PROFESSOR VICTOR COUSIN, DISCIPLE OF THOMAS REID

“NARRATIVE HISTORY” AMOUNTS TO FABULATION,
THE REAL STUFF BEING MERE CHRONOLOGY
November 28, Wednesday: Victor Cousin was born in Paris.

NOBODY COULD GUESS WHAT WOULD HAPPEN NEXT

Victor Cousin         “Stack of the Artist of Kouroo” Project
During this year, in Paris, Victor Cousin was delivering the series of lectures upon Idealism which would see publication, first in French in 1829 as *FRAGMENTS PHILOSOPHIQUES*, and then in English in 1832 as *INTRODUCTION TO THE HISTORY OF PHILOSOPHY*.

Waldo Emerson would quickly seize upon the French version of this new “eclecticism,” and then refresh his memory by consulting the English version immediately upon its publication. It would probably be at the Reverend Brownson’s suggestion (he would write on Cousin in 1836) that David Henry Thoreau would check this book from the library in June 1837, and renew it in July. In subsequent years both Emerson and Thoreau would read widely in the writings of such disciples of Cousin as Théodore Simon Jouffroy¹ and Henry-Benjamin Constant. The gist of this Idealism, known as Cousin’s “Eclecticism,” would be that in human history as in the universe itself, there is continuous harmony and balance, and nothing truly perishes. In war, we see not pain and evil but mere progress, “the defeat of the people that has served its time.” The best is happening when you have to “break some eggs in order to make an omelet,” for this is the victory of “the people which is to serve its time in turn, and which is called to empire.” When you win you are on the side of the future, and when you are on the side of the future you are right and righteous. You are on the side of God. Since “the vanquished is always in the wrong,” if by chance you happen to lose, don’t feel bad for at the very least you will make good compost: “In reality, not a single great battle has taken a turn detrimental to

¹. Théodore-Simon Jouffroy (1796-1842) was not the same person as the steamboat inventor Claude-François-Dorothée, marquis de Jouffroy d’Abbans.
civilization.” Why was this termed an idealism? –Because the ideal alone is pure, thought being the true reality: “All that is actual, is mingled and imperfect.” The conceptions of human reason “are nothing else than modes of the existence of eternal reason.” Why is this termed eclecticism? –I will allow Laura Dassow Walls to explain on her page 242 how Professor Victor Cousin stressed that “eclecticism” would combine and harmonize the dangerous and, as he saw it, unnecessary fragmentation created by the proliferation of philosophical systems. By his book’s end he has worked through all of history and is ready to pronounce the wave of the future: “Idealism is as true and was just as necessary as empiricism,” he intones, but both have been taken to their limit, and no third is possible. The solution is to combine and reconcile both “by regarding them in a point of view which, being more comprehensive than that of either the one or the other system, may be capable of including, and thus of explaining and completing them both.” Thus emerges his philosophy, which unites the opposites of Kant’s “subjective idealism” and “the empiricism and sensualism” of Locke “by centering them both in a vast and powerful eclecticism,” a system that reckons with, interrogates, and judges all other systems. This is already happening: Cousin points to current philosophy, in which the reign of exclusive systems is past and “idealism” and “sensualism” are attempting to meet and mingle. Eclecticism, he proclaims, is “necessarily the philosophy of the present century.”

How would Thoreau receive this? Walls explains on page 33 that Thoreau would find much of Cousin “echoed –even to the vocabulary– in Emerson’s NATURE,” which he had begun to peruse immediately after laying down Cousin’s tome. She points out that the romantic science of Samuel Taylor Coleridge, far from dwindling into obscurity, had come to dominate British mainstream naturalistic science through the idealist synthesis of Thomas Carlyle’s friend Richard Owen, the leader of the “Coleridgean intelligentsia.” Laura Dassow Walls points out that Louis Agassiz would bring a related scientistic metaphysics to Harvard College, and that “Thoreau would come to reject” Cousin, Emerson, Coleridge, Owen, Agassiz — reject, indeed, that entire attitude.

During this year Robert Owen, the founder of socialism and not a close relative of Richard Owen, went by invitation to Mexico in order to carry out his scheme (nothing would happen there).

