October 3: George Ripley was born in Greenfield, Massachusetts.

July 6: Sophia Willard Dana was born (per her tombstone).
May: George Ripley submitted a requirement for graduation from Harvard College “On the Figure of the Earth” (21 ¼ x 29 ¾ inches) that is still on file: <http://oasis.harvard.edu:10080/oasis/deliver/~hua17004>

August 28, Thursday: Giacomo Costantino Beltrami arrived at what he conjectured to be the source of the Mississippi River, as well as the Red River of the North, in what eventually would become the Minnesota Territory, naming the place Giulia after his deceased friend back in Italy, Giulia Spada dei Medici, and naming other lakes nearby after her eight children.

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

5th day 28th of 8th M / Rode with my H to Portsmouth to attend the Monthly Meeting - went out the West Road stoped at Uncle Peter Lawtons – In the first Meeting [-] Dennis & Father Rodman bore short testimonies – [-] the last Jonathon Nichols of Salem published his intentions of Marriage with Sister Elizabeth Rodman & Welcome Congdon of Providence his intentions of marriage with Mary Dennis. – The young folk behaved with circumspection, their countenances bespeaking that [their] minds were impressed with the importance of the [-] State of life they were about to enter. – we dined at Uncle Thurstons, as did also Jonathon & Elizabeth, Father & Mother Rodman, David Buffum & wife, Brother David Rodman & his wife, & Sister Ruth & Mary Rodman. After dinner Rode down to Uncle Stantons & took tea with them,
On approximately this day, Waldo Emerson wrote in his JOURNAL:

**Tuesday Morning** I engaged Mr. Bartlett to bring me to Mrs. Shepard’s.... After spending three days very pleasantly at Mrs. Shepard’s, among orators, botanists, mineralogists, & above all, Ministers, I set off on Friday Morning with Thos. Greenough & another little cousin in a chaise to visit Mount Holyoke. How high the hill may be, I know not; for, different accounts make it 8, 12, & 16 hundred feet from the river. The prospect repays the ascent and although the day was hot & hazy so as to preclude a distant prospect, yet all the broad meadows in the immediate vicinity of the mountain through which the Connecticut winds, make a beautiful picture seldom rivalled. After adding our names in the books to the long list of strangers whom curiosity has attracted to this hill we descended in safety without encountering rattlesnake or viper that have given so bad fame to the place. We were informed that about 40 people ascend the mountain every fair day during the summer. After passing through Hadley meadows, I took leave of my companions at Northampton bridge, and crossed for the first time the far famed Yankee river.... In the afternoon I set out on my way to Greenfield intending to pass the Sabbath with George Ripley.... By the light of the Evening star, I walked with my revered uncle [the Reverend Ripley], a man who well sustains the character of an aged missionary.... After a dreamless night, & a most hospitable entertainment I parted from Greenfield & through an unusually fine country, crossed the Connecticut (shrunk to a rivulet in this place somewhere in Montagu).... From Mr Haven's garret bed I sallied forth Tuesday morn [sic] towards Hubbardston, but my cramped limbs made little speed. After dining in Hubbardston I walked seven miles farther to Princeton designing to ascend Wachusett with my tall cousin Thomas Greenough if I should find him there, & then set out for home in the next day's stage. But when morning came, & the stage was brought, and the mountain was a mile & a half away — I learned again an old lesson, that, the beldam Disappointment sits at Hope’s door. I jumped into the stage & rode away, Wachusett untrod.... Close cooped in a stage coach with a score of happy dusty rustics the pilgrim continued his ride to Waltham, and alighting there, spent an agreeable evening at Rev. Mr. Ripley's Home he came from thence the next morning, right glad to sit down once more in a quiet wellfed family — at Canterbury.
August 28, Tuesday: On approximately this evening upon his return from his hiking near Northampton, Waldo Emerson took a walk in Waltham, Massachusetts with his reverend uncle the Reverend George Ripley just after sunset, and in his journal he commented on it as a walk “[b]y the light of the Evening star”! Well now, obviously, barring a supernova, and barring the surreptitious use of a military night-scope device or perhaps the surreptitious use of the light-gathering power of a pair of 50-power binoculars, no-one can walk by the light of the stars, so here we have an Emersonian and therefore valuable trope in which Venus is considered as if it were Luna or Sol! Well now, if Emerson used this trope in his journal, he might well also have been using it in his unrecorded conversations, and he had unrecorded conversations with Henry David Thoreau! Therefore Thoreau could have heard Emerson considering Venus as if it were Luna or Sol! Therefore Thoreau may in the concluding chapter of Walden have merely been quoting Emerson! –Mein Gott the diligent scholar can
traverse a great distance in this manner of scholarship!
Tuesday Morning I engaged Mr Bartlett to bring me to Mrs Shepard’s.... After spending three days very pleasantly at Mrs Shepard’s, among orators, botanists, mineralogists, & above all, Ministers, I set off on Friday Morning with Thos Greenough & another little cousin in a chaise to visit Mount Holyoke. How high the hill may be, I know not; for, different accounts make it 8, 12, & 16 hundred feet from the river. The prospect repays the ascent and although the day was hot & hazy so as to preclude a distant prospect, yet all the broad meadows in the immediate vicinity of the mountain through which the Connecticutt [sic] winds, make a beautiful picture seldom rivalled. After adding our names in the books to the long list of strangers whom curiosity has attracted to this hill we descended in safety without encountering rattlesnake or viper that have given so bad fame to the place. We were informed that about 40 people ascend the mountain every fair day during the summer. After passing through Hadley meadows, I took leave of my companions at Northampton bridge, and crossed for the first time the far famed Yankee river.... In the afternoon I set out on my way to Greenfield intending to pass the Sabbath with George Ripley.... By the light of the Evening star, I walked with my reverend uncle, a man who well sustains the character of an aged missionary.... After a dreamless night, & a most hospitable entertainment I parted from Greenfield & through an unusually fine country, crossed the Connecticut (shrunk to a rivulet in this place somewhere in Montagu).... From Mr Haven’s garret bed I sallied forth Tuesday morng [sic] towards Hubbardston, but my cramped limbs made little speed. After dining in Hubbardston I walked seven miles farther to Princeton designing to ascend Wachusett with my tall cousin Thomas Greenough if I should find him there, & then set out for home in the next day’s stage. But when morning came, & the stage was brought, and the mountain was a mile & a half away — I learned again an old lesson, that, the Beldam Disappointment sits at Hope’s door. I jumped into the stage & rode away, Wachusett untrod.... Close cooped in a stage coach with a score of happy dusty rustics the pilgrim continued his ride to Waltham, and alighting there, spent an agreeable evening at Rev. Mr Ripley’s Home he came from thence the next morning, right glad to sit down once more in a quiet wellfed family — at Canterbury.

We can see that Emerson made it as far as Princeton MA before he gave up his agenda to climb Mt. Wachusett.
May 14, Wednesday: Waldo Emerson lectured at the Lyceum in Concord.

The Reverend Orestes Augustus Brownson was installed as the Unitarian pastor of the 1st Congregational Church and society in Canton, Massachusetts.

The installation sermon was preached by the Reverend George Ripley. The Reverend Adin Ballou took an important part in the proceedings and would later describe that sermon and its aftermath as follows:

The council was composed mostly of members of the Unitarian denomination, the sermon being preached by Rev. George Ripley of Boston, from Heb. 13:8: “Jesus Christ, the same yesterday, today, and forever.” Mr. Brownson was a ripe scholar, an able preacher, and a writer of rare ability. But in theology, metaphysics, ethics, and ecclesiasticism, his convictions, positions, and associations underwent strange vicissitudes. Soon after his settlement at Canton, he became a Transcendentalist, subsequently espousing the “Workingmen’s Movement” (of which he was for awhile a distinguished champion), and later went over to the Roman Catholic church, resting there from his religio-philosophical journeyings, and rising to eminence as the author of several works devoted chiefly to the defence of the doctrines, polity, and traditions of the papal hierarchy. Rev. Mr. Ripley afterwards acquired a wide notoriety as the leader of the “Brook Farm” community, and later still, as literary editor for a generation of the New York Tribune.
May: While vacationing with Mrs. Sophia Dana Ripley and the Reverend George Ripley, Harriet Martineau “made the Sartor her constant companion.”

Late Summer: The Reverend George Ripley wrote Thomas Carlyle anent the wondrous reception which his work SARTOR RESARTUS was receiving in New England, proclaiming it to be “a huge, mysterious, magnificent Symbol of the Time upon which we have fallen. It is the cry of the Heart & the Flesh for the living God.”

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1. During this early period of his career, Carlyle was popular in New England but not in the American South. It would only be the later Carlyle, author of CROMWELL and of FREDERICK THE GREAT, who would become immensely popular in our South — the white man crowd-pleaser-crowd-appeaser who was proclaiming “the natural propensity of men to grovel or to rule” (to have recourse to a sublimely descriptive phrase which would eventually be coined, by Van Wyck Brooks).
September 19, Monday: Formation of “Hedge’s Club” centering around the visits of the Reverend Frederic Henry Hedge to Boston from Bangor, Maine.\(^2\)

In September 1836, on the day of the second centennial anniversary of Harvard College, Mr. Emerson, George Ripley, and myself [Frederic Henry Hedge], with one other [who was this fourth person: would it have been an unnamed woman, an unnamed wife, specifically Sophia Ripley??], chanced to confer together on the state of current opinion in theology and philosophy, which we agreed in thinking was very unsatisfactory. Could anything be done in the way of protest and introduction of deeper and broader views? What we strongly felt was dissatisfaction with the reigning sensuous philosophy, dating from John Locke, on which our Christian theology was based. The writings of Samuel Taylor Coleridge, recently edited by Marsh [Henry Nelson Coleridge had only at this point initiated publication of The Literary Remains of Samuel Taylor Coleridge], and some of Thomas Carlyle’s earlier essays, especially the “Characteristics” and “Signs of the Times,” had created a ferment in the minds of some of the young clergy of that day. There was a promise in the air of a new era of intellectual life. We four concluded to call a few like-minded seekers together in the following week. Some dozen of us met in Boston, in the house, I believe, of Mr. Ripley. Among them I recall the name of Orestes Augustus Brownson (not yet turned Romanist), Cyrus Augustus Bartol, Theodore Parker, and Charles Stearns Wheeler and Robert Bartlett, tutors in Harvard College. There was some discussion, but no conclusion reached, on the question whether it were best to start a new journal as the organ of our views, or to work through those already existing. The next meeting, in the same month, was held by invitation of Emerson, at his house in Concord. A large number assembled; besides some of those who met at Boston, I remember Mr. Alcott, [Bronson Alcott] John Sullivan Dwight, Ephraim Peabody, Dr. Convers Francis, Mrs. Sarah Alden Bradford Ripley, Miss Elizabeth Palmer Peabody, Margaret Fuller, Caleb Stetson, James Freeman Clarke. These were the earliest of a series of meetings held from time to time, as occasion prompted, for seven or eight years. Jones Very was one of those who occasionally attended; H.D. Thoreau another. There was no club, properly speaking; no organization, no presiding officer, no vote ever taken. How the name “Transcendental,” given to these gatherings and the set of persons who took part in them, originated, I cannot say. It certainly was never assumed by the persons so called. I suppose I was the only one who had any first-hand acquaintance with German transcendental philosophy, at the start. The Dial was the product of the movement, and in some sort its organ.
October 25, Tuesday: Waldo Emerson’s friend the Reverend William Henry Furness of the First Unitarian Society of Philadelphia issued his major treatise “The Remarks on the Four Gospels in the Annus Mirabilis,” which took issue with the doctrine of miracles:

In the presence of the French royal family and 150,000 others, a single-stone granite obelisk from Luxor, Egypt was gently eased into an upright position at the center of Place de la Concorde in Paris.

