

PEOPLE MENTIONED IN WALDEN

SOME PEOPLE ALMOST MENTIONED IN WALDEN:

ASHER BENJAMIN



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



THE PEOPLE OF WALDEN:

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PEOPLE MENTIONED IN WALDEN

WALDEN: True, there are architects so called in this country, and I have heard of one at least possessed with the idea of making architectural ornaments have a core of truth, a necessity, and hence a beauty, as if it were a revelation to him. All very well perhaps from his point of view, but only a little better than the common dilettantism. A sentimental reformer in architecture, he began at the cornice, not at the foundation. It was only how to put a core of truth within the ornaments, that every sugar plum in fact might have an almond or caraway seed in it -though I hold that almonds are most wholesome without the sugar,- and not how the inhabitant, the indweller, might build truly within and without, and let the ornaments take care of themselves. What reasonable man ever supposed that ornaments were something outward and in the skin merely, -that the tortoise got his spotted shell, or the shellfish its mother-o'-pearl tints, by such a contract as the inhabitants of Broadway their Trinity Church? But a man has no more to do with the style of architecture of his house than a tortoise with that of its shell, nor need the soldier be so idle as to try to paint the precise **color** of his virtue on his standard. The enemy will find it out. He may turn pale when the trial comes. This man seemed to me to lean over the cornice and timidly whisper his half truth to the rude occupants who really knew it better than he. What of architectural beauty I now see, I know has gradually grown from within outward, out of the necessities and character of the indweller, who is the only builder, - out of some unconscious truthfulness, and nobleness, without ever a thought for the appearance; and whatever additional beauty of this kind is destined to be produced will be preceded by a like unconscious beauty of life. The most interesting dwellings in this country, as the painter knows, are the most unpretending, humble log huts and cottages of the poor commonly; it is the life of the inhabitants whose shells they are, and not any peculiarity in their surfaces merely, which makes them **picturesque**; and equally interesting will be the citizen's suburban box, when his life shall be as simple and as agreeable to the imagination, and there is as little straining after effect in the style of his dwelling. A great proportion of architectural ornaments are literally hollow, and a September gale would strip them off, like borrowed plumes, without injury to the substantials. They can do without **architecture** who have no olives nor wines in the cellar. What if an equal ado were made about the ornaments of style in literature, and the architects of our bibles spent as much time about their cornices as the architects of our churches do? So are made the *belles-lettres* and the *beaux-arts* and their professors. Much it concerns a man, forsooth, how a few sticks are slanted over him or under him, and what colors are daubed upon his box. It would signify somewhat, if, in any earnest sense, **he** slanted them and daubed it; but the spirit having departed out of the tenant, it is of a piece with constructing his own coffin, -the architecture of the grave, and "carpenter" is but another name for "coffin-maker." One man says, in his despair or indifference to life, take up a handful of the earth at your feet, and paint your house that color. Is he thinking of his last and narrow house? Toss up a copper for it as well. What an abundance of leisure he must have! Why do you take up a handful of dirt? Better paint your house your own complexion; let it turn pale or blush for you. An enterprise to improve the style of cottage architecture! When you have got my ornaments ready I will wear them.



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1773

June 15, Tuesday: [Asher Benjamin](#) was born in Hartland, Connecticut, in a family that had come over in the *Lion* as early as 1632. Early on, his father would die. The first three decades of his life would be spent in the valley of the Connecticut River.

NOBODY COULD GUESS WHAT WOULD HAPPEN NEXT





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1794

[Asher Benjamin](#) carved Ionic capitals in making modifications to the Oliver Phelps House at Suffield, Connecticut.



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1795

During this year and the following one [Asher Benjamin](#) would be designing and crafting a stone spiral staircase for the Old State House at Hartford, Connecticut. It is clear that he paid careful attention, in this building that had been designed by Charles Bulfinch, to its overall symmetry, its blind arches, its fanlights, and its smooth brick.





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1796

[Asher Benjamin](#) designed the Luke Baldwin House of Brookfield and the Samuel Hinckley House of Northampton, Massachusetts (since demolished).



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1797

Trained as a carpenter by a local builder, during this year and the following one [Asher Benjamin](#) was designing the 1st building of the Deerfield Academy in Deerfield, Massachusetts (the building is now its Memorial Hall).



During this year he issued his 1st handbook, THE COUNTRY BUILDER'S ASSISTANT, and completed the Coleman-Hollister House of Greenfield, Massachusetts (still in existence). He also erected the Judge Jonathan/Hovey House of Greenfield, Massachusetts (since repurposed as the Greenfield Public Library, but postcarded below as of 1910).





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November 30, Thursday: [Asher Benjamin](#) got married with [AchsaH Hitchcock](#) of Brookfield. This couple would produce four children.

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1798

[Asher Benjamin](#), who had relocated from Greenfield, Massachusetts to Windsor, Vermont, designed the Old South Congregational Church there.



