

PEOPLE MENTIONED IN WALDEN

SEMPER CADENDO NUNQUAM CADIT



"The Catholic Church will come to an end sometime between the year 2035 and the year 2054."

WALDEN: Philanthropy is almost the only virtue which is sufficiently appreciated by mankind. Nay, it is greatly overrated; and it is our selfishness which overrates it. A robust poor man, one sunny day here in Concord, praised a fellow-townsmen to me, because, as he said, he was kind to the poor; meaning himself. The kind uncles and aunts of the race are more esteemed than its true spiritual fathers and mothers. I once heard a reverend lecturer on England, a man of learning and intelligence, after enumerating her scientific, literary, and political worthies, Shakspeare, Bacon, Cromwell, Milton, Newton, and others, speak next of her Christian heroes, whom, as if his profession required it of him, he elevated to a place far above all the rest, as the greatest of the great. They were Penn, Howard, and Mrs. Fry. Every one must feel the falsehood and cant of this. The last were not England's best men and women; only, perhaps, her best philanthropists.

PEOPLE OF
WALDEN

SIR FRANCIS BACON

OLIVER CROMWELL

ELIZABETH FRY

JOHN HOWARD

JOHN MILTON

ISAAC NEWTON

WILLIAM PENN

WILLIAM SHAKESPEARE

"NARRATIVE HISTORY" AMOUNTS TO FABULATION,



THE PEOPLE OF WALDEN:

SIR ISAAC NEWTON

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THE REAL STUFF BEING MERE CHRONOLOGY



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1642

January 8, Saturday (1641 Old Style; Wednesday, 1642 New Style, i.e. Gregorian): [Galileo Galilei](#) died in Arcetri, near Florence, almost a year prior to the premature birth of [Isaac Newton](#) in Grantham, England.

NOBODY COULD GUESS WHAT WOULD HAPPEN NEXT





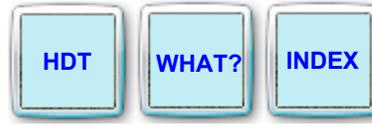
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December 25, Thursday (Old Style, i.e. Julian; the correct New Style or Gregorian date would be January 4, 1643):
[Isaac Newton](#) was born in Grantham, England, so premature that his mother would aver that he could have been fitted into a quart mug. (Here is an image of an English pewter quart tavern mug — although this one dates only as far back as 1830, you will get the general idea.)





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1668

Hans Lippershey (1570-1619), a German-born lens maker in the Netherlands, had applied for a patent for an optical refracting telescope, made from two lenses, a converging objective lens and a diverging eye lens, fully sixty years earlier, intending his invention for warfare. Galileo had soon redirected this war device toward the heavens. However, it soon became apparent that this device suffered from a major limitation very similar to the design mistake of the original Hubble space telescope: chromatic aberration caused its images to be fuzzy as light of different colors came to a focus at the wrong focal lengths. The problem had persisted for fully sixty years, but in this year [Isaac Newton](#) was able to develop a device using one lens and a mirror, the optical reflecting telescope, that for the 1st time corrected this most salient design flaw.

HISTORY OF OPTICS

**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.**



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1670

[Isaac Newton](#) and G.W. von Leibnitz independently gave the world the calculus.

CHANGE IS ETERNITY, STASIS A FIGMENT



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1672

January: In this year would occur the 1st of a number of confrontations between [Robert Hooke](#) and Sir [Isaac Newton](#). This initial one was in regard to a paper on white light being a composite of other colors, that Newton was presenting before the Royal Society. Newton's observations had been on the dispersion of sunlight as it passed through a prism. His explanation was that sunlight was composed of light of different colors, and that these different colors were being to differing extents refracted by glass.

HISTORY OF OPTICS

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

February 15, Thursday (1671, Old Style): [Robert Hooke](#) presented his own paper on the diffraction of light to the Royal Society, in which he took exception to Sir [Isaac Newton](#)'s analysis of the dispersion of sunlight as it passed through a prism, communicated to the Society in the previous month. Newton had asserted sunlight to be composed of light of different colors, which were to differing extents refracted by glass. Hooke's analysis differed from this in important respects.



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1673

When [Isaac Newton](#), feeling himself disrespected, threatened to leave the Royal Society, there was much gushing of reassurances of admiration, respect, etc., not only on the part of Secretary of the Royal Society Oldenburg, but from others as well. When an offer was made to waive dues to the Society, Newton changed his mind and stayed.

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- SIR FRANCIS BACON
- OLIVER CROMWELL
- ELIZABETH FRY
- JOHN HOWARD
- JOHN MILTON
- ISAAC NEWTON
- WILLIAM PENN
- WILLIAM SHAKESPEARE

DO I HAVE YOUR ATTENTION? GOOD.



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1675

February 5, Friday (1674, Old Style): Sir [Isaac Newton](#) wrote to a fellow natural philosopher, the short hunchback [Robert Hooke](#) — a man whose physique has been described by his biographers as “something crooked” — and ridiculed both his pretensions to science and his personal physical problems.



Adapting a line about African pygmies from the then-famous book ANATOMY OF MELANCHOLY, Newton said of himself “If I have seen further, it is by standing on the shoulders of giants.” Since Hooke was famous for having built the 1st reflecting [telescope](#), decidedly a device for seeing farther by means of a shorter tube, in such a remark Newton would have been read as deliberately ridiculing him and his pretensions, to his face. He was in effect signaling that “I am such a great theoretical scientist as to need no assistance from an equipment-building dwarf like you — you can take your glorified little reflection-tube and shove it up your kinky little ass.” (Taken out of context, this catty and cutting and entirely unnecessary remark would be misinterpreted down through the ages — as an expression of the great Newton’s personal modesty.)

THE FUTURE IS MOST READILY PREDICTED IN RETROSPECT



August 10, Tuesday (Old Style): Actual construction began on King Charles II’s astronomical observatory at Greenwich.



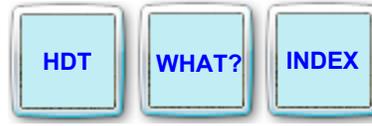
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December 9, Thursday and December 16, Thursday (Old Style): Sir [Isaac Newton](#)'s "Discourse on Colour" provoked objections from [Robert Hooke](#), who maintained that "the main of it was contained in *MICROGRAPHIA*" (the argument would be resolved by Newton claiming originality while acknowledging important obligations to Hooke's work).¹

1. When [Christiaan Huygens](#) would re-discover the spiral spring applied to watches, to demonstrate that this discovery had already been made [Hooke](#) would have Thomas Tompion fabricate some of his "new watches."



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1679

[Robert Hooke](#) persuaded [Isaac Newton](#) to “resume his former thoughts concerning the Moon.” Newton’s eventual publication of the result of this, in *PRINCIPIA MATHEMATICA*, would lead to an indignant protest from Hooke that although he had provided “the first hint of this invention,” Newton had granted him no recognition. Newton’s irritation led to his withholding his *OPTICKS* from publication until after Hooke’s death.

THE FUTURE CAN BE EASILY PREDICTED IN RETROSPECT





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1681

February 18, Friday (1680, Old Style): The tail of the great [comet](#) disappeared from general view. It has inspired a number of pamphlets. Most were terrified by it but it aided [Isaac Newton](#) in the study of parabolic orbits.

Memories of this “Great Comet of 1680” would add fuel to fantastical speculations by none less than [Edmond Halley](#) that the ancient Flood of Noah had been caused by the earth being drenched in the waters of a comet’s tail, and also would add fuel to a derivative speculation by a Reverend Whiston, that the earth itself had once



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been a comet, set to rotating by being struck by another comet:



Even while Edmond Halley was hard at work on the study that would throw open the doors of comet science, Reverend William Whiston was elaborating and adding to an unpublished speculation by Halley that an ancient comet could have caused the Flood of Noah. Not Halley's Comet in its 1682 appearance but the great comet of 1680 was regarded, in this theory, as the possible return of the Noah comet. Now Whiston wrote *The Cause of the Flood Demonstrated* and his preposterous *A New Theory of the Earth*. In the latter, Whiston proposed the novel idea that Earth itself had once been a comet! (Another comet struck it and set it rotating.) Then in the time of Noah, the punishment of God came in the form of a disastrously close approach of the 1680 comet.

Whiston determined that the comet that caused the Flood came closest at noon, Peking time, on Monday, December 2, 2926 B.C. Unlike the earlier comet that had set the earth spinning, this one had plenty of coma and tail vapors to shroud Earth, and those vapors (claimed Whiston) condensed on our world to cover it with waters 6 miles deep. Whiston argued that the next comparable disaster would see the world destroyed by fire, and that the same comet -the Great Comet of 1680- would again be the divine instrument of destruction. The predicted date for this holocaust, the comet's next return, was 575 years later (an orbital period Whiston borrowed from Halley's incorrect reckoning). Thus the world would be destroyed by fire by this comet in the year 2255. Voltaire wrote that Whiston was "unreasonable enough to be astonished that people laughed at him." But many did not laugh, and there was panic in 1719 when some people supposed that Mars at a close, bright opposition was in fact the comet headed for Earth.

