“NARRATIVE HISTORY” AMOUNTS TO FABULATION,
THE REAL STUFF BEING MERE CHRONOLOGY
March 31, Saturday: Josiah Clark Nott was born in Columbia, South Carolina, a son of Federalist congressman and attorney Abraham Nott (February 5, 1768-June 19, 1830).

Ludwig van Beethoven published something that virtually amounted to a retraction in the *Wiener Zeitung*, acknowledging that Artaria and Co. had not been involved in any way with the publication of his quintet.

In Newport, Rhode Island, Friend Stephen Wanton Gould wrote in his journal:

    Seventh day afternoon 31 3rd M 1804 No life. the day spent as usual in my occupation

 profesional society of friends

NobodY COULd Guess wHAt woulD hapPen NexT

BLACK SWANS
Josiah Clark Nott graduated at South Carolina College.

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.
Josiah Clark Nott received the diploma of a medical doctor at the University of Pennsylvania. He would serve for a year as an attending physician at the Philadelphia Almshouse.

THE FUTURE IS MOST READILY PREDICTED IN RETROSPECT
Dr. Josiah Clark Nott would serve for a year or two as a demonstrator of anatomy at the University of Pennsylvania.

THE FUTURE CAN BE EASILY PREDICTED IN RETROSPECT
Dr. Josiah Clark Nott began medical practice in Columbia, South Carolina.

By this point David Walker had moved his clothes business from 20 Brattle Street to 42 Brattle Street.

He had heard of, and embraced, a diasporic model of the development of the arts and sciences, whereby “learning originated” among the colored peoples, colored in a spectrum from “yellow” to “dark,” of Egypt and ancient Ethiopia, “and was carried thence into Greece, where it was improved upon and refined.” The question is not whether such a surmise is accurate (pace Martin Bernal) but instead, where did a self-educated person such as Walker obtain such a historical surmise? Well, we must note at the very start that this surmise is remarkably similar to an attitude of respect for North African culture which was expressed in classical antiquity by such writers as Herodotus. Also, however, two years earlier, in 1827 in an American publication titled Freedom’s Journal, similar sentiments had been expressed. James W.C. Pennington would carry this thesis forward in 1841, in A TEXT BOOK OF THE ORIGIN AND HISTORY, ETC., ETC., OF THE COLORED PEOPLE. Thus began Afrocentrism in defensive reaction to the colorless prejudices of white historians.

W.E. Burghardt Du Bois has attributed the notorious Southern penchant for violence to hegemony:

The white people of the South are essentially a fine kindly breed.... Perhaps their early and fatal mistake was that they refused long before the Civil War to allow the South differences of opinion.... Man act as they do in the South, they murder, they lynch, they insult, because they listen to but one side of a question.

Meanwhile W.F. Edwards was providing, in DES CARACTÈRES PHYSIOLOGIQUES DES RACES HUMAINES, physiological data on the differences between the various human races which would be of influence upon the 1842 treatise INTRODUCTORY LECTURES ON MODERN HISTORY, WITH THE INAUGURAL LECTURE DELIVERED IN DEC., 1841 by Thomas Arnold, upon Joseph Arthur, comte de Gobineau’s 4-volume 1853-1855 treatise ESSAI SUR L’INEQUALITÉ DES RACES HUMAINES, upon the foundational 1854 textbook of the new racialist American anthropology, Dr. Josiah Clark Nott and George Robins Gliddon’s TYPES OF MANKIND: OR, ETHNOLOGICAL RESEARCHES, BASED UPON THE ANCIENT MONUMENTS, PAINTINGS, SCULPTURES, AND CRANIA OF RACES, AND UPON THEIR NATURAL, GEOGRAPHICAL, PHILOLOGICAL, AND BIBLICAL HISTORY: ILLUSTRATED BY SELECTIONS FROM THE UNEDITED PAPERS OF SAMUEL GEORGE MORTON, M.D., AND BY ADDITIONAL CONTRIBUTIONS FROM PROF. L. AGASSIZ, LL.D., W. USHER, M.D.; AND PROF. H.S. PATTERSON, M.D., upon the British literary critic and classic classist Matthew Arnold, and thus (eventually) upon the development of Aryan racial theory.

Golly, 1829 sure was a year in which we were going in all possible directions!
March: Dr. Josiah Clark Nott got married with Sarah (Sally) Deas, 22-year-old daughter of James Sutherland Deas and Margaret Chestnut Deas.
Dr. Josiah Clark Nott became a surgeon in Mobile, Alabama.

January: Birth of James Deas Nott.

At last, some theorizing about human skin colors that is racial without being racialist! The origin of “Gloger’s Rule,” according to which melanin pigment in the skin affects its ability to manufacture vitamin D. A darker complexion impedes accumulation of too much vitamin D in the tropics, while a lighter complexion allows extra vitamin D production in marginally sunny climates. Too much vitamin D can cause hypervitaminosis symptoms. Too little can cause bone malformation, and a woman with a deformed pelvis can easily die during childbirth.

“GLOGER’S RULE”

WHAT I’M WRITING IS TRUE BUT NEVER MIND
YOU CAN ALWAYS LIE TO YOURSELF
August 17, Sunday: Charles Darwin reached the top of Mount Campana in Chile.

Birth of Edward Fisher Nott.

An instrument for force feeding should a slave attempt to escape through self-starvation:
Spring: The Nott family relocated to Paris, where Dr. Josiah Clark Nott would obtain additional surgical training and scientific education.
James Deas Nott died in Paris at the age of about three or four. The tiny body would be taken back to the United States by the parents for interment in Columbia, South Carolina, and then the Nott family would relocate to Mobile, Alabama where Dr. Josiah Clark Nott would establish, with Dr. Richard Lee Fearn, a joint practice at 62 Royal Street.

DO I HAVE YOUR ATTENTION? GOOD.
The Phrenological Association met in Birmingham.

Hiram Powers finished his white marble bust of President Andrew Jackson, for which Jackson had sat to be modeled from life while at the White House at the age of 68. “Make me as I am,” the old man had instructed, which pretty well excluded carving the bust out of ebony, perhaps even out of hickory! The bust is now in the Metropolitan Museum of Art. It would be interesting to determine how craniologically PC or non-PC this bust is, in consideration of contemporaneous phrenological theory.

Dr. Charles Caldwell, a racist who was a professor at a university in Kentucky, had at this point become the most popular phrenologist in America partly by pandering to the American need for a scientific legitimation of genocide.

Who knows what the white man knows?
— The white man knows.

However, the mainline American scientific establishment—under the leadership of the American school of ethnology based in Philadelphia—would over the course of the next ten years take this cudgel away from phrenology, by developing their own scientific legitimations for genocide that could not so easily be dismissed as a sideshow-tent fad. You may have been exposed, in your early schooling, to some of this ethnological material, in the strange scientific case study called “the Dukes versus the Kalikaks”—in which the names of two Appalachian families were changed in order to protect innocent victims of scientific study and in order to protect guilty perpetrators of scientific fraud. In this day and age, to be against slavery was to be antiscientific. In this year Alexander Kinmont’s TWELVE LECTURES ON THE NATURAL HISTORY OF MAN and Professor
Samuel George Morton’s *Crania Americana; or, A Comparative View of the Skulls of Various Aboriginal Nations of North and South America; To Which is Prefixd an Essay on the Varieties of the Human Species. Illustrated by Seventy-Eight Plates and a Coloured Map* (Philadelphia: J. Dobson) changed the American focus for such theorizing, by supposedly demonstrating that the inferiority of the Native American race was based on breeding rather than on environment, a conclusion supported by detailed scientific examination of the world’s largest collection of human skulls (world’s largest in pre-Nazi times, that is).

The intellectual faculties of this great family appear to be of a decidedly inferior cast when compared with those of the Caucasian or Mongolian races.

Henry David Thoreau would read and make notes on Professor Morton’s *Crania Americana*, including in his notes the professor’s remark that the American Indians “have made but trifling progress in mental culture or the useful arts.”

“Scientists have power by virtue of the respect commanded by the discipline. We may therefore be sorely tempted to misuse that power in furthering a personal prejudice or social goal — why not provide that extra oomph by extending the umbrella of science over a personal preference in ethics or politics?”

— Stephen Jay Gould

*Bully for Brontosaurus*


The prevailing viewpoint in America had for many years been that attitude enunciated by the Reverend Samuel Stanhope Smith (1750-1819) in his influential 1787 treatise, *An Essay on the Causes of the Variety of Complexion and Figure in the Human Species...* in which he had argued that the intellectual and moral condition of black people in America had been produced by “the humiliating circumstances in which they find themselves” just as the color of their skin had been produced by their long exposure to the African sun and thus eventually could be expected under better conditions to fade to whiteness. Race, in other words, rather than constituting an inflexible biological category, had been considered to be mutable. This presumption was apparently being demolished at this point by the “objective” craniological analyses being presented in such great detail in Dr. Morton’s treatise.
1327 **Australian** of Port St. Philip, New South Wales.
This man, whose name was Durabub, was killed in a
fray after having himself killed two savages of a hostile
tribe, A. D. 1841. His skull is the nearest approach
to the Orang type that I have seen. Ælat. 40. I. C.
81.

Australian, No. 1327.

574 Indian of the **Calapooyah** tribe of Oregon: artificially
Dr. J. K. Townsend. Crania Americana, plate 47 and
page 212.

