

(THE PREHISTORY OF OUR RIGHT LIVELIHOOD, AS EXEMPLIFIED IN THE)
NORTHAMPTON ASSOCIATION OF INDUSTRY AND EDUCATION



SOJOURNER TRUTH



FREDERICK DOUGLASS



UNTAINTED CLOTHING

UNTAINTED FOOD

	1821	1822	1823	1824	1825	1826	1827	1828	1829
1830	1831	1832	1833	1834	1835	1836	1837	1838	1839
1840	1841	1842	1843	1844	1845	1846	1847	1848	1849
1850	1851	1852	1853	1854	1855	1856	1857	1858	1859
1860	1861	1862	1863	1864	1865	1866	1867	1868	1869
1870	1871	1872	1873	1874	1875				



"Domesticable animals are all alike; every undomesticable animal is undomesticable in its own way."

— Jared Diamond, GUNS, GERMS, AND STEEL:
THE FATES OF HUMAN SOCIETIES
(NY: W.W. Norton, 1997, page 157)



"The silk-worm is a remarkeable [*sic*] type of Christ, which when it dies yields us that of which we make such glorious clothing. Christ became a worm for our sakes, and by his death kindled that righteousness with which believers are clothed, and thereby procured that we should be clothed with glory."

— Jonathan Edwards, IMAGES OR SHADOWS OF DIVINE THINGS

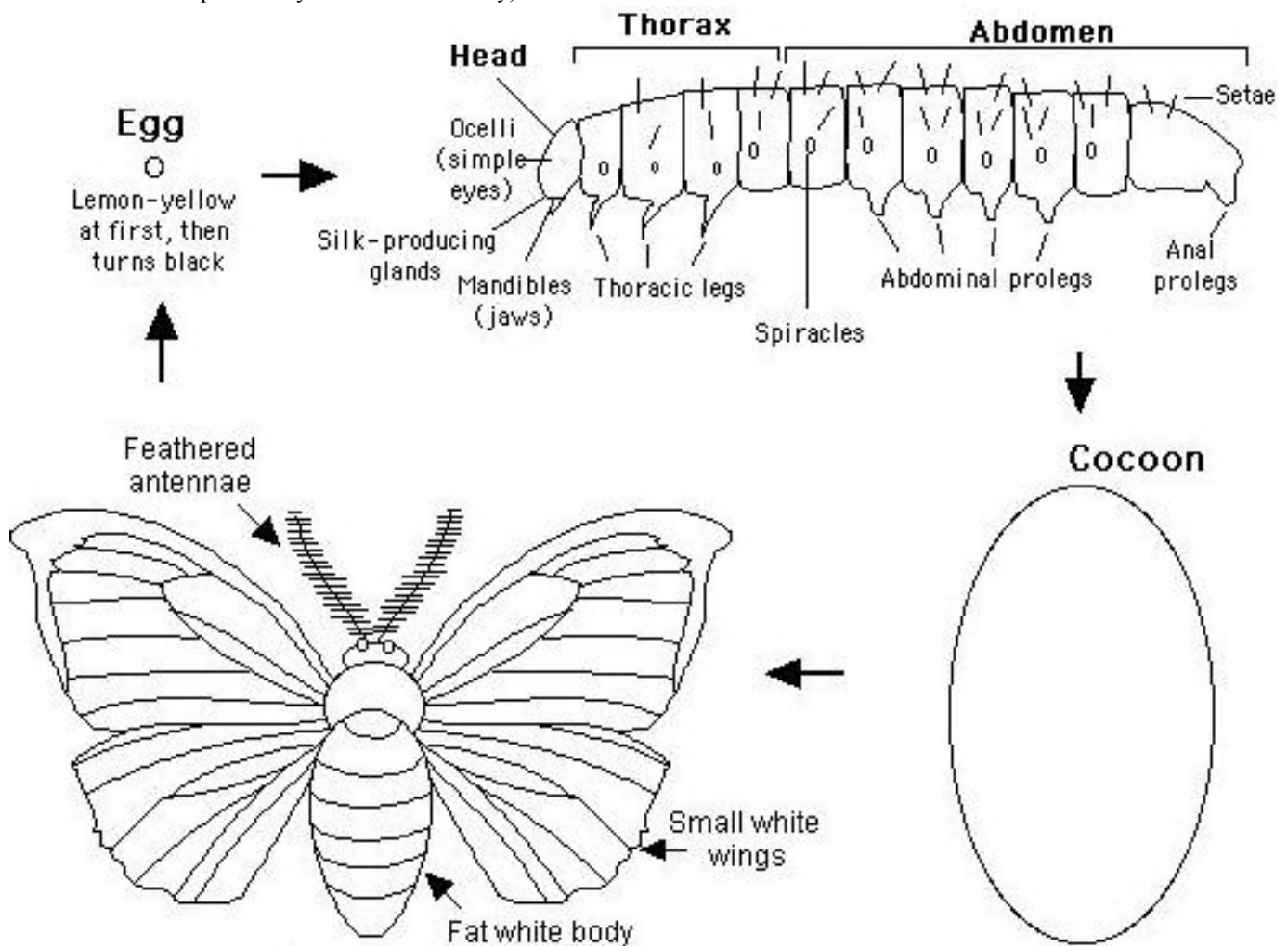
**LIFE IS LIVED FORWARD BUT UNDERSTOOD BACKWARD?
— NO, THAT'S GIVING TOO MUCH TO THE HISTORIAN'S STORIES.
LIFE ISN'T TO BE UNDERSTOOD EITHER FORWARD OR BACKWARD.**

UNTAINTED FOOD

UNTAINTED CLOTHING

552 CE

In this year and the following one, the emperor Justinian would be sending Christian monks as “missionaries” to [China](#) and Ceylon, in order to smuggle live domesticated silkworm-moth cases *Bombyx mori*¹ to set up a domestic [silk](#) industry in the Middle East in competition with the East (this marks the start of the important monopolistic Byzantine silk industry).



1. Originally native to Northern [China](#): Class *Insecta* (insects), Order *Lepidoptera* (butterflies and moths), Suborder *Ditrysia* (Moths, Butterflies, Skippers), Superfamily *Bombycoidea*, Family *Bombycidae*, Genus *Bombyx*, Species *B. mori*.



UNTAINTED CLOTHING

UNTAINTED FOOD

1521

Hernando Cortes conquered Mexico. While on reconnaissance in southeastern Mexico, his soldiers were the first Europeans to discover the delights of the Aztec [spice](#), vanilla.

PLANTS

The manufacture of [silk](#) was introduced to France.

Instead of the Fountain of Youth, Juan Ponce de León found death from an Indian arrow in Florida. How sad.

“MAGISTERIAL HISTORY” IS FANTASIZING, HISTORY IS CHRONOLOGY



UNTAINTED FOOD

UNTAINTED CLOTHING

1560

Queen Elizabeth I was presented with presumably the 1st pair of black [silk](#) stockings made in the West.²



(Although this English queen can be fitly acclaimed as the 1st lady to wear sexy black silk stockings of local manufacture, she has also been acclaimed as the 1st to translate [Horace](#)'s *ARS POETICA* into English verse. The fact of that matter, however, is that although this queen of England did prepare a full translation into English of the works of Boethius, we cannot actually say that she prepared the *ARS POETICA* because only fragments of such an effort still exist — it is possible that she didn't get very far into this project and it is likely that she wouldn't have wanted anyone to see what she had managed to complete.)

[Jasper Heywood](#), a fellow of All Souls College, Oxford (Alsolne Colledge in Oxenforde), translated the *Thyestes*, the 2d of three of the ten tragedies of [Seneca the Younger](#) that he would translate into English verse. The play had been written at some time during the 1st Century CE. This was the initial rendering of the material into English, and was not a straightforward translation. Heywood not only took liberties with the Latin text but also introduced material of his own creation.

[John Heywood](#)'s "The Play of the Wether, a new and mery interlude of all maner of Wethers" was printed by A. Kytson, his "Play called the foure PP; a newe and a very mery interlude of a palmer, a pardoner, a potycary, a pedler" was printed by W. Copland, and his A FOURTH HUNDRED OF EPYGRAMS was printed by T. Berthelet.

HEYWOOD'S EPYGRAMS

2. Of course, instantly one wonders when presented with such Eurocentric factoids, for how many centuries such articles of apparel had been being fashioned in the East!



UNTAINTED CLOTHING

UNTAINTED FOOD

1608

In the Fellows' Garden of Christ's College, the site for which had been purchased in 1554, a [mulberry](#) tree was planted in order to boost the English [silk](#) industry. This tree is still producing.

The *Duyfken* engaged in a five-hour battle with three Spanish galleys. In June the *Duyfken* would be sent with larger ships to capture the fortress of Taffaso on Makian Island. A month later the ship would be brought inside the reef at Ternate for repairs. It seems that to repair the bottom she was pulled over onto her side — but this caused so much further damage that she was judged unrepairable.

SPICE

Jean Robin and Pierre Valet published the 1st European *florilegium*, *JARDIN DU ROY TRES CHRESTIEN HENRI IV*. This would be followed closely by *FLORILEGIUM NOVUM* (1611-1614) and *FLORILEGIUM RENOVATUM* (1641) by Jean Theodore de Bry, Besler's *HORTUS EYSTETTENSIS* (1613), Emanuel Sweert's *FLORILEGIUM* (1612), and *HORTUS FLORIDUS* by Crispin de Passe (1614). These books covered extensive numbers of horticultural floral forms. For example, Besler's work included 660 species and more than 400 variants (doubles, variegates, etc.); 400 of his plants had medicinal value, 180 were used in cooking, and 250 were grown principally for ornament. Besler's book included numerous forms of lilies, campanulas, delphiniums, hollyhocks, scabiosas, iris, tulips, narcissus, roses, hyacinths, and anemones.

PLANTS

HDT

WHAT?

INDEX

UNTAINTED FOOD

UNTAINTED CLOTHING

1650

Publication, in London, of VIRGINIA, MORE ESPECIALLY THE SOUTH PART THEREOF, RICHLY AND TRULY VALUED VIZ. THE FERTILE CAROLANA, AND NO LESSE EXCELLENT ISLE OF ROANOAK, OF LATITUDE FROM 31 TO 37 DEGR. RELATING THE MEANES OF RAYSING INFINITE PROFITS TO THE ADVENTURERS AND PLANTERS:

VIRGINIA :
More especially the South part thereof,
Richly and truly valued: *viz.*

The fertile *Carolana*, and no lesse excellent Isle of *Roanok*, of Latitude from 31. to 37. Degr. relating the meanes of rayfing infinite profits to the Adventurers and Planters.

The second Edition, with Addition of

THE DISCOVERY OF SILKWORMS.
with their benefit.

And Implanting of Mulberry Trees.

A L S O

The Dressing of Vines, for the rich Trade of making Wines in VIRGINIA.

Together with

The making of the Saw-mill, very usefull in *Virginia*, for cutting of Timber and Clapbord to build withall, and its Conversion to many as profitable Uses.

By *E. W. Gent.*

L O N D O N,

Printed by *T. H.* for *John Stephenson*, at the Signe of the Sun below Ludgate. 1650.

SILK

BOTANIZING



UNTAINTED CLOTHING

UNTAINTED FOOD

1725

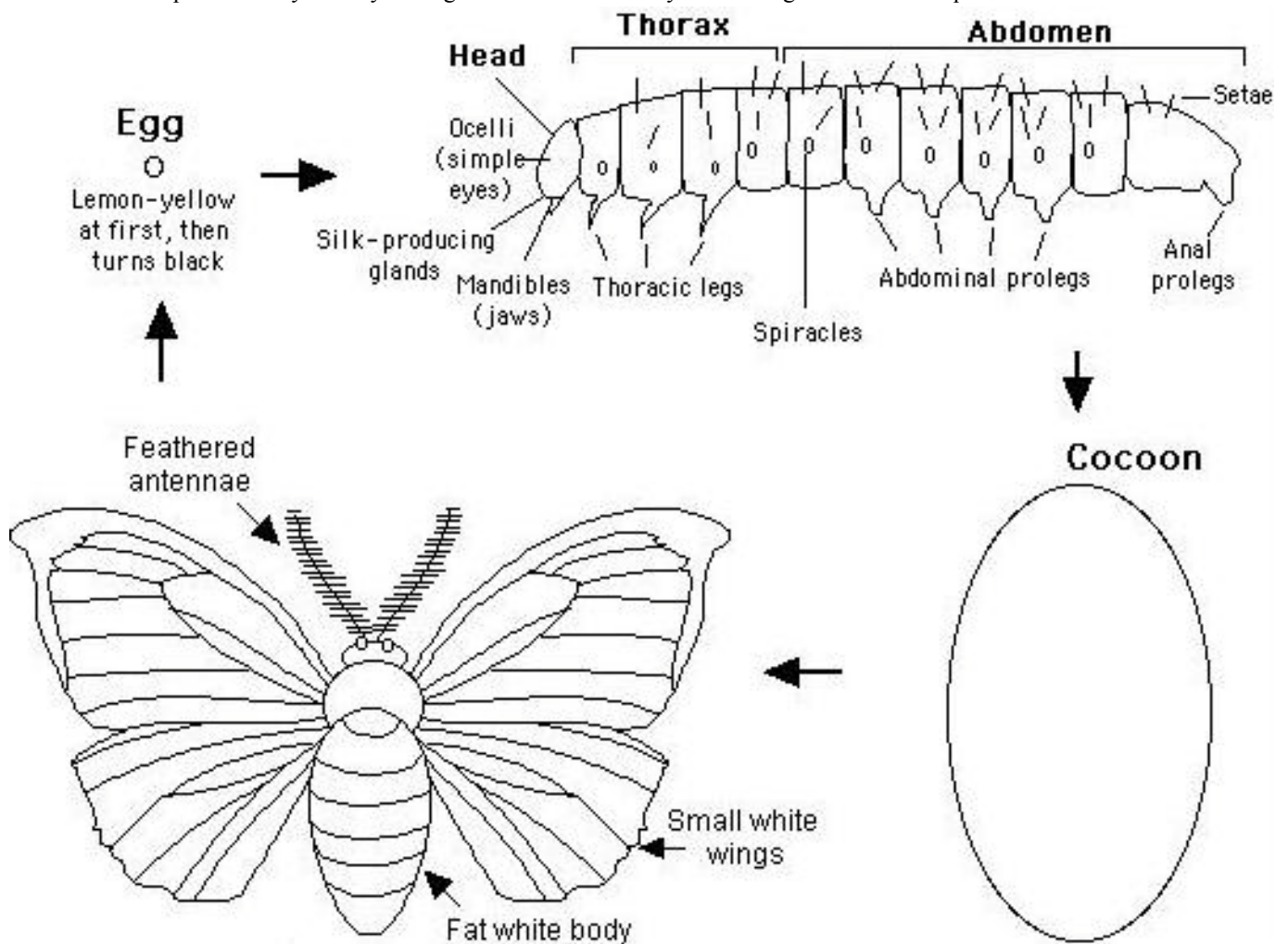
James Logan wrote from Pennsylvania to the Penn family, recommending “the culture of [silk](#) in this country as extremely beneficial and promising.” He suggested that “iron-works also promise well.”

UNTAINTED FOOD

UNTAINTED CLOTHING

1734

In England, Governor Gordon of Pennsylvania informed the lords commissioners of trade in strong terms of his expectations from the culture of silk “as a fit return to Great Britain” for their usual importations; he observed that the mulberry was natural to American soil, and the silkworm thrived well here, its practicability already having been demonstrated by the making of some small quantities of silk.





UNTAINED CLOTHING

UNTAINED FOOD

1755

At some point during his teenage years [Moses Brown](#) became as enthusiastic as many other New Englanders about the prospects for the local production of [silk](#) fabric, through the growing of silkworms fed by local [mulberry](#) bushes (I will insert the record in this year, for convenience). This misplaced enthusiasm would not ever, however, result in significant financial loss in the case of this particular individual.

[HDT](#)[WHAT?](#)[INDEX](#)

UNTAINTED FOOD

UNTAINTED CLOTHING

1770

June: At this time many mulberry trees were being planted in New Jersey and the counties around Philadelphia, in preparation for [silk](#) production. The American Philosophical Society was active in this, with Dr. Evans in correspondence on the topic with Benjamin Franklin in Europe.



Application was made to the assembly for the establishment of a public filature at Philadelphia for winding cocoons, with its managers to have power to grant premiums, etc., equal to about £500 per annum for five years. Startup funding of £900 came from various individuals, on subscription, most donating £2 each, some donating as much as £15, and Governor John Penn setting an example with a donation of £20. In this month the new filature opened in a house in Seventh street between Arch and High streets, and a rate of premiums was announced. Susanna Wright of Columbia, Pennsylvania made much sewing silk, and wove a piece of silk mantua 60 yards in length from her own cocoons. In Germantown, the daughters of Reuben Haines were making silk, and Catharine Haines, when she wed Richard Hartshorne, wore a wedding dress of their own material. Friend Grace Fisher, a Quaker minister, was a maker of silk stuff, and a piece fashioned by her was presented by Governor Dickinson to Catharine Macauley. A Mrs. Hopkinson was also raising cocoons. A woman in Chester County, Pennsylvania, is known to have raised 30,000 worms. To promote the cause, the queen of England consented to appear in a court dress fashioned of American silk, presumably material that had been imported raw and then woven on English looms.



UNTAINTED CLOTHING

UNTAINTED FOOD

1771

In this year, about 2,300 pounds of raw [silk](#) were brought to the new Philadelphia filature facility on Seventh St. between Arch and High to be put on reels. Of this amount, 1,754 pounds were purchased by the managers during July and August, with most of this material coming from [New Jersey](#).



UNTAINTED FOOD

UNTAINTED CLOTHING

1791

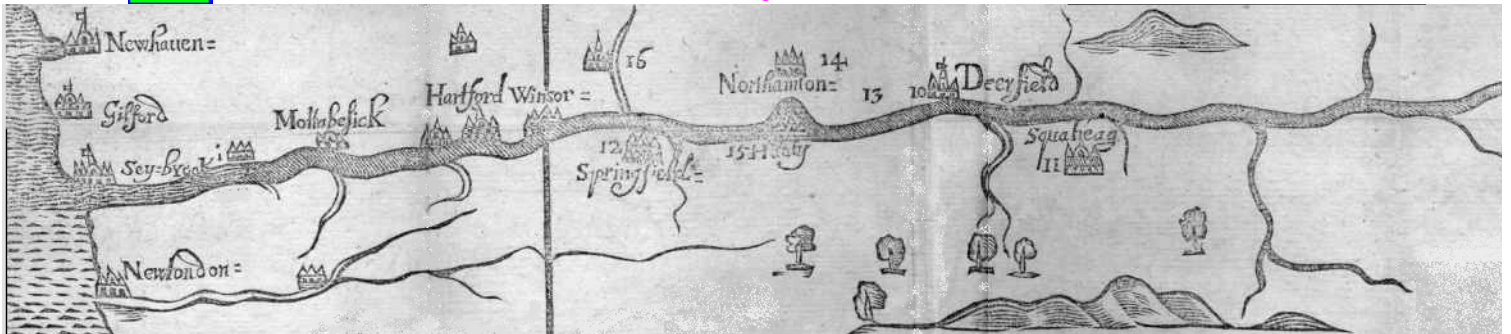
[Jane Griffith](#) was born into a family of well-to-do [silk](#) weaving [Huguenots](#).

UNTAINTED CLOTHING

UNTAINTED FOOD

1809

➡ A woolen mill was created in the town of [Northampton](#).



NOBODY COULD GUESS WHAT WOULD HAPPEN NEXT



1823

September 12, Friday: In Saffron-Walden, reported the Chelmsford Gazette of Essex, England, the local silk factory was reduced to paying good wages in order to attract laboring girls.



They were forced into paying such high wages, in fact, that these girls were in danger of rising above their station in life, and making themselves "mistaken for persons of distinction," at great hazard both to their own better interests and to the stability of proper society as it is presently constituted. In England, if not in other locations on this benighted globe, one needs to keep in one's place or one will need to be put in one's place. – What had happened? What had happened was that two young ladies employed by a local silk factory had spun and spun, six days a week, week in week out, and had earned enough and had reserved enough to fashion for themselves elegant silk outfits of their own, elegant silk outfits not for persons of quality but for their own humble persons, to which they had had the temerity to add fashionable bonnets complete with the plumes of birds in the style of the period. And, decked out in this guise, they had gone on their seventh day, their one day of rest and worship, into the parish church of Saffron Walden (evidently the Church of England, as this could not have been the Friends meeting), where:



The clergymen politely directed the strangers to be shown to a pew suitable to their appearance, and at the conclusion of the service enquired of the clerk whether he knew these elegantly-dressed young ladies, when behold it was discovered that they were two girls from the Walden silk manufactory.

This curious incident, worthy of comment by the local papers of the period, has been collected for us by Paul Johnson, author of a recent history-book THE BIRTH OF THE MODERN: WORLD SOCIETY 1815-30³ in a chapter titled "Honorable Gentlemen and Weaker Vessels." Although the express and covert agendas of the two young laborers in question have been elided, the incident comes to us through at least three layers of interpretation, the layer supplied by these "clergymen" and their "clerk," the layer supplied by the Chelmsford Gazette, and the layer supplied by Mr. Paul Johnson, and I (Austin Meredith) will now proceed to superimpose upon these three layers my own layer of commentary, exegesis, and interpretation.

3. New York: HarperCollins Publishers, 1991, page 482. This is a secondary or tertiary work: Johnson got his information, he says, from a reading of Bovill's ENGLISH COUNTRY LIFE, 1780-1830, page 16.



UNTAINTED CLOTHING

UNTAINTED FOOD

First, these two Weaker Vessels were in effect presenting themselves to persons of means, as goods for use. That is, they were young bait, to be perhaps consumed by some ladies of means who wanted servant companions, or to be perhaps consumed by some Honorable Gentlemen of means who wanted female companionship — the two sorts of needy nobles who would have taken their places in their family pews in that established church on that calm day of worship. We may remind ourselves that whether one is trolling or not depends upon whether one is bait or not, not upon whether one thinks of oneself as making oneself available to be used, so this would have been the case whether the factory girls were aware of what they were doing or whether they thought they were merely toying with their honest love for pretty, clean clothing and their honest self-respect for being accomplished seamstresses and their honest desire to make themselves worthy of the world they saw around them. As such, we may hope that the net effect of the actions of the clerk and the clergy, upon the discovery of their outrageous sham, helped them correct their error and return to a safer place in their lives.



"The needle is the chain of woman, and has fettered her more than the laws of the country."

— Professor [Maria Mitchell](#)



Second, the religious people of that church seem to have been settled in their awareness that Sunday is the day for religion, that is, for the display of one's rank and one's privilege among one's fellows. This was, to mention a term mobilized by Søren Aabye Kierkegaard, "Christendom." Christendom existed, in [Saffron-Walden](#) in 1823. Whatever else Saffron Walden was, whether it was [Waldensian](#) and Huguenot and [Quaker](#) and nonconformist and antinomian and leveling in its origins as we will explore below, it was also great enough to contain very ordinary and establishment types of being, such as factory managers and manufactory girls and salaried clergy and church ladies, and we should not avoid this order of complexity.

Third, the press of the day clearly knew its task, and clearly was aware that disposable income was not good for the lives of disposable people. "Utopian schemes" for giving the common people information which they don't need and probably don't want "would soon confuse that distinction of ranks and classes of society, upon which the general welfare hinges." If there is one thing the Brits cannot afford, it is to run the risks inherent in an elevation of the minds "of those doomed to the drudgery of daily labour above their condition." Oh, no, that would be **unkind**, for we would be "thereby rendering them discontented and unhappy with their lot."⁴ Whereas that press might have been working toward the inauguration of health care for factory laborers — so that for instance a factory girl might have remained in her dormitory if she had a throbbing headache during her time of month and yet not have been forced to do without her day's pay— or might have been fulminating against the misuse of child laborers —so that a child from a family without means might have secured an elementary education and an opportunity to have had a childhood rather than merely stooped shoulders and a chronic case of "factory lung"— that press was instead daring to champion the provident against the insolence and impudence of the powerless.

Fourth, this author of this recent history-book, Paul Johnson, has for his own reasons been pandering such tales to us, in all historical directness, with a great deal of agenda but with all of his agenda carefully concealed with the exception of the point of its tail and, occasionally, its flickering, forked tongue. —But you'd have to read all one thousand pages of that serial tome, *THE BIRTH OF THE MODERN: WORLD SOCIETY 1815-30*, in order to get my drift, and the study of such studies is not quite what I have in mind for you.

[Saffron-Walden](#) is now, as it was then, roughly 40 miles north-northeast of the urban sprawl of London.

4. The quoted phrases are from the reasonings of an Anglican "educational reformer" named Dr. Andrew Bell, writing in 1811.



UNTAINTED FOOD

UNTAINTED CLOTHING

Its current British “zip code” is CB11 3EB. It was named for the Waldensians, early continental religious dissenters and fugitives from the Inquisition, who settled there, and from the saffron plant which had been cultivated in its fields since the time of Edward III, in the 14th Century, until the 18th Century.

The Waldensians evolved into, among other things, Quakers, and there is indeed an ancient [Quaker](#)



educational institution in town, still operational.⁵ This is a secondary co-educational boarding school, and it also accepts day students, to its current total of 307 pupils. There are old Roman ruins near this town, a 12th-Century castle, and a 15th-Century church holding the tomb of one of the chancellors of King Henry VIII, plus, nearby, there is this chancellor’s Jacobean mansion, called Audley End. However, the main claim to fame of this community of exiles north-northeast of London, before Thoreau gave it a mention, was that in the 16th Century Thomas Nashe gave it a mention in a satiric poem: “Haue with you to Saffron Walden.” By that Nash meant, sarcastically, that when a member of the peerage is out of favor at court he needs exile himself to one or another country estate, such as Audley End, in the countryside, just as Audley had gone to his end at Audley End, and just as these humble diaspora peoples, the Waldensians, had haued themselves to the English countryside to grow saffron upon their escape from the French Inquisition.⁶

5. Refer to John Bellers’s PROPOSALS FOR A COLLEDGE OF INDUSTRY of 1695, and the establishment of a Friends’ Workhouse and School at Clerkenwell in Kent. The workhouse effort eventually was abandoned, and the [Quaker](#) school was relocated to [Saffron-Walden](#) in 1702.

6. It really kills a joke when you have to explain it.



UNTAINED CLOTHING

UNTAINED FOOD

1824



[John Franklin](#) and [Jane Griffith](#) met. He was the son of a family of the British gentry, and might after significant testing and accomplishment stand a good chance of receiving a knighthood, thus rendering to his spouse the standing of a Lady. She was the daughter of a [silk](#)-weaving Huguenot and would bring with her a classy dowry of some £10,000. This would be a marriage contract drawn up in heaven.



UNTAINTED FOOD

UNTAINTED CLOTHING

1825



The Fellows' Garden of Christ's College, the site for which had been purchased in 1554, achieved the form it would preserve. One of the highlights of this garden is a still-producing [mulberry](#) tree that had been planted in 1608 to boost the English [silk](#) industry. Busts along the north side of the pool commemorate three Collegians: the blind professor of Mathematics Nicholas Sanderson; the poet [John Milton](#), and the philosopher [Ralph Cudworth](#), 14th Master of the College.



DO I HAVE YOUR ATTENTION? GOOD.



UNTAINTED CLOTHING

UNTAINTED FOOD

1826

 [Dr. Lewis Caleb Beck](#) became Professor of [Botany](#) and Chemistry at the Vermont Academy of Medicine.

[Professor William Jackson Hooker](#)'s [BOTANY](#) OF [CAPTAIN WILLIAM EDWARD] PARRY'S THIRD VOYAGE (J. Murray).

Paxton left the Royal Horticultural Society garden to become head gardener to the Duke of Devonshire at Chatsworth.

Jussieu resigned his post as director of the National Museum of Natural History.

Twigs (apparently predominately of basket willow) had long been utilized in England to record tax payments. Notches made in each twig indicated the amount of tax paid. Once split the notched twig yielded two records of payment. When the tax records went to paper transaction in this year, the archive of twigs was burned. The resulting fire escaped control and took with it the Houses of Parliament.

Leopoldo Nobili invented a galvanometer.

The unexploited forests of Burma gave impetus to the British conquest of that country. The first area opened (Tenasserim) "was stripped of teak within twenty years." By the end of the century about 10,000,000 acres of Burma forest were cleared.

PLANTS

An act of the US Congress set off the mania of planting the [Chinese](#) silkworm [mulberry](#) *Morus multicaulis*, a short-lived industry.

SILK

(On the following screen is a depiction of the annual ceremonial picking of mulberry leaves by the empress, as processed through the imagination of a German lithographer.)

HDT

WHAT?

INDEX

UNTAINTED FOOD

UNTAINTED CLOTHING




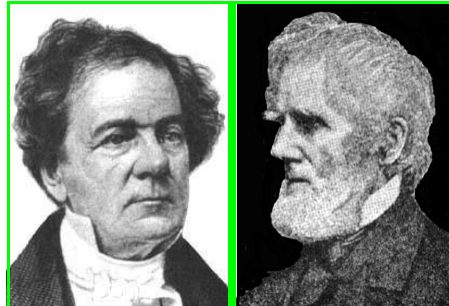


UNTAINTED CLOTHING

UNTAINTED FOOD

1827

 Mid-August: Lewis Tappan was asked to come from his home in Brookline to New-York to help his brother Arthur Tappan, “Saint Arthur the [Silk](#) Jobber,” cope with the fall business rush at his store at 122 Pearl Street.



This was a fashionable location near Hanover Square, a three-story granite structure with great iron shutters to protect the trade windows on the ground floor, and with a wooden sidewalk to protect the skirts of the shoppers from the mud and slop of the city pavement. Once his brother had him safely under his thumb in New-York, he began to work on his unfortunate susceptibility to liberal causes. Arthur’s weapons, in the struggle against [Unitarian](#) heresy, would prove to be not only intellectual and emotional but also the threat of pecuniary punishment and the promise of pecuniary reward.

CHANGE IS ETERNITY, STASIS A FIGMENT

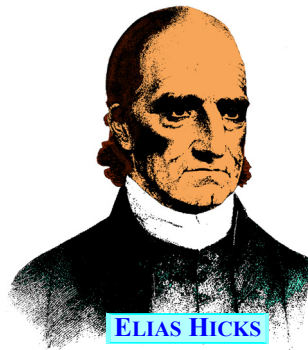
UNTAINTED FOOD

UNTAINTED CLOTHING

1828

→ When the [Reverend William Adam](#) was challenged in his direction of the educational effort at Rammohan Roy’s school in Calcutta by those who experienced his teaching as dry, stilted, and boring (which, clearly, it was), he did the same thing he would do in April 1843 → when he would be in charge of the educational branch of the [Association of Industry and Education](#) in [Northampton](#): he withdrew totally. This man had a thin skin — if you didn’t want him he didn’t want you.

Friend [Elias Hicks](#) and Rammohan Roy (who was at this time becoming an advocate of trial by jury, and was founding the reforming Hindu society *Brahma Sabha*) were in contact with each other by letter. The two leaders, one [Quaker](#) and the other Hindu, had much impressed each other with their writings and works. The attitude of Friend Elias was that religion was not an opinion at all, it was a relationship or a study. The attitude of the rajah would not be so readily summarized, but was utterly congruent with this.



ELIAS HICKS

“To be a Christian is to be Christ-like.”



“Oh, I quite agree.”

Which is to say, Rammohan Roy did not any more accept Hindu scriptures as authoritative, than did [Elias Hicks](#) accept the BIBLE as superior to the inspiration with which it was read and studied — he discarded many ritual practices as distractions from the life of the spirit. He neither dwelled on reincarnation, *karman*, nor the effect of deeds done in previous lives. His movement would go through many rebirths, first as the *Brahmo Samaj* of [India](#) of 1866, then as the *Sadharan Brahmo Samaj* of 1878, and as the *Naba Bidhan* “Church of the New Dispensation,” and by now it has been quite absorbed into the general context of liberal Hindu society (an Indian name that might be familiar to you: Rabindranath Tagore would be a product of this tradition).