“A Review From Professor Ross’s Seminar”

Guy R. Woodall states that William Henry Furness has always been treated as a minor figure, partly because he failed to evolve as an intellectual after a certain point. His major treatise, a work entitled “The Remarks on the Four Gospels in the “Annus Mirabilis,” is a work that he wrote and rewrote many times before his death. It was published in Philadelphia on Oct. 25, 1836 and reached Boston Nov. 12. He was roundly criticized by classical Unitarians for taking issue with the doctrine of miracles:

The Remarks engendered controversy principally because Furness went against the commonly held view of the miracles of Christ by insisting that while the miracles were indeed real, they were natural, not supernatural interruptions or violations of the natural order...He also declared to the dismay of the Conservative Unitarians, that the miracles were wrought for their intrinsic beauty and worth — i.e. were commensurate with the natural beauties and goodness of nature of which they were a part and not merely as evidences or proofs of the special mission of Christ upon which Christianity must finally rest. (235)

George Ripley, Ralph Waldo Emerson, and Theodore Parker have received more attention for their part in the controversy, but Furness enunciated his views more fully.

Furness managed to stay friendly with both the classical Unitarians and his best friend, Emerson, despite the disagreement that existed. Emerson, of course, felt that to concentrate on miracles was a mistake; that one should look inside oneself for revelation. See also the review of an article by Len Gongeon on Furness. (Kathryn Mapes, February 18, 1992).

In the presence of the French royal family and 150,000 others, a single-stone granite obelisk from Luxor, Egypt was gently eased into an upright position at the center of Place de la Concorde in Paris.

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2. This would become the Transcendental Club. It was at this first regular meeting that the Reverend Convers Francis first met Bronson Alcott. Francis would also be present for the second meeting, in Alcott’s home in Boston. As the eldest member of the Club, it would become the lot of the Reverend Francis to announce the principal topic for conversation, and to preside.


4. The height of the obelisk at the Lateran in Rome is 105 feet 6 inches, that of the Piazza del Popolo in Rome 87 feet 6 inches, and that of the Piazza San Pietro in Rome 83 feet, while this Place de la Concorde obelisk is a mere 76 feet 6 inches. Only about 50 feet of the obelisk in the Atmeidan at Constantinople remain in existence but its proportions indicate that it must originally have exceeded 80 feet (there are in addition a couple of obelisks in the British Museum but the Brits cannot boast much of their mechanical or naval skill in transporting them as they are merely 8 feet high).
Thomas Carlyle’s THE LIFE OF FRIEDRICH SCHILLER, COMPREHENDING AN EXAMINATION OF HIS WORKS. ... FROM THE LONDON EDITION. (New York: George Dearborn & Co.). A copy of this would be in Henry Thoreau’s personal library.

From this year into 1840 Carlyle would be offering four courses of lectures in London, on German Literature and on Heroes.

The argument for the almost magical growth of the Scottish author’s reputation was first made by the peripatetic English reformer, Harriet Martineau, in her controversial travelogue SOCIETY IN AMERICA:

No living writer exercises so enviable a sway, so far as it goes, as Mr. Carlyle ... [whose] remarkable work SARTOR RESARTUS, issued piecemeal through Fraser’s Magazine, has been republished in America and is exerting an influence proportioned to the genuineness of the admiration it has excited. Perhaps this is the first instance of the Americans having taken to their hearts an English work that came to them anonymous, unsanctioned by any recommendation and even absolutely neglected at home. It has regenerated the preaching of more than one of the clergy.
This English author’s published account of the situation, above, is of course entirely disingenuous, is a deliberate act of mystification of her audience. She had herself already become part of the American movement for this book by Carlyle before she had returned to England.

In April 1835 she had been “[fed] with the SARTOR” by the Reverend William Henry Furness in Philadelphia out of the copy he had just received from Waldo Emerson in Boston. In May 1835 while vacationing with Mrs. Sophia Dana Ripley and the Reverend George Ripley she had “made the SARTOR her constant companion.” In June 1835 while visiting the Reverend James Freeman Clarke in Lexington, Kentucky she had told him that what she was up to was “preparing the people for Carlyleism.” In August 1835 while visiting the Reverend Clarke’s cousin Margaret Fuller they had had “some talk about Carlyleism.” During Fall 1835 she had met with Emerson himself several times as he exercised himself in behalf of Thomas Carlyle. She had visited several times with Sarah Alden Bradford Ripley in Waltham, and in October 1835 she had been staying with the Reverend William Ellery Channing in Newport, Rhode Island when Emerson had sent the Reverend Channing a copy of SARTOR RESARTUS.

Middle of May: The Transcendental Club met at the home of the Reverend Caleb Stetson in Medford, Massachusetts.

Present were the Reverends Frederic Henry Hedge, George Ripley, and Theodore Parker, John Sullivan Dwight, Bronson Alcott, Cyrus Bartol, and Jones Very. The topic for the evening was “The Question of Mysticism.”
Northampton’s Unitarian minister would be, for a brief period, the Reverend John Sullivan Dwight,⁵ who was ordained in this year. (But he would soon discover the region to be uncongenial for religious reform, and follow the Reverend George Ripley to Brook Farm. Of course, he would be wise to recognize when he had bitten off more than he could chew: Northampton had been the town of the Reverend Jonathan Edwards, and one of its two Congregational churches was still named after him. The Tappan brothers—Arthur Tappan, Lewis Tappan, Benjamin, William, Charles, and John—had grown up in this vicinity. One of the oldest towns in the region, a bastion of New England Federalism priding itself on its conservatism, the town was dominated by the Whig party. When Lydia Maria Child lived here, while her husband David Lee Child was attempting to grow slavery-fighting sugar beets, she called this region a “Desert where no water is” in the “iron-bound Valley of the Connecticut.” Referring to the self-righteous religious attitude which she encountered while there, she opined that “Calvinism sits here enthroned, with high ears, blue nose, thin lips and griping fist.”)

Early in the year John Adolphus Etzler had returned from the West Indies to New-York. Undoubtedly to meet and suitably impress other reformers, he would there attend the Fourier Society of New York’s annual celebration of the French philosopher-utopist Charles Fourier’s birthday. There he would make the acquaintance of a Fourierist socialist and humanitarian, C.F. Stollmeyer, also a recent German immigrant, who was at that time readying Albert Brisbane’s THE SOCIAL DESTINY OF MAN for publication. Stollmeyer was to become not only the publisher of The New World, but also a primary disciple of Etzler. This SOCIAL DESTINY OF MAN, seconded by the writings and lectures of such men as Dana McClean Greeley, Horace Greeley, Parke Godwin, and the Reverend William Henry Channing, would stimulate the rise of several Phalansterian Associations, in the middle and western states, chiefest of which would be “The North American Phalanx” in Monmouth County, New Jersey.

The Reverend Adin Ballou’s “Practical Christians” began to publish a gazette, the Practical Christian, for the “promulgation of Primitive Christianity.” He would write in HISTORY OF THE HOPEDALE COMMUNITY, FROM ITS INCEPTION TO ITS VIRTUAL SUBMERGENCE IN THE HOPEDALE PARISH that this year would initiate “a decade of American history pre-eminently distinguished for the general humanitarian spirit which seemed to pervade it, as manifested in numerous and widely extended efforts to put away existing evils and better the condition

⁵. Bear tradition in mind here: the Reverend Timothy Dwight, president of Yale College, had been the grandson of the Reverend Jonathan Edwards of Northampton.
of the masses of mankind; and especially for the wave of communal thought which swept over the country, awakening a very profound interest in different directions in the question of the re-organization of society; — an interest which assumed various forms as it contemplated or projected practical results.” There would be, he pointed out, a considerable number of what were known as Transcendentalists in and about Boston, who, under the leadership of the Reverend George Ripley, a Unitarian clergyman of eminence, would plan and put in operation the Roxbury Community, generally known as the “Brook Farm” Association. A company of radical reformers who had come out from the church on account of its alleged complicity with Slavery and other abominations, and hence called Come-Outers, would institute a sort of family Community near Providence, Rhode Island. Other progressives, with George W. Benson at their head, would found the Northampton Community at the present village of Florence, a suburb of Northampton.

One of the debates of the 18th Century was what human nature might be, under its crust of civilization, under the varnish of culture and manners. Jean-Jacques Rousseau had an answer. Thomas Jefferson had an answer. One of the most intriguing answers was that of Charles Fourier, who was born in Besançon two years before the Shakers arrived in New York. He grew up to write twelve sturdy volumes designing a New Harmony for mankind, an experiment in radical sociology that began to run parallel to that of the Shakers. Fourierism (Horace Greeley founded the New-York Tribune to promote Fourier’s ideas) was Shakerism for intellectuals. Brook Farm was Fourierist, and such place-names as Phalanx, New Jersey, and New Harmony, Indiana, attest to the movement’s history. Except for one detail, Fourier and Mother Ann Lee were of the same mind; they both saw that humankind must return to the tribe or extended family and that it was to exist on a farm. Everyone lived in one enormous dormitory. Everyone shared all work; everyone agreed, although with constant revisions and refinements, to a disciplined way of life that would be most harmonious for them, and lead to the greatest happiness. But when, of an evening, the Shakers danced or had “a union” (a conversational party), Fourier’s Harmonians had an orgy of eating, dancing, and sexual high jinks, all planned by a Philosopher of the Passions. There is a strange sense in which the Shakers’ total abstinence from the flesh and Fourier’s total indulgence serve the same purpose. Each creates a psychological medium in which frictionless cooperation reaches a maximum possibility. It is also wonderfully telling that the modern world has no place for either.
According to the dissertation of Maurice A. Crane, “A Textual and Critical Edition of Nathaniel Hawthorne’s The Blithedale Romance” at the University of Illinois in 1953, various scholars have fingered Zenobia as:

- Mrs. Almira Barlow
- Margaret Fuller
- Fanny Kemble
- Mrs. Sophia Willard Dana Ripley
- Caroline Sturgis Tappan

while various other scholars have been fingering Mr. Hollingsworth as:

- Bronson Alcott
- Albert Brisbane
- Elihu Burritt
- Charles A. Dana
- Waldo Emerson
- Horace Mann, Sr.
- William Pike
- the Reverend Orestes Augustus Brownson, or maybe
- the Reverend William Henry Channing, or maybe
- the Reverend Theodore Parker

Hawthorne should really have told us more than Zenobia’s nickname, and should really have awarded Hollingsworth a first name more definitive than “Mr.”? Go figure!

Lest we presume that an association of this William Henry Channing with Hollingsworth is utterly void of content, let us listen, as Marianne Dwight did, to the reverend stand and deliver on the topic of “devotedness to the cause; the necessity of entire self-surrender”:1

He compared our work with ... that of the crusaders.... He compared us too with the Quakers, who see God only in the inner light,... with the Methodists, who seek to be in a state of rapture in their sacred meetings, whereas we should maintain in daily life, in every deed, on all occasions, a feeling of religious fervor; with the perfectionists, who are, he says, the only sane religious people, as they believe in perfection, and their aim is one with ours. Why should we, how dare we tolerate ourselves or one another in sin?

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1. Reed, Amy L., ed. LETTERS FROM BROOK FARM, 1844-1847, BY MARIANNE DWIGHT Poughkeepsie NY, 1928.
While vacationing at a “tranquil retreat” near Boston called “Brook Farm” Mrs. Sophia Dana Ripley and the Reverend George Ripley concluded that the place had possibilities.  

In the winter of 1840, the Reverend Ripley would purchase Brook Farm. A few months later the Articles of Association would be drawn up, the stock would have subscribers, and Institute officers would be elected.

