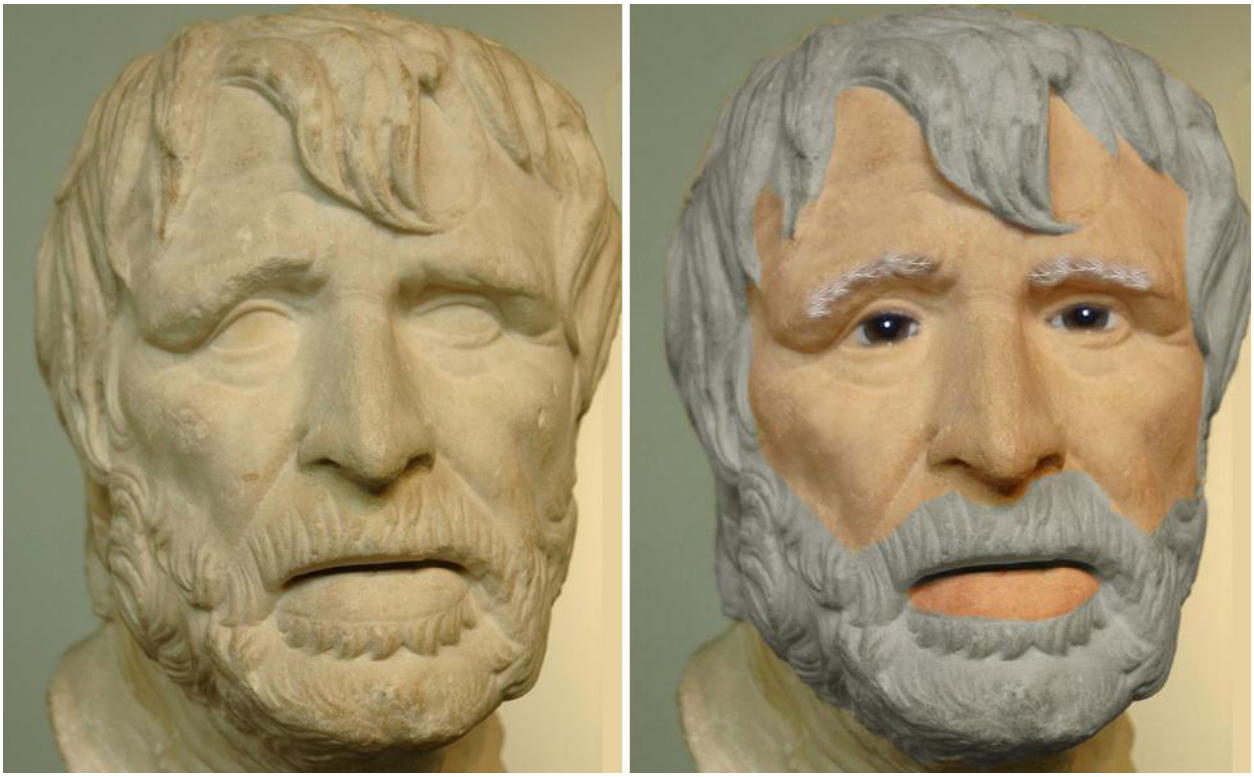
PEOPLE MENTIONED IN A WEEK:

HESIOD



"NARRATIVE HISTORY" AMOUNTS TO FABULATION,
THE REAL STUFF BEING MERE CHRONOLOGY

PEOPLE MENTIONED IN A WEEK

A WEEK: I know of no studies so composing as those of the classical scholar. When we have sat down to them, life seems as still and serene as if it were very far off, and I believe it is not habitually seen from any common platform so truly and unexaggerated as in the light of literature. In serene hours we contemplate the tour of the Greek and Latin authors with more pleasure than the traveller does the fairest scenery of Greece or Italy. Where shall we find a more refined society? That highway down from Homer and Hesiod to Horace and Juvenal is more attractive than the Appian. Reading the classics, or conversing with those old Greeks and Latins in their surviving works, is like walking amid the stars and constellations, a high and by way serene to travel. Indeed, the true scholar will be not a little of an astronomer in his habits. Distracting cares will not be allowed to obstruct the field of his vision, for the higher regions of literature, like astronomy, are above storm and darkness.

PEOPLE OF A WEEK

HOMER
HESIOD
HORACE
JUVENAL

PEOPLE MENTIONED IN A WEEK

PEOPLE OF A WEEK

A WEEK: As we passed under the last bridge over the canal, just before reaching the Merrimack, the people coming out of church paused to look at us from above, and apparently, so strong is custom, indulged in some heathenish comparisons; but we were the truest observers of this sunny day. According to Hesiod,

> "The seventh is a holy day,
> For then Latona brought forth golden-rayed Apollo,"

and by our reckoning this was the seventh day of the week, and not the first. I find among the papers of an old Justice of the Peace and Deacon of the town of Concord, this singular memorandum, which is worth preserving as a relic of an ancient custom. After reforming the spelling and grammar, it runs as follows: "Men that travelled with teams on the Sabbath, Dec. 18th, 1803, were Jeremiah Richardson and Jonas Parker, both of Shirley. They had teams with rigging such as is used to carry barrels, and they were travelling westward. Richardson was questioned by the Hon. Ephraim Wood, Esq., and he said that Jonas Parker was his fellow-traveller, and he further said that a Mr. Longley was his employer, who promised to bear him out." We were the men that were gliding northward, this Sept. 1st, 1839, with still team, and rigging not the most convenient to carry barrels, unquestioned by any Squire or Church Deacon and ready to bear ourselves out if need were. In the latter part of the seventeenth century, according to the historian of Dunstable, "Towns were directed to erect '***a cage***' near the meeting-house, and in this all offenders against the sanctity of the Sabbath were confined." Society has relaxed a little from its strictness, one would say, but I presume that there is not less ***religion*** than formerly. If the ***ligature*** is found to be loosened in one part, it is only drawn the tighter in another. You can hardly convince a man of an error in a lifetime, but must content yourself with the reflection that the progress of science is slow. If he is not convinced, his grandchildren may be. The geologists tell us that it took one hundred years to prove that fossils are organic, and one hundred and fifty more, to prove that they are not to be referred to the Noachian deluge.

HESIOD
CHARLES LYELL

PEOPLE MENTIONED IN A WEEK

753 BCE

From this point until *circa* 680 BCE, the life of Hesiod, the 1st major Greek poet after Homer, and the 1st of mainland Greece whose works have survived down to the present era. Two of his complete epics survive:

- the WORKS AND DAYS, a description of peasant life
- the THEOGONY, an attempt to resolve conflicting accounts of Greek gods

ALEXANDER CHALMERS

Hesiod mentioned a town near Corinth named Mekonê or "Poppy-town" (the present-day "Sikyon"):

> For when the gods and mortal men were divided at Mekonê, even then Prometheus was forward to cut up a great ox and set portions before them, trying to beguile the mind of Zeus.

This happens to be the 1st record of the poppy in Western literature.

PLANTS

THE FUTURE IS MOST READILY PREDICTED IN RETROSPECT

Papaver somniferum L.

PEOPLE MENTIONED IN A WEEK

700 BCE

At about this period, in Mesopotamian astronomy, aspects of Babylonian traditional knowledge of heavenly phenomena (i.e., MUL.APIN) were not remarkably different from, say, Hesiod's level of knowledge.

ANCIENT CALCULATION

The stars of the "3 ways" (path of Ea, path of Anu, and path of Enlil) of the MUL.APIN series.

The "MUL.APIN" tablets summarize most of Babylonian astronomical knowledge exclusive of omens, from before the 7th century BCE. These tablets provide lists of secondary stars (secondary, that is, to fundamental stars, which are the ones that rise and set on the horizon) –the ziqpu stars– the ones that culminate (cross the meridian of the night sky) at the same time that fundamental stars are rising above the horizon. This list of ziqpu stars is scientifically important, because it provided a step towards a more precise measure of time.

At about this period, copies were made of the astronomical compendia I-NAM-GIS-HAR and MUL.APIN, of Babylonian origin, in Assyria.

As part of an effort to define the 12 months of the year, the definitive constellating of the ecliptic with 12 constellations.

The system of 36 stars marking the "three ways" gave way to a system involving 27-30 "normal stars" (that is, reference stars), placed along the ecliptic, that would serve as markers for the paths of the planets.

The series MUL.APIN and the related texts show significant astronomical advances, namely:

- The better ratio 3 : 2 of longest day to shortest night.
- The primitive calculation of the shadow length of an upright rod (gnomon).
- First steps towards the introduction of the zodiacal signs: constellations in the path of the moon and astronomical seasons.
- Determination of time intervals between the culminations of various stars.
- Accurate period relations are not to be found in the early texts. For example, the MUL.APIN compendium does not give a single period for the sun, moon or planets, apart from the schematic year of 12 months of 30 days each. The situation changed rapidly during the Persian period.

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.

HESIOD

HESIOD

PEOPLE MENTIONED IN A WEEK

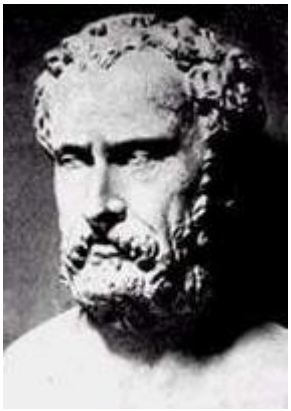
680 BCE

The death of Hesiod.

PEOPLE MENTIONED IN A WEEK

570 BCE

At about this point Xenophanes of Colophon was born.[1] Some have asserted that he was the son of Dexius, others that he was the son of Orthomenes. At any rate, Colophon was a small Ionian town. Laertius tells us that Xenophanes "was driven out of his homeland" when Harpagus the Mede invaded Ionia in 546/5 BCE. He would support himself during the 60th Olympiad (540-537 BCE) by authoring and reciting, at the court of Hiero in Sicily, verses critical of Hesiod and Homer ("Homer and Hesiod have ascribed to the gods all things that are a shame and a disgrace among mortals, stealing and adulteries and deceiving of another"), and then, at the Pythagorean school in Magna Graecia, by criticism of the attitudes of Epimenides, Thales, and Pythagoras himself (if ever there had been a time when nothing existed, nothing could ever have come into existence; the universe is a single entity and whatever is but one thing has no left side and different right side, and also, it has no condition earlier and changed condition later).



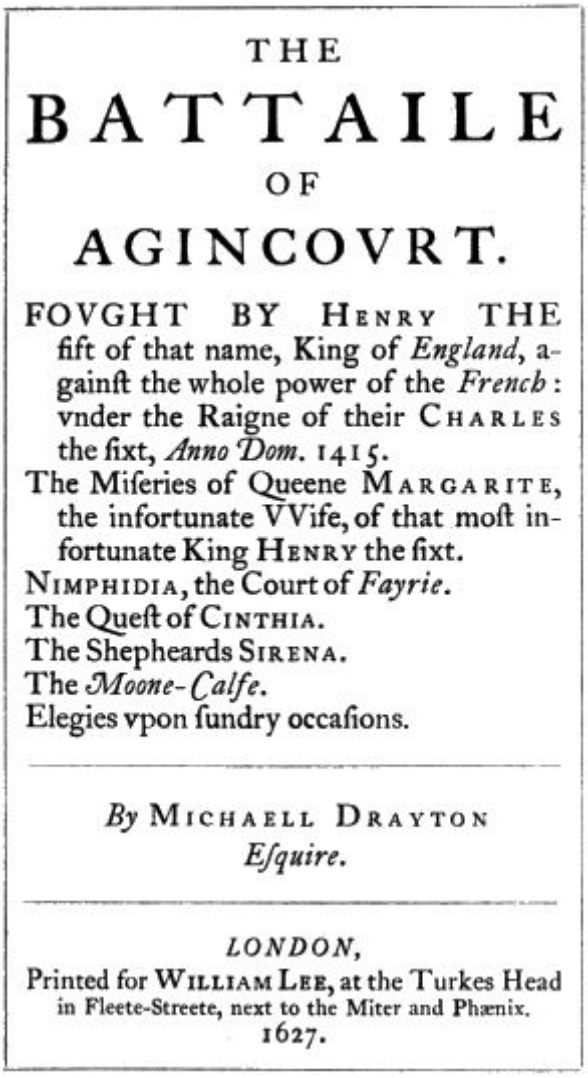
By his own account he began this career at the age of 25 and "tossed about the Greek land" for 67 years, which would have meant beginning in about 545 BCE, and would indicate that he survived until about the age of 92 in about the year 479 BCE.

THE FUTURE CAN BE EASILY PREDICTED IN RETROSPECT

1. This is not Xenophon, the Athenian general and historian (431 or 435 BCE-355 BCE).

1627

Michael Drayton's unfortunate translation into epic ottava rima of his BALLAD OF AGINCOURT appeared in print as THE BATTAILE OF AGINCOURT (also, THE MISERIES OF QUEENE MARGARITE, WIFE OF HENRY VI, NIMPHIDIA, THE COURT OF FAERY, THE QUEST OF CINTHIA, THE SHEPHERD'S SIRENA, and THE MOONE-CALFE).



THE
BATTAILE
OF
AGINCOVRT.

FOVGHT BY HENRY THE fift of that name, King of *England*, against the whole power of the *French*: vnder the Raigne of their CHARLES the fixt, *Anno Dom.* 1415.
The Miſeries of Queene MARGARITE, the infortunate VVife, of that moſt infortunate King HENRY the fixt.
NIMPHIDIA, the Court of *Fayrie*.
The Queſt of CINTHIA.
The Shepheards SIRENA.
The *Moone-Calfe*.
Elegies vpon ſundry occaſions.

By MICHAELL DRAYTON *Eſquire.*

LONDON,
Printed for WILLIAM LEE, at the Turkes Head in Fleete-Streete, next to the Miter and Phœnix. 1627.

THE BATTAILE OF AGINCOVRT

Also in this his 63d year of life, his "To my most dearely-loued friend HENERY REYNOLDS Esquire, of Poets & Poesie,"[2] an effort which would be mentioned by Henry Thoreau in A WEEK:

> My dearely loued friend how oft haue we,

2. Henry Reynolds was a poet and literary critic employed as a schoolteacher in Suffolk, about whose life very little is known (we do know him to have been preparing an English translation of Torquato Tasso's *AMINTA ENGLISHT*).

