REAL MISOGYNY IN THE 19TH CENTURY

“While we were in Boston, I went one day to the Quakers’ meeting, where I heard a woman Friend speak, at which I was a little surprised. I had been told of women’s preaching, but had never heard it before; and I looked upon her with pity for her ignorance, and contempt for her practice; saying to myself, “I’m sure you’re a fool, and if ever I turn Quaker, which will never be, I will not be a preacher.” Thus was my mind occupied while she was speaking.”


1. With Thoreau accused by Professor Emeritus Wendell Glick of having been a misogynist, a male chauvinist pig, I have found it useful to track the blatant manner in which real misogyny expressed itself in the 19th Century.
Once upon a time I heard Professor Emeritus Wendell Glick of the University of Minnesota-Duluth, a Thoreau scholar, tell a mixed class of students, Thoreau scholars, and the general public, at a botanical garden near Minneapolis, that he considered the above remark from Walden, “every man has such a wife,” to have been the remark of a male chauvinist. Frankly, he offered, it embarrassed him, he wished Thoreau hadn’t written it “but we have to face the fact that he did.”

How could Thoreau stand convicted of such sexism as Professor Emeritus Glick has purported to discover in the Hollowell Farm passage of Walden? Such a Walden could never have come to be regarded as a feminist manifesto! –Had Thoreau been guilty of such, there would be no foundation whatever for Laura Dassow Walls’s avowedly anachronistic “Walden as Feminist Manifesto” paper in ISLE: Interdisciplinary Studies in Literature and Environment (1.1, Spring 1993: 137-44).

Although I attempted in private to remonstrate with him for this, he refused to respond. Instead what happened was that at the next meeting of the governing board of The Thoreau Quarterly, of which Professor Glick was a ranking (male) member, its support for the “Stack of the Artist of Kouroo” project was removed and I was obliged by its junior (female) member to sign, in her office, a paper acknowledging that fact.

Recently, in a letter to The New Yorker, Thoreau was described as sexist, by a correspondent who offered no proof of this assertion other than that he was a doctor. Therefore, first I need to offer some examples of what we might consider to be
There is no question but that there is sexism present in the incident which Thoreau recounted in WALDEN which gave rise to Thoreau’s aside that “every man has such a wife.” However, the male chauvinist pig is Mr. Hollowell, who had a wife but does not know how to keep her very well. It is not Thoreau, who is not everyman and has no wife. How strange it is — a Thoreau scholar such as Professor Emeritus Glick, who is so ready to consider Thoreau to have been a male chauvinist, can encounter a husband such as Mr. Hollowell and not recognize him to have been the type case of a male chauvinist!

You will remember that, in an old book, before the woman needed to try to pin it on the snake, the man was trying to stick it to the woman: “She gave to me and I did eat.” In the old book’s retailing of this Hebrew folk tale God got so irritated He tore the legs off a snake, but He might as well have retorted to this creature Adam

“Oy, such a wife every man has!”

First let’s define our terms, and let’s look at the general context within which sexism fits:

**Fundamentalism:** There are various sorts of fundamentalism. Marxist fundamentalism holds that the only real solution to any problem

2. Remark #1 is a fair paraphrase of a longer and perhaps more plausible sermon titled “Lectures on I Timothy” which you might not have the patience to sit through. The speaker was Martin Luther and the year was 1527 or 1528 (Oswald, Hilton. LUTHER’S WORKS. St. Louis MO: Concordia Publishing House, 1973, Volume 28, pages 278-9).

Remark #2 was made in 1534 by the Reverend Conrad Sam, a Lutheran pastor in Ulm, Germany, and was offered as a defense of King David’s conduct in regard to the fair Bathsheba and her fortunate/unfortunate hubby. We still hear this being reasoned out in today’s rape trials: “Your honor, she was asking for it” (Ozment, Steven. WHEN FATHERS RULED: FAMILY LIFE IN REFORMATION EUROPE. Cambridge: Harvard UP, 1983, page 65).

Remark #3 is from a sermon the Reverend John Calvin delivered in Geneva, Switzerland in 1546, “The First Epistle of Paul the Apostle to the Corinthians,” in volume 9 of CALVIN’S COMMENTARIES as translated by John Fraser (Edinburgh: Oliver and Boyd, 1960, page 233).
is a global revolution doing away with the power of Capital, and that until this revolution sexism will always be with us, racism will always be with us, war will always be with us, oppression will always be with us, the exploitation of nature cannot be impeded, etc. Feminist fundamentalism holds that until the other half of the human species is freed, any fight against the forces of oppression cannot be more than a fraud. Democratic fundamentalism holds that all our struggles are to be interpreted as local versions of one grand world-wide tendency toward establishing democracy as the basic principle of human relationship. Psychoanalytic fundamentalism holds that until we cure our libidinal repression, we have not approached the root of our sickness. Ecological fundamentalism holds that until we render ourselves safe from ecological collapse, all our energies and all our sacrifices must be devoted to Gaia, a mask for our survival, a surrogate for our one true god, Life Success, a legitimation for our greed and ruthlessness.

**Homocentrism** (also, by contrast, **Heterocentrism**): I define this term from the Greek, not from the Latin. It does not mean homosexuality and it is much, much broader than human-centeredness. The homocentrist fallacy is that it is natural to prefer what is similar to one and abhor what is dissimilar to one. When it is gender that is the noticed similarity, this surfaces as sexism, males preferring males over females because they are like, they are one’s “own kind,” and attempting to distance and use females because they are unlike, and females likewise preferring females and distancing themselves from males. When it is race that is the noticed similarity, this surfaces as racism, not merely us-versus-them thinking but a definition of us and them based on heredity, not merely a definition in terms of heredity but a definition in terms of like heredity. When it is nation or culture that is the noticed similarity, this surfaces as chauvinism. When it is humanism that is the ethic (I refer to humanism as “human racism”) this surfaces as speciesism. No matter how it surfaces, the root mistake is the same: to suppose that it is natural, and therefore correct, to affiliate with the more similar and distance the dissimilar as “other,” when it is perfectly possible and legitimate to develop an alternative psychology in which one feels a natural affinity for the less similar and fears those most similar to one. Notice, in justification of this alternative psychology, that it has a sound scientific basis: it is a direct lemma of Darwin’s principle of competitive exclusion, according to which the more similar organisms are to one another, the more similar their needs are and the more likely it is that their lives will interfere with one another, whereas the less similar organisms are to one another, the greater the likelihood that they will live out their lives in separate ecological niches in which they collectively contribute to a rich and stable ecosystem. (This alternative psychology I have denominated “heterocentrism.”) As an illustration of the
intimate relation between sexism and human-racism, as subcategories of the fallacy of homocentrism, I will extrapolate from rhetoric by Adrienne Rich:

I believe that white feminists today, raised white in a racist society, are often ridden with white solipsism — not the consciously held belief that one race is inherently superior to all others, but a tunnel-vision which simply does not see nonwhite experience or existence as precious or significant, unless in spasmodic, impotent guilt-reflexes, which have little or no long-term, continuing momentum, or political usefulness.

— Adrienne Rich 1979, page 306

These correct perceptions about white tunnel vision describe a situation exactly parallel to human-racist tunnel vision. Speciesists today, raised humanist in a speciesist society, are often ridden with humanist solipsism — not necessarily a consciously held belief that our species is inherently superior to all others, but at least a tunnel vision which simply does not see nonhuman experience or existence as precious or significant, unless in spasmodic, impotent guilt-reflexes which have no long-term, continuing momentum or political usefulness. Even a benevolent humanist feels only useless sympathy for "animal suffering."

It is to be noted that I am not the first person to elaborate on a distinction between those folks who find it natural or convenient to prefer or love the similar (fear, hate, shun, and attempt to eliminate the dissimilar) and those folks who find it natural or convenient to prefer or love the dissimilar (fear, hate, shun, and attempt to eliminate the similar). A.O. Lovejoy, in THE GREAT CHAIN OF BEING, subsumes the differences between the Romantic period and the Enlightenment period under an antithesis between a liking for diversity and a craving for the uniform and simple.

PURISM: Another name for homocentrism: one pot in which to boil racism, chauvinism, sexism, speciesism, parochialism, in which in fact to boil all fears of the different and lusts for the same, as equivalent essentialist purisms — for all these differently targeted "isms" possess the characteristics of the compulsive handwasher.

One acceptable translation of the proper name "Adam" from the Hebrew language might be "Sniveling Little Clay Turd," so it's probably just as well that in the English version of the Bible, intended by scholars for the delicate ears of us Gentiles, the name has been left untranslated.

