

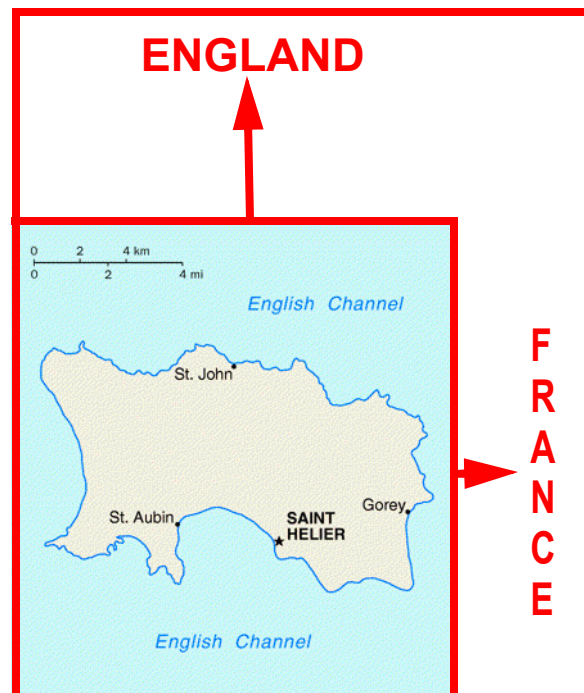
JERSEY, A LITTLE PIECE OF FRANCE WHICH FELL INTO THE SEA

AND WAS GATHERED UP BY ENGLAND¹



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

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



1. Actually, Victor Hugo made this remark about the Channel Islands in general.



JERSEY

JERSEY

100,000 BCE

The most recent ice age was beginning at about this point. Greenland ice cores suggest that this glacial may have been punctuated by abrupt warm periods, leading to release of “ice armadas” into the Atlantic Ocean; these “Heinrich events” have been variously attributed to precessional components of orbital variation.

Early humans were using a cave at La Cotte near the coastal area now called Ouaisné. They hunted mammoths and woolly rhinoceros, herding them over the cliff onto the rocks below, butchering them and leaving their bones to be discovered in the late 1800s. Lower sea levels meant easy access from the mainland to what is now the island of [Jersey](#).²



The earliest known ornament, a decorative amulet, was made from a piece of mammoth’s tooth by a Neanderthal (it has been found in what is now Hungary).

Humans may have domesticated horses by this point — at least in some regions of the world. Note that they were likely using horses not just for riding, but as pack animals and even for food as well. Humanity probably hunted and trapped horses for food for many millennia before they began actively trying to domesticate them. After locating one, according to anthropologist William S. Laughlin, a man on foot can run a horse down, wearing it out in three days or less. Having a trained wolf to help might cut that down by a lot. Note that the domestication of horses would have further intensified and expanded any warring notions among humanity during this time. For just as in the previous instance involving domesticated wolves, those people equipped with both wolves and horses would enjoy tremendous advantages over those not so resource-rich.

2. Stamp Series: Jersey’s Prehistory, issued April 20, 1982; Design: A. Copp; Printed in lithography by Questa; Perforations 14; Stamp sizes 39½mm x 26mm (horiz) or 26mm x 39½mm (vert)



JERSEY

JERSEY

3,000 BCE

During what is referred to as the New Stone Age, passage graves were being dug all over [Jersey](#). The largest and best preserved of these are to be seen at La Hougue Bie.





JERSEY

JERSEY

100 CE

The Romans denominated the island we know as [Jersey](#) as “[Caesarea](#),” a name still used there in titles such as the Caesarean Tennis and Croquet Club. At high tide this island is about half the size of Santa Catalina off the coast of Orange County, California. However, this is a region of extremely high and strong tides, and at low tide the island is surrounded by such enormous flat beaches that the sea is hardly visible in any direction!



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



JERSEY

JERSEY

555 CE

St. Héliier, a holy isolate on a lonely rock in [Jersey](#)'s St. Aubin's Bay, was offed by some [pirates](#).



NO-ONE'S LIFE IS EVER NOT DRIVEN PRIMARILY BY HAPPENSTANCE





JERSEY

JERSEY

933 CE

William, Duke of Normandy, seized control of the [Channel Islands](#).

“What’s that over there on the northern horizon, another island of some sort?”

The first [capital punishment](#) enactments of which we have written record date to the legal code of King Hammurabi of Babylon, in the 18th Century BCE, which had specified the penalty of death for 25 distinct offenses. This had been carried forward in the 14th Century BCE in the Hittite code of laws, which also made use of capital punishment, and in the 7th Century BCE, in the legal code implemented by Draco of Athens, which had specified that the penalty was to be the same, capital punishment, for any crime regardless of what it was (this had been, of course, truly Draconian). The Roman Law of the Twelve Tablets had made use of capital punishment, and at the hands of the Romans death might be by crucifixion, by burning alive, by being beaten to death, by drowning, or by impalement. During this century, the British code of laws was also making use of capital punishment, but the usual method of execution on this island was hanging. When William would take over the island as the Conqueror, he imposed extraterritoriality and would not permit the locals to hang any of his Norman subjects regardless of their crime — except of course in time of war.

NOBODY COULD GUESS WHAT WOULD HAPPEN NEXT





JERSEY

JERSEY

1066 CE

A comet appeared over France and England during the invasion by William the Bastard, Duke of Normandy and his glorious defeats of King Harold of England at Stamford Bridge on September 24th-25th and at Hastings on October 14th, and was duly depicted in the Bayeux Tapestry. It was P/Halley, though nobody knew.



William, at this point re-creating himself as The Conqueror, granted Jersey to some of the Norman knights who had helped him achieve the English crown. Here is a depiction from that isle in the English Channel.³



This phenomenal object had been being observed in our heavens since 1404 BCE, though nobody knew.

3. Stamp Series: The Appearance of Halley's Comet; Issued March 4, 1986; Design: Jennifer Toombs; Printed in lithography by Cartor; Perforations 13½x13 - Stamp size 42mm x 28mm

[HDT](#)[WHAT?](#)[INDEX](#)**JERSEY****JERSEY**

(Everybody was entirely preoccupied.)

[HALLEY'S COMET](#)[ASTRONOMY](#)

1000 Paper made of cotton rags was in use ; that of linen rags in 1170 ; the manufactory introduced into England at Dartford, 1588.

1005 All the old churches are rebuilt about this time in a new manner of architecture.

1015 Children forbidden by law to be sold by their parents in England.

1017 Canute, king of Denmark, gets possession of England.

1040 The Danes, after several engagements with various success, are about this time driven out of Scotland, and never again return in a hostile manner.

1041 The Saxon line restored under Edward the Confessor.

1043 The Turks (a nation of adventurers from Tartary, serving hitherto in the armies of contending princes) become formidable, and take possession of Persia.

1054 Leo IX. the first pope that kept up an army.

1057 Malcolm III. king of Scotland, kills the tyrant Macbeth at Dunsinane ; and marries the princess Margaret, sister to Edgar Atheling.

1065 The Turks take Jerusalem from the Saracens.

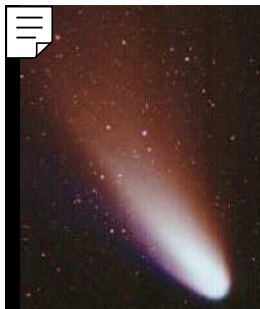
1066 The battle of Hastings fought between Harold and William (surnamed the bastard) duke of Normandy, in which Harold is conquered and slain ; after which William becomes king of England.

1070 William introduces the feudal law.

Musical notes invented.

1075 Henry IV. emperor of Germany, and the pope, quarrel about the nomination

This is what Halley's Comet looked like, the last time it passed us. We have records of the appearances of this comet on each and every one of its past 30 orbits, which is to say, we have spotty records of observations before that, in 1,404 BCE, 1,057 BCE, 466 BCE, 391 BCE, and 315 BCE, but then on the 240 BCE return the sightings record begins to be complete. The Babylonians recorded seeing it in 164 BCE and again in 87 BCE, and then it was recorded as being seen in 12 BCE, 66 CE, 141 CE, 218 CE, 295 CE, 374 CE, 451 CE, 530 CE, 607 CE, 684 CE, 760 CE (only by Chinese), 837 CE, 912 CE, 989 CE, 1066, 1145, 1222, 1301, 1378, 1456, 1531, 1607, 1682, 1758, 1835, 1910, and 1986 - and we are confidently awaiting sightings in 2061 and 2134 even though due to a close conjunction with the earth we are presently unable to calculate what orbit it will have by the date of that approach. Each time P/Halley orbits in out of the Kuiper belt beyond the planets Neptune and Pluto and whips around the sun, it has been throwing off about one 10,000ths of its mass into a streaming tail, which means that this comet which we know to have been visiting us for at the very least the past 3,000 years or so is only going to be visiting us for perhaps another half a million years or so!



HALLEY'S COMET



EDMOND HALLEY

At about this point Ernegis and Radulfus (Ralph) de Burun arrived in England, possibly in the company of Duke William the Bastard of Normandy.⁴ William would reign until his death in 1087 CE as The Conqueror. There would be frequent risings of the English against him, which, knowing how power is gained and lost, he would quell with remarkable and merciless rigour.

At this point Cahokia, just to the east of what has in our own timeframe become the city of St. Louis, at a population of about 30,000 souls, was as large as or larger than London or Paris, or any other city in Europe.

The Conquest of 1066 involved replacement of the Church establishment by French-speaking Normans who had a tradition of apple growing and cider making. They would introduce many apple types to Britain, the first recorded of which were the Pearmain and the Costard. The Pearmain was particularly valued for cider making. The Pearmain (Old English Pearmain) was first recorded in 1204. The manor of Runham in Norfolk had to pay to the Exchequer each year 200 Pearmain and 4 hogsheads of cider made from Pearmain. The Costard was first recorded in 1296 when 100 fruits were sold for 1 shilling. From the year 1325 there is a record that 29 Costard apple trees were sold for 3 shillings. The apple name is preserved in our word costermonger (originally a seller of Costard apples).



JERSEY

JERSEY

1095 CE

Toward the end of the century (perhaps in this year, perhaps not) construction begun on a stone church at St. Brelade on the Isle of [Jersey](#).

4. It is uncertain how Ralph and Ernegis were related, but they were most likely brothers. Tradition states that they arrived in England with William of Normandy and were given extensive lands as a reward for following him. [George Gordon, Lord Byron](#) would write of these early ancestors of his in "On Leaving Newstead Abbey" and again in DON JUAN, Canto X, verse 36:

"I can't complain, whose ancestors are there,
Erneis, Radulphus -eight and forty manors
(If that my memory doth not greatly err)
Were their reward for following Billy's banners;
And though I can't help thinking 't was scarce fair
To strip the Saxons of their hydes, like tanners;
Yet as they founded churches with their produce,
You'll deem, no doubt, they put it to good use."





JERSEY

JERSEY

1204

King Philip Augustus of [France](#) seized Normandy from King John of England (who would come to be appreciated as “Lackland” and “Softsword”). This marked the beginning of hostilities between the Isle of [Jersey](#) and France, and no King of England would ever again bear the name “John.”

A crusading order to be known as the “Brethren of the Sword” was established under the sponsorship of Bishop Albrecht of Riga. The alleged purpose of this military/religious order would be the defense of German settlements along the Baltic Sea, but its real purpose seems to have been to wage a holy war to destroy non-Roman Catholic communities in Latvia, Estonia, and Prussia. The primary recreation for these dudes would be the hunting of wolves and aurochs on horseback. The knights of this order were the aristocrats, while its sergeants were commoners (their chaplains might derive from either class). The Knights would not be allowed to wear the insignia of their own families, as they needed to identify themselves by means of the black cross of the order. Their personal possessions were to be restricted to a sword, armor, and a habit. Although they might wear fur coats these needed to be inexpensive goat or sheep rather than expensive mink or ermine. They would have the Bible read to them during all meals, they would not eat meat during Lent, and every Friday they would self-flagellate. When in the field, they would wear their chain mail next to the skin. Well, at least, that was the prior planning — but after a few decades later the Pope would begin to be pestered with complaints about these guys living in luxury, engaging in sodomy, practicing sorcery, and so on and so forth.

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



JERSEY

JERSEY

1213

First of several major attacks on the Isle of [Jersey](#) by the French, that would lead to the building of the Mont Orgueil Castle and the Grosnez Castle.

THE FUTURE IS MOST READILY PREDICTED IN RETROSPECT





JERSEY

JERSEY

1240

King John of England, while losing most of his French territory, retained control over channel islands such as [Jersey](#) and Guernsey. (At some point during the 13th Century, the English constructed the Mont Orgueil Castle.)

In regard to the tradition of keeping big cats at the [Tower of London](#): there is a record dating to this year about upkeep of a “King’s lion.”

THE FUTURE CAN BE EASILY PREDICTED IN RETROSPECT





JERSEY

JERSEY

1341

King Edward III of England issued a Charter confirming the independent status of the Isle of [Jersey](#).

Do I HAVE YOUR ATTENTION? GOOD.



JERSEY

JERSEY

1373

The Breton knight Bertrand du Guesclin captured [Jersey](#), although it would never become a permanent part of the French kingdom. (The French would regain control while England was preoccupied with the Wars of the Roses, but remain only for 7 years.)

CHANGE IS ETERNITY, STASIS A FIGMENT



JERSEY

JERSEY

1416

On the Isle of [Jersey](#), the English Crown confiscated the Alien Priors.

Amadeo VII of Savoy was created a duke by Emperor Sigismund (in 1439 he would have the Anti-Pope “Felix” imposed by the council of Bâle).

Because the Taoists believed that ch’i (internal energy) developed fastest at places that were 2,000 to 4,000 feet higher than the surrounding territory, construction begins on some Taoist hermitages in Hopei Province’s Wu Tang Mountains. By the 17th Century, the Wu Tang mountains would be home to many [Chinese](#) Confucianist and Taoist monasteries (legend puts the figure at 72). 18th-Century novels and stage plays would make these monasteries to have been the homes of some famous martial art instructors. According to tradition, the Manchus reportedly hired Wu Tang Taoists to sack Buddhist temples in Hunan and Fukien provinces, although we have reasons to doubt such a story: First, monks normally didn’t attack one another; Second, no one can say which temples were destroyed; most importantly, no one has explained why Manchu generals needed help in sacking lightly defended monasteries.

Buddhist monks established the Drepung monastery in Lhasa, Tibet. (The name means “Rice Heap,” and refers to a Tantric Buddhist temple in India.) This monastery would house over 7,000 monks in 1901 and would be one of the largest Buddhist universities in the world — until Chinese Communists would destroy it in 1959.

A Crossbow Guild (Bogenschützen Gesellschaft) appeared in Dresden. (While its organization flag shows an establishment date of 1286, its written records only date back to 1416.) This was originally a municipal militia and it would still be holding contests in the 20th Century. Other long-standing urban crossbow guilds included the Brotherhood of Saint Sebastian in Bruges and the Guild of Crossbowmen in Zurich. Archers shot at popinjays (birds on poles) or at targets set up 100 paces (85 meters) beyond the toeline. Special target crossbows would begin to be manufactured during the 1880s. The most accurate of these would feature spirit-levels and optical sights and would be capable of pinpoint accuracy to 30 meters. Modern field crossbows date to the 1950s, when they would come to be used for tranquilizing animals in Kenyan game parks.

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



JERSEY

JERSEY

1461

The Count de Maulevrier conquered Mont Orgueil Castle, and would hold the [Isle of Jersey](#) for the succeeding 7 years.



JERSEY

JERSEY

1483

On the Isle of [Jersey](#) in the English Channel, an Act of Neutrality was promulgated.

This was the year in which [Thomas Parr](#) would claim to have been born, which claim had it been true would have made him the longest-surviving human — since he would die in Salop, England in 1635. Thus we have:

WALDEN: What is the pill which will keep us well, serene, contented? Not my or thy great-grandfather's but our great-grandmother Nature's universal, vegetable, botanic medicines, by which she has kept herself young always, outlived so many old Parrs in her day, and fed her health with their decaying fatness. For my panacea, instead of one of those quack vials of a mixture dipped from Acheron and the Dead Sea, which come out of those long shallow black-schooner looking wagons which we sometimes see made to carry bottles, let me have a draught of undiluted morning air. If men will not drink of this at the fountain-head of the day, why, then, we must even bottle up some and sell it in the shops, for the benefit of those who have lost their subscription ticket to morning time in this world. But remember, it will not keep quite till noon-day even in the coolest cellar, but drive out the stopples long ere that and follow westward the steps of Aurora. I am no worshipper of Hygeia, who was the daughter of that old herb-doctor Æsculapius, and who is represented on monuments holding a serpent in one hand, and in the other a cup out of which the serpent sometimes drinks; but rather of Hebe, cupbearer to Jupiter, who was the daughter of Juno and wild lettuce, and who had the power of restoring gods and men to the vigor of youth. She was probably the only thoroughly sound-conditioned, healthy, and robust young lady that ever walked the globe, and wherever she came it was spring.

PEOPLE OF
WALDEN

THOMAS PARR



JERSEY

JERSEY





JERSEY

JERSEY

1542

On the Isle of [Jersey](#), construction began on St. Aubin's Fort.



JERSEY

JERSEY

1547

The Archbishop of Mainz conducted tests to discover why it might be, that rifling was making muskets more accurate, and discovered the reason to be that — the bullets were whirling because they were being guided by demons. Bzzzzzz. Most [Roman Catholic](#) countries would ban against either the manufacture or the possession of such a device as a “rifle.” When Edward VI, who was at this point all of ten years of age, would come to the throne of England, the Duke of Somerset would be appointed to act as his Protector and one of the first acts of this new government would be to repeal daddy’s statute that had provided the death penalty for “invoking or conjuring an evil spirit” (so, did this mean that [Protestants](#) would be able to use demon-guided whirling bullets to kill Catholics but Catholics not be able to use demon-guided whirling bullets to kill Protestants? —Stay tuned, folks).

WITCHCRAFT

Orders were sent from the mainland of England to the channel island of [Jersey](#) near the French coast, that any remaining vestiges of [Catholicism](#) on the island were to be quite erased.



JERSEY

JERSEY

1550

On the Isle of [Jersey](#), all property of the [Catholic Church](#) was sold for the benefit of the English Crown.



JERSEY

JERSEY

1562

The [witch](#) *Anne*, a native of St. Brelade's on the island of [Jersey](#) in the English Channel, was burnt at St. Helier's. The [witch](#) *Michelle La Blanche*, due to a "gallows-right" by which the goods and lands of criminals on the Fief Haubert de St. Ouen were forfeit to the Seigneur of that fief, was [hanged](#) at the Hurets in the parish of St. Ouen on that island.



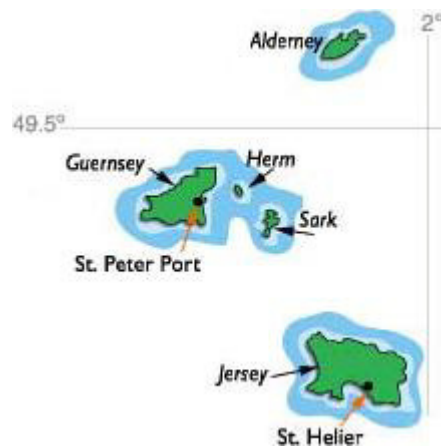
JERSEY

JERSEY

1565

Colonization of Sark by the Isle of [Jersey](#).⁵

5. You do know where Sark is, right?





JERSEY

JERSEY

1583

February 15, Friday (1582, Old Style): At St. Helier on the island of [Jersey](#) in the English Channel a point of law came forcefully to attention when Marion Corbel, in a cell at the Castle awaiting trial as a [witch](#), on this day died. Since she had not yet been convicted, her relatives were presuming that they could claim her goods and chattels. Queen Elizabeth's "Procureur" would, however, maintain to the contrary, that although death had rendered punishment moot it had done nothing to remove this case from the schedule of the Court. The trial could still therefore be held, the evidence could still therefore be heard, and the defunct woman could be found to have been guilty as charged — since it seemed that would be what it would take for the crown to glom onto her goods and chattels.



JERSEY

JERSEY

1590

On the Isle of [Jersey](#), construction began on the fortifications that would come to be known as Elizabeth Castle.



JERSEY

JERSEY

1591

December 23, Thursday (Old Style): On the island of [Jersey](#) in the English Channel, the Royal Court declared against [witchcraft](#):

Forasmuch as many persons have hitherto committed and perpetrated great and grievous faults, as well against the honour and express commandment of God as to the great scandal of the Christian faith, and of those who are charged with the administration of justice, by seeking assistance from Witches and Diviners in their ills and afflictions; and seeing that ignorance is no excuse for sin, and that no one can tell what vice and danger may ensue from such practices: This Act declares that for the time to come everyone shall turn away from such iniquitous and diabolical practices, against which the law of God decrees the same punishments as against Witches and Enchanters themselves; and also in order that the Divine Vengeance may be averted, which on account of the impunity with which these crimes have been committed, now threatens those who have the repression of them in their hands. It is, therefore, strictly forbidden to all the inhabitants of this island to receive any counsel or assistance in their adversities from any Witches or Diviners, or anyone suspected of practicing Sorcery, under pain of one month's imprisonment in the Castle, on bread and water; and on their liberation they shall declare to the Court the cause of such presumption, and according as this shall appear reasonable, shall be dealt with as the law of God directs.



JERSEY

JERSEY

1600



[Sir Walter Raleigh](#) was appointed to govern the Isle of [Jersey](#) in the English Channel. This may have something to do with [Henry Thoreau](#)'s becoming intrigued by the man, and it is therefore offered that some scholar might fruitfully dig in Raleigh's administration of Jersey or his involvement with the port of St. H  lier to find out more in this regard. (If this has ever been researched, I haven't found out about it.)



JERSEY

JERSEY

1603

The 13th-Century Mont Orgueil Castle having been quite obsoleted by increases in the power of naval cannon, by this year [Sir Walter Raleigh](#) had relocated the main defense of the Isle of [Jersey](#) to another site, which he denominated “Elizabeth Castle.”

Construction began on Audley End, one of the largest houses in England, at [Saffron Walden](#) for the Earl of Suffolk, Thomas Howard, Treasurer to King James I. Work on this structure would be going on until 1616. Then this magnificent edifice would prove to be much too large to maintain, and eventually some 2/3ds would be demolished. When during the 18th Century it would be reconstructed, this would be only in part, and its present magnificence gives only a suggestion of how gargantuan this pile had been in its beginnings.