Comets were on everyone's mind and superstitions still prevailed. But as the seventeenth century ended, Edmond Halley was pondering a certain comet, and a paper and prediction of his were about to strike the world like a lightning bolt of sanity.

ASTRONOMY

March 19, Saturday (1680, Old Style): [Isaac Newton](#), through his [telescope](#), caught a last glimpse of the great [comet](#) of 1680.

ASTRONOMY



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1682

August 26, Saturday (Old Style): A hen in Marburg laid an egg “with a starry design on its shell.”



“Nothing was more common, in those days, than to interpret all meteoric appearances, and other natural phenomena that occurred with less regularity than the rise and set of sun and moon, as so many revelations from a supernatural source. Thus, a blazing spear, a sword of flame, a bow, or a sheaf of arrows seen in the midnight sky, prefigured Indian warfare. Pestilence was known to have been foreboded by a shower of crimson light. We doubt whether any marked event, for good or evil, ever befell New England, from its settlement down to revolutionary times, of which the inhabitants had not been previously warned by some spectacle of its nature. Not seldom, it had been seen by multitudes. Oftener, however, its credibility rested on the faith of some lonely eye-witness, who beheld the wonder through the coloured, magnifying, and distorted medium of his imagination, and shaped it more distinctly in his after-thought. It was, indeed, a majestic idea that the destiny of nations should be revealed, in these awful hieroglyphics, on the cope of heaven. A scroll so wide might not be deemed too expensive for Providence to write a people’s doom upon. The belief was a favourite one with our forefathers, as betokening that their infant commonwealth was under a celestial guardianship of peculiar intimacy and strictness.”



— [Nathaniel Hawthorne](#), THE SCARLET LETTER

August 29, Tuesday-September 1, Friday (Old Style): [Isaac Newton](#) sketched the positions of [Halley’s Comet](#) and its tail as it moved across Ursa Major.



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1684

[Edmond Halley](#) visited Sir [Isaac Newton](#) in Cambridge, England.



There was a major confrontation between [Robert Hooke](#) and [Isaac Newton](#) concerning the *PHILOSOPHIAE NATURALIS PRINCIPIA MATHEMATICA*, and the involvement Hooke had in its preparation. Although Newton claimed Hooke had no involvement, we now believe that Hooke was indeed involved. England's greatest scientific work was, however, published without any recognition being granted him.

As President of the Royal Society, [Samuel Pepys](#) placed his imprimatur on the title page.

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1686

[Robert Hooke](#) again confronted [Isaac Newton](#), this time in regard to the inverse square law of gravitation. On the basis of brushups like this, Newton would come to consider Hooke as his mortal enemy and would begin to do everything within his power to denigrate him. By studying Hooke's involvement in the early development of Newton's *PHILOSOPHIAE NATURALIS PRINCIPIA MATHEMATICA*, we can now belatedly assign to him some credit denied to him during his lifetime. Hooke's only known portrait and many of his inventions and papers have not survived the centuries. Perhaps a good portion of this historical neglect can be attributed to Newton's total disdain for Hooke, which was manifested in numerous and legendary attempts to obliterate Hooke from any association with the Royal Society and from any association with Newton's significant contributions to science.





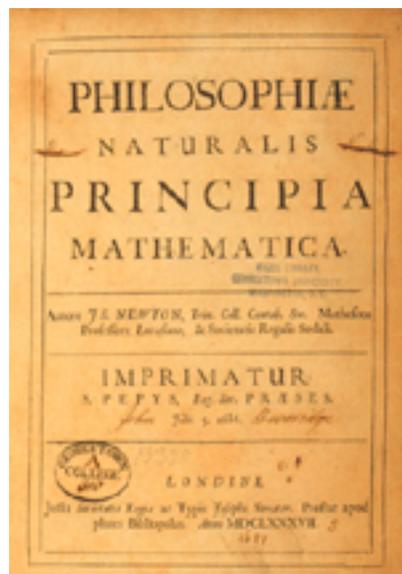
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1687

[Edmond Halley](#) corrected the proofs of Sir [Isaac Newton](#)'s PRINCIPIA MATHEMATICA, which stated the law of universal gravitation that would make possible long-range [eclipse](#) prediction (he failed to catch one blunder).



ASTRONOMY

(Newton's 1st Law of Motion already had been obvious to [Chinese](#) physicists of the 3rd Century — that's the 3rd Century BCE, by the way.)

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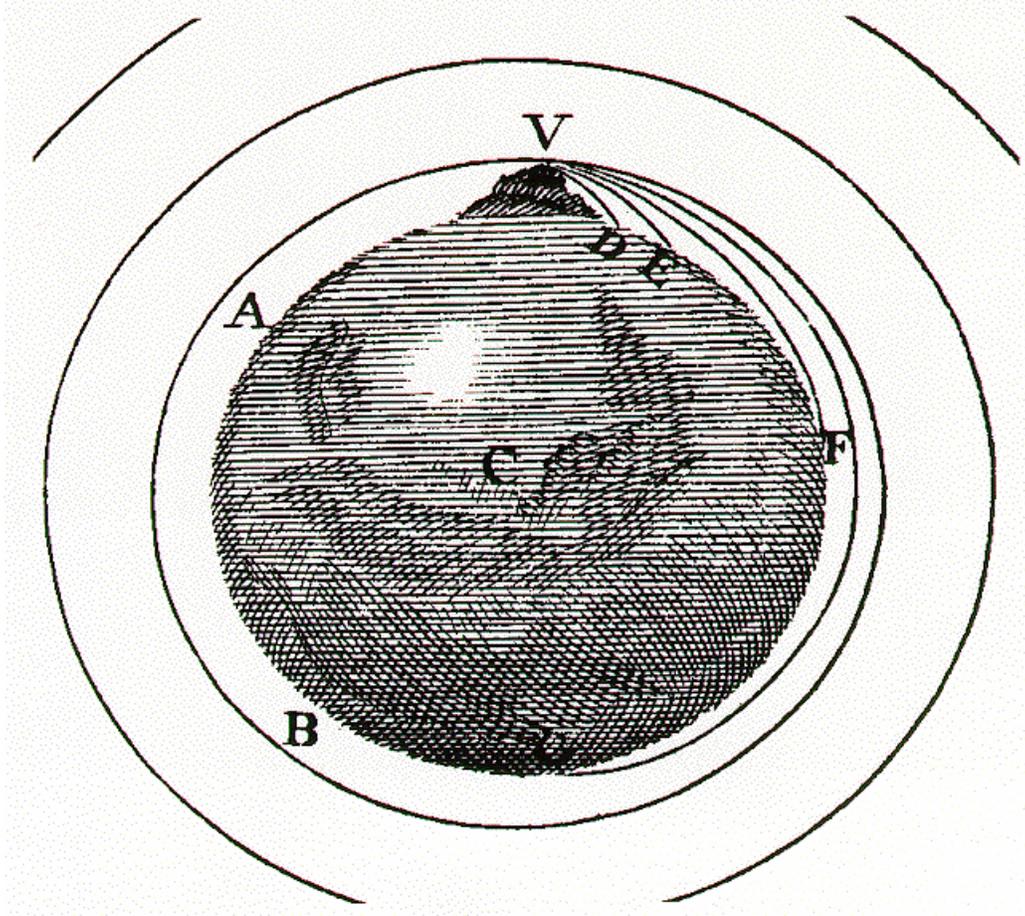
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July 6, Wednesday (Old Style): Publication of [Sir Isaac Newton](#)'s *PRINCIPIA MATHEMATICA*.

In this work he proposed a thought experiment which he illustrated in the following manner:



Suppose, suggested this author in Latin, there were to be a mountain on earth so high that air resistance were no longer of significance. Put a cannon on top of this mountain, and fire a cannonball using one bag of gunpowder. The cannonball would fall in the valley. Then fire a cannonball using two bags, and the cannonball falls in the next valley. Then use three bags, four bags, five bags, until the rate of fall of the cannonball was exactly equal to the curvature of this globe. At that point, always falling toward the earth, the cannonball would not strike the earth. It would continue around and destroy the cannon from which it had been fired. And so on and so forth, about the Moon.

This reminds us of the Latin epigram that would be used twice by [Henry Thoreau](#) in his journal, "*semper cadendo nunquam cadit*" (June 26, 1852, and one other early place) an epigram which has never been found anywhere else. I had a discussion with the curator of Harvard's collection of historical scientific instruments, about the provenance of this "[by] always falling, [it] never falls" from Thoreau's journal, pointing out that the most persistent research in such compendious sources as the TLG had failed to produce any such citation in any ancient author, and that inquiries into the sort of textbook of Latin grammar that had been used in the college preparatory academies of Thoreau's period had failed to produce any such epigram. Her initial reaction



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was that it seemed very likely that this Thoreau epigram which we have been unable to provenance would be unlocatable because Thoreau had himself made it up. It would not be difficult for a person who knows Latin as well as Thoreau did, to devise such aphorisms out of whole cloth. Latin lends itself to such use, and in fact gentlemen of Thoreau's period were forever coining epigrams of this sort in order to attach these mottoes to their families, in our endless struggle to manufacture authentic family standing and privilege.