PEOPLE MENTIONED IN A WEEK

In winter evenings (meaning to be free,)
To some well-chosen place vs'd to retire;
And there with moderate meate, and wine, and fire,
Haue past the howres contentedly with chat,
Now talk of this, and then discours'd of that,
Spoke our owne verses 'twixt our selves, if not
Other mens lines, which we by chance had got,
Or some Stage pieces famous long before,
Of which your happy memory had store;
And I remember you much pleased were,
Of those who liued long agoe to heare,
As well as of those, of these latter times,
Who have inricht our language with their rimes,
And in succession, how still vp they grew,
Which is the subiect, that I now pursue;
For from my cradle, (you must know that) I,
Was still inclin'd to noble Poesie,
And when that once Pueriles I had read,
And newly had my Cato construed,
In my small selfe I greatly marueil'd then,
Amonst all other, what strange kinde of men
These Poets were; And pleased with the name,
To my milde Tutor merrily I came,
(For I was then a proper goodly page,
Much like a Pigmy, scarse ten yeares of age)
Clasping my slender armes about his thigh.
O my deare master! cannot you (quoth I)
Make me a Poet, doe it if you can,
And you shall see, Ile quickly bee a man,
Who me thus answered smiling, boy quoth he,
If you'le not play the wag, but I may see
You ply your learning, I will shortly read
Some Poets to you; Phoebus be my speed,
Too't hard went I, when shortly he began,
And first read to me honest Mantuan,
Then Virgils Eglogues, being entred thus,
Me thought I straight had mounted Pegasus,
And in his full Careere could make him stop,
And bound vpon Parnassus' by-clift top.
I scornd your ballet then though it were done
And had for Finis, William Elderton.
But soft, in sporting with this childish iest,
I from my subiect haue too long digrest,
Then to the matter that we tooke in hand,
Ioue and Apollo for the Muses stand.
Then noble Chaucer, in those former times,
The first inrich'd our English with his rimes,
And was the first of ours, that euer brake,
Into the Muses treasure, and first spake
In weighty numbers, deluing in the Mine
Of perfect knowledge, which he could refine,
And coyne for currant, and as much as then
The English language could expresse to men,
He made it doe; and by his wondrous skill,
Gaue vs much light from his abundant quill.
And honest Gower, who in respect of him,
Had only sipt at Aganippas brimme,
And though in yeares this last was him before,
Yet fell he far short of the others store.
When after those, foure ages very neare,
They with the Muses which conuersed, were
That Princely Surrey, early in the time
Of the Eight Henry, who was then the prime
Of Englands noble youth; with him there came
Wyat; with reuerence whom we still doe name

PEOPLE MENTIONED IN A WEEK

Amongst our Poets, Brian had a share
With the two former, which accompted are
That times best makers, and the authors were
Of those small poems, which the title beare,
Of songs and sonnets, wherein oft they hit
On many dainty passages of wit.
Gascoine and Churchyard after them againe
In the beginning of Eliza's raine,
Accoumpted were great Meterers many a day,
But not inspired with braue fier, had they
Liu'd but a little longer, they had seene,
Their works before them to have buried beene.
Graue morrall Spencer after these came on
Then whom I am perswaded there was none
Since the blind Bard his Iliads vp did make,
Fitter a taske like that to vndertake,
To set downe boldly, brauely to inuent,
In all high knowledge, surely excellent.
The noble Sidney with this last arose,
That Heroe for numbers, and for Prose.
That throughly pac'd our language as to show,
The plenteous English hand in hand might goe
With Greek or Latine, and did first reduce
Our tongue from Lillies writing then in vse;
Talking of Stones, Stars, Plants, of fishes, Flyes,
Playing with words, and idle Similies,
As th' English, Apes and very Zanies be,
Of euery thing, that they doe heare and see,
So imitating his ridiculous tricks,
They spake and writ, all like meere lunatiques.
Then Warner though his lines were not so trim'd,
Nor yet his Poem so exactly lim'd
And neatly ioynted, but the Criticke may
Easily reprooue him, yet thus let me say;
For my old friend, some passages there be
In him, which I protest haue taken me,
With almost wonder, so fine, cleere, and new
As yet they haue bin equalled by few.
Neat Marlow bathed in the Thespian springs
Had in him those **braue translunary things**,
That the first Poets had, his raptures were,
All ayre, and fire, which made his verses cleere,
For that **fine madnes** still he did retaine,
Which rightly should possesse a Poets braine.
And surely Nashe, though he a Proser were
A branch of Lawrell yet deserues to beare,
Sharply Satirick was he, and that way
He went, since that his being, to this day
Few haue attempted, and I surely thinke
Those wordes shall hardly be set downe with inke;
Shall scorch and blast, so as his could, where he,
Would inflict vengeance, and be it said of thee,
Shakespeare, thou hadst as smooth a Comicke vaine,
Fitting the socke, and in thy naturall braine,
As strong conception, and as Cleere a rage,
As any one that trafiqu'd with the stage.
Amongst these Samuel Daniel, whom if I
May spake of, but to sensure doe denie,
Onely haue heard some wisemen him rehearse,
To be too much Historian in verse;
His rimes were smooth, his meeters well did close
But yet his maner better fitted prose:
Next these, learn'd Johnson, in this List I bring,
Who had drunke deepe of the Pierian spring,
Whose knowledge did him worthily prefer,

PEOPLE MENTIONED IN A WEEK

And long was Lord here of the Theater,
Who in opinion made our learn'st to sticke,
Whether in Poems rightly dramatique,
Strong Seneca or Plautus, he or they,
Should beare the Buskin, or the Socke away.
Others againe here liued in my dayes,
That haue of vs deserued no lesse praise
For their translations, then the daintiest wit
That on Parnassus thinks, he highst doth sit,
And for a chaire may mongst the Muses call,
As the most curious maker of them all;
As reuerent Chapman, who hath brought to vs,
Musæus, Homer and Hesiodus
Out of the Greeke; and by his skill hath reard
Them to that height, and to our tongue endear'd,
That were those Poets at this day aliue,
To see their bookes thus with vs to suruiue,
They would think, hauing neglected them so long,
They had bin written in the English tongue.
And Siluester who from the French more weake,
Made Bartas of his sixe dayes labour speake
In naturall English, who, had he there stayd,
He had done well, and neuer had bewraid
His owne inuention, to haue bin so poore
Who still wrote lesse, in striuing to write more.
Then dainty Sands that hath to English done,
Smooth sliding Ouid, and hath made him run
With so much sweetnesse and vnusuall grace,
As though the neatnesse of the English pace,
Should tell the Ietting Lattine that it came
But slowly after, as though stiff and lame.
So Scotland sent vs hither, for our owne
That man, whose name I euer would haue knowne,
To stand by mine, that most ingenious knight,
My Alexander, to whom in his right,
I want extreamely, yet in speaking thus
I doe but shew the loue, that was twixt vs,
And not his numbers which were braue and hie,
So like his mind, was his clear Poesie,
And my deare Drummond to whom much I owe
For his much loue, and proud I was to know,
His poesie, for which two worthy men,
I Menstry still shall loue, and Hauthorne-den.
Then the two Beamounts and my Browne arose,
My deare companions whom I freely chose
My bosome friends; and in their seuerall wayes,
Rightly borne Poets, and in these last dayes,
Men of much note, and no lesse nobler parts,
Such as haue freely tould to me their hearts,
As I have mine to them; but if you shall
Say in your knowledge, that these be not all
Haue writ in numbers, be inform'd that I
Only my selfe, to these few men doe tye,
Whose works oft printed, set on euery post,
To publique censure subiect haue bin most;
For such whose poems, be they nere so rare,
In priuate chambers, that incloistered are,
And by transcription daintyly must goe;
As though the world vnworthy were to know,
Their rich composures, let those men that keepe
These wonderous reliques in their iudgement deepe;
And cry them vp so, let such Peeces bee
Spoke of by those that shall come after me,
I passe not for them: nor doe meane to run,
In quest of these, that them applause haue wonne,

PEOPLE MENTIONED IN A WEEK

Vpon our Stages in these latter dayes,
That are so many, let them haue their bayes
That doe deserue it; let those wits that haunt
Those publique circuits, let them freely chaunt
Their fine Composures, and their praise pursue
And so my deare friend, for this time adue.

A WEEK: The world is a strange place for a playhouse to stand within it. Old Drayton thought that a man that lived here, and would be a poet, for instance, should have in him certain "brave, translunary things," and a "fine madness" should possess his brain. Certainly it were as well, that he might be up to the occasion. That is a superfluous wonder, which Dr. Johnson expresses at the assertion of Sir Thomas Browne that "his life has been a miracle of thirty years, which to relate, were not history but a piece of poetry, and would sound like a fable." The wonder is, rather, that all men do not assert as much. That would be a rare praise, if it were true, which was addressed to Francis Beaumont, — "Spectators sate part in your tragedies." Think what a mean and wretched place this world is; that half the time we have to light a lamp that we may see to live in it. This is half our life. Who would undertake the enterprise if it were all? And, pray, what more has day to offer? A lamp that burns more clear, a purer oil, say winter-strained, that so we may pursue our idleness with less obstruction. Bribed with a little sunlight and a few prismatic tints, we bless our Maker, and stave off his wrath with hymns.

PEOPLE OF A WEEK

MICHAEL DRAYTON
DR. SAMUEL JOHNSON

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

PEOPLE MENTIONED IN A WEEK

1650

Abraham Cowley's "Of Agriculture":

"OF AGRICULTURE"

The first wish of Virgil (as you will find anon by his verses) was to be a good philosopher, the second, a good husbandman: and God (whom he seem'd to understand better than most of the most learned heathens) dealt with him just as he did with Solomon; because he prayed for wisdom in the first place, he added all things else, which were subordinately to be desir'd. He made him one of the best philosophers and the best husbandmen; and, to adorn and communicate both those faculties, the best poet. He made him, besides all this, a rich man, and a man who desired to be no richer

> "O fortunatus nimium, et bona qui sua novit!"[3]

To be a husbandman, is but a retreat from the city; to be a philosopher, from the world; or rather, a retreat from the world, as it is man's, into the world, as it is God's.

But, since nature denies to most men the capacity or appetite, and fortune allows but to a very few the opportunities or possibility of applying themselves wholly to philosophy, the best mixture of humane[4] affairs that we can make, are the employments of a country life. It is, as Columella calls it, "Res sine dubitatione proxima, et quasi consanguinea sapientiae," the nearest neighbour, or rather next in kindred, to philosophy. Varro says, the principles of it are the same which Ennius made to be the principles of all nature, Earth, Water, Air, and the Sun. It does certainly comprehend more parts of philosophy, than any one profession, art, or science, in the world besides: and therefore Marcus Tullius Cicero says, the pleasures of a husbandman, "mihi ad sapientis vitam proxime videntur accedere," come very nigh to those of a philosopher. There is no other sort of life that affords so many branches of praise to a panegyrist: the utility of it, to a man's self; the usefulness, or rather necessity, of it to all the rest of mankind; the innocence, the pleasure, the antiquity, the dignity.

The utility (I mean plainly the lucre of it) is not so great, now in our nation, as arises from merchandise and the trading of the city, from whence many of the best estates and chief honours of the kingdom are derived: we have no men now fetcht from the plow to be made lords, as they were in Rome to be made consuls and dictators; the reason of which I conceive to be from an evil custom, now grown as strong among us as if it were a law, which is, that no men put their children to be bred up

3. "O fortunate exceedingly, who knew his own good fortune." Adapted from Virgil, "Georgics," II., 458.
4. Human.

apprentices in agriculture, as in other trades, but such who are so poor, that, when they come to be men, they have not wherewithal to set up in it, and so can only farm some small parcel of ground, the rent of which devours all but the bare subsistence of the tenant: whilst they who are proprietors of the land are either too proud, or, for want of that kind of education, too ignorant, to improve their estates, though the means of doing it be as easy and certain in this, as in any other track of commerce. If there were always two or three thousand youths, for seven or eight years, bound to this profession, that they might learn the whole art of it, and afterwards be enabled to be masters in it, by a moderate stock, I cannot doubt but that we should see as many aldermen's estates made in the country, as now we do out of all kind of merchandizing in the city. There are as many ways to be rich, and, which is better, there is no possibility to be poor, without such negligence as can neither have excuse nor pity; for a little ground will, without question, feed a little family, and the superfluities of life (which are now in some cases by custom made almost necessary) must be supplied out of the superabundance of art and industry, or contemned by as great a degree of philosophy.

As for the necessity of this art, it is evident enough, since this can live without all others, and no one other without this. This is like speech, without which the society of men cannot be preserved; the others, like figures and tropes of speech, which serve only to adorn it. Many nations have lived, and some do still, without any art but this: not so elegantly, I confess, but still they live; and almost all the other arts, which are here practised, are beholding to this for most of their materials.

The innocence of this life is the next thing for which I commend it; and if husbandmen preserve not that, they are much to blame, for no men are so free from the temptations of iniquity. They live by what they can get by industry from the earth; and others, by what they can catch by craft from men. They live upon an estate given them by their mother; and others; upon an estate cheated from their brethren. They live, like sheep and kine, by the allowances of nature; and others; like wolves and foxes, by the acquisitions of rapine. And, I hope, I may affirm (without any offence to the great) that sheep and kine are very useful, and that wolves and foxes are pernicious creatures. They are, without dispute, of all men, the most quiet and least apt to be inflamed to the disturbance of the commonwealth: their manner of life inclines them, and interest binds them, to love peace: in our late mad and miserable civil wars, all other trades, even to the meanest, set forth whole troops, and raised up some great commanders, who became famous and mighty for the mischiefs they had done: but I do not remember the name of any one husbandman, who had so considerable a share in the twenty years' ruine of his country, as to deserve the curses of his countrymen.

And if great delights be joyn'd with so much innocence, I think it is ill done of men not to take them here, where they are so

tame, and ready at hand, rather than hunt for them in courts and cities, where they are so wild, and the chase so troublesome and dangerous.

We are here among the vast and noble scenes of nature; we are there among the pitiful shifts of policy: we walk here in the light and open ways of the divine bounty; we grope there in the dark and confused labyrinths of humane[5] malice: our senses are here feasted with the clear and genuine taste of their objects, which are all sophisticated there, and for the most part overwhelmed with their contraries. Here, pleasure looks (methinks) like a beautiful, constant, and modest wife; it is there an impudent, fickle, and painted harlot. Here, is harmless and cheap plenty; there, guilty and expenceful luxury.

I shall only instance in one delight more, the most natural and best-natured of all others, a perpetual companion of the husbandman; and that is, he satisfaction of looking round about him, and seeing nothing but the effects and improvements of his own art and diligence; to be always gathering of some fruits of it, and at the same time to behold others ripening, and others budding: to see all his fields and gardens covered with the beauteous creatures of his own industry; and to see, like God, that all his works are good:

> — Hinc atque hinc glomerantur Orcades; ipsi Agricolae tacitum pertentant gaudia pectus.[6]
> On his heart-string a secret joy does strike.

