



BARLOW of BARLOW



Summer Issue - August 2001

A. Maxim Coppage (1915-1998), Founder

Edson L. Barlow, Editor

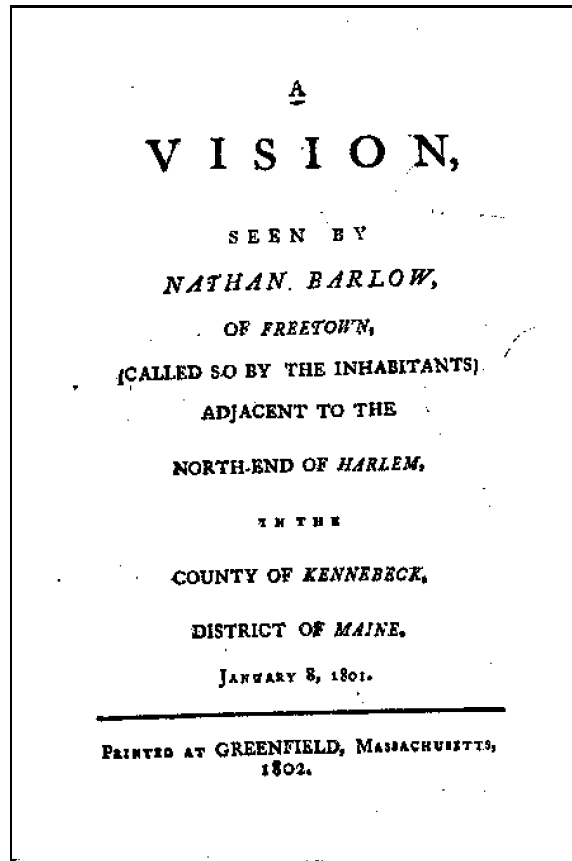
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Published quarterly in February, May, August and November. Queries are free and are welcome from all. Annual index included with the November issue. Subscriptions are \$12 annually for the paper edition by first class mail and \$5 annually for the e-mail edition in Adobe Acrobat .PDF format. Please send all editorial material, queries and subscription requests to Edson L. Barlow, 840 East Gunn Road, Rochester, Michigan 48306-1905.

Nathan Barlow's Vision

Nathan Barlow was born on January 29, 1776, at Sandwich, Barnstable County, Massachusetts. He was a son of Obed and Elizabeth (Barlow) Barlow and a sixth generation descendant of George and Jane Barlow of Sandwich (Nathan⁶, Obed⁵, Thomas⁴, Peleg³, Nathan², George¹). He was recorded at Albion, Kennebec County, Maine, in the 1800 and 1810 federal censuses, and he died in 1817 at Beaver Hill, which is now Freedom, Waldo County, Maine.

Obed Barlow, Nathan's father, was



born in 1751 at Sandwich. He served briefly in the Revolutionary War, first for three days on the alarm of April 19, 1775, (the battle at Lexington) and then for six months guarding the shore at Sandwich. He married his cousin Elizabeth Barlow in 1772 and they raised ten children, seven boys and three girls, of whom Nathan was the oldest.

In 1792, Obed Barlow and his family left Sandwich and moved to Maine, where he settled at a new settlement called
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Notes From The Editor

The latest postal rate increase is finally "the straw that broke the camel's back." I think that I've done quite well by holding the original subscription cost to \$10 annually for the past seven years, but the ever increasing postal rates, as well as increased printing costs, have finally forced me to raise subscription rates.

After September 1, 2001, an annual subscription to the postal version of the *Barlow of Barlow* newsletter will be \$12. All subscription payments, either new or renewal, received before September 1st will be honored at the \$10 annual rate. Subscription payments received after September 1st must be at the new \$12 annual rate. The annual subscription to the e-mail version will remain at \$5 since postal and printing increases don't affect e-mail costs.

Nathan Barlow (continued)

Freetown in what was then Lincoln County. That part of Lincoln County became Kennebec County in 1799. Freetown was later incorporated as Fairfax and it is now Albion. And, of course, at that time Maine was part of Massachusetts — Maine did not become a state until 1820.