He would also erect there three large houses. During this year and the following one he was designing the Stebbins House of Deerfield, Massachusetts.



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1800



[Asher Benjamin](#) designed the Fullerton House of Windsor, Vermont (since demolished).



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1802



[Asher Benjamin](#) designed the Harriet Lane House of Windsor, Vermont (since demolished).



THE PEOPLE OF WALDEN:

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1803



[Asher Benjamin](#) designed the Hubbard House of Windsor, Vermont (since demolished). He relocated from Windsor, Vermont to Boston and there came under the influence of Charles Bulfinch.



He would create there the country's 1st architecture school, and is credited with teaching Robert Henry Eddy, Elias Carter, Solomon Willard, Samuel Shepherd, and Ithiel Town.

**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.**



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1804



[Asher Benjamin](#) designed, for the Baptists, the Charles Street Meeting House at 70 Charles Street in Boston (see following screen).

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1805



January 30, Wednesday: [Asher Benjamin's](#) wife [Achsa Hitchcock Benjamin](#) died.



July 24, Wednesday: [Asher Benjamin](#) remarried, with [Nancy Bryant](#) of Springfield. The couple would produce four children.

Publication of the Concerto for piano, violin, and orchestra op.17 by [Johann Nepomuk Hummel](#) was announced in the *Wiener Zeitung*.




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1806

 [Asher Benjamin](#) designed the Old West Church at 131 Cambridge Street in Boston to replace the 1737 wooden church structure within which the bumpersticker “No Taxation Without Representation” had been coined,¹ which had been pulled down during the British army’s occupation of Boston to prevent any revolutionary signalling from its steeple toward Cambridge across the water (see following screen).



1. This phrase was allegedly coined in 1750 by the Reverend Jonathan Mayhew from the pulpit of the wooden West Church which had preceded this brick Old West Church — and there seem to be no illustrations available of this 1737 structure which had gotten pulled down by the British army during the occupation of Boston.



“No taxation without representation”

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He prepared, in conjunction with Daniel Raynerd (a stuccoist), an initial edition of THE AMERICAN BUILDER'S COMPANION, OR, A NEW SYSTEM OF ARCHITECTURE PARTICULARLY ADAPTED TO THE PRESENT STYLE OF BUILDING IN THE UNITED STATES OF AMERICA.... (This is the edition that [Henry Thoreau](#) would have in his personal library; unfortunately, however, Google Books has thus far provided only the 3d edition, to be issued during April 1816 — so, despite its inappropriateness, that augmented 3d edition must for the time being be the electronic text available in full behind the hypertext button below.)



It would be my contention that it was [Benjamin](#) whom Thoreau had in mind, when he wrote in [WALDEN](#) about a “sentimental reformer in architecture” who “began at the cornice, not at the foundation” (see following screen).



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December 6, Saturday: The African Meeting House at 8 Smith Court in Boston was dedicated. It is now the oldest church building in the United States built by and for black Americans. The \$7,700 needed to build the African Meeting House had been raised in the black and the white communities of Boston. One African native, Cato Gardner, is credited with himself raising more than \$1,500 of the cost, and his effort is still memorialized in an inscription above the front door: "Cato Gardner, first promoter of this building, 1806." The façade of the Meeting House was based on a design by the architect [Asher Benjamin](#).



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1807



During this year and the following one, [Asher Benjamin](#) would be designing the Headquarters House at 54-55 Beacon Street in Boston.





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1808



When Isaac Hurd, Jr. got married with Mary Heald, his clerk [Moses Prichard](#) came to board with them.

The widow Mary Brooks Merriam remarried, in about this year, with William Swan.

Joseph Chandler and Jonas Lee were [Concord](#)'s deputies and representatives to the General Court. James Barrett would be a Selectman, until 1810.

In [Concord](#), Nathan Wood was a Selectman.

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

John L. Tuttle of [Concord](#) was a Senator, and also was the Middlesex County Treasurer.

In the [Concord](#) vicinity, from this year into 1810, the John Nelson house was being constructed on a granite foundation, in 2-story "Adam" style with low hipped roof. Possibly, the Daniel Brown house (built in about 1700) was incorporated as part of the structure of the kitchen. Nelson may have used plans from [Asher Benjamin's](#) 1797 handbook, THE COUNTRY BUILDER'S ASSISTANT for many details of the construction including the cornice and the doorway. This is a structure still in existence.²

For a year, Ralph Sanger, hired from elsewhere, would be teaching [Concord](#)'s grammar students.

1785	Nathaniel Bridge	9 months	1812	Isaac Warren	1 year
1786	JOSEPH HUNT	2½ years	1813	JOHN BROWN	1 year
1788	William A. Barron	3 years	1814	Oliver Patten	1 year
1791	Amos Bancroft	1 year	1815	Stevens Everett	9 months
1792	Heber Chase	1 year	1815	Silas Holman	3 months
1793	WILLIAM JONES	1 year	1816	George F. Farley	1 year
1794	Samuel Thatcher	1 year	1817	James Howe	1 year

2. In this year [Benjamin](#) was designing the house at 60 or 61 Beacon Street, and the Fourth Meeting House of the First Church on Chauncy Street, in Boston.