I think that, in defending Thoreau from Professor Emeritus Glick’s charge that he was a male chauvinist pig, I would want
to offer another translation for the Hebrew denominator Adam, to wit: “Chauvinist Pig.” Although not at all appropriate in Thoreau's case, as Thoreau noted but as Professor Glick has failed to note, the epithet is indeed legitimate in the case of our father Adam as his story about talking to God has come down to us, indeed quite as legitimate as it is in the case of his fallen descendant, the husbandly Hollowell.

So, let us not fail to notice that in the story of Thoreau and Mr. Hollowell, a sexist is indeed presented to us in the flesh — but that sexist is not Thoreau but is this Mr. Hollowell who could so conveniently blame difficulties on his absent wife. If we find anything disturbing about this story as recounted by Thoreau, what we are finding that is disturbing is likely to be exactly the thing which Thoreau originally found to be disturbing in the incident as it happened to him — a disturbance which he was trying to point out to us. Namely, that this husband’s convenient use of his wife is a manner of use to which one human creature should not be subjected by another.

Thoreau’s “every man has such a wife” remark in WALDEN, as he recounts his conversation with a Mr. Hollowell of Concord which occurred on April 26, 1841, was not sexist, was not chauvinist, it was nothing more or less than Thoreau’s telegraphing of the prelapsarian scene which he needed to re-enact and rectify at this secluded and Edenic 16 acres of orchard on the banks of the Sudbury River.

There are ways and ways in which husbands and wives who love one another may use one another, but this employment as an excuse in horse-trading is not one of them. The message which Mr. Hollowell was conveying to Thoreau was not “and I need to humor my wife” but “and I do not regard my wife.” Thoreau could not honor such a husbandman and we are entitled to honor Thoreau for being thus sensitive, thus unable to honor such a husbandman.

So. How does it happen that a senior Thoreau scholar could not recognize a male chauvinist pig if one came up and bit him on the ass? Has the field become a refuge for such types? And if so, should one abandon the field to them?
Real misogyny as of 1764:

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

Immanuel Kant’s Observations on the Feeling of the Beautiful and Sublime, quoted above, served also as a vehicle for his racism. The masturbating (look it up) philosopher held that “the difference between [the black and white] races of man, ... appears to be as great in regard to mental capacities as in color.” and made him a white leader in the racist project to utilize skin coloration as the mark of intelligence.

Not to be outdone by the insular philosopher David Hume, who had in 1753 had dressed up the invidious distinctions between human and human in philosophical cloth in his infamous “Of National Characteristics,” the continental philosopher treated as self-evident a correlation of “black” with “stupid”:

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

“Historical Perspective” being a view from a particular point in time (just as the perspective in a painting is a view from a particular point in space), to “Look at the Course of
HISTORY MORE GENERALLY” WOULD BE TO SACRIFICE PERSPECTIVE ALTOGETHER. THIS IS FANTASY-LAND, YOU’RE FOOLING YOURSELF. THERE CANNOT BE ANY SUCH THINGIE, AS SUCH A PERSPECTIVE.
April: A reference to the military musket as “Brown Bess” appeared in The Connecticut Courant: “... if you are afraid of the sea, take Brown Bess on your shoulder....”

“NARRATIVE HISTORY” AMOUNTS TO FABULATION, THE REAL STUFF BEING MERE CHRONOLOGY
In a listing of the vernacular terms of the period, THE DICTIONARY OF VULGAR TONGUE, we find: “Brown Bess: A soldier’s firelock. To hug Brown Bess; to carry a firelock, or serve as a private soldier.”

WHAT I’M WRITING IS TRUE BUT NEVER MIND
YOU CAN ALWAYS LIE TO YOURSELF
After learning that a hussar who had been supposed to be Polish, and male, and named Aleksandr Sokolov was actually a Russian, and female, and named Nadezhda Andreyevna Durova (Надежда Андреевна Дурова), Tsar Alexander I awarded a medal for bravery on the battlefield, provided a new pseudonym “Alexandrov” to assist in the ongoing gender deception, and commissioned “him” to serve as a lieutenant in the Mariupol Hussar Regiment. This hussar “You got a problem with that?” officer would serve with the Russian Army throughout the Napoleonic Wars until, in 1816, after being wounded by a cannonball, retiring as a stabs-rotmistr (the equivalent of a captain). Male attire would be continued throughout life — even after becoming a married woman, even after giving birth to children, and even after going public in 1836 in a memoir entitled THE CAVALRY MAIDEN. The burial in 1866 would be with full military honors.

In this year the Emperor Napoléon wrote to Josephine that “I am satisfied with Alexander and he ought to be satisfied with me,” adding “If he were a woman, I think I would make him my mistress.”

**Life is lived forward but understood backward?**
— No, that’s giving too much to the historian’s stories. Life isn’t to be understood either forward or backward.
In this year the brag was made, that for the first time in the USA a woman’s labor was being assigned a real monetary value — which would be an allusion to the fact that Lowell, Massachusetts was in this year pioneering the “material girl”:

For the first time in this country woman’s labor had a monetary value.... And thus a long upward step in our material civilization was taken.

Of course only white girls were being allowed to do this sort of work in the mills of Lowell.

By way of extreme contrast, as of this Year of Our Lord 1817 there still existed real misogyny:³

In this year in the state of New York, giving suck to her slave baby Diana, the baby machine/slave woman Isabella (Sojourner Truth) would have been approximately 20 years old. By the end of this year, in exile on St. Helena, the famous prisoner and misogynist who made the above comment, Napoléon Bonaparte, would be exhibiting symptoms of serious illness.⁴

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3. Speaking of slaves and misogyny, Saartje Baartman, known to publicity as the “Hottentot Venus,” died in this year of complications of alcoholism and the small pox, giving to the Baron Georges Jean-Léopold-Nicolas-Frédéric Cuvier his eagerly awaited opportunity to dissect her genitals and write them up in the Mémoires du museum d’histoire naturelle. Wasn’t it white of these nice people, to have waited until she died of natural causes rather than merely “sacrifice” her to the cause of inter-racial understanding?
Misogyny was not, of course, our only problem. There was also, for instance, anti-Semitism. In this year Uriah Phillips Levy was commissioned a Lieutenant in the US Navy. As our Navy’s solitary Jewish officer, he would soon be court-martialed three times in quick succession: his commanding officers were doing everything they could think of to “get” him. But Lieutenant Uriah would as we shall see prove to be a persistent sort of person....

4. While Napoleon Bonaparte was on St. Helena, it was once suspected, the Brit attendants had been quite systematically poisoned him with arsenic, gradually building up the dosage. These conspiracy theories attributed all signs of old age, such as Bonaparte’s growing stoutness and feebleness, to this poisoning, which had been quite evident in body samples from his corpse. Obviously someone as important as Napoleon would otherwise be above aging the way other ordinary people do! But then someone went and checked the wallpaper in the house he had been living in on St. Helena, the conspiracy theories about a deliberate poisoning quite collapsed. It had been stupid, really, for if one wants to poison someone, the very last thing one would do would be to challenge their system with gradually increasing levels of one’s poison of choice, because that would tend to build up an immunity rather than a susceptibility. –But the flakes that were still falling off the ceiling and walls of Napoleon’s dining area were still quite laden with arsenic even at the late date on which someone thought to make these tests. More recently, the same conspiracy theories sprang up while Clare Booth Luce was our ambassador to Italy during the 1950s. She was discovered to be suffering from arsenic poisoning, and it turned out to be the very old wallpaper in her study in Rome, which was flaking off into her breakfast.
The external genitalia of a deceased “female Hottentot” (that is, of Saartje Baartman, a woman taken from one of the Khoikhoi tribes of South Africa) had been written up, scientifically of course, and were the talk of Paris. During her lifetime she had been, nude of course, the highlight of a high-society ball. It was droll, the way the pink lips of her vagina hung down out of her dark pubic hair, contrasting sharply with her dusky skin. After her death, white male Parisians were able to dissect the “specimen’s oversized genitals.” (Want to see genitalia old enough to be those of your great-great-great-grandmother? They are preserved in the Museum of Man in Paris.) In France, also, Jean-Baptiste de Monet de Lamarck died alone, blind, and impoverished. For an obituary, the Baron Georges Jean-Léopold-Nicolas-Frédéric Cuvier would damn him with faint praise. The name of this naturalist had become associated with a theory of the progressive development of types, or “Lamarckism” that, utterly independent of any scientific evidence, proved to be exceedingly useful in support of various political ideologies such as racism, Communism, etc. The essence of this recurrent pseudo-scientific dogma is that striving to be man, the worm mounts through all the spires of form:

“Waldo Emerson’s profound racism abated over time, but it never disappeared, always hovering in the background and clouding his democratic vision. Like all too many of his fellow intellectuals, throughout his life and works Emerson remained convinced that the characteristics that made the United States, for all its flaws, the great nation of the world were largely the product of its Saxon heritage and history. Here, alas, Ralph Waldo Emerson’s democratic imagination largely failed him.”