6. The farm had 208 acres of land and was not greatly isolated as it was only three miles from the Dedham Branch Railroad.
The Reverend George Ripley defined Transcendentalism for the benefit of “the Church in Purchase Street”:

\[
\text{[T]he truth of religion does not depend on tradition, nor historical facts, but has an unerring witness in the soul. There is a light \ldots which enlighteneth every man that cometh into the world; there is a faculty in all \ldots the most degraded, the most ignorant, the most obscure\ldots to perceive spiritual truth when distinctly presented; and the ultimate appeal on all moral questions is not to a jury of scholars, a hierarchy of divines, or the prescriptions of a creed, but to the common sense of the human race.}
\]

August: The Reverends Theodore Parker, George Ripley, Christopher Pearse Cranch and other Transcendentalists attended a Come-Outer convention at Groton.
October 17, Saturday: Waldo Emerson to his journal:

Yesterday George & Sophia Ripley, Margaret Fuller & Alcott discussed here the new social plans. I wished to be convinced, to be thawed, to be made nobly mad by the kindlings before my eye of a new dawn of human piety. But this scheme was arithmetic & comfort; this was a hint borrowed from the Tremont House & U.S. Hotel; a rage in our poverty & politics to live rich & gentlemanlike, an anchor to leeward against a change of weather; a prudent forecast on the probable issue of the great questions of pauperism & property.
In the month of November, 1840, a Convention of Friends of Universal Reform assembled in the Chardon Street Chapel, in Boston, in obedience to a call in the newspapers signed by a few individuals, inviting all persons to a public discussion of the institutions of the Sabbath, the Church and the Ministry. The Convention organized itself by the choice of Edmund Quincy, as Moderator, spent three days in the consideration of the Sabbath, and adjourned to a day in March, of the following year, for the discussion of the second topic. In March, accordingly, a three-days’ session was held, in the same place, on the subject of the Church, and a third meeting fixed for the following November, which was accordingly held, and the Convention, debated, for three days again, the remaining subject of the Priesthood. This Convention never printed any report of its deliberations, nor pretended to arrive at any Result, by the expression of its sense in formal resolutions,—the professed object of those persons who felt the greatest interest in its meetings being simply the elucidation of truth through free discussion. The daily newspapers reported, at the time, brief sketches of the course of proceedings, and the remarks of the principal speakers. These meetings attracted a good deal of public attention, and were spoken of in different circles in every note of hope, of sympathy, of joy, of alarm, of abhorrence, and of merriment. The composition of the assembly was rich and various. The singularity and latitude of the summons drew to together, from all parts of New England, and also from the Middle States, men of every shade of opinion, from the straitest orthodoxy to the wildest heresy, and many persons whose church was a church of one member only. A great variety of dialect and of costume was noticed; a great deal of confusion, eccentricity, and freak appeared, as well as of zeal and enthusiasm. If the assembly was disorderly, it was picturesque. Madmen, madwomen, men with beards, Dunkers, Muggletonians, Come-Outers, Groaners, Agrarians, Seventh-day-Baptists, Quakers, Abolitionists, Calvinists, Unitarians, and Philosophers,—all came successively to the top, and seized their moment, if not their hour, wherein to chide, or pray, or preach, or protest. The faces were a study. The most daring innovators, and the champions-until-death of the old cause, sat side by side. The still living merit of the oldest New England families, glowing yet, after several generations, encountered the founders of families, fresh merit, emerging, and expanding the brows to a new breadth, and lighting a clownish face with sacred fire. The assembly was characterized by the predominance of a certain plain, sylvan strength and earnestness, whilst many of the most intellectual and cultivated persons attended its councils. Dr. William Henry Channing, Edward Thompson Taylor, Bronson Alcott, Mr. William Lloyd Garrison, Mr. Samuel Joseph May, Theodore Parker, Henry C. Wright, Dr. Joseph Osgood, William Adams, Edward Palmer, Jones Very, Maria W. Chapman, and many other persons of a mystical, or sectarian, or philanthropic renown, were present, and some of them participant. And there was no want of female speakers; Mrs. Little and Mrs. Lucy Sessions took a pleasing and memorable part in the debate, and that flea of Conventions, Mrs. Abigail Folsom, was but too ready with her interminable scroll. If there was not parliamentary order, there was life, and the assurance of that constitutional love for religion and religious liberty, which, in all periods, characterizes the inhabitants of this part of America.

Henry Thoreau read in Wolfgang Menzel’s GERMAN LITERATURE. TR. FROM THE GERMAN OF WOLFGANG MENZEL. BY C.C. FELTON.... (3 volumes, Boston: Hilliard, Gray, and Company, 1840; this was Volumes 7-9 of the Reverend George Ripley’s SPECIMENS OF FOREIGN STANDARD LITERATURE, a 9-volume edition that had been being put through the presses at Hilliard, Gray since 1838). His extracts consist of quotations from Lorenz Oken and from Gotthilf Heinrich von Schubert.
Waldo Emerson would write, retrospectively in 1865, about the events of this year, and of the following six years in the experience of Brook Farm, in his “Historic Notes of Life and Letters in New England”:

The West Roxbury association was formed in 1841, by a society of members, men and women, who bought a farm in West Roxbury, of about two hundred acres, and took possession of the place in April. It was a noble and generous movement in the projectors, to try an experiment of better living. They had the feeling that our ways of living were too conventional and expensive, not allowing each to do what he had a talent for, and not permitting men to combine cultivation of mind and heart with a reasonable amount of daily labor. At the same time, it was an attempt to lift others with themselves, and to share the advantages they should attain, with others now deprived of them. There was no doubt great variety of character and purpose in the members of the community. It consisted in the main of young people, few of middle age, and none old. Those who inspired and organized it were of course persons impatient of the routine, the uniformity, perhaps they would say the squalid contentment of society around them, which was so timid and skeptical of any progress. One would say then that impulse was the rule in the society, without centripetal balance; perhaps it would not be severe to say, intellectual sans-culottism, and impatience of the formal, routinary character of our educational, religious, social and economic life in Massachusetts. Yet there was immense hope in these young people. There was nobleness; there were self-sacrificing victims who compensated for the levity and rashness of their companions. The young people lived a great deal in a short time, and came forth some of them perhaps with shattered constitutions. And a few grave sanitary influences of character were happily there, which, I was assured, were always felt. The founders of Brook Farm should have this praise, that they made what all people try to make, an agreeable place to live in. All comers, even the most fastidious, found it the pleasantest of residences. It is certain that freedom from household routine, variety of character and talent, variety of work, variety of means of thought and instruction, art, music, poetry, reading, masquerade, did not permit sluggishness or despondency; broke up routine. There is agreement in the testimony that it was, to most of the associates, education; to many, the most important period of their life, the birth of valued friendships, their first acquaintance with the riches of conversation, their training in behavior. It was a curious experience of the patrons and leaders of this noted community, in which the agreement with many parties was that they should give so many hours of instruction in mathematics, in music, in moral and intellectual philosophy, and so forth, that in every instance the new comers showed themselves keenly alive to the advantages of the society, and were sure to avail themselves of every means of instruction; their knowledge was increased, their manners refined, but they became in that proportion averse to labor, and were charged by the heads of the departments with a certain indolence and selfishness.
Of course every visitor found that there was a comic side to this Paradise of shepherds and shepherdesses. There was a stove in every chamber, and every one might burn as much wood as he or she would saw. The ladies took cold on washing-day; so it was ordained that the gentlemen-shepherds should wring and hang out clothes; which they punctually did. And it would sometimes occur that when they danced in the evening, clothespins dropped plentifully from their pockets. The country members naturally were surprised to observe that one man ploughed all day and one looked out of the window all day, and perhaps drew his picture, and both received at night the same wages.... In Brook Farm was this peculiarity, that there was no head. In every family is the father; in every factory, a foreman; in a shop, a master; in a boat, the skipper; but in this Farm, no authority; each was master or mistress of his or her actions; happy, hapless anarchists. They expressed, after much perilous experience, the conviction that plain dealing was the best defence of manners and moral between the sexes. People cannot live together in any but necessary ways. The only candidates who will present themselves will be those who have tried the experiment of independence and ambition, and have failed; and none others will barter for the most comfortable equality the chance of superiority. Then all communities have quarrelled. Few people can live together on their merits. There must be kindred, or mutual economy, or a common interest in their business, or other external tie. The society at Brook Farm existed, I think, about six of seven years, and then broke up, the Farm was sold, and I believe all the partners came out with pecuniary loss. Some of them had spent on it the accumulations of years. I suppose they all, at the moment, regarded it as a failure. I do not think they can so regard it now, but probably as an important chapter in their experience which has been of lifelong value. What knowledge of themselves and of each other, what various practical wisdom, what personal power, what studies of character, what accumulated culture many of the members owed to it! What mutual measure they took of each other! It was a close union, like that of a ship’s cabin, of clergymen, young collegians, merchants, mechanics, farmers’ sons and daughters, with men and women of rare opportunities and delicate culture, yet assembled there by a sentiment which all shared, some of them hotly shared, of the honesty of a life of labor and of the beauty of a life of humanity. The yeoman saw refined manners in persons who were his friends; and the lady or romantic scholar saw the continuous strength and faculty in people who would have disgusted them but that these powers were now spent in the direction of their own theory of life.
Nathaniel Hawthorne’s FAMOUS OLD PEOPLE (GRANDFATHER’S CHAIR), a children’s book, was published. He resigned from his position as Weigher and Gauger at the Boston Custom House and invested in and joined Brook Farm in West Roxbury MA, only to leave after 8 months persuaded that he could “best attain the higher ends of life by retaining the ordinary relation to society.” He and Ellery Channing first met during this period at this utopian community.

Nathaniel was shot in the hand during some horseplay at a birthday picnic, by someone masquerading as the goddess Diana.

THE SCARLET LETTER: Such were some of the people with whom I now found myself connected. I took it in good part, at the hands of Providence, that I was thrown into a position so little akin to my past habits; and set myself seriously to gather from it whatever profit was to be had. After my fellowship of toil and impracticable schemes with the dreamy brethren of Brook Farm; after living for three years within the subtle influence of an intellect like Emerson’s; after those wild, free days on the Assabeh, indulging fantastic speculations, beside our fire of fallen boughs, with Ellery Channing; after talking with Thoreau about pine-trees and Indian relics in his hermitage at Walden; after growing fastidious by sympathy with the classic refinement of Hillard’s culture; after becoming imbued with poetic sentiment at Longfellow’s hearthstone – it was time, at length, that I should exercise other faculties of my nature, and nourish myself with food for which I had hitherto had little appetite. Even the old Inspector was desirable, as a change of diet, to a man who had known Alcott. I looked upon it as an evidence, in some measure, of a system naturally well balanced, and lacking no essential part of a thorough organization, that, with such associates to remember, I could mingle at once with men of altogether different qualities, and never murmur at the change.
January 25, Monday: Waldo Emerson delivered “Man the Reformer,” on economics and economy, in which he responded to the Reverend George Ripley’s Brook Farm experiment in communal living and, in addition, to the Reverend Orestes Brownson’s hostile analysis of Transcendentalism.7

7. This lecture would appear as an essay in the 4th issue of The Dial, and should be compared and contrasted with the first chapter of WALDEN, titled “Economy.”
March 3, day: Mrs. Sophia Dana Ripley and the Reverend George Ripley sponsored the Brook Farm Institute of Agriculture and Education on a farm of 200 acres in the village of Harvard, about eight miles from Boston in what would be known today as West Roxbury.

This would be close enough for the Brook Farmers to walk into Boston for concerts and cultural life, and then walk back again after dark without having to stay in town overnight. Henry Thoreau was formally solicited to join, although how he could have scraped together the necessary money to purchase his one share of the enterprise is anybody’s guess.

