworthy Guerney, and developed and used by Thomas Drummond for the government survey of Ireland. He was able to produce by the burning of this chemical a light 83 times brighter than was possible with an oil lamp at the time, atop Slieve Snaght, and was able to detect that brightened light with surveying equipment atop Davis Mountain more than 66 miles away, thus producing a major and accurate directional indication. The limelight would find use in theaters and Guerney would be awarded a medal.

When Thomas Drummond heated a small ball of lime in front of a reflector on Slieve Snaght, Scotland, its light could be seen from Divis Mountain, which was 100 kilometers away. This was the initial practical demonstration of limelight.

Gioachino Rossini's *Il Barbiere di Siviglia* was staged in Park Theater, New York (this was the 1st staging in the United States of an Italian opera in Italian).

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 9th of 11th M / Our frd Susan R Smith & her companions Susan Newbold & Rowland Jones drank tea At Abigail Robinsons, went over after tea & rode with them to David Buffums & spent the evening. -

RELIGIOUS SOCIETY OF FRIENDS

 November 10, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 10th of 11th M / Susan R Smith attended Meeting & was sweetly engaged in Supplication & testimony. after Meeting she had a select opportunity with the Ministers & Elders in which she dealt plainly & closely with us, advising us not to mistake our gifts, & walk Worthily of the vocation wherunto we are called -She was followed in an excellent testimony by Abigail Robinson, & I trust it was a proffitable opportunity - & both very good Meetings -They leave [Newport](#) this Afternoon, on their way to [Providence](#). -

RELIGIOUS SOCIETY OF FRIENDS

 November 11, Friday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 11th of 11 M 1825 / Our frd Susan R Smith left town this PM for [Portsmouth](#) & got to Benj Freeborns, where finding her mind engaged to attend a Meeting at Connanicut this Day sent word in early this Morning & word was forwarded in season to have a Meeting there this PM - I accompanied them over, & got there in season to dine at Jos Greenes & go to Meeting at 2 OC which was a very favourd one - I thought after she got thro' that if the State of that people had been minutely detailed to her she could not have Spoken more appropriately to them - After sunset we crossed the ferry & they all lodged with us.

RELIGIOUS SOCIETY OF FRIENDS



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

 November 12, Saturday: A few days after receiving the treaty of August 29 from Brazil, King Joao VI of Portugal recognizes the independence of Brazil.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day Susan not finding herself clear of [Newport](#), gave up to attend our Meeting tomorrow feeling a concern towards the young people, members & others who attend our Meeting. after paying a very Sweet visit to Mary B Chase Who is very low & near the conclusion in a consumption in which she preached & supplicated very sweetly on her behalf - she with her companions Dined at Abigail Robinsons & went out to Jona Dennis to tea -

RELIGIOUS SOCIETY OF FRIENDS

 November 13, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 13th of 11 M / Our frd S R Smith attended Meeting this forenoon & was much favoured in testimony, the current of which was to the Youth generally & those who were in the Station of parents -it was a season of Watering to many present & I believe many were thankful for the favour. - After meeting she went to Ruth Mitchells & proceeded on in the Afternoon towards [Providence](#). -
Our Afternoon Meeting was nearly silent excepting a short testimony from father Rodman - After tea went with my H to David Buffums who has been confined with a lame leg near a week, which looks very bad but some better - On our return home we found Mary B Chase had departed this life about 5 OC - I felt very thankful S R Smith went to see her Yesterday*

RELIGIOUS SOCIETY OF FRIENDS

 November 15, Tuesday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 15th of 11th M / Attended the funeral of Mary B Chase which went to the Meeting House & was a very solemn opportunity, the Silence was to be felt, & the preaching & supplication of Father Rodman seemed appropriate & lively - It has to me been a good day for which I believe I am truly thankful

RELIGIOUS SOCIETY OF FRIENDS

 November 17, Thursday: Der Gondelfahrer D.809, a vocal quartet by Franz Schubert to words of Mayrhofer, was performed for the initial time, in the Vienna Musikverein.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 17th of 11th M 1825 / Small meeting & Silent - In the Preparative Meeting F Carr requested membership which was referd to a committee

RELIGIOUS SOCIETY OF FRIENDS

 November 20, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

1st day 20 of 11 M / Both Meetings silent, but pretty good ones to me. –

RELIGIOUS SOCIETY OF FRIENDS

 November 21, Monday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 21 of 11 M / Rode in the Stage to [Portsmouth](#) - went to Uncle Stantons on buisness staid all night & next mornng came home-

