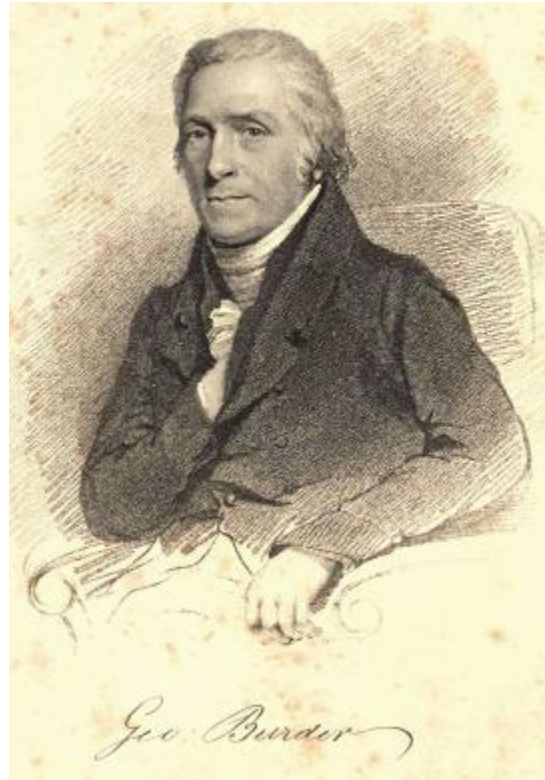


THE REVEREND GEORGE BURDER



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



REVEREND GEORGE BURDER

REVEREND GEORGE BURDER

1752

May 25 (as of Wednesday, September 2d when the New Style Gregorian calendar would be put into effect in accordance with Chesterfield's Act of 1750, and the following day would become Thursday, September 14th, all dates for this year would advance by 11 days and this would become June 5, Monday): [George Burder](#) was born in London. He would be apprenticed to an engraver, but would become an English Nonconformist divine.

NOBODY COULD GUESS WHAT WOULD HAPPEN NEXT





REVEREND GEORGE BURDER

REVEREND GEORGE BURDER

1776

[George Burder](#) began preaching.

**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.**



REVEREND GEORGE BURDER

REVEREND GEORGE BURDER

1778

[George Burder](#) became the minister of an independent church at Lancaster. For the following three years he would act as an itinerant minister in the northwest of England, sometimes in the company of the Reverend John Wesley.

THE FUTURE IS MOST READILY PREDICTED IN RETROSPECT





REVEREND GEORGE BURDER

REVEREND GEORGE BURDER

1784

The [Reverend George Burder](#) had begun a nonconformist ministry at the West Orchard Chapel, Coventry. He would initiate two further chapels in Coventry, and begin Sunday Schools.

THE FUTURE CAN BE EASILY PREDICTED IN RETROSPECT





REVEREND GEORGE BURDER

REVEREND GEORGE BURDER

1786

In [Beijing](#), the hydraulic machinery that drove the garden fountains of the Summer Palace was allowed to fall into disrepair. The twelve bronze zodiac heads of the garden fountain, created by Giuseppe Catiglione, stopped spouting water.

In [Korea](#), to counteract a certain unwanted influence by [Chinese](#) Jesuits, the government sponsored a persecution of Christians (this must have been more about the Chinese sponsors than about Christianity as such: Roman Catholicism itself would not create unrest on the peninsula until 1835, and American Methodism would not be perceived as a problem until 1884).

The [Reverend George Burder](#) (with Mary Luckman, James Mathews, Robert Vaughn Brooke, Champante and Whitrow)'s EARLY PIETY, OR, MEMOIRS OF CHILDREN, EMINENTLY SERIOUS: INTERSPERSED WITH FAMILIAR DIALOGUES, EMBLEMATICAL PICTURES, PRAYERS, GRACES, AND HYMNS, a small improving tract intended to be presented to children as a reward, had been printed by M. Luckman in London. This was an 107-page pocket-sized book of religious moral guidance for children, illustrated with 18 engravings (it is to be remembered that George Burder, before being converted in 1776 and becoming an open-air minister, had trained as an engraver in London). The varied contents of the tract include "The Interesting History of Master Billy and Miss Betsy Goodchild," "Of a very good Child that died very happy before she was seven years old," prayers, "Of Gods Providence, and remarkable Instances of it," and "The history of Edward the Sixth, King of England, who was a good boy, and a good king."

