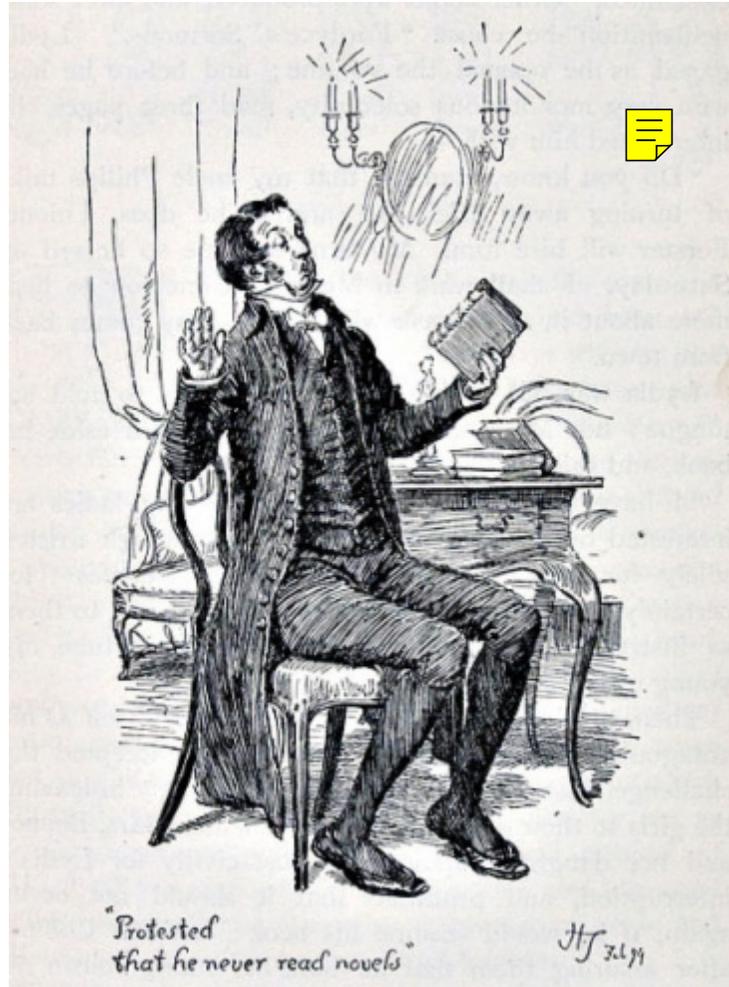


## THE REVEREND JAMES FORDYCE, D.D.



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



**REV. JAMES FORDYCE**

**REVEREND JAMES FORDYCE, D.D.**

**1720**

Toward the end of the year [James Fordyce](#) was born at Aberdeen, the 4th of the 21 children of George Fordyce (1663-1733) of Broadford, 6-time provost of Aberdeen, with his 2d wife Elizabeth Brown Fordyce (1688-1760), a sister of Alexander and Thomas Blackwell.

**NOBODY COULD GUESS WHAT WOULD HAPPEN NEXT**



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**REVEREND JAMES FORDYCE, D.D.**

**REV. JAMES FORDYCE**

**1743**

February 23, Wednesday (1742, Old Style): [James Fordyce](#), who had been educated for the ministry at Marischal College, was licensed to preach by the Aberdeen presbytery.

MARISCHAL COLLEGE, ABERDEEN.



SCOTLAND

**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.**



**REV. JAMES FORDYCE**

**REVEREND JAMES FORDYCE, D.D.**

**1744**

September: [Mr. James Fordyce](#) became his Majesty's presentee to the 2d ministerial charge at the Presbytery of Brechin in Forfarshire, Scotland. His admission there would be delayed because the parishioners were protesting that their prerogative of self-determination had been ignored.

October 16, Tuesday (Old Style): "State of the case of the settlement of the second minister's charge of Brechin, for the magistrates and town council of Brechin, and others the callers of [Mr James Fordyce](#), preacher of the gospel, his Majesty's presentee, to be heard at the bar of the very Reverend Synod of Angus and Mearns, which is to meet at Forfar, upon Tuesday, the 16th of October, 1744."

**THE FUTURE IS MOST READILY PREDICTED IN RETROSPECT**



REVEREND JAMES FORDYCE, D.D.