The rapid settlement of Maine after the Revolutionary War occurred in much the same way as did the new lands of the west. Land speculators obtained large tracts of land and hoped to sell to the new settlers at large profits. But the veterans of the Revolution had other ideas. They felt that they had fought for and won the right to new land in their new country. The early settlers of Freetown made squatter's claims to the land and were determined to pay no outside proprietors for their lands. They meant to be independent farmers and owners of their own land. Doing that in a dense wilderness, from thin soil, and in Maine's weather, was no easy task. To develop their land they needed more than their own labor — they needed capital which they acquired from local merchants in the form of credit on

tools, livestock and provisions. And most of all, they needed time — time to pay off their debts and build a future.

But two events brought the settlers of Maine up short, an economic depression in New England brought on by President Jefferson's foreign trade embargo and the decision by the region's largest proprietor, the Kennebec Proprietors (or Plymouth Company), to start legal actions against the squatters. To prevent their own bankruptcy, merchants began demanding immediate payment from their debtors and the proprietors started dozens of eviction suits. A flood of writs impounding livestock and homesteads were issued by the courts and constables were kept busy serving these writs on the hard-pressed settlers.

When he and his family moved from Massachusetts to Maine, Obed Barlow had claimed squatter's right to a hundred acres of wilderness. Gradually he cut a clearing and built a cabin. But debt was an almost

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Nathan Barlow (continued)

constant companion to the Barlows. In June 1798, Obed Barlow lost the first of three suits brought against him by creditors. Acting on behalf of a creditor, a deputy sheriff tried to seize some of Barlow's property on June 7, 1803. Obed violently defended his livestock and did "beat, wound & evilly entreat" the offending officer. This cost Barlow a conviction for assault, a sentence of two months in the local jail, a twenty dollar fine, and an order to pay the state's costs to prosecute him. Meanwhile, in August, Obed lost a suit for debt to Benjamin Whitwell, an Augusta esquire, and in December he lost another suit to Nathan Breed, a Vassalborough trader. The last suit seems to have obliged Obed to sell his homestead within a month to the same Nathan Breed for \$800. Much of that sum must have been used to pay off his debts to Breed.

Obed then moved eastward into the adjoining Beaver Hill settlement (Beaver Hill is now called Freedom and lies within Waldo County which was formed in 1827). Again he became a squatter, for there is no record of his having bought the land. But sometime between the 1810 and 1820 censuses Obed Barlow, then nearly seventy, apparently gave up. He left Maine to return to Sandwich, apparently frustrated in his hopes of finding prosperity on the frontier. He lived for awhile at Newport, Rhode Island, where he was recorded in the 1830 census and where he applied for a pension in 1834 for his Revolutionary War services. He returned to Sandwich where he died in 1839 and was buried there in the Pocasset Cemetery.

Nathan Barlow had accompanied his parents to Maine in 1792. In 1794 he married Fanny Wiggin at Sidney, Maine, and they raised five boys and a girl born between

1795 and 1814. But he was no wealthier than his parents. In March 1799 the tax assessors recorded him in the northernmost part of Harlem (now China), just south of Freetown, living in a \$30 cabin on a 100 acre squatter's lot assessed at \$186. Overall, he ranked thirty-ninth in assessed value among Harlem's forty-nine taxpayers. Nor was he able or willing to pay the modest tax, so in March 1801, the property was advertised for sale to meet the unpaid tax.

In the midst of all his financial troubles, Nathan Barlow had a profound religious experience; he called it a "vision." On January 8, 1801, Nathan and some of his neighbors had gathered at one of the homes to hear an itinerant evangelical preacher. On his way home, Nathan thought about the preacher's message and became quite concerned that he not led a good life and was in imminent danger of receiving God's wrath. Arriving home, he was "taken all at once with a strange kind of feeling and laid me down: I began to grow stiff and to lose the power of moving by degrees, til I was totally unable to stir." In his vision, Christ appeared and took him by the hand and carried him first to hell and then to heaven, showing him what awaited to sinner and the Godly. His spirit was returned and he was given a mission: to tell of his experience to the various local religious gatherings.

Nathan Barlow described his experience in an article that he had published in a pamphlet under the title *A Vision Seen by Nathan Barlow, of Freetown (Called so by the Inhabitants) Adjacent to the North-End of Harlem, in the County of Kennebec, District of Maine, January 8, 1801*. The text of this pamphlet is repeated in this issue of *Barlow of Barlow*.