[HDT](#)[WHAT?](#)[INDEX](#)**JERSEY****JERSEY****1620**

In the decade of the 1620s in France, up to the fall of LaRochelle, the last Huguenot stronghold in the Languedoc region of France, a fifth mass out-migration of [Huguenots](#) occurred.⁶



6. Stamp Series: 300th Anniversary of the Huguenot Immigration; Issued September 10, 1985; Design: R. Granger Barrett; Printed in lithography by Questa; Perforations 14 - Stamp size 42½mm x 28½mm



JERSEY

JERSEY

1623

Marie Filleul of the parish of St. Clement's on the island of [Jersey](#) in the English Channel, 60-year-old daughter of Thomas Filleul, was tried before 24-man jury, found guilty of sorcery, and hanged and burnt. The goods and chattels of this [witch](#) were of course forfeit to King James I and the Seigneurs of her district.



JERSEY

JERSEY

1639

This Mercator map of the Isle of [Jersey](#) was created:





JERSEY

JERSEY

1643

Diarist Jean Chevalier has recorded the impact of the English Civil War, during which control over the Channel island of [Jersey](#) changed several times between Parliament and King. In this year George Carteret, the Royalist Seigneur and Governor of Jersey, was holding Elizabeth Castle against a siege by Parliamentary force of English and Jersey Roundheads. (The siege would fail.)



JERSEY

JERSEY

1646

For a couple of months, the young Prince of Wales, Charles, was on the Isle of [Jersey](#) as a guest.



JERSEY

JERSEY

1649

After another venture into England, the [Catholic](#) courtier [Sir Kenelm Digby](#) was again banished.

Upon the execution of the monarch [Charles I](#), [Charles II](#) was recognized as King on the Isle of [Jersey](#). At Elizabeth Castle there, he repaid George Carteret's loyalty by granting him an island off the coast of Virginia—designating this as the colony of “New Jersey”—and appointed [Sir William Davenant](#) as treasurer of the colony of Virginia.

Publication of Davenant's *Love and Honour* — although it seems that this play had been enacted years earlier under the title *The Courage of Love*. Also during this year, Davenant's *The Nonpareilles, or The Matchless Maids*.



JERSEY

JERSEY

1651

The forces of the English Parliament were victorious on the island of [Jersey](#).



JERSEY

JERSEY

1655

[John Milton](#)'s "On the Late Massacre in Piedmont." [Henry Thoreau](#) knew very well that he was descended from primitive Christians, the [Waldenses](#) and the [Huguenots](#) who had fled France to wherever in the world they could go—such as to [Saffron Walden](#) across the water in England in the first wave of diaspora in the 12th Century and to the vicinity of Mount Wachusett in the Massachusetts-Bay Colony across the water in America⁷ in the second wave of diaspora in the 17th Century—antinomians in regard to whom Milton had penned the lines:



Avenge O Lord thy slaughter'd Saints, whose bones
Lie scatter'd on the Alpine meadows cold.

7. As Thoreau reported in his Harvard classbook autobiography, he was a man "of French extract" whose ancestors had been forced to take "refuge in the isle of Jersey, on the revocation of the edict of Nantes, by Lewis 14th, in the year 1685." Presumably the Thoreau family had fled from France to the isle of [Jersey](#) braving their fears of being sent to row in the galleys—for this was the usual penalty if detected—at roughly the same time that the Jacques Louis Guillet family had fled to that island in the English Channel, because the two families were intermarried. It is Jacques Thoreau's son Philippe who was the ancestor of Henry David. His daughter Jean's daughter Marie married Charles William Guillet in AD1796 and their son John Guillet emigrated in AD1832 to Cobourg on Lake Ontario east of Toronto, producing Edwin Clarence Guillet, the Canadian historian. Since the American branch of the Thoreau family came to an end with the unmarried generation of Helen, John, Henry, and Sophia, this Edwin Clarence Guillet (who died in 1974) was one of Henry David's few modern relatives. As we can see in the following footnote from page 230 of his [THE PIONEER FARMER AND BACKWOODSMAN](#) (Toronto: The Ontario Publishing Company, Ltd., 1963), he was quite proud of



The period of the settlement of Upper [Canada](#) was too late for the inclusion of religious refugees among its settlers. But a large number of descendants of French [Huguenots](#), driven from France in the sixteen-eighties, came to the United States and Canada, where they have tended to retain an independent and non-conformist attitude. The greatest of them all, of course, is Henry David Thoreau, whose philosophy and example have been so influential in shaping the career of Gandhi, British labour leaders, and broader loyalties of every type throughout the world.



JERSEY

JERSEY

In this year Milton began to compose PARADISE LOST.





JERSEY

JERSEY

1660

Sometime during this decade Philip English came to America from the Isle of [Jersey](#). He would become a prominent merchant of Salem, Massachusetts and would control 20 ships that sailed to the Channel Islands, to Newfoundland and Barbados, and to Suriname.

SPICE



JERSEY

JERSEY

1664

From this year into 1674, Berkeley and Carteret would be joint proprietors over all of a colony of [New Jersey](#), named after the Isle of [Jersey](#) in the English Channel.



JERSEY

JERSEY

1670

On the Isle of [Jersey](#), the beginnings of St. Aubin's Harbour.

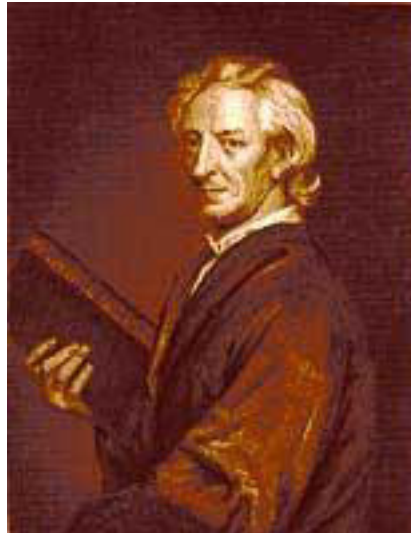


JERSEY

JERSEY

1685

October 18, Sunday (Old Style): [John Evelyn](#)'s diary entry for this day was in part as follows:



*Dr. Good-man [at Whitehall:] preached on 2:Cor:4:18:
The King was now building all that range from East to west by the Court & Garden to the
streete, & making a new Chapel for the Queene, whose Lodgings this new building was:
as also a new Council Chamber & offices next the South end of the Banqueting-house:*

JERSEY

JERSEY

King Louis XIV of France commenced a merciless persecution of his Protestant subjects., by declaring the April 13, 1598 Edict of Nantes which had been issued by King Henry IV to be null and void and by removing all religious and civil liberties of any French citizens who were [Huguenots](#). The eighth and largest mass out-migration of Huguenots began:⁸



WALDENSES

In this year [Pierre Thoreau](#), who at the time was approximately ten years of age, his two sisters Francoise and Marie, and their mother, fled from the Poitou-Charentes district of France, initially to Richmond near London and then to St. H  lier on the island of [Jersey](#) in the English Channel. Presumably this religio-political situation was what occasioned the flight, at penalty of being sent to row in the galleys had they been intercepted. (We can imagine the image above, which is of Huguenots arriving in this year on the shingle beach under the white cliffs at Dover, as an approximation of the group including the combined Thoreau and Guillet families disembarking in the harbor on the island of Jersey!) Presumably the Thoreau family fled from France to Jersey in the Channel Islands in about 1685, at roughly the same time that the Jacques Louis Guillet family fled to

8. This movement of refugees is said to have been the “largest forced migration of Europeans in the early modern period.” Refer to Jon Butler’s *THE HUGUENOT IN AMERICA: A REFUGEE PEOPLE IN NEW WORLD SOCIETY*. Cambridge MA: Harvard UP, 1983. The English word “refugee” would come about due to reluctance to employ the term “diaspora” which seemed to be reserved for the scattering of the Jews per JOHN 7:35. The Huguenots amounted to some 1/4th million out of France’s 20 million citizens, and during the years 1682-1690 were concentrated in the West and in the South. After some 50,000 had fled to England, they made up 5% of London town at a time when the London population was 10% of England. Genetically, the statistical probability that the next English person you meet in England will have at least some [Huguenot](#) ancestry is 75%. Refer to Bernard Cottret’s *THE HUGUENOT IN ENGLAND* and to Peter Steven Gannon’s volume on *REFUGEES IN THE SETTLING OF COLONIAL AMERICA*. In 1985 French President Mitterrand would issue an official apology, on behalf of the French government and the French people, for Louis XIV’s *diktat* revoking the Edict of Nantes, and a commemorative postage stamp would be issued characterizing this our modern era as under the suasion of “Tolerance, Pluralism, Brotherhood.”)

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Jersey, because the two families were intermarried.



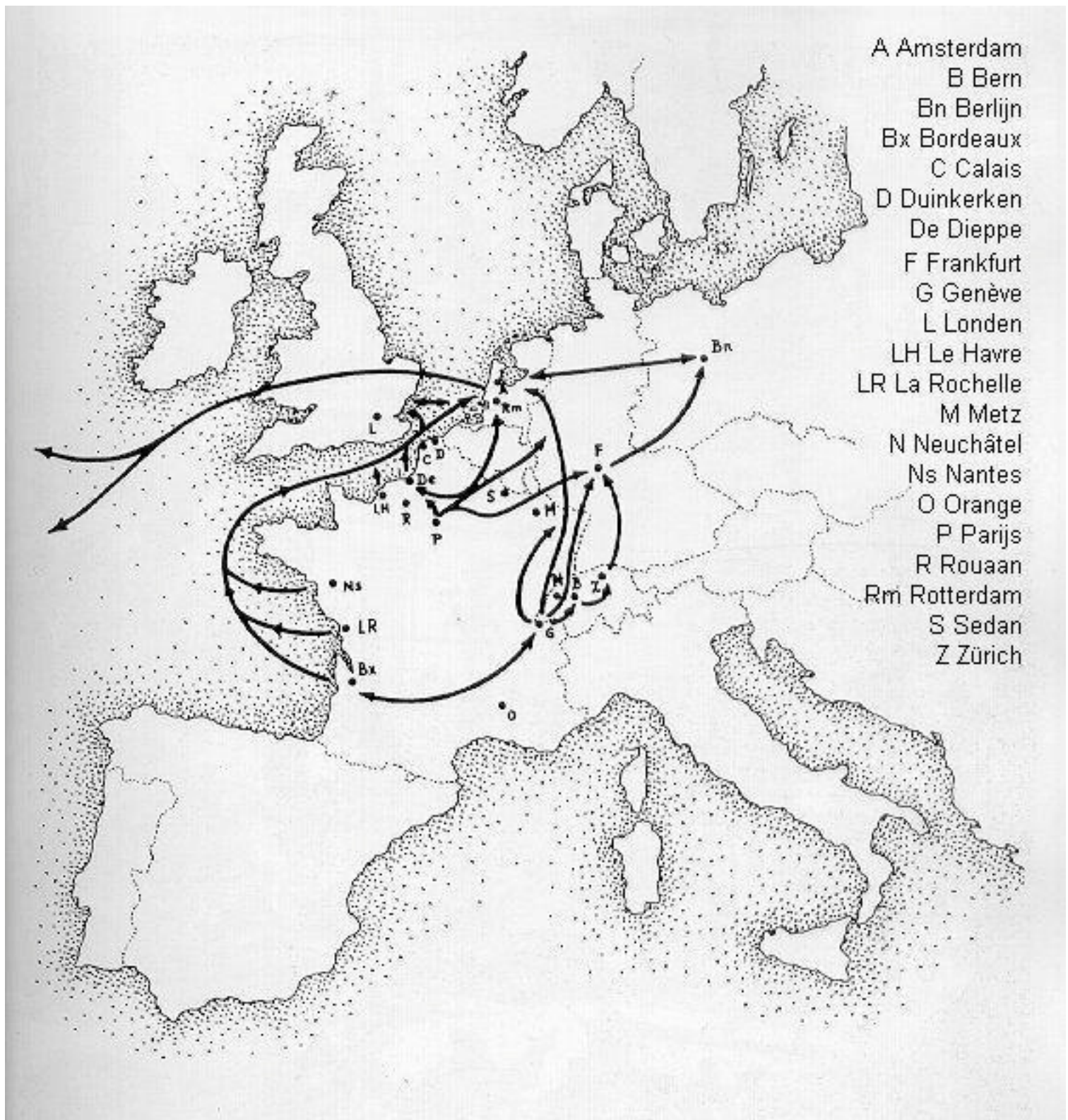
It would be Pierre's grandson [Philippe Thoreau](#) who would become the ancestor of Henry David, but it would be his great-granddaughter Marie who would marry Charles William Guillet in 1796 and it would be their son John Guillet who would emigrate in 1832 to Cobourg on Lake Ontario east of Toronto, eventually producing Edwin Clarence Guillet, the Canadian historian. Since the American branch of the Thoreau family would come to an end with the unmarried generation of [Helen Louisa Thoreau](#), [John Thoreau, Jr.](#), [Henry David Thoreau](#), and [Sophia Elizabeth Thoreau](#), this Edwin Clarence Guillet, who died in 1974, would be one of Henry David's few modern American relatives (though Henry had a closer relative in England until 1949, a son of Sophia Thoreau Du Parcq who had risen to the status of Law Lord and been entitled, who was named at birth Herbert Du Parcq).

**HENRY'S
RELATIVES**

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JERSEY





JERSEY

JERSEY

As you can see in the following footnote from page 230 of his *THE PIONEER FARMER AND BACKWOODSMAN*, Edwin was quite proud of Henry — although reluctant to brag about being a relative:

The period of the settlement of Upper Canada was too late for the inclusion of religious refugees among its settlers. But a large number of descendants of French [Huguenots](#), driven from France in the sixteen-eighties, came to the United States and Canada, where they have tended to retain an independent and non-conformist attitude. The greatest of them all, of course, is Henry David Thoreau, whose philosophy and example have been so influential in shaping the career of [Mohandas Karamchand Gandhi](#), British labour leaders, and broader loyalties of every type throughout the world.

In addition to the above revocation of religious liberty at home, Louis also proclaimed a *Code Noir* for his colonies in the Caribbean. First, all Jews get out, you are to be gone within three months. Second, Huguenots may not observe their religion in any way. There was to be no intermarriage of non-Catholics with Catholics. Products of such unions were declared bastards. Slaves of Huguenots were to be baptized as Catholics. When the news of this reached the Caribbean, many Huguenot families fled from French islands to English and Dutch islands.

Now I need to lay on you an analogy which you may consider, at first glimpse, to be severe. “Even with due allowance for exaggeration in contemporary accounts, one gets the impression of stark terrorism just as grim as the anti-Semitic nightmare in Nazi Germany.” Yet the opinion I just gave you is that of a reputable historian, Warren C. Scoville.⁹ As an example, the king of France had declared that if any “New Convert” from Protestantism to Catholicism should recant his conversion on his death bed, all his property was to be seized by the authorities, and they were to have his “naked body dragged through the streets and tossed on a public dump.” Of every six men captured in Huguenot worship meetings, one was to be executed and five condemned to serve as galley slaves, and in fact we know of at least 1,132 men who became galley slaves in this manner prior to the death of Louis XIV. Serving out one’s sentence as a galley slave was no guarantee of release, and in fact a number of [Huguenots](#) were kept at their seats on the rowing benches, in their chains, for the duration of their lives, in spite of the fact that they had long since completed their sentences.¹⁰

It was in the Languedoc-Dauphine area of southern France, so impacted by the Catholic extermination of the Cathar heresy, that Huguenots were most concentrated. Under persecution, there were visions, people claimed they had heard choirs of angels in the sky and so on and so forth, and a belief arose that the Christian millennium was coming in the year 1689.

A number of Huguenots would wind up in [Charleston](#).

9. Scoville, Warren C. *THE PERSECUTION OF HUGUENOTS AND FRENCH ECONOMIC DEVELOPMENT, 1680 TO 1720*. Berkeley CA: U of California P, 1960, page 61.

10. During this period the Pope himself, in the Papal States, was holding galley slaves to row him to and fro. These slaves might be in one or another of the following categories: “convicted criminals condemned to a life sentence” — “captured non-Christian prisoners of war” — “bonavoglie, so-called ‘volunteers’ who through indigence had sold themselves into slavery, and could be released at the end of their contracted period of service in the galleys on condition of good conduct.”



JERSEY



JERSEY

I suppose Abraham D. Lavender to be the poet who wrote the following (since he did not attribute the poem and since the color lavender appears in it):

THE EXILE

Your sunny shores,
Your rugged peaks,
Your vineyards, fields, and forests,
Your flowery gardens in bloom,
With red, yellow, lavender, pink, and blue,

Your meandering rivers,
Your flowing streams,
Your roads that lead everywhere,
Your humble hamlets,
Your teeming towns,
Your courtly cities ablaze,

Your toiling farmers,
Your masterful merchants,
Your artful artisans and would-be scholars,
Your poor, pious, pampered, and princely,
Men and women of all nuances and shades,

Your lives so colorful,
Vivaciously vibrant,
But oppressive,
Struggling to be free,
To break the shackles of an ancient age,

Blood of my fathers,
Tears of my mothers,
Roots of my branches,
All intertwined in your soil so deep,
My mother earth,
My father land,

How my heart weeps for you,
From whom I was so cruelly exiled,
In leaking boats,
Over frightful borders,
Hurried journeys in the darkened nights,
Leaving behind so much of me,
Embittered, impoverished, but free,

Angered by the fearful tyrant,
The betraying countrymen,
The yoke of intolerance,

Saddened by the theft of freedom,
The rupture of dreams,
The hopeful hope of a speedy return,

A new beginning,
In a strange new land,
Different, engulfing, demanding,
But flexible, sensitive, and free,
This land that welcomed me,



JERSEY



JERSEY

Exhausted, lonely, afraid,
Sadder, but wiser,
Stronger and prouder,

Reaffirmed in honor,
From a life torn asunder,
This exile that became me,

Days turned into years,
And years into decades,
And generations multiply and divide,

A new language,
A new name,
A new home,
New loves to love,
In this no longer strange new land,

But, your sunny shores,
Your rugged peaks,
Your vineyards, fields, and forests,
Your flowery gardens in bloom,
With red, yellow, lavender, pink, and blue,

My colorfully vibrant memories,
That my mind cannot repress,
My meandering gazes ablaze,
That go with me everywhere,

My mother earth,
My father land,
How my soul dreams of you,
I am a part of you,
And you are a part of me,

The dreams,
The hope,
The faith,
That neither tyranny,
Nor time,
Can ever erase.



JERSEY

JERSEY

1700

In about this year [Pierre Thoreau](#) and [Jeanne Servant](#) were wed on [Jersey](#). After bearing seven children,¹¹ Jeanne would die in 1742 already widowed:

- 1702 Pierre (died 1786)
- 1705 Jacques
- 1707 Francois
- 1710 Jeanne
- 1713 Josue
- 1718 [Philippe Thoreau](#) (died 1800) who would marry [Marie Le Galais](#) in 1749
- 1720 Catherine

11. In recent years a fellow from West Sussex, England has been visiting Concord, telling us that his name is Mark Thoreau and that he is a great-great-great-great-great-great-great-grandson of Pierre Thoreau and Jeanne Servant. He says he was made aware that he had a famous relative by a reading of William Howarth's THOREAU: FOLLOWING HIS TRACTS. If this fellow is on the level, then perhaps he may be a descendant of Sir Herbert Du Parcq, Lord Du Parcq of Grouville, a member of the House of Lords and the Lord Justice of Appeal for England — who although he is the last British representative of the Thoreau family that we have so far been able to trace, we have lost track of in about 1971.

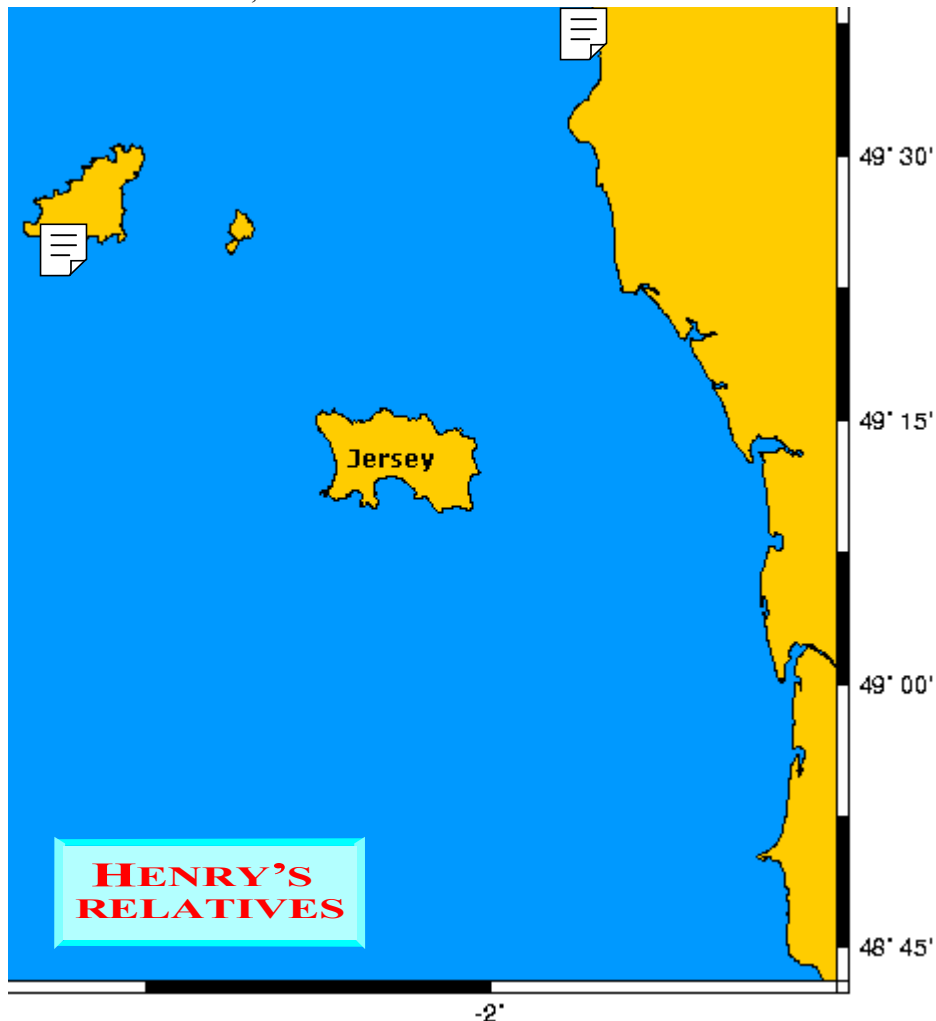


JERSEY

JERSEY

1701

In France, there were about 40 Huguenot “prophets” serving time on the rowing benches of the galleys, and more than 350 [Huguenots](#) were being held in French prisons for the crime of belief. The remaining Huguenots in France were being pushed to the point at which they were going to turn violent, and resist this abuse. As of about this time, at least 150,000 Huguenots had made good their escape and were living in the three primary destinations of the mass migrations: Holland, England, and Germany. In addition, smaller groups had made their way to various of the Channel Islands (such as the intermarried Thoreau and Guillet families on the island of [Jersey](#)), and to such destinations as Denmark, Scotland, South Africa,¹² Sweden, Turkey, various of the islands of the West Indies, and the North American colonies.