REV. JAMES FORDYCE

1745

[Adam Ferguson](#) gained appointment as Deputy Chaplain of the 43d (afterwards the 42d) regiment, the Black Watch Regiment of Highlanders, licence to preach being granted by special dispensation despite his not having undergone the requisite six years of theological study (they simply had a bad need for someone who understood Gaelic).

SCOTLAND

Here, just so you're not missing anything, is the uniform of this Black Watch Regiment of Highlanders:



“Memorial touching the settlement of the second minister’s charge at Brechin, on the part of the magistrates and town-council of Brechin, a great majority of the heritors, and the other callers of [Mr James Fordyce](#), preacher of the gospel, his Majesty’s presentee. 1745.”



**REV. JAMES FORDYCE**

**REVEREND JAMES FORDYCE, D.D.**

August 28, Wednesday (Old Style): [Mr. James Fordyce](#) was ordained at Brechin in Forfarshire, Scotland. This situation would, however, be an uncomfortable one, as he would seem not be able to get along with a colleague.

**THE FUTURE CAN BE EASILY PREDICTED IN RETROSPECT**





**REVEREND JAMES FORDYCE, D.D.**

**REV. JAMES FORDYCE**

**1752**

The [Reverend James Fordyce](#)'s initial literary attempt was to edit for posthumous publication a work of his brother, Mr. David Fordyce, ART OF PREACHING (also in this year, THE ELOQUENCE OF THE PULPIT, AN ORDINATION SERMON, TO WHICH IS ADDED A CHARGE).

Thomas Melvill of [Scotland](#) took note of the fact that the spectra of flames into which metals or salts had been introduced showed bright lines that were characteristic of the materials had been introduced into the flame. This was the beginning of spectroscopy, our technology of figuring out the material composition of objects that are at an unapproachable distance — such as the sun, the moon, the planets, and the stars.

**HISTORY OF OPTICS**

**CHANGE IS ETERNITY, STASIS A FIGMENT**

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**REV. JAMES FORDYCE**

**REVEREND JAMES FORDYCE, D.D.**

**1753**

Tobias George Smollett's THE ADVENTURES OF FERDINAND COUNT FATHOM.

The [Reverend James Fordyce](#) received the Master of Arts degree from Marischal College, and was presented to the congregation at Alloa in Clackmannanshire (initially the parishioners held out for another person, but within the year this was resolved).

[SCOTLAND](#)

October 12, Friday: The [Reverend James Fordyce](#) became the minister at Alloa on the north bank of the River Forth in [Scotland](#).





**REVEREND JAMES FORDYCE, D.D.**

**REV. JAMES FORDYCE**

**1754**

May 9, Thursday: The 1st newspaper cartoon appeared in America.

[Reverend James Fordyce](#)'s THE METHOD OF EDIFICATION BY PUBLIC INSTRUCTION, AN ORDINATION SERMON TO WHICH IS ADDED A CHARGE. These were delivered at the ordination of Mr John Gibson, minister of St Ninians and would be published at the end of THEODORUS, A DIALOGUE CONCERNING THE ART OF PREACHING, BY DAVID FORDYCE, 3d edition.

**Do I HAVE YOUR ATTENTION? GOOD.**



**REV. JAMES FORDYCE**

**REVEREND JAMES FORDYCE, D.D.**

**1755**

[Reverend James Fordyce](#)'s AN ESSAY ON THE ACTION PROPER FOR THE PULPIT. Published at the end of THEODORUS, A DIALOGUE CONCERNING THE ART OF PREACHING, BY DAVID FORDYCE, 3d edition.



**REVEREND JAMES FORDYCE, D.D.**

**REV. JAMES FORDYCE**

**1760**

Another great fire in [London](#), but of course not as great as the one that had burned from September 2d to September 5th in 1666.

May 25, Sunday: The [Reverend James Fordyce](#) preached before the General Assembly of the Church of [Scotland](#), and his address would be printed as “THE FOLLY, INFAMY, AND MISERY OF UNLAWFUL PLEASURES,” A SERMON PREACHED BEFORE THE GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND, 25TH MAY, 1760.

At about this time, the [Reverend](#) received the degree of D.D. from the University of Glasgow.

Soon afterward the [Reverend](#) relocated to [London](#) where, notwithstanding the difference between the Scottish Confession of Faith and the tenets of the English dissenters, he offered himself as a candidate for a vacancy at the meeting in Carter Lane. Failing in this bid, he would elect to share the ministry of the dissenting Presbyterian congregation in Monkwell Street with the Reverend Samuel Lawrence, who had reached the age of 67 and was infirm.