— Peter Field
The theory would prove so useful that over and over laboratory evidence would simply be manufactured, or declared to exist somewhere, to prove its validity. The professor of geology and zoology at Harvard College, Louis Agassiz, Charles Darwin’s chief opponent in America, would be attracted to this theory because he needed a scientistic legitimation for belief in the separate and unequal essences of the various races of humankind and the inevitable rightness of racial purity, the overriding necessity of social order, and the preservation of Harvard as a bastion of white righteousness:

However, Stephen Jay Gould has found reason to doubt this standard story about the French biologist. What Professor Gould has discovered is that Lamarck had on December 11, 1802, while attending a lecture on worms by Cuvier, achieved a realization that the pot category of worms would need to be subdivided into at
least two separate categories, one for the annelid worms and the other for the parasitic internal worms, and that this insight had, by 1820, caused Lamarck to entirely abandon his theology of a progressive ladder of life, in favor of a contingent bush or branching tree of life. In other words, Lamarck has been faulted for a theory which, faced with evidence, he had entirely abandoned.

THE SCIENCE OF 1829

NO-ONE’S LIFE IS EVER NOT DRIVEN PRIMARILY BY HAPPENSTANCE
March: Friends Sarah Moore Grimké and Angelina Emily Grimké delivered six lectures in Boston, on the subject of women.


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The First International Women’s Movement

In JOYOUS GREETINGS, Bonnie Anderson identifies and traces the trajectory of an international feminist movement existing between 1830 and 1860. It was not a movement characterized by formal organizations but rather "a matrix of a feminism that transcended national boundaries," (page 2) with women sharing ideas and tactics and supporting each other through correspondence, publications, visits, and news reports. This movement originated mainly among women participating in movements for human justice, often socialist and/or religious, in England, Scotland, France, Germany, the United States, and Sweden. In France and Great Britain, for example, feminism emerged in the early 1830s in Owenite and St. Simonian socialist groups. Similarly, in the United States and England, women joined antislavery movements and utopian communities. Within these groups some women began articulating ideas about the position of women — finding comparisons between the social position of women and the working class, in the case of the socialist groups, and between the position of women and that of slaves among antislavery women. When their calls for changes on behalf of women met resistance, individual feminists turned to each other and established loose associations and, eventually, networks with feminists in other countries. Early interactions took place between English and French women and English and American women, the latter sometimes by visits including that of the English writer Harriet Martineau who made links between the English and American women in her writings about American society.

In Germany, where more repressive governments limited forms of social activism than were permitted in France and England, feminist activism did not develop until the 1840s and did so,
along with supporters of other social and political causes, in a "behind-the-scenes" way through the free congregation movement. Elsewhere by the early 1840s, feminist activism had waned due to increased exclusion from reform organizations (as with the antislavery movement in the United States and England) or decline of social justice activism (as with the turn of the St. Simonians away from politics and social activism). According to Anderson, the international feminist movement stayed alive during the 1840s largely through publishing and reading by individual feminists and helped by an increase in women’s intellectual writing by women like Charlotte Brontë and George Sand.

The growing social and political unrest in the cities of Europe in the late 1840s and the revolutions that took place early in 1848 renewed feminist fervor, especially in France and Germany. Calls for greater political participation and social improvement found expression in writing, petitioning, speaking in public forums, and articulating demands in political assembles. Feminists organized schools and health projects and made other social efforts directed toward improving the situation of women. Anderson also shows that the revolutionary spirit in Europe spurred American women back into action and directly influenced the calling of the Seneca Falls convention in July and feminist activity in the United States. Feminists persisted in the face of opposition, even among fellow radicals, in striving for the full participation they wanted in new governments, the social changes they expected with regard to women, and the end of some forms of male dominance. Anderson identifies 1848 as the beginning of the "heyday" of the first international women’s movement. Publications (including newspapers and journals) increased, women spoke out, and connections among women of different countries became stronger as national groups monitored and were inspired or influenced by activities in other countries. Many actions started by French feminists continued at least until 1853 even in the face of the return of the more conservative governments in the post-revolutionary period. When feminism declined in Europe, the movement in the United States carried forth its spirit and made international issues important concerns and kept contacts with individual European feminists. With the sectional conflict over slavery and the beginning of the Civil War, the American women’s movement was diverted to national goals and feminism lapsed all around.

Anderson persuasively demonstrates that feminists of this period had a wide range of interests and goals with regard to women, many of them related to socialism and/or linked to working class and or religious movements. When feminists again became active in the United States and the European countries after 1860, they focused on a more narrow range of issues — specifically voting rights and education.

The main point of JOYOUS GREETINGS — the existence of an international feminist movement between 1830 and 1860 makes a significant contribution to the history of feminism and feminist
thought. Its publication coincided with Margaret McFadden’s *Golden Cables of Sympathy* but differs from that work in extending the roots of international feminism to earlier times and contexts. More significantly, Anderson conceptualizes the movement of the early nineteenth century as having a beginning and end and, therefore, possessing an identity distinct from one that emerged later and which, in Anderson’s view, emphasized suffrage and more conservative goals than the earlier movement. This work also makes contributions to the historiography of feminism in giving emphasis to socialism, religion, and social reform as the ground from which feminism emerged; focusing on activism as an essential element of feminism (while at the same time valuing feminist writings); and making clear the broad agenda of issues in which early feminists were engaged.

From her in-depth exploration of the origins of feminism in different national contexts, Anderson presents the beginnings of a comparative history for this crucial period of feminism. While her interpretation emphasizes similarities and links between different national contexts, further work could build on this to get at deeper reasons why feminism emerged when and where it did and how it played itself out in the context of nationalism. Anderson also analyzes the language and ideas of the international feminists including their use of what she calls a “both/and” approach to the position of women in relation to men and social concerns. Several women in the study are shown to hold the belief that women are both equal to men and different from men and to use both positions in advancing their arguments and goals. They also used the same approach in claiming the need for both socialism and feminism.

This well-written and engaging study is based on extensive source materials, both published and unpublished, and informed by an impressive amount of secondary literature on the history of women and feminism. Anderson centers her research on the writings and activities of a core group of twenty women and another twenty she refers to as on the “periphery of the core group.” Rather than a biographical approach, however, she develops a narrative focusing on chronology (“volcano time”) and themes ("emancipating themselves"). At first this is somewhat confusing for the reader but cumulatively it enhances the main argument of the book in giving a clearer demonstration of the informality, spontaneity, and complexity of the interactions among women in association with their own countrywomen and those of other nations. In finding and using a large number of materials written by feminists in this study, Anderson was able to clearly demonstrate that sharing of ideas, strategies, and information took place by tracing references within publications by individual women to those in publications and/or correspondence of others.
Summer: “Commenced school in the house in summer of 1838.” Henry Thoreau taught the older students classics, mathematics, and nature study.

This year’s annual convention of the New England Anti-Slavery Society was the 1st to be held in the Marlborough Chapel, dedicated to “the cause of humanity and free discussion.” Boston’s proslavery mob couldn’t burn this hall down because it stood too close to the Marlborough Hotel. At the meeting, over the protests of a group of ministers of the gospel who were insisting that such a radical step would be “injurious to the cause of the slave,” through bringing their Society into general disrepute, it was decided to admit women to membership. Much of the convention’s time and attention would be consumed in infighting over whether these new female members would be permitted to participate on committees, in motions to dissolve committees that had a woman member, and in dealing with male members who found themselves unable to read aloud in public words that had been written by a female member. A minister pointed to ISAIAH 3:12 to prove that having WOMEN RULE was the ultimate debasement which a Christian society could undergo, and alleged that since a woman had helped to write the convention’s declaration and that since women had cast ballots, therefore “Women ruled the convention.”
[As for] my people, children [are] their oppressors, and women rule over them.
O my people, they which lead thee cause [thee] to err, and destroy the way of thy paths.

Friend John Greenleaf Whittier sided with these ministers who considered women’s rights to be “an irrelevant topic.”

