Typhus and Typhoid Fever

An infectious virus, according to Peter Medewar, is a piece of nucleic acid surrounded by bad news. This is what the virus carried by the female Culicidae Aedes aegypti mosquito, causing what was known as black vomit, the American plague, yellow jacket, bronze John, dock fever, stranger’s fever (now standardized as the "yellow fever") actually looks like, Disney-colorized for your entertainment:

And this is what the infectious virus causing Rubeola, the incredibly deadly and devastating German measles, looks like, likewise Disney-colorized for your entertainment:

Most infectious viruses have fewer than 10 genes, although the virus that caused the small pox was the biggie exception, having from 200 to 400 genes:

Then, of course, there is the influenza, which exists in various forms as different sorts of this virus mutate and migrate from time to time from other species into humans — beginning with an "A" variety that made the leap from wild ducks to domesticated ducks circa 2500 BCE.

(And then there is our little friend the coma bacillus Vibrio cholerae, that occasionally makes its way from our privies into our water supplies and causes us to come down with the "Asiatic cholera.")
On the other hand, the scarlet fever, also referred to as Scarlatina, is an infection caused not by a virus but by one or another of the hemoglobin-liberating bacteria, typically *Streptococcus pyogenes*. What did the insightful Herman Melville and little ward-of-the-state Laura Bridgman have in common? —their eyes had been damaged by scarlet fever.

In those times no careful distinction was possible between on the one hand *typhus* or "gaol fever" (an infection with the bacterium *Rickettsia rickettsii* from being bitten by lice and fleas resulting in headache, fever, and a rash of red spots on prisoners that had arrived in Europe during the 15th Century and was epidemic in 1557-1559), and on the other hand *typhoid fever* (an infection with the bacterium *Salmonella typhimurium* spread by contaminated food or water).

*TB*, referred to in the 19th Century by such terms as *phthisis*, is an infection caused by the bacillus *Mycobacterium tuberculosis* which contains 4,411,529 coded aminos in the about 4,000 genes of its genome.

A common error nowadays is to presume that tuberculosis affected only the lungs. It did not then and it does not now. It can settle in just about any part of the body, causing abscesses and crippling the bones and causing atrophy of the musculature. Humans can contract a human form of tuberculosis or a bovine form. One of the challenges of the 19th Century was to put a number of apparently quite different ailments together, and come to recognize that they were in fact not different diseases, but various forms taken by TB.

**Comparing 19th-Century with 21st-Century Terminology:**

- **Lung Sickness**, *Consumption* = *tuberculosis*
- **Galloping Consumption** = pulmonary *tuberculosis*
- **Phthisis Pulmonalis** = wasting away of a body part
- **Pott’s Disease** = *tuberculosis* of the spinal vertebrae
Scrofula = tuberculosis of lymph nodes or glands of neck

Bubonic plague is caused by the bacillus Yersina pestis is an infection which is transmitted from rats to humans by the rat flea Xenopsylla cheopsis.

Malaria is a relapsing infection characterized by chills and fever, caused by various protozoa of the genus Plasmodium introduced into the bloodstream of reptiles, of birds, and of mammals such as humankind by the Culicidae Anopheles mosquito.

(HINT: If you ever want to “go there,” click on one of these icons. Fear not, these are mere virtual viruses.)

According to Jared Diamond, native American populations were more affected by the germs of the European intrusives simply because they had had lesser contact with the domesticated species and their diseases:
"The major killers of humanity throughout our recent history—smallpox, influenza, tuberculosis, malaria, plague, measles, and cholera—are infectious diseases that evolved from diseases of animals, even though most of the microbes responsible for our own epidemic illnesses are paradoxically now almost confined to humans. [They] evolved out of diseases of Eurasian herd animals that became domesticated. Whereas many such animals existed in Eurasia, only five animals of any sort became domesticated in the Americas [due to the] ... paucity of wild starting material."


Since their villages along the Merrimack River were all well inland from the coast, Pennacook indigenes would have little direct contact with European intrusives before 1620. There had already, however, been a recent long epidemic of quite unknown provenance, and in this year it was followed by typhoid fever.

The lasting “plantation” of English culture in the Americas began at this point with the founding of the settlement of Jamestown on a coast which at that time was “all Virginia” for thousands of miles, as the Virginia Company of London disembarked yet another group of adventurers quite as ill-prepared as the groups that had gone before.

When she was first sighted by the English, frolicking with four of their cabin boys, Pocahontas seemed about ten years of age.

This attempt at settlement—wracked by malaria, Indian attacks, intrigue, laziness, torture, starvation, and cannibalism—would be arguably saved not by the Indian princess, but by her husband John Rolfe’s cultivation of tobacco to break the monopoly of King Philip III of Spain.¹

A log tells us that within a month they were able to compete the building of a large triangular fort on the banks of a river they named the James, after their King. At first the climate seemed mild, the Indians friendly. As John

¹ Without this success of the Jamestown VA plantation, the dominant culture everywhere south and west of New England could well have become Spanish.
Smith commented, “heaven and earth never agreed better to frame a place for man’s habitations.” Then came blistering heat, swarms of insects spawned in the nearby wetlands, typhoid fever, unfit water supplies, starvation, fierce winters, Indian attacks, influxes of inappropriately-prepared “Colonists” sent from a changing England that had no other place for them, and a period of tyrannical martial law when missing church 3 times was a capital offense. Many of the colonists we could call gentlemen-adventurers, “whose breeding,” a contemporary said, “never knew what a day’s labour meant.” These were men, often lesser scions of nobility, with no future in England, who were lured by the Virginia Company by promises of land and wealth, much as people would be lured to California during the Gold Rush. But there was no gold in Virginia, and these “prospectors” didn’t know how to farm, didn’t know how to hunt, and –possibly feeling betrayed by the Virginia Company’s promises, and lacking any land of their own– were not known for their spirit of cooperation either among themselves, nor with the Americans of the Powhattan confederacy.

Captain Smith wrote of the ground-nut’s utility.

