“NARRATIVE HISTORY” AMOUNTS TO FABULATION,
THE REAL STUFF BEING MERE CHRONOLOGY
Publication of John Locke’s *Two Treaties of Government* and *An Essay Concerning the Human Understanding*.

In his treatises on government, Locke alleged that the justification for majority rule was merely that the majority was usually physically stronger than any minority (Volume II, page 96). Henry Thoreau, in “The Rights and Duties of the Individual in Relation to Government,” would take issue with this Lockean analysis, by pointing out that while this issue is a moral one, the majority is simply not a moral entity.

In his essay concerning human understanding, in order to get down to fundamentals, Locke attempted to depict human understanding as a “closet wholly shut from light” which had only some small openings to let in ideas. Thoreau, in “The Rights and Duties of the Individual in Relation to Government,” would take issue with this Lockean analysis, by pointing out that while this issue is a moral one, the majority is simply not a moral entity.

This is more or less like the question of the Indian, who, when it is said to him that the world rests on a couple of elephants and the elephants on a huge tortoise, asks in his innocence: “And on what, finally, rests the tortoise?”
This Lockean epistemology would be introduced at Harvard College by way of the writings of Professor Dugald Stewart and Professor Thomas Brown. Although the ideal of knowledge is certainty, we can know of the external world only by means of sense organs which may at any time deceive us, and we can know of our inner subjective world of psychic happenings only through a process of introspection or “reflection” which is derivative and is fraught with uncertainty. Except for the laws of logic and of mathematics, and except perhaps for truths which may be revealed to us by authority, everything that we think we know is derivative and contingent and limited, and merely probable at best. In order to minimize the possibilities of deception, we should reason from those areas in which what we know is known for sure, toward those areas in which our understanding is dicey, and if there is ever any conflict between this certain knowledge and the realm of our experience, we can set this discrepancy down as due to delusion, or a mere appearance. This philosophy of “sensationalism” or “empiricism” would prove so useful in demonstration of humankind’s need for faith and for authoritative pronouncement that it would come to dominate the academic and clerical institutions of America, including even the Unitarian old guard. In the face of a general Transcendentalist tendency to repudiate the Lockean empiricism wholesale, and in the face of the absolutist imperatives of Coleridgean “Reason,” Thoreau would bring forward elements of this Lockean view as compatible with an understanding that our minds do not receive complex ideas passively, but that, rather, our minds participate actively in the creation of understanding. In Thoreau’s work, we will find this referred to as “the intentionality of the eye.” This, as of the 1850s, will be linking Thoreau with the very foremost of the scientific theorists, such as Alexander von Humboldt, Herschel, Professor William Whewell, and Charles Darwin, and positioning him in opposition to Professor Louis Agassiz.

(It follows from this that if we use Thoreau as our type case of the transcendentalist –rather than accepting Emerson uncritically, as is the usual situation, as our exemplar for this spiritual attitude– we get a very different definition not only of who the transcendentalists were but also of what their agenda was and what their prehistory had been.)

According to the catalog of Thoreau’s personal library that has come down to us, his copy of An Essay Concerning the Human Understanding, acquired presumably during his formal education, had been printed in Philadelphia in one volume. I can offer you, however, as a one-volume edition, only something prepared by Google Books, that had been printed in 1849 in London by William Tegg & Co., Cheapside.

1. A much later citation of the same may be found in the introduction to Mary Shelley’s 1831 Frankenstein; Or, The Modern Prometheus.
January 9, Friday: Thomas Brown was born at Kirkmabreck, Kirkcudbright, a son of the parish clergyman, the Reverend Samuel Brown. He would be educated at several schools in London, before entering the University of Edinburgh.
Thomas Brown matriculated at the University of Edinburgh. There he would attend Professor Dugald Stewart’s class in moral philosophy, although he seems not to have completed this course. He would study law and then medicine. His graduation thesis would be “De Somno.”