The antiquity of his art is certainly not be contested by any other. The three first men in the world, were a gardener, a plowman, and a grazier; and if any man object, that the second of these was a murtherer. I desire he would consider, that as soon as he was so, he quitted our profession, and turn'd builder. It is for this reason, I suppose, that Ecclesiasticus forbids us to hate husbandry; 'because (says he) the Most High has created it.' We were all born to this art, and taught by nature to nourish our bodies by the same earth out of which they were made, and to which they must return, and pay at last for their sustenance.

Behold the original and primitive nobility of all those great persons, who are too proud now, not only to till the ground, but almost to tread upon it. We may talk what we please of lillies, and lions rampant, and spread-eagles, in fields d'or or d'argent; but, if heraldry were guided by reason, a plough in a field arable would be the most noble and ancient arms.

All these considerations make me fall into the wonder and complaint of Columella, how it should come to pass that all arts or sciences (for the dispute, which is an art, and which a science, does not belong to the curiosity of us husbandmen) metaphysic, physic, morality, mathematics, logic, rhetoric, &c. which are all, I grant, good and useful faculties, (except only metaphysic which I do not know whether it be anything or no;) but even vaulting, fencing, dancing, attiring, cookery, carving,

5. Human.
6. "On this side and on that gather the Orkneys; joys pervade the silent breast of the farmer." - A parody of Virgil's "Æneid", I. 500, 503.

and such like vanities, should all have public schools and masters, and yet that we should never see or hear of any man, who took upon him the profession of teaching this so pleasant, so virtuous, so profitable, so honourable, so necessary art.

A man would think, when he's in serious humour, that it were but a vain, irrational, and ridiculous thing for a great company of men and women to run up and down in a room together, in a hundred several postures and figures, to no purpose, and with no design; and therefore dancing was invented first, and only practised antiently, in the ceremonies of the heathen religion, which consisted all in mummery and madness; the latter being the chief glory of the worship, and accounted divine inspiration: this, I say, a severe man would think; though I dare not determine so far against so customary a part, now, of good-breeding. And yet, who is there among our gentry, that does not entertain a dancing-master for his children, as soon as they are able to walk? But did ever any father provide a tutor for his son, to instruct him betimes in the nature and improvements of that land which he intended to leave him? That is at least a superfluity, and this a defect, in our manner of education; and therefore I could wish (but cannot in these times much hope to see it) that one college in each university were erected, and appropriated to this study, as well as there are to medicine and the civil law: there would be no need of making a body of scholars and fellows with certain endowments, as in other colleges; it would suffice, if, after the manner of halls in Oxford, there were only four professors constituted (for it would be too much work for only one master, or principal, as they call him there) to teach these four parts of it: First, Aration, and all things relating to it. Secondly, Pasturage. Thirdly, Gardens, Orchards, Vineyards, and Woods. Fourthly, all parts of Rural Economy, which would contain the government of Bees, Swine, Poultry, Decoys, Ponds, &c. and all that which Varro calls villaticas pastiones,[7] together with the sports of the field (which ought to be looked upon not only as pleasures, but as parts of housekeeping), and the domestical conservation and uses of all that is brought in by industry abroad. The business of these professors should not be, as is commonly practised in other arts, only to read pompous and superficial lectures, out of Virgil's Georgics, Pliny, Varro, or Columella; but to instruct their pupils in the whole method and course of this study, which might be run through perhaps, with diligence, in a year or two: and the continual succession of scholars, upon a moderate taxation[8] for their diet, a lodging and learning, would be a sufficient constant revenue for maintenance of the house and the professors, who should be men not chosen for the ostentation of critical literature, but for solid and experimental knowledge of the things they teach; such men, so industrious and public-spirited, as I conceive Mr. Hartlib to be, if the gentleman be yet alive: but it is needless to speak further of my thoughts of this design, unless the present disposition of the age allowed more probability of

7. The keeping of farm animals, etc.
8. Charge

bringing it into execution. What I have further to say of the country life, shall be borrowed from the poets, who were always the most faithful and affectionate friends to it. Poetry was born among the shepherds.

> Nescio qua natale solum dulcedine Musas
> Ducit, et immemores non sinit esse sui.
> The Muses still love their own native place;
> 'T has secret charms, which nothing" can deface.

The truth is, no other place is proper for their work; one might as well undertake to dance in a crowd, as to make good verses in the midst of noise and tumult.

> As well might corn, as verse, in cities grow;
> In vain the thankless glebe we plow and sow;
> Against th' unnatural soil in vain we strive;
> 'Tis not a ground, in which these plants will thrive.

It will bear nothing but the nettles and thorns of satire, which grow most naturally in the worst earth; and therefore almost all poets, except those who were not able to eat bread without the bounty of great men, that is, without what they could get by flattering of them, have not only withdrawn themselves from the vices and vanities of the grand world,

> - pariter vitiisque jocisque Attius humanis exeruere caput,[9]

into the innocent happiness of a retired life; but have commended and adorned nothing so much by their ever-living poems. Hesiod was the first or second poet in the world that remains yet extant (if Homer, as some think, preceded him, but I rather believe they were contemporaries); and he is the first writer too of the art of husbandry: "and he has contributed (says Columella) not a little to our profession;" I suppose, he means not a little honour, for the matter of his instructions is not very important: his great antiquity is visible through the gravity and simplicity of his stile. The most acute of all his sayings concerns our purpose very much, and is couched in the reverend obscurity of an oracle.

The half is more than the whole.[10] The occasion of the speech is this: his brother Perses had, by corrupting some great men (great bribe-eaters he calls them), gotten from him the half of his estate. It is no matter (says he); they have not done me so much prejudice, as they imagine.

> Unhappy they, to whom God ha'n't reveal'd,
> By a strong light which must their sense controul,
> That half a great estate's more than the whole.
> Unhappy, from whom still conceal'd does lye,
> Of roots and herbs, the wholesome luxury.

This I conceive to be honest Hesiod's meaning. From Homer, we must not expect much concerning our affairs. He was blind, and could neither work in the country nor enjoy the pleasures of it; his helpless poverty was likeliest to be sustained in the richest places; he was to delight the Grecians with fine tales of the wars and adventures of their ancestors; his subject

9. "They have raised their head above both human vices and vanities." - Ovid, "Fasti," I. 300.
10. Hesiod, "Works and Days," 40.

removed him from all commerce with us, and yet, methinks, he made a shift to shew his goodwill a little. For, though he could do us no honour in the person of his hero Ulysses (much less of Achilles), because his whole time was consumed in wars and voyages; yet he makes his father Laertes a gardener all that while, and seeking his consolation for the absence of his son in the pleasure of planting, and even during his own grounds. Ye see, he did not contemn us peasants; nay, so far was he from the insolence, that he always stiles Eumaeus, who kept the hogs, with wonderful respect, δῖον ὕφορβον, the divine swine herd; he could ha' done no more for Menelaus or Agamemnon. And Theocritus (a very antient poet, but he was one of our own tribe, for he wrote nothing but pastorals) gave the same epithete to an husbandman.

— ἀμείβετο δῖος ἀγρώτης

The divine husbandman replied to Hercules, who was but δῖος himself. These were civil Greeks, and who understood the dignity of our calling!

Among the Romans we have, in the first place, our truly divine Virgil, who, though, by the favour of Maecenas and Augustus, he might have been one of the chief men of Rome, yet chose rather to employ much of his time in the exercise, and much of his immortal wit in the praise and instructions, of a rustique life; who, though he had written, before, whole books of pastorals and georgics, could not abstain, in his great and imperial poem, from describing Evander, one of his best princes, as living just after the homely manner of an ordinary countryman. He seats him in a throne of maple, and lays him but upon a bear's skin; the kine and oxen are lowing in his court-yard; the birds under the eves of his window call him up in the morning, and when he goes aboard, only two dogs go along with him for his guard: at last, when he brings Aeneas into his royal cottage, he makes him say this memorable complement, greater than even yet was spoken at the Escurial, the Louvre, or our Whitehal:

> — Haec (inquit) limina victor Alcides subiit, haec illum regia cepit:
> Aude, hospes, contemnere opes: et te quoque dignum
> Finge Deo, rebusque veni non asper agenis.
> This humble roof, this rustic court, (said he)
> Receiv'd Alcides, crown'd with victory:
> Scorn not, great guest, the steps where he has trod;
> But contemn wealth, and imitate a God.

The next man, whom we are much obliged to, both for his doctrine and example, is the next best poet in the world to Virgil, his dear friend Horace; who, when Augustus had desired Maecenas to persuade him to come and live domestically and at the same table with him, and to be secretary of state of the whole world under him, or rather jointly with him, for he says, "ut nos in epistolis scribendis adjuvet,[11] could not be tempted to forsake his Sabin, or Tiburtin mannor, for so rich and so glorious a trouble. There was never, I think, such an example as this in the world, that he should have so much moderation and courage as to refuse an offer of such greatness, and the emperor so much

11. "That he may assist us in writing letters."

generosity and good-nature as not to be at all offended with his refusal, but to retain still the same kindness, and express it often to him in most friendly and familiar letters, part of which are still extant. If I should produce all the passages of this excellent author upon the several subjects which I treat of in this book, I must be obliged to translate half his works; of which I may say more truly than, in my opinion, he did of Homer.

> Qui, quid sit pulchrum, quid turpe, quid utile, quid non,
> Planius et melius Chrysippo et Crantore dicit.[12]

I shall content myself upon this particular theme with three only, one out of his Odes, the other out of his Satires, the third out of his Epistles; and shall forbear to collect the suffrages of all other poets, which may be found scattered up and down through all their writings, and especially in Martial's. But I must not omit to make some excuse for the bold-undertaking of my own unskillful pencil upon the beauties of a face that has been drawn before by so many great masters; especially, that I should dare to do it in Latine verses, (though of another kind), and have the confidence to translate them. I can only say that I love the matter, and that ought to cover many faults; and that I run not to contend with those before me, but follow to applaud them.

> "Be your own palace or the world's your gaol."

But for artificial evils, for evils that spring from want of thought, thought must find a remedy somewhere. There has been no period of time in which wealth has been more sensible of its duties than now. It builds hospitals, it establishes missions among the poor, it endows schools. It is one of the advantages of accumulated wealth, and of the leisure it renders possible, that people have time to think of the wants and sorrows of their fellows. But all these remedies are partial and palliative merely. It is as if we should apply plasters to a single pustule of the small-pox with a view of driving out the disease. The true way is to discover and to extirpate the germs. As society is now constituted these are in the air it breathes, in the water it drinks, in things that seem, and which it has always believed, to be the most innocent and healthful. The evil elements it neglects corrupt these in their springs and pollute them in their courses. Let us be of good cheer, however, remembering that the misfortunes hardest to bear are those which never come. The world has outlived much, and will outlive a great deal more, and men have contrived to be happy in it. It has shown the strength of its constitution in nothing more than in surviving the quack medicines it has tried. In the scales of the destinies brawn will never weigh so much as brain. Our healing is not in the storm or in the whirlwind, it is not in monarchies, or aristocracies, or democracies, but will be revealed by the still small voice that speaks to the conscience and the heart,

12. "Who says, more plainly and better than Chrysippus and Crantor, what is beautiful, what base, what useful, what the opposite of these." Horace, "Epist." I. 2. 4. Chrysippus and Crantor were noted philosophers.

prompting us to a wider and wiser humanity.

NOBODY COULD GUESS WHAT WOULD HAPPEN NEXT

1601

PLINY

Philemon Holland provided a translation of C. Plinius Secundus's NATURAL HISTORY dating to the year 77 CE, using as his English title THE HISTORIE OF THE WORLD:

Book I.

THE INVENTORIE OR INDEX, CONTAINING THE CONTENTS OF XXXVII BOOKES, TOVCHING THE HISTORIE OF NATVRE, WRITTEN BY C. PLINIVS SECVNDVS, WHICH IS RECEIVED FOR THE FIRST BOOKS OF THEM.

The Summarie of every Booke.

The first Booke containeth the Dedicatorie Epistle or Preface of the worke, addressed to Titus Vespasian the Emperour. Also the names of the Authors out of which he gathered the Historie, which he prosecuteth in 36 Bookes: togither with the Summarie of every Chapter: & beginneth, The Books, &c.

The second, treateth of the World, Elements, and Starres, and beginneth thus, The world, &c.

The third, describeth the first and second gulfe, which the Mediterranean sea maketh in Europe: and beginneth in this manner, Hitherto, &c.

The fourth, compriseth the third gulfe of Europe, beginning, The third, &c.

The fift, containeth the description of Affrick, and beginneth thus, Africk, &c.

The sixt, handleth the Cosmographie of Asia, beginning thus, The sea called, &c.

The seventh treateth of man, and his inventions, beginning, Thus as you see, &c.

The eight sheweth unto us, land creatures, and their kinds, and beginneth after this manner, Passe we now, &c.

The ninth, laieth before us all fishes, and creatures of the water, beginning in this wise, I have thus showed, &c.

The tenth speakes of flying fouls and birds, and beginneth thus, It followeth, &c.

The eleventh telleth us of Insects, and beginneth thus, It remaineth now, &c.

The twelfth treateth of drugs & odoriferous plants, beginning, Thus you, &c.

The thirteenth describeth straunge and forreine trees:

beginning with these words, Thus far forth, &c.

The fifteenth comprehendeth all fruitfull trees, thus beginning, There were, &c.

The sixteenth describeth unto us all wild trees, beginning with, Hitherto, &c.

The seventeenth containeth tame trees with hortyards, and beginneth with these words, As touching the nature, &c.

The eighteenth booke treateth of the nature of corne, and all sorts thereof, togither with the profession of husbandmen, and agriculture, beginning after this manner, Now followeth, &c.

The ninteenth discourseth of Flax, Spart, and Gardenage, beginning after this manner, In the former book, &c.

The twentieth sheweth of garden herbs, good to serve both the kitchin for meat, and the Apothecaries shop for medicine, & beginneth thus, Now will we, &c.

The one and twentie treateth of flours & garlands, and beginneth, In Cato, &c.

The two and twentie containeth the chaplets and medecines made of hearbs, with this beginning, Such is the perfection, &c.

The three and twentie sheweth the medicinable vertues of wine, and tame trees growing in hortyards, beginning thus, Thus have we, &c.

The foure and twentie declareth the properties of wild trees serving in physick, beginning, thus, Nature, &c.

The five and twentie treateth of the hearbs in the field comming up of their own accord, and thus beginning, The excellencie, &c.