AGENDA OF BROOK FARM:

"In order more effectually to promote the great purposes of human culture; to establish the external relations of life on a basis of wisdom and purity; to apply the principles of justice and love to our social organization in accordance with the laws of Divine Providence; to substitute a system of brotherly coöperation for one of selfish competition; to secure to our children, and to those who may be entrusted to our care, the benefits of the highest, physical, intellectual, and moral education in the present state of human knowledge, the resources at our command will permit...."
However, in Concord, Edmund Hosmer was warning, and warning in particular Waldo Emerson point-blank, that there was **no such thing as honest farming** because a scrupulous farmer would be in competition with unscrupulous farmers and would be driven out of business by high costs and low returns:

> No large property can ever be made by honest farming.

What a proprietor with scruples would need to do, this experienced farmer warned, to make any money out of farming the soil in the present condition of society, would be to hire themselves some foreman innocent

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8. “As for these communities, I think I had rather keep bachelor’s hall in hell than go to board in heaven. Do you think your virtue will be boarded with you? It will never live on the interest of your money, depend upon it. The boarder has no home. In heaven I hope to bake my own bread and clean my own linen. The tomb is the only boarding-house in which a hundred are served at once. In the catacomb we may dwell together and prop one another without loss.”
April 1, Thursday: In an unseasonable snowstorm the members of the Reverend George Ripley’s West Side Circle, henceforth to be known as Brook Farmers, set off for 670 Baker Street in West Roxbury on the Newton line just outside of metropolitan Boston.

June 13, Sunday: The Reverend Samuel Ripley preached the final sermon in the old church of the Reverend Ezra Ripley (who had baptized little David Henry Thoreau), before it was torn down, but Thoreau was the only person from the Emerson household to attend in spite of the fact that Samuel was Waldo Emerson’s uncle and in spite of the fact that this structure had loomed large in the previous lives of the Emersons.

June 14, Monday: Representative Fornance of Pennsylvania made another motion that the US House of Representatives reconsider its refusal to renew its gag rule against any consideration of practices of human enslavement. This motion effectively in favor of re-implementing the gag rule carried.

Professor Benedict Jaeger presented the library of the US National Museum in Washington DC with a copy of his ANALYTICAL TABLE OF A COURSE OF LECTURES ON ZOALOGY. For the following several years he would be residing in Alexandria, District of Columbia.

Waldo Emerson wrote to Lidian Emerson, who was visiting the William Emerson family home “The Snuggery” at Castleton on Staten Island:

Yesterday Mr. Saml Ripley preached the farewell sermon to the old church, which goes down, the spire at least, this week. But your sinful household were for the most part worshipping each in his or her separate oratory in the woodlands — What is droll, Henry Thoreau was the one at church. This PM he carries Caroline to Fairhaven in his boat....

July 18: Nathaniel Hawthorne reported to the Boston attorney David Mack, Esq. that as the result of a conversation, the Reverend George Ripley had become (not to put too fine a point upon it) “fully possessed” of the author’s “feelings in respect to personal labor.” Faire-thee-well, Blithedale spirit!9

9. Just slip out the back, Jack; it’s really been great, Nate. Well, the explanation for this is, Hawthorne, not having fulfilled the terms of his enlistment in Brook Farm, was trying to get his investment back. (He would succeed.)
September: This was the Brook Farm experiment’s membership roster as it has been derived from their Articles of Association documents dated September 29, 1841 and February 17, 1842, from their Constitution dated February 11, 1844, and from various minutes of their meetings preserved by the Massachusetts Historical Society. We instantly notice that it is not a particularly accurate record of what had been going on, as witness the fact that Nathaniel Hawthorne is being shown as being admitted to membership in the association a month after his attorney has filed the necessary legal papers to disassociate him:

<table>
<thead>
<tr>
<th>Date of Admission</th>
<th>Name</th>
<th>Birthplace</th>
<th>Birthdate</th>
<th>Occupation</th>
</tr>
</thead>
<tbody>
<tr>
<td>September 1841</td>
<td>Reverend George Ripley</td>
<td>Greenfield MA</td>
<td>1802</td>
<td>minister</td>
</tr>
<tr>
<td>September 1841</td>
<td>Mrs. Sophia Dana Ripley</td>
<td>Cambridge MA</td>
<td>1803</td>
<td>wife of minister</td>
</tr>
<tr>
<td>September 1841</td>
<td>Marianne Ripley</td>
<td>Greenfield MA</td>
<td>1797</td>
<td>teacher</td>
</tr>
<tr>
<td>September 1841</td>
<td>Charles A. Dana</td>
<td>Hindsdale NH</td>
<td>1819</td>
<td>student</td>
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<tr>
<td>September 1841</td>
<td>Minot Pratt</td>
<td>Weymouth MA</td>
<td>1805</td>
<td>printer</td>
</tr>
<tr>
<td>September 1841</td>
<td>Maria Pratt</td>
<td>Boston MA</td>
<td>1806</td>
<td>wife of printer</td>
</tr>
<tr>
<td>September 1841</td>
<td>Nathaniel Hawthorne</td>
<td>Salem MA</td>
<td>1804</td>
<td>writer</td>
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<tr>
<td>September 1841</td>
<td>Sarah F. Stearns</td>
<td>Massachusetts</td>
<td>circa 1820</td>
<td>student</td>
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<tr>
<td>September 1841</td>
<td>William Allen</td>
<td>Vermont</td>
<td>?</td>
<td>farmer</td>
</tr>
<tr>
<td>September 1841</td>
<td>Charles O. Whitmore</td>
<td>?</td>
<td>?</td>
<td>?</td>
</tr>
<tr>
<td>February 1842</td>
<td>Georgiana Bruce</td>
<td>England</td>
<td>circa 1820</td>
<td>teacher</td>
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<tr>
<td>February 1842</td>
<td>Samuel D. Robbins</td>
<td>Lynn MA</td>
<td>1812</td>
<td>minister</td>
</tr>
<tr>
<td>February 1842</td>
<td>Mary Robbins</td>
<td>Lynn MA</td>
<td>circa 1812</td>
<td>wife of minister</td>
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<tr>
<td>February 1842</td>
<td>David Mack</td>
<td>Cambridge MA</td>
<td>?</td>
<td>Boston attorney</td>
</tr>
<tr>
<td>February 1842</td>
<td>Lucy Maria Kollok Brastow Mack</td>
<td>Cambridge MA</td>
<td>?</td>
<td>wife of attorney David Mack</td>
</tr>
<tr>
<td>February 1842</td>
<td>Lemuel Capen</td>
<td>?</td>
<td>1789 (died 1858)</td>
<td>minister</td>
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<tr>
<td>February 1842</td>
<td>Warren Burton</td>
<td>Wilton NH</td>
<td>1800</td>
<td>minister</td>
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<td>February 1842</td>
<td>George C. Leach</td>
<td>Glouchester MA</td>
<td>?</td>
<td>hotelkeeper</td>
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<tr>
<td>February 1842</td>
<td>Francis Farley</td>
<td>?</td>
<td>?</td>
<td>farmer</td>
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<tr>
<td>February 1842</td>
<td>Sylvia Allen</td>
<td>Vermont</td>
<td>?</td>
<td>wife of farmer</td>
</tr>
<tr>
<td>June 1842</td>
<td>Anna Foord</td>
<td>?</td>
<td>circa 1820</td>
<td>student</td>
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<tr>
<td>June 1842</td>
<td>Abigail Morton</td>
<td>Plymouth MA</td>
<td>circa 1820</td>
<td>student</td>
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<tr>
<td>June 1842</td>
<td>James Hill</td>
<td>?</td>
<td>?</td>
<td>?</td>
</tr>
<tr>
<td>August 1842</td>
<td>James Curtis</td>
<td>Providence, Rhode Island</td>
<td>1824</td>
<td>student</td>
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<tr>
<td>September 1842</td>
<td>Eleanor Garrith</td>
<td>?</td>
<td>?</td>
<td>?</td>
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<tr>
<td>Date of Admission</td>
<td>Name</td>
<td>Birthplace</td>
<td>Birthdate</td>
<td>Occupation</td>
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<tr>
<td>September 1842</td>
<td>John Brown</td>
<td>?</td>
<td>?</td>
<td>farmer</td>
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<tr>
<td>October 1842</td>
<td>Manuel Diaz</td>
<td>?</td>
<td>?</td>
<td>student</td>
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<tr>
<td>December 1842</td>
<td>Icabod Morton</td>
<td>Plymouth MA</td>
<td>?</td>
<td>commercial fisherman</td>
</tr>
<tr>
<td>January 1843</td>
<td>Amelia Russell</td>
<td>Dunkirk, France</td>
<td>1798</td>
<td>teacher</td>
</tr>
<tr>
<td>January 1843</td>
<td>Lewis Ryckman</td>
<td>New-York NY</td>
<td>1796</td>
<td>shoemaker</td>
</tr>
<tr>
<td>January 1843</td>
<td>Jane Ryckman</td>
<td>New-York NY</td>
<td>1799</td>
<td>wife of shoemaker</td>
</tr>
<tr>
<td>January 1843</td>
<td>Mary Brown</td>
<td>?</td>
<td>?</td>
<td>wife of a farmer</td>
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<tr>
<td>February 1844</td>
<td>John Cheever</td>
<td>Ireland</td>
<td>1802</td>
<td>domestic servant</td>
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<tr>
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<td>Marianne Williams</td>
<td>England</td>
<td>1806</td>
<td>?</td>
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<tr>
<td>February 1844</td>
<td>John Mitchell</td>
<td>Scotland</td>
<td>1818</td>
<td>shoemaker</td>
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<tr>
<td>February 1844</td>
<td>John Sullivan Dwight</td>
<td>Boston MA</td>
<td>1813</td>
<td>minister</td>
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<td>February 1844</td>
<td>Christopher List</td>
<td>Wurtemburg, Germany</td>
<td>1816</td>
<td>lawyer</td>
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<tr>
<td>February 1844</td>
<td>William J. Davis</td>
<td>Sutton MA</td>
<td>1816</td>
<td>carpenter</td>
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<tr>
<td>February 1844</td>
<td>Anne Dana</td>
<td>Gaines NY</td>
<td>1825</td>
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<tr>
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<td>Charles Salisbury</td>
<td>Walpole NH</td>
<td>1819</td>
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<td>Deborah N-</td>
<td>?</td>
<td>?</td>
<td>?</td>
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<tr>
<td>February 1844</td>
<td>Mary Holland</td>
<td>Belfast ME</td>
<td>circa 1817</td>
<td>wife of a tallow chandler</td>
</tr>
<tr>
<td>February 1844</td>
<td>Mary Ann Willard</td>
<td>?</td>
<td>?</td>
<td>?</td>
</tr>
<tr>
<td>April 1844</td>
<td>William Teel</td>
<td>Jersey City NJ</td>
<td>1822</td>
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<td>Porter Holland</td>
<td>Belfast ME</td>
<td>1817</td>
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<td>April 1844</td>
<td>Jeremiah Reynolds</td>
<td>Sterling CT</td>
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<td>carpenter</td>
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<tr>
<td>April 1844</td>
<td>Peter Baldwin</td>
<td>Boston MA</td>
<td>1806</td>
<td>baker</td>
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<tr>
<td>May 1844</td>
<td>Ephraim Capen</td>
<td>Dorchester MA</td>
<td>1813</td>
<td>pewterer</td>
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<tr>
<td>May 1844</td>
<td>Job Tirell</td>
<td>Boston MA</td>
<td>1795</td>
<td>carpenter</td>
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<tr>
<td>May 1844</td>
<td>Charles Fuller</td>
<td>Boston MA</td>
<td>1822</td>
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<td>Frederick Burnham</td>
<td>Roxbury MA</td>
<td>1821</td>
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<td>May 1844</td>
<td>William Cheswell</td>
<td>Boston MA</td>
<td>1818</td>
<td>carpenter</td>
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<tr>
<td>May 1844</td>
<td>Mary Ann Cheswell</td>
<td>Boston MA</td>
<td>1822</td>
<td>wife of carpenter</td>
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<tr>
<td>May 1844</td>
<td>Robert Westacott</td>
<td>England</td>
<td>1818</td>
<td>cabinet maker</td>
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<tr>
<td>June 1844</td>
<td>Frederick Cabot</td>
<td>Boston MA</td>
<td>1822</td>
<td>clerk</td>
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<tr>
<td>Date of Admission</td>
<td>Name</td>
<td>Birthplace</td>
<td>Birthdate</td>
<td>Occupation</td>
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<tr>
<td>June 1844</td>
<td>Mary Dwight</td>
<td>West Newbury MA</td>
<td>1792</td>
<td>mother of minister</td>
</tr>
<tr>
<td>June 1844</td>
<td>Marianne Dwight</td>
<td>Boston MA</td>
<td>1816</td>
<td>teacher</td>
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<tr>
<td>June 1844</td>
<td>Benjamin Fitch</td>
<td>Temple NH</td>
<td>1810</td>
<td>farmer</td>
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<td>June 1844</td>
<td>Francis Dwight</td>
<td>Boston MA</td>
<td>1819</td>
<td>sister of minister</td>
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<td>June 1844</td>
<td>Flavel Patterson</td>
<td>Lunenburg MA</td>
<td>1806</td>
<td>carpenter</td>
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<tr>
<td>June 1844</td>
<td>Caroline Patterson</td>
<td>Charlestown MA</td>
<td>1815</td>
<td>wife of carpenter</td>
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<tr>
<td>June 1844</td>
<td>Rebecca Codman</td>
<td>Charlestown MA</td>
<td>1798</td>
<td>wife of a mechanic</td>
</tr>
<tr>
<td>July 1844</td>
<td>Jonathan Butterfield</td>
<td>West Cambridge MA</td>
<td>1818</td>
<td>printer</td>
</tr>
<tr>
<td>July 1844</td>
<td>Nathaniel Colson</td>
<td>Abington MA</td>
<td>1815</td>
<td>shoemaker</td>
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<tr>
<td>July 1844</td>
<td>Hannah Colson</td>
<td>Athens ME</td>
<td>1821</td>
<td>wife of shoemaker</td>
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<tr>
<td>July 1844</td>
<td>George Houghton</td>
<td>Stillwater NY</td>
<td>1809</td>
<td>printer</td>
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<tr>
<td>July 1844</td>
<td>Hiram Haskell</td>
<td>St. Johns, New Brunswick</td>
<td>1823</td>
<td>apothecary</td>
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<tr>
<td>July 1844</td>
<td>Julia Whitehouse</td>
<td>Assumption Point NJ(?)</td>
<td>1799</td>
<td>?</td>
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<tr>
<td>July 1844</td>
<td>Buckley Hastings</td>
<td>Franklin [County?] MA</td>
<td>1814</td>
<td>grocer</td>
</tr>
<tr>
<td>August 1844</td>
<td>Cynthia Hastings</td>
<td>Votingham(?) VT(?)</td>
<td>1818</td>
<td>wife of grocer</td>
</tr>
<tr>
<td>August 1844</td>
<td>John Codman</td>
<td>Boston MA</td>
<td>1794</td>
<td>mechanic</td>
</tr>
<tr>
<td>August 1844</td>
<td>John Drew</td>
<td>Plymouth MA</td>
<td>1821</td>
<td>?</td>
</tr>
<tr>
<td>August 1844</td>
<td>Catharine Sloan</td>
<td>Dunstable MA</td>
<td>1822</td>
<td>seamstress</td>
</tr>
<tr>
<td>August 1844</td>
<td>Caleb Smith</td>
<td>Hallowell ME</td>
<td>circa 1822</td>
<td>?</td>
</tr>
<tr>
<td>August 1844</td>
<td>Benjamin Clark</td>
<td>Townsend MA</td>
<td>1822</td>
<td>farmer</td>
</tr>
<tr>
<td>August 1844</td>
<td>Edmund Farrington</td>
<td>Medway MA</td>
<td>1822</td>
<td>mechanic</td>
</tr>
<tr>
<td>August 1844</td>
<td>Thomas Blak</td>
<td>Hallowell ME</td>
<td>1823</td>
<td>printer</td>
</tr>
<tr>
<td>August 1844</td>
<td>John Orvis</td>
<td>Ferrisburgh VT</td>
<td>1816</td>
<td>farmer, son of Quaker</td>
</tr>
<tr>
<td>August 1844</td>
<td>Castalia Hosmer</td>
<td>Bedford MA</td>
<td>1819</td>
<td>shoemaker</td>
</tr>
<tr>
<td>August 1844</td>
<td>Mary Hosmer</td>
<td>Townsend MA</td>
<td>1820</td>
<td>wife of shoemaker</td>
</tr>
<tr>
<td>September 1844</td>
<td>Elmira Daniels</td>
<td>Keene NH</td>
<td>1819</td>
<td>seamstress</td>
</tr>
<tr>
<td>September 1844</td>
<td>Alex Murray</td>
<td>St. Johns, New Brunswick</td>
<td>1820</td>
<td>cabinetmaker</td>
</tr>
<tr>
<td>September 1844</td>
<td>George Pierce</td>
<td>?</td>
<td>?</td>
<td>?</td>
</tr>
<tr>
<td>September 1844</td>
<td>Peter Kleinstrup</td>
<td>Denmark</td>
<td>1800</td>
<td>gardener</td>
</tr>
<tr>
<td>September 1844</td>
<td>Charles Hosmer</td>
<td>Medford MA</td>
<td>1820</td>
<td>shoemaker</td>
</tr>
<tr>
<td>Date of Admission</td>
<td>Name</td>
<td>Birthplace</td>
<td>Birthdate</td>
<td>Occupation</td>
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<tr>
<td>September 1844</td>
<td>James Clapp</td>
<td>Smithfield, Rhode Island</td>
<td>1816</td>
<td>bricklayer</td>
</tr>
<tr>
<td>October 1844</td>
<td>Alpha Clapp</td>
<td>Cumberland, Rhode Island</td>
<td>1820</td>
<td>wife of bricklayer</td>
</tr>
<tr>
<td>October 1844</td>
<td>Caroline Clapp</td>
<td>Boston MA</td>
<td>1824</td>
<td>seamstress</td>
</tr>
<tr>
<td>October 1844</td>
<td>Augustina Kleinstrup</td>
<td>Denmark</td>
<td>1808</td>
<td>wife of gardener</td>
</tr>
<tr>
<td>November 1844</td>
<td>Granville Hosmer</td>
<td>Bedford MA</td>
<td>1822</td>
<td>shoemaker</td>
</tr>
<tr>
<td>November 1844</td>
<td>Ann Hosmer</td>
<td>Bedford MA</td>
<td>circa 1822</td>
<td>wife of shoemaker</td>
</tr>
<tr>
<td>December 1844</td>
<td>John Hoxie</td>
<td>Boston MA</td>
<td>?</td>
<td>?</td>
</tr>
<tr>
<td>December 1844</td>
<td>Jeanne Palisse</td>
<td>Switzerland</td>
<td>1802</td>
<td>manufacturer</td>
</tr>
<tr>
<td>December 1844</td>
<td>Eunice Macdaniel</td>
<td>Washington DC</td>
<td>1824</td>
<td>sister of a journalist who was not a member</td>
</tr>
<tr>
<td>December 1844</td>
<td>Francis Macdaniel</td>
<td>Washington DC</td>
<td>?</td>
<td>?</td>
</tr>
<tr>
<td>December 1844</td>
<td>Eliza Palisse Weymout</td>
<td>?</td>
<td>?</td>
<td>?</td>
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<tr>
<td>December 1844</td>
<td>John Sawyer</td>
<td>?</td>
<td>?</td>
<td>?</td>
</tr>
<tr>
<td>December 1844</td>
<td>Lydia Smith Lancaster</td>
<td>?</td>
<td>?</td>
<td>?</td>
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<tr>
<td>December 1844</td>
<td>Henry Trask</td>
<td>?</td>
<td>?</td>
<td>?</td>
</tr>
<tr>
<td>December 1844</td>
<td>Clinton, A</td>
<td>Cambridgeport MA</td>
<td>?</td>
<td>?</td>
</tr>
<tr>
<td>January 1845</td>
<td>Sarah Codman</td>
<td>Boston MA</td>
<td>1820</td>
<td>carriage maker</td>
</tr>
<tr>
<td>March 1845</td>
<td>Charles Curtis</td>
<td>?</td>
<td>1820</td>
<td>?</td>
</tr>
<tr>
<td>April 1845</td>
<td>Alfred Peppercorn</td>
<td>England</td>
<td>?</td>
<td>butcher</td>
</tr>
</tbody>
</table>
October 12, Tuesday: The combined British detachment that had ventured out from the relative safety of the metropolis, Cabul, Afghanistan, by this morning had become large enough to transit the pass of Khoord-Cabul, and this was effected with some loss due to long range sniper fire down from the rocks at the sides of the defile. The force then set up a defensive camp perimeter on the far side of the defile at Khoord-Cabul and the 13th light infantry again subjected itself to losses due to its exposure to this unrelenting rifle fire, by returning through the pass to its defensive camp perimeter at Bootkhak. For some nights the camps would repel attacks, “that on the 35th native infantry being peculiarly disastrous, from the treachery of the Afghan horse, who admitted the enemy within their lines, by which our troops were exposed to a fire from the least suspected quarter. Many of our gallant sepoys, and Lieutenant Jenkins, thus met their death.”10

Frederick Douglass addressed the Middlesex County Anti-Slavery Society at the Universalist meetinghouse in Concord.

We very much need to know who was in town at the time, and who did and who did not attend this meeting:

- Bronson Alcott
- Abba Alcott
- Anna Bronson Alcott
- Louisa May Alcott (8 years old)
- Phineas Allen
- Perez Blood
- Mrs. Mary Merrick Brooks

• Squire Nathan Brooks  
• Caroline Downes Brooks  
• George Merrick Brooks  
• Deacon Simon Brown  
• Mrs. Lidian Emerson  
• Waldo Emerson  
• Reverend Barzillai Frost  
• Margaret Fuller  
• William Lloyd Garrison  
• Nathaniel Hawthorne  
• Judge Ebenezer Rockwood Hoar  
• Edward Sherman Hoar  
• Senator George Frisbie Hoar  
• Elizabeth Sherman Hoar  
• Squire Samuel Hoar  
• Dr. Edward Jarvis  
• Deacon Francis Jarvis  
• John Shepard Keyes, Judge John Shepard Keyes  
• John M. Keyes  
• Reverend George Ripley  
• Mrs. Sophia Dana Ripley  
• Reverend Samuel Ripley  
• Sarah Alden Bradford Ripley  
• Lemuel Shattuck  
• Daniel Shattuck  
• Sheriff Sam Staples  
• Henry David Thoreau  
• John Thoreau, Senior  
• Cynthia Dunbar Thoreau  
• John Thoreau, Jr.  
• Helen Louisa Thoreau  
• Sophia Elizabeth Thoreau  
• Aunt Maria Thoreau  
• Aunt Jane Thoreau  
• Alek Therien  
• Miss Prudence Ward  
• xxxxxx  
Mid-December: Waldo Emerson declined the Reverend George Ripley’s invitation to join the founders of Brook Farm.\footnote{In attempting to persuade Waldo Emerson to join the venture, the Reverend George Ripley had deployed a well understood John-the-Baptist-prefiguring-Jesus-Christ trope by claiming for his scheme that}

\begin{center}
\begin{quote}
If wisely executed, it will be a light over this country and this age. If not the sunrise, it will be the morning star.
\end{quote}
\end{center}

but it would seem the Reverend Emerson hadn’t even been almost persuaded. (For another use of this morning-star-sun trope, see the Conclusion of Walden.)
Thomas Wentworth Higginson visited Brook Farm along with his future sister-in-law Barbara Channing.

