



EVENTS OF 15TH STANZA

The 16th Stanza in the Life of Henry Thoreau

FALL 1832	JULY 1832	AUGUST	SEPTEMBER
WINTER 1832/1833	OCTOBER	NOVEMBER	DECEMBER 1832
SPRING 1833	JANUARY 1833	FEBRUARY	MARCH
SUMMER 1833	APRIL	MAY	JUNE 1833

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

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



1832



[Edward Jarvis](#) became a physician in [Concord](#), Massachusetts.



At the end of the journal entries for this year, [Waldo Emerson](#) listed his readings in Oriental materials during the period: "[Zoroaster](#), Zend-Avesta, *apud* Histoire de l'Académie des Inscriptions; Cousin (containing remarks on Oriental philosophy)."

<http://www.sacred-texts.com/zor/>

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➡ Samuel Hoar of [Concord](#), Massachusetts obtained another term as a Massachusetts senator.



BASE SILVER
EARLY ARMORIAL SEAL
HAVING THE DATE 1517 ON THE FACET.

It formerly belonged to the ancient Family
of
HOARE of RISFORD,
Parish of Chagford, Devonshire,
Now in the possession of their descendant,
CAPTAIN EDWARD HOARE
of Factory Hill, County of Cork.

➡ THE POETICAL WORKS OF [MRS. F. HEMANS](#) (Philadelphia: Thos. T. Ash). [Henry Thoreau](#) would extract the phrase "freedom to worship God" from "The Landing of the Pilgrim Fathers in New England" and "The Voice of Music" for use in [A WEEK ON THE CONCORD AND MERRIMACK RIVERS](#).

LANDING OF FATHERS

THE VOICE OF MUSIC

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A WEEK: Some spring the white man came, built him a house, and made a clearing here, letting in the sun, dried up a farm, piled up the old gray stones in fences, cut down the pines around his dwelling, planted orchard seeds brought from the old country, and persuaded the civil apple-tree to blossom next to the wild pine and the juniper, shedding its perfume in the wilderness. Their old stocks still remain. He culled the graceful elm from out the woods and from the river-side, and so refined and smoothed his village plot. He rudely bridged the stream, and drove his team afield into the river meadows, cut the wild grass, and laid bare the homes of beaver, otter, muskrat, and with the whetting of his scythe scared off the deer and bear. He set up a mill, and fields of English grain sprang in the virgin soil. And with his grain he scattered the seeds of the dandelion and the wild trefoil over the meadows, mingling his English flowers with the wild native ones. The bristling burdock, the sweet-scented catnip, and the humble yarrow planted themselves along his woodland road, they too seeking "freedom to worship God" in their way. And thus he plants a town. The white man's mullein soon reigned in Indian cornfields, and sweet-scented English grasses clothed the new soil. Where, then, could the Red Man set his foot? The honey-bee hummed through the Massachusetts woods, and sipped the wild-flowers round the Indian's wigwam, perchance unnoticed, when, with prophetic warning, it stung the Red child's hand, forerunner of that industrious tribe that was to come and pluck the wild-flower of his race up by the root. The white man comes, pale as the dawn, with a load of thought, with a slumbering intelligence as a fire raked up, knowing well what he knows, not guessing but calculating; strong in community, yielding obedience to authority; of experienced race; of wonderful, wonderful common sense; dull but capable, slow but persevering, severe but just, of little humor but genuine; a laboring man, despising game and sport; building a house that endures, a framed house. He buys the Indian's moccasins and baskets, then buys his hunting-grounds, and at length forgets where he is buried and ploughs up his bones. And here town records, old, tattered, time-worn, weather-stained chronicles, contain the Indian sachem's mark perchance, an arrow or a beaver, and the few fatal words by which he deeded his hunting-grounds away.

PEOPLE OF
A WEEK

FELICIA DOROTHEA HEMANS



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THE VOICE OF MUSIC.¹

“Striking the electric chain wherewith we are darkly bound.”
— CHILDE HAROLD.

WHENCE is the might of thy master-spell ?
Speak to me, voice of sweet sound ! and tell :
How canst thou wake, by one gentle breath,
Passionate visions of love and death ?

How call'st thou back, with a note, a sigh,
Words and low tones from the days gone by —
A sunny glance, or a fond farewell ? —
Speak to me, voice of sweet sound ! and tell.

What is thy power, from the soul's deep spring
In sudden gushes the tears to bring ?
Even midst the swells of thy festal glee,
Fountains of sorrow are stirr'd by thee !

Vain are those tears ! vain and fruitless all —
Showers that refresh not, yet still must fall ;
For a purer bliss while the full heart burns,
For a brighter home while the spirit yearns !

Something of mystery there surely dwells,
Waiting thy touch, in our bosom-cells ;
Something that finds not its answer here —
A chain to be clasp'd in another sphere.

Therefore a current of sadness deep
Through the stream of thy triumphs is heard to sweep,
Like a moan of the breeze through a summer sky —
Like a name of the dead when the wind foams high !

Yet speak to me still, though thy tones be fraught
With vain remembrance and troubled thought ;
Speak ! for thou tellest my soul that its birth
Links it with regions more bright than earth.

1. The reference of “freedom to worship God” is said by Professor Sattelmeyer to be a reference to the Hemans poem “The Landing of the Pilgrim Fathers in New England,” and yet this seems to me to have been far too common a phrase to be definitively attributed in such a manner to one singular source. Also, the reference to the poem “The Voice of Music” is asserted by Sattelmeyer to be on page 175 of Thoreau's text, and I have been unable to locate such a reference.

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[George Payne Rainsford James](#)'s THE HISTORY OF [CHARLEMAGNE](#); WITH A SKETCH OF THE STATE AND HISTORY OF FRANCE FROM THE FALL OF THE ROMAN EMPIRE, TO THE RISE OF THE CARLOVINGIAN DYNASTY. BY G.P.R. JAMES, ESQ. (London: Longman, Rees, Orme, Brown, Green, and Longman; New York: J. & J. Harper, 1833).



HISTORY OF CHARLEMAGNE

This volume would be in the personal library of [Henry Thoreau](#).

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The Reverend [Andrew Bigelow](#)'s "Christian Liberty," a sermon delivered at Derry, New Hampshire, was published. His Unitarian First Congregational Church of Medford, Massachusetts erected, for \$3,805, a parsonage, and built a new meetinghouse on the site of the previous one.

[Horatio Wood](#) completed his education at the [Harvard Divinity School](#) and took the common round of a beginner in the ministry, preaching when invited at Portsmouth, Boston, Providence, New Bedford, etc. He would become a missionary for two years to Fryeburg in [Maine](#), and its neighboring towns of Franklin and Salisbury, New Hampshire.

Horatio Wood

Likewise completing his education at the [Divinity School](#), Christopher Pearse Cranch became a Unitarian minister (he would give this up as of 1842). He would go to Ohio as a missionary where he would become a



close friend of James Freeman Clarke, editor of the [Western Messenger](#), and review some of [Waldo Emerson](#)'s controversial addresses.

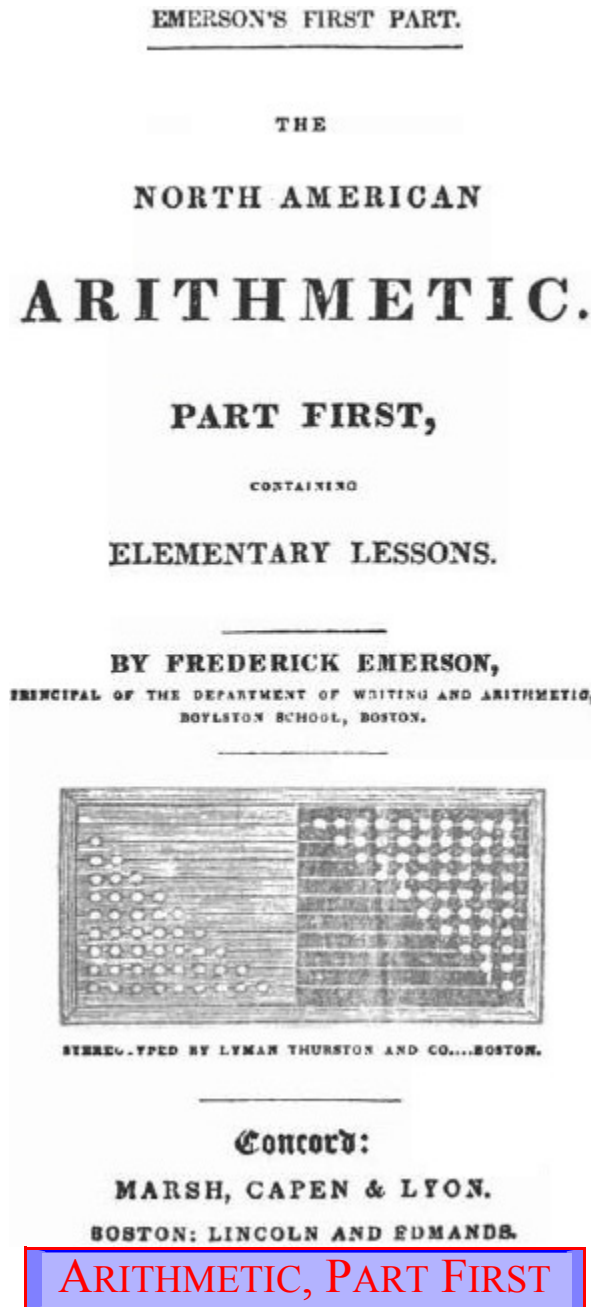


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[Frederick Emerson](#)'s THE NORTH AMERICAN ARITHMETIC. PART FIRST, CONTAINING ELEMENTARY LESSONS (Concord, [New Hampshire](#): Marsh, Capen & Lyon; Boston: Lincoln and Edmands).²



2. A copy of this year's edition of this often-printed school textbook would be in the personal library of [Henry Thoreau](#), along with a copy of the 1845 edition of the corresponding KEY TO THE NORTH AMERICAN ARITHMETIC, PART SECOND AND PART THIRD. FOR THE USE OF TEACHERS.



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➡ Posthumous publication of [Pierre Étienne Louis Dumont](#)'s *SOUVENIRS SUR MIRABEAU*, which had been written in about 1802. In 1835 college student [David Henry Thoreau](#) would check out from the [Harvard College](#) library the English edition, RECOLLECTIONS OF MIRABEAU, AND OF THE TWO FIRST LEGISLATIVE ASSEMBLIES OF [FRANCE](#). BY ETIENNE DUMONT, OF GENEVA (London: Edward Bull, Holles Street).

SOUVENIRS SUR MIRABEAU

➡ Publication, by Chauncey Goodrich in Burlington, Vermont, of [Samuel Taylor Coleridge](#)'s THE STATESMAN'S MANUAL; OR, THE BIBLE THE BEST GUIDE TO POLITICAL SKILL AND FORESIGHT: A LAY SERMON. [Followed by] A LAY SERMON, ADDRESSED TO THE HIGHER AND MIDDLE CLASSES, ON THE EXISTING DISTRESSES AND DISCONTENTS. This volume would be in the personal library of [Waldo Emerson](#) and would be commented upon by [Henry Thoreau](#) during January 1841.

THE STATESMAN'S MANUAL

Publication, in Philadelphia, by the firm of J. Grigg, of THE POETICAL WORKS OF [COLERIDGE](#), [SHELLEY](#), AND [KEATS](#), COMPLETE IN ONE VOLUME. STEREOTYPED BY JOHN HOWE. This volume would be in [Thoreau](#)'s personal library.

COLERIDGE, SHELLEY, KEATS

➡ Allan Cunningham's SOME ACCOUNT OF THE LIFE AND WORKS OF [SIR WALTER SCOTT](#) (Boston: Stimpson & Clapp, 72 Washington Street). [David Henry Thoreau](#) would need to access this volume to complete his assignment of May 3, 1836 at [Harvard College](#).

CUNNINGHAM ON SCOTT

➡ Republication in Philadelphia, by L. Johnson, of the complete [The Spectator](#), as 2 volumes in 1. (There was a copy of this publication in the Thoreau home in [Concord](#), inscribed with the autograph "[J. Thoreau](#).")

THE SPECTATOR

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The house at Number 57 in [Prince Street](#) in [Boston](#) was mortgaged for \$1,000.⁰⁰ by [Elizabeth Thoreau](#), [Maria Thoreau](#), and [Jane Thoreau](#) to the Fireman's Insurance Company (Thomas C. Amory, President, Chief Engineer of the Boston Fire Department from 1829 to 1835).

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Boston Annual Advertiser.

NOTICE.

THE FIREMEN'S INSURANCE COMPANY, IN
BOSTON, with a Capital of

\$300,000,

hereby give notice, that they continue to insure against
FIRE, upon all descriptions of property in Boston and
the immediate vicinity, not exceeding \$30,000 on any
one Risk.

Section 8th of the Charter of this Company provides
that the Directors "Shall annually set aside one tenth
part of the net income, over and above six per centum,
to be appropriated to the use and benefit of the Boston
Fire Department."

THOMAS C. AMORY, *President.*

S. G. ROGERS, jr. *Secretary.*



[Richard Whately, D.D., Archbishop of Dublin](#) took a small place at Redesdale just outside Dublin, where he could garden. He prepared a statement of his views on the Sabbath, THOUGHTS ON THE SABBATH. He published his course of INTRODUCTORY LECTURES as Professor of Political Economy at Oxford University and endowed a Whately Chair in Political Economy at Trinity College, Dublin. As an opponent of Ricardian theory, he set out the rudiments of a subjective theory of value in INTRODUCTORY LECTURES ON POLITICAL ECONOMY (to problematize the labor theory of value he argued that "It is not that pearls fetch a high price because men have dived for them; but on the contrary, men dive for them because they fetch a high price"; he declared that economics ought to be known as catallactics, the "science of exchanges"). Revision and separate publication of what previously had been an article in the *ENCYCLOPEDIA METROPOLITANA* as a textbook suitable to be used during [Henry Thoreau's](#) college education: ELEMENTS OF LOGIC... (Cambridge: James Munroe, and Company / Booksellers to the University; New-York: Published by William Jackson, No. 71 Maiden Lane).

COMPARATIVE LITERATURE

WHATELY'S LOGIC


It could be fairly said that at [Harvard College](#), [David Henry Thoreau](#) was "an early comp-lit major." He had 6 semesters of Greek, 6 of Latin, 5 of Italian, 4 of French, 3 of German, and 2 of Spanish. In addition, he studied German with the Reverend [Orestes Augustus Brownson](#). At that time there was no English Department, but instead a Department of Rhetoric and Oratory. The professor was Edward Tyrrell Channing, and the primary texts were [Archbishop Richard Whately's](#) ELEMENTS OF RHETORIC and LOGIC. This, in conjunction with classes in




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literature, enable us to say fairly that Thoreau took the equivalent of "five semesters of English" (although no courses at all were then being thus denominated). When one combines what Harvard College had to offer in the way of a "classical education" back in the 1st half of the 19th Century, with what Thoreau's interests were, one is forced to the conclusion that, as a first approximation, the best way to explain Thoreau's formal education to the modern college undergraduate student is simply to allow as above that he had been "an early Comp Lit major." (One might then go on and explain that Comparative Literature was such a new field of study, in the first half of the 19th Century, that it did not even yet possess a name or an identity as a separate field of inquiry. One might then go on and explain that after his formal education, due to its raging Eurocentrism, Thoreau had been forced to continue into independent study of various literatures which had been quite omitted from the formal curriculum. One might also go on to acknowledge that the sort of comp-lit experience that Harvard then offered was what today would be regarded as markedly old-style, obsolescent, even retrograde, rather than the sort of critical-theory-laden experience that is offered by the more up-to-date and up-to-snuff professors lately practicing in this field.)

 [Richard Whately, D.D., Archbishop of Dublin](#). ELEMENTS OF LOGIC. COMPRISING THE SUBSTANCE OF THE ARTICLE IN THE ENCYCLOPÆDIA METROPOLITANA: WITH ADDITIONS, &C. Cambridge, Mass. / E.W. Metcalf and Company, Printers to the University; New-York: Published by William Jackson, No. 71 Maiden Lane

[READ THE FULL TEXT](#)

 [Frederic Tudor](#)'s company began shipping [ice](#) from the surface of Fresh Pond in Cambridge to the port of Calcutta, [India](#).

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[Joseph Emerson Worcester](#)'s ELEMENTS OF GEOGRAPHY, ANCIENT AND MODERN: WITH AN ATLAS. A NEW EDITION (Illustrated by Alexander Anderson; Boston: Hilliard, Gray, & Company). This text was required for admission to [Harvard College](#) and has been found in [Henry Thoreau](#)'s personal library.

NEW HAMPSHIRE.

White Mountains.



ELEMENTS OF GEOGRAPHY

[Friend Luke Howard](#)'s ESSAY ON THE MODIFICATIONS OF CLOUDS. / BY LUKE HOWARD, F.R.S. &C. / [FIRST PUBLISHED 1803.] / LONDON: / PUBLISHED BY HARVEY AND DALTON, / GRACECHURCH-STREET. / MDCCCXXXII. At Widener Library of [Harvard University](#), this is now cataloged as "KE 31948" and bears the following inscriptions:

B Sept. 1856

[BOOKPLATE WITH OLD HARVARD SEAL] "Christo et Ecclesiæ" "Bought / with the Fund bequeathed by Horace A. Haven / of Portsmouth, N.H. / (Class of 1842.) / Rec^d. Dec. 2, 1851."

[ON TITLE PAGE] "From the Author - Manchester / 28 June 1842."

HOWARD PUBLICATIONS



Joseph Barrett and [John Keyes](#) were [Concord](#)'s deputies and representatives to the General Court.

Samuel Hoar, Jr. of [Concord](#) was a Senator.

A noisy steam-driven trip hammer was installed at the smithy at the Milldam; at the time [Concord](#) also boasted a five-story factory structure, was the legal and governmental center of Middlesex County, and had a sizeable stone-walled prison edifice at the center of town.

CONCORD
ZOOM
MAP



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In [Concord](#), [Nehemiah Ball](#) began to manufacture shoes and boots. This was the condition of [Concord](#) employment:

EMPLOYMENT.— Agriculture is the greatest source of wealth to the town. Manufactures are next in rank. Three farmers in the town own about 1000 sheep, the value of whose wool was estimated, in 1831, at \$1500. There were raised 884,000 teasles. The oldest cotton-mill now [1835] in this state was commenced in this town in 1805, and the manufacture of cotton soon after began by Messrs. Hartwell and Brown, and has since been carried on by Ephraim H. Bellows through the various fluctuations of the business. The proprietors were incorporated in 1832. The mill contained 1100 spindles, 20 looms, employs 9 men, 3 boys, and 30 girls, works 50,000 lbs. of cotton, and makes 188,000 yards of cloth annually, valued at \$17,900. David Loring commenced the manufacture of lead pipes in 1819, and of sheet lead in 1831. He employs 6 men, and upwards of 300,000 lbs. of lead are annually wrought, valued, when ready for sale, at about 20,000. In the extensive establishments for the manufacture of chaises, harness, and carriages, owned by [Colonel William Whiting](#) and the Messrs. Robbins, the value of the articles manufactured last year was estimated at \$14,000. The smithery, where the iron work was made, used upwards of 100,000 lbs. of iron, and 4,000 of steel, in 1831. Henry H. Merrill, the proprietor, erected, in 1832, a steam-engine, and has otherwise enlarged his works. Elijah Wood commenced the manufacture of boots and shoes in 1812 and makes, annually, about \$6,000 worth. [Nehemiah Ball](#) began the same business in 1832. From 3000 to 6000 gross black lead pencils and points are annually made in town. William Monroe commenced the manufacture of these in 1812; and his method of making them he regards as his own invention, having, he informs me, had no instruction from anyone in relation to the subject. "The lead for the first pencil was ground with the head of a hammer, was mixed in a common spoon, and the pencil sold to Benjamin Adams in Boston." In 1814 he made 1212 gross, which he sold for \$5,946. He has since made about 35,000 gross; in some years 4,000 gross of pencils, and 1,000 of points. John Thoreau and others in the town have also carried on the business extensively, but the profits are now [1835] very much reduced. Mr. Thoreau also makes red lead pencils and glass paper. There were also made, in 1831, 50 brass time-pieces, 1,300 hats, 562 dozen bellows, 100 guns, 300,000 bricks, 500 barrels, 20,000 lbs. bar soap, 5,000 nail-kegs, and cabinet ware, the value of which was estimated at \$14,860. This is what is generally termed wholesale business, and includes very little *custom work*; the articles manufactured being principally sold abroad. There are 6 warehouses and stores; one bookstore and bindery; two saw-mills; and two grist-mills, at which it was estimated that 12,000 bushels of grain were ground the last year [1834?]. The manufacturing and mechanical business of the town is increasing, and promises to be a great source of wealth.³



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The National Bank of [Concord](#) was founded. Before this national bank was started (and before a savings bank would be started, in 1835), a Samuel Burr of the green store in Concord on the site of the present Catholic Church, who had been acting as a savings banker for the village, had died. He had been using the moneys that people had been placing with him at interest in the operation of his store, and had been very kind in allowing credit to his customers — but upon his death, without embezzlement, his store had been discovered actually to be bankrupt.

EDUCATION.— Many of the original inhabitants of [Concord](#) were well educated in their native country; and, "to the end that learning be not buried in the graves of the forefathers," schools were provided at an early period for the instruction of their children. In 1647, towns of 50 families were required to have a common school, and of 100 families, a grammar school. Concord had the latter before 1680. An order was sent to this town, requiring "a list of the names of those young persons within the bounds of the town, and adjacent farms, who live from under family government, who do not serve their parents or masters, as children, apprentices, hired servants, or journeymen ought to do, and usually did in our native country"; agreeably to a law, that "all children and youth, under family government, be taught to read perfectly the English tongue, have knowledge in the capital laws, and be taught some orthodox catechism and that they be brought up to some honest employment." On the back of this order is this return: "I have made dillygent inquiry according to this warrant and find no defects to return. Simon Davis, Constable. March 31, 1680." During the 30 years subsequent to this period, which I [Dr. Lemuel Shattuck] have denominated the *dark age* in Massachusetts, few towns escaped a fine for neglecting the wholesome laws for the promotion of education. Though it does not appear that Concord was fined, a committee was appointed in 1692, to petition the General Court, "to ease us in the law relating to the grammar school-master," or to procure one "with prudence for the benefit of learning, and saving the town from fine." From that time, however, this school was constantly maintained. For several years subsequent to 1700, no appropriations were made to any other school. In 1701, grammar scholars paid 4*d.* and reading scholars 2*d.* per week towards its support; and from that time to 1712, from £20 to £30 were annually raised. In 1715, it was kept one quarter, in different parts of the town, for £40. The next year £50 were raised for schools; £35 for the centre, and £5 for each of the other three divisions. In 1722, Timothy Minott agreed to keep the school, for ten years, at £45 per year. In 1732, £50 were raised for the centre and £30 for the "out-schools"; and each schoolmaster was obliged to teach the scholars to read, write, and cipher, — all to be free. In 1740, £40 for the centre, and £80 for the others. These grants were in the currency of the times. In 1754, £40 lawful money were granted, £25 of which were for the centre. Teachers in the out-schools usually received 1*s.* per day for their services. The grammar-school was substituted for all others in 1767, and kept 12 weeks in the centre, and 6

3. [Lemuel Shattuck's 1835 A HISTORY OF THE TOWN OF CONCORD:...](#) Boston: Russell, Odiome, and Company; Concord MA: [John Stacy](#)

(On or about November 11, 1837 [Henry Thoreau](#) would indicate a familiarity with the contents of at least pages 2-3 and 6-9 of this historical study. On July 16, 1859 he would correct a date mistake buried in the body of the text.)



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weeks each, in 6 other parts, or "school societies" of the town. There were then 6 schoolhouses, 2 of which were in the present [1835] limits of Carlisle, and the others near where Nos. 1, 2, 4, and 6, now [1835] stand. This system of a *moving school*, as it was termed, was not, however, continued many years. In 1774 the school money was first divided in proportion to the polls and estates.

The districts were regulated, in 1781, nearly as they now [1835] are. The town raised £120, in 1784, for the support of schools, and voted, that "one sixteenth part of the money the several societies in the out-parts of the town pay towards this sum, should be taken and added to the pay of the middle society for the support of the grammar-school; and the out-parts to have the remainder to be spent in schools only." This method of dividing the school-money was continued till 1817, when the town voted, that it should be distributed to each district, including the centre, according to its proportion of the town taxes.

The appropriations for schools from 1781 to 1783, was £100; from 1784 to 1792, £125; 1793, £145; 1794 and 1795, £200; 1796 to 1801, £250; 1802 to 1806, \$1,000; 1807 to 1810, \$1,300; 1811, \$1,600; 1812 to 1816, \$1,300; 1817 and since, \$1,400. There are 7 districts, among which the money, including the Cuming's donation, has been divided, at different periods, as follows. The last column contains the new division as permanently fixed in 1831. The town then determined the amount that should be paid annually to each district, in the following proportions. The whole school-money being divided into 100 parts, district, No. 1, is to have 52½ of those parts, or \$761·25 out of \$1,550; district, No. 2, 7⁵/₈ parts; district, No. 3, 8¾ parts; district, No. 4, 8⁵/₈ parts; district, No. 5, 8¾ parts; district, No. 6, 7¹/₈ parts; district No. 7, 7¹/₈ parts; and to individuals who pay their money in Lincoln and Acton, ½ a part.

District. Old Names.	1801.	1811.	1821.	1830.	1832.
No. 1. Central	\$382·92	\$791·48	\$646·15	\$789·18	\$761·25
No. 2. East	95·28	155·45	160·26	109·69	110·56¼
No. 3. Corner	68·49	135·48	142·48	117·00	119·62½
No. 4. Darby	70·53	130·69	123·10	138·23	125·06¼
No. 5. Barrett	107·29	163·51	145·89	125·11	119·62¼
No. 6. Groton Road	64·63	105·41	93·55	79·16	103·31¼
No. 7. Buttrick	67·64	126·68	114·16	84·77	103·31¼
Individuals	22·22	41·30	24·41	6·86	7·25
	<u>\$884·00</u>	<u>1,650·00</u>	<u>1,450·00</u>	<u>1,450·00</u>	<u>1,450·00</u>



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At the erection of new school-houses in 1799, the first school committee was chosen, consisting of the [Rev. Ezra Ripley](#), Abiel Heywood, Esq., Deacon [John White](#), Dr. Joseph Hunt, and Deacon [George Minott](#). On their recommendation, the town adopted a uniform system of school regulations, which are distinguished for enlightened views of education, and which, by being generally followed since, under some modification, have rendered our schools among our greatest blessings.