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



REVEREND GEORGE BURDER

REVEREND GEORGE BURDER

1795

September 22, Tuesday evening: The [Reverend George Burder](#) of Coventry preached at the Scots' Church, Crown Court, on the subject of Jonah's message to Nineveh, and then read to the overflowing assembly the plan for a new missionary society. The Reverend would make himself one of the founders of the London Missionary Society and would for several years be that society's devoted secretary.

CHANGE IS ETERNITY, STASIS A FIGMENT



REVEREND GEORGE BURDER

REVEREND GEORGE BURDER

1797

The [Reverend George Burder](#)'s THE WELCH INDIANS; OR, A COLLECTION OF PAPERS RESPECTING A PEOPLE WHOSE ANCESTORS EMIGRATED FROM WALES TO AMERICA IN THE YEAR 1170, WITH PRINCE [MADOC](#),¹ (THREE HUNDRED YEARS BEFORE THE FIRST VOYAGE OF COLUMBUS), AND WHO ARE SAID NOW TO INHABIT A BEAUTIFUL COUNTRY ON THE WEST SIDE OF THE MISSISSIPPI [*sic*] DEDICATED TO THE MISSIONARY SOCIETY BY GEORGE BURDER. LONDON, PRINTED FOR T. CHAPMAN. CONSISTS CHIEFLY OF EXTRACTS FROM THE GENTLEMAN'S MAGAZINE, 1789-1792, THE MONTHLY MAGAZINE, DECEMBER, 1796, AND LETTERS FROM

1. The general drift of this literature is that the Welch Indians, or Padoucas, are supposedly a relict of a colony that supposedly emigrated from Wales in the 12th Century of our Common Era supposedly under a Prince Madoc, and survived on the borders of the Missouri far to the westward of the Mississippi until fresh waves of whites began to put in an appearance — but then somehow all this vanished like a very figment of the imagination. A Mr. W. Owen had fixed their latitude and longitude, in [Gentleman's Magazine](#), 1791, volume I, page 329, as between 37 and 43 degrees North and between 97 and 110 West. Various letters have appeared at different times as substantiation of this, in the [Gentleman's Magazine](#) and [Monthly Magazines](#). These accounts had been collected together with additions and remarks in three pamphlets, two by the late Dr. E. Williams in 1792 (Enquiry into the truth of the discovery of America by Prince Madoc, and farther observations on ditto, [Weekly Register](#), Numbers 4 and 38), and a third by the Reverend George Burder, armchair anthropologists extraordinaire, in 1797. These speculations had been greatly confirmed in conversations with a General Bowles, an actual Indian Chief, while he was visiting in England, and by a Mr. Chesholm of the Creek Indians, during his visit to Philadelphia; and by [Mr. Heckewelder](#), a Moravian missionary at Bethlehem, and an abstract of these and other accounts had been printed in the [Weekly Register](#) for December 26, 1798. "The substance of all the accounts is, that there is a nation of Indians of so much lighter complexion, as to indicate an European origin; that their language is Welch, at least radically so; that they have sacred books in that language (which have been seen by native Britons) though they have lost the art of reading; and that there are vestiges of the European arts among them, particularly remnants of earthenware, etc."



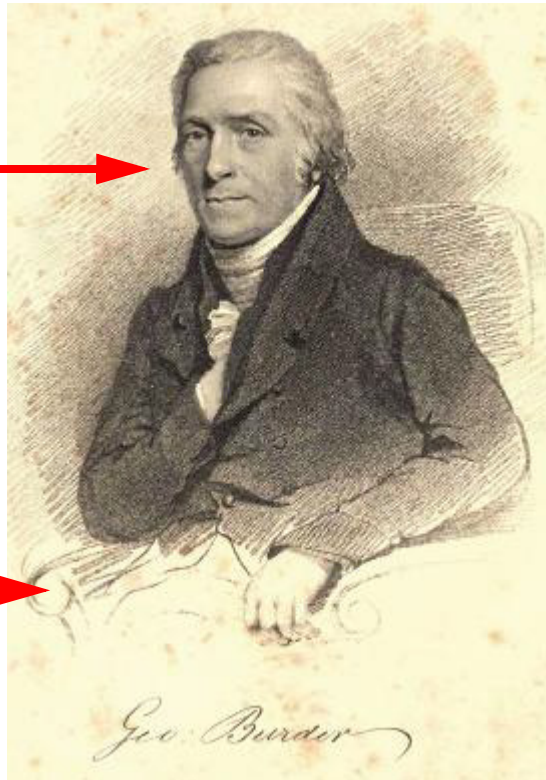
REVEREND GEORGE BURDER

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MISSIONARIES AND TRADERS.