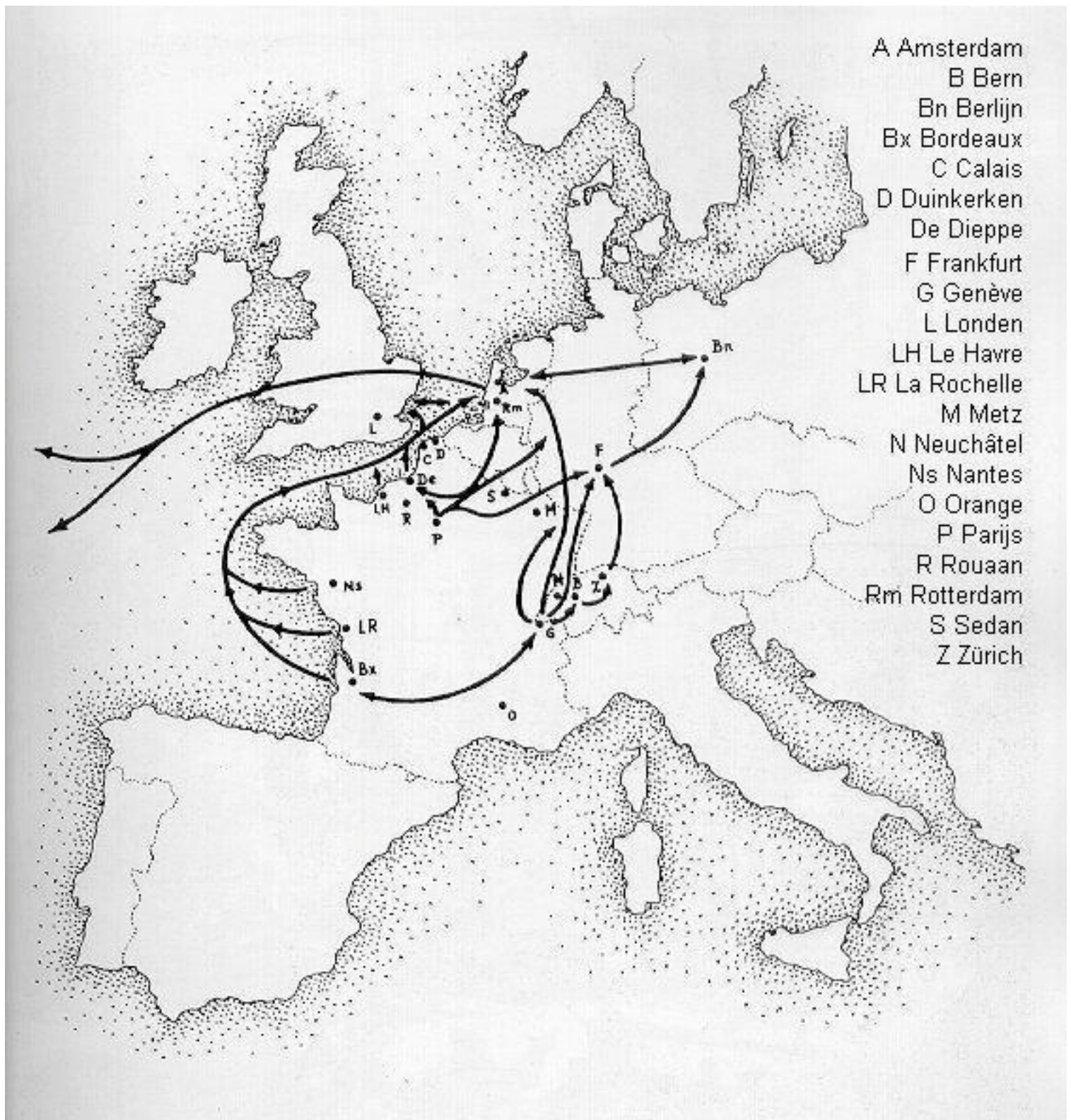


12. James Michener's THE COVENANT has an interesting chapter on this.

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JERSEY

JERSEY

1715

[Witchcraft](#) was listed as a capital crime in the American colonies.

Philippe Le Geyt (1635-1715), for many years Lieutenant-Bailiff of the island of [Jersey](#) in the English Channel, at the end of his life, wrote about its constitution and laws:

As Holy Scripture forbids us to allow [witches](#) to live, many persons have made it a matter of conscience and of religion to be severe in respect to such a crime. This principle has without doubt made many persons credulous. How often have purely accidental associations been taken as convincing proofs? How many innocent people have perished in the flames on the asserted testimony of supernatural circumstances? I will not say that there are no witches; but ever since the difficulty of convicting them has been recognized in the island, they all seem to have disappeared, as though the evidence of the times gone by had been but an illusion. This shows the instability of all things here below.



JERSEY

JERSEY

1720

[Henry Thoreau](#)'s Great-Grandfather [Philippe Thoreau](#) was born in St. H  lier, the capital city and main port of the island of [Jersey](#) in the English channel, the son of [Pierre Thoreau](#) (which makes him a member of the 2d cohort subsequent to the great [Huguenot](#) diaspora). He would become a wine merchant.

HENRY'S RELATIVES

Crocus sativus (the [saffron](#) crocus), a little golden autumn flower, had become synonymous with the town of Walden because it was rare and precious and had uses as a medicine as well as in cooking and dying. It was a fitful crop; an early October frost and all hopes could be wiped out overnight. In about this year, when King George I stopped at Audley End—which was at that time one of the largest houses in England— and a traditional gift was required, the burghers of [Saffron Walden](#) had to rush to Bishops Stortford to purchase some, evidently because it was the wrong season or perhaps the local crop had failed.

In Philadelphia, Edward Horne was advertising English [saffron](#) “by retail, for its weight in silver.”



JERSEY

JERSEY

1721

Because of fears that the vessel *Esther*, captain Philippe Janvrin, was bringing the plague from France to the Isle of [Jersey](#), it was quarantined in Portelet Bay. (The captain would soon die, and would be buried on an island in this bay.)



JERSEY

JERSEY

1723

In [Concord](#), Samuel Heywood, Samuel Chandler, George Farrar, John Flint, Benjamin Whittemore, and John Fassett were Selectmen. Ordinarily, the town's five selectmen acted as Overseers of the Poor and as Assessors, but in this period there was in addition a board of five Overseers of the Poor.

ASTRONOMY

In [Concord](#), John Flint continued as Town Clerk.

In [Concord](#), Samuel Chandler was Town Treasurer.

Benjamin Whittemore was [Concord](#)'s deputy and representative to the General Court.

On the Island of [Jersey](#) in the English Channel, [Marie Le Galais](#) was born.

William Clark sold the plot of land along Lexington Road in [Concord](#) on which the [Jonathan Ball House](#) (now houses the Concord Art Center) stands to Jonathan Ball (born 1691). The deed described the purchase as "...a tract of land near the meeting house ... containing seven acres ... six acres that are above the country road ... and the other acre that lyes below the country road ... with all the Buildings." In 1761, Ball would erect a new house next to the existing house.

OLD HOUSES

Of the proprietors of Grafton in 1728, a number would be from [Concord](#): John Flint, Benjamin Barrett, Ebenezer Wheeler, Joseph Barrett, Eleazer Flagg, Joseph Meriam, Jacob Taylor, Samuel Chandler, John Hunt and Joseph Taylor. This was due to the success of a petition in this year to the General Court, that the white people be allowed to purchase local land from native Americans.

James Watson, Samuel Hill, Zerubabel Eager and 32 others, inhabitants of [Concord](#), Sudbury, Marlborough, and Stow, petitioned for liberty to purchase land of the Indians at Hassanamisco (Grafton).¹³

13. [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.)



JERSEY

JERSEY

1726

October 20, Sunday (Old Style): The 1st Thoreau burial listed in the St. Héliér, [Jersey](#) parish records was the result of a drowning.¹⁴

*Jean Taureau ayant este noye en allant au chateau pour travaille
& ayant este retrouve fut enterre 20 Oct., 1726.*



14. Stamp: Jersey Parish Churches (2nd series); Issued November 13, 1990; Design: P. Layton; Printed in lithography by B.D.T.; Perforations 13½ - Stamp size 38mm x 31mm



JERSEY

JERSEY

1728

July 19, Monday (Old Style): The 1st marriage of a Thoreau in the St. Hélier, [Jersey](#) parish records (now destroyed) once read as follows:

Jaque Taureaux and Marie Quintar.





JERSEY

JERSEY

1729

The 1st Thoreau baptism in the St. Héliér, [Jersey](#) parish records:

Jaque, son of Jaque Taureau and Marie Quintar.





JERSEY

JERSEY

1741

On the Isle of [Jersey](#), the foundation of the General Hospital (actual construction would begin in 1765).



JERSEY

JERSEY

1746

On the Isle of [Jersey](#) in the English Channel, Elizabeth Guillet was born to Jaques Guillet and Elizabeth Quintal (or Quintare or Quintore) Guillet, and the godparents were listed in the parish records of St. H  lier as Jaque Thoreau and Marie Quintal his wife, who were that infant's uncle and aunt.





JERSEY

JERSEY

1749

On the Island of [Jersey](#) in the English Channel, [Philippe Thoreau](#) and [Marie Le Galais](#) were wed.



JERSEY

JERSEY

1754

On the Isle of [Jersey](#) in the English Channel in this year, the [Huguenot](#) couple [Philippe Thoreau](#) and [Marie Le Galais Thoreau](#) had a baby boy they would have christened on April 28th as [Jean Thoreau](#) (which makes him a member of the 3d cohort subsequent to the great [Huguenot](#) diaspora). Later, the records of [Concord](#) town in Massachusetts would falsely reflect, as below, not only that Jean's given name was the English-language name "John" but also that he had been born in Concord, that is, that he was an American by birth rather than an immigrant:

Births

Name	Sex	Birth Date	Birth Place	Father's Name	Mother's Name
THOREAU, John		1754	Concord		
THOREAU, Mary	F	1786	Concord	John	
THOREAU, Sarah		1791	Concord		
THOREAU, Helen L.	F	1813	Concord	John	Cynthia
THOREAU, John	M	1815	Concord	John	Cynthia
THOREAU, Sophia Elizabeth	F	Sept. 27, 1819	Chelmsford	John	Cynthia

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JERSEY

JERSEY

The parish records of St. H  lier show that on this island in this year, also, Marie Guillet was born to Jaques Guillet and Elizabeth Quintal (or Quintare or Quintore) Guillet, and the godparents were listed as Jean Perrochon and Marie Thoreau.

On the peninsula of [Boston](#) in the Massachusetts Bay, at their house on [Prince Street](#), [Mr. Burns](#) and Mrs. [Sarah Orrok Burns](#) had a baby girl they named [Jane Burns](#).

THOREAU
LIFESPANS

(About all we know of this father is that he would not remain with his American family, at some point returning instead permanently to Stirlingshire, [Scotland](#).)



It was in this year that [Ammi White](#) was born in Groton, Massachusetts, son of Thomas White and Hannah Faulkner White. (They named their infant after its maternal grandfather Ammi Ruhammah Faulkner. Note that this infant could not have been the son of Deacon [John White](#) of [Concord](#), in whose store [Jean Thoreau](#)'s son



JERSEY

JERSEY

[John Thoreau](#) eventually would work, since at the time he was only four or five years old. Deacon John White was a son of Thomas White's brother, Mark White, Jr., and therefore Ammi White's 1st cousin!)

THE DEACONS OF CONCORD

April 28, Sunday: [Jean Thoreau](#), son of [Philippe Thoreau](#) and [Marie Le Galais Thoreau](#), was baptized at St. Helier on the Isle of [Jersey](#). A certificate of this baptism would be made out on parchment on May 3, 1773, and would be in the possession of [Aunt Maria Thoreau](#) who would lend it to her nephew [Henry Thoreau](#) in November or December of the year 1836, who would transcribe it as follows:

Extrait du Registra des Baptismes de la paroisse de S^t Helier en L'Isle de Jersey—

Jean fils de M^r Philippe Thoreau & de M^{se} Marie le Gallais sa femme fut Baptisé le vingt huiteme jour D'Avril mille sept Cents Cinquante Quatre

Mons^r Jean le Montays De la paroisse de S^t Ouën / Parrain & Marie le Preveu sa femme Marraine, ... Nous sousignés recteur & surveillans de la Paroisse de S^t Helier certifions l'Extrait cidessus conforme à l'original à Jersey ce 3^e Mai 1773.

J Du Pre Recteur.

N Messerz [??] } Surveill'
Cha^s Marinel }

Nous Sousignés Recteur & Principaux de la Paroisse de S^t Helier certifions que Jean Thoreau à participé au Sacrament de la S^{te} Cène dans l'Elgise de la d^{te} Paroisse de S^t Helier et que, du meilleur de notre Connaissance, il s'est toujours conduit conduit [sic] dune maniere edificante et chretienne, En foi de quoi nous lui avons signé le plresent certificat a Jersey ce 3^e Mai 1773

N Messerz [??]

Eduar Patriarche J Dupré rect—

N Messerz [??] } Surveill'
Cha^s Marinel }

Rich^d Carteret

Cha^s Le Maistre

Thos Hilgrove

John Luce

Chas D'Auvergne

J. Durell

Matt^u Gosvet

Jⁿ Montays

Jaques Hemery

D^e Mallette



JERSEY

JERSEY

1755

On the island of [Jersey](#) in the English Channel, the French [Huguenot](#) couple [Philippe Thoreau](#) and [Marie Le Galais Thoreau](#) had the other of their two baby boys, the one who would be christened as [Pierre Thoreau](#). This child would become the ancestor of the closest living relative to Henry David Thoreau as of 1971, the Law Lord of England, Sir Herbert Du Parcq, Lord Du Parcq of Grouville, a member of the House of Lords and the Lord Justice of Appeal for England, through Pierre's marriage to Elizabeth Anquetil who would give birth to Pierre Thomas Thoreau who would produce Sophia Thoreau (not the Sophia who was a sister to Henry David Thoreau) who would marry with Clement du Parcq and give birth to Herbert du Parcq (1880-1949) who would be created a Law Lord.

**THOREAU
LIFESPANS**



JERSEY

JERSEY

1768

Britain's first Chamber of Commerce was founded, on the Isle of [Jersey](#).



JERSEY

JERSEY

1770

According to Marcel R. Garnier's *L'ANCÊTRE* (THE ANCESTOR), in Québec in approximately this year Jean Thoreau became the owner of a new boat, the "Dolphin," that was captained for him by Jean Cabot of the Isle of [Jersey](#).



JERSEY

JERSEY

1771

On the Isle of [Jersey](#), a Code of Laws was drawn up.



JERSEY

JERSEY

1773

On the Isle of [Jersey](#), Jeanne Guillet was born to Samuel Guillet and Marie Thoreau, the infant's godparents being Philippe Thoreau, Junr. and Anne Thoreau his sister.



JERSEY

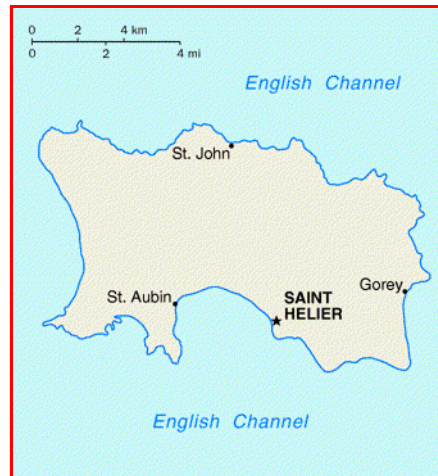
JERSEY

May 3, Monday: [William Bartram](#) arrived in Savannah.

[Henry Thoreau](#)'s paternal grandfather [Jean Thoreau](#) (1754-1801) took the Protestant sacrament in St. Hélier, on the island of [Jersey](#) in the English Channel,

HUGUENOTS

**HENRY'S
RELATIVES**



in preparation for embarking on a [privateering](#) voyage that would eventually, after a shipwreck, dump him at Boston Harbor without any intention on his part of going there.

[HDT](#)[WHAT?](#)[INDEX](#)**JERSEY****JERSEY**

Jean's father [Philippe Thoreau](#) was a wine merchant on Jersey but by family tradition the Thoreaus had originated either in Tours or in the Poitou-Charentes district of France. (Jean's mother's name was [Marie Le Galais](#).) Some of the Thoreaus married English and it is said one descendant was a military officer. John would begin as a merchant in America on [Boston](#)'s Long Wharf with one barrel of sugar, and would go privateering again, and eventually would possess a fortune of \$25,000.⁰⁰ and a home on [Prince Street](#) — the American dream!¹⁵

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15. On July 26, 1851 at Cohasset, while going along for the experience of it on a commercial cruise for mackerel, [Thoreau](#) would meet up with a Captain Snow who would be able to remember hearing fishermen say they “fitted out at Thoreau’s.”





JERSEY

JERSEY

1779

The French tried again to invade the island of Jersey, but unsuccessfully.



JERSEY

JERSEY

1780

Charles William Guillet and his wife Marie, née Thoreau, removed from Richmond near London to the Isle of [Jersey](#).



JERSEY

JERSEY

1781

January 6, Saturday: About 1,000 French soldiers disembarked on the Island of [Jersey](#) (which at high tide is but 14 miles from the Normandy mainland directly to its east).

January 7, Sunday: The French soldiers that had landed on [Jersey](#) were defeated in a brief but bloody engagement against the British garrison in the Royal Square (*Le Vier Marchi*) outside the Royal Court and their leader, the Baron de Rullecourt, was killed — despite having managed to kill Major Francis Peirson and capture the island's governor. News of the battle would be seen in the London [Gazette](#) by John Boydell, an Alderman of the City of London. Boydell had an engraving business at 90 Cheapside in [London](#) and knew the American artist John Singleton Copley, who had settled in London and was painting historic subjects. Boydell would influence Copley to make a sort of art of this sort of slaughter, on a heroic canvas now at London's Tate Gallery. The painting has now been transformed into something entirely useful: a series of four postage stamps as indicated by the dotted lines below:¹⁶



16. Stamp Series: Bicentenary of the Battle of Jersey, issued January 6, 1981; designed and printed in photogravure by Courvoisier from painting by J.S. Copley; perforations 12½x12; stamp size 33½mm x 52mm; miniature sheet 144mm x 97mm

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John Singleton Copley's oil of "The Death of Major Peirson" (having to do with a January 7, 1781 incident in which a group of French soldiers had landed on [Jersey](#) and been defeated in a brief but bloody battle in the island's Royal Square) was unveiled in London.





JERSEY

JERSEY

1787

The founder of Methodism, the Reverend John Wesley, preached on [Jersey](#).

March 10, Saturday: A complaint was registered in the *Gazette de Jersey* that there seemed to be more and more wizards and [witches](#) in the island of [Jersey](#) in the English Channel, and more and more victims of these wizards and witches. The complainer described an instance that had just taken place at St. Brelade's: a worthy householder had dreamt that a certain wizard had ordered him to poison himself on a specified night. The worried man had told his wife, and they had purchased the assistance of a White Witch. This *Quéraude* had prescribed that the householder fast and otherwise prepare himself for his ordeal. When the night in question arrived, this fee professional adviser, the householder, the householder's wife, and four or five of his friends, swords drawn, had shut themselves into a chamber. The White Witch had had them boil some special herbs, roast a cow's heart studded with nails and pins, read specific passages from the family Bible, thrust swords up the chimney to prevent the Black Witch from entering from that direction, wave their swords around in the air of the chamber, point their swords toward the earth to hinder the Black Witch from rising up, etc.



JERSEY

JERSEY

1790

On the [Isle of Jersey](#), there was an influx of French refugees from the Revolution.

James Thoreau, in this year on this island, fashioned an oak long-case grandfather clock (the device would sell in 2004 on e-Bay for \$2,210).



JERSEY

JERSEY

1792

[François-Auguste-René, vicomte de Chateaubriand](#) returned to France and subsequently joined the army of Royalist émigrés in Coblenz under the leadership of Louis Joseph de Bourbon, Prince de Condé. His family arranged a marriage, sight unseen, with Céleste Buisson de la Vigne of Saint Malo. When this Royalist army engaged in a major siege of Thionville, he was seriously wounded and was carried to the [Isle of Jersey](#). He would go into exile in England without his bride, nor would it occur to him to mention among the English that he was a married man.



JERSEY

JERSEY

1795

On the Isle of [Jersey](#), Daniel Guillet was born to Daniel Guillet and Susanne Thoreau, and his godparents were his grandfather Jean Thoreau and his aunt Marie Anne Guillet.

[HDT](#)[WHAT?](#)[INDEX](#)**JERSEY****JERSEY****1796**

On the Isle of [Jersey](#), Suky (or Luky) was born, a son, to Daniel Guillet and Susanne Thoreau. The godparents were Charles William Guillet and Marie Thoreau his wife, the infant's uncle and aunt.

The engraving shop of John Boydell in London offered, at four guineas each, copies of a fine engraving of John Singleton Copley's oil "The Death of Major Peirson," having to do with the January 7, 1781 incident in which a group of French soldiers had landed on [Jersey](#) and been defeated in a brief but bloody battle in the island's Royal Square.





JERSEY

JERSEY

1797

On the Isle of [Jersey](#), Charles Guillet was born to Charles William Guillet (1772-1809) and Marie Thoreau, and his godparents were Jean Thoreau and Marie Anne Tantin his wife, the infant's grandparents.