November 6, day: Henry Frederick, Prince of Wales died of typhoid fever.

August 12, Sunday: While preaching at the Savoy, the Reverend Thomas Fuller, D.D. collapsed with typhoid fever.
August 16, day: Thomas Fuller died of typhoid fever at his new lodgings in Covent Garden.

The body would be interred in Cranford church (now near Heathrow Airport), where a mural tablet would afterwards be set up on the north side of the chancel with an epitaph to the effect that since he had endeavored (such as in THE WORTHIES) to provide immortality to others, he himself was worthy of it.

Hic jacet Thomas Fuller, é collegio Sydneiano in academiã Cantabrigienfe S.S.T.D. hujus ecclefiæ rector; ingenii acumine, memoriae felicitate, morum probitate, omnign doctrinã, (historìâ prævertim,) uti varia ejus summas æquanimitate composita teftantur, celeberrimus. Qui dum viros Angliæ illustres opere posthumo immortalitatem confecrare meditatus eft, ipse immortalitatem eft confecutus, Aug. 15, 1661.

October 21, day: At The Hague, Nannerl Mozart, ill with typhoid fever, received the last rites of the Roman Catholic Church. Leopold Mozart called in a 2d doctor who changed the prescription. She would recover.

November 15, day: L’arrivo di Enea nel Lazio, a componimento drammatico by Baldassare Galuppi to words of Alamanni, was performed for the initial time, in the Teatro della Pergola of Florence.

As his sister recovered from typhoid fever Wolfgang Amadeus Mozart fell ill at The Hague.
April 22, day: Thomas Green Fessenden was born in Walpole, New Hampshire as the 1st child of the Reverend Thomas K. Fessenden and Elizabeth Kendall Fessenden. He would spend his early years on the family farm.

The actress María Ignacia Ibáñez died of typhoid fever at the age of 26 in the arms of her lover, José de Cadalso y Vázquez.

October: At the women’s meeting for business of the Religious Society of Friends at the upper meetinghouse in Smithfield, “Lydia Wilkinson continued to enform [sic] Patience and Jemimah Wilkinson of their being disowned from Friends and report to this Meeting.”

There was, meanwhile, an outbreak of typhoid fever in Rhode Island, that evidently came with the Columbus, a ship of war carrying prisoners. As a girl, Friend Jemimah Wilkinson had experienced evangelical sermons by the Reverend George Whitefield and had been inspired by the female leader Ann Lee (“Mother Ann”) of the Shakers. At about the age of 18, she had become involved with the New Light Baptists or “Rogerenes” of Ledyard, Connecticut. At this point, while suffering under the spiritual distress of being disowned by her monthly meeting of the Society and contemplating the long road of atonement and spiritual rectification that would be necessary before such a disownment could be erased, probably while in Ledyard, as a victim of the typhoid fever epidemic she fell into a prolonged coma — and upon reviving, she would proclaim that her soul had gone to Heaven and had been replaced in her body by “Spirit of Life.” God had sent this apparition to inhabit her body in order to warn earthly creatures of His impending wrath. Discontinuing the use of the name “Jemimah Wilkinson” and denominating herself instead “Publik Universal Friend,” she would preach, attired in something suggestive of men’s rather than of women’s clothing, through Connecticut and Rhode Island. The
preserved image we have of her portrays her while attired in a rather standard clerical gown and collar over her men’s clothing:

For a time her friend Moses Brown had been taken by her pretensions, but at the point of her disownment, he was able to stand aside. Here is the account of this by the Los Angeles newsman and storyteller Charles Rappleye on page 187 of his recent SONS OF PROVIDENCE: THE BROWN BROTHERS, THE SLAVE TRADE, AND THE AMERICAN REVOLUTION (NY: Simon & Schuster, 2006) — an account in which he has exaggerated some of the details (such as the precise number of hours that she was uncommunicative, and the conceit that she had been “pronounced dead”) and gotten other details bass-ackward (for instance suggesting that she had been opposed to war when in fact she and her family were at odds with the Quaker Peace Testimony, sending a number of the Wilkinson sons to Washington’s army):

Moses’ quest for meaning drew him to another homegrown mystic during the early days of the war, a tall, striking woman named Jemima Wilkinson. As deep and stoic as was Job Scott, Wilkinson was extravagant. She called herself “the Public Universal Friend,” and mesmerized audiences for hours by proclaiming moral convictions she said were acquired by revelation, or simply by delivering from memory lengthy quotations from the Bible. Some of her contemporaries considered her a charlatan, but she had genuine charisma, and won a following among powerful people in Rhode Island, including several prominent judges. Moses knew Wilkinson from her youth. Her father, a Quaker farmer, was a cousin to Israel Wilkinson, the ironworker long associated with the Browns, and also to Stephen and Esek Hopkins, connections that ensured her entrée to the elite families of Rhode Island. Jemima was intrigued early on by a variety of religious doctrines, including those of the New Light Baptists and the Quakers, but her transformation took place in 1776, when she contracted a case of typhus. Beset with fever and delirium, she was pronounced dead, but she arose after thirty-six hours, and proclaimed her own resurrection.

In the following months, Jemima Wilkinson renounced her former worldly identity and began holding ad hoc prayer meetings in country glades or borrowed meetinghouses. She preached a sort of radical strain of Quakerism, damning war, slavery, and matrimony in sermons that often ran over two hours. Her traveling services evolved into a sort of religious circus, featuring appearances by devotees who dubbed themselves Prophet Daniel and Prophet Elijah and who mimicked Wilkinson by professing visions and delivering messages from on high.
Moses was intrigued by Wilkinson and attended several of her meetings. He was impressed with her knowledge of the Bible, but more than that, Moses was drawn to her story of divine inspiration. From the time of his own revelation, while walking home from Anna’s grave, Moses looked for similar signs of God’s active hand. Another adherent was Moses’ uncle Elisha Brown, who attended several of her meetings and, convinced “that she was a messenger from God,” invited her to his home, where they spent several evenings discussing her message and the controversy she caused among Rhode Island Quakers. Fortunately for Moses, however, he could not accept her as a prophet, and when the New England Meeting formally ostracized Wilkinson and barred attendance at her meetings, Moses was able to watch the proceedings with a sense of bemused detachment.