I would say that we can be assured that this epigram primarily refers to Newton's science, in particular to his explanation of all motion, both motion in a straight line and the motion of a moon in its elliptical orbit, in terms of a single set of mathematical formulas which we refer to as the Law of Gravity. The reason why we can be certain that it refers to Newtonian science is, that if it did not refer to Newton it would be an ignorant comment — and by and large Thoreau did not make ignorant comments. The reason why, in a post-Newtonian world, such a comment would be ignorant if it did not refer to the world-view and accomplishments of Sir Isaac Newton, is that Sir Isaac had lived and had done his work, which had been transformative. Back in the 17th Century, he had created an entire new world view. No remark, made afterward, would have been competent, had it neglected this fundamental transformation. Therefore after Newton, in our long 19th Century, when someone mentions "by always falling, it never falls," the primary referent could only be to Newton's explication of the motion of the moon in its orbit about the earth.

(It is curious that the Princeton editors of Thoreau's journal have failed to recognize this. It indicates that they are wearing the sort of blinders that is unfortunately all too typical of the humanities professor who has no background in science. As an example of this sort of humanities professor wearing blinders, I will offer Professor Louis P. Masur, who in his monograph 1831: YEAR OF ECLIPSE published by Hill and Wang in 2001 accepted that there had been, in the year 1831 in the USA, an eclipse of the sun. When I contacted Professor Masur by E-mail to point out to him that there had in fact in 1831 been no eclipse of the sun whatever, that had been significantly visible from any point in the United States of America, in response I received abusive E-mail messages from several of his students. As it turned out, neither Professor Masur nor his students had glanced at standard astronomical tables before coming to the conclusion on the basis of contemporary newspaper reports, that there had been an eclipse of the sun in 1831. The reason why they had not bothered to confirm their newspaper accounts of a solar event with the standard astronomical tables of eclipses, was that they were unaware of the existence of these tables, tables which are even present in full on the internet. Have you ever seen a draft horse, wearing blinders? The idiom "wearing blinders" is a very appropriate idiom to use in cases such as this Professor Masur, and in cases such as these Princeton editors of Thoreau's journal. They wear blinders that are all too typical of the humanities sorts who have no background in and no appreciation of science.)

(In 1702, David Gregory published five Latin pages by Newton in his *ASTRONOMIÆ PHYSICÆ & GEOMETRIÆ ELEMENTA*, and then an English translation of this appeared in 1715 as *THE ELEMENTS OF ASTRONOMY, PHYSICAL AND GEOMETRICAL. BY DAVID GREGORY ... DONE INTO ENGLISH, WITH ADDITIONS AND CORRECTIONS. TO WHICH IS ANNEX'D, DR. HALLEY'S SYNOPSIS OF THE ASTRONOMY OF COMETS. IN TWO VOLUMES*. It would be my working hypothesis therefore that this Latin motto "*semper cadendo nunquam cadit*" probably originated in some chapbook of the first quarter of the 18th Century, intended for the edification of students in the first principles of the new Newtonian mathematical natural philosophy. Research into this has, however, to date, not turned up a single factoid.)



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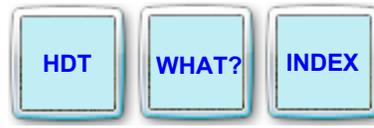
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1704

[Sir Isaac Newton](#), in his *OPTICKS* (a treatise which out of despite he had withheld from publication until after the death of the little hunchback [Robert Hooke](#)), put forward his view that light is corpuscular but that the corpuscles are able to excite waves in the aether. His adherence to a corpuscular nature of light was based primarily on the presumption that light travels in straight lines whereas waves can bend into the region of shadow.

HISTORY OF OPTICS



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1726

The [Reverend Joseph Butler](#)'s FIFTEEN SERMONS PREACHED AT THE ROLLS CHAPEL.

Having insulted a powerful young nobleman, [Voltaire](#) had the options of imprisonment or exile. Until 1729 he would reside in England. While in England Voltaire would be attracted to the philosophy of [John Locke](#) and ideas of the great natural philosopher (that is to say, scientist) [Sir Isaac Newton](#).

Here's a [Voltaire](#) remark cited both by [Emerson](#) and by [Nietzsche](#):

Croyez-moi, mon ami, l'erreur aussi a son mérite.



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1727

[Sir Hans Sloane, M.D.](#) was appointed first physician to King George II. He succeeded [Sir Isaac Newton](#) as president of the Royal Society.

[James Thomson](#)'s "A Poem Sacred to the Memory of [Sir Isaac Newton](#)."

Shall the great soul of Newton quit this earth,
To mingle with his stars; and every muse,
Astonish'd into silence, shun the weight
Of honours due to his illustrious name?
But what can man? — Even now the sons of light,
In strains high-warbled to seraphic lyre,
Hail his arrival on the coast of bliss.
Yet am not I deterr'd, though high the theme,
And sung to harps of angels, for with you,
Ethereal flames! ambitious, I aspire
In Nature's general symphony to join.

And what new wonders can ye show your guest!
Who, while on this dim spot, where mortals toil
Clouded in dust, from motion's simple laws,
Could trace the secret hand of Providence,
Wide-working through this universal frame.

Have ye not listen'd while he bound the suns
And planets to their spheres! th' unequal task
Of humankind till then. Oft had they roll'd
O'er erring man the year, and oft disgrac'd
The pride of schools, before their course was known
Full in its causes and effects to him,
All-piercing sage! who sat not down and dream'd
Romantic schemes, defended by the din
Of specious words, and tyranny of names;
But, bidding his amazing mind attend,
And with heroic patience years on years
Deep-searching, saw at last the system dawn,
And shine, of all his race, on him alone.

What were his raptures then! how pure! how strong!
And what the triumphs of old Greece and Rome,
By his diminish'd, but the pride of boys
In some small fray victorious! when instead
Of shatter'd parcels of this earth usurp'd
By violence unmanly, and sore deeds
Of cruelty and blood, Nature herself
Stood all subdu'd by him, and open laid
Her every latent glory to his view.

All intellectual eye, our solar-round
First gazing through, he by the blended power
Of gravitation and projection saw
The whole in silent harmony revolve.
From unassisted vision hid, the moons
To cheer remoter planets numerous pour'd,
By him in all their mingled tracts were seen.
He also fix'd the wandering Queen of Night,
Whether she wanes into a scanty orb,
Or, waxing broad, with her pale shadowy light,

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In a soft deluge overflows the sky.
Her every motion clear-discerning, he
Adjusted to the mutual main, and taught
Why now the mighty mass of water swells
Resistless, heaving on the broken rocks,
And the full river turning; till again
The tide revertive, unattracted, leaves
A yellow waste of idle sands behind.

Then breaking hence, he took his ardent flight
Through the blue infinite; and every star,
Which the clear concave of a winter's night
Pours on the eye, or astronomic tube,
Far-stretching, snatches from the dark abyss,
Or such as farther in successive skies
To fancy shine alone, at his approach
Blaz'd into suns, the living centre each
Of an harmonious system: all combin'd,
And rul'd unerring by that single power,
Which draws the stone projected to the ground.

O unprofuse magnificence divine!
O wisdom truly perfect! thus to call
From a few causes such a scheme of things,
Effects so various, beautiful, and great,
An universe complete! and O belov'd
Of Heaven! whose well-purg'd penetrative eye,
The mystic veil transpiercing, inly scann'd
The rising, moving, wide-establish'd frame.

He, first of men, with awful wing pursu'd
The comet through the long elliptic curve,
As round innumerable worlds he wound his way,
Till, to the forehead of our evening sky
Return'd, the blazing wonder glares anew,
And o'er the trembling nations shakes dismay.

The heavens are all his own, from the wild rule
Of whirling vortices and circling spheres
To their first great simplicity restor'd.
The schools astonish'd stood; but found it vain
To keep at odds with demonstration strong,
And, unawaken'd, dream beneath the blaze
Of truth. At once their pleasing visions fled,
With the gay shadows of the morning mix'd,
When Newton rose, our philosophic sun!
Th' aërial flow of sound was known to him,
From whence it first in wavy circles breaks,
Till the touch'd organ takes the message in.
Nor could the darting beam of speed immense
Escape his swift pursuit and measuring eye.
Ev'n Light itself, which every thing displays,
Shone undiscover'd, till his brighter mind
Untwisted all the shining robe of day;
And, from the whitening undistinguish'd blaze,
Collecting every ray into his kind,
To the charm'd eye educ'd the gorgeous train
Of parent colours. First the flaming red
Sprung vivid forth; the tawny orange next;
And next delicious yellow; by whose side
Fell the kind beams of all-refreshing green.
Then the pure blue, that swells autumnal skies
Ethereal played; and then, of sadder hue,
Emerg'd the deepen'd indigo, as when

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The heavy-skirted evening droops with frost;
While the last gleamings of refracted light
Died in the fainting violet away.
These, when the clouds distil the rosy shower,
Shine out distinct adown the wat'ry bow;
While o'er our heads the dewy vision bends
Delightful, melting on the fields beneath.
Myriads of mingling dyes from these result,
And myriads still remain — infinite source
Of beauty, ever flushing, ever new.