JERSEY

JERSEY

1800



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

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

RELIGIOUS SOCIETY OF FRIENDS



JERSEY

JERSEY

1801

➡ On the Isle of [Jersey](#), Charles Guillet was born to Charles William Guillet (1772-1809) and Marie Thoreau, and his godparents were his uncle Jean Thoreau and his aunt Elizabeth Guillet, the widow of Josué Gaborel. (Apparently the previous Charles Guillet, born into this family in 1797, had died in infancy?)

➡ June 26, Friday: On the island of [Jersey](#) in the English Channel, [Marie Le Galais Thoreau](#), mother of six daughters and two sons, died.

THOREAU LIFESPANS

➡ July 1, Wednesday: [Peter Thoreau](#) of [Jersey](#) had the practice of communicating with the family in the New World by sending letters care of his friend, Captain John Harvey of Boston, or by way of a vessel out of Jersey under the command of a Captain Tousel. On this day he wrote from Jersey to his niece "[Miss Elizabeth Thoreau, Concord](#), Near Boston." He included with this letter a "Vue de la Ville de St. Helier." This letter would be given by [Aunt Maria Thoreau](#) to [Henry Thoreau](#) on April 21, 1855. (The document has not yet been found. Below is what Thoreau recorded of it in his journal.)

Aunt Maria has put into my hands to day for safe keeping 3 letters—from Peter Thoreau, dated Jersey—(the 1st July 1st 1801, the 2nd Ap. 22nd 1804—& the 3d. Ap. 11th 1(806) & directed to his neice "Miss Elizabeth Thoreau Concord Near 63 Boston." &c also a "Vue de la Ville de St Helier &c" accompanying the 1st. She is not certain that any more were received from him. The 1st is in answer to one from Elizabeth announcing the death of her father (my grand father) [Written vertically in left margin in pencil, lines 27-32: "X Where is it?", to correspond to the "X" interlined in pencil above "copy", line 26).] He states that his mother died the 26th of June 1801—the day before he received E's letter—though not till after he had heard from another source of the death of his brother, which was not communicated to his mother. "She was in the 79th year of her age, & retained her memory to the last." — — — "She lived with my two sisters, who took the greatest care of her." He says that he had written to E's father about the death of his oldest brother, (who died about a year before, but had had no answer—had written that he left his children, two sons & a daughter, in a good way, "the eldest son and daughter are both married, and have children, the youngest is about eighteen. I am still a widdower of 4 children, — — — — I have but two left, Betsy & Peter, James & Nancy are both at rest." He adds that he sends a view "of our native town" &c. The 2d of these letters is sent by Capt. John then at Guernesey.



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Harvey of Boston.^ He says that on the 4th of Feb. previous he sent her a copy of the last letter he had written, which was in answer to her 2nd, since he feared she had not received it. Says they are still at war with the French— That they received the day before a letter from her "Uncle & Aunt Le Cappelain of London." Complains of not receiving letters. "Your Aunts Betsy & Peter join with me &c".

Ac. to the 3rd letter he received an answer to that he sent by Captn Harvy, by Capt. Touzel, & will forward this by the last—who is going via Newfoundland to Boston. "He expects to go to Boston every year." Several vessels from Jersey go there every year. His nephew had told him some time before that he "met a gentleman from Boston who [torn out] told him he [saw or knew?] Thoreau & Hayse there." & he thinks the & he (Peter Thoreau) therefore thinks the children must have kept up the name of the firm. Says Capt. Harvey was an old friend of his. "Your Cousin John is a Lieutenant in the British service, he has been already a campaign on the continent, he is very fond of it." "Your aunts Betsy & Peter join &c".

Aunt Maria thinks the correspondence ceased at Peters death—because he was the one who wrote English.



JERSEY

JERSEY

1802



On the Isle of [Jersey](#), John Guillet was born to Charles William Guillet (1772-1809) and Marie Thoreau.



JERSEY

JERSEY

1803




On the Isle of [Jersey](#), George Guillet was born to Charles William Guillet (1772-1809) and Marie Thoreau.




JERSEY

JERSEY

1804

 On the Isle of [Jersey](#), the building of Fort Regent began.

 April 22, Sunday: Gioachino Rossini organized an accademia di musica in Imola.

Uncle [Peter Thoreau](#) wrote again from [Jersey](#) to his niece “[Miss Elizabeth Thoreau](#), [Concord](#), Near Boston.”

[ELIZABETH ORROCK THOREAU](#)



JERSEY

JERSEY

1805




On the Isle of Jersey, Mary Guillet was born to Charles William Guillet (1772-1809) and Marie Thoreau.





JERSEY

JERSEY

1806

 On the Isle of [Jersey](#), Peter Guillet was born to Charles William Guillet (1772-1809) and Marie Thoreau.¹⁷

 General Don, the Lieutenant-Governor of the Isle of [Jersey](#), began a network of main roads.

 April 11, Friday: Edward Flint was appointed guardian over the five minor children of widow Mary Brooks Merriam.

Uncle [Peter Thoreau](#) wrote a 3rd time from the Isle of [Jersey](#), in the English Channel off the coast of France, to his niece "[Miss Elizabeth Thoreau](#), [Concord](#), Near Boston" (it is not known that any more than this series of three letters were ever written by the Thoreaus on the Channel Islands to their emigrant relatives in the New World).

ELIZABETH ORROCK THOREAU

17. Edwin Clarence Guillet. THE GUILLET-THOREAU GENEALOGY. Toronto: E.C. Guillet, 1971. 247 pages, illustrated, genealogical tables, 29cm. Available in the British Library under call number X.802/2433: To the best of the information available to this Guillet author of this bound typescript, the closest relative to Henry David Thoreau at that date of publication was a second cousin once removed who had died in 1949, Sir Herbert Du Parcq, Lord Du Parcq of Grouville, a member of the House of Lords and the Lord Justice of Appeal for England, or perhaps this lord's mother Sophia Thoreau Du Parcq in the remote possibility that at that point she still survived. During WWII this Law Lord had headed the relief for exiled Channel Islanders. We now know, from a published obituary, that this man produced offspring, two girls and a boy, who survived him at his death, although we do not know their given names. Also, we do not know whether they ever have been contacted in regard to their quite unique Thoreau ancestry.



JERSEY

JERSEY

1807



On the Isle of [Jersey](#), Ann Guillet was born to Charles William Guillet (1772-1809) and Marie Thoreau.



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1809



On the Isle of [Jersey](#), James Guillet was born to Charles William Guillet (1772-1809) and Marie Thoreau.

Birth of [Ebenezer Elliott](#)'s and Fannie Gartside Elliot's 2d child, Benjamin Garber Elliott.

[HDT](#)[WHAT?](#)[INDEX](#)**JERSEY****JERSEY****1814**

General Joachim Murat deserted the Emperor [Napoléon I](#) and joined the Allies. Allied armies defeated the [French](#) and entered Paris on March 30th. Napoleon abdicated and was banished to Elba. Louis XVIII entered Paris and took up the throne.





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With [Napoleon Bonaparte](#)'s abdication, France was opened once again to the importation of [cane sugar](#) from abroad and its domestic [beet sugar](#), produced, of necessity, without the use of slave labor, became, of necessity, noncompetitively expensive.

SWEETS
WITHOUT
SLAVERY

[Walter Savage Landor](#) and his wife had gone to the [Isle of Jersey](#) in the English Channel off the coast of France, but there they quarreled and when he set off for the mainland he was on his own. Eventually she would rejoin him, at Tours, as would his younger brother Robert Landor. At Tours they met up with [Francis George Hare of Herstmonceux, East Sussex, and Gresford, Flintshire, Wales](#).



JERSEY

JERSEY

1816



On the Isle of [Jersey](#), in the English Channel off the coast of France, Eliza Thoreau died, and was buried in the St. Hélier's Parish churchyard. (Her tombstone's still there.)



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JERSEY

1823



England had 160 steamboats. The 1st such ship docked at the Isle of [Jersey](#).



JERSEY

JERSEY

1825



According to Marcel R. Garnier's *L'ANCÊTRE* (THE ANCESTOR), it was in about this year that John Guillet¹⁸ went from the Isle of [Jersey](#) to Québec in the New World.

[Harrison Gray Dyar](#) reached his majority and completed his apprenticeship at the [Concord](#) clockmaking shop of Lemuel Curtis on the "Milldam".

[Cynthia Dunbar Thoreau](#) joined the [Concord](#) Female Charitable Society. One of the many things this society had done for the local "silent poor" was provide snuff, rice, tea, brandy, and spirits to Zilpah White while she had lived (she had died in 1820) "at the very corner of my bean field" near [Walden Pond](#) alone in a cabin, and provide yarn that she could weave so as to have some sort of cash income.

WALDEN: Here, by the very corner of my field, still nearer to town, Zilpha, a colored woman, held her little house, where she spun linen for townsfolk, making the Walden Woods ring with her shrill singing, for she had a loud and notable voice. At length, in the war of 1812, her dwelling was set on fire by English soldiers, prisoners on parole, when she was away, and her cat and dog and hens were all burned up together. She led a hard life, and somewhat inhumane. One old frequenter of these woods remembers, that as he passed her house one noon he heard her muttering to herself over her gurgling pot, -"Ye are all bones, bones!" I have seen bricks amid the oak copse there.

PEOPLE OF
WALDEN

ZILPAH WHITE

SLAVERY

18. In the Huguenot diaspora, the Guillet family was closely entangled with the Thoreau family.



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1829



October 24, Saturday: Giuseppe Verdi applied for the position of organist at Soragna, Parma (he would not be hired).

The Mirror of Literature, Amusement, and Instruction Volume 14, No. 395, Saturday, October 24, 1829 / No. 396, Saturday, October 31, 1829. PRICE 2d per issue:

The Contemporary Traveller.

* * * * *

NOTES OF A TOUR IN THE ISLAND OF JERSEY.

By Alexander Sutherland, Esq.

Member of the Royal Physical Society of Edinburgh.

We lost sight of the Needles at sunset. There was little wind; but a heavy weltering sea throughout the night. Nevertheless, our bark drove merrily on her way, and at day-break the French coast, near Cape de la Hogue, was dimly visible through the haze of morning. At dawn the breeze died away; and as the tide set strongly against us, it was found necessary to let go an anchor, in order to prevent the current from carrying us out of our course. The surface of the ocean, though furrowed by the long deep swell peculiar to seas of vast extent, looked as if oil had been poured upon it. The vessel pitched prodigiously too; but neither foam-bubbles nor spray ruffled the glassy expanse. Wave after wave swept by in majesty, smooth and shining like mountains of molten crystal; and though the ocean was agitated to its profoundest depths, its convulsed bosom had a character of sublime serenity, which neither pen nor pencil could properly describe.

The night-dew had been remarkably heavy, and when the sun burst through the thick array of clouds that impended over the French coast, the cordage and sails discharged a sparkling shower of large pellucid drops. In the course of the forenoon, a small bird of the linnet tribe perched on the rigging in a state of exhaustion, and allowed itself to be caught. It was thoughtlessly encaged in the crystal lamp that lighted the cabin, where it either chafed itself to death, or died from the intense heat of the noon-day sun, which shone almost vertically on its prison. At the time this bird came on board, we were at least ten miles northward of the island of Alderney, the nearest land.

At one P.M. tide and wind favouring, we weighed anchor, and stood away for the Race of Alderney, which separates that island from Cape de la Hogue. In the Race the tide ran with a strength and rapidity scarcely paralleled on the coasts of Britain. The



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famous gulf of Coryvreckan in the Hebridean Sea, and some parts of the Pentland Firth, are perhaps the only places where the currents are equally irresistible. To the latter strait, indeed, the Alderney Race bears a great resemblance; and an Orkney man unexpectedly entering it, would be in danger of mistaking Alderney for Stroma, and Cape de la Hogue for Dunnet Head. In stormy weather the passage of the Race is esteemed by mariners an undertaking of some peril – a fact we felt no disposition to gainsay; for though the day was serene, and the swell from the westward completely broken by the intervention of the island, the conflict of counter-currents was tremendous. At some places the water appeared in a state of fierce ebullition, leaping and foaming as if convulsed by the action of submarine fires; at others it formed powerful eddies, which rendered the helm almost of no avail in the guidance of the vessel.

We steered as near to Alderney, or Aurigni as it is frequently called, as prudence warranted. It is a high, rugged, bare-looking island, encompassed by perilous reefs, but supporting a pretty numerous population. The only arborescent plants discernible from the deck of our vessel, were clumps of brushwood. The grain on the cultivated spots was uncut, and several wind-mills on the higher grounds, indicated the means by which the islanders, who have very little intercourse with the rest of the world, reduce their wheat into flour. The southern side of the island is precipitous, and its eastern cape terminates in a fantastic rock called the Cloak, which our captain consulted as a landmark in steering through the Race. There is only one village in Alderney – a paltry place, named St. Anne, or in common parlance La Ville; and there a detachment of troops is generally stationed. Small vessels only can enter the harbour, which is shelterless, and rendered difficult of access by a sunken reef. At sunset Alderney was far astern, and three of its sister islands, Sark, Herm, and Jethau, were in view ahead.

It was impossible to behold, without a portion of romantic enthusiasm, the dazzling radiance of the orb of day, as it went down in splendour beyond the gleaming waves. A thousand affecting emotions are liable to be excited by the prospect of that mighty sea whose farther boundaries lie in another hemisphere – whose waters have witnessed the noblest feats of maritime enterprise, and the fiercest conflicts of hostile fleets. Where shall we find the man to whom science is dear, who dreams not of Columbus, when he first feels himself rocked by the majestic billows of the Atlantic – who regards not the golden line of light, which the setting sun casts over the waste of waters, as a type of the intellectual illumination experienced by the ocean pilgrim, when he first steered his bark into its solitudes? Who can survey, even the hither strand of that vast sea, without reflecting that the waves that break at his feet have laved the palm-fringed shores of America; and that the bones of millions – the pride, and pomp, and treasure of nations – repose in the same capacious tomb?



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Anxious to be a spectator of the perils that beset navigation among these islands, I repaired to the deck before day-break, at which time, according to our captain's calculation, we were likely to double the Corbiere—a well-known promontory on the western side of Jersey—which requires to be weathered with great circumspection. Jersey was already visible on our larboard bow—a lofty precipitous coast. Wind and tide were in our favour, and we swept smoothly and rapidly round the cape; but the jagged summits of the reefs that environ it, and the impetuosity of the currents, bore incontestable evidence to the verity of the tales of misfortune which our captain associated with its name. The rock which bears the appellation of the Corbiere, is close in shore, and so grotesque in form, as to be readily singled out from the adjacent cliffs. A reef, visible only at low water, shoots from it a considerable distance into the sea, and another ledge of the same aspect, lies still farther seaward; consequently the course of a careful pilot, is to hold his way free through the channel between them. If a lands-*man may be permitted to make an observation on a nautical point, I would say that our steersman kept the peak of the Corbiere exactly on a level with the adjacent precipices, till we were directly abreast of the headland, and then stood abruptly in-shore till within a few fathoms of the cliffs, under the shadow of which he afterwards held a steady course till we opened the bay of St. Aubin.

The fantastic and inconstant outline of the Corbiere, as we were hurried swiftly past it, was a subject of surprise and admiration. When first seen through the haze of morning, it resembled a huge elephant supporting an embattled tower; a little after, it assumed the similitude of a gigantic warrior in a recumbent posture, armed *cap-a-pie*; anon, this apparition vanished, and in its stead rose a fortalice in miniature, with pigmy sentinels stationed on its ramparts. The precipices between the Corbiere and the bay of St. Aubin, are no less worthy of notice than that promontory. They slope down to the water-edge in enormous protuberances, resembling billows of frozen lava, intersected by wide sinuous rifts, and present a most interesting field for geological research.

The bay of St. Aubin is embraced by a crescent of smiling eminences thickly sprinkled with villas and orchards. St. Helier crouches at the base of a lofty rock that forms the eastern cape: the village of St. Aubin is similarly placed near Noirmont Point, the westward promontory, and between the two, stretches a sandy shelving beach, studded with martello towers. The centre of the bay is occupied by Elizabeth Castle—a fortress erected on a lofty insulated rock, the jagged pinnacles of which shoot up in grotesque array round the battlements. The harbour is artificial, but capacious and safe, and so completely commanded by the castle, as to be nearly inaccessible to an enemy. The jetties and quays, which had only been recently constructed, are of great extent and superior masonry. The majority of the vessels in port were colliers from England; but summer is not



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the season to look for crowded harbours. The merchants of St. Helier engage deeply in the Newfoundland fishery, and are otherwise distinguished for maritime enterprise; consequently there is no reason to infer that the vast sum of money which must of necessity have been expended in the improvement of the harbour, has been unprofitably sunk. During the late war the islanders rapidly increased in opulence, as the island was filled with troops and emigrants, who greatly enhanced the value of home produce; but the cessation of hostilities restored matters to their natural order, and the Jersey men bewail the return of peace and plenty with as much sincerity as any half-pay officer that ever doffed his martial appurtenances.

St. Helier may contain about 7,000 inhabitants. Internally it differs little from the majority of small sea-ports in England, save it may be in the predominance of foreign names on the signboards, and the groups of French marketwomen, distinguished by their fantastic head-gear, who perambulate the streets. The only place worthy of a visit is the market, which, for orderly arrangement, and plenteous supply, is scarcely excelled in any quarter of the world. It was occupied chiefly by Norman women, who repair here regularly once a-week from Granville to dispose of their fowls, fish, eggs, fruit, and vegetables. Most of them were seated at their stalls, and industriously plying their needles, when not occupied in serving customers. They had a mighty demure look, and never condescended to solicit any person to deal with them – a mode of behaviour which the butchers, fishmongers, fruiterers, and greengrocers, of Great Britain would do well to imitate. The generality were hard-featured; and their grotesque head-dresses, parti-coloured kerchiefs, and short clumsily-plaited petticoats, gave them a grotesque, antiquated air, altogether irreconcilable to an Englishman's taste. They were, however, wonderfully clean, and civil and honourable in their traffic, compared with the filthy, ribald, over-reaching hucksters who infest our markets; and it was gratifying to hear that the Jersey people encouraged their visits, and treated them with hospitality and respect.

The rock on which Elizabeth Castle is perched, is nearly a mile in circuit, and accessible on foot at low water by means of a mole, formed of loose stones and rubbish, absurdly termed "the Bridge," which connects it with the mainland. In times of war with France, this fortress was a post of great importance, and strongly garrisoned; but in these piping days of peace, I found only one sentinel pacing his "lonely round" on the ramparts. The barracks were desolate – the cannon dismounted – and grass sufficient to have grazed a whole herd, had sprung up in the courts, and among the pyramids of shot and shells piled up at the embrasures. The gate stood open, inviting all who listed to enter, and native or foreigner might institute what scrutiny he pleased without interruption.

The hermitage of St. Elericus, the patron saint of Jersey, a holy man who suffered martyrdom at the time the pagan Normans invaded the island, is said to have occupied an isolated peak,



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quite detached from the fortifications, which commands a noble seaward view of the bay. A small arched building of rude masonry, having the semblance of a watch-tower, covers a sort of crypt excavated in the rock, into which, by dint of perseverance, a man might introduce himself; and this, if we are to credit tradition, is the cave and bed of the ascetic. Here, like the inspired seer of Patmos, he could congratulate himself on having shaken off communion with mankind. Cliffs shattered by the warfare of the elements –a restless and irresistible sea, intersected by perilous reefs –and the blue firmament –were the only visible objects to distract the solemn contemplations of his soul.

An abbey, dedicated to St. Elericus, once occupied the site of Elizabeth Castle. The fortress was founded on the ruins of this edifice in 1551, in the reign of Edward VI., and according to tradition, all the bells in the island, with the reservation of one to each church, were seized by authority, and ordered to be sold, to defray in part the expense of its erection. The confiscated metal was shipped for St. Malo, where it was expected to bring a high price, but the vessel foundered in leaving the harbour, to the triumph of all good Catholics, who regarded the disaster as a special manifestation of divine wrath at the sacrilegious spoliation.

The works of Fort Regent occupy the precipitous hill that overhangs the harbour, and completely command Elizabeth Castle, and indeed the whole bay. They are of great strength, and immense masses of rock have been blown away from the cliff in order to render it impregnable. The barracks are bomb-proof, and scooped in the ramparts; and the parade ground, which in shape exactly resembles a coffin, forms the nucleus of the fortifications. This fortress had been completed since the peace, and we found the 12th regiment of the line garrisoning it; but little of the pomp and circumstance of warlike preparation was visible on its ramparts. The prospect seaward is magnificent, and includes a vast labyrinth of rocks called the Violet Bank, which fringes the south-eastern corner of the island. One glimpse of this submarine garden is sufficient to satisfy the most apprehensive patriot, that Jersey is in a great measure independent of "towers along the steep."

At St. Helier a stranger may, without any great stretch of imagination, fancy himself in England; but no sooner does he penetrate into the country, than such self-deception becomes impossible. The roads, even the best of them, are mere paths, narrow, deep sunk between enormous dikes, and so fenced by hedges and trees, as to be almost impervious to the light of day. The fields, of which it is scarce possible to obtain a glimpse from these "covered ways," are paltry paddocks, rarely exceeding two or three acres. Hedges and orchards render the face of the country like a forest, and nearly as much ground is occupied by lanes and fences as is under the plough.

A view of the western side of Jersey, is calculated to impress a stranger with an idea that it is a barren, unproductive island;



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but no supposition could be more erroneous, as, in fact, a great proportion of it may be described as orchard. The extent of ground planted, with fruit trees –apple, pear, and plumb is prodigious; and consequently cider –and very excellent cider too –is one of the staple products of the country, and a favourite beverage among the natives. At the Union Hotel, St. Helier, boarders were allowed to quaff as much as they had a liking for, without being subjected to any additional charge.

About three miles inland from St. Helier, is a singular structure named Prince's Tower, erected on an artificial mound or tumulus, and embowered in a grove of fine trees. The extensive prospect it commanded, and the indubitable antiquity of the masonry, induced me to apply for permission to ascend it; and I was rewarded with a bird's eye view of nearly the whole island, and a vast sweep of the French coast extending almost from Cape de la Hogue to Avranches. An Englishman had lately taken up his abode in the tower, which, with the adjacent pleasure ground, he rented at forty pounds a-year. His object was to render it a place of resort to the inhabitants of St. Helier, and his advertisements promised that the "delightful emotions excited by its unrivalled scenery, and the harmonious chat of the feathered tribe, should not be counteracted by the comfortless sensations of hunger, thirst, and weariness." The interior of the tower was neatly and appropriately fitted up. One apartment was designated the chapel; and in the highest room were several telescopes, mounted so as to traverse to any point of the compass, for the gratification of visitors.