Jemimah would establish congregations at New Milford, Connecticut, and at Greenwich, Rhode Island. She did nothing to restrain enthusiastic followers who acclaimed her as the Messiah, and occasionally a stone would be thrown at her.

A memorandum of the introduction of that fatal Fever, called in the year 1776 the Columbus fever, since called the Typhus.... The ship called Columbus which sailed out of Providence in the state of Rhode Island, being a ship of war, on her return brought with her prisoners this awful and alarming disease of which many of the inhabitants in Providence died. On the fourth of the tenth month it reached the house of Jemima Wilkinson, ten miles from Providence.... A certain young woman, known by the name of Jemima Wilkinson, was seized with this mortal disease. And on the 2nd day of her illness was rendered almost incapable of helping herself. And the fever continued to increase until fifth day of the week, about midnight she appeared to meet the shock of Death; which (released) the Soul.

What was it she preached? –Generally, she favored celibacy and plainness of dress, and opposed slavery. As an intellectual record it’s not all that impressive. She totally bought into the Puritan vision of the inherent depravity of humankind. Various Quakers, especially those favorable to the American cause in the Revolution, would follow her in approximately a similar manner to the manner in which the Shakers followed Mother Ann Lee. The Religious Society of Friends would be disowning a number of these Friends as they made themselves guilty by association. Although her brother Stephen Wilkinson and sisters Mercy Wilkinson, Betsey (?) Wilkinson, and Deborah Wilkinson followed Universal Friend in her relocation to upstate New York, her father Jeremiah Wilkinson, who had admittedly at times served as her escort but had never been a convert, and her brother Jeremiah Wilkinson, eventually would resume association with the Smithfield Friends.

Jemima Wilkinson was born in Cumberland, Nov. 19, 1752, and is,
without doubt, the most singular as well as celebrated female character Rhode Island has ever produced. When she was about eighteen years of age, she became very much impressed with matters of a religious nature. A great religious excitement prevailed about this time in the county of Providence, and soon spread itself all over the State, through the efforts and preaching of George Whitefield. Jemima became very much interested and a great change came over her life. From a gay, spirited girl she became a sort of recluse, and spent her time in the study of the scriptures and deep meditation.

In 1775 she was stricken with a severe fever, and during her illness she pretended to have a vision from on high, and received a call, as she was pleased to term it, to go out and preach to the sin-burdened world. She arose suddenly one night, demanded her clothes, and appeared to be in a trance. The next Sabbath she preached her first sermon under the old oak tree we have mentioned in another part of this work. Her words made a decided sensation upon her hearers. She styled herself the “People’s Universal Friend,” and ever afterward was known by that appellation. She travelled through the country preaching her peculiar doctrine and soon surrounded herself with many devoted followers. For some six years she made her home at Judge Potter’s, in Kingstown. The Judge was a wealthy land-holder and became one of her most devoted admirers. When others began to desert her and cry her down as an imposter and a selfish, scheming woman, the Judge became all the more infatuated, and no means were spared to sustain her cause and protect her from the calumnies of her enemies. Wherever she went, the Judge was her companion, and when she finally resolved to leave her native State and settle in the wilds of western New York, Mr. Potter was among the most prominent advocates of this movement. He at last became embarrassed financially, and his fine estate was sold, and in his old age he was compelled to live in straitened circumstances, a victim of infatuated devotion to this artful adventuress. She claimed for herself supernatural powers, and great crowds often congregated to witness some of her wonderful performances. She several times attempted to raise the dead, and her failures were attributed to want of faith in those who had assembled to witness the verification of her pretended supernatural powers. She removed with a few followers to Yales County, N. Y., and settled at a place which they called New Jerusalem. Here she spent the remainder of her eventful life, and died July 1, 1819. After her death her followers remained for several years and kept up their peculiar organization.

The history of this woman has been written by several different parties, and the fallacy of her pretended inspiration received the verdict it so justly merited. And yet, that she was a woman possessed of more than ordinary abilities and some admirable traits of character it would be more than folly to deny. She lived in an age when ignorance and superstition in matters of religion were more prevalent than now, and it is not strange that she drew to her faith many good and honest people. Experience teaches that there is no creed without its believers and no delusion without its dupes. The saying that “murder will
out" is accepted as truth, and the excitement attending the supposed celestial powers of this artful woman was shrewdly turned to account, and avarice preyed upon credulity. A great revolution is silently making its way through the world by the developing influences of education, the freedom of thought and the press, and will end in promoting the highest interests of the race, and remove forever the last vestige of religious superstition and fanaticism.

The Old Baptist Church at Abbott’s was situated on the east side of the Lanesville road, upon the site now [1878] occupied by D.A. Thompson’s house. It was built about the year 1700. It was a wooden structure, two stories high, with a large gallery. Its size was 30 x 60 feet, and it was torn down in 1825. Under an oak-tree that stood in front of this church, the celebrated Jemima Wilkinson made her first speech, and was listened to with attention.

The Baptist Catholic Society was chartered January, 1797. It held its meetings during warm weather in the shade of the old oak-tree at Lonsdale. These meetings were discontinued about 1860.

The old oak-tree in Lonsdale is an historical relic of the past. It is held in great veneration by the citizens of the place, and an iron railing has been placed around it. The tree is supposed to be three hundred years old, but is now [1878] rapidly going to decay. It is said, by good authorities, that these trees are one hundred years maturing, they flourish another hundred, and decay in the third and last hundred years.