Calapooyah, No. 574:
June 25, 1852: What a mean & wretched creature is man by & by some Dr Morton may be filling your cranium with white mustard seed to learn its internal capacity. Of all the ways invented to come at a knowledge of a living man — this seems to me the worst — as it is the most belated. You would learn more by once paring the toe nails of the living subject. There is nothing out of which the spirit has more completely departed — & in which it has left fewer significant traces.

In CRANIA AMERICANA Professor Morton divided humankind primarily into four races with the following racial characteristics.¹

- **Europeans:** “The Caucasian Race is characterized by a naturally fair skin, susceptible of every tint; hair fine, long and curling, and of various colors. The skull is large and oval, and its anterior portion full and elevated. The face is small in proportion to the head, of an oval form, with well-proportioned features.... This race is distinguished for the facility with which it attains the highest intellectual endowments.... The spontaneous fertility of [the Caucasus] has rendered it the hive of many nations, which extending their migrations in every direction, have peopled the finest portions of the earth, and given birth to its fairest inhabitants....”

- **Asians:** “This great division of the human species is characterized by a sallow or olive colored skin, which appears to be drawn tight over the bones of the face; long black straight hair, and thin beard. The nose is broad, and short; the eyes are small, black, and obliquely placed, and the eyebrows are arched and linear; the lips are turned, the cheek bones broad and flat.... In their intellectual character the Mongolians are ingenious, imitative, and highly susceptible of cultivation [i.e. learning]....So versatile are their feelings and actions, that they have been compared to the monkey race, whose attention is perpetually changing from one object to another....”

- **Native Americans:** “The American Race is marked by a brown complexion; long, black, lank hair; and deficient beard. The eyes are black and deep set, the brow low, the cheekbones high, the nose large and aquiline, the mouth large, and the lips tumid [swollen] and compressed.... In their mental character the Americans are averse to cultivation, and slow in acquiring knowledge; restless, revengeful, and fond of war, and wholly destitute of maritime adventure. They are crafty, sensual, ungrateful, obstinate and unfeeling, and much of their affection for their children may be traced to purely selfish motives. They devour the most disgusting [foods] uncooked and uncleaned, and seem to have no idea beyond providing for the present moment.... Their mental faculties, from infancy to old age, present a continued childhood.... [Indians] are not only averse to the restraints of education, but for the most part are incapable of a continued process of reasoning on abstract subjects....”

- **Africans:** “Characterized by a black complexion, and black, woolly hair; the eyes are large and prominent, the nose broad and flat, the lips thick, and the mouth wide; the head is long and narrow, the forehead low, the cheekbones prominent, the jaws protruding, and the chin small. In disposition the Negro is joyous, flexible, and indolent; while the many nations which compose this race present a singular diversity of intellectual character, of which the far extreme is the lowest grade of humanity.... The moral and intellectual character of the Africans is widely different in different nations.... The Negroes are proverbially fond of their amusements, in which they engage with great exuberance of spirit; and a day of toil is with them no bar to a night of revelry. Like most other barbarous nations their institutions are not infrequently characterized by superstition and cruelty. They appear to be fond of warlike enterprises, and are not deficient in personal courage; but, once overcome, they yield to their destiny, and accommodate themselves with amazing facility to every change of circumstance. The Negroes have little invention, but strong powers of imitation, so that

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1. Professor Morton claimed to be able to evaluate the intellectual capacity of a race as a function of its skull volume. A large skull meant a large brain and high intellectual capacity, and a small skull indicated a small brain and decreased intellectual capacity. Of course, since female skull sizes are smaller than male skull sizes ... but I don’t know that Professor Morton went there.
they readily acquire mechanic arts. They have a great talent for music, and all their external senses are remarkably acute.”

In this year Dr. Samuel George Morton was made Professor of Anatomy at Pennsylvania College (later to be known as the University of Pennsylvania).
Dr. Josiah Clark Nott founded the Mobile Medical Society.

1841
By this point, we don’t know exactly when, another son, named James Deas Nott II, had been born in the family of Dr. Josiah Clark Nott. In this year a daughter was born, Emma Nott.
Birth of Josiah Nott, Jr.
Lola Montez fled her situation as countess of Landsfeld and mistress to King Ludwig I in the midst of riotous demonstrations against her; the furor she had helped to create by her liberal and anti-Jesuitical influence upon him then forced his own abdication.

Hermann Ludwig von Helmholtz (1821-1894) articulated a doctrine that would later travel under the rubric “Conservation of Energy,” in his Über die Erhaltung der Kraft (“On the Conservation of Force”). The heat generated by muscles can be accounted for as the result of a complex chemical reaction that is more similar to than dissimilar from any of the very simple heat-producing chemical reactions that might occur when a chemist pours some one non-organic chemical into some other non-organic chemical in a test tube in a lab. There is therefore no need for any inventive or elaborate or special “vitalistic” explanation. In this same year, using a device that continuously measured blood pressure, Karl Friedrich Wilhelm found that the circulation of the blood was a mere fluidic process that could be fully explained in ordinary physical terms.

Benjamin Disraeli, future prime minister, proposed in TANCREDE, OR THE NEW CRUSADE that

All is race; there is no other truth.

In other words, white is right and (oh, incidentally, you must know that) Jews are Caucasians rather than Semites.
Professor Louis Agassiz accepted a professorship of zoology at Harvard College. In this year, also, appeared his *AN INTRODUCTION TO THE STUDY OF NATURAL HISTORY, IN A SERIES OF LECTURES DELIVERED IN THE HALL OF THE COLLEGE OF PHYSICIANS AND SURGEONS, NEW YORK. BY PROFESSOR AGASSIZ. ILLUSTRATED WITH NUMEROUS ENGRAVINGS. ALSO, A BIOGRAPHICAL NOTICE OF THE AUTHOR* (New-York: Greeley & McElrath, Tribune Buildings).

His former student Charles Frédéric Girard followed Professor Agassiz to Harvard, as an assistant.

In this year, also, the German traveler Johann J. von Tschudi was offering in his *TRAVELS IN PERU, DURING THE YEARS 1838-1842 ON THE COAST, AND IN THE SIERRA, ACROSS THE CORDILLERAS AND THE ANDES, INTO THE PRIMEVAL FORESTS*, just then being published in London in English translation, racist remarks which would subsequently be brought forward in such accounts as Dr. Josiah Clark Nott’s and George Robins Gliddon’s foundational textbook of the new racist American anthropology, to be published in London in 1854, *TYPES OF MANKIND: OR, ETHNOLOGICAL RESEARCHES, BASED UPON THE ANCIENT MONUMENTS, PAINTINGS, SCULPTURES, AND CRANIA OF RACES, AND UPON THEIR NATURAL, GEOGRAPHICAL, PHILOLOGICAL, AND BIBLICAL HISTORY: ILLUSTRATED BY SELECTIONS FROM THE UNEDITED PAPERS OF SAMUEL GEORGE MORTON, M.D., AND BY ADDITIONAL CONTRIBUTIONS FROM PROF. L. AGASSIZ, LL.D., W. USHER, M.D.; AND PROF. H.S. PATTERSON, M.D.*, and again subsequently be brought forward in 1876...
by Herbert Spencer in Volume I of his THE PRINCIPLES OF SOCIOLOGY, and again subsequently to be brought forward by an Austrian politician imprisoned in Germany in 1925-1926, in his book about his struggles, entitled MEIN KAMPF. Some lies are so choice, they can never die.

Professor Samuel George Morton’s “Hybridity in Plants and Animals considered in reference to the Question of the Unity of the Human Species” appeared in Silliman’s Journal. The author concluded that from the standpoint of the science of biology, all members of our species needed to be considered to be parts of the same human family — regardless of race.

Jakob Mathias Schleiden and Theodor Schwann announced that cells were the basic units of all living structures.
Dr. Josiah Clark Nott’s Sketch of the Epidemic of Yellow Fever of 1847, in Mobile. Also in this year, Two Lectures on the Connection between the Biblical and Physical History of Man, Delivered by Invitation, from the Chair of Political Economy, Etc., of the Louisiana University, in December, 1848.
Birth of Sarah Alice Nott.

One of the names being used for the dreaded yellow fever was the black vomit, because it was causing its victims to vomit black blood. As an example of this usage, in this year Herman Melville was writing, in his Redburn, His First Voyage, Being the Sailor-Boy Confessions and Reminiscences of the Son-of-

2. Do you get the point of the clause “CONNECTION BETWEEN THE BIBLICAL AND PHYSICAL HISTORY OF MAN” in this title? The point is that although the GENESIS story has us all descending from Adam and Eve, black and white splitting off from each other in a later timeframe, the polygenist argument has God creating each race of humans as a separate act of creation, with its own “Adam” and “Eve” progenitors — so that there could be no blood connection whatever (so long as there is not, shudder, miscegenation, which obviously was not what God intended and would defeat God’s plan for us) even though all humans are the same one human species. Professor Samuel George Morton himself had been reluctant to explicitly espouse polygenism because it was such a major challenge to the biblical creation story. There are, however, various inventive ways by which the creative mind might extrapolate around the GENESIS story in order to salvage both the righteousness of racism and the wrongness of miscegenation, and the racists of course carefully played all these angles. The point was to figure out one or another neato trick by which to allow that the GENESIS story, because it was holy scripture, was the literal truth of human origins, while meanwhile salvaging polygenism and therefore the bottom line, which of course was white master-racial superiority over the black servant creation.