Publication of Volume I of Professor Stewart’s ELEMENTS OF THE PHILOSOPHY OF THE HUMAN MIND. With the objective of preserving the role of the discipline of theology, what this professor of moral philosophy actually accomplished by his clear reasoning was the creation of the path that eventually John Stuart Mill and others would follow in rendering theism irrelevant to the scientific enterprise. Stewart used what he learned from David Hume and Bishop George Berkeley to re-evaluate John Locke’s view of science for theistic reasons, and formulate a purely instrumental philosophy of science. This new attitude toward the nature of the scientific enterprise would have wide influence in English-speaking countries and in France. In the early 19th century American colleges would replace Locke’s ESSAY with Stewart’s ELEMENTS, and early editions of Mill’s SYSTEM OF LOGIC would include numerous references to Stewart: “What we commonly call sensibility, depends, in a great measure, on the power of imagination. Point out two men, any object of compassion; —a man, for example, reduced by misfortune from easy circumstances to indigence. The one feels merely in proportion to what he perceives by his senses. The other follows, in imagination, the unfortunate man to his dwelling, and partakes with him and his family in their domestic distresses.... As he proceeds in the painting, his sensibility increases, and he weeps, not for what he sees, but for what he imagines. It will be said, that it was his sensibility which originally aroused his imagination; and the observation is undoubtedly true; but it is equally evident, on the other hand, that the warmth of his imagination increases and prolongs his sensibility.”

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.
In *Lyrical Ballads*, William Wordsworth and Samuel Taylor Coleridge criticized Dr/Erasmus Darwin. However, Wordsworth cited him as a source for “Goody Blake and Harry Gill.”

Thomas Brown criticized Dr. Darwin’s 1794 *Zoonomia*. 
January: Thomas Brown, one of the initial contributors to the Edinburgh Review, in the 2d number of that publication provided a criticism of the philosophy of Herr Professor Immanuel Kant. This criticism was based, unfortunately, not upon study of Kant’s writings in the original but merely upon a translation by Charles Villers.
Thomas Brown issued a pamphlet in response to objections by the clerical party against appointment of Sir John Leslie to a professorship in mathematics at the University of Edinburgh. The clerical party suspected that, as a follower of David Hume, Leslie must be a sceptic and an infidel. Brown’s defense of Sir John was to the effect that Hume’s doctrine of causality was not necessarily inimical to religion.\footnote{By the third printing of this pamphlet it would have gotten rather long, and would be entitled \textit{Inquiry into the Relation of Cause and Effect}.}
Professor Thomas Brown became a consulting physician in partnership with Dr. James Gregory (1753-1821).

**Do I have your attention? Good.**

Professor Thomas Brown

“Stack of the Artist of Kouros” Project
By this point Dr. Thomas Brown had twice failed in efforts to be appointed as a professor at the University of Edinburgh. When Professor Dugald Stewart fell ill, however, he was appointed to take over his classes during the 1808/1809 school year.

Malcolm Laing left the mainland, returning to his estate on the island of Orkney. Victim of a “nervous weakness,” he would never leave the bounds of the estate despite the fact that he would continue as a Member of Parliament until 1812.

The teaching of Dr. Thomas Brown, filling in for the ailing Professor Dugald Stewart at the University of Edinburgh, had been a considerable success. Since the professor remained ill the appointment was extended.

THE FUTURE IS MOST READILY PREDICTED IN RETROSPECT
Professor Dugald Stewart’s PHILOSOPHICAL ESSAYS. Dr. Thomas Brown was appointed as a colleague of this professor the University of Edinburgh — a position which he would hold for life.

1810

Walter Channing was studying medicine in Edinburgh and London, and would obtain a second medical diploma, from the University of Edinburgh.
Professor Thomas Brown’s book of poems, PARADISE OF COQUETTES.

Volume II of Professor Dugald Stewart’s ELEMENTS OF THE PHILOSOPHY OF THE HUMAN MIND (Volume I had appeared in 1792 and Volume III would appear in 1827).

THE FUTURE CAN BE EASILY PREDICTED IN RETROSPECT
Professor Thomas Brown’s book of poems, WANDER IN NORWAY.
Professor Thomas Brown’s book of poems, WARFIEND.
Professor Thomas Brown’s book of poems, BOWER OF SPRING.
Professor Thomas Brown’s book of poems, AGNES.
Professor Thomas Brown’s book of poems, EMILY.
A collected edition of the poems of Professor Thomas Brown appeared, in four volumes. A friend and biographer, the Reverend Professor David Welsh, D.D. (1793-1845), superintended the publication of the professor’s textbook *Sketch of a System of the Philosophy of the Human Mind, Part First: Comprehending the Physiology of the Mind* (Edinburgh: Bell & Bradfute).