Armchair anthropologist →

Arm of armchair →



REV. GEORGE BURDER

Thoreau would take notes from this in his Indian Notebook #10.



REVEREND GEORGE BURDER

REVEREND GEORGE BURDER

1798

Thomas Morton's play "Speed the Plough" made repeated reference to a "Mrs. Grundy" who was superlatively conventional and indecently proper. Yes, this is the source for Jimmy Durante's "And — goodnight, Missiz Grundy wherever you are!"

When Amy had whetted her tongue and freed her mind she usually got the best of it, for she seldom failed to have common sense on her side, while Jo carried her love of liberty and hate of conventionalities to such an unlimited extent that she naturally found herself worsted in an argument. Amy's definition of Jo's idea of independence was such a good hit that both burst out laughing, and the discussion took a more amiable turn. Much against her will, Jo at length consented to sacrifice a day to Mrs. Grundy, and help her sister through what she regarded as 'a nonsensical business.'

The initial volume of the numerous volumes in perhaps 20 editions of the [Reverend George Burder](#)'s VILLAGE SERMONS; OR, [NUMBER VARIES FROM EDITION TO EDITION, UP TO PERHAPS SIXTY-FIVE] PLAIN AND SHORT DISCOURSES ON THE PRINCIPAL DOCTRINES OF THE GOSPEL; INTENDED FOR THE USE OF FAMILIES, SUNDAY-SCHOOLS, OR COMPANIES ASSEMBLED FOR RELIGIOUS INSTRUCTION IN COUNTRY VILLAGES (London, sold by Mathews, Chapman, Button, Conder, and Knott; and at Coventry, by Luckman and Suffield, and Merridew. To be had of any bookseller in any market town).



REVEREND GEORGE BURDER

REVEREND GEORGE BURDER

1799

May: [William Blake](#) exhibited his painting “The Last Supper” at the Royal Academy.

The [Reverend George Burder](#)’s bookseller in London had gone out of business. Going to investigate, the Reverend attended the Anniversary Meeting of the London Missionary Society. After hearing a sermon by the Reverend Rowland Hill he brought together a few individuals at St. Paul’s Coffee House and, over a period of a couple of days, he, Rowland Hill, Matthew Wilks, Joseph Hughes, and others created the Religious Tract Society. Its seven principles were to be:


- The Tract should contain pure truth, flowing from the fountain of the New Testament, uncontaminated with error, undisturbed with human systems; clear as crystal, like the river of life.
- There should be some account of the way of a sinner’s salvation in every Tract; so that, if a person were to see but one, and never had an opportunity of seeing another book, he might plainly perceive that, in order to his salvation, he must be born again of the Spirit, and justified by faith in the obedience unto death. A Tract without this is very defective indeed.
- It should be plain; according to the rhetorician’s rule, “that the meaning shall be not only so plain that it may be understood, but so plain that it cannot possibly be misunderstood.”
- It should be striking; should have strong, pithy expressions, lively representations of truth, and pathetic addresses.
- It should be entertaining. A plain, didactic essay on a religious subject may be read by a Christian with much pleasure; but the persons for whom these Tracts are chiefly designed will fall asleep over it. This will not do; it is throwing money and labour away. Narrative, dialogue, and other methods which ingenuity will suggest must be employed to give an agreeable relish to truth, and to season it so as to whet the appetite of the reader.
- It should be full of ideas. In the Tract, truth should be compressed. The motto of every Tract should be multum in parvo; and if the foregoing qualities be attended to, there is no danger of compressing too much. Sermons may indeed be diffuse, having to be heard only once, but the printed Tract may be read again and again until fully comprehended.
- Finally, Tracts should be adapted to various situations and conditions: for the young and for the aged, for the children of prosperity and of affliction, for careless and for awakened sinners, and for entering into the reasonings, excuses, temptations, and duties of each, and pointing out to them the way of the Lord.




REVEREND GEORGE BURDER

REVEREND GEORGE BURDER

1803

 The [Reverend George Burder](#) became a minister at Fetter Lane in London.

 March 29, Tuesday: Proserpine, a tragédie lyrique by Giovanni Paisiello to words of Guillard after Quinault, was performed for the initial time, at the Paris Opéra. It was not well received.


Upon the death of the Reverend John Eyre of Hackney –or perhaps earlier due to the Reverend’s protracted illness– the [Reverend George Burder](#) took up the duties of editor of his [Evangelical Magazine](#).