We should bear in mind, of course, that Dr. Nott was himself a mocker of religion. He loved to point at the believers in God who tended to flock, when they were ill, not to their religion but to his operating table, and derogate them as hypocrites. We must suspect, therefore, that in seeking to force a connection between scripture and biology in these two lectures at New Orleans, he was merely offering an argument that he supposed might be persuasive for whatever foolish folks were of such a frame of mind.

Charles Hamilton Smith, a naturalist from England, was like Samuel George Morton a believer in polygenism, the theory that the races of humankind had been created separately. His The Natural History of the Human Species, published during this year, maintains that there have always been three fundamentally distinct human types: The Caucasian, the Mongolian, and the Negro. Samuel Kneeland, Jr., M.D. had authored an 84-page introduction to the American edition in which he laid out the evidence that supported polygenist creationism and insisted that the Genesis record in the Bible was entirely compatible with there having been multiple “Adam” and “Eve” progenitors.
A GENTLEMAN, IN THE MERCHANT SERVICE:

REDBURN: No more did we think of the gale and the plague; nor turn our eyes upward to the stains of blood, still visible on the topsail, whence Jackson had fallen; but we fixed our gaze on the orchards and meads, and like thirsty men, drank in all their dew.

On the Staten Island side, a white staff displayed a pale yellow flag, denoting the habitation of the quarantine officer; for as if to symbolize the yellow fever itself, and strike a panic and premonition of the black vomit into every beholder, all quarantines all over the world, taint the air with the streamings of their fever-flag.

But though the long rows of white-washed hospitals on the hill side were now in plain sight, and though scores of ships were here lying at anchor, yet no boat came off to us; and to our surprise and delight, on we sailed, past a spot which every one had dreaded. How it was that they thus let us pass without boarding us, we never could learn.

Professor Samuel George Morton became President of the Academy of Natural Sciences.

George Robins Gliddon’s *Indigenous Races of the Earth* (in conjunction with Dr. Josiah Clark Nott and others). Also, his *Ancient Egypt.*
George Robins Gliddon, the American vice-consul to Alexandria, Egypt in 1832, had organized a small shipment of mummies from a friend in Egypt.

In this year this collection of antique desiccated human corpses was placed on exhibit in Boston, and would be viewed by, among others, Henry Wadsworth Longfellow, the Reverend Professor Jared Sparks, Doctor Oliver Wendell Holmes, and Professor Louis Agassiz.

While at the AAAS meeting of scientists in Charleston arguing on behalf of the idea that the races of man were separately created, Professor Agassiz found he was much, much more welcome than the Hoars of Concord had been in 1844, when they had visited this port to protest the systematic imprisonment of innocent free northern black sailors. The good people of Charleston knew a kindred white soul when they saw one. Agassiz was trustworthy, he was a friend, they knew what conclusions he would arrive at after seeing the evidence: he was invited to visit their plantations and to inspect their black slaves. He commissioned a series of daguerreotypes of type specimens, and then these shockingly invasive and unsettling photographs lay in a box at the Peabody Museum of Archaeology and Ethnology for many, many years, until they were rediscovered in 1977 — long after the Harvard institution had conveniently forgotten all about the rabid “scientific” racism of one of its illustrious father figures.
"Scientists have power by virtue of the respect commanded by the discipline. We may therefore be sorely tempted to misuse that power in furthering a personal prejudice or social goal — why not provide that extra oomph by extending the umbrella of science over a personal preference in ethics or politics?"

— Stephen Jay Gould

BULLY FOR BRONTOSAURUS

Coincidentally, this was the year in which the astronomer Maria Mitchell was installed as an honorary member of the American Association for the Advancement of Science.³

Subsequent to the death of his 1st wife, Professor Agassiz remarried with the writer Elizabeth Cabot Cary of Boston, a promoter of education for females. During this year he prepared his volume LAKE SUPERIOR.

December 14, Saturday: An issue of Chambers’ Edinburgh Journal:

Chambers’ Edinburgh Journal

Issue of December 14

Dr. Josiah Clark Nott spoke before the Southern Rights Association on the timely topic “The Natural History of Mankind, Viewed in Connection with Negro Slavery” (this address would be published in the following year).⁴

3. How could she, not only as a woman but also as an abolitionist, have been acceptable to these good ol’ white racist boys? — Did they maybe notice that she wore a skirt but neglect to notice that she was wearing nothing made of cotton cloth because such cotton cloth was a product of the slave system? No, that wasn’t what it was, what it was was that she was not becoming a member, but only an honorary member. On her printed certificate, signed by the scientist Asa Gray, the salutation “Sir” had needed to be struck through and above it penned the substitute “Madam,” which is not particularly problematic, but also, the word “fellow” had needed to be struck through — and what had been substituted for this was the invidious descriptor “honorary member.” — There’s a big difference between an honorable member and an honorary member, and the difference is that a woman is not a real human being because an honorary member is not a real member. The lady scientist has eyes and can see a comet and a tongue and can report a comet, but she lacks a penis and therefore cannot interfere with processes of reality formation.

4. The attitude of the Southern Rights Association seems to have been that black slaves had no Southern rights. The attitude of Dr. Nott seems to have been that one sufficient reason for the appropriateness of such a political fact had been revealed by the science of biology — according to the advice of the most prominent of the learned white practitioners in that field.
Wendell Phillips, who was noticeably reluctant and uncomfortable when it came to sharing quarters with black abolitionists while on lecture tours, knew very well that the abolitionist struggle, for white abolitionists, had nothing whatever to do with a desire to improve the conditions of life available to black Americans. At this point he gave his game away by declaring to his white friends:

“My friends, if we never freed a slave, we have at least freed ourselves in the effort to emancipate our brother man.”

Obviously, the name of Wendell’s game would be Set-The-White-Man-Free-From-Being-His-Brother’s-Keeper. (Let the names of our favorite games be accurately descriptive! :-)

It is to be noted that this was the game that was being played in Virginia as well during this year, for there was a new law being put in effect which would oblige free blacks to leave that State of grace within a year — or be reduced again to slavery. The local version of Set-The-White-Man-Free-From-Being-His-Brother’s-Keeper, being played down south, was Go-Be-Free-Somewhere-Else, and the local version being played up north was At-Least-We-Tried-And-Are-Now-Therefore-Among-The-Righteous — but these slightly differing versions amount to very much the same sort of stupid racist bag of tricks of What-Is-Of-The-Last-Importance-Is-The-White-Man’s-Righteousness.
5. Has it become clear to you, in view of the above, why, when in 1842 the surviving 35 of the black privateers of the Amistad mutiny had been sent back to Africa aboard the bark Gentleman, they had been sent home as mere charity wards with nobody ever thinking to return to them their prize schooner La Amistad admittedly worth $70,000 — which they had won fair and square with their blood, sweat, and tears? For sure, had it been 35 surviving free white privateers, they would not have been denied this booty which belonged to them, but because they were instead free blacks, it never even occurred to any of the white players in this legal drama to give them their prize schooner back! One of the open issues of this drama, therefore, is: what happened to the La Amistad? Where did this valuable piece of property go? Which white men were allowed to profit from it? Our history books are, of course, silent. This is a question which, due to the ingrained nature of our race prejudice, it has never occurred to us to pose:

“In those parts of the Union in which the negroes are no longer slaves, they have in no wise drawn nearer to the whites. On the contrary, the prejudice of the race appears to be stronger in the States which have abolished slavery ... and nowhere is it so intolerant as in those States where servitude has never been known.”

— Alexis de Tocqueville
Surprise surprise! It was a white man’s game in which the person of color was but a pawn.⁶

Here the executive committee of the Philadelphia Anti-Slavery Society position themselves around Robert Purvis during this year. I don’t mean to suggest that all of these folks would have totally agreed with Phillips or with his white-man’s-game of Set-The-White-Man-Free-From-Being-His-Brother’s-Keeper. I only mean to insist that that was in fact the predominant, most influential white attitude:

During this year was published in Philadelphia PA by the firm of Campbell & Powers John Campbell’s Negro-Mania: Being an Examination of the Falsely Assumed Equality of the Various Races of Men; Demonstrated by the Investigations of Champollion, Wilkinson and Others, Together

⁶ Maybe you don’t agree.
Surprise surprise! Black people are inferior to white people.²

In this year also appeared Dr. Samuel A. Cartwright’s Report on the Diseases and Peculiarities of the Negro Race (DeBow’s Review XI), in which he declared the seeking of freedom by people of color to be a medical condition, an illness, an ailment to which he assigned the New Greek designation “drapetomania.”

(To prevent such an ailment from manifesting itself the slavemaster must avoid making himself too familiar with his or her slaves, never in any manner allowing them to consider themselves as equals with their white masters. Upon the detection symptoms of this medical condition, such as the slave’s becoming sulky and dissatisfied without cause, the curative treatment should include “whipping the devil out of them.”⁷)

7. [To be perfectly frank here: I have yet to establish that any sensible person at the time took Dr. Cartwright seriously, so the possibility remains open, at least in my own mind) that he was merely some sort of running dog whom only a modern historian reconstructing this in retrospect would ever tendentiously take seriously. What do you think?]
(Other Southern physicians would suggest that the removal of both big toes might be adequate to render running impossible.)

The first complete gorilla skeleton reached England. Previously, all that had been seen by Europeans had been a few skulls. Clearly, gorilla people were also inferior to white people.

Publication of Dr. Josiah Clark Nott’s AN ESSAY ON THE NATURAL HISTORY OF MANKIND, VIEWED IN CONNECTION WITH NEGRO SLAVERY DELIVERED BEFORE THE SOUTHERN RIGHTS ASSOCIATION, 14 DECEMBER, 1850.  

