HERR PROFESSOR IMMANUEL KANT

“NARRATIVE HISTORY” AMOUNTS TO FABULATION,
THE REAL STUFF BEING MERE CHRONOLOGY
April 22, Wednesday (Old Style): Immanuel Kant was born in Königsberg, East Prussia.

**NOBODY COULD GUESS WHAT WOULD HAPPEN NEXT**
A young man named Immanuel Kant became a student of theology.

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.
Immanuel Kant became a family tutor pending the completion of his university degree.

THE FUTURE IS MOST READILY PREDICTED IN RETROSPECT
In this year in which he competed his university degree and became a Privatdozent (lecturer), Immanuel Kant’s mind was far, far away: he suggested that in other regions of the universe there were other clumps of stars similar to the Milky Way.

“The Universe, as has been observed before, is an unsettlingly big place, a fact which for the sake of a quiet life most people tend to ignore. Many would happily move to somewhere smaller of their own devising, and this what most beings in fact do.”

— Douglas Adams (from LIFE, THE UNIVERSE AND EVERYTHING, the 3rd book of the HITCHHIKER’S GUIDE TO THE GALAXY “trilogy in five parts”)
During the 1760s Immanuel Kant became more and more critical of the philosophy of Herr Professor G.W. von Leibnitz.

Before the evening was half over, Jo felt so completely désillusionnée, that she sat down in a corner to recover herself. Mr. Bhaer soon joined her, looking rather out of his element, and presently several of the philosophers, each mounted on his hobby, came ambling up to hold an intellectual tournament in the recess. The conversations were miles beyond Jo’s comprehension, but she enjoyed it, though Kant and Hegel were unknown gods, the Subjective and Objective unintelligible terms, and the only thing ‘evolved from her inner consciousness’ was a bad headache after it was all over. It dawned upon her gradually that the world was being picked to pieces, and put together on new and, according to the talkers, on infinitely better principles than before, that religion was in a fair way to be reasoned into nothingness, and intellect was to be the only God. Jo knew nothing about philosophy or metaphysics of any sort, but a curious excitement, half pleasurable, half painful, came over her as she listened with a sense of being turned adrift into time and space, like a young balloon out on a holiday.

WHAT I’M WRITING IS TRUE BUT NEVER MIND
YOU CAN ALWAYS LIE TO YOURSELF
Real misogyny as of 1764:

A woman who has a head full of Greek ... might as well have a beard.

Immanuel Kant’s Observations on the Feeling of the Beautiful and Sublime, quoted above, served also as a vehicle for his racism. The masturbating (look it up) philosopher held that “the difference between [the black and white] races of man, … appears to be as great in regard to mental capacities as in color.” and made him a white leader in the racist project to utilize skin coloration as the mark of intelligence. Not to be outdone by the insular philosopher David Hume, who had in 1753 had dressed up the invidious distinctions between human and human in philosophical cloth in his infamous “Of National Characteristics,” the continental philosopher treated as self-evident a correlation of “black” with “stupid”:

Father Labat reports that a Negro carpenter, whom he reproached for haughty treatment toward his wives, answered: “You whites are indeed fools, for first you make great concessions to your wives, and afterward you complain when they drive you mad.” And it might be that there were something in this which perhaps deserved to be considered; but in short, this fellow was quite black from head to foot, a clear proof that what he said was stupid.

Do I have your attention? Good.
Immanuel Kant became a Professor of Logic and Metaphysics at the University of Berlin.

Christian Garve became Extraordinary Professor of Mathematics and Logic at the University of Leipzig.

1770

CHANGE IS ETERNITY, STASIS A FIGMENT

Immanuel Kant

“Stack of the Artist of Kouroo” Project
Herr Professor Immanuel Kant’s *Von den Verschiedenen Racen der Menschen* *(Physical Geography)*. The term “Caucasoid” had yet to be coined, but Kant stated that “Humanity is at its greatest perfection in the race of the whites,” by way of invidious contrast with the “yellow Indians,” who have only “a meager talent,” and the Negroes, who are “far below them,” and some of the native Americans, who are “at the lowest point.”

That’s logic for you.

“Don’t think you are going to conceal faults by concealing evidence that they ever existed.”