The Christian Mirror asked its male readers whether they would want their own wives to be shorn of their honor by allowing them to be “closeted in close consultation with two men, in the preparation of a public document?” Friend James Mott, a husband not unreasonably afraid of his wife, reasonably commented that the overarching principle was “human rights” — and proceeded impolitely to draw the obvious parallel between, on the one hand, the northern gentleman abolitionist struggling for control over his wife, and, on the other, the southern slavemaster struggling to hold his slave property.
May 1, Monday: A new low. Thomas Carlyle, the drawing-room curmudgeon began to turn his penchant for bullshit racist and sexist and triumphalist diatribe toward the making of an income, by haranguing an English paying audience apparently all too eager already for such bullshit racist and sexist and triumphalist diatribe: “I have got my first lecture over. I had a pretty audience; mostly of quality. It was not a breakdown; this is all that can be said of it: the next will be better we hope.” He had lectured upon the character of the German folk, characterizing it the Spectator reported as consisting of “the only genuine European people, unmixed with strangers. They have in fact never been subdued; and considering the great, open, and fertile country which they inhabit, this fact at once demonstrates the masculine and indomitable character of the race. They have not only not been subdued, but been themselves by far the greatest conquerors of the earth.”

November 25, Saturday: Henry Thoreau provided the obituary notice of Miss Anna Jones to the Concord Yeoman’s Gazette, XXII, 3, page 3 column 3. Do you suppose she was a relative of the Jones side of his family, a descendant of his ancestor Mrs. Anne Jones? She was the town’s last survivor of the generation which had experienced the Revolution (this constituted the initial published piece of an author who would be characterized in The New Yorker as sexist).

Miss Anna Jones’s Statement as Henry took it down

I lived down in the east part of Concord in 1775, two miles from Dr. Ripley’s Meeting-house. Professor Wigglesworth (one of the two professors of the college while in Concord) lived in part of our house nine months; he used to go up twice a week to hear the scholars recite at the Meeting-house.

I had two brothers in the war, Stephen and Timothy Jones, Stephen a Minute Man. About one o’clock at night, April 18, Dr. Prescott came and told him the British were coming: he ran right down the back-stairs and fired his gun, as he had been directed. I went down too, and heard the guns popping all around. Stephen went off to join his company under Captain David Brown. Mother “took on” very much for fear he would be killed. He came back with his company about 10 A.M., went down cellar and got

NEVER READ AHEAD! TO APPRECIATE MAY 1ST, 1837 AT ALL ONE MUST APPRECIATE IT AS A TODAY (THE FOLLOWING DAY, TOMORROW, IS BUT A PORTION OF THE UNREALIZED FUTURE AND IFFY AT BEST).
his mother’s best cheese, tapped a barrel of cider, and drew two pailsful; so they had something to eat and drink. Brother Timothy’s captain was a Bedford man (David Wilson, a brother-in-law of Thompson Maxwell, of Amherst, New Hampshire, who took part in the fight). Rev. William Emerson used to preach to the Minute Men in Concord and Acton twice a week; he told them “they had better go without their firelock than without their religion.” Mr. Buttrick the miller was taken by the British; they took hold of him and said they “would send him to hell.” But he said he had such a well-established mind that he was n’t afeared; they might do as they pleased, he could not live long at any rate.
A British army was triumphant at St. Charles in Lower Canada, and proceeded to torch St. Denis.

Selected culprits of the Canadian rebellion would be hanged, many would be imprisoned aboard prison hulks moored in mudflats, and a TV special would (eventually) be made:
March 3, Sunday: Completion of the 3rd (lame duck) session of the 25th federal Congress. Human enslavement was still legal in these United States of America, land of the free and home of the brave.

Henry Thoreau’s journal entry for this day has been critiqued as follows: “We can see why some ecogendrists are incensed by Thoreau’s ‘sexist’ literary style.”

March 3: The Poet.

He must be something more than natural — even supernatural. Nature will not speak through but along with him. His voice will not proceed from her midst, but breathing on her, will make her the expression of his thought. He then poetizes, when he takes a fact out of nature into spirit — — He speaks without reference to time or place. His thought is one world, her’s another. He is another nature — Nature’s brother.

{One leaf missing}

Kindly offices do they perform for one another — Each publishes the other’s truth.

6. In defense of Henry’s journal entry for this day, we might point out that he was as yet but 21 years of age and his initial significant appearance in print, a book review “The Natural History of Massachusetts” in The Dial, was more than three years in the future (at this point his only appearance in print had been an obituary notice for Miss Anna Jones that had been placed in Concord’s Yeoman’s Gazette).
April: While the American Anti-Slavery Society was splitting over issues of the participation of women, and its political activity, Theodore Dwight Weld and the Grimké sisters were attempting uncomfortably to remain neutral and uncommitted. Angelina Emily Grimké Weld became again pregnant.

May: William Lloyd Garrison, Friend Lucretia Mott, Wendell Phillips, Maria Weston Chapman, Nathaniel Peabody Rogers, Ann Greene Phillips, and Charles Lenox Remond sailed for London and the World Anti-Slavery Convention. On the first day of the convention, however, the vote was that the female delegates would not be permitted to vote, whereupon all the Garrisonian immediatists boycotted the convention.

In 1840, a World’s Anti-slavery Convention was called in London. Women from Boston, New York, and Philadelphia, were delegates to that convention. I was one of the number; but, on our arrival in England, our credentials were not accepted because we were women. We were, however, treated with great courtesy and attention, as strangers, and as women, were admitted to chosen seats as spectators and listeners, while our right of membership was denied – we were voted out. This brought the Woman question more into view, and an increase of interest in the subject has been the result. In this work, too, I have engaged heart and hand, as my labors, travels, and public discourses evince. The misrepresentation, ridicule, and abuse heaped upon this, as well as other reforms, do not, in the least, deter me from my duty. To those, whose name is cast out as evil for the truth’s sake,
In a speech to the Anti-Slavery Convention in London, Friend Arnold Buffum of Providence, Rhode Island would charge that a woman had been denied membership in the Society of Friends in Philadelphia because she was black, and it would seem that in all likelihood he was making reference to Sarah Douglass’s account of how her mother had been encouraged not to apply for membership. In this speech Friend Arnold indicated that the practice of asking blacks to sit aside, in special seats, still was continuing among American Friends.

“MAGISTERIAL HISTORY” IS FANTASIZING: HISTORY IS CHRONOLOGY

May: The struggle which had been playing itself out in the female antislavery society repeated itself in the American Anti-Slavery Society. The pragmatist wing laid plans to dissolve the society, and managed before the convention to give away its newspaper, the Emancipator, to keep it out of the hands of the Garrisonians who controlled the Liberator. Special travel arrangements were made to get the Garrisonians to New-York en masse. A special train and steamboat (the Rhode Island) reduced the round-trip fare to $5.00 and arrangements were made for lodgings by renting the entirety of St. John’s Hall on Frankfort Street at $0.50 per day. Unfortunately, nobody had told the people at St. John’s Hall that some of their guests weren’t white, and so new accommodations had to be sought out on short notice with the New Englanders walking as a group on the New-York street and receiving an occasional rock. At the convention the next day, pandemonium broke out when a Garrisonian woman was nominated to serve on a committee: women were not members, the pragmatists protested, and therefor in the society’s constitution, the word “person” meant “man.” A voice vote being too close to judge, a standing vote was taken while a pragmatist minister urged that all women should vote against this woman. The Garrisonians won and the next day the pragmatists walked, taking the society’s assets, membership lists, and furniture with them (some of the society’s office furniture wound up in the home of a pragmatic minister). In some quarters, the split in the society was blamed on Abby Kelley’s “effrontery in asserting the right of her sex to an equal place with men.” The antislavery ministers formed a new organization, with a constitution which not only explicitly prohibited females from voting or becoming officials, but also explicitly denied membership to anyone who assented in the principle of non-resistance to evil.
During this month a negrero flying the Portuguese flag, the Cospe-Fogo, master A.Y. da Silva, completing the second of its two known Middle Passages, offloaded a cargo of 145 enslaved Africans out of Angola at the port of Pernambuco, Brazil. Meanwhile another slaver under the same flag, the Aquila, master unknown, on its first of two known Middle Passages, was off-loading a cargo of 620 people out of an unknown area of Africa into the slave barracoons of the port of Havana (the principle of resistance to evil didn’t seem to be working all that effectively this month).
OVERVIEW OF THE HISTORICAL PAST, FOR IN THE REAL WORLD THINGS HAPPEN ONLY AS THEY HAPPEN. WHAT THIS SORT WRITES AMOUNTS, LIKE MERE “SCIENCE FICTION,” MERELY TO “HISTORY FICTION”: IT’S NOT WORTH YOUR ATTENTION.
June: The World’s Anti-Slavery Convention was held in London, but excluded women participants (the American abolitionists Lucretia Mott and Elizabeth Cady Stanton, along with all the other women, were barred from participating in the meeting, and were only allowed to observe from a balcony, and at that from behind a curtain — this snub would cause them to hold a women’s rights convention upon their return to America). For that reason, Boston abolitionist William Lloyd Garrison refused to attend. The US antislavery movement has split into two factions in the past year largely due to Garrison’s advocacy of women’s rights, including their right to participate in the antislavery movement.