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Nathan Barlow (continued)

When his Harlem property was sold out from under him for taxes in 1801, Nathan moved north where he purchased 290 undeveloped acres from another squatter and took up another 100 unclaimed acres. But repeating his father's experience, Nathan again fell so deeply into debt that he had to sell this land to meet the demands of local merchants. In June 1804, he sold 50 acres to Nathan Breed and another 50 acres to another Vassalborough trader, Stephen Bragg. In December 1805, he sold his remaining 290 acres to a third Vassalborough merchant, Benjamin Colby, and followed his father eastward into the Beaver Hill settlement where he too squatted on a new lot of land.

But Nathan Barlow's troubles were not coming to an end. When the land proprietors and merchants continued their legal actions against the poorer settlers, Nathan became involved with the activities of the "White Indians." These were bands of armed settlers, disguised as Indians, who roamed the countryside harassing and terrorizing the constables and writ servers.

On April 18, 1808, the town constable Moses Robinson ventured forth to serve writs of attachment and execution on some local debtors. One of his writs called for the arrest of Daniel Brackett, a leader of the local band of Indian-disguised settlers determined to forbid the service of such writs. Robinson arrested Brackett only to find himself suddenly surrounded by a patrol of "White Indians." Robinson released Brackett, but he then went to a local magistrate to obtain new warrants for the arrest of Brackett and his rescuers. Reinforced by a deputy sheriff, Robinson again arrested Brackett and was taking him back to the magistrate when he ran into another patrol of "White Indians" who had

come from Beaver Hill to help their neighbors. This patrol was led by Nathan Barlow.

The patrol tore up the writs that Robinson was carrying and took him to a house where they beat him. After a sound thrashing, Robinson was turned outside without his clothing and had to make his way home on a chilly early spring night.

Finally, the authorities caught up with Nathan Barlow. In May 1808 he was arrested and in June the Supreme Judicial Court convicted him of felonious assault in the Moses Robinson incident. He was sentenced to thirty days solitary imprisonment and two years hard labor at the Charlestown, Massachusetts, prison. Nathan Barlow returned home in 1810 after the expiration of his sentence and the records seem to indicate that he learned his lesson and behaved himself. In 1813, when Beaver Hill was incorporated as the town of Freedom and chose its first set of town officers, Nathan Barlow was chosen as one of the town's seven highway surveyors and as one its two field drivers.

Nathan Barlow was in his early forties when he prematurely died in the winter or spring of 1817. According to his probate inventory, he owned no legal title to any real estate and held a mere \$100 in personal property. One cow, a single mare, a yoke of yearling steers, eight sheep, a pig, and a set of blacksmith's tools comprised the bulk of his modest estate. His wife Fanny died in 1829 at age 52 and was buried in the Pleasant Hill Cemetery at Freedom, perhaps next to her husband although no stone has been found for him.

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A
V I S I O N,
SEEN BY
NATHAN BARLOW,
OF FREETOWN,
(CALLED SO BY THE INHABITANTS)
ADJACENT TO THE NORTH-END OF HARLEM,
IN THE
COUNTY OF KENNEBEC, DISTRICT OF MAINE.
JANUARY 8, 1801.

On the 8th day of January, 1801, there was a meeting at a private house in the neighborhood, which I attended. The minister spoke of the joys of heaven, and the torments of hell; I was willing to believe that there was a place of happiness, but unwilling to believe that there was a hell; or if there was, I could not believe it was so bad as ministers and other people represented it. My mind was much agitated about it, and I earnestly wished to know whether there was certainly such a dreadful hell or not; for reflecting on the life I had lived, I considered myself in the most imminent danger, and begged of God to convince me of it if it was so.

About the close of day light I was taken all at once with a strange kind of feeling, and laid me down: I began to grow stiff and to lose the power of moving by degrees, till I was totally unable to stir. I am very clear that I did not fall asleep, neither was I sleepy, it being but just dark; then there came the appearance of a man, with a glorious countenance, who told me he was Christ, and took me by the hand seemingly and carried me away as quick as a flash of lightning (my spirit I mean, for I was sensible at the time that I had left my body behind, and had no feeling of weight, but light as air.) I was carried to the place of torment, and was hovering over it, and fearful of sinking into it; but Christ told me I should not fall into it. It seemed to be so large a place that I could scarce see across