Did ever poet image aught so fair,
Dreaming in whisp'ring groves by the hoarse brook?
Or prophet, to whose rapture heaven descends?
Ev'n now the setting sun and shifting clouds,
Seen, Greenwich, from thy lovely heights, declare
How just, how beauteous the refractive law.

The noiseless tide of time, all bearing down
To vast eternity's unbounded sea,
Where the green islands of the happy shine,
He stemm'd alone; and, to the source (involv'd
Deep in primeval gloom) ascending, rais'd
His lights at equal distances, to guide
Historian wilder'd on his darksome way.

But who can number up his labours? who
His high discoveries sing? When but a few
Of the deep-studying race can stretch their minds
To what he knew — in fancy's lighter thought
How shall the muse then grasp the mighty theme?

What wonder thence that his devotion swell'd
Responsive to his knowledge? For could he,
Whose piercing mental eye diffusive saw
The finish'd universality of things
In all its order, magnitude, and parts,
Forbear incessant to adore that Power
Who fills, sustains, and actuates the whole?

Say, ye who best can tell, ye happy few,
Who saw him in the softest lights of life,
All unwithheld, indulging to his friends
The vast unborrow'd treasures of his mind,
oh, speak the wondrous man! how mild, how calm
How greatly humble, how divinely good,
How firm establish'd on eternal truth;
Fervent in doing well, with every nerve
Still pressing on, forgetful of the past,
And panting for perfection; far above
Those little cares and visionary joys
That so perplex the fond impassion'd heart
Of ever-cheated, ever-trusting man.
This, Conduitt, from thy rural hours we hope;
As through the pleasing shade where nature pours
Her every sweet in studious ease you walk,
The social passions smiling at thy heart
That glows with all the recollected sage.

And you, ye hopeless gloomy-minded tribe,
You who, unconscious of those nobler flights
That reach impatient at immortal life,
Against the prime endearing privilege
Of being dare contend, — say, can a soul

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THE PEOPLE OF WALDEN:

SIR ISAAC NEWTON

PEOPLE MENTIONED IN WALDEN

Of such extensive, deep, tremendous powers,
Enlarging still, be but a finer breath
Of spirits dancing through their tubes awhile,
And then for ever lost in vacant air?

But hark! methinks I hear a warning voice,
Solemn as when some awful change is come,
Sound through the world— "'Tis done! — the measure's full;
And I resign my charge." —Ye mouldering stones
That build the towering pyramid, the proud
Triumphal arch, the monument effac'd
By ruthless ruin, and whate'er supports
The worship'd name of hoar antiquity —
Down to the dust! What grandeur can ye boast
While Newton lifts his column to the skies,
Beyond the waste of time. Let no weak drop
Be shed for him. The virgin in her bloom
Cut off, the joyous youth, and darling child —
These are the tombs that claim the tender tear
And elegiac song. But Newton calls
For other notes of gratulation high,
That now he wanders through those endless worlds
He here so well descried, and wondering talks,
And hymns their Author with his glad compeers.

O Britain's boast! whether with angels thou
Sittest in dread discourse, or fellow-blest,
Who joy to see the honour of their kind;
Or whether, mounted on cherubic wing,
Thy swift career is with the whirling orbs,
Comparing things with things, in rapture lost,
And grateful adoration for that light
So plenteous ray'd into thy mind below
From Light Himself; oh, look with pity down
On humankind, a frail erroneous race!
Exalt the spirit of a downward world!
O'er thy dejected country chief preside,
And be her Genius call'd! her studies raise,
Correct her manners, and inspire her youth;
For, though deprav'd and sunk, she brought thee forth,
And glories in thy name! she points thee out
To all her sons, and bids them eye thy star:
While, in expectance of the second life,
When time shall be no more, thy sacred dust
Sleeps with her kings, and dignifies the scene.

March 20, Monday (1726, Old Style): Sir [Isaac Newton](#) died in London.

March 28, Tuesday (Old Style): After having been displayed in state in the Jerusalem Chamber of Westminster Abbey, the corpse of [Isaac Newton](#) was placed in its burial location in the Abbey. At some point, however, the British authorities would relocate that burial to its present more prominent position in that building, and during that process it would be discovered that the corpse contained significant quantities of mercury.

DIGGING UP THE DEAD



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1730

Jakob Christof Le Blon opposed [Sir Isaac Newton](#) by putting forward a color-circle consisting of three “primitive” colors, red, yellow, and blue, and three “mixed” colors, orange, green, and purple.





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1797

[Sylvestre François Lacroix](#)'s *ÉLÉMENTS D'ALGÈBRE, A L'USAGE DE L'ÉCOLE CENTRALE DES QUATRE-NATIONS* (Paris: Chez Duprat) and *TRAITÉ ÉLÉMENTAIRE D'ARITHMÉTIQUE*. In this year and the following one, his *TRAITÉ DU CALCUL DIFFÉRENTIEL ET DU CALCUL INTÉGRAL* (Paris: Chez Courcier).

At the age of 24, Nathaniel Bowditch found an error in Newton's *PRINCIPIA MATHEMATICA*. At first he thought he must be delusional, because of course such a personage as Sir Isaac could not make mistakes, but finally he persuaded himself to show his calculations to a professor of mathematics, a certain Professor Webber of [Harvard College](#). This personage also was of the opinion that a weighty luminary such as [Isaac Newton](#) would not be guilty of error, but rather it was brash American lads who made calculational mistakes. The following is from an article in the [New York Review](#) of April 1839 by Professor [Benjamin Peirce](#), who had started out



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as a protégé of Bowditch and thus may have had the story directly from him:



At the very outset of his course, while yet engaged in navigation, when only twenty-four years old, and four years before the publication of the PRACTICAL NAVIGATOR under his own name, Bowditch gave a most remarkable proof of his critical acumen by detecting an important error in the *PRINCIPIA* which had escaped the penetration of the acutest geometers. This early evidence of his peculiar talent was far above the comprehension of the professor of mathematics to whom it was shown, and whose objections were quite worthy of the author of Webber's Mathematics. But it would be injustice to Webber to forget that he was, at this time, thought to be the first mathematician of New England, and that he looked down from his hillock of glory upon the arithmeticians around him, and saw not a single hand raised to contest his supremacy. The multitude must, indeed, have wondered at the head which could produce two octavo volumes of mathematics; and without presuming to inquire whence the rules of measuring hogsheads and constructing charts were derived, they must have revered, as a kind of inventor of time, the man who had written a theory of dialing, had actually constructed an erect declining sun-dial, and placed it upon the wall of one of the Harvard halls, called Massachusetts. The remains of this dial are still preserved, converted by the sacrilegious brush of the painter into a plain piece of board, square and white. What must have been the astonishment of such a man at receiving from a humble navigator, a pretended correction of the *PRINCIPIA*, of that immortal work whose presence upon his desk was as important to the dignity of the professor, as its contents were inscrutable to his comprehension. Not less intense must have been his surprise, than would be ours be at a similar attack, from an equally obscure source, upon the accuracy of Laplace or Bowditch. He seems to have sneered at the audacity of the youth, and to have undertaken to mystify him with a letter, the intricacy of which might have puzzled even Newton himself, and tells plainly of the confused state of his mind. This singular incident must be regarded as illuminating, less the extent of Webber's attainments, than the superiority of the young seaman to all the mathematicians of his country.

One wonders whether the professor who was a predecessor of [Peirce](#) at Harvard simply neglected to study Nathaniel Bowditch's calculation, or whether he was incompetent: remember that [Harvard](#) at this time was a



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school for preachers, not a school of the sciences.



But Webber's letter, combined with his own native modesty and caution, was not without its effect on Bowditch, and his correction was not, for several years, presented to the American Academy, and published in their transactions.