(Friend Jemimah Wilkinson was not the only American woman to begin cross-dressing in this year. In Middleborough, Massachusetts, the mind of a 16-year-old indentured servant, Deborah Sampson, was becoming “agitated with the enquiry — why a nation, separated from us by an ocean ... [should] enforce on us plans of subjugation.” Sampson would resolve to make herself into “one of the severest avengers of the wrong” and through flattening her breasts with a bandage would enlist in the Revolutionary army as a common soldier. She was at this point also involved with the New Light Baptists, although she would get in trouble with them and be expelled, and although she would be detected in the army and discharged. She would then transform herself more completely and competently, into the Revolutionary soldier Robert Shurtleff, for 17 months an enlisted man in the 4th Massachusetts Regiment of the Continental Army. She would suffer war wounds in an encounter with a Tory militia while on a scouting expedition in the New York countryside but, at a later point, would fall ill with a fever and be discovered again to be of the female persuasion. With “chastity inviolate” — but of course they checked this out– she would receive a revolutionary veteran’s pension. Her grave in Rockridge Cemetery is marked as that of “a revolutionary soldier.” She married, so after her death her husband received the monetary equivalent of a revolutionary veteran’s widow’s pension.)
June 19, day: General George Washington’s troops finally marched away from Valley Forge, entering Philadelphia. General Benedict Arnold was appointed military governor.

While in Paris with her son Wolfgang Amadeus, Maria Anna Mozart took to bed suffering from what was probably an infection of the typhoid fever bacterium *Salmonella typhimurium*.

July 3, day: Prussia declared war on Austria.

In Paris, at 10:30PM, the mother of Wolfgang Amadeus Mozart died, probably of typhoid fever. A few hours later the composer wrote his father Leopold Mozart informing him that Frau Mozart was very ill.

Our national birthday, the 4th of July: From his headquarters in Brunswick, New Jersey, General George Washington directed his army to put “green boughs” in their hats, issued them a double allowance of rum, and ordered an artillery salute; at Princeton, New Jersey, a cannon taken from Burgoyne’s army fired the artillery salute; in Philadelphia, Pennsylvania, guns were fired and there were “sky rockets” but, as candles were scarce, there couldn’t be much indoor partying; at Passy in France, John Adams and Benjamin Franklin hosted a dinner for “the American Gentlemen and ladies, in and about Paris”; the first Independence Day oration was delivered by David Ramsay in Charleston, South Carolina before “a Publick Assembly of the Inhabitants”; on Kaskaskia Island in Illinois, which had been under British rule, George Rogers Clark rang a liberty bell as he and his Revolutionary troops took over without firing a shot; near Plymouth in England, in the Mill Prison, Charles Herbert of Newburyport, Massachusetts and other captured Americans celebrated their nation’s freedom by attaching prison-made American flags to their hats.

Loyalists and Indians destroyed Wyoming, Pennsylvania, killing 360 militiamen.

American forces captured Kaskaskia in the Illinois territory.

In Paris, at 2:00AM, Wolfgang Amadeus Mozart wrote to Abbé Bullinger, a family friend in Salzburg, informing him that Frau Mozart had died probably of typhoid fever.

July 13, day: Abbé Bullinger informed Leopold Mozart that his wife had died in Paris of typhoid fever.
Elizabeth Paton, a farm servant, gave birth to Robert Burns’s child. The father commemorated the event with “A Poet’s welcome to a bastart wean.” Soon he would be having a similar affair with a master-mason’s daughter, Iean Armour, producing similar results. Then he would be having a fling with a byrewoman at Coilsfield, Margaret “Highland Mary” Campbell — but this one would end in his lover’s death, of typhoid fever although this may have been exacerbated by her pregnancy.

Lewis Downing began the manufacture of coaches in Concord, New Hampshire.

7-year-old Joseph Smith, Jr. contracted typhoid fever and the infection settled in a leg, which required surgery. He would have a slight limp.

Salma Hale relocated from Walpole to Keene, New Hampshire.

Republication of the initial volume of the Reverend Jeremy Belknap, D.D.’s 3-volume The History of New-Hampshire, Comprehending the Events of One Complete Century and Seventy-Five Years from the Discovery of the River Piscataqua to the Year One Thousand Seven Hundred and Ninety (Boston: Bradford and Read). A copy of this would find its way into the personal library of Henry David Thoreau, and he would copy from it into his Indian Notebook #11.²

2. The original notebooks are held by the Pierpont Morgan Library in New York, as manuscripts #596 through #606. There are photocopies, made by Robert F. Sayre in the 1930s, in four boxes at the University of Iowa Libraries, accession number MsC 795. More recently, Bradley P. Dean, PhD and Paul Maher, Jr. have attempted to work over these materials.
A WEEK: Meanwhile, having passed the Horseshoe Interval in Tyngsborough, where the river makes a sudden bend to the northwest, — for our reflections have anticipated our progress somewhat, — we were advancing farther into the country and into the day, which last proved almost as golden as the preceding, though the slight bustle and activity of the Monday seemed to penetrate even to this scenery. Now and then we had to muster all our energy to get round a point, where the river broke rippling over rocks, and the maples trailed their branches in the stream, but there was generally a backwater or eddy on the side, of which we took advantage. The river was here about forty rods wide and fifteen feet deep. Occasionally one ran along the shore, examining the country, and visiting the nearest farm-houses, while the other followed the windings of the stream alone, to meet his companion at some distant point, and hear the report of his adventures; how the farmer praised the coolness of his well, and his wife offered the stranger a draught of milk, or the children quarrelled for the only transparency in the window that they might get sight of the man at the well. For though the country seemed so new, and no house was observed by us, shut in between the banks that sunny day, we did not have to travel far to find where men inhabited, like wild bees, and had sunk wells in the loose sand and loam of the Merrimack. There dwelt the subject of the Hebrew scriptures, and the Esprit des Lois, where a thin vaporous smoke curled up through the noon. All that is told of mankind, of the inhabitants of the Upper Nile, and the Sunderbunds, and Timbuctoo, and the Orinoko, was experience here. Every race and class of men was represented. According to Belknap, the historian of New Hampshire, who wrote sixty years ago, here too, perchance, dwelt “new lights,” and free thinking men even then. “The people in general throughout the State,” it is written, “are professors of the Christian religion in some form or other. There is, however, a sort of wise men who pretend to reject it; but they have not yet been able to substitute a better in its place.”
November 23, Tuesday: An epidemic of typhoid fever in Leipzig, possibly caused by the dead and wounded from the Battle of Leipzig littering the streets of the city and suburbs (including the Gewandhaus), produced the death of acting Police Commissioner Carl Friedrich Wilhelm Wagner.