The amount paid for private schools, including the Academy, was estimated, in 1830, at \$600, making the annual expenditure for education \$2,050. Few towns provide more ample means for acquiring a cheap and competent education. I [Dr. Lemuel Shattuck] have subjoined the names of the teachers of the grammar-school since the Revolution, – the year usually beginning in September.

1785	Nathaniel Bridge	9 months	1812	Isaac Warren	1 year
1786	JOSEPH HUNT	2½ years	1813	JOHN BROWN	1 year
1788	William A. Barron	3 years	1814	Oliver Patten	1 year
1791	Amos Bancroft	1 year	1815	Stevens Everett	9 months
1792	Heber Chase	1 year	1815	Silas Holman	3 months
1793	WILLIAM JONES	1 year	1816	George F. Farley	1 year
1794	Samuel Thatcher	1 year	1817	James Howe	1 year
1795	JAMES TEMPLE	2 years	1818	Samuel Barrett	1 year
1797	Thomas O. Selfridge	1 year	1819	BENJAMIN BARRETT	1 year
1798	THOMAS WHITING	4 years	1820	Abner Forbes	2 years
1802	Levi Frisbie	1 year	1822	Othniel Dinsmore	3 years
1803	Silas Warren	4 years	1825	James Furbish	1 year
1807	Wyman Richardson	1 year	1826	EDWARD JARVIS	1 year
1808	Ralph Sanger	1 year	1827	Horatio Wood	1 year
1809	Benjamin Willard	1 year	1828	David J. Merrill	1 year
1810	Elijah F. Paige	1 year	1829	John Graham	1 year
1811	Simeon Putnam	1 year	1831	John Brown	



THOREAU'S 16TH STANZA

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The [Concord Academy](#) was established, in 1822, by several gentlemen, who were desirous of providing means for educating their own children and others more thoroughly than they could be at the grammar-school (attended, as it usually is, by a large number of scholars) or by sending them abroad. A neat, commodious building was erected, in a pleasant part of the town, by the proprietors, consisting of the Hon. Samuel Hoar, the Hon. Abiel Heywood, and Mr. Josiah Davis, who own a quarter each, and the Hon. Nathan Brooks and [Colonel William Whiting](#), who own an eighth each. Their intention has always been to make the school equal to any other similar one. It was opened in September 1823, under the instruction of Mr. George Folsom, who kept it two years. He was succeeded by Mr. Josiah Barnes and [Mr. Richard Hildreth](#), each one year. Mr. Phineas Allen, son of Mr. Phineas Allen of Medfield, who was born October 15, 1801, and graduated at [Harvard College](#) in 1825, has been the preceptor since September, 1827.⁴

 [Mary Barney's](#) A BIOGRAPHICAL MEMOIR OF THE LATE COMMODORE [JOSHUA BARNEY](#).




COMM. JOSHUA BARNEY

(Commodore Barney, a hero of the [War of 1812](#), had died in 1818. Mary was a daughter-in-law. [David Henry Thoreau](#) would peruse this in 1834.)

 The Great Elm (*Ulmus americana*) on Boston Common, to which the popular tradition had assigned a great and significant antiquity, was badly damaged in a storm.

[Harvey D. Parker](#) began working at John E. Hunt's cellar cafe on Court Square in [Boston](#). In a few months he would buy out the owner for \$432.

 His tour through England and Scotland had rendered [Nicolò Paganini](#) a wealthy man. He fell in love with the teenage Charlotte Watson, his accompanist's daughter, and they made plans to elope to France. Easy come easy go: he would gamble so recklessly and live with such dissipation that on one occasion he would be forced to pawn his Amati violin. Requesting that a violin be loaned to him so that he could fulfill an engagement—or so the story goes—he was loaned an instrument created by Giuseppe Antonio Guarneri del Gesù (1698-1744)

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

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THOREAU'S 16TH STANZA

THOREAU'S 16TH YEAR

of Cremona in 1743 which he performed upon so beautifully, that after the concert was over the French merchant who owned it refused to take it back. This is, allegedly, the instrument which the artist would refer to as his "[Cannone](#)."⁵

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

PEOPLE OF
WALDEN

NICOLÒ PAGANINI

THE BEANFIELD



5. I don't know whether to believe this story, or the less spectacular one that he had been playing the "Cannone" since 1802.



THOREAU'S 16TH STANZA

THOREAU'S 16TH YEAR



Houghton Mifflin had its origins on the corner of Washington and School streets in [Boston](#), Massachusetts when John Allen and [William Davis Ticknor](#) bought the [Old Corner Bookstore](#) from “Carter & Hendee” (Richard B. Carter and Charles J. Hendee) booksellers.



1832-1834	Allen & Ticknor
1834-1843	William D. Ticknor
1843-1849	William D. Ticknor & Co.
1849-1854	Ticknor, Reed & Fields
1854-1868	Ticknor and Fields
1868-1871	Fields, Osgood & Co.
1871-1878	James R. Osgood & Co.
1878-1880	Houghton, Osgood, & Co.
1880-1908	Houghton, Mifflin, & Co.
1908-2007	Houghton Mifflin Company
2007-????	Houghton Mifflin Harcourt




THOREAU'S 16TH STANZA

THOREAU'S 16TH YEAR

This short-lived partnership's initial book offering –KASPAR HAUSER, a novel translated from the German– has unfortunately by now been totally forgotten.



At the laying of the cornerstone for a new Masonic Temple, the Boston Brigade Band performed a new march they termed the “Corner-Stone March.” This they would have printed as a piece of sheet music, and on the cover of the publication would appear an illustration depicting an antimasonic convention as being made up of grotesque animal figures. These ridiculous conventioners at this cartoonish antimasonic convention are proclaiming their ideal as “no secret societies.”

 [Pietro Bachi](#)'s MRS [BARBAULD](#)'S HYMNS FOR CHILDREN, IN ITALIAN; A NEW EDITION, CORRECTED AND IMPROVED (Boston: Carter, Hendee & Co.). His RUDIMENTS OF THE ITALIAN LANGUAGE; OR EASY LESSONS IN SPELLING AND READING. WITH AN ABRIDGEMENT OF THE GRAMMAR; ADAPTED TO THE CAPACITY OF CHILDREN (Boston: Carter, Hendee & Co.). His A COMPARATIVE VIEW OF THE ITALIAN & SPANISH LANGUAGES, OR AN EASY METHOD OF LEARNING THE SPANISH TONGUE. FOR THOSE WHO ARE ALREADY ACQUAINTED WITH THE ITALIAN (Boston: Cottons and Barnard). This last book, a required textbook during [Henry Thoreau](#)'s college education, would become part of Thoreau's permanent library.

ITALIAN VS. SPANISH

(The button above does not direct you as usual to a PDF file stored in the Kouroo Contexture at www.kouroo.info. Instead it directs you to an internet source from which you can purchase the **actual copy** once owned by Thoreau, **complete with his signature and his pencilled annotations!** The asking price from <robertsconsultan> by way of Amazon.com as of January 29, 2009 is \$165 plus shipping.)



THOREAU'S 16TH STANZA

THOREAU'S 16TH YEAR

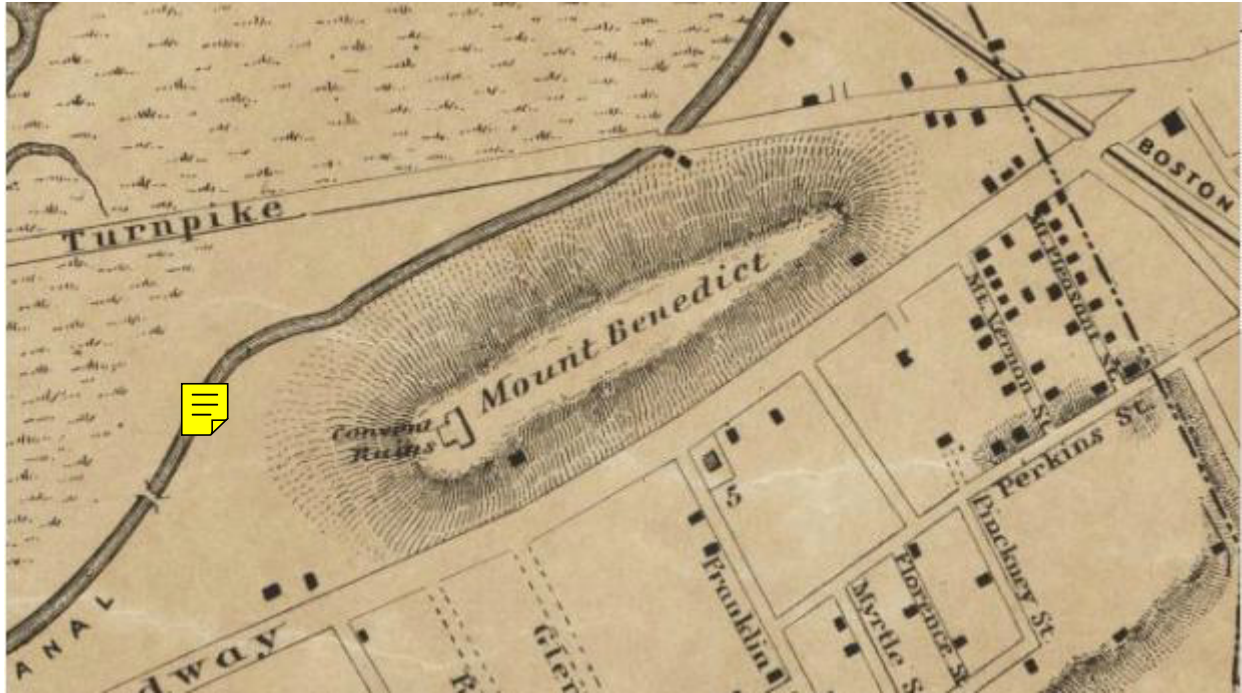


Rebecca Theresa Reed, a charity pupil of the [Ursuline Convent](#) on Mount Benedict in Somerville near Charlestown, ran away and began to retail self-justifying stories to receptive Protestants of girls held there against their will. Soon the Reverend Lyman Beecher would be lecturing on the topic.



"To understand is not to forgive. It is only to understand. It is not an end but a beginning."

– Rebecca West



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THOREAU'S 16TH STANZA

THOREAU'S 16TH YEAR

Harriet Beecher, a daughter of the Reverend Lyman Beecher, pastor of the Church of St. John the Evangelist on Bowdoin Street in Boston, who had lived since 1826 at 42 Green Street and had there experienced her religious conversion, followed her reverend father to [Cincinnati](#) and began to teach at her sister's newly founded Western Female Institute. The Reverend Beecher, father also of Henry Ward Beecher, had been made the president of Lane Theological Seminary. In a [Nativist](#) or [Know-Nothing](#) magazine, the Reverend would confess that he had relocated in order "to battle the Pope for the garden spot of the world." The need was to grow a crop of young Protestant ministers who would protect the western United States from becoming a colony of [Catholics](#).

[ANTI-CATHOLICISM](#)

[Nicholas Marcellus Hentz](#) and his wife the novelist Mrs. Caroline Lee Whiting Hentz relocated from Covington, Kentucky to [Cincinnati](#), where they would conduct a female academy. The wife would become friends with Harriet Beecher, although they would differ considerably in their politics (Caroline was decidedly pro-slavery).





THOREAU'S 16TH STANZA

THOREAU'S 16TH YEAR



[Henry Rowe Schoolcraft](#) made a 2d journey to the Mississippi River. His account would be published in 1834:

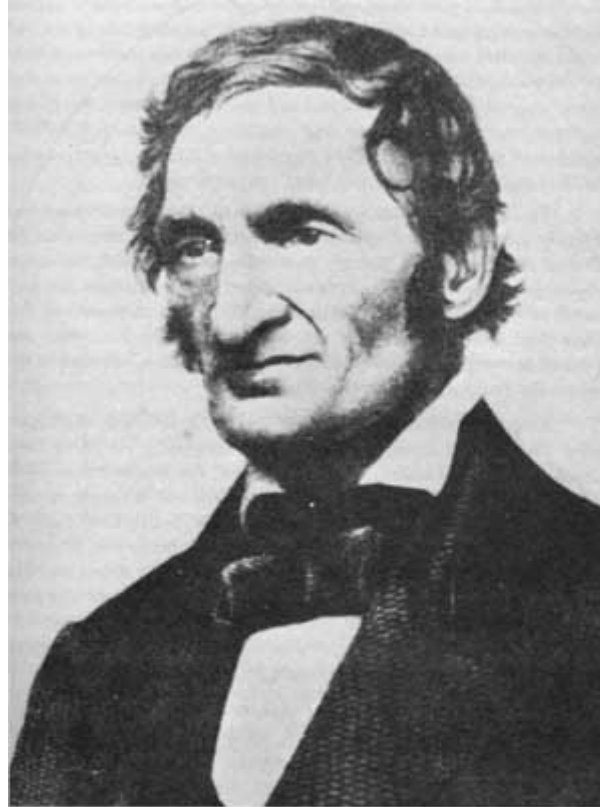


Enoch Cobb Wines's *TWO YEARS AND A HALF IN THE NAVY; OR, JOURNAL OF A CRUISE IN THE MEDITERRANEAN AND LEVANT, ON BOARD OF THE U.S. FRIGATE *CONSTELLATION*, IN THE YEARS 1829, 1830, AND 1831*. [Henry Thoreau](#) would read this book. The ship in question was the 36-gun frigate *Constellation* which had been built in 1797 and would in 1853 be broken up for scrap (the ship presently in [Baltimore](#) is a 22-gun sloop-of-war *Constellation* which would not be launched until 1854).

THOREAU'S 16TH STANZA

THOREAU'S 16TH YEAR

➡ In this year [Dr. William Andrus Alcott](#) relocated to [Boston](#), where his 66-page ESSAY ON THE CONSTRUCTION OF SCHOOL-HOUSES: TO WHICH WAS AWARDED THE PRIZE OFFERED BY THE AMERICAN INSTITUTE OF INSTRUCTION, AUGUST, 1831 was published in Boston by Hilliard, Gray, Little, and Wilkins, and Richardson, Lord and Holbrook.



DR. WILLIAM A. ALCOTT

➡ Under the direction of [Horace Mann, Sr.](#), the 1st public school system in the United States of America. Back from touring in Europe, he has modeled his new system after the age-graded cadre system of education in [Germany](#) (he evidently had not noticed or did not care that the educational system he was copying was, basically, a drill for transforming lower-class male youths into a new generation of inexpensive teachers for lower-class male youths).

THOREAU'S 16TH STANZA

THOREAU'S 16TH YEAR

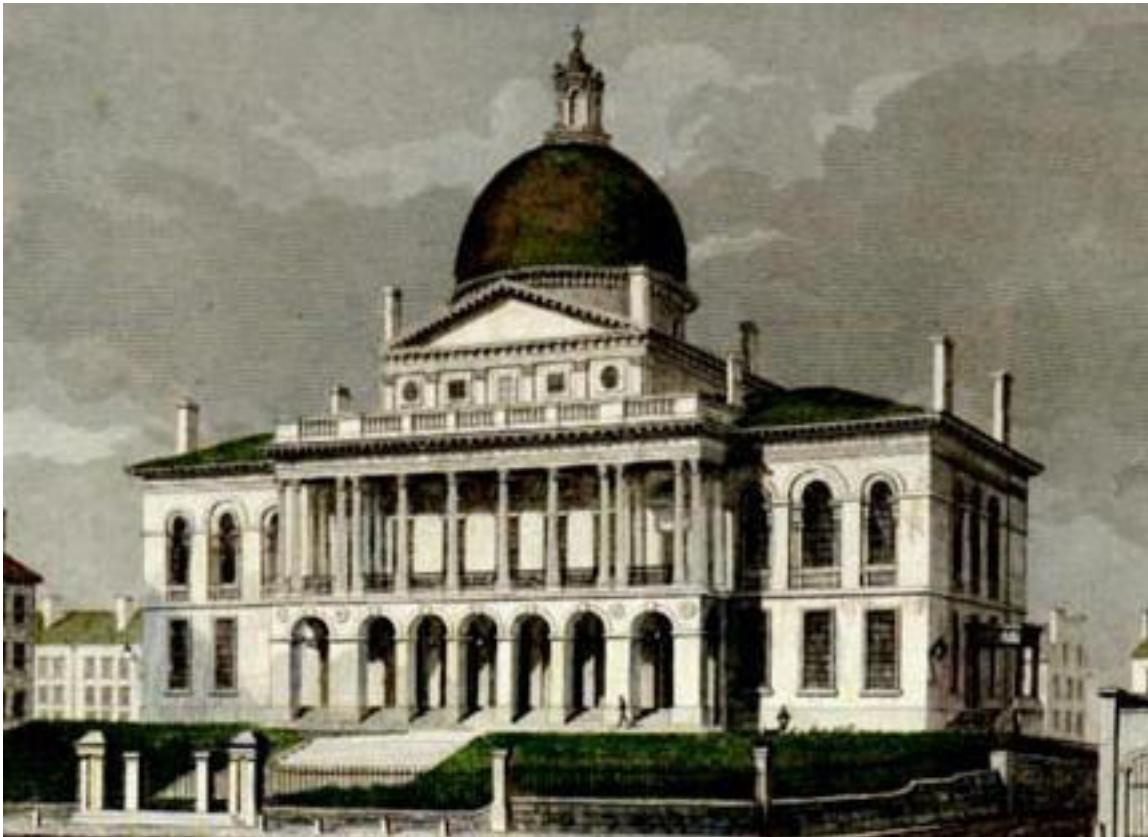


At this point [Dr. Augustus Addison Gould](#) was accepted as a member of the Massachusetts Medical Society (he would serve as its orator at the anniversary meeting of 1855, and as its president from 1864 to his death in 1866). He joined the Boston Society of Natural History and became one of its curators.

Completing his study under [Dr. Josiah Bartlett](#) in Northfield, Dr. [Edward Jarvis](#) became a physician in [Concord](#), to practice there until 1837. While in Concord, he would become interested in vital statistics (under the influence of [Dr. Bartlett](#)) and in the treatment of the insane. According to his TRADITIONS AND REMINISCENCES OF CONCORD, MASSACHUSETTS 1779-1878:

When I was in college in the years 1824-1826, and when I taught the town school in Concord, 1826-1827, and while I was a medical student with Dr. Josiah Bartlett, and also when I was a practicing physician in Concord in 1832-1836, I devoted some of my time to the study of the botany of the town. I went into all parts of the town -the fields, the meadows and the forests- and gathered such of the plants as I could find. I kept these with others gathered in other places into a herbarium which I preserved with great care until about the year 1846, when I gave it to the State at the request of the Board of Agriculture, who wished to have a complete collection of the plants of Massachusetts in the cabinet at the state house.

This was the Boston State House to which Dr. Jarvis was referring, in this year:



Impressive, huh?

THOREAU'S 16TH STANZA

THOREAU'S 16TH YEAR

➡ The family of Deacon [Francis Jarvis](#) sold the Wright Tavern in [Concord](#), Massachusetts and moved out. This structure would subsequently be occupied by a series of tenants.



➡ The New England Anti-Slavery Society was founded at [Boston](#).

➡ Patrick Fraser Tytler's HISTORICAL VIEW OF THE PROGRESS OF DISCOVERY ON THE MORE NORTHERN COASTS OF AMERICA ... (London).

[SEBASTIAN CABOT](#)

[William Durkee Williamson](#)'s THE HISTORY OF THE STATE OF [MAINE](#); FROM ITS FIRST DISCOVERY, A.D. 1602, TO THE SEPARATION, A.D. 1820, INCLUSIVE. WITH AN APPENDIX AND GENERAL INDEX (Hallowell: Glazier, Masters & Co.).

WILLIAMSON ON MAINE



[Henry Thoreau](#) would make notes from this in his Canadian Notebook and in his Indian Notebook #10, and would incorporate references into CAPE COD (182, 191) and THE MAINE WOODS (320-325).



THOREAU'S 16TH STANZA

THOREAU'S 16TH YEAR



[Nathaniel Hawthorne](#)'s story "Roger Malvin's Burial" relied on tales of a famous, or infamous, interracial dustup that had occurred in what would on May 9th, 1725 become [Maine](#).

THE BATTLE OF PEQUAKET

The house that eventually would become [the Alcott family](#)'s "Hillside" and [the Hawthorne family](#)'s "[The Wayside](#)" was purchased by Horatio Cogswell, who would make it his home during some of the time until 1845. (In 1836, however, the house would be occupied by Albert Lawrence Bull, brother of [Ephraim Wales Bull](#).)

OLD HOUSES

[Anonymous, by [Bronson Alcott](#)], "Principles and Methods of Intellectual Instruction Exhibited in the Exercises of Young Children," [Annals of Education](#), [II](#) (January, 1832), 52-56; [II](#) (November, 1832), 565-570; [III](#) (May 1833), 219-223.

THOREAU'S 16TH STANZA

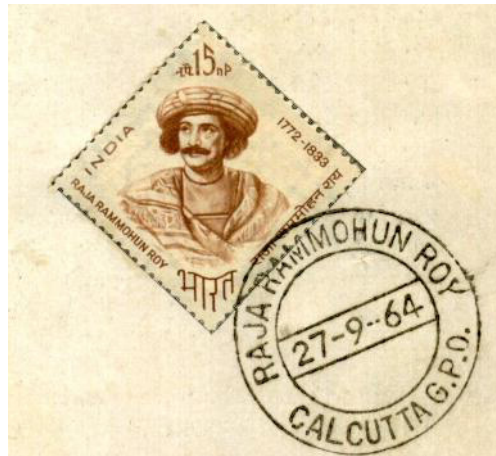
THOREAU'S 16TH YEAR

→ It has been said that religion can function as an opiate for the masses, but in this year a religion-book was being prepared by a recently hooked Chinaman, Liang Afa, that would have made Karl Marx proud for its dopey influences. This Liang Afa had been the 1st Chinese convert to Christianity, in 1828, → of the Dr. Robert Morrison who had in 1807 → been sent to Canton by the London Missionary Society in an American ship with a letter of introduction provided by then Secretary of State James Madison. His treatise *QUANSHI LIANGYAN* or GOOD WORDS TO EXHORT THE AGES described in a manner which could be understood in China the basic elements of the belief structure, such as proselytization, I'm right and you're wrong, etc.

Such truth-proclamation of course works almost everywhere. In this same year the Reverend Charles Grandison Finney was becoming the minister of the 2d Free Congregational Church and beginning an almost continuous revival in the city of New-York.



In a different category altogether was the publication in this year in London of the 2d edition of Rammohan Roy's TRANSLATION OF SEVERAL PRINCIPAL BOOKS, PASSAGES, AND TEXTS OF THE VEDS, AND OF SOME CONTROVERSIAL WORKS ON BRAHMUNICAL THEOLOGY.⁶



This was not pap, or warmed-over Christian righteousness.

From the 12th page of this treatise, Henry Thoreau would extrapolate the following material for A WEEK:

A WEEK: It is necessary not to be Christian to appreciate the beauty and significance of the life of Christ. I know that some will have hard thoughts of me, when they hear their Christ named beside my Buddha, yet I am sure that I am willing they should love their Christ more than my Buddha, for the love is the main thing, and I like him too. "God is the letter Ku, as well as Khu." Why need Christians be still intolerant and superstitious?

PEOPLE OF
A WEEK

GAUTAMA BUDDHA

6. Rammohan Roy would be cited by name in draft E of the of WALDEN manuscript in late 1852 or in 1853 based upon Henry Thoreau's reading of this material in April 1850. Refer to William Bysshe Stein's 1967 recovery of the reference in TWO BRAHMAN SOURCES OF EMERSON AND THOREAU, published by Scholars' Facsimiles & Reprints of Gainesville FL.



THOREAU'S 16TH STANZA

THOREAU'S 16TH YEAR

TIMELINE OF A WEEK

Also, from page 21 [Thoreau](#) would extrapolate the following materials (and the materials on the succeeding screens) for his [WALDEN](#) chapter on "Higher Laws":

[WALDEN](#): But to tell the truth, I find myself at present somewhat less particular in these respects. I carry less religion to the table, ask no blessing; not because I am wiser than I was, but, I am obliged to confess, because, however much it is to be regretted, with years I have grown more coarse and indifferent. Perhaps these questions are entertained only in youth, as most believe of poetry. My practice is "nowhere," my opinion is here. Nevertheless I am far from regarding myself as one of those privileged ones to whom the Ved refers when it says, that "he who has true faith in the Omnipresent Supreme Being may eat all that exists," that is, is not bound to inquire what is his food, or who prepares it; and even in their case it is to be observed, as a Hindoo commentator has remarked, that the Vedant limits this privilege to "the time of distress."

TIMELINE OF WALDEN

(Rajah Rammohan Roy, unlike Thoreau, moved in the circles of power. He vigorously supported the Reform Bill — which was enacted. He visited Paris — and had an audience with King Louis Philippe.)



THOREAU'S 16TH STANZA

THOREAU'S 16TH YEAR

WALDEN: The other day I picked up the lower jaw of a hog, with white and sound teeth and tusks, which suggested that there was an animal health and vigor distinct from the spiritual. This creature succeeded by other means than temperance and purity. "That in which men differ from brute beasts," says Mencius, "is a thing very inconsiderable; the common herd lose it very soon; superior men preserve it carefully." Who knows what sort of life would result if we had attained to purity? If I knew so wise a man as could teach me purity I would go to seek him forthwith. "A command over our passions, and over the external senses of the body, and good acts, are declared by the Ved to be indispensable in the mind's approximation to God." Yet the spirit can for the time pervade and control every member and function of the body, and transmute what in form is the grossest sensuality into purity and devotion. The generative energy, which, when we are loose, dissipates and makes us unclean, when we are continent invigorates and inspires us. Chastity is the flowering of man; and what are called Genius, Heroism, Holiness, and the like, are but various fruits which succeed it. Man flows at once to God when the channel of purity is open. By turns our purity inspires and our impurity casts us down. He is blessed who is assured that the animal is dying out in him day by day, and the divine being established. Perhaps there is none but has cause for shame on account of the inferior and brutish nature to which he is allied. I fear that we are such gods or demigods only as fauns and satyrs, the divine allied to beasts, the creatures of appetite, and that, to some extent, our very life is our disgrace.-

"How happy's he who hath due place assigned
To his beasts and disforested his mind!

* * *

Can use his horse, goat, wolf, and ev'ry beast,
And is not ass himself to all the rest!
Else man not only is the herd of swine,
But he's those devils too which did incline
Them to a headlong rage, and made them worse."