— Dwight David Eisenhower
Herr Professor Immanuel Kant’s CRITIQUE OF PURE REASON. Foundation of the Philosophical Library of Salem, Massachusetts — but, no word on whether this new Philosophical Library rushed right out and purchased a first edition of Herr Professor Kant’s CRITIQUE.
On account of an anonymous review of the Critique of Pure Reason that he had prepared for the Zugabe zu den Gottischen Anzeigen von Gelehrten Sachen, Christian Garve found that he was dragged into an extended argument with Herr Professor Immanuel Kant. He had committed the major sin of interpreting Professor Kant’s position as the same as the one that had been taken by Bishop George Berkeley, which was of course quite preposterous — Professor Kant the system-builder was not the fellow to merely repeat somebody else’s ideas! However, what Professor Garve had prepared had been shortened by about two-thirds prior to the publication of this, and had then been considerably augmented by the Göttingen philosopher Johann Georg Heinrich Feder, and in consequence his controversial review would need to be republished in the Allgemeine deutsche Bibliothek, this time in full and without those supplemental materials that had actually been supplied by Feder. Professor Kant would be, however, still so much displeased, as to author an Anti-Garve response — which response would then after a time be expanded by Kant until eventually it would become his renowned Prolegomena to Any Future Metaphysics That Will Be Able to Present Itself as a Science (1783).
Herr Professor Immanuel Kant’s PROLEGOMENA TO ANY FUTURE METAPHYSICS THAT WILL BE ABLE TO PRESENT ITSELF AS A SCIENCE.

July 13, Sunday: Christian Garve identified himself to Herr Professor Immanuel Kant as the author of the anonymous 1782 review of the CRITIQUE OF PURE REASON to which Professor Kant had objected, the guy who had opinioned that Kant’s idea was merely Bishop George Berkeley’s idea warmed over. He attempted to explain that two-thirds of what he had prepared had been deleted by the editor, and that about a third of the material actually published had been created not by him but instead by a third party, Johann Georg Heinrich Feder. He conceded to the aggrieved system-builder, nevertheless, that “I bear some responsibility for it.”
Herr Professor Immanuel Kant’s essay “An Answer to the Question: What is Enlightenment?”

At the request of Frederick the Great, Christian Garve translated Cicero’s *De Officiis* (On the Duties of Life, three volumes; the king would in consequence bestow upon Garve a pension of $200).
In Leipzig, the tuberculosis deaths of a dozen students were attributed to their having consumed the flesh of a tubercular animal.

In Königsberg, Herr Professor Immanuel Kant offered a CRITIQUE OF PRACTICAL REASON.

In regard to the Practical Imperative of Kantian ethics, “So act as to treat humanity, whether in your own person or in any other, always at the same time as an end, and never merely as a means,” (»Handle so, dass du die Menscheit, sowohl in deiner Person als in der Person eines jeden anderen jederzeit zugleich als Zweck, niemals bloss als Mittel brauchst.«), as well as in regard to his Categorical Imperative (kategorischer Imperativ) “Act on maxims which can at the same time have for their object themselves as universal laws of nature” or “Act as if the maxim of thy action were to become by thy will a universal law of nature,” consult H.J. Paton’s THE CATEGORICAL IMPERATIVE: A STUDY IN KANT’S MORAL PHILOSOPHY (Philadelphia PA: U of Pennsylvania P, 1971), in which it is made abundantly clear that this sort of thing has more to do with Emerson than it ever would with Thoreau. The only context in which Thoreau ever spoke of living your life, to my knowledge, is when he advised “Live your life, do your work, then take your hat.”

Usually our life experience is that we start out normal and remain normal, or start out normal and become abnormal. Those of us who start out normal and remain normal never get a clue as to the difficult life experience of being visibly abnormal and being treated as such. Those of us who start out normal and become abnormal, cannot testify after we have become abnormal because attempts at testimony by abnormal people are always utterly disregarded by normal people — to be abnormal is to be not only shunned but rendered as if voiceless. My life experience, however, has been a very unusual one: I have started out abnormal and become normal, which has given me both the experience of abnormality and the ability to describe this without becoming shunnable and ignorable.

The overdetermining incident in my life was that at the age of six or seven, I contracted bovine tuberculosis (Potts Disease) from my grandfather’s cows, and my spine collapsed. I then spent the remainder of my childhood and all the years of my young manhood as a deformed man, going through public school and college and graduate school as a deformed young man, going through the military experience as a deformed but nevertheless quite physically capable draftee, going through a work career with P&G, GE, Honeywell, etc. as
Then, very unexpectedly, at about age 42 I was chopping wood and some sort of ligature in my lower back popped, and my spine began gradually to straighten. After a few years I was no longer visibly deformed — and a quite new experience of social life began for me.

Now here’s what I have to say about that experience. It was utterly characteristic of my life experience, between age 7 when my spine collapsed, and age 42 when it began to straighten, that I was always used by everyone as a mere means, and never allowed by anyone to be an end in myself. I could only be tolerated while I in one manner or another, whether it was in school or in the military or in work or in marriage and family, found a way to make myself invaluable. While I was wearing my girdle, I literally had no experience whatever with being anything other than A.) a pariah to be abused, or B.) a means to other people’s ends, to be for the time being tolerated solely on account of my helpfulness.