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1795	JAMES TEMPLE	2 years	1818	Samuel Barrett	1 year
1797	Thomas O. Selfridge	1 year	1819	BENJAMIN BARRETT	1 year
1798	THOMAS WHITING	4 years	1820	Abner Forbes	2 years
1802	Levi Frisbie	1 year	1822	Othniel Dinsmore	3 years
1803	Silas Warren	4 years	1825	James Furbish	1 year
1807	Wyman Richardson	1 year	1826	EDWARD JARVIS	1 year
1808	Ralph Sanger	1 year	1827	Horatio Wood	1 year
1809	Benjamin Willard	1 year	1828	David J. Merrill	1 year
1810	Elijah F. Paige	1 year	1829	John Graham	1 year
1811	Simeon Putnam	1 year	1831	John Brown	

Representatives of [Carlisle](#) to the General court of Massachusetts:

Deacon Ephraim Robbins	1807-1808
Reverend Paul Litchfield	1808-1811
Captain Timothy Heald	1812-1813
Captain Thomas Heald	1815
Jonathan Heald, Jr., Esq.	1816
John Heald, Esq.	1818, 1821, 1823
Dr. John Nelson	1824
John Heald, Esq.	1826-1827, 1830



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1809

 [Asher Benjamin](#) designed the First Parish Church of Ashby, Massachusetts.





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1811



During this year, [Asher Benjamin](#) was designing the Alexander House and Linden Hall in Springfield, Massachusetts. During this year and the following one, he would be designing the Fourth Meeting House of Northampton, Massachusetts (since demolished).



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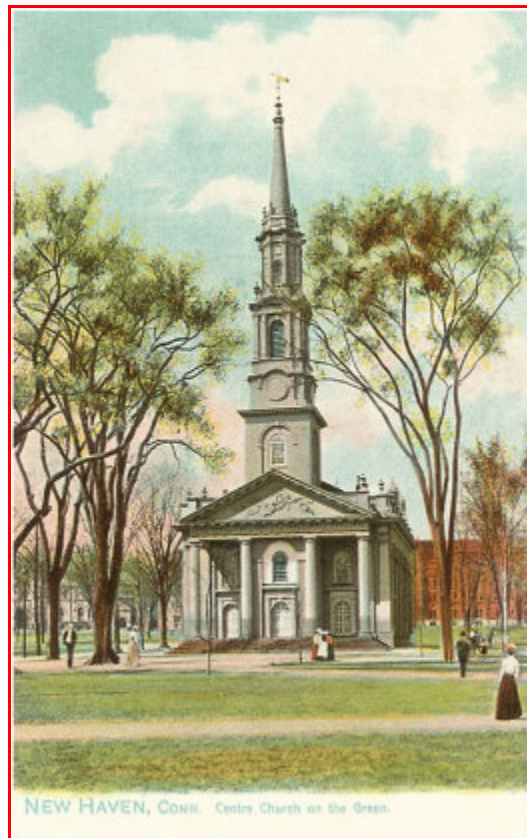
ASHER BENJAMIN

PEOPLE MENTIONED IN WALDEN

1812



From this year into 1814, [Asher Benjamin](#) and Ithiel Town would be designing the Center Church of New Haven, Connecticut.





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PEOPLE MENTIONED IN WALDEN

1814



[Asher Benjamin's](#) THE RUDIMENTS OF ARCHITECTURE.