All sensuality is one, though it takes many forms; all purity is one. It is the same whether a man eat, or drink, or cohabit, or sleep sensually. They are but one appetite, and we only need to see a person do any one of these things to know how great a sensualist he is. The impure can neither stand nor sit with purity. When the reptile is attacked at one mouth of his burrow, he shows himself at another. If you would be chaste, you must be temperate. What is chastity? How shall a man know if he is chaste? He shall not know it. We have heard of this virtue, but we know not what it is. We speak conformably to the rumor which we have heard. From exertion come wisdom and purity; from sloth ignorance and sensuality. In the student sensuality is a sluggish habit of mind. An unclean person is universally a slothful one, one who sits by a stove, whom the sun shines on prostrate, who reposes without being fatigued. If you would avoid uncleanness, and all the sins, work earnestly, thought it be at cleaning a stable. Nature is hard to be overcome, but she must be overcome. What avails it that you are Christian, if you are not purer than the heathen, if you deny yourself no more, if you are not more religious? I know of many systems of religion esteemed heathenish whose precepts fill the reader with shame, and provoke him to new endeavors, though it be to the performance of rites merely.



THOREAU'S 16TH STANZA

THOREAU'S 16TH YEAR

TRANSLATION

OF SEVERAL

PRINCIPAL BOOKS, PASSAGES, AND TEXTS

OF

THE VEDS,

AND OF

SOME CONTROVERSIAL WORKS

ON

BRAHMUNICAL THEOLOGY.

BY

RAJAH RAMMOHUN ROY.

SECOND EDITION.

LONDON:

PARBURY, ALLEN, & CO.,

LEADENHALL STREET.

1832.



THOREAU'S 16TH STANZA

THOREAU'S 16TH YEAR

I hesitate to say these things, but it is not because of the subject, -I care not how obscene my *words* are,- but because I cannot speak of them without betraying my impurity. We discourse freely without shame of one form of sensuality, and are silent about another. We are so degraded that we cannot speak simply of the necessary functions of human nature. In earlier ages, in some countries, every function was reverently spoken of and regulated by law. Nothing was too trivial for the Hindoo lawgiver, however offensive it may be to modern taste. He teaches how to eat, drink, cohabit, void excrement and urine, and the like, elevating what is mean, and does not falsely excuse himself by calling these things trifles.

OTHER EVENTS OF THE YEAR 1832

January							February							March						
Su	Mo	Tu	We	Th	Fr	Sa	Su	Mo	Tu	We	Th	Fr	Sa	Su	Mo	Tu	We	Th	Fr	Sa
1	2	3	4	5	6	7				1	2	3	4					1	2	3
8	9	10	11	12	13	14	5	6	7	8	9	10	11	4	5	6	7	8	9	10
15	16	17	18	19	20	21	12	13	14	15	16	17	18	11	12	13	14	15	16	17
22	23	24	25	26	27	28	19	20	21	22	23	24	25	18	19	20	21	22	23	24
29	30	31					26	27	28	29				25	26	27	28	29	30	31
April							May							June						
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1	2	3	4	5	6	7			1	2	3	4	5						1	2
8	9	10	11	12	13	14	6	7	8	9	10	11	12	3	4	5	6	7	8	9
15	16	17	18	19	20	21	13	14	15	16	17	18	19	10	11	12	13	14	15	16
22	23	24	25	26	27	28	20	21	22	23	24	25	26	17	18	19	20	21	22	23
29	30						27	28	29	30	31			24	25	26	27	28	29	30
July							August							September						
Su	Mo	Tu	We	Th	Fr	Sa	Su	Mo	Tu	We	Th	Fr	Sa	Su	Mo	Tu	We	Th	Fr	Sa
1	2	3	4	5	6	7				1	2	3	4							1
8	9	10	11	12	13	14	5	6	7	8	9	10	11	2	3	4	5	6	7	8
15	16	17	18	19	20	21	12	13	14	15	16	17	18	9	10	11	12	13	14	15
22	23	24	25	26	27	28	19	20	21	22	23	24	25	16	17	18	19	20	21	22
29	30	31					26	27	28	29	30	31		23	24	25	26	27	28	29
														30						
October							November							December						



THOREAU'S 16TH STANZA

THOREAU'S 16TH YEAR


Su	Mo	Tu	We	Th	Fr	Sa	Su	Mo	Tu	We	Th	Fr	Sa	Su	Mo	Tu	We	Th	Fr	Sa
	1	2	3	4	5	6					1	2	3							1
7	8	9	10	11	12	13	4	5	6	7	8	9	10	2	3	4	5	6	7	8
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21	22	23	24	25	26	27	18	19	20	21	22	23	24	16	17	18	19	20	21	22
28	29	30	31				25	26	27	28	29	30		23	24	25	26	27	28	29
														30	31					



THOREAU'S 16TH STANZA

THOREAU'S 16TH YEAR

JULY 1832

 [David Henry Thoreau](#)'s 16th stanza began on his birthday, July 12th, Thursday, 1832.

- Bronson Alcott presented "On the Nature and Means of Early Intellectual Education, as Deduced from Experience" before the American Institute of Instruction
- Cynthia Dunbar Thoreau abandoned the Concord Trinitarians and rejoined the established Unitarian church, signing its covenant that she believed in "One God, the Father of all, and in Jesus Christ his Son, our Savior, the One Mediator between God & man."
- The Reverend Waldo Emerson resigned from the ministry when he received his inheritance from his deceased wife, and went on extended vacation in Europe.
- Nathaniel Hawthorne toured the White Mountains of New Hampshire and went on to Niagara Falls.
- The founder of phrenology died in Boston.
- Louisa May Alcott was born in Philadelphia.
- Sam Staples came to Concord with a dollar in his pocket.
- Captain John Thoreau was stationed on the island of Jamaica.
- Concord's playwright John Augustus Stone continued his successful career in the theatre.

BACKGROUND EVENTS OF 1832


BACKGROUND EVENTS OF 1833




"My life has been the poem I would have writ,
But I could not both live and utter it."

— [Henry Thoreau](#)



 July 20, Friday: The 1st cases of [Asiatic cholera](#) appeared in [Boston](#).

 July 24, Tuesday: [George Bradford Bartlett](#) was born, the 6th child of [Dr. Josiah Bartlett](#) and [Martha Tilden Bradford Bartlett](#) of [Concord](#) (per other accounts, he was born on July 19th of this year, or July 7th of the following one).

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

3rd day attended an appointed Meeting at Wickford & dined at Avis & Ann Smiths then rode to So Kingston & lodged at James Robinsons &c. — 4th day had an appointed Meeting at Tower Hill Meeting -Dined at John B Dockrays & took tea at Wm Robinsons & returned to J B Dockrays to lodge


RELIGIOUS SOCIETY OF FRIENDS




THOREAU'S 16TH STANZA

THOREAU'S 16TH YEAR


AUGUST 1832

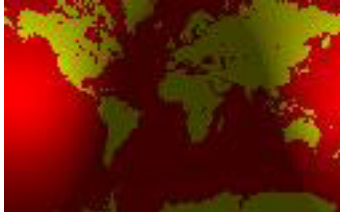
 August: [Bronson Alcott](#) presented “On the Nature and Means of Early Intellectual Education, as Deduced from Experience” before the American Institute of Instruction (this lecture would be published in Boston in the following year as a 37-page pamphlet, by Carter, Hendee, and Company).

 August: [Nathaniel Hawthorne](#) departed from Salem to tour through New England and upstate [New York](#).

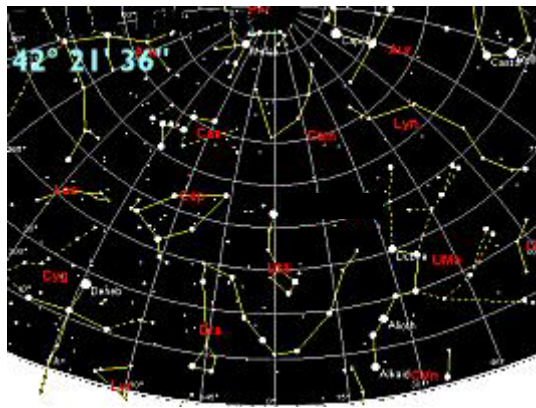
THOREAU'S 16TH STANZA

THOREAU'S 16TH YEAR

 August 28, Tuesday: On approximately this evening upon his return from his hiking near [Northampton](#), [Waldo Emerson](#) took a walk in Waltham, Massachusetts with his reverend uncle the Reverend [George Ripley](#) just after sunset, and in his journal he commented on it as a walk “[b]y the light of the Evening star”! Well



now, obviously, barring a supernova, and barring the surreptitious use of a military night-scope device or perhaps the surreptitious use of the light-gathering power of a pair of 50-power binoculars, no-one can walk by the light of the stars,



so here we have an Emersonian and therefore valuable trope in which Venus is considered as if it were Luna or Sol! Well now, if Emerson used this trope in his journal, he might well also have been using it in his unrecorded conversations, and he had unrecorded conversations with [Henry David Thoreau](#)! Therefore Thoreau could have heard Emerson considering Venus as if it were Luna or Sol! Therefore Thoreau may in the concluding chapter of [WALDEN](#) have merely been quoting Emerson! –*Mein Gott* the diligent scholar can

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traverse a great distance in this manner of scholarship!



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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, 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.

MOUNT HOLYOKE

We can see that Emerson made it as far as Princeton MA before he gave up his agenda to climb Mt. Wachusett.




August 31, Thursday: [Cynthia Dunbar Thoreau](#) rejoined the established Unitarian church of [Concord](#), signing its covenant that she believed in "One God, the Father of all, and in Jesus Christ his Son, our Savior, the One Mediator between God & man." Her dalliance with the Trinitarian Congregationalism of the Reverend [Daniel Starr Southmayd](#) was over and done with.




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FALL 1832

 Fall: [Joseph Smith, Jr.](#) wrote the earliest account of his initial vision, attributing it to his “sixteenth year” (which is to say, still 15 years of age). In it he only mentioned “the Lord” as appearing (omitting to mention that God the Father had appeared as well).


 Fall: [Mary Tyler Peabody](#) and [Elizabeth Peabody](#) moved to Mrs. Rebecca Clarke's Somerset Court boardinghouse in Boston and opened a school there. (A Dedham lawyer, [Horace Mann, Sr.](#), also moved there, after the death of his first wife.)




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SEPTEMBER 1832


 September: [Joseph Smith, Jr.](#) had his revelation that God wanted “this generation” of Mormons to erect a temple in New Jerusalem (Independence, Missouri).

 September: Toward the end of his 1st year at [Harvard College](#) [Richard Henry Dana, Jr.](#) had been rusticated for his part in the Harvard Rebellion. During this period of rustication he had been being tutored by the Reverend Leonard Woods of Andover Theological Seminary — and at this point he was allowed to return to the college.

An anonymous little book was printed by Marsh, Capen and Lyon at the author Marshall Tufts's expense in Boston and Cambridge. Tufts was a [Harvard man](#), Class of 1827, and he had titled his anonymous 129-page screed A TOUR THROUGH COLLEGE: CONTAINING SOME REMARKS FROM EXPERIENCE ON THE NATURE OF THE LEARNING THERE ACQUIRED, THE FUTILITY OF THE LANGUAGES & MATHEMATICS, VARIOUS ERRORS AND SUPPRESSIONS IN NATURAL & METAPHYSICAL PHILOSOPHY, & THE EASY MEANS OF ACQUIRING A LIBERAL EDUCATION WITHOUT THE COST One of the recommendations he issued in this book was that students should renounce the college rank system and turn from routine studies to independent reading. He asserted the study of ancient languages such as Greek and Latin, a core component of the current educational plan, to be without any redeeming social significance.

We have not been able to evaluate the above 1832 self-publication! However, Tufts did self-publish another book in the following year, 1833, which is available for our evaluation. This is the book he entitled SHORES OF VESPUCCI: OR, ROMANCE WITHOUT FICTION, and perhaps by inspecting this 1833 production we might be able to infer roughly what his 1832 production had been like: we might even be allowed to infer that it must have been incoherent and diffuse and that that explains the fact that it has “not fossilized well.”

SHORES OF VESPUCCI

 September: [Nathaniel Hawthorne](#), on the last leg of his northern tour, passed through Crawford Notch in the White Mountains of [New Hampshire](#) (where the brothers Ethan Allen Crawford and Thomas Jefferson Crawford kept their two inns).

The [Rochester Canal and Railway Company](#) completed a horse-car rail line between Rochester and Carthage.

During this month and the following one, [Washington Irving](#) accompanied Indian Commissioner Henry Leavitt Ellsworth on a tour up the Missouri River to the Osage Agency at Fort Gibson, and from there into the Pawnee hunting grounds.



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September 9, Sunday: "It is my desire ... to do nothing which I cannot do with my whole heart." What [Waldo Emerson](#) was after, in resigning from his pulpit over reluctance to administer the sacraments, as he made clear in his journal,⁷ was nothing more or less than **power**.



If he never spoke or acted but with the full consent of his understanding, if the whole man acted always, **how powerful** would be every act & every deed. Well then or ill then **how much power he sacrifices** by conforming himself to say & do in other folks' time instead of his own! ... & this accommodation is, I say, a loss of so much integrity & of course **so much power**.



"Emersonians are all alike; every Thoreauvian is Thoreauvian in his or her own way."
— Austin Meredith



I am the one, of course, who has supplied this boldface emphasis on the word “power,” not Emerson. Of course the reason why this obsession with unitary power would bother someone now but did not bother Emerson then is, we’ve had an opportunity as Emerson had not, to hear Nazi talk about doing things with their “whole heart,” Nazi talk about the “whole man” and his powerful integrity of purpose and function and being. Some Emersonians may take offense at my remarks here, but I will defend myself by pointing out that I am painting their Emerson in famous company for these remarks that I have made about the Sage of Concord hold with equal force for the Rector of Freiberg. It has been pointed out by Mary C. Turpie as long ago as 1944⁸ that Emerson could not have been very serious about the various arguments he gave his congregation for why he needed to leave them, for he cribbed these reasons mostly from [Friend Thomas Clarkson](#)’s A PORTRAITURE OF [QUAKERISM](#) some time after he became disaffected and shortly before resigning.



(see the article review on the next screen)

Note also that Emerson did not resign from the ministry, but only from his contractual obligation to minister to a particular congregation for a salary, and that he did not do this until he expected to be relieved for the rest of his life from financial need, and that he did this almost immediately after forming this expectation, and that he promptly went off as a tourist to the Continent.

8. “A [Quaker](#) Source for Emerson’s Sermon on The Lord’s Supper,” [New England Quarterly](#) 17.



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Turpie, Mary C. "A [Quaker](#) Source for Emerson's Sermon on the Lord Supper."
[New England Quarterly](#) 17:1 (March 1944): 95-101:

"A Review From Professor Ross's Seminar"

Richard Grusin cites this essay as an important one regarding Emerson's source for his June 1832 proposal for the modification of the communion rite. According to Turpie, this piece of writing is the only one in which Emerson uses exegesis and the last time that he acknowledged "orthodox custom" to such an extent. He borrowed Volumes 1 and 2 of [Thomas Clarkson's](#) PORTRAITURE OF [QUAKERISM](#) from the local lyceum before journeying to the White Mountains and he gave his sermon soon after his return. His sermon on the Lord Supper is, in effect, a rewriting of Clarkson's version.

Turpie notes that Emerson's motive for making the sermon goes beyond a kinship he evidently felt for the Quaker text. However, her concern is with his source rather than his reasons for using it. During the course of her article, she includes segments from both works side-by-side and they are surprisingly close in their development. Emerson's beginning helps to prove Turpie's theory:

That he was led to this conclusion by the Quakers is suggested by the close of his introductory paragraph: "It is now near two hundred years since the Society of Quakers denied the authority of the rite altogether, and gave good reasons for disusing it." But neither the extent to which he employs Quaker reasons nor the existence of his debt to the particular account of them has been recognized. (950)

Turpie emphasizes that Emerson's sermon is superior to his source because he edited it to get rid of unimportant details and repetitious passages.

(Kathryn C. Mapes, March 8, 1992)



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THE LORD'S SUPPER

**The Kingdom of God is not meat and drink, but
righteousness, and peace, and joy in the Holy Ghost.
— ROMANS XIV. 17.**

In the history of the Church no subject has been more fruitful of controversy than the Lord's Supper. There never has been any unanimity in the understanding of its nature, nor any uniformity in the mode of celebrating it. Without considering the frivolous questions which have been lately debated as to the posture in which men should partake of it; whether mixed or unmixed wine should be served; whether leavened or unleavened bread should be broken; the questions have been settled differently in every church, who should be admitted to the feast, and how often it should be prepared. In the Catholic Church, infants were at one time permitted and then forbidden to partake; and, since the ninth century, the laity receive the bread only, the cup being reserved to the priesthood. So, as to the time of the solemnity. In the fourth Lateran Council, it was decreed that any believer should communicate at least once in a year – at Easter. Afterwards it was determined that this Sacrament should be received three times in the year – at Easter, Whitsuntide, and [Christmas](#). But more important controversies have arisen respecting its nature. The famous question of the Real Presence was the main controversy between the Church of England and the Church of Rome. The doctrine of the Consubstantiation taught by Luther was denied by Calvin. In the Church of England, Archbishops Laud and Wake maintained that the elements were an Eucharist or sacrifice of Thanksgiving to God; Cudworth and Warburton, that this was not a sacrifice, but a sacrificial feast; and Bishop Hoadley, that it was neither a sacrifice nor a feast after sacrifice, but a simple commemoration. And finally, it is now near two hundred years since the Society of Quakers denied the authority of the rite altogether, and gave good reasons for disusing it.

I allude to these facts only to show that, so far from the supper being a tradition in which men are fully agreed, there always been the widest room for difference of opinion upon this particular.

Having recently given particular attention to this subject, I was led to the conclusion that Jesus did not intend to establish an institution for perpetual observance when he ate the Passover with his disciples; and, further, to the opinion, that it is not expedient to celebrate it as we do. I shall now endeavor to state distinctly my reasons for these two opinions.

I. The authority of the rite.

An account of the last supper of Christ with his disciples is given by the four Evangelists, Matthew, Mark, Luke, and John. In St. Matthew's Gospel (Matt. XXVI. 26-30) are recorded the words of Jesus in giving bread and wine on that occasion to his



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disciples, but no expression occurs intimating that this feast was hereafter to be commemorated.

In St. Mark (Mark XIV. 23) the same words are recorded, and still with no intimation that the occasion was to be remembered.

St. Luke (Luke XXII. 15), after relating the breaking of the bread, has these words: This do in remembrance of me.

In St. John, although other occurrences of the same evening are related, this whole transaction is passed over without notice.

Now observe the facts. Two of the Evangelists, namely, Matthew and John, were of the twelve disciples, and were present on that occasion. Neither of them drops the slightest intimation of any intention on the part of Jesus to set up anything permanent.

John, especially, the beloved disciple, who has recorded with minuteness the conversation and the transactions of that memorable evening, has quite omitted such a notice. Neither does it appear to have come to the knowledge of Mark who, though not an eye-witness, relates the other facts. This material fact, that the occasion was to be remembered, is found in Luke alone, who was not present. There is no reason, however, that we know, for rejecting the account of Luke. I doubt not, the expression was used by Jesus. I shall presently consider its meaning. I have only brought these accounts together, that you may judge whether it is likely that a solemn institution, to be continued to the end of time by all mankind, as they should come, nation after nation, within the influence of the Christian religion, would have been established in this slight manner – in a manner so slight, that the intention of commemorating it should not appear, from their narrative, to have caught the ear or dwelt in the mind of the only two among the twelve who wrote down what happened.

Still we must suppose that the expression, "*This do in remembrance of me,*" had come to the ear of Luke from some disciple who was present. What did it really signify? It is a prophetic and an affectionate expression. Jesus is a Jew, sitting with his countrymen, celebrating their national feast. He thinks of his own impending death, and wishes the minds of his disciples to be prepared for it. "When hereafter," he says to them, "you shall keep the Passover, it will have an altered aspect to your eyes. It is now a historical covenant of God with the Jewish nation. Hereafter, it will remind you of a new covenant sealed with my blood. In years to come, as long as your people shall come up to Jerusalem to keep this feast, the connection which has subsisted between us will give a new meaning in your eyes to the national festival, as the anniversary of my death." I see natural feeling and beauty in the use of such language from Jesus, a friend to his friends; I can readily imagine that he was willing and desirous, when his disciples met, his memory should hallow their intercourse; but I cannot bring myself to believe that in the use of such an expression he looked beyond the living generation, beyond the abolition of the festival he was celebrating, and the scattering of the nation, and meant to impose a memorial feast upon the whole world.

Without presuming to fix precisely the purpose in the mind of Jesus, you will see that many opinions may be entertained of his intention, all consistent with the opinion that he did not



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design a perpetual ordinance. He may have foreseen that his disciples would meet to remember him, and that with good effect. It may have crossed his mind that this would be easily continued a hundred or a thousand years – as men more easily transmit a form than a virtue – and yet have been altogether out of his purpose to fasten it upon men in all times and all countries. But though the words, *Do this in remembrance of me*, do occur in Matthew, Mark, or John, and although it should be granted us that, taken alone, they do not necessarily import so much as is usually thought, yet many persons are apt to imagine that the very striking and personal manner in which this eating and drinking is described, indicates a striking and formal purpose to found a festival. And I admit that this impression might probably be left upon the mind of one who read only the passages under consideration in the New Testament. But this impression is removed by reading any narrative of the mode in which the ancient or the modern Jews have kept the Passover. It is then perceived that the leading circumstances in the Gospels are only a faithful account of that ceremony. Jesus did not celebrate the Passover, and afterwards the Supper, but the Supper was the Passover. He did with his disciples exactly what every master of a family in Jerusalem was doing at the same hour with his household. It appears that the Jews ate the lamb and the unleavened bread, and drank wine after a prescribed manner. It was the custom for the master of the feast to break the bread and to bless it, using this formula, which the Talmudists have preserved to us, "Blessed be Thou, O Lord our God, the King of the world, who hast produced this food from the earth," – and to give it to every one at the table. It was the custom of the master of the family to take the cup which contained the wine, and to bless it, saying, "Blessed be Thou, O Lord, who givest us the fruit of the vine," – and then to give the cup to all. Among the modern Jews who in their dispersion retain the Passover, a hymn is also sung after this ceremony, specifying the twelve great works done by God for the deliverance of their fathers out of Egypt.

But still it may be asked, why did Jesus make expressions so extraordinary and emphatic as these – "This is my body which is broken for you. Take; eat. This is my blood which is shed for you. Drink it." – I reply they are not extraordinary expressions from him. They were familiar in his mouth. He always taught by parables and symbols. It was the national way of teaching and was largely used by him. Remember the readiness which he always showed to spiritualize every occurrence. He stooped and wrote on the sand. He admonished his disciples respecting the leaven of the Pharisees. He instructed the woman of Samaria respecting living water. He permitted himself to be anointed, declaring that it was for his interment. He washed the feet of his disciples. These are admitted to be symbolical actions and expressions. Here, in like manner, he calls the bread his body, and bids the disciples eat. He had used the same expression repeatedly before. The reason why St. John does not repeat his words on this occasion, seems to be that he had reported a



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similar discourse of Jesus to the people of Capernaum more at length already (John VI. 27). He there tells the Jews, "Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you." And when the Jews on that occasion complained that they did not comprehend what he meant, he added for their better understanding, and as if for our understanding, that we might not think his body was to be actually eaten, that he only meant, *we should live by his commandment*. He closed his discourse with these explanatory expressions: "The flesh profiteth nothing; the *words* that I speak to you, they are spirit and they are life."

Whilst I am upon this topic, I cannot help remarking that it is not a little singular that we should have preserved this rite and insisted upon perpetuating one symbolical act of Christ whilst we have totally neglected all others – particularly one other which had at least an equal claim to our observance. Jesus washed the feet of his disciples and told them that, as he had washed their feet, they ought to wash one another's feet; for he had given them an example, that they should do as he had done to them. I ask any person who believes the Supper to have been designed by Jesus to be commemorated forever, to go and read the account of it in the other Gospels, and then compare with it the account of this transaction in St. John, and tell me if this be not much more explicitly authorized than the Supper. It only differs in this, that we have found the Supper used in New England and the washing of the feet not. But if we had found it an established rite in our churches, on grounds of mere authority, it would have been impossible to have argued against it. That rite is used by the Church of Rome, and by the Sandemanians. It has been very properly dropped by other Christians. Why? For two reasons: (1) because it was a local custom, and unsuitable in western countries; and (2) because it was typical, and all understand that humility is the thing signified. But the Passover was local too, and does not concern us, and its bread and wine were typical, and do not help us to understand the redemption which they signified.

These views of the original account of the Lord's Supper lead me to esteem it an occasion full of solemn and prophetic interest, but never intended by Jesus to be the foundation of a perpetual institution.

It appears however in Christian history that the disciples had very early taken advantage of these impressive words of Christ to hold religious meetings, where they broke bread and drank wine as symbols.

I look upon this fact as very natural in the circumstances of the church. The disciples lived together; they threw all their property into a common stock; they were bound together by the memory of Christ, and nothing could be more natural than that this eventful evening should be affectionately remembered by them; that they, Jews like Jesus, should adopt his expressions and his types, and furthermore, that what was done with peculiar propriety by them, his personal friends, with less propriety should come to be extended to their companions also. In this way religious feasts grew up among the early Christians. They were readily adopted by the Jewish converts who were familiar with religious feasts, and also by the Pagan converts whose

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idolatrous worship had been made up of sacred festivals, and who very readily abused these to gross riot, as appears from the censures of St. Paul. Many persons consider this fact, the observance of such a memorial feast by the early disciples, decisive of the question whether it ought to be observed by us. For my part I see nothing to wonder at in its originating with them; all that is surprising is that it should exist among us. There was good reason for his personal friends to remember their friend and repeat his words. It was only too probable that among the half converted Pagans and Jews, any rite, any form, would find favor, whilst yet unable to comprehend the spiritual character of Christianity.

The circumstance, however, that St. Paul adopts these views, has seemed to many persons conclusive in favor of the institution. I am of opinion that it is wholly upon the epistle to the Corinthians, and not upon the Gospels, that the ordinance stands. Upon this matter of St. Paul's view of the Supper, a few important considerations must be stated.