This was true not only in regard to associates but also in regard to family. It was only after my spine had begun to straighten and my physical appearance had begun to improve that I acquired any life experience at all with being “an end in myself,” rather than a contemptible “shittass” or “fatass” or “asshole.” Needless to say, the experience of being regarded as something other than a mere means, an assistant to the achievement of the objectives of other people, came, the first time it happened, as very much of a shock. Very frankly, I just didn’t
know that life contained that possibility. It wasn’t part of my construct of the world, it wasn’t any part of my life experience to that point, for I had been living in a world of experience in which I always needed to be very very courteous and careful of others and their needs, but in which nobody ever had to concern themselves for me except to the extent necessary to keep me active and productive in my useful-to-them functions.

I am now 67 years old and at this point I have gotten very accustomed to being treated well. My new family, no member of which had ever glimpsed my body in its previous configuration (not even in a photograph, for I very carefully destroyed all such photos), loves and regards me. My colleagues now regard me. I now am treated with courtesy and even with respect or deference. My spine has been more or less unnoticeably crooked for a decade, and subsequent to that intermediate state, has been quite straight for another decade. My left shoulder has risen, I no longer drag my feet, my feet no longer splay, and my head no longer juts forward on my neck. I still look back to that first experience, at about age 42, of being treated as a person with dignity, and to my initial reaction to this experience! What a pleasant thing that was! Indeed, what a fond memory, while it was so fresh to me — and it was so utterly unexpected! (It was like waking up one morning to encounter a lovely naturally-pink glowing sky, that no longer displayed any shades of blue It was a different planet, in a different universe; it was a different entirely new and entirely uncharted life.)

To sum this up: I would wish on everyone an opportunity to be treated as an end in themselves and not as a mere means, despite the fact that I very well understand, that there are many people in this world to whom such an opportunity will not ever be extended. –A problem which we have not yet even begun to approach.
Herr Professor Immanuel Kant’s CRITIQUE OF JUDGMENT.
Herr Professor Immanuel Kant’s PERPETUAL PEACE.

1795
Christian Garve’s *Uebersicht der vornehmsten Principien der Sittenlehre, von dem Zeitalter des Aristoteles an bis auf unsere Zeiten. Eine zu dem ersten Theile der übersetzten Ethik des Aristoteles gehörende und aus ihm besonders abgedruckte Abhandlung* (Breslau) (*A Survey of the Most Significant Principles of the Theory of Ethics*). Not only did he dedicate this volume formally to Herr Professor Immanuel Kant, but also, he presented him with a copy and made the comment “I shall always respect you as one of our greatest thinkers, a master of the art of thinking, who trained me when I was still an apprentice and beginner.” His *Friedrich der Große und Hadrian* (Berlin).

January: The Wedgwood brothers, Josiah and Thomas, awarded Samuel Taylor Coleridge a life annuity of £150 so that he would be able to pursue his interests without excessive fear of the mundane. At this point he was delivering Unitarian sermons at Shrewsbury. He met Hazlitt. He would begin to use this money later on in the year to go to Germany and learn of Herr Professor Immanuel Kant’s transcendental idealism.


The publication may function for us to illustrate the nature of our culture’s myth of sole authorship, for it appeared without any author’s name attached to it. Within this volume several references of the prefatory Advertisement were to monolithic constructs such as “the author,” “his expressions,” “his personal observation,” “his friends,” and to “the author’s own person,” yet the volume included poems bearing the titles “The Rime of the Ancient Mariner” and “Tintern Abbey” which we now routinely ascribe to different British poets. There would be subsequent editions, in 1800, in 1802, and in 1805, in which the prefatory materials would mention “the assistance of a Friend,” but the title page would be extended only to mention “By W. Wordsworth” and the name “S.T. Coleridge” would nowhere appear. Only in 1817 would Coleridge obtain credit for his “The Ancient Mariner” and “The Nightingale” and other poems. Why was this? —For two overlapping reasons, neither of which has to do with Wordsworth wanting to take undue credit for another’s productions. First, in a very important respect the affiliation between these two poets and their writerly collaboration was so intense that in a very important manner a number of these poems actually were co-authored, and, second, the myth of solitary genius which was prevalent in those days, a myth inherited from the legitimation myth current for sacred scripture, and the myth of undivided authorial authority which was prevalent in those days, a myth inherited from the legitimation myth current for kingship or sole-leader status.
This famous book, which included Wordsworth’s “Tintern Abbey,” introduced Romanticism into England.