But it is the traditionary history of Prince's Tower that renders it interesting in the eyes of the islanders. In former times it was known by the name of La Hogue-Bye, and the following legend, quoted from *Le Livre noir de Coutances*, gives the origin of its celebrity:– In remote times, a moor or fen in this part of Jersey, was the retreat of a monstrous serpent or dragon, which spread terror and devastation throughout the island. At length a valorous Norman, the Seigneur de Hambye, undertook to attempt its destruction, which, after a terrible conflict, he accomplished. He was accompanied in this adventure by a vassal of whose fidelity he had no suspicion, but who, seeing his lord overcome by fatigue, after having vanquished the reptile, suddenly bethought himself of monopolizing the glory of the action. Instigated by this foul ambition, he assassinated his lord, and, returning to Normandy, promulgated a fictitious narrative of the encounter; and, to further his iniquitous views, presented a forged letter, which he said had been written by De Hambye to his widow, just before his death, enjoining her to reward his faithful servant, by accepting him as her second husband. Reverence for the last injunction of her deceased lord, induced the lady to obey, and she was united to his murderer. But the exultation of the homicidal slave was of short duration. His sleep was disturbed by horrid dreams; and at length, in one of his nightly paroxysms, he disclosed the extent of his villany. On being arrested and questioned, he made a full



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confession, and was tried, found guilty, and publicly executed. De Hambye's widow, in memory of her lord, caused a tumulus of earth, to be raised on the spot where he was buried; and on the summit she built a chapel, with a tower so lofty, as to be visible from her own mansion at Coutances.

So much for the fable. As to the word *Hogue*, there are several places in Jersey called *Hougues*, which are always situated on a rising ground. The word has evidently originated from the German *hoch*, from which is derived our English *high*. A *hougue*, therefore, means a mound or hillock, and in the present instance, the addition of *bye* is obviously a contraction of Hambye; and, in accordance with the foregoing tradition, means literally the *barrow* or tomb of the *Seigneur de Hambye*.

The chapel at la Hogue is said to have been rebuilt in imitation of the Holy Sepulchre at Jerusalem, by one of the popish deans of Jersey, in the reign of Henry VIII. La Hogue-bye remained for many years in a dilapidated state, till about 1790, when the late Admiral d'Auvergne, a native of Jersey, better known under his French title of Duke of Bouillon, became its owner by purchase, and hence it obtained its present name. At his death, in 1816, it was purchased by the late lieutenant-governor, Lieutenant-General Sir Hugh Mackay Gordon, whose heirs afterwards sold it to Francis le Breton, Esq., to whom it now belongs.

The most prominent object in the noble panoramic view from the top of Prince's Tower, is a huge fortress on the eastern side of the island, called the Castle of Mont Orgueil. It crests a lofty conical rock, that forms the northern headland of Grouville Bay, and looks down, like a grim giant, on the subjacent strait. The fortifications encircle the cone in picturesque tiers, and the apex of the mountain shoots up in the centre of them, as high as the flag-staff, which is in fact planted upon it. During war a strong garrison constantly occupied Mont Orgueil, but now a corporal and two privates of artillery composed the whole military force. The corporal, a quiet intelligent man, who spoke with much horror of paying a visit to the West Indies, which, in the mutations of his professional life, he had a prospect of doing at no distant period, acted as *cicerone*, and, among other places, introduced me into a small circular apartment, forming one of the suite appropriated to officers, which he said had been the habitation of Charles II. when a wanderer. This prince, when his unfortunate father fell into the hands of the regicidal party, found a loyal welcome in Jersey. Here he was recognised as king, when in England they sought his blood: here he remained in security, when his fatherland afforded him no asylum. During his lonely sojourn in this remote portion of his hereditary dominions, he is said to have employed himself in making a survey and delineating a map of the island. The natives, flattered by the confidence he reposed in them, and justly proud of nine centuries of unblemished loyalty to the throne of Great Britain, still refer to his residence as a memorable event; and in no



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other part of the British dominions, is the memory of the "merry monarch" more respected. When Cromwell, after the disastrous issue of the battle of Worcester, sent an expedition, under Admiral Blake, to reduce the island, it made a most gallant and protracted defence; and had not circumstances conspired to favour the Invaders, their victory would have been dearly purchased.

Mount Orgueil, in point of historical association, is by far the most interesting spot in Jersey. A part of the fortifications, according to tradition, are coeval with Caesar's incursions into Gaul; and the islanders hold it famous in their oldest story, and of antiquity beyond record. In 1374, the celebrated Constable du Guesclin passed over from Bretagne at the head of a large army, including some of the bravest knights of France, and encamped before this fortress, then called Gouray Castle, into which the principal inhabitants had retired for safety; but after a siege of several months, he was obliged to draw off his forces in despair, and quit the island. Henry V. added much to the strength and beauty of Gouray – made it a depot of arms, and conferred on it the proud name of Mont Orgueil. About 1461, Nanfant, the governor, a dependent of Henry VI. was prevailed upon, by an order of Queen Margaret, to surrender it to Surdeval, a Frenchman, agent of Peter de Brezé, Count of Maulevrier; but though de Brezé kept possession of it for several years, the natives, under the command of Philip de Carteret, Seigneur of St. Ouen, a family long illustrious in Jersey annals, prevented him from completely subjugating the island. Sir Richard Harliston, vice-admiral of England, afterwards re-captured Mont Orgueil, and put an end to Maulevrier's usurpation.

A small pier, intended to facilitate the landing of stores, and shelter the numerous oyster vessels that resort to Grouville Bay at the dredging season, projects into the sea, immediately under the castle guns. The bay, like that of St. Aubin, is defended by a regular line of martello towers, several of which are built far within flood-mark, on reefs that form part of the Violet Bank. The adjacent country is a perfect garden, and numerous secluded villas and cottages are scattered among the umbrageous and productive orchards that spread around. A small village, called Goree, lies a short way southward of Mont Orgueil. In former times, it was a sutling-place for the garrison; now it is only the rendezvous of a few oyster-fishers. In the auberges here, (every alternate house retailed liquor), brandy sold at a shilling a bottle.

The road leading directly from Grouville to St. Helier runs parallel with the southern shore, among corn fields, orchards, and hamlets, and is the best in the island. I travelled it after sunset, and found myriads of toads hopping across it in every direction. These reptiles are extremely common in Jersey; while, in the neighbouring island of Guernsey, if popular report may be credited, they are not only unknown, but cannot exist, as has been ascertained by importing them from less favoured countries. This exemption in favour of Guernsey, is in all probability a



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mere fable, originating with some ignorant native, the absurdity of which no person has been at the trouble to expose. Lizards and small snakes are also numerous in Jersey; and at night-fall, a chorus of crickets resounds from every hedge.

The Jersey cattle are small; but like the pigmy breed of the Scottish Highlands, their flesh is delicate, and their milk and butter rich. The butcher market at St. Helier is supplied chiefly from France. There are sportsmen in Jersey as well as in other countries, but game is neither various nor abundant. The list, however, includes hares, rabbits, the Jersey partridge, a beautiful bird, with pheasant eyes, red legs, and variegated plumage; and several varieties of water fowl. In severe winters, flocks of solan geese, locally denominated "barnacles," frequent the shores.

The Romans, the pioneers of discovery and civilization in Europe, conferred on Jersey the name of Caesarea, in honour of their leader; and Caesar and Tacitus concur in describing it as a stronghold of Druidism, of which worship many monuments still exist. The aborigines were doubtless sprung from the Celtic tribes spread over the adjacent continent; but the present inhabitants are universally recognised as the lineal descendants of the warlike Normans, who, under the auspices of the famous Rollo, conquered and established themselves in the north of France in the ninth century. It was first attached to the British crown at the conquest; and though repeated descents have been made on it by France during the many wars waged between the countries since that remote era, none of them were attended with such success as to lead to a permanent occupation of the island. The islanders, proud of an unconquered name, and gratified to recollect that they originally gave a king to England, not England a king to them, have been always distinguished for fidelity to the British government; and their unshaken loyalty has, from time to time, been rewarded by immunities and privileges, highly conducive to their prosperity, and calculated to foster that spirit of nationality, which is invariably distinctive of a free people. They are exempted from those taxes which press heaviest on the English yeoman, and from naval and military service beyond the boundaries of their own island. The local administration of justice is still regulated by the old Norman code of laws, and this circumstance is regarded by the natives as a virtual recognition of their independence; but strangers, when they inadvertently get involved in legal disputes, have often cause to regret its existence. In cases of assault, particularly the assaulting of a magistrate, even though his official character be unknown to the offender, a severe punishment is generally awarded. We heard several instances of military officers, who had been guilty of raising an arm of flesh against jurats in night frolics at St. Helier's, narrowly escaping the penalty attached to this heinous infraction of the laws – a penalty which would have left them maimed for life.

The introduction of Christianity, and final extirpation of




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idolatry, is said to have occurred in the sixth century. In the latter days of the reign of popery, Jersey formed part of the diocese of Coutances in Normandy, where the ancient records of the island were deposited; but at the Reformation, in the reign of Elizabeth, it was attached to the see of Winchester – an annexation, however, merely nominal, for the island is in reality exempt from the dominion of the church of England. The inhabitants are a well-disposed and peaceable race, but not particularly distinguished for enthusiasm in religion. The peasantry are orderly and industrious; the merchants enterprising; and the seamen, a numerous class, hardy and adventurous. The *aggregate* of the people live more after the French manner than the English; that is, they substitute fruit and vegetables, in a great measure, for animal food, and cider for ale. Neither men nor women are distinguished for personal beauty, though we noticed several very comely dames in our perambulations; and notwithstanding the boasted purity of their descent from the ocean-roamers of the north, they have many of the anomalous features of a mixed race. –Edinburgh Journal of Natural and Geographical Science, No. I.

* * * * *

1832

 On the Isle of [Jersey](#) in the English Channel, there was an outbreak of the Asian [cholera](#).



[James Fenimore Cooper](#), in Paris with his family when the scourge hit that metropolis, commented upon how the gardens of the Tuileries suddenly became deserted.

In America, white settlements were not enjoying good health but the Mandan and Hidatsa were being utterly destroyed. Take a look at the discussion by Richard Batman beginning on page 320 of James Pattie's WEST: THE DREAM AND THE REALITY (in hardcover, titled AMERICAN ECCLESIASTES: THE STORIES OF JAMES PATTIE. Norman: U of Oklahoma P, 1986) having to do with the new and terrifying plague of [cholera](#) sweeping the settled east about the same time. Physicians would reject the [contagion](#) theory (with the exception of smallpox), until in the latter part of the 19th Century work on cholera finally would show that it and other such diseases were indeed, like smallpox, contagious.



Dr. [James Ellsworth De Kay](#) returned from Turkey to New-York, where he began to prescribe port wine as a remedy for [cholera](#) and quickly earned for himself a nickname, "Dr. Port." Saloon customers would be able to ask the bartender to pour them "a Dr. DeKay." Soon he settled at Oyster Bay on Long Island, where he would



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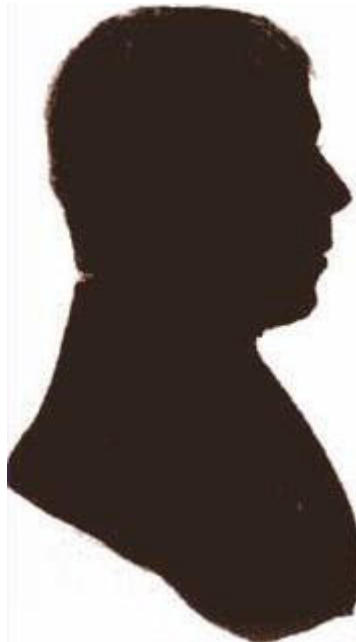
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study natural history, contribute to New-York newspapers, and cultivate literary friendships. Among the romantic literary types whom he would seek to cultivate would be [Washington Irving](#), Joseph Rodman Drake, [James Fenimore Cooper](#), and Fitz-Greene Halleck.



(You will notice instantly that the exigencies of class would make it quite impossible for him ever to cultivate the likes of Henry Thoreau as part of such a clique.)

When the 1st person died of the [cholera](#) in his town, [Friend](#) John [Cadbury](#) the [chocolate](#) maker insisted on following in his “broad-brimmed hat and flowing Quaker frock-coat” as the hired laborers carried the coffin to the graveyard. This was at a time when other people were shunning the victims of the [infection](#). Such burial workers smoked [tobacco](#) constantly while on such details, as their effort to ward off the disease or at least somewhat relieve their anxieties.

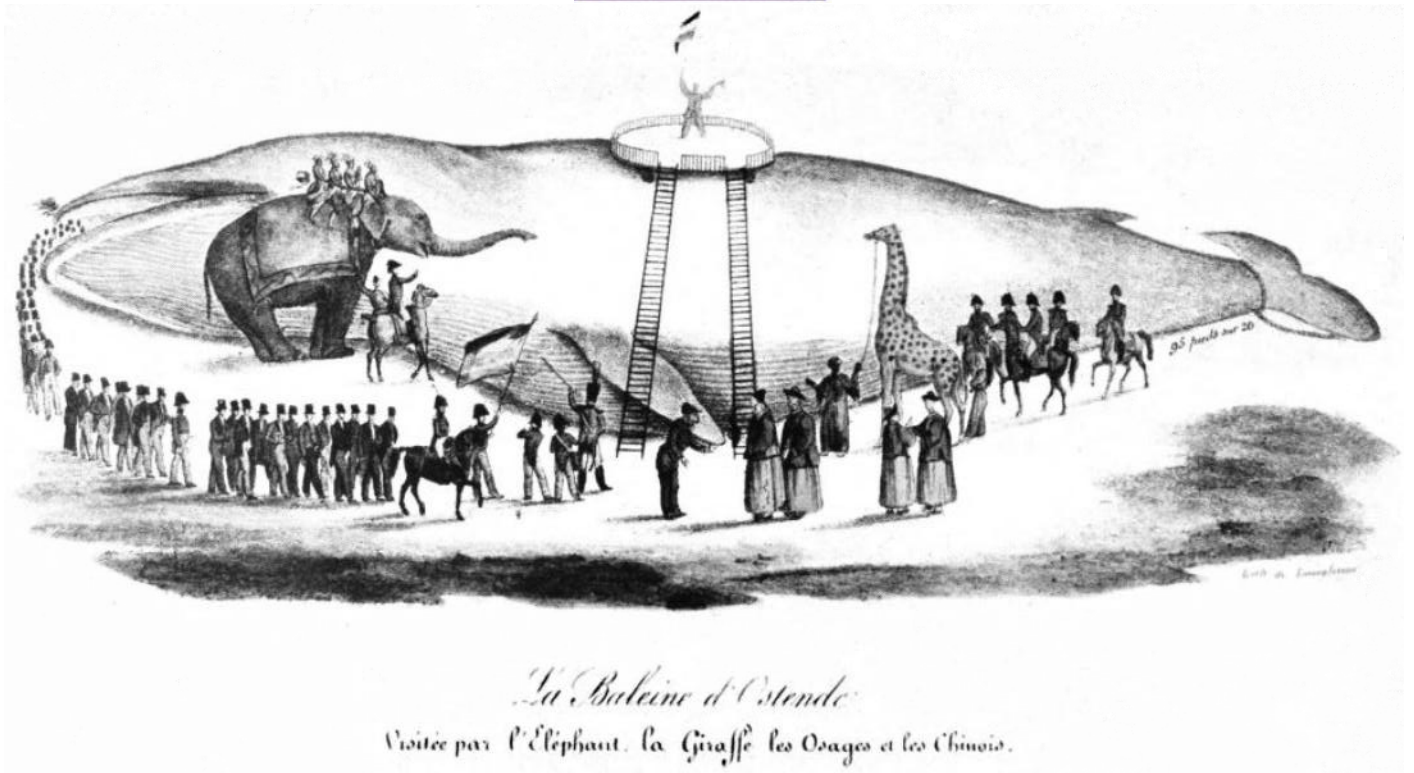


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[Friend](#) John had installed a window made of panes of plate glass in his shop (rather than using the conventional panes of crown glass), one of the 1st local businesses to do so, and was employing an authentic Chinaman attired in an authentic [Chinese](#) national costume, to sit on display in the window and weigh and pack his [tea](#). Hoo-hah!

[GLASS WINDOWS](#)

George W. Warren would write of the activities of his father Josiah Warren (1798-1874) the anarchist, during the public crisis of this year:

Then in 1832 the [cholera](#) first made its appearance, and I well remember how my father set up his type and printed hand-bills cautioning the people how to live during the prevalence of that disease. These bills described the symptoms and how to treat them. Then I was allowed to go with my father to scatter the bills of caution along the streets, and I remember how proud I was when those who saw what my father was doing, shook hands



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with him so warmly.

What with his work of printing precautionary notices and attending a large number of funerals with masonic lodges, firemen and other organizations requiring bands, my father was kept busy for days and weeks and months; there was scarcely an hour that a funeral didn't take place. Time went on, so did deaths, but our family lived through it. Fortunately the writer, being only six years of age, could not realize the state of affairs, nor the horror of the situation – he trotting along, scattering [and] broadcasting the “caution” notices, proud of telling how many papers he had given to the people each day. If the city records of 1832-1834 were not destroyed during the destruction of the court house some years ago, the thanks of the city alderman to him will be found recorded to Josiah Warren if I mistake not.

A New York City peddler brought [cholera](#) up the canal to Rochester, New York, population 11,000, and 400 to 500 of them died, filling many of the city's small cemeteries such as the 3 1/2 acre graveyard on Buffalo Street. One local resident, Ashbel Riley, buried 80 of the victims unaided. The Rochester Board of Health was established. The Monroe County Jail, called the “Blue Eagle Jail,” was built off Court St. between the west bank of the river and the Carroll-Fitzhugh raceway. It had a walled courtyard not only for prisoner exercise but also for executions.

[Professor Richard Harlan](#) was a member of a commission of Philadelphia physicians to Montréal, to collect information on the effective treatment of [cholera](#). He became surgeon to the Philadelphia hospital.



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In this year [Friend](#) Charles Farquhar, Sr. graduated from the Medical School of the University of Pennsylvania and opened a practice in Alexandria, Virginia, where the city council immediately put this new physician in charge of their town's struggle to deal with the ongoing epidemic.

The cholera outbreak of this year would give rise to at least one monument. It is atop a hill in Sheffield, England and commemorates 402 victims buried in grounds between Park Hill and Norfolk Park adjoining Clay Wood. The monument was designed by M.E. Hadfield and sculpted by Earp and Hobbs and would be complete in 1835. Its plaque names John Blake, Master Cutler, one of the victims, and notes that the foundation stone was laid by a poet, James Montgomery:





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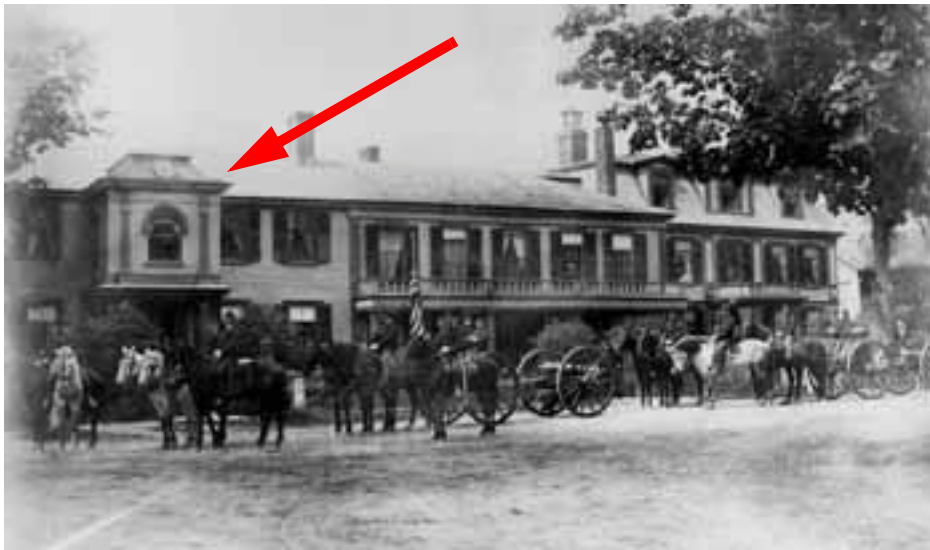
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1835

→ The Thoreau family in [Concord](#) would live in “Aunt’s House, to spring of 1837,” the house which is now the west part of Concord’s Colonial Inn, with [Aunt Elizabeth Orrock Thoreau](#) (Aunt [Sarah Thoreau](#) having died in 1829): David Henry was away most of the time, as a student at Harvard College.

CYNTHIA DUNBAR THOREAU

JOHN THOREAU, SR.



On the Isle of [Jersey](#), a savings bank was opened. According to Marcel R. Garnier’s *L’ANCÊTRE* (THE ANCESTOR), it was in about this year that John Guillet,¹⁹ originally from Jersey, moved from Québec to Ontario.

19. In the Huguenot diaspora, the Guillet family was closely entangled with the Thoreau family.



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1837



August 30, Wednesday: At the [Harvard College](#) graduation ceremonies, [William James Hubbard](#) was busy cutting memento [silhouettes](#) of the various seniors of the graduating Class of 1837, and so of course he one of the silhouettes he cut, presumably attired in a mortar-board graduation hat, was a full-figure one of graduating senior [David H. Thoreau](#). (I do not have an illustration of this, but on the following screen is a silhouette, done of Stansfield Rawson of Wastdale Hall, Cumberland, that is generally representative of Hubbard's skill in the genre.)

<http://www.baumanrarebooks.com/browse-books.aspx>

AN EXTRAORDINARY DISCOVERY: THE EARLIEST KNOWN PORTRAIT OF HENRY DAVID THOREAU, AN EXTRAORDINARY SILHOUETTE BY HUBARD DONE FOR THOREAU'S 1837 HARVARD GRADUATION

THOREAU, Henry David. Original silhouette portrait. Cambridge, Massachusetts, 1837. Image measures 6-3/8 by 9-1/4 inches, mounted in original bird's-eye maple frame; overall measurements 10-3/8 by 13-1/4 inches. \$90,000.