Professor Samuel George Morton’s ADDITIONAL OBSERVATION ON HYBRIDITY.

8. The attitude of the Southern Rights Association seems to have been that black slaves had no Southern rights. The attitude of Dr. Nott seems to have been that one sufficient reason for the appropriateness of such a political fact had been revealed by the science of biology — according to the advice of the most prominent of the learned white practitioners in that field.
Birth of Allen Huger Nott.

The Sand River Convention signed by Great Britain and the Boers in South Africa contained a clause forbidding slavery.

During the 1840s, in Virginia, the Reverend Moncure Daniel Conway’s uncle George Washington Conway had fallen in love with a neighbor’s slave, of mixed race, and gotten her pregnant. Then he had done the decent thing. Marry her? –No, that decent thing was quite impossible in Virginia, so he did the next best, he purchased her. They had simply matched the external pretense, the pretense of the law, that she was enslaved, with an internal pretense, the pretense of the heart, that she was enwifed. He had become de facto her loving husband. We don’t know much about this couple, for such people quickly became invisible in the Old South, but we do know that in this year of 1852 they were living on a small farm in the woods, with an elderly black woman, and with their two mixed-race children. (Legally, the black woman, the mulatto woman, and the two mulatto children were the slaves of G.W. Conway. But the only way we can distinguish this George Washington Conway in the records from which he is almost totally absent, as a white man, is that in these records, such as in the two censuses which were taken during his lifetime, he is listed under his full name within a context in which everyone around him has only a given name. Moncure would comment, later, that “Even my father declares that he is the best-hearted of the family.”)
In Britain, vaccination against the smallpox was made compulsory. The virus belatedly reached the Hawaiian Islands for the 1st time and, of a remainder population there of some 84,000 natives, in this year another 10,000 would die.

An outbreak of the yellow fever (also known as the black vomit) in New Orleans was killing 7,848 people.

Everybody knew at that time that this yellow fever had something to do with the swamp, but at the time it was being generally presumed that this was something having to do with fetid air, bad air, “malaria.” This was being presumed by almost everyone. An exception was Dr. Josiah Clark Nott, who had figured out that there was an insect vector and that that insect vector was the mosquito, and who was doing his very best to pass this critical information along to others.

In France, the physiologist Pierre Roux was demonstrating that diphtheria was being caused by a toxin produced by a bacterium, rather than by that bacterium per se.

At this point Joseph Arthur, comte de Gobineau, was beginning to produce, in four successive volumes over a 3-year period, his elaborate ÉSSAI SUR L'INÉGALITÉ DES RACES HUMAINES, a treatise upon the decline and fall of civilizations. He pointed up the fact, for instance, that the “peuples jaunes” (that is, the Chinese or “Mongoloid” race), “have little physical vigour and tend towards apathy ... to mediocrity ... [and] have an easy enough understanding of what is not too elevated or too profound.” This series of tomes would (eventually) prove most helpful to Aryan race theorists such as Professor Louis Agassiz, Dr. Josiah Clark Nott and George Robins Gliddon. His theorizing, in brief, was that whiteness of skin indicated initiative, and darkness inertia, to such an extent that all the real civilizations of the world, not only those of the Near East and of the Indian subcontinent but those of the Far East as well, have in fact historically been initiated by Aryans, and that, therefore, all human history is a product of the white race’s hymen fécond (fertile intermixture) with colored stocks. It is simply not satisfactory, to search for the cause of the decline of civilizations among cultural factors.

9. The hopelessly Eurocentric term “Far East” had been created in 1852 to designate “the extreme eastern regions of the Old World.”
such as Christianity, or the role of institutions, or excessive luxury. Instead, one must combine the historical question of the decline and fall of civilizations with the notion of racial degeneration:

I was gradually penetrated by the conviction that the racial question overshadows all other problems of history, that it holds the key to them all, and that the inequality of races from whose fusion a people is formed is enough to explain the whole course of its destiny.

Doesn’t it sound a bit self-serving, for a fair-haired Nordic “Aryan” to presume that world leadership naturally rests with his fair-haired Nordic peoples. Never mind, the composer Richard Wagner and his English son-in-law Houston Stewart Chamberlain would be popularizing this conceit in Austria and Britain, while the writer Madison Grant would be performing a similar function in the United States of America.

In contemplating the nation on the opposite side of the Atlantic, which professed that it was basing itself on principles of equality and democracy, the count could however express nothing but contempt. Equality and democracy are characteristics of dissolute, mixed-race persons in dissolute, mixed-race societies not worth the powder to blow them to hell and on top of that, those Americans are the sheerest hypocrites: Gobineau never neglected an opportunity to display his fine scorn at a nation supposedly founded upon egalitarian doctrine, that nevertheless was able to countenance human enslavement.  

Such is the lesson of history. It shows that all civilizations derive from the white race, that none can exist without its help, and that a society is great and brilliant only in so far as it preserves the blood of the noble group that created it, provided that this group itself belongs to the most illustrious branch of our species.

“The only lesson of history is that there are no lessons of history.”

— A.J.P. Taylor

10. His race attitude seems identical with Waldo Emerson’s.
A notice in the Saturday Review at this point coined the nice phrase “Muscular Christianity.” The anonymous author was describing the conceit that a perfect Christian gentleman, a manly fellow rather than a girly boy, should not be loathe to fear God, play competitive team sports, and doctor a horse. This sort of attitude would come to be associated with Charles Kingsley, Thomas Hughes, Catherine Beecher (she had incorporated music into German gymnastics during the 1830s and would coin the term “calisthenics”), and with Dio Lewis, the Boston homeopath whose New Gymnastics for Men, Women and Children would in 1861 introduce Indian clubs into New England schoolhouses.

September 15, Thursday: In Mobile, Alabama, Sarah Alice Nott, 3-year-old daughter of Dr. Josiah Clark Nott and Sarah (Sally) Deas Nott, succumbed to the yellow fever.

September 18, Sunday: In Mobile, Alabama, a 2d child of Dr. Josiah Clark Nott and Sarah (Sally) Deas Nott, Emma Nott, succumbed to the yellow fever at the age of 10 or 11.

September 22, Thursday: In Mobile, Alabama, a 3d child of Dr. Josiah Clark Nott and Sarah (Sally) Deas Nott, Allen Huger Nott, a year or two old, succumbed to the yellow fever.

Henry Thoreau surveyed some property J.B. Moore was transferring to Bronson Alcott.
September 23, Friday: Spain appointed the Marquis Juan de la Pezuela as Captain General of Cuba. This man was well known as an opponent of human slavery, and was assigned the task of suppression of the slave trade.

In Mobile, Alabama, a 4th child of Dr. Josiah Clark Nott and Sarah (Sally) Deas Nott, Edward Fisher Nott, succumbed to yellow fever at the age of 18 or 19.¹¹

11. The Nott children who would survive would be James Deas Nott II, then age 12, Henry Nott, then age 11, and Josiah Nott, Jr, then age 7 or 8 (out of a total population in the city of Mobile of about 25,000, the final tally of this epidemic would be 1,331). Of the three boys who would not succumb during this epidemic, the two old enough to become soldiers would be killed, one at Shiloh in 1862 and the other at Chickamauga in 1863.
Charles Pickering Gerrish, son of a Concord teacher, graduated from Harvard College. He would become a merchant.

In 1796, Dr. John Crawford had written a series of reports contradicting the bad-air theory “malaria,” asserting that the illness that went under that name was not being occasioned by the nature of the air of marshes and swamps but instead by tiny “eggs insinuated, without our knowledge, into our bodies” during mosquito bites, tiny eggs that were hatching within the puncture and migrating through the host’s body, and were producing the manifestations of the disease.

This notion had been considered so entirely absurd, by Dr. Crawford’s American contemporaries, that the local medical journals summarily rejected all Dr. Crawford’s articles. He was disparaged so vehemently that his medical practice began to suffer, and so he desisted from this effort. We had lost, for fully half a century, an opportunity to deal with this disease. However, in this year Lewis Daniel Beauperthy, a “traveling naturalist,” published a theory that malaria, and the yellow fever (or black vomit) as well, were being “produced by venomous fluid injected under the skin by mosquitoes like poison injected by snakes,” that marshes and swamps were made treacherous not by their miasmic vapors, but by the mosquitoes that proliferated within them.
WALDEN: It is the luxurious and dissipated who set the fashions which the herd so diligently follow. The traveller who stops at the best houses, so called, soon discovers this, for the publicans presume him to be a Sardanapalus, and if he resigned himself to their tender mercies he would soon be completely emasculated. I think that in the railroad car we are inclined to spend more on luxury than on safety and convenience, and it threatens without attaining these to become no better than a modern drawing room, with its divans, and ottomans, and sunshades, and a hundred other oriental things, which we are taking west with us, invented for the ladies of the harem and the effeminate natives of the Celestial Empire, which Jonathan should be ashamed to know the names of. I would rather sit on a pumpkin and have it all to myself, than be crowded on a velvet cushion. I would rather ride on earth in an ox cart with a free circulation, than go to heaven in the fancy car of an excursion train and breathe a malaria all the way.
Dr. Josiah Clark Nott would come to embrace this theory, and eventually would be credited as among the 1st to apply the insect vector theory to yellow fever.