In this month the boy friends, and Dorothy Wordsworth, went together to Germany to learn of Herr Professor Immanuel Kant’s Transcendental idealism. Coleridge would prepare himself in Germany to argue, for the benefit of his friends in England, that as soon as we knew enough about universal science, and the manner in which attractive and repulsive forces created a web of interactions throughout nature, both our ideas about matter and our ideas about deity would be seen as subsumed within one simple explanatory structure, as “different modes, or degrees in perfection, of a common substratum.” This would impress almost everyone. Coleridge, in Germany in this year and the next, would be studying under Johann Friedrich Blumenbach, the professor of natural history who had in the 1770s classified the human races into 28 varieties and attributed the differences between these varieties to varying sorts of degeneration or deterioration on account of influences of gender, of geography, or both gender and geography, from a uniform originary white male standard. However, while Herr Professor Blumenbach had thus laid the groundwork for the Nazi racial
As [Martin] Bernal has argued in one of the most interesting parts of [BLACK ATHENA: THE AFROASIATIC ROOTS OF CLASSICAL CIVILIZATION. VOLUME I, THE FABRICATION OF ANCIENT GREECE 1785-1985 (London: Free Association Books, 1987, page 220)], the curious and disturbing fact is that the rise of professional scholarship and the transmutation of knowledge into the different forms of academic disciplines, decisively established at the University of Göttingen (founded in 1734) and then in the new university of Berlin and elsewhere, was intimately bound up with the development of racial theory and the ordering of knowledge on a racial basis. As [Edward W.] Said observes, “What gave writers like [Joseph Ernest] Renan and [Matthew] Arnold the right to generalities about race was the official character of their formed cultural literacy” [ORIENTALISM: WESTERN REPRESENTATIONS OF THE ORIENT (London: Routledge & Kegan Paul, 1978, page 227)]. The blunt fact that has even now not been faced is that modern racism was an academic creation. What we are dealing with here is the dominance of racial theory so widespread that it worked as an ideology, permeating both consciously and implicitly the fabric of almost all areas of thinking of its time. This racialization of knowledge demonstrates that the university’s claim to project knowledge in itself outside political control or judgement cannot be trusted and, in the past at least, has not been as objective as it has claimed; the university’s amnesia about its own relation to race is a sign of its fear of the loss of legitimation.

January: Thomas Brown, one of the initial contributors to the Edinburgh Review, in the 2d number of that publication provided a criticism of the philosophy of Herr Professor Immanuel Kant. This criticism was based, unfortunately, not upon study of Kant’s writings in the original but merely upon a translation by Charles Villers.
February 12, Sunday: Elizur Wright, Junior was born in Canaan, Connecticut to Clarissa Richards Wright (1771-1843) and Elizur Wright, a farmer who published some papers in mathematics.

Immanuel Kant died in Königsberg, East Prussia at the age of 80.

You are welcome to pay a visit to his grave, which is near the wall of the island cathedral in what was in 1946 renamed “Kaliningrad” (in honor of Mikhail Kalinin), in a geographically isolated section of Russia surrounded by Poland and Lithuania, and it bears an inscription both in German and in Russian, “Two things fill my mind with ever-increasing wonder and awe, the more often and the more intensely the reflection dwells on them: the starry heavens above me and the moral law within me.”
Samuel Gridley Howe graduated from Harvard Medical School and sailed to participate for six years in the Greek revolution, first as a soldier, then as a surgeon, then as a participant in the postwar reconstruction.

Professors George Ticknor, Edward Everett, and George Bancroft, as high-minded academic emissaries from the backwaters in America, went off to Europe to witness real cultural currents. These three Harvard men (Ticknor the professor of belles lettres; Everett the professor of classics, Bancroft the tutor) would later become important in Massachusetts politics. While in Europe the three scholars would come belatedly in contact with the writings left behind by Herr Professor Immanuel Kant, Johann Gottlieb Fichte, Friedrich von Schelling, as well as with the contemporary writings of Samuel Taylor Coleridge. Contact with German metaphysicians would reinforce the conservatism of Ticknor and Everett while developing in Bancroft what has been referred to as “democratic ideals.” Once safely back in Cambridge, the three would serve as catalysts for the new view of the world. Ticknor would advocate a really higher education, such as transforming Harvard into a university by broadening its curriculum and testing and grading students rather than tolerating advancement through mere seniority. The Reverend William Ellery Channing would also be being challenged by these three visitors to real culture, from the 1830s on, to formulate his new Unitarianism.
Thomas De Quincey translated for to Tait’s Edinburgh Magazine—a Scottish rival of Blackwood’s Magazine—Herr Professor Immanuel Kant’s “Age of the Earth” (his analysis »Die Frage, ob die Erde veralte, physikalisch erwogen« had been based entirely upon walks in the district of Königsberg and had been offered as recently as 1754; the professor had arrived at an inference that the planet was aged approximately 6,000 years), and offered an assessment of Mrs Hannah More.

His son Julius De Quincey died at the age of three.

On two occasions taken to court by creditors, the author applied to the Bailie of the monastery of the Holy Rood for refuge at Holyrood, an acknowledged debtor’s sanctuary five miles in circumference.