RELIGIOUS SOCIETY OF FRIENDS

 November 24, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 24 of 11 M / Our Moy [Monthly] Meeting was well attended, & our friend Ruth Freeborn engaged in a solid weighty testimony - We had but little buisness & the last Meeting was short & to me was a season of some teaching. –

RELIGIOUS SOCIETY OF FRIENDS

 November 27, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 27th of 11th M / Father Rodman was engaged in short testimonys, in both Meetings, which were well attended - Took tea & set the evening with our Venreable friends David Buffum & wife, he is yet very lame & tho' confined within doors he manifests much concern on account of Society. - We miss him from the head of our Meetings, both public & private ones. –

RELIGIOUS SOCIETY OF FRIENDS

 December 1, Thursday: In Taganrog in the Crimea, Tsar Alyeksandr I of Russia, Grand Duke of Finland, King of Poland, had a fever, although not from eating poisonous mushrooms as popular stories have it. Now we suppose that what he probably had was malaria. His doctors would apply leeches behind his ears and on the back of his neck relentlessly until he would die on December 13th and be succeeded by his younger brother, Nikolai.

A college which had been chartered at New Brunswick, New Jersey by King George III in 1766 as “Queen’s College” at this point changed its name in honor of a benefactor, to “Rutgers College” (as of 1924 it would become a university).

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 1st of 12 M 1825 / Our Meeting was pretty well attended considering several were absent from indisposition & some gone to attend the Quarterly Meeting now holding at [New Bedford](#) - Father Rodman was engaged in a short testimony. - This evening Aunt Nancy Carpenter recd a letter from John, of which we were glad, not having heard from him in some time

RELIGIOUS SOCIETY OF FRIENDS

 December 4, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:



LIVING IN THE LIGHT:

19TH-CENTURY QUAKERISM

1st day 12 M 4 / Our Meetings rather small - in the Mornng a few words from Father Rodman. -

RELIGIOUS SOCIETY OF FRIENDS

 December 8, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 8 of 12 M / Good meeting & well attended, short testimony from Father Rodman -

RELIGIOUS SOCIETY OF FRIENDS

 December 11, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 11th of 12 M / In our Morning Meeting Abigail Robinson & Father Rodman were engaged in testimonys - & in the Afternoon a few words from Father.

RELIGIOUS SOCIETY OF FRIENDS

 December 15, Thursday: In [Concord](#), Daniel Hunt got married with the widow Clarissa Flint Cutter, who had a young daughter Clarissa Cutter. Between 1826 and 1843 they would add ten children of their own.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 15 of 12 M / Father again appeared in a short testimony I am weak, I am poor -

RELIGIOUS SOCIETY OF FRIENDS

 December 16, Friday: The British cabinet met in the absence of Huskisson, the minister of finance, to discuss such matters as whether neglecting to pay the army and the navy would bring about a mutiny. Meanwhile, the banking system of England was making full use of the opportunity, carefully “screwing” (meant “putting the thumbscrews to,” or torturing) every person or firm who owed anyone any money. The family fortune of the family of Harriet Martineau, which had been doing quite well thank you in the textile industry, was for instance being ruined, which would make it necessary for the daughters to live by their pens and needles.

The British cabinet decided that it would obtain as much gold as possible to back up the paper currency.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 16th of 12th M 1825 / This Afternoon between 1 & 2 OC A number of Black people embarked on board a [Providence](#) packet on their way to Boston from thence to Embark for Liberia in Africa where they are to settle under the patronage of the American Colonization Society - I have just returned from Banisters Wharf where I went to take some of them my old & respectable acquaintance by the hand, in all human probability for the last time -Particularly old Newport Gardiner who I have known & can remember well from my early youth to the present day & have been Associated with, particularly in the African Benevolent Society for several years - His Son Ahema Gardiner & his wife go with him, Also John Chavers & are very respectable Black folks - I wish them well & desire they may better their condition in this life & that which is to come. - My heart was much affected in



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parting with them & I could hardly refrain from tears