The six and twentie sheweth of many new and straunge maladies, the medicinable vertues also of certaine hearbs, according to sundrie diseases, beginning thus, The verie face, &c.

The seven and twentie goeth forward to certaine other hearbs and their medecines, and thus beginneth, Certes, &c.

The eight and twentie setteth downe certaine receits of remedies in physicke, drawne from out of man and other bigger creatures, and it beginneth in this manner, Heretofore, &c.

The nine and twentie treateth of the first authours and inventors of Physicke, also of medecines taken from other creatures, & beginneth, The nature, &c.

The thirtith booke speaketh of Magicke, and certaine medecines appropriat to the parts and members of mans bodie, beginning thus, The vanitie, &c.

The one and thirtie containeth the medicinable vertues of fishes & water creatures, with this beginning, Now followeth, &c.

The two and thirtie sheweth other properties of fishes, &c. and beginneth in this manner, Now we are come, &c.

The three and thirtie treateth of gold and silver mines,

and hath this beginning, Time it is, &c.

The foure and thirtie speaketh of copper and brasse mines, also of lead, also of excellent brasse-founders and workemen in copper, beginning after this manner, In the next place, &c.

The five and thirtie discourseth of painting, colour, and painters, beginning in this sort, The discourse, &c.

The six and thirtie treateth of marble and stone for building, and hath this beginning, It remaineth, &c.

The seven and thirtie concludeth with pretious stones, and beginneth at these words, To the end that, &c.

IN THE SECOND BOOKE IS CONTAINED the discourse of the World, of cœlestiall impressions and meteors, as also of them that appeare in the Aire, and upon Earth.

Chap.

1. Whether the World bee finite and limited within certaine dimensions or no? whether there be many, or but one?
2. The forme and figure of Heaven and the World.
3. The motion of heaven.
4. Why the world is called Mundus?
5. Of the Elements.
6. Of the seven Planets.
7. Concerning God.
8. The nature of fixed starres and planets: their course and revolution.
9. The nature of the Moone.
10. The eclipse of Sun and Moone: also of the night.
11. The bignesse of starrs.
12. Divers inventions of men and their observations touching the cœlestiall bodies.
13. Of Eclipses.
14. The motion of the Moone.
15. Generall rules or canons touching planets or lights.
16. The reason why the same planets seeme higher or lower at sundrie times.
17. Generall rules concerning the planets or wandring stars.
18. What is the cause that planets change their colours?
19. The course of the Sun: his motion: and from whence proceedeth the inequalitie of daies.
20. Why lightnings be assigned to Iupiter.
21. The distances between the planets.
22. The harmonie of stars and planets.
23. The geometrie and dimensions of the world.
24. Of stars appearing sodainly.
25. Of comets or blasing stars, and other prodigious appearances in the skie: their nature, situation, and sundrie kinds.
26. The opinion of Hipparchus the Philosopher as touching the

stars, fire-lights, lamps, pillars or beams of fire, burning darts, gapings of the skie, and other such impresisons, by way of example.
27. Straunge colours appearing in the firmament.
28. Flames and leams seen in the skie.
29. Circles or guirlands shewing above.
30. Of cœlestiall circles & guirlands that continue not, but soone passe.
31. Of many Suns.
32. Of many Moons.
33. Of nights as light as day.
34. Of meteors resembling fierie targuets.
35. A straunge and woonderfull apparition in the skie.
36. The extraordinarie shooting and motion of stars.
37. Of the stars named Castor and Pollux.
38. Of the Aire.
39. Of certaine set times and seasons.
40. The power of the Dog-star.
41. The sundrie influences of stars according to the seasons and degrees of the signs.
42. The causes of raine, wind, and clowds.
43. Of thunder and lightning.
44. Whereupon commeth the redoubling of the voice, called Echo.
45. Of winds againe.
46. Divers considerations observed in the nature of winds.
47. Many sorts of winds.
48. Of sodaine blasts and whirle-puffs.
49. Other strange kinds of tempests & storms.
50. In what regions there fall thunderbolts.
51. Divers sorts of lightnings, and wonderous accidents by them occasioned.
52. The observations [of the Tuscanes in old time] as touching lightning.
53. Conjuring for to raise lightning.
54. Generall rules concerning leames and flashes of lightning.
55. What things be exempt and secured from lightning and thunderbolts.
56. Of monstrous and prodigious showres of raine, namely of milke, bloud, flesh, yron, wooll, bricke, and tyle.
57. The rattling of harnesse and armour: the sound also of trumpets heard from heaven.
58. Of stones falling from heaven.
59. Of the Rainbow.
60. Of Haile, Snow, Frost, Mists, and Dew.
61. Of divers formes and shapes represented in clowds.
62. The particular properties of the skie in certaine places.
63. The nature of the Earth.
64. The forme and figure of the earth.
65. Of the Antipodes: and whether there bee any such. Also, as touching the roundesse of the water.
66. How the water resteth upon the earth.
67. Of Seas and rivers navigable.
68. What parts of the earth be habitable.

PEOPLE MENTIONED IN A WEEK

69. That the earth is in the mids of the world.
70. From whence proceedeth the inequalitie observed
in the rising and elevation of the stars.
Of the eclipse: where it is, & wherfore.
71. The reason of the day-light upon earth.
72. A discourse thereof according to the Gnomon:
also of the first Sun-dyall.
73. In what places and at what times there are no shadows cast.
74. Where the shadows fall opposite and contrarie twice
in the yeare.
75. Where the dayes bee longest, and where shortest.
76. Likewise of Dyals and Quadrants.
77. The divers observations and acceptations of the day.
78. The diversities of regions, and the reason thereof.
79. Of Earthquake.
80. Of the chinks and openings of the earth.
81. Signes of earthquake toward.
82. Remedies and helps against earthquakes comming.
83. Straunge and prodigious wonders seene one time in the earth.
84. Miraculous accidents as touching earth-quake.
85. In what parts the seas went backe.
86. Islands appearing new out of the sea.
87. What Islands have thus shewed, and at what times.
88. Into what lands the seas have broken perforce.
89. What Islands have ben joyned to the continent.
90. What lands have perished by water and become all sea.
91. Of lands that have setled and beene swallowed up
of themselves.
92. What citties have beene overflowed and drowned by the sea.
93. Woonderfull straunge things as touching some lands.
94. Of certaine lands that alwaies suffer earthquake.
95. Of Islands that flote continually.
96. In what countries of the world it never raineth:
also of many miracles as well of the earth as other elements
hudled up pell mell togither.
97. The reason of the Sea-tides, as well ebbing as flowing,
and where the sea floweth extraordinarily.
98. Woonderfull things observed in the Sea.
99. The power of the Moone over Sea and land.
100. The power of the Sun: and the reason why the sea is salt.
101. Moreover, as touching the nature of the Moone.
102. Where the sea is deepest.
103. Admirable observations in fresh waters,
as well of fountains as rivers.
104. Admirable things as touching fire and water joyntly
togither: also of Maltha.
105. Of Naphtha.
106. Of certaine places that burne continually.
107. Wonders of fire alone.
108. The dimension of the earth as well in length as in breadth.
109. The harmonicall circuit & circumference of the world.

In sum, there are in this booke of histories, notable matters,
and worthie observations, foure hundred and eighteene in number.

PEOPLE MENTIONED IN A WEEK

Latine Authors alledged in this booke.

M. Varro, Sulpitius Gallus, Tiberius Cæsar Emperour, Q. Tubero, Tullius Tiro, L. Piso, T. Livius, Cornelius Nepos, Statius, Sebosius, Casius Antipater, Fabianus, Antias, Mutianus, Cecina, (who wrote of the Tuscan learning) Tarquitius, L. Aquala, and Sergius Paulus.

Forreine Authours cited.

Plato, Hipparchus, Timæus, Sosigenes, Petosiris, Necepsus, the Pythagoreans, Posidonius, Anaximander, Epigenes, Gnomonicus, Euclides, Ceranus the Philosopher, Eudoxus, Democritus, Crisodemus, Thrasillus, Serapion, Dicæarchus, Archimedes, Onesicritus, Eratosthenes, Pytheas, Herodotus, Aristotle, Ctesias, Artemidorus the Ephesian, Isidorus Characenus, and Theopompus.

IN THE SEVENTH BOOKE ARE CONTAI-ned the woonderfull shapes of men in diverse countries.

Chap.

Magnus].

27. The praise of Cato, the first of that name.
28. Of valour and fortitude.
29. Of notable wits, or the praises of some
    of their singular wit.
30. Of Plato, Ennius, Virgill, M. Varro, and M. Cicero.
31. Of such as carried a majestie in their behaviour.
32. Of men of great authoritie and reputation.
33. Of certaine divine and heavenly persons.
34. Of Scipio Nasica.
35. Of Chastitie.
36. Of Pietie, and naturall kindnesse.
37. Of excellent men in diverse sciences, and namely,
    in Astrologie, Grammer, and Geometrie, &c.
38. Item, Rare peeces of worke made by sundry artificers.
39. Of servants and slaves.
40. The excellencie of diverse nations.
41. Of perfect contentment and felicitie.
42. Examples of the variety and mutabilitie of fortune.
43. Of those that were twice outlawed and banished:
    of L. Sylla and Q. Metellus.
44. Of another Metellus.
45. Of the Emperour Augustus.
46. Of men deemed most happie above all others
    by the Oracles of the gods.
47. Who was cannonized a god whiles hee lived upon the earth.
48. Of those that lived longer than others.
49. Of diverse nativities of men.
50. Many examples of straunge accidents in maladies.
51. Of the signes of death.
52. Of those that revived when they were caried forth
    to be buried.
53. Of suddaine death.
54. Of sepulchres and burials.
55. Of the soule: of ghosts and spirits.
56. The first inventors of many things.
57. Wherein all nations first agreed.
58. Of antique letters.
59. The beginning of Barbars first at Rome.
60. The first devisers of Dials and Clockes.

In summe, there are in this booke of stories straunge accidents and matters memorable 747.

Latine authors.

Verrius Flaccus, Cn. Gellius, Licinius Mutianus, Mutius, Massurius [Sabinus], Agrippina wife of Claudius, M. Cicero,

PEOPLE MENTIONED IN A WEEK

Asinius Pollio, Messala, Rufus, Cornelius Nepos, Virgil, Livie, Cordus, Melissus, Sebosus, Cornelius Celsus, Maximus Valerius, Trogus, Nigidius Figulus, Pomponius Atticus, Pedianus Asconius, Sabinus, Cato Censorius, Fabius Vestalis.

Forraine writers.

Herodotus, Aristeas, Beto, Isigonus, Crates, Agatharcides, Calliphanes, Aristotle, Nymphodorus, Apollonides, Philarchus, Damon, Megasthenes, Ctesias, Tauron, Eudoxus, Onesicratus, Clitarchus, Duris, Artemidorus, Hippocrates the Physician, Asclepiander the Physician, Hesiodus, Anacreon, Theopompus, Hellanicus, Damasthes, Ephorus, Epigenes, Berosus, Pessiris, Necepsus, Alexander Polyhistor, Xenophon, Callimachus, Democritus, Duillius, Polyhistor the Historian, Strabo who wrote against the Propositions and Theoremes of Ephorus, Heraclides Ponticus, Asclepiades who wrote Tragodamena, Philostephanus, Hegesias, Archimachus, Thucydides, Mnesigiton, Xenagoras, Metrodorus Scepsius, Anticlides, and Critodemus.

IN THE EIGTH BOOKE ARE CONtained the natures of land beasts that goe on foot.

Chap.

1. Of land creatures: The good and commendable parts in Elephants: their capacitie and understanding.
2. When Elephants were first yoked and put to draw.
3. The docilitie of Elephants, and their aptnesse to learne.
4. The clemency of Elephants: that they know their owne daungers. Also of the felnesse of the Tigre.
5. The perceivance and memory of Elephants.
6. When Elephants were first seene in Italie.
7. The combats performed by Elephants.
8. The manner of taking Elephants.
9. The manner how Elephants be tamed.
10. How long an Elephant goeth with young, and of their nature.
11. The countries where Elephants breed: the discord and warre betweene Elephants and Dragons.
12. The industrie & subtill wit of Dragons and Elephants.
13. Of Dragons.
14. Serpents of prodigious bignesse: of Serpents named Boæ.
15. Of beasts engendred in Scythia, and the North countries.
16. Of Lions.
17. Of Panthers.
18. The nature of the Tygre: of Camels, and the Pard-Cammell: when it was first seene at Rome.
19. Of the Stag-Wolfe named Chaus: and the Cephus.
20. Of Rhinoceros.
21. Of Onces, Marmosets called Sphinges, of the Crocutes, of common Marmosets, of Indian Boeufes, of Leucrocutes, of Eale, of the Æthyopian Bulls, of the beast Mantichora, of the Licorne or Unicorne, of the Catoblepa, and the Basiliske.

PEOPLE MENTIONED IN A WEEK

22. Of Wolves.
23. Of Serpents.
24. Of the rat of India called Ichneumon.
25. Of the Crocodile, the Skinke, and the River-horse.
26. Who shewed first at Rome the Water-horse and the Crocodiles. Diverse reasons in Physicke found out by dumbe creatures.
27. Of beasts and other such creatures which have taught us certaine hearbes, to wit, the red Deere, Lizards, Swallowes, Tortoises, the Weasell, the Stork, the Bore, the Snake, the Panther, the Elephant, Beares, Stocke-Doves, House-Doves, Cranes, and Ravens.
28. Prognostications of things to come, taken from beasts.
29. What cities and nations have been destroied by small creatures.
30. Of the Hiæna, the Crocuta and Mantichora: of Bievers and Otters.
31. Of Frogs, Sea or sea-Calves, and Stellions.
32. Of Deere both red and fallow.
33. Of the Tragelaphis: of the Chamæleon, and other beasts that chaunge colour.
34. Of the Tarand, the Lycaon, and the Wolfe called Thoes.
35. Of the Porc-espines.
36. Of Beares, and how they bring forth their whelpes.
37. The rats and mice of Pontus and the Alps: also of Hedgehogs.
38. Of the Leontophones, the Onces, Graies, Badgers, and Squirrels.
39. Of Vipers, Snailes in shels, and Lizards.
40. Of Dogs.
41. Against the biting of a mad dog.
42. The nature of Horses.
43. Of Asses.
44. Of Mules.
45. Of Kine, Buls, and Oxen.
46. Of the Boeufe named Apis.
47. The nature of sheepe, their breeding and generation.
48. Sundrie kinds of wooll and cloths.
49. Of sheepe called Musmones.
50. Of Goats and their generation.
51. Of Swine and their nature.
52. Of Parkes and Warrens for beasts.
53. Of beasts halfe tame and wild.
54. Of Apes and Monkies.
55. Of Hares and Connies.
56. Of beasts halfe savage.
57. Of Rats and mice: of Dormice.
58. Of beasts that live not in some places.
59. Of beasts hurtfull to straungers.