In 1813 several British naval officers, prisoners of war, resided in Concord on parole, some of whom were taken in the Guerriere. A number left here, November 23d, but their places were supplied by others the next day. Some of them were of distinguished families and scattered their wealth with liberal hands.
Friend Stephen Wanton Gould wrote in his journal:

3rd day 23 of 11 M / Last night David Rodman & I watched with David Huntington whose situation is very distressing —

The brothers Karl Theodor Christian Friedrich Follen and August Ludwig Follen enlisted in a unit of Hessian volunteers, to fight in the Napoleonic Wars. A few weeks later, however, Karl came down with typhoid fever. For a time it would be feared that this infection had destroyed his memory. Recovering, he returned to the University of Gießen, and took up the study of law. As a student, he would join the Gießen Burschenschaft and pledge to support republican ideals.

William Jackson Hooker went on a 9-month botanizing excursion to France, Switzerland, and northern Italy.

John Lyon died of typhoid fever in America. He collected 3,600 plants of Magnolia macrophylla at one time. “His attitude was commercial; in all his journals he never expresses pleasure in a plant, but he almost invariably notes the mileage covered and the cost of the journey. Many of his so-called first introductions are due to others.” Fraser and Lyon overlapped with Pieris floribunda, Jeffersonia diphylla, Oenothera tetragona fraseri, and several other plants. Lyon’s new ones included Chelone lyoni, Dicentra eximia, and Iris fulva.


(On or about November 11, 1837 Henry David Thoreau would indicate a familiarity with the contents of at least pages 2-3 and 6-9 of this historical study. On July 16, 1859 he would correct a date mistake buried in the body of the text.)
February 13, Friday: In Philadelphia, James Forten received an urgent summons to a meeting of the vestry. Absalom Jones, the 1st black ordained priest in the Protestant Episcopal Church in America, rector of the 1st African Church of St. Thomas which he had established in 1794, had died of typhoid fever (the funeral service and procession would take place on the following Monday, with the sermon being presented by the priest who had ordained Jones, Bishop William White; eventually Mr. Prince Saunders would be chosen to step into the Reverend Jones’s position as Reader or Minister at St. Thomas’s).

A sermon was delivered at Woodstock, Vermont by the Reverend Leland Howard, pastor of the 1st Baptist Society in Windsor, Vermont, prior to the hanging of Samuel E. Godfrey (1782-1818) of Chatham on Cape Cod for the grudge murder in 1814 of Thomas Hewlet (as keeper of the Vermont State Prison where Godfrey was serving a prison sentence, Hewlet had punished him for a rule infraction; there had been in this case three successive trials and three successive orders of execution over a period of four years). It was freezing that day and a snowstorm was swirling about the site — and yet more than 10,000 turned out to witness this event.

July 1, Thursday: John Keats wrote from Shanklin on the Isle of Wight to Fanny Brawne:

"My dearest Lady — I am glad I had not an opportunity of sending off a Letter which I wrote for you on Tuesday night — ’twas too much like one out of Rousseau’s Heloise. I am more reasonable this morning. The morning is the only proper time for me to write to a beautiful Girl whom I love so much: for at night, when the lonely day has closed, and the lonely, silent, unmusical Chamber is waiting to receive me as into a Sepulchre, then believe me my passion gets entirely the sway, then I would not have you see those Rhapsodies which I once thought it impossible I should ever give way to, and which I have often laughed at in another, for fear you should [think me] either too unhappy or perhaps a little mad.

I am now at a very pleasant Cottage window, looking onto a beautiful hilly country, with a glimpse of the sea; the morning is very fine. I do not know how elastic my spirit might be, what pleasure I might have in living here and breathing and wandering as free as a stag about this beautiful Coast if the remembrance of you did not weigh so upon me I have never known any unalloy’d Happiness for many days together: the death or sickness of some one has always spoilt my hours — and now when none such troubles oppress me, it is you must confess very hard that another sort of pain should haunt me. Ask yourself my love whether you are not very cruel to have so entrammelled me, so destroyed my freedom. Will you confess this in the Letter you must write immediately, and do all you can to console me in it — make it rich as a draught of poppies to intoxicate me — write the softest words and kiss them that I may at least touch my lips where yours have been. For myself I know..."
not how to express my devotion to so fair a form: I want a brighter word than bright, a fairer word than fair. I almost wish we were butterflies and livéd but three summer days—three such days with you I could fill with more delight than fifty common years could ever contain. But however selfish I may feel, I am sure I could never act selfishly: as I told you a day or two before I left Hampstead, I will never return to London if my Fate does not turn up Pam or at least a Court-card. Though I could centre my Happiness in you, I cannot expect to engross your heart so entirely—indeed if I thought you felt as much for me as I do for you at this moment I do not think I could restrain myself from seeing you again tomorrow for the delight of one embrace.

But no—I must live upon hope and Chance. In case of the worst that can happen, I shall still love you—but what hatred shall I have for another!

Some lines I read the other day are continually ringing a peal in my ears:

To see those eyes I prize above mine own
Dart favors on another—
And those sweet lips (yielding immortal nectar)
Be gently press’d by any but myself—
Think, think Francesca, what a cursed thing
It were beyond expression!
J.