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

October 1, Wednesday: The Reverend Dr. Samuel Lawrence D.D. died of his age and infirmities, leaving the [Reverend James Fordyce](#) as the sole pastor of the Presbyterian congregation in Monkwell Street, London and possessed of a quite adequate income (but he would not be the sole preacher there, as another preacher was Mr. Thomas Toller, son-in-law to the deceased minister). The occasion would be memorialized by a publication, A SERMON OCCASIONED BY THE DEATH OF THE REV. DR SAMUEL LAWRENCE, WHO DEPARTED THIS LIFE 1ST OCTOBER, 1760, WITH AN ADDRESS AT HIS INTERMENT.



**REV. JAMES FORDYCE**

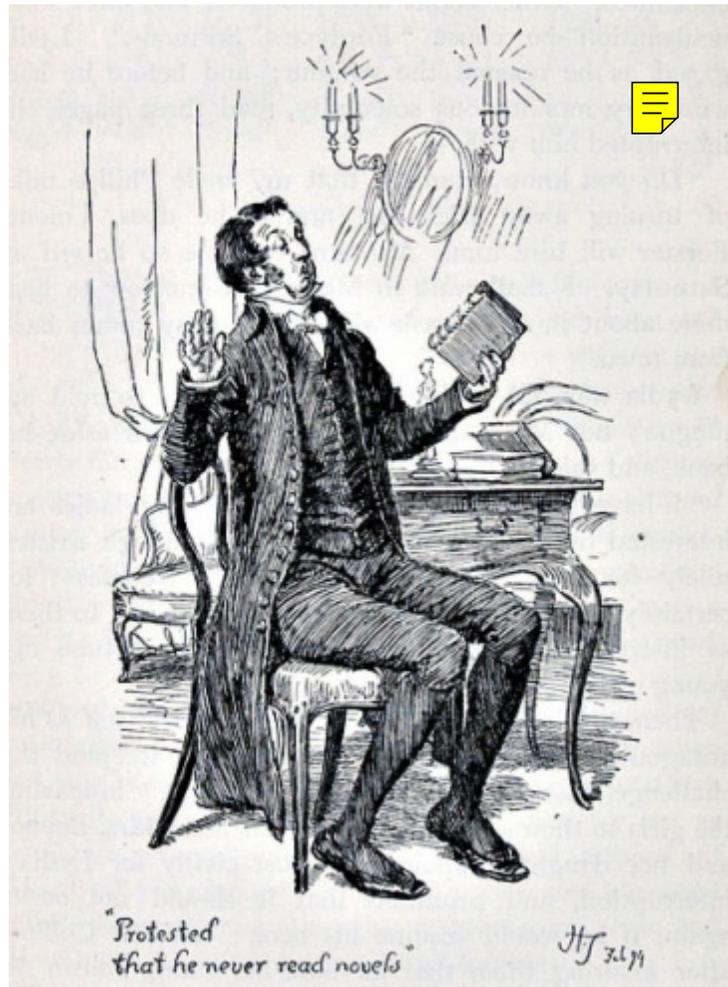
**REVEREND JAMES FORDYCE, D.D.**

**1766**

[James Macpherson](#) went home to Scotland from the colonial secretaryship which he had held in West Florida.

**JAMES MACPHERSON**

[Reverend James Fordyce, D.D.](#)'s SERMONS TO YOUNG WOMEN (2 volumes, Printed for A. Millar and T. Cadell in the Strand, J. Dodsley in Pall-Mall and J. Payne in Pater-Noster Row). This would popularly come to be referred to as FORDYCE'S SERMONS.



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**REVEREND JAMES FORDYCE, D.D.**

**REV. JAMES FORDYCE**

**1770**

Alexander Fordyce was made Lord Rector of Marischal College, Aberdeen, [Scotland](#) (until at some point he would be succeeded by Sir William Fordyce).

MARISCHAL COLLEGE, ABERDEEN.





**REV. JAMES FORDYCE**

**REVEREND JAMES FORDYCE, D.D.**

**1771**

The [Reverend James Fordyce, D.D.](#) got married with Henrietta Cummyngs. The marriage would produce no issue.