RELIGIOUS SOCIETY OF FRIENDS



December 18, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 18th of 12 M / Stormy & our meetings small - a short testimony in the forenoon by Father Rodman - After meeting is the Afternoon I went out to Visit our frd D Buffum who is still confined with a very sore leg & I dont know but it is growing worse, yet I hope he may get so as to be about again. - Between Meetings Thomas Peckham Died aged [] Years. - he is a distant relation of mine, - I think his Grandmother was a Gould - & is Father to Br John Rodmans wife

RELIGIOUS SOCIETY OF FRIENDS



December 22, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 22nd of 12 M / Meeting tho' rather small was comfortable. Abigail Robinsons engaged in a lively & pertinent testimony - In the Preparative Meeting the request for membership of Francis Carr was forwarded to the Moy [Monthly] Meeting. - Our frd Hannah Dennis has returned from her journey into Pennsylvania with Sarah Tucker - she was not at Meeting being much fatigued with her journey -

RELIGIOUS SOCIETY OF FRIENDS



[Christmas](#), Sunday: Due to the strong German influence locally, it had become the custom in Philadelphia, Pennsylvania by this point to decorate a tree outside one's home for the holiday season.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 25 of 12 M / Much exercised in my sleep last night about the care of an appointed Meeting for the Inhabitants of the Town, for A Robinson which I felt approbation of but in consequence of a great number of Friends that seemed to be passing thro' town as at Y Meeting time I could not seem to find time to attend to her concern which troubled me A little precious feeling while hearing the Scriptures read at Breakfast table this morning, for which I feel thankful Meetings Pretty good - H Dennis spoke in the Morning, & we had some other preaching, which exercised me. -

RELIGIOUS SOCIETY OF FRIENDS



December 28, Wednesday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 28th of 12 M 1825 / Rode this Afternoon to [Portsmouth](#) in D Buffums Carriage which he Kindly lent us, taking Sister Ruth along, & Lodged at Uncle Stantons. - 5th day rode in the Mornng up to the late residence of our Aunt Elizabeth Thurston to attend her funeral, which proceeded to the Meeting house where we had a very solemn Meeting in which Hannah Dennis & Ruth



LIVING IN THE LIGHT:

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Freeborn were well engaged in testimony - After the Meeting was over & the Corpse interd we returned into the Meeting house to hold our Monthly Meeting which we did with out apparant inconvenience from the circumstance of the funeral - We dined at Isaac Almys & rode home-

RELIGIOUS SOCIETY OF FRIENDS



December 30, Friday: [George Back](#) was promoted to Commander. It would be a year before he would learn of this.

A Kyrie in c minor for solo voices and double chorus by [Felix Mendelssohn](#) was performed for the initial time, in Frankfurt.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

30th 12 M (6th day) 1825 / I am this day 44 Years of Age - time spends with rapid silent pace - & where am I - on the brink of eternity, or yet longer time to remain in this state - I feel my deficiency & the need of greater devotion to the best of causes. -I am poor weak irresolute & low & the longer I live, the more I am of the opinion that if we are saved it is thro' Mercy, Rich Mercy & the loving kindness of our heavenly father - I have nothing to boast of. -

RELIGIOUS SOCIETY OF FRIENDS



December 31, Saturday: [Waldo Emerson](#) closed his girls' school in Chelmsford, Massachusetts.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 31 of 12 M / My mind thro' the day, tho under some Trial, has been favourd with some sweet incomes of life & precious feeling for which I desire to be thankful - I am glad I am thankful at closing the year under a precious sense of feeling. - Recd a very acceptable & pleasant letter towards night from my Aged & beloved friend [Moses Brown](#), which he wrote Yesterday

RELIGIOUS SOCIETY OF FRIENDS

CONTINUE TO READ CHRONOLOGICALLY



LIVING IN THE LIGHT:

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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 17, 2013

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, upon someone's request we have pulled it out of the hat of a pirate that has grown out of the shoulder of our pet parrot "Laura" (depicted above). What these chronological lists are: they are research reports compiled by ARRGH algorithms out of a database of data modules which we term the Kouroo Contexture. This is data mining. To respond to such a request for information, we merely push a button.



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Commonly, the first output of the program has obvious deficiencies and so we need to go back into the data modules stored in the contexture and do a minor amount of tweaking, and then we need to punch that button again and do a recompile of the chronology – but there is nothing here that remotely resembles the ordinary “writerly” process which 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 your requests with <Kouroo@brown.edu>.
Arrgh.