In summe, there are in this Booke principall matters, stories, and observations worth the remembrance 788.

Latine authors alledged.

Mutianus, Procilius, Verrius Flaccus, L. Piso, Cornelius Valerianus, Cato Censorius, Fenestella, Trogus, Actius,

PEOPLE MENTIONED IN A WEEK

Columella, Virgil, Varro, Lu. Metellus Scipio, Cornelius Celsus, Nigidius, Trebius Niger, Pomponius Mela, Manlius Sura.

Forraine writers.

King Iuba, Polybius, Onesicritus, Isidorus, Antipater, Aristotle, Demetrius the naturall Philosopher, Democritus, Theophrastus, Euanthes, Agrippa who wrote of the Olympionicæ, Hiero, king Attalus, king Philometer, Ctesias, Philistius, Amphilochus the Athenian, Anaxipolis the Thasian, Apollodorus of Lemnos, Aristophanes the Milesian, Antigonus the Cymæan, Agathocles of Chios, Apollonicus of Pergamus, Aristander of Athens, Bacchus the Milesian, Bion of Soli, Chæreas the Athenian, Diodorus of Pyreæum, Dio the Colophonian, Epigenes of Rhodes, Evagon of Thassus, Euphranius the Athenian, Hegesias of Maronea, Menander of Pyreæum, Menander also of Heracles, Menecrates the Poet, Androcion who wrote of Agriculture or Husbandrie, Aeschrion who likewise wrote of that argument, Dionysius who translated Mago, Diophanes who collected an Epitome or Breviarie out of Dionysius, king Archelaus, and Nicander.

PEOPLE MENTIONED IN A WEEK

1677

Ralph Winterton's *POETÆ MINORES GRÆCI. ...: QUIBUS FUBJUNGITUR EORUM POTIFFIMÙM QUÆ AD PHILOFOPHIAM MORALEM PERTINENT, INDEX UTILIS. ACCEDUNT ETIAM OBFERVATIONES RADULPHI WINTERTONI IN HESIODUM* (*CANTABRIGIÆ, EX OFFICINA JOAN. HAYES, CELEBERRIMÆ ACADEMIÆ TYPOGRAPHI. MDCLXXVII*). This volume would be in the personal library of Henry Thoreau.

RALPH WINTERTON'S POETÆ

DO I HAVE YOUR ATTENTION? GOOD.

PEOPLE MENTIONED IN A WEEK

1764

December 5, Wednesday: Philip Karl Buttmann was born at Frankfort-on-Main, a son of the Huguenot stationer Jacob Buttmann. He would be educated in Frankfort-on-Main and then at Göttingen, and would teach at Joachimsthalsche Gymnasium in Berlin and spend most of his life at the university there. The works for which he is best remembered are his *GRIECHISCHE SCHUL-GRAMMATIK* and his *LEXILOGUS* for Hesiod and Homer.

PEOPLE MENTIONED IN A WEEK

1810

Alexander Chalmers's THE WORKS OF THE ENGLISH POETS, FROM CHAUCER TO COWPER; INCLUDING THE SERIES EDITED WITH PREFACES, BIOGRAPHICAL AND CRITICAL, BY DR. SAMUEL JOHNSON: AND THE MOST APPROVED TRANSLATIONS, a revised and expanded version of Dr. Johnson's 1779-1781 LIVES OF THE POETS, began to come across the London presses of C. Wittingham. It would amount to 21 volumes and the printing would require until 1814 to be complete. According to the Preface, this massive thingie was "a work professing to be a Body of the Standard English Poets"[13]:

13. When the massive collection would come finally to be reviewed in July 1814, the reviewer would, on the basis of Chalmers's selection of poems and poets, broadly denounce this editor as incompetent.

PEOPLE MENTIONED IN A WEEK

PERUSE VOLUME I
PERUSE VOLUME III
PERUSE VOLUME IV
PERUSE VOLUME V
PERUSE VOLUME VI
PERUSE VOLUME VII
PERUSE VOLUME VIII
PERUSE VOLUME IX
PERUSE VOLUME X
PERUSE VOLUME XI
PERUSE VOLUME XII
PERUSE VOLUME XIII
PERUSE VOLUME XIV
PERUSE VOLUME XV
PERUSE VOLUME XVI
PERUSE VOLUME XVII
PERUSE VOLUME XVIII
PERUSE VOLUMEXIX
PERUSE VOLUME XX
PERUSE VOLUME XXI

PEOPLE MENTIONED IN A WEEK

WALDEN: Breed's hut was standing only a dozen years ago, though it had long been unoccupied. It was about the size of mine. It was set on fire by mischievous boys, one Election night, if I do not mistake. I lived on the edge of the village then, and had just lost myself over Davenant's Gondibert, that winter that I labored with a lethargy, –which, by the way, I never knew whether to regard as a family complaint, having an uncle who goes to sleep shaving himself, and is obliged to sprout potatoes in a cellar Sundays, in order to keep awake and keep the Sabbath, or as the consequence of my attempt to read Chalmers' collection of English poetry without skipping. It fairly overcame my Nervii. I had just sunk my head on this when the bells rung fire, and in hot haste the engines rolled that way, led by a straggling troop of men and boys, and I among the foremost, for I had leaped the brook. We thought it was far south over the woods, –we who had run to fires before,– barn, shop, or dwelling-house, or all together. "It's Baker's barn," cried one. "It is the Codman Place," affirmed another. And then fresh sparks went up above the wood, as if the roof fell in, and we all shouted "Concord to the rescue!" Wagons shot past with furious speed and crushing loads, bearing, perchance, among the rest, the agent of the Insurance Company, who was bound to go however far; and ever and anon the engine bell tinkled behind, more slow and sure, and rearmost of all, as it was afterward whispered, came they who set the fire and gave the alarm. Thus we kept on like true idealists, rejecting the evidence of our senses, until at a turn in the road we heard crackling and actually felt the heat of the fire from over the wall, and realized, alas! that we were there. The very nearness of the fire but cooled our ardor. At first we thought to throw a frog-pond on to it; but concluded to let it burn, it was so far gone and so worthless. So we stood round our engine, jostled one another, expressed our sentiments through speaking trumpets, or in lower tone referred to the great conflagrations which the world has witness, including Bascom's shop, and, between ourselves we thought that, were we there in season with our "tub", and a full frog-pond by, we could turn that threatened last and universal one into another flood. We finally retreated without doing any mischief, –returned to sleep and Gondibert. But as for Gondibert, I would except that passage in the preface about wit being the soul's powder, –"but most of mankind are strangers to wit, as Indians are to powder."

FIRE

PEOPLE OF WALDEN

INSURANCE

NARCOLEPSY

ALEXANDER CHALMERS

BASCOM & COLE

PEOPLE MENTIONED IN A WEEK

THE ENGLISH POETS:

Joseph Addison, Akenside; Armstrong; Beattie; Francis Beaumont; Sir J. Beaumont; Blacklock; Blackmore; Robert Blair; Boyse; Brome; Brooke; Broome; Sir Thomas Browne; Charles Butler; George Gordon, Lord Byron; Cambridge; Thomas Carew; Cartwright; Cawthorne; Chatterton; Geoffrey Chaucer; Churchill; William Collins; William Congreve; Cooper; Corbett; Charles Cotton; Dr. Cotton; Abraham Cowley; William Cowper; Crashaw; Cunningham; Daniel; William Davenant; Davies; Sir John Denham; Dodsley; John Donne; Dorset; Michael Drayton; Sir William Drummond; John Dryden; Duke; Dyer; Falconer; Fawkes; Fenton; Giles Fletcher; John Fletcher; Garth; Gascoigne; Gay; Glover; Goldsmith; Gower; Grainger; Thomas Gray; Green; William Habington; Halifax; William Hall; Hammond; Harte; Hughes; Jago; Jenyns; Dr. Samuel Johnson; Jones; Ben Jonson; King; Langhorne; Lansdowne; Lloyd; Logan; Lovibond; Lyttelton; Mallett; Mason; William Julias Mickle; John Milton; Thomas Moore; Otway; Parnell; A. Phillips; J. Phillips; Pitt; Pomfret; Alexander Pope; Prior; Rochester; Roscommon; Rowe; Savage; Sir Walter Scott; William Shakespeare; Sheffield; Shenstone; Sherburne; Skelton; Smart; Smith; Somerville; Edmund Spenser; Sprat; Stepney; Stirling; Suckling; Surrey; Jonathan Swift; James Thomson; W. Thomson; Tickell; Turberville; Waller; Walsh; Warner; J. Warton; T. Warton; Watts; West; P. Whitehead; W. Whitehead; Wilkie; Wyatt; Yalden; Arthur Young.

TRANSLATIONS:

Alexander Pope's Iliad & Odyssey; John Dryden's Virgil & Juvenal; Pitt's Aeneid & Vida; Francis' Horace; Rowe's Lucan; Grainger's Albius Tibullus; Fawkes' Theocritus, Apollonius Rhodius, Coluthus, Anacreon, Sappho, Bion and Moschus, Museus; Garth's Ovid; Lewis' Statius; Cooke's Hesiod; Hoole's Ariosto & Tasso; William Julias Mickle's Lusiad.

COMMENTARY:

William Julias Mickle's "Inquiry into the Religion Tenets and Philosophy of the Bramins," which Thoreau encountered in 1841 in Volume 21 (pages 713-33).

PEOPLE MENTIONED IN A WEEK

1818

From this year into 1825, Professor Philip Karl Buttmann's *LEXILOGUS*, a study of some difficult words in the poems of Hesiod and Homer (this would be translated into English).

Lexilogus,

oder

Beiträge zur griechischen

Wort-Erklärung,

hauptsächlich

für

Homer und Hesiod.

Von

Philipp Buttmann, Dr.

Erster Band.

Dritte Auflage.

Berlin, 1837.

In der Mylius'schen Buchhandlung.

Brüderstraße No. 4.

PEOPLE MENTIONED IN A WEEK

1840

July 1, Wednesday:Publication of THE DIAL: A MAGAZINE FOR LITERATURE, PHILOSOPHY, AND RELIGION (Volume I, Number 1, July 1840), a journal of Transcendentalist thought named in honor of the sundial, began at this point and continued into 1844:

> "The name speaks of faith in Nature and in Progress." – The Reverend James Freeman Clarke

This initial issue of THE DIAL included Henry Thoreau's essay on the Roman satirist Aulus Persius Flaccus, which has been termed his "first printed paper of consequence."

"AULUS PERSIUS FLACCUS": The life of a wise man is most of all extemporaneous, for he lives out of an eternity that includes all time. He is a child each moment, and reflects wisdom. The far darting thought of the child's mind tarries not for the development of manhood; it lightens itself, and needs not draw down lightning from the clouds. When we bask in a single ray from the mind of Zoroaster, we see how all subsequent time has been an idler, and has no apology for itself. But the cunning mind travels farther back than Zoroaster each instant, and comes quite down to the present with its revelation. All the thrift and industry of thinking give no man any stock in life; his credit with the inner world is no better, his capital no larger. He must try his fortune again to-day as yesterday. All questions rely on the present for their solution. Time measures nothing but itself. The word that is written may be postponed, but not that on the lip. If this is what the occasion says, let the occasion say it. From a real sympathy, all the world is forward to prompt him who gets up to live without his creed in his pocket.

PEOPLE OF A WEEK

ZOROASTER

PERSIUS

PEOPLE MENTIONED IN A WEEK

THE DIAL, JULY 1840

Thoreau would later recycle this paper on the satirist Persius with 28 minor modifications into the "Thursday" chapter of A WEEK ON THE CONCORD AND MERRIMACK RIVERS:

PEOPLE OF A WEEK

> A WEEK: The life of a wise man is most of all extemporaneous, for he lives out of an eternity which includes all time. The cunning mind travels further back than Zoroaster each instant, and comes quite down to the present with its revelation. The utmost thrift and industry of thinking give no man any stock in life; his credit with the inner world is no better, his capital no larger. He must try his fortune again to-day as yesterday. All questions rely on the present for their solution. Time measures nothing but itself. The word that is written may be postponed, but not that on the lip. If this is what the occasion says, let the occasion say it. All the world is forward to prompt him who gets up to live without his creed in his pocket.

ZOROASTER
PERSIUS

Thoreau's effort turned two tricks of interest. First, he espoused an attitude of turning away from creedal closedness, associating creedal closedness with immodesty and openness with modesty rather than vice versa and developing that attitude out of comments such as *Haud cuivis promptum est, murmurque humilesque susurros / Tollere de templis; et aperto vivere voto* which translates as "It's not easy to take murmurs and low whispers out of the temple and live with open vow." Second, Thoreau perversely insisted on translating *ex tempore* in its literal etymological sense "out of time" ignoring what had become the primary sense of the phrase: "haphazard," "improvised." Thoreau mobilized this phrase to summon people to live not in time but in eternity: "The life of a wise man is most of all extemporaneous, for he lives out of an eternity that includes all time. He is a child of each moment, and reflects wisdom.… He must try his fortune again to-day as yesterday. All questions rely on the present for their solution. Time measures nothing but itself. The word that is written may be postponed, but not that on the lip. If this is what the occasion says, let the occasion say it. From a real sympathy, all the world is forward to prompt him who gets up to live without his creed in his pocket."[14] The force of the essay, then, was to provide Thoreau an opportunity to preach his own doctrines by satirizing a minor Roman satirist, and he admits as much: "As long as there is satire, the poet is, as it were, *particeps criminis*." Thoreau is of course that poet, that accessory to the crime.

Robert D. Richardson, Jr. points out that Thoreau ignored a trope in Persius that had been admired by John

14. EARLY ESSAYS AND MISCELLANIES 126.

Dryden, in order to do quite different things with this material:

> With the cool effrontery of an Ezra Pound, Thoreau declares that there are perhaps twenty good lines in Persius, of permanent as opposed to historical interest. Ignoring the elegant shipwreck trope Dryden so admired in the sixth satire, Thoreau gives the main weight of his essay to a careful reading of seven of those lines. Two lines,
>
> > It is not easy for every one to take murmurs and low Whispers
> > out of the temple –*et aperto vivere voto*– and live with open vow,
>
> permit Thoreau to insist on the distinction between the "man of true religion" who finds his open temple in the whole universe, and the "jealous privacy" of those who try to "carry on a secret commerce with the gods" whose hiding place is in some building. The distinction is between the open religion of the fields and woods, and the secret, closed religion of the churches.