Dr. Josiah Clark Nott, George Robins Gliddon, and Louis Ferdinand Alfred Maury’s INDIGENOUS RACES OF THE EARTH; OR, NEW CHAPTERS OF ETHNOLOGICAL INQUIRY; INCLUDING MONOGRAPHS ON SPECIAL DEPARTMENTS.

Few of the scientists of Professor Samuel George Morton’s day would have challenged his thesis that the race concept is a physical reality, or his assumption that cranial volume was a prime indicator of human mental capability or intelligence.
In this year such views were incorporated, for instance, into Dr. Josiah Clark Nott’s and the former diplomat George Robins Gliddon’s textbook *Types of Mankind: Or, Ethnological Researches, Based upon the Ancient Monuments, Paintings, Sculptures, and Crania of Races, and upon their Natural, Geographical, Philological, and Biblical History: Illustrated by Selections from the Inedited Papers of Samuel George Morton, M.D., (Late President of the Academy of Natural Sciences at Philadelphia,) and by Additional Contributions from Prof. L. Agassiz, LL.D., W. Usher, M.D.; and Prof. H.S. Patterson, M.D.* (Philadelphia: Lippincott, Grambo & Co.; London: Trübner & Co.), which would go through ten editions offering the unaltering scientific knowledge that the mental superiority of the white man over the colored man was a proven fact. The “Negro-Races” had “ever been Servants and slaves.”

The book in fact incorporates a letter from Professor Louis Agassiz of Harvard, who supported such a view without any qualification whatever. The book asserts as an unchallengeable scientific finding that the Negro can exist alongside the white race only as a tributary either in name or in fact. The book quite ignores in all its editions Frederick Douglass, who, in one of his speeches during this year, in no uncertain terms denounced it: “Perhaps, of all the attempts ever made to disprove the unity of the human family, and to brand the negro with natural inferiority, the most compendious and barefaced is the book, entitled *Types of Mankind*, by Nott and Glidden [sic].”

In “Sketch of the Natural Provinces of the Animal World and Their Relation to the Different Types of Man” Professor Agassiz argued that the distinct human types, in effect distinguishable species, having developed

12. And guess what? Subsequent developments have demonstrated that Frederick Douglass the nonscientist was right, and the scientists were wrong — and not merely on moral but on strictly evidentiary grounds!
under differing conditions in different regions of the globe, could only degenerate when taken out of these environments to which they had accommodated.\textsuperscript{13}

But race is a very great reality.... Any analysis of a great creative period ... must have this chaotic spot in its centre: the incalculable fact of racial intermixture. — Percy Wyndham Lewis, \textit{The Lion and the Fox: The Role of the Hero in the Plays of Shakespeare} (London: Methuen, 1951 [1927], page 298)

Today’s reviewer of the evidences marshalled in this volume may marvel at the easy manner in which the authors interpolated their own views inside the context of quotations ostensibly from the work of others. Certain of the “quotations” placed between the covers of this work are said now to have been “half made-up.” Clearly, from the standpoint of Nott and Gliddon, there was more at stake here than mere accuracy. In the introduction to this textbook, on page 49, Nott and Gliddon indicated that their understanding of this new science ethnology was that it was not only to pose, but also to provide a definitive answer for, the $64,000 question of who had to do whose laundry, “what position in the social scale Providence has assigned to each type of man?”\textsuperscript{14} Although this was a quite expensive volume, by 1871 it would have gone through fully ten editions. This scientific treatise declared that

\begin{quote}
We have had too much of sentimentalism about the Redman. It is time that cant was stopped now.
\end{quote}

Also, this detailed scientific argument for the separate creation of the differing human races and the inherent inalienable superiority of some of these races over other of these races pointed out, by “supplanting inferior types” the Caucasian race rather than incurring shame and guilt would be merely “fulfilling a law of nature.”

\textbf{EVOLUTIONARY ETHICS}

\textsuperscript{13} As another conservative biologist, Garret Harding, would be commenting, a weed is a plant that is out of place. Refer to Stepan, Nancy, “Biological Degeneration: Races and Proper Places,” in J. Edward Chamberlain and Sander L. Gilman, \textit{Degeneration: The Dark Side of Progress} (NY: Columbia UP, 1985, page 98-104).

\textsuperscript{14} Nott’s attitude was that “The time must come when the blacks will be worse than useless to us. What then? Emancipation must follow, which, from the lights before us, is but another name for extermination.”
The 1st volume of Joseph Arthur, *comte de Gobineau’s* 1853-1855 *Essai sur l’Inégalité des Races Humaines* appeared in English translation in the United States of America, bearing the title *The Moral and Intellectual Diversity of Races*. The Swiss-American Henry Hotze, who had just moved to Mobile, Alabama and had been assisted in this effort by Dr. Josiah Clark Nott, had substantially edited the volume to shift its emphasis away from inequality of races and toward the difference created by the separate development of the races.

April: This month’s issue of *Harper’s New Monthly Magazine*.

A notice of Dr. Josiah Clark Nott’s and George Robins Gliddon’s *Types of Mankind: Or, Ethnological Researches, Based upon the Ancient Monuments, Paintings, Sculptures, and Crania of Races, and upon their Natural, Geographical, Philological, and Biblical History: Illustrated by Selections from the Inedited Papers of Samuel George Morton, M.D., and by Additional Contributions from Prof. L. Agassiz, LL.D., W. Usher, M.D.; and Prof. H.S. Patterson, M.D.* (London: Trübner; Philadelphia) appeared in the *Westminster Review*, the critic expressing his satisfaction that these scientific authors had been able to derive on the basis of known scientific fact all the proper pro-slavery racist conclusions:

The writers of the "Types of Mankind" have done well by this fresh and rich contribution to the science of ethnology, the result of very diligent inquiry, towards recalling attention to the question of its true philosophy.
Dr. Josiah Clark Nott left his medical practice in Mobile, Alabama and relocated to New Orleans to become chairman of the anatomy department of the medical school of the University of Louisiana.

Dr. Nott’s, George Robins Gliddon’s, and Louis Ferdinand Alfred Maury’s INDIGENOUS RACES OF THE EARTH; OR, NEW CHAPTERS OF ETHNOLOGICAL INQUIRY; INCLUDING MONOGRAPHS ON SPECIAL DEPARTMENTS.

Completion of publication (begun in the previous year) of Henry Hotze’s translation of Joseph Arthur, comte de Gobineau’s Essai sur l’inégalité des races humaines, titled THE MORAL AND INTELLECTUAL DIVERSITY OF RACES. Dr. Nott contributed an appendix “containing a Summary of the Latest Scientific Facts bearing upon the Question of Unity or Plurality of Species.” Each race of the human species, each one appropriate to each of the continents, had been created by God separately, as the same species but as a separate act of creation — and therefore these separate creations each appropriate to itself were not to be mingled except through human sinful interference with what obviously was God’s Plan For the World. The proper role of the white was to be master, the proper role of the black to be servant. It was the way they were created and it was the way things should be. It is what God requires of us, that we be racist (however, in this year a light mulatto, Richard Henry Green, was graduating at Yale College).15

Publication of Professor Louis Agassiz’s CONTRIBUTIONS TO THE NATURAL HISTORY OF THE UNITED STATES

15. Young Green may have been “passing” — there was of course no place to register a race identification on Yale’s forms, no image of him is available, he did not have any great difficulty in obtaining suitable employment, he married into a Vermont family commonly regarded as white, and we see in census records that he as well as his wife and children were presumed white.
OF AMERICA began at this point, with the Boston firm of Little, Brown, & Company, in four quarto volumes, the most notable volume of which is the 2d, on the embryology of the turtle. The Concord library would come to own this, and from it Thoreau would copy in 1858 into his 2d commonplace book.

An utterly curious event occurred in 1857, in an utterly curious place, that will require some preamble. I have mentioned that all his life Professor Agassiz insisted regardless of any evidence brought before him that each species must be a separate and distinct “thought of God”—and that God must be repeatedly rethinking organic life in a series of independent and special creations without hereditary continuity—each time life on
earth is destroyed by some natural cataclysm. Now the United States was building up toward a civil war over

Now, as one of the curiosities of history, although it had been Alexander von Humboldt who had helped this bigot Agassiz get the chair in natural history at the University of Neuchâtel, it was also von Humboldt who persuaded the King of Prussia—of all people, of all places—to proclaim during this very year that:

A slave who steps on Prussian soil is free.
Dr. Josiah Clark Nott returned from New Orleans to Mobile to establish the Medical College of Alabama, and serve as its Professor of Surgery.
In a new edition of the Reverend Professor Edward Hitchcock’s ELEMENTARY GEOLOGY, 1st published in 1840, the paleontological chart known as the “tree of life” (displayed below) was omitted because it made it seem as if he were agreeing with Darwin when this was not at all the case. The branchings of his diagram had definitively not been evolutions, but rather had been points at which God had stepped in, just-at-the-right-time,
to introduce a needed new species.

NO NO THIS IS MOST DEFINITELY NOT EVOLUTION!

ELEMENARY GEOLOGY
Dr. Josiah Clark Nott obtained money and a charter from the Alabama State Legislature for his Medical College of Alabama in Mobile. The College moved into its own quarters on St. Anthony Street.

(Dr. Nott, an ardent secessionist, would during the years of civil war, with the college’s students serving in the military, enable these new facilities to be utilized as a military hospital.)