it, and a blue smoke rose from it, and I heard the roaring of fierce fire. There was an innumerable multitude of people in it, who all seemed to be in a great agony, but some much greater than others; here I saw a relation of mine, who I shall call William, though that was not his name, a young man who had been dead about six years; he asked me whether Richard (as I shall call him) conducted as bad as he did when he was alive. I told him I believed he did, and did not think he was any better. He said, "Tell him that if he continues to live such a sinful life it will be but a very short time before he will be in this miserable condition with me." He then said, give me some water, for I am burned inside, give me some to cool my tongue. I looked about to see if there was any water to be had, but saw none; and Christ told me he was not allowed any water there. I also saw the Devil in the midst of them; he seemed to be chained there, and in the greatest misery of them all, raging and biting his chain, and trying to bite any that came within his reach. Oh the groans that filled my astonished soul, the wringing and twisting of the tormented, their shocking countenances; and when I considered that they were once on the earth as we are now, busied as we are, engaged in the same pursuits, had the same hopes, intended likely to repent and find mercy by and by, as many of us do now, and as I have done myself, I was filled with inexpressible horror. I floated about over this dreadful pit like a

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A Vision Seen By Nathan Barlow (continued)

feather carried by a small breeze of wind, Christ being with me, and holding me by the hand. Now one of them spoke to me and told me that he was brother to such a man, and he asked me whether he was reformed and lived virtuously or not: I told him I believed he was not altered. He then told me to tell him that he must alter his course himself and rule his family better, or he would soon come to that place of torment. I had never seen this man in his life time, but his brother said he answered the description I gave of him.

I was then carried to the entrance of heaven, but not suffered to enter there; I saw God, and the saints in glory; they looked very smiling and appeared perfectly happy; their faces were all toward God; and they were singing praises to him in a most melodious manner. I saw people coming continually who I thought had just died; some of them looked with pleasant countenances, and entered into glory without difficulty through a very narrow place, and others came with sad countenances and seemed to be burthened and bundled up somehow that they could not enter, and immediately sunk down to the place of torment as if something attracted them; and these were the far greater number. Then one came from the happy company, who I knew to be my uncle, who had been dead about five years. He asked me concerning my father, and I told him to this purpose, that there was no reformation in him: He bid me tell him, that if he did not repent, and turn and live a better life than he had done, he would soon go to that dreadful place of misery where I had seen William: He said he could not tell how long it would be first, but it would be but a little while. I also saw my father's mother, and my mother's father, who spoke much to the same purpose; and Christ gave me a charge to publish what I had seen and heard, in a meeting that was to

be in the neighborhood at such a time; and he told me that it would be a fuller meeting than usual, and that most of my relations would be there. I said to this purpose, that I was ignorant and fearful, and could not relate it: He told me to begin, and he would be with me, and put words in my mouth. I was then conducted back, and revived, so as to be sensible what was doing in the house, but began to have some scruples respecting what I had seen; and the Lord told me, that since I was doubtful I should go back and see those things again; and immediately I was taken away again in the same manner as before, and saw hell again, which now seemed more terrible than before, and they seemed in greater agonies: and my mind was more strongly impressed with a sense of their miserable condition. And then again I went to the entrance of heaven, which seemed more glorious, and the saints more joyful; and then all my doubts were removed. And I remain confirmed in it, that it was a true Vision, shewn to me in a Trance through the goodness of God, and, as I hope, out of pity to my poor soul, and the souls of many others, who have, like me, been running with all speed in the downward road that leads to that dreadful place of endless torment, which goes far beyond the most dreadful account that ever I heard of it; and I am troubled beyond expression both for my own soul and others, but have not utterance to make known to you my feelings for you: Therefore I take this method to make it known, and to clear my conscience. And now my relations, friends, neighbors and others, I earnestly intreat you to take this as a warning sent from God; for such I firmly believe it to be, and by no means slight it; for you may repent when it is too late, and the neglect of this merciful call may add to your eternal misery. Oh turn, turn, seek for mercy while it is in view, it will soon be too late. And now I do, in the

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A Vision Seen By Nathan Barlow (continued)

most solemn manner, call Almighty God to witness that I have no design to impose on any one, but have given a true relation of what I have seen and heard, which I certify by signing my name with my own hand.

[signed] *Nathan Barlow*

The relater of this Vision requested me to take it in writing, which I did from his mouth in as faithful a manner as I possibly could, as he judged himself unable to do it properly, saying I must help him out, as he said he could relate it but in a blundering manner, owing to the impression it made on his mind afresh, &c. and indeed I found it difficult to compose it thus tolerably; but when done, he affirmed it to be just according to his mind, this being on a Saturday night.