The end which he has in view, in the eleventh chapter of the first epistle is, not to enjoin upon his friends to observe the Supper, but to censure their abuse of it. *We* quote the passage now-a-days as if it enjoined attendance upon the Supper; but he wrote it merely to chide them for drunkenness. To make their enormity plainer he goes back to the origin of this religious feast to show what sort of feast that was, out of which this riot of theirs came, and so relates the transactions of the Last Supper. "*I have received of the Lord,*" he says, "*that which I delivered to you.*"

By this expression it is often thought that a miraculous communication is implied; but certainly without good reason, if it is remembered that St. Paul was living in the lifetime of all the apostles who could give him an account of the transaction; and it is contrary to all reason to suppose that God should work a miracle to convey information that could so easily be got by natural means. So that the import of the expression is that he had received the story of an eye-witness such as we also possess. But there is a material circumstance which diminishes our confidence in the correctness of the Apostle's view; and that is, the observation that his mind had not escaped the prevalent error of the primitive church, the belief, namely, that the second coming of Christ would shortly occur, until which time, he tells them, this feast was to be kept. Elsewhere he tells them, that, at that time the world would be burnt up with fire, and a new government established, in which the Saints would sit on thrones; so slow were the disciples during the life, and after the ascension of Christ, to receive the idea which we receive, that his second coming was a spiritual kingdom, the dominion of his religion in the hearts of men, to be extended gradually over the whole world.

In this manner we may see clearly enough how this ancient ordinance got its footing among the early Christians, and this single expectation of a speedy reappearance of a temporal Messiah, which kept its influence even over so spiritual a man as St. Paul, would naturally tend to preserve the use of the rite when once established.

We arrive then at this conclusion, *first*, that it does not



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appear, from a careful examination of the account of the Last Supper in the Evangelists, that it was designed by Jesus to be perpetual; *secondly*, that it does not appear that the opinion of St. Paul, all things considered, ought to alter our opinion derived from the evangelists.

One general remark before quitting this branch of the subject. We ought to be cautious in taking even the best ascertained opinions and practices of the primitive church, for our own. If it could be satisfactorily shown that they esteemed it authorized and to be transmitted forever, that does not settle the question for us. We know how inveterately they were attached to their Jewish prejudices, and how often even the influence of Christ failed to enlarge their views. On every other subject succeeding times have learned to form a judgment more in accordance with the spirit of Christianity than was the practice of the early ages.

But it is said: "Admit that the rite was not designed to be perpetual. What harm doth it? Here it stands, generally accepted, under some form, by the Christian world, the undoubted occasion of much good; is it not better it should remain?"

II. This is the question of expediency.

I proceed to state a few objections that in my judgment lie against its use in its present form.

1. If the view which I have taken of the history of the institution be correct, then the claim of authority should be dropped in administering it. You say, every time you celebrate the rite, that Jesus enjoined it; and the whole language you use conveys that impression. But if you read the New Testament as I do, you do not believe he did.

2. It has seemed to me that the use of this ordinance tends to produce confusion in our views of the relation of the soul to God. It is the old objection to the doctrine of the Trinity, — that the true worship was transferred from God to Christ, or that such confusion was introduced into the soul, that an undivided worship was given nowhere. Is not that the effect of the Lord's Supper? I appeal now to the convictions of communicants — and ask such persons whether they have not been occasionally conscious of a painful confusion of thought between the worship due to God and the commemoration due to Christ. For, the service does not stand upon the basis of a voluntary act, but is imposed by authority. It is an expression of gratitude to Christ, enjoined by Christ. There is an endeavor to keep Jesus in mind, whilst yet the prayers are addressed to God. I fear it is the effect of this ordinance to clothe Jesus with an authority which he never claimed and which distracts the mind of the worshipper. I know our opinions differ much respecting the nature and offices of Christ, and the degree of veneration to which he is entitled. I am so much a Unitarian as this: that I believe the human mind cannot admit but one God, and that every effort to pay religious homage to more than one being, goes to take away all right ideas. I appeal, brethren, to your individual experience. In the moment when you make the least petition to God, though it be but a silent wish that he may approve you, or add one moment to your life, — do you not, in the very act, necessarily exclude all other beings from your thought? In that act, the soul stands alone with God, and Jesus

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is no more present to the mind than your brother or your child. But is not Jesus called in Scripture the Mediator? He is the mediator in that only sense in which possibly any being can mediate between God and man – that is an Instructor of man. He teaches us how to become like God. And a true disciple of Jesus will receive the light he gives most thankfully; but the thanks he offers, and which an exalted being will accept, are not *compliments* – commemorations, – but the use of that instruction.

3. Passing other objections, I come to this, that the *use of the elements*, however suitable to the people and the modes of thought in the East, where it originated, is foreign and unsuited to affect us. Whatever long usage and strong association may have done in some individuals to deaden this repulsion, I apprehend that their use is rather tolerated than loved by any of us. We are not accustomed to express our thoughts or emotions by symbolical actions. Most men find the bread and wine no aid to devotion and to some, it is a painful impediment. To eat bread is one thing; to love the precepts of Christ and resolve to obey them is quite another.

The statement of this objection leads me to say that I think this difficulty, wherever it is felt, to be entitled to the greatest weight. It is alone a sufficient objection to the ordinance. It is my own objection. This mode of commemorating Christ is not suitable to me. That is reason enough why I should abandon it. If I believed that it was enjoined by Jesus on his disciples, and that he even contemplated making permanent this mode of commemoration, every way agreeable to an eastern mind, and yet, on trial, it was disagreeable to my own feelings, I should not adopt it. I should choose other ways which, as more effectual upon me, he would approve more. For I choose that my remembrances of him should be pleasing, affecting, religious. I will love him as a glorified friend, after the free way of friendship, and not pay him a stiff sign of respect, as men do to those whom they fear. A passage read from his discourses, a moving provocation to works like his, any act or meeting which tends to awaken a pure thought, a flow of love, an original design of virtue, I call a worthy, a true commemoration.

4. Fourthly, the importance ascribed to this particular ordinance is not consistent with the spirit of Christianity. The general object and effect of this ordinance is unexceptionable. It has been, and is, I doubt not, the occasion of indefinite good; but an importance is given by Christians to it which never can belong to any form. My friends, the apostle well assures us that "the kingdom of God is not meat and drink, but righteousness and peace and joy, in the Holy Ghost." I am not so foolish as to declaim against forms. Forms are as essential as bodies; but to exalt particular forms, to adhere to one form a moment after it is out-grown, is unreasonable, and it is alien to the spirit of Christ. If I understand the distinction of Christianity, the reason why it is to be preferred over all other systems and is divine is this, that it is a moral system; that it presents men with truths which are their own reason, and enjoins practices that are their own justification; that if miracles may be said to have been its evidence to the first Christians, they are not its evidence to us, but the doctrines themselves; that every practice is Christian which praises itself, and every practice

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unchristian which condemns itself. I am not engaged to Christianity by decent forms, or saving ordinances; it is not usage, it is not what I do not understand, that binds me to it – let these be the sandy foundations of falsehoods. What I revere and obey in it is its reality, its boundless charity, its deep interior life, the rest it gives to my mind, the echo it returns to my thoughts, the perfect accord it makes with my reason through all its representation of God and His Providence; and the persuasion and courage that come out thence to lead me upward and onward. Freedom is the essence of this faith. It has for its object simply to make men good and wise. Its institutions, then, should be as flexible as the wants of men. That form out of which the life and suitableness have departed, should be as worthless in its eyes as the dead leaves that are falling around us.

And therefore, although for the satisfaction of others, I have labored to show by the history that this rite was not intended to be perpetual; although I have gone back to weigh the expressions of Paul, I feel that here is the true point of view. In the midst of considerations as to what Paul thought, and why he so thought, I cannot help feeling that it is time misspent to argue to or from his convictions, or those of Luke and John, respecting any form. I seem to lose the substance in seeking the shadow. That for which Paul lived and died so gloriously; that for which Jesus gave himself to be crucified; the end that animated the thousand martyrs and heroes who have followed his steps, was to redeem us from a formal religion, and teach us to seek our well-being in the formation of the soul. The whole world was full of idols and ordinances. The Jewish was a religion of forms. The Pagan was a religion of forms; it was all body – it had no life – and the Almighty God was pleased to qualify and send forth a man to teach men that they must serve him with the heart; that only that life was religious which was thoroughly good; that sacrifice was smoke, and forms were shadows. This man lived and died true to this purpose; and now, with his blessed word and life before us, Christians must contend that it is a matter of vital importance – really a duty, to commemorate him by a certain form, whether that form be agreeable to their understandings or not.

Is not this to make vain the gift of God? Is not this to turn back the hand on the dial? Is not this to make men – to make ourselves – forget that not forms, but duties; not names, but righteousness and love are enjoined; and that in the eye of God there is no other measure of the value of any one form than the measure of its use?

There remain some practical objections to the ordinance into which I shall not now enter. There is one on which I had intended to say a few words; I mean the unfavorable relation in which it places that numerous class of persons who abstain from it merely from disinclination to the rite.

Influenced by these considerations, I have proposed to the brethren of the Church to drop the use of the elements and the claim of authority in the administration of this ordinance, and have suggested a mode in which a meeting for the same purpose might be held free of objection.

My brethren have considered my views with patience and candor, and have recommended unanimously an adherence to the present



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form. I have, therefore, been compelled to consider whether it becomes me to administer it. I am clearly of opinion I ought not. This discourse has already been so far extended, that I can only say that the reason of my determination is shortly this: – It is my desire, in the office of a Christian minister, to do nothing which I cannot do with my whole heart. Having said this, I have said all. I have no hostility to this institution; I am only stating my want of sympathy with it. Neither should I ever have obtruded this opinion upon other people, had I not been called by my office to administer it. That is the end of my opposition, that I am not interested in it. I am content that it stand to the end of the world, if it please men and please heaven, and I shall rejoice in all the good it produces. As it is the prevailing opinion and feeling in our religious community, that it is an indispensable part of the pastoral office to administer this ordinance, I am about to resign into your hands that office which you have confided to me. It has many duties for which I am feebly qualified. It has some which it will always be my delight to discharge, according to my ability, wherever I exist. And whilst the recollection of its claims oppresses me with a sense of my unworthiness, I am consoled by the hope that no time and no change can deprive me of the satisfaction of pursuing and exercising its highest functions.

NOTE: There are a number of situations in the Kouroo database in which we can examine what happens when a congregation disapproves of one of its pastor's beliefs. We can, for instance, study the situation in which the Reverend Moncure Daniel Conway spoke out to his congregation from his pulpit in Washington DC in opposition to human slavery, whereupon he was dismissed from his post. The fact is that the congregation in Boston had expressed no problem whatever with their assistant pastor Waldo Emerson's beliefs. They thought he was doing just fine. They were happy as clams with him. It is therefore an interesting question why this assistant pastor, soon after becoming wealthy, elected to step forward and announce the existence of doctrinal disagreements. Was he looking for a face-saving way to quit his job, one that would make other people wrong? Why not just slip out the back, Jack? Why not just make a new plan, Stan?

The problem is all inside your head, she said to me
The answer is easy if you take it logically
I'd like to help you in your struggle to be free
There must be fifty ways to leave your lover

She said its really not my habit to intrude
Furthermore, I hope my meaning won't be lost or misconstrued
But I'll repeat myself at the risk of being crude
There must be fifty ways to leave your lover
Fifty ways to leave your lover

Just slip out the back, Jack
Make a new plan, Stan
You don't need to be coy, Roy
Just get yourself free
Hop on the bus, Gus
You don't need to discuss much
Just drop off the key, Lee
And get yourself free



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Just slip out the back, Jack
Make a new plan, Stan
You don't need to be coy, Roy
Just get yourself free
Hop on the bus, Gus
You don't need to discuss much
Just drop off the key, Lee
And get yourself free

She said it grieves me so to see you in such pain
I wish there was something I could do to make you smile again
I said I appreciate that and would you please explain
About the fifty ways

She said why don't we both just sleep on it tonight
And I believe in the morning you'll begin to see the light
And then she kissed me and I realized she probably was right
There must be fifty ways to leave your lover
Fifty ways to leave your lover

Just slip out the back, Jack
Make a new plan, Stan
You don't need to be coy, Roy
Just get yourself free
Hop on the bus, Gus
You don't need to discuss much
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You don't need to be coy, Roy
Just get yourself free
Hop on the bus, Gus
You don't need to discuss much
Just drop off the key, Lee
And get yourself free

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

*3rd day 11th of 9th M / This morning I got on board the Steam
Boat Rush Light & went to [Newport](#) Found our friends well – Spent
4th day in transacting some buisness & visiting my friends*

RELIGIOUS SOCIETY OF FRIENDS

[Waldo Emerson](#) wrote to the Proprietors of the Second Church in Boston:

*Christian Friends,
In the discourse delivered from the pulpit last Sabbath, I
explained the circumstances which have seemed to me to make it
my duty to resign my office as your minister. ...I am pained at
the situation in which I find myself, that compels me to make a
difference of opinion of no great importance, the occasion of
surrendering so many & so valuable fuinctions as belong to that
office. ...And so, friends, let me hope, that whilst I resign*



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my official relation to you I shall not lose your kindness, & that a difference of opinion as to the value of an ordinance, will be overlooked by us in our common devotion to what is real & eternal.

Ralph Waldo Emerson.



September 13, Thursday: [Henry Swasey McKean](#) sent his recommendations to Charles Beck in regard to the minimum of Latin study required for a degree from [Harvard College](#). (Clearly, since McKean of the Class of 1828 would have known Marshall Tufts of the Class of 1827, such a communication would have been provoked by the publication earlier that month of the anonymous book by the eccentric Tufts, denouncing the study of ancient languages such as Greek and Latin at Harvard as being without value.)

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

5th day attended the Week day Meeting which was a solid good one to me - finished my buisness & called on divers relations & old friends

RELIGIOUS SOCIETY OF FRIENDS

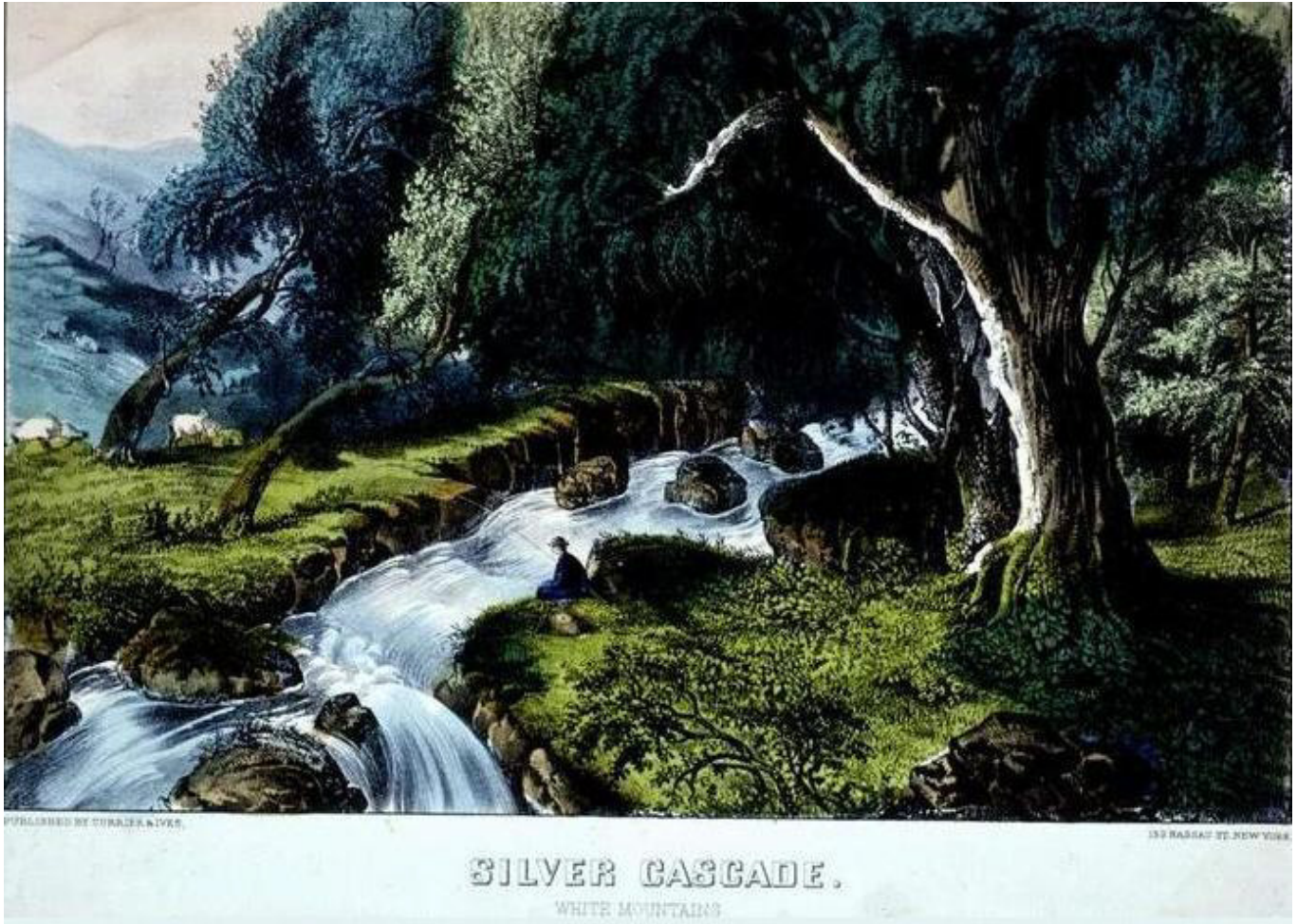
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September 16, Sunday: [Nathaniel Hawthorne](#) wrote his mother in Salem from Burlington, Vermont, after visiting the White Mountains of New Hampshire (known at the time as “the [Switzerland](#) of the United States” and a contemporary landscape symbol of our local virtues of freedom and independence).



He had visited Crawford Notch. At this point he was considering going on north into Canada — and in fact for all we know he may have made it as far as Montréal before turning back and heading along the [Erie Canal](#) route for [Niagara Falls](#) in his search for the picturesque and/or sublime.



Between this date and September 28th [Hawthorne](#) would pass through Rochester, New York, where he would be informed by locals that [Sam Patch](#) was alive, having hidden behind the Genesee waterfall after his leap. To obtain proper atmosphere, he would arrange to view these famous deadly falls at dusk and alone:

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How stern a moral may be drawn from the story of poor Sam Patch! Why do we call him a madman or a fool, when he has left his memory around the falls of the Genesee, more permanently than if the letters of his name had been hewn into the forehead of the precipice? Was the leaper of cataracts more mad or foolish than other men who throw away life, or misspend it in pursuit of empty fame, and seldom so triumphant as he? That which he won is as invaluable as any except the unsought glory, spreading like the rich perfume of richer fruit from various and useful deeds.

Thus musing, I lifted my eyes and beheld the spires, warehouses, and dwellings of Rochester.



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

1st day 16 of 9 M / My dear wife attended the Morning Meeting but found herself so unwell that she did not think best to attempt it in the Afternoon & Dr Tobey was called in. - She seemed better in the eveng

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→ September 25, Tuesday: Charles Beck and [Henry Swasey McKean](#) forwarded their recommendations to President Josiah Quincy, Sr. in regard to the minimum of Latin study required for a degree from [Harvard College](#).



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September 28, Friday: A printed certificate handed out after a tour under Table Rock of the [Niagara Falls](#) informs us that on this date [Nathaniel Hawthorne](#) “passed behind the Great Falling Sheet of Water to Termination Rock.” The rock platform overhead, which once projected out 50 feet over the cliff-base path, had



previously collapsed,⁹ and so, although it was still possible to pass behind the water, it really was no longer possible for the intrepid lip-walker overhead to “feel as if suspended in the open air.” Hawthorne was viewing the location at which [Sam Patch](#) the Yankee jumper had made his famous death-defying leaps, prior to going on to his death in an attempt to similarly survive a leap down the Genesee Falls in Rochester, New York. In Hawthorne’s semi-autobiographical “My Visit to Niagara,” the narrator purchases a twisted cane made by a member of the Tuscarora tribe and adorned with images of a snake and a fish. Since he refers to this walking stick as his “pilgrim’s staff,” and since our author evidently wasn’t all that impressed by this culmination to his westering journey, Elizabeth McKinsey, commenting in *NIAGARA FALLS: ICON OF THE AMERICAN SUBLIME* (Cambridge: Cambridge UP, 1985, page 192), considers that such a staff might have been “suggestive of a knowledge of good and evil” as it “might facilitate a fall from the innocence of anticipation into experience and knowledge.” (Huh? I have **no idea** what she is talking about. Personally, I’d rather aim this analysis in the direction of [Henry Thoreau](#)’s parable of the stick/stock of the Artist of Kouroo, since there is every possibility that back home in [Concord](#) later, Thoreau would be informed of the history of this curiosity walking stick/pilgrim’s staff.)¹⁰

9. According to Vanderwater’s *THE TOURIST* guidebook, preserving intact (of course) the sensational memory of a projection no longer in actual existence, “Table Rock, which projects about 50 feet, is generally considered the most eligible place for viewing the falls on the Canada side. The descent from the rock is by circular steps, which are enclosed; at the foot of these stairs commences the passage under the great sheet of water where visitants are supplied with dresses and a guide. The farthest approachable distance is Termination Rock, 153 feet from Table Rock.”

10. Presumably [Hawthorne](#) had gotten to Niagara by continuing along the route of the [Erie Canal](#), and presumably this is about as far west as he would get in his search for the picturesque/sublime. We are, however, lacking in evidence for these travels, other than what we can extrapolate from various comments at various points in his fictions and in his semi-autobiographical jottings.



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OCTOBER 1832



October 1, Monday: Texian political delegates convened at San Felipe de Austin (this is closer to present-day Houston than it is to Austin, [Texas](#)) to petition the government of [Mexico](#) for changes in governance for this northern district.

Samuel F.B. Morse boarded the packet-ship *Sully* in the harbor of Havre, France to return to the United States of America. During this ocean voyage, engaged in a conversation about electromagnetism, he would find himself casually remarking “If the presence of electricity can be made visible in any part of the circuit, I see no reason why intelligence may not be transmitted by electricity.” He was having the idea that if a spark could be made to travel along an electrified wire by suddenly interrupting the circuit at one end, that spark might be assigned a meaning, perhaps a part of speech, perhaps a number or a letter of the alphabet, and when that spark would exhibit itself at the far end of the wire, why, it could be taken to **mean** that part of speech, number, or letter! This would constitute a “telegraph,” transmitting meaning, conveying a message, but unlike an ordinary telegraph made up of raised and lowered flags or raised and lowered balls seen at a distance, this would be — an “**electric telegraph!**” In a few days, during this voyage, he would make rough sketches of the necessary physical apparatus for producing and receiving a series of such spark-messages, amounting to an elaborate communication such as “Our vessel is in peril, please come rescue us” or “The enemy is sneaking up on you.”

[George Augustus Thatcher](#) got married with [Rebecca Jane Billings](#) (the daughter of Thoreau’s deceased aunt [Nancy Thoreau Billings](#)). The new style for women’s hair was a low, Grecian arrangement, with coronets of pearls, cameos, or flowers worn low on the brow. High gallery shell combs were out of style in favor of lower combs, in gold, with rows of cameos, and women were weaving gold beads or pearls into their braided hair. Another style which began in this year, and which would last longer, would be to wear the hair in a Grecian knot high in the back, with the front hair parted and arranged in soft curls on the temples.

This couple would produce seven children: 1st George Putnam Thatcher born July 14, 1833, who would move to California, 2d Frederick Augustus Thatcher born on September 24, 1835, who would die during his toddlerhood on January 10, 1838, 3d Charles Alfred Thatcher born on May 16, 1837, who would enlist in the Union army during the US Civil war and die at Red River, Louisiana on November 26, 1864 while in command of the steamer USS *Gazelle*, 4th Benjamin Busey Thatcher¹¹ born on April 21, 1839 in Brewer across the Penobscot River from Bangor, Maine, who would become an entrepreneur (lumber, wood pulp, then railroad and bank director) in Bangor and would serve as a state Representative and state Senator (Republican), 5th Caleb Billings Thatcher born on November 5, 1840, a resident of Bangor, Maine, 6th Sarah Frances Thatcher born on June 7, 1842, and 7th Henry Knox Thatcher born on August 3, 1854 in Bangor, Maine. Rebecca Jane Billings Thatcher would die on October 27, 1883. [Henry David Thoreau](#) would refer to this group of relatives as the “Penobscot tribe” of his family.

That 4th son, Benjamin B. Thatcher the railroad and bank executive and state legislator, would father a son George Thoreau Thatcher and daughter Charlotte May Thatcher. With the relocation of the remains of the

11. Disambiguation: Benjamin Busey Thatcher (1839-1906) of Bangor was not, but was probably related to, Boston historian and attorney Benjamin Bussey Thatcher (1809-1840), Bowdoin Class of 1826, a representative of the Boston Lyceum who scheduled lectures at Odeon Hall.



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Thoreau family of Concord to the new "Author's Ridge" of Sleepy Hollow Cemetery during roughly the 1880s, it was Benjamin B. Thatcher who provided Maine granite for their new simple grave markers. He would die on June 3, 1906.

That 7th son Henry Knox Thatcher became a physician in Maine, was a member of the Republican Party, and attended the Congregational Church. Dr. Thatcher got married with Annie Ross of Bangor, Maine and the couple produced one child, born in 1884 on the anniversary of the birth of Henry David Thoreau, whom they named Henry David Thoreau Thatcher. This eponomously-named son was educated in the schools of Dexter, Maine and in 1905 was graduated from the University of Maine at Orono, Maine. As a civil engineer Henry David Thoreau Thatcher helped design the sewerage of Old Town, Maine.



October 28: By a vote of 34 to 25, the 2d Unitarian Church of Boston accepted the resignation of their assistant pastor, the [Reverend Ralph Waldo Emerson](#), and then by a vote of 30 to 20 generously allowed him to continue to receive his stipend through the months of November and December.