In about this timeframe Henry Thoreau copied from Dr. Nott’s and George Robins Gliddon’s Types of Mankind: Or, Ethnological Researches, Based Upon the Ancient Monuments, Paintings, Sculptures, and Crania of Races, and Upon Their Natural, Geographical, Philological, and Biblical History: Illustrated by Selections from the Inedited Papers of Samuel George Morton, M.D., and by Additional Contributions from Prof. L. Agassiz, LL.D., W. Usher, M.D.; and Prof. H.S. Patterson, M.D. (London: Trübner; Philadelphia) into his Indian Notebook #12 and his 2d Commonplace Book. Since he had just read and been impressed with the theory of On the Origin of Species and had elected to credit Charles Darwin rather than Professor Agassiz, it is doubtful that he would have been very much impressed with this proslavery political scientism.

Agassiz’s theism put the supernatural ahead of science. Hitchcock’s theism put it ahead of both science and government.... So much for the separation between church and state, and between scripture and science, during Thoreau’s era.
July 23, Tuesday: Dr. Josiah Clark Nott, vacationing in Virginia, seized an opportunity to be a tourist during the aftermath of the Southern triumph at Manassas/Bull Run:

“"I have seen the great and glorious battle of Manassas....
No one can imagine such a grand and glorious picture.""

On this day on the littered field of battle, the surgeon would have seen them beginning to remove the corpses of the 387 Confederate soldiers who had lost their lives and the 460 Union soldiers who had lost their lives. Perhaps he would have had an opportunity to inspect in these corpses a number of fatal wounds. Perhaps the surgeon also had an opportunity to tour the surgical sheds where 1,582 Confederate and 1,124 Union wounded were being assisted. All this must have been very exciting. (The parents Dr. Josiah Clark Nott and Sarah (Sally) Deas Nott would have an opportunity to become even more excited in the following year, when the body of his son Henry Nott would lie on the field of battle near Shiloh Baptist Church, and in the year after, when the
body of his son James Deas Nott II would lie on the field of battle near Chickamauga Creek.

“It is a consolation to those who mourn their loss and erect this monument to know that they died in defence [sic] of Liberty and left behind untarnished names.”
April 6, Sunday-7, Monday: Some 23,741 Americans killed one another in the woods around Shiloh Baptist Church near Pittsburg Landing in Tennessee. On the first day of this confrontation, Confederate forces attacked Union forces under General Ulysses S. Grant. By nightfall the federal troops were almost defeated yet, during the night, reinforcements arrived, and by the next morning the Union forces were able to dominate the field.

When the Confederate forces retreated, the exhausted federal forces did not follow.

The corpse of Dr. Josiah Clark Nott’s and Sarah (Sally) Deas Nott’s son Henry Nott was left among those littering this field.
“It is a consolation to those who mourn their loss and erect this monument to know that they died in defence [sic] of Liberty and left behind untarnished names.”
The following requiem poem would be prepared long afterward by Herman Melville:

Skimming lightly, wheeling still,
The swallows fly low
Over the field in clouded days,
   The forest-field of Shiloh—
Over the field where April rain
Solaced the parched ones stretched in pain
Through the pause of night
That followed the Sunday fight
   Around the church of Shiloh—
The church so lone, the log built one,
That echoed to many a parting groan
   And natural prayer
   Of dying foemen mingled there—
Foemen at morn, but friends at eve—
   Fame or country least they care:
(What like a bullet can undeceive!)
But now they lie low,
While over them the swallows skim,
   And all is hushed at Shiloh.
John Wesley Powell lost his right arm as a Union officer at the Battle of Shiloh. Our history texts now record that General Grant’s Union armies were victorious in a battle near Shiloh Baptist Church.

Later on during this year, not having heard of their father and husband Willard Woolson for more than a year, the Woolson family of New York would trace him to Minnesota, where he was being treated after receiving a leg wound, allegedly at the battle of Shiloh. The leg would be amputated and Mr. Woolson would soon die.¹⁶

¹⁶. If this soldier actually had been wounded in the leg in Tennessee in April, what on earth was he doing in Minnesota later on in the same year — and how in hell had he made it all that distance on his wounded leg? Something in this family legend simply doesn’t add up.
September 19, Saturday: Union and Confederate forces met at Chickamauga Creek in Tennessee. After a brief period of fighting, Union forces retreated to Chattanooga, and the Confederacy maintained control of the battlefield. After Rosecrans’s debacle at Chickamauga, Confederate General Braxton Bragg’s army occupied the mountains that ring the vital railroad center of Chattanooga.

Among the corpses that littered the field of battle near Chickamauga Creek was that of Dr. Josiah Clark Nott’s and Sarah (Sally) Deas Nott’s son James Deas Nott II.  

17. In case you’re wondering: since concern over the right to keep and bear arms as guaranteed in the Bill of Rights of the federal Constitution is a concern that has arisen in post-Civil War years, the Liberty for which they died could only have been either 1.) the right to leave the federal union, 2.) the right to own other human beings, or 3.) a combination of the above.
“It is a consolation to those who mourn their loss and erect this monument to know that they died in defence [sic] of Liberty and left behind un tarnished names.”
The Reverend Moncure Daniel Conway’s article for the Atlantic Monthly “Benjamin Banneker, the Negro Astronomer” was republished as a pamphlet in England.\(^{18}\)

In about this timeframe, the Reverend was also having published as a pamphlet in England another of his efforts, under the title “The Spiritual Serfdom of the Laity.”\(^{19}\)

In about this timeframe the Reverend reminisced:

> It is quite different from any I have ever seen. So beautiful and cheerful was this Quaker neighborhood, with its bright homes, and fields filled with happy laborers, the only happy negroes I have anywhere known,\(^{20}\) that I always experienced an exhilaration in riding there, and have often gone several miles out of my way to go through it to my appointments. I could tell the very line on the ground where the ordinary Maryland ended and the Quaker region began. I found on further acquaintance that I was in a place where mental culture was general, where there was a good circulating library and excellent schools, and the interior life of Sandy Spring more attractive even than the exterior.\(^{21}\)

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20. Josiah Henson would write about his experience with slavery in a memoir alleging that his life story had been a basis for Harriet Beecher Stowe’s Uncle Tom’s Cabin in 1852, as the alleged inspiration for the character “Uncle Tom.” A slave cabin in which Henson is believed to have spent time still stands at the end of a driveway off Old Georgetown Road.

In this crucial election held in the midst of war, the coining of the new term “miscegenation” as the term of choice for the fertile fusion and merging of the human races, to replace or supplement the older term “amalgamation” which ambiguously also indicated the restoration of the federal union, became a central focus, largely as the result of an anonymous-pamphlet hoax perpetrated by the anti-abolitionists David G. Croley and George Wakeman in New-York. The hoax was that while said pamphlet pretended to be an argument in favor of race mixture as our salvation, actually it was being offered in argument by a couple of white journalistic gents who were supposing race mixture to be the very worst thing which might ever happen to us as a nation:22

The Anthropological Society was incensed by an anonymous pamphlet published in London and New York in that year, entitled MISCEGENATION: THE THEORY OF THE BLENDING OF THE RACES APPLIED TO THE AMERICAN WHITE MAN AND NEGRO. It was with this book that the word “miscegenation” was first introduced, and the impact of this book can be measured from the fact that it caught on immediately. The authors began with a short definition of the term, as well as a cluster of other mostly nonce-words: miscegen, miscegenate, miscegenetic, melaleukation, melaleukon, melaleuketic (the last three terms, from the Greek melas (black) and leukos (white) leading to a further term melamigleukation, “the union of the races.” The strategy involved the production of a new word that would have the more specific meaning of actual racial mixture than the customary term “amalgamation,” which doubled as the term for the restoration of the Union. MISCEGENATION consisted of an audacious, cheeky attack on the thesis of the pro-slavery anthropologists Morton, Nott and Gliddon that claimed inevitable decline to be the effect of the mixing of the races. The authors invoke instead another common argument, to be cited by Darwin in THE DESCENT OF MAN, that a cross with “civilized races” makes “an aboriginal race” more fertile. In MISCEGENATION, the authors advance the proposition that miscegenation, far from producing degeneration as Gobineau and his American sympathizers had claimed, would have altogether beneficial effects, in this case by arresting the people of the United States from their alleged current decline, and increasing their fertility and vigour so as to form them into a new super-race:

Whatever of power and vitality there is in the American race is derived, not from its Anglo-Saxon progenitors, but from all the different nationalities which go to make up this people. All that is needed to make it the finest race on earth is to engraft upon our stock the negro element which Providence has placed by our side on this continent... We must become a yellow-skinned, black-haired people—in fine we must become Miscegens— if we would attain the fullest results of civilization (MISCEGENATION, pages 18, 28).

Well, isn’t that something, as provocations go! And yet these anonymous New-York anti-abolitionist agents provocateur newsies weren’t far off their mark, for in fact there were persons in that period in whom such provocative thoughts would resonate. One person in whom they had encouraged provocative thoughts was the

Reverend Conway, who would argue that “the mixture of the blacks and whites is good.” Well, that might be correct, but in that era it was definitely the wrong opinion to have, if one wanted to be of influence in that society. The Reverend would argue “I believe that such a combination would evolve a more complete character than the unmitigated Anglo-Saxon.” He would argue that rather than attempting to rear a new nationality, here in America, “we have to rear a new race.” He would argue that “it is well to remember that Miscegenation is already the irreversible fact of Southern Society in every thing but the recognition of it,” that “the mixture of blood has been very extensive,” that “These Southerners have proved that the repulsion of the alliance of the two bloods extends only to so much of it as the parson and magistrate have anything to do with.” –But in the making of such impolitic arguments, in that period, he would be merely disenfranchising himself and his followers precisely as these anonymous New-York anti-abolitionist agents provocateur newsies desired that such persons disenfranchise themselves!