Do write immediately. There is no Post from this Place, so you must address Post Office, Newport, Isle of Wight. I know before night I shall curse myself for having sent you so cold a Letter; yet it is better to do it as much in my senses as possible. Be as kind as the distance will permit to your John Keats

Present my Compliments to your mother, my love to Margaret and best remembrances to your Brother—if you please so.
Dissension had developed in the Jerusalem, New York sanctuary of the followers of “Universal Friend,” Jemimah Wilkinson, as she had become rather demanding of gifts and special treatment, and had come to institute various punishments for infractions of the rules of the Society of Universal Friends. Finally the community resolved its problem by erecting this two and a half story Federal-style mansion for its inspirational leader at some considerable distance from the other homes. It is now referred to as “Friend House” and is not open to the public:

After spending her last years in isolation, at the age of 67 the religious leader died (or “left time” as her followers described it), and would be interred in a temporary vault in the building’s cellar while her followers faithfully waited for her to come back into animation, and watched as signs of decay accumulated. As her will attests, she had never swerved from the pronouncement she had originally made under the oak tree in Cumberland, Rhode Island after recovering from typhoid fever, that she had died and her spirit had been replaced with “Divine Spirit.” (Her Jerusalem community would, within the following two decades, entirely disperse. At some later date the decomposing body has been removed from its temporary vault for burial at an unmarked location on the property.)

Last Will and Testament:
The last Will and Testament of the person called the Universal Friend of Jerusalem, in the County of Ontario, State of New York, who in the year 1777, was called Jemima Wilkinson, and ever since that time, the Friend, a new name which the mouth of the Lord hath named.

My will is that all my just debts be paid by my executors, hereafter named.

I give, bequeath and devise unto Rachel Malin and Margaret Malin, now of said Jerusalem, all my earthly property both real and personal; and that is to say all my land lying in said Jerusalem and in Benton, or elsewhere in the County of Ontario, together with all the buildings thereon, to them the said Rachel and Margaret, and their heirs and assigns forever, to be equally and amicably be shared between them, the said Rachel and Margaret — and I do also give and bequeath to the said Rachel and Margaret, all my wearing apparel, all my household furniture, and my horses, cattle, sheep and swine, of every kind, together with all my farming utensils, and all my movable property of every nature and description whatever.

My will is, that all the present members of my family and each of them, be employed if they please, and if employed, supported during their natural life, by the said Rachel and Margaret, and whenever any of them become unable to help themselves, they are according to such inability, kindly to be taken care of by the said Rachel and Margaret. And my will also is, that all poor persons belonging to the society of the Universal Friend, shall receive from the said Rachel and Margaret such assistance, comfort and support during their natural life as they may need; and in case any or either of my family, or others elsewhere in the society shall turn away, such shall forfeit the provisions herein made for them.

I hereby ordain and appoint the above-named Rachel Malin and Margaret Malin, Executors of this my last will and testament. In Witness whereof, I, the person called Jemina Wilkinson, but in, and ever since the year 1777, known as the Public Universal Friend, have hereunto affixed my name and Seal, this 25th day of the 2d Month, in the year of our Lord 1819.

The Public Universal Friend [L.S.]

In the presence of, &c.

Be it Remembered — That in order to remove all doubt of the due execution of the foregoing will and testament of the person who before the year 1777, was known and called by the name of Jemima Wilkinson, but since that time, as the Universal Friend, do make, publish and declare the within instrument to be my Last Will and Testament, as witness my hand and seal, this 17th day of the 7th month, 1819.

Jemima Wilkinson X

Her Cross or mark,
Or, Universal Friend.

["Witness,“ &c.]
That evening after sunset the comet which had passed unnoticed between the earth and the sun on or about June 26th, with its tail brushing over the earth also unnoticed, became visible low in the west. (So much for comets exerting a vast influence!)\textsuperscript{4}

Friend Stephen Wanton Gould wrote in his journal:

5th day 1st of 7th M 1819 / Our Meeting looked small in a great room, but I believe nearly all the members were present that are in ability to attend, & several that are not members. – I believe it was a comfortable season to some present, it was in good measure so to me. – Father Rodman delivered a short testimony.

April 20, Saturday: Death of Allegra, 5-year-old inconvenient illegitimate daughter of George Gordon, Lord Byron with Claire Clairmont, due to typhus or malaria, at the Roman Catholic convent to which she had been consigned.

4. “GREAT COMET, (C/1819 N1=1819 II. Period of naked eye visibility spanned the month of Jul., T=1819 June 28. Also known as Comet Tralles. Spotted on July 1st in the evening sky a little to the north of the Sun, the head being of about zero magnitude. Comet crossed eastern Auriga and was visible at both dusk and dawn for several weeks. At the end of the first week of July, 1st magnitude with a 7-8 degree tail. Comet faded rapidly as it moved toward the northeast, almost pacing the Sun. At mid-month situated in Lynx, an object of 3rd magnitude with a short tail. In the last few days of July the comet’s brightness rapidly approached the naked eye threshold.”
August 28, Tuesday: While Franz Liszt and his father were in Boulogne for the sea baths, the father died suddenly of typhoid fever. Liszt agreed to pay all his debts and begin life on his own.

James Henry Leigh Hunt’s LORD BYRON AND SOME OF HIS CONTEMPORARIES. It would seem that George Gordon, Lord Byron, who had died of tuberculosis in 1824, had commented “I look pale.... I should like to die of consumption.... The ladies would all say, ‘Look at that poor Byron, how interested he looks in dying!’”5

Water of the day carried typhoid and cholera, prompting the 1st water purification system for a public water supply to be built in London.

5. Later, a writer with the same general problem, Robert Louis Stevenson, would comment that he had

written in bed, and written out of it, written in haemorrhages,
written in sickness, written torn by coughing, written when my
head swam for weakness.

TB = Mycobacterium tuberculosis humanis = phthisis = consumption. Consumption was at that time still a disease of the aristocracy, so to be a victim of this disease was to be aristocratic. The image of the malady would change in subsequent decades as it became a disease of dark packed urban slums. Probably no single disease accounted for more deaths, in the American north prior to our civil war, than TB. It was one of the three reasons why the countryside was less unhealthy than the crowded city, the other two reasons being typhoid and cholera. Although Boston seems to have been the healthiest of large American cities, nevertheless the city Bostonian could expect to live a life five or six years shorter on average than a rural resident of Massachusetts. The small pox was the only infectious disease for which there was a preventive therapy. The only “behavioral avoidance” that as known was to stay clear of the city of New Orleans, in particular, and in general from the Southern seaports, to make it less likely that one would get what was known as the “yellow fever,” or the “black vomit.” TB, by way of contrast, wasn’t even understood to be actually an infectious disease of the same order as typhoid and cholera. It was supposed that it tended to run in families, and thus was mostly a sign of a hereditary weakness.