(The above is one of the brass markers placed in the cobblestone pavement, that served until 1880 to indicate the boundary in Holyrood Park within which on weekdays debtors were supposed to be secure from arrest. These debtors did, however, have the entire freedom of the town each Sunday so that they would be unimpeded in their attendance at the worship of their choice.)
February: Over the next seven months, Bronson Alcott would read Plato, Johann Wolfgang von Goethe, Immanuel Kant, Samuel Taylor Coleridge, Thomas Carlyle, and William Wordsworth in the Loganian Library in Philadelphia, and gradually be weaned out of his Lockean empiricism and 18th-Century rationalism into the Platonic idealism which he would maintain for the duration of his long life. The pre-existence of the soul and its inherently good godlikeness were at the core of all his subsequent thought. Plato’s doctrine of the paideutic drawing out of pre-existent, half-forgotten ideas became the basis of his educational efforts, and he began his manuscript OBSERVATIONS ON THE SPIRITUAL NURTURE OF MY CHILDREN. Unfortunately, over these months of study, he became practically estranged for a time from his wife and his little girls, and remained so until Abba Alcott had a miscarriage.

Before the evening was half over, Jo felt so completely désillusionnée, that she sat down in a corner to recover herself. Mr. Bhaer soon joined her, looking rather out of his element, and presently several of the philosophers, each mounted on his hobby, came ambling up to hold an intellectual tournament in the recess. The conversations were miles beyond Jo’s comprehension, but she enjoyed it, though Kant and Hegel were unknown gods, the Subjective and Objective unintelligible terms, and the only thing ‘evolved from her inner consciousness’ was a bad headache after it was all over. It dawned upon her gradually that the world was being picked to pieces, and put together on new and, according to the talkers, on infinitely better principles than before, that religion was in a fair way to be reasoned into nothingness, and intellect was to be the only God. Jo knew nothing about philosophy or metaphysics of any sort, but a curious excitement, half pleasurable, half painful, came over her as she listened with a sense of being turned adrift into time and space, like a young balloon out on a holiday.

2. Eventually a group of English educators would come to consider Bronson to be “the Concord Plato.”
May 9, Tuesday: Thomas Carlyle’s *The French Revolution* began to come off the presses:

The work’s message must not be over-simplified: but it does seem a clear statement of Carlyle’s belief in the effects of the destruction of God’s natural order. When the leaders of French society neglected their duties, they found the political order challenged, and feudalism, then monarchy, abandoned. As faithlessness broke out and society broke down, the duty of ruling was passed to those unfitted for it, and finally to a mob. Anarchy, which Carlyle regarded as the manifestation of divine punishment, continued more and more violently until (as personified by Danton and Robespierre) exhausted with its own excesses; in the absence of a natural order came, too, rampant injustice. Humanity and civilization were wrecked, and the effects spread far beyond France. Carlyle explained this with unrestrained passion. He saw history as a continuum, and what had driven him on was the belief that the lessons of half a century earlier with which he lectured his readers were, like all experience, still vital today. This, like so much else of Carlyle’s thought, had German roots. Talking to his friend William Allingham in 1871, Carlyle said: “I often think of Immanuel Kant’s notion —no real Time or Space, these are only appearances— and think it is true.” This is the “natural supernaturalism” of *Sartor Resartus*. To make the proper didactic point, he communicates facts with, as in Oliver Cromwell eight years later, “elucidations” that reflect his own prejudices. Like most of Carlyle’s works, it is self-centered because it is more about Carlyle than about its notional subject.... A central passage outlines not just the effects of the betrayal of feudal principles, but also sets out Carlyle’s own agenda for the next fifteen years. It is strong meat, too, for those who believe that Carlyle was some sort of proto-fascist who made a rule of siding with the oppressor:

Fancy, then, some Five full-grown Millions of such gaunt figures, with their haggard faces (*figures hâves*); in wollen jupes, with copper-studded leather girths, and high sabots, — starting up to ask, as in forest-roarings, their washed Upper Classes, after long unreviewed centuries, virtually this question: How have ye treated us; how have ye taught us, fed us, and led us, while we toiled for you? The answer can be read in flames, over the nightly summer-sky. This is the feeding and leading we have had of you; EMPTYNESS, — of pocket, of stomach, of head and of heart. Behold there is nothing in us; nothing but what Nature gives her wild children in the desert: Ferocity and Appetite: Strength grounded on Hunger. Did ye mark among your Rights of Man, that man was not to die of starvation, while there was bread reaped by him? It is among the Mights of Man.

... But the ultimate message points ahead, from England in 1837 when Carlyle finished writing: “Out of a world of Unwise nothing but an Unwisdom can be made. Arrange it, constitution-build it, sift it through ballot-boxes as thou wilt, it is and remains an Unwisdom.” This belief was to dominate his thinking, producing within him a pessimism that alternated between comedy and ferocity.
July 24th, Tuesday, or 25th, Wednesday: The Reverend Waldo Emerson lectured in Hanover on “LITERARY ETHICS” before the literary societies of Dartmouth College.