For the science of the day would not support this:

23. By the sheerest coincidence the Reverend Conway had a relative down in Virginia who was doing precisely that. During the 1840s his uncle George Washington Conway had fallen in love with a neighbor’s slave, of mixed race, and gotten her pregnant. Then he had done the decent thing. Marry her? –No, that decent thing was quite impossible in Virginia, so he had done the next best, he had purchased her. They had simply matched the external pretense, the pretense of the law, that she was enslaved, with an internal pretense, the pretense of the heart, that she was enwifed. He had become de facto her loving husband. We don’t know much about this couple, for such people quickly became invisible in the Old South, but we do know that in 1852 they had been living on a small farm in the woods with an elderly black woman, and with their two mixed-race children. (Legally, the black woman, the mulatto woman, and the two mulatto children were all the slaves of G.W. Conway — but the only way we can distinguish this George Washington Conway in the records from which he is almost totally absent, as a white man, is that in these records, such as in the two censuses which were taken during his lifetime, he is listed under his full name within a context in which everyone around him has only a given name. Moncure would comment that “Even my father declares that he is the best-hearted of the family.”)

[see descriptive quotation]
The way in which [Robert Dale] Owen dwells on the physical details of the diseases of the Canadian refugees [in his 1864 treatise The Wrong of Slavery, the Right of Emancipation, and the Future of the African Race in the United States] is symptomatic of the phobia and fascination that the idea of miscegenation summons forth in the white imagination. As we have seen, 19th-Century scientists seemed particularly prone to such hostile obsessions and ambivalent fantasies. Take, for example, the reaction of the Swiss-American ethnologist, Louis Agassiz, Professor of Zoology at Harvard and contributor to Types of Mankind, when invited to comment to the American Freedmen’s Inquiry Commission on the prospect for emancipated slaves in the United States, with particular reference to the question of whether they would amalgamate with the whites, and whether the mulattos would be prolific in reproducing themselves or die out as Nott had claimed. Agassiz’s own theory of the geographical distribution of the races led him to argue that blacks and whites would segregate naturally, with the white going North and the Blacks south. The mulattos, weak and infertile, he claimed, would die out. Rehearsing the argument of Nott, Agassiz similarly finds himself not entirely convinced by his own scientific racial theory. He cannot bear from dwelling on the overriding nightmare of the possibility of amalgamation:

The production of halfbreeds is as much a sin against purity of character.... Far from presenting to me a natural solution of our difficulties, the idea of amalgamation is most repugnant to my feelings, I hold it to be a perversion of every natural sentiment.... No efforts should be spared to check that which is abhorrent to our better nature, and to the progress of a higher civilization and a purer morality.

...Disgust always bears the imprint of desire: Agassiz goes on to suggest that the effect of such philandering with mixed-race servants is that the white Southern male increasingly acquires a taste for pure black women: “This blunts his better instincts in that direction and leads him gradually to seek more spicy partners, as I have heard the full blacks called by fast young men.” At this point Agassiz articulates the unspeakable, and opens up the basis of the necessity for why so much racial theory is based on the insistence on inalienable separation: not only the fear, and delicious fantasy, that the white woman really wants to proclaim “I love the black man,” but an avowal of the sexual desire of white men for black women. Once again, as in Gobineau, we find and ambivalent driving desire at the heart of racialism: a compulsive libidinal attraction disavowed by an equal insistence on repulsion ... an ambivalence nicely illustrated in Agassiz’s [and Mrs. Louis Agassiz’s] own A Journey in Brazil [London: Trübner, 1868], where [Professor] Agassiz’s revulsion against “half-breeds” mixed-race populations—a mongrel crowd as repulsive as the mongrel dogs”– is matched by his wife’s fascination for the “fine-looking athletic negroes” from West Africa whom, she writes, she never tires of watching in the street and the market.
As part of the propaganda that our civil war was not just a bloody mess but a noble cause – that it had moral purpose, that the North was standing on moral high ground – a number of photographs began to circulate, the intent of which was to demonstrate to all and sundry that slavery wasn’t merely something that happened only to Americans who were noticeably “of color,” but was something that might happen even to me and mine or even to you and yours:

(There’s no reason, of course, to suspect that this photograph has been in any way faked. There were in fact light-mulatto slaves in the American South, just as there were free light mulattos in the American North, who looked just about as white as white gets — but who were still in the South being treated as “just another slave,” and were still in the North being treated as “just another nigger.” If, for instance, you ever get a chance to look at photographs of the “black” students being educated by Prudence Crandall in Connecticut – remember the fuss and feathers as local citizens threw rocks through the windows of her school and attempted to set it on
Americans at large often held the abolitionists responsible for the war. They argued that the abolitionists’ long agitation, strident as it often was, had antagonized the South into secession, thus beginning the war, and that the abolitionists’ insistence that the war should not end until all slavery had been abolished kept the war going. In 1863 the widely read New York Herald made the charge devastatingly personal. It specified that by being responsible for the war, each abolitionist had in effect already killed one man and permanently disabled four others…. While William Lloyd Garrison preferred voluntary emancipation, during the war he came to look with tolerance on the abolition of slavery by military necessity, saying that from seeming evil good may come. Similarly, the Garrisonian-Quaker editor, Oliver Johnson, while also preferring voluntary emancipation, pointed out that no reform ever triumphed except through mixed motives. But the Garrisonian lecturer Pillsbury was contemptuous of such attitudes. Freeing the slaves by military necessity would be of no benefit to the slave, he said in 1862, and the next year when the Emancipation Proclamation was already being put into effect, he said that freeing the slaves by military necessity could not create permanent peace. Parker Pillsbury won considerable support for his view from abolitionist meetings and from abolitionist leaders as well. Veteran Liberator writer Edwin Percy Whipple insisted that “true welfare” could come to the American people “only through a willing promotion of justice and freedom.” Henry C. Wright repeatedly said that only ideas, not bullets, could permanently settle the question of slavery. The recent Garrisonian convert, the young orator Ezra Heywood, pointed out that a government that could abolish slavery as a military necessity had no antislavery principles and could therefore re-establish slavery if circumstances required it. The Virginia aristocrat-turned-abolitionist, Moncure Daniel Conway, had misgivings that if emancipation did not come before it became a fierce necessity, it would not reflect true benevolence and hence could not produce true peace. The Philadelphia wool merchant, Quaker Alfred H. Love, asked, “Can so sublime a virtue as … freedom … be the offspring of so corrupt a parentage as war?” The long-time abolitionist Abby Kelley Foster—the speak-inner and Underground Railroader–predicted flatly, if the slave is freed only out of consideration for the safety of the Union, “the hate of the colored race will still continue, and the poison of that wickedness will destroy us as a nation.” Amid the searing impact of the war—the burning fields, the mangled bodies, the blood-splattered hills and fields— a few abolitionists had not forgotten their fundamental belief that to achieve humanitarian reform, particularly if it was to be thorough and permanent reform, the methods used to achieve it must be consistent with the nature of the reform. … What abolitionists often chose to brush aside was that after the war most blacks would still be living in the South, among the same Confederates whom they were now trying to kill.
John Mitchel founded the Irish Citizen in New-York, but angered Fenians by suggesting they should give allegiance to their new country.

Concerned over the poor fortunes of his Medical College of Alabama (in the Reconstruction era the building was been, maddeningly, converted into a school for “two or three hundred negroes racing through it and tearing everything to pieces — the chemical laboratory is occupied by negro cobbles,” Dr. Josiah Clark Nott gave up in disgust and abandoned Mobile in favor of Baltimore. “What, seize the facility in which I had intended to teach white men how to mend human bodies, and use it to teach black men how to mend boots? — that’s just disgusting” (later he would relocate again, and open a practice on West 23d Street on Manhattan Island, where because of a very large influx of well-to-do Southerners fleeing Reconstruction, he had reason to expect that people would sympathize with the white man’s postwar plight).
William Wells Brown noted well a strange factoid: that by having participated in the fighting in our civil war, American blacks had, rather than gaining the respect and admiration of very many white Americans, merely “gained the hatred of their old masters and put themselves throughout the South in a very bad position.”

He had come at this point to consider that he had made a serious mistake, in having sponsored black enlistment in the Union Army. It would seem that these soldiers and recruiters had fallen victim to a con, a little white lie that he had unfortunately been susceptible to. The US Civil War had been merely a conversation among white men, with the fate of the American people of color being merely one of the topics of this conversation.

It is I think unfortunate that he was able to figure this out only afterward, by virtue of hindsight — but it occurs to me now that this may be a truth worth repeating, a truth to which some white people have yet to adjust themselves.
February 24, Friday: Charles Darwin’s *The Descent of Man, and Selection in Relation to Sex* appeared in two volumes in London. This work cited the 1854 text by Dr. Josiah Clark Nott and George Robin Gliddon *Types of Mankind: Or, Ethnological Researches, Based upon the Ancient Monuments, Paintings, Sculptures, and Crania of Races, and upon their Natural, Geographical, Philological, and Biblical History: Illustrated by Selections from the Inedited Papers of Samuel George Morton, M.D., and by Additional Contributions from Prof. L. Agassiz, LL.D., W. Usher, M.D.; and Prof. H.S. Patterson, M.D.* (London: Trübner; Philadelphia), popularizing the polygenist theory of separate origins for various races of humans, as an example of the attempt to consider the races of man to be separate species (Darwin insisting that to the contrary, all humanity is one single species).