Another theory of the genesis of tuberculosis was, however, that its sufferers had brought it on themselves through “indulgence in a vice, in view of which angels … weep, and creation sighs,” to wit, masturbation, and that therefore they deserved no sympathy whatever, but only contempt. See Rosenberg, Charles and Carroll Smith-Rosenberg, eds. THE SECRET VICE EXPOSED! SOME ARGUMENTS AGAINST MASTURBATION, “A Brief and Intelligible View of the Nature, Origin and Cure of Tubercular Disease” (NY: Arno Press, 1974, page 136).
November 10, Saturday: While on one of his phrenology lecture tours, Johann Gaspar Spurzheim died of typhoid fever in Boston, Massachusetts.

The Wilderness and the Solitary Place, an anthem by cathedral organist Samuel Sebastian Wesley, was performed for the initial time, during ceremonies for the opening of the rebuilt Hereford Cathedral.

November 17, Saturday: The Reverend Charles Follen delivered the oration at the grand society funeral of Dr. Johann Gaspar Spurzheim, coiner of the term “phrenology,” whose death due to typhoid fever in Boston had sadly cut short an American lecture tour.
October 10, 7:00 PM, Friday: Thomas Say died in New Harmony, Indiana, evidently of typhoid fever. They would bury him in the garden behind the Owen/Maclure House on the corner of Main Street and Grainery Street.

November 14, Wednesday: Frank Robert Pierce succumbed to typhoid fever at age four.
August 1, Thursday: At the Festival de l’Industrie in Paris, Hector Berlioz led 1,000 performers in the premiere of his Hymne à la France for chorus and orchestra to words of Barbier. By intermission, the conductor had developed cold sweats. He was induced to change clothes, and drink some punch. He was then attended by a former teacher, Dr. Amussat, who diagnosed typhoid fever, bled the composer, and prescribed a vacation.

Frederick Douglass, whose location and activities have been a mystery to us during the last half of June and all of the month of July, resurfaced in order to return to Concord and speak during the annual fair of the Anti-Slavery Society of Middlesex County celebrating the 1st of August liberation of the slaves of the British West Indies, with Waldo Emerson, William A. White, the Reverend Samuel Joseph May, Moses Grandy, and Headmaster Cyrus Pierce of the normal school in Lexington.

Emerson had agreed to deliver an address on the “Emancipation in the ... Indies ...” Henry Thoreau would soon persuade James Munroe & Company of Boston to issue Emerson’s address in the form of a pamphlet, and see

6. This White was the white abolitionist who had in the previous year been traveling with Frederick Douglass as he lectured in Indiana. Would be related to the Massachusetts abolitionist who is credited with being one of the four known presently known and recognized local conductors in the Underground Railroad, William S. White?

7. The John W. Blassingame volume I of THE FREDERICK DOUGLASS PAPERS does not mention the presence of Thoreau — but then I notice even Sojourner Truth is not significant enough to have received a mention anywhere in the index to this volume).
it through the press of Thurston, Torry, and Company at 31 Devonshire Street in Boston.

This abolitionist group had been refused permission to hold their meeting in any of the local churches, but Nathaniel Hawthorne had invited them to use the grounds of the Old Manse. However, it was rainy, so at the last minute Thoreau got permission to use the auditorium of in Concord’s courthouse. The audience at the lecture was small, and consisted mostly of visitors from outside Concord, and evidently those attending found the topic a difficult one for the Concord resident Frederic May Holland, in his first full-length biography of this American figure Frederick Douglass, has stated that when these attendees had assembled afterward for a collation

they said to each other, “Can you eat? I cannot.” Douglass was among the listeners that morning, and also among the speakers in the afternoon.

We may note that the mulatto speaker was present on this occasion only because he had been scheduled to take part in a mass rally in Hingham MA, with the Reverends John Pierpont and James Freeman Clarke, and that rally had been postponed for one day on account of the rain. After Thoreau’s death Emerson would make a minute in his journal which would deal with the events of this day:

I have never recorded a fact which perhaps ought to have gone into my sketch of “Thoreau,” that, on the 1 August, 1844, when I read my Discourse on Emancipation, in the Town Hall, in Concord, and the selectmen would not direct the sexton to ring the meeting-house bell, Henry went himself, & rung the bell at the appointed hour.

It was the bell in the Unitarian church of Concord which Thoreau had rung. Evidently he was intercepted by the church authorities, for Holland stated that Thoreau had gotten off only “two or three unauthorized strokes” of the bell. In reading up on the subject of the emancipation, which had happened on this date ten years before, in 1834, Emerson had made “the most painful comparisons” with the present situation for the free blacks of New England. He had noted, for instance, that if any free black man of New England should take service aboard a ship, and should enter the harbor of Charleston, or Savannah GA, or New Orleans, he would be imprisoned ashore for “so long as the vessel remained in port, with the stringent addition, that if the shipmaster fails to pay the costs of this official arrest and the board in jail, these citizens are to be sold for slaves, to pay that expense.”

8. Frederic May Holland. FREDERICK DOUGLASS: THE COLORED ORATOR, original edition 1891, revised edition prepared by the author in 1895 and reprinted by Haskell House Publishers of New York in 1969. In typical Concordian style, to the point that the author appears unwilling to use Thoreau’s full name, the politics of this treatment is to minimize Thoreauvian attitudes. We are dealing here with a town that even today spreads invidious stories among its high school students, which have been passed on by several of them directly to me, that Thoreau was a local sneak thief, taking pies off of windowsills. If hypocrisy were gold, Fort Knox would be on Concord common.