At the highest spot on Brook Farm, three minutes walk from the Hive, the Brook Farmers were in this year erecting their “Eyrie.” This would constitute the residence of the Reverend and Mistress George Ripley, and would contain four small dormitories for pupils. Subsequently Mrs. A.G. Alvord would create a residence for herself, which also would accommodate 6 or 7 other residents, as well as schoolrooms for the younger children. Although Margaret Fuller would not ever remain in this structure overnight (she did not join with this group, but merely visited to lead classes), it would for some reason eventually come to be known as the “Margaret Fuller Cottage.” In an outbreak of the small pox, this structure would do service as their hospital. In addition, Ichabod Morton would build the “Pilgrim House” for himself and his family, although after two weeks on the farm they would change their minds and go back home. This building had doubled parlors and appeared as if it were a duplex having two entrance doors.
November 10:  *Waldo Emerson* sponsored an evening meeting in regard to *Bronson Alcott*’s scheme for an utopian community, “Fruitlands.” *Nathaniel Hawthorne*, Robert Bartlett, the *Reverend George Ripley*, and “all *Brook Farm*” came to hear Alcott and his English friends lay out their plans. Charles Lane began to form the impression that they should purchase a farm at some distance from Concord, in order to protect Alcott from the influence of Emerson.12

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12. *Waldo Emerson*, finding himself being pestered by *Bronson Alcott* to be established and endowed and protected by being granted what amounted to a freebie estate, pleading for nothing less worthy of him “a farm of a hundred acres in excellent condition with good buildings, a good orchard, and grounds which admitted of being laid out with great beauty” to be “purchased and given them in the first place” and offering that since he already had a wife and kiddies to support he simply could not be expected to so provide for himself, finally commented to Alcott that he would feel strengthened and instructed by someone who “there where he is, unaided, in the midst of poverty, toil, and traffic, extricates himself from the corruptions of the same and builds on his land a house of peace and benefit, good customs and free thoughts.” When Alcott took exception to this on grounds of impossibility, Emerson gave him short shrift.
BARON JOSEPH-MARIE DE GERANDO

fond, les décidant bien, les expédiant vite, évitant de son mieux l’arbitraire, tempérant, autant qu’il était en lui, l’autorité, sut tout à la fois bien mériter de l’État et des particuliers, surtout des employés du gouvernement, au profit desquels il fonda les premières caisses de retraites pour les vieux employés qui ne pouvaient plus rendre à l’administration de services actifs. C’était un homme comme il en fallait sous l’Empire, où tout était à faire. Il donnait ses jours et quelquefois ses nuits au travail».

Early December: The Reverend Orestes Augustus Brownson had been lecturing in New-York, and Isaac Hecker, in despair and confusion, had appealed to him. Brownson invited Hecker to visit him, his wife, and their six children at his Mt. Bellington home in Chelsea, a suburb of Boston. Brownson then suggested a sojourn at the Reverend George Ripley’s Brook Farmers. Hecker would be away from his home in New-York for some eight months.

John Adolphus Etzler and his wife arrived in England, scheduled to demonstrate for the utopian community at Harmony Hall in Hampshire, before Robert Dale Owen’s Universal Community Society of Rational Religionists (1839-1845), his promising mechanical system for ridding the world of its most onerous labor — only to discover that no arrangements whatever had been made to provide the money needed to construct the mechanism in question, or even to reimburse travel expenses for the inventor’s family.13

13. SARCASM ALERT: Gosh, it was like somehow they had overlooked the fact that the whole point of all this “futurism,” in Etzler’s life, was that people needed to show him the money!
This was the year of the minstrel song “Old Dan Tucker.”

The Hutchinson Family Singers, a group inspired by Frederick Douglass to take up antislavery agitation, paid a visit to Brook Farm — and a good time was had by all.
During this year, trustees Reverend George Ripley, Charles A. Dana, Minot Pratt, and John Brown (a farmer, not the John Brown of Harpers Ferry, Virginia or the John Brown of Providence, Rhode Island or the John Brown of Newburyport, Massachusetts or the John Brown who was imprisoned) would obtain yet another 2d mortgage for $1,000 on the estate, thus increasing Brook Farm’s total mortgage debts to $12,000.
January: Brook Farm recruited some new members:

<table>
<thead>
<tr>
<th>Name</th>
<th>Birthplace</th>
<th>Birthdate</th>
<th>Occupation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amelia Russell</td>
<td>Dunkirk, France</td>
<td>1798</td>
<td>teacher</td>
</tr>
<tr>
<td>Lewis Ryckman</td>
<td>New-York NY</td>
<td>1796</td>
<td>shoemaker</td>
</tr>
<tr>
<td>Jane Ryckman</td>
<td>New-York NY</td>
<td>1799</td>
<td>wife of shoemaker</td>
</tr>
<tr>
<td>Mary Brown</td>
<td>?</td>
<td>?</td>
<td>wife of a farmer</td>
</tr>
</tbody>
</table>

In addition, Isaac Hecker came to stay at this Roxbury community, in the role of a partial boarder who would help out as a baker. His agenda at the time was to learn some Latin and some French while studying theoretical issues. It would be the Brook Farmer George William Curtis who would come up with very appropriate nickname “Ernest the Seeker.” At the Brook Farm, besides attending the Reverend George Ripley’s lectures on Kant and Spinoza, Hecker read Goethe, Schlegel and Jean-Paul Richter. The Reverend Orestes Augustus Brownson’s son Orestes was at that time a student-in-residence at Brook Farm, and occasionally the father would visit and there would be a chance for Hecker to talk with him, but usually Hecker had to walk in to visit Brownson in his home. At the time Brownson’s series of articles on “The Mission of Jesus,” applying his version of the doctrine of communion to Christianity, was appearing in The Christian World. Hecker even accompanied Brownson to and from his Sunday preaching services, discussing theology and Brownson’s proposal for a Christian unity movement — a “Catholicity without the papacy.” Earnest the Seeker was attempting to understand the Catholic Tubingen theologian Johann-Adam Mohler’s SYMBOLIK. News and rumors about the Tractarians of the Oxford Movement in England were a hot topic.
Warren Burton, one of the former communitarians of Brook Farm, ventured the opinion in his textbook THE SCENERY-SHOWER on the picturesque in this year that “No scenery probably tends more to awaken and ennoble the sentiment of patriotism than mountains.”

Minot Pratt was a director of Brook Farm, along with the Reverend George Ripley and Charles A. Dana.
January 15: The Reverend William Henry Channing reported to The Present that there had been a Fourierist convention in Boston’s Amory Hall, the Convention for the Reorganization of Society called by David Mack, Henry C. Wright, and others, which had created a new “Friends of Social Reform” society and had chosen William Bassett of Lynn as its president, and as its vice-presidents the Association of Industry and Education in Northampton’s George W. Benson, Brook Farm’s Reverend George Ripley, Hopedale’s Reverend Adin Ballou, and James N. Buffum of Lynn:

“It is a pleasure to express gratitude to Charles Fourier, for having opened a whole new world of study, hope and action.”

In consequence of this rethinking, Brook Farm would be changing its name from the “Brook-Farm Institute of Agriculture and Education” to the “Brook-Farm Association, for Industry and Education.”

The local evangelist for this sort of Fourierism would be Charles A. Dana, who was being referred to at Brook Farm as “The Professor.” It would be he who would lead them down the primrose path, of constructing a magnificent central “phalanstère” edifice in order to achieve the true Fourierist economy of scale, a massive structure which could therefore be destroyed by one disastrous fire accident on one unfortunate night — the primrosy path which would lead to their group’s utter collapse and dissolution.

One of the debates of the 18th Century was what human nature might be, under its crust of civilization, under the varnish of culture and manners. Jean-Jacques Rousseau had an answer. Thomas Jefferson had an answer. One of the most intriguing answers was that of Charles Fourier, who was born in Besançon two years before the Shakers arrived in New York. He grew up to write twelve sturdy volumes designing a New Harmony for mankind, an experiment in radical sociology that began to run parallel to that of the Shakers. Fourierism (Horace Greeley founded the New-York Tribune to promote Fourier’s ideas) was Shakerism for intellectuals. Brook Farm was Fourierist, and such place-names as Phalanx, New Jersey, and New Harmony, Indiana, attest to the movement’s history. Except for one detail, Fourier and Mother Ann Lee were of the same mind; they both saw that humankind must return to the tribe or extended family and that it was to exist on a farm. Everyone lived in one enormous dormitory. Everyone shared all work; everyone agreed, although with constant revisions and refinements, to a disciplined way of life that would be most harmonious for them, and lead to the greatest happiness. But when, of an evening, the Shakers danced or had “a union” (a conversational party), Fourier’s Harmonians had an orgy of eating, dancing, and sexual high jinks, all planned by a Philosopher of the Passions. There is a strange sense in which
the Shakers’ total abstinence from the flesh and Fourier’s total indulgence serve the same purpose. Each creates a psychological medium in which frictionless cooperation reaches a maximum possibility. It is also wonderfully telling that the modern world has no place for either.

April 4, Thursday: The Fourierists convened in New-York’s Clinton Hall as a National Convention of Associationists and elected the Reverend George Ripley of Brook Farm as their president, and Charles A. Dana of Brook Farm, Parke Godwin, the editor of the Fourierist magazine Harbinger and author of A POPULAR VIEW OF THE DOCTRINES OF FOURIER, and Horace Greeley as vice-presidents.

Frederick Douglass lectured before the Essex County Anti-Slavery Society.

April 6, Saturday: Isaac Hecker wrote to the Reverend Orestes Augustus Brownson in reference to the Reverend George Ripley of Brook Farm’s election to be president, and Charles A. Dana of Brook Farm’s election to be vice-president, of the National Convention of Associationists held in New-York’s Clinton Hall from April 4th through April 6th:

The Fourier Convention I have attended its two days deliberations which doubtless have been the same in substance except a smaller audience and less enthusiasm than the one held lately in Boston. Those who did not assume it as the basis of their remarks laid it down as their fundamental basis that the evil in the world is not the result of inward depravity but the result of the outward arrangement of things — this was affirmed from Ripley downwards. The doctrine of unity and diversity of action in the industrial world as held out by these men what is it but Catholicity in the industrial world? So it strikes me and I am not a little astonished to see the effects these views have had upon them. It has rid them of their transcendentalism of their protestantism and most of their pernicious results. It seems to me I have greater hopes of Mr Ripley than I ever had. He is now laboring on the results which the Catholic Church of Christ is destined to realize in time not on the cause which only can do this. Not that I believe in the innumerable speculations of Fourier or that these men in their present movement will effect much by their plans tho I do firmly believe it will be the means of opening their eyes to those Catholic principles developed in the history of the Church. I am daily more and more firmly convinced of the opinion you expressed in your letter that only in the Church can we possibly benefit the age in the highest degree. Ripley has spoken once or twice with an earnestness and enthusiasm very great. This is his apprenticeship for the priesthood.... To-night they are to have a dinner in commemoration of the birth of Fourier.
June 8, Saturday: Isaac Hecker was received by Bishop Fenwick, who forwarded him to Bishop Fitzpatrick. Per Bishop Fitzpatrick’s advice, Isaac would soon journey to the Jesuit College of the Holy Cross in Worcester MA and there was able to observe and experience the sort of piety into which he was venturing. Then he returned home to New-York and went to the office of the coadjutor bishop of the New York Diocese. Meanwhile, back in the Concord area, as word of Hecker’s activities spread, Henry Thoreau and Waldo Emerson reacted with coolness while the Reverend George Ripley and Mrs. Sophia Willard Dana Ripley reacted with warmth. Bishop John McCloskey recognized how far advanced was Hecker in preparation for Church membership, abbreviated the usual deadhead course in catechism, and aided this particular catechumen in acquiring Catholic literature to study on his own. Bishop McCloskey would become Isaac’s (Thomas’s) close friend, his spiritual director, and his confessor.