REVEREND GEORGE BURDER

REVEREND GEORGE BURDER

1804

 March 7, Wednesday: The [Reverend George Burder](#) wrote: “Memorable day! The British and Foreign Bible Society founded. I and others, belonging to the Tract Society, had long had it in view; and after much preparation, in which we did not publicly appear, a meeting was called in the London Tavern, and the Society began with a very few.... Nations unborn will have cause to bless God for the meeting of this day.”

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

7th of 3rd M 1804 / I am ready to ask what I shall write, as I am sure I know not, nor have I one word in recollection that can be useful to note ————— It is painful to relate so many times over & over the many deficiencies of my life tho' perhaps it is best that I may see the imperfections which I am given to & so be aroused to more diligence & a closer care to dwell under the warming influence of divine love which is often felt in my heart & so little attended to. — I had thought that as I grew in Years, I should grow in grace, & have risen triumphant over the weaknesses of nature; but Alas they stick as close as ever, & so are like to; untill that word which is quick and powerful & sharper than any two edged Sword, shall effectually sever between flesh & spirit.

The advantages resulting from early dedication to the service of the Lord I have often seen, & desired in great sincerity of heart to be given up to the will of his righteous ?calls, fully believing that Youth is the time for the most acceptable sacrifice to be offered, as Time is very uncertain & the dregs of time in old age cannot be so well pleasing to him, as in Youth to lay down our pleasing vivacity (which serves but to please ourselves) & serve him (underline) whose wright it is to be served in faithfulness & singleness of heart.

RELIGIOUS SOCIETY OF FRIENDS


**A BIBLE SOCIETY BEGINNING IN A TAVERN?
DO I HAVE YOUR ATTENTION?**



REVEREND GEORGE BURDER

REVEREND GEORGE BURDER

1832

 May 29, Tuesday: [George Burder](#) died.

On the Death of the Rev. George Burder.

“Our fathers, — where are they?”

... Not on the marble column that may serve
For those, who else would be by all forgot, —
His monument we may, perhaps, observe
In Caffre Kraal, or in an English cot;
Or 'midst the happy South Pacific Isles,
On which “the Sun of Righteousness” has risen,
Where “Burder’s Point” in Christian gladness smiles,
Blest with the influence of the reign of heaven.



REVEREND GEORGE BURDER

REVEREND GEORGE BURDER

1833



The Reverend Henry Forster Burder's LIFE OF THE [REVEREND GEORGE BURDER](#).



REVEREND GEORGE BURDER

REVEREND GEORGE BURDER

1856

March 4, Tuesday: [Henry Thoreau](#) checked out, from [Harvard Library](#), [Lucius Junius Moderatus Columella](#)'s HUSBANDRY and his short BOOK CONCERNING TREES (this may have been L. JUNIUS MODERATUS COLUMELLA OF HUSBANDRY. IN TWELVE BOOKS: AND HIS BOOK CONCERNING TREES. TRANSLATED INTO ENGLISH, WITH SEVERAL ILLUSTRATIONS FROM PLINY, CATO, VARRO, PALLADIUS, AND OTHER ANTIEN AND MODERN AUTHORS, printed for A. Millar in London in 1745).

COLUMELLA'S WORKS

He also checked out [David Cusick](#)'s SKETCHES OF ANCIENT HISTORY OF THE SIX NATIONS, —COMPRISING— FIRST—A TALE OF THE FOUNDATION OF THE GREAT ISLAND, (NOW NORTH AMERICA,) THE TWO INFANTS BORN, AND THE CREATION OF THE UNIVERSE. SECOND—A REAL ACCOUNT OF THE EARLY SETTLERS OF NORTH AMERICA, AND THEIR DISSENTIONS. THIRD—ORIGIN OF THE KINGDOM OF THE FIVE NATIONS, WHICH WAS CALLED A LONG HOUSE: THE WARS, FIERCE ANIMALS, &C. (Lockport, New York: Turner & McCollum, printers, Democrat Office. 1848).



DAVID CUSICK'S SKETCHES

(Cusick was a Tuscarora tribesman. Thoreau made entries from this in his Indian Notebook #10.)