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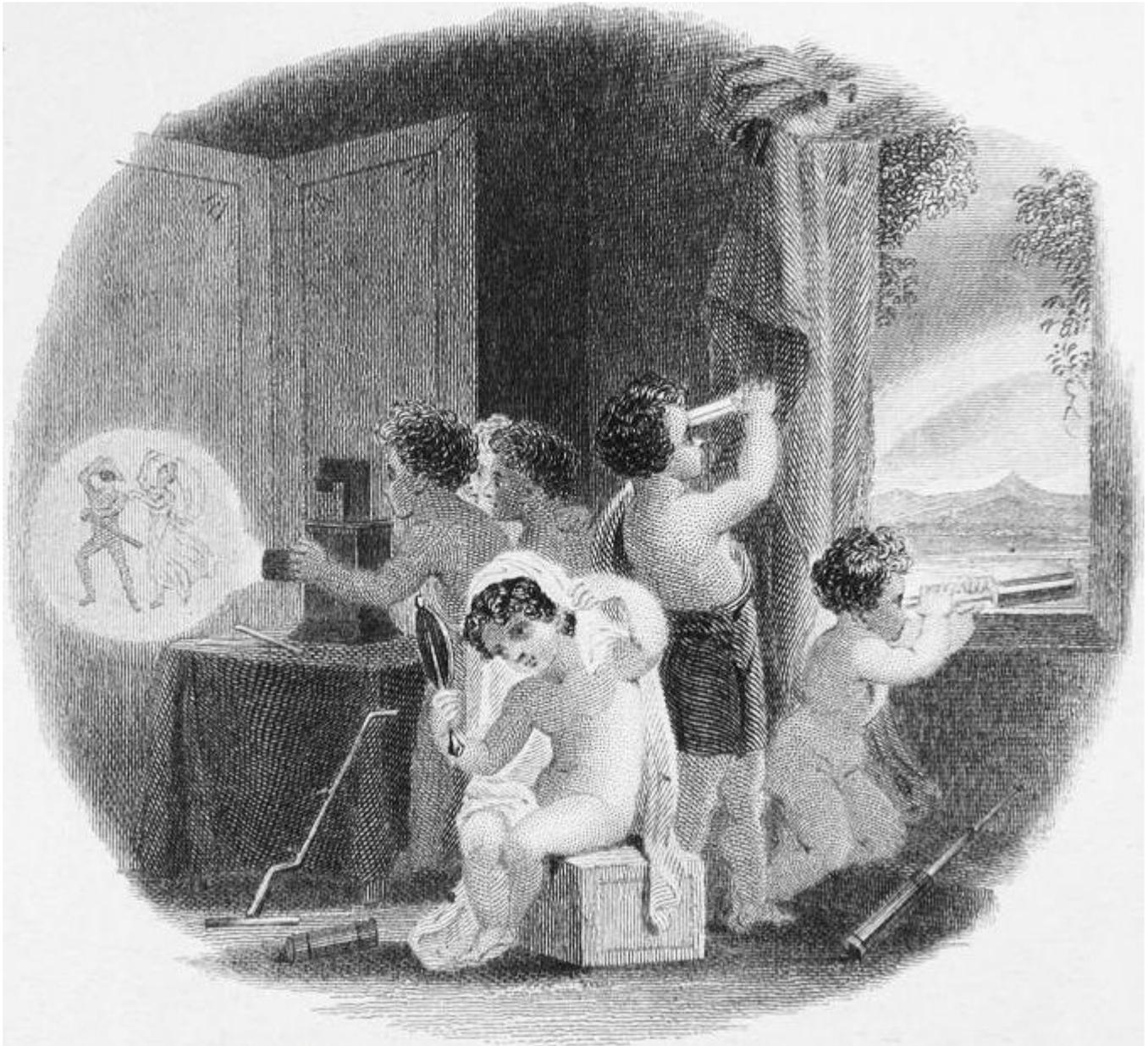
1831

➡ [David Brewster FRS](#) prepared THE LIFE OF [SIR ISAAC NEWTON](#) for MURRAY'S FAMILY LIBRARY (New-York: J. & J. Harper).

BREWSTER'S NEWTON

A copy of this would find its way into the library of [Henry Thoreau](#).

In this year also, Brewster's TREATISE ON OPTICS.



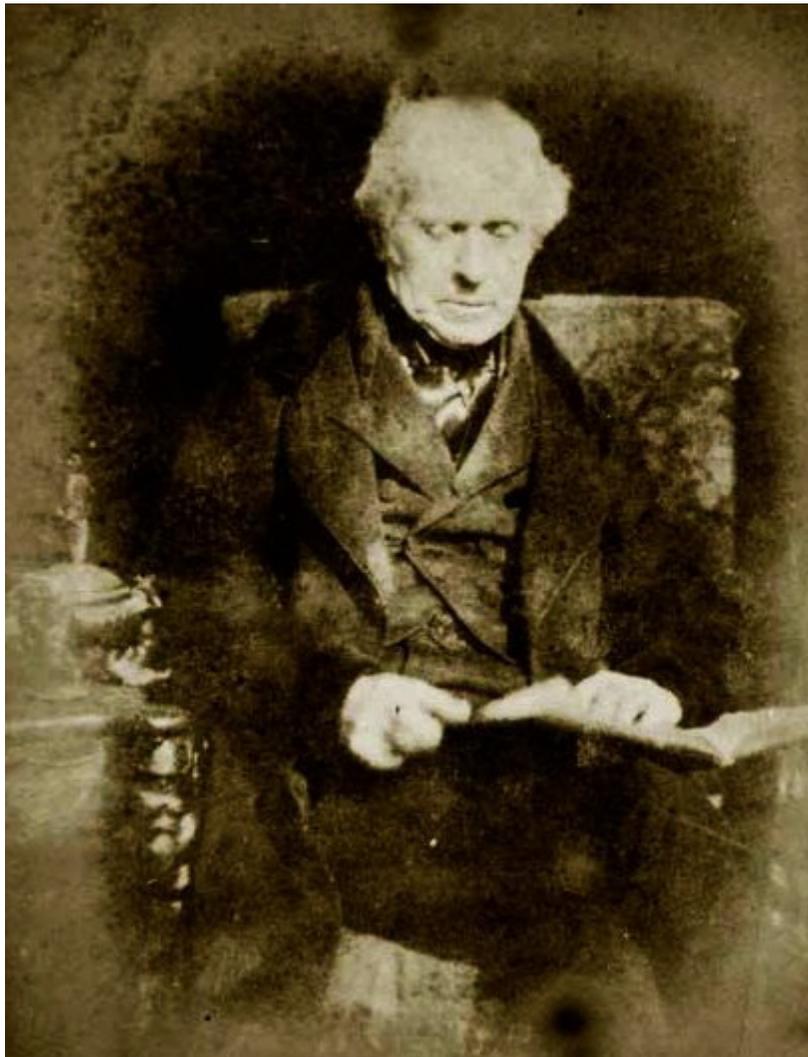


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In a review of Charles Babbage's *DECLINE OF SCIENCE IN ENGLAND* in John Murray's *Quarterly Review*, he had suggested the creation of "an association of our nobility, clergy, gentry and philosophers," and this had been taken up by various Declinarians. The initial meeting of the British Association for the Advancement of Science therefore took place at this point at York. [David Brewster FRS](#), Charles Babbage, and Sir John F.W. Herschel were primarily responsible for shaping the constitution of this new grouping of scientists. In the same year Brewster was knighted and awarded the decoration of the Guelphic order of Hanover.



THE SCIENCE OF 1831



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PEOPLE MENTIONED IN WALDEN

1840

June 20, Saturday: Samuel F.B. Morse patented "Morse Code":

Telegraph Signs.

N^o 1,647.

Patented Jun. 20, 1840.

Example 3^d

<i>ä</i>	<i>b</i>	<i>c</i>	<i>d</i>	<i>e</i>	<i>f</i>	<i>g</i>	<i>j</i>	<i>h</i>	<i>iy</i>	<i>k</i>	<i>l</i>	<i>m</i>	<i>n</i>	<i>o</i>	<i>p</i>
<i>q</i>	<i>r</i>	<i>s</i>	<i>x</i>	<i>t</i>	<i>u</i>	<i>v</i>	<i>w</i>	<i>x</i>							

2^d For Letters

Inventor
Sam. F. B. Morse

[Henry Thoreau](#) wrote from Concord to a "Dear Sir," trying to let this unidentified correspondent down gently from some idea to come to Concord and make a place for themselves, teaching music.

Concord June 20th 1840.

Dear Sir,

I have made inquiry of sundry songlovers and songwrights in the neighborhood, with a view to your proposals, with what result, favorable or unfavorable, will appear. Mr Wood pronounces in his cool — experienced way that the scholars will not be forthcoming — for why? The town or parish contemplate a school the next winter which shall be public, and open equally to old and young — learned and unlearned. The people, he says, have been accustomed to look to the parish for these things, and to them a dollar even has lost some of its weight when it has passed once through the assessor's hands.

Mr Whiting, the Superintendent of the sabbath school, affirms that there are whole platoons of children, whom the parish would be glad



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to have in a condition to do singing, but have never yet accomplished the thing by voting it, or once correctly pitching the tune. So he stands ready to render smooth official assistance by public notice to the school — and the like.