September 24: Robert Jamieson died.

The Reverend Orestes Augustus Brownson wrote to Isaac Hecker about his excellent adventure at Brook Farm, leading Mrs. Sophia Dana Ripley, the Reverend George Ripley’s first wife, and her niece Sarah F. Stearns in the direction of the Catholic Church:

I have made slow progress, though a few of the preliminary steps have been taken, and I am in the hands of my confessor [Father John Bernard Fitzpatrick, 1812-1866], and follow his directions.... I was at Brook Farm last Sunday, & prepared a discourse to them. Two or three will become Catholics.

Mr. [George] Ripley, I fear is worse than an infidel. The atmosphere of the place is horrible. Have no faith in such associations. They will be only gatherings of all that is vile, to fester and breed corruption.

(It has been alleged that of the Brook Farmers, William J. Davis, Buckley Hastings, George C. Leach, Charles King Newcomb, and Arthur Sumner also eventually converted to Catholicism.)
May 3: Brook Farm trustees George Ripley, Charles A. Dana, Minot Pratt, and Lewis Ryckman (the farmer John Brown had turned over his interest to the shoemaker Ryckman on October 7, 1844) deeded the Farm to a “certain joint stock company... incorporated by the General Court of the Commonwealth of Massachusetts by the name of the Brook Farm Phalanx....” This Brook Farm Phalanx claimed the obligations and debts of the Farm.
March 3: Before Brook Farm’s “Phalanstery” was finished, it burned to the ground. The probably cause of the conflagration was a spark from a defective chimney, falling on unplastered lath. The burning phalanstery was

*glorious beyond description. How grand when this immense heavy column of smoke first rose up to heaven! ...It was spangled with fiery sparks, and tinged with glowing colors, ever rolling and wreathing, solemnly and gracefully up — up.*

The loss was not insured. Immediately it would become very difficult for the Brook Farmers to obtain additional funding, nor would it be possible for any of them to dispose of the stock they owned.

Please allow me to pose a question that has never to my knowledge been raised by the scholars. My question is based on the fact that Fourierism was, basically, an economy-of-scale scheme offering easy living. The whole idea was that people could live considerably easier in larger groupings —more luxuries for less work— due to all the inherent improvements in efficiency allegedly obtained therefrom. Of necessity, people who are enraptured into this way this way of thinking will ignore opposite indications such as the old saws “The farther away from a fire department you are, such as for instance way way out in the boonies, the longer it will take for the fire department to put out your structure fire” and “The larger the wooden building, the greater will be the loss in event of a major fire.”

My poser would be this: Was this large wooden residential rural structure uninsured because the Brook Farmers forgot to insure it — or was it uninsured because the insurance companies of the day recognized that this sort of large wooden residential rural structure constituted an unacceptable fire risk?

February 11: Albert Woolson was born in the New York farm hamlet of Antwerp, twenty-two miles northeast of Watertown.

Thomas Alva Edison was born.

On this day, or shortly afterward, Waldo Emerson wrote Margaret Fuller:

*Mrs. Ripley & other members of the opposition came down the other night to hear Henry’s account of his housekeeping at Walden Pond, which he read as a lecture, and were charmed with the witty wisdom which ran through it all.*
Fall: Brook Farm was officially disbanded:

When the Brook Farmers disbanded, in the autumn of 1847, a number of the brightest spirits settled in New York, where The Tribune, Horace Greeley’s paper, welcomed their ideas and gladly made room on its staff for George Ripley, their founder. New York in the middle of the nineteenth century, almost as much perhaps as Boston, bubbled with movements of reform, with the notions of the spiritualists, the phrenologists, the mesmerists and what not, and the Fourierists especially had found a forum there for discussions of “attractive harmony” and “passional hygiene.” It was the New Yorker Albert Brisbane who had met the master himself in Paris, where Fourier was working as a clerk with an American firm, and paid him for expounding his system in regular lessons. Then Brisbane in turn converted Greeley and the new ideas had reached Brook Farm, where the members transformed the society into a Fourierist phalanx. The Tribune had played a decisive part in this as in other intellectual matters, for Greeley was unique among editors in his literary flair. Some years before, Margaret Fuller had come to New York to write for him, and among the Brook Farmers on his staff, along with “Archon” Ripley, were George William Curtis and Dana, the founder of The Sun.... The socialistic [William Henry] Channing was a nephew of the great Boston divine who had also preached and lectured in New York, while Henry James [Senior], a Swedenborgian, agreed with the Fourierists too and regarded all passions and attractions as a species of duty. As for the still youthful Brisbane, who had toured Europe with his tutor, studying not only with Fourier but with Hegel in Berlin, he had mastered animal magnetism to the point where he could strike a light merely by rubbing his fingers over the gas-jet. The son of a magnate of upper New York, he had gone abroad at nineteen, with the sense of a certain injustice in his unearned wealth, and he had been everywhere received like a bright young travelling prince in Paris, Berlin, Vienna and Constantinople. He had studied philosophy, music and art and learned to speak in Turkish, —the language of Fourier’s capital of the future world,— driving over Italy with S.F.B. Morse and Horatio Greenough and sitting at the feet of Victor Cousin also. He met and talked with Goethe, Heine, Balzac, Lamennais and Victor Hugo, reading Fourier for many weeks with Rahel Varnhagen von Ense, whom he had inspired with a passion for the “wonderful plan.” He had a strong feeling for craftsmanship, for he had watched the village blacksmith along with the carpenter and the saddler when he was a boy, so that he was prepared for these notions of attractive labor, while he had been struck by the chief Red Jacket, who had visited the village, surrounded by white admirers and remnants of his tribe. In this so-called barbarian he had witnessed aptitudes that impressed him with the powers and capacities of the natural man, and he had long since set out to preach the gospel of social reorganization that Fourier had explained to him in Paris.
At Robert Owen’s “World Convention,” held in New York in 1845, many of the reformers’ programmes had found expression, and, since then, currents of affinity had spread from the Unitary Home to the Oneida Community and the Phalanx at Red Bank. The Unitary Home, a group of houses on East 14th Street, with communal parlours and kitchens, was an urban Brook Farm, where temperance reform and woman’s rights were leading themes of conversation and John Humphrey Noyes of Oneida was a frequent guest.
May 30, Wednesday: This was the last Wednesday in May, and therefore it was Election Day.

James Munroe and Co. published Henry Thoreau’s *A WEEK ON THE CONCORD AND MERRIMACK RIVERS* with the notice in its endpapers, “Will soon be published, WALDEN; OR, LIFE IN THE WOODS. By Henry D. Thoreau.”

The author had included comments on the captivity narrative of Hannah Emerson Duston in the “Thursday” chapter, recycling some material about the validity of historicizing which he had originally created while contemplating the captivity narrative of Mistress Mary Rowlandson of Lancaster after hiking past the rocky terrain on which Rowlandson had been ransomed and which he had previously incorporated into “A Walk to Wachusett”:

On beholding a picture of a New England village as it then appeared, with a fair open prospect, and a light on trees and river, as if it were broad noon, we find we had not thought the sun shone in those days, or that men lived in broad daylight then. We do not imagine the sun shining on hill and valley during Philip’s war, nor on the war-path of Paugus, or Standish, or Church, or Lovell, with serene summer weather, but a dim twilight or night did those events transpire in. They must have fought in the shade of their own dusky deeds.

Bob Pepperman Taylor has, in his monograph on the political content of Henry Thoreau’s ideas *AMERICA’S BACHELOR UNCLE: THOREAU AND THE AMERICAN POLITY* (Lawrence KA: UP of Kansas, 1996), provided a most interesting analysis of Thoreau’s accessing of the Hannah Emerson Duston story. The author starts his chapter “Founding” by offering three *Waldo Emerson* sound bytes by way of providing us with a typically

trivial Emersonian take on the concepts of nature and freedom:

“The old is for slaves.”

“Do not believe the past. I give you the universe a virgin today.”

“Build, therefore, your own world.”

Bob Pepperman Taylor points up in his monograph how tempted Emerson scholars have been, to presume that Thoreau would have shared such a perspective on nature and freedom, and offers C. Roland Wagner as a type case for those who have fallen victim to such an easy identification of the two thinkers. Here is Wagner as he presented him, at full crank:

Henry Thoreau’s uncompromising moral idealism, despite its occasional embodiment in sentences of supreme literary power, created an essentially child’s view of political and social reality. Because his moral principles were little more than expressions of his quest for purity and of hostility to any civilized interference with the absolute attainment of his wishes, he was unable to discriminate between better and worse in the real world.

Taylor’s comment on this sort of writing is that

if Henry Thoreau holds an understanding of nature and freedom similar to that found in Emerson’s writings, we cannot expect a social and political commentary of any real sophistication or significance. In this event, it is easy to think that Thoreau is little more than a self-absorbed egoist. There are good reasons to believe, however, that Thoreau’s views are significantly different than Emerson’s on these matters. In fact, these differences can be dramatically illustrated by looking at Thoreau’s first book, A WEEK ON THE CONCORD AND MERRIMACK RIVERS. In this work Thoreau immerses himself in American colonial history, specifically investigating the relationship between Indian and European settler. Far from encouraging us to escape our past, to cut ourselves off from our social legacies and the determinative facts of our collective lives, Thoreau provides us with a tough, revealing look at the historical events and conditions and struggles that have given birth to contemporary American society ... what is thought of as a painfully personal and apolitical book is actually a
sophisticated meditation on the realities and consequences of the American founding.