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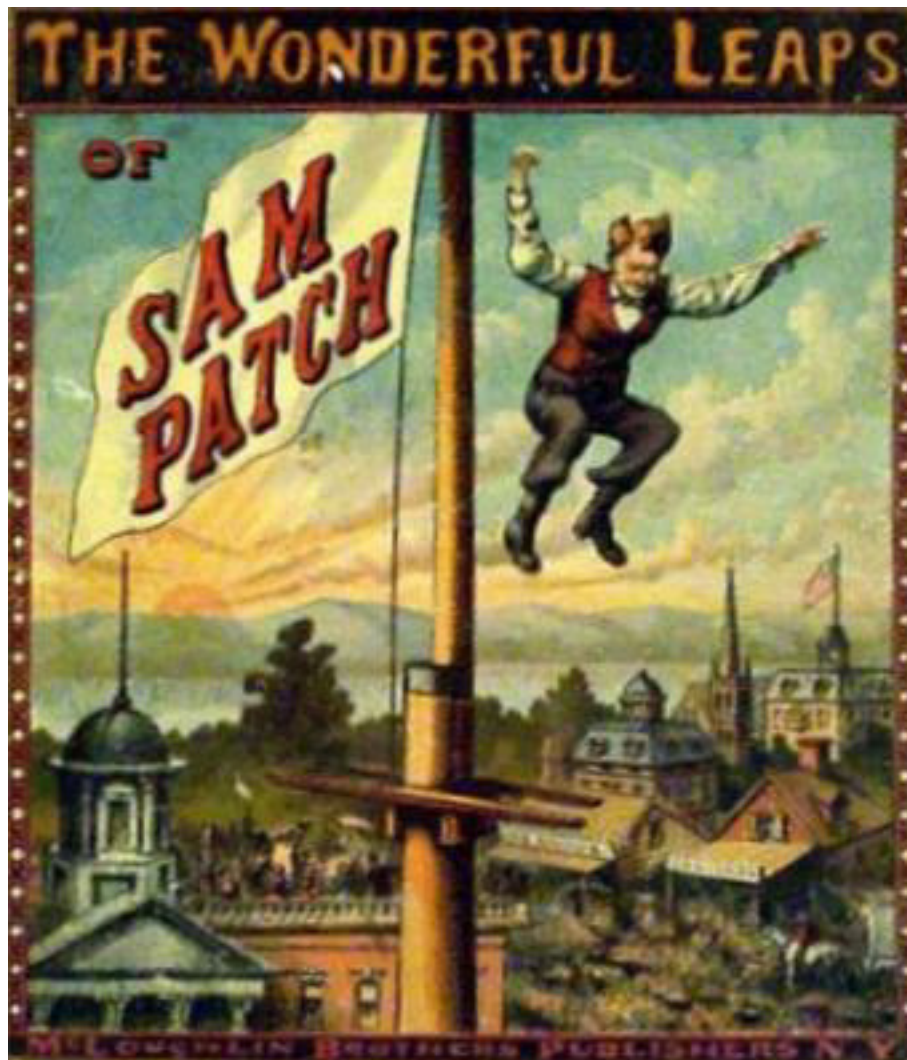
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1817

In [Rhode Island](#), Nehemiah R. Knight was in charge. [Asher Benjamin](#) designed the Rhode Island Union Bank of [Newport](#) (since demolished). The *Firefly*, the 1st steamboat to run a regular commercial service on [Narragansett Bay](#), carried President James Monroe and his party from [Newport](#) to [Providence](#). (In 1825 the *Washington*, a 131-foot steamship, would begin the serious steamship competition on the bay, leading to the development of more and more advanced ships.) At this point the teenager [Sam Patch](#) was making dramatic leaps off the roof of a 4-story building into the aerated churning water below the big falls in beautiful downtown [Pawtucket](#), so it is perfectly possible (if now unknown to us) that the President of the United States was escorted to the site to view the children at labor inside the factories and to witness such a blazing amazing feat of derring-do.