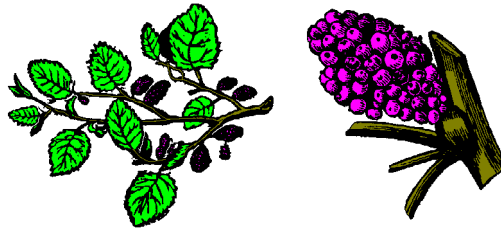
UNTAINTED CLOTHING

UNTAINTED FOOD

1830



The US Secretary of the Treasury, Richard Rush, urged in a widely distributed “Rush’s Letter” that the nation develop a [silk](#) industry. Up to this decade most New England silk was produced by feeding silkworms on the leaves of the native white [mulberry](#) *Morus alba*,

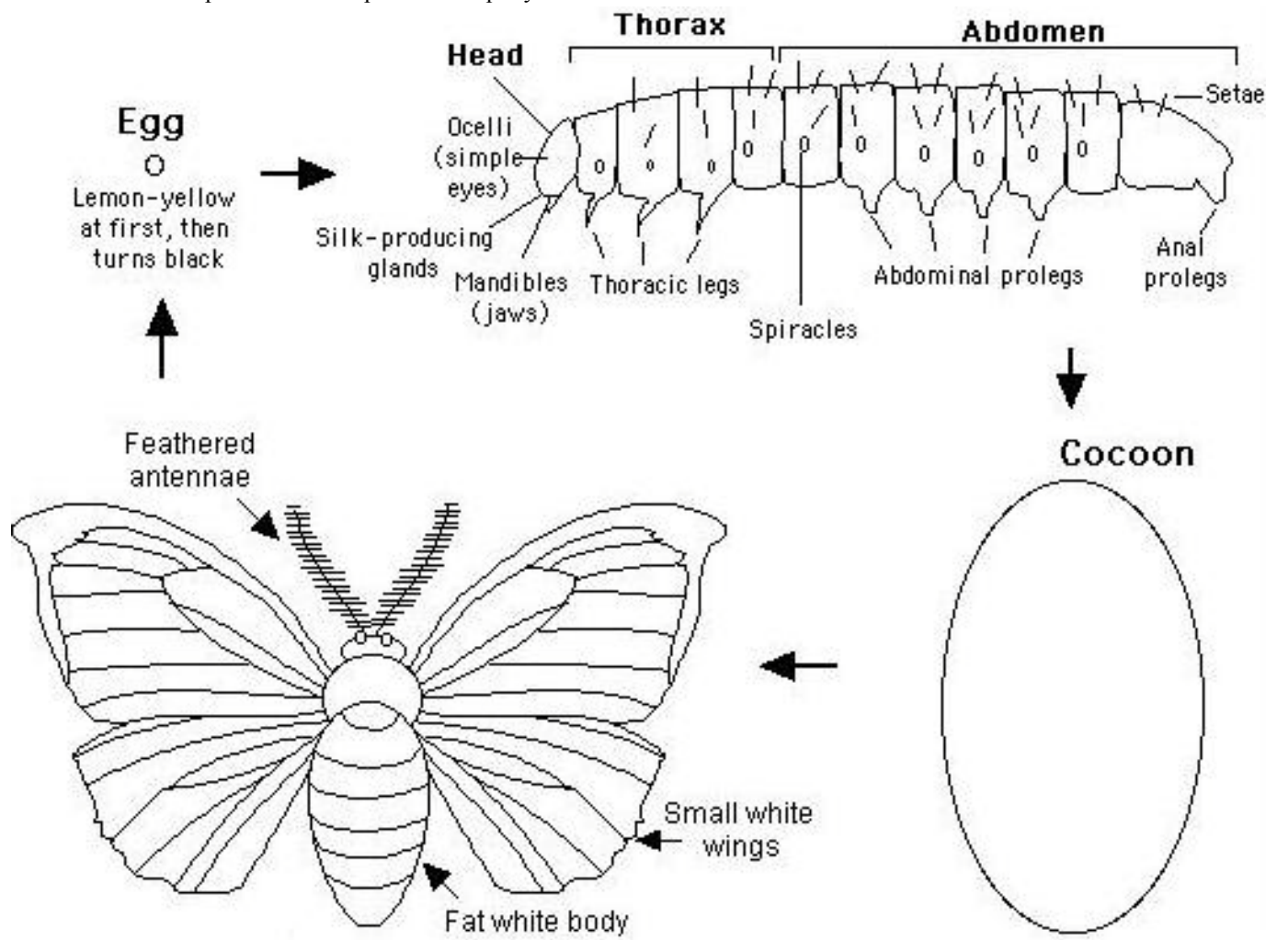


rather than on the [Chinese](#) variety *Morus multicaulis*. This Chinese variety, however, it was being claimed,

UNTAINTED FOOD

UNTAINTED CLOTHING

could produce two crops of leaves per year.



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



UNTAINTED CLOTHING

UNTAINTED FOOD



Spring: [Samuel Whitmarsh](#) of New-York, a “Dry goods and Gents’ furnishings” merchant who had amassed a considerable fortune, arrived in [Northampton](#). His first agenda was to construct for his family a fine mansion in the Fort Hill district of town, but he would soon elect a second career as a mulberry-tree grower and [silk](#) manufacturer, and experimenter with [sugar beets](#).

SWEETS
WITHOUT
SLAVERY

THE FUTURE IS MOST READILY PREDICTED IN RETROSPECT






UNTAINTED FOOD

UNTAINTED CLOTHING

1831

 The apothecary James Turner Barclay of Charlottesville, Virginia purchased the mansion at [Monticello](#) and 218 of its surrounding acres for \$7,000 (versus the asking price of the entire 5,682-acre estate, which had been \$70,000). Barclay's intent was to turn the place into a [mulberry](#) farm for [silk](#) production, and one of the things he did was dump [Thomas Jefferson](#)'s bust of Marie Arouet de Voltaire in a field (Voltaire having been an Antichrist). During this period the limestone tombstone at Jefferson's grave was being chipped away by visitors until eventually nothing would remain but a faceless stone, which would need to be replaced by the grave marker which now bears the famous inscription.⁷



HERE WAS BURIED
THOMAS JEFFERSON
AUTHOR OF THE
DECLARATION
OF
AMERICAN INDEPENDENCE
OF THE
STATUTE OF VIRGINIA
FOR
RELIGIOUS FREEDOM

7. After his death, a family member had found a sketch prepared by Jefferson, containing instructions for his tombstone. Jefferson had desired that his grave be marked by an obelisk inscribed with the three accomplishments for which he most wished to be remembered, "and not a word more." The original tombstone is now on Francis Quadrangle at the University of Missouri. It is of limestone and about 3 feet high. No inscription which had been carved on it is any longer legible. A question of interest is, what was the inscription if any on this original tombstone? Another question of interest is, in precisely what year was the present tall celebratory "grave marker" installed?



UNTAINTED CLOTHING

UNTAINTED FOOD

**AND FATHER OF THE
UNIVERSITY OF VIRGINIA**

—

**BECAUSE OF THESE, AS TESTIMONIALS THAT I HAVE LIVED, I WISH MOST TO BE
REMEMBERED**

—

BORN APRIL 3, 1743 O. S.

DIED JULY 4, 1826



Robert Owen's MORAL PHYSIOLOGY, a book which discussed birth control. Owen described the vaginal sponge and the condom, which he termed a "bandrache" and which was being manufactured at the time either out of thin animal skin or out of oiled [silk](#).⁸ His personal vote, however, went to *coitus interruptus*.



February: The legislature of Massachusetts funded a manual for the proper cultivation of the [mulberry](#) tree and the culture of [silk](#). This would be supplemented later by the paying of a bounty for the manufacture of silk within the commonwealth.

8. It could not be made out of rubber, that is, it would not become "a rubber," until this was pioneered, in England, in the 1840s. For the time being, "a rubber" would be what it still is in England — merely a piece of soft India gum used to erase pencil marks, that is, "an eraser."



UNTAINTED FOOD

UNTAINTED CLOTHING

1832



[Samuel Whitmarsh](#) of [Northampton](#) put in his order to receive the latest [silk](#) machinery.



UNTAINTED CLOTHING

UNTAINTED FOOD

1833



To encourage a [silk](#) industry in Massachusetts, and to encourage the waves of immigrants to remain rather than moving further toward the West, the legislature began to offer a bounty of \$1 for each pound of raw silk reeled within the commonwealth, and a penny for each mulberry tree planted. One advantage of silk manufacture, it was noted patriotically and frankly in [The Hampshire Gazette](#), was that much of the labor could be obtained on the cheap from women and children. In 1836 the state would disburse \$71.³⁷ in such silk bounties, and in 1838 it would disburse \$350.³².

THE FUTURE CAN BE EASILY PREDICTED IN RETROSPECT



HDT

WHAT?

INDEX

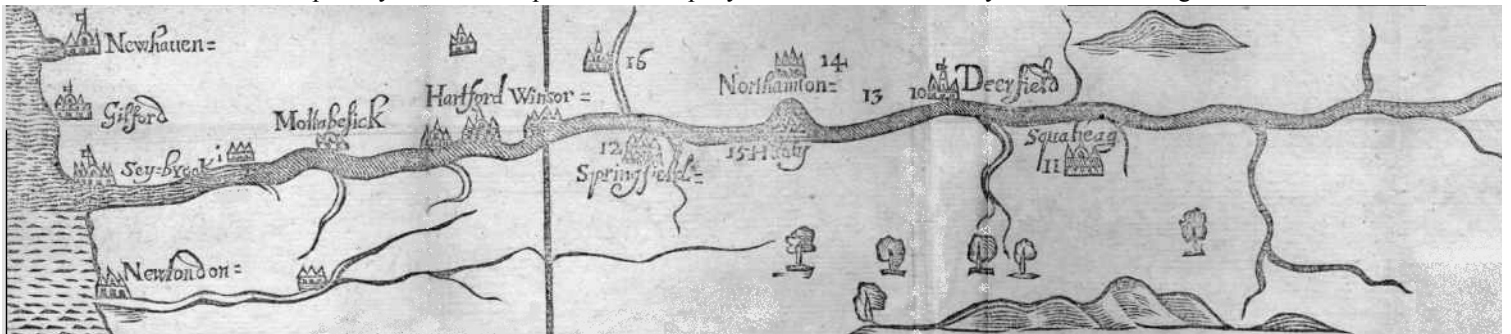
UNTAINTED FOOD

UNTAINTED CLOTHING

1834



At [Northampton](#), which was just then becoming connected to other Connecticut communities by way of a canal and in the next year would become connected by a railroad as well, the “Old Oil Mill” on the Mill River was occupied by the Northampton Silk Company and a new brick factory structure was begun.



Cuttings of *Morus multicaulis* were being sold for \$3 to \$5 a hundred. They would soon be being sold at \$25, \$50, \$100, \$200, and even \$500 a hundred in what would come to be referred to later as the “*Morus multicaulis* Mania,” a [silk](#) investment frenzy which would collapse in the summer of 1839.



UNTAINTED CLOTHING

UNTAINTED FOOD

1835

➡ The oldest multiple-arch stone viaduct in the USA, the Thomas Viaduct, was designed by Benjamin Henry Latrobe, Jr. and constructed for the Baltimore & [Ohio](#) RR. Eight full-centered arches bridged 617 feet.

Cuttings of *Morus multicaulis* that had been being sold in the previous year for \$3 to \$5 a hundred were at this point being sold for \$10 a hundred. Along the banks of the Cuyahoga River in northern [Ohio](#), at Franklin Mills, a number of investors planned a new company, the Franklin Land Company, that would raise silk worms for an American [silk](#) industry. They had noticed that mulberry trees grew well in this locality, but had yet to discover that in the cold winters of this locale, the silkworm did not thrive. John Brown got on board, purchasing more than 95 acres with borrowed money. In the national financial crisis of 1837 he would be driven into bankruptcy.

At some point toward the middle of the 1830s, Henry Box Brown, no relation to the above, having reached approximately the age of maturity, married with an enslaved washerwoman named Nancy.

➡ April 22, Wednesday: In [Northampton](#), [Samuel Whitmarsh](#) announced that he had “embarked in the [silk](#) business on a great scale.” He decided upon a thinly settled region of farmlands and meadows some three miles west of the town along the Mill River south of Bear Hill.



[Wheaton Female Seminary](#) (later, Wheaton College) opened in Norton, Massachusetts, with 50 students and e teachers.



UNTAINTED FOOD

UNTAINTED CLOTHING



May 6, Wednesday: In [Northampton](#), [Samuel Whitmarsh](#) the wannabee [silk](#) manufacturer purchased 20 acres “in the Great Pastures, so called” near the Mill River for \$2,500.

In New-York, the 1st-day issue of James Gordon Bennett, Sr.’s [Herald](#) newspaper was being hawked for one penny (this would become the initial [Rupert-Murdoch-style](#) metropolitan daily to sacrifice all respectability and increase sales by actively stimulating the public taste for crime and vice, routinely devoting front-page coverage to tales of murder and rape and providing press coverage for such events as races and prizefights).

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day Attended the Select Quarterly Meeting in the forenoon & the Meeting for sufferings in the Afternoon, & went out to Thos Howlands to lodge

RELIGIOUS SOCIETY OF FRIENDS



June 4, Thursday: Franz Liszt arrived in Basel, where Marie d’Agoult had arrived within the last few days accompanied by her mother.

In [Northampton](#), [Samuel Whitmarsh](#) the wannabee [silk](#) manufacturer bought \$3,500 more meadowland for his mulberry seedlings. Money was going to grow on these trees.

There could be no better commentary on the now-put-foundations-under-your-air-castle advice that [Henry Thoreau](#) would give in [WALDEN](#), that some material he copied out of [Washington Irving](#)’s THE CRAYON MISCELLANY on this date or shortly thereafter.

[WALDEN](#): I learned this, at least, by my experiment; that if one advances confidently in the direction of his dreams, and endeavors to live the life which he has imagined, he will meet with a success unexpected in common hours. He will put some things behind, will pass an invisible boundary; new, universal, and more liberal laws will begin to establish themselves around and within him; or the old laws be expanded, and interpreted in his favor in a more liberal sense, and he will live with the license of a higher order of beings. In proportion as he simplifies his life, the laws of the universe will appear less complex, and solitude will not be solitude, nor poverty poverty, nor weakness weakness. If you have built castles in the air, your work need not be lost; that is where they should be. Now put the foundations under them.

CASTLES IN THE AIR

Our guy was copying, none to accurately, into his college literary notebook, from the just-available Volume II, presumably from a copy purchased by the Institute of 1770. The none-too-exact extracts given below come from Volume Two, ABBOTSFORD AND NEWSTEAD ABBEY, announced on this day in the Boston [Daily Advertiser](#) as “just received” from the Philadelphia printer by Munroe & Francis, and hence deal with the fanciful architecture of the estates of [Sir Walter Scott](#) and [George Gordon, Lord Byron](#):

On the following morning, the sun darted his beams from over the hills through the low lattice window. I rose at an early hour,



UNTAINTED CLOTHING

UNTAINTED FOOD

and looked out between the branches of eglantine which overhung the casement. To my surprise [Scott](#) was already up and forth, seated on a fragment of stone, and chatting with the workmen employed on the new building. I had supposed, after the time he had wasted upon me yesterday, he would be closely occupied this morning; but he appeared like a man of leisure, who had nothing to do but bask in the sunshine and amuse himself. [42-43]

I soon dressed myself and joined him. He talked about his proposed plans of Abbotsford; happy would it have been for him could he have contented himself with his delightful little vine covered cottage, and the simply, yet heart and hospitable style, in which he lived at the time of my visit. The great pile of Abbotsford, with the huge expense it entailed upon him of servants, retainers, guests, and baronial style, was a drain upon his purse, a task upon his exertions, and a weight upon his mind, that finally crushed him. [§] As yet, however, all was in embryo and perspective, and [Scott](#) pleased himself with picturing out his future residence, as he would one of the fanciful creations of his own romances. "It was one of his air castles," he said, "Which he was reducing to solid stone and mortar," – [... §] After passing by the domains of honest Lauckie, [Scott](#) pointed out, at a distance, the Eildon stone. There in ancient days stood the Eildon tree, beneath which Thomas the Rhymer, according to popular tradition, dealt forth his prophecies, some of which still exist in antiquated ballads. [§] Here we turned up a little glen with a small burn or brook whimpering and dashing alone it, making an occasional waterfall, and overhung, in some places, with mountain ash and weeping birch. We are now, said [Scott](#), treading classic, or rather fairy ground. This is the haunted glen of Thomas the Rhymer, where he met with the queen of fairy land, and this the bogle burn, or goblin brook, along which she rode on her dapple grey palfrey, with silver bells, ringing at the bridle. – [... §] [Scott](#) continued on, leading the way as usual, and limping up the wizard glen, talking as he went, but as his back was toward me, I could only hear the deep growling tones of his voice, like the low breathing of an organ, with [out] distinguishing the words, until pausing, and turning his face towards me, I found he was reciting some scrap of border minstrelsy about Thomas the Rhymer. This was continually the case in my ramblings with him about this storied neighbourhood. [43, 54, 55]

His mind was fraught with the traditionary fictions connected with every object around him and he would breath [sic] it forth as he went, apparently as much for his own gratification as for that of his companion.

"Nor hill, nor brook, we paced along,
but had its legend or its song."

His voice was deep and sonorous, he spoke with a Scottish accent, and with somewhat of the Northumbrian "burr," which, to my mind, gave a doric strength and simplicity to his elocution. His recitation of poetry was, at times, magnificent – [... §] Whenever [Scott](#) touched, in [t]his way, upon local antiquities and in all his familiar conversations about local traditions and



UNTAINTED FOOD

UNTAINTED CLOTHING

superstitions, there was always a sly and quiet humor running at the bottom of his discourse, and playing about his countenance, as if he sport[e]d with the subject. It seemed to me as if he distrusted his own enthusiasm, and was disposed to droll upon his own humors and peculiarities, yet, at the same time, a poetic gleam in his eye would show that he really took a strong relish and interest in them. "It was a pity," he said, "that antiquarians were generally so dry, for the subjects they handled were rich in historical and poetic recollections, in picturesque details, in quaint and heroic characteristics, and in all kinds of curious and obsolete ceremonials. They are [sic] always groping among the rarest materials for poetry, but they have no idea of turning them to poetic use. Now every fragment from old time has, in some degree, its story with it, or gives an inkling of something characteristic of the circumstances and manners of its day, and so sets the imagination at work." - [§] For my own part I never met with antiquarian so delightful, either in his writings or his conversation, and the quiet subacid humor that was prone to mingle in his disquisitions, gave them, to me, a peculiar and an exquisite flavor. But he seemed, in fact, to undervalue every thing that concerned himself. The play of his genius was so easy that he was unconscious of its mighty power, and made light of those sports of intellect that shamed the efforts and labors of other minds[.] [55, 74-76]

The conversation of [Scott](#) was frank, hearty, picturesque, and dramatic. During the time of my visit he inclined to the comic rather than the grave, in his anecdotes and stories, and such, I was told, was his general inclination. He relished a joke, or a trait of humor in social intercourse, and laughed with right good will. He talked not for effect or display, but from the flow of his spirits, the stores of his memory, and the vigor of his imagination. He had a natural turn for narration, and his narratives and descriptions were without effort, yet wonderfully graphic. He placed the scene before you like a picture; he gave the dialogue with the appropriate dialect or peculiarities, and described the appearance and characters of his personages with that spirit and felicity evinced in his writings. Indeed, his conversation reminded me continually of his novels; and it seemed to me, that during the whole time I was with him, he talked enough to fill volumes, and that they could not have been filled more delightfully. [90-91]

He was as good a listener as talker, appreciated everything that others said, however humble might be their rank or pretensions, and was quick to testify his perception of any point in their discourse. He arrogated nothing to himself, but was perfectly unassuming and unpretending, entering with heart and soul into the business, or pleasure, or, I had almost said folly, of the hour and company. No one's concerns, no one's thoughts, no one's opinions, no one's tastes and pleasures seemed beneath him. He made himself so thoroughly the companion of those with whom he happened to be, that they forgot for a time his vast superiority, and only recollected and wondered, when all was over, that it



UNTAINTED CLOTHING

UNTAINTED FOOD

was [Scott](#) with whom they had been on such familiar terms, and in whose society they had felt so perfectly as their ease. - [§] It was delightful to observe the generous mode in which he spoke of all his literary contemporaries, quoting the beauties of their works, and this, too, with respect to persons with whom he might have been supposed to be at variance in literature or politics. Jeffrey, it was thought, had ruffled his plumes in one of his reviews, yet [Scott](#) spoke of him in terms of high and warm eulogy, both as an author and as a man. [§] His humor in conversation, as in his works, was genial and free from all causticity. He had a quick perception of faults and foibles, but he looked upon poor human nature with an indulgent eye, relishing what was good and pleas[ant,] tolerating what was frail, and pitying what was evil. It is this beneficent spirit which gives such an air of bonhomie to [Scott](#)'s humor throughout all his works. He played with the foibles and errors of his fellow beings, and presented them in a thousand whimsical and characteristic lights, but the kindness and generosity of his nature would not allow him to be a satirist. I do not recollect a sneer throughout his conversation any more than there is throughout his works. - [...] Of his public character and merits, all the world can judge. His works have incorporated themselves with the thoughts and concerns of the whole civilized world, for a quarter of a century, and have had a controlling influence over the age in which he lived. But when did a human being ever exercise an influence more salutary and benignant? Who is there that, on looking [back] over a great portion of his life, does not find the genius of [Scott](#) administering to his pleasures, beguiling his cares, and soothing his lonely sorrows? Who does not still guard his works as a treasury of pure enjoyment, an armory to which to resort in time of need, to find weapons with which to fight off the evils and the griefs of life? For my own part, in periods of dejection, I have hail[e]d the announcement of a new work from his pen as an earnest of certain pleasure in store for me, and have looked forward to it as a traveller in a waste looks to a given spot at a distance, where he feels assured of solace and refreshment. When I consider how much he has thus contributed to the better hours of my past existence, and how independent his works still make me, at times, of all the world for my enjoyment, I bless my stars that cast my lot in his days, to be thus cheered and gladdened by the outpourings of his genius. I consider it one of the greatest advantages that I have derived from my literary career, that it has elevated me into genial communion with such a spirit." [91-94]

[Irving](#) again, speaking of [Byron](#).

I leaned over the stone balustrade of the terrace, and gazed upon the valley of Newstead, with its silver sheets of water gleaming in the morning sun. It was a Sabbath morning, which always seems to have a hallowed influence over the landscape probably from the quiet of the day, and the cessation of all kinds of week day labor. As I mused upon the mild and beautiful scene, and the wayward destinies of the man, whose stormy



UNTAINTED FOOD

UNTAINTED CLOTHING

temperament forced him from this tranquil paradise to battle with the passions and perils of the world, the sweet chime of bells from a village a few miles distance, came stealing up the valley. Every sight and sound this morning seemed calculated to summon up touching recollections of poor Byron. The chime was from the village spire of Hucknall Torkard, beneath which his remains lie buried." [125]

[On pages 183-194, Irving has a chapter, "Robin Hood and Sherwood Forest."]

Four Approaches to the Writer's Estate

Approach	"Old Money"	"New Money"	"Sweat Equity"	"Just Enough Money"
Writer	Lord Byron	Sir Walter Scott	Henry Thoreau	Virginia Wolff
Estate	Newstead Abbey	Abbotsford	Walden Pond	A Room of One's Own
Results	Bailout	Insolvency	Immortality	Feminism

UNTAINED CLOTHING

UNTAINED FOOD

THE CRAYON MISCELLANY



George Gordon, Lord Byron's Newstead Abbey



Sir Walter Scott's Abbotsford



UNTAINTED FOOD

UNTAINTED CLOTHING



September 11, Friday: In [Northampton](#), [Samuel Whitmarsh](#) the wannabee [silk](#) manufacturer bought \$7,500 more farmland, 90 acres including oil and grist mills and their water rights on the Mill River. Gotta spend money to make money.

Far away at sea, aboard the *Alert*, [Richard Henry Dana, Jr.](#) met up again with the *Pilgrim*.

AND NOW, FOR SOMETHING ENTIRELY DIFFERENT, A REPORT FROM OUR SAILOR:

Friday, Sept. 11th. This morning, at four o'clock, went below, San Pedro point being about two leagues ahead, and the ship going on under studding-sails. In about an hour we were waked up by the hauling of the chain about decks, and in a few minutes "All hands ahoy!" was called; and we were all at work, hauling in and making up the studding-sails, overhauling the chain forward, and getting the anchors ready. "The *Pilgrim* is there at anchor," said some one, as we were running about decks; and taking a moment's look over the rail, I saw my old friend, deeply laden, lying at anchor inside of the kelp. In coming to anchor, as well as in tacking, each one had his station and duty. The light sails were clewed up and furled, the courses hauled up and the jibs down; then came the topsails in the buntlines, and the anchor let go. As soon as she was well at anchor, all hands lay aloft to furl the topsails; and this, I soon found, was a great matter on board this ship; for every sailor knows that a vessel is judged of, a good deal, by the furl of her sails. The third mate, a sailmaker, and the larboard watch went upon the fore topsail yard; the second mate, carpenter, and the starboard watch upon the main; and myself and the English lad, and the two Boston boys, and the young Cape-Cod man, furled the mizen topsail. This sail belonged to us altogether, to reef and to furl, and not a man was allowed to come upon our yard. The mate took us under his special care, frequently making us furl the sail over, three or four times, until we got the bunt up to a perfect cone, and the whole sail without a wrinkle. As soon as each sail was hauled up and the bunt made, the jigger was bent on to the slack of the buntlines, and the bunt traced up, on deck. The mate then took his place between the knightheads to "twig" the fore, on the windlass to twig the main, and at the foot of the mainmast, for the mizen; and if anything was wrong, - too much bunt on one side, clews too taught or too slack, or any sail abaft the yard, - the whole must be dropped again. When all was right, the bunts were triced well up, the yard-arm gaskets passed, so as not to leave a wrinkle forward of the yard- short gaskets with turns close together.

From the moment of letting go the anchor, when the captain ceases his care of things, the chief mate is the great man. With a voice like a young lion, he was hallooing and bawling, in all directions, making everything fly, and, at the same time, doing everything well. He was quite a contrast to the worthy, quiet, unobtrusive mate of the *Pilgrim*; not so estimable a man, perhaps, but a far better mate of a vessel; and the entire change in Captain T____'s conduct, since he took command of the ship,



UNTAINED CLOTHING

UNTAINED FOOD

was owing, no doubt, in a great measure, to this fact. If the chief officer wants force, discipline slackens, everything gets out of joint, the captain interferes continually; that makes a difficulty between them, which encourages the crew, and the whole ends in a three-sided quarrel. But Mr. Brown (the mate of the *Alert*) wanted no help from anybody; took everything into his own hands; and was more likely to encroach upon the authority of the master, than to need any spurring. Captain T_____ gave his directions to the mate in private, and, except in coming to anchor, getting under weigh, tacking, reefing topsails, and other "all-hands-work," seldom appeared in person. This is the proper state of things, and while this lasts, and there is a good understanding aft, everything will go on well.

Having furled all the sails, the royal yards were next to be sent down. The English lad and myself sent down the main, which was larger than the *Pilgrim's* main top-gallant yard; two more light hands, the fore; and one boy, the mizen. This order, we always kept while on the coast; sending them up and down every time we came in and went out of port. They were all tripped and lowered together, the main on the starboard side, and the fore and mizen, to port. No sooner was she all snug, than tackles were got up on the yards and stays, and the long-boat and pinnace hove out. The swinging booms were then guyed out, and the boats made fast by geswarps, and everything in harbor style. After breakfast, the hatches were taken off, and all got ready to receive hides from the *Pilgrim*. All day, boats were passing and repassing, until we had taken her hides from her, and left her in ballast trim. These hides made but little show in our hold, though they had loaded the *Pilgrim* down to the water's edge. This changing of the hides settled the question of the destination of the two vessels, which had been one of some speculation to us. We were to remain in the leeward ports, while the *Pilgrim* was to sail, the next morning, for San Francisco. After we had knocked off work, and cleared up decks for the night, my friend S_____ came on board, and spent an hour with me in our berth between decks.

The *Pilgrim's* crew envied me my place on board the ship, and seemed to think that I had got a little to windward of them; especially in the matter of going home first. S_____ was determined to go home on the *Alert*, by begging or buying; if Captain T_____ would not let him come on other terms, he would purchase an exchange with some one of the crew. The prospect of another year after the *Alert* should sail, was rather "too much of the monkey." About seven o'clock, the mate came down into the steerage, in fine trim for fun, roused the boys out of the berth, turned up the carpenter with his fiddle, sent the steward with lights to put in the between-decks, and set all hands to dancing. The between-decks were high enough to allow of jumping; and being clear, and white, from holystoning, made a fine dancing-hall. Some of the *Pilgrim's* crew were in the forecastle, and we all turned-to and had a regular sailor's shuffle, till eight bells. The Cape-Cod boy could dance the true fisherman's jig,



UNTAINTED FOOD

UNTAINTED CLOTHING

barefooted, knocking with his heels, and slapping the decks with his bare feet, in time with the music. This was a favorite amusement of the mate's, who always stood at the steerage door, looking on, and if the boys would not dance, he hazed them round with a rope's end, much to the amusement of the men.

A "pinnacle":



A "long-boat":



September 25, Friday: [Samuel Whitmarsh](#) exchanged the properties he had put together in [Northampton](#) for New-York financing in the amount of \$40,000, forming a stock association to be known as the Northampton [Silk](#) Company.

Juan Alvarez Mendizabal replaced Miguel Ricardo de Alava Esquivel as Prime Minister of Spain.

An autopsy on the body of Vincenzo Bellini showed "an acute inflammation of the large intestine, complicated by an abscess of the liver." The cause of death was amoebic dysentery.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:



UNTAINTED CLOTHING

UNTAINTED FOOD

*6th day 25th of 9 M / This day our Sister E R Nichols to fetch
her little daughter Elizabeth who has been our pleasant inmate
& companion thro' the Summer*

RELIGIOUS SOCIETY OF FRIENDS



UNTAINTED FOOD

UNTAINTED CLOTHING

1836



In 1833, to encourage the development of a [silk](#) industry in Massachusetts and to encourage the waves of immigrants to remain rather than moving further toward the West, the legislature had offered a bounty of \$1 for each pound of raw silk reeled within the commonwealth, and a penny for each mulberry tree planted.

HDT

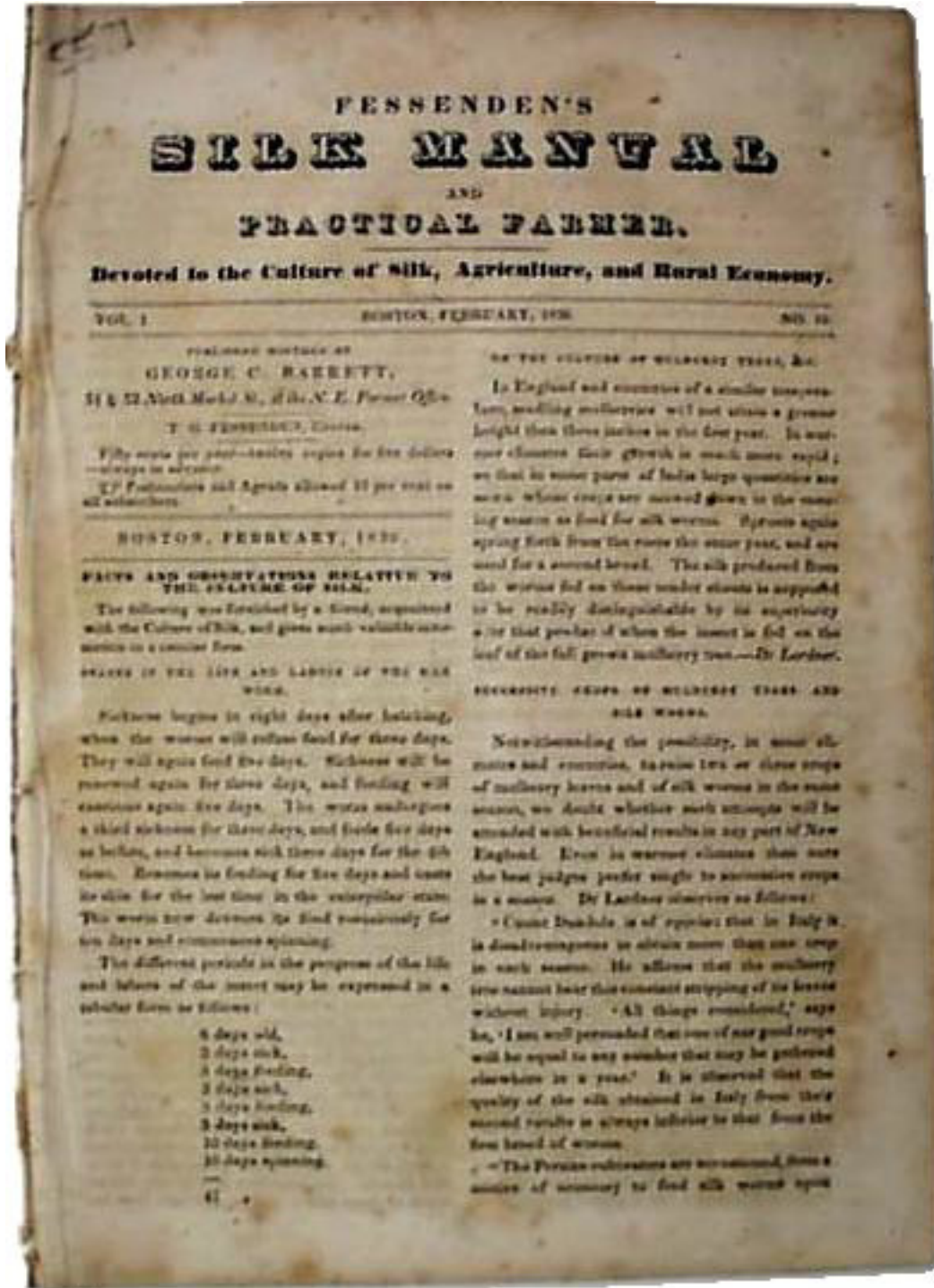
WHAT?