In other words, Taylor is going to offer to us the idea that Emerson was not, and Thoreau was, a profound political thinker. He goes on in this chapter “Founding” to further elaborations upon the overlooked sophistication of the political analysis offered by Thoreau in A WEEK ON THE CONCORD AND MERRIMACK RIVERS:

Henry Thoreau begins his book with the following sentence: “The Musketaquid, or Grass-ground River, though probably as old as the Nile or Euphrates, did not begin to have a place in civilized history, until the fame of its grassy meadows and its fish attracted settlers out of England in 1635, when it received the other but kindred name of Concord form the first plantations on its banks, which appears to have been commenced in a spirit of peace and harmony.” Out of respect for historical chronology, Thoreau presents the Indian before the English name for the river. The river itself and, by implication, the native inhabitants are of ancient lineage, while “Concord” and the people responsible for this name are relative newcomers. In the second sentence of text, Thoreau explains that the Indian name is actually superior to the English, since it will remain descriptively accurate as long as “grass grows and water runs here,” while Concord is accurate only “while men lead peacable lives on its banks” -- something obviously much less permanent than the grass and flowing water. In fact, the third sentence indicates that “Concord” has already failed to live up to its name, since the Indians are now an “extinct race.” Thoreau wastes no time in pointing out that regardless of the “spirit of peace and harmony” that first moved the whites to establish a plantation on this river, relations between the natives and the settlers soon exhibited very little concord indeed. In these opening sentences Thoreau presents us with an indication of a primary problem motivating his trip down the Concord and Merrimack Rivers: he hopes to probe the nature of the relationship between Indian and white societies and to consider the importance of this relationship for understanding our America. Joan Burbick, one of the few to recognize the primacy of the political theme underlying Thoreau’s voyage, writes that in this book Thoreau “tries to forge the uncivil history of America.” We know the end of the story already: one “race” annihilates the other. Part of Thoreau’s intention is to not let us forget this critical truth about our society, to remind us that our founding is as bloody and unjust as any, try as we may to put this fact out of sight and tell alternative stories about our past. As the story progresses throughout the book, however, we see that another intention is to explain the complexity and ambiguity of the historical processes that led to and beyond this bloody founding. The history Thoreau presents is “uncivil” in two senses: first, and most obviously, it is about violent, brutal, uncivil acts; second, it is not the official or common self-understanding that the nation wants to hold. Thoreau’s journey is not only aimed at personal self-discovery, despite the obvious importance of that theme for the book. On the contrary, the opening sentences and the problems they pose suggest that Thoreau is first and foremost interested in a project of discovery for the nation as a whole, the success of which will depend upon looking carefully at the relationship between settler and native. The project of self-discovery is to
be accomplished within the context of this larger social history. Thoreau's personal and more private ruminations are set quite literally between ongoing discussions of events from the colonial life of New England. We are never allowed to forget for very long that our contemporary private lives are bounded by, in some crucial sense defined within, the possibilities created by this earlier drama of Indian and colonist.

Duston is taken from childbed by attacking Indians, sees “her infant’s brain dashed out against an apple-tree,” and is held captive with her nurse, Mary Neff, and an English boy, Samuel Lennardson. She is told that she and her nurse will be taken to an Indian settlement where they will be forced to “run the gauntlet naked.” To avoid this fate, Duston instructs the boy to ask one of the men how to best kill an enemy and take a scalp. The man obliges, and that night Duston, Neff, and Lennardson use this information to kill all the Indians, except a “favorite boy, and one squaw who fled wounded with him to the woods” -- the victims are two men, two women, and six children. They then scuttle all the canoes except the one needed for their escape. They flee, only to return soon thereafter to scalp the dead as proof of the ordeal. They then manage to paddle the sixty or so miles to John Lovewell’s house and are rescued. The General court pays them fifty pounds as bounty for the ten scalps, and Duston is reunited with her family, all of whom, except the infant, have survived the attack. Thoreau ends the story by telling us that “there have been many who in later times have lived to say that they had eaten of the fruit of that apple tree,” the tree upon which Duston’s child was murdered. Striking as it is, many of the themes of this story are repetitive of what has come before, a powerful return to the material from the opening chapters, primarily the violence in “Monday.” Thus, Thoreau starkly conveys the grotesque violence on both sides of the conflict, and he concludes here, as he did earlier, that we are the beneficiaries, even the products, of these terrible events -- it is we, of course, who have “eaten of the fruit of that apple-tree.” But this story is different too. Most obviously, it is a story in which women and children, traditional noncombatants, play a crucial role. The brutality in the Lovewell campaigns is between men who voluntarily assume the roles of warrior and soldier. The brutality in the Duston story is aimed primarily at those who are most innocent, children. And this brutality, like that among male combatants, is not confined to one side. The Indians murder Duston’s infant, but she, in turn, methodically kills six children and attempts to kill the seventh (the “favorite boy” was a favorite within his family, not to Duston). In addition, this murder of children is conducted not only by men but by women and children as well. The violence and hostility between Indian and settler have reached a point at which all traditional restraints have vanished, where the weakest are fair game and all members of the community are combatants. Here, not in the Revolution, is the climax of the American founding. In this climax all colonists and Indians, even women and children, are implicated, and the entire family of Indians, not just the male warriors, is systematically killed off. This frenzy of violence, of escalating atrocity and counteratrocity, of total war, is the natural culmination of the processes Thoreau has been describing throughout the book. The Duston story represents the victory of
the colonists and the final destruction of the Indians. Thoreau is returning down the river to his own home, as Duston had to hers 142 years earlier. His investigation into the nature of the American founding, his “uncivil history,” is mainly complete. Consider Thoreau’s use of the Hannah Emerson Duston story as the climax of a historical process set in motion by the collision of incompatible societies. He is appalled by the events, but he also understands that they are the culmination of huge political conflicts that are greater than the individual players.

Bob Pepperman Taylor goes on in this chapter “Founding” about the political content of *A Week on the Concord and Merrimack Rivers* to consider each drama of Indian and colonist recounted there by Henry Thoreau, culminating in the last and perhaps most powerful of these major tales, that of the Hannah Emerson Duston odyssey in “Thursday”:

It is instructive to contrast this analysis with Cotton Mather’s simple praise of Duston as a colonial heroine and with Hawthorne’s shrieking condemnation of her when he calls her “this awful woman,” “a raging tigress,” and “a bloody old hag” on account of her victims being primarily children. Thoreau’s analysis is considerably more shrewd than either Mather’s or Hawthorne’s, and Thoreau resists the temptation of either of these simpler and much less satisfactory moral responses. Thoreau’s conclusion about our political interconnectedness is built upon a hard-boiled and realistic political analysis combined with a notable moral subtlety. As we have seen, Thoreau believes that the forms of life represented by Indian and colonist are simply and irrevocably incompatible; the structure of each requires a mode of production and a social organization that makes it impossible to accommodate the other. This argument is compelling ... the Hannah Emerson Duston story in *A Week on the Concord and Merrimack Rivers* represented for Thoreau the final destruction of the Indians at the hands of the white settlers.
Joan Burbick, one of the few to recognize the primacy of the political theme underlying Thoreau’s story of a riverine quest, points up the fact that in his A WEEK ON THE CONCORD AND MERRIMACK RIVERS Thoreau was attempting to “forge the uncivil history of America.” Here is our narrative as it is supposed to get itself narrated, within a basic-rate Western Union telegraph message of eleven words:

Henry Thoreau is not going to allow his readers to indulge in any foundation myth that can serve as a legitimization scenario, but instead he is going to remind us that our founding as been quite as vicious, quite as bloody as any other.

When the Reverend George Ripley would review A WEEK ON THE CONCORD AND MERRIMACK RIVERS, he would profess to be disturbed at what he took to be Henry Thoreau’s irreverent stance:16

...he asserts that he considers the Sacred Books of the Brahmins in nothing inferior to the Christian Bible ... calculated to shock and pain many readers, not to speak of those who will be utterly repelled by them.

Henry Thoreau inscribed a copy of his book for the Reverend Orestes Augustus Brownson, writing on the front free endpaper: “Rev O.A. Brownson with the Regards of the author.” This copy is now in the rare book collection of the University of Detroit and it is to be noted that after page 272 the text is unopened. Brownson had not read past that point:

16. In 1853 or 1854, in the creation of Draft F of WALDEN; OR, LIFE IN THE WOODS, Henry Thoreau would tack in what would be in effect a response to the Reverend George Ripley’s reaction to A WEEK ON THE CONCORD AND MERRIMACK RIVERS:  

I do not say that the Reverend Ripley will realize all this; but such is the character of that morrow which mere lapse of time can never make to dawn. The light which puts out our eyes is darkness to us. Only that day dawns to which we are awake. There is more day to dawn. The sun is but a morning star.

(Well, OK, what he would insert would not be so specific as this, actually he would distance the remark through the deployment of cartoon characters: instead of “the Reverend Ripley” he wrote “John or Jonathan.”)
It would appear that during this period Father Thomas (who had been at Brook Farm under the name Isaac Hecker) became confessor for Mrs. Sophia Dana Ripley.

The New

American Cyclopædia:

A Popular Dictionary

of General Knowledge.

Edited by

George Ripley and Charles A. Dana.

Volume I

A—Araguay.

New York:

D. Appleton and Company,

346 & 348 Broadway.

London: 16 Little Britain.

Kraitsir’s “Brahma”

Kraitsir’s “Buddha”

17. This had been a $400,000 project utilizing the services of nearly 500 contributors, six years in the completion.
Stooping to pick up something that had fallen by her bureau, Mrs. Sophia Dana Ripley struck her breast against the corner of its marble top.

February: In Brooklyn, New York, The Reverend Henry Ward Beecher wrote to Charles Wesley Slack seeking a list of the lecturers in the Lyceum course and also mentioning the fact that the Reverend Theodore Parker was no longer welcome to lecture at the Boston Lyceum on account of his “peculiar moral doctrines.” Meanwhile, the Reverend and Mrs. Parker were seen off by the Reverend George Ripley, as they departed by steamship, accompanied on this leg of their quest for health by their friends and co-conspirators Doctor and Mrs. Samuel Gridley Howe (Samuel Gridley Howe and Julia Ward Howe), for the warmer climes of Cuba and Santa Cruz never to return.

June: At this point Mrs. Sophia Dana Ripley had an operation to remove a cancer that had developed in the breast which she had injured during the previous year while stooping to pick up something that had fallen on the floor by her marble-topped bureau.
February 4: Sophia Dana Ripley died of cancer. The funeral would be in her widowed husband the Reverend George Ripley’s old church on Purchase Street, which had become a Catholic church. She would be buried in the Dana family tomb in the Old Burying Ground near Harvard Square. From a photograph taken of her while ill, her portrait would be painted in crayon by Richard Morrell Staigg. Her husband, not considering this portrait to be a good likeness, would donate it to the Sisters of the Good Shepherd, who would lose it. Father Thomas (Isaac Hecker) would write of Sophia that:

The poor, the sick, the little children in our City Institutes, particularly those on Randall’s Island, were the object of her laborious and systematic care, up to her last illness.... She had a wonderful zeal for reclaiming abandoned women, and it was owing chiefly to her exertions that the Sisters of the Good Shepherd were brought for that purpose.... I said to her on her deathbed: “My dear Friend, if God should restore you again to health, I would not know how to give you any better advice than simply to recommend you to take up again your labors of love at the point where your illness compelled you to break them off.” I regard Mrs. Ripley’s conversion as a striking testimony to the power of Catholic truth over a clear mind, a strong will, early prejudices, and the opposition of the world. I believe that the grace to believe was accorded to her by Heaven in reward for the straightforwardness, earnestness and purity with which she labored at Brook Farm to carry out the precepts of this charity. And I regard her Catholic life as a beautiful exemplification of the Spirit and teaching of the Church. She is that “valiant woman,” of whom the Holy Scripture speaks. “Her works praise her in the gates, and her children” —the orphan whose tears she dried, and the outcast and abandoned to whom she brought back hope and virtue— “rise up and call her blessed.”

October 18: The Reverend George Ripley remarried with Mrs. Augusta Hoerner Schlossberger, a German widow some three decades his junior.

The Reverend George Ripley and his young bride Mrs. Augusta Hoerner Schlossberger Ripley visited her homeland, Germany.
Our national birthday, the 4th of July: In Painesville, Ohio, General James A. Garfield dedicated a Soldiers’ Monument.

George Ripley died of angina pectoris at New-York.

In Boston a statue of Samuel Adams was unveiled.

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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: April 7, 2013
This stuff presumably looks to you as if it were generated by a human. Such is not the case. Instead, upon someone’s request we have pulled it out of the hat of a pirate that has grown out of the shoulder of our pet parrot “Laura” (depicted above). What these chronological lists are: they are research reports compiled by ARRGH algorithms out of a database of data 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 program has obvious
deficiencies and so we need to go back into the data modules stored in the contexture and do a minor amount of tweaking, and then we need to punch that button again and do a recompile of the chronology – but there is nothing here that remotely resembles the ordinary “writerly” process which 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 your requests with <Kouroo@kouroo.info>.
Arrgh.