EZRA POUND

I would point out here that those who are familiar with the poetry of the West Coast poet of place, Robinson Jeffers (and I presume Richardson to be as innocent of knowledge of Jeffers as was Jeffers of knowledge of Thoreau), rather than see a linkage to the spirit of a poet who worshiped the Young Italy of Benito Mussolini, will choose to perceive a more direct linkage to Jeffers's stance of "inhumanism." But to go on in Richardson's comment about the "Aulus Persius Flaccus" essay:

> Thoreau's best point takes a rebuke from the third satire against the casual life, against living *ex tempore*, and neatly converts it into a Thoreauvian paradox. Taking *ex tempore* literally, Thoreau discards its sense of offhand improvisation and takes it as a summons to live outside time, to live more fully than our ordinary consciousness of chronological time permits.
>
> > The life of a wise man is most of all extemporaneous,
> > for he lives out of an eternity which includes all time.
>
> Interpreting Persius through the lens of Emerson's "History," Thoreau contends that
>
> > All questions rely on the present for their solution.
> > Time measures nothing but itself.
>
> Thoreau's Persius has gone beyond Stoicism to transcendentalism, insisting on open religious feelings as opposed to closed institutional dogmatic creeds, and on a passionate articulation of the absolute value of the present moment.

(Well, first we have Thoreau being like a later poet who was renowned for his personal as well as his political craziness, and then we have Thoreau being an Emerson impersonator, interpreting things through the lens of the writings of Ralph Waldo Emerson. That's about par for the course, on the Richardson agenda.)

This initial issue also contained some material from Charles Emerson:

> The reason why Homer is to me like a dewy morning is because I too lived while Troy was, and sailed in the hollow ships of the Grecians to sack the devoted town. The rosy-fingered dawn as it crimsoned the tops of Ida, the broad seashore dotted with tents, the Trojan host in their painted armor, and the rushing chariots of Diomede and Idomeneua, all these I too saw: my ghost animated the frame of some nameless Argive.... We forget that we have been drugged with the sleepy bowl of the Present. But when a lively chord in the soul is struck, when the windows for a moment are unbarred, the long and varied past is recovered. We recognize it all. We are no more brief, ignoble creatures; we seize our immortality, and bind together the related parts of our secular being.
>
> — Notes from the Journal of a Scholar, The Dial, I, p. 14

This initial issue also contained on page 123 the poem by Ellen Sturgis Hooper "I slept and dreamed that life was Beauty" from which Thoreau would quote a large part as the conclusion of his "House-Warming" chapter:[15]

15. Would she be married to Concord's Harry Hooper, and would he possibly be related to the signer of the Declaration of Independence who lived in the south after attending Boston's Latin School?

PEOPLE MENTIONED IN A WEEK

PEOPLE OF WALDEN

WALDEN: The next winter I used a small cooking-stove for economy, since I did not own the forest; but it did not keep fire so well as the open fire-place. Cooking was then, for the most part, no longer a poetic, but merely a chemic process. It will soon be forgotten, in these days of stoves, that we used to roast potatoes in the ashes, after the Indian fashion. The stove not only took up room and scented the house, but it concealed the fire, and felt as if I had lost a companion. You can always see a face in the fire. The laborer, looking into it at evening, purifies his thoughts of the dross and earthiness which they have accumulated during the day. But I could no longer sit and look into the fire, and the pertinent words of a poet recurred to me with new force.–

"Never, bright flame, may be denied to me
Thy dear, life imaging, close sympathy.
What but my hopes shot upward e'er so bright?
What by my fortunes sunk so low in night?
Why art thou banished from our hearth and hall,
Thou who art welcomed and beloved by all?
Was thy existence then too fanciful
For our life's common light, who are so dull?
Did thy bright gleam mysterious converse hold
With our congenial souls? secrets too bold?
Well, we are safe and strong, for now we sit
Beside a hearth where no dim shadows flit,
Where nothing cheers nor saddens, but a fire
Warms feet and hands – nor does to more aspire
By whose compact utilitarian heap
The present may sit down and go to sleep,
Nor fear the ghosts who from the dim past walked,
And with us by the unequal light of the old wood fire talked."

Mrs. Hooper

ELLEN STURGIS HOOPER

PEOPLE MENTIONED IN A WEEK

It is to be noted, as an exercise in becoming aware of how much our attitudes toward copyright have changed, that in the original edition the last line, indicating that the poem was by a Mrs. Hooper, did not appear.

The poem as it had been published in THE DIAL had been entitled "The Wood Fire." It would appear that Thoreau had intended to quote even more of the poem, and that seven beginning lines had been suppressed in the process of shortening the WALDEN manuscript for publication:

"When I am glad or gay,
Let me walk forth into the briliant sun,
And with congenial rays be shone upon:
When I am sad, or thought-bewitched would be,
Let me glide forth in moonlight's mystery.
But never, while I live this changeful life,
This Past and Future with all wonders rife,
Never, bright flame, may be denied to me,
Thy dear, life imaging, close sympathy.
What but my hopes shot upward e'er so bright?
What by my fortunes sunk so low in night?
Why art thou banished from our hearth and hall,
Thou who art welcomed and beloved by all?
Was thy existence then too fanciful
For our life's common light, who are so dull?
Did thy bright gleam mysterious converse hold
With our congenial souls? secrets too bold?
Well, we are safe and strong, for now we sit
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Where nothing cheers nor saddens, but a fire
Warms feet and hands – nor does to more aspire
By whose compact utilitarian heap
The present may sit down and go to sleep,
Nor fear the ghosts who from the dim past walked,
And with us by the unequal light of the old wood fire talked."

PEOPLE MENTIONED IN A WEEK

Thoreau's poem "Sympathy," or "To a gentle boy" also appeared in this 1st issue of THE DIAL.

The title of the journal came from a phrase that Bronson Alcott had been planning to use for his next year's diary,

DIAL ON TIME THINE OWN ETERNITY

and the "dial" in question was a garden sundial.[16] For purposes of this publication Bronson strove to emulate the selections from his writings that Waldo Emerson had excerpted at the end of the small volume NATURE, attempted, that is, to cast his wisdom in the form of epigrams or "Orphic Sayings" which, even if they were unchewable, at least could be fitted into one's mouth. In the timeframe in which these were being created, Alcott was reading Hesiod (he had in his personal library HESIOD'S WORKS, TRANSLATED FROM THE GREEK, BY MR. T[HOMAS] COOKE, SECOND EDITION, 1740), Dr. Henry More, the Reverend Professor Ralph Cudworth,

Johann Wolfgang von Goethe, and Samuel Taylor Coleridge. When these were finally published, they were the only transcendental material to appear in THE DIAL, of 24 pieces, that would bear the full name of the author rather than be offered anonymously or bear merely the author's initials. It was as if the other transcendentalist writers associated with THE DIAL were saying to their readers, "Look, this is A. Bronson Alcott here, you've got to make allowances." Here is one of the easier and more pithy examples:

> Prudence is the footprint of Wisdom.

Some of these things, however, ran on and on without making any sense at all, and here is one that was seized upon by the popular press and mocked as a "Gastric Saying":

> The popular genesis is historical. It is written to sense not to the soul. Two principles, diverse and alien, interchange the Godhead and sway the world by turns. God is dual, Spirit is derivative. Identity halts in diversity. Unity is actual merely....

Well, I won't quote the whole thing. Was Alcott a disregarded Hegelian who had never heard of Hegel?

16. The name, of course, carried metaphysical freight. For instance, in his 1836 essay NATURE Emerson had quoted the following from Emmanuel Swedenborg — the Swedish religious mentor whom he would later characterize, in REPRESENTATIVE MEN, as the type of "the mystic":

> The visible world and the relation of its parts, is the dial plate of the invisible.

And in December 1839, Emerson had written in his journal:

> *I say how the world looks to me without reference to Blair's Rhetoric or Johnson's Lives. And I call my thoughts The Present Age, because I use no will in the matter, but honestly record such impressions as things make. So transform I myself into a Dial, and my shadow will tell where the sun is.*

PEOPLE MENTIONED IN A WEEK

Sophia Peabody (Hawthorne)'s Illustration for the 1st Edition of "To a Gentle Boy" in TWICE-TOLD TALES

Wouldn't this be a better world if G.W.F. Hegel also had been ignored? Go figure.[17] The initial issue included

> Americans of Thoreau's day accepted as axiomatic the Lockean-Jeffersonian principle that governments derive their just powers from the consent of the governed, and Thoreau did not challenge this axiom. But he applied it in an unorthodox way. The unit that gives consent, he asserts, is not the majority but the individual. The reason, he explains, is that consent is a moral judgment, for which each individual is accountable to his own conscience. The majority, on the other hand, is not a **moral** entity and its right to rule not a moral entitlement. As Bronson Alcott, who set Thoreau the example of resistance to civil government, aptly put it, "In the theocracy of the soul majorities do not rule." The alleged right of the majority to rule, Thoreau declared, is based merely on the assumption that "they are physically the strongest."

a poem by Christopher Pearse Cranch, "To the Aurora Borealis":

Arctic fount of holiest light,
Springing through the winter night,
Spreading far behind yon hill,
When the earth lies dark and still,
Rippling o'er the stars, as streams
O'er pebbled beds in sunny gleams;
O for names, thou vision fair,
To express thy splendours rare!

Blush upon the cheek of night,
Posthumous, unearthly light,
Dream of the deep sunken sun,
Beautiful, sleep-walking one,
Sister of the moonlight pale,
Star-obscuring meteor veil,
Spread by heaven's watching vestals;
Sender of the gleamy crystals
Darting on their arrowy course

From their glittering polar source,
Upward where the air doth freeze
Round the sister Pleiades;--

Beautiful and rare Aurora,
In the heavens thou art their Flora,
Night-blooming Cereus of the sky,
Rose of amaranthine dye,
Hyacinth of purple light,
Or their Lily clad in white!

Who can name thy wondrous essence,
Thou electric phosphorescence?
Lonely apparition fire!
Seeker of the starry choir!
Restless roamer of the sky,
Who hath won thy mystery?
Mortal science hath not ran

17. July 1840, The Dial, "Orphic Sayings," xvii.

With thee through the Empyrean,
Where the constellations cluster
Flower-like on thy branching lustre.

After all the glare and toil,
And the daylight's fretful coil,
Thou dost come so milt and still,
Hearts with love and peace to fill;
As when after revelry
With a talking company,
Where the blaze of many lights
Fell on fools and parasites,
One by one the guests have gone,
And we find ourselves alone;
Only one sweet maiden near,
With a sweet voice low and clear,
Whispering music in our ear,--
So thou talkest to the earth
After daylight's weary mirth.
Is not human fantasy,
Wild Aurora, likest thee,
Blossoming in nightly dreams,
Like thy shifting meteor-gleams?

Thoreau's own copy of this issue of THE DIAL is now at Southern Illinois University. It exhibits his subsequent pencil corrections.

Aulus Persius Flaccus

IF you have imagined what a divine work is spread out for the poet, and approach this author too, in the hope of finding the field at length fairly entered on, you will hardly dissent from the words of the prologue,

"Ipse semipaganus
Ad sacra Vatum carmen affero nostrum."

Here is none of the interior dignity of Virgil, nor the elegance and fire of Horace, nor will any Sibyl be needed to remind you, that from those older Greek poets, there is a sad descent to Persius. Scarcely can you distinguish one harmonious sound, amid this unmusical bickering with the follies of men.
One sees how music has its place in thought, but hardly as yet in language. When the Muse arrives, we wait for her to remould language, and impart to it her own rhythm. Hitherto the verse groans and labors with its load, but goes not forward blithely, singing by the way. The best ode may be parodied, indeed is itself a parody, and has a poor and trivial sound, like a man stepping on the rounds of a ladder. Homer, and Shakspeare, and Milton, and Marvel, and Wordsworth, are but the rustling of leaves and crackling of twigs in the forest, and not yet the sound of any bird. The Muse has never lifted up her voice to sing. Most of all satire will not be sung. A Juvenal or Persius do not marry music to their verse, but are measured faultfinders at best; stand but just outside the faults they condemn, and so are concerned rather about the monster they have escaped, than the fair prospect before them. Let them live on an age, not a secular one, and they will have travelled out of his shadow and

harm's way, and found other objects to ponder.
As long as there is ~~nature~~, the poet is, as it were, *particeps criminis*. One sees not but he had best let bad take care of itself, and have to do only with what is beyond suspicion. If you light on the least vestige of truth, and it is the weight of the whole body still which stamps the faintest trace, an eternity will not suffice to extol it, while no evil is so huge, but you grudge to bestow on it a moment of hate. Truth never turns to rebuke falsehood; her own straightforwardness is the severest correction. Horace would not have written satire so well, if he had not been inspired by it, as by a passion, and fondly cherished his vein. In his odes, the love always exceeds the hate, so that the severest satire still sings itself, and the poet is satisfied, though the folly be not corrected.

["nature" should read "satire"]

A sort of necessary order in the development of Genius is, first, Complaint; second, Plaint; third, Love. Complaint, which is the condition of Persius, lies not in the province of poetry. Ere long the enjoyment of a superior good would have changed his disgust into regret. We can never have much sympathy with the complainer; for after searching nature through, we conclude he must be both plaintiff and defendant too, and so had best come to a settlement without a hearing.
I know not but it would be truer to say, that the highest strain of the muse is essentially plaintive. The saint's are still *tears* of joy.
But the divinest poem, or the life of a great man, is the severest satire; as impersonal as nature herself, and like the sighs of her winds in the woods, which convey ever a slight reproof to the hearer. The greater the genius, the keener the edge of the satire.
Hence have we to do only with the rare and fragmentary traits, which least belong to Persius, or, rather, are the properest utterance of his muse; since that which he says best at any time is what he can best say at all times. The Spectators and Ramblers have not failed to cull some quotable sentences from this garden too, so pleasant is it to meet even the most familiar truths in a new dress, when, if our neighbor had said it, we should have passed it by as hackneyed. Out of these six satires, you may perhaps select some twenty lines, which fit so well as many thoughts, that they will recur to the scholar almost as readily as a natural image; though when translated into familiar language, they lose that insular emphasis, which fitted them for quotation. Such lines as the following no translation can render commonplace. Contrasting the man of true religion with those, that, with jealous privacy, would fain carry on a secret commerce with the gods, he says, —

> "Haud cuivis promptum est, murmurque humilesque
> Tollere susurros de templis; et aperto vivere voto."