James Gillespie Birney had not refused to attend and acted as a vice-president of this convention.

Charles Lenox Remond had not refused to attend and, afterward, would make a lecture tour of Great Britain.
Early in June, the executive committee of the British and Foreign Anti-Slavery Society had commissioned the artist Benjamin Robert Haydon to produce a painting to commemorate the Worldwide Anti-Slavery Convention, which was to take place at the Freemasons’ Tavern in London later that month. The painting, produced in 1846, would be a critical and commercial failure: Haydon would need to include an enormous number of individual portraits—many painted on the basis of sketches he had been forced to take at great speed—resulting in monotonous rows of curiously disembodied heads (for whatever it is worth, the large canvas can be inspected at the National Portrait Gallery in London). In the foreground there is an element which the painter says he intended as an affirmation of the ideals of the anti-slavery movement:

A liberated slave, now a delegate, is looking up to [Friend Thomas] Clarkson with deep interest, and the hand of a friend is resting with affection on his arm, in fellowship and protection; this is the point of interest in the picture, and illustrative of the object in painting it—the African sitting by the intellectual European, in equality and intelligence, whilst the patriarch of the cause points to heaven as to whom
he must be grateful.
(Actually, the artist who created this piece of visual propaganda would need to cast about among the delegates to find someone who would be willing to allow himself to be portrayed as a white man seated next to a black man, and then cast about among the delegates, to find someone who would be willing to allow himself to be portrayed as placing his reassuring white hand on the arm of the black man — there would be considerable discomfort, and refusals, before there would be volunteers for these dutiful postings.)

At one point the Reverend William Adam had had a post created for him at Harvard College, as a Professor of Oriental Literature at a reward of $1,000 per year for five years. However, when he had gone off to attend this World’s Anti-Slavery Convention after a single semester, he had resigned this post which had brought for him “a period of great mental unhappiness.” After this antislavery meeting in London, the Reverend would remain in England as editor of the British Indian Advocate, the journal of this British India Society, and his family would come from Boston to join him there. Upon return to the United States, he would consider joining the Brook Farm society before moving to Northampton.

Nobody could guess what would happen next
April 26, Monday: Frédéric François Chopin was the featured artist at the Salle Pleyel, Paris performing mostly his own music including the Mazurkas op.41, the Ballade op.38, the Scherzo op.39, and the Polonaise op.40/1. The evening was an unequaled triumph. Eugene Delacroix had stayed in bed the last two days to get over a sore throat just so he could attend. Also present were Hector Belioz, Franz Liszt, Heinrich Heine, and, of course, George Sand.

After having put $10.00 down on the 16 acres of orchard known as the Hollowell Farm and then being handed back his deposit when Mr. Hollowell changed his mind and attempted to excuse himself by blaming it on his absent wife,

WALDEN: My imagination carried me so far that I even had the refusal of several farms, –the refusal was all I wanted,— but I never got my fingers burned by actual possession. The nearest that I came to actual possession was when I bought the Hollowell Place, and had begun to sort my seeds, and collected materials with which to make a wheelbarrow to carry it on or off with; but before the owner gave me a deed of it, his wife—every man has such a wife—changed her mind and wished to keep it, and he offered me ten dollars to release him. Now, to speak the truth, I had but ten cents in the world, and it surpassed my arithmetic to tell, if I was that man who had ten cents, or who had a farm, or ten dollars, or all together. However, I let him keep the ten dollars and the farm too, for I had carried it far enough; or rather, to be generous, I sold him the farm for just what I gave for it, and, as he was not a rich man, made him a present of ten dollars, and still had my ten cents, and seeds, and materials for a wheelbarrow left. I found thus that I had been a rich man without any damage to my poverty. But I retained the landscape, and I have since annually carried off what it yielded without a wheelbarrow. With respect to landscapes,—

“I am monarch of all I survey,
My right there is none to dispute.”

and after earning $0.75 one day shoveling manure (for comparison, eggs cost a cent and a half each at this point), Henry Thoreau replaced Alex McCaffery as Waldo Emerson’s “handyman” and went to live in the Emerson home, working without salary for room and board and of course for the association with Mr. Emerson, which Thoreau treasured. “Went to R.W.E.’s in spring of 1841 and stayed there to summer [May] of 1843.”

The charm of the Indian to me is that he stands free and unconstrained in Nature, is her inhabitant and not her guest, and wears her easily and gracefully. But the civilized man has the habits of the house. His house is a prison, in which he finds himself oppressed and confined, not sheltered and protected. He walks as if he sustained the roof; he carries his arms as if the walls would fall in and crush him, and his feet remember the cellar beneath. His muscles are never relaxed. It is rare that he overcomes the house, and learns to sit at home in it, and roof and floor and walls support themselves, as the sky and trees and earth.

It is a great art to saunter.

**The Fallacy of Momentism:** This starry universe does not consist of a sequence of moments. That is a figment, one we have recourse to in order to privilege time over change, a privileging that makes change seem unreal, derivative, a mere appearance. In fact it is change and only change which we experience as reality, time being by way of radical contrast unexperienced — a mere intellectual construct. There exists no such thing as a moment. No instant has ever for an instant existed.
After her formal education, Friend Ann Preston had been needed at home due to the ill health of her mother, Margaret Smith Preston. After her six younger brothers had grown up, she decided to study female physiology and teach hygiene to local classes of women and girls. She enrolled as an apprentice in the office of Dr. Nathaniel R. Moseley. After two years of apprenticeship she applied to medical colleges but was turned down because of her gender. No American medical school had ever accepted a female student. Young women who wanted to involve themselves in medicine beyond the bathing of patients and the carrying around of bedpans needed to read medicine in the offices of family friends as she had done, but could have no expectation of ever acquiring the status of MD.7

1847

7. In this year, however, it would later be learned, Geneva College in New York was making a one-time exception for Elizabeth Blackwell — who would become the first certified American woman medical doctor.
June 16, Wednesday: Real misogyny as of 1847:

Regard the society of women as a necessary unpleasantness of social life, and avoid it as much as possible.

— Lev Nikolàvich Tolstòy, journal entry

Men hate learned women.

— Alfred, Lord Tennyson, "The Princess"

CHANGE IS ETERNITY, STASIS A FIGMENT
Friend Ann Preston created a volume of rhymed tales for children, Cousin Ann’s Stories. After two years of apprenticeship in the office of Dr. Nathaniel R. Moseley, she applied to medical colleges, only to be turned down because of her gender.
At the end of the journal entries for this year, Waldo Emerson listed his recent readings in Oriental materials: “Vedas; Firdusi; Saadi; Ammar.”

Emerson lectured in Rochester, Buffalo, and Syracuse, New York, then had several engagements in Massachusetts, then delivered “England” in Pittsburgh, Pennsylvania, followed by the “Conduct of Life” series of lectures that would go together into his last book, CONDUCT OF LIFE. Invited to a second convention in Worcester for woman’s rights, again he declined. However, Emerson was not a misogynist of the 1st water— for contrast, here is what first-water misogyny looked like circa 1851:

> In men in general, the sexual desire is inherent and spontaneous and belongs to the condition of puberty. In the other sex the desire is dormant, or nonexistent till excited; always till excited by undue familiarities.... Women, whose position and education have protected them from exciting causes, constantly pass through life without being cognizant of the promptings of the senses.
>
> — Anonymous, PROSTITUTION

In Frederick Douglass’ Paper for October 30, 1851, some boilerplate PC comments would be made in regard to this Woman’s Rights convention in Worcester:

Absorbed as we are in these perilous times, with the great work of unchaining the American bondman, and assisting the hapless and hunted fugitive in his flight from his merciless pursuers to a place of safety, we have little time to consider the inequalities, wrongs and hardships endured by woman. Our silence, however, must not be set down either to indifference or to a want of independence. In our eyes, the rights of woman and the rights of man are identical— We ask no rights, we advocate no rights for ourselves, which we would not ask and advocate for woman. Whatever may be said as to a division of duties and avocations, the rights of man and the rights of woman are one and inseparable, and stand upon the same indestructible basis. If, for the well-being and happiness of man, it is necessary that he should hold property, have a voice in making the laws which he is expected to obey, be stimulatd [sic] by his participation in government to cultivate his mental faculties, with a view to an honorable fulfillment of his social obligations, precisely the same may be said of woman. We advocate woman’s rights, not because she is an angel, but because she is a woman, having the same wants, and being exposed to the same evils as man. Whatever is necessary to protect him, is necessary to protect her. Holding these views, and being profoundly desirous that
they should universally prevail, we rejoice at every indication of progress in their dissemination.
Florence Nightingale was appointed resident lady superintendent of a hospital for invalid women in Harley Street, London.