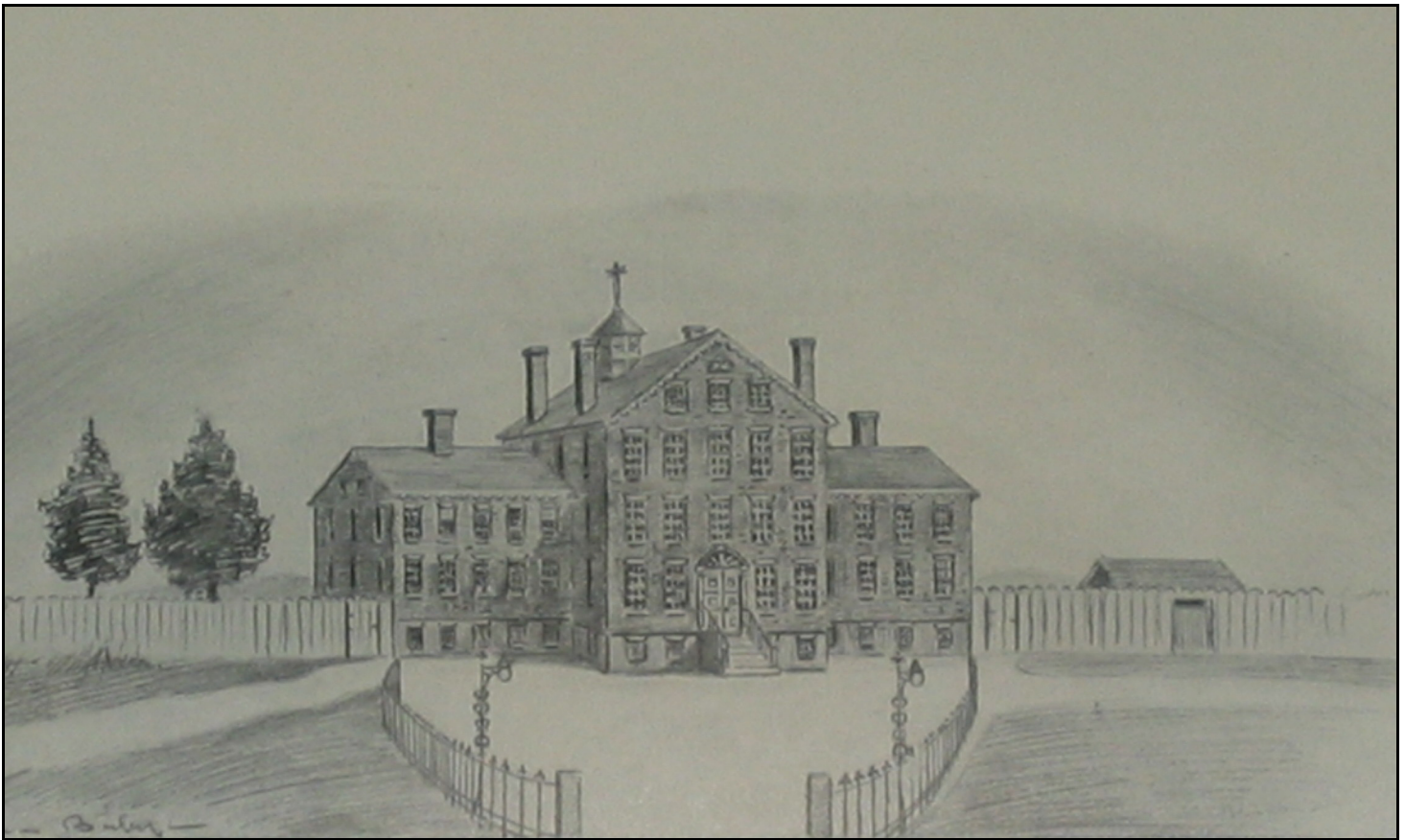
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Things were not so rosy, at the building site on the farm of [Moses Brown](#) where the Quakers were erecting their Yearly Meeting School. The estimate that \$16,000 would be needed for this project had proved to be way low. The exterior of the building was complete, except for glazing, and there had been some interior finishing work done. Early in the year, it became apparent that an additional \$7,000 would be needed to finish the building scheme. [Friends](#) William Almy and Obadiah Brown were able to pledge \$3,500 and by the end of the year the full amount would be obtained, so that construction would be able to resume during the following building season. This sketch would be made during the process of construction:



This sketch was added to the face of a clock made by John Bailey, in the building's sitting-room




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1819

 [Asher Benjamin](#) designed, for Ward Nicholas Boylston, a villa at Princeton, Massachusetts.



Boylston Villa, Princeton, Mass.

[1908]

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1820



Asher Benjamin designed the Ransom Stiles House of Argyle, New York.³



3. Ransom Stiles was a local merchant. Originally, you are likely to be told, the home had had several recessed chambers in its basement, which had led to a tunnel, that had gone some 500 feet to the west, that must have been used by escaping slaves back in the days of the Underground Railroad — unfortunately this has since all collapsed, or been bricked off, or something. Or, well, maybe, it never existed.

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1823



As part of the “Middling Interest Coalition” of bourgeois entrepreneurs and artisans who were supporting the candidacy of Josiah Quincy, Sr. for mayor of [Boston](#) and who were opposed to the Federalists, [Asher Benjamin](#) was elected as an alderman. He would help Mayor Quincy and Alexander Parris plan a grand new Quincy Market.





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1824



From this year until 1827, [Asher Benjamin](#) would be designing a home for Colonel John Black⁴ at Ellsworth, Maine (now repurposed as the Woodlawn Museum).



4. Black had a nose for timber speculation.



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1825



The architectural firm of [Asher Benjamin](#) declared bankruptcy and he left [Boston](#) to supervise construction of locks, canals, roads and mill buildings for the Nashua Manufacturing Company in Nashua, New Hampshire. Over the next several years he also would design a couple of churches in Nashua, before returning to [Boston](#) in 1827.

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1826



From this year until 1832, [Asher Benjamin](#) would be designing a mansion for Asa Waters II⁵ in Millbury, Massachusetts.⁶



5. Asa Waters II was rich because his daddy had had a long-term contract to supply the US Army with muskets and bayonet “stands” (which is to say, muskets equipped with bayonets).

6. Ask real nice and they’ll take you down in the basement and show you where this weapons manufacturer hid escaping slaves back in the days of the Underground Railroad!




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1827

 [Asher Benjamin](#) designed the Unitarian Universalist Church on Canal Street in Nashua, New Hampshire, and



also a church building on Olive Street there which has since been demolished.

[Benjamin](#)'s "villa book" of long standing THE AMERICAN BUILDER'S COMPANION was republished, in a 6th edition (since [Henry Thoreau](#) had a copy of the 1st edition of this dating to 1806 in his personal library, we can feel confident that he consulted at least that 1st edition while crafting his architectural remarks in [WALDEN](#)).