To the virtuous man, the universe is the only sanctum sanctorum, and the penetralia of the temple are the broad noon of his existence. Why should he betake himself to a subterranean crypt, as if it were the only holy ground in all the world he had left unprofaned? The obedient soul would only the more discover and

familiarize things, and escape more and more into light and air, as having henceforth done with secrecy, so that the universe shall not seem open enough for it. At length, is it neglectful even of that silence which is consistent with true modesty, but by its independence of all confidence in its disclosures, makes that which it imparts so private to the hearer, that it becomes the care of the whole world that modesty be not infringed.
To the man who cherishes a secret in his breast, there is a still greater secret unexplored. Our most indifferent acts may be matter for secrecy, but whatever we do with the utmost truthfulness and integrity, by virtue of its pureness, must be transparent as light.
In the third satire he asks,

> "Est aliquid quò tendis, et in quod dirigis arcum?
> An passim sequeris corvos, testâve, lutove,
> Securus quò per ferat, atque ex tempore vivis?"

Language seems to have justice done it, but is obviously cramped and narrowed in its significance, when any meanness is described. The truest construction is not put upon it. What may readily be fashioned into a rule of wisdom, is here thrown in the teeth of the sluggard, and constitutes the front of his offence. Universally, the innocent man will come forth from the sharpest inquisition and lecturings, the combined din of reproof and commendation, with a faint sound of eulogy in his ears. Our vices lie ever in the direction of our virtues, and in their best estate are but plausible imitations of the latter. Falsehood never attains to the dignity of entire falseness, but is only an inferior sort of truth; if it were more thoroughly false, it would incur danger of becoming true.

> "Securus quò pes ferat, atque ex tempore *vivit*,

is then the motto of a wise man. For first, as the subtle discernment of the language would have taught us, with all his negligence he is still secure; but the sluggard, notwithstanding his heedlessness, is insecure.
The life of a wise man is most of all extemporaneous, for he lives out of an eternity that includes all time. He is a child each moment and reflects wisdom. The far darting thought of the child's mind tarries not for the development of manhood; it lightens itself, and needs not draw down lightning from the clouds. When we bask in a single ray from the mind of Zoroaster, we see how all subsequent time has been an idler, and has no apology for itself. But the cunning mind travels farther back than Zoroaster each instant, and comes quite down to the present with its revelation. All the thrift and industry of thinking give no man any stock in life; his credit with the inner world is no better, his capital no larger. He must try his fortune again today as yesterday. All questions rely on the present for their solution. Time measures nothing but itself: The word that is written may be postponed, but not that on the life. If this is what the occasion says, let the occasion say it. From a real sympathy, all the world is forward to prompt him who gets up to live without his creed in his pocket.

PEOPLE MENTIONED IN A WEEK

In the fifth satire, which is the best, I find,

> "Stat contrà ratio, et recretam garrit in aurem.
> Ne liceat facere id, quod quis vitiabit agendo."

Only they who do not see how anything might be better done are forward to try their hand on it. Even the master workman must be encouraged by the reflection, that his awkwardness will be incompetent to do that harm, to which his skill may fail to do justice. Here is no apology for neglecting to do many things from a sense of our incapacity, — for what deed does not fall maimed and imperfect from our hands? — but only a warning to bungle less.
The satires of Persius are the farthest possible from inspired; evidently a chosen, not imposed subject. Perhaps I have given him credit for more earnestness than is apparent; but certain it is, that that which alone we can call Persius, which is forever independent and consistent, was in earnest, and so sanctions the sober consideration of all. The artist and his work are not to be separated. The most wilfully foolish man cannot stand aloof from his folly, but the deed and the doer together make ever one sober fact. The buffoon may not bribe you to laugh always at his grimaces; they shall sculpture themselves in Egyptian granite, to stand heavy as the pyramids on the ground of his character.

T.

October 11, Sunday: Birth of Annie (or Anna) Keyes (or Keves) Bartlett, 8th child of Dr. Josiah Bartlett and Martha Tilden Bradford Bartlett of Concord.

Henry Thoreau made an entry in his journal while studying Professor Charles Lyell's THE PRINCIPLES OF GEOLOGY: AN ATTEMPT TO EXPLAIN THE FORMER CHANGES OF THE EARTH'S SURFACE BY REFERENCE TO CAUSES NOW IN OPERATION in which he compares how difficult it is to come to an appreciation of the vastness

LYELL'S GEOLOGY

of the geological timespans with how difficult it might be to persuade someone to reexamine their deepest religious convictions: "In a lifetime you can hardly expect to convince a man of an error — You must content yourself with the reflection that the progress of science is slow. If he is not convinced his grand children may be. It took 100 years to prove that fossils are organic, and 150 more, to prove that they are not to be referred to the Noachian deluge."[18] This material would make its way into A WEEK:

Oct 11th 1840
It is always easy to infringe the law — but the Bedouin of the desert find it impossible to resist public opinion.

The traveller Stevens[19] had the following conversation with a Bedouin of Mount Sinai. "I asked him who governed them; he stretched himself up and answerd in one word, 'God', I asked him if they paid tribute to the pasha; and his answer was, 'No, we take tribute from him.' I asked him how. 'We plunder his caravans.' Desirous to understand my exact position with the sheik of Akaba, under his promise of protection, I asked him

18. The professor was about to deliver a series of lectures on geology in Boston. Was Thoreau preparing himself to attend those lectures?
19. John Lloyd Stephens's INCIDENTS OF TRAVEL IN EGYPT, ARABICA PETRÆA AND THE HOLY LAND (London, 1837).

INCIDENTS OF TRAVEL

if they were governed by their sheik; to which he answered, 'No, we govern him'.

The true man of science will have a rare Indian wisdom — and will know nature better by his finer organization. He will smell, taste, see, hear, feel, better than other men. His will be a deeper and finer experience We do not learn by inference and deduction, and the application of mathematics to philosophy but by direct intercourse. It is with science as with ethics — we cannot know truth by method and contrivance — the Baconian is as false as any other method. The most scientific should be the healthiest man.

Deep are the foundations of all sincerity — even stone walls have their foundation below the frost.
Aristotle says in his "Meteorics" "As time never fails, and the universe is eternal, neither the Tanais, nor the Nile, can have flowed forever."
Strabo, upon the same subject, says, "It is proper to derive our explanations from things which are obvious, and in some measure of daily occurrence, such as deluges, earthquakes, and volcanic eruptions, and sudden swellings of the land beneath the sea." –Geology.

Marvellous are the beginnings of philosophy– We can imagine a period when "Water runs down hill" may have been taught in the schools. That man has something demoniacal about him who can discern a law, or couple two facts.

Every idea was long ago done into nature as the translators say– THere is walking in the feet — mechanics in the hand climbing in the loose flesh of the palms — boxing in the knuckles &c, &c.

In a lifetime you can hardly expect to convince a man of an error– You must content yourself with the reflection that the progress of science is slow. If he is not convinced his grand children may be. It took 100 years to prove that fossils are organic, and 150 more, to prove that they are not to be referred to the Noachian deluge.

PEOPLE MENTIONED IN A WEEK

PEOPLE OF A WEEK

A WEEK: As we passed under the last bridge over the canal, just before reaching the Merrimack, the people coming out of church paused to look at us from above, and apparently, so strong is custom, indulged in some heathenish comparisons; but we were the truest observers of this sunny day. According to Hesiod,

> "The seventh is a holy day,
> For then Latona brought forth golden-rayed Apollo,"

and by our reckoning this was the seventh day of the week, and not the first. I find among the papers of an old Justice of the Peace and Deacon of the town of Concord, this singular memorandum, which is worth preserving as a relic of an ancient custom. After reforming the spelling and grammar, it runs as follows: "Men that travelled with teams on the Sabbath, Dec. 18th, 1803, were Jeremiah Richardson and Jonas Parker, both of Shirley. They had teams with rigging such as is used to carry barrels, and they were travelling westward. Richardson was questioned by the Hon. Ephraim Wood, Esq., and he said that Jonas Parker was his fellow-traveller, and he further said that a Mr. Longley was his employer, who promised to bear him out." We were the men that were gliding northward, this Sept. 1st, 1839, with still team, and rigging not the most convenient to carry barrels, unquestioned by any Squire or Church Deacon and ready to bear ourselves out if need were. In the latter part of the seventeenth century, according to the historian of Dunstable, "Towns were directed to erect '***a cage***' near the meeting-house, and in this all offenders against the sanctity of the Sabbath were confined." Society has relaxed a little from its strictness, one would say, but I presume that there is not less ***religion*** than formerly. If the ***ligature*** is found to be loosened in one part, it is only drawn the tighter in another. You can hardly convince a man of an error in a lifetime, but must content yourself with the reflection that the progress of science is slow. If he is not convinced, his grandchildren may be. The geologists tell us that it took one hundred years to prove that fossils are organic, and one hundred and fifty more, to prove that they are not to be referred to the Noachian deluge.

HESIOD
CHARLES LYELL

PEOPLE MENTIONED IN A WEEK

1852

March 2, Tuesday: Henry Thoreau made a journal entry that he would copy into "WHAT SHALL IT PROFIT" as:

> [Paragraph 8] The history of one farm from a state of nature to the highest state of cultivation — in other words, the history of such a life as we imagine to have been lived on it, comes nearer to being the true subject for a modern epic, than the siege of Jerusalem, or any such paltry resource as some have thought the poet reduced to at present.[1] (As if the poet were ever a man in reduced circumstances.) The Works and Days of Hesiod, the Eclogues and Georgics of Virgil, are but leaves out of that epic.
> [Paragraph 9] The turning of a swamp into a garden, though I do not always think it an improvement, is at any rate an enterprise interesting to all men. The farmer increases the extent of the habitable earth. He makes soil[2] — and to a certain extent, is grading the way for civilization.

1. In SPECIMENS OF THE TABLE-TALK OF THE LATE SAMUEL TAYLOR COLERIDGE (New York: Harpers, 1835), entry of 28 April 1832, Coleridge asserts that the "destruction of Jerusalem is the only subject now remaining for an epic poem."
2. A scatological pun.

RALPH WINTERTON'S POETÆ

March 2, Tuesday, 1852: If the sciences are protected from being carried by assault by the mob by a palisade or chevaux de frise of technical terms – so also the learned man may sometimes ensconce himself & conceal his little true knowledge behind hard names– Perhaps the value of any statement may be measured by its susceptibility to be expressed in popular language. The greatest discoveries can be reported in the newspapers.– I thought it was a great advantage both to speakers & hearers when at the meetings of scientific gentlemen at the Marlboro chapel – the representatives of all departments of science were required to speak intelligibly to those of other departments – therefore dispensing with the most peculiarly technical terms– A man may be permitted to state a very meager truth to a fellow student using technical terms – but when he stands up before the mass of men he must have some distinct & important truth to communicate – and the most important it will always be the most easy to communicate to the vulgar.
If anybody thinks a thought how sure we are to hear of it – though it be only a half thought or half a delusion it gets into the newspapers and all the country rings with it–
But how much clearing of land & plowing and planting & building of stone wall is done every summer – without being reported in the newspapers or in literature. [20] Agricultural literature is not as extensive as the fields–& the farmer's almanac is never a big book. And yet I think that the History (or poetry) of one farm from a state of nature to the highest state of cultivation comes nearer to being the true subject of a modern epic than the seige of Jerusalem or any such paltry & ridiculous resource to which some have thought men reduced. Was it Coleridge? the works & Days of Hesiod – The Eclogues & Georgics of Virgil– are but leaves out of that epic.
The turning a swamp into a garden – though the poet may not think it an improvement – is at any rate an enterprise interesting to all men.
A wealthy farmer who has money to let was here yesterday, who said that 14 years ago a man came to him to hire 200 dollars for 30 days– He told him that he should have it if he would give proper security – but the other thinking it exorbitant to require security for so short a term – went away– But he soon returned & gave the

HESIOD
VIRGIL

security.– & said the farmer – he has punctually paid me twelve dollars a year ever since– I have never said a word to him about the principal.
It will soon be forgotten, in these days of stoves, that we used to roast potatoes in the ashes – after the Indian fashion of cooking.
The farmer increases the extent of the habitable earth. He makes soil. That is an honorable occupation.

20. Thoreau would later combine this with an entry made on January 28, 1853 (JOURNAL 4:483) to form the following paragraph for his early lecture "WHAT SHALL IT PROFIT":

> [Paragraph 23] If any body thinks a thought, how sure we are to hear of it! Though it be only a half thought, or half a delusion it gets into the newspapers, and all the country rings with it at last. But how much clearing of land, and plowing and planting and building of stone wall is done every summer without being heard of out of the district! A man may do a great deal of bogging without becoming illustrious — when if he had done comparatively little work in some intellectual or spiritual bog — we should not have willingly let it die. Agricultural literature is not as extensive as the fields, and the farmer's almanac is never a big book. The exploits of the farmer are not often reported even in the agricultural papers, nor are they handed down by tradition from father to son, praiseworthy and memorable as so many of them are. But if he ran away from hard work once in his youth and chanced to be present at one short battle, he will, even in his old age, love to dwell on this, "shoulder his crutch, and" — with cruel satire — "show how fields are won."[1]

1. Oliver Goldsmith's "The Deserted Village," line 158.

BRAD DEAN'S COMMENTARY

PEOPLE MENTIONED IN A WEEK

1881

A volume titled EARLY SPRING IN MASSACHUSETTS, edited from Henry Thoreau's journals by H.G.O. Blake,

PEOPLE MENTIONED IN A WEEK

was put out by Houghton, Mifflin & Co. with the following "Introductory" material:

> Henry David Thoreau was born in Concord, Massachusetts, July 12, 1817, and died there May 6, 1862. Most of his life was spent in that town, and most of the localities referred to in this volume are to be found there. His Journal, from which the following selections were made, was bequeathed to me by his sister Sophia, who died October 7, 1876, at Bangor, Maine. Before it came into my possession I had been in the habit of borrowing volumes of it from time to time, and thus continuing an intercourse with its author which I had enjoyed, through occasional visits and correspondence, for many years before his death, and which I regard as perhaps the highest privilege of my life.
>
> In reading the Journal for my own satisfaction, I bad sometimes been wont to attend each day to what had been written on the same day of the month in some other year; desiring thus to be led to notice, in my walks, the phenomena which Thoreau noticed, so to be brought nearer to the writer by observing the same sights, sounds, etc., and if possible have my love of nature quickened by him. This habit suggested the arrangement of dates in the following pages, viz., the bringing together of passages under the same day of the month in different years. In this way I hoped to make an interesting picture of the progress of the seasons, of Thoreau's year. It was evidently painted with a most genuine love, and often apparently in the open air, in the very presence of the phenomena described, so that the written page brings the mind of the reader, as writing seldom does, into closest contact with nature, making him see its sights, hear its sounds, and feel its very breath upon his cheek.
>
> Thoreau seems deliberately to have chosen nature rather than man for his companion, though he knew well the higher value of man, as appears from such passages as the following: "The blue sky is a distant reflection of the azure serenity that looks out from under a human brow." "To attain to a true relation to one human creature is enough to make a year memorable." And somewhere he says in substance, "What is the singing of birds or any natural sound compared with the voice of one we love?" Friendship was one of his favorite themes, and no one has written with a finer appreciation of it. Still, in ordinary society, he found it so difficult to reach essential humanity through the civilized and conventional, that lie turned to nature, who was ever ready to meet his highest mood. From the haunts of business and the common intercourse of men he went into the woods and fields as from a solitary desert into society. He might have said with another,—he did virtually say,—"If we go solitary to streams and mountains, it is to meet man there where he is more than ever man."
>
> But while I have sought in these selections to represent the progressive life of nature, I have also been careful to give Thoreau's thoughts, because though his personality is in a striking degree single, he being ever the same man in his conversation, letters, books, and the details of his life, though his observation is imbedded in his philosophy ("how to observe is how to behave," etc.), yet if any distinction may be made, his thoughts or philosophy seem to me incomparably the more interesting and important.