I lodged at his house that night, and there being a meeting for public worship appointed about two miles off, he desired I would go and read it there: He was desirous of making it as public as possible, hoping that God would bless it to the good of some souls. I read it, and it made apparently a solemn impression on their minds, but especially on his own: I never saw a man more affected, and it rendered him almost unable to return home; I waited for him, and he told me, as we were returning, that he thought he could not live many days in that distress.

The minister appointed another meeting in the evening; he begged I would attend that also and read his Vision: I complied, and read it again, which had the same solemn effect, and another time since that. I have undertaken to write to inform the readers what reason I have to think it a real Vision, and not an imagination,

delusion, or merely a dream. Think you not that the prophecies in the Bible will not be fulfilled? Let us look into Joel, 2d chapter, and we shall find that in the latter days old men are to dream dreams, and young men to see Visions. This was not fully accomplished in the apostles time; if those were the latter days, surely these are too, and we may expect to see such things now when divines and other christians of true piety and christian knowledge, are expecting wonderful things to be effected by the power of Almighty God in the world; such as the total downfall of popery and mahometanism — conversion of heathen nations — the gospel preached to the whole world — nations born in a day; and when God has said he will he will brings his sons from afar, and his daughters from the ends of the earth. Again, I took care to ask him every question that occurred to my mind for my satisfaction, and he informed me that his mind was so much impressed with a sense of his dangerous condition, that it was impossible for him to sleep; that he lay but a very little while before he was taken; that he did not breathe while gone, &c. his being taken with an uneasy and uncommon feeling which caused him to lie down, thereby his body was put in a proper position to be left in a state of inanimation; God does all things wisely. His wife informed me that she called him by his name loudly several times in the course of an hour or more that he lay asleep, as she supposed, advising him to undress and get into bed, but he neither answered nor stirred; and that a child of 18 months old got on him and jumped on him without causing the least motion in him; that she observed him to revive a little at one time, and raise his head, agreeable to what he said of his coming back and being retaken; that he groaned when he revived fully; and on her asking him the reason, he said when he was able to speak — Oh, if I

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A Vision Seen By Nathan Barlow (continued)

always felt as I do now, I should never sin any more.

Again, this Vision is not at all disagreeable to scripture; he spoke of a thick smoke; it is said, "the smoke of their torment," &c. The devil was represented as chained; this is agreeable. He saw the souls of those just departed, both good and bad, appear before God. I could find scripture for this; and suitable enough are the following lines of our evangelical poet, Watts;

*The dust returns to dust again,
The Soul in agonies of pain,
Returns to God, not there to dwell,
But hears its doom, and sinks to hell.*

Again, I believe that God means to leave the wicked without excuse, sending ministers, warning them by Visions, by internal reproofs, by sudden deaths and other providences; yet many, very many, harden themselves against all, but they shall not prosper; but it is a lamentable consideration, that scripture gives us abundant reason to think, that notwithstanding all, the greater number of men perish. This Vision is agreeable to those scriptures. Some have objected against it, that he was one that made no profession of religion; that he was ignorant, &c. — God does as he pleases, but in wisdom. Why should he work a miracle to convince one who does not doubt? to whom should he give knowledge but to the ignorant? the soul of the ignorant, weak, idiot or madman, may be as precious as the most profound doctor, philosopher, or brightest genius, to him who gave being to them all, and whose want of capacity may be owing to some defect in the brain, or by accidents; the soul of an idiot may be as capacious as any other, when disengaged from the body; and having thought much on this subject within these few years, I am convinced it will be so. As this is about to