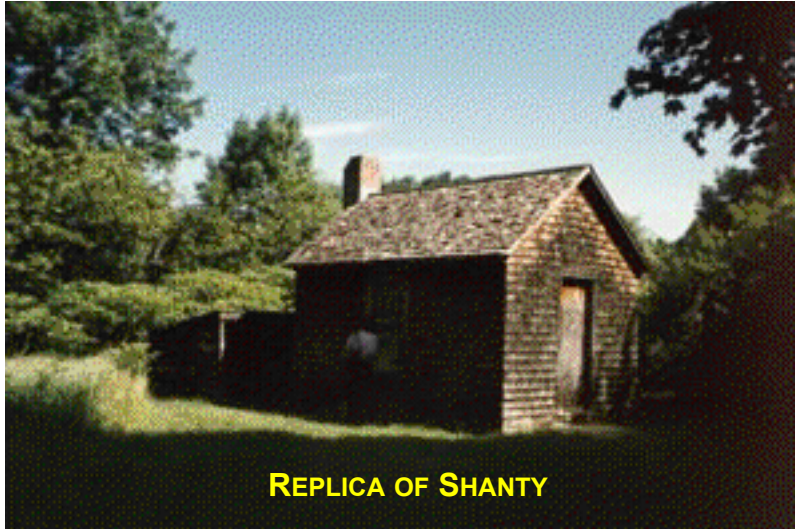
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PEOPLE MENTIONED IN WALDEN

OR, LIFE IN THE WOODS).

EMERSON'S SHANTY



REPLICA OF SHANTY



THE PEOPLE OF WALDEN:

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1828



[Asher Benjamin](#) designed the building at 70-75 Beacon Street in Boston.

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1830

 **Asher Benjamin's** THE ARCHITECT, OR, PRACTICAL HOUSE CARPENTER. In this year he designed a summer retreat for the Isaac Bradley Munson family along Otter Creek near South Wallingford, Vermont.



(This family was a recipient of the largesse of a childless uncle, Israel Munson, who had had great success as a Boston merchant. Their summer retreat has since been repurposed as a most pleasant Bed & Breakfast.)



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THE FUTURE IS MOST READILY PREDICTED IN RETROSPECT





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1832



[Asher Benjamin](#) designed the Town Hall in [Cambridgeport](#), Massachusetts (which has since been demolished).



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1833



[Asher Benjamin's](#) THE PRACTICE OF ARCHITECTURE. In this year he designed houses at 7 and 9 West Cedar Street in [Boston](#) (the one at 9 West Cedar Street would become his home).




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1834

 [Asher Benjamin](#) designed the Thatcher Magoun, Jr. Mansion of Medford, Massachusetts (in this photo taken before 1893 the mansion appears at the extreme right, but it has been since demolished).⁷



7. T. Magoun & Son was a big shipbuilding firm. Junior would eventually donate the mansion to the town for use as a library.



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1835



[Asher Benjamin](#) designed the Lexington/Concord Battle Monument in Peabody, Massachusetts.




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1836

 [Asher Benjamin](#) designed a monument for “Harvard Hill” in the Mount Auburn Cemetery.⁸

8. The monument is known as the “Dr. George Cheyne Shattuck Monument” but was not a monument to the wealthy Dr. Shattuck’s own memory as this donor would not himself die until March 18, 1854. Dr. Shattuck was a frequent donor for various local causes and had donated some burial plots in the new Mount Auburn Cemetery to Harvard College for any students who because they would die far from their homes would need to be interred in Massachusetts. Ten other benefactors had contributed smaller amounts, the result being a “Harvard Hill” which is still accepting interments. The first corpses to be interred there were of a couple of Harvard students who had drowned in the Charles River.

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He designed “Forest Home,” the F.O.J. Smith House of Westbrook, Maine (since demolished). He designed a house at 83 Mount Vernon Street in [Boston](#) in which the Reverend [William Ellery Channing](#) would reside for the remainder of his life.





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1837



Although [Asher Benjamin](#) proposed a design for a new Custom House in Boston, he would lose this competition to Ammi B. Young.



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1838

[Asher Benjamin's](#) THE BUILDER'S GUIDE. In this year and the following one he would design the Fifth Universalist Church at 74 Warrenton Street in Boston (now the Charles Playhouse). He designed this building, as you can see below, with two shops at street level that the congregation could rent out in order to generate church funds.





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1840

[Asher Benjamin](#) designed the Richmond Street Church of Dorchester, Massachusetts (since demolished).



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PEOPLE MENTIONED IN WALDEN

1841

[Asher Benjamin](#) designed the Edmund Hastings House of Medford, Massachusetts (since demolished)



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1843

[Asher Benjamin's](#) THE ELEMENTS OF ARCHITECTURE.

CHANGE IS ETERNITY, STASIS A FIGMENT



THE PEOPLE OF WALDEN:

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1845

July 26, Saturday: [Asher Benjamin](#) died in Springfield, Massachusetts at the age of 72.