**REVEREND JAMES FORDYCE, D.D.**

**REV. JAMES FORDYCE**

**1775**

February 28, Tuesday: After the omission of a “ceremonial politeness,” the [Reverend James Fordyce, D.D.](#) had become estranged from his coadjutor preacher at the Presbyterian Church in Monkswell Street in London, Mr. Thomas Toller, son-in-law to the deceased minister, the Reverend Dr. Samuel Lawrence, and had undertaken to himself perform the whole duty of the chapel. As of this date he secured this other preacher’s ejection, and this would turn out to have been a fatal error. Many members of the congregation would follow Mr. Toller to an independent meetinghouse on Silver Street.



REV. JAMES FORDYCE

REVEREND JAMES FORDYCE, D.D.

1776

January 1, Monday: The Reverend James Fordyce, D.D.'s THE CHARACTER AND CONDUCT OF THE FEMALE SEX, AND THE ADVANTAGES TO BE DERIVED BY YOUNG MEN FROM THE SOCIETY OF VIRTUOUS YOUNG WOMEN; A DISCOURSE IN THREE PARTS, DELIVERED IN MONKWELL STREET CHAPEL, 1ST JANUARY, 1776.

The frigate Liverpool, two corvettes, and Royal Governor Lord Dunmore's armed sloop opened fire upon the port of Norfolk, Virginia while a detachment of British marines landed to put the torch to houses.

GO TO MASTER INDEX OF WARFARE

In Providence, Rhode Island named Mingo his Time, and forever difmifsed and difcharged him from Service to himself or his Heirs and Afsigns forever, but only on Condition that he carefully provide the Necefsaries of Life for himfelf and not fpend his Time in Idlenefs. If, through this former slave's future Mifconduct or Negligence, he should become chargeable to his previous owner the said Nicholas Cooke or to the Community of Providence in General, then this document of manumiffion filed in Volume 19 on page 277 of the town's Deeds and Mortgages book was null and void, and said Negro Man named Mingo again reduced to slavery.

Providence, January 1<sup>st</sup> 1776 ~~~~~
This may certify to all People before whom this Present Inftrument shall come that Nicholas Cooke of Providence in the County of Providence and Colony of Rhode Island have given my Negro Man named Mingo his Time on the Conditions hereafter mention= ed, and Do by these Presents forever difmif and difcharge the faid Negro Man named Mingo from the Service of Me or my Heirs and Afsigns forever he complying with the Terms hereafter mentioned which are as follows, Viz, that he will carefully provide the Necefsa ries of Life for himfelf and not fpend his Time in Idlenefs and thereby become chargeable to Me or my Heirs or Afsigns or the Community in General, which if through his Mifconduct or Negligence should be the Cafe then this present Inftrument to be of no Force againft Me or my Heirs or Afsigns. And I Do recommend the faid Negro Man to thofe who may have Occafion to em= ploy him to be an Honest Induftrious Faithfull Fellow and well acquainted with the Husbandry Bufinefs
Given under my Hand at Providence the Day and year above mentioned ~~~~~
The Foregoing is a True Copy Recorded this 1<sup>st</sup> Day of January AD 1776 ~~~~~
Witness Theodore Foster Town Clerk..... } Nick. Cooke.... ~~~~~

(Note carefully also that this manumitted slave's name was "Mingo," despite the fact that we learned in the Year of our Lord 1734 from published Harvard College Rule #20, that "to mingo" was slang for taking a leak, urinating.)



**REVEREND JAMES FORDYCE, D.D.**

**REV. JAMES FORDYCE**

**1777**

The [Reverend James Fordyce, D.D.](#)'s ADDRESSES TO YOUNG MEN.

**ADDRESSES TO YOUNG MEN, I**

**ADDRESSES TO YOUNG MEN, II**



**REV. JAMES FORDYCE**

**REVEREND JAMES FORDYCE, D.D.**

**1779**

February 10, Wednesday: People were trying to kill each other at Car's Fort, Georgia.

The [Reverend James Fordyce, D.D.](#)'s "THE DELUSIVE AND PERSECUTING SPIRIT OF POPERY;" A SERMON PREACHED IN THE MONKWELL STREET CHAPEL ON THE 10TH OF FEBRUARY, BEING THE DAY APPOINTED FOR THE GENERAL FAST.



**REVEREND JAMES FORDYCE, D.D.**

**REV. JAMES FORDYCE**

**1782**

December 25, Wednesday: From the Diary of Robert Morris, Superintendent of Finance: “This Day being [Christmas](#) nothing was done in the Office.”