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.
By this point the influence of the “Common Sense” school of Scottish philosophy, supremely universal and scientific and therefore beyond reproach as a tool for the generation of the requisite nonsectarian citizenry, was overwhelming in the PCness of American universities. By common-sensical was meant universally self-evident, which left the previous Humean skepticism out in the cold.  

3. The revealed texts at the time were such as Bishop Joseph Butler’s *The Analogy of Religion, Natural and Revealed* (1736) and the Reverend William Paley’s *Natural Theology: Or, Evidences of the Existence and Attributes of the Deity, Collected from the Appearances of Nature* (1802). For a late and clear statement of this position, see the work of Thomas Reid (1710-1796). For a last gasp, refer to Mark Hopkins’s *Evidences of Christianity* (1846).
HISTORY OF PHILOSOPHY

THE FUTURE IS MOST READILY PREDICTED IN RETROSPECT

“Stack of the Artist of Kouroo” Project

Victor Cousin
After a trip to Germany to investigate educational techniques there, Victor Cousin wrote an educational bill which was sponsored by François Guizot and which brought about fundamental reform of the French educational system.

Comte de Chatauvillard of the Paris Jockey Club published *Essai sur le duel (Rules for the Duel)*. The rules allowed duels to be fought only to first blood. Swordfights were to be preferred over pistol duels in part because this involved skill and in part because swords were somewhat less likely to be instantly deadly. Casualties actually were rare enough that the more sober middle-class Frenchmen would infer that they were being fought more for publicity than for honor.

Adolph Spiess began offering Guts Muths’s gymnastics in Switzerland. He would develop an entire pedagogical system surrounding his exercises, which he would introduce at Darmstadt, Hesse in 1848.

Seventy gymnasts from universities in Zurich, Basle, and Bern held a 4-day competition at Zurich. The “artistic” division featured running, jumping, and gymnastics, the “national” division fencing, weightlifting, and wrestling. In Schwingen wrestling, the wrestlers wore shirts and twilled hose and gripped each other, their right hand to the waistband and left hand to a knee band, extending their legs back as far as possible. The prizes were laurel crowns and paper diplomas, and were awarded by attractive young ladies.

A Society of Public Morals was established in New-York, to oppose not only drinking, gambling, and prostitution but also circuses, operas, puppet shows, juggling, dancing, cockfighting, and horseracing.

**THE FUTURE CAN BE EASILY PREDICTED IN RETROSPECT**
During this period the Reverend Orestes Augustus Brownson was studying the French language and was making frequent trips into Boston to encounter leading intellectuals. Soon he would be contributing articles to Unitarian journals such as The Unitarian, The Christian Register, The Christian Examiner, and –while it existed– the Boston Observer and Religious Intelligencer.

His articles were taking the Unitarian clergy to task on account of the dryness of their preaching, the obsessiveness of their intellectualism, the lifelessness of their theological rationalism, and the indifference with which they greeted the struggle of working people. During this period he was freely adapting the ideas of the philosophers he was reading in French. In particular he saw Claude Henri de Saint-Simon’s “New Christianity,” which de-emphasized worship and dogma in favor of the morality and social equality demanded by the Christian law of brotherly love, as the antidote for Unitarianism’s social conservatism. This rising tide of Christian democracy was going to inundate the vessel of Unitarianism unless it would cut its moorings to wealth and power. Brownson picked up Henry-Benjamin Constant’s attitude that religion and morality were grounded, not in intellectual capabilities which were present in some but unavailable to others, but in a “sentiment” internal to every human being. It was this internal sentiment which led toward religion, and was the source of spiritual intuition and neighborly love, and it was this sentiment –although it had become embodied in different historical forms– which was truly universal. Brownson identified Victor Cousin’s
Universal or Absolute Reason with God and declared that it was this which was independent of person yet present within each person. It was study of Constant and Cousin which began to make him receptive to the romanticism of the New England Transcendentalists:

So far as Transcendentalism is understood to be the recognition in man of the capacity of knowing truth intuitively, or of attaining to a scientific knowledge of an order of existence transcending the reach of the senses, and of which we can have no sensible experience, we are Transcendentalists.