Dr. Joseph Leidy was appointed as Pathologist to St. Joseph’s Hospital (a purely nominal position).

In Philadelphia, Friend Ann Preston was appointed as professor of hygiene and physiology of the Female (later
Woman’s) Medical College of Pennsylvania.

(Emeline Horton, who eventually would succeed Friend Ann as dean of Female Medical College in 1872—and would be buried beside her—was in this year completing her undergraduate education at Oberlin College.)

On the occasion of the World’s Fair in New-York, suffragists held a meeting in the Broadway Tabernacle. This would go down in history as “The Mob Convention,” marred by “hissing, yelling, stamping, and all manner of unseemly interruptions.”

The World’s Temperance Convention was held, also in New-York. Women delegates, including the Reverend Antoinette Brown and Friend Susan B. Anthony, were not allowed to speak.

Antoinette Brown (later Blackwell) was the first US woman to be ordained as a minister in a Protestant denomination, serving two First Congregational Churches in New York.

April 5, Tuesday: Michigan signed a contract with the Fairbanks Scale Company to dig a canal at the Soo.

The Syracuse Daily Standard attempted to understand why women’s wages were so low. The problem can only be due to the fact that American women are so ignorant and/or supine (see following screen).
Generally there were four groups of needlewomen. At the highest-paid stratum stood the dressmakers, who earned as much as $1.00 a day. Their apprentices usually earned nothing for the first six months of training and had to board themselves; some had to pay the dressmakers $10 to $15 for the “privilege” of learning the trade. All too often, apprentices never advanced to dressmaker and spent their lives toiling at the lowest wages. So-called journeymen formed the largest group of needlewomen. They worked fourteen to sixteen hours a day, usually sewing garments in their hovels, then returned the finished products at the close of each week. Conditions varied from city to city, but nearly all wages remained low. During an especially long work week in Cincinnati, needlewomen might earn only ninety cents. Market prices generally rose from 1848 to 1854, while wages fell. Work that had earned about ninety-two cents in 1844 paid only about thirty-eight cents the following year. Typical of the most oppressed workers, only scattered strikes developed against these deplorable conditions.

Unable to support themselves and their families, many of these needlewomen resorted to prostitution. Samuel Joseph May bitterly remarked that while her “base, heartless seducer” escaped the villainy he deserved, society rejected his poor victim as a fallen woman. He believed that for all their vaunted praise of women, Americans possessed about as much real respect for them as “slaveholders feel for their slaves.” As the feminist Caroline H. Dall scornfully observed, the nation had given the needlewomen the miserable options of “death or dishonor.”

...In an attempt to head off unionization of city needlewomen, the Syracuse Daily Standard ... explained that with so many marginally trained women seeking the same tailoring jobs, wages had to fall: "The law of supply and demand which God has established in the affairs of civilized society inevitably makes slaves of all who either ignorantly or supinely submit themselves to its relentless curse." The paper advised its readers that women, like boys, must be told to turn their attention to industries short of workers, conveniently ignoring the fact that women could not obtain other training because of popular prejudices against working women.
April 5: The bluebird [Eastern Bluebird *Sialia sialis*] comes to us bright in his vernal dress as a bridegroom. (Cleared up at noon, making a day and a half of rain.) Has he not got new feathers then? Brooks says “the greater number of birds renew their plumage in autumn only;” if they have two molts, spring and autumn, there is still but one of the wings and tail feathers. Also says that in the spring various “birds undergo a change of color unaccompanied by any molt.”

I have noticed the few phœbes, not to mention other birds, mostly near the river. Is it not because of the greater abundance of insects there, those early moths or ephemeræ? As these and other birds are most numerous there, the red-tailed hawk is there to catch them?

8. The Reverend Professor Charles Brooks of Medford and Hingham, after retiring from active life due to deteriorating eyesight, authored a number of works for juveniles, including *Elements of Ornithology: Prepared for the Use of Schools and Colleges ... with 400 Cuts ... Intended for the Young* (J. Munroe & Co., 1847).
September 20, Thursday: “Mass convention” held at the city hall in Worcester. By acclamation, the crowd passed resolutions denouncing the Kansas-Nebraska Act and opposing the admission of “any more slave states irrespective of whether they lay north or south of 36°30’.” Ebenezer Rockwood Hoar became the party’s candidate.
At the Massachusetts Woman’s Rights Convention in Boston, it appeared that the efforts of Abby Kelley Foster were no longer to be welcomed. Commented Paulina Wright Davis, chairwoman of the Central Committee, “I am determined to do my utmost to remove the idea that all the woman’s rights women are horrid old frights with beards and mustaches.” Since Abby was not a horrid old fright with a beard and a mustache, we may presume that there was something else about her that the Central Committee did not appreciate, such as the fact that she troubled people’s souls. We may presume that, just as certain leaders in the anti-slavery movement of that era, such as Frederick Douglass, were irritated by followers who wanted to place primary emphasis upon respect for human rights and who considered that prejudice against race and prejudice against gender were wrong for the same reason—because they treated people differently who should be being treated deferentially—so also, certain leaders in the woman’s rights movement of that era, such as Davis, were irritated by followers who needed to complicate their single issue in such a manner. Waldo Emerson delivered “Woman” for the benefit of this convention, which must have been an amusing diversion:

Man is the Will, and Woman the sentiment. In this ship of humanity, Will is the rudder, and Sentiment the sail: when Woman affects to steer, the rudder is only a masked sail. When women engage in any art or trade, it is usually as a resource, not as a primary object. The life of the affections is primary to them, so that there is usually no employment or career which they will not with their own applause and that of society quit for a suitable marriage. And they give entirely to their affections, set their whole fortune on the die, lose themselves eagerly in the glory of their husband and children. Man stands astonished at a magnanimity he cannot pretend to.

We may regret that Sojourner Truth was not called in as the cleaning lady to clean up after this particularly unfortunate oration:

When I was a slave away down there in New York, and there was some particularly bad work to be done, some colored woman was sure to be called upon to do it. And when I heard that man talking away there as he did almost a whole hour, I said to myself, here’s one spot of work sure that’s fit for colored folks to clean up after.

An example, from that era, of the manner in which complex issues were being collapsed into single-issue advocacy would be the way the property issue played in Rhode Island voting in the year in which the winning candidate was put in prison for treason for having been the winning candidate, for in that election the tactic was that voting for black males with property was traded off against voting for white males without property. An example from our contemporary world would be the leaders who are now ready to lead us forward into a totalitarian world of our own choosing, called “the nuclear security state,” if by that we can obtain the decrease in greenhouse gasses upon which they prefer for us to place our focus.
Charles Baudelaire’s *LES FLEURS DU MAL* and real misogyny as of 1857:

“Woman is nature, hence detestable.”

It is a delusion under which many a previously incontinent man suffers, to suppose that in newly married life he will be required to treat his wife as he used to treat his mistresses. It is not so.... He need not fear that his wife will require the excitement, or in any respect imitate the ways of a courtesan.... The majority of women (happily for them) are not very much troubled with sexual feelings of any kind.... Many men, and particularly young men, form their ideas of women’s feelings from what they notice early in life among loose or, at least, low and vulgar women.... Such women however give a very false idea of the condition of female sexual feelings in general....

The best mothers, wives, and managers of households, know little or nothing of sexual indulgences. Love of home, children, and domestic duties are the only passions they feel. As a general rule, a modest woman seldom desires any sexual gratification for herself. She submits to her husband, but only to please him; and, but for the desire of matrimony, would far rather be relieved from his attentions. No nervous or feeble young man need, therefore, be deterred from marriage by any exaggerated notion of the duties required from him. The married woman has no wish to be treated on the footing of a mistress.

—William Acton, MD, *THE FUNCTIONS AND DISORDERS OF THE REPRODUCTIVE ORGANS*

(Evidently the poet regarded pot as unnatural and therefore delectable, for he said: “These drugs have always aroused a great longing in me, and I’ve got some excellent hashish made up for me by Gastinel the chemist.”)
DISTINGUISHING BETWEEN THE SET OF EVENTS THAT MUST HAVE TAKEN PLACE BEFORE EVENT E COULD BECOME POSSIBLE, AND MOST CAREFULLY DISTINGUISHING THEM FROM ANOTHER SET OF EVENTS THAT COULD NOT POSSIBLY OCCUR UNTIL SUBSEQUENT TO EVENT E.
Florence Nightingale’s NOTES ON MATTERS AFFECTING THE HEALTH, EFFICIENCY AND HOSPITAL ADMINISTRATION OF THE BRITISH ARMY was published.