**1820**

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

Professor Thomas Brown

“Stack of the Artist of Kouroo” Project
April 2, Sunday: Thomas Brown died while on a trip to London taken at the advice of his physician.

Day Two of Scotland’s “Radical War”: In Glasgow on this Easter Sunday, people were reading the placards and reacting to them.

Friend Stephen Wanton Gould wrote in his journal:

First day 4 M 2nd 1820 / Rode with John this morning to Portsmouth, attended meeting - a very considerable number of serious & well-disposed people attend that meeting & some of them of the younger class - it was solid & silent & the secret language of my mind was "Gather Home". The witness for God placed in every heart. - After meeting we dined at Uncle Thurstons, & then rode to Abner Cundels & looked round the farm & house a little, & attended to a little other business, then to Ruth Mitchells, took tea & came home. —

REligious Society of Friends
James David Forbes matriculated at the University of Edinburgh. Soon, under the signature “Δ,” he would be offering contributions to the Edinburgh Philosophical Journal.


CHANGE IS ETERNITY, STASIS A FIGMENT
The successors of Professor Thomas Brown at the University of Edinburgh, Professors John Stewart and the Reverend Edward Milroy, superintended the publication of A Treatise on the Philosophy of the Human Mind, Being the Lectures of the Late Thomas Brown, M.D., Professor of Moral Philosophy in the University of Edinburgh, Abridged, and Distributed according to the Natural Divisions of the Subject by Levi Hedge, Professor of Logic and Metaphysics in Harvard University, in Two Volumes (Cambridge: Hillard and Brown).

Harvard Professor Levi Hedge's A Treatise on the Philosophy of the Human Mind, Being the Lectures of the Late Thomas Brown, M.D.... Abridged and Distributed according to the Natural Divisions of the Subject (Cambridge).
Henry Thoreau’s personal library had in it two volumes published in this year by Glazier, Masters & co. of Hallowell, Maine. They are the two volumes of the American printing of the 7th edition of Professor Thomas Brown’s Lectures on the Philosophy of the Human Mind. By the late Thomas Brown, M.D., Professor of Moral Philosophy in the University of Edinburgh. With a Memoir of the Author, by David Welsh, D.D., Professor of Church History in the University of Edinburgh. (What I have to offer you here, courtesy of Google Books, is the corresponding Scottish edition in one volume, printed at 78, Prince’s Street in Edinburgh by William Tait.)
Thoreau’s personal library also had in it two volumes published in this year by James Munroe and company of Cambridge, Massachusetts. They are the two volumes of the American printing of Professor Dugald Stewart’s ELEMENTS OF THE PHILOSOPHY OF THE HUMAN MIND.
October 6, Saturday: In the course of a letter to his sister Helen Louisa Thoreau in Taunton, we learn as much as we need to know about the sort of philosophical materials Harvard College was inflicting upon its young scholars in this period, and we learn also as much as we need to know, of the extent to which scholar Henry had been able to distance himself from such “academic” philosophastering. This letter reminds us of the context in which Henry Thoreau could write “There are nowadays professors of philosophy, but not philosophers”:

Concord Oct. 6th –38.
Dear Helen,
I dropped Sophia’s letter into the box immediately on taking yours out, else the tone of the former had been changed. I have no acquaintance with “Cleavelands First Lessons,” though I have peeped into his abridged Grammar, which I should think very well calculated for beginners, at least, for such as would be likely to wear out one book, before they would be prepared for the abstruser parts of Grammar. Ahem! As no one can tell what was the Roman pronunciation, each nation makes the Latin conform, for the most part, to the rules of its own language; so that with us, of the vowels, only a has a peculiar sound.
In the end of a word of more than one syllable, it is sounded like ah—as pennah, Lydiah Hannah, &c. without regard to case.— but da is never sounded dah because it is a monosyllable. All terminations in es and plural cases in os, as you know, are pronounced long – as homines (homin;amese) dominos (domin;amose) or in English Johnny Voss. For information see Adam’s Latin Grammar – before the Rudiments– This is all law and gospel in the eyes of the world – but remember I am speaking as it were, in the third person, and should sing quite a different tune, if it were I that made the quire. However one must occasionally hang his harp on the willows, and play on the Jew’s harp, in such a strange country as this.
One of your young ladies wishes to study Mental Philosophy–hey?—well tell her that she has the very best text book that I know of already in her possession. If she do not believe it, then she should have bespoken a better in another world, and not have expected to find one at “Little and Wilkins’.” But if she wishes to know how poor an apology for a Mental Philosophy men have tacked together, synthetically or analytically, in these latter days – how they have squeezed the infinite mind into a compass that would not nonpluss a surveyor of Eastern Lands – making Imagination and Memory to lie still in their respective apartments, like ink-stand and wafers in a
l\{MS torn\} escritoire—why let her read Locke—or Stewart, or Brown. The fact is, Mental Philosophy is very like poverty—which, you know, begins at home; and, indeed, when it goes abroad, it is poverty itself. Chorus. I should think an abridgment of one of the above authors, or of Abercrombie, would answer her purpose. It may set her a-thinking.