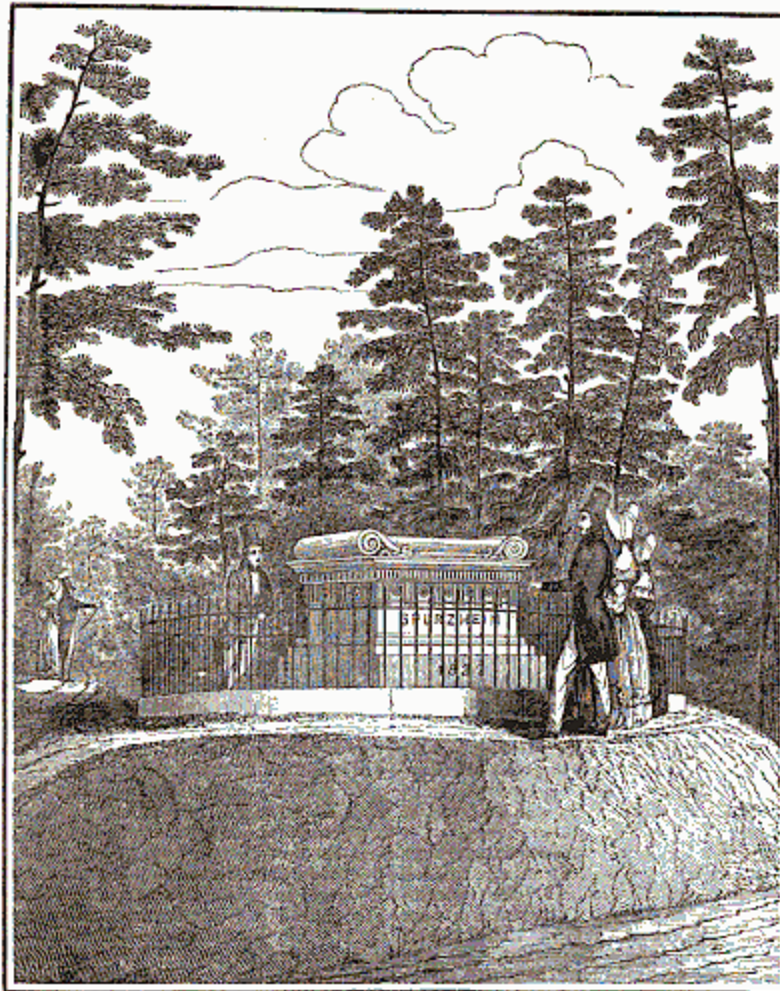
The Reverend Elijah Demond was dismissed as the pastor of the Congregational Church at Lincoln, Massachusetts.

NOVEMBER 1832

➡ November 10, Saturday: While on one of his [phrenology](#) lecture tours, Johann Gaspar Spurzheim died of [typhoid fever](#) in [Boston](#), Massachusetts.

The Wilderness and the Solitary Place, an anthem by cathedral organist Samuel Sebastian Wesley, was performed for the initial time, during ceremonies for the opening of the rebuilt Hereford Cathedral.

➡ November 17, Saturday: The Reverend [Charles Follen](#) delivered the oration at the grand society funeral of Dr. Johann Gaspar Spurzheim, coiner of the term "[phrenology](#)," whose death due to [typhoid fever](#) in [Boston](#) had sadly cut short an American lecture tour.



Tomb of Spurzheim, at Mount Auburn.

THE FUNERAL ORATION




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 November 21, Wednesday: [Boston](#)'s Old State House on State Street was partly consumed by fire.

Founding of Wabash College.

 November 24, Saturday: The South Carolina Ordinance of Nullification, nullifying federal tariff enactments.

READ THE FULL TEXT

The Philadelphia Chronicle reported that “The locomotive engine build by our townsman, M.W. Baldwin, has proved highly successful.” It appears, however, that the truth is not that simple. The previous day’s successful run was not the first time *Old Ironsides* had been on the rails. It was merely the first time it had been on the rails, when it had not given up and needed to be pushed along by its crew, and when its crew had not needed to steal wood from farm fences to keep it going. It had managed to cover 3 miles, all the way out to the Union Tavern, and then back 3 miles to town, without once breaking down, and without even a halt except to reverse direction. The railroad announced a regular passenger schedule, and indicated that the steam engine would be used on the days that were likely to be fair, and to avoid getting the engine wet, horses would still be employed during periods of rain or snow.¹²

Desiring to complete long runs on its 135-mile track after the fall of night, the South Carolina Canal & Railroad Company began to push two small flatcars in front of the locomotive, with the floor of the leading car covered with sand, and with a bonfire of pitch pine burning on top of this sand. I’m not sure whether the intent was for the engineer to see ahead along the tracks, or to make the train more visible to people walking along the tracks, or both.¹³

After a bad crossing accident in England on the Leicester & Swannington railroad line, engineers began piecemeal to add what was known as a “steam trumpet” to their locomotives. Such a whistle had first been used on stationary engines in England. It did not produce a sound anything like the tones to which we are now accustomed, but a sound that was high, pure, shrill, and harsh. This hostile warning caused no nostalgia and possessing no overtones of wanderlust. Thus [Henry Thoreau](#) would note at [Walden Pond](#), that the whistle of the locomotive penetrated his woods summer and winter, sounding like the scream of a hawk sailing over some farmer’s yard as the engine shouted its warning to get off the track.

TIMELINE OF ACCIDENTS

12. And then *Old Ironsides* proceeded to work for the next two decades and more. In 1833 *Old Ironsides* would be officially clocked, on a measured one mile stretch of good solid track, at 58 seconds. I don’t know whether that track was “level” meaning horizontal, or downhill “level” meaning without bumps and curves. The directors of the railroad voted to award the builder, Mathias W. Baldwin, \$3,500.⁰⁰ of the \$4,000.⁰⁰ they had pledged, on grounds that they weren’t completely satisfied. They had asked for a five-ton locomotive and he had built them a seven-ton locomotive. Mr. E.L. Miller of the South Carolina Canal and Railroad Company journeyed to Philadelphia PA and contracted with this M.W. Baldwin whose locomotives weren’t good enough, to construct a new locomotive that was better, even better than the British ones – and it was to be named the *E.L. Miller*.

13. We don’t know when the first headlight was added to a locomotive. We only know that night travel was at first uncommon, and that the first headlight was used prior to 1837 because the *Alert* was constructed in that year with an approximation of a headlight as original equipment.



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The first locomotive to provide shelter for the engine crew was the *Samuel P. Ingraham* bought by the Beaver Meadow Railroad. Cabs would not become standard equipment for several years, and were initially unpopular with passengers as the cab structure prevented the passengers from being able to watch the water gauge on the boiler. The mythos of this was that, so long as the passengers could observe the meniscus inside the glass tube, the boiler was not going to explode and scald them to death or cut them to pieces with its cast iron shrapnel. However unpopular engine cabs were with the customers, and however late they came to be incorporated into the engine design, we know that in New England winters it was common for members of the crew to lose fingers, toes, noses, ears to frostbite despite the intense radiant heat coming back from the firebox and boiler, and that it was common for these men to knock together various kinds of wind-shielding structures to make their winter ride endurable.



November 29, Thursday: Adolf von Henselt made his official public debut in München, to great success.

Francisco Cea Bermudez replaced Jose Cafranga Costilla as First Secretary of State of Spain.

The 2d Alcott daughter, [Louisa May Alcott](#), was born to [Abba Alcott](#) in the Germantown suburb of Philadelphia, on her father [Bronson Alcott](#)'s birthday.

NOTE: May = Maies = Mayes, probably of Portuguese Jewish origin. This infant inherited the dark eyes and hair, and swarthy vivacious Mediterranean look, of this branch of the family through her mother, who was also dark complected:

Anna is an Alcott. Louisa is a true blue May, or rather **brown**.

THE ALCOTT FAMILY

At some point during this month, the father wrote into his journal some remarks on family:

From the great experience of domestic life which has been mine, I have derived much enjoyment, finding in the ties thus originated the necessary connexions with sympathetic existence from which my abstract habits incline me too strongly, perhaps, to escape. A family, while it turns the mind toward the tangible and practical, supplies at the same time fresh stimulus for the social and spiritual principle; it brings around the soul those elements from whose presence and influence it is fitted to advance its onward progress, and opens within the sweetest affection and purest purposes. The human being isolates itself from the supplies of Providence for the happiness and renovation of its like, unless those ties which connect it with others are formed. The wants of the Soul become morbid, and all its truth and primal affections are dimmed and perverted. Nature becomes encrusted over with earth and surrounded by monotony and ennui. Few can be happy shut out from the Nursery of the Soul.



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WINTER 1832/1833



Lecture Season: The 4th course of lectures offered by the [Salem Lyceum](#).



The Salem Lyceum — 4th Season

- Rufus Choate of Salem
Applicability of American Scenes and History to the performances and genius of [Sir Walter Scott](#)
- W.H. Brooks of Salem
Advantages of Commerce, with sketches of its history as connected with Salem
- William Sullivan
On the Rules of Evidence as Applied to Common Life
- George S. Hillard
Comparison of Ancient and Modern Literature
- Caleb Foote of Salem
Value of the Union and Consequences of Disunion
- James W. Thompson of Salem
Connexion of Literature with Morality
- R.D. Mussey
Anatomy of the Chest and Spine
- Samuel Worcester
Indian Eloquence
- James Walker
[Phrenology](#)
- M.S. Perry
Diseases peculiar to the different classes of society
- Nathaniel West, Jr. of Salem
Imprisonment for Debt
- George H. Devereux of Salem
Feudal Ages
- Amos D. Wheeler
Geology
- Samuel G. Howe
Education of the Blind
- Lowell Mason
Science of Music
- Nehemiah Cleaveland
Poetry
- [Professor John Farrar](#)
Advantages of Knowledge
- Joshua H. Ward of Salem
History of Spain
- Rufus Babcock of Salem
Moral Nature of Man
- Thomas Spencer of Salem
History of India
- William B. Calhoun
Political Economy



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DECEMBER 1832



December 10, Monday: [Waldo Emerson](#), suddenly no longer a minister of the gospel with responsibility for a flock, and suddenly a gentleman of leisure without any need of gainful employment, determined to make use of his new-found self by embarking on the sort of grand European tour that was elevating the social standing of so many new gentlemen of his era, “a purpureal vision of [Naples](#) & [Italy](#) & that is the rage of yesterday & today in Chardon St.”

President Andrew Jackson declared any act of nullification to be an act of rebellion and threatened to use force against South Carolina or any state which neglected to uphold federal law.

READ THE FULL TEXT

In Paris on the eve of his 29th birthday, [Hector Berlioz](#) was officially introduced to Harriet Smithson, the English actress with whom he had for five years been infatuated.

[Sam Houston](#) crossed the Red River, entering [Texas](#).



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December 21, Friday: The 2d Unitarian Church of [Boston](#) made its final payment on Assistant Pastor [Waldo Emerson](#)'s salary.

[Egyptian](#) forces defeated the main Ottoman army at Konya in central Anatolia.

Albert Lortzing's vaudeville *Der Weihnachtsabend* to his own words was performed for the initial time, in Munster.

Great excitement was being generated by a suspicion that it was the Reverend E.K. Avery, a Methodist minister of [Tiverton, Rhode Island](#), who had been responsible for the death of Sarah Maria Cornell, whose body was found hanging and pregnant and with a venereal disease. The hearings in this case would consume twenty-seven and one half days.

READ ABOUT THIS CASE

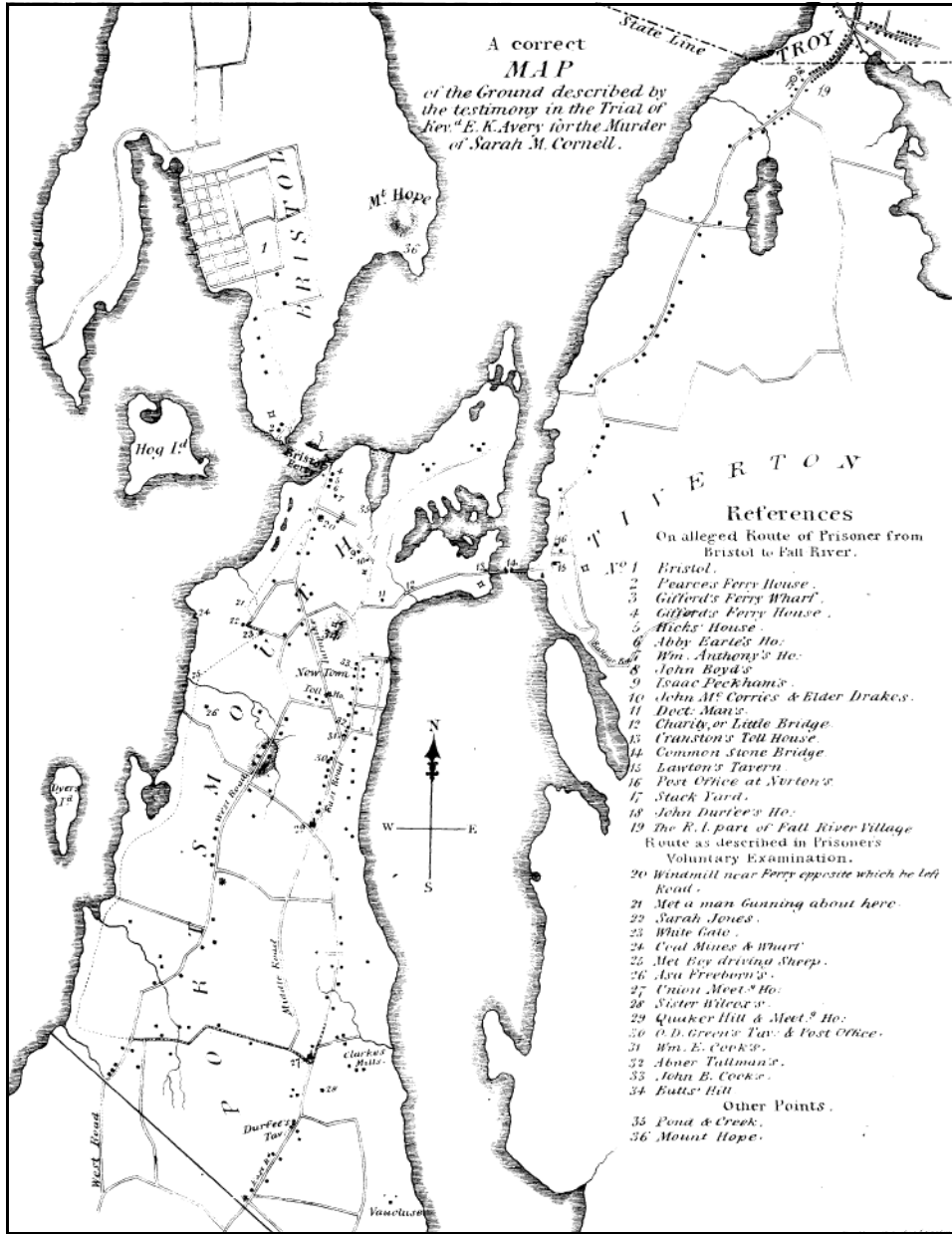
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READ ABOUT THIS CASE

THOREAU'S 16TH STANZA

THOREAU'S 16TH YEAR

➡ [Christmas Holiday](#): At a party in his home on the corner of Follen Street in Cambridge, Professor [Charles Follen](#) introduced his 2-year-old son, and New England in general, to the German tradition of the decorated [Christmas](#) fir tree. The small fir was set in a tub and its branches hung with small dolls, gilded eggshells, and paper cornucopias filled with candied fruit. The tree was illuminated with numerous candles. Follen was of course not the first German immigrant to set up a Christmas tree on this side of the water. Such decorations had been seen in Pennsylvania in the 1820s, and there are reports that Hessian soldiers fighting for the British during the Revolution set up Christmas trees in their encampments. But there is good evidence that Follen was the first person to bring the decorated tree to New England and, after he had set the example, the custom would spread. [Harriet Martineau](#) described the unveiling of the tree: "It really looked beautiful; the room seemed in a blaze, and the ornaments were so well hung on that no accident happened, except that one doll's petticoat caught fire. There was a sponge tied to the end of a stick to put out any supernumerary blaze, and no harm ensued. I mounted the steps behind the tree to see the effect of opening the doors. It was delightful. The children poured in, but in a moment every voice was hushed. Their faces were upturned to the blaze, all eyes wide open, all lips parted, all steps arrested."



➡ December 25, Tuesday: The brig *Jasper* set sail out of Boston harbor, bound for Malta with four other passengers besides [Waldo Emerson](#).

[Charles Darwin](#) spent [Christmas Day](#) at St. Martin's Cove at Cape Receiver near Cape Horn.

Piano Concerto no.7 by John Field was performed completely for the initial time.

[William Davis Ticknor](#) got married with Emeline Staniford Holt. The couple would produce seven children, five of whom would survive until adulthood.

OTHER EVENTS OF THE YEAR 1832



THOREAU'S 16TH STANZA

THOREAU'S 16TH YEAR

1833

➡ Marshall Merriam, son of a [Concord](#) farmer, graduated from [Yale College](#).

➡ James Baker died (this was not the [James Baker](#), farmer of Concord, whom Thoreau knew, nor was it his father).

Sam Staples moved to [Concord](#) with \$1.⁰³ in his pocket, spent the \$0.⁰³ for a drink at Bigelow's Tavern, and became a carpenter's apprentice on the Milldam.

CONCORD
ZOOM
MAP

➡ After a bad crossing accident in England on the Leicester & Swannington railroad line, engineers began piecemeal to add what was known as a "steam trumpet" to their locomotives. Such a whistle had first been used on stationary engines in England. It did not produce a sound anything like the tones to which we are now accustomed, but a sound that was high, pure, shrill, and harsh. This hostile warning caused no nostalgia and possessing no overtones of wanderlust. Thus [Henry Thoreau](#) would note at [Walden Pond](#), that the whistle of the locomotive penetrated his woods summer and winter, sounding like the scream of a hawk sailing over some farmer's yard as the engine shouted its warning to get off the track.

TIMELINE OF ACCIDENTS

➡ Gulian Crommelin Verplanck (1786-1870)'s DISCOURSES AND ADDRESSES ON SUBJECTS OF AMERICAN HISTORY, ARTS, AND LITERATURE (New York: J. & J. Harper). A copy of this would be inscribed in ink on the front free endpaper "Mr John Thoreau Jr." and, beneath that in pencil, "Henry D. Thoreau," would be presented in 1874 by [Sophia Elizabeth Thoreau](#) to the Concord Library, and is now in Special Collections at the [Concord Free Public Library](#).

CONCORD FREE PUBLIC LIBRARY

THOREAU'S 16TH STANZA

THOREAU'S 16TH YEAR



THE DRAMATIC WORKS OF [WILLIAM SHAKSPEARE](#), ACCURATELY PRINTED FROM THE TEXT OF THE CORRECTED COPY LEFT BY THE LATE GEORGE STEEVENS, ESQ. WITH A GLOSSARY, AND NOTES, AND A SKETCH OF THE LIFE OF SHAKSPEARE (Hartford, Connecticut: Andrus & Judd). This 2-volume set would be in the personal library of [David Henry Thoreau](#).¹⁴



WILLIAM SHAKESPEARE, I
WILLIAM SHAKESPEARE, II

[Thoreau](#) would on April 21, 1835 supplement (or anticipate) his own personal set of the plays by obtaining from [Harvard Library](#) three volumes of a 15-volume London 1793 4th edition of [Dr. Samuel Johnson's](#) THE PLAYS OF [WILLIAM SHAKESPEARE](#). WITH THE CORRECTIONS AND ILLUSTRATIONS OF VARIOUS COMMENTATORS. TO WHICH ARE ADDED, NOTES BY SAMUEL JOHNSON AND GEORGE STEEVENS. THE 4TH ED. REV. AND AUGM. (WITH A GLOSSARIAL INDEX) BY THE EDITOR OF DODSLEY'S COLLECTION OF OLD PLAYS (T. Longman, B. Law and son, [etc.]).

WILLIAM SHAKESPEARE, I
WILLIAM SHAKESPEARE, III
WILLIAM SHAKESPEARE, IV

From these volumes [Thoreau](#) would use a snippet from *Anthony and Cleopatra* in REFORM PAPERS on page 12, snippets from *As You Like It* in A WEEK on pages 68, 248, and 341 and in CAPE COD on page 186, snippets from *Hamlet Prince of Denmark* in A WEEK on page 63 and in REFORM PAPERS on page 66, snippets from *Julius Caesar* in A WEEK on pages 41, 124, and 287, in EXTENDED ESSAYS AND MISCELLANIES on pages 70 and 72, in [WALDEN](#) on page 67, and in the JOURNAL for 1842-1844, a snippet from *King John* in REFORM PAPERS on page 66, a snippet from *I Henry IV* or *Henry V* in EXCURSIONS on page 5, a snippet from *King Lear* in A WEEK on page 282, snippets from *Macbeth* in EXCURSIONS on page 119 and in the JOURNAL for July 7, 1840, a snippet from *The Merchant of Venice* in the JOURNAL for September 1, 1843, a snippet from *A Midsummer Night's Dream* in EXTENDED ESSAYS AND MISCELLANIES on page 74, snippets from *Richard III* in [WALDEN](#) on page 41, in EXCURSIONS on page 125, and in the JOURNAL for January 2, 1841, a snippet from *The Tempest* in CAPE COD on page 266, a snippet from *Twelfth Night* in the JOURNAL on January 3, 1843, a snippet from "Venus and Adonis" in the JOURNAL for June 19, 1843, and a snippet from "Sonnet 33" in A WEEK on pages 189-190.

14. You will observe that the closest Google Books has gotten to this 1833 edition is the 1837/1838 edition by the same Hartford, Connecticut publishing house.

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THOREAU'S 16TH STANZA

THOREAU'S 16TH YEAR

WALDEN: Near the end of March, 1845, I borrowed an axe and went down to the woods by Walden Pond, nearest to where I intended to build my house, and began to cut down some tall arrowy white pines, still in their youth, for timber. It is difficult to begin without borrowing, but perhaps it is the most generous course thus to permit your fellow-men to have an interest in your enterprise. The owner of the axe, as he released his hold on it, said that it was the apple of his eye; but I returned it sharper than I received it. It was a pleasant hillside where I worked, covered with pine woods, through which I looked out on the pond, and a small open field in the woods where pines and hickories were springing up. The ice in the pond was not yet dissolved, though there were some open spaces, and it was all dark colored and saturated with water. There were some slight flurries of snow during the days that I worked there; but for the most part when I came out on to the railroad, on my way home, its yellow sand heap stretched away gleaming in the hazy atmosphere, and the rails shone in the spring sun, and I heard the lark and pewee and other birds already come to commence another year with us. They were pleasant spring days, in which the winter of man's discontent was thawing as well as the earth, and the life that had lain torpid began to stretch itself.

PEOPLE OF
WALDEN

KING RICHARD III

WILLIAM SHAKESPEARE

HDT

WHAT?

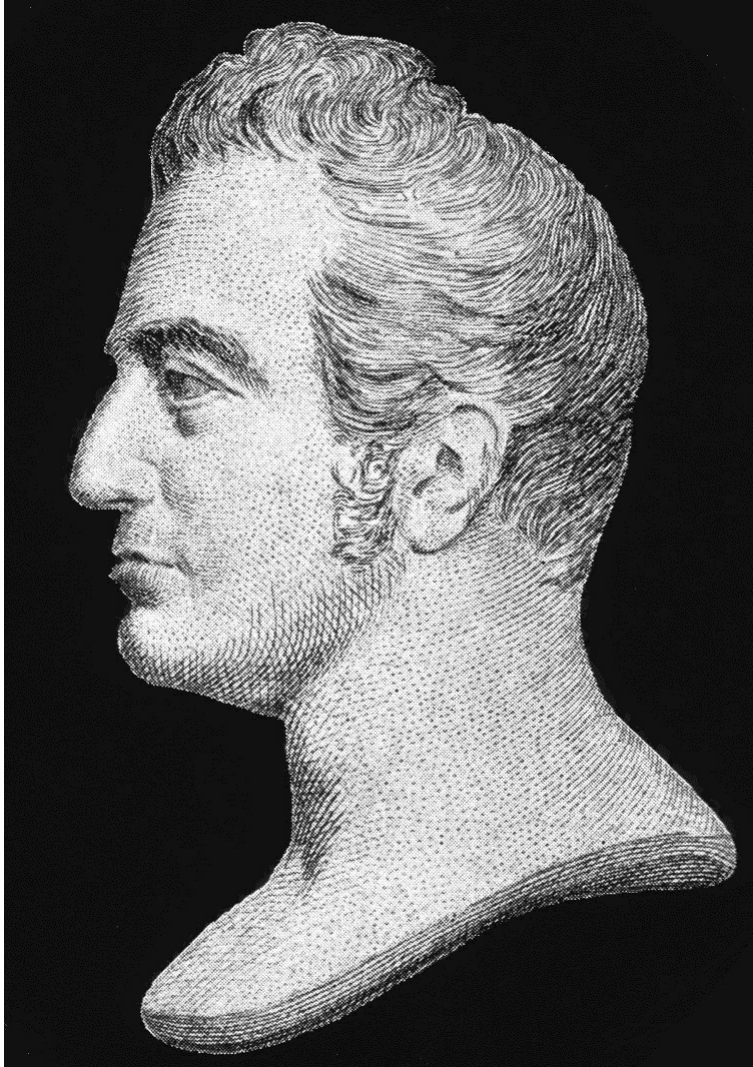
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THOREAU'S 16TH STANZA

THOREAU'S 16TH YEAR



[Dr. John Abercrombie](#)'s THE PHILOSOPHY OF THE MORAL FEELINGS. This philosophical treatise like the author's previous one would eventually be found to have contained nothing of any originality.



DR. JOHN ABERCROMBIE



THOREAU'S 16TH STANZA

THOREAU'S 16TH YEAR

WALDEN: There are nowadays professors of philosophy, but not philosophers. Yet it is admirable to profess because it was once admirable to live. To be a philosopher is not merely to have subtle thoughts, nor even to found a school, but so to love wisdom as to live according to its dictates, a life of simplicity, independence, magnanimity, and trust. It is to solve some of the problems of life, not only theoretically, but practically. The success of great scholars and thinkers is commonly a courtier-like success, not kingly, not manly. They make shift to live merely by conformity, practically as their fathers did, and are in no sense the progenitors of a nobler race of men. But why do men degenerate ever? What makes families run out? What is the nature of the luxury which enervates and destroys nations? Are we sure that there is none of it in our own lives? The philosopher is in advance of his age even in the outward form of his life. He is not fed, sheltered, clothed, warmed, like his contemporaries. How can a man be a philosopher and not maintain his vital heat by better methods than other men?

PEOPLE OF
WALDEN

CORNELIUS CONWAY FELTON



Henry Thoreau's personal library had in it two volumes published in this year by Glazier, Masters & co. of Hallowell, Maine. They are the two volumes of the American printing of the 7th edition of **Professor Thomas Brown's** LECTURES ON THE PHILOSOPHY OF THE HUMAN MIND. BY THE LATE THOMAS BROWN, M.D. PROFESSOR OF MORAL PHILOSOPHY IN THE UNIVERSITY OF EDINBURGH. WITH A MEMOIR OF THE AUTHOR, BY DAVID WELSH, D.D., PROFESSOR OF CHURCH HISTORY IN THE UNIVERSITY OF EDINBURGH. (What I have to offer you here, courtesy of Google Books, is the corresponding Scottish edition in one volume, printed at 78, Prince's Street in Edinburgh by William Tait.)