The medical society in Philadelphia banned women from the public teaching clinics. In her valedictory address to the graduating class of the Female (later Woman’s) Medical College of Pennsylvania, Friend Ann Preston roundly condemned this prejudice:

No lordly Turk, smoking on his ottoman, could better depict the depravation which public manners would suffer, if Turkish women should openly walk, side by side with fathers, husbands, and brothers to the solemn Mosque, than some among us have portrayed the perversion our society must undergo if woman shares with man the office of Physician.

She organized, for Female Medical College, a board of “Lady Managers,” and began to plan for the establishment of a Woman’s Hospital. There was an appropriate site in the north section of Philadelphia, on North College Avenue facing the open fields of Girard College, for such an institution.
Real misogyny as of 1859:

The brain-women never interest us like the heart-women; white roses please less than red.

— Oliver Wendell Holmes
(THE PROFESSOR AT THE BREAKFAST-TABLE)

June 21, Tuesday: Hinton Rowan Helper declared, in the preface which he was preparing to his new book *Compendium of the Impending Crisis of the South. By Hinton Rowan Helper of North Carolina,* in regard to such writers as Harriet Beecher Stowe, that

it is all well enough for women to give the fiction of slavery;
men should give the facts.

This clownish author also needed to ensure that his readers would understand that it was no part of his abolitionist stance
to display any special friendliness or sympathy for the blacks.

(OK, Hinton, fellow, I guess we’ve all grasped that now. My gosh, you’re a handsome white man. :-)

9. This interesting book has been republished in Miami FL in 1969. For more on this guy and his not-all-that-novel conceit that the victims were victimizing him and needed to be trumped, see Bailey, Hugh C. *Hinton Rowan Helper: Abolitionist-Racist* (University AL: 1965).
10. Remember Sgt. Joe Friday? “All I want is the facts, Mam.”
June 21. Tuesday. P. M.–To Derby’s pasture behind and beyond schoolhouse.
Meadow-sweet. Hedge-hyssop out. In that little pool near the Assabet, above our bath-place there, Glyceria pallida well out in water and Carex lagopodioides just beginning. That grass covering dry and dryish fields and hills, with curled or convolute radical leaves, is apparently Festuca ovina, and not Danthonia as I thought it. It is now generally conspicuous. Are any of our simpler forms the F. tenella?

Vide July 2d, 1860.
You see now the Eupatorem purpureum pushing up in rank masses in the low grounds, and the lower part of the uppermost leaves, forming a sort of cup, is conspicuously purplish.
At a college he was starting in Cambridge, Matthew Vassar hired the astronomer Maria Mitchell to be Professor of Astronomy and Director of the Observatory.

CAUTION: OBJECTS VIEWED THROUGH A TELESCOPE CAN APPEAR CLOSER THAN THEY ACTUALLY ARE — After teaching at Vassar College for some time, Professor Mitchell would discover to her dismay that despite her reputation and experience, she had been receiving less pay than a number of junior male faculty members. Insisting on a salary increase, she would get it — but the record is silent as to whether that salary increase was such as to create actual parity of reward between her and the male Vassar faculty of equivalent standing.
THE FUTURE IS MOST READILY PREDICTED IN RETROSPECT

"Stack of the Artist of Kouroo" Project
In Philadelphia, although Friend Ann Preston was able to get permission for her female medical students of Female (later Woman’s) Medical College of Pennsylvania to begin to attend teaching clinics at Pennsylvania Hospital, when her students arrived the enraged male students threw wads of paper, balls of tinfoil, and their tobacco quids, shouted insults, squirted tobacco juice on the women’s dresses, and, as they were exiting the building, pelted them with pebbles. The male faculty of the University of Pennsylvania and of Jefferson Medical College therefore summoned representatives of the medical staffs of all the hospitals in Philadelphia, and the assembly decided to discontinue “admixture of the sexes at clinical instruction in medicine and surgery.” Friend Ann issued a press release:

Wherever it is proper to introduce women as patients, there also it is but just and in accordance with the instincts of truest womanhood for women to appear as physicians and students.

11. In their defense, I must point out that a majority of these male medical students were privileged, armed young white gentlemen from the South, visiting the North attended by personal slaves (they were equivalently as racist as they were sexist). As privileged, armed young white gentlemen freed from family constraints, they simply didn’t know any better than to drink, to duel, and to behave with uncouth hostility toward all persons whom they considered to be their social inferiors.
By this point Dr. Preston had begun to be debilitated by articular rheumatism, to the extent that she was no longer able to make house calls to her patients.

The territory of Wyoming was, during this year, the 1st to grant unrestricted suffrage to women. Arguments over the 15th Amendment to the US Constitution, however, had led to a split in the suffrage movement: while Susan B. Anthony and Elizabeth Cady Stanton formed a National Woman Suffrage Association which allowed only female membership and advocated for woman suffrage above all other issues, Lucy Stone formed an American Woman Suffrage Association which supported the 15th Amendment and invited males to participate.
May 27, Thursday: In New-York, Susan B. Anthony and Elizabeth Cady Stanton had in frustration broken away from the Equal Rights Association and formed the National Woman Suffrage Association. This organization was to focus on securing a federal woman suffrage amendment as well as working in key state campaigns to get out the vote. Anthony was serving as a member of the executive committee (later as vice-president) while Stanton was president. For the next 30 years, Anthony would be traveling constantly across the country, promoting women’s suffrage and women’s rights.

Paulina Wright Davis had elected to follow these leaders, and had played a large part in organizing a National Woman Suffrage Association’s convention in New-York.

On this day the Boston Daily Advertiser noted that Waldo Emerson had addressed this convention, and had admonished the ladies that they ought to be striving to be pious because:

A man likes to have his wife possess piety.

(We may note for the record at this point that although Emerson always enjoyed the company of women, especially in regard to intellectual stimulation, what he admired was a woman who in addition knew her place and role. Women who seemed not to know their place and role, like Margaret Fuller for one fine example, he seemed to have always regarded as control problems. He seemed to be conveying a message “Now, now, gentle ones, let’s not you get disruptive — this is after all a man’s world.” :-)

During this month Frederick Douglass was breaking with feminist leaders because they were refusing to support ratification of the XVth Amendment unless and until it included a right to vote for all women, as well as for black men. We may note for the record at this point that although Douglass always had a very fine reputation of appearing to be in support of women’s rights, in fact he was a masculinist and in the various successive versions of his published narrative, his own record of his life and attitudes and accomplishments, stating what he considered to be of importance about himself, he devoted no attention whatever to the issue of
women’s rights. A conclusive case can be made, that he has been given too much benefit of the doubt. (It is important to note that from a political perspective, granting black men the right to vote was followed eventually by granting white women the right to vote, because black male voters had an ideological “fairness” incentive to grant the franchise also to white women, whereas had the time sequence been inverted, and had white women been granted the right to vote before black men, black men might never have been granted the franchise, simply because voting white women would have had no incentive to cross the color bar and extend the franchise to persons of color. We might suggest that here Douglass’s strategizing, although chauvinist, was politically strategic.)

(Now, now, gentle ones, let’s not you get disruptive — this is after all a man’s world. :-)
Mary Ann Shadd Cary prepared testimony to present before the House Judiciary Committee in support of women’s suffrage. She submitted her MS of a book outlining her contribution to the abolitionist movement to a New-York publisher and the package was rejected with a letter addressed to “M.A.S. Cary, Esq.”

In *Minor v. Happersett*, the United States Supreme Court ruled that the XVth Amendment did not grant women a right to vote.

A referendum gave Michigan’s male voters the chance to enfranchise women, and they voted against women’s suffrage.