PEOPLE MENTIONED IN A WEEK

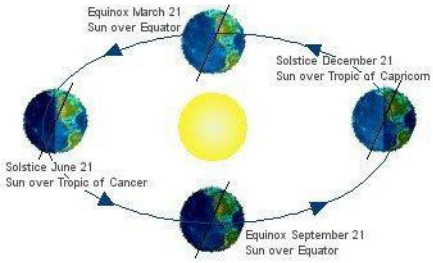
He declined from the first to live for the common prizes of society, for wealth or even what is called a competence, for professional, social, political, or even literary success; and this not from a want of ambition or a purpose, but from an ambition far higher than the ordinary, which fully possessed him,—an ambition to obey his purest instincts, to follow implicitly the finest intimations of his genius, to secure thus the fullest and freest life of which he was capable. He chose to lay emphasis on his relations to nature and the universe rather than on those he bore to the ant-hill of society, not to be merely another wheel in the social machine. He felt that the present is only one among the possible forms of civilization, and so preferred not to commit himself to it. Herein lies the secret of that love of the wild which was so prominent a trait in his character.

It is evident that the main object of society now is to provide for our material wants, and still more and more luxuriously for them, while the higher wants of our nature are made secondary, put off for some Sunday service and future leisure. A great lesson of Thoreau's life is that all this must be reversed, that whatever relates to the supply of inferior wants must be simplified, in order that the higher life maybe enriched, though he desired no servile imitation of his own methods, for perhaps the highest lesson of all to be learnt from him is that the only way of salvation lies in the strictest fidelity to one's own genius.

A late English reviewer, who shows in many respects a very just appreciation of Thoreau, charges him with doing little beyond writing a few books, as if that might not be a great thing; but a life so steadily directed from the first toward the highest ends, gaining as the fruits of its fidelity such a harvest of sanity, strength, and. tranquillity, and that wealth of thought which has been well called "the only conceivable prosperity," accompanied, too, as it naturally was, with the earnest and effective desire to communicate itself to others, — such a life is the worthiest deed a man can perform, the purest benefit he can confer upon his fellows, compared with which all special acts of service or philanthropy are trivial.

Lawrence Buell has pointed out, on pages 221-32 of THE ENVIRONMENTAL IMAGINATION, that it is "[n]ot by chance" that Thoreau's journal was first excerpted and published, "a generation after his death, as four season

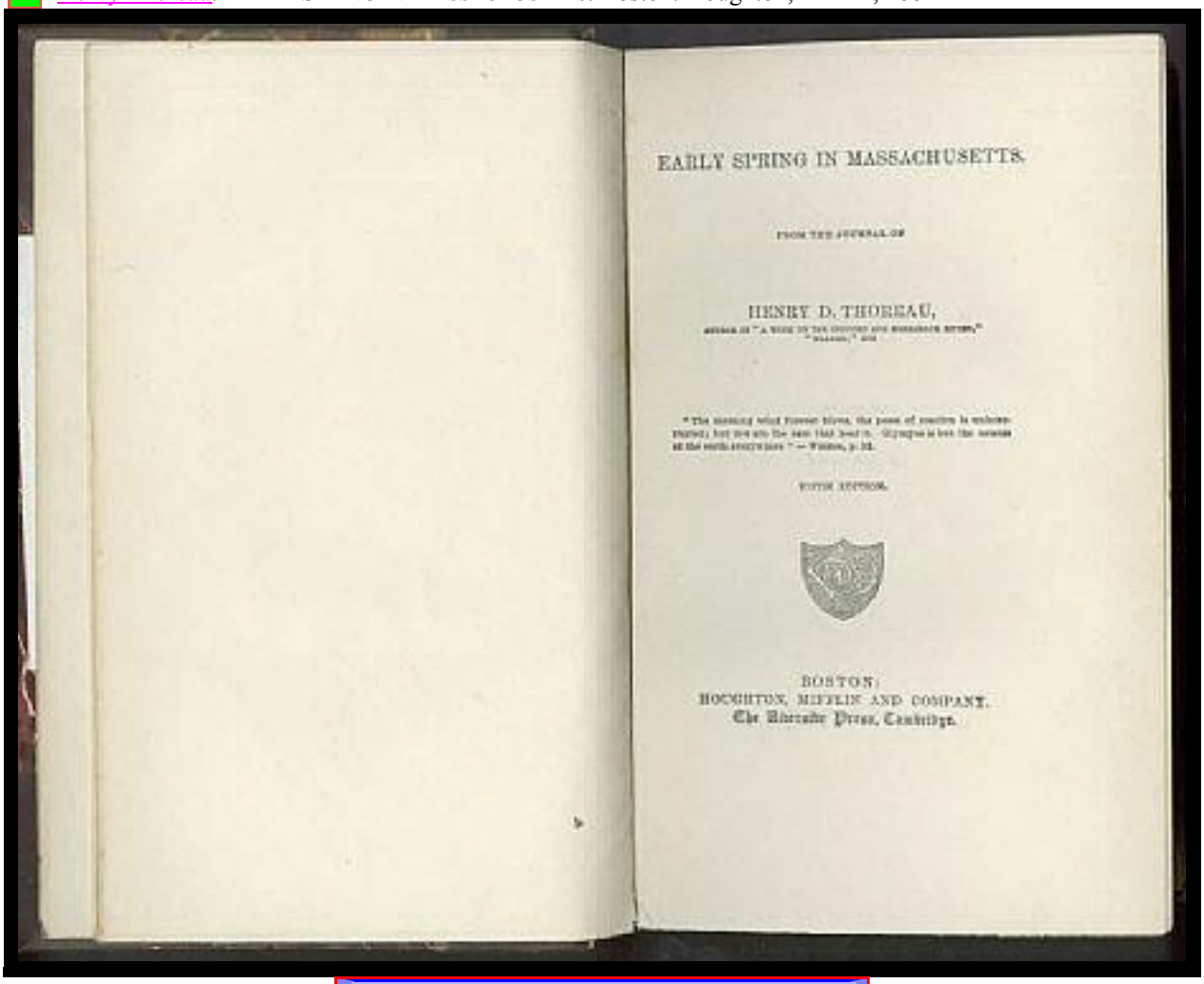
books."



He traces the history of this sort of season book back through Susan Cooper's RURAL HOURS of 1850 and James Thompson's THE SEASONS of 1726-1740 through Virgil's GEORGICS and China's BOOK OF SONGS and Hesiod's WORKS AND DAYS even unto "the art of paleolithic cave drawings." — An extended tradition, that. Buell even has the wit to characterize WALDEN; OR, LIFE IN THE WOODS here as "the most famous of all American season books," and we observe again the oft-observed phenomenon I characterize as "flattening," as the most excellent standard-bearers are portrayed as merely instances of one or another debased category in a categorization scheme. A necessary part of the business/busyness of academia is that each effort is to be subsumed to its genre. (They've got us surrounded — they're not gonna get away this time!)

PEOPLE MENTIONED IN A WEEK

Henry Thoreau. EARLY SPRING IN MASSACHUSETTS. Boston: Houghton, Mifflin, 1881



EARLY SPRING IN MASSACHUSETTS.

FROM THE JOURNAL OF

HENRY D. THOREAU,

AUTHOR OF "A WEEK ON THE CONCORD AND MERRIMACK RIVERS," "WALDEN," ETC.

"The morning wind forever blows, the poem of creation is uninterrupted; but few are the ears that hear it. Olympus is but the outside of the earth everywhere." — Walden, p. 91.

FIFTH EDITION.

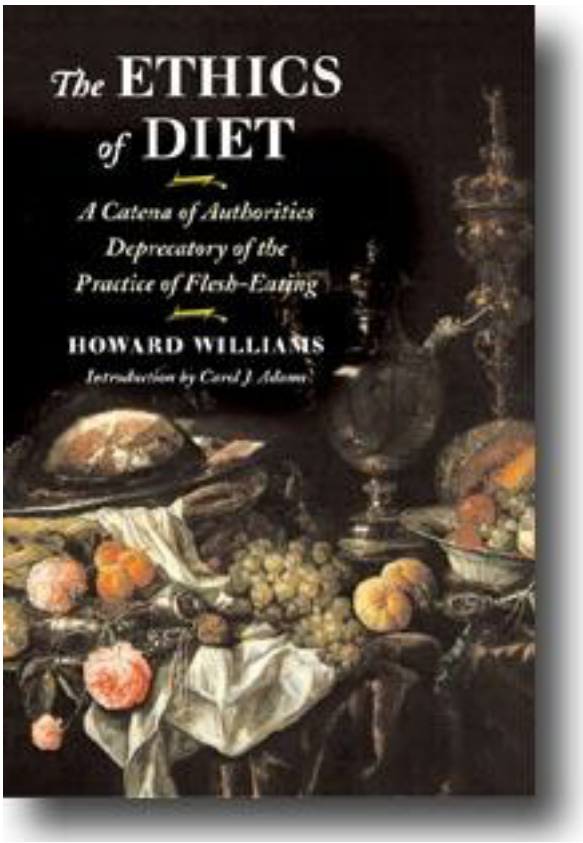
BOSTON:
HOUGHTON, MIFFLIN AND COMPANY.
The Riverside Press, Cambridge.

H.G.O. BLAKE'S "SPRING"

PEOPLE MENTIONED IN A WEEK

1883

Howard Williams's THE ETHICS OF DIET: A CATENA OF AUTHORITIES DEPRECATORY OF FLESH EATING protested against living on "Butchery." Among those who have "shrunk from the régime of blood" he reported Gautama Buddha, Pythagoras, Plato, Hesiod, Epicurus, Seneca, Ovid, Thomas More, Montaigne, Mandeville, Pope, Voltaire, Swedenborg, Wesley, Rousseau, Shelley, Byron, Lamartine, Michelet, Bentham, Sinclair, Schopenhauer, and Thoreau. When it came to be Thoreau's turn in the barrel, the author pointed out that in his sympathy with "non-human races" he had been "one of the humanest of modern writers." However, the author also felt it necessary to go on to inform his readers that Thoreau's "contempt for all the mischievous, or futile, systems of philosophy or morals" had "carried him too far in the opposite direction."

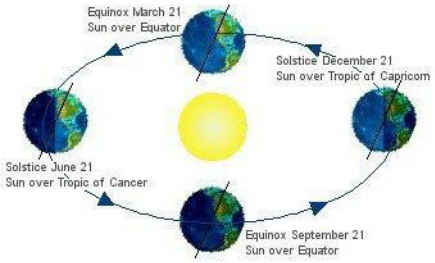


PEOPLE MENTIONED IN A WEEK

1884

H.G.O. BLAKE'S "SUMMER"

Publication of more of H.G.O. Blake's excerpts from Henry Thoreau's journal, as SUMMER (Cambridge: Houghton, Mifflin & Co.). Lawrence Buell has pointed out, on pages 221-32 of THE ENVIRONMENTAL IMAGINATION, that it is "[n]ot by chance" that Thoreau's journal was first excerpted and published, "a generation after his death, as four season books."



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Introductory

> Those who are interested in Thoreau's life and thoughts -a company already somewhat large, and which, I trust, is becoming larger- a second volume of selections from his Journal is now offered. The same arrangement of dates has been followed, for the most part, as in "Early Spring in Massachusetts," in order to give here a picture of summer as there of spring. Thoreau seems himself to have contemplated some work of this kind, as appears on page 99 of this volume, where he speaks of "a book of the seasons, each page of which should be written in its own season and out-of-doors, or in its own locality, wherever it may

be." Had his life continued, very likely he would have produced some such work from the materials and suggestions contained in his Journal, and this would have been doubtless far more complete and, beautiful than anything we can now construct from fragmentary passages.

Thoreau has been variously criticized as a naturalist, one writer speaking of him as not by nature an observer, as making no discoveries, as being surprised by phenomena familiar to other people, though he adds that this "is one of his chief charms as a writer," since "everything grows fresh under his hand." Another, whose criticism is generally very favorable, says he was too much occupied with himself, not simple enough to be a good observer, that "he did not love nature for her own sake, "with an unmixed, disinterested love, as Gilbert White did, for instance," even "cannot say that there was any felicitous "seeing." This last statement seems surprising. Still another is puzzled to explain how a man who was so bent upon self-improvement, who could so little forget himself and the conventions of society, could yet study nature so intelligently. But the very fact that Thoreau "did not love nature for her own sake" "with an unmixed, disinterested love, rather looked beyond and above, whither she points, to 'a far Azore, to

The cape never rounded, nor wandered o'er,'

and was not specially bent upon being an intelligent student of nature, an accurate scientific observer or natural historian, but sometimes lamented that his observation was taking too exclusively that turn; the very fact that he aimed rather at self-improvement, if one pleases to call it so (though this seems a somewhat prosaic account of the matter), that he was bent upon ever exploring his own genius and obeying its most delicate intimations, and in his love of nature found the purest encouragement in that direction, this constitutes to me the great charm of his Journal, as it does of all his writings, as it did also of his life and conversation.

I desire to express here my obligations to Mr. W.E. Channing, and Mr. F.B. Sanborn, of Concord, both of them friends and biographers of Thoreau, for indicating to me the position of places on the accompanying map, most of which are referred to in the Journal.

PEOPLE MENTIONED IN A WEEK

"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 11, 2015

PEOPLE MENTIONED IN A WEEK

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.

PEOPLE MENTIONED IN A WEEK

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.