INDEX

UNTAINED CLOTHING

UNTAINED FOOD

In this year the state would disburse \$71.³⁷ in such silk bounties, and in 1838 it would disburse \$350.⁵².



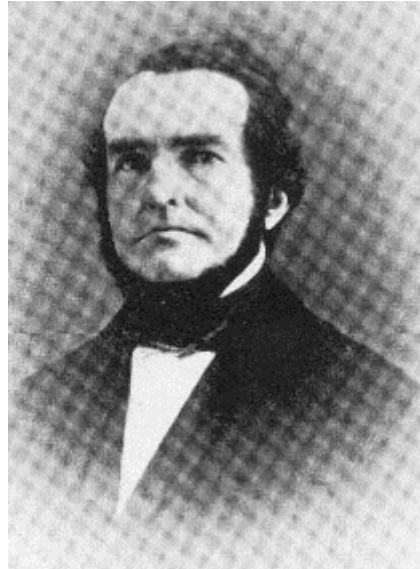


UNTAINTED FOOD

UNTAINTED CLOTHING

→ Cuttings of *Morus multicaulis* that had been being sold in 1834 for \$3 to \$5 a hundred and in 1835 for \$10 a hundred were being sold at the beginning of this year for \$30 a hundred. Confidence could not possibly have been greater. This was going to be a cash cow. The speculative bursting of the new dot-[silk](#) bubble was fast approaching.

→ April: [Samuel Whitmarsh](#) was back in [Northampton](#) from his tour of European [silk](#) manufactories. Many of the *Morus multicaulis* cuttings he had purchased in Europe began to arrive, and he was able to plant 100 acres. His firm pressed the old oil mill on the Mill River into temporary use as a factory, housing the new machinery until a 4-story brick structure could be erected.



→ June: The [Northampton](#) Silk Company began to advertise that it was paying cash for cocoons and for raw [silk](#) delivered at its “Oil Mill Place.” Depending on quality, [Samuel Whitmarsh](#) would be willing to pay between \$3 and \$5 per bushel of cocoons.

→ July: [Daniel Webster](#) toured the silk manufactory in [Northampton](#) and was highly gratified. He would receive a gift of a [silk](#) vest.⁹

9. The Mayor of New-York, Philip Hone, considered that a person of gravitas such as Webster ought to have appeared “in the only dress in which he should appear — the respectable and dignified suit of black.” Quite to the contrary, however, Webster the man was seen to be something of a peacock: “I was much amused a day or two since meeting him in Wall Street, at high noon, in a bright blue Satin Vest, sprigged with gold flowers, a costume incongruous for Daniel Webster, as Ostrich feathers for a Sister of Charity, or a small Sword for a judge of Probates.” –May we hypothesize that the vest Mayor Hone sighted Webster in on Wall Street, supposed by him to be of satin, might instead have been this vest of silk with which the good folks in Northampton had gifted him during the summer of 1836?



UNTAINTED CLOTHING

UNTAINTED FOOD

1837



The [Northampton](#) Silk Company began producing more than 60 pounds of [sewing silk](#) thread per week, “superior to the majority of Italian silk” it was said. However, during the financial panic of this year, there would be a moderate rightsizing of [Samuel Whitmarsh](#)’s workforce — a rightsizing affecting in no way their ability to continue to produce “a full supply of Black and Blue Black and colored Sewing Silk put up neatly in half pound papers.” It was still common, in the investment craze, for a *Morus multicaulis* shoot that changed hands one week for 12¹/₂ cents to change hands again in the following week to some more eager investor for 50 cents to a dollar. At this time the shoots were even being forced in hothouses. Every plot of ground belonging to the company was planted thick with mulberry shoots.



UNTAINTED FOOD

UNTAINTED CLOTHING

1838

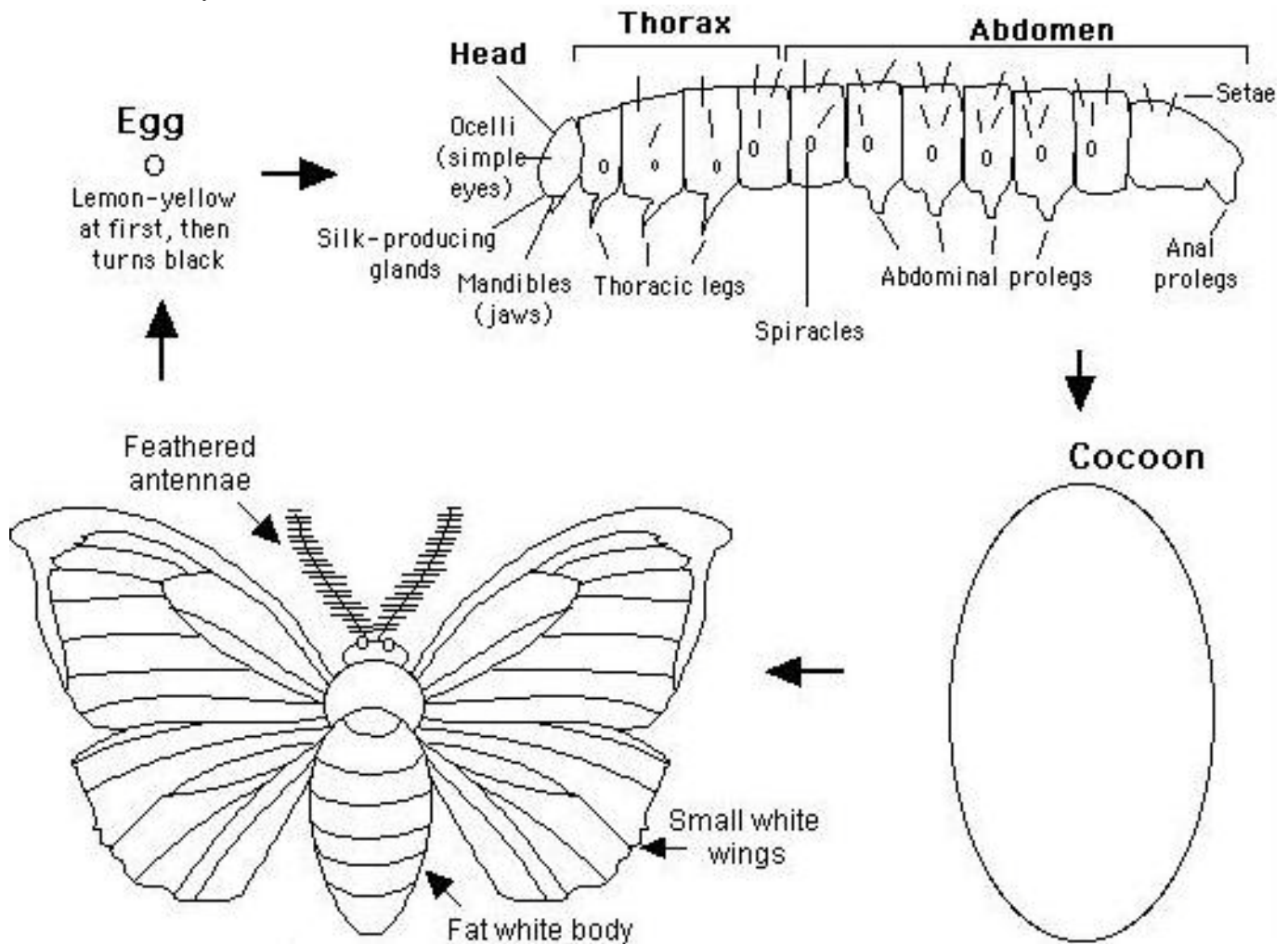
In 1833, to encourage the development of a [silk](#) industry in Massachusetts and to encourage the waves of immigrants to remain rather than moving further toward the West, the legislature had begun to offer a bounty of \$1 for each pound of raw silk reeled within the commonwealth, and a penny for each mulberry tree planted. In 1836 the state had disbursed \$71.³⁷ in such silk bounties, and in this year it would disburse \$350.³² — for this was before the crash of the silk speculation.

Winter: The Childs' sugar beet business in [Northampton](#) encountered a severe crisis during the late winter while [David Lee Child](#) was refining his first batch of sugar in the factory downtown. They discovered that some processing equipment which David had bought in France was rusting on the New-York dock because the Illinois Company, which had guaranteed payment, had refused to pay a bill of more than \$300 due on its delivery. For awhile [Lydia Maria Child](#) considered making candy out of the [sugar beets](#) to earn the money to get this new equipment out of hock, but finally she would have to go to Boston alone to find paid employment.

SWEETS
WITHOUT
SLAVERY

1839

March 28, Thursday: A financial reappraisal of the Northampton Silk Company’s assets and liabilities led to the withdrawal of [Samuel Whitmarsh](#) and his factory manager and the incorporation of an entirely new management team. When this concern went bankrupt, it took with it the capital that [David Lee Child](#) was counting on to underwrite his [sugar beet](#) business. Although after this event Whitmarsh would be being sued by four of his creditors and would be being described locally as having “neither cash nor credit to buy a barrel of flour,” he would promptly secure new investment funding in England for the foundation of a new [silk](#) factory, this time in Jamaica.¹⁰



10. This [Northampton](#) enterprise also would founder, when its vital shipment of imported silkworms would arrive dead. However, during this year [Whitmarsh](#) became a published author and an expert and a reputed authority on the manufacture of [silk](#)!



UNTAINTED FOOD

UNTAINTED CLOTHING

May: An unusually cold and wet month in New England spoiled many acres of newly sprouted [Chinese](#) mulberry seedlings and damaged many of the newly planted cuttings. Soon the speculative craze would be over.

[SILK](#)

May 20, Monday: The remaining assets of the Northampton Silk Company that had been so heavily invested in by [Samuel Whitmarsh](#) were sold to a group of the stockholders for a mere \$40,000.



Some [silk](#) manufacturing continued. The company leased 20 acres of its old farmed-out mulberry-bush hill acreage to [David Lee Child](#) for experiments with [sugar beets](#).

[SWEETS
WITHOUT
SLAVERY](#)



UNTAINTED CLOTHING

UNTAINTED FOOD

1840

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 reading 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 the [Reverend Dana McLean Greeley](#) of Concord, the Reverend [William Henry Channing](#), [Horace Greeley](#), and Parke Godwin would stimulate the rise of several Phalansterian Associations, in the middle and western states, chiefest of which would be the "[North American Phalanx](#)" on the north shore of [New Jersey](#).

ASSOCIATION OF INDUSTRY AND EDUCATION

ONEIDA COMMUNITY

MODERN TIMES

UNITARY HOME

BROOK FARM

HOPEDALE

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 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



UNTAINTED FOOD

UNTAINTED CLOTHING

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.



UNTAINTED CLOTHING

UNTAINTED FOOD

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?

1. Reed, Amy L., ed. LETTERS FROM BROOK FARM, 1844-1847, BY MARIANNE DWIGHT Poughkeepsie NY, 1928.

UNTAINTED FOOD

UNTAINTED CLOTHING

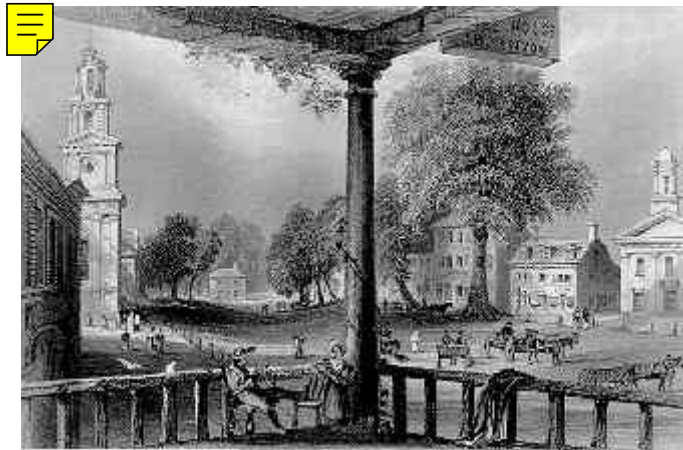
March 18: The first “For Sale” signs went up at the Northampton [Silk](#) Company — but, it would turn out, at the asking price there would be no nibbles.

NORTHAMPTON MA

May: At this point both of the Childs were back in [Northampton](#), where [David Lee Child](#) was once again cultivating slavery-fighting [sugar beets](#).

SWEETS
WITHOUT
SLAVERY

During this year a steel engraving of a bucolic Northampton scene was being published in London, but this undoubtedly was not the scene from the front porch of the Child residence:



Early June: Early in the month [David Lee Child](#) leased 20 acres of old farmed-out mulberry land from the failed [silk](#) factory and the family moved into a house just across from this field. This hill land would prove to be no good for [sugar beets](#) while David was scheming to add another 100 acres just like it to his holdings.

NORTHAMPTON MA

SWEETS
WITHOUT
SLAVERY



UNTAINTED CLOTHING

UNTAINTED FOOD

November: At the Chardon Street Chapel in [Boston](#), a continuation of the 1st meeting of the Convention of Friends of Universal Reform, that had begun during March. Attending “to discuss the origin and authority of the ministry” were, among others, the [Reverend George Ripley](#) from [Brook Farm](#) and [David Mack](#) from the [Association of Industry and Education](#), plus at least four other future members of that [Northampton](#) association. [Waldo Emerson](#)’s report of this is on the following screen.



UNTAINTED FOOD

UNTAINTED CLOTHING

[go to the following screen]

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 holden, in the same place, on the subject of the Church, and a third meeting fixed for the following November, which was accordingly holden, 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 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.



UNTAINTED CLOTHING

UNTAINTED FOOD

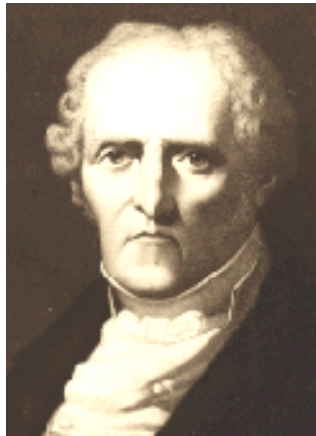
CAMBRIDGE HISTORY OF ENGLISH AND AMERICAN LITERATURE

**SWEETS
WITHOUT
SLAVERY**

Winter: It was proving to be impossible to render this year's poor crop of [Northampton sugar beets](#) into sweetener. Sometimes you can raise a beet's sugar content from 8% to like 20% or more, and sometimes you can't — this depends on soil and weather as well as on the variety of the beet and the care taken during cultivation. Whatever the reason and whatever their need, there would be no income for [Lydia Maria Child](#) and [David Lee Child](#).

1841

Clinton Roosevelt's SCIENCE OF HUMAN GOVERNMENT envisioned a new basis for human society: a disciplined and tightly structured network of local communities. Charles Sears, a follower of Albert Brisbane, would be attempting to implement the economy-of-scale concepts of [Charles Fourier](#).



With Nathan Starks, he founded a [Fourierist](#) group in Albany, New York. The [North American Phalanx](#), a secular Utopian community, was initiated near Red Bank in Monmouth County, [New Jersey](#) (and would endure there until 1856) by Brisbane, with [Horace Greeley](#) and Park Goodwin. For \$14,000, they would purchase 673 acres in Monmouth from Hendrick Longstreet and Daniel Holmes on January 1, 1844. Settlement of the men would begin over 6 months, with women and children following during Spring 1845.

- NORTHAMPTON ASSOCIATION OF INDUSTRY AND EDUCATION
- ONEIDA COMMUNITY
- MODERN TIMES
- UNITARY HOME
- FRUITLANDS
- BROOK FARM
- HOPEDALE



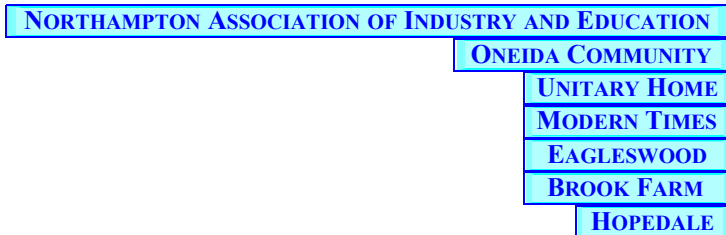
UNTAINTED CLOTHING

UNTAINTED FOOD

January 7, Thursday: The startup of local supra-familial communes and social utopias was at this point all the rage. William Lloyd Garrison wrote to [George W. Benson](#) asking where he intended to settle his family: “What say you to a little social community among ourselves? Brother Chase is ready for it, and I think we must be pretty bad folks if we cannot live together amicably within gun-shot of each other.”¹¹

Communal and Utopian Startups

Period	Startups
1841-1845	47
1846-1850	13
1851-1855	14



January 7: There is a total disinterestedness and self abandonment [sic] in fretfulness and despondency, which few attain to. If there is no personality or selfishness, you may be as fretful as you please. I congratulate myself on the richness of human nature, which a virtuous and even temper had not wholly exhibited. May it not whine like a kitten or squeak like a squirrel? Some times the weakness of my fellow discovers a new suppleness, which I had not anticipated.

CAT

April 1, Thursday: Public auction in [Northampton](#) of one four-story brick factory, like new, loaded with like-new [silk](#) machinery. Also, a sawmill and wood factory, five frame dwelling houses, and 405 acres of fine land thickly planted with somewhere between 3,000,000 and 4,000,000 (nobody was counting anymore) surviving young mulberry trees. The sum of \$22,250 would allegedly be realized in this auction, or a little more than half what had been the buying price in 1839, which had been less than half of what the package had cost to put together at its inception back in 1834. However, the most compelling theory, since there is no legal record to substantiate this assertion of a sale, would be that there had been no satisfactory bid made at the auction, so that one had to be faked in order to prevent further depreciation in the perceived value of the properties.

11. Brother Chase presumably would have been Samuel Chase, the husband of Elizabeth Buffum Chase?



UNTAINTED FOOD

UNTAINTED CLOTHING

September 14, Tuesday: The Trustees of the Northampton [Silk](#) Company sold their properties for \$20,000 in cash to Joseph Conant of [Northampton](#), [George W. Benson](#) and William Coe of Brooklyn, Connecticut, and [Samuel L. Hill](#) of Windham, Connecticut, and the new owners took a \$15,000 mortgage with Charles N. Talbot for operating capital.

Son of a Rhode Island Quaker, Friend [Samuel L. Hill](#) left the Religious Society of Friends when he married a non-Quaker, becoming a Baptist – and then eventually he left the church entirely.





UNTAINTED CLOTHING

UNTAINTED FOOD

1842

February 15, Tuesday: The Reverend [William Adam](#) was elected Treasurer of the [Association of Industry and Education](#), and Joseph Conant was elected its President. During this month the Reverend Adam was helping issue a "Preliminary Circular" describing the plan for the Association, which evidently caused [Lucy Maria Kollock Brastow Mack](#) and [David Mack](#) to change their minds about papers they had just signed with [Brook Farm](#), and come to [Northampton](#) to reside instead. The focus of the Northampton association was going to be upon an early version of the Socialist dream of "from each according to his ability, to each according to his need," in that each participant would contribute according to his or her ability, without recourse to any patriarchal hierarchy or racial division of labor, and would receive according to his or her individual need, in a spirit which was referred to as "equal brotherhood." (Although the ideology of this association has been portrayed by some as [Fourierist](#), by others as "middle class," by others as "Transcendentalist," and by others as "extreme perfectionist" and as "nonresistant," their contemporary, the newspaper editor of Concord, New Hampshire, Nathaniel Peabody Rogers, would categorize them merely as "a peculiar body, and of peculiar individual character." The Northampton Association of Education and Industry was so advanced in its racial thinking that it even accepted as a member the white widow of a black man.¹²)

COMMUNITARIANISM

Cass advised Webster that, since the Quintuple Treaty obligated its signers to board and search commercial vessels on the high seas in a manner objectionable to the USA, altering the hitherto recognized law of nations, he had on his own responsibility sent a warning to M. Guizot, the French Minister of Foreign Affairs, that this was something that we might be prepared to go to war over:

"SIR: The recent signature of a treaty, having for its object the suppression of the African slave trade, by five of the powers of Europe, and to which France is a party, is a fact of such general notoriety that it may be assumed as the basis of any diplomatic representations which the subject may fairly require."

The United States is no party to this treaty. She denies the Right of Visitation which England asserts. [quotation from the presidential message of December 7, 1841] This principle is asserted by the treaty.

"... The moral effect which such a union of five great powers, two of which are eminently maritime, but three of which have perhaps never had a vessel engaged in that traffic, is calculated to produce upon the United States, and upon other nations who, like them, may be indisposed to these combined movements, though it may be regretted, yet furnishes no just cause of complaint. But the subject assumes another aspect when they are told by one of the parties that their vessels are to be forcibly entered and examined, in order to carry into effect

12. Otohiko Okugawa's "Annotated List of Communal and Utopian Societies, 1789-1919," published as part of the *DICTIONARY OF AMERICAN COMMUNAL AND UTOPIAN HISTORY* (editor Robert S. Fogarty, Westport CT, 1980, pages 173-233), listed some 119 communal societies established in the USA between 1800 and 1859, not counting those that existed only in "plan and prospectus." This list of 119 is known, however, to be incomplete; see Dare, Philip N., *AMERICAN COMMUNES TO 1860*, for a more recent take. Evidence of previously unknown communities continues to turn up from time to time. This decade of the 1840s would turn out to be the key decade for the trend, with at least 59 new communities being formed, most of which would last no longer than two years.



UNTAINTED FOOD

UNTAINTED CLOTHING

these stipulations. Certainly the American Government does not believe that the high powers, contracting parties to this treaty, have any wish to compel the United States, by force, to adopt their measures to its provisions, or to adopt its stipulations ...; and they will see with pleasure the prompt disavowal made by yourself, sir, in the name of your country, ... of any intentions of this nature. But were it otherwise, ... They would prepare themselves with apprehension, indeed, but without dismay—with regret, but with firmness—for one of those desperate struggles which have sometimes occurred in the history of the world.”

If, as England says, these treaties cannot be executed without visiting United States ships, then France must pursue the same course. It is hoped, therefore, that his Majesty will, before signing this treaty, carefully examine the pretensions of England and their compatibility with the law of nations and the honor of the United States. SENATE DOCUMENT, 27th Congress, 3d session, II. No. 52, and IV. No. 223; 29th Congress, 1st session, VIII. No. 377, pages 192-5.

INTERNATIONAL SLAVE TRADE

Spring: Frances Birge arrived at the [Association of Industry and Education](#) near [Northampton](#) and described it as “in a wilderness.” Her concept of wilderness was “A pine grove and ravine were west of it, and the land on the east was covered with mulberry bushes.” Much later, [Frederick Douglass](#) would characterize the site selected by the Association as having been “decidedly unpromising.” He had noted the poorness of the soil, which had hardly been able to support “stubby oaks and stunted pines.”

The most hopeful thing I saw there was a narrow stream meandering through an entangled valley of brush and brier, and a brick building which the communists had now converted into a dwelling and factory. The place and the people struck me as the most democratic I had ever met.

In this spring there would be a rise in the Mill River that must have caused this city girl Frances Birge to suspect that the end of the world was at hand, for it was so sudden that it sent the community’s pigs swimming for their lives.

The Sunday worship meetings of the Association were held in a pine grove in a natural amphitheater, beneath a pine that seems to have towered to about 150 feet (if you are interested in looking at it, this spot is now directly to the rear of the [Florence](#) Congregational Church).

COMMUNITARIANISM



UNTAINED CLOTHING

UNTAINED FOOD

April 3, Sunday: [Frederick Douglass](#) spoke in Bolton, Massachusetts.



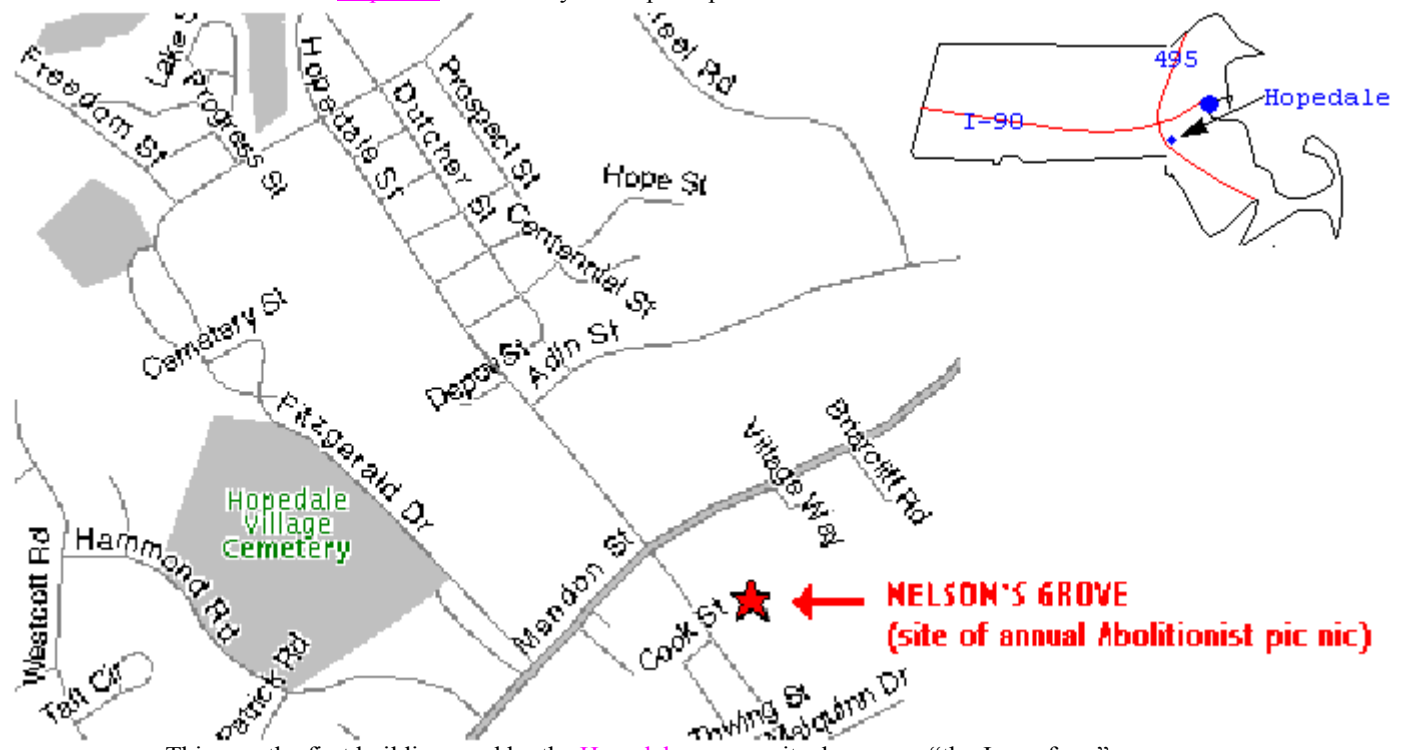
[Thaddeus Mason Harris](#) died in Dorchester (other records assert, in Boston).

On a 258-acre farm in Milford that had previously been named “The Dale,” the Reverend [Adin Ballou](#)

UNTAINTED FOOD

UNTAINTED CLOTHING

consecrated the [Hopedale](#) Community to the principle of Christian non-resistance to evil.



This was the first building used by the [Hopedale](#) community, known as “the Jones farm”:



We know that [Frederick Douglass](#) visited the Hopedale community during this month, before going on to visit the interracial working community in [Florence](#) outside [Northampton](#), so: was or was not Douglass present on April 3rd for this consecration of the community to the principle of Christian non-resistance to evil? (If he did visit there before the 7th, we know that he did not lecture there before the 7th.)

In this initial year of the intentional community’s existence there would be an enrollment of 28 settlers,

although at its peak, in 1856, there would be 300 residents of whom 110 would be full members.



April 3: I thank God for sorrow— It is hard to be abused— Is not he kind still —who lets this south wind blow— this warm sun shine on me?

I have just heard the flicker [**Yellow-shafted Flicker** *Colaptes auratus*] among the oaks on the hill side ushering in a new dynasty.— It is the age and youth of time— Why did Nature set this lure for sickly mortals— Eternity could not begin with more security and momentousness than the spring— The summer's eternity is reestablished by this note.

All sights and sounds are seen and heard both in time and eternity. And when the eternity of any sight or sound strikes the eye or ear — they are intoxicated with delight.

SCHOOL FOR YOUNG LADIES.

HELLEN L. THOREAU will open a school for Young Ladies on **MONDAY, May 2d.** Terms —English Branches with Plain and Ornamental Needle-work.....\$4 00
French 2 00
Drawing and Painting in Water Colors.....2 00
Oil Painting.....8 00
Music on the Pianoforte.....8 00

Scholars from a distance can be accommodated with board in the family with the Teacher at \$2,00 per week
 Apply at **J. THOREAU'S**
 Concord, April 8th, '42. **3w— 14.**



UNTAINTED FOOD

UNTAINTED CLOTHING

To explore Thoreau's "Distant Drummer" metaphor in the greatest detail



April 3, 1842: I thank God for sorrow— It is hard to be abused— Is not he kind still —who lets this south wind blow— this warm sun shine on me?

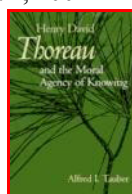
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All sights and sounds are seen and heard both in time and eternity. And when the eternity of any sight or sound strikes the eye or ear — they are intoxicated with delight.

Dr. Alfred I. Tauber has pointed out that:¹³

The mystical experience was couched and even defined in the question of temporality that informs and guides Thoreau's deepest psychological and philosophical efforts. The suspension of time, the glimpse of eternity, were transforming moments of aesthetic and spiritual insight, ones he sought in his youth [for instance, here] as well as in his full maturity.

13. Dr. Alfred I. Tauber. HENRY DAVID THOREAU AND THE MORAL AGENCY OF KNOWING. Berkeley and Los Angeles CA; London, England: U of California P, 2001





UNTAINTED CLOTHING

UNTAINTED FOOD

April 8, Friday: [Frederick Douglass](#) spoke in Milford, Massachusetts.



Some 41 persons, half of them children, registered as members of the new [Association of Industry and Education](#) at its first official meeting at Boughton's Meadows near [Northampton](#). The Reverend [William Adam](#) became Secretary instead of Treasurer as the institution shaped up according to the following schedule:

Northampton Association of Industry and Education

Name	Origin	Category	New Titles	Status
Reverend William Adam	India	abolitionist	Secretary	Present
George W. Benson	Brooklyn CT	abolitionist	Director of Stock Company	Present
Erasmus Darwin Hudson	Torrington CT	abolitionist	????	Present
Joseph Conant	Mansfield CT	silk manufacturer	President, Committee for Accommodations	Present
Earl Dwight Swift	Mansfield CT	silk manufacturer	Director of Stock Company	Present
Theodore Scarborough	Brooklyn CT	farmer	Director of Stock Company	Present
Hiram Wells	Mansfield CT	mechanic	Board for Admitting New Members, Committee for Accommodations	Present



UNTAINTED FOOD

UNTAINTED CLOTHING

Northampton Association of Industry and Education

Name	Origin	Category	New Titles	Status
<u>Samuel L. Hill</u>	Willimantic CT	abolitionist	Treasurer	Absent
Hall Judd	Northampton	abolitionist	Board for Admitting New Members	Absent
<u>David Mack</u>	Cambridge	abolitionist	Board for Admitting New Members	Absent
Samuel Brooks	Northampton	farmer	Board for Admitting New Members	Absent



UNTAINTED CLOTHING

UNTAINTED FOOD

Since it seemed that the new association was to be based upon no particular creedal declaration, no mandatory statement of “faith,” the members of this association would be denigrated and derided by the general public as “Nothingarians.”