**History’s not made of would. When someone reveals, for instance, that a particular struggling woman would**
EVENTUALLY BECOME A MOTHER OF THE FEMINIST REVOLUTION, S/HE DISCLOSES THAT WHAT IS BEING CRAFTED IS NOT REALITY BUT PREDESTINARIANISM. THE RULE OF REALITY IS THAT THE FUTURE HASN’T EVER HAPPENED, YET.
In this year, in beautiful downtown Cambridge, Massachusetts, the colossal seated statue of Massachusetts Senator Charles Sumner which had been modeled by Ann Whitney in 1875 was finally in bronze (at this point the sculptor had attained 80 years of age). So the bronzed Sumner now sits in the sun, on an island in the middle of Peabody Street in Harvard Square in Cambridge MA, on his short-legged chair, attempting to determine which is worse, the wrath of an indignant Southern senator or the residue of an incontinent municipal pigeon.
In this year, in beautiful downtown Winona, Minnesota, a statue of Winona\textsuperscript{12} the lovelorn Indian maiden was prepared by Isabel Moore Kimball. She had the statuesque young lady packing a bow, something actually quite problematic in Dakota culture. Although every attractive precipice over water seems to have a rock named Maiden Rock, with an associated legend of a lovelorn Indian princess who would cast herself into the waves rather than marry the warrior of her father’s choice, in the case of the Maiden Rock above Lake Pepin on the Mississippi River the maiden is known as \textit{We-no-nah} and supposedly she was a Dakota. The eponymous town is actually all of 40 miles to the south of this precipice.\textsuperscript{13}

Here, by way of contrast, is real misogyny as of 1902:

According to The Laws of Manu, “The wisdom, the energy, the strength, the right, and the vitality of a man who approaches a menstruous woman, utterly perish.” In short, the attitude of man, and not only savage man to a menstruating woman, is well expressed in the rhyme:

Oh! menstruating woman, thou’rt a fiend
From whom all nature should be closely screened.

— Ernest Crawley, \textit{THE MYSTIC ROSE}

\textbf{Misogyny} has a curious linkage with miscegenation. At the end of the Boer war in South Africa, the Cape Colony enacted their Law \#36-1902 titled “Betting Houses, Gaming Houses, and Brothels Suppression Act” which prohibited any voluntary sexual relations for the purpose of gain between white women and Africans (“aboriginal natives”); the maximum punishment for women would henceforth be two years’ imprisonment at hard labor (Section 24), for procuring up to five years at hard labor, and for male procurers additionally up to 25 beatings (Sections 35 and 36). In the House of Assembly debates of 1902 (pages 438 and 486ff) the law was advocated by Mr. Graham as a protection of women, and by Mr. Merriman as a device in the interest of white and black in order to prevent riots of the kind that were familiar from the southern United States. (Prostitution and procuring were only punishable when they were interracial. Unlike in the model of this law from Transvaal, the black men in these cases were not subjected to punishment. The law did not affect white men and black prostitutes or white women and colored men.)

\textsuperscript{12} This name was very common among the Dakota people, as designating a 1stborn daughter.

\textsuperscript{13} The egregious legendary lady has long since been relocated from downtown to a more discrete location in a municipal park (Yes, \textit{I know} they should have poised the young lady at the brink of a precipice. —They should have depicted her as pregnant as well, I suppose.)
A “Slave Memorial” was erected at the spot where the Mount Vernon plantation’s slaves had been buried (refer to http://www.westfordlegacy.com/home.htm).

Vladimir Ilyich Lenin established the 1st Soviet forced-labor camp. Slave labor in the following three decades would construct 12 new railway lines, 9 new Russian cities, 6 new centers of heavy industry, 3 new hydroelectric stations, 3 new ship canals, and 2 new highways (forget about the partridge in the pear tree).

It seemed that Bertrand Russell had not been adequately offensive, so in this year he issued his Marriage and Morals in which he opinioned nicely that women are on the average stupider than men:

“Women are on the average stupider than men....”
— Bertrand Russell,
Marriage and Morals, 1929

Having taken the bit of sexism between his teeth as above, he proceeded a certain distance toward racism:

“It seems on the whole fair to regard negroes as on the average inferior to white men, although for work in the tropics they are indispensable, so that their extermination (apart from questions of humanity) would be highly undesirable.”
— Bertrand Russell,
Marriage and Morals, 1929, page 209

Also in this year, in Mysticism and Logic, the British philosopher famously opinioned that he was right and anyone who disagreed with him was wrong:
That man is the product of causes which had no prevision of the end they were achieving; that his origin, his growth, his hopes and fears, his loves and his beliefs, are but the outcome of accidental collocations of atoms; that no fire, no heroism, no intensity of thought and feeling can preserve an individual beyond the grave; that all the labors of all the ages, all the devotion, all the aspiration, all the noonday brightness of human genius are destined to extinction in the vast death of the solar system, and that the whole temple of man’s achievement must inevitably be buried beneath the debris of a universe in ruins — all these things, if not quite beyond dispute, are yet so nearly certain that no philosophy which rejects them can hope to stand.
September 18, Saturday: Four separate rallies took place in Saigon, in opposition to the upcoming single-solitary-candidate presidential election. Some of these rallies became violent.

Egyptian and Israeli forces began exchanging barrages with one another bigtime across the Suez Canal, for the 1st time since August of last year.

Justices Hugo L. Black and John Marshall Harlan having retired from the Supreme Court on the previous day, Oval Office tapes captured a conversation between President Richard Milhous Nixon asked Attorney General John N. Mitchell: “To play an awful long shot, is there a woman yet? That would be a hell of a thing if we could do it.”

September 19, Sunday: Justices Hugo L. Black and John Marshall Harlan having retired on Friday, Oval Office tapes captured a conversation between President Richard Milhous Nixon and top aide H.R. Haldeman about the political rewards he saw in the next election, in appointing a woman to the Supreme Court. He also mused “I’m not for women in any job. I don’t want any of them around. Thank God we don’t have any in the cabinet.”

September 30, Thursday: Agreement on Measures to Reduce the Risk of Outbreak of Nuclear War between the United States of America (USA) and the Union of Soviet Socialists Republics (USSR).

The Oval Office tapes captured President Richard Milhous Nixon commenting to Attorney General John Mitchell that appointing a woman to the Supreme Court would gain him an additional percent or 2 of the vote in 1972: “So I lean to a woman only because, frankly, I think at this time, John, we got to pick up every half a percentage point we can.” He elaborated on the fact that this would be with the opposition of Chief Justice Warren E. Burger, as well as being against his own inclinations: “I don't think a woman should be in any government job whatever. I mean, I really don’t. The reason why I do is mainly because they are erratic. And emotional. Men are erratic and emotional, too, but the point is a woman is more likely to be.”
To understand the two main strategies that men used to control their aggressions, it helps to look at the ways of defining manhood by naming its opposite. If a man is not a man, then what is he? One answer is obvious in the context of this book about gender: If a man is not a man, he must be like a woman. But 19th-Century men had a second answer: If a man is not a man, he must be like a boy.... A sense of carefully guided passion marked the difference between boyhood and manhood. Henry David Thoreau revealed this assumption in WALDEN when he described the difference between oral and written language. The spoken word he associated with boyhood, “transitory, ... a dialect merely, almost brutish, and we learn it unconsciously like the brutes from our mothers.” However, the written word “is the maturity and experience of that [spoken language]; if that is our mother tongue, this is our father tongue, a reserved and select expression, ... which we must be born again in order to hear.” Thoreau scornfully heaps mother and son together, connecting the woman and the boy to what is unconscious, spontaneous, “almost brutish.” Manhood, by contrast, is a “reserved and select expression,” mature, consciously learned, under the careful control of reason. What lies beneath this contrast between boyhood and manhood is a set of assumptions about how to control the aggressive passions that were considered a male birthright. As the thinking went, a boy was driven by his passions, by his eager, impulsive, “almost brutish” nature. Yet he needed to become a purposeful man. How would he make this transition? To suppress his aggressions—or even to moderate them—would deprive him of the assertive energies that he needed to make his place in the competitive arena of middle-class work in the 19th Century. But without a clear focus, those energies would be wasted. They might even become destructive.
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“It’s all now you see. Yesterday won’t be over until tomorrow and tomorrow began ten thousand years ago.”

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

Prepared: November 3, 2015
This stuff presumably looks to you as if it were generated by a human. Such is not the case. Instead, someone has requested that we pull it out of the hat of a pirate who has grown out of the shoulder of our pet parrot “Laura” (as above). What these chronological lists are: they are research reports compiled by ARRGH algorithms out of a database of modules which we term the Kouroo Contexture (this is data mining). To respond to such a request for information we merely push a button.
Commonly, the first output of the algorithm has obvious deficiencies and we need to go back into the modules stored in the contexture and do a minor amount of tweaking, and then we need to punch that button again and recompile the chronology — but there is nothing here that remotely resembles the ordinary “writerly” process you know and love. As the contents of this originating contexture improve, and as the programming improves, and as funding becomes available (to date no funding whatever has been needed in the creation of this facility, the entire operation being run out of pocket change) we expect a diminished need to do such tweaking and recompiling, and we fully expect to achieve a simulation of a generous and untiring robotic research librarian. Onward and upward in this brave new world.

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