He was coming, at least temporarily, to regard Transcendentalism as a necessary alternative to the overly historical and rational approach to religion advocated by the scholarly types, such as Professor Andrews Norton, whom he was encountering at the home of the Reverend William Ellery Channing. Still, he was wary of the subjective tendencies of Transcendentalism, which he suspected of substituting a “lawless fancy for an enlightened understanding.” He felt the meditations of Waldo Emerson to be particularly egregious and dangerous. We become moral, he declaimed, not by pleasing ourselves to satisfy the needs of our inner nature, but by submitting to the requirements of a power independent of these desires, a power transcending ourselves.

WHAT I’M WRITING IS TRUE BUT NEVER MIND
YOU CAN ALWAYS LIE TO YOURSELF
Professor Victor Cousin’s *Du Vrai, Du Beau et Du Bien*.

1836
After December 8, Thursday: David Henry Thoreau supplemented his borrowings from the Harvard Library by checking out, at various times before March 13th, from the library of the “Institute of 1770”, both volumes of John Hoole’s translations of Torquato Tasso (1544-1595)’s La Gierusalemme Liberata di Torquato Tasso. Con le figure di Bernardo Castello, e le annotationi di Scipio Gentili, e di Giulio Gvastavini (Genova: G. Bartoli, 1590) and Goffredo, overo Gierusalemme Liberata, poema heroico del S. Torquato Tasso, nel quale sono state aggiunte molte stanzze leuate, con le varie letzioni; & postiui gli argomenti, & allegorie a ciascun canto d’incerto autore, Con l’aggiunta de’ cinque canti del sig. Camillo Camilli, & i loro argomenti, del sig. Francesco Melchiori opitergino (Vinegia: heirs of Francesco de’ Franceschi, 1600), published as Jerusalem Delivered (London, 1764, 1783, 1797; Exeter,
New Hampshire: 1810),

and then the 3d, 4th, and 5th of the five volumes of Professor Adam Ferguson’s The History of the

Also, Thoreau would check out, from the library of his club “Institute of 1770”, Volume 35 of the North American Review containing:

- Mrs. William Minot’s “Cousin’s Philosophy,” reviewing among other works by Professor Victor Cousin the Henning Gottfried Linberg translation of his INTRODUCTION TO THE HISTORY OF PHILOSOPHY (Boston, 1832)
- a review of Ebenezer Henderson’s ICELAND (ITS NATURAL PHENOMENA, MANNERS AND CUSTOMS)
- William H. Prescott’s article on “English Literature of the Nineteenth Century”
- a review of the great Romantic poets
- William B.O. Peabody’s article on the “Habits of Insects”
- “History of the Italian Language and Dialects”
- a review of D.J. Browne’s SYLVA AMERICANA, entitled “American Forest Trees”
- a review of Sir James Macintosh’s GENERAL VIEW OF THE PROGRESS OF ETHICAL PHILOSOPHY

At some point before March 13th Thoreau checked out Volume 41 of the North American Review containing:

- “THE AMERICAN ALMANAC,” in regard to the philosophy of time, and the recording of time
- “Machiavelli”
- a review of Mrs. Lydia Maria Child’s APPEAL IN FAVOR OF THAT CLASS OF AMERICANS CALLED AFRICANS, entitled “Slavery”
- “Webster’s Speeches”
- Professor Georg Heinrich Bode’s “Classic Mythology”
A review of William Swainson’s *Preliminary Discourse on the Study of Natural History* (London: Longman, 1834), entitled “Study of Natural History”

A review of Thomas Carlyle’s *Sartor Resartus: The Life and Opinions of Herr Teufelsdröckh*

At some point before March 13th Thoreau checked out Issue 120 of the *Edinburgh Review* made up of an article on the new book by Professor Victor Cousin in relation to the Sutras, the Vedas, the researches of Colebrooke, mysticism, Socrates, Plato, and Kant, entitled “Cousin on the History of Philosophy”