The Reverend [Issachar J. Roberts](#) with five Chinese converts signed a constitution for the Uettung [Baptist](#) Church of [Canton](#). The smoking of opium was to be a no-no:

Preamble By the Grace of God we constitute this church to be called – the Uettung Baptist Church of Canton.

Article 1. Whosoever believes in Jesus and is baptised (by immersion) may become a member.

2. There is but one true God, the Almighty; and only one Saviour – Jesus, and whosoever worships aught besides shall be considered a transgressor.

3. The scriptures are from God, and their doctrines are truth without error.

4. The Holy Spirit cleanses the heart, and causes man to understand the true doctrine.

5. He who is obedient to the truth shall enjoy everlasting happiness; but he who is disobedient to the truth shall endure everlasting misery.

6. He who smokes opium shall be turned out of the church.

7. He who tells falsehoods should be excluded from the church.

8. He who gambles should be excluded from the church.

9. The disciples of Jesus should mutually love as brethren.

10. The disciples of Jesus should daily read the Scriptures and pray to God.

11. He who trades or works on the Lord's day should be excluded from the church.

12. The disciples of Jesus should with singleness of heart mutually assist in the promulgation of the gospel.

13. We who believe the truth of these doctrines, relying on the mercy of Jesus, and pledging ourselves to receive and observe these regulations, subscribe our names hereto....



THE PEOPLE OF WALDEN:

ASHER BENJAMIN

PEOPLE MENTIONED IN WALDEN

The full obituary of [Martha Emmeline Hunt](#) appeared in Boston's Unitarian newspaper, the [Christian Register](#). The likely author of this anonymous piece, according to Leslie Perrin Wilson's reasoning, would have been the Reverend Barzillai Frost of Concord's Unitarian First Parish church.



OBITUARY.

Miss Martha E. Hunt.

In Concord, on the 9th inst., Miss Martha E. Hunt, aged 19. This young lady, in great depression of spirits, and a temporary insanity, threw herself into Concord river and was drowned. From remarks dropped to her friends, from her letters, but especially from her private journal, kept up to the day before she committed



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the deed, we have a clear view of her state of mind. There is nothing in this journal that makes it improper to publish extracts.

Although kept carelessly in pencil, scarcely legible, on the last leaves of a book of Italian Exercises, yet it reveals glimpses of thoughts and feeling, scarcely less deep than Augustine's Confessions. The case of this young lady is so interesting and instructive, that I cannot but think, some account of it, will be useful to the young and especially to those exposed to like mental trials.

From childhood, Miss Hunt, was subject to a constitutional melancholy, that brought her, at times, to the verge of insanity.

She was gifted by nature, with a fine intellectual and moral constitution. She had an unusual thirst for knowledge, and great diligence in its pursuit. But she had a still greater thirst for spiritual excellence. This made her extremely dissatisfied with her present attainments under the most favorable circumstances. She had a physical constitution that subjected her at times to extreme depression of spirits. She was accustomed to habits of study and mental abstraction, that were unfavorable to facility in the ordinary duties of life. This increased her dissatisfaction with herself. She also had an extreme sensitiveness and diffidence, which made her shrink from communicating her feelings to others. She was thus cut off from the sympathy and advice of minds that might have cheered and guided her aright and not left to struggle alone with her mental trials. And nobly did she sustain that struggle. Her journal goes back only about two months. But, during that time, while the darkness was thickening around her, while the light of reason was becoming less steady, none but the noblest qualities of mind and heart and the most Christian resolutions appear on her Journals. In the darkest hours, when her mind was struggling with doubts and almost with despair, there is no trace of scepticism. She turned in filial confidence to God. Sometimes her mind rises to the highest devotions. May 10. She records. "O Father! Thou art incomprehensibly great and perfect, and I, a mere atom of the dust, deep-sinning and unholy creature, incapable of conceiving of Thee, except as the Author of all that is conceivable to us. O, how the thought of Thee, fills my soul! Now is everything great, pure and beautiful. O, this is life – this my only life – Thee in all things! O, why may I not always have self thus lost in Thee!" And, when she sunk into the deepest gloom, she still clung to God as her Father, often with a pathos, as touching as that in which Jesus cried out in the agony of the cross.

June 13. She records. "O, my God, art thou indeed my Father, who doth thus desert me! O! What have I done? I must indeed be worse, than the worst of living beings, for thine infinite perfection hath condescended to the lowest sinners – but I am so lost! The earth is a thousand pointed dagger, without a friend who careth for me –myself against myself– everything arrayed in the



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bitterest reproach against me – and for what? Not for what I have done, but for what I have not done." Even in this dark hour, conscience could bring up nothing of positive sin against her; so pure had she been. She seemed mortified and wounded, that her mind dwelt so much on herself. In one record she writes. "Am I indeed so selfish, that I think only of self?" And in another place, "selfishness is the thorn that pierceth so." It wounded her generous nature, that her diseased thoughts should run so much on her own sufferings. But there was no scepticism. She adds. "Unto Thee, O God, is my cry. Support me through this dark hour, and in thy strength I will live." This forcibly reminded me of that touching expression of the Psalmist, "Though He slay me, yet will I trust in Him."