In ill health the [Reverend James Fordyce, D.D.](#) resigned from the pulpit of the dissenting Presbyterian Church in Monkwell Street, London — which had anyway lost almost all of its congregation.

Theatrical productions seem to have been featured at 18th-Century celebrations of [Christmas](#). Anna Barbauld’s poem “Lines to be Spoken by Thomas Denman, on the Christmas before His Birthday, when He was Four Years Old” was written for the Christmas pageant at Palgrave school:

Nay, nay, I’ll not be held, let me come by,  
The boys all spout, so pray why should not I?  
I won’t be called a baby any more,  
Next February I’m completely four.—

And now what pretty story shall I tell,  
Among the boys to bear away the belle.  
Of Cinderella, or of Robin Hood,  
Or the poor babes that wandered in the wood.

Poor babes, their lips with blackberries were dyed,  
And when night came they sat them down and cried.  
I’ll shew you how St. George attacked the dragon,  
There was a wonderful exploit to brag on!

What are your Rodneys and your Howes to him,  
Or tall De Grasse against an ogre grim?  
With seven league boots upon his giant legs,  
Who swallows little children like poached eggs.

And fiercely stares—But soft, I would not fright ye,  
So Ladies for this time I bid good night to ye.  
Smile on me now, and in another year  
I’ll strut and fret my part with any here.



**REV. JAMES FORDYCE**

**REVEREND JAMES FORDYCE, D.D.**

**1783**

May 21, Wednesday: An attempt would be made to revitalize the dissenting Presbyterian Church in Monkwell Street, London, which had lost almost all of its congregation, under a Reverend James Lindsay, D.D. The [Reverend James Fordyce, D.D.](#) delivered CHARGE DELIVERED IN MONKWELL STREET CHAPEL, AT THE ORDINATION OF THE REV. JAMES LINDSAY, which afterward was printed with a sermon delivered by a Dr. Hunter. The old reverend, who no longer held a position with an income, would withdraw from London to a country residence near Christchurch in Hampshire, near the residence of Lord Bute — who kindly offered him access to his library.



**REVEREND JAMES FORDYCE, D.D.**

**REV. JAMES FORDYCE**

**1785**

The [Reverend James Fordyce, D.D.](#)'s ADDRESSES TO THE DEITY (Dublin: Printed for Messrs. White, Byrne, and Cash).



**REV. JAMES FORDYCE**

**REVEREND JAMES FORDYCE, D.D.**

**1786**

The [Reverend James Fordyce, D.D.](#)'s POEMS.

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**REVEREND JAMES FORDYCE, D.D.**

**REV. JAMES FORDYCE**

**1792**

December 4, Tuesday: Upon the death of his brother Sir William Fordyce, Lord Rector of Marischal College, Aberdeen, [Scotland](#), and suffering from asthma, the [Reverend James Fordyce, D.D.](#) removed to Bath.

MARISCHAL COLLEGE, ABERDEEN.





**REV. JAMES FORDYCE**

**REVEREND JAMES FORDYCE, D.D.**

**1795**

Henceforward [Adam Ferguson](#) would reside successively at the castle of Neidpath near Peebles,



at Hallyards Farm on the Manor Water,





**REVEREND JAMES FORDYCE, D.D.**

**REV. JAMES FORDYCE**

and at St. Andrews on the northeast coast of the Fife peninsula of [Scotland](#).



The [Reverend James Fordyce, D.D.](#)'s ADDRESSES TO YOUNG MEN (2d edition, two volumes in one, Manning & Loring, 287 pages). This edition would be in the personal library of Henry Thoreau with, in it, the autograph of John Thoreau, Sr.<sup>1</sup>

**ADDRESSES TO YOUNG MEN, I**

**ADDRESSES TO YOUNG MEN, II**

Posthumous publication, under the title ESSAYS ON PHILOSOPHICAL<sup>2</sup> SUBJECTS, of [Adam Smith](#)'s writings on the topics in the history of science and philosophy, made up of a history of astronomy, a history of ancient physics, and a history of the ancient logics and metaphysics

For it may be observed, that in all Polytheistic religions, among savages, as well as in the early ages of heathen antiquity, it is the irregular events of nature only that are ascribed to the agency and power of the gods. Fire burns, and water refreshes; heavy bodies descend, and lighter substances fly upwards, by the necessity of their own nature; nor was the invisible hand of Jupiter every apprehended to be employed in those matters.