At some point before March 13th Thoreau checked out the first two of the five volumes of Maximilien de Bethune, duc de Sully (1560-1641)’s *Memoirs* (Edinburgh, 1770, 1773), Jeremiah N. Reynolds’s *Voyage of the United States Frigate Potomac ... During the Circumnavigation of the Globe, in the Years 1831, 1832, 1833 and 1834* (New-York, 1834-1835), the 1st volume of Edward Gibbon’s *The History of the Decline and Fall of the Roman Empire* (London 1807, 1820, 1821),

*Gibbon, Decline & Fall I*

the first two of the volumes of Sully’s *Memoirs* (again), George Combe’s *Lectures on Moral Philosophy* (Boston: Marsh, Capen, & Lyon; New-York: D. Appleton & Co., 1836),

*George Combe Lectures*

the 1st of the three volumes of Bishop Thomas Percy (1729-1811)’s *Reliques of Ancient English Poetry* (compiled 1765, reprinted Philadelphia, 1823),

http://www.lib.rochester.edu/camelot/percyleg.htm

William Hazlitt’s *Lectures on English Poets* (Philadelphia, 1818; London, 1819), and the 1st volume (again) of Edward Gibbon’s *The History of the Decline and Fall of the Roman Empire* (London 1807, 1820, 1821).
June 25, Sunday: David Henry Thoreau gave his copy of Waldo Emerson’s *Nature*, suitably inscribed as “neither a song nor a sermon,” to his classmate William Allen, and promptly checked out a replacement copy from the library of his club “Institute of 1770” pending his purchase of another personal copy.⁴

Thoreau at the same time supplemented his borrowings from Harvard Library by checking out, again, from his club’s library, the Reverend Joseph Ivimey’s *John Milton: His Life and Times, Religious and Political Opinions; with an Appendix Containing Animadversions upon Dr. Johnson’s Life of Milton* (London and New-York, 1833)

⁴ The copy which now exists, bearing the inscription “D.H. Thor.”, is this second copy that he purchased for himself just prior to his graduation.
and Henning Gottfried Linberg’s translation from the French of INTRODUCTION TO THE HISTORY OF PHILOSOPHY, BY VICTOR COUSIN, PROFESSOR OF PHILOSOPHY OF THE FACULTY OF LITERATURE AT PARIS (Boston: Hilliard, Gray, Little, and Wilkins, 1832).

Friend Stephen Wanton Gould wrote in his journal:

1st day 25th of 6 M / Our Meetings were well attended & on the whole pretty favourable seasons – Father had a short testimony.
July 14, Friday: David Henry Thoreau supplemented his borrowings from the Harvard Library by checking out, from the library of the “Institute of 1770,” LETTERS, CONVERSATIONS AND RECOLLECTIONS OF S.T. COLERIDGE ... (2 volumes, London: Edward Moxon, 1836; New-York: Harper and Brothers, 1836, a publication that had been reviewed by Edgar Allan Poe),

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the 2d of the nine volumes of the Alexander Young edition of LIBRARY OF OLD ENGLISH PROSE WRITERS (containing Sir Philip Sidney’s DEFENSE OF POESY, Selden’s TABLE TALK, and biographies of these two authors), Henning Gottfried Linberg’s translation from the French of INTRODUCTION TO THE HISTORY OF PHILOSOPHY, BY VICTOR COUSIN, PROFESSOR OF PHILOSOPHY OF THE FACULTY OF LITERATURE AT PARIS (Boston: Hilliard, Gray, Little, and Wilkins),

It has been conjectured by Kenneth Walter Cameron that he checked out John Ford’s DRAMATIC WORKS; WITH AN INTRODUCTION AND NOTES CRITICAL AND EXPLANATORY, in the 2-volume set made available by Harper’s Family Library (New York: J. & J. Harper, 1831).

**HEMANS MEMORIALS I**

**HEMANS MEMORIALS II**

Thoreau also checked out “A Drama by ....,” and it has been conjectured that this incomplete entry refers to Johann Wolfgang von Goethe’s play Götz von Berlichingen, with the iron hand, in an edition published in 1814 of a translation by Sir Walter Scott.
August 30, Wednesday: At the Harvard College graduation ceremonies, William James Hubard 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 Hubard’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


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. Hubard 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. Hubard, profilist.” Hubard 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. Hubard was on the east coast in 1837, eventually marrying in October in Virginia and traveling to Europe at the beginning of 1838. Hubard 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 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 Hubard, the silhouette is also of great importance to Hubard experts and collectors of early American silhouettes. A truly extraordinary piece.
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.