The whole value of history, of biography, is to increase my self-trust, by demonstrating what man can be and do. This is the moral of the Plutarchs, the Cudworths, the Tennemanns, who give us the story of men or of opinions. Any history of philosophy fortifies my faith, by showing me, that what high dogmas I had supposed were the rare and late fruit of a cumulative culture, and only now possible to some recent Kant or Fichte, — were the prompt improvisations of the earliest inquirers; of Parmenides, Heraclitus, and Xenophanes. In view of these students, the soul seems to whisper, “There is a better way than this indolent learning of another. Leave me alone; do not teach me out of Leibnitz or Schelling, and I shall find it all out myself.”

In his “autobiography,” John Shepard Keyes would later reminisce about how he and his father John Keyes had accompanied Emerson on this lecture expedition:

I can remember best my trip to Dartmouth College Hanover NH. It was Fathers alma mater, and he perhaps thought it would be a better place for me than Cambridge. So as Mr. Emerson was to make the address there before the literary societies we took him in charge and starting Saturday morning journeyed around Monadnock as it seemed to me all day and reached Keene N.H. at dark. Here we staid at the Cheshire House then a famous hostelry and as I had never been out of the state before I enjoyed myself greatly. Father had friends there Gen Perry & others Mr. Emerson was known and cordially welcomed by them. And I saw that pleasant town over Sunday under favorable auspices. At dark that night we took the stage again for Walpole and after a striking drive by lamplight safely were housed at the tavern at Bellows Falls for a sleep broken by the roaring waters, which I was out very early to see in all their romantic wildness. With Mr. Emerson my father who was quite familiar with them, showed us their huge worn pits and rocky ledges and points of interest until breakfast and the stage called us to resume the journey. All that day we rode up the Connecticut River admiring much its beautiful valley meadows hills and waters reaching Hanover late in the evening to find it bustling with commencement festivities. Mr E was carried off by the societies, and we found rooms and friends at the hotel. The next day Father renewed his youthful memories of people and places, he knew thirty years before finding less change than I had thought possible, while I left to my own devices strolled about the college campus and buildings making vastly unfavorable comparisons of it to my Cambridge. It was in holiday garb but even that was tame and poor beside the rich and dashing Harvard.

3. Lawrence Buell’s comment on this talk is that it represented the 1st time any major literary figure had ever attempted to define an ethics of the literary, and that it wasn’t much of a start. He says he’s personally underwhelmed, and considers “LITERARY ETHICS” as merely a watered-down repetition of the talk the reverend had given in the previous summer at Harvard College: “THE AMERICAN SCHOLAR” — with some gratuitous wilderness stuff thrown in to remind his audience that compared to his alma mater, their Dartmouth College was an intellectual backwater.
At the hotel was a bride the wife of a friend of Fathers a Mr. Spaulding of Nashua, a very young and lovely lady, and I paid her very assiduous attention which her old husband smiled on complacently and she accepted graciously in his absence at the college meetings he attended– Of the commencement I remember but little only in my sophomoric conceit I thought the speakers green, and I fear was more impressed with the brides looks than with all orations &c. The address of Mr Emerson was a revelation to all who heard it, and reading it lately since its publication in the new edition of his works I was reminded of the stir to the life and spirit of those who heard it and his power and eloquence then for the first time. It made a great sensation partly because it shocked the orthodoxy and old-fashioned notions of the college and mainly because it voiced the new aspirations then just beginning to be felt all over New England. He received much admiration and attention from every one there, and we came in as his friends for a share of it though I confess that even the bride overlooked her soph for the sages conversation to my mortification. At the ball which closed the festivities I got even however as the lady danced finely dressed splendidly and shone so fairly as the belle in her wedding dress and cameo necklace, that I as her escort for her husband was too old to dance was in high feather again– We parted after supper with arrangements all made by me, to have a special stage for our drive home with a select party, and I dreamed of her I feel sure, for I thought I had never seen anyone so lovely – and some of the seniors treated me to a parting bumper in return for their introductions to the bride and Mr Emerson. We started early next morning in an extra stage, in which Mr Emerson Father Mr. Spaulding and several friends of theirs of the college or old graduates, and on the outside Mrs Spaulding and myself with the driver, and we climbed very deliberately over the long hills that make the back lane of New Hampshire The days ride was long hot and dusty Mrs S. sought the shade and comfort of the inside and I helped the driver & at last after dark, and with the incident of losing our way & the driver’s getting off to climb a guide post and see what it said an experience I never knew repeated in all my staging, we reached Concord N.H. quite late in the evening. We were all too tired to do much but sleep except Mr. Emerson who had preached there years before and knew many of the people, and saw some of them late as it was. The next morning we looked over the town which I remember seemed smaller than our Concord, although it was the state capital and had some good buildings. It was always called then ‘New’ Concord by Massachusetts people to distinguish it from ours, and was new looking. We took the Mammoth road line of stages because the driver promised me to drive 6 horses a feat I had never tried before, and I forget whether that parted us from the Spauldings or whether we left them at Nashua. Anyhow we reached Lowell in season to get brought in a carry all home Saturday night after an exciting and eventful week. My first journey from home of any length.
In New-York, the Hecker bakery had returned sufficient capital for the elder brothers John and George of Isaac Hecker to expand from baking into milling. They named their company the Croton Flour Mill. The youngest of the brothers, Isaac, began to avidly consume the theoretical speculations in the Reverend Orestes Augustus Brownson’s Boston Quarterly Review. Brownson was aware that Hecker spoke German at home, and recommended Immanuel Kant, Johann Gottlieb Fichte, and G.W.F. Hegel. The young man, ill prepared for this sort of reading, became confused and fell into skepticism. At the time Brownson was having his own problems of confusion and skepticism in regard to issues of pantheism and of epistemological subjectivism, and was taking an ill considered resource in the synthetic philosophy of Leroux’s L’HUMANITE, which offered to him that the problems of human society could only be approached by hoping for particular Divine interventions in the course of history, and really was not of much help to Hecker. Basically, Brownson’s problems were social and intellectual, Hecker’s personal and emotional, or rather, Brownson’s problems were problems of positioning, Hecker’s of survival. —Which is not to say that Brownson was not also suffering from clinical depression, or from physical illness. Before the Reverend’s conversion to Catholicism, he had been taking a view of New England history and its role similar to that of the historian George Bancroft, although with what one of the commentators has referred to as “a proto-Marxist twist.” His conversion experience of this year would quite invert that earlier structure, and the rise to liberalism in religion would come to be viewed by him as a lapse into divisiveness and impiety.