COMMUNITARIANISM

Membership

April 1842	41
May 1842	65
End of 1842	83
June 1843	113
Winter 1844	120
Spring 1845	120

[Helen Louisa Thoreau](#)'s advertisement appeared in the local gazette:

SCHOOL FOR YOUNG LADIES.

HELLEN L. THOREAU will open a school for Young Ladies on **MONDAY, May 2d.** Terms —English Branches with Plain and Ornamental Needle-work.....\$4 00
 French 2 00
 Drawing and Painting in Water Colors.....2 00
 Oil Painting.....8 00
 Music on the Pianoforte.....8 00

Scholars from a distance can be accommodated with board in the family with the Teacher at \$2,00 per week

Apply at **J. THOREAU'S**

Concord, April 8th, '42.

Sw—14.



UNTAINTED FOOD

UNTAINTED CLOTHING



May: The membership of the [Association of Industry and Education](#) outside [Northampton](#) was up from 41 to 65, which created a housing problem that would temporarily need to be handled by situating some of the new members in the 4-story brick structure which had been in use as a wool warehouse. Pine partitions were set up across the interiors, but there was still [silk](#) machinery on the 2d floor, the 3d floor was entirely taken up by such machinery and by the community store, and the basement was in use as the community's laundry.

[COMMUNITARIANISM](#)

Membership

April 1842	41
May 1842	65
End of 1842	83
June 1843	113
Winter 1844	120
Spring 1845	120

May 25, Wednesday: [Nathaniel Hawthorne](#) wrote [David Mack](#) a letter which indicated that he had seriously considered enlisting in the [Association of Industry and Education](#) outside [Northampton](#) after his departure from [Brook Farm](#).

[COMMUNITARIANISM](#)



UNTAINTED CLOTHING

UNTAINTED FOOD

Late May: The women workers at the [Association of Industry and Education](#) outside [Northampton](#) met separately and entered into a pact to vote as a block to force the elimination of the differing payscales for male and female adult workers. The investors countered by making a wage offer of 5 cents per hour for anyone over age 17, which would in effect have equalized wages by paying the men at the women's rate so this proposal had to be voted down — voted down, indeed, by a wide margin. The question of wage rates was then postponed until the end of the accounting period, on the grounds that then all the persons concerned would know how much or how little community income there was to be argued over.

COMMUNITARIANISM

Early summer: Early in the summer, Erasmus Darwin Hudson led a movement of equal treatment for all at the [Association of Industry and Education](#) which would eventually lead to disregarding the fact that different individuals had made differing levels of financial investment in the supporting assets of this community at Florence on the mill stream outside [Northampton](#). He was supported in this by Hall Judd and opposed by [George W. Benson](#). The [Reverend William Adam](#) initially supported this but then joined with Benson. At some point during this debate the members voted by majority rule to reduce their working hours from 12 per day to 11.

COMMUNITARIANISM

August 24, Wednesday: In this period it was rather difficult to get employees in Massachusetts, as so many people were departing for prospects farther to the west in this developing nation of ours, and regarded as more attractive. After a protest against the 12-hour workday, the [Association of Industry and Education](#) outside [Northampton](#) was formally transferred into the hands of [George W. Benson](#) and [David Mack](#).

COMMUNITARIANISM

September: In Cambridge, Massachusetts, while printing the circular advertising the [Association of Industry and Education](#), the printer James D. Atkins became persuaded to bring himself and his family into that association. In a sense, the [Northampton](#) enterprise could be conceived to have originated in an attempt to reform capitalism from within, by using the model of the joint stock company to construct, within an economy based on wage labor and private profit, a new and real form of cooperative community of work.¹⁴ By way of contrast, the Reverend [Orestes Augustus Brownson](#), in his famous 1840 essay "The Laboring Classes," had opined that the inequity and instability produced by the American confrontation between labor and capital would have to be resolved in a class warfare, that is, by revolution.

COMMUNITARIANISM

14. While this James D. Atkins was the association's [silk](#) dyer, work in that department would sometimes be slack because of lack of supplies. On Mondays he would occasionally go down and help [Sojourner Truth](#) wring out the laundry. Doesn't this make an interesting picture for the period? —Where else would one have been able to witness an adult white male helping a black person accomplish a woman's chore? —And grok this, voluntarily!



UNTAINED FOOD

UNTAINED CLOTHING



"The commercial capitalism of the eighteenth century developed the wealth of Europe by means of slavery and monopoly. But in so doing it helped to create the industrial capitalism of the nineteenth century, which turned round and destroyed the power of commercial capitalism, slavery, and all its works. Without a grasp of these economic changes the history of the period is meaningless."



– Eric Williams, *CAPITALISM AND SLAVERY*. Chapel Hill: U of North Carolina P, 1944, page 210

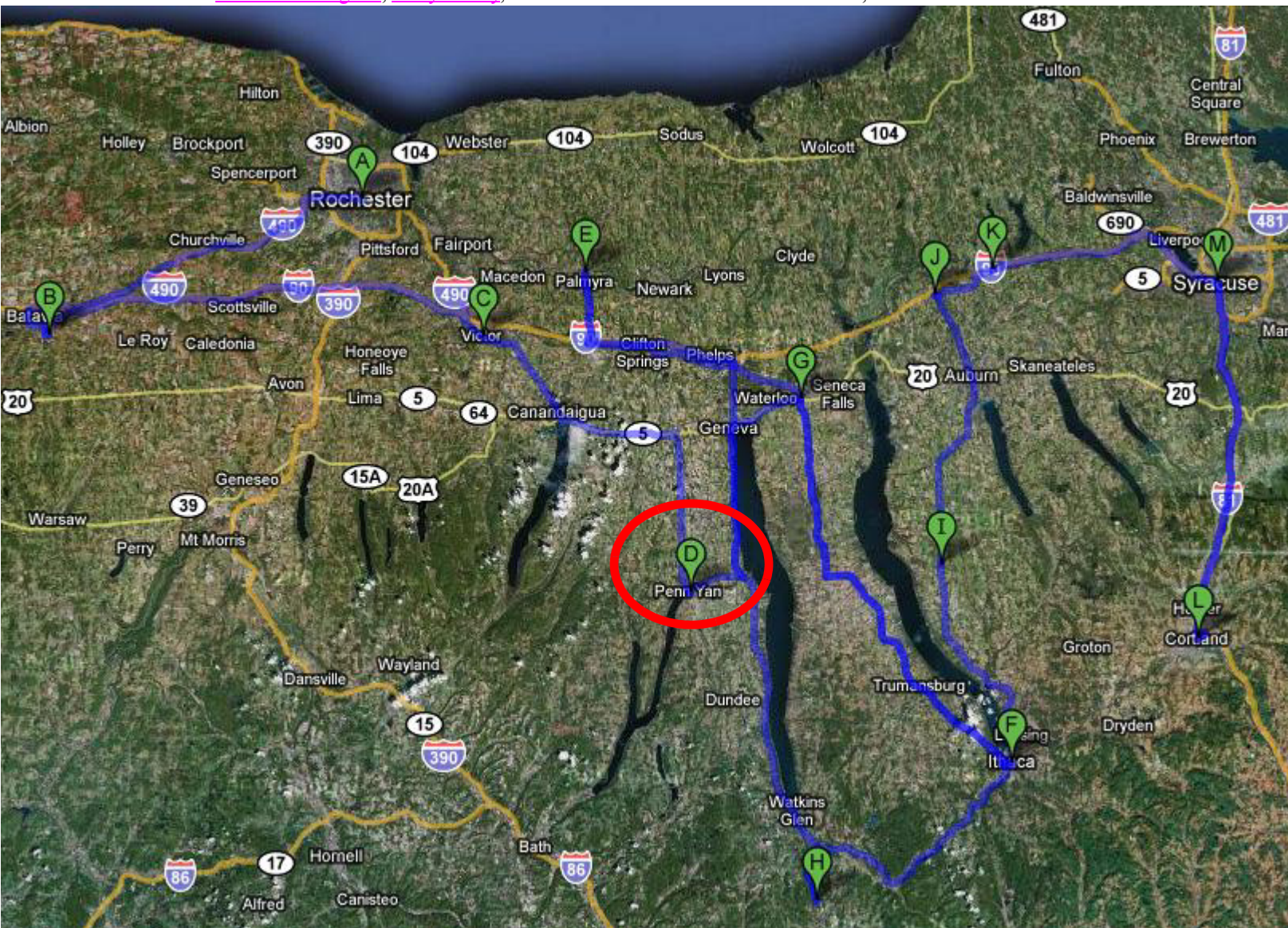
UNTAINED CLOTHING

UNTAINED FOOD

September 6: The Hampshire Gazette copied a report from a Hartford newspaper about a sample of sewing silk produced at the Association of Industry and Education outside Northampton, which was being said to be “the most splendid specimen of American excellence in reeling, spinning and dyeing silk that we have ever seen.”

COMMUNITARIANISM

Frederick Douglass, Abby Kelley, and John A. Collins lectured in Penn Yan, New York.





UNTAINTED FOOD

UNTAINTED CLOTHING

October: Reducing work to 11 hours per day 6 days per week seems to have been the final straw persuading some invested members (Joseph Conant, Earl Dwight Swift, and someone named Chaffee) that the [Association of Industry and Education](#) could not be a going concern, and causing them (wisely, it would turn out) to separate their assets and their efforts while yet they could, into a discrete new nearby competing commercial entity in [Northampton](#).

COMMUNITARIANISM

November: William Lloyd Garrison and others had helped the blinded and ill [David Ruggles](#) to move to [Northampton](#) to recuperate, and in this month there was a specially convened meeting of the admissions board of the [Association of Industry and Education](#) that invited this black man to “come amongst us and remain with us as a member, without being admitted until better acquainted.” (This clause “without being admitted until better acquainted” would seem to have rapidly become a moot issue.)



COMMUNITARIANISM

End of the year: The [Association of Industry and Education](#) outside [Northampton](#) at this point had 83 members:

COMMUNITARIANISM

Membership


April 1842	41
May 1842	65
End of 1842	83
June 1843	113
Winter 1844	120
Spring 1845	120



UNTAINTED CLOTHING

UNTAINTED FOOD

1843

 Former Quaker (disowned) [William Bassett](#) inquired about taking up a membership in the [Association of Industry and Education](#), where he had friends.

These [Northampton](#) communists received an award of a diploma, from the American Institute of New York, for a piece of raw [silk](#), and another award, 2d-best, for [sewing](#)-silk. In the course of one year the association would grow from 102 to 180 members. The old oil mill would be put back into production as a grist mill, which may or may not have been a good idea but may be utilized as something of an illustration of the impulsiveness and the diffuseness of effort which would come to characterize this group of people, who we will discover to be constantly abandoning their current tasks to rush off into any newer and disparate and more interesting and more hopeful projects and agendas that were coming over their thought-horizon.

COMMUNITARIANISM

In this year and the following one, Dr. Benjamin Barrett of [Northampton](#) would be serving in the Massachusetts senate.

January 14, Saturday: The investors in the [Association of Industry and Education](#) outside [Northampton](#) made their wage proposal, honoring the women's insistence upon equality of pay of course only by cutting the men's rate to the women's rate. (Yet even this would not enable the association to do more than pay the interest on its loans. There would never be any retirement of loan balances and there would never be any dividend for the shareholders.)

COMMUNITARIANISM

Age and Gender	Prevailing Local Wages	Association Wages
6-11	2 cents/hour	1 cent/hour plus free room and board
12-15	3 cents/hour	3 cents/hour plus free room and board
16-17	5 cents/hour	4 1/2 cents/hour plus free room and board
women 18-19	6 cents/hour	4 1/2 cents/hour plus free room and board
men 18-19	10 cents/hour	4 1/2 cents/hour plus free room and board
women 20+	6 cents/hour	6 cents/hour plus free room and board
men 20+	10 cents/hour	6 cents/hour plus free room and board



UNTAINTED FOOD

UNTAINTED CLOTHING

January 20, Friday: At the first annual meeting of the [Association of Industry and Education](#), a very extended meeting which would continue until February 1st, the struggle which seemed to be going on endlessly in [Northampton](#) was in regard to the wage scale. What was happening was that, despite the clear stipulation in their foundational document that those who had invested more funds would own proportionally more votes, the voters were attempting to impose a restriction upon the investors to but one voice per person. Laboring members of the community who had brought no equivalent amounts of capital were beginning to insist upon actual equality not only in the deliberations but also in the decisions. The association they said ought to become a true community, taking from each according to his or her ability and rendering unto each according to his or her need.

[COMMUNITARIANISM](#)



UNTAINTED CLOTHING

UNTAINTED FOOD

February 1, Wednesday: [Frederick Douglass](#) was attending the annual meeting of the Worcester County South Division Anti-Slavery Society in Princeton MA, which would be going on during this day and the following one.



Conclusion of the marathon first annual meeting of the [Association of Industry and Education](#), which had begun on January 20th and had continued indefinitely because of the controversy over the wage scale. Despite the clear stipulation in their foundational document that those who had invested more funds would own proportionally more votes, the investors had become restricted to but one voice per person. Laboring members of the Association who had brought no equivalent amounts of capital had succeeded in obtaining actual equality not only in the deliberations but also in the decisions, and this would definitely interfere with further needed capital investment. The idea of paying “wages” for work had been entirely superseded by a system of allowances for the expenses of subsistence. The Association had transformed itself into a true community, or extended family, taking from each according to his or her ability and rendering unto each according to his or her need — which in real-world terms meant of course that it was doomed to soon perish. The historian Arthur Bestor has referred to this as a “coup,” which it was in the sense that shooting yourself in your own foot is a “coup de pie.”

COMMUNITARIANISM

In this period large areas of woodland were being logged in the vicinity of [Northampton](#) and in fact to this point lumber had remained despite all grand schemes the primary moneymaker for the Association. These local woodlands were, however, well on their way toward depletion.




UNTAINTED FOOD

UNTAINTED CLOTHING

Spring: An illiterate [Maryland](#) black man, Stephen C. Rush, no known relation to US Secretary of the Treasury Richard Rush, hearing by word of mouth of the George Latimer case of October 1842, fled to freedom in [Northampton](#). He would promptly learn to read and write courtesy of the [Association of Industry and Education](#).

[COMMUNITARIANISM](#)

April: When the [Reverend William Adam](#) was challenged in his direction of the educational effort by those who experienced his teaching as dry, stilted, and boring (which, clearly, it was), he did the same thing he had done in 1828  when he had been in charge of Rajah Rammohan Roy's school in Calcutta: he withdrew totally, both as director of education and as secretary of the community. This man had a thin skin! [David Mack](#) and [Lucy Maria Kollock Brastow Mack](#) had suddenly to assume responsibility for the [Association of Industry and Education](#)'s educational arm, and implement a considerably altered curriculum. Corporal punishment was to be forbidden. In the future, instead of long hours of classroom study, during the summer the children were to be taken into the woods and meadows to learn their botany and zoology from 7AM until noon. Although this sounds a whole lot like playing in the water, they would be allowed to “build the different geographical formations, miniature islands, capes, promontories, peninsulas, and isthmuses” along the bank of the mill

UNTAINTED CLOTHING

UNTAINTED FOOD

pond. And, they would expedition by carriage to Mount Holyoke to collect mineral specimens. Then, during the winter months, from 7AM until noon the students were to learn “sewing, braiding straw, knitting [silk](#) and beaded purses and other useful things” while being read to out of “[Shakespeare](#)’s plays, Scott’s novels, Prescott’s HISTORY OF THE CONQUEST OF MEXICO, Undine and many other ... books.” Each afternoon and evening, from 1PM until sunset, of course, occupied all children in useful factory labor at the Cocoonery — learning by doing. All this was so popular in the surrounding community of [Northampton](#) that a boarding school was begun, to accommodate children from outside the Association group at a tuition level of \$100 per annum (this didn’t include the cost for the student of books, stationery, or clothing). Not only would this regimen prove popular among the parents, but also, a review of reports made by the students later in their lives indicates that the children also appreciated this regimen while it lasted.¹⁵



COMMUNITARIANISM

April 15, Saturday: [Sophia Foord](#) of Dedham registered as a member of the [Association of Industry and Education](#). (We can presume she made the usual investment, or else pledged herself to work off that initial investment by teaching the association’s children for free. Her name was entered on the association’s ledger as “Foorde.” She would be with them for slightly longer than two years, withdrawing on June 12, 1845.)

[William James](#)’s little brother [Henry James, Jr.](#) was born at Washington Place, New-York.

15. But by 1846 this more lenient schedule had, due to financial pressures, disappeared, and the children of the community were reduced to laboring all day six days a week in the Cocoonery and receiving instructions only after their supper until their bedtime.



UNTAINTED FOOD

UNTAINTED CLOTHING

May: [Sophia Foord](#) arrived at the [Association of Industry and Education](#). We have a record by her that one ex-slave had been residing temporarily at the Association, and that another one (presumably Stephen C. Rush) was being expected to arrive shortly. The term used by Foord was “rail road under ground.” At about this time members of the Association were being overcome with horror as they observed men and boys bathing naked in the Mill River outside [Northampton](#), and laying plans to construct a decent bathhouse ASAP.

[COMMUNITARIANISM](#)

[UNDERGROUND RAILROAD](#)



UNTAINTED CLOTHING

UNTAINTED FOOD

ISABELLA [^]~~VAN WAGENEN~~ → SOJOURNER TRUTH

June 1 (Pentecost Thursday): [Joseph Smith, Jr.](#) “got married with” Elvira Anie Cowles.

Go East, 46-year-old black woman, go East: Isabella¹⁶ experienced a command to “go east” and testify, adopted the monicker [Sojourner Truth](#), and departed New-York with but an hour’s notice, with two York shillings in her pocket, carrying her worldly belongings in a pillowcase, to move on foot through Long Island and Connecticut, testifying to whatever audiences she was able to attract. –It is the life of a wandering evangelist, is mine. In the course of attending Millerite meetings to testify, she would accommodate to a number of the apocalyptic tenets of that group.



16. Isabella Bomefree van Wagenen, “Bomefree” being the name of her first husband which by virtue of enslavement she had been denied, and “van Wagenen” being the name of the white family which she assumed and used for a number of years. (“Wagener” was a consistent misspelling perpetrated by the printer of the first version of her NARRATIVE in 1850.)

[HDT](#)[WHAT?](#)[INDEX](#)

UNTAINTED FOOD

UNTAINTED CLOTHING

As [Louisa May Alcott](#) has reported in later life, on this same day quite another journey was taking place:

On the first day of June, 1843, a large wagon, drawn by a small horse and containing a motley load, went lumbering over certain New England hills, with the pleasing accompaniments of wind, rain and hail. A serene man with a serene child upon his knee was driving, or rather being driven, for the small horse had it all his own way. Behind a small boy, embracing a bust of Socrates, was an energetic looking woman, with a benevolent brow, satirical mouth and eyes full of hope and courage. A baby reposed upon her lap, a mirror leaned against her knee, a basket of provisions danced about her feet, and she struggled with a large, unruly umbrella, with which she tried to cover every one but herself. Twilight began to fall, and the rain came down in a despondent drizzle, but the calm man gazed as tranquilly into the fog as if he beheld a radiant bow of promise spanning the gray sky.

The Consociate Family of Bronson Alcott was on its way from Concord to “Fruitlands” on Prospect Hill in Harvard, Massachusetts, in the district then known politely as “Still River North” and impolitely as “Hog Street,” with its prospect of Wachusett and Mount Monadnock and its prospect of “ideals without feet or



hands” (an apt phrase said to have been created by [Waldo Emerson](#),¹⁷ who himself, if anyone ever metaphorically lacked them, metaphorically lacked feet and hands and other essential body parts), ideals such as “a family in harmony with the primitive instincts of man.” In her fictional account of the journey, Louisa May Alcott invented an additional child and placed it on her father’s knee, obviously where she would have wanted to be, and made it a “serene” child, what she never was but longed to be. The bust of [Socrates](#) actually rode between the father Bronson, who was holding the reins, and Charles Lane, on the wagon’s bench. There was no room in this wagon for William Lane or for Anna Alcott, who for all 14 miles of the journey had to

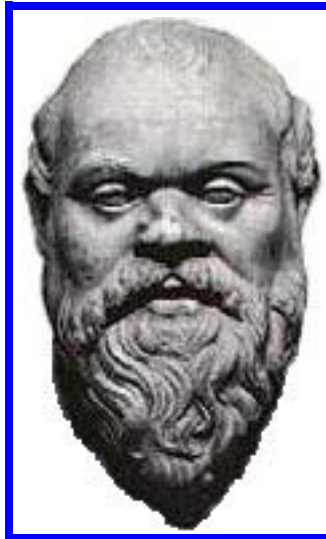
17. But we may note that in Bronson Alcott’s journal for Week 45 in November 1837, Alcott had himself termed himself “an Idea without hands.”



UNTAINTED CLOTHING

UNTAINTED FOOD

walk alongside it.



At this point the [Association of Industry and Education](#) had 113 members, a large proportion of whom were children:

COMMUNITARIANISM

Membership

April 1842	41
May 1842	65
End of 1842	83
June 1843	113
Winter 1844	120
Spring 1845	120

Having had enough after less than two months of attempting to teach almost entirely without teaching supplies and without adequate classroom space, [Sophia Foord](#) threatened to resign as teacher at the Association. (Promises would be made that would keep her teaching while efforts were made to convert a barn into classrooms, but the problem eventually would be resolved by the need of the community to use its children as a cheap source of incessant factory labor. After Miss Foord left [Northampton](#), she became tutor to the children of the Chase family ([Elizabeth Buffum Chace](#)) of Valley Falls, [Rhode Island](#); “she taught botany; she walked with the children over the fields ... and made her pupils observe the geographical features of the pond and its banks, and carefully taught them to estimate distances by sight.”)

Railroad service to [Concord](#) began. Preliminary earthmoving crews, and then crossties and rails crews, had reached Concord at the rate of 33 feet per day, filling in [Walden Pond](#)'s south-west arm to give it its present

UNTAINTED FOOD

UNTAINTED CLOTHING

shape. 1,000 Irishmen were earning \$0.⁵⁰ or \$0.⁶⁰ for bonebreaking 16-hour days of labor. [Waldo Emerson](#) was elated because he much preferred riding in the railroad coach to riding in the stage coach which offered a “ludicrous pathetic tragical picture” (his comment from April 15, 1834; I don’t know whether he meant that he felt that he presented a ludicrous pathetic tragical appearance while riding on the stage coach or that the view from the stage coach window presented him with a ludicrous pathetic tragical perspective). He found, however, that when a philosopher rides the railroad “Ideal Philosophy takes place at once” as “men & trees & barns whiz by you as fast as the leaves of a dictionary” and this helps in grasping the real impermanence of matter: “hitherto esteemed symbols of stability do absolutely dance by you” and we experience “the sensations of a swallow who skims by trees & bushes with about the same speed” (June 10, 1834). By this time, with the railroad actually in Concord, Emerson had decided that “Machinery & [Transcendentalism](#) agree well.”¹⁸



“[The railroad will] only encourage the common people to move about needlessly.”

– [Arthur Wellesley, Duke of Wellington](#)



Our national birthday, Tuesday the 4th of July: [Nathaniel Hawthorne](#)’s 39th birthday.

In the Moravian community of Lititz, Pennsylvania, a town annual tradition of lighting their Spring Park with candles for the 4th of July, a tradition that is going on to the present day, began with this year’s celebration of our nation’s birthday.

In Boston, Charles Francis Adams, son of President John Quincy Adams, delivered an oration in Faneuil Hall. (This was the first celebration in this historic building.)

When a group from the [Association of Industry and Education](#) desired to hold an Independence Day antislavery meeting in the town of [Northampton](#) itself, they were denied access not only to the town

18. EMERSON’S JOURNALS AND MISCELLANEOUS NOTEBOOKS 4: 277, 4:296, 8:397.



UNTAINTED CLOTHING

UNTAINTED FOOD

meetinghouse but also to any and all of the local churches. Their speaker William Lloyd Garrison therefore proceeded to deliver his lecture to the crowd in the main street of the town — from atop a stump.

In Washington DC, the cornerstone of Temperance Hall was laid (if you are gonna lay a cornerstone to [temperance](#), for sure the day to stage the celebration is the day that the culture is devoting to public [drunkenness](#)).

Water was officiously let into the extension of the [Chesapeake and Ohio Canal](#) created by an aqueduct above the Potomac River.

In Poughkeepsie, New York, due to a holiday firecracker “carelessly thrown by a boy,” God caused a church to be burned to the ground.

CELEBRATING OUR B-DAY



UNTAINTED FOOD

UNTAINTED CLOTHING

[Frederick Douglass](#) was in the Town Hall of Kingston, Massachusetts at the annual meeting of the Plymouth County Anti-Slavery Society. This was the period of the “Hundred Conventions,” in which Douglass was lecturing in conjunction with John A. Collins, Charles Lenox Remond, Jacob Ferris, James Monroe, George Bradburn, William A. White, and Sydney Howard Gay. During the month of July Douglass would be in Middlebury, Vermont and then in Ferrisburgh, Vermont with Collins, Bradburn, and Gay, before winding up by himself again, at the end of the month with a lecture in Syracuse NY:

BONDAGE: In the summer of 1843, I was traveling and lecturing, in company with William A. White, Esq., through the state of Indiana. Anti-slavery friends were not very abundant in Indiana, at that time, and beds were not more plentiful than friends. We often slept out, in preference to sleeping in the houses, at some points. At the close of one of our meetings, we were invited home with a kindly-disposed old farmer, who, in the generous enthusiasm of the moment, seemed to have forgotten that he had but one spare bed, and that his guests were an ill-matched pair. All went on pretty well, till near bed time, when signs of uneasiness began to show themselves, among the unsophisticated sons and daughters. White is remarkably fine looking, and very evidently a born gentleman; the idea of putting us in the same bed was hardly to be tolerated; and yet, there we were, and but the one bed for us, and that, by the way, was in the same room occupied by the other members of the family. White, as well as I, perceived the difficulty, for yonder slept the old folks, there the sons, and a little farther along slept the daughters; and but one other bed remained. Who should have this bed, was the puzzling question. There was some whispering between the old folks, some confused looks among the young, as the time for going to bed approached. After witnessing the confusion as long as I liked, I relieved the kindly-disposed family by playfully saying, “Friend White, having got entirely rid of my prejudice against color, I think, as a proof of it, I must allow you to sleep with me to-night.” White kept up the joke, by seeming to esteem himself the favored party, and thus the difficulty was removed. If we went to a hotel, and called for dinner, the landlord was sure to set one table for White and another for me, always taking him to be master, and me the servant. Large eyes were generally made when the order was given to remove the dishes from my table to that of White’s. In those days, it was thought strange that a white man and a colored man could dine peaceably at the same table, and in some parts the strangeness of such a sight has not entirely subsided.

Waldo Emerson visited Fruitlands and observed some 100 feet of shelving, needed for their library of some 1,000 volumes contributed by Charles Lane, almost all of which were treatises on mysticism.¹⁹

[Margaret Fuller](#) would write of the events of this day, in her *SUMMER ON THE LAKES*, IN 1843:

19. When the colony collapsed Waldo Emerson would purchase some of these volumes, those which are now in the collection of Houghton Library of [Harvard College](#). The remainder of the volumes would be taken by [Thoreau](#) to New-York and sold, with the proceeds being sent to Charles Lane.



UNTAINTED CLOTHING

UNTAINTED FOOD

A little way down the river is the site of an ancient Indian village, with its regularly arranged mounds. As usual, they had chosen with the finest taste. When we went there, it was one of those soft, shadowy afternoons when Nature seems ready to weep, not from grief, but from an overfull heart. Two prattling, lovely little girls, and an African boy, with glittering eye and ready grin, made our party gay; but all were still as we entered the little inlet and trod those flowery paths. They may blacken Indian life as they will, talk of its dirt, its brutality, I will ever believe that the men who chose that dwelling-place were able to feel emotions of noble happiness as they returned to it, and so were the women that received them. Neither were the children sad or dull, who lived so familiarly with the deer and the birds, and swam that clear wave in the shadow of the Seven Sisters. The whole scene suggested to me a Greek splendor, a Greek sweetness, and I can believe that an Indian brave, accustomed to ramble in such paths, and be bathed by such sunbeams, might be mistaken for Apollo, as Apollo was for him by West. Two of the boldest bluffs are called the Deer's Walk, (not because deer do *not* walk there,) and the Eagle's Nest. The latter I visited one glorious morning; it was that of the fourth of July, and certainly I think I had never felt so happy that I was born in America. Woe to all country folks that never saw this spot, never swept an enraptured gaze over the prospect that stretched beneath. I do believe Rome and Florence are suburbs compared to this capital of Nature's art.

The bluff was decked with great bunches of a scarlet variety of the milkweed, like cut coral, and all starred with a mysterious-looking dark flower, whose cup rose lonely on a tall stem. This had, for two or three days, disputed the ground with the lupine and phlox. My companions disliked, I liked it.

Here I thought of, or rather saw, what the Greek expresses under the form of Jove's darling, Ganymede, and the following stanzas took form.

Ganymede to his Eagle. Suggested by a Work of Thorwaldsen's.

Composed on the height called the Eagle's Nest, Oregon, Rock River, July 4th, 1843.

Upon the rocky mountain stood the boy,
A goblet of pure water in his hand;
His face and form spoke him one made for joy,
A willing servant to sweet love's command,
But a strange pain was written on his brow,
And thrilled throughout his silver accents now.

"My bird," he cries, "my destined brother friend,
O whither fleets to-day thy wayward flight?
Hast thou forgotten that I here attend,



UNTAINTED FOOD

UNTAINTED CLOTHING

From the full noon until this sad twilight?
A hundred times, at least, from the clear spring,
Since the fall noon o'er hill and valley glowed,
I've filled the vase which our Olympian king
Upon my care for thy sole use bestowed;
That, at the moment when thou shouldst descend,
A pure refreshment might thy thirst attend.

"Hast thou forgotten earth, forgotten me,
Thy fellow-bondsman in a royal cause,
Who, from the sadness of infinity,
Only with thee can know that peaceful pause
In which we catch the flowing strain of love,
Which binds our dim fates to the throne of Jove?"

"Before I saw thee, I was like the May,
Longing for summer that must mar its bloom,
Or like the morning star that calls the day,
Whose glories to its promise are the tomb;
And as the eager fountain rises higher
To throw itself more strongly back to earth,
Still, as more sweet and full rose my desire,
More fondly it reverted to its birth,
For what the rosebud seeks tells not the rose,
The meaning that the boy foretold the man cannot disclose.

"I was all Spring, for in my being dwelt
Eternal youth, where flowers are the fruit;
Full feeling was the thought of what was felt,
Its music was the meaning of the lute;
But heaven and earth such life will still deny,
For earth, divorced from heaven, still asks the question *Why?*"

"Upon the highest mountains my young feet
Ached, that no pinions from their lightness grew,
My starlike eyes the stars would fondly greet,
Yet win no greeting from the circling blue;
Fair, self-subsistent each in its own sphere,
They had no care that there was none for me;
Alike to them that I was far or near,
Alike to them time and eternity.

"But from the violet of lower air
Sometimes an answer to my wishing came;
Those lightning-births my nature seemed to share,
They told the secrets of its fiery frame,
The sudden messengers of hate and love,
The thunderbolts that arm the hand of Jove,
And strike sometimes the sacred spire,
And strike the sacred grove.

"Come in a moment, in a moment gone,



UNTAINTED CLOTHING

UNTAINTED FOOD

They answered me, then left me still more lone;
They told me that the thought which ruled the world
As yet no sail upon its course had furled,
That the creation was but just begun,
New leaves still leaving from the primal one,
But spoke not of the goal to which
My rapid wheels would run.