Benjamin Dudley Emerson made his will. He would leave, for a schoolteacher, surprisingly large sums to his *alma mater* Dartmouth College, and to his home town Hampstead, New Hampshire:

I, Benjamin D. Emerson of West Roxbury, in the Commonwealth of Massachusetts, make this my last will and Testament.

... 8th. All the residue of my estate, real and personal, I direct shall be sold by my executors, at public or private sale, according to their best discretion, as soon as conveniently may be after my decease, and the proceeds applied as hereinafter directed.
Whereas it is my desire to provide for the establishment and permanent maintenance in my native town of Hampstead, in the state of New Hampshire, of a school to be called "The Hampstead High School," and to be for the free use and benefit of that town forever, but only upon the following conditions, namely:

First. That within two years from the final probate of this Will, there shall be procured from the Legislature of said State an act of incorporation, making seven persons, namely, John Ordway, Tristram Little, William C. Little, Amos Buck, Amos Ring, and Frederick A. Pike, together with the pastor of the present Congregational Society in town for the time being, ex-officio, or such of said persons as shall then be living and residing in said Hampstead, together with such other persons residing in said town as said Legislature may name in the place of any who may have deceased or removed from said town, a body corporate by the name of the "Trustees of Hampstead High School," with the power to fill all vacancies that may occur in their own body, and to establish, govern, maintain, and administer a high school in said town of Hampstead, subject to the substantial observance of the following principles and regulations, which are to be regarded as the fundamental constitution of said school, namely:

(1) The said school shall be open and free to youth of both sexes belonging to said town of Hampstead, impartially and without distinction; but no scholar shall be admitted who shall not have attained the age of twelve years, and who can read, write and spell the English language with reasonable correctness and facility, considering his or her age; nor shall any scholar be admitted or retained who does not sustain a good moral character. (2) The whole number of scholars in said school shall not exceed thirty at anyone time. (3) No person shall be appointed to the office of preceptor or master of said school, who has not been regularly graduated at some University or College in our country, or who does not sustain a good moral character. (4) It shall be the duty of the preceptor to commence the daily exercises of the school by reading, or causing to be read, some portion of the sacred scriptures, and by prayer; and on each alternate Saturday during school term, he shall be required to devote one half hour at least to instruction calculated to improve the manners and morals of his pupils, impressing on their minds the duty of practising the cardinal virtues of truth, temperance, modesty, industry, benevolence, and especially filial love and obedience, and deference and respect for old age. The last named virtues, which have been too much neglected in later years, should be made an important part in every youth’s education: they are indispensable to the forming of good morals and good manners, as well as the religious character. I cannot too strongly urge their claim upon those who have in charge the education of youth. The emphatic words of Sacred Writ are, “Honor thy father and thy mother.” "Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God." On each other alternate Saturday during
term time, said preceptor shall devote one half hour or more to
the inculcation of the doctrine and practice of religion 88
displayed in the Old and New Testaments, and as exemplified
in the conduct of our great exampler, Jesus Christ, and his
disciples; carefully excluding all sectarianism and
uncharitableness, as tending to not only to make the narrow way
still narrower without necessity, but even turn it from its
heavenly direction: it being believed that simply inculcating
the doctrine of the Saviour and his apostles, 88 nearly 88
possible in their own language, without attempting to make
proselytes to the peculiar views of any class of Christians, is
the best instruction in religious knowledge.
Second. That within three years of the final probate of said
Will the said town of Hampstead. shall erect a suitable and
substantial schoolhouse, satisfactory to said trustees, 011 a
lot of land containing not less than one acre, measuring not
less than two hundred and ten feet on any side, and situated in
said Hampstead, on the main road between the Old Meeting House
and the house formerly owned by Dr. James Knight, at the corner
of what is called “Kent’s Farm Road,” and shall within said three
years convey said lot of land, with said schoolhouse finished
and well fitted for the reception of scholars, to the said
Trustees for the use of the said High school forever; the said
lot to be planted with not less than fifty ornamental shade
trees, one half elms, and the other one half sugar maples, and
the distance between the schoolhouse and the road to be not less
than one hundred feet.
Now, therefore, in case the foregoing conditions are complied
with, then, and not otherwise, I direct my executors to pay one
half of the net proceeds of the sale of my real estate in West
Roxbury, together with one-half of any net income of such
proceeds that may accrue before the time of such payment, to the
said Trustees of the Hampstead High School upon the following
trusts: namely, to invest the same, and from time to time to
change the investments, having regard always to the safety of
the fund, rather than to its productiveness; and all the net
income thereof, but no part of the principal, to apply to the
use, benefit, and support of said High School, forever.

In witness whereof I hereto set my hand and declare this to be
my last will in the presence of three witnesses, this twenty-
fourth day of February A.D. eighteen hundred and seventy-one.
BENJAMIN D. EMERSON.
November: Suffering from tuberculosis, Dr. Josiah Clark Nott moved from New-York to Aiken, South Carolina. The family would move again, back to Mobile, Alabama.
March 31, Monday: Josiah Clark Nott died. In life he had considered religion to be nothing more than a sick joke, but the Magnolia Cemetery outside Mobile, where his children were buried, would be tolerant of this. The widowed Mrs. Sarah (Sally) Deas Nott would return to New-York and survive for another decade (since there had been but one surviving child, and he a lifelong bachelor, that would be the end of this family).

24. We don’t know how he had reacted in 1871 to Charles Darwin’s disproof of his biological theory, about black humans being a separate creation — but wouldn’t it be interesting to have this information?
Herbert Spencer, in Volume I of his THE PRINCIPLES OF SOCIOLOGY published in this year in England, was guilty of uncritically passing along racist remarks which had originated with the German traveler Johann J. von Tschudi in TRAVELS IN PERU, DURING THE YEARS 1838-1842 ON THE COAST, AND IN THE SIERRA, ACROSS THE CORDILLERAS AND THE ANDES, INTO THE PRIMEVAL FORESTS, published in London in English translation in 1847, racist remarks which had subsequently been brought forward in such accounts as Dr. Josiah Clark Nott’s and George Robin Gliddon’s foundational textbook of the new racialist American anthropology, published in London in 1854, TYPES OF MANKIND: OR, ETHNOLOGICAL RESEARCHES, BASED UPON THE ANCIENT MONUMENTS, PAINTINGS, SCULPTURES, AND CRANIA OF RACES, AND UPON THEIR NATURAL, GEOGRAPHICAL, PHILOLOGICAL, AND BIBLICAL HISTORY: ILLUSTRATED BY SELECTIONS FROM THE INEDITED PAPERS OF SAMUEL GEORGE MORTON, M.D., AND BY ADDITIONAL CONTRIBUTIONS FROM PROF. L. AGASSIZ, LL.D., W. USHER, M.D.; AND PROF. H.S. PATTERSON, M.D. Spencer thus made these racist lies available to an Austrian politician who would repeat them in the 1925-1926 timeframe in his book about his struggles, MEIN KAMPF. Some lies are so choice they never die.
July 18, Saturday: The 1st volume of Adolf Hitler’s “My Prisons” opus, *MEIN KAMPF*, was published by Max Amann. Would you like to be inspired?

Hitler would be in prison in Germany this year and the next. He was what you’d call a political prisoner.

This jailhouse author, we notice now, was guilty of uncritically passing along racist remarks which had originated with the German traveler Johann J. von Tschudi in *TRAVELS IN PERU, DURING THE YEARS 1838-1842 ON THE COAST, AND IN THE SIERRA, ACROSS THE CORDILLERAS AND THE ANDES, INTO THE PRIMEVAL FORESTS*, published in London in English translation in 1847, racist remarks which had subsequently been brought forward in such accounts as Dr. Josiah Clark Nott’s and George Robin Gliddon’s foundational textbook of the new racialist American anthropology, published in London in 1854, *TYPES OF MANKIND: OR, ETHNOLOGICAL RESEARCHES, BASED UPON THE ANCIENT MONUMENTS, PAINTINGS, SCULPTURES, AND*
Of course, as we all know, Adolf was the sort of guy who would only use biological weapons if he could get away with it.

He wasn’t like us at all.
Professor Stephen Jay Gould studied, in *The Mismeasure of Man*, from a historical perspective, the craniometric work of Dr. Samuel George Morton, and concluded that as an impact of his racist beliefs Morton may have “overpacked” the skulls with lead pellets.

(Since this point, it has been discovered by re-measuring some of the actual skulls that although Dr. Morton’s assistant had made some errors while conducting measurements with birdseed, in actuality Dr. Morton’s own measurements with lead pellets had been significantly more accurate than Professor Gould’s re-evaluation.)
Professor Stephen Jay Gould’s *The Mismeasure of Man*, 2d edition revised and expanded.\(^\text{25}\)

“"MAGISTERIAL HISTORY" IS FANTASIZING: HISTORY IS CHRONOLOGY

25. Beware. Revisiting these measurements, by tracking down and re-measuring some of the actual skulls that Morton had measured, has since demonstrated that the original measurements by the use of lead shot, which Professor Gould derogated, actually had been more accurate than his own re-analysis.

“Scientists have power by virtue of the respect commanded by the discipline. We may therefore be sorely tempted to misuse that power in furthering a personal prejudice or social goal — why not provide that extra oomph by extending the umbrella of science over a personal preference in ethics or politics?"  
— Stephen Jay Gould  
*Bully for Brontosaurus*  
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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: December 2, 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.