appear abroad, it will fall into the hands of numbers who will treat it with contempt, and look upon me as a weak, credulous person. I know it is quite fashionable to ridicule, or at least to disown any belief in such things; whatever they may think, this I regard not at all; they are mostly the wicked, prophane and thoughtless. I wish to put such in mind who will not take the pains to think on religious matters seriously, and with humble desires for God's grace to enable them to have suitable thoughts and a wise improvement; that they will most certainly have assistance of another kind; they will have one to think for them who will inject his foul poisonous suggestions in such a manner as to deceive them by thinking them the result of their own wisdom. Unhappy they! reasonable creatures who lay aside reason as useless, always erring, stumbling through life, blundering on, caring not whither they go, nor thinking wherefore they were created, as if the great creating superintending Majesty of Heaven had given them the most comely form of body, the greatest capacity of mind, and placed them at the head of his creation, only to flutter about a few days like a butterfly, and then be extinct. — He had higher designs, his plans are deeply laid, the giver of wisdom is wise. I read sometimes in newspapers of men's putting an end to their existence; how improper the expression! my soul is a flame lighted by Omnipotence, that neither I, nor all created intelligences in conjunction, can annihilate. Happy were it for many if it was in their power; but they must be awful witnesses for God that he is just, since they would not accept but slight his mercy; they would have their own way at all events, and would look on any that would warn them as impudent meddlers with what was none of their business. — Oh, I wish I could allure or persuade you who are thoughtless and

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A Vision Seen By Nathan Barlow (continued)

inconsiderate, to think in the most serious manner of the weight of eternal things. Is futurity a matter of no concern? is a God who can create and destroy worlds, to be disregarded by such as we? depend on it, he will avenge himself on such, and all evil doers. While you are reading this, some poor soul may be breathing his last, his lungs no more to be filled, not another beating pulse; he has lived a life of sensuality, has intended to repent and find mercy, he was not perhaps allowed that privilege, after he had affronted the Father of Mercies so oft and so daringly; resolving to sin as long as he could, and cry Lord have mercy, when he was dying, and go to heaven; but he perhaps hoped that that was not his last sickness; it deprived him of his reason, and he had not the opportunity of putting up his vain petition. One moment more brings his astonished soul before God; how must he appear, guilty, filthy, abominable, self-condemned, and then God-condemned, eternal misery shuts him in, in immortal death commences; now he is dead, and yet he cannot die; he has laughed at the religious, thought them dull fools; he would take his own way, and his way is recompensed on his head. This is one way by which souls perish, but it is only one out of many.

I cannot enlarge; but having some sense of the worth of souls, I could not

avoid saying something; the salvation of the soul is a matter of such consequence, that I think it a small concern by what means it is effected, and have a hope that the foregoing account of the Vision may have possible such a blessing as to be instrumental: and if this should be the case, though only one soul is benefited by it, I shall be highly repaid for what pains I have taken.

I am aware that some will say it may possible alarm the weak and ignorant, let it be so then; I pray God let it alarm them fully, let it be sent as an arrow into their souls, that sin may get its death-wound, and grace abound here, and glory hereafter; and if you are too wise, too learned, too rich, &c. to be benefited by such poor means as this, I am heartily sorry for you; you will never obtain salvation with that pride of heart; and it may be now, as it was in Paul's days, Cor. 1st. 26, not many wise, not many mighty, not many noble are called; but God hath chosen the foolish things of this world to confound the wise, &c.

I sign my name to what I have written, solemnly calling God to witness that I have been faithful in composing, and have no design to impose on the public; but on the contrary, to be, if possible, instrumental to the good of souls.

[signed] *William Taylor*

A Reminder About Back Issues of *Barlow of Barlow*

All back issues of *Barlow of Barlow*, including those under the editorship of A. Maxim Coppage, are available in both printed and e-mail versions. Printed back issues are available by first class mail for \$2.50 each. E-mail back issues in the Adobe Acrobat .PDF format are free from *Barlow of Barlow* <elbarlow@qcinet.net> or at the Barlow Clearinghouse website at <<http://freepages.genealogy.rootsweb.com/~barlow/>>.

Barlow Authors from *The National Union Catalog*

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Richard Bawden Barlow, *Introduction to Chemical Pharmacology*, 1955, 343 p., 23 cm.

Robert Barlow, Sir, *The Dissents, or Protests, of Edward Parry (and others) Directors of the East India Co., Against the Resolutions of the Court*, 1813, 38 p.

Robert Hayward Barlow (1918-1951), *La Cronica X*, 1945, 23 p., 24 cm.

Robert Hayward Barlow (1918-1951), *El Primer Colegio de América*, 1944.

Robert Hayward Barlow (1918-1951), *Anales de Tlatelolco*, 1948.

Robert Hayward Barlow (1918-1951), *View From a Hill*, 1947, 28 p., 20 cm.

Robert Hayward Barlow (1918-1951), *The Extent of the Empire of the Culhua Mexica*, 1940, 141 p., 24 cm.