"Still, still my eyes, though tearfully,
I strained To the far future which my heart contained,
And no dull doubt my proper hope profaned.
"At last, O bliss! thy living form I spied,
Then a mere speck upon a distant sky;
Yet my keen glance discerned its noble pride,
And the full answer of that sun-filled eye;
I knew it was the wing that must upbear
My earthlier form into the realms of air.

"Thou knowest how we gained that beauteous height,
Where dwells the monarch, of the sons of light;
Thou knowest he declared us two to be
The chosen servants of his ministry,
Thou as his messenger, a sacred sign
Of conquest, or, with omen more benign,
To give its due weight to the righteous cause,
To express the verdict of Olympian laws.

"And I to wait upon the lonely spring,
Which slakes the thirst of bards to whom 't is given
The destined dues of hopes divine to sing,
And weave the needed chain to bind to heaven.
Only from such could be obtained a draught
For him who in his early home from Jove's own cup has quaffed
"To wait, to wait, but not to wait too long.
Till heavy grows the burden of a song;
O bird! too long hast thou been gone to-day,
My feet are weary of their frequent way,
The spell that opes the spring my tongue no more can say.

"If soon thou com'st not, night will fall around,
My head with a sad slumber will be bound,
And the pure draught be spilt upon the ground.
"Remember that I am not yet divine,
Long years of service to the fatal Nine
Are yet to make a Delphian vigor mine.
"O, make them not too hard, thou bird of Jove!
Answer the stripling's hope, confirm his love,
Receive the service in which he delights,
And bear him often to the serene heights,
Where hands that were so prompt in serving thee
Shall be allowed the highest ministry,
And Rapture live with bright Fidelity."



UNTAINED FOOD

UNTAINED CLOTHING

The afternoon was spent in a very different manner. The family whose guests we were possessed a gay and graceful hospitality that gave zest to each moment. They possessed that rare politeness which, while fertile in pleasant expedients to vary the enjoyment of a friend, leaves him perfectly free the moment he wishes to be so. With such hosts, pleasure may be combined with repose. They lived on the bank opposite the town, and, as their house was full, we slept in the town, and passed three days with them, passing to and fro morning and evening in their boats. To one of these, called the Fairy, in which a sweet little daughter of the house moved about lighter than any Scotch Ellen ever sung, I should indite a poem, if I had not been guilty of rhyme on this very page. At morning this boating was very pleasant; at evening, I confess, I was generally too tired with the excitements of the day to think it so.

The house—a double log-cabin—was, to my eye, the model of a Western villa. Nature had laid out before it grounds which could not be improved. Within, female taste had veiled every rudeness, availed itself of every sylvan grace.

In this charming abode what laughter, what sweet thoughts, what pleasing fancies, did we not enjoy! May such never desert those who reared it, and made us so kindly welcome to all its pleasures!

Fragments of city life were dexterously crumbled into the dish prepared for general entertainment. Ice-creams followed the dinner, which was drawn by the gentlemen from the river, and music and fireworks wound up the evening of days spent on the Eagle's Nest. Now they had prepared a little fleet to pass over to the Fourth of July celebration, which some queer drumming and fifing, from the opposite bank, had announced to be "on hand." We found the free and independent citizens there collected beneath the trees, among whom many a round Irish visage dimpled at the usual puffs of "Ameriky."

The orator was a New-Englander, and the speech smacked loudly of Boston, but was received with much applause and followed by a plentiful dinner, provided by and for the Sovereign People, to which Hail Columbia served as grace.

Returning, the gay flotilla cheered the little flag which the children had raised from a log-cabin, prettier than any president ever saw, and drank the health of our country and all mankind, with a clear conscience.

Dance and song wound up the day. I know not when the mere local habitation has seemed to me to afford so fair a chance of happiness as this. To a person of unspoiled tastes, the beauty alone would afford stimulus enough. But with it would be naturally associated all kinds of wild sports, experiments, and the studies of natural history. In these regards, the poet, the sportsman, the naturalist, would alike rejoice in this wide range of untouched loveliness.

Then, with a very little money, a ducal estate may be purchased, and by a very little more, and moderate labor, a family be



UNTAINTED CLOTHING

UNTAINTED FOOD

maintained upon it with raiment, food, and shelter. The luxurious and minute comforts of a city life are not yet to be had without effort disproportionate to their value. But, where there is so great a counterpoise, cannot these be given up once for all? If the houses are imperfectly built, they can afford immense fires and plenty of covering; if they are small, who cares, — with, such fields to roam in? in winter, it may be borne; in summer, is of no consequence. With plenty of fish, and game, and wheat, can they not dispense with a baker to bring "muffins hot" every morning to the door for their breakfast?

A man need not here take a small slice from the landscape, and fence it in from the obtrusions of an uncongenial neighbor, and there cut down his fancies to miniature improvements which a chicken could run over in ten minutes. He may have water and wood and land enough, to dread no incursions on his prospect from some chance Vandal that may enter his neighborhood. He need not painfully economize and manage how he may use it all; he can afford to leave some of it wild, and to carry out his own plans without obliterating those of Nature.

Here, whole families might live together, if they would. The sons might return from their pilgrimages to settle near the parent hearth; the daughters might find room near their mother. Those painful separations, which already desecrate and desolate the Atlantic coast, are not enforced here by the stern need of seeking bread; and where they are voluntary, it is no matter. To me, too, used to the feelings which haunt a society of struggling men, it was delightful to look upon a scene where Nature still wore her motherly smile, and seemed to promise room, not only for those favored or cursed with the qualities best adapting for the strifes of competition, but for the delicate, the thoughtful, even the indolent or eccentric. She did not say, Fight or starve; nor even, Work or cease to exist; but, merely showing that the apple was a finer fruit than the wild crab, gave both room to grow in the garden.

A pleasant society is formed of the families who live along the banks of this stream upon farms. They are from various parts of the world, and have much to communicate to one another. Many have cultivated minds and refined manners, all a varied experience, while they have in common the interests of a new country and a new life. They must traverse some space to get at one another, but the journey is through scenes that make it a separate pleasure. They must bear inconveniences to stay in one another's houses; but these, to the well-disposed, are only a source of amusement and adventure.

The great drawback upon the lives of these settlers, at present, is the unfitness of the women for their new lot. It has generally been the choice of the men, and the women follow, as women will, doing their best for affection's sake, but too often in heartsickness and weariness. Beside, it frequently not being a choice or conviction of their own minds that it is best to be here, their part is the hardest, and they are least fitted for it. The men can find assistance in field labor, and recreation



UNTAINTED FOOD

UNTAINTED CLOTHING

with the gun and fishing-rod. Their bodily strength is greater, and enables them to bear and enjoy both these forms of life. The women can rarely find any aid in domestic labor. All its various and careful tasks must often be performed, sick, or well, by the mother and daughters, to whom a city education has imparted neither the strength nor skill now demanded. The wives of the poorer settlers, having more hard work to do than before, very frequently become slatterns; but the ladies, accustomed to a refined neatness, feel that they cannot degrade themselves by its absence, and struggle under every disadvantage to keep up the necessary routine of small arrangements. With all these disadvantages for work, their resources for pleasure are fewer. When they can leave the housework, they have not learnt to ride, to drive, to row, alone. Their culture has too generally been that given to women to make them "the ornaments of society." They can dance, but not draw; talk French, but know nothing of the language of flowers; neither in childhood were allowed to cultivate them, lest they should tan their complexions. Accustomed to the pavement of Broadway, they dare not tread the wild-wood paths for fear of rattlesnakes! Seeing much of this joylessness, and inaptitude, both of body and mind, for a lot which would be full of blessings for those prepared for it, we could not but look with deep interest on the little girls, and hope they would grow up with the strength of body, dexterity, simple tastes, and resources that would fit them to enjoy and refine the Western farmer's life. But they have a great deal to war with in the habits of thought acquired by their mothers from their own early life. Everywhere the fatal spirit of imitation, of reference to European standards, penetrates, and threatens to blight whatever of original growth might adorn the soil. If the little girls grow up strong, resolute, able to exert their faculties, their mothers mourn over their want of fashionable delicacy. Are they gay, enterprising, ready to fly about in the various ways that teach them so much, these ladies lament that "they cannot go to school, where they might learn to be quiet." They lament the want of "education" for their daughters, as if the thousand needs which call out their young energies, and the language of nature around, yielded no education. Their grand ambition for their children is to send them to school in some Eastern city, the measure most likely to make them useless and unhappy at home. I earnestly hope that, ere long, the existence of good schools near themselves, planned by persons of sufficient thought to meet the wants of the place and time, instead of copying New York or Boston, will correct this mania. Instruction the children want to enable them to profit by the great natural advantages of their position; but methods copied from the education of some English Lady Augusta are as ill suited to the daughter of an Illinois farmer, as satin shoes to climb the Indian mounds. An elegance she would diffuse around her, if her mind were opened to appreciate elegance; it might be of a kind new, original, enchanting, as different from that of the



UNTAINTED CLOTHING

UNTAINTED FOOD

city belle as that of the prairie torch-flower from the shop-worn article that touches the cheek of that lady within her bonnet.

To a girl really skilled to make home beautiful and comfortable, with bodily strength to enjoy plenty of exercise, the woods, the streams, a few studies, music, and the sincere and familiar intercourse, far more easily to be met with here than elsewhere, would afford happiness enough. Her eyes would not grow dim, nor her cheeks sunken, in the absence of parties, morning visits, and milliners' shops.

As to music, I wish I could see in such places the guitar rather than the piano, and good vocal more than instrumental music.

The piano many carry with them, because it is the fashionable instrument in the Eastern cities. Even there, it is so merely from the habit of imitating Europe, for not one in a thousand is willing to give the labor requisite to insure any valuable use of the instrument.

But out here, where the ladies have so much less leisure, it is still less desirable. Add to this, they never know how to tune their own instruments, and as persons seldom visit them who can do so, these pianos are constantly out of tune, and would spoil the ear of one who began by having any.

The guitar, or some portable instrument which requires less practice, and could be kept in tune by themselves, would be far more desirable for most of these ladies. It would give all they want as a household companion to fill up the gaps of life with a pleasant stimulus or solace, and be sufficient accompaniment to the voice in social meetings.

Singing in parts is the most delightful family amusement, and those who are constantly together can learn to sing in perfect accord. All the practice it needs, after some good elementary instruction, is such as meetings by summer twilight and evening firelight naturally suggest. And as music is a universal language, we cannot but think a fine Italian duet would be as much at home in the log cabin as one of Mrs. Gore's novels.

The 6th of July we left this beautiful place. It was one of those rich days of bright sunlight, varied by the purple shadows of large, sweeping clouds. Many a backward look we cast, and left the heart behind.

Our journey to-day was no less delightful than before, still all new, boundless, limitless. Kinmont says, that limits are sacred; that the Greeks were in the right to worship a god of limits. I say, that what is limitless is alone divine, that there was neither wall nor road in Eden, that those who walked, there lost and found their way just as we did, and that all the gain from the Fall was that we had a wagon to ride in. I do not think, either, that even the horses doubted whether this last was any advantage.

Everywhere the rattlesnake-weed grows in profusion. The antidote survives the bane. Soon the coarser plantain, the "white man's footstep," shall take its place.

We saw also the compass-plant, and the Western tea-plant. Of



UNTAINTED FOOD

UNTAINTED CLOTHING

some of the brightest flowers an Indian girl afterwards told me the medicinal virtues. I doubt not those students of the soil knew a use to every fair emblem, on which we could only look to admire its hues and shape.

After noon we were ferried by a girl (unfortunately not of the most picturesque appearance) across the Kishwaukie, the most graceful of streams, and on whose bosom rested many full-blown water-lilies, – twice as large as any of ours. I was told that, *en revanche*, they were scentless, but I still regret that I could not get at one of them to try. Query, did the lily fragrance which, in the miraculous times, accompanied visions of saints and angels, proceed from water or garden lilies?

Kishwaukie is, according to tradition, the scene of a famous battle, and its many grassy mounds contain the bones of the valiant. On these waved thickly the mysterious purple flower, of which I have spoken before. I think it springs from the blood of the Indians, as the hyacinth did from that of Apollo's darling.

The ladies of our host's family at Oregon, when they first went, there, after all the pains and plagues of building and settling, found their first pastime in opening one of these mounds, in which they found, I think, three of the departed, seated, in the Indian fashion.

One of these same ladies, as she was making bread one winter morning, saw from the window a deer directly before the house. She ran out, with her hands covered with dough, calling the others, and they caught him bodily before he had time to escape. Here (at Kiskwaukie) we received a visit from a ragged and barefooted, but bright-eyed gentleman, who seemed to be the intellectual loafer, the walking Will's coffee-house, of the place. He told us many charming snake-stories; among others, of himself having seen seventeen young ones re-enter the mother snake, on the approach of a visitor.

This night we reached Belvidere, a flourishing town in Boon County, where was the tomb, now despoiled, of Big Thunder. In this later day we felt happy to find a really good hotel.

From this place, by two days of very leisurely and devious journeying, we reached Chicago, and thus ended a journey, which one at least of the party might have wished unending.

I have not been particularly anxious to give the geography of the scene, inasmuch as it seemed to me no route, nor series of stations, but a garden interspersed with cottages, groves, and flowery lawns, through which a stately river ran. I had no guide-book, kept no diary, do not know how many miles we travelled each day, nor how many in all. What I got from the journey was the poetic impression of the country at large; it is all I have aimed to communicate.

The narrative might have been made much more interesting, as life was at the time, by many piquant anecdotes and tales drawn from private life. But here courtesy restrains the pen, for I know those who received the stranger with such frank kindness would feel ill requited by its becoming the means of fixing many



UNTAINTED CLOTHING

UNTAINTED FOOD

spy-glasses, even though the scrutiny might be one of admiring interest, upon their private homes.

For many of these anecdotes, too, I was indebted to a friend, whose property they more lawfully are. This friend was one of those rare beings who are equally at home in nature and with man. He knew a tale of all that ran and swam and flew, or only grew, possessing that extensive familiarity with things which shows equal sweetness of sympathy and playful penetration. Most refreshing to me was his unstudied lore, the unwritten poetry which common life presents to a strong and gentle mind. It was a great contrast to the subtleties of analysis, the philosophic strainings of which I had seen too much. But I will not attempt to transplant it. May it profit others as it did me in the region where it was born, where it belongs.

The evening of our return to Chicago, the sunset was of a splendor and calmness beyond any we saw at the West. The twilight that succeeded was equally beautiful; soft, pathetic, but just so calm. When afterwards I learned this was the evening of Allston's death, it seemed to me as if this glorious pageant was not without connection with that event; at least, it inspired similar emotions, — a heavenly gate closing a path adorned with shows well worthy Paradise.

August: The trusteeship of the [Association of Industry and Education](#) outside [Northampton](#) was transferred to [George W. Benson](#) and [David Mack](#) with a balance due of \$9,564.²⁸ on the various 2d mortgages — plus, since only about \$20,000.⁰⁰ of investment had been subscribed, a considerable liability on the originally agreed purchase price, approaching \$30,000.⁰⁰, to the previous owners of the facilities.

August 1, Tuesday: [Henry Thoreau](#) wrote to [John L. O'Sullivan](#) from Staten Island as the August issue of his magazine was making its rounds:

US MAG & DEM. REV.

Staten Island Aug. 1st

Dear Sir,

I have not got Mr. Etzlers book nor can I tell where it is to be found — the copy which I used in the spring was sent from England to Mr R W Emerson by Mr Alcott But you must not think too seriously of it— I believe my extracts are rather too favorable, beside being improved by the liberties I have taken. I dont wonder that you find much to object to in the remarks I sent you If I remember them they content me perhaps as little as they do yourself yet for the general tenor of them I suppose I should not alter it.

If I should find any notes on nature in my Journal which I think will suit you I will send them.—

I am at present Reading Greek Poetry— Would a translation—(in the manner of Prometheus Bound in the Dial which you may have seen of some old drama— be suited to your Review—?



UNTAINTED FOOD

UNTAINTED CLOTHING

Please send the Mss. to Wall st as soon as convenient. I expect to remain in this vicinity for some time and shall be glad to meet you in New York—

BRONSON ALCOTT

JOHN ADOLPHUS ETZLER



UNTAINED CLOTHING

UNTAINED FOOD

A large assembly in [Northampton](#) welcomed the 10th anniversary of the [emancipation](#) of the slaves of the British West Indies. Would it have been this occasion that spurred a correspondent of Lewis Tappan's [Journal of Commerce](#) to write criticizing the sort of "Wild, insane, **brutal**" white men who could see their way clear to escort white "refined ladies" to "meet and associate with the vulgar unionists **of all colors** that make up these Associations." This correspondent noted that he himself had observed, at a community dining hall, "one of the accomplished and lovely daughters" of a member of the [Association of Industry and Education](#), seated directly across the table from "a large **male negro!**"

In [New Bedford, Massachusetts](#), the first large-scale gala featuring a picnic and a parade seems to have taken place in this year, under the auspices of the Friends of Liberty.

[Frederick Douglass](#) completed his lecturing in Syracuse, New York and moved on toward Rochester.



[HDT](#)[WHAT?](#)[INDEX](#)

UNTAINTED FOOD

UNTAINTED CLOTHING

Abraham Lincoln's 1st child, Robert Todd Lincoln, was born.



October: Two days of heavy rain caused such a rise in the Mill River near [Northampton](#) that the entrance to the old oil mill's power canal was washed out, and the canal bank was breached in several places. It was feared that the sawmill, standing in the midst of the flow, would be washed downstream. The members of the [Association of Industry and Education](#) spent a frantic Sunday evening carrying stuff from the brick factory building itself to higher ground.

October 13, Friday-14, Saturday: At the National Convention of Silk Growers and Silk Manufacturers, held in New-York, the [Reverend William Adam](#) reported that the [Association of Industry and Education](#) outside [Northampton](#) had been able to raise 44 pounds of [silk](#) from 5 acres of mulberry bushes, for an average yield of 8.8 pounds per acre.



UNTAINTED CLOTHING

UNTAINTED FOOD

October 15, Sunday: [John Foster](#) died at the place that had for 22 years been his home, at Stapleton near Bristol, England.

Despite determined opposition, a new constitution was adopted by the Stock Company of the [Association of Industry and Education](#) outside [Northampton](#), according to which contrary to the previous document all members were to have equal say in the decision-making process regardless of the fact that the members had different amounts of money invested. Despite inequality of investment, any net profits were to be distributed equally to all participants, and any dividends were to be proportional only to the number of hours a person had actually labored. This new constitution was to go into effect at the beginning of the next calendar year. The work week was set at 60 hours, with allowances for disability, but since “all were interested in all,” the enforcement of this work week would be social rather than by the cutting of allowances for failure to work. At the end of each accounting period any surplus would be reallocated without taking into account the differing levels of investment which had been created the community. There would be no more of this business of “votes to Dollars.” In a spirit of true Christianity, stockholders were in effect seeing their investments confiscated by majority rule. The rewards of association should go not to those who already had the most but, in the phrase of the disowned Quaker [William Bassett](#), to those “that **needed most**.” Bassett, who had once been the manager of a shoe factory employing 150 laborers, could not have sounded more like a communist had he been a devotee of Marx and Engels: “I could not reconcile with my ideas of justice the inequality that existed between the employer and the employee.... [I] became convinced that the evils which I saw and deplored were inherent in the system and that no remedy could be provided but in **its** subversion.”

COMMUNITARIANISM



And in fair days as well as foul we walked up the country — until from Merrimack it became the Pemigewasset that leaped by our side — and when we had passed its fountain-head the wild Amonoosuck whose puny channel we crossed at a stride guiding us to its distant source among the mountains until without its guidance we reached the summit of agiocochook.

But why should we take the reader who may have been tenderly nurtured — through that rude country — where the crags are steep and the inns none of the best, and many a rude blast would have to be encountered on the mountain side.

October 28, Saturday: The Industrial Community of the [Association of Industry and Education](#) outside [Northampton](#) also voted to accept the new constitution, thus effectively merging the two previous governing bodies (the Stock Company of members who were primarily investors and the Industrial Community of members who were primarily laborers) into one democratic assembly. This new constitution was to go into effect at the beginning of the next calendar year.

COMMUNITARIANISM

UNTAINTED FOOD

UNTAINTED CLOTHING

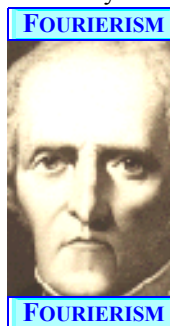
Late in the year: While traveling and testifying through southern New England, [Sojourner Truth](#) had met the abolitionist [George W. Benson](#) of the [Association of Industry and Education](#), who had introduced her to



William Lloyd Garrison of the antislavery movement. After a period of itinerant preaching she was near Springfield MA and, after considering spending the winter months at the intentional community of the Shakers at Enfield and the intentional community of Fruitlands at Harvard, Massachusetts, at the suggestion of some Second Adventists friends in Springfield she turned up one day at the Association.

COMMUNITARIANISM

During this winter, not only in the fields of the Association at [Northampton](#) but across New England, many of the recently introduced and carefully nurtured mulberry trees were dying. During this winter, also, and into this fatal spring in which the mulberries were refusing to come into leaf, James Boyle of the Association was preparing his book SOCIAL REFORM, heavily informed not only by Fourierism but also by perfectionism and nonresistance. For this new “Divine Order of society” he was, guess what, using the name “Association.”



The Association consisted of “Friends of a Reorganization of Society that shall Substitute Fraternal Co-operation for Antagonistic Selfishness; a Religious Consecration of Life and Labor, Soul and Body, Time and Eternity, in Harmony with the Laws of God and of Life, instead of Fragmentary, Spasmodic Piety.”²⁰

20. The FRSSFCASRCLLSBTEHLGLFSP (don’t try to pronounce this at home).



UNTAINED CLOTHING

UNTAINED FOOD

It would probably be early in 1844 when Truth would reach there. Unfortunately, due to the excessive wage demands and the voting restrictions placed upon capitalists and the problems with the mulberry seedlings, the financial prospects of the association would already have collapsed well prior to her arrival, so the only phase in which she would be able to participate would be the mopping-up phase.

December: At a Fourierist convention in Worcester held for the purpose of “reorganizing” humans into groupings “in which all may have a **common interest**,” [George W. Benson](#) of the [Association of Industry and Education](#) at [Northampton](#) and 14 others founded a new society to be designated “the Friends of Social Reform.” Then there was a week-long series of lectures on “associationism.”



COMMUNITARIANISM

[HDT](#)[WHAT?](#)[INDEX](#)

UNTAINTED FOOD

UNTAINTED CLOTHING

1844

From this year into 1846 [Sojourner Truth](#) would be a member of the utopian [Association of Industry and Education](#) there in Northampton. Upon the breakup she would become a housekeeper “in the role of guest” in the home of [George W. Benson](#) there.



After being [disowned](#) as a [Quaker](#) on account of his abolitionist activities, [William Bassett](#) joined the [Association of Industry and Education](#) in [Florence](#), Massachusetts. Describing his disownment by the Lynn MA monthly meeting of the [Religious Society of Friends](#), he commented that he was being “cast out of one of the ‘little cabins’ of sectarianism” into “Christianity itself.”

January 2, Monday: The new constitution of the [Association of Industry and Education](#) having been allowed to come into effect, some investing members withdrew as they had warned, taking their capital with them. The [Reverend William Adam](#) was among those who withdrew at this point, wisely, as it would turn out. This [Northampton](#) community’s investment was down from \$20,000 to \$17,000 while the debt had risen to around \$30,000.

[COMMUNITARIANISM](#)



UNTAINTED CLOTHING

UNTAINTED FOOD

January 15, Monday: 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."



COMMUNITARIANISM

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



UNTAINTED FOOD

UNTAINTED CLOTHING

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.

January 20, Saturday: Attempts had been made by this point, by the [Association of Industry and Education](#), to entice Bronson Alcott to come to [Northampton](#) and assume the headmastership of its school: "If Mr. Alcott should come ... we have it in contemplation of hiring ... a large house adjoining our premises for the better accommodation of the Educational Department." (Nothing would come of this, so the position would be offered to the Reverend Samuel Joseph May, but nothing would come of that either.)

[COMMUNITARIANISM](#)



UNTAINTED CLOTHING

UNTAINTED FOOD

April 28, Sunday: At an evening antislavery meeting in the [Northampton](#) town hall, the fugitive from justice [Frederick Douglass](#) spoke for all of three hours. (Presumably it was during one of the lectures on or about this date, that the stone was hurled at him which is now in the possession of the Stetson family of Northampton.) There were performances by the Hutchinson Family Singers. (Possibly also this was what caused the Boston [Atlas](#) to



report that during the visit by the Hutchinson family to this community made up of “all colors, from jet black

[HDT](#)[WHAT?](#)[INDEX](#)

UNTAINTED FOOD

UNTAINTED CLOTHING

to pure white,” the young singer Abby Hutchinson “was gallanted to her hotel by one of its members, and he



a huge **black man!**”) During this month, however, [Samuel L. Hill](#), [David Mack](#), Hall Judd, and Hiram Wells were coming dangerously close to declaring their [Association of Industry and Education](#) a hopeless failure, and perhaps were restrained only by an optimistic report from [George W. Benson](#) that not only was he attracting additional “pledges” of financing but also that in fact 17 new families were due to arrive within the next few months.

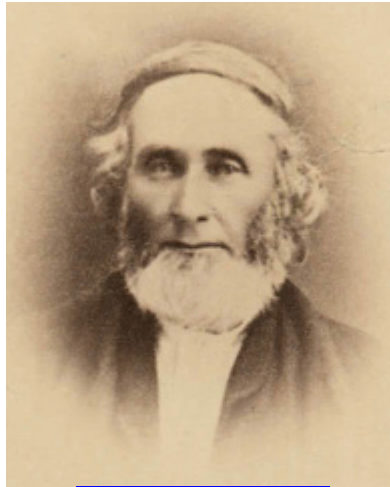
[COMMUNITARIANISM](#)



UNTAINED CLOTHING

UNTAINED FOOD

June: In [Northampton](#), [George W. Benson](#) made a kind offer to buy out the [Association of Industry and Education](#) and convert its facilities into a private manufacturing corporation — but 26 members, a large majority, would decline this salvation.



COMMUNITARIANISM









UNTAINTED FOOD

UNTAINTED CLOTHING

Summer: James Boyle's book SOCIAL REFORM, heavily informed not only by [Fourierism](#) but also by perfectionism and nonresistance, was published. For this new "Divine Order of society" he was using the name "Association," but the book was not an advocacy of the practical mix of sentiments which had created the [Association of Industry and Education](#) of which he was then a member as this association had never explicitly embraced any of the principles, or even the mindset, of Fourierism. His message was being well received at [Brook Farm](#) — but not at home. The Hutchinson Family Singers, returning to their family farm in Milford NH from their visit to [Northampton](#), decided that for a trial period of one year they would convert their farm into a collective similar to the NAIE (rather than one similar to the Divine order of Fourierist society championed by Boyle and being implemented at Brook Farm).

[COMMUNITARIANISM](#)

According to page 80 of Larry J. Reynolds's influence study EUROPEAN REVOLUTIONS AND THE AMERICAN LITERARY RENAISSANCE (New Haven CT: Yale UP, 1988), [Nathaniel Hawthorne](#)'s sick ambivalences and manly defenses are readily to be discerned:

In the summer of 1844, while the Hawthornes were still at the Old Manse, [Margaret Fuller](#), who was friends with them both, came to visit, and it was then that [Nathaniel](#) became most intimate with her. Throughout the month of July,  they went boating at dusk on the Concord, took moonlit walks through the woods, and conversed at length on a variety of subjects. ([Sophia Peabody Hawthorne](#) was occupied with the new baby, [Una Hawthorne](#).) And, surprisingly, given his reserve and shyness, it was Hawthorne who initiated many of their hours alone together. After Fuller moved to New York City that fall  and thence to Europe and Rome, she and Hawthorne never saw one another again; however, ten years after her death, Hawthorne in a long and famous passage in his Italian notebook ridiculed her husband and called her "a great humbug" with a "defective and evil nature."  This outburst seems inexplicable, given Hawthorne's previous friendliness, but it does make sense if one sees it as motivated by guilt and anger about his attraction to her. As Paula Blanshard has pointed out, "There is no possible way that anyone can accuse Margaret of being evil — if he is thinking of Margaret herself. But Hawthorne was not; he was thinking of what she represented to him." During the summer of 1849, when Fuller and her fellow republicans  fought their losing battle against the invading French,  capturing the attention and admiration of the American public, Hawthorne certainly noticed, and when he wrote THE SCARLET LETTER several months later,  he then too had in mind what Fuller represented: a female revolutionary trying to overthrow the world's most prominent politico-religious leader, a freethinking temptress who had almost subverted his right-minded thoughts and feelings.



UNTAINTED CLOTHING

UNTAINTED FOOD

August: At some time during this month, after encountering [Frederick Douglass](#), [Waldo Emerson](#) would muse on the threat that dark persons might skulk in the night equipped with lucifer matches to destroy one's property and knives to shed one's blood. The white planters, it seems, were endangering us all, by permitting the presence of such outraged persons in this New World.

The planter does not want slaves: give him money: give him a machine that will provide him with as much money as the slaves yield, & he will thankfully let them go: he does not love whips, or usurping overseers, or sulky swarthy giants creeping round his house & barns by night with lucifer matches in their hands & knives in their pockets. No; only he wants his luxury, & he will pay even this price for it.



At some point during this month there was a meeting of the black citizens of [Northampton](#), presided over by the virtually blind masseur [David Ruggles](#), with an address by the recently escaped slave Stephen C. Rush who at this point was learning to read and write. (There appears to be no record that afterward the more sultry and gigantic of these swarthy citizens of the town did any skulking through the night to destroy the property of white citizens with lucifer matches, or shed the blood of white citizens with knives. Go figure. :-)



UNTAINTED FOOD

UNTAINTED CLOTHING

September: At some point during this period, Dolly Witter Stetson of the [Association of Industry and Education](#) would be writing to her husband James A. Stetson, who was on the road selling the [silk](#) that had been produced. Since a public performance of sorts by [Sojourner Truth](#) is instanced in this letter, I will include it arbitrarily here — as an illustration of how difficult it has been to chronologize the gradual onsets of various forms of Truth’s public persona:

On Thursday Mr. Hammond’s little child passed to the — land. It has been a great suffering, a long time — its flesh was all wasted off its body, the funeral was Thursday 4 o’clock p.m. — Mary Bryant composed a hymn which was sung by the young people at the funeral, another hymn selected by Mrs. Hammond was sung. Remarks were made by Mr. Boyle Mach and Bassett. Sojourn also spoke with feeling and sang something on the death of an infant — The services were said to be very solemn and inspire — it rained very fast and I did not go over — Each of the children belonging to the junior and infant class had bouquets of evergreen and flowers mingled which they had intended to have thrown into the grave upon the coffin but as it rained they put them into the coffin as they went to look at the corpse. Last evening after the funeral, two of Sojourner’s daughters came from New York — [T]heir meeting was very affecting ... one of them came like the prodigal son having disobeyed her mother and had gone to live with a man who is a widower — and under promise of marrying her kept her to take care of his family and I do not know what more until she became afraid of him and he abused her shamefully some friends of Sojourners rescued her from his grasp and wrote up to see if she could come here. They said she could and her sister came to accompany her ... they are two fine looking negros as you every saw and are energetic like their mother.

There was a meeting in [Northampton](#) to protest the case of the Reverend Charles T. Torrey and the branded



hand case of Captain Jonathan Walker of Harwich MA, presided over by [David Ruggles](#), with an address by [Sojourner](#) on “the practical workings of slavery in the North.” This is likely to have been Truth’s first public antislavery address as such.

[HDT](#)

[WHAT?](#)

[INDEX](#)

UNTAINTED CLOTHING

UNTAINTED FOOD





UNTAINTED FOOD

UNTAINTED CLOTHING



Abolitionism's Martyrs

[Elijah Lovejoy](#)

Charles Torrey

Seth Concklin

Alanson Week

Aaron Burr

George Thompson

Calvin Fairbanks

Delia Ann Webster

Asa Mahon

Daniel Drayton

Jonathan Walker

John Brown



UNTAINTED CLOTHING

UNTAINTED FOOD

October: Despite all their boasting that they had realized “net profit on capital investment in silk growing 37¹/₂ percent,” there had been such other expenses and losses incident to their operation that the Association of Industry and Education near Northampton had to take out yet another mortgage, for \$8,000.⁰⁰.