But of what avail all this ballancing of reasons — depend upon it nothing good was ever done in accordance with, but rather in direct opposition to — advice. Have you not the sympathy of parish votes — that it will have singing? Or rather have you you not the assurance of your own resolution that you will give it them at any rate? Mr. Wood then, who more than any man has gaged all throats — Juvenile and senile — in the vicinity — raises the cold water bucket. Mr. Whiting — and Nelson — and others rely mainly on the incalculable force there is in a man — who has sternly resolved to do what is in him to do, — the phial of laudnum — and nodding poppy — and Concord river running nine times round — to the contrary notwithstanding.

At present I read in the faces of the children neither encouragement nor discouragement they having had no hint of the future.

Yrs to command

Henry D. Thoreau



June 20: The note of the whip-poor-will [*Caprimulgus*  *Vociferus*], borne over the fields, is the voice with which the woods and moonlight woo me.

... If we only see clearly enough how mean our lives are, they will be splendid enough. Let us remember not to strive upwards too long, but sometimes drop plumb down the other way, and wallow in meanness. From the deepest pit we may see the stars, if not the sun. Let us have presence of mind enough to sink when we can't swim. At any rate, a carcass had better lie on the bottom than float an offense to all nostrils. It will not be falling, for we shall ride wide of the earth's gravity as a star, and always be drawn upward still, —semper cadendo nunquam cadit,— and so, by yielding to universal gravity, at length become fixed stars. Praise begins when things are seen partially. We begin to praise when we begin to see that a thing needs our assistance.

When the heavens are obscured to us, and nothing noble or heroic appears, but we are oppressed by imperfection and shortcoming on all hands, we are apt to suck our thumbs and decry our fates. As if nothing were to be done in cloudy weather, or, if heaven were not accessible by the upper road, men would not find out a lower.

Sometimes I feel so cheap that I am inspired, and could write a poem about it, — but straightway I cannot, for I am no longer mean. Let me know that I am ailing, and I am well. We should not always beat off the impression of trivialness, but make haste to welcome and cherish it. Water the weed till it blossoms; with cultivation it will bear fruit. There are two ways to victory, — to strive bravely, or to yield. How much pain the last will save we have not yet learned.

ISAAC NEWTON



THE PEOPLE OF WALDEN:

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PEOPLE MENTIONED IN WALDEN

1852

June 26, Saturday: On this day, and on one other occasion, [Henry Thoreau](#) deployed a Latin aphorism “*semper cadendo nunquam cadit*” meaning “[by] always falling, [it] never falls” — an expression about orbital bodies such as the moon that is good Latin and that makes sense within a Newtonian frame of reference, but as far as we can tell is entirely without provenance within the sorts of ancient Latin literature that Thoreau was studying. One possibility is that Thoreau had obtained this out of something in his scientific reading; another possibility would be that the expression was of his own coinage.

ISAAC NEWTON

One consideration that makes it somewhat likely, that this is a maxim of his own coining, is that it coincides very well with his virtue ethic, according to which one needs to follow one’s bliss in order to generate the maximum amount of steam in one’s boilers, in order to accomplish great things. Thoreau wanted to live a heroic life and had nothing but scorn for the sort of ethics that was ever fearful of wrongdoing, the sort of morality that ties people’s hands for fear that they would do or say something that might be criticized as wrong. By always going for the zest, he hoped to be always going for the best, full speed ahead. By accepting the risk of wrongdoing, and persevering, he hoped to excel in rightdoing.



June 26: I have not put darkness, duskieness, enough into my night and moonlight walks. Every sentence should contain some twilight or night. At least the light in it should be the yellow or creamy light of the moon or the fine beams of stars, and not the white light of day. The peculiar dusky serenity of the sentences must not allow the reader to forget that it is evening or night, without my saying that it is dark. Otherwise he will, of course, presume a daylight atmosphere.

The earliest water surfaces, as I remember, as soon as the ice is melted, present as fair and matured scenes, as soft and warm, reflecting the sky through the clear atmosphere, as in midsummer, —far in advance of the earth. The earliest promise of the summer, —is it not in the smooth reflecting surface of woodland lakes in which the ice is just melted? Those liquid eyes of nature, blue or black or even hazel, deep or shallow, clear or turbid; green nest the shore, the color of their iris.

P. M. —Boated up the Assabet.

The *Nymphaea odorata*, water nymph, sweet water-lily, pond-lily, in bloom. A superb flower, our lotus, queen of the waters. Now is the solstice in still waters.

Flow sweet, innocent, wholesome its fragrance! How pure its white petals, though its root is in the mud! It must answer in my mind for what the Orientals say of the lotus flower. probably the first a day or two since.

To-morrow, then, will be the first Sabbath when the young men, having bathed, will walk slowly and soberly to church in their best clothes, each with a lily in his hand or bosom, — with as long a stem as he could get. At least I used to see them go by and come into church smelling a pond-lily, when I used to go myself.

So that the flower is to some extent associated with bathing in Sabbath mornings and going to church, its odor contrasting and atoning for that of the sermon. We now have roses on the land and lilies on the water, — both land and water have done their best, —now *just* after the longest clay. Nature says, “You behold the utmost I can do.” And the young women carry their finest roses on the other hand. Roses and lilies. The floral days. The red rose, with the intense color of many suns concentrated, spreads its tender petals perfectly fair, its flower not to be overlooked, modest yet queenly, on the edges of shady copses and meadows, against its green leaves, surrounded by blushing buds, of perfect form; not only beautiful, but rightfully commanding attention; unspoiled by the admiration of gazers. And the water-lily floats on the smooth surface of slow waters, amid rounded shields of leaves, buckers, red beneath, which simulate a green field, perfuming the air. Each instantly the prey of the spoiler, — the rose-bug and water-insects. How transitory the perfect beauty of the rose and lily! The highest, intensest color belongs to the land, the purest, perchance, to the water. The lily is perhaps the only flower which all are eager to pluck; it may be partly because of its inaccessibility to most. The farmers’ sons will frequently collect every bud that shows itself above the surface within half a mile. They are so infested by insects, and it is so rare you get a perfect one which has opened itself, —though these only are perfect, —that the



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buds are commonly plucked and opened by hand. I have a faint recollection of pleasure derived from smoking dried lily stems before I was a man. I had commonly a supply of these. I have never smoked anything more noxious. I used to amuse myself with making the yellow drooping stamens rise and fall by blowing through the pores of the long stem.

I see the nests of the bream, with each its occupant, hollowed, scooped in the sunny water, and partly shaded by the leaves of the limnanthemum, or floating heart, now in blossom, and the *Potamogeton natans*, or pondweed. Under the cool, glossy green leaves of small swamp white oaks, and leaning against their scaly bark near the water, you see the wild roses, five or six feet high, looking forth from the shade; but almost every bush or copse near the river or in low land which you approach these days emits the noisome odor of the carrion-flower, so that you would think that all the dead dogs had drifted to that shore. All things, both beautiful and ugly, agreeable and offensive, are expressed in flowers, — all kinds and degrees of beauty and all kinds of foulness. For what purpose has nature made a flower to fill the lowlands with the odor of carrion? Just so much beauty and virtue as there is in the world, and just so much ugliness and vice, you see expressed in flowers. Each human being has his flower, which expresses his character. In them nothing is concealed, but everything published. Many a villager whose garden bounds on the river, when he approaches the willows and cornels by the river's edge, thinks that some carrion has lodged on his shore, when it is only the carrion-flower he smells. Though the water is many feet deep, I bear very plainly the grating sound of the pole on the sandy bottom communicated through the wood. Some of the hemlock twigs, especially those that hang low about the trunks, broad, flat, and triangular like fans, edged with the recent yellowish green leaves about an inch deep, are very handsome and rich, shaped, the whole, like a fan or reticule, a foot base by eight or nine inches altitude. So many rich green drooping fans edged with yellowish hanging about the trunk. All shadows or shadowlets on the sandy bottom of the river are interesting. All are circular, or nearly so, almost lenticular, for they appear to have thickness; even the shadows of grass blades are broken into several separate circles of shade. Such is the fabulous or Protean character of the water lights. A skater insect casts seven flat globular shades, — [DRAWING] four smaller in front, two larger behind, and the smallest of all in the centre. From the shadow on the bottom you cannot guess the form on the surface, everything is transmuted by the water. The shadow, however small, is black within, edged with a sunny halo, corresponding to the day's twilights: and a certain liquidness is imparted to the whole by the incessant motion from the undulation of the surface. The oblong leaves of the *Potamogeton hybridus*, now in seed, make a circular shadow also, — somewhat coin-like. A halo produced by the thick atmosphere which the water is. These bright, sparkling brook and river bottoms are the true gold washings, — where the stream has washed the pebbly earth so long.