Waldo Emerson explained in the published version of his lecture “THE TRANSCENDENTALIST” that transcendentalism was being referred to in New England as new views:

but of course he mentioned this idiom only to contradict it, and insist that such thoughts were not new, but the very oldest....

Emerson asserted that Transcendentalism got its title from the constructs of Herr Professor Immanuel Kant (a philosopher whom, demonstrably, he never took the trouble to understand — if he even went to the trouble of reading him at all): although our sensory experience was a mere illusion in presenting to us an image of a material universe, nevertheless through an act of conscious imagination we could see, through this transparent illusion of materiality, to a real ideal realm. He thus cumbered the Transcendentalist movement with a misunderstood Continental legitimation which amounted to excess baggage. (Thoreau, by way of radical contrast with this cheap stuff, nowhere discussed such topics on their merits except to quip in WALDEN: OR, LIFE IN THE WOODS that “the universe constantly and obediently answers to our conceptions.”)

WALDEN: The universe constantly and obediently answers to our conceptions; whether we travel fast or slow, the track is laid for us. Let us spend our lives in conceiving then. The poet or the artist never yet had so far and noble a design but some of his posterity at least could accomplish it.

4. This firm would pioneer a new type of product, self-raising flour, pending introduction of single-acting baking powder (a combination of baking soda and cream of tartar) as a separate commodity. (What we know today as “double-acting” baking powder would not be readily available as a substitute for yeast until midcentury.)
It was in this year that Walt Whitman became acquainted with the essays of Waldo Emerson:

*I was simmering, simmering, simmering; Emerson brought me to a boil.*
William Rounseville Alger graduated at Harvard Divinity School, and immediately was ordained and became a pastor at a Unitarian Church in Roxbury, Massachusetts.

Thomas Wentworth Higginson: “Another tonic in the way of cultured companionship was that of James Elliot Cabot, fresh from a German university, – then a rare experience, – he being, however, most un-German in clearness and terseness. I remember that when I complained to him of not understanding Immanuel Kant’s ‘Critique of pure reason,’ in English, he answered tranquilly that he could not; that having read it twice in German he had thought he comprehended it, but that Meiklejohn’s translation was beyond making out. These men were not in the Harvard Divinity School, but I met their equals there. The leading men of a college class gravitated then as naturally to the Divinity School as now to the Law School; even though, like myself, they passed to other pursuits afterward. I met there such men as Thomas Hill, afterward President of Harvard College; Octavius B. Frothingham; William Rounseville Alger; Samuel Longfellow and Samuel Johnson, who compiled at Divinity Hall their collection of hymns, — a volume called modestly “A book of hymns,” and more profanely named from its editors’ familiar names “The Sam book.” Longfellow was one of the born saints, but with a breadth and manliness not always to be found in that class; he was also a genuine poet, like his elder brother, whose biographer he afterward became. Johnson, a man of brilliant gifts and much personal charm, is now best known by his later work on ‘Oriental Religions.’ It is a curious fact that many of their youthful hymns as well as some of my own, appearing originally in this heterodox work, have long since found their way into the most orthodox and respectable collections.”
Fall: Henry Thoreau made extracts in his Literary Note-Book from James Elliot Cabot’s “The Philosophy of the Ancient Hindoos” in the 4th issue of Cabot’s and the Reverend Theodore Parker’s Massachusetts Quarterly Review and thus brought his careful attention to the Bhagavad-Gítá, the Sánkhyá Káríká, and the Vishnu Purána. In quoting primarily from the Horace Hayman Wilson translation of The Vishnu Purána (London: Oriental Translation Fund, 1840), the Henry Thomas Colebrooke translation, edited by Horace Hayman Wilson, of the Sánkhyá Káríká (Oxford: Oriental Translation Fund, 1837), the Charles Wilkins translation of the The Bhagvat-Geeta or Dialogues of Krieesha and Arjoon... (London: Nourse, 1785), and Henry Thomas Colebrook’s Miscellaneous Essays in two volumes (London, 1837), Cabot was presented Hindus as Idealists — as Eastern Immanuel Kant-wannabees or, more accurately, Johann Gottlieb Fichte-imitators.