COMMUNITARIANISM

Winter: The Association of Industry and Education near Northampton at this point had 120 members:

COMMUNITARIANISM

Membership

April 1842	41
May 1842	65
End of 1842	83
June 1843	113
Winter 1844	120
Spring 1845	120

December 23, Sunday: Bronson Alcott having decided against the headmastership of the school at the Association of Industry and Education near Northampton, an attempt was made to obtain the Reverend Samuel Joseph May “upon pleasant and agreeable terms.” This also would fail, presumably because of concern for the general financial situation of the Association, and the school would continue under the care of the Macks. By this point it had become clear that the failure to raise the additional \$25, 000 to complete the originary purchase transaction meant that none of the subscriptions to date obtained could be made to be binding. Upon this finding, many members would wisely cut their losses by withdrawing.

LUCY MACK

DAVID MACK

COMMUNITARIANISM



UNTAINTED FOOD

UNTAINTED CLOTHING

1845

Erasmus Darwin Hudson attempted to persuade a black female slave to escape from her master while they were residing in a [Northampton](#) hotel. The slaveholder got wind of this and filed a complaint with the police, whereupon his slave, Linda, denied to the local police that she had been considering escaping from her owner. The legalities of this would drag on for years before Hudson would be convicted of attempting to alienate the affections of an enslaved person (or something, who knows what), fined, and, upon his refusal to pay any fine, temporary imprisonment.

In this year in this town, also, upon the occasion of a meeting of the black citizens, a ridiculing program poster would be circulated through the town by its white citizens.

On the basis of an engraving that had been created by William Henry Bartlett, a folk artist, Thomas Chambers, did a folksy “View from Mount Holyoke” replete with little white houses and sailboats, and a Frenchman who

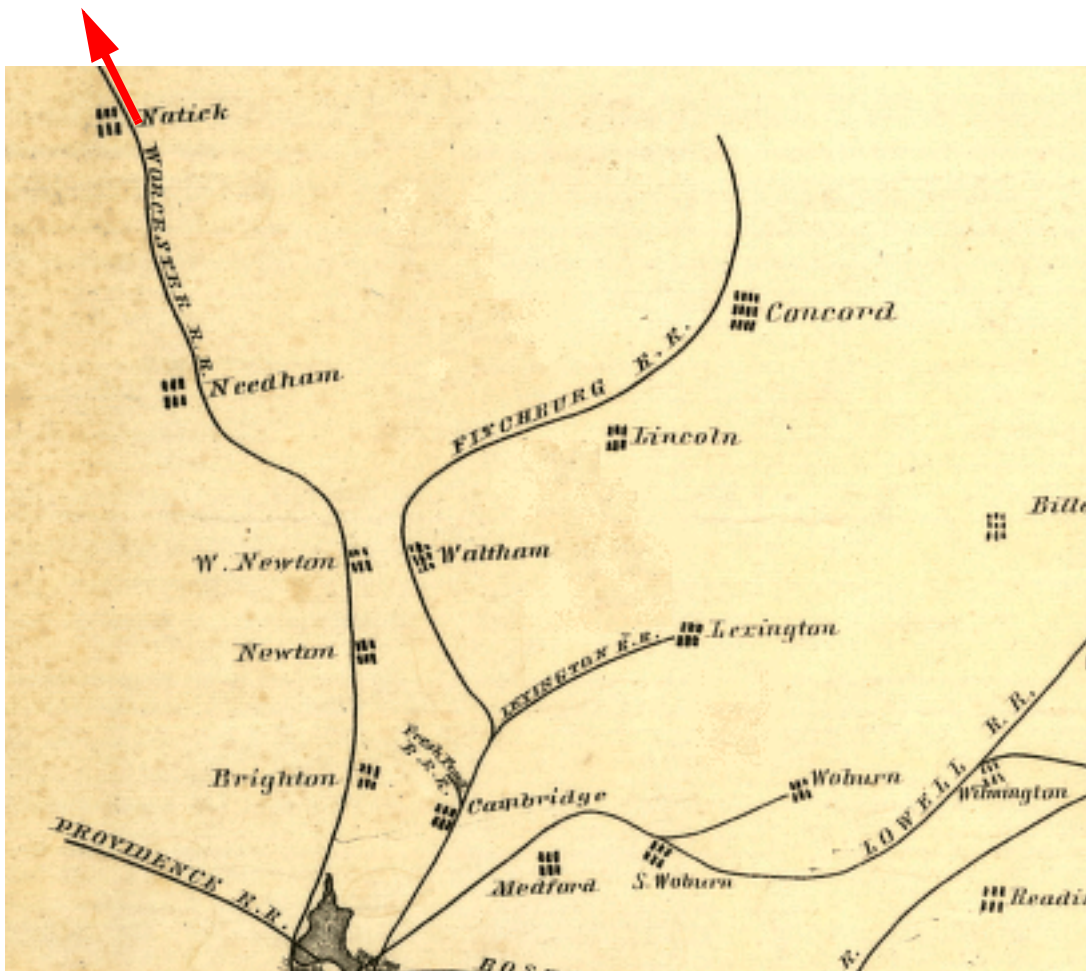
UNTAINTED CLOTHING

UNTAINTED FOOD

had never visited the US, Victor de Grailly, also did a painting of the Oxbow. (It didn't matter to either of these fantasizing gents, that some years earlier the actual Oxbow in its actual beauty had been destroyed.)

It was at about this point in time that George C. Ewing realized the potential of the great falls of the Connecticut River and the "Field" and conceived the idea of the planned industrial city that would become Holyoke.

The railroad reached all the way from Boston to Northampton:



In Northampton, the Smith Charities foundation was established. Attorneys Rufus Choate and [Daniel Webster](#) visited town in connection with the Smith will case.



UNTAINTED FOOD

UNTAINTED CLOTHING

March: The Commonwealth of Massachusetts would soon be beginning a 50-cents-per-pound bounty on raw [silk](#) produced in the state, but by this point the [Association of Industry and Education](#) had entirely ceased to strip silk from its own mulberry-worm cocoons in [Northampton](#) and had begun to purchase its raw silk overseas. The Association at this point despite considerable desertions was managing to hold steady at 120 members by constant recruitment of new gullible recruits:

Membership

April 1842	41
May 1842	65
End of 1842	83
June 1843	113
Winter 1844	120
Spring 1845	120

During this month, with roughly only half of the Association's members being adults, [David Mack](#) proposed that silk production be maintained by requiring every child over 6 years of age to labor for 50 hours every week at the factory. (*Ou sont l'idealismus d'antan?*) Education had fallen by the wayside, out of the sheerest necessity under their load of capital debt. The family of James Kerr withdrew from the association, complaining that at night their children were far too exhausted by the constant labor to be able to do any real studying.

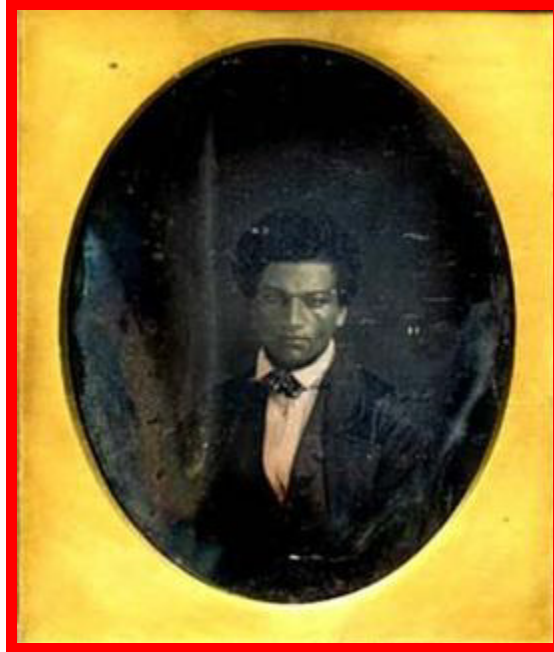
[COMMUNITARIANISM](#)



UNTAINTED CLOTHING

UNTAINTED FOOD

June 12, Thursday: Frederick Douglass lectured at Albany NY's City Hall.



[Sophia Foord](#) withdrew as a member of the [Association of Industry and Education](#) in [Florence](#), a suburb of [Northampton](#), Massachusetts. (Her name had been entered on the association's ledger as "Foorde." She had been with them for slightly longer than two years, teaching their children.)

Summer: The debt of the [Association of Industry and Education](#) near [Northampton](#) amounted at this point to \$39,196. (The first public mention in America of the phrase "manifest destiny" might as well have meant "This idealistic little community is manifestly destined to go belly up.")

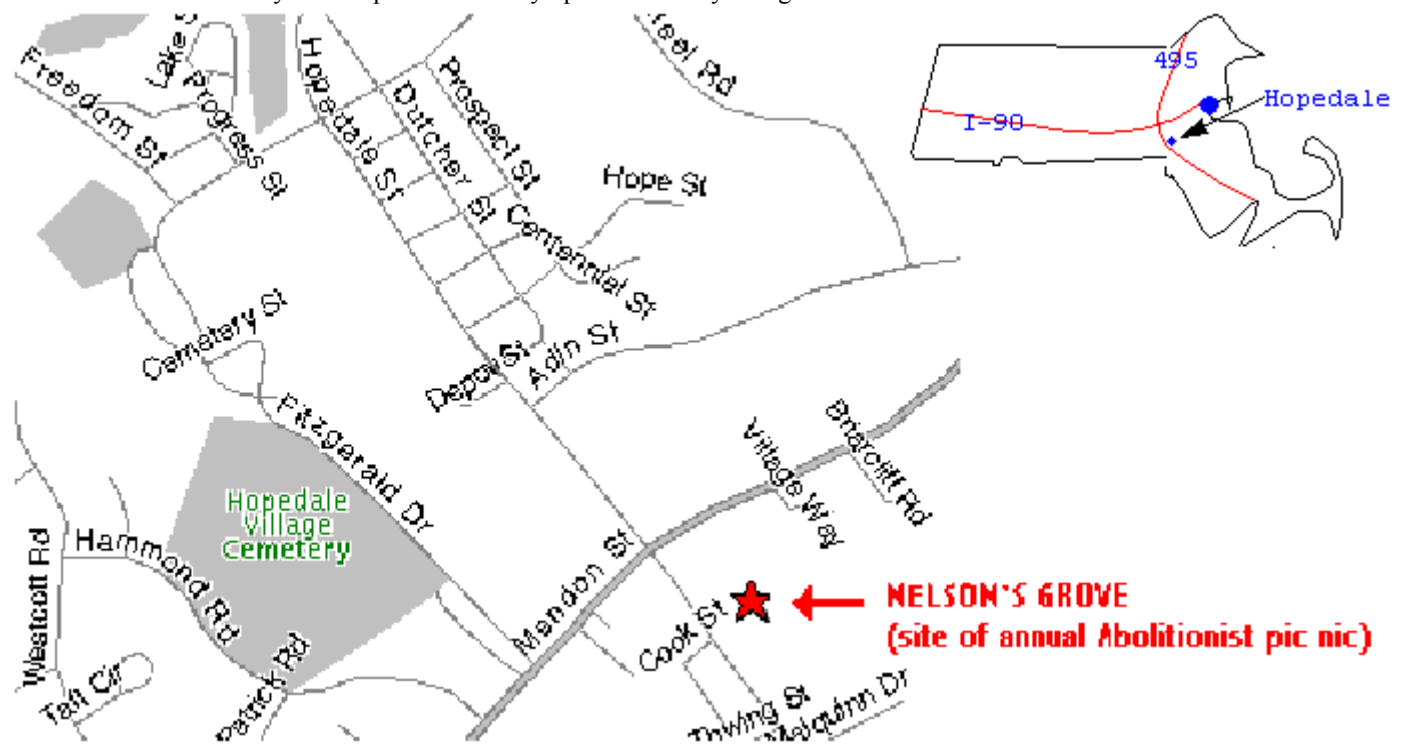
September 5, Friday: The family of [Lucy Maria Kollock Brastow Mack](#) and [David Mack](#) withdrew from the [Association of Industry and Education](#) near [Northampton](#) in favor of the Wesselhoeft Water Cure of Brattleboro, Vermont.

October 1, Wednesday: At the [Association of Industry and Education](#) near [Northampton](#), [George William Benson](#) withdrew in order to organize, with additional outside funding, a Bensonville Manufacturing Company that would use the use the NAIE's 4-story factory to loom not innocent [silk](#) but slavery-produced cotton.

UNTAINTED FOOD

UNTAINTED CLOTHING

November: Erasmus Darwin Hudson, formerly of the [Association of Industry and Education](#) near [Northampton](#), while visiting the [Hopedale](#) community at Mendon near Worcester, met Robert Dale Owen. This idealistic reformer had at this point grown too old to sustain any optimism, and their topic of discussion would be not the idealistic community but the paternalistically operated factory village.



COMMUNITARIANISM



UNTAINTED CLOTHING

UNTAINTED FOOD

1846

With the completion of the new rail link between Springfield and Greenfield, the town of [Northampton](#), in between these two cities, began to experience a great surge of economic activity. There were more new house starts in this year in the town than in any three years together since 1830. Things were booming again. It would be a good year in which a commercial enterprise that had the advantage of being well managed might purchase cheap the lands and equipment and physical plant of a failed idealistic social experiment. However, the Valentine & Sowerby Company of the town received a “2d-best” silver medal from the American Institute of New York for its [sewing-silk](#). (This private commercial enterprise was a direct local competitor of the [Association of Industry and Education](#). Is this the Grim Reaper knocking at the door, or what?) For the children of the Association their previous more lenient schedule of morning education and afternoon and evening labor had, due to financial pressures, disappeared, and they were reduced to laboring all day six days a week in the Cocoonery and receiving their instructions only after supper until their bedtime.

Communal and Utopian Startups

Period	Startups
1841-1845	47
1846-1850	13
1851-1855	14

ONEIDA COMMUNITY

EAGLESWOOD

HOPEDALE

As this Association of Industry and Education broke up, [Sojourner Truth](#) would transit to being a housekeeper “in the role of guest” in the home of George Benson. Although Mau Mau chose not to dwell on this in her NARRATIVE, three of her offspring, Elizabeth Gedney, Sophia, and Jane, were with her in Northampton. [David Ruggles](#) made a present to Elizabeth, 21 years of age, of a shawl worth \$2.⁵⁰, a quite substantial amount of



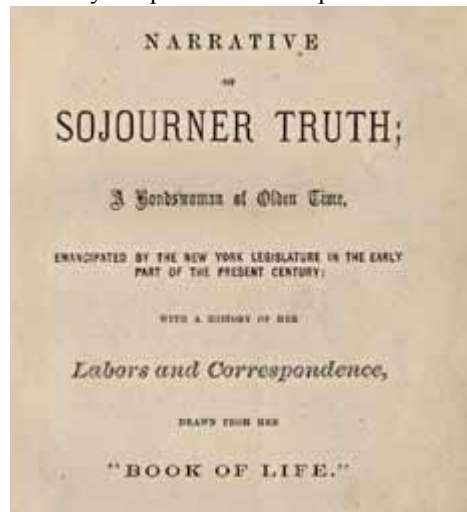
UNTAINTED FOOD

UNTAINTED CLOTHING

money, several days' income, so he must have felt an attraction.²¹



When [Olive Gilbert](#) began in this year to write down the illiterate Truth's stories about herself, one editorial remark in her preparation of the narrative would be something to the effect that the young women were suffering themselves to be "drawn by temptation into the paths of the destroyer."



In the course of writing out this narrative of the life of Sojourner Truth, Olive Gilbert would spend several years in Daviess County on the Ohio River in northwestern Kentucky where her half-brother George Scarborough lived (presumably she would have been there as a governess for someone's children), a venue in which she would have ample opportunities to make personal observations of harsh realities since roughly a third of the local population was enslaved, and since in that period there was epidemic fear of having one's slaves stolen away by agents of the Underground Railroad.

April: On the basis of the hydropathic regime that had seemed to have been of benefit to himself, which he had received by letters of instruction from Dr. David Wesselhoelt of Boston, [David Ruggles](#) of the [Association of Industry and Education](#) was preparing to open his own water-cure establishment near [Northampton](#).



21. [Ruggles](#) would die, and Elizabeth Gedney would marry a man named Banks in Connecticut in 1850 and bear him a child.



UNTAINTED CLOTHING

UNTAINTED FOOD

June 29, Monday: The Bensonville Manufacturing Company of [George W. Benson](#) purchase the eastern side of the [Association of Industry and Education](#) properties for about \$30,500, thus liquidating a significant portion of that association's debt.

[NORTHAMPTON MA](#)

Brevet Major General Zachary Taylor was anointed "general of the line."

August: [David Ruggles](#) of the [Association of Industry and Education](#) received investments totaling \$2,000 from various townspeople of [Northampton](#) to expand the facilities of his water cure establishment.



September: Attempts to dispose of the remainder of the [Association of Industry and Education](#)'s stock having proven to be quite fruitless, such attempts were finally abandoned. After mortgaging the remaining western side of their properties to Amherst College for \$10,000, the holdout members of the association were effectively assetless yet faced a residual paper debt of some \$40,000. Would any of these idealists be faced with Debtors' Prison?

[NORTHAMPTON MA](#)
[COMMUNITARIANISM](#)

November 7, Saturday: In [Northampton](#), the [Association of Industry and Education](#) finally reached its decision to abandon. They voted to acknowledge that fact that as of November 1st, all "allowances for the subsistence of members" had had to be discontinued. In this strait, some members were insisting that their failure had been due to God's displeasure at certain other members having danced and played at cards, yet "the financial foundation had been insufficient from the beginning and the policy of continual expansion coupled with the complete lack of any effort to liquidate the debt could hardly have led to anything but failure."²²

Winter: At free black [David Ruggles](#)'s water cure establishment near [Northampton](#), there was room for 30 to 40 patients (presumably, each and every one of these patients would have been lily white not only at the end of the water treatment but also at its inception):

"My mode of practice will not admit of an indifferent or evasive course on the part of the patient."



22. McBee, Alice Eaton, IId. "From Utopia to Florence: The Story of a Transcendentalist Community in Northampton, Mass. 1830-1852." [Smith College Studies in History](#), Volume XXXII, [Northampton](#), 1947, page 64.



UNTAINTED FOOD

UNTAINTED CLOTHING

1847

Dr. Benjamin Barrett of [Northampton](#) served as County Commissioner.

A rhetorical question: What good is an old black woman who cannot read or write? In this year [Sojourner Truth](#) of [Northampton](#), formerly associated with the now-collapsed [Association of Industry and Education](#), would have been reaching approximately 50 years of age, and would have been in need of “re-treading herself” into some new career possibility — hopefully this time one that did not involve too close contact with other people’s soiled laundry.

James Hartley produced sheets of [rolled glass with an obscured ribbed finish](#) which would often find use as an architectural material for the roofs of railroad terminals.

[Lucy Mack](#) and [David Mack \(III\)](#) began another boarding and day school for young ladies, about 3 miles in from Cambridge at that part of Watertown which has since become Belmont (this was the next stop in, along the new railroad tracks past [Walden Pond](#)).

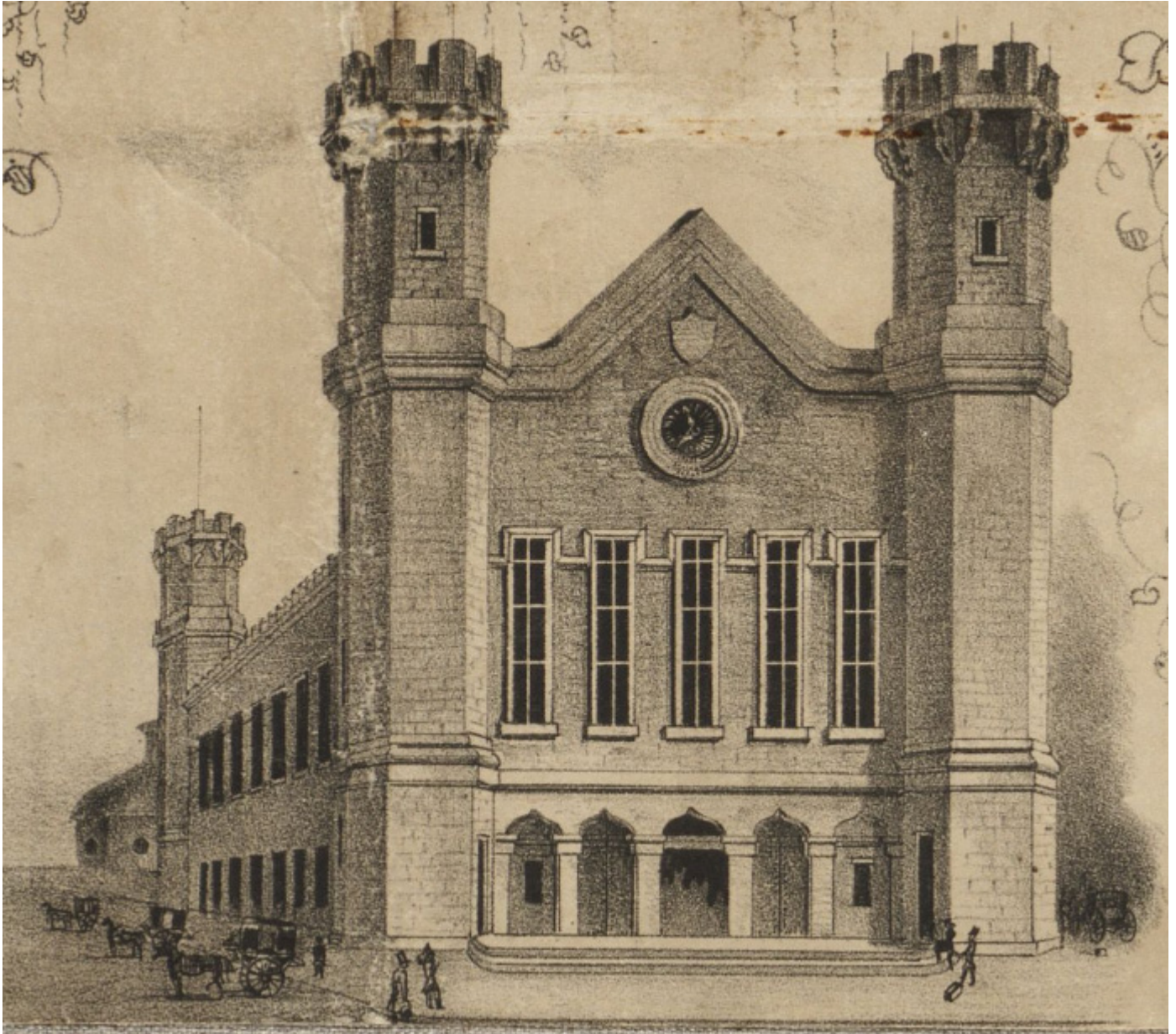
The Fitchburg Depot of the railroad was erected on Causeway Street in Boston (see following screen), with twin granite mock-medieval turrets designed to have “an air of imperishable permanence,” by George M. Dexter: “The only room in Boston I visit with alacrity is the Gentlemen’s room at the Fitchburg Depot, where I wait sometimes for two hours, in order to get out of town.”²³

C.E. Sellers began manufacture of this locomotive intended for heavy inclines, with cylinder and gearing to grip on a mid-rail:

23. When this structure would, eventually, be demolished, they would take one of these corner turrets apart and cart it out to North Truro on Cape Cod and reassemble it there as a memorial to [Jenny Lind](#), who had once as arranged by Phineas Taylor Barnum given a musical performance in the loft space of this station.

UNTAINED CLOTHING

UNTAINED FOOD





UNTAINTED FOOD

UNTAINTED CLOTHING

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 "attractional 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.



UNTAINED CLOTHING

UNTAINED FOOD



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.

FOURIERISM
G.W.F. HEGEL
GEORGE RIPLEY
EAGLESWOOD
UNITARY HOME
VICTOR HUGO
HORACE GREELEY
VICTOR COUSIN
CHARLES A. DANA
ALBERT BRISBANE
ROBERT DALE OWEN
SAMUEL F.B. MORSE
HENRY JAMES, SR.
ONEIDA COMMUNITY
HORATIO GREENOUGH
GEORGE WILLIAM CURTIS
JOHN HUMPHREY NOYES
WILLIAM HENRY CHANNING
SAGOYEWATHA "RED JACKET"
JOHANN WOLFGANG VON GOETHE
ASSOCIATION OF INDUSTRY AND EDUCATION



UNTAINTED FOOD

UNTAINTED CLOTHING

1848

The last of the properties of the [Association of Industry and Education](#), namely the old oil mill, the 4-story brick factory structure, its associated machine shops, and the establishment store, were disposed of for the round sum of \$10,000 by Joseph C. Martin and Hall Judd to the last treasurer of the Association, Friend [Samuel L. Hill](#). [George W. Benson](#) would be a particular friend to two of the forlorn black people who had been thus cut loose in a white-dominated rural society, [Sojourner Truth](#) and Basil Dorsey. He would help Truth obtain housing for herself, and would enable Dorsey to take over the “teaming,” which is to say, the driving of draft animals, for his surviving cotton factory.

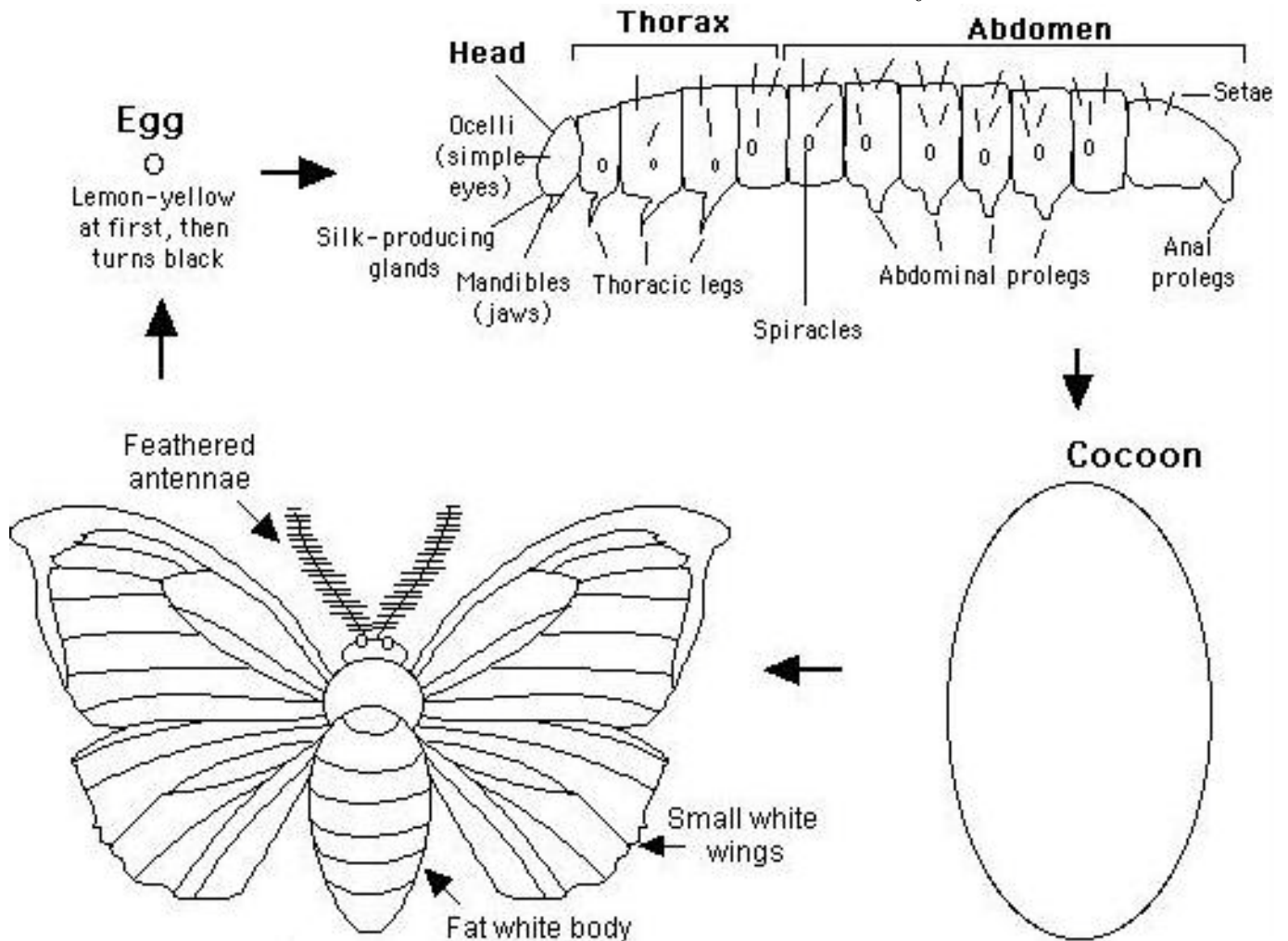
Nell Painter’s photos of the [silk](#) mill in [Florence](#), and of the house on one of Sojourner Truth’s two lots there, do not have the appearance, to my eye, of period Daguerreotypes. Having been quite unable to find either in the local [Northampton](#) libraries or the college libraries **any** images contemporary with Truth’s sojourn in Florence during that very early period of Daguerreotypy (I did come across a very rough sketch of the original oil mill that stood at that dam on the Mill River), I had driven past these addresses but had refrained from snapping present photos – it appeared to me that the structure now on that south lot of hers must be of later construction or at the very least quite extensively renovated, and I don’t know that those outbuildings surrounding the core factory structure were in place before it was shifted from [silk](#) to [cotton](#) processing.

UNTAINTED CLOTHING

UNTAINTED FOOD

1849

There was plague among the silkworms of the Mediterranean region and the silk industry was hard hit, especially in southern France. The nation's silk production was declining to 1/6th of its previous level:



France's Silk Production

Year	Kilograms
1805	350,000
Early 1850s	2,100,000



UNTAINTED FOOD

UNTAINTED CLOTHING

France's Silk Production

Year	Kilograms
1865	back to 1805 levels

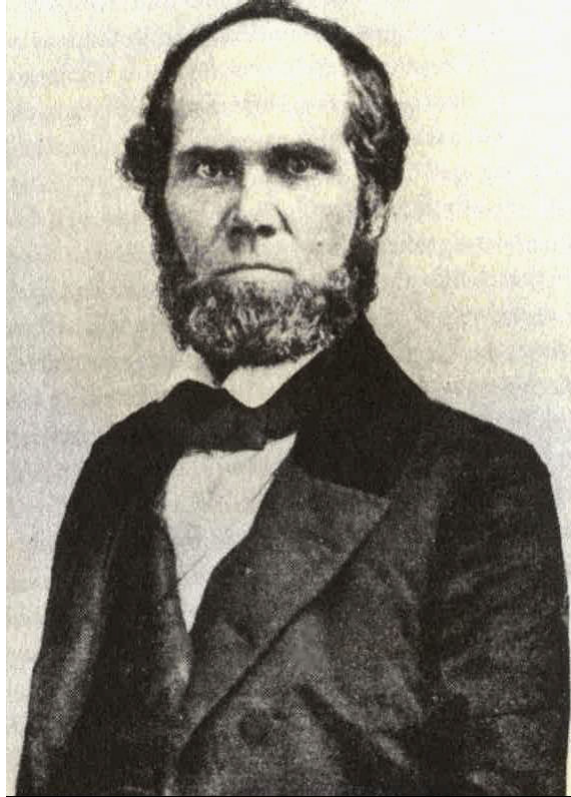
[HDT](#)[WHAT?](#)[INDEX](#)

UNTAINTED CLOTHING

UNTAINTED FOOD

1850

April 15, Monday: It is a sad commentary on the state of historical scholarship, demonstrating that most of what we do is copy from one history book to another, that nowhere in the many, many accounts of [Sojourner Truth](#)'s life had anybody, until very recently, "managed to discover" where her home had been in [Northampton](#). We didn't even know whether it was in an integrated area on the east of the Mill River or in a segregated shantytown to the west, on the river meadows. Yet when James "Jim" M. Parsons (87 Chesterfield Road, Leeds MA 01053, phone 413-584-9236) just recently took it upon himself to go and look into the registry at the local [Florence](#) courthouse, he needed but 15 minutes to find Truth's records in Book 133, pages 104 and 124, and in Book 175, pages 11 and 31. The home that [Samuel L. Hill](#) had enabled her to purchase on this date was in a



new and obviously integrated neighborhood, and was at the corner of Park and Middle Streets, now 31 Park Street although the house itself has obviously long since been completely replaced. Truth, listed as Isabella von Wagener and signed with her mark, committed to pay \$300.⁰⁰ for Lot #11 on which the house stood. (Later



UNTAINTED FOOD

UNTAINTED CLOTHING

she would add the lot next to it for an additional \$25.⁰⁰.