A splendid, hitherto unknown and unrecorded silhouette portrait of Henry David Thoreau, this silhouette was done by the prominent silhouette artist and painter William J. Hubbard on the occasion of Thoreau's graduation from Harvard University in 1837 and is signed by Hubbard. In fine original bird's-eye frame.

Thoreau allowed only a few portraits to be done in his lifetime, and until now, only a handful of images, all dated after 1854, were known to exist: two daguerreotypes, several rough caricatures done by friends, and a sketch, the original of which is nearly completely disintegrated. This silhouette portrait pre-dates the other portraits by some 17 years. It depicts Thoreau's full figure and profile and shows him dressed in graduation cap and gown. It is identified on the front, in the artist's hand, "Henry David Thoreau, Harvard 183, Wm. J. Hubbard, profilist." Hubbard was an English-born artist who attained fame at an early age as a silhouettist. Upon his arrival in America in the mid-1800's, he was widely praised and his silhouettes were displayed at exhibitions; within a few years, however, he had retired from silhouette-cutting and devoted himself to painting, exhibiting at the National Academy of Design in 1834. he continued throughout his life to occasionally cut profiles, doing a silhouette of Franklin Pierce as late as 1852. Hubbard was on the east coast in 1837, eventually marrying in October in Virginia and traveling to Europe at the beginning of 1838. Hubbard is considered to be a major silhouette artist of the 19th century, and examples of his work signed are rare.

On the reverse of the silhouette is a small piece of paper which reads in a contemporary hand "David Henry Thoreau, Harvard 1837, given Dr. Joseph Green Cogswell Cambridge, Mass." Cogswell, at one point librarian of Harvard University, was the first superintendent of the Astor Library in New York. The switch in



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Thoreau's name -it reads "David Henry," not "Henry David"- is in fact appropriate, as Thoreau's name was indeed officially "David Henry." Called by his middle name by his family from birth, after graduating from college he changed his name to "Henry David" to reflect this practice (though characteristically he never bothered to make it official, just as he never officially graduated from Harvard because he refused to pay a five dollar fee for the diploma).

With the help of curators and experts, we have ascertained that no mention of this portrait exists in Thoreau's archives or in modern bibliographies. In our experience, we have encountered few pieces of such immediate historical, literary and artistic interest as this silhouette. Because so few images of Thoreau exist, this will be regarded as an important discovery by literary scholars and Thoreau enthusiasts. An unusually large silhouette, the portrait faithfully depicts Thoreau's profile and characteristic stance, as described by his contemporaries. As an unrecorded signed work by William Hubbard, the silhouette is also of great importance to Hubbard experts and collectors of early American silhouettes. A truly extraordinary piece.

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The [Harvard](#) commencement contributions made by graduating senior Charles Wyatt Rice of Brookfield and by graduating senior Henry Vose of Dorchester in regard to “The Commercial Spirit of Modern Times Considered in its Influence on the Political, Moral, and Literary Character of a Nation” offer interesting points of comparison and contrast with the contribution made on this day by the 3d member of their panel, graduating senior [Henry David Thoreau](#) of [Concord](#):



This curious world which we inhabit is more wonderful than it is convenient, more beautiful than it is useful—it is more to be admired and enjoyed than, than used. The order of things should be somewhat reversed, —the seventh should be man’s day of toil, wherein to earn his living by the sweat of his brow, and the other six his sabbath of the affections and the soul, in which to range this wide-spread garden, and drink in the soft influences and sublime revelations of Nature.

1st, the contribution which would have been made by Young Charles Wyatt Rice (had he bothered to show up for this commencement exercise):

Paragraph the first: *The distinguishing trait of modern times is, the comercial [sic] spirit. The love of gain seems to have taken an universal hold on the hearts of men. Plutus is now worshipped with a zeal that consumes itself, and the flame at His altar is lit up with an intensity, that brings the very temple crackling and clashing upon the head of the zealous votary, and buries him in its ruins. In looking around upon the faces of our fellow men for sympathy with the purer emotions that sometimes spring up in our own bosoms, we find nought [sic] there but **gain**. Until the question is forced with thrilling energy upon every lover of his country, what must be the effect of this universal love of gain, this commercial spirit of modern times on the political character of his nation.*

Well, first of all, there is the matter of young Charles Wyatt Rice’s spelling. He has been attending a college of some repute for something like four years. Has nobody taken the trouble to teach this student how to spell?

Despite the fact that he has been supplied with the word “commercial,” properly spelled, Rice comes up with “comercial.” He also creates the word “nought,” phonetically spelled, for “naught.”

There is a problem with young Charles Wyatt Rice’s classical allusion:

He should have referred to the worship of Mammon, rather than to the worship of Plutus. Presumably he is attempting to refer to the plutocrat, and to plutocracy?

There is the matter of young Charles Wyatt Rice’s metaphors:

ORDER OF EXERCISES

FOR

COMMENCEMENT,

XXX AUGUST, MDCCCXXXVII.

*Exercises of Candidates for the Degree of Bachelor of Arts.**[The performers will speak in the order of their names.]*

1. A Salutatory Oration in Latin.

CHARLES THEODORE RUSSELL, *Princeton*

2. A Conference. "The Influence of Young's and Cowper's Poems."

DANIEL WIGHT, *Natick.*WILLIAM PINKNEY WILLIAMS, *Baltimore, Md.*

3. An Essay. "The Effect upon Literature of a Belief in Immortality."

JOHN FOSTER WILLIAMS LANE, *Boston.*

4. A Conference. "The Commercial Spirit of Modern Times, considered in its Influence on the Political, Moral, and Literary Character of a Nation."

CHARLES WYATT RICE, *Brookfield.*DAVID HENRY THOREAU, *Concord.*HENRY VOSE, *Dorchester.*

5. A Literary Disquisition. "Modern Imitation of the Ancient Greek Tragedy."

SAMUEL AUSTIN KENDALL, *Utica, N. Y.*

Music.

6. A Dissertation. "Severity of Manners in a Republic."

CLIFFORD BELCHER, *Farmington, Me.*

7. A Philosophical Disquisition. "The Real or Supposed Decline of Science at



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A flame does not light itself up with an intensity, it lights other things with an intensity. A temple may, one is willing to suppose, crackle rather than crack, but when it did so it would crash, rather than clash, upon the head of the zealous votary inside it. Gain is hardly the sort of thing that one finds upon the faces of our fellow men, as what one finds upon the faces of our fellow men are expressions and although greed may involve an expression, gain does not.

Young Charles Wyatt Rice uses curious modifiers:

What might be the function, in this piece, of magnifying mere energy into “thrilling” energy?

Young Charles Wyatt Rice’s sentence construction leaves something to be desired:

The last long sentence of this would apparently be a question, if it made sense at all, but it apparently here was intended to function in some other manner.

Paragraph 2: *The answer is every where around us. We read in the crises to which nations have come. Well do the members of all commercial states exclaim, the country is in bankruptcy; the people are in distress; in every quarter the cry is help. And with this exclamation is uttered the confession that very much of this calamity has been brought about by the universal love of gain, the commercial spirit of modern times. Were this questioned, it might be read in the fate of the merchant whom once the morn beheld constant at his counting room, content to get rich slowly but surely, until the passion became inordinate and in a moment of temptation, he plunged into speculation and ruin. It might be read in the fate of the mechanick, who saved his hardearned wages, but only to sink them in speculation, and his family in distress. It might be read, indeed, in the conduct and fate of every class of the community.*

Young Charles Wyatt Rice presumably would be saying, above, that speculation has brought about a business crash, and that people are in distress. He certainly is not saying this very well. One might have expected better from a young gentleman who has just spent approximately four years in a liberal arts college — or even two years in a junior college.

Paragraph 3: *And now the cry for aid has gone up from the people. This cry has arisen to our legislatures. Another week beholds the congress of the nation assembled at its Capitol. The course of our own nation will find its parallel in that of other countries. Let us for a moment play the prophet, and, reasoning from the nature of things, anticipate the effect of measures. Influenced, then, by the desire of affording some present relief, the national counsellors enact laws for the present - laws to operate but for a time - laws to which men look for aid, but under which they know not how to act. In a word, they bring upon the people all the evils of temporary legislation. And what a tyranny is this! Under it men stand in suspense, looking eagerly to the ground before them, but too fearful to advance to it. They dare not take new steps for they fear that the laws which urged them to it will cease, and then they may wish, but wish in vain for their former station. The country presents a singular but a fearful spectacle, the business of a nation fettered by suspense, and men looking, but looking in vain to the countenances of their fellows for hope and assurance. A new reign is brought upon the land, not indeed the reign of Terrour; but one more fearful still, the reign of Doubt. We behold a nation, whose countenance bears but one impress, anxiety, and whose limbs are fettered but by one manacle, uncertainty.*

Young Charles Wyatt Rice presumably is saying, above, that any legislative measures which would be responses to the nation’s economic predicament would be of necessity temporary



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measures, and would therefore be unreassuring. We note that he does not say why the legislative response would of necessity be in the form of temporary measures. We note also that after having identified the cause of the nation's economic slump as overextension due to overconfidence, he identifies the solution as a return of confidence without explaining how it might be, that the antidote to a poison is to consist of a great deal more of that very same poison.

Paragraph the last: *Or if the bark, whose progress we are watching, escape this Scylla of the Political Sea, it may still dash upon the Charybdis. In times of deep distress, it is thought that any state must be better than the present, any laws better than those now in force. The people rise, but too often only to sink into deeper subjection. Witness the popular tumults of the Old World, where the mass rule today, only that the morrow may behold them suffering under sterner tyranny. The tumult is calmed. But it is the calmness of despair. The attempt to sunder the chains, has been but the occasion of rivetting [sic] them the tighter. The depression of trade, too, is ever a strong motive in the people to grant new powers to government. They feel but too deeply that their trade is depressed, and they fancy that the remedy is not in themselves but in their legislators. They come with the humble prayer that the power may be taken from them. For they fancy they cannot govern themselves. Let them not wonder then, that they feel the power they have conferred on others. Let them not be surprised, that the laws which appear to give relief to the many, give nothing but power to the few. Let them not be disappointed, when they find that a weight, like the pressure of the night-mare, is on them. But let them awake to the consciousness, that their best dependence is upon themselves, and that power is safest, where it is easiest recalled to those who delegated it.*

Young Charles Wyatt Rice has perhaps in the course of his college education read Homer's Odyssey, or more likely hear of it, but Charybdis was not a rock upon which one's bark might dash — it was, instead, a humongous whirlpool in which one might be swallowed up. Rice's metaphor of the chain does not work, for one cannot by riveting (or even by rivetting) tighten a chain. Also, what is this "pressure of the night-mare," is it maybe like a horse that comes and lies upon one as one sleeps, pressing one down upon one's bed? Rice's proffered solution, which is for each businessman to rely on himself rather than waiting upon collective or governmental action, appears to be a standard proposal out of standard polemical party politics. —Rice is a regular Harvard Man, your standard product.

In brief, had [Henry David Thoreau](#) delivered such a piece we might have serious doubts at this point that he would ever become competent as a thinker, let alone as a writer! Is it any wonder that, discretion being the better part of valor, Young Charles Wyatt Rice didn't show up to recite such a commencement exercise as this one, and had to be officially recorded as "sick"?



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Now here is the contribution made by Henry Vose, who at the very least in his approximately four years of study has learned how to spell, if he is not yet entirely clear as to the distinction between “farther” and “further”:

Paragraph the first: *It has been said to be one of the principal signs of the times that the commercial spirit is superseding the warlike spirit in Christendom. If this be true it is indeed a triumph, and we may discover in it some of the causes of that superiority we fondly believe in, of modern times over past ages. That commerce in its innumerable relations influences almost every department of human affairs no one can doubt. Morals and Politics acknowledge its power; and Letters, which might be supposed to be exempt from its sway, are immediately affected by it. This growing commercial spirit of modern days, this love of enterprise cannot but engender a boldness of thought and action, which the whole community must feel. Its power is almost without limit. As long as there are lands to be explored, or seas to be navigated, its votaries are imperceptibly carried farther and farther into its meshes. It deals with every nation, and every class, and comes in contact with human character of every stamp.*

Young Henry Vose has done better than Young Charles Wyatt Rice, in that he has created a 1st paragraph without an egregious spelling error. He posits a world in which a newer commercial spirit, of production and distribution of goods and service, is overwhelming an earlier preoccupation with the appropriation and reappropriation of existing goods.

Paragraph 2: *And can it be that commerce, in these numberless connections, does not touch the literary character of a nation? Must not its influence be widely felt, even if indirect and silent, where letters and science are concerned? Philosophy and fiction find in it elements congenial to their growth. The novelist finds a romance on the sea and in traffic, matter-of-fact as it may seem, and seizes upon it with the boldness and zeal, which characterize the seaman and the merchant; and the philosopher, as he surveys the ordinary courses of business, finds ample materials for the imagination, or for reflection, wherewith to verify hypotheses, or erect theories. And his prospect is boundless: he may look onward and onward as far as the mind's vision can extend, and still there is something beyond; something to exercise curiosity and excite investigation.*

Young Henry Vose supposes, plausibly, that people who are not in want can be expected to be more productive in science, philosophy, and fiction than people who live in want. Where is this observation going to lead him?

Paragraph 3: *But commerce exerts a more direct influence on literature. It is from the munificence of its devotees that the noblest institutions for the amelioration and education of mankind have grown up. If the public in modern times is indebted to any one class of men more than another for the aid they have given the sciences and arts, it is to our merchants. They have erected lasting monuments to their memory in the public institutions they have founded: they have endeared themselves to a grateful community by their never failing zeal to aid, either by their wealth or their talents in the great cause of education and reform; And among other objects of their liberality they have not forgotten our Alma Mater. They have ever extended to her a fostering hand, encouraging her in the day of her adversity, and aiding her to extend her influence, when in the full tide of her glory. It is for us, her sons, to regard them with the liveliest feelings of respect, and to cherish their memory with the warmest gratitude.*

Young Henry Vose demonstrates that commerce influences literature by pointing to financial bequests bestowed. The more “munificent” the male merchants of Boston (by which he evidently means, the richer they get) the larger their financial bequests become, and the more lasting these monuments to their memory become, the nobler the recipient institutions become, and the nobler they become, the more able they become to “ameliorate” mankind (by which he evidently means, to reduce the original ignorance of all of us male citizens, as his ignorance has evidently been reduced). It is therefore our duty as the sons of this maternal institution, [Harvard College](#), our Alma Mater, to respect her, remember her, and be grateful. Wow — what a



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concept! This has presumably never been said before, or never so well. Vose might as well stop here, but he does not, for he senses that there may be lingering doubts on the parts of those of us who can perceive only the surface appearances of things:

Paragraph 4: *It is an opinion entertained by many that the operations of traffic must induce a narrowness of mind and soul directly averse to the interests of literature and science. There are some whose vision is so limited that they only see the merchant through the medium of his day-book and ledger, and who, in the simplicity of their heart believe his whole life consists in buying and selling merchandize [sic]. They are of that class, who form their judgments from palpable and outward circumstances, and who are either too indifferent or too thoughtless to carry their observation farther [sic]. They merely see the ripple on the surface and know nothing of the undercurrent.*

Perhaps we are lucky that Young Henry Vose names no names here. Who would want to be exposed, as biting the hand that feeds?

Paragraph 5: *We need entertain no fears that this growing love of traffic of modern times will engross public attention and absorb our best minds to the prejudice of literary pursuits. The different occupations of life will never suffer for want of numbers. Every man will follow the bent of his feelings and talents, and from the present state of society we have little to apprehend that any one profession will extend itself to the exclusion of the rest. It is indeed desirable that the pursuits of literature and commerce should have a common feeling and end. It were to be wished that their votaries would seek to aid each other; the merchant by imparting his zeal and boldness, and something more solid than either; the scholar by exercising that influence, which letters and science never fail to give. And we know of no readier means, by which this community of feeling may be effected than that the scholar and the merchant should oftentimes change places. Should one of us descend from the temple of learning to mingle in the walks of business, let us bid him God-speed, and pray him to remember the interests of science and education, and employ his extended means in their behalf. And when one, who has begun life in the counting room, enters the race with us, let us extend to him the hand of welcome, hoping that he may bring with him a portion of that zeal and enterprise, that are the characteristics of his former profession.*

Young Henry Vose is democratically inclined, one perceives; there may be a mingling of the classes, a circulation of places and roles. The clerk may quit his job and enroll in college, the literary scholar go to work in a downtown firm. This is all OK.

Paragraph the last: *This growing commercial spirit is of a nature to unite the nations of the earth. It nurtures a community of interests among people of different tongues and climes. It brings them nearer to each other; and the advance of one nation in education and refinement is made to bear upon the character of its neighbor. And so it is of that internal commerce, which binds together the different parts of the same country: giving impetus and nutriment to all the energies of mankind, and spreading activity, enterprize [sic] and wealth through all classes of society; awakening the moral and intellectual powers of a people as necessary to its own success, and stamping upon their literary character its own indelible characteristics.*

Young Henry Vose posits at the end what he has posited at the beginning, a world in which the production and distribution of goods and service gives people of different areas an excuse to rub elbows with one another. The circularity of this reasoning process seems not to have perplexed him. Now let us compare and contrast this with the contribution made by the third member of the student panel:



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THE COMMERCIAL SPIRIT OF MODERN TIMES, CONSIDERED IN ITS INFLUENCE ON THE POLITICAL, MORAL, AND LITERARY CHARACTER OF A NATION.

*The history of the world, it has been justly observed, is the history of the progress of humanity; each epoch is characterized by some peculiar development; some element or principle is continually being evolved by the simultaneous, though unconscious and involuntary, workings and struggles of the human mind.²⁰ Profound study and observation have discovered, that the characteristic of our epoch is perfect freedom – freedom of thought and action.²¹ The indignant Greek, the oppressed Pole, the zealous American, assert it. The skeptic no less than the believer, the heretic no less than the faithful child of the church, have begun to enjoy it. It has generated an unusual degree of energy and activity – it has generated the **commercial spirit**. Man thinks faster and freer than ever before. He moreover [inserted above line: ^moves] moves faster and freer. He is more restless, for the reason that he is more independent, than ever. The winds and the waves²² are not enough for him; he must needs ransack the bowels of the earth that he may make for himself a highway of iron over its surface.*

Indeed, could one examine this beehive of ours from an observatory among the stars, he would perceive an unwonted degree of bustle in these later ages. There would be hammering and chipping, baking and brewing, in one quarter;²³ buying and selling, money-changing and speech-making, in another. What impression would he receive from so general and impartial a survey? Would it appear to him that mankind used this world as not abusing it?²⁴ Doubtless he would first be struck with the profuse beauty of our orb; he would never tire of admiring its varied zones and seasons, with their changes of livery. He could not but notice that restless animal for whose sake it was contrived,²⁵ but where he found one to admire with him his fair

20. Presumably at the suggestion of the Reverend [Orestes Augustus Brownson](#), who had written on [Victor Cousin](#) in 1836, [Thoreau](#) had checked out from the [Gore Hall](#) library in June 1837, and then renewed in July, the English translation published in Boston in 1832 of Professor Cousin's 1828 lectures, *FRAGMENTS PHILOSOPHIQUES*, titled INTRODUCTION TO THE HISTORY OF PHILOSOPHY (tr. Henning Gottfried Linberg). Here we can see the influence of this reading. Refer to pages 146-7, 157, and 272-4.

21. In *NEW VIEWS OF CHRISTIANITY, SOCIETY, AND THE CHURCH*, published in Boston in 1836 while [Thoreau](#) was staying at his home, [Orestes Augustus Brownson](#) had written as if perfect freedom were something to be expected in humankind's future. Here, ironically, Thoreau, who himself owned a copy of this treatise, situates it instead in our magnificent present.

22. If this indicates anything, [Waldo Emerson](#) had written, in *NATURE* in 1836, that:

NATURE: "The winds and waves," said Gibbon, "are always on the side of the ablest navigators."



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dwelling place, the ninety and nine²⁶ would be scraping together a little of the gilded dust upon its surface.

*In considering the influence of the commercial spirit on the moral character of a nation, we have only to look at its ruling principle. We are to look chiefly for its origin, and the power that still cherishes and sustains [this may have been: sustains and cherishes] it, in a blind and unmanly love of wealth. And it is seriously asked, whether the prevalence of such a spirit can be prejudicial to a community? Wherever it exists it is too sure to become the **ruling** spirit, and as a natural consequence, it infuses into all our thoughts and affections a degree of its own selfishness; we become selfish in our patriotism, selfish in our domestic relations, selfish in our religion.*

Let men, true to their natures, cultivate the moral affections, lead manly and independent lives; let them make riches the means and not the end of existence, and we shall hear no more of the commercial spirit. The sea will not stagnate, the earth will be as green as ever, and the air as pure. This curious world which we inhabit is more wonderful than it is convenient, more beautiful than it is useful—²⁷ it is more to be admired and enjoyed than used. The order of things should be somewhat reversed, —the seventh should be man's day of toil, wherein to earn his living by the sweat of his brow,²⁸ and the other six his sabbath of the affections and the soul, in which to range this wide-spread garden, and drink in the soft influences and sublime revelations of Nature.

But the veriest slave of avarice, the most devoted and selfish worshipper of Mammon, is toiling and calculating to some other purpose than the mere acquisition of the good things of this world; he is preparing, gradually and unconsciously it may be, to lead a more intellectual and spiritual life. Man cannot if he will, however degraded or sensual his existence, escape truth. She makes herself to be heard above the din and bustle of commerce, by the

23. [Emerson](#) had written, in NATURE in 1836, that:

NATURE: [Humankind's] operations taken together are so insignificant, a little chipping, baking, patching, and washing, that in an impression so grand as that of the world on the human mind, they do not vary the result.

24. [Emerson](#) had written, in NATURE in 1836, that:

NATURE: The misery of man appears like childish petulance, when we explore the steady and prodigal provision that has been made for his support and delight on this green ball which floats him through the heavens. What angels invented these splendid ornaments, these rich conveniences, this ocean of air above, this ocean of water beneath, this firmament of earth between? this zodiac of lights, this tent of dropping clouds, this striped coat of climates, this fourfold year?



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merchant at his desk, or the miser counting his gains, as well as in the retirement of the study, by her humble and patient follower.