It is pleasant to walk in sprout-lands now in June, there is so much light reflected from the under side of the new foliage. The rich meadows, too, reflect much of the bluish light from the bent grass. We land on the south side opposite S. Barrett's, where the innocent forest trees, become dead logs, are unceasingly and relentlessly, I know not for what crime, drawn and quartered and sawn asunder (after being torn limb from limb), with an agony of sound. There are some interesting retired natural meadows here, concealed by the woods near the river-bank, which are never cut, long, narrow, and winding, full of a kind of stiff, dry cutgrass and tender meadow-sweet and occasional cranberry patches (now in bloom), with a high border, almost as high as the meadows are wide, of maples, birches, swamp white oaks, and alders, etc. The flashing, silvery light from the under sides of the maple leaves, — high, rippling, washing towers, far and near, — such a cool, refreshing, breezy, light-flashing look, they are very memorable. When you think you have reached the end of such a winding meadow, you pass between two alders where the copses meet, and emerge into another meadow beyond. I suppose that these meadows are as nearly in their primitive state as any; that we see there how this country looked (in one of its aspects) a thousand years ago. What difference to the meadow-sweet or the swamp white oak, or to the silver-flashing maple leaves, a thousand years ago or to-day? We noticed two or three large wood tortoises, showing but little of their orange-skins, there. The meadows, for the most part, dry enough for walking.

The prevalence of the meadow-sweet (at least) distinguishes these meadows from the ordinary ones. Picked two blue blueberries where they lay over a rock.

Forded the river with our clothes on our heads. The rounded heaps of stones, whether made by suckers or lamprey eels, are among the curiosities of the river.

From the sand-bank we looked at the arched bridge while a traveller in a simple carriage with a single pair of wheels went over it. It interested me because the stratum of earth beneath him was so thin that he appeared quite in the air, while he sat with his elbows on his knees, entertaining all earthly thoughts, or thoughtless, while [we] looked directly beneath him through much air to a fair and distant landscape beyond.

C——— says that is what men go to Italy to see. I love to see the firm earth mingled with the sky, like the spray of the sea tossed up. Is there not always, whenever an arch is constructed, a latent reference to its beauty. The arch supports itself, like the stars, by gravity. "*Semper cadendo nunquam cadit.*" By always falling it never

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PEOPLE MENTIONED IN WALDEN

BHAGAVAT GITA

falls.

But it should not be by their architecture but by their abstract thoughts that a nation should seek to commemorate itself. How much more admirable the Bhagavat Geeta than all the ruins of the East! Methinks there are few specimens of architecture so perfect as a verse of poetry. Architectural remains are beautiful not intrinsically and absolutely, but from association. They are the luxury of princes.

A simple and independent mind does not toil at the bidding of any prince, nor is its material silver and gold, or marble. The American's taste for architecture, whether Grecian or Gothic, is like his taste for olives and wine, though the last may be made of logwood.

Consider the beauty of New York architecture, —and there is no very material difference between this and Baalbec,— a vulgar adornment of what is vulgar. To what end pray is so much stone hammered? An insane ambition to perpetuate the memory of themselves by the amount of hammered stone they leave. Such is the glory of nations. What if equal pains were taken to smooth and polish their manners? Is not the builder of more consequence than the material? One sensible act will be more memorable than a monument as high as the moon. I love better to see stones in place. The grandeur of Thebes was a vulgar grandeur. She was not simple, and why should I be imposed on by the hundred gates of her prison? More sensible is a rod of stone wall that bounds an honest man's field than a hundred-gated Thebes that has mistaken the true end of life, that places hammered marble before honest.

The religion and civilization which are barbaric and heathenish build splendid temples, but Christianity does not. It needs no college-bred architect. All the stone a nation hammers goes toward its tomb only. It buries itself alive. The too exquisitely cultured I avoid as I do the theatre. Their life lacks reality. They offer me wine instead of water. They are surrounded by things that can be bought.

The alders, birches, etc., are covered with white *winged* aphides (?), which whiten my clothes, — perfect showers of them.

In some shallow parts of the North River, as at the Leaning Hemlocks, where some large rocks partially bridge the stream, I notice smaller stones strewn between in a low wall, as if they had helped form an Indian weir once. Some names are to be retained, not because they are descriptive, but because they strike the fancy and suggest ideas in harmony with the flower.



THE PEOPLE OF WALDEN:

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PEOPLE MENTIONED IN WALDEN

1855

[Sir David Brewster FRS](#)'s MEMOIRS OF THE LIFE, WRITINGS AND DISCOVERIES OF [SIR ISAAC NEWTON](#).



THE PEOPLE OF WALDEN:

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PEOPLE MENTIONED IN WALDEN

1856

June 2, Monday: Per [Waldo Emerson](#) this was “the finest day, high noon of the year.” He and [Henry Thoreau](#) rode in a wagon to Perez Blood’s auction and found his [telescope](#) sold for \$55.⁰⁰ which had “cost ninety-five plus ten.”²

Thoreau noted that according to Professor [Louis Agassiz](#), the intestinal worms in the mouse are not developed except in the stomach of the cat.³

He also noted that according [Sir David Brewster](#)’s biography of Sir [Isaac Newton](#), with one of the early telescopes it had been possible to read from [Philosophical Transactions](#) at a distance of five hundred feet.

BREWSTER’S NEWTON

ASTRONOMY



June 2. *Carum*, i.e. caraway, in garden. Saw most hummingbirds when cherries were in bloom, — on them.

P. M. — With R.W. E. to Perez Blood’s auction.

Telescope sold for fifty-five dollars; cost ninety-five plus ten. See Camilla on rye, undulating light and shade; not 19th of April.⁴ Returned by bridle-road. *Myrica cerifera*, possibly yesterday. Very few buds shed pollen yet; more, probably, to-day. Leaves nearly an inch long, and shoot and all no more. English hawthorn will open apparently in two days.

Agassiz tells his class that the intestinal worms in the mouse are not developed except in the stomach of the cat. 5 P.M. — To *Azalea nudiflora*, which is in prime. *Ranunculus recurvatus* the same; how long? White maple keys conspicuous.

In the first volume of Brewster’s “Life of Newton” I read that with one of the early telescopes they could read the “Philosophical Transactions” at five hundred feet distance.

2. A couple of years earlier, Henry’s telescope had cost him \$8, more than a week’s wages, the equivalent of perhaps \$800 today. Blood’s telescope would in today’s money have been a device costing in the range of \$10,000, a number of months’ salary.



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1996

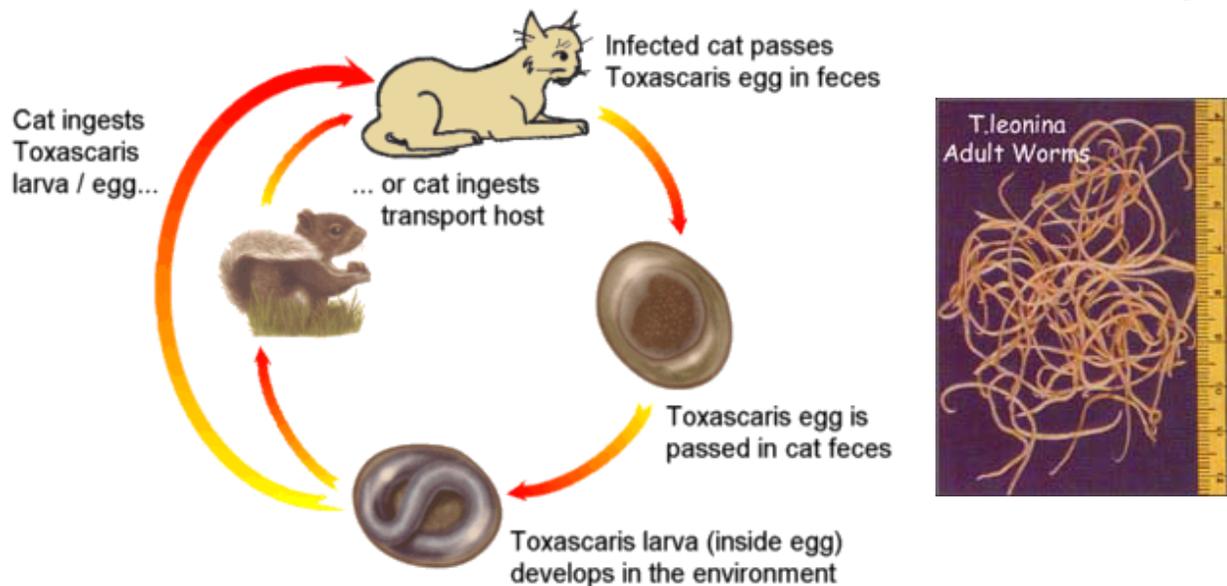
October 28, Monday: An article entitled “Singled Out” celebrating the celebrants of a single life appeared in the Louisville Courier-Journal. The article was illustrated with images of Queen Elizabeth and of Henry Thoreau. Some fifteen persons not from Kentucky were identified as lifelong singletons.

Among these personages were:

- Joan of Arc
- Chopin
- Sir Isaac Newton
- Marie Arouet de Voltaire
- Jane Austen
- Queen Elizabeth
- Henry David Thoreau
- Ludwig van Beethoven
- President James Buchanan

We notice that the little hunchbacked Robert Hooke isn't on this list despite the fact that he was a singleton, because he isn't famous (note also the fact that he isn't famous not because he wasn't great but because the famous Newton so detested him).