The most extensively realized attempt to perform Truth up to 1849 is NARRATIVE OF SOJOURNER TRUTH, A NORTHERN SLAVE EMANCIPATED FROM BODILY SERVITUDE BY THE STATE OF NEW YORK IN 1828 [Boston MA: 128 pages printed for the author, the author being identified only as "a lady," with a frontispiece woodcut of Truth and an unsigned preface by Garrison], recorded, shaped, and filled with scribal interpolations by [Olive Gilbert](#). Gilbert, a friend of William Lloyd Garrison, had met Truth in the 1840s through the [Association of Industry and Education](#), a utopian community located in Massachusetts where Truth had gone to live, attracted by its diversified population of reformists. Gilbert shared with such other middle-class white women as Amy Post and [Lydia Maria Child](#) a desire to bring the voices of black women before an audience as part of their dedication to abolitionism; but in the voices of articulate black women like Harriet Jacobs and [Sojourner Truth](#), these white experimenters in interracial shared authorship also found opportunities to express themselves. In a self-effacing act of generosity or shyness, Gilbert did not put her name into NARRATIVE in any capacity, not as scribe, compiler, editor, and certainly not as author. [pages 13-14] ... While the book was composed by Gilbert and by [Frances] Titus [the second edition, that is], Truth spoke much of it and collected most of its documentary materials. [page 21] ... Gilbert could not make up her mind about Truth, whose complexly shifting shadow scattered under her pen. On the one hand, Gilbert admired her "bright, clear, positive, and at times ecstatic" religion, which "is not tinctured in the least with gloom." On the other hand, on a personal level, she saw that Truth "has set suspicion to guard the door of her heart," an alarming tendency in the subject of a biography. Truth's guarded interiorization disturbed Gilbert. [page 23] ... Gilbert was not interested in establishing Truth's **African** roots or antecedents, specifically or generically. She was interested only in their function in the moral tale of slavery and its effects. Abolitionists [white abolitionists, that is!] were, above all, interested in the stories of white people: the **American** stories of white enslavers. [page 30] ... When Truth's NARRATIVE appeared in 1850, Olive Gilbert had inserted into it some opinions critical of slave holidays taken fresh out of Frederick Douglass's 1845 NARRATIVE; thus in the critical scene in which the impetuous Isabella, who liked to sing and dance, walked toward Dumont's dearborn with the vision of Pinkster revelry before her eyes, she was framed by the words of the austere Douglass. [Stetson, Erlene and Linda David. GLORYING IN TRIBULATION: THE LIFEWORk OF SOJOURNER TRUTH. East Lansing MI: Michigan State UP, 1994]

(At some point during this period [Sojourner](#) traveled to Salem, Ohio, making her headquarters the offices of the [Anti-Slavery Bugle](#) there. With the help of William Lloyd Garrison she was able to put out copies of her narrative BOOK OF LIFE.)



UNTAINED CLOTHING

UNTAINED FOOD

1851

A visitor to the [North American Phalanx](#) of Red Bank, [New Jersey](#) was surprised to meet there not only an ex-resident of the [Hopedale](#) community but also an ex-Shaker.

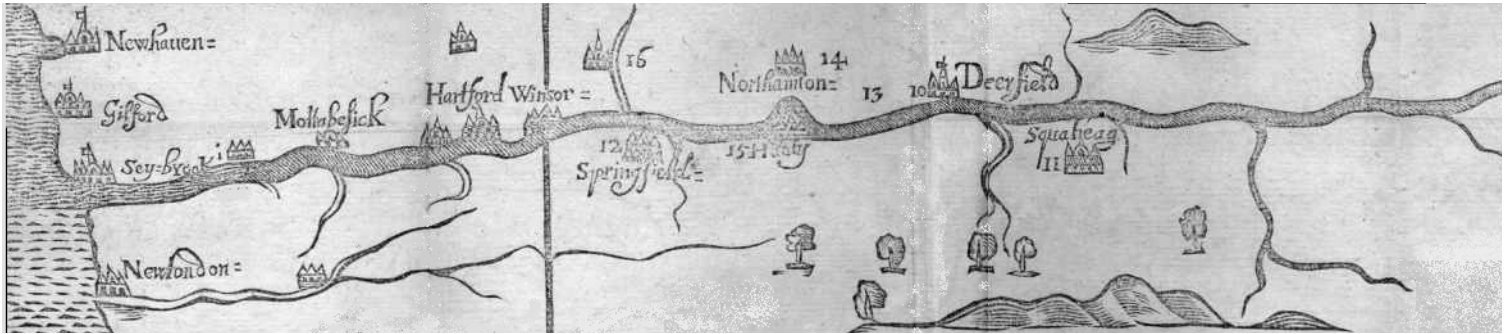
Communal and Utopian Startups

Period	Startups
1841-1845	47
1846-1850	13
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ASSOCIATION OF INDUSTRY AND EDUCATION
ONEIDA COMMUNITY
MODERN TIMES
UNITARY HOME
FRUITLANDS
BROOK FARM
HOPEDALE

[HDT](#)[WHAT?](#)[INDEX](#)**UNTAINTED FOOD****UNTAINTED CLOTHING****1852**

February 24, Tuesday: In recognition of the importance of [silk](#) to the community, the collection of houses to the north-west of the village of [Northampton](#) assumed the name "[Florence](#)."²⁴ An ancillary proposal, to rename the Mill River as the "Arno," was tabled.



24. The Nonotuck Silk Company, in the [Association of Industry and Education](#)'s factory building, would become the first to produce a twisted silk thread that could be utilized in [sewing](#) machines (and many of these sewing machines themselves would be produced right there, by the Florence Sewing Machine Company).



UNTAINTED CLOTHING

UNTAINTED FOOD

1853

John Whipple managed to make a Daguerreotype of the trachea of a [silkworm](#).

April: Early in the month, Qingjiang, Taizhou, and Yangzhou fell into the hands of the [Chinese Christian Army](#) in its grand new headquarters in Nanjing. This gave the Christians control over the [Grand Canal](#) which was the main source of supply for the city of Beijing, and in Beijing the price of grain trebled. Mr. Thomas T. Meadows and Sir George Bonham, British Minister, obtained an interview with the Taiping Northern King. The Chinese Christians, aware that the Reverend [Issachar J. Roberts](#) 罗孝全 had recently returned to China after a visit to the United States, invited him to come see their new *T'ien-ching* or “Heavenly Capital” of the *Tai-p'ing T'ien-kuo* or “Central Kingdom of Great Peace” which they had created in the center of China, and counsel them in their faith. He came of course, but what this Tennessee [Baptist](#) found when he arrived was that these little yellow people were doing baptism the wrong way. Instead of baptizing by total immersion, the only way to obtain salvation, they merely scrubbed their bosoms to indicate a cleansing of the heart. And, they weren't even interested in being corrected! After the Christians beheaded, in their living quarters, in continuation of a doctrinal dispute, the yellow Christian with whom the Reverend Roberts had been traveling, the white man departed in a great huff.

THE TAEPING REBELLION

Meanwhile, these Chinese Christians were doing something quite remarkable in this [mulberry](#)-and-silkworm district of [China](#) which they had taken in hand:

before 1853	for over a decade exports had been annually: 16,000 to 25,000 bales	Baseline data.
1853	25,571 bales	Christians controlled Nanjing in the silk district of China.
1854	61,984 bales	
1860-1861	69,137 bales	Christians controlled Soochow and almost the entire silk district.
1861-1862	88,754 bales	
1862-1863	83,264 bales	
1863-1864	46,863 bales	
1864-1865	41,128 bales	The Chinese Christians had been exterminated.



UNTAINTED FOOD

UNTAINTED CLOTHING

November 7, Monday: According to a report entitled “Lecture by Sojourner Truth” in the New-York Tribune, beginning at 8PM after a prayer offered by “an elderly colored man,” [Sojourner Truth](#) delivered a very interesting discourse to “a respectable audience of colored people” at the church in Anthony Street, from a pulpit decorated with a banner of white [silk](#) on which was inscribed “ASHTABULA COUNTY. Am I not a Woman and a Sister? [Kneeling figure of a woman with uplifted hands.] How long, O Lord! how long. A Million-and-a-half of American Women in chains. Shall we heed their wrongs? Will not a righteous God be avenged upon such a Nation as this?” Truth began by singing

“I am pleading for my people, / A poor, down-trodden race ...”

After her hymn was finished, she detailed much of her practical experience as a slave. Some twenty-five years have elapsed since she received her freedom, but the brutality of the Dutch family, whose slave she was, had not been effaced by time. In her heathen despair she used to pray to God that he would kill all the white people. She prayed to God, but she did not know what or who the Divine being was. In her mind he was like Napoleon, or General Washington. When her soul was lighted by the influx of celestial love, her nature changed; where she had before showered curses, she called down blessings. She went on to talk of the condition of the colored people and their prospects. They were gradually being thrust out from every menial occupation by their white brethren; but she believe this was ominous of a better future. They were being prepared for some great change that would take place ere long. She was decidedly opposed to the colonization project; they must stay, and a short time would show that that was the best course. When the colored people were waiters, and did all the common and lower kinds of work the streets were clean; the servants scraped the dirt from the corners, swept out the gutters and half-way across the streets. Now, white folk clean boots, wait at table, lie about lazy, and beg cold victuals. The colored people did that sometimes too – but not to keep borders on it! [Laughter.] Well, in those times, twenty-five or thirty years ago, the streets were kept nice and clean without costing the people a penny. Now the white people have taken it in hand, the dirt lies in the streets until it gets too thick, and flies all about into the shops and people’s eyes, and then they sift water all over it, make it into mud, and that’s what they do over and over again, without ever dreaming of such an easy thing as taking it away. In the course of time it becomes too thick, and too big a nuisance and then they go to work right straight off with picks and crow bars, and pull up the stones, above the dirt, and then go on again! [Laughter.] Not long ago nobody but colored people were coachmen and barbers, but now they have white Pompeys, with the livery coats on, and poor



UNTAINTED CLOTHING

UNTAINTED FOOD

black Pompey goes to the wall. My colored brothers and sisters, there's a remedy for this; where I was lately lecturing out in Pennsylvania, the farmers wanted good men and women to work their farms on shares for them. Why can't you go out there? – and depend upon it, in the course of time you will get to be independent. She asked the audience to review the history of the past fifty years, and although the course was slow, the colored race had vastly improved, and that menial position to which nature seemed to have consigned them was rapidly being changed for the better. How long ago was it that a colored woman could address a white audience of a thousand people, and be listened to with respectful attention. These things were signs of the time. The papers rarely recorded crimes committed by her race, thought they often teemed with those committed against them. She hoped her people would thus continue to put the white people to the blush. Mrs. Truth is something of a reformer in her way. She commented somewhat severely on the modern style of preaching the Gospel. The parsons went away into Egypt among the bones of dead Pharaohs and mummies, and talked about what happened thousands of years ago, but quite forgot that the living present around them teemed with the sternest realities. Many of the churches were big, lumbering things, covering up costly space and doing good to no one. While many of the citizens of this metropolis were living in low dens and sky-lighted garrets, these immense buildings, which would comfortably lodge them, were about one third filled once in the week, and for the other six days allowed to lie unoccupied, and a dead loss. And then the preachers, too, came in for a share of her satire. Big Greek-crammed, mouthing men, who, for many a long century, had been befogging the world, and getting its affairs into the most terrible snarl and confusion, and then when women came in to their assistance, cried "shame on the women!" They liked the fat and easy work of preaching and entangling too well, not to feel alarmed when women attempted to set matters aright. She conceived that women were peculiarly adapted to fill the talking professions, and men should no longer unsex themselves by leaving the plow and the plane, for the pulpit and the platform. She hoped all her sex would set to work and drag the world right side up, disentangle it from the snarl which men have willfully got it into, and set matters in general aright, and then keep them so. They could only do this by being united and resolutely putting their shoulders to the wheel.



UNTAINTED FOOD

UNTAINTED CLOTHING

The newspaper reported that after this oration, a resolution in support of the Free Democracy ticket was read and adopted, and that [Sojourner](#) “did a considerable business in the way of selling the first part of her life, done up in some 120 pages, 12mo., to support the remainder.”²⁵



November 7: The notes of one or two small birds, this cold morning, in the now comparatively leafless woods, sound like a nail dropped on an anvil, or a glass pendant tinkling against its neighbor.

25. Referring, of course, to the NARRATIVE OF SOJOURNER TRUTH, A NORTHERN SLAVE EMANCIPATED FROM BODILY SERVITUDE BY THE STATE OF NEW YORK IN 1828 that had been written out for her by the white amanuensis [Olive Gilbert](#) whom she had met by way of the [Association of Industry and Education](#) near [Northampton](#). (I do not have an image of the title page of this original edition referred to here, bound in soft covers only.)



UNTAINTED CLOTHING

UNTAINTED FOOD

1859

Hiram Wells, formerly the machinist for the [Association of Industry and Education](#), tied the safety valve of a steam engine down in order to force it to operate at greater pressure. He blew himself up, and along with himself two of his workmen.

TIMELINE OF ACCIDENTS



UNTAINTED FOOD

UNTAINTED CLOTHING

1861

October: The [Chinese Christian](#) forces of the *Tai-p'ing T'ien-kuo* or “Central Kingdom of Great Peace” out of South [China](#) were driven away from An-ch-ing, capital of Anhwai province, by the Confucian Buddhist forces of the Manchu *Ch'ing* emperor. But the rebel production base, the Chinese [silk](#) industry, was very very secure:

before 1853	for over a decade exports had been annually: 16,000 to 25,000 bales	Baseline data.
1853	25,571 bales	Christians controlled Nanjing in the silk district of China.
1854	61,984 bales	
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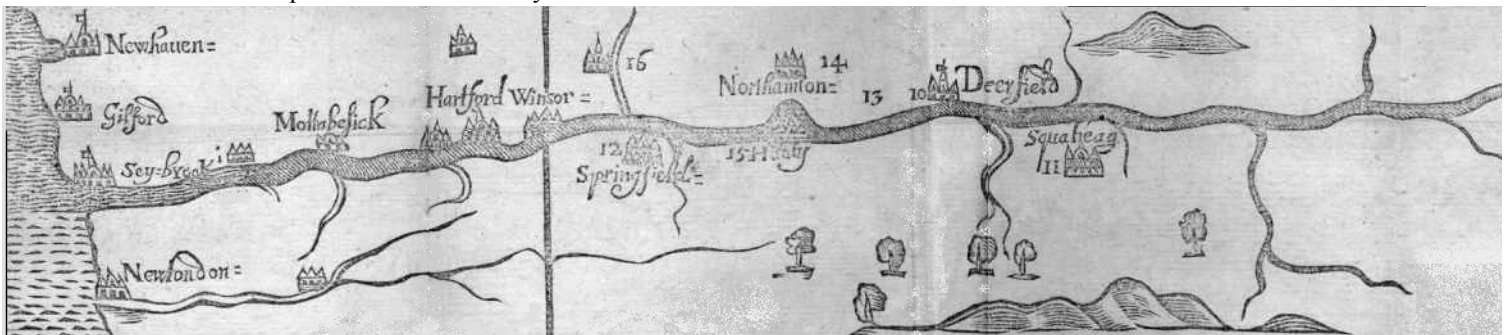
[HDT](#)[WHAT?](#)[INDEX](#)

UNTAINTED CLOTHING

UNTAINTED FOOD

1865

The water-rights owners along the Mill River, which tended to dry up during the summer, took action to ensure a year-round supply of power. They commissioned an earthen dam to create a large new reservoir above the town of Williamsburgh, on a tributary of the Mill River at a substantially higher altitude. The earthen dam was to be built around a stone wall which had not been placed upon bedrock, and the drainpipe used would be smaller than what had been specified. The various local mills most definitely including that of the Nonotuck Silk Company. In 1874 the billion gallons of water in this reservoir would burst through this carelessly constructed earthen dam and sent a surge rushing toward [Florence](#) and [Northampton](#). There would be not less than 136 deaths. It would be the worst such disaster on record. The surge of wreckage carried by the flood would stop short of the area that had once been utilized by the [Association of Industry and Education](#) and leave a river plain covered with a layer of debris some 20 feet thick.

[SILK](#)

Former commune members and others in Florence/Northampton founded there a “Free Congregational Society,” for which [Samuel L. Hill](#) wrote the charter “for our advancement in truth and goodness, and for the promotion of general intelligence, good morals, and liberal, religious sentiments, [we] do hereby form ... the ‘Free Congregational Society of Florence’ ... recognizing the brotherhood of the human race and the equality of human rights, we make no distinction as to the conditions of rights of membership in this society, on account of sex, or color, or nationality.” This was the group that would invite Frederick Douglass to return to Florence and stay at the Hill home on Maple Street in order to deliver an address. Then in the early 1870s Elizabeth Palmer Peabody would likewise be one of the speakers for this society.

The California legislature put a bounty on the planting of new [mulberry](#) trees and a million got planted.

[SILK](#)



UNTAINTED FOOD

UNTAINTED CLOTHING

1867

Léopold Trouvelot, a Massachusetts researcher associated with Professor [Louis Agassiz](#) of [Harvard College](#), was experimenting with various silk-producing moths including the “European” [gypsy moth](#) *Porthetrea dispar* or *Lymantria dispar*.²⁶ The investigator reported that he had put five acres of woodland in Medford, Massachusetts within an 8-foot fence, and covered this area over with nets adequate to keep out all birds in order to experiment with these [silk](#)-producing moths.²⁷ He was intending to breed a disease-resistant silkworm (and do good and do well). He would accidentally release a very small number of European gypsy moths into the vacant lot next door, which is to say, into the ecosystem. Oops.²⁸



TIMELINE OF ACCIDENTS

[Dr. Samuel Kneeland, Jr.](#) began to serve as an instructor in zoology and physiology at the Massachusetts Institute of Technology. An avid collector, he would venture on collection expeditions to Brazil, Hawaii, the Philippines, and Iceland (he does not seem to have brought back with him anything quite as devastating as the gypsy moth). He would contribute over 1,000 articles, mostly on zoological and medical subjects, to APPLETON'S AMERICAN CYCLOPÆDIA.

THE SCIENCE OF 1867

The drawing of [Sojourner Truth](#) leaning over a washtub at the [Association of Industry and Education](#) in the 1840s dates to about this year. Since it is by Charles C. Burleigh, Jr., and since he was a babe in arms at the time that Sojourner was actually leaning over washtubs at the Association, this drawing must be entirely from the imagination and evidentially it is without value.

In [Northampton](#) in this year, the Clarke School for the Deaf was being established.

26. “*Dispar*” referred to the fact that the males and females are of different colors.

27. This risk was entirely unnecessary as it was run due to the fact that at that time the “European” [gypsy moth](#) (which actually had originated in Japan) was incorrectly being classified by [entomologists](#) and taxonomists as in the same genus with the silkworm *Bombyx mori*. No, it was all a stupid Harvard mistake, folks, and we’re sure embarrassed about that.

28. We may well note that there is no monument in Medford, Massachusetts to mark the “Forefathers Tree” in which the progenitors of the gypsy moths of America “stepped ashore” in 1867 or 1868 in this New World. Is this or is this not discrimination between one kind of intrusive, highly honored, and another kind, decidedly unwanted? –And why do we continue so gratuitously to insult Gypsies, after we have learned that it is so very wrong to insult Jews?



UNTAINTED CLOTHING

UNTAINTED FOOD



UNTAINTED FOOD

UNTAINTED CLOTHING

1868

→ Leopold Trouvelot, the naturalist and entrepreneur, had brought [gypsy moths](#) from the forests of France to Medford MA. He had been intending to breed a disease-resistant silkworm and do good and do well. In this year some, a very few, of his moths escaped him, and established themselves in the vacant lot next door.

SILK

Oops.²⁹

29. You note that there is no monument in Medford to mark the “Forefathers Tree” in which the progenors of the [gypsy moths](#) of America “stepped ashore” in 1867 or 1868 in this New World. Is this or is this not discrimination between one kind of intrusive, highly honored, and another kind, decidedly unwanted? –And why do we continue so gratuitously to insult Gypsies, after we have learned that it is very wrong to insult Jews?





UNTAINTED CLOTHING

UNTAINTED FOOD

1870



In January, Representative [George William Benson](#) participated in the session of the Kansas Legislature in Kansas City. During the decades of the 1870s and 1880s, homesteaders would be flocking to Kansas. There would be a great influx of domestic and foreign immigrants, bemused by the rain-follows-the-plow mythology of Eastern making-it-up-as-they-go-alongers such as [Horace Greeley](#). The rapid settlement of central Kansas after our Civil War would increase the state population to 364,499. The Kansas Pacific railroad would complete its track to Denver. A town named “Silkville” would be founded in Franklin county for the development of an American [silk](#) industry (the pipe dream that had already failed in several other venues such as [Northampton](#), Massachusetts).

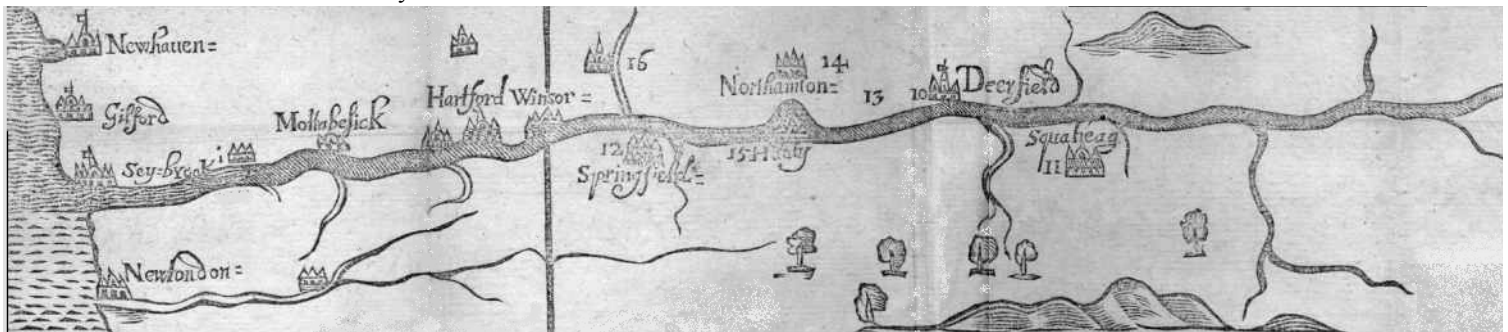
[Alfred Russel Wallace](#) became President of the Entomological Society of London (he would continue in this capacity until early 1872). He estimated the age of the earth in part on the basis of inferences drawn from land surface erosion rates, and for this would receive a medal of the Société de Géographie. When a flat-earther issued a £500 challenge that he “prove” the earth to be other than flat, he took the time to create a winning and persuasive proof but of course this fellow reneged, initiating a barrage of harassment that would be dragging on drearily for a full decade.



1874

SILK

May 16, Saturday: The Williamsburgh reservoir, which had been built on a tributary of the Mill River at a substantially higher altitude in 1865 in order to provide a steady supply of power to the various local mills most definitely including that of the Nonotuck Silk Company, burst through its carelessly constructed earthen dam and sent a surge of a billion gallons of water rushing toward Florence. The earthen dam had been built around a stone wall which had not been placed upon bedrock, and the drainpipe used was smaller than what had been specified. A George Chaney had been assigned to watch the dam, and had been instructed that it was normal for small trickles of clear water to come through the bottom layers of such a dam. When Chaney noticed in the morning that the water coming off the lower face of the dam was muddy, he raced to the home of O.G. Spellman below to report this, and Spellman instead of taking action engaged him in an argument, attempting to persuade him that he had not seen what he had seen or that it was a normal occurrence. There were not less than 136 deaths. It was the worst such disaster on record. The surge of wreckage carried by the flood stopped short of the area that had once been utilized by the Association of Industry and Education and left a river plain covered with a layer of debris some 20 feet thick.




NORTHAMPTON MA



UNTAINED CLOTHING

UNTAINED FOOD

1878

 [Lydia Maria Child](#) had Roberts Brothers of [Boston](#) print her own “eclectic Bible” of quotations from the world’s religions, *ASPIRATIONS OF THE WORLD: A CHAIN OF OPALS*, her motive being stated as: “to do all I can to enlarge and strengthen the hand of human brotherhood.”

ASPIRATIONS OF THE WORLD

The Virginia supreme court, in *Kinney v. Commonwealth*, 71 Virginia 858, 869, considered it the state’s duty to protect the moral welfare of both races by banning any and all sorts of interracial mingling: “The purity of public morals, the moral and physical development of both races, and the highest advancement of our cherished southern civilization, under which two distinct races are to work out and accomplish the destiny to which the Almighty has assigned them on this continent — all require that they should be kept distinct and separate, and that connections and alliances so unnatural that God and nature seem to forbid them, should be prohibited by positive law, and be subject to no evasion.” Folks, let’s not go there.

NARRATIVE OF SOJOURNER TRUTH; A BONDSWOMAN OF OLDEN TIME, EMANCIPATED BY THE NEW YORK LEGISLATURE IN THE EARLY PART OF THE PRESENT CENTURY; WITH A HISTORY OF HER LABORS AND

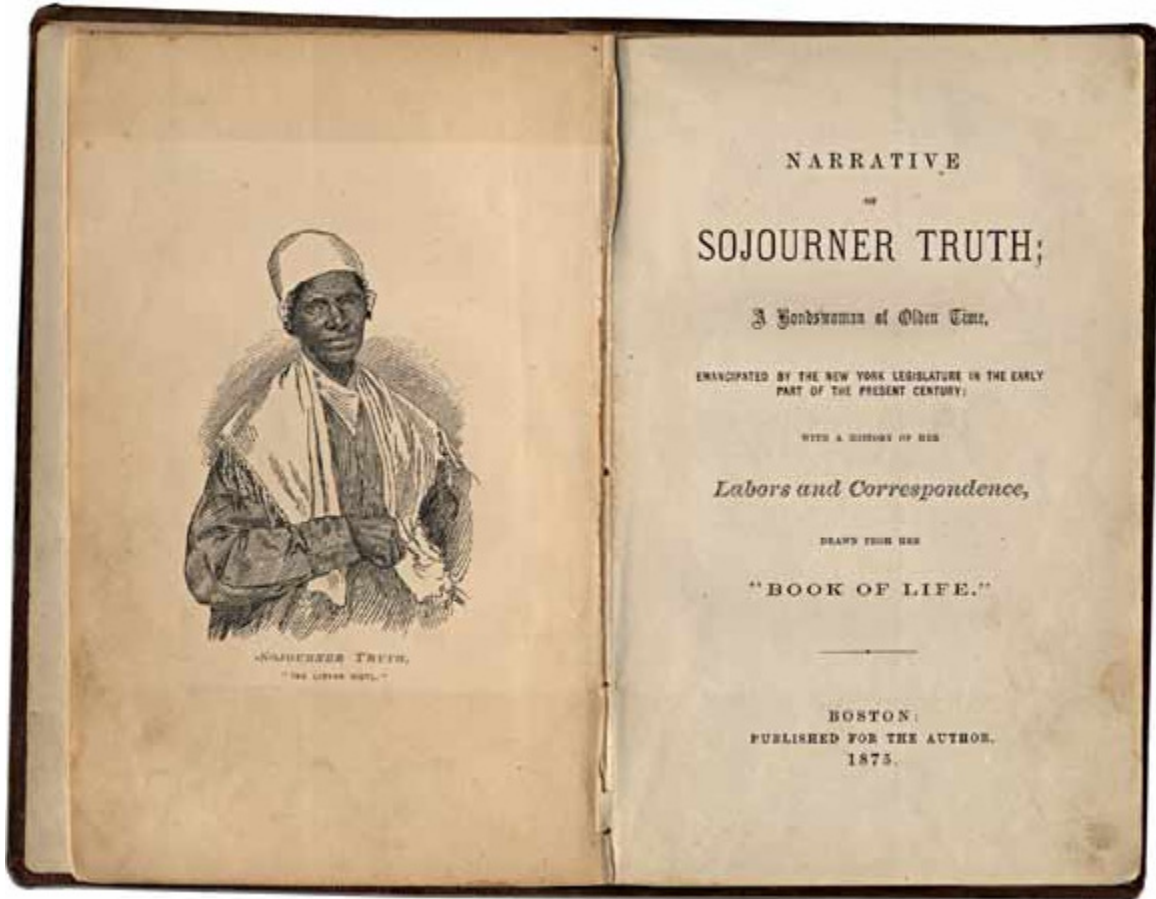
UNTAINTED FOOD

UNTAINTED CLOTHING

CORRESPONDENCE DRAWN FROM HER "BOOK OF LIFE."³⁰

SOJOURNER TRUTH
NORTHAMPTON MA

ASSOCIATION OF INDUSTRY AND EDUCATION



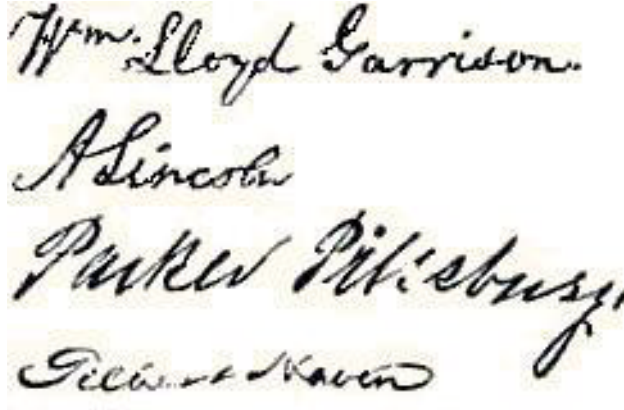
30. You will notice that I do not have here an illustration of the correct edition.



UNTAINTED CLOTHING

UNTAINTED FOOD

You do know that Sojourner kept an autograph collection, don't you? Here are some of her specimens:³¹



31. William Lloyd Garrison
President Abraham Lincoln
Parker Pillsbury
Gilbert Haven
Susan B. Anthony
Calvin Fairbanks
Wendell Phillips
Harriet Beecher Stowe
Charles S. White
Friend [Lucretia Mott](#)
[Lydia Maria Child](#)
George Thompson
Gerrit Smith
Captain Jonathan Walker
R.S. Griffing
Reverend Samuel Joseph May
O.O. Howard
Rowland Johnson
Lydia Mott
Friend Amy Post

HDT

WHAT?

INDEX

UNTAINTED FOOD

UNTAINTED CLOTHING

Susan D. Anthony

Calvin Fairbank.

Wm W Phillips

W B Howe

Charles White

Lucretia Mott.

L. Maria Child.

Geo Thompson

Amitt Smith

HDT

WHAT?