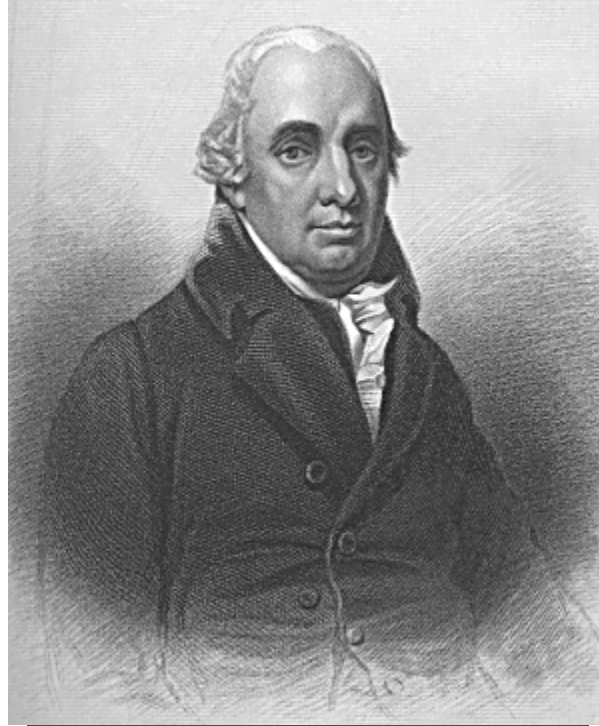
THOMAS BROWN'S LECTURES



THOREAU'S 16TH STANZA

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[Thoreau](#)'s personal library also had in it two volumes published in this year by James Munroe and company of Cambridge, Massachusetts. They are the two volumes of the American printing of [Professor Dugald Stewart](#)'s ELEMENTS OF THE PHILOSOPHY OF THE HUMAN MIND.



PROFESSOR DUGALD STEWART

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[Professor Lewis Caleb Beck](#)'s BOTANY OF THE NORTHERN AND MIDDLE STATES; OR A DESCRIPTION OF THE PLANTS FOUND IN THE UNITED STATES, NORTH OF VIRGINIA, ARRANGED ACCORDING TO THE NATURAL SYSTEM WITH A SYNOPSIS OF THE GENERA ACCORDING TO THE LINNÆAN SYSTEM — A SKETCH OF THE RUDIMENTS OF [BOTANY](#), AND A GLOSSARY OF TERMS. BY LEWIS C. BECK, M.D. PROFESSOR OF CHEMISTRY AND NATURAL HISTORY IN RUTGERS COLLEGE, N.J.; MEMBER OF THE ROYAL PHYSICAL SOCIETY OF EDINBURGH; OF THE LINNÆAN SOCIETY OF PARIS; OF THE NATURAL HISTORY SOCIETY OF MONTREAL; OF THE NEW-YORK LYCEUM; AND OF THE ALBANY INSTITUTE, &C (Albany: Printed by Webster and Skinners, Corner of State and North Pearl Streets).


LEWIS CALEB BECK

([Henry Thoreau](#) would consult this volume during his trip to Minnesota, presumably because the more complete and more up-to-date 2d edition which he had been consulting was not there available to him.)



THOREAU'S 16TH STANZA

THOREAU'S 16TH YEAR

 Charles Sumner graduated from the Law School of [Harvard College](#).¹⁵



Leonhard Usteri had in 1830 produced at Berm an edition of Friedrich August Wolf's *VORLESUNGEN ÜBER DIE VIER ERSTEN GESÄNGE VON HOMER'S ILLIAS*. At this point Professor of Greek Literature [Cornelius Conway Felton](#) provided an English-language annotation of Wolf's text of *HOMEROU ILLIAS*. THE ILIAD OF HOMER, FROM THE TEXT OF WOLF. GR. WITH ENGLISH NOTES AND FLAXMAN'S ILLUSTRATIVE DESIGNS. EDITED BY C.C. FELTON (2d edition. Boston: Hilliard, Gray, and Co.), a volume that would be required at Harvard and would be found in the personal library of [Henry Thoreau](#).

After preparing at the Concord Academy, [William Mackay Prichard](#), son of the [Concord](#) trader [Moses Prichard](#), earned school money during the winter by teaching school in Sterling, Massachusetts, and graduated in this year from [Harvard](#) with honors. He would go on to teach at the Walpole Academy in New Hampshire, and in New-York. [William Whiting, Jr.](#), son of the [Concord](#) carriagemaker [Colonel William Whiting](#), graduated in this same class.

WILLIAM MACKAY PRICHARD, son of Moses Prichard, was graduated in 1833.¹⁶

[WILLIAM WHITING](#) [of [Concord](#)], son of [Colonel William Whiting](#), was graduated [at [Harvard](#)] in 1833.¹⁷

15. Just in case you didn't know: Harvard Law School had been founded with money from the selling of slaves in the sugarcane fields of Antigua.

16. [Lemuel Shattuck's](#) 1835 [A HISTORY OF THE TOWN OF CONCORD:...](#) Boston: Russell, Odiorne, and Company; Concord MA: [John Stacy](#)

(On or about November 11, 1837 [Henry Thoreau](#) would indicate a familiarity with the contents of at least pages 2-3 and 6-9 of this historical study. On July 16, 1859 he would correct a date mistake buried in the body of the text.)

17. Ibid.



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LAW SCHOOL.

FACULTY OF LAW.

Hon. JOSIAH QUINCY, LL. D., *President.*
Hon. JOSEPH STORY, LL. D.
SIMON GREENLEAF, A. M.

LAW STUDENTS.

SENIOR CLASS.

NAMES.	RESIDENCE.	ROOMS.
Campbell, James G., A. M., <i>Wash. Col.</i>	<i>Clarendon, Brunswick Co., N. C.</i>	Gr. 2
Churchill, Asaph, A. B.	<i>Milton,</i>	M. 15
Dutton, Francis Lowell, A. B.	<i>Boston,</i>	Gr. 3
Emerson, B. Frothingham, A. B., <i>Un. Col.</i>	<i>Hollis, N. H.</i>	M. 29
Hayes, John Lord, A. B., <i>Dart.</i>	<i>South Berwick, Me.</i>	D. 11
Howard, Volney E.,	<i>Norridgewock, Me.</i>	
Rand, John, A. B., <i>Bowd. Col.</i>	<i>Portland, Me.</i>	Mr. Newell's
Silsbee, Francis Henry, A. B.	<i>Salem,</i>	M. 25
Snaith, George,	<i>Boston, Eng.</i>	Gr. 4
Sumner, Charles, A. B. (<i>Librarian</i>)	<i>Boston,</i>	Dane L. Coll. 4
Upton, Francis Henry,	<i>Bangor, Me.</i>	M. 13

[William Whiting, Jr.](#) would become a lawyer after teaching at Plymouth and [Concord](#), through studying law in Boston and attending the Law School of [Harvard](#).



[Manlius Stimson Clarke](#) matriculated, as his father had in 1786, at [Harvard](#). At the age of 15, [John Foster Williams Lane](#) returned from his study of the French and Italian languages in Europe and entered [Harvard](#)'s freshman class. He would attain a high rank of scholarship in his class and graduate in the same year as [Thoreau](#), with distinction.

NEW "HARVARD MEN"



THOREAU'S 16TH STANZA

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Since [Francis Bowen](#) had to work his way through Phillips Exeter Academy and then through [Harvard](#), he was not able to graduate until the age of 22 –quite old for those days– but when he did take his degree, it was *summa cum laude* and he got a job teaching math at Phillips Exeter Academy. (Then he would teach math at Harvard.)

[William Henry Channing](#) graduated from the [Harvard Divinity School](#). [Benjamin Peirce](#) wrote the initial published history of [Harvard](#), and became a professor there.

At the [Divinity School](#), the following gentlemen completed their studies:

William Ebenezer Abbot (A.B. Bowdoin College)
William Andrews
William Henry Channing
James Freeman Clarke
Samuel Adams Devens
Theophilus Pipon Doggett
Samuel May
Albert Clarke Patterson
Chandler Robbins
Samuel Dowse Robbins
Linus Hall Shaw
Henry Augustus Walker

THOREAU'S 16TH STANZA

THOREAU'S 16TH YEAR



[Henry Jacob Bigelow](#) would be [David Henry Thoreau](#)'s classmate at [Harvard College](#), until first receiving a “public admonition” and finally being dismissed from the college on April 24, 1837, the Saturday prior to the commencement in that year, for having been in possession of firearms and ammunition in his dormitory room and repeatedly discharging a firearm inside the room (MH-Ar Faculty Records UAIII 5.5.2.IX, 311). Evidently he was able to resume his studies, at Dartmouth College.



In 1795 a *Conservatoire des Artes et Métiers* had been established for France, and in this year that system of trade museums was introduced into [Germany](#) (the 1st efforts to accomplish anything of the kind in England would not come until 1837 with the Museum of Economic Geology, in 1848 with the Museum of Economic Botany at Kew, and in 1851 with the Museum of Practical Geology and the School of Mines).

At [Harvard](#), under instructor Hermann Bokum (who was filling the place left vacant by the departure of [Charles Follen](#)), [Thoreau](#) began four terms of study of the [German](#) language. Bokum had just come to Harvard from the University of Pennsylvania, where he had just prepared a new edition of BERNAYS' COMPENDIOUS GERMAN GRAMMAR, WITH A DICTIONARY OF PREFIXES AND AFFIXES, AND WITH ALTERNATIONS, ADDITIONS, AND REFERENCES TO AN INTRODUCTION TO THE STUDY OF THE GERMAN LANGUAGE (60 pages; Philadelphia:



THOREAU'S 16TH STANZA

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Hogan and Thompson, 139½ Market Street, 1832). This, presumably, would have been used in Thoreau's classroom.¹⁸

COMPENDIOUS GERMAN

[Heinrich Heine](#)'s *ZUR GESCHICHTE DER NEUREN SCHÖNEN LITERATUR IN DEUTSCHLAND* (PHILOSOPHY AND LITERATURE IN [GERMANY](#)). Also in this year, his *FRANZÖSISCHE ZUSTÄNDE* (FRENCH AFFAIRS).

Twelve year-old future philologist George Adler was brought to the USA from Leipzig, [Germany](#).

A projected uprising in the Piedmont was betrayed before it had begun, and a number of its idealistic and ruthless ringleaders committed suicide or were executed. The [Italian](#) government put a dead-or-alive price on [Giuseppe Mazzini](#)'s head, and he had to move to [Switzerland](#) to get out of the jurisdiction of the French police. In Switzerland he tried to raise an army to invade Savoy, but not enough young men were willing to die, so instead he founded organizations named Young [Germany](#), Young [Switzerland](#), Young Poland, and Young Europe.

18. Interestingly, both Charles Follen and Hermann Bokum would be instrumental in bringing the Christmas Tree tradition to America.



THOREAU'S 16TH STANZA

THOREAU'S 16TH YEAR



In Russia, [Lev Nikolævich Tolstòy](#) was playing an invented game with his brothers. They had heard of the Moravian Christians and had gotten them mixed up with ants –*muravey* in Russian– and the boys were crawling around under an improvised tent pretending to be ant brothers. The game was that they would practice saying considerate things to each other and doing caring things for each other. Nikolai, the oldest brother, told the others that he had written the secret of human happiness, Christian Love, on a green stick and buried it in the woods near their home. Tolstòy would later comment that he had never in his life been as wise as he had been when he was five years old. Here is a photo of him, made not in this year of 1833 but later in his life, when he was a young student and no longer so wise, and on the next page is an idealized portrait of his hero:

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Let us not forget that [Tolstòy](#) said he was wiser when he was five years old than at any later, more hirsute or more wrinkled point in his life, for if, due to historical investigations and revisings, we were to lose [Henry Thoreau](#) as an apostle of nonviolence, then Tolstòy would have to stand alone beside his hero Yehoshua bar

THOREAU'S 16TH STANZA

THOREAU'S 16TH YEAR

Yusef of Nazareth in Galilee — whether or not he ever managed to recover that green stick.



The excommunicant, in 1868



Lord of the communicants

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THOREAU'S 16TH YEAR





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THOREAU'S 16TH YEAR

 [Professor Cornelius Conway Felton](#) prepared an edition of [HOMER](#), using the illustrations prepared by John Flaxman (1755-1826).



According to [Professor Walter Roy Harding](#)'s *THE DAYS OF HENRY THOREAU* (NY: Alfred A. Knopf, 1966):

"A Review From Professor Ross's Seminar"

Chapter 3 (1833-1837) -[David Henry Thoreau](#) enters [Harvard College](#) (president Josiah Quincy), having barely squeezed by his entrance exams and rooming with [Charles S. Wheeler](#)

Thoreau's Harvard curriculum: Greek (8 terms under [Felton](#) and [Dunkin](#))-composition, grammar, "Greek Antiquities," Xenophon, Demosthenes, Aeschines, Sophocles, [Euripides](#), [Homer](#). Latin Grammar (8 terms under Beck and McKean)-composition, "Latin Antiquities," Livy, [Horace](#), Cicero, Seneca, [Juvenal](#). Mathematics (7 terms under Pierce and [Joseph] Lovering) English (8 terms under ET Channing, Giles, W&G Simmons)-grammar, rhetoric, logic, forensics, criticism, elocution, declamations, themes. Mental Philosophy (under Giles) [William Paley](#), Stewart. Natural Philosophy (under [Joseph] Lovering)-astronomy. Intellectual Philosophy (under Bowen) Locke, Say, Story. Theology (2 terms under H Ware)-Paley, [Charles Butler](#), New Testament. Modern Languages (voluntary) Italian (5 terms under [Bachi](#)) French (4 terms under Surault) German (4 terms under Bokum) Spanish (2 terms under [[Francis](#)] [Sales](#)) Attended voluntary lectures on German and Northern literature (Longfellow), mineralogy (Webster), anatomy (Warren), natural history (Harris).

Thoreau was an above average student who made mixed impressions upon his classmates.

In the spring of '36 Thoreau withdrew due to illness -later taught for a brief period in Canton under the Rev. Orestes A. Brownson, a leading New England intellectual who Harding suggests profoundly influenced Thoreau.

(Robert L. Lace, January-March 1986)

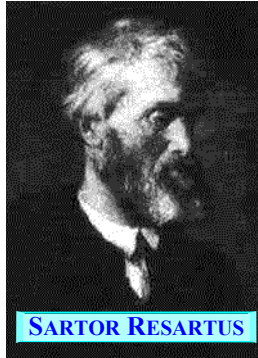
THOREAU'S 16TH STANZA

THOREAU'S 16TH YEAR

On a following screen is a list of textbooks that were to be used at [Harvard](#) for the school year 1833/1834, together with their list prices at the Brown, Shattuck, and Company bookstore, "Booksellers to the University."



In this year and the following year, in England, after [Thomas Carlyle](#)'s having labored over his [SARTOR RESARTUS](#)¹⁹ manuscript since the late 1820s, it achieved a distribution of sorts by being serialized in a [London](#) journal, [Fraser's Magazine](#). Since this wasn't readily available in Boston, [Waldo Emerson](#) would need to take out a subscription in order to read his new friend's work.



SARTOR RESARTUS

STUDY THIS STRANGENESS

Lee Sterrenburg points out in *A NARRATIVE OVERVIEW: THE MAKING OF THE CONCEPT OF THE GLOBAL "ENVIRONMENT" IN LITERATURE AND SCIENCE* that the word "environment" was first used in its current sense by Carlyle in this manuscript, at a point at which he was parodying the construct of the "economy of nature" and those who might espouse such a construct. Rather than construing human culture in the usual manner as a small part of a greater natural whole, nature being originary and human nature developing derivatively within it, Carlyle chose to construe human nature as the greater whole of which general nature was but a part. For Carlyle, our spirit is a play of Force which dissolves mere material and bears it along in its irresistible surge. Our human Spirit is primary and originary and controlling: "Earth's mountains are leveled, and her seas filled up, in our passage: can the Earth, which is but dead and a vision, resist Spirits which have reality and are alive?" This spiritual vision of Carlyle's eventually would become a new sort of human global imperialism.

It is one of those constructs which we would like to imagine that the spirit of young [David Henry Thoreau](#) found inherently offensive.

Note how carefully in this work the author masked his attitude toward change and permanence through a pretense that it amounted to a concern over the nature of space and time:

Fortunatus had a wishing Hat, which when he put on, and wished himself Anywhere, behold he was There. By this means had Fortunatus triumphed over Space, he had annihilated Space; for him there was no Where, but all was Here. Were a Hatter to establish himself, in the Wahngasse of Weissnichtwo, and make felts of this sort for all mankind, what a world we should have of it! Still stranger, should, on the opposite side of the street, another Hatter establish himself; and as his fellow-craftsman made Space-annihilating Hats, make Time-annihilating! Of both would I purchase, were it with my last groschen; but

19. Perhaps it will be helpful to indicate what "Sartor Resartus" means. It offers three possible, somewhat overlapping translations: "the tailor retailored," "the patcher patched," and "clothes volume edited." The volume deals with an elaborate analogy between Vesture, Body, and Spirit. As clothing is to the body, in covering it, and as the body is to the soul, constituting for it a habitat, so the world which we perceive is to be understood to stand in relation to a non-evident realm the animating spirit of which is Deity. Religious observances are to be compared, in accordance with such an analogy, with the old rags collected by Jewish rag pickers.

THOREAU'S 16TH STANZA

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Adam's Roman Antiquities, (sheep)	-	-	-	-	-	\$ 1.25
Bachi's Italian Grammar, (boards)	-	-	-	-	-	1.40
" Scelta di Prose	-	-	-	-	-	1.40
" Teatro Scelto, (sheep)	-	-	-	-	-	1.06
" Portuguese Grammar,	-	-	-	-	-	.50
Butler's Analogy, (sheep)	-	-	-	-	-	.75
Barber's Elocutionist, (sheep)	-	-	-	-	-	.67
" Grammar of Elocution, (sheep)	-	-	-	-	-	.92
" Treatise on Gesture, (boards)	-	-	-	-	-	.50
Cartas Marruecas, (sheep)	-	-	-	-	-	.75
Cleveland's Greek Antiquities, (sheep)	-	-	-	-	-	.83
Folsom's Livy, (sheep)	-	-	-	-	-	.83
Farrar's Astronomy, (boards)	-	-	-	-	-	2.50
" Calculus,	-	-	-	-	-	1.00
" Electricity,	-	-	-	-	-	2.33
" Mechanics,	-	-	-	-	-	2.67
" Optics,	-	-	-	-	-	2.00
" Topography,	-	-	-	-	-	1.33
" Trigonometry,	-	-	-	-	-	1.00
Follen's German Grammar, (sheep)	-	-	-	-	-	1.12
" " Reader,	-	-	-	-	-	.83
Graglia's Italian Dictionary, "	-	-	-	-	-	1.35
Homer's Iliad,	-	-	-	-	-	1.17
Horace, Gould's edition,	-	-	-	-	-	1.17
Josse's Spanish Grammar, Sales' edition,	-	-	-	-	-	1.12
Juvenal, Leverett's edition,	-	-	-	-	-	.67
Locke's Essay, (sheep)	-	-	-	-	-	1.75
Latin Classics used in the course of study; to wit: —						
M. Accius Plautus — Captivi,	-	-	-	-	-	.16
M. Tullius Cicero — De Claris Oratoribus,	-	-	-	-	-	.29
— De Officiis,	-	-	-	-	-	.33
Newman's Spanish Dictionary, (sheep)	-	-	-	-	-	1.00
Nuttall's Botany, (cloth)	-	-	-	-	-	1.33
Nugent's French Dictionary,	-	-	-	-	-	.50
Paley's Evidences, (sheep)	-	-	-	-	-	.50
" Moral Philosophy,	-	-	-	-	-	.60
Rowbotham's French Grammar, Surault's edition, (sheep)	-	-	-	-	-	.65
Sales's Comedias Españolas, (sheep)	-	-	-	-	-	.75
Say's Political Economy,	-	-	-	-	-	2.00
Smellie's Philosophy, (boards)	-	-	-	-	-	1.50
Smyth's Algebra, (sheep)	-	-	-	-	-	.83
Stewart's Philosophy, 2 vols. (sheep)	-	-	-	-	-	3.00
Story's Commentaries, abridged, (sheep)	-	-	-	-	-	3.37
Tacitus, 2 vols. (fine paper)	-	-	-	-	-	1.00
Tytler's Elements of History, (sheep)	-	-	-	-	-	.62
Walker's Geometry, (sheep)	-	-	-	-	-	.67
Webster's Chemistry, (boards)	-	-	-	-	-	3.00
Whately's Rhetoric, (cloth)	-	-	-	-	-	.75
" Logic,	-	-	-	-	-	.80
Xenophon's Anabasis,	-	-	-	-	-	1.00



THOREAU'S 16TH STANZA

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chiefly of this latter. To clap-on your felt, and, simply by wishing that you were **Anywhere**, straightway to be **There**! Next to clap-on your other felt, and, simply by wishing that you were **Anywhen**, straightway to be **Then**! This were indeed the grander: shooting at will from the Fire-Creation of the World to its Fire-Consummation; here historically present in the First Century, conversing face to face with Paul and Seneca; there prophetically in the Thirty-first, conversing also face to face with other Pauls and Senecas, who as yet stand hidden in the depth of that late Time! Or thinkest thou it were impossible, unimaginable? Is the Past annihilated, then, or only past; is the Future non-extant, or only future? Those mystic faculties of thine, Memory and Hope, already answer: already through those mystic avenues, thou the Earth-blinded summonest both Past and Future, and communest with them, though as yet darkly, and with mute beckonings. The curtains of Yesterday drop down, the curtains of Tomorrow roll up; but Yesterday and Tomorrow both **are**. Pierce through the Time-element, glance into the Eternal. Believe what thou findest written in the sanctuaries of Man's Soul, even as all Thinkers, in all ages, have devoutly read it there: that Time and Space are not God, but creations of God; that with God as it is a universal **HERE**, so it is an everlasting **Now**.

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→ Publication, by S. Burdett & Company in Boston, of [David Henry Thoreau](#)'s [Harvard College](#) instructor in French and Spanish [Francis Sales](#), Esq.'s [Tomás de Iriarte y Oropesa](#)'s 1782 *FÁBULAS LITERARIAS, ETC.*, entitled *FÁBULAS LITERARIAS / DE D. TOMÁS DE IRIARTE CONTENIENDO / TODAS LAS FÁBULAS LITERARIAS PÓSTUMAS DEL AUTOR / REIMPRESO DE LA EDICIÓN DE MADRID DE 1830 / ACOMPAÑADO DE ESPLICACIONES EN INGLÉS DE CUANTOS VOCABLOS Y MODOS DE HABLAR QUE NO SE ENCUENTRAN EN EL DICCIONARIO DE NEUMANN Y BARETTI, / Y DE UNA TABLA QUE MUESTRA LA DIFFERENCIA ENTRE LA ORTOGRAVÍA AUTIGNA Y MODERNA. / EN / SEGUIDA SE HALLARÁ LA / OBRA MAESTRA DRAMÁTICA, / INTITULADA / EL SÍ DE LAS NIÑAS, / DE D. LEANDRO FERNANDEZ DE MORATIN. / REIMPRESA DE LA ULTIMA EDICIÓN CORREGIDA POR EL AUTOR ANTES DE SU FALLECIMIENTO. / PREPARADO PARA EL USO DE LAS ESQUELAS Y COLEGIOS EN LOS ESTADOS UNIDOS DE LA AMÉRICA SEPENTRIONAL. / POR F. SALES, / INSTRUCTOR DE FRANCES Y ESPAÑOL EN LA UNIVERSIDAD DE HARVARD CAMBRIGIA. / BOSTON: / PUBLICADO POR S. BURDETT Y CIA. / Y SE HALLA DE VENTA EN SU ALMACEN DE LIBRERÍA ESTRANGERA, CALLE DE LA CORTE, NO. 18.* We see that in addition to the material by [Iriarte](#) the volume contains two selections from the works of [Ercilla](#). This volume would remain in the personal library of [Henry Thoreau](#).²⁰



FÁBULAS LITERARIAS, ETC.

→ [Thomas Handasyd Perkins](#), James Perkins's brother, gave his house at 17 Pearl Street in [Boston](#) to the school for blind children.

PERKINS INSTITUTE

20. Since Sales would go on to present works by Cervantes, I find it plausible to suppose that Thoreau's references to Don Quixote, otherwise unsourced, might be from that source.



THOREAU'S 16TH STANZA

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[Professor Edward Hitchcock](#)'s REPORT ON THE [GEOLOGY](#), MINERALOGY, BOTANY, AND ZOOLOGY OF MASSACHUSETTS. MADE AND PUBLISHED BY ORDER OF THE GOVERNMENT OF THAT STATE ... WITH A DESCRIPTIVE LIST OF THE SPECIMENS OF ROCKS AND MINERALS COLLECTED FOR THE GOVERNMENT... (his wife Orra White Hitchcock had prepared 8 drawings for inclusion in the atlas of this publication) (Amherst: Press of J.S. and C. Adams).

GEOLOGY, ... OF MASS.

This study, which [Henry Thoreau](#) would have in his personal library, would spur the state of [New York](#) to begin its own such geological survey under a 4-person team: Lardner Vanuxem (1792-1848), [Ebenezer Emmons](#), William M. Mather (1804-1859), and Timothy Conrad (1803-1877). Conrad would move on, and would be replaced by James Hall (1811-1898).

Emmons was assigned the northern district of the state, including the largest part of the wild and then almost unknown Adirondack Mountains – indeed Emmons gave them that name and some of the fringe of settled land around them.

Emmons did a thorough piece of work, both on the "Primary" rocks of the mountains and on the almost flat-lying "Transition" strata that lie unconformably above and dip gently away in all directions. With his colleagues, especially Vanuxem and Hall, he established the stratigraphic sequence in these "Transition" strata, which quickly became the standard column for the pre-Carboniferous Paleozoic rocks of North America, definitively replacing the crude Wernerian subdivisions that Eaton had proposed in his Erie Canal traverse (1824). At Emmons' suggestion, the four geologists named this sequence the "New-York System" or the "New-York Transition System," and truly it is a better stratigraphic standard than the Cambrian to Devonian systems then being erected in the highly deformed rocks of Britain. Emmons was largely responsible for establishing the units in the lower part of the sequence, the Champlain division (now the Upper Cambrian and Ordovician).