Our subject has its bright as well as its dark side.²⁹ The spirit we are considering is not altogether and without exception bad. We rejoice in it as one more indication of the entire and universal freedom which characterizes the age in which we live – as an indication that the human race is making one more advance in that infinite series of progressions which awaits it. We rejoice that the history of our epoch will not be a barren chapter in the annals of the world, – that the progress which it shall record bids fair to be general and decided. We glory in those very excesses which are a source of anxiety to the wise and good, as an evidence that man will not always be the slave of matter, but ere long, casting off those earth-born desires which identify him with the brute, shall pass the days of his sojourn in this his nether paradise as becomes the Lord of Creation.³⁰

Young [Henry David Thoreau](#) had been reading, during the preceding June and July, in a book published in Boston in 1832 which he twice checked out from the collection of his student club, the “[Institute of 1770.](#)” the Henning Gottfried Linberg translation of Professor [Victor Cousin](#)’s INTRODUCTION TO THE HISTORY OF PHILOSOPHY. He had also perused Mrs. William Minot’s review of that book, “[Cousin](#)’s Philosophy” in the [North American Review](#) (XXXV, December 1936) and may have seen the Reverend [Orestes Augustus Brownson](#)’s review of it in [The Christian Examiner](#) (XXI, 1836-1837:33-64). From this introduction to the

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history of philosophy, on pages 186-7, he would have learned that any truth or interest considered exclusively inevitably invites displacement or change; that “all the points of view from which truth has been regarded, all the systems and the epochs which history describes, (though excellent in themselves,) are incomplete, and therefore, reciprocally destroy each other; yet there still remains something which preceded and which survives them, namely, humanity itself. Humanity embraces all things, it profits by all; and it advances always,

25. The earth was of course per GENESIS 1:3 contrived for our use. [Emerson](#), in NATURE, quoted a similar conceit as found in a poem by George Herbert:

Man is all symmetry,
Full of proportions, one limb to another,
And to all the world besides.
Each part may call the farthest, brother;
For head with foot hath private amity,
And both with moons and tides.

Nothing hath got so far
But man hath caught and kept it as his prey;
His eyes dismount the highest star;
He is in little all the sphere.
Herbs gladly cure our flesh, because that they
Find their acquaintance there.

For us, the winds do blow,
The earth doth rest, heaven move, and fountains flow;
Nothing we see, but means our good,
As our delight, or as our treasure;
The whole is either our cupboard of food,
Or cabinet of pleasure.

26. MATTHEW 18:12/13, LUKE 15:4,7.

27. NATURE.

The stars have us to bed:
Night draws the curtain; which the sun withdraws.
Music and light attend our head.
All things unto our flesh are kind,
In their descent and being; to our mind,
In their ascent and cause.

More servants wait on man
Than he’ll take notice of. In every path,
He treads down that which doth befriend him
When sickness makes him pale and wan.
Oh mighty love! Man is one world, and hath
Another to attend him.



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and athwart of every thing. And when I speak of humanity, I speak of all the powers which represent it in history; of **industry**, the state, religion, art, and philosophy.... In fact, humanity is superior to all its epochs. Every epoch aspires to make itself equivalent to humanity; it endeavors to measure its duration, to fill it, and to give a complete idea of humanity; ... therefore, each of these is good, in its time and its place; and it is also good that each of them should, in its turn, succeed and displace its predecessor.” Might it be from this that young Thoreau derived the sentiment he expressed at the conclusion of his piece, as to the “goodness” of the commercial spirit, and the optimism he expresses in regard to human nature?

Christian P. Gruber has, in *THE EDUCATION OF HENRY THOREAU, HARVARD 1833-1837* (Ann Arbor MI: University Microfilms Publication 8077 of 1954, pages 193-5, 273-6), suggested that [Henry David Thoreau](#) may have been influenced by the Reverend [Orestes Augustus Brownson](#)'s *NEW VIEWS OF CHRISTIANITY, SOCIETY, AND THE CHURCH*, which had been published in the previous year in Boston and of which Thoreau owned a copy, as well as by the teaching skills of Professor Edward Tyrrell Channing.

28. GENESIS 3:19

[WALDEN](#): For more than five years I maintained myself thus solely by the labor of my hands, and I found, that by working about six weeks in a year, I could meet all the expenses of living. The whole of my winters, as well as most of my summers, I had free and clear for study. I have thoroughly tried school-keeping, and found that my expenses were in proportion, or rather out of proportion, to my income, for I was obliged to dress and train, not to say think and believe, accordingly, and I lost my time into the bargain. As I did not teach for the good part of my fellow-men, but simply for a livelihood, this was a failure. I have tried trade; but I found that it would take ten years to get under way in that, and that then I should probably be on my way to the devil. I was actually afraid that I might by that time be doing what is called a good business.

[WALDEN](#): In short, I am convinced, both by faith and experience that to maintain one's self on this earth is not a hardship but a pastime, if we will live simply and wisely; as the pursuits of the simpler nations are still the sports of the more artificial. It is not necessary that a man should earn his living by the sweat of his brow, unless he sweats easier than I do.



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Joseph J. Kwiat has, in “Thoreau’s Philosophical Apprenticeship” (New England Quarterly XVIII, 1945:61-69), written of the manner in which [Henry David Thoreau](#) in this piece preferred the NATURE of [Waldo Emerson](#) over the NATURAL THEOLOGY: OR, EVIDENCES OF THE EXISTENCE AND ATTRIBUTES OF THE DEITY, COLLECTED FROM THE APPEARANCES OF NATURE of the [Reverend William Paley](#).

At graduation from [Harvard College](#), in addition to his commencement lecture, [Henry David Thoreau](#) prepared a page for his class’s yearbook in which he referred to Stoughton Hall and Hollis Hall as having “dank but classic walls” which had shut “his old, and almost forgotten friend, Nature” out.

[next screen]

Since he ranked 4th among the 47 graduating seniors in Thoreau’s [Harvard College](#) graduating class who were receiving Bachelor of Arts Degrees, and since the parts of the graduation ceremony had been assigned on the basis of class standing, it was [Charles Theodore Russell](#) of Princeton, Massachusetts who stood up first, and delivered the salutatory oration in Latin. (As 19th in class standing, Thoreau had to wait through this, a conference, and an essay, before being able to participate in the conference to which he had been assigned.) One of the auditors, the Reverend John Pierce, thought that Russell’s piece “was well written and delivered, but spoken, as if he were disappointed in not having one of the English Orations.”³¹

29. By 1854 he no longer shared [Cousin](#)’s view of inevitable progress:

[WALDEN](#): When formerly I was looking about to see what I could do for a living, some sad experience in conforming to the wishes of friends being fresh in my mind to tax my ingenuity, I thought often and seriously of picking huckleberries; that surely I could do, and its small profits might suffice, -for my greatest skill has been to want but little,- so little capital it required, so little distraction from my wonted moods, I foolishly thought. While my acquaintances went unhesitatingly into trade or the professions, I contemplated this occupation as most like theirs; ranging the hills all summer to pick the berries which came in my way, and thereafter carelessly dispose of them; so, to keep the flocks of Admetus, I also dreamed that I might gather the wild herbs, or carry evergreens to such villagers as loved to be reminded of the woods, even to the city, by hay-cart loads. But I have since learned that trade curses every thing it handles; and though you trade in messages from heaven, the whole curse of trade attaches to the business.

30. This reflects [Cousin](#)’s principal thesis in ECLECTICISM. “Lord of Creation” reflects GENESIS 3:19 as well as [Emerson](#)’s NATURE.

31. The Reverend John Pierce, MS journal, entry of 30 August 1837.



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David Henry Thoreau

I am of French extract, my ancestors having taken refuge in the isle of Jersey, on the revocation of the edict of Nantes, by Lewis 14th, in the year 1685. My grandfather came to this country about the year -73, "sans souci sans sous," in season to take an active part in the Revolution, as a sailor before the mast.

I first saw the light in the quiet village of Concord, of Revolutionary memory, July 12th 1817.

I shall ever pride myself upon the place of my birth — May she never have cause to be ashamed of her sons. If I forget thee, O Concord, let my right hand forget her cunning. Thy name shall be my passport in foreign lands. To whatever quarter of the world I may wander, I shall deem it my good fortune that I hail from Concord North Bridge.

At the age of sixteen I turned my steps toward these venerable halls, bearing in mind, as I have ever since done, that I had two ears and but one tongue. I came — I saw — I conquered — but at the hardest, another such a victory and I had been undone; "One branch more," to use Mr. Quincy's own words, "and you had been turned by entirely. You have barely got in." However, "A man's a man for a' that," I was in, and didn't stop to ask how I got there.

I see but two alternatives, a page or a volume. Spare me, and be thou spared, the latter.

Suffice it to say, that though bodily I have been a member of Harvard University, heart and soul I have been far away among the scenes of my boyhood. Those hours that should have been devoted to study, have been spent in scouring the woods, and exploring the lakes and streams of my native village. Oft could I sing with the poet,

My heart's in the Highlands, my heart is not here;
My heart's in the Higlands [sic] a-chasing the deer;
Chasing the wild deer, and following the roe,
My heart's in the Highlands wherever I go.

The occasional day-dream is a bright spot in the student's history, a cloud by day, a pillar of fire by night, shedding a grateful lustre over long years of toil, and cheering him onward to the end of his pilgrimage. Immured within the dank but classic walls of a Stoughton or Hollis, his wearied and care-worn spirit yearns for the sympathy of his old, and almost forgotten friend, Nature, but failing of this is fain to have recourse to Memory's perennial fount, lest her features, her teachings, and spirit-stirring revelations, be forever lost.

Think not that my Classmates have no place in my heart — but this is too sacred a matter even for a Class Book.

"Friends! that parting tear reserve it,
Tho' 'tis doubly dear to me!
Could I think I did deserve it,
How much happier would I be."

As to my intentions ——— enough for the day is the evil thereof.



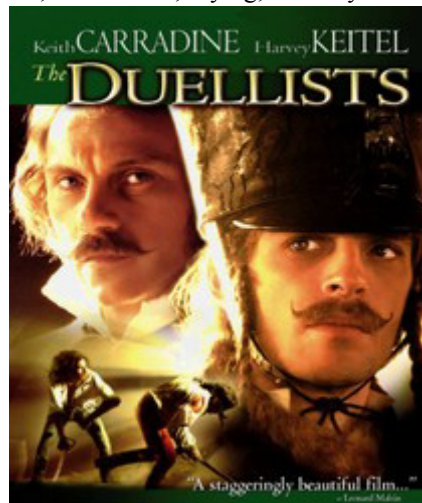
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1840

DUEL

April: According to the Caledonian Mercury of Edinburgh, Scotland for April 6th there had just been an “AFFAIR OF HONOUR. — An article in the Jersey Times having given offence to Major Thoreau, that gentleman demanded satisfaction of Mr Rafter, which was instantly granted. The parties met in the neighborhood of Prince’s Tower. Major Thoreau fired at his antagonist, who, deliberately raising his pistol, fired in the air, resuming immediately his former position. On which Major Thoreau advanced to Mr Rafter, said, ‘Mr Rafter, you have overpowered my feelings more by firing in the air, than if you had fired at me,’ at the same time holding out his hand to Mr Rafter, who took it, saying, ‘I bear you no enmity whatever.’”



(Whatever this gazette article had been that had given such cause for offense to Major John Thoreau, it would seem to have made no mention of him by name.)



“To be active, well, happy, implies courage. To be ready to fight in a duel or a battle implies desperation, or that you hold your life cheap.”

— Henry David Thoreau

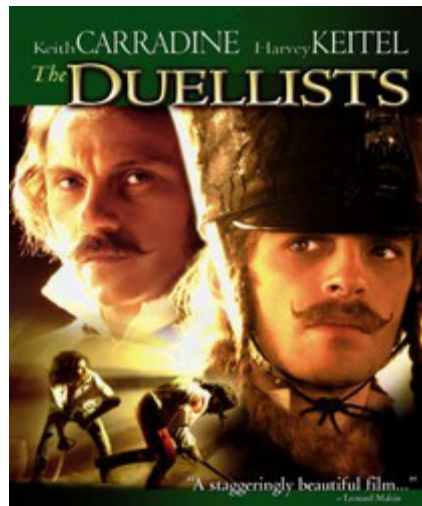




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October 23, Friday evening: According to The Era of London for October 25, Sunday, 1840, and according to The Derby Mercury of Derby, England for October 28, Wednesday, 1840, there had been a “DUEL IN GURENSEY. — A [duel](#) was fought in Guernsey on Friday evening, between Mr. D. Herbert, Lieutenant 77th Regiment, and Mr. J.P. De St. Croix, attorney’s clerk and militia captain. The former gentleman was accompanied by Mr. G. Prettie, of the Custom-house; and the latter by the Anglo-Spanish Major, Mr. C.P. Thoreau; Dr. G.M. Jones attended as medical friend.



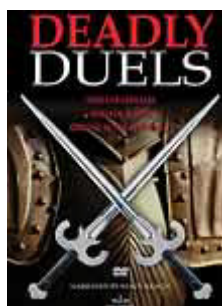
Two shots were exchanged, fortunately without taking effect (Mr. De. St. Croix’s friends say that his pistol missed fire once); the two principals then desired to exchange a third shot, but the seconds interfered; satisfaction, they thought, had been fully given; each, therefore, withdrew his friend from the ground, and both Mr. Herbert and Mr. De. St. Croix returned to [Jersey](#) on Saturday morning. — Jersey Gazette. [Will the statute be put in force in this case?]

MAJOR JOHN THOREAU



“To be active, well, happy, implies courage. To be ready to fight in a duel or a battle implies desperation, or that you hold your life cheap.”

— Henry David Thoreau





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1847

On the Isle of [Jersey](#), construction began on the St. Catherine's breakwater.



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1850

[Jersey](#) was becoming a major center for the building of wooden sailing ships, and would be a codfish base during the final feeding-frenzy stages of the exploitation of the Grand Banks.

A copy of the Hampton Court maze was constructed in Bridge End Gardens in the town of [Saffron Walden](#).

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1853

Lillie Langtry, future actress and mistress of King Edward VII, was born a [Jersey](#) “bean.”³²





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1858

The Morning Chronicle of London, England for June 19, Saturday, 1858 announced a marriage: “On the 16th inst., at St. John’s, Paddington, Henry Bathurst, of Faversham, Kent, solicitor, to Martha Cope, youngest daughter of the late Philip Thoreau, Esq., of Upper Gloucester-place, and formerly of the Island of [Jersey](#).”

32. The inhabitants of the island about a hundred miles from the coast of England and, on a clear day, within sight of the French mainland, speaking a native patois known as Jerriais which is a blend of Norman French and Norse, are known today as “Beans.” Refer to the recent movie about “Mr. Bean,” a contemporary comic character. Thoreau’s eponymous ancestors since they were Huguenot religious refugees from the area of Lyon in France, came to the New World only by way of the Isle of Jersey in the English Channel to which they had first fled. So, knowing beans in Thoreau’s case might have meant knowing who his relations were.



The British humor character “Bean” exemplifies behaviors associated with the personality type said to characterize the island of Jersey.



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1859

According to Marcel R. Garnier's *L'ESTUAIRE GÉNÉALOGIQUE* (THE GENEALOGICAL ESTUARY), it was in about this year that Philip W. Thoreau, who was a Mason, got married with A.M. Touet and moved from the Isle of [Jersey](#) to Jersey Cove.



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1864

[Isaac Flagg](#) graduated from [Harvard College](#) as poet of his class. He edited THE HELLENIC ORATIONS OF DEMOSTHENES (Boston).³³

Joseph Palmer's NECROLOGY OF ALUMNI OF [HARVARD COLLEGE](#), 1851-52 TO 1862-63 (Boston: J. Wilson and son, 1864, 544 pages):

1837. — [MANLIUS STIMSON CLARK](#) died in Boston, 28 April, 1854, aged 36. He was son of Rev. Pitt Clark, of Norton (H.C. 1790), where he was born 17 October, 1816; was a highly respected lawyer in Boston.

The HARVARD CLASS BOOK described [Henry Thoreau](#) in terms of his [Jersey](#) and Scot ancestry:

David Henry Thoreau died in [Concord](#), Mass., 6 May, 1862, aged 44 years. He was son of John and Cynthia (Dunbar) Thoreau, and was born in Concord, 12 July, 1817. His father, who was a pencil-maker, son of John and Jeannie (Burns) Thoreau, was born in Boston. His grandfather came from St. Héliier, on the Island of Jersey, and was of French origin. A Burns left property in Sterling, Scotland, to his wife, the said Jeannie Burns, and said it was worth attending to; but the papers to obtain it, though three attempts were made, never reached Scotland. This was about fifty years ago. His grandfather had a brother Philip in the Island of Jersey. he was a cooper; but business was dull; and he shipped as a sailor on board a vessel in which John Adams went to France, in the American revolution. He came to this country about 1773. After the termination of the war, he went into business at No. 45, Long Wharf, Boston, in a very small way, in company with a Mr. Phillips, under the firm of Thoreau and Phillips. He accumulated a large property, and removed to Concord, where he died of [consumption](#) about one year afterwards, in consequence of a cold caught in patrolling the streets in Boston, in a heavy rain in the night, when a Catholic riot was expected, about 1801. His first wife died not long before he did; and he married a Miss Kettle, of Concord, sometimes spelled Kettell, by whom he had no children. Mr. Thoreau's mother was daughter of Asa and Mary (Jones) Dunbar and was born in Keene, N.H. Her mother belonged to the Jones family of Weston. Her father, Rev. Asa Dunbar (H.C. 1767), was a minister in Salem, and afterwards a lawyer in Keene, an eminent freemason; died 22 June, 1787, aged 42 years, and was buried with masonic honors. Young Thoreau was fitted for college at Concord Academy by Phineas Allen (H.C. 1825). While in college, he kept school six weeks in Canton, and boarded with Orestes A. Brownson. They studied the German reader together very industriously, and talked philosophy till eleven o'clock, nights. Thoreau became

33. Another son of [Wilson Flagg](#) would be following along in a subsequent Harvard class.



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sick, and was obliged to leave his school. This was in his junior year. After graduating, he taught the public school a few weeks; then a private school in Concord two or three years. Not long afterwards, he spent six months as a private tutor in the family of William Emerson (H.C. 1818), on Staten Island, N.Y. For two years at one time, and one year at another, he was a member of the family of Ralph Waldo Emerson (H.C. 1821) in Concord. With the exception of the six months at Staten Island, he resided constantly in Concord, leading chiefly an agricultural and literary life; supporting himself by his own hands, being a pencil-maker; often employed as a painter, surveyor, and carpenter. Nearly every year, he made an excursion on foot to the woods and mountains in Maine, New Hampshire, New York, and other places. For two years and two months continuously, he lived by himself in a small house or hut of his own building, about a mile and a half from Concord village. He was well known to the public as the author of two remarkable books, "A Week on the Concord and Merrimack Rivers," published in 1849; and "Walden, or Life in the Woods," published in 1854. These books have never had a wide circulation, but are well known to the best readers, and have exerted a powerful influence on an important class of earnest and contemplative persons. He led the life of a philosopher, subordinating all other pursuits and so-called duties to his pursuit of knowledge, and to his own estimate of duty. He was a man of firm mind and direct dealing; never disconcerted, and not to be turned, by any inducement, from his own course. He had a penetrating insight into men with whom he conversed, and was not to be deceived or used by any party, and did not conceal his disgust at any duplicity. As he was incapable of the least dishonesty or untruth, he had nothing to hide; and kept his haughty independence to the end. He was never married.

David Henry Thoreau.

I am of French extract, my ancestors having taken refuge in the isle of Jersey, on the revocation of the edict of Nantes, by Lewis 14th, in the year 1685. My grandfather came to this country about the year 73, ~~sans souci sans sous~~, "in season to take an active part in the Revolution, as a sailor before the mast."

I first saw the light in the quiet village of Concord, of Revolutionary memory, July 12th 1817.

I shall ever pride myself upon the place of my birth—May she never have cause to be ashamed of her sons! If I forget thee, O Concord, let my right hand forget her cunning. Thy name shall be my passport in foreign lands. To whatever quarter of the world I may wander, I shall deem it my good fortune that I hail from Concord North Bridge.

At the age of sixteen I turned my steps towards these venerable halls, bearing in mind, as I have ever since done, that I had two ears and but one tongue. I came—I saw—I conquered—but at the hardest, another such a victory and I had been undone! "One branch more," to use Mr. Quincy's own words, "and you had been turned by entirely. You have barely got in." However "It makes a man for a' that," I was in, and didn't stop to ask how I got there.

I see but two alternatives, a page or a volume. Spare me, and be thou spared, the latter.

Suffice it to say, that though bodily I have been a member of Harvard University, heart and soul I have been far away among the scenes of my boyhood. Those hours that should have been devoted to study, have been spent in ascending the woods, and exploring the lakes and streams of my native village. Oft could I ring with the poet,

The occasional day-dream is a bright spot in the student's history, a cloud by day, a pillar of fire by night, shedding a grateful lustre over long years of toil, and cheering him onward to the end of his pilgrimage. Immured within the dark but classic walls of a Houghton or Hollis, his wearied and care-worn spirit yearns for the sympathy of his old, and almost forgotten friend, Nature, but failing of this is fain to have recourse to memory's perennial fount, lest her features, her teachings, and spirit-stirring revelations, be forever lost.

Think not that my Classmates have no place in my heart — but that is too sacred a matter even for a Class Book.

"Friends! that parting tear reserved it,

This 'tis doubly dead to me!

Could I think I did deserve it,

How much happier would I be."

As to my intentions ————— enough for the day is
the end thereof

Under date Sept 30th 1847. Mr. Thomas writes "I was fitted, or rather made unfit, for College, at Concord Academy and elsewhere, mainly, by myself, with the countenance of Phineas Allen, Preceptor. Am not married. I don't know whether mine is a profession, a trade, or what not. It is not yet learned, and in every instance has been practised before being studied. The mercantile part of it was begun here by myself alone. It is not one but many. I will give you some of the monster's heads. I am a schoolmaster, a private Tutor, a Surveyor, a Gardener, a Farmer, a Painter, I mean a House Painter, a Carpenter, a Mason, a Day-laborer, a Pencil-maker, a Glass-paper-maker, a Writer & sometimes a Postmaster. If you will act the part of Solar, and apply a hot iron to any of these heads, I shall be greatly obliged to you. My present Employment is to answer such orders as may be expected from so general an advertisement as the above. That is, if I see fit, which is not always the case, for I have found out a way to live without what is commonly called employment, or industry attractive or otherwise. Indeed, my steadyest Employment, if such it can be called, is to keep myself at the top of my condition, & ready for whatever may turn up in heaven or on earth. The last two or three years I have

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known this case to me, I will engage to give them some advice of more worth than money."