In all this trial, she preserved herself from misanthropy, as well as from scepticism. In all her dreadful sense of loneliness she never once complains of neglect. In all her high aspirations, and the consciousness of noble powers, she never complains of not being appreciated. She lays the blame, not upon God, nor upon others, nor upon outward trials, but upon herself. And when most unhappy, she rejoices in the happiness of others. June 17. She records, "The world smiles; many people are living happy harmless lives. Thank God, that He has made some people so happy," and then she adds, touchingly, "It is well that the world knoweth not, what unutterable and inconceivable things are burning the very being of those who seem so happy."

Towards the end of the Journal, she is evidently sinking deeper in gloom. Apparently after hearing an Anti Slavery lecture, she records, "We cry loudly for the poor, oppressed Slave, and well we may. Our loudest cry is but a faint voice which should burst forth in such anguish, as should rouse the whole earth for freedom. But slaves are not confined to color. O, God perhaps in thy sight they are least slaves. Slaves! Are we not all slaves? We murmur that Thou hast tried us beyond our strength. We think of ourselves, more than of Thee. – Then we are lost. This is slavery – this is death." In a few of her last entries her mind is evidently approaching that crisis, in which its clearer light is to be extinguished, the will dethroned, and the mind borne a helpless victim on the dark waves of despair. The day but one before her death she records. "Our nature is oppressed to its last power of endurance. Our inner life bursts out in bitter reproaches. – But we are no longer ourselves." But even in these moments of despair, she seems to have had glimpses of the true cause of these feelings and of their great moral purpose. In the same entry she writes, "We lay the blame on our bodies. They are diseased. They cramp the spirit. But herein hast Thou even blessed us. These heavy chains are the links in the trial, that is to purify us for new freedom." In another place she writes, "Exult, O Soul, in thy trials. They are the steps that lead to life." The last entry which was made July 6th, the day before her death shows a still clearer view of the nature of this trial and how it was to be met. She writes, "True spirits should exult, rather than despond. A Cato lacked one



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thing to greatness, a patience to live on. Rise up, O! Lord, in all the strength thy God has given thee, rise and resist. – Struggle on. – That thou hast struggled through darker hours, let this bear thee up.” But this noble purpose was borne down by the returning floods of despair that rolled back on her soul. She adds, “Heaven knows the leaden weights that press down the bursting soul.” But even in this hour her mind turned in prayer to God. The last unfinished sentence written probably a few minutes before she left her boarding house, was this, “Let me but rest myself in God, and” Here she broke off. Her mind seemed scattered. She left her boarding house, after school which she was keeping about two miles from home; and started to go home. – I think for sympathy, to help her through the struggle. Just before reaching home at dusk the spell returned and she turned down a bye path to the river which flowed in front of her father’s house about a hundred rods distant. There she wrestled with this terrible temptation till past midnight. She got the victory and went up to the house. She told her father, who heard her come in, that she should return very early before the heat came on, to her school. She rose at 5 o’clock, and started evidently for that purpose, as she took some little articles with her, which she would want there. But as she passed by the path that led down to the river, the temptation returned. She went down. And there she struggled against these feelings two hours, as she was seen there after that time. But reason tottered, the mind lost its power of self control. God permitted this, that he might call to himself a spirit that had already suffered too much upon the earth.

The most touching thought that rises in view of this case is, that she should have gone through this mortal struggle alone, without one kind word to cheer and strengthen her. Our most bitter regret is, that having struggled so nobly against this delusion, having arrived at such right views of its course, and such noble resolutions as to the manner she would meet it, she could not have had the sympathy of one strong, Christian friend to bear her triumphantly through this trial. This was all she seemed to need. But this she could not have, because she did not reveal her heart to any one. This should teach the young, and especially those who are struggling with any trying experience, to seek the sympathy and guidance, of older and more mature minds. How can friends or minister afford this sympathy, and counsel, unless you open your hearts to them. We learn another lesson no less important, in regard to the religious education of the young. It is not the outward misfortunes and sufferings of life; it is not the temptations of the world alone, that they are to be educated to meet. Still severer trials, still greater temptations await them in their own minds. In the words of the deceased, we know not what *unutterable* and *inconceivable* thoughts are burning the very being of those who seem happy in society. In another place she exclaims. “My animal wants are all supplied. O! who shall supply the wants of the mind?” This single instance, appeals to us with the force of a hundred sermons, to



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carry Christian education and sympathy to meet these wants.
Communicated.

“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 26, 2014



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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.