1. Most unfortunately, Google Books has not as yet scanned this 1795 edition that had belonged to Father John. The closest I can come to it right now, electronically, is the 1777 edition in two volumes. I have no idea whether this is an exact match, or not.

2. Note well that prior to the year 1839, a term such as "scientist" had not been imagined.



**REV. JAMES FORDYCE**

**REVEREND JAMES FORDYCE, D.D.**

**1796**

The [Reverend James Fordyce, D.D.](#)'s SERMONS FOR YOUNG WOMEN appeared in an American edition (First Boston Edition; Thomas Hill, printers).

October 1, Saturday: [James Fordyce](#) died of syncope in Bath, England in the 76th year of his age. Here we have a record by the childless widow, Mrs. Henrietta Cummyng Fordyce:

My dear sir, being now able to sit up, I can only say, that had the state of my health, when your last soothing but affecting letter came to hand, admitted of my writing at all, such a letter from a favourite friend, would have impelled me to give it an immediate reply. Accept, dear sir, of my gratitude for what it contained, especially for that sympathy I so much stand in need of; it is the balm of true friendship; and though it reaches me from various quarters, still the wound bleeds, and will continue to bleed, till God shall heal it by that re-union of souls which must take place ere long.

Hardly two people accost each other without an eulogium on his character, and a sigh for his death – but death it was not. To all human appearance, he was translated. We spent a most agreeable evening together in my dressing-room, in which he was fond of sitting, on account of the fine air of the vale behind and the prospect: for he still kept his relish for all that was beautiful in nature. We were both engrossed with William Cowper's sermon to the Jews.

I read the hymns and psalms in the little pamphlet.– "Ah!" said he, "this carries me back to Monkwell Street, where we sang it together with my beloved flock; the strain shall be exalted when next we sing it." Then turning to me he said, "we have read enough for to night – before you call for supper, let us have some music." My niece is a very fine performer – she immediately sat down to accompany him in some of his favourite airs on the piano-forte; and a very fine cadence she sung, so delighted him, that he made her do it over again, and turning to me, he said, "How many things have we to be grateful for! The musical ear is a gift peculiar to some, withheld from others; there are many things in life richly to be enjoyed; all that leads up to God we may delight in; but whatever has no reference to him, we should avoid. There are books called religious offices, preparations for the sacrament, and preparations for death, &c.; but for my own part, I never could think that such preparations consisted in such times being set apart for offices, and then returning to the world, as having done with heaven for the time being. A man is not truly prepared for death, unless by the tenor of his life he feels himself so wholly given up to God, that his mind is in heaven, before he goes hence; and he can only bring himself to that, by the perpetual silent reference in all his



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**REV. JAMES FORDYCE**

words, thoughts, and actions, to his Creator, which I have so often mentioned to you." I replied, "That indeed, doctor, is the test or criterion, to judge himself by, for a man dare have no reference or appeal for his actions to God, if his deeds condemn him to his own conscience." – "God be praised," said he, "if I should leave you, I desire you may avail yourself of them. In addition to religion and the Scriptures, there are books, friendships and music: I would name more, but these are sufficient; – cast yourself on God through your Redeemer. He will care for you and raise you up friends." I aimed at changing the conversation, and said, "But you are better, my dear." "I am certainly easier," he replied, and have had less pain and better symptoms for two or three weeks past; and I assure you, my beloved, I am not tired of life, at all: for though the Almighty knows I have been long ready for the summons, yet if it is his pleasure to let the lamp of life burn on a little longer, I am satisfied, and I am his."

He sat his usual time after supper, which he partook of in a moderate way, without any disrelish. About eleven he rang for the servants, who with my niece and myself attended him every night to his bed-chamber. To my unspeakable joy, it seemed to cost him much less effort than common to mount the stairs; which formerly was so painful a task, that at every landing place a chair was set for him to rest on, ere he could ascend to the next. He joined us all in observing with gratitude and wonder, that he should gain more ease by living longer. He and I conversed in a very pleasing style on various subjects till about one o'clock, and then he urged my going to bed, lest I should be hurt by such late hours. He also forbade me to get up in the night, as anxiety about him had often made me do, unless I should hear him call me; he made me promise I would not, after which we embraced. I left him very happy, comfortable, and serene; I might add even cheerful. We both slept in our different apartments, and mine had a door of communication with his, so he could not stir without my hearing. He awoke about two o'clock and lighted a wax bougie at his lamp, one of which stood on a dumb waiter, at his bed-side, with his medicines and cordials. He lighted it to take the ethereal spirit; but forgetting to blow it out, it unluckily took fire in the bunch; the smell of which awoke him perhaps in some alarm. He then called to me, who was just in my first sleep, and springing up eagerly in the dark, I stumbled, and struck my head against the door; the blow for a few minutes stunned me and made me reel in coming up to him. I affected to be well that he might not be alarmed. "I called to you, my love, lest the smell of fire which the bougie occasioned, might have frightened you. You have paid dear for coming to me by this blow." Saying so he got up, and calling the women with a firm voice three or four times, they and my niece were all at once with us. I was praying him to return to bed, but he refused until he should get me, from their hands, some sal volatile. He then said, "Are you better?" I answered "O well, well." – "God be praised," said he, raising his hands, and with the words in