This extract is from the Harvard necrology in the Boston Daily Advertiser of July 16th, 1862.

1837. David Henry Thoreau died in Concord, Mass., 6 May, 1862, aged 44 years. He was son of John and Cynthia (Dunbar) Thoreau, and was born in Concord 12 July, 1817. His father, who was a pencil maker, son of John and Jeannie (Burns) Thoreau was born in Boston. His grandfather came from St. Helier, on the Island of Jersey, and was of French origin. A. Burns left property in Sterling, Scotland, to his wife, the said Jeannie Burns, and said it was worth attending to, but the papers to obtain it, though three attempts were made, never reached Scotland. This was about fifty years ago. His grandfather had a brother Philip, in the Island of Jersey. He was a cooper, but business was dull, and he shipped as a sailor on board a vessel in which John Adams went to France in the American Revolution. He came to this country about 1773. After the termination of the war he went into business at No. 43 Long wharf, Boston, in a very small way in company with a Mr. Phillips under the firm of Thoreau & Phillips. He accumulated a large property and removed to Concord, where he died of consumption about one year afterwards, in consequence of a cold caught in patrolling the streets in Boston in a heavy rain in the night when a Catholic riot was expected, about 1801. His first wife died not long before he did, and he married a Miss Kettle, of Concord, sometimes spelled Kettell, by whom he had no children. Mr. Thoreau's mother was daughter of Asa and Mary (Jones) Dunbar, and was born in Keene, N. H. Her mother belonged to the Jones family of Weston. Her father, Rev. Asa Dunbar (H. U. 1767) was a minister in Salem, and afterwards a lawyer in Keene, an eminent mason, died 22 June, 1787, aged 42 years, and was buried with masonic honors. Young Thoreau was fitted for college at Concord Academy by Phineas Allen (H. U. 1826). While in college he kept school six weeks in Canton, and boarded with Orestes A. Brownson. They studied the German Reader together very industriously, and talked philosophy till eleven o'clock, nights. Thoreau became sick and was obliged to leave his school. This was in his Junior year. After graduating he taught the public school a few weeks, then a private school in Concord two or three years. Not long afterwards, he spent six months as a private tutor in the family of William Emerson (H. U. 1818) on Staten Island, New York. For two years at one time and one year at another, he was a member of the family of Ralph Waldo Emerson (H. U. 1821) in Concord. With the exception of the six months at Staten Island, he resided constantly in Concord, leading chiefly an agricultural and literary life; supporting himself by his own hands, being a pencil maker, often employed as a painter, surveyor, and carpenter. Nearly every year he made an excursion on foot to the woods and mountains in Maine, New Hampshire, New York, and other places. For two years and two months continuously he lived by himself in a small house or hut of his own building, about a mile and a half from Concord village. He was well known to the public as the author of two remarkable books, "A Week on the Concord and Merrimack Rivers," published in 1849, and "Walden, or Life in the Woods," published in 1854. These books have never had a wide circulation, but are well known to the best readers, and have exerted a powerful influence on an important class of earnest and contemplative persons. He led the life of a philosopher, subordinating all other pursuits and so-called duties to his pursuit of knowledge and to his own estimate of duty. He was a man of firm mind and direct dealing, never disconcerted, and not to be beat by any inducement from his own course. He had a penetrating insight into men with whom he conversed, and was not to be deceived or used by any party, and did not conceal his disgust at any duplicity. As he was incapable of any the least dishonesty or truth, he had nothing to hide, and kept his haughty independence to the end. He was never married.

THE FUNERAL OF THOREAU, which took place in Concord yesterday, drawing together a large company of his townspeople, with some votive pilgrims from parts beyond, was an occasion more impressive and memorable, by much, than is the wont of such scenes. It derived uncommon interest from the remarkable character of the man whose earthly life was ended, and from the weight and worth of the tributary words so fitly, so tenderly spoken there by friendly and illustrious lips. As that fading image of pathetic clay, strewn with wild flowers and forest sprigs, lay awaiting internment, thoughts of its former occupant seemed blent with all the local landscapes. And though the church-bell—after the affecting old custom—told the forty-four years he had numbered, we could not deem that he was dead whose ideas and sentiments were so vividly alive in our souls.

Selections from the Bible were read by the minister. A brief ode, written for the purpose by William Ellery Channing, was plaintively sung. Mr. Emerson read an address of considerable length, marked by all his felicity of conception and diction—an exquisite appreciation of the salient and subtle traits of his friend's genius—a high strain of sensitive thoughts, full of beauty and cheerfulness, ennobled by the gentle sorrow of the hour. Referring to the Alpine flower *edelweiss*, or noble purity, which the young Switzers sometimes lose their lives in plucking from its perilous heights, Mr. Emerson said, "Could we pierce to where he is we should see him wearing profuse chaplets of it; for it belonged to him. Where there is knowledge, where there is virtue, where there is beauty, where there is progress, there is now his home."

Mr. Alcott read some very appropriate passages from the writings of the deceased, and the service closed with a prayer by the Rev. Mr. Reynolds. A long procession was then formed to follow the body to the grave. The hands of friends reverently lowered it into the bosom of the earth, on the pleasant hillside of his native village, whose prospects will long wait to unfold themselves to another observer so competent to discriminate their features, and so attuned to their moods. And now that it is too late for any further boon amidst his darling haunts below,

There will yet his mother yield
A pillow in her greenest field,
Nor the June flowers seem to cover
The clay of their departed lover.



Henry D. Thoreau.

Died at Concord, on Tuesday, 6 May, Henry D. Thoreau, aged 44 years.

The premature death of Mr. Thoreau is a bitter disappointment to many friends who had set no limit to their confidence in his power and future performance. He is known to the public as the author of two remarkable books, "A Week on the Concord and Merrimack Rivers," published in 1849, and "Walden, or Life in the Woods," published in 1854. These books have never had a wide circulation, but are well known to the best readers, and have exerted a powerful influence on an important class of earnest and contemplative persons.

Mr. Thoreau was born in Concord, in 1817; was graduated at Harvard University, in 1837. Resisting the example of his companions, and the advice of friends, he declined entering either of the learned professions, and for a long time pursued his studies as his genius led him, without apparent method. But being a good mathematician and with an early and controlling love of nature, he afterwards came by imperceptible steps into active employment as a land-surveyor, whose art he had first learned in the satisfaction of his private questions, a profession which gave him lucrative work, and not too much of it, and in the running of town lines and the boundaries of farms and woodlands, carried him precisely where he wished to go, to the homes of new plants, and of swamp and forest birds, as well as to wild landscape, and Indian relics. A man of simple tastes, hardly habits, and of preternatural powers of observation, he became a patient and successful student of nature in every aspect, and obtained an acquaintance with the history of the river on whose banks he lived, and with the habits of plants and animals, which made him known and valued by naturalists. He gathered a private museum of natural curiosities, and has left a large collection of manuscript records of his varied experiments and observations, which are much more than scientific value. His latest studies were in forest trees, the succession of forest growths, and the annual increment of wood. He knew the literature of natural history, from Aristotle and Pliny, down to the English writers on his favorite departments.

But his study as a naturalist, which went on increasing, and had no vacations, was less remarkable than the power of his mind and the strength of his character. He was a man of stoic temperament, highly intellectual, of a perfect probity, full of practical skill, an expert woodsman and botanist, acquainted with the use of tools, a good planter and cultivator, when he saw fit to plant, but without any taste for luxury, without the least ambition to be rich, or to be popular, and almost without sympathy in any of the common motives of men around him. He led the life of a philosopher, subordinating all other pursuits and so-called duties to his pursuit of knowledge and to his own estimate of duty. He was a man of firm mind and direct dealing, never disconcerted, and not to be bent by any inducement from his own course. He had a penetrating insight into men with whom he conversed, and was not to be deceived or used by any party, and did not conceal his disgust at any duplicity. As he was incapable of any the least dishonesty or untruth, he had nothing to hide, and kept his haughty independence to the end. And when we now look back at the solitude of his erect and spotless person, we lament that he did not live long enough for all men to know him.

DEATH OF A WELL KNOWN WRITER.—Mr Henry D. Thoreau, a well known writer, and a most eccentric man, died at Concord yesterday of consumption. He was a disciple of Ralph Waldo Emerson, and was thought to possess genius of a certain stamp. His age was about 35.

Among persons of note and celebrity

The death of Henry D. Thoreau has produced a marked impression in literary circles. He was a native of Concord in this state, a man of great originality and genius, and a genuine lover of nature, whose works have been mentioned in her most

H. D. Thoreau. Res. March, 1864.

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1870

Opening of a railway on the Isle of [Jersey](#), from St. Helier to St. Aubin.

The banker Jay Cooke began promoting the idea of a railway, to be built by the Northern Pacific, through Canadian territory north of Lake Superior.

At some point during the early 1870s the [US Naval Observatory](#)'s daily noon time signal would begin to be distributed nationwide (this time signal was, for instance, being "sold" to the railroads), via the Western Union Telegraph Company.

Certain men of the world such as William Gilpin, railroad promoter, real estate speculator, and occasional blasphemer, were saying to themselves and to each other:

Progress is God.



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1873

Opening of a railway from St. Helier to Gorey on the Isle of [Jersey](#).

[Rhode Island](#) attorney [Thomas Allen Jenckes](#) continued to help prosecute the railroad profiteers and the congressmen on-the-take of the “Crédit Mobilier” scandal.





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1874

Construction of the Corbiere Lighthouse on the Isle of [Jersey](#).



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1876

Another [Philippe Thoreau](#), this one the last of the Thoreaus of the island of [Jersey](#), emigrated to New Zealand.

**HENRY'S
RELATIVES**



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1883

It was at this point that what is now St. Heliers, New Zealand came to be called St. Heliers Bay when Major Walmsley, the stud Manager at Glen Orchard farm, noticed its similarity to the town of St. Helier on the Isle of [Jersey](#) in the English Channel. (The initial block of land that had been purchased there by a white person had been the 116-acre lot purchased by Major Thomas Bunbury in 1841.)



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1885

On the Isle of [Jersey](#), the Western railway track was extended to La Corbiere.

When the Missouri, Kansas, and Texas Railroad (“MKT,” or “Katy”) reached the heart of the [Texas](#) cow country, the era of the cattle drive came to an end: there was simply no longer any incentive to conduct long cattle drives in order to move livestock to railheads for transportation to the slaughterhouses of Chicago.



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1889

A gold torque was found during construction work in St. Helier on the Isle of [Jersey](#).



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1907

On the Isle of [Jersey](#), the British crown handed over Mont Orgueil Castle to the States.

The flax industry on [St. Helena](#), moribund, was re-invigorated by the government, and lace making also was reintroduced — experts from elsewhere would assist the locals to get up to speed. A private investor would fund another attempt to garner a harvest from the sea but mackerel would not appear and his canning factory would remain silent.



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1914

[World War I](#) broke out in the Balkans, pitting Britain, France, Italy, Russia, Serbia, the USA, and [Japan](#) against Austria, [Germany](#), and Turkey, because Serbians had killed the heir to the Austrian throne in Bosnia. Austria declared war on Serbia, joining the hostilities that had been going on in the Balkans for two years. Shortly Bulgaria, Portugal, and Romania also joined the fray.

Mobilisation of the militia of the Isle of [Jersey](#), for home defence.

The defunct [St. Helena](#) Volunteer Corps was re-established, and the island's flax industry flourished.

Dr. Arnold Chaplin self-published A [ST. HELENA](#) WHO'S WHO OR A DIRECTORY OF THE ISLAND DURING THE CAPTIVITY OF NAPOLEON (London: 3 York Gate).

ST. HELENA WHO'S WHO



JERSEY

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1915

The Tommy gun –the first lightweight semiautomatic infantry rifle– was introduced for use in World War I.

The Isle of [Jersey](#) Overseas Contingent departed the island for service elsewhere, leaving this Channel Island entirely undefended (perhaps under the assumption that, since there really wasn't anything on the island that would be of value to either side in the war, if entirely undefended it could be considered to be a neutral area).

An explosion at the Acton powder mills was felt within a 50-mile radius. The business would struggle along until the completion of the orders created by the killing going on worldwide, and then declare its economic (as well as its moral) bankruptcy.

TIMELINE OF ACCIDENTS



JERSEY

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1923

On the Isle of [Jersey](#), the crown handed over Elizabeth Castle to the States.



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1934

The 1st passenger aeroplane (aircraft) touched down at St. Aubin's on the Isle of [Jersey](#).

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Summer: Cephas Guillet, descended from Henry Thoreau's great-great-grandparents Pierre Thoreau and Jeanne Servant Thoreau, obtained the assistance of Dean Falle and the Reverend William Stedmond in researching [Jersey](#) parish records of births and baptisms between 1714 and 1830. He was, unfortunately, not so successful with the records of St. Savior parish as he was with the records of St. Héliér parish, so some records of Thoreau kindred may well have been missed and would be now unrecoverable due to the WWII occupation. To the best



of this investigator's information, the closest living relative to Henry David Thoreau would have been, as of 1971, a second cousin once removed, Sir Herbert Du Parcq, Lord Du Parcq of Grouville, a member of the House of Lords and the Lord Justice of Appeal for England. (During WWII this Law Lord headed the relief for exiled Channel Islanders).





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According to Cephas Guillet's historian relative Edwin C. Guillet's THE GUILLET-THOREAU GENEALOGY, a bound volume that had been reproduced from doublespace typescript at the University of Toronto Press in 1971, which I found at the Library of the British museum under accession number X.802/2433 (this 274-page illustrated volume is stamped with a green-ink stamp which the curator of the collection informed me indicates that its status is that of an authorial donation), Henry David Thoreau was not only a "naturalist and philosopher of international prominence" but also a relative of the proud author of said typescript:

It is due to the researches of Cephas Guillet that we have details of the early families, both [Guillet and Thoreau] of whom lived in St. Hélier, Jersey, and besides a common descent, had intermarried at least three times.... Both families were early characterized by non-conformity and independence of spirit, a natural result of their experiences at the time of the Revocation of the Edict of Nantes, 1685. Numerous books have been written on the life, writings, and philosophy of Thoreau, but this is the first to present the results of research on his ancestry.... Our earliest knowledge is of the Thoreaus, believed to have lived in Poitou [the district of France now known as Poitou-Charentes?] until they fled to Richmond [near London], England in 1685. They were Pierre Thoreau, born about 1675, two sisters Francoise and Marie, and their mother, probably a member of the de la Lesroy family.... A quarter century after the Thoreaus left France, a number of Guillets escaped from France to Jersey. They attached themselves to St. Hélier Parish.... Marie married Louis Servant, and Pierre married Jeanne Servant, who was born about 1700 and died a widow in 1742; and three Thoreau-Guillet marriages are also registered, that of Marie Thoreau to Samuel Guillet in 1756, that of Susanne Thoreau to Daniel Guillet in 1794, and that of Charles William Guillet to Marie Thoreau in 1796. These entries indicate that the Thoreaus were in Jersey after the first quarter of the century, and this is substantiated by there being no Thoreau births registered between 1596 and 1724.... Henry David Thoreau was the great-great-grandson of Pierre Thoreau and Jeanne Servant, and I am their great-great-great-great grandson... the Guillets are his only relatives in America.



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1940

In England a resident of Jersey is known as a “Bean,” thus supplying a possible new additional interpretation for Thoreau’s remark that he was determined to know beans.

So, now let’s us **know beans** shall we? Here we have [Jersey](#) and Guernsey as occupied by [German](#) forces. While Jersey was occupied by the Germans, the only part of Britain occupied during [World War II](#), the historian David Cesarani asserts that “co-operation and fraternisation with the Germans was the rule. There were almost no protests against the application of [Nazi](#) race laws.” Cesarani of course does acknowledge that indeed it would have been difficult for Jersey and Guernsey to resist, but notes that in addition to the wartime collaboration, a government inquiry which describes the widespread unforced collaboration among the Beans was kept secret for forty years since the war — because this conflicts so utterly with the image the government now wants to project, of a British people heroically resisting Nazism to the last breath. “What happened in the Channel Islands can be seen as an indicator as to how the British would have responded in the event of a successful German invasion,” he offers — had the Germans been able to get across the Channel and occupy part of England itself, “Sadly, the evidence [what happened on Jersey and Guernsey while they were occupied] suggests that there would have been as many collaborators and quislings as in occupied Europe. The [Jews](#) [of the English homeland] would have faced the usual forms of persecution and would have received little help.”

Is this enough beans for you? (I note that even today the island’s homepages on the Internet sure don’t say much about the period, other than describing how there was this one little boat with maybe a squad of Germans, and how there was this one little pretence of resistance, over possession of one little police station.)



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1942

Evacuation of 1,186 English citizens from the Isle of [Jersey](#) to [Germany](#).



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1944

December 30, Saturday: The 1st arrival of the Red Cross supply ship *Vega* at the Isle of [Jersey](#).



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1945

May 9, Wednesday: Hermann Göring was captured by troops of the US 7th Army in Bavaria. At a ceremony in Berlin, the surrender document signed by General Jodl was ratified by the military High Command. [German](#) troops continue to surrender on the Aegean islands of Milos, Leros, Kos, Piskopi and Simi, Danzig and East Prussia, in west and central Czechoslovakia, Silesia, and Dunkirk.

The [German](#) Army in Czechoslovakia surrendered to the Red Army as the USSR occupied Prague.

King Christian X of Denmark opened Parliament in Copenhagen. Vidkun Quisling and other Norwegian fascists were taken into custody by the Norwegian resistance.

The US government ended the midnight curfew and the ban on horse racing.

[German](#) occupation forces left [Jersey](#), taking with them or destroying the records of the two parishes St. Hélier and St. Savior.



WORLD WAR II



JERSEY

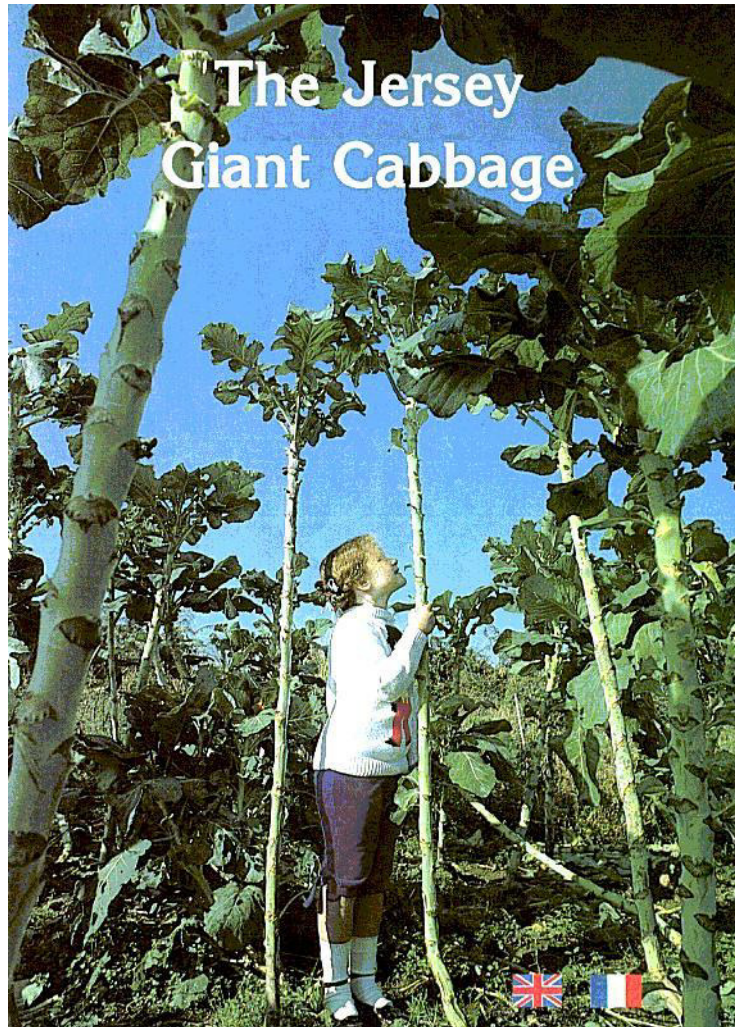
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They left behind a few of their signature bunkers as hospitable poophouses for day hikers:



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Nowadays a popular souvenir item is a walking stick made from the stalk of the Tall Jack cabbage that grows up to eight feet tall on the island, selling for about \$30 each. These sticks are shellacked and are topped with an enameled shilling bearing the heraldic crest of the island — not exactly your stick of the Artist of Kouroo!



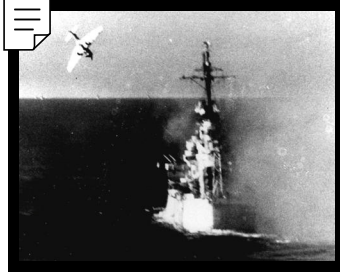
Destroyer escort *Oberrender* (DE-344) was damaged by a [Japanese](#) Kamikaze suicide plane near Okinawa, 26 degrees 32 minutes North, 127 degrees 30 minutes East. Destroyer escort *England* (DE-635) was damaged



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by a [Japanese](#) Kamikaze suicide plane, 26 degrees 18 minutes North, 127 degrees 13 minutes East



WORLD WAR II



JERSEY

JERSEY

1950

Divorce became for the 1st time possible on the Isle of Jersey.



JERSEY

JERSEY

1970

A tunnel was constructed under Fort Regent on the Isle of [Jersey](#).



JERSEY

JERSEY

1976

Discovery, on the Isle of [Jersey](#), of a hoard of bronze-age implements.



JERSEY

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1982

A land-reclamation scheme began to enclose a large area to the west of Albert Pier on the Isle of [Jersey](#).



JERSEY

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1984

A submarine electricity-supply cable was laid between the mainland of France and the Isle of [Jersey](#).



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2004

An oak long-case grandfather clock made by a James Thoreau on the Isle of [Jersey](#) in about 1790 sold on e-Bay for \$2,210.

[Henry Petroski](#)'s PUSHING THE LIMITS: NEW ADVENTURES IN ENGINEERING. On September 10th he was appointed by President George W. Bush to the United States Nuclear Waste Technical Review Board.

“MAGISTERIAL HISTORY” IS FANTASIZING: HISTORY IS CHRONOLOGY



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

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



Prepared: April 27, 2015



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ARRGH AUTOMATED RESearch REPORT

GENERATION HOTLINE



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



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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.