[Thoreau](#) also checked out a volume "US 10267.97" which contained the Reverend Doctor [Jonathan Edwards](#) the Younger (1745-1801)'s OBSERVATIONS ON THE LANGUAGE OF THE MUHHEKANEW INDIANS A NEW EDITION WITH NOTES, BY JOHN PICKERING. AS PUBLISHED IN THE MASSACHUSETTS HISTORICAL COLLECTIONS (Boston: Printed by Phelps and Farnham, 1823; this had been delivered on October 23, 1787 in New Haven, Connecticut),

JONATHAN EDWARDS II



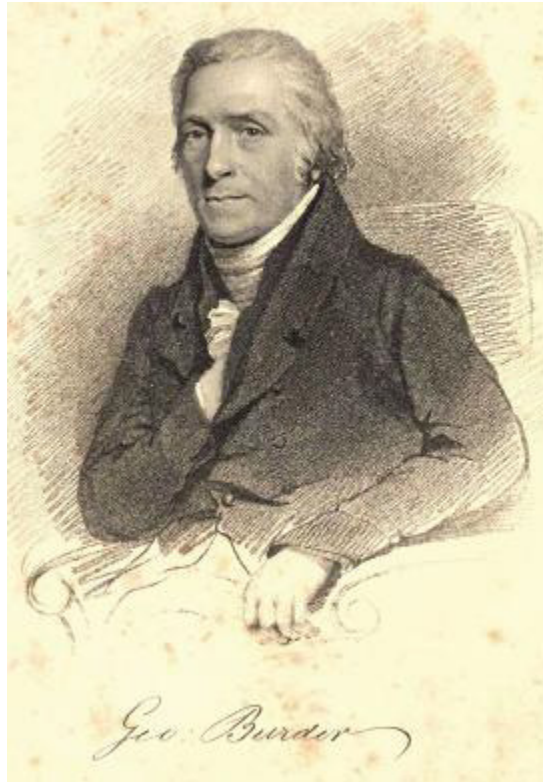
REVEREND GEORGE BURDER

REVEREND GEORGE BURDER

[Professor Benjamin Smith Barton](#)'s NEW VIEWS OF THE ORIGIN OF THE TRIBES AND NATIONS OF AMERICA (1798),

BENJAMIN SMITH BARTON

and, bound with the above, the [Reverend George Burder](#)'s THE WELCH INDIANS; OR, A COLLECTION OF PAPERS RESPECTING A PEOPLE WHOSE ANCESTORS EMIGRATED FROM WALES TO AMERICA IN THE YEAR 1170, WITH [PRINCE MADOC](#), (THREE HUNDRED YEARS BEFORE THE FIRST VOYAGE OF COLUMBUS), AND WHO ARE SAID NOW TO INHABIT A BEAUTIFUL COUNTRY ON THE WEST SIDE OF THE MISSISSIPI [*sic*] DEDICATED TO THE MISSIONARY SOCIETY BY GEORGE BURDER. LONDON, PRINTED FOR T. CHAPMAN. CONSISTS CHIEFLY OF EXTRACTS FROM THE GENTLEMAN'S MAGAZINE, 1789-1792, THE MONTHLY MAGAZINE, DECEMBER, 1796, AND LETTERS FROM MISSIONARIES AND TRADERS (1797).



REV. GEORGE BURDER

Thoreau would make notes in his Indian Notebook #10.



REVEREND GEORGE BURDER

REVEREND GEORGE BURDER

GOD IN CONCORD by Jane Langton © 1992

45

*Our relation was one long tragedy....
Journal, March 4, 1856*

Given enough time, the essential quality of a man or woman reveals itself. Presidents fail because one massive flaw

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Viking Penguin

Penguin Books USA Inc.



Mar 4th — To Carlisle — Surveying.

I had 2 friends. The one offered me friendship on such terms that I could not accept it, without a sense of degradation — He would not meet me on equal terms — but only be to some extent my patron. He would not come to see me, but was hurt if I did not visit him — He would not readily accept a favor — but would gladly confer one — He treated me with ceremony occasionally — though he could be simple & down right sometimes. — and from time to time acted a part treating me as if I were a distinguished stranger — Was on stilts — using made words. Our relation was one long tragedy — for I did not directly speak of it. — I do not believe in complaint, nor in explanation The whole is but too plain alas already. We grieve that we do not have each other — that we cannot confide in each other. I could not bring myself to speak and so recognize an obstacle to our affection —

I had another friend, who through a slight obtuseness perchance did not recognize a fact — which the dignity of friendship could by no means allow me to descend so far as to speak of — & yet the inevitable effect of that ignorance was to hold us apart forever.

“MAGISTERIAL HISTORY” IS FANTASIZING, HISTORY IS CHRONOLOGY



REVEREND GEORGE BURDER

REVEREND GEORGE BURDER

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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 23, 2014



REVEREND GEORGE BURDER

REVEREND GEORGE BURDER

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.



REVEREND GEORGE BURDER

REVEREND GEORGE BURDER

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.