INDEX

UNTAINTED CLOTHING

UNTAINTED FOOD

Jonathan Walker

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Amy Post

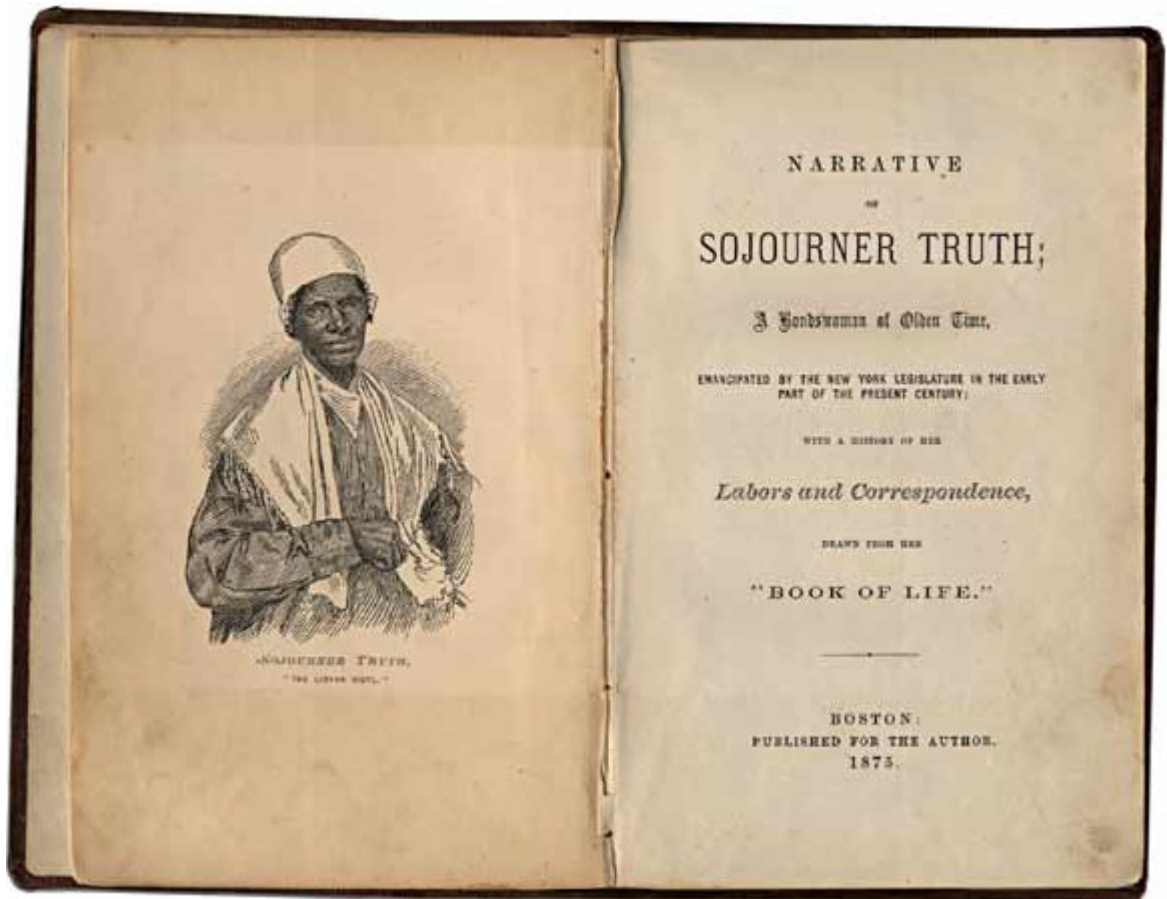
[HDT](#)[WHAT?](#)[INDEX](#)

UNTAINTED FOOD

UNTAINTED CLOTHING

1884

January 6, Sunday: [Olive Gilbert](#) died. (She had never married. She was well educated. She had been a friend of the Garrisons and a close friend of Sarah Benson. She had lived for several years in Kentucky. She had been a member of the group at the [Association of Industry and Education](#) in [Northampton](#), Massachusetts. The body would be placed with those of her relatives in the South Cemetery at Brooklyn, Connecticut, located a half mile south of center on Canterbury Road. Other than this, and her writing down of [Sojourner Truth](#)'s narrative for her, nothing much is known. For instance, we have no idea what she looked like.)





UNTAINED CLOTHING

UNTAINED FOOD

1888

The European [gypsy moths](#) which had been introduced by Leopold Trouvelot in 1867-1868 were by this point skeletonizing trees around Medford MA and local people were making desperate attempts to save particular trees by applications of “Paris green,” a concoction of copper and arsenic.³²



32. Refer to Edward Tenner's WHY THINGS BITE BACK.



UNTAINTED FOOD

UNTAINTED CLOTHING

1889

The European [gypsy moths](#) which had been introduced by Leopold Trouvelot in 1867-1868 had by this point skeletonized the fruit and shade trees in a 360-square-mile area despite all the desperate attempts the Medford MA locals had been making to save particular trees by applications of “Paris green,” a concoction of copper and arsenic.³³



33. Refer to Edward Tenner's WHY THINGS BITE BACK.

[HDT](#)[WHAT?](#)[INDEX](#)

UNTAINTED CLOTHING

UNTAINTED FOOD

1890

It would be during the early 1890s that the anti-pest campaign would begin in New England in real earnest against the accidentally-on-purpose introduced “European” [gypsy moth](#) *Porthetrea dispar* (which, actually, had originated in [Japan](#) prior to its denuding the woodlands of Europe and then being introduced into America). The moth was spreading, and would continue to spread, in all directions at a rate of about 15 miles per year. Immediately about one in ten of the sprayers were poisoned by the arsenic they were using.



A St. Louis physician formulated peanut butter as a food for invalids. (In 1893 the health food faddist famous for breakfast cereals, J.H. Kellogg, would offer a peanut butter to patients with poor teeth. Nowadays we have little signs to warn people of anything that might ever have touched a peanut — because the plant is for some so utterly toxic, one little crumb stopping their breathing.)

PLANTS

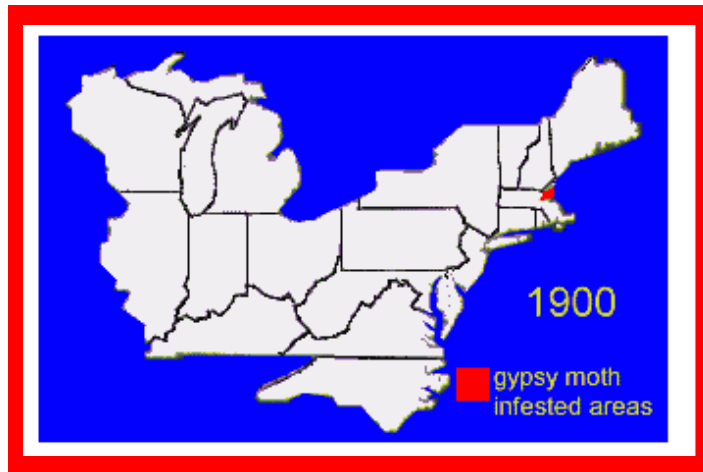


UNTAINTED FOOD

UNTAINTED CLOTHING

1900

By this point in time, in spite of all efforts at control, the [gypsy moth](#) had spread through many many towns in northeastern Massachusetts.





UNTAINED CLOTHING

UNTAINED FOOD

1901

[Theodora Goujand DeWolf Coltin](#) died in [Bristol](#) in her 81st year.

[Gypsy moth](#) infestations were discovered in [Rhode Island](#).



William Hannaway relocated his blacksmith operation from a lean-to at the west side of the mill at [Saylesville](#) into a nearby carriage house.



UNTAINTED FOOD

UNTAINTED CLOTHING

1905

In this year and the following one, [gypsy moth](#) infestations would be being found in New Hampshire and Connecticut.





UNTAINED CLOTHING

UNTAINED FOOD

1912

The [Gypsy moth](#) population had spread into Vermont.





UNTAINTED FOOD

UNTAINTED CLOTHING

1915

June: Allen French's OLD CONCORD, WITH DRAWINGS BY LESTER G. HORNBY (Boston MA: Little, Brown, and Company).

[READ THE FULL TEXT](#)

This book commented that “the [gypsy moth](#) has necessitated much cutting” and that therefore [Walden Pond](#) was “not so beautiful as in Thoreau’s day.”



page 10: “J. Thoreau’s” name was marked, on the map, against a house on Main Street. He too was a dependable person, and had brought up his family as a respectable man should. But his son Henry turned out odd enough, even if his name was known as far as New York, or even England. He had never made his way in the world; he would earn only enough to keep him, though he was smart enough when he improved his father’s pencil-making machinery. But having done that, he went out to Walden Pond and spent two years alone in a shanty. What could be done with such a man?

page 12: The Thoreaus were abolitionists, parents and children; it was said that Henry hid slaves in his hut at Walden. It was curious that when strange negroes took the west-bound train, Henry Thoreau was very likely to board it with them, buying tickets to Canada but returning too soon to have used them



UNTAINTED CLOTHING

UNTAINTED FOOD

himself.





UNTAINED CLOTHING

UNTAINED FOOD

1920

The [gypsy moth](#) was again introduced into the United States. This time, we know, it came via New Jersey on blue spruce trees imported from the Netherlands.



(By the way, why were we importing blue spruce trees from the Netherlands? –Did this seem like a good idea to someone?)

HDT

WHAT?

INDEX

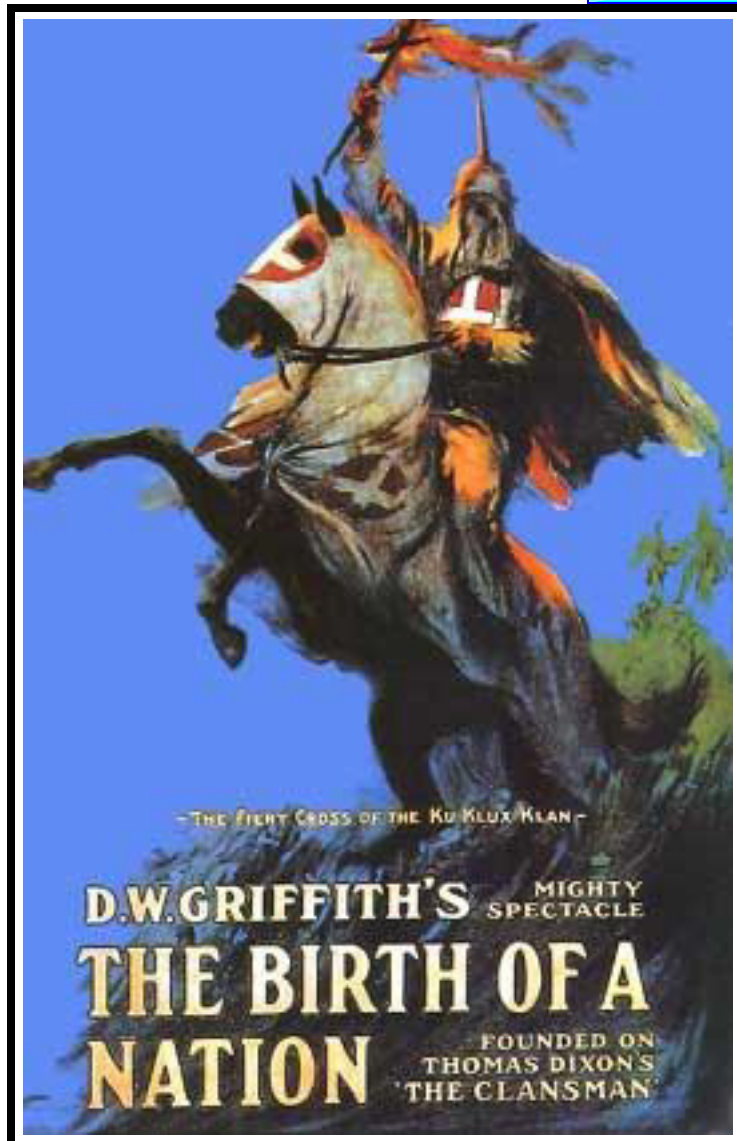
UNTAINTED FOOD

UNTAINTED CLOTHING

1922

The [Ku Klux Klan](#), which had adopted a “one hundred percent Americanism” theme along with a ceremony of reciting the [Pledge of Allegiance](#) before the national flag, became a political power in the state of Oregon and sponsored legislation requiring all [Catholic](#) children to attend the public schools rather than their own parochial schools (the US Supreme Court would overturn this law as Unamerican or, at least, as unconstitutional).

SEPARATION OF CHURCH AND STATE





UNTAINTED CLOTHING

UNTAINTED FOOD

When in this year the state of New York was invaded by the [gypsy moth](#), the [Ku Klux Klan](#) did diddly squat nothing — they didn't even march, let alone burn a cross (go figure).





UNTAINTED FOOD

UNTAINTED CLOTHING

1923

20,000 women [silk](#) workers in [Shanghai, China](#) went on strike demanding a 10-hour day (there doesn't seem to be any record that they accomplished something by this).

CIVIL DISOBEDIENCE

We were supposing that the way humans should go about correcting situations was by killing something, and were spraying DDT all the way from Long Island Sound up to the border with Canada to once and for all get rid of Leopold Trouvelot's [gypsy moth](#), that he had supposed would produce [silk](#). Instead we got rid of a lot of robins and were unhappy.



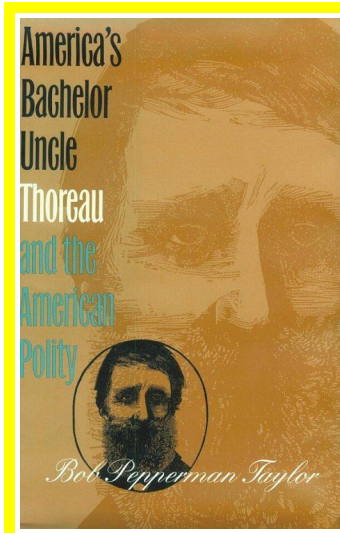


UNTAINTED CLOTHING

UNTAINTED FOOD

1927

Bob Pepperman Taylor has remarked, in his *AMERICA'S BACHELOR UNCLE: THOREAU AND THE AMERICAN POLITY* (Lawrence KA: UP of Kansas, 1996, page 7), that "Thoreau is, on the whole, the political thinker scholars of American political thought love to either ignore or hate." One of the instances which he has offered of this is Vernon L. Parrington, opinioning in this year that [Henry Thoreau](#) "was not political minded."



More than 100,000 acres of our nation had been defoliated by the [gypsy moth](#) caterpillar.





UNTAINTED FOOD

UNTAINTED CLOTHING

1932

Serious [gypsy moth](#) infestations were being reported near Scranton, Pennsylvania.



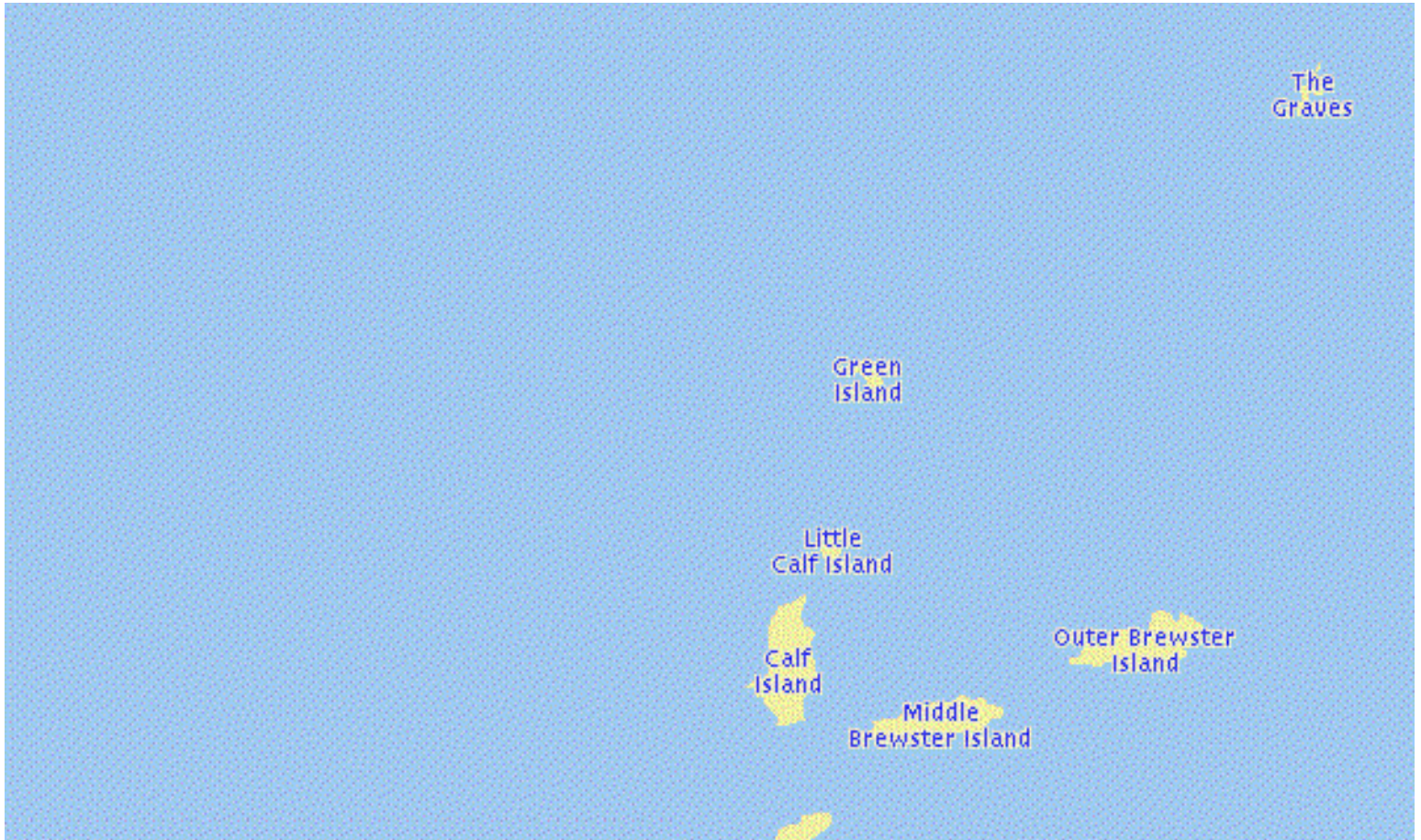


UNTAINTED CLOTHING

UNTAINTED FOOD

1938

The wreck of the *City of Salisbury*, a freighter carrying animals, off the rocky ledge known as The Graves, inspired divers throughout the summer to visit the remains of what was becoming known as the “zoo ship.”³⁴



TIMELINE OF ACCIDENTS

34. Graves Island was named in honor of the 17th-Century admiral Thomas Graves, but its name is now popularly associated with “watery graves” surrounding it as the result of numerous shipwrecks on and near these jagged rocks. Shipwrecks may have been more numerous around Boston Light, but disasters at The Graves have tended to be somewhat more flamboyant.

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An east coast hurricane spread the [gypsy moth](#) beyond previously infested areas.



(I wonder if this ship had been sunk by the same major hurricane that blew down the trees that Thoreau had planted, and also blew down the elms at the [Newport, Rhode Island](#) cottage “The Elms,” and whether this was the same weather event that spread the gypsy moths.)





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1940

The US federal government jumped into the [gypsy moth](#) eradication effort with both feet. Even our Department of War got involved!





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1948

Some good news was reported during this year: we supposed we had saved Pennsylvania from the [gypsy moth](#).





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1953

This was a good year for the [gypsy moth](#). It defoliated more than a million acres.





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1954

In this year approximately 1,000,000 American [tourists](#) departed for destinations other than [Mexico](#) or Canada, by way of contrast with a figure from the year 1854 of approximately 30,000 such tourists.

Speaking of tourists, [gypsy moths](#) were discovered in Michigan's lower peninsula.





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1979

The [gypsy moth](#) invaded [Maryland](#) and Delaware.



HDT

WHAT?

INDEX

UNTAINTED FOOD

UNTAINTED CLOTHING

1980

[Gypsy moth](#) caterpillar defoliation topped 5,000,000 acres.



It was learned that there are different sort of cholesterol that act in our veins in opposition, harmful [LDL](#) cholesterol versus helpful [HDL](#), and that the cheap [trans fats](#) we had been preferring in our national diet actually increased our levels of harmful cholesterol while reducing our levels of helpful cholesterol. (Oops, time to give the order “About Face!” –Attack quickly, soldiers, in the retrograde direction!)



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1981

There was visible defoliation by the [gypsy moth](#) on 12,900,000 acres, from Maine to [Maryland](#). In addition, small isolated populations of the caterpillar have been found in localized areas of California, Illinois, Michigan, Nebraska, [North Carolina](#), Ohio, Oregon, Virginia, Washington, West Virginia, and Wisconsin, and in the districts of Canada bordering New York and Vermont.





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1986

Over 64,000 acres of Michigan were defoliated by the [gypsy moth](#), which was detected in five counties in the Upper Peninsula as well as in all counties of the Lower Peninsula.





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1990

During the 1990s the [gypsy moth](#) would find itself very much at home in eastern Wisconsin.



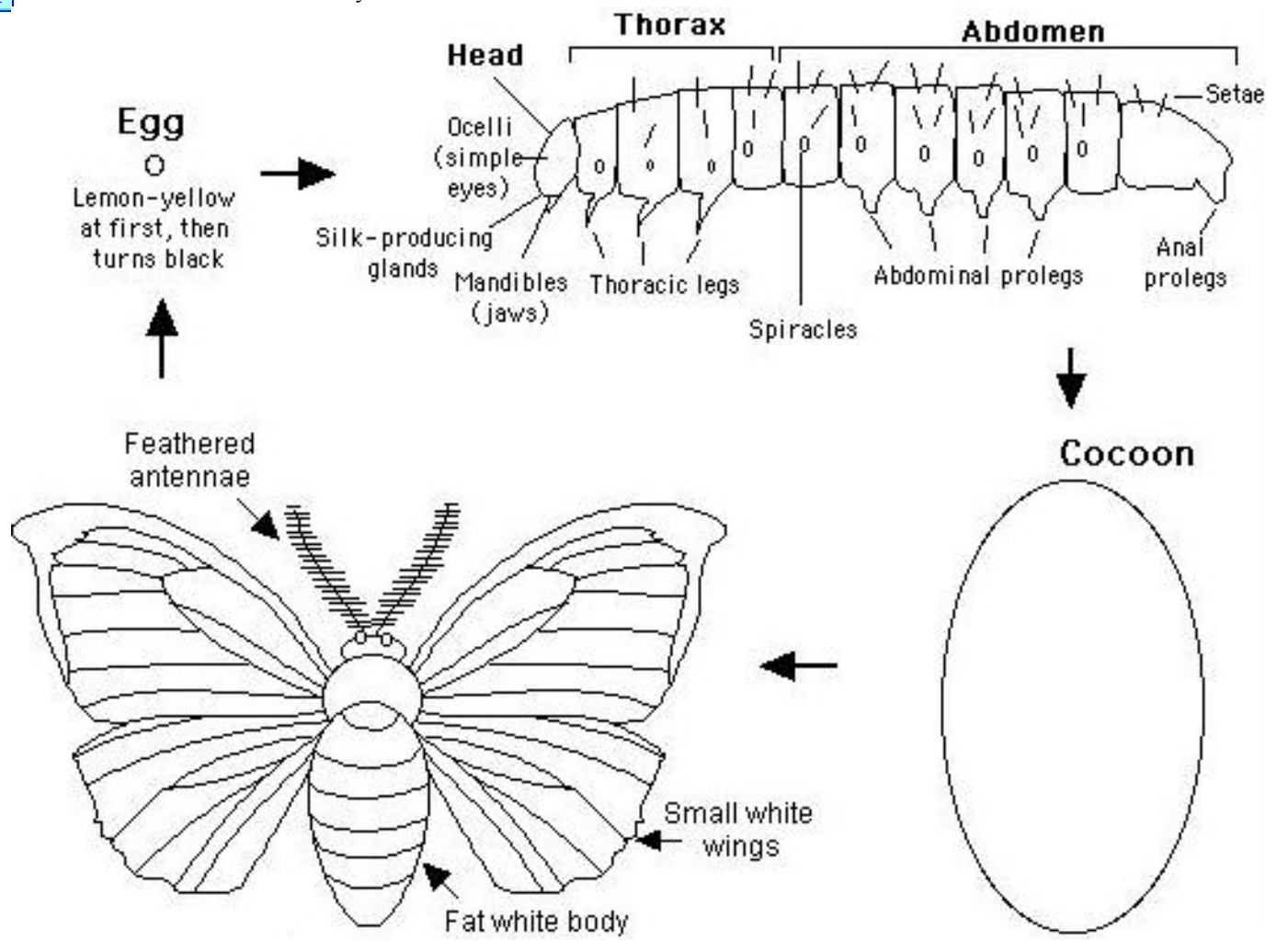
In his monumental study of domestication *L'HOMME ET LES ANIMAUX DOMESTIQUES: ANTHROPOLOGIE D'UNE PASSION* (Paris: Fayard), Jean Pierre Digard conceptualized the silkworm as the most completely domesticated

UNTAINTED FOOD

UNTAINTED CLOTHING

SILK

animal in all of history.



"The silk-worm is a remarkeable [sic] type of Christ, which when it dies yields us that of which we make such glorious clothing. Christ became a worm for our sakes, and by his death kindled that righteousness with which believers are clothed, and thereby procured that we should be clothed with glory."
 - Jonathan Edwards, IMAGES OR SHADOWS OF DIVINE THINGS



UNTAINED CLOTHING

UNTAINED FOOD

1991

The [gypsy moth](#) at this point was inhabiting all the New England and Atlantic States, as far to the south as northern Virginia and as far west as the eastern districts of Ohio and Michigan.





UNTAINTED FOOD

UNTAINTED CLOTHING

1992

Nearly 750,000 acres of Michigan were seriously defoliated by the caterpillar of the [gypsy moth](#).





UNTAINTED CLOTHING

UNTAINTED FOOD

1997

Wisconsin recorded its first defoliation — a two-acre patch of shrubby willow in Oconto County. However, the caterpillar of the [gypsy moth](#) was present in the counties bordered by Lake Michigan, from Kenosha through Door County and up to Oconto and Marinette counties.



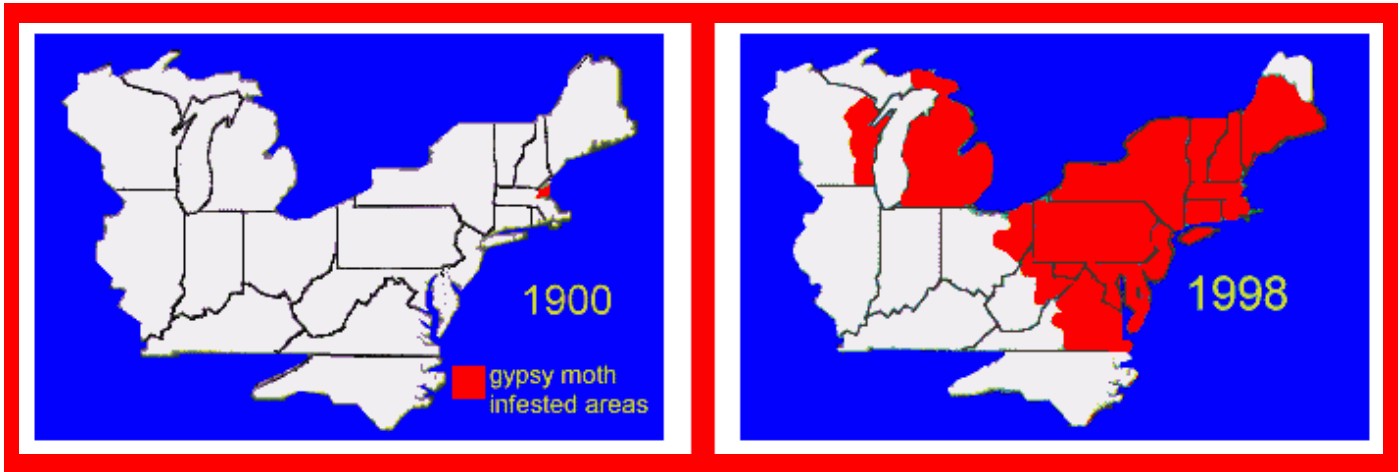
A survey found multi-drug-resistant strains of the [tuberculosis](#) mycobacterium *Mycobacterium tuberculosis*, capable of resisting the “PIERS” cocktail-mix of drugs [Pyrazinamide](#), [Isoniazid](#), [Ethambutol](#), [Rifampicin](#), and [Streptomycin](#), to be active at rates of above 2% in a third of the nations surveyed. It became clear that the era of our having any real protection from tuberculosis was about to be over. The highest rates were in the former USSR, the Baltic states, Argentina, and China. Poor or failing national tuberculosis control programmes in those nations were creating precisely the conditions necessary for the evolution of such new and far more deadly strains of the bacterium. It was as if we were doing this to ourselves on purpose.

UNTAINTED FOOD

UNTAINTED CLOTHING

1998

The westward expansion of the [gypsy moth](#) continued in Wisconsin. Spread has been rapid in populated areas in which oaks were the dominant trees, between Milwaukee and Madison and in Waushara, Waupaca, and Portage Counties.





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PROTECTING THE WILD AFRICAN SILK MOTH

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***** 08-Dec-98 *****

By Judith Achieng'

NAIROBI, Dec 8 (IPS) — Scientists have begun showing interests in the wild African silk worm, which is being threatened with extinction. The worm, whose scientific name is *Bombyx mori*, has fed the textile industries in Asia and Europe for decades. But in Africa, little has been known about the endangered species, which is an important delicacy among communities in western Kenya and eastern Uganda. In Botswana and Zambia, certain species of the worm are feared to be under threat of extinction due to unsustainable harvesting for food, according to the Nairobi-based International Centre for Insect Physiology and Ecology (ICIPE). ICIPE director-general, Hans Herren, says there is still hope to achieve the economic potential of the insects in Africa. "By stressing the benefits of conserving these useful insects and their habitats, economic development can provide the impetus for ensuring environmental health," he says. ICIPE scientists have, since 1996, embarked on a project to develop a domestic hybrid of the silk worm which is expected to flourish in the African environment and produce high quality silk, besides conserving the wild African silk worm in their forest habitats.

All a farmer needs, Herren says, is a shelter for housing the improved silk worm and a plantation of mulberry, a tropical shrub whose leaves are used to feed the worms, in their backyards. The research has improved the production of silk in East Africa and raised awareness of its economic benefits, according to Suresh Raina who heads the project at ICIPE. In Uganda, production has reached up to three tonnes per year, while in Kenya, where the project is still at its infancy, it is expected reach one tonne. "Before, our farmers did not even know the different varieties of the silk worm," says Gershom Mugenyi of the Uganda ministry of agriculture. "But the awareness has now improved." The Ugandan government announced plans recently to double the country's silk production from the current annual 50,000 kilogrammes. It also has proposed building a 100,000-tonne silk reeling factory, employing 25 people by the year 2003. In Kenya, the government is trying to get more farmers into the business. According to Herren, there are more than 500



UNTAINTED FOOD

UNTAINTED CLOTHING

silk farmers in Kenya, mainly women groups. "Although the project is still young here, there is already a lot of interest," he says. Last week, about 250 farmers from Sudan, Uganda and Tanzania ended a one-month training course at ICIPE headquarters in Duduville, Nairobi, on silk production and how to handle the silk worm.

The process of silk production, which begins with the laying of between 300 and 500 eggs by a female *Bombyx mori* moth, is a long one and requires a lot of care. The large white moth, usually with black lined wings soon dies leaving the farmer to take care of its eggs. The eggs undergo a number of tests to make sure they are disease free and kept in an incubator with a suitable temperature for hatching, explains Raina. About 20 days later, the eggs hatch into tiny silk worms. The worms, which have enormous appetites, eat almost continuously and the silk farmer is expected to supply them with fresh mulberry leaves every two to three hours. As one farmer points out, "these insects take all your time, both night and day." The worms grow up to 70 times their original sizes before they stop eating and begin to spin a cocoon, which is the silk, around themselves as the larvae change into pupa. It takes about 6,000 cocoons to produce one kilogramme of raw silk, with one kilogramme selling for up to 200 shillings. One US Dollar is equal to 60 Kenya shillings.

The process of transforming the cocoons into the silk fabric of glamour has been a missing link in much of East Africa. ICIPE says it will help the farmers to process their silk at its new processing unit and also help them establish outlets for marketing their products. The UN Development Programme (UNDP) and the U.S. government have also showed interests in ICIPE's project. ICIPE says it will introduce the project to eleven other countries in Eastern and Southern Africa. Besides humans, the silk worm is threatened by ants, wasps and lizards, but an integrated pest management approach at the institution has been used to manage the problem.

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UNTAINTED FOOD

2001

November: Final plans were approved by the [Northampton](#) Board of Public Works when the city donated a former small city park at the corner of Pine Street and Park Street as the site for a memorial statute to honor the life and work of [Sojourner Truth](#), former slave, abolitionist, and social activist who had resided in that Florence neighborhood from 1843 to 1856.



[HDT](#)[WHAT?](#)[INDEX](#)[UNTAINTED FOOD](#)[UNTAINTED CLOTHING](#)[2002](#)

October 6, Sunday: In the Florence neighborhood of [Northampton](#), Massachusetts, at the corner of Pine Street and Park Street, a statue was dedicated in memory of the life and work of [Sojourner Truth](#), who had resided nearby from 1843 to 1856. When I would visit later in the season, this is the snap I would capture:



**“NARRATIVE HISTORY” AMOUNTS TO FABULATION,
THE REAL STUFF BEING MERE CHRONOLOGY**



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"It's all now you see. Yesterday won't be over until tomorrow and tomorrow began ten thousand years ago."

- Remark by character "Garin Stevens"
in William Faulkner's INTRUDER IN THE DUST



Prepared: April 7, 2014



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UNTAINTED CLOTHING

ARRGH AUTOMATED RESEARCH REPORT

GENERATION HOTLINE



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



UNTAINED CLOTHING

UNTAINED FOOD

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.



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UNTAINTED CLOTHING



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