**Vishnu Purána**
- “As long as man lives he is immersed in manifold afflictions, like the seed of the cotton amidst its down.”
- “Travelling the path of the world for many thousands of births, man attains only the weariness of bewilderment, and is smothered by the dust of imagination.”
- “I am neither going nor coming; nor is my dwelling in any one place; nor art thou, thou; nor are others, others; nor am I, I.”
- “The story of Prahláda who became as one with Vishnu, by meditating upon him.”
- “Liberation, which is the object to be affected, being accomplished, discriminative knowledge ceases. When endowed with the apprehension of the nature of the object of inquiry, then there is no difference between it and supreme spirit; difference is the consequence of the absence of true knowledge. When that ignorance which is the cause of the difference between individual and universal spirit is destroyed, finally and for ever, who shall ever make that distinction between them which does not exist?”
- “That is active duty, which is not for our bondage; that is knowledge, which is for our liberation: all other duty is good only unto weariness: all other knowledge is only the cleverness of an artist.”

**Sánkhyá Káríká**
- “As a dancer, having exhibited herself to the spectator, desists from the dance, so does nature desist, having manifested herself to soul. Generous Nature, endued with qualities, does by manifest means accomplish, without benefit (to herself) the wish of ungrateful soul, devoid as he is of qualities. Nothing, in my opinion, is more gentle than Nature;
once aware of having been seen, she does not again expose herself to the gaze of soul."

Sánkhya Káriká: "By attainment of perfect knowledge, virtue and the rest become causeless; yet soul remains awhile invested with body, as the potter’s wheel continues whirling from the effects of the impulse previously given to it."
Professor of Greek Literature Cornelius Conway Felton prepared a new American edition of Sir William Smith, LL.D’s 1854 A HISTORY OF GREECE: FROM EARLIEST TIMES TO THE ROMAN CONQUEST; WITH SUPPLEMENTARY CHAPTERS ON THE HISTORY OF LITERATURE AND ART.

Charles Sanders Peirce graduated at Dixwell’s and entered Harvard College. He was reading Friedrich Schiller’s AESTHETIC LETTERS and beginning a study of Immanuel Kant.
Thomas Carlyle commented “I often think of Immanuel Kant’s notion – no real Time or Space, these are only appearances – and think it is true.”

“MAGISTERIAL HISTORY” IS FANTASIZING: HISTORY IS CHRONOLOGY
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“It’s all now you see. Yesterday won’t be over until tomorrow and tomorrow began ten thousand years ago.”

- Remark by character “Garin Stevens” in William Faulkner’s INTRUDER IN THE DUST

Prepared: November 12, 2014
This stuff presumably looks to you as if it were generated by a human. Such is not the case. Instead, someone has requested that we pull it out of the hat of a pirate who has grown out of the shoulder of our pet parrot "Laura" (as above). What these chronological lists are: they are research reports compiled by ARRGH algorithms out of a database of modules which we term the Kouroo Contexture (this is data mining). To respond to such a request for information we merely push a button.
Commonly, the first output of the algorithm has obvious deficiencies and we need to go back into the modules stored in the contexture and do a minor amount of tweaking, and then we need to punch that button again and recompile the chronology— but there is nothing here that remotely resembles the ordinary “writerly” process you know and love. As the contents of this originating contexture improve, and as the programming improves, and as funding becomes available (to date no funding whatever has been needed in the creation of this facility, the entire operation being run out of pocket change) we expect a diminished need to do such tweaking and recompiling, and we fully expect to achieve a simulation of a generous and untiring robotic research librarian. Onward and upward in this brave new world.

First come first serve. There is no charge.
Place requests with <Kouroo@kouroo.info>. Arrgh.