Ist, 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 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 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

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

   JOHN FOSTER WILLIAMS LANE, Boston.

   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.

   CLIFFORD BELCHER, Farmington, Me.

7. A Philosophical Disquisition. "The Real or Supposed Decline of Science at
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 everywhere 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 hard-earned 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 Terrors 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.
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 sternest tyranny. The tumult is calmed. But it is the calmness of despair. The attempt to sunder the chains, has been but the occasion of riveting [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”?
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 not 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
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 daybook 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:
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.\(^5\) Profound study and observation have discovered, that the characteristic of our epoch is perfect freedom — freedom of thought and action.\(^6\) 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 moves faster and freer. He is more restless, for the reason that he is more independent, than ever. The winds and the waves\(^7\) 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;\(^8\) buying and selling, money-changing and

\(^5\) 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.

\(^6\) 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.

\(^7\) 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.”

\(^8\) 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.
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? Doubles[s] 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, but where he found one to admire with him his fair
dwelling place, the ninety and nine would be scraping together
a little of the gilded dust upon its surface.

In considering the influence of the commercial spirit on the moral
color 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 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; it is more to be admired and enjoyed then, 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.

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

9. 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?
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. 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.

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 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, 10. 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,  The stars have us to bed:
Full of proportions, one limb to another, Night draws the curtain; which the sun withdraws.
And to all the world besides. Music and light attend our head.
Each part may call the farthest, brother; All things unto our flesh are kind,
For head with foot hath private amity, In their descent and being; to our mind,
And both with moons and tides. In their ascent and cause.

Nothing hath got so far  More servants wait on man
But man hath caught and kept it as his prey; Then he’ll take notice of. In every path,
His eyes dismount the highest star; He treads down that which doth befriend him
He is in little all the sphere. When sickness makes him pale and wan.
Herbs gladly cure our flesh, because that they Oh mighty love! Man is one world, and hath
Find their acquaintance there. Another to attend him.

For us, the winds do blow, 11. MATTHEW 18:12/13, LUKE 15:4,7.
The earth doth rest, heaven move, and fountains flow; 12. NATURE.
Nothing we see, but means our good, As our delight, or as our treasure;
As our delight, or as our treasure;
The whole is either our cupboard of food, The whole is either our cupboard of food,
Or cabinet of pleasure.
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.

13. **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.

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.

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.”

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.

15. This reflects Cousin’s principal thesis in ECLECTICISM. “Lord of Creation” reflects GENESIS 3:19 as well as Emerson’s NATURE.
16. The Reverend John Pierce, MS journal, entry of 30 August 1837.
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 Highlands 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.
J.W. Alexander, Albert Dod, and Charles Hodge, in “Transcendentalism of the Germans and of Cousin and Its Influence on Opinion in This Country,” cast Professor Victor Cousin and Waldo Emerson into the outer darkness as, respectively, the European and the American enemies of True Christianity.

(You have been warned!)

CHANGE IS ETERNITY, STASIS A FIGMENT
Victor Cousin became minister of public instruction in the new French government formed by prime minister François Pierre Guillaume Guizot.

Election of Alexis de Tocqueville to the Académie française.

Professor Guizot offered an introduction, in French, to an edition of the Reverend Jared Sparks’s Life of Washington, and of selected portions of President Washington’s writings, which appeared in this year in Paris.