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his mouth he fell in our arms without a groan, a sigh, or so much as the rattle in the throat. The spirit was instantly fled and for ever, to the God that gave it. He was taken from my arms, who will ever live in my heart, and I saw him no more.



**REVEREND JAMES FORDYCE, D.D.**

**REV. JAMES FORDYCE**

**1813**



[Reverend James Fordyce, D.D.](#)'s ADDRESSES TO THE DEITY (Boston: Printed and sold by J.T. Buckingham).



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1989

Professor [Leonard N. Neufeldt](#)'s THE ECONOMIST: [HENRY THOREAU](#) & ENTERPRISE (NY: Oxford UP) included a section "*Walden and the Guidebook for Young Men*" based upon his Summer 1987 paper in [American Quarterly](#), "Thoreau's Enterprise of Self-Culture in a Culture of Enterprise" (Volume 39, Number 2, pages 231-251). This dealt with the five distinctly recognizable "conduct books" of advice for young men that had been found in Thoreau's personal library:

- ADDRESSES TO YOUNG MEN (2d edition, two volumes in one, Manning & Loring, 287 pages), by the 18th-Century Scottish Presbyterian [Reverend James Fordyce, D.D.](#) (this bears the father John Thoreau's signature, which presumably indicates that at some point it passed from father to son)

**ADDRESSES TO YOUNG MEN, I**

**ADDRESSES TO YOUNG MEN, II**

- LETTERS ADDRESSED TO A YOUNG MAN, ON HIS FIRST ENTRANCE INTO LIFE, by the self-educated, popular, and aggressively anti-modernist turn-of-the-century English author [Mrs. Jane Iliffe](#) "[Prudentia Homespun](#)" West (this book had been presented to [John Thoreau, Jr.](#), in all likelihood by the Thoreau family as a birthday present upon his reaching maturity, and presumably had come into the library of [Henry](#) upon John's death in 1842)

**MRS. JANE WEST'S ADVICE**

- LECTURES ADDRESSED TO THE YOUNG MEN OF HARTFORD AND NEW-HAVEN, by early 19th-Century Hartford, Connecticut Congregationalist (Trinitarian) minister and pastor [Joel Hawes, D.D.](#)

**LECTURES TO YOUNG MEN**

- THE LIFE OF [DR. BENJAMIN FRANKLIN](#). WRITTEN BY HIMSELF, printed in 1796 at Salem for Cushing and Carlton, at the Bible and Heart

**DR. BENJAMIN FRANKLIN**

- ESSAYS IN A SERIES OF LETTERS, ON THE FOLLOWING SUBJECTS: ON A MAN WRITING MEMOIRS OF HIMSELF. ON DECISION OF CHARACTER. ON THE APPLICATION OF THE EPITHET ROMANTIC. ON SOME OF THE CAUSES BY WHICH EVANGELICAL RELIGION HAS BEEN RENDERED LESS ACCEPTABLE TO PERSONS OF CULTIVATED TASTE.... 5TH AMERICAN FROM THE 8TH LONDON EDITION (Boston: J. Loring), by the British Baptist [Reverend John Foster](#)

**JOHN FOSTER'S ESSAYS**

**"MAGISTERIAL HISTORY" IS FANTASIZING: HISTORY IS CHRONOLOGY**



**REVEREND JAMES FORDYCE, D.D.**

**REV. JAMES FORDYCE**



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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: January 3, 2015**



REV. JAMES FORDYCE

REVEREND JAMES FORDYCE, D.D.

# *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 JAMES FORDYCE, D.D.**

**REV. JAMES FORDYCE**

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.