Like his mentor Eaton, Emmons must have driven many times (by horse and buggy) from Williamstown to Troy and Albany, and he was evidently deeply impressed by the complicated rocks he saw along the route. They were in strong contrast to the nearly horizontal strata of the New York System, but not as massive and lacking in stratification as the "Primary" rocks. He tells us that at first he taught his students that these rocks were simply (greatly disturbed) "extensions eastward of the lower New York rocks"; i.e., of "Transition" rocks, as Eaton had thought, but, as his knowledge of the flat-lying "Transition" strata in northern New York grew, he abandoned this doctrine and concluded that they formed an independent system intermediate in age between the New York System and the "Primary," and he called in the Taconic System for the Taconic Range of mountains along the border between Massachusetts and New York, just west of Williamstown and southward as far as the northwestern corner of Connecticut.

Apparently, Emmons first told his colleagues about his new system in late 1839 or early 1840, probably when the New York State Survey geologists met to compare their results, and possibly also at the meeting of the Association of American



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Geologists in Philadelphia in April 1840.

PIONEER OF SCIENCE



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The 31 1/2 inch by 25 inch “Map of [Boston](#) and Its Vicinity From Actual Survey by John G. Hales” that had been engraved by Edward Gillingham on the basis of surveys done in 1819 was again republished by Nathan Hale with appropriate alterations.

[CARTOGRAPHY](#)

[MAPS OF BOSTON](#)

This offered an image of Waldron Pond ([Walden Pond](#)) and Sandy Pond (Flint's Pond) in a Concord/Lincoln



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woodland without altering the dimensions of that woodland:

HDT

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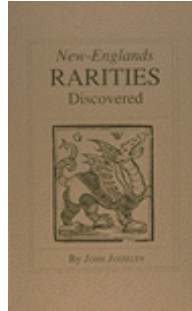





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 [John Josselyn](#)'s early description of New-England, *NEW-ENGLANDS RARITIES DISCOVERED: IN BIRDS, BEASTS, FISHES, SERPENTS, AND PLANTS OF THAT COUNTRY...* (1672), was made accessible to [Henry Thoreau](#) by being reprinted in *COLLECTIONS OF THE MASSACHUSETTS HISTORICAL SOCIETY*.




 Mary Merrick Brooks's infant, Charles Augustus Brooks, died.

Nathan Brooks, who had been sharing the office space of a building on Main Street with Samuel Hoar, during this year relocated to the back room of the new Concord Bank building (the one which still stands on Main Street).

[John Keyes](#) again represented [Concord](#) in the Massachusetts Legislature.

[John Shepard Keyes](#), in Hurd's 1890 *HISTORY OF MIDDLESEX COUNTY*, described the work life of this attorney: "In the dark, dingy back-room of the bank building, where Mr. Brooks worked ... more stories have been told, more anecdotes repeated, more politics discussed than in any other room in the town if not of the county ... Indeed if those walls could repeat what was said there, it would be a history of [Concord](#), of Middlesex and Massachusetts, if not of the country and the world."

 What has been described in art books as Thomas Cole's "enduring oddity," the 19 ³/₈" X 16 ¹/₈" oil on canvas which he entitled "The Titan's Goblet." A description that has been provided: "The community below seems indifferent to its presence. Another civilization inhabits the goblet itself." Had the painting been made in, say, 1858, my suspicion is that we would have books proclaiming that its inspiration obviously was [Henry David Thoreau](#)'s *WALDEN*, and that the settlement at the base of the Titan's Goblet was the town of [Concord](#) with its renowned domes and battlements. (This embarrassment of a painting would be donated to the Metropolitan Museum of Art in New-York in 1904 by Samuel Avery, Jr.)

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Publication, during this year and the following one, of THE COMPLETE WORKS OF [SIR WALTER SCOTT](#), by Conner & Cooke in New-York. Out of this collection [Henry Thoreau](#) would mention “Lady of the Lake” in his journal on May 21, 1839 And “Thomas the Rhymer” on September 28, 1843. There would be a mention in A WEEK ON THE CONCORD AND MERRIMACK RIVERS, and in EXCURSIONS there would be casual mention of a category that would include IVANHOE, QUENTIN DUNWARD, and THE TALISMAN. In [Rome](#), the painter Karl Briullov (Carlo Brullo) –who is said to have made himself the first internationally known Russian– completed his “The Last Day of [Pompeii](#)”:



Reportedly [Sir Walter Scott](#), after having stared at this Disneyish fantasia for all of an hour at the studio during the process of its composition, had declared it to be not so much a painting as an epic. (Part of this may have been politeness toward his host, of course, but surely a small part of this would have been the enormous doses of [opiates](#) that Scott was needing to rely upon in order to live in his pain-wracked body.)



The [Boston Society of Natural History](#) relocated from the room it had occupied at the [Boston](#) Athenaeum (in a mansion donated by James Perkins on Pearl Street) into a hall on the 3d floor of the new Savings Bank Building on Tremont Street, overlooking Boston Common. The shell collection of Dr. Amos Binney, Jr. and the mineral collection of Dr. Charles Thomas Jackson would be placed on exhibit.



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

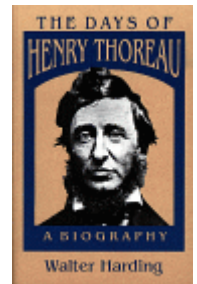
"A Review From Professor Ross's Seminar"

Chapter 1 (1817-1823) -Downing gives a cursory account of the Thoreau and Dunbar heritage and more fully traces the nature and movement of the Thoreau family in the first five years of Henry's life.

Thoreau's father, John, while intellectual, "lived quietly, peacefully and contentedly in the shadow of his wife," Mrs. Cynthia Dunbar Thoreau, who was dynamic and outspoken with a strong love for nature and compassion for the downtrodden.

- 1st Helen -quiet, retiring, eventually a teacher.
- 2nd John Jr. -"his father turned inside out," personable, interested in ornithology, also taught.
- 3rd Henry (born July 12,1817) -speculative but not noticeably precocious.
- 4th Sophia -independent, talkative, ultimately took over father's business and edited Henry's posthumous publications.

The Thoreau's constantly struggled with debt, and in 1818 John Sr. gave up his farm outside [Concord](#) and moved into town. Later the same year he moved his family to Chelmsford where he opened a shop which soon failed and sent him packing to Boston to teach school.



"A Review From Professor Ross's Seminar"

In 1823 uncle [Charles Jones Dunbar](#) discovered [graphite](#) in New Hampshire and invited [John Thoreau](#) to join Dunbar and Stow Pencil Makers back in [Concord](#).

Henry's [Concord](#) youth was "typical of any small town American boy of the 19th century."

Henry attended Miss Phœbe Wheeler's private "infants" school, then the public grammar school, where he studied the Bible and English classics such as [William Shakespeare](#), [John Bunyan](#), Dr. Samuel Johnson and the Essayists.

Henry was considered "stupid" and "unsympathetic" by schoolmates he would not join in play, earning the nicknames "Judge" and "the fine scholar with the big nose."

At school he was withdrawn and anti-social but he loved outdoor excursions.

From 1828-1834 Henry attended [Concord Academy](#) (Phineas Allen, preceptor). Allen taught the classics -[Virgil](#), Sallust, [Caesar](#), [Euripides](#), [Homer](#), Xenophon, [Voltaire](#), Molière and Racine in the original languages- and emphasized composition.

Henry also benefitted from the Concord Lyceum and particularly the natural history lectures presented there.



"A Review From Professor Ross's Seminar"

WALTER HARDING'S BIOGRAPHY

Chapter 3 (1833-1837) -Thoreau enters Harvard (president Josiah Quincy), having barely squeezed by his entrance exams and rooming with Charles S. Wheeler

Thoreau's Harvard curriculum: Greek (8 terms under Felton and Dunkin)-composition, grammar, "Greek Antiquities," Xenophon, Demosthenes, Aeschines, Sophocles, Euripides, Homer. Latin Grammar (8 terms under Beck and McKean)-composition, "Latin Antiquities," Livy, Horace, Cicero, Seneca, Juvenal. Mathematics (7 terms under Pierce and Lovering) English (8 terms under ET Channing, Giles, W&G Simmons)-grammar, rhetoric, logic, forensics, criticism, elocution, declamations, themes. Mental Philosophy (under Giles) [Paley](#), Stewart. Natural Philosophy (under Lovering)-astronomy. Intellectual Philosophy (under Bowen) Locke, Say, Story. Theology (2 terms under H Ware)-[Paley](#), Butler, New Testament. Modern Languages (voluntary) Italian (5 terms under Bachi) French (4 terms under Surault) German (4 terms under Bokum) Spanish (2 terms under Sales) Attended voluntary lectures on German and Northern literature (Longfellow), mineralogy (Webster), anatomy (Warren), natural history (Harris).

Thoreau was an above average student who made mixed impressions upon his classmates.

In the spring of '36 Thoreau withdrew due to illness -later taught for a brief period in Canton under the Rev. Orestes A. Brownson, a leading New England intellectual who Harding suggests profoundly influenced Thoreau.

(Robert L. Luce, January-March 1986)



Allen, Gay Wilson. "A New Look at Emerson and Science," pages 58-78 in LITERATURE AND IDEAS IN AMERICA: ESSAYS IN MEMORY OF HARRY HAYDEN CLARK. Robert Falk, ed. Athens OH: Ohio UP, 1975

"A Review From Professor Ross's Seminar"

Allen examines NATURE and [Waldo Emerson](#)'s attitudes toward science in the light of four of Emerson's early lectures. These lectures, given in 1833-34, were about science, and were titled "The Uses of Natural History," "On the Relation of Man to the Globe," "Water," and "The Naturalist." Allen's 1975 essay furthers the work done by Harry Hayden Clark in his 1931 essay "Emerson and Science;" Clark did not have access to these lectures.

The first lecture, "The Uses of Natural History," was, Allen says, a "preliminary sketch" for NATURE. In this lecture Emerson elaborated on the uses of nature much as he did in NATURE: how nature contributes to human health (beauty, rest); to civilization (with due Emersonian skepticism about technology); to knowledge of truth (here Allen discusses the influence of geology on Emerson: how the age of the earth and the slowness of earth's transformative processes confuted traditional religious doctrine); and to self-understanding (nature as language that God speaks to humanity – nature as image or metaphor of mind) (60-64).

Emerson's second lecture, "On the Relation of Man to the Globe," was also a preliminary sketch for NATURE. In this lecture, Allen says,

Emerson drew heavily on his readings in geology, along with some biology and chemistry, and attempted to demonstrate how marvelously the world is adapted for human life. (64)

Emerson's sources included Laplace, Mitscherlich, Cuvier; his arguments echoed Lamarck (evolution, nature adapted to humans) and [the Reverend William] Paley (argument from design) (64-67).

The third lecture, "Water," was Emerson's "most technical" according to Allen, which is, perhaps, why it is not discussed at any length. It is also not assessed for its scientific accuracy. Allen does say that Emerson "read up on the geological effects of water, the laws of thermodynamics, the hydrostatic press, and related subjects" (67).

Allen says that Emerson's fourth lecture, "The Naturalist," "made a strong plea for a recognition of the importance of science in education" (60). Emerson "emphasized particularly the study of nature to promote esthetic and moral growth" (67). Emerson wanted science for the poet and poetry for the scientist; the fundamental search for the *causa causans* (67-69). He was reading Gray and other technical sources, observing nature, and reading philosophers of science, especially Coleridge and Goethe (68).

Allen says that the value of these lectures is not merely the light they shed on Nature but what they reveal about "his reading and thinking about science before he had fused his ideas thus derived with the Neoplatonic and 'transcendental' ideas of Plotinus, Swedenborg, Wordsworth, Coleridge, Carlyle, and seventeenth-century English Platonists" (69).



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"A Review From Professor Ross's Seminar"

Allen concludes that [Waldo Emerson](#)'s theory of nature in NATURE is derived far more from Neoplatonism than modern scientific knowledge, but Emerson was not turning his back on science; he wanted instead to spiritualize science, to base science on the theory that the physical world is an emanation of spirit, "the apparition of God" (Chapter 6), or "a projection of God in the unconscious." (70)

Allen contends that Emerson's theory anticipates Phenomenology in its emphasis on mind/world interactions and correspondences. Science, Allen says, continued to have a "pervasive influence" on Emerson's thought even after 1836:

Indeed, the two most basic concepts in his philosophy, which he never doubted, were "compensation" and "polarity," both derived from scientific "laws," *i.e.* for every action there is a reaction, and the phenomena of negative and positive poles in electrodynamics. To these might also be added "circularity," which translated into poetic metaphors the principle of "conservation of energy." (75)

One could argue, I think, that these scientific laws were themselves "derived from" philosophical and metaphysical speculations (*e.g.* Kant); their life-long conceptual importance to Emerson, in other words, does not seem precisely described as scientific.

[Cecily F. Brown, March 1992]

OTHER EVENTS OF THE YEAR 1833

January							February							March						
Su	Mo	Tu	We	Th	Fr	Sa	Su	Mo	Tu	We	Th	Fr	Sa	Su	Mo	Tu	We	Th	Fr	Sa
		1	2	3	4	5						1	2						1	2
6	7	8	9	10	11	12	3	4	5	6	7	8	9	3	4	5	6	7	8	9
13	14	15	16	17	18	19	10	11	12	13	14	15	16	10	11	12	13	14	15	16
20	21	22	23	24	25	26	17	18	19	20	21	22	23	17	18	19	20	21	22	23
27	28	29	30	31	24	25	26	27	28	24	25	26	27	28	29	30	31			
April							May							June						



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Su Mo Tu We Th Fr Sa 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30	Su Mo Tu We Th Fr Sa 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31	Su Mo Tu We Th Fr Sa 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30
July	August	September
Su Mo Tu We Th Fr Sa 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31	Su Mo Tu We Th Fr Sa 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31	Su Mo Tu We Th Fr Sa 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30
October	November	December
Su Mo Tu We Th Fr Sa 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31	Su Mo Tu We Th Fr Sa 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30	Su Mo Tu We Th Fr Sa 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31




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JANUARY

 January: [Anonymous, by [Bronson Alcott](#)], "Maternal Influence," [Annals of Education](#), III, pages 16-24.

 January: Rebecca Theresa Reed's SIX MONTHS IN A CONVENT sold 10,000 copies in its first week and, in all, would sell some 200,000 copies. The [Catholic](#) Mother Superior of the [Ursuline Convent](#) would issue her own book in rebuttal of the allegations made.

[ANTI-CATHOLICISM](#)

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➔ January: [Prudence Crandall](#), headmistress of the Canterbury, Connecticut female academy, visited [Boston](#), [Providence](#), New-York, and New Haven to recruit 20 students of color, and sought the counsel of [William Lloyd Garrison](#). When she returned to Canterbury she announced that she had decided to do without the white students and instead educate free young black women: “Young Ladies and Little Misses of Color.” The town fathers of course went apeshit.



When the school reopened, some of its students were from out of state, from for instance such foreign municipalities as Boston and Philadelphia. The Selectmen of the town responded by declaring: “Open this door, and New England will become the Liberia of America.”²¹ Merchants refused to sell supplies. The town doctor refused to treat the students. The local church refused to admit the students. Manure was thrown into their drinking water. Rocks were thrown at the school building while these “young ladies and little misses of color” were inside. The local authorities began to threaten the application of a local “vagrancy” ordinance, a law that would provide such visitors with ten lashes of the whip (to my knowledge, however, not one of these young ladies of color ever was actually whipped in accordance with this “vagrancy” idea, the idea of torturing

21. Had, through the efforts of Prudence, New England become the Liberia of America — this is what its currency would have looked like:

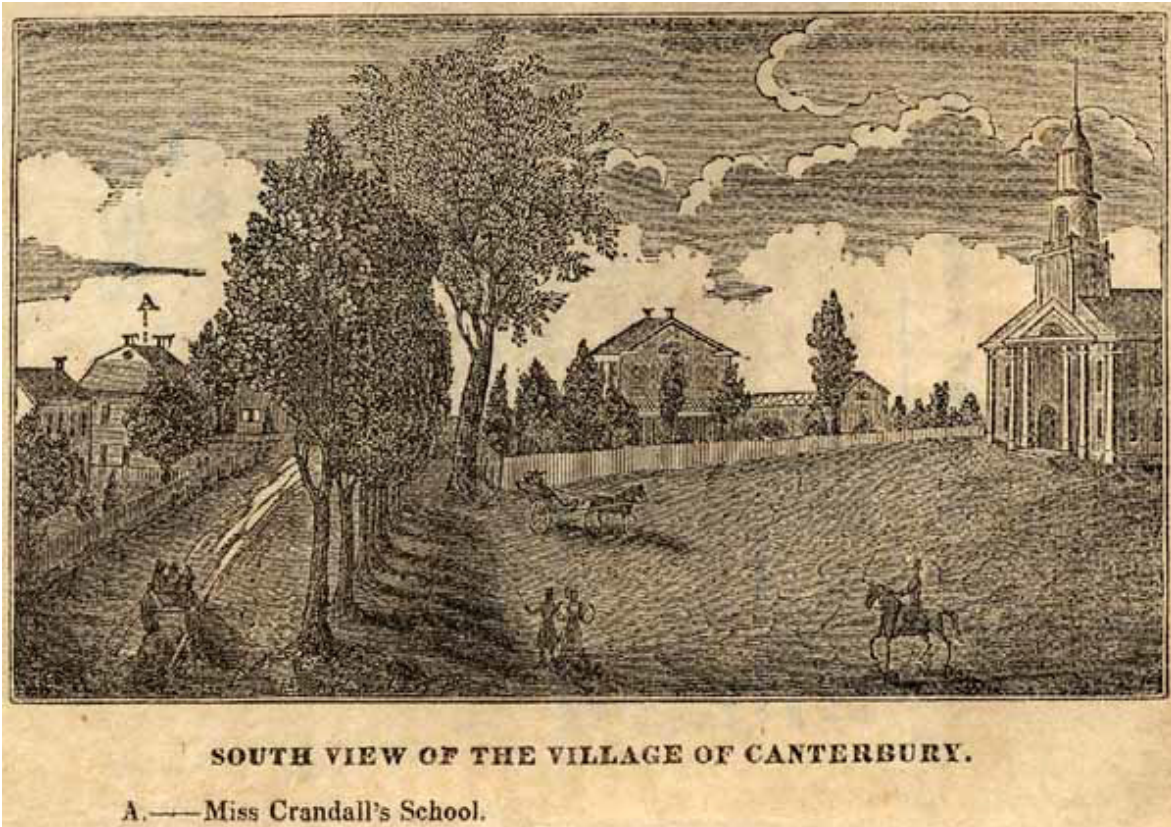


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them being, apparently, merely a nasty threat).



➡ January 2, Wednesday: *Il furioso nell'isola di San Domingo*, a melodramma by Gaetano Donizetti to words of Ferretti after an anonymous play on the Don Quixote story, was performed for the initial time, in Teatro Valle, Rome. It was an immediate success.

[Waldo Emerson](#) to his journal, at sea:

Sailed from Boston for Malta Dec. 25, 1832 in Brig Jasper, Capt Ellis, 236 tons laden with logwood, mahogany, tobacco, sugar, coffee, beeswax, cheese, &c.

➡ January 19, Saturday: Ferdinand Herold died of [tuberculosis](#) in Paris at the age of 41.

(Which is to say, per the literature published in this year by [Dr. William Alcott](#), that he had [masturbated](#) himself to death.)



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January 20, Sunday: On this day and the following one, the *Jasper*, conveying [Waldo Emerson](#), was passing through the Straits of Gibraltar.

The composer Ferdinand Herold having just died, this day's performance of his successful opera "Le pre aux clercs" was cancelled.



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FEBRUARY

➡ February: In Salem, Massachusetts, there was a public confrontation between the New England Anti-Slavery Society (let's set them free) and the American Colonization Society (let's get rid of them).

➡ February 2, Saturday: The *Jasper*, conveying [Waldo Emerson](#), cast anchor at Malta.

*So here we are in Malta ... the Quarantine roads for a fortnight
... imprisoned for poor dear Europe's health lest it should
suffer prejudice from the unclean sands & mountains of America.*

➡ February 8, Friday: According to an army report in the Freeman's Journal and Daily Commercial Advertiser of Dublin, Ireland Captain Thoreau's company was stationed at Port Royal on the island of Jamaica.

CAPTAIN JOHN THOREAU

➡ February 17, Sunday: A young [Boston](#) couple, John B. Carter and Mary A. Bradley, committed [suicide](#) by hanging themselves, face to face.

Mehmed Emin Rauf Pasha replaced Resid Mehmed Pasha as Grand Vizier of the Ottoman Empire.

Taking with him Dr. Richard King as naturalist, Commander [George Back](#) left Liverpool by packet boat for New-York.

ON Sunday, the 17th of February, 1833, accompanied by Mr. Richard King and three men, two of whom had gained experience under [Sir John Franklin](#), I embarked in the packet ship *Hibernia*, Captain Maxwell, from Liverpool; and, after a somewhat boisterous passage of thirty-five days, during part of which the ship was entangled amongst ice on St. George's Bank, arrived at New York.

THE FROZEN NORTH

➡ February 21, Thursday: [Waldo Emerson](#) boarded a ship bound for Syracuse, Sicilia. He would visit Catania and Messina before boarding a steamboat to go on around to Palermo.

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MARCH

➔ March: A survey article by the Reverend [Frederic Henry Hedge](#) appeared in [The Christian Examiner](#), on [Samuel Taylor Coleridge](#) and the [Transcendentalism](#) of [Herr Professor Immanuel Kant](#), Johann Gottlieb Fichte, and Friedrich von Schelling.



(no "k")



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March 7, Thursday: Mikhail Ivanovich Glinka arrived in Venice during his sojourn in Italy, and was most impressed.

At noon [Waldo Emerson](#) embarked on a steamboat and passed through the strait of Scylla and Charybdis, between Sicily and the toe of the Italian peninsula. He would view the harborless islands of Stromboli and Lipari and disembark that night in Palermo. He would visit Palermo's cathedral and palace and university, the tourist-trap monastery of the Capuchins with its stacks of corpses, the public gardens and the gardens of the prince di Buttera, the marina, and the Spedale dei Pazzi. *Later he would compare the American Shakers to what he witnessed at this asylum:*

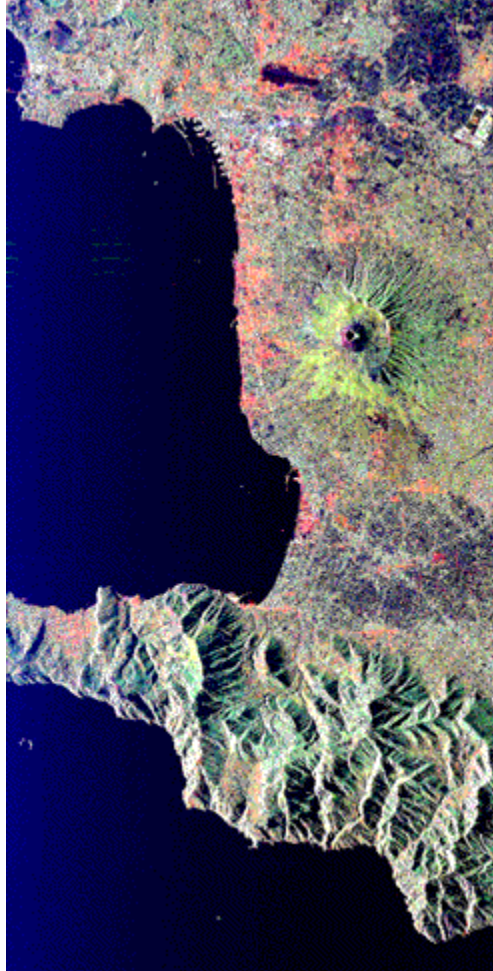
A second visit to the Shakers with Mr Hecker. Their family worship was a painful spectacle. I could remember nothing but the Spedale dei Pazzi at Palermo; this shaking of their hands like the paws of dogs before them as they shuffled in this duncedance seemed the last delirium. If there was anything of heart & life in this it did not appear to me: and as Swedenborg said that the angels never look at the back of the head so I felt that I saw nothing else. My fellow men could hardly appear to less advantage before me than in this senseless jumping. The music seemed to me dragged down nearly to the same bottom. And when you come to talk with them on their topic, which they are very ready to do, you find such exaggeration of the virtue of celibacy, that you might think you had come into a hospital-ward of invalids afflicted with priapism. Yet the women were well dressed and appeared with dignity as honoured persons. And I judge the whole society to be cleanly & industrious but stupid people. And these poor countrymen with their nasty religion fancy themselves **the Church** of the world and are as arrogant as the poor negroes on the Gambia river.



THOREAU'S 16TH STANZA

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➡ March 10, Sunday: [Waldo Emerson](#) sailed from Palermo to [Naples](#), to visit [Pompeii](#)/Herculaneum and ride a donkey up [Mount Vesuvius](#) while it (the mountain, and hopefully the donkey as well) was in a quiescent phase.



In a letter, he would refer to its caldera as “a fearful place.” We have reason to suspect that he did the usual tourist thing, or saw some other tourist doing the usual tourist thing, boil an egg over a fissure, for in his 1836 essay NATURE he would write “We are like travellers using the cinders of a volcano to roast their eggs.” (At any rate, if he did not boil an egg on the volcano, Harriet Beecher Stowe did on her day trip to the site, as she jotted down that her egg was “very nicely boiled.”)