Do I have your attention? Good.
The initial volume of Professor Victor Cousin’s *Cours d’Histoire de la Philosophie Moderne.*
The final volume of Victor Cousin’s *COURS D’HISTOIRE DE LA PHILOSOPHIE MODERNE*.
When the Brook Farmers disbanded, in the autumn of 1847, a number of the brightest spirits settled in New York, where The Tribune, Horace Greeley’s paper, welcomed their ideas and gladly made room on its staff for George Ripley, their founder. New York in the middle of the nineteenth century, almost as much perhaps as Boston, bubbled with movements of reform, with the notions of the spiritualists, the phrenologists, the mesmerists and what not, and the Fourierists especially had found a forum there for discussions of “attractive harmony” and “passional hygiene.” It was the New Yorker Albert Brisbane who had met the master himself in Paris, where Fourier was working as a clerk with an American firm, and paid him for expounding his system in regular lessons. Then Brisbane in turn converted Greeley and the new ideas had reached Brook Farm, where the members transformed the society into a Fourierist phalanx. The Tribune had played a decisive part in this as in other intellectual matters, for Greeley was unique among editors in his literary flair. Some years before, Margaret Fuller had come to New York to write for him, and among the Brook Farmers on his staff, along with “Archon” Ripley, were George William Curtis and Dana, the founder of The Sun. The socialistic [William Henry] Channing was a nephew of the great Boston divine who had also preached and lectured in New York, while Henry James [Senior], a Swedenborgian, agreed with the Fourierists too and regarded all passions and attractions as a species of duty. As for the still youthful Brisbane, who had toured Europe with his tutor, studying not only with Fourier but with Hegel in Berlin, he had mastered animal magnetism to the point where he could strike a light merely by rubbing his fingers over the gas-jet. The son of a magnate of upper New York, he had gone abroad at nineteen, with the sense of a certain injustice in his unearned wealth, and he had been everywhere received like a bright young travelling prince in Paris, Berlin, Vienna and Constantinople. He had studied philosophy, music and art and learned to speak in Turkish, –the language of Fourier’s capital of the future world,— driving over Italy with S.F.B. Morse and Horatio Greenough and sitting at the feet of Victor Cousin also. He met and talked with Goethe, Heine, Balzac, Lamennais and Victor Hugo, reading Fourier for many weeks with Rahel Varnhagen von Ense, whom he had inspired with a passion for the “wonderful plan.” He had a strong feeling for craftsmanship, for he had watched the village blacksmith along with the carpenter and the saddler when he was a boy, so that he was prepared for these notions of attractive labor, while he had been struck by the chief Red Jacket, who had visited the village, surrounded by white admirers and remnants of his tribe. In this so-called barbarian he had witnessed aptitudes that impressed him with the powers and capacities of the natural man, and he had long since set out to preach the gospel of social reorganization that Fourier had explained to him in Paris.
At Robert Owen’s “World Convention,” held in New York in 1845, many of the reformers’ programmes had found expression, and, since then, currents of affinity had spread from the Unitary Home to the Oneida Community and the Phalanx at Red Bank. The Unitary Home, a group of houses on East 14th Street, with communal parlours and kitchens, was an urban Brook Farm, where temperance reform and woman’s rights were leading themes of conversation and John Humphrey Noyes of Oneida was a frequent guest.
James Fenimore Cooper’s *Afloat and Ashore, The Brave, Chainbearer, Crater, Headsman, Heidenmauer, Home as Found, Homeward Bound, Jack Tier, Lionel Lincoln, Memorial of J.F. Cooper, Mercedes of Castile, Miles Wallingford, Monikins, Oak-Openings, The Pathfinder, The Pilot, Pioneers, The Prairie, Precaution, Redskins, Satanstoe, Sea Lions, The Spy, Traveling Bachelor, Two Admirals, The Water-Witch, Wept of Wish-Ton-Wish, Wing-and-Wing, and Wyandotte.* Edgar Allan Poe’s *Tales of Mystery* were posthumously published. On the more serious side, E. Monnegut’s *Margaret Fuller* was published in Paris, and Margaret Fuller Ossoli’s heavily censored *Memoirs* were issued in Boston in two volumes, and John Henry Newman issued his *The Idea of a University.* Also, Professor Victor Cousin’s *Cours d’Histoire de la Philosophie Moderne* appeared in an English version.
January 13, Sunday: Victor Cousin died at Cannes.

- Thomas Reid (1710-1796)
- Victor Cousin (1792-1867)
- Théodore Simon Jouffroy (1796-1842)

“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: September 12, 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.
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