Probably there are many systems in the market of which I am ignorant. As for themes—say first “Miscellaneous Thoughts”—set one up to a window to note what passes in the street, and make her comments thereon; or let her gaze in the fire, or into a corner where there is a spider’s web, and philosophize—moralize—theorize, or what not.

What their hands find to putter about, or their Minds to think about,—that let them write about.—To say nothing of Advantages or disadvantages—of this, that, or the other. Let them set down their ideas at any given Season—preserving the chain of thought as complete as may be.

This is the style pedagogical. I am much obliged to you for your piece of information. Knowing your dislike to a sentimental letter I remain

Yr affectionate brother.

H D T
Completion of the 11-volume edition of various of the writings of Professor Dugald Stewart that had begun publication in 1854, including the OUTLINES OF MORAL PHILOSOPHY that had originated in 1793, the PHILOSOPHICAL ESSAYS that had originated in 1810, and the PHILOSOPHY OF THE ACTIVE AND MORAL POWERS OF MAN that had originated in 1828.

Professor Ernest Erwin Leisy’s “Thoreau and Ossian” (The New England Quarterly, Vol. 18, No. 1 (March 1945), pp. 96-98), points out that rather than using James Macpherson’s version of the Ossianic poems, Thoreau relied instead on Patrick MacGregor’s 1841 blank verse retranslation of the material, THE GENUINE REMAINS OF OSSIAN. Professor Leisy comments gratuitously, however, that “Thoreau in his quotations from Ossian exercised his well-known perversity for selections which suited his particular needs.”

Henry Thoreau did not ever make use of Macpherson’s fraudulent materials. The quote in WALDEN; OR, LIFE IN THE WOODS, that expresses the kinship of the wild to his nature, is traceable to MacGregor’s version of Croma, 193. The quote that appears in Thoreau’s “Night and Moonlight” is traceable to Ossian’s address to the sun from page 519 of MacGregor’s version of Trathal, beginning “Where has darkness its dwelling,” to illustrate how the light of day reflects “an inward dawn.” The quotes in “Friday” of A WEEK ON THE CONCORD AND MERRIMACK RIVERS also are traceable to the Macgregor version:

- Ca-Lodin, I, 125: “Thou glidest away”
- Ca-Lodin, II, 132: “With murmurs loud”
- Ca-Lodin, II, 134: “His soul departed”
- Ca-Lodin, II, 137: “Whence have sprung”
- Ca-Lodin, III, 138: “The wrathful kings”
- Carric, 167: “Strangers build a tower”
- Garon, 176: “A thousand orators inclined”
- Garon, 176: “How beauteous...”
- Oinamoru, I, 182: “I straightway seize”
- Croma, 195: “My eyes have failed”
- Fingal, III, 252: “— dragging his spear”
- Fingal, V, 280: “The weak will find”
- Fingal, VI, 292: “Thy mother shall find”
- Timora, III, 343: “He strode away”
- Timora, VI, 391: “Mounds will appear”

3. Uh, selecting quotations that suit your particular needs is perverse? Well, yes, “cherry-picking” the quotations that support your point while disregarding quotations that would refute your point, that would be properly describable as tendentious — but I don’t consider that Thoreau in quoting from Ossian had any particular agenda to prove any particular point. His use of these materials was merely evocative.

However, this 3-page article was published in 1945, back in the day when it was considered seemly for academics to mention Thoreau with a subtle sneer — so we may be able to put down this remark about Thoreau’s “well-known perversity” as merely Professor Leisy’s obeisance to the popular trend.
“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: May 22, 2014
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.
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.