Robert Hayward Barlow (1918-1951), *Diccionario de Elementos Foneticos en Escritura Jeroglifica*, 1949, 46 p., 31 cm.

Robert Hayward Barlow (1918-1951), *Poems for a Competition*, 1942, 16 p., 24 cm.

Robert Hayward Barlow (1918-1951), *Nombre de Dios, Durango*, 1943, 103 p., 24 cm.

Robert Joseph Barlow, *The queen, the head of the Church*, 1856, 31 p., 21 cm.

Roger Barlow (-1554), *A brief summe of geographie*, reprint 1932.

Ruth (Baldwin) Barlow (1755-1818), *Four new letters of Mary Wollstonecraft and Helen M. Williams*, 1937.

Ruth C. Barlow (1898-), *Lisbeth Holly*, 1947, 209 p., 21 cm.

Ruth C. Barlow (1898-), *Fun at Happy*

Acres, 1935, 94 p., 23½ cm.

Samuel Bancroft Barlow (1798-1876), *A brief history of the materia medica*, 1869, 15 p.

Samuel Bancroft Barlow (1798-1876), *A brief sketch of the life and character of the late Matthew Semple*, 1868, 13 p.

Samuel Bancroft Barlow (1798-1876), *Valedictory address delivered at the sixth annual commencement of the Homeopathic Medical College of New York*, 1866, 22 p.

Samuel Latham Mitchill Barlow (1826-1889), *Catalogue of the art collection formed by the late Samuel Latham Mitchill Barlow*, 1890, 64 p., 25½ cm.

Samuel Latham Mitchill Barlow (1826-1889), *A brief disquisition concerning the early history of printing in America*, 1866, 18 p., 27 cm.

Samuel Latham Mitchill Barlow (1826-1889), *Catalogue of the American library of the late Samuel Latham Mitchill Barlow*, 1889, 450 p., 26 cm.

Samuel Latham Mitchill Barlow (1892-), *Mon ami Pierrot*, vocal score, ca. 1934, 81 p., 33 cm.

Samuel Latham Mitchill Barlow (1892-), *Le jardin de la Nôtre, pour piano, op. 10*, ca. 1923, 15 p., 33 cm.

Samuel Latham Mitchill Barlow (1826-1889), *Correspondence with T. G. Shearman*.

Sanna Morrison Barlow, *Mountains Singing*, 1952, 352 p., 22 cm.

Sarah (Lyman) Barlow, Mrs., *Poem, by a lady, aged 80 years*, 1871.

Scott Barlow, *The coal fields of Cumberland County, Nova Scotia*, ca. 1875.

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Barlow Authors from *The National Union Catalog* (continued)

Silas Barlow, *Trial of Silas Barlow for poisoning Eliza Soper*, London, 1883.

Stephen Barlow, *The History of Ireland*, 1814, 2 volumes, 23½ cm.

Sy Barlowe, *A Child's Book of Stars*, 1953.

Sy Barlowe, *A Child's Book of Insects*, 1952.

T. M. Barlow, *Weight of Aircraft*, 1928.

Texie (Horton) Barlowe (1893-), *The Hortons of Western North Carolina*, 1934, 77 p., 23 cm.

Theodore Barlow, *Justice of Peace, the power and duty of that magistrate, with precedents*, 1745, 592 p., 36½ cm.

Theodore Barlow, translator, *Eight Centuries of Reports, Court of Exchequer Chamber*, 1885.

Thomas Barlow, *A few remarks addressed to the manufacturers, shopkeepers, and operatives of Yorkshire, on the subject of trades unions*, 1832, 11 p., 16½ cm.

Thomas Barlow, *Hydraulics, gauging of sewage flows, etc., a handbook of rules and tables for engineers and managers of sewage disposal works*, 1926, 75 p.

Thomas Barlow, Sir (1607-1691), Bishop of Lincoln, *A few plain reasons why a Protestant of the Church of England, should not turn Roman Catholick*, 1638, 53 p., 21 cm.

Thomas Barlow, Sir (1607-1691), Bishop of Lincoln, *Pietas in Patrem*, 1637.

Thomas Barlow, Sir (1607-1691), Bishop of Lincoln, *Directions for the study of the English history and antiquities*, 1742.

Thomas Barlow, Sir (1607-1691), Bishop of Lincoln, *The Gunpowder Treason*, 1679.

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