3. When a carnivore ingests an infected prey animal, the larvae of the *Toxascaris leonina* roundworms mature within the walls and lumen of the predator's small intestine. When the female worm becomes an adult, it lays eggs which pass with the feces. The eggs become infective some 3-6 days after defecation, and rodents such as mice and squirrels become infected when they consume something that has been in contact with these feces. The the eggs hatch within the rodent's digestive system and the larvae migrate through its tissues. When the rodent is consumed, larvae are released in the digestive system of the carnivore and the cycle repeats.





THE PEOPLE OF WALDEN:

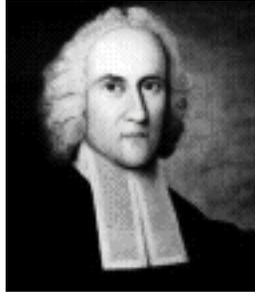
SIR ISAAC NEWTON

PEOPLE MENTIONED IN WALDEN

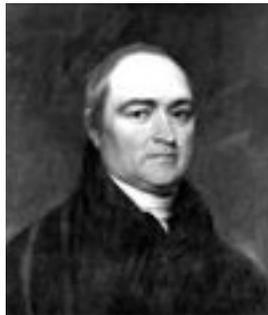
2000

Round numbers really do get people going, don't they?

- One of the earliest predictions for events of this year had been made by Petrus Olivi, who wrote in 1297 CE that the [Antichrist](#) was going to come to power between 1300 CE and 1340 CE, with the [Last Judgment](#) taking place around 2000 (Weber, Eugen. APOCALYPSES. Cambridge MA: Harvard UP, 1999, page 54).
- The Reverend [Jonathan Edwards](#) suspected that Christ's thousand-year reign was going to begin in 2000 (Weber, *sic*, page 171).



- The Reverend [Timothy Dwight](#), President of Yale University, cautiously anticipated only that the Year of Our Lord 2000 would mark "the beginning of the new [millennium](#)." (Kyle, Richard. THE LAST DAYS ARE HERE AGAIN. Grand Rapids: Baker Books, 1998, page 81)



4. Thoreau here alludes to the Concord memory that on the memorable day of April 19th, 1775, the spring having been exceptionally early, grass and grain were already high enough to be bending with the breeze.



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- [Sir Isaac Newton](#), in OBSERVATIONS UPON THE PROPHECIES OF DANIEL, AND THE APOCALYPSE OF ST. JOHN, predicted that Christ's Millennium was going to begin in the year 2000 (later he would revise this estimate until after the year 2060).



- A radical apocalyptic sect, the Convulsionaries, had emerged in early 18th-Century France. One of the members of this sect, Jacques-Joseph Duguet, had anticipated that the [Parousia](#) would arrive in the Year of Our Lord 2000. (Kyle, *sic*, page 192)



- In the 19th Century the founder of Theosophy, Helena Petrova Blavatsky, had suspected that the year 2000 would bring the End Times (Shaw, Eva. EVE OF DESTRUCTION. Los Angeles CA: Lowell House, 1995, page 83).
- Edgar Cayce predicted the [Second Coming](#) of Christ in 2000, followed by a New Age (Hanna, Nick. THE MILLENNIUM: A ROUGH GUIDE TO THE YEAR 2000. London: Rough Guides, 1998, page 219).
- Hal Lindsey, with his failed 1988 prediction behind him, suggested in PLANET EARTH – 2000 A.D. (Palos Verdes CA: Western Front, 1994, page 306) that “[The Rapture](#) may not occur between now and the year 2000.”
- The year 2000 would be the beginning of Christ's [millennium](#), according to the Mormon publication WATCH AND BE READY: PREPARING FOR THE [SECOND COMING](#) OF THE LORD.



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- The New Jerusalem would come to Earth in 2000, descending from the heavens above Independence, Missouri (McIver, Tom. THE END OF THE WORLD: AN ANNOTATED BIBLIOGRAPHY. Jefferson NC: McFarlane & Co., 1999 #3377; Skinner, Stephen. MILLENNIUM PROPHECIES. Stamford CT: Longmeadow Press, 1994, page 100).
- Ruth Montgomery has predicted that the planet Earth's axis would shift in 2000 and the [Antichrist](#) reveal himself (Kyle, *sic*, pages 156, 195).
 - The Reverend Sun Myung Moon predicted that in 2000 the Kingdom of Heaven would establish itself on Earth (Kyle, *sic*, page 148).
 - Ed Dobson's THE END: WHY JESUS COULD RETURN BY A.D. 2000 predicted the [Second Coming](#) of Christ.
 - Lester Sumrall in I PREDICT 2000 had predicted the end of the world (Abanes, Richard. END-TIME VISIONS. NY: Four Walls Eight Windows, 1998, page 99, 341).
 - The Tribulation was to occur prior to this year, according to the founder of the Christ for the Nations Ministry, Gordon Lindsay (Abanes, *sic*, page 280).
 - Texe Marrs had felt certain that the Last Days could "wrap up by the year 2000" (Abanes, *sic*, page 311).
 - According to a series of lectures given by Shoko Asahara in 1992, 90% of the world's population were to have been annihilated by nuclear, biological, and chemical weapons by this point in time (Thompson, Damian. THE END OF TIME. Hanover NH: UP of New England, 1996, page 262).
 - According to Sun Bear, who portrays himself as a Native American spokesperson, the end of the world would come in this year unless human beings turned over a new leaf (Abanes, *sic*, page 307).
 - According to Bhagwan Shree Rajneesh, the world would be devastated by AIDS in this year. The world would, however, then be rebuilt as a peaceful matriarchal society (Robbins, Thomas et al. MILLENNIUM, MESSIAHS AND MAYHEM. NY: Routledge, 1997, page 164).
 - William Kamm, AKA "Little Pebble," leader of the Australian doomsday cult "Order of St. Charbel," had predicted that a [comet](#) would already have destroyed planet Earth before the beginning of this new millennium.
- ASTRONOMY**
- Before the end of 1999, Hon-Ming Chen of the 30-member cult Chen Tao had begun to backpedal on his prediction that a nuclear holocaust and UFO rescue would occur by December 31. Then, according to cult spokesman Richard Liu, he rescheduled Doomsday to "the next year" (St. Cloud Times, December 26, 1999).

HERE COME DA JUDGE!

HDT

WHAT?

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- According to the ABC News, a Japanese cult, Sukyo Mahikari, had taught that the world might be destroyed by this point in a “baptism of fire.”



MILLENNIALISM



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"I would not run round a corner
to see the world blow up."
— [Henry Thoreau](#),
"LIFE WITHOUT PRINCIPLE"





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2060

After some half century of research into the question, and some 4,500 pages of notes, [Sir Isaac Newton](#), although reluctant to do so, felt able to predict the year that represented the greatest probability, of most dramatic events of the [Apocalypse](#) beginning to take place. He scribbled down on a piece of paper a brief calculation that included the date of that year. This piece of paper, along with many others of its genre, has been purchased and preserved by Abraham Yahuda and is now available for inspection at the Jewish National and University Library in Jerusalem. The date this seriously ill great thinker whose mind had obviously been altered by mercury scribbled down amounted to: the Year of Our Lord 2060. It would probably be during that year, Newton suspected or predicted, when the final plagues and wars would break out after which the long temporal reign of the great whore at Rome (the succession of Supreme Pontiffs of the Roman Catholic Church) would be broken when Christ would come again — after which there would begin exactly one millennium, of the reign of Christ and his saints on earth. Newton believed that he was to be resurrected and was to become one of those saints, administering for the risen Christ this culmination-of-human-existence period of blessed peace and blissful prosperity.

Prop. 1. The 2300 prophetick days did not commence before the rise of the little horn of the He Goat.

2 Those day did not commence ater the destruction of Jerusalem & ye Temple by the Romans A. 70.

3 The time times & half a time did not commence before the year 800 in wch the Popes supremacy commenced

4 They did not commence after the rene of Gregory the 7th. 1084

5 The 1290 days did not commence bfore the year 842.

6 They did not commence after the reigne of Pope Greg. 7th. 1084

7 The diffence between the 1290 & 1335 days are a parts of the seven weeks.

Therefore the 2300 years do not end before ye year 2132 nor after 2370.

The time times & half time do nt end before 2060 nor after



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The 1290 days do not begin before 2090 nor after 1374



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– [Henry Thoreau](#),
"LIFE WITHOUT PRINCIPLE"



"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: August 19, 2014



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ARRGH AUTOMATED RESearch REPORT

GENERATION HOTLINE



This stuff presumably looks to you as if it were generated by a human. Such is not the case. Instead, someone has requested that we pull it out of the hat of a pirate who has grown out of the shoulder of our pet parrot "Laura" (as above). What these chronological lists are: they are research reports compiled by ARRGH algorithms out of a database of modules which we term the Kouroo Contexture (this is data mining). To respond to such a request for information we merely push a button.



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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.