Eventually the Reverend Emerson would have a touristy painting of this prominence in his study in Concord, not in the condition in which he had himself experienced it but in dramatic full eruption.²²



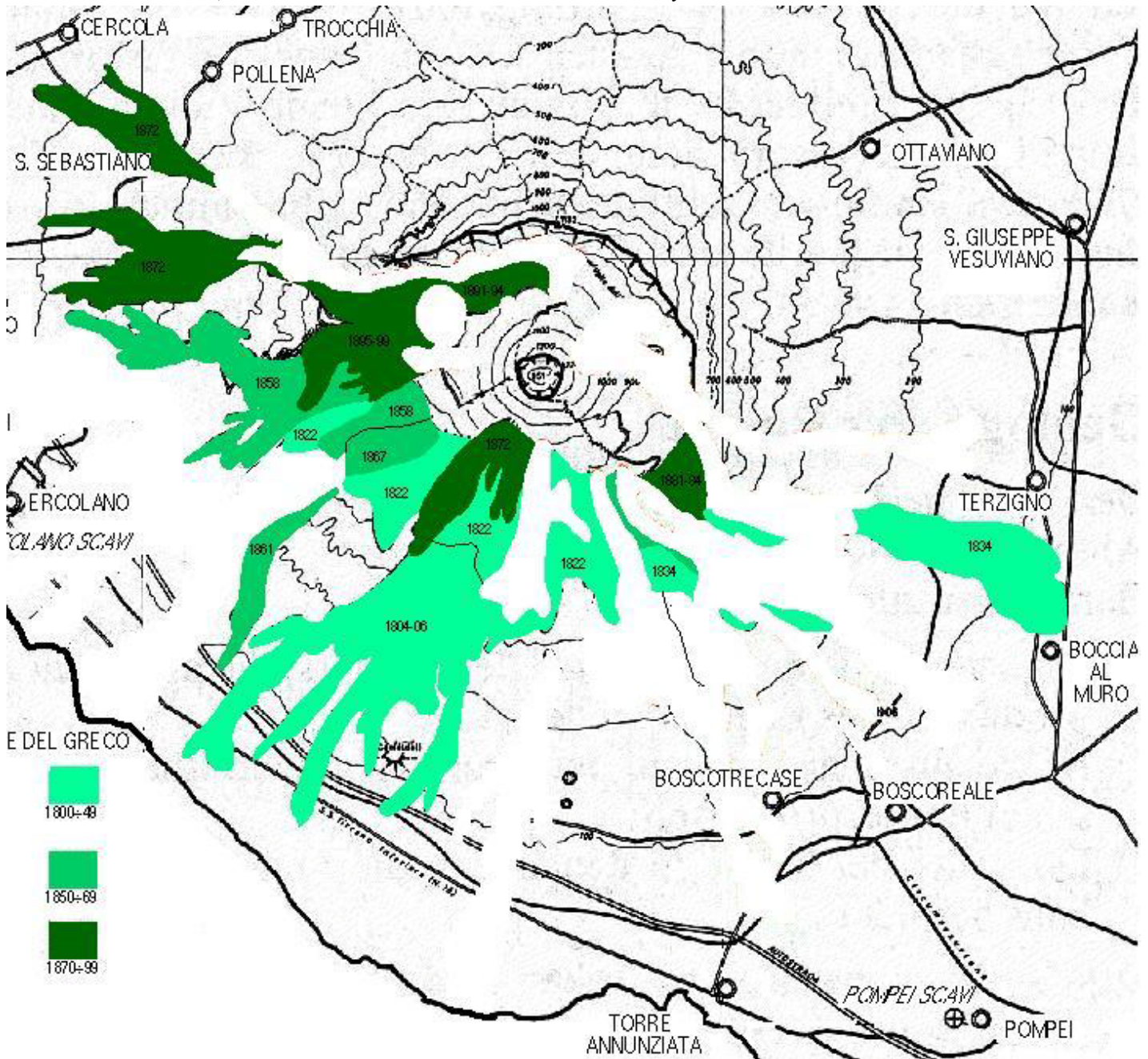
22. The creation of these images for sale to the [tourists](#) is quite an activity in [Naples](#). It is sufficient to mention that the drama of the eruptions in such portrayals has never been understated. (The Kouroo database uses any number of these depictions, done of the years, to track the chronological changes in the volcano cone and caldera.)


THOREAU'S 16TH STANZA

THOREAU'S 16TH YEAR

Eventually, after another visit in 1873, he would purchase one of these donkeys of the region, Graciosa, for his daughter Ellen.

Here are the 19th-Century lava flows which even now remain on the surface of this volcano's slopes, color-coded to differentiate between those that had occurred in the 1st half of the century and were present during Emerson's first visit, those that occurred around the middle of the century and would have occurred before his 2nd visit, and those that occurred toward the end of the century:



 March 25, Monday: [Waldo Emerson](#) left [Naples](#) and [Mount Vesuvius](#), and would arrive at [Rome](#) on March 26th.



THOREAU'S 16TH STANZA

THOREAU'S 16TH YEAR



March 27, Wednesday: The [Concord](#) playwright [John Augustus Stone](#) having recently won **another** of [Edwin Forrest](#)'s play competitions for vehicles suitable for his manly stage talents, receiving a cash prize for THE ANCIENT BRITON — on this night this new prize composition of his was performed at the Arch Theater in Philadelphia. Concord must have been proud of him! (But since he would be a suicide, he has been entirely erased from the town memory.)



THOREAU'S 16TH STANZA

THOREAU'S 16TH YEAR

SPRING 1833




April: [Prince Alexander Philipp Maximilian zu Wied-Neuwied](#) and [Karl Bodmer](#) began their 13-month journey up the Missouri River by steamboat and keel-boat at St. Louis, Missouri, to tour the Great Plains as far as northern Montana. They would document such things as enormous stacks of elk antlers built up in the hunting grounds by Blackfeet hunters over the years. The drawings they would bring back of Mandan life would be the last before, three years later, the small pox would destroy that group.



THOREAU'S 16TH STANZA

THOREAU'S 16TH YEAR

APRIL 1833

 April: [The Alcott family](#) moved from their Germantown suburb to central Philadelphia.

 April 3, Wednesday: [Waldo Emerson](#) left [Rome](#) for [Firenzi](#) (Florence).

Pro-democracy students attacked the main police station in Frankfurt-am-Main in an attempt to free political prisoners and begin a general republican uprising. Failing to attract public support, the uprising collapsed.

At the request of Charles Babbage, a pair of arbitrators, Messrs. Field and Donkin, had visited the contractor for the Calculational Engine project. They found the main point at issue to be who it was who was responsible to the contractor for the project, whether it be the Parliament or Babbage himself.

In Salisbury, New Hampshire, the [Reverend Horatio Wood](#) delivered an address on [temperance](#) (this would be printed as an 18-page tract in Concord, New Hampshire by the firm of Hill and Barton). It is to be noted, in this address, that the “temperance” being urged was not abstinence from [ethanol](#) products, but instead consisted in two things, a total abstinence from [distilled spirits](#) such as [rum](#), [whiskey](#), [vodka](#), [brandy](#), etc. and in sale of such [distilled spirits](#) to others, coupled with sufficient moderation in the consumption of [wine](#), [beer](#), and [cider](#), that public or private [drunkenness](#) is never the result.

REVEREND HORATIO WOOD

Every friend of temperance should show himself. Let him take a decided stand. We want no half way men. I will tell you what I think a decided stand is, the only stand, from which one can consistently and properly lift up his voice with effect, and prove himself a friend of temperance. This stand is total abstinence from the use of ardent spirits. ... It is enjoined in holy writ, that no man put a stumbling block, or an occasion to fall in his brothers way. Let those who drink temperately abstain altogether, is it to be doubted that they would check the tendency of many to ruin, and stop others in the first steps of a dangerous habit? ... Let me ask to, how it happens, that ardent spirit is needed in so many cases as alleged, when it is well known, that ardent spirit had its invention within three hundred years, and has been in common use in New-England less than one hundred. ... Break away from a slavish regard to self alone, and let the generous spirit breathed through these words of the holy page possess you, “Let no man seek his own but every man another’s good.” ... Those who drink temperately and who are here, I would respectfully ask, whether it would not be really safer for them not to drink ardent spirit at all, and whether duty to others does not prompt them to a generous declaration of entire disuse for the future. ... You ought also, I conceive, not to drink to excess of other things which do not come under the denomination of the forbidden article; for thereby you do yourself injury and discredit, injure the cause, and are keeping up the appetite which sometimes may find its old channel of gratification.

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April 8, Monday: Jim Crow Rice appeared in blackface at the Tremont Theater in [Boston](#).

The 1st cargo of [ice](#) left [Boston](#) harbor, 40 tons aboard the *Tuscany*, as a speculation by a Mr. Rogers.



MAY 1833

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.

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Horatio Wood




THOREAU'S 16TH STANZA


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 May: [Francis Bowen](#) submitted a college requirement, "Projection and Calculation of a Lunar Eclipse" (21 $\frac{3}{4}$ x 29 $\frac{3}{4}$ inches), that is still on file at [Harvard University](#):

FORECAST OF LUNAR ECLIPSE

 May 14, Tuesday: Petitions bearing millions of names had been submitted to the British Parliament, for the emancipation of England's slaves in its colonies, and at this point Lord Stanley, the minister of the colonies, introduced a bill in the House of Commons to such effect:

"EMANCIPATION IN THE BRITISH WEST INDIES": The scheme of the minister, with such modification as it received in the legislature, proposed gradual emancipation; that on 1st August, 1834, all persons now slaves should be entitled to be registered as apprenticed laborers, and to acquire thereby all the rights and privileges of freemen, subject to the restriction of laboring under certain conditions. These conditions were, that the prædials should owe three fourths of the profits of their labor to their masters for six years, and the nonprædials for four years. The other fourth of the apprentice's time was to be his own, which he might sell to his master, or to other persons; and at the end of the term of years fixed, he should be free. With these provisions and conditions, the bill proceeds, in the twelfth section, in the following terms. "Be it enacted, that all and every person who, on the 1st August, 1834, shall be holden in slavery within any such British colony as aforesaid, shall upon and from and after the said 1st August, become and be to all intents and purposes free, and discharged of and from all manner of slavery, and shall be absolutely and forever manumitted; and that the children thereafter born to any such persons, and the offspring of such children, shall, in like manner, be free from their birth; and that from and after the 1st August, 1834, slavery shall be and is hereby utterly and forever abolished and declared unlawful throughout the British colonies, plantations, and possessions abroad." The ministers, having estimated the slave products of the colonies in annual exports of sugar, rum, and coffee, at £1,500,000 *per annum*, estimated the total value of the slave-property at 30,000,000 pounds sterling, and proposed to give the planters, as a compensation for so much of the slaves' time as the act took from them, 20,000,000 pounds sterling, to be divided into nineteen shares for the nineteen colonies, and to be distributed to tile owners of slaves by commissioners, whose appointment and duties were regulated by the Act.

 May 15, Wednesday: [Waldo Emerson](#) met [Walter Savage Landor](#) at his Fiesole villa in [Tuscany](#). He would eventually publish about this encounter in ENGLISH TRAITS, in a manner which would excite Landor and cause him to privately issue in 1856 a 23-page printed response in England in an unknown number of copies, titled LETTER FROM W.S. LANDOR TO R.W. EMERSON (Bath: published by E. Williams).



THOREAU'S 16TH STANZA


THOREAU'S 16TH YEAR

 May 25, Saturday: [Waldo Emerson](#)'s 30th birthday.



Turkey, under pressure from Russia, acknowledged an autonomous status for Serbia with a hereditary prince.

Chile had been independent since 1823. At this point it promulgated a constitution.


 May 28, Tuesday: [Waldo Emerson](#) left Florence, reaching Padua on June 1st (he would from there proceed to Venice).



THOREAU'S 16TH STANZA

THOREAU'S 16TH YEAR

JUNE

 June 4, Tuesday: [Waldo Emerson](#) left Venice, back to Padua, then Milan (arriving June 6th).

Charles Babbage informed Bryan Donkin that the contractor Joseph Clement for his Computational Engine required payment of bills for the period January 1st to March 12th. He was refusing to turn over completed parts until payments were up to date. He asked Donkin to arrange that he and Joshua Field meet with the contractor.

THOREAU'S 16TH STANZA

THOREAU'S 16TH YEAR

 June 11, Tuesday: Ellen Davis Dana was born to Charles Davis and Sarah Pond (Lyman) Dana in Cincinnati, Ohio.



“Mrs. M. D. Conway”


[Waldo Emerson](#) left Milan for Lausanne, boarded a steamboat and went up Lake Lemman to Geneva.


From the log of the lightkeeper on Matinicus Rock:

*Keeper measured Mantinicus
Rock and found it,
according to his figuring
2350 feet long
567 feet wide
34 and 6 / 10 acres*

THOREAU'S 16TH STANZA

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 June 12, Wednesday: Spending all day ascending in his carriage over the barrier of the Alps, [Waldo Emerson](#) reminded himself that he was tracking the footsteps of the armies of [Napoléon](#), “the great Hand of our age.”


 June 17, Monday: [Waldo Emerson](#) left Switzerland for [France](#), after having been dragged by fellow passengers to visit Ferney while protesting that Voltaire was unworthy of their memory.

The Reverend [George Waddington](#) was presented by his college to the vicarage of Masham and Kirkby-Malzeard in Yorkshire.


The expedition led by Commander [George Back](#) carried the flag of the Hudson's Bay Company as it reached Norway House on Jack River.


... having hoisted the Company's flag, we arrived at the depot called Norway House, situated on Jack River.

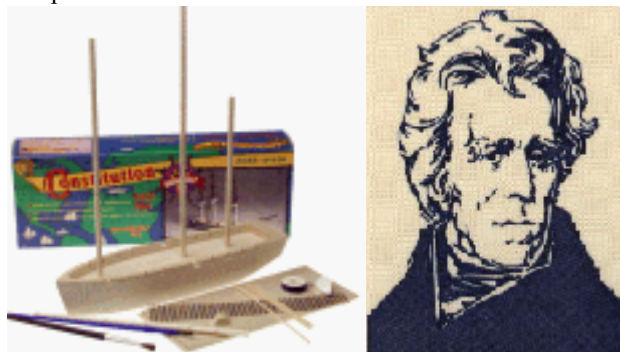
THE FROZEN NORTH

 June 20, Thursday: [Waldo Emerson](#) arrived in Paris, “a loud modern New-York of a place.”

[Frédéric François Chopin](#) wrote to Ferdinand Hiller, “at this moment Liszt was playing my Studies, and putting honest thoughts out of my head: I should like to rob him of the way to play my own Studies.”

 June 21, Friday: Andrew Jackson visited [Boston](#).

 June 24, Monday: The USS *Constitution*, saved from the salvage yard by the famous poem by Oliver Wendell Holmes, was the 1st ship to enter the new John Quincy Adams Drydock at the Charlestown Navy Yard, and would remain in drydock through 1834.²³ While this frigate was being repaired, a controversy arose over its new figurehead, which represented Andrew Jackson.



From this day to the 29th, [Samuel Taylor Coleridge](#) was at Cambridge, attending meetings of the British Association.

23. This ship had been designed by a Philadelphia Quaker, Friend Joshua Humphreys, who evidently had held no qualms about the creation of such an instrument for killing. He designed a frigate that would normally carry 44 cannon, although eventually the *Constitution* would be mounted with more than 50 cannon, some firing a 12-pound or an 18-pound ball, some a 32-pound ball, some a 24-pound bundle of round shot, some a lead canister of small shot and miscellaneous deadly junk. For speed, Friend Joshua designed the hull to resemble underwater “a cod’s head and a mackerel’s tail.” To withstand enemy shot and shell, the ribs of the ship were placed only about an inch apart. Which is to say, at most places the hull of this ship is two or three feet thick.

SUMMER 1833

➡ Summer: [Dr. Asa Gray](#) of [Harvard College](#) collected plant specimens for Professor John Torrey.

BOTANIZING

➡ Summer: According to [Waldo Emerson](#) scholar Lee Rust Brown, a scholar for whom Emerson was the very cat's whiskers, the be-all and end-all of just everything whatever,²⁴ when his guy visited the *Muséum d'Historie Naturelle* in Paris, a venue which was being referred to as the *Jardin des Plantes*, his guy received the grandest insight of all his [Transcendentalist](#) thought, a synthesis which his guy would take back to America to produce the widest ramifications among his "followers" — such as for one prime example [David Henry Thoreau](#).

➡ Summer: The Scots nobleman William Drummond Stewart, a lineal descendant of the Cavalier poet Sir [William Drummond](#) and proud of it, toured America's Rocky Mountains, hunting "buffalo" and living the life of a "mountain man." Hoo-hah!



CHALMERS ON DRUMMOND

24. Brown, Lee Rust. THE EMERSON MUSEUM: PRACTICAL ROMANTICISM AND THE PURSUIT OF THE WHOLE. Cambridge MA and London: Harvard UP, 1997, pages 17, 59-63, 88-89, 100, 105, 128-130, 139, 177, 241. It is on page 97 that Brown refers to [Thoreau](#) as one of [Emerson's](#) "followers," remarking that "Thoreau's dedication to a literary practice based on natural history derived from the Emersonian conviction that the common things in American nature could be realized *as American* only when turned to use as representative instances in a universal prospect." Yes, quote unquote. My God, here we have Emerson scholarship in its finest flower and fruit! Brown goes on to explain on his page 112 that what Thoreau would be up to, not only in WALDEN but also in all 13 of the volumes of his JOURNAL, would amount merely to "careful elaboration of the Emersonian enterprise," and goes on to explain on his page 142 that "Thoreau was formally determined by the 'scientific' writing project Emerson discovered in Paris." I am tempted beyond my endurance and will here comment that anyone who supposes Emerson to have been a naturalist has never encountered either Emerson or any naturalist.

(Might it be said that this Lee Rust Brown knows anything at all of [Thoreau](#)? –On his page 198 he asserts that Thoreau's "experiment at Walden Pond" was "a trial undertaken on Emerson's advice." I wonder what evidence, as to when and where and wording, such a scholar might produce that might substantiate such an astonishing assertion. –And all this unwarranted and unsubstantiated and relentless derogation is to be found in a book published by Thoreau's *alma mater*, [Harvard University](#)! One is inclined to infer that there must be people at Harvard who think of this sort of thing as **learned!**)



THOREAU'S 16TH STANZA

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JULY



July: [Ebenezer Bailey](#)'s FIRST LESSONS IN ALGEBRA; BEING AN *EASY INTRODUCTION TO THAT SCIENCE*. DESIGNED FOR THE USE OF ACADEMIES AND COMMON SCHOOLS. BY EBENEZER BAILEY, PRINCIPAL OF THE YOUNG LADIES' HIGH SCHOOL, BOSTON; AUTHOR OF "YOUNG LADIES' CLASS BOOK," ETC. was published by Carter, Hendee & Co in [Boston](#). (This would be [David Henry Thoreau](#)'s freshman math text at [Harvard College](#).)



"A Review From Professor Ross's Seminar"

Another invaluable piece of "writing" on Thoreau and the Harvard he knew, Cameron's collection is not so valuable for what it says, but for what it collects within its pages. This hefty volume is so full of minute information, laid out in such an intense, almost frenzied, manner, that it will present a challenge to anyone trying to get a handle on it. Part I is a chronology of Thoreau's Harvard Years (1833-1837) and includes rather detailed sections on "Language Courses at Harvard," "Reports of the Faculty," "Administration on the Curriculum," tables, calendars and other bits from Thoreau's college records. A brief summary of the "Language" section follows because it is interesting to learn what Thoreau read, translated and wrote during his Harvard years:

In his freshmen year, Thoreau may have read and translated

- the *ANABASIS* of Xenophon in Greek,
- the *ODES* of Horace in Latin,
- general Modern Languages
- and studied a "thorough course" of Plane Trigonometry, Analytic Geometry, and Algebra with practical application to Heights and Distances, and Surveying and Navigation."

During his sophomore year, Thoreau took a course from the Rhetoric and Oratory Department in which he was required to present twelve written themes and translations, listen to lectures on rhetoric, eloquence and criticism and recite exercises, twice a week, in

- Lowth's *GRAMMER* and
- Whately's *RHETORIC* and
- his *LOGIC*.

In Latin, Thoreau's sophomore class devoted three hours each to reading, with the advanced sections reading and reviewing Cicero and the satires and epistles of Horace, and the section proceeding most slowly reading two thirds of Cicero's *DE OFFICIIS* and only the first book of Horace's *EPISTLES*. Thoreau's sophomore year of Greek study fell along the same lines, with two sections each breaking off to study the *ALCESTICS* of Euripides, and the Oedipus plays of Sophocles. Both Latin and Greek students were required to write a Latin or Greek essay every week.

Cameron also gives a complete bibliography of all the books Thoreau probably read and studied for his classes. This list is extremely helpful for any Thoreau researcher, whether his or her area be literature or natural science. Again, I've listed a few books of interest, but there are many of interest in Cameron's volume:

- Adam, Alexander. *ROMAN ANTIQUITIES; OR, AN ACCOUNT OF THE MANNERS AND CUSTOMS ...* NY, 1830
- *AESCHINES AND DEMOSTHENES. THE ORATIONS... ON THE CROWN.* Boston, 1829
- Bokum, Herman. *AN INTRODUCTION TO THE STUDY OF THE GERMAN LANGUAGE.* Philadelphia, 1832
- Butler, Joseph. *THE ANALOGY OF RELIGION.* Cambridge & Boston, 1830
- Homerus. *THE ILLIAD OF HOMER FROM THE TEXT OF WOLF.* Boston, 1833
- Rollin, Charles. *THE ANCIENT HISTORY.* (8 vols.) Boston, etc. 1805
- Surrault, Francis Marie Joseph. *FRENCH FABLES.* Cambridge, Mass, 1834
- Whately, Richard. *ELEMENTS OF RHETORIC.* Cambridge, Mass, 1834



"A Review From Professor Ross's Seminar"

Junior year Thoreau studied French and Spanish, was required to take another course in composition, and also studied metaphysics, Greek, elocution, chemistry and Latin. In composition, Thoreau was required, among other tasks, to "declaim" twice a week, and complete a composition once a week. Each section of Edward Tyrell Channing's section (in which Thoreau was enrolled) had one free night a week to itself. This time was spent, according to Channing, "in recitations from some Book on Rhetoric or Taste, in reading the early English Poets, & in conversation upon the subject or book appointed for the evening." (Cameron notes that Thoreau may have been a section leader for the evening sessions on English poetry.) In junior Metaphysics Thoreau's class recited six times a week from Paley's MORAL & POLITICAL PHILOSOPHY and from Stewart's MENTAL PHILOSOPHY, with the senior and junior classes reading forensics in divisions.

Senior Year Thoreau took courses in Natural Philosophy, Intellectual Philosophy, Italian, English, Spanish, Mineralogy, Anatomy and Natural History (Zoology and Biology). Of particular interest to modern scholars is that Thoreau read Farrar's ELEMENTARY TREATISE ON ASTRONOMY in Natural Philosophy, Locke's HUMAN UNDERSTANDING and Say's POLITICAL ECONOMY and his COMMENTARIES ON THE CONSTITUTION OF THE UNITED STATES in Intellectual Philosophy and William Smellie's THE PHILOSOPHY OF NATURAL HISTORY in his Natural History course. Thoreau's third semester of his senior year is also marked as the time when he briefly enrolled in Henry W. Longfellow's "Lectures on German and Northern Literature" course.

The other section of part one also includes a long section documenting everything from Thoreau's attendance records to information on minute details about his class rank – information that only the most obsessive biographer or scholar would ever find of much value.



"A Review From Professor Ross's Seminar"

Section Two is something of a relief after the piling on of records and minutia in Part One and includes sections on Thoreau, Edward Tyrell Channing (whom Cameron believes had a major influence on Thoreau and other Harvard intellectuals and writers) and samples of Thoreau's college themes.

Cameron includes a brief biographical notice on Channing (which is interesting in the way it constructs the life of a nineteenth century scholar) and then a lengthy listing of the various themes Channing assigned to his classes, with records of which essays Thoreau wrote and which manuscripts survive.

Cameron's assignments are of interest to Thoreau scholars and, I would think, English education specialists and composition researchers. I've quoted a few themes that Thoreau wrote up and could be relevant to his later writing (Note: Cameron reports that many of Thoreau's college essays are available in F.B. Sanborn's THE LIFE OF HENRY THOREAU):


- Of keeping notices of our lives & c.
[Of Keeping a private journal of our feelings, studies, thoughts and daily experience containing abstracts of books, and the opinions we formed on first reading them.]
Assigned January 17, 1834
- We become what we are esteemed.
[We are apt to become what others (however erroneously) think us to be; hence another motive to guard against the power of others' unfavorable opinion.]
Assigned January 31, 1834
- A man of the world &c.
[Explain the phrases, a man of business, a man of pleasure, a man of the world.]
Assigned February 24, 1834
- Of violating simplicity in Style.
[The ways in which a man's style can be said to offend against simplicity.]
Assigned November 13, 1834.

Cameron also includes a thorough, if somewhat uninteresting, history and listing of Cambridge's official booksellers to Harvard. The book concludes, however, with a complete listing of Boston lectures that took place during Thoreau's senior year that were open to the public. Whether Thoreau heard any of these lectures or not is an open question, but the listing, by itself, gives an interesting portrait of Boston during Thoreau's lifetime. ...



THOREAU'S 16TH STANZA

THOREAU'S 16TH YEAR

 [David Henry Thoreau](#)'s 17th stanza began on his birthday, July 12th, Friday, 1833.

- Bronson Alcott became a Platonic Idealist. Abba had a miscarriage. Bronson started a school in Boston.
- Dr. George Parkman of Boston helped John James Audubon suffocate a golden eagle.
- Lemuel Shattuck published a history of the town of Concord, Massachusetts.
- The Reverend Ezra Ripley allowed land for the construction of an "April 19th" battle monument, in his cow pasture near the Old Manse.
- Eligible lady Lidian Jackson of Plymouth met and conversed with the Reverend Waldo Emerson. Her older sister, with two children, was abandoned by her husband. Waldo received half the cash from the estate of his deceased wife.
- Davy Crockett visited Boston.
- Concord's famous young playwright John Augustus Stone drowned himself.
- Experimentation with locomotives began near Boston. An anti-Catholic mob burned down a convent.
- Thomas Carlisle's major new work SARTOR RESARTUS was being serialized in a British magazine.
- There was an insurrection at Harvard College, smashed furniture, broken windows, groaning in Chapel, student activities in which young charity scholar Thoreau took no part. Despite "barely getting in," Thoreau would maintain above-average grades in Classical Literature, French, Italian, German, Mathematics, Geology, Zoology, Botany, and Natural and Intellectual Philosophy.

BACKGROUND EVENTS OF 1833

BACKGROUND EVENTS OF 1834



"My life has been the poem I would have writ,
But I could not both live and utter it."

— [Henry Thoreau](#)





THOREAU'S 16TH STANZA

THOREAU'S 16TH YEAR

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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: July 17, 2015



THOREAU'S 16TH STANZA

THOREAU'S 16TH YEAR

ARRGH AUTOMATED RESEARCH REPORT

GENERATION HOTLINE



This stuff presumably looks to you as if it were generated by a human. Such is not the case. Instead, someone has requested that we pull it out of the hat of a pirate who has grown out of the shoulder of our pet parrot "Laura" (as above). What these chronological lists are: they are research reports compiled by ARRGH algorithms out of a database of modules which we term the Kouroo Contexture (this is data mining). To respond to such a request for information we merely push a button.



THOREAU'S 16TH STANZA

THOREAU'S 16TH YEAR

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

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