9. The mulatto speaker Frederick Douglass would of course not have been able to be present while these white people of his audience were thus eating and drinking.
On this day (or perhaps at the meeting at the Unitarian church on June 12th, or perhaps on both occasions) Emerson found that he was so impressed by the mulatto visitor whom he identified as “Douglas” with one “s,” that he wondered whether perhaps he should attribute this person’s obvious excellence to purity of his bloodlines (pure although purely Negroid, which would lead his analysis of his admiration in the direction of the Jungian trope “the genius of this race, to be honored for itself”) or whether perhaps he should consider this person’s obvious excellence to be the result of an admixture of improving European blood (which would apparently have led his analysis of his admiration in the direction of a quite different set of tropes, presumably that white bloodlines are superior to black bloodlines and that this speaker was superior to other blacks evidently due to having a greater share of this superior white ancestry).
When at last in a race a new principle appears, an idea, that conserves it. Ideas only save races. If the black man is feeble & not important to the existing races, not on a par with the best race, the black man must serve & be sold & exterminated. But if the black man carries in his bosom an indispensable element of a new & coming civilization, for the sake of that element no wrong nor strength nor circumstance can hurt him, he will survive & play his part. So now it seems to me that the arrival of such men as Toussaint Louverture if he is pure blood, or of Douglas [Frederick Douglass] if he is pure blood, outweighs all the English & American humanity. The Antislavery of the whole world is but dust in the balance, a poor squeamishness & nervousness; the might & the right is here. Here is the Anti-Slave. Here is Man; & if you have man, black or white is an insignificance. Why at night all men are black. The intellect, that is miraculous, who has it has the talisman, his skin & bones are transparent, he is a statue of the living God, him I must love & serve & perpetually seek & desire & dream on: and who has it not is not is superfluous. But a compassion for that which is not & cannot be useful & lovely, is degrading & mauldin, this toing along as by ropes that which cannot go itself. Let us not be our own dupes; all the songs & newspapers & subscriptions of money & vituperation of those who do not agree with us will avail nothing against eternal fact. I say to you, you must save yourself, black or white, man or woman. Other help is none. I esteem the occasion of this jubilee to be that proud discovery that the black race can begin to contend with the white; that in the great anthem of the world which we call history, a piece of many parts & vast compass, after playing a long time a very low & subdued accompaniment they perceive the time arrived when they can strike in with force & effect & take a master’s part in the music. The civilization of the world has arrived at that pitch that their moral quality is becoming indispensable, & the genius of this race is to be honoured for itself. For this they have been preserved in sandy desarts [sic], in rice swamps, in kitchens & shoeshops so long. Now let them emerge clothed & in their own form. I esteem this jubilee & the fifty years’ movement which has preceded it to be the announcement of that fact & our anti-slavery societies, boastful as we are, only the shadow & witness to that fact. The negro has saved himself, and the white man very patronisingly says, I have saved you. If the negro is a fool all the white men in the world cannot save him thought they should die.... He who does his own work frees a slave. He who does not his own work, is a slave-holder. Whilst we sit here talking & smiling, some person is out there in field & shop & kitchen doing what we need, without talk or smiles.... 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.

Thoreau also heard Frederick Douglass, but it is not known that this encounter with the impressive mulatto orator sent any equivalent racist concerns going in Thoreau’s gourd at that time — probably not, as Thoreau was never so concerned with issues of relative ascendancy as was the higher-caste Emerson. We can be utterly confident, for instance, that no literary researcher will ever be able to uncover, in any pile of unprocessed remarks in Thoreau’s handwriting, any remark even remotely similar to the following blazing amazing one...
which is in Emerson’s handwriting:

Quite to the contrary!10 Because Thoreau’s spirit was so utterly different

I think it cannot be maintained by any candid person that the African race have ever occupied or do promise ever to occupy any very high place in the human family. Their present condition is the strongest proof that they cannot. The Irish cannot; the American Indian cannot; the Chinese cannot. Before the energy of the Caucasian race all the other races have quailed and done obeisance.

from the blind prejudice displayed above, what we might confidently expect to uncover in any new pile of unprocessed remarks in Thoreau’s handwriting would be more remarks similar to this lovely one anent the

10. I do drip with sarcasm, don’t I? Well, when I come across stuff like this, I can’t help myself, a demon takes over my keyboard and the screen echo comes across this way even if what I am typing is the alpha string “Hail Mary full of grace.” The point is that if Thoreau had ever been guilty of writing something like this phrase from Emerson’s miscellaneous notebooks, we would long ago have burned every existing copy of WALDEN and none of us in this generation would ever have heard of the guy. And that would be only right. Emerson, however, is invulnerable, is teflon, nothing ever sticks to him. Or, perhaps, it is the Emerson scholars who are invulnerable, or heedless or something. That quote I attributed to Emerson, repeated below, needn’t be characterized as a piece of Emersoniana at all! It could be characterized, instead, as Emerson in the 19th Century merely –somehow– “channeling” the geist of Alfred Rosenberg (the philosopher of the Nazis in our 20th Century).

I think it cannot be maintained by any candid person that the African race have ever occupied or do promise ever to occupy any very high place in the human family. Their present condition is the strongest proof that they cannot. The Irish cannot; the American Indian cannot; the Chinese cannot. Before the energy of the Caucasian race all the other races have quailed and done obeisance.
Irish interlopers in Walden Wood:

Methinks I could look with equanimity upon a long street of Irish cabins and pigs and children revelling in the genial Concord dirt, and I should still find my Walden wood and Fair Haven in their tanned and happy faces.

Note that historical revisionism has rendered Frederick Douglass’s arrival in Concord that summer utterly transparent, with all the stir and ferment of that annual fair of the Anti-Slavery Society of Middlesex County being nicely explained away as nicely white Concordians interacting with other nicely white Concordians, and Emerson’s journal entry above has been attributed to mere musings made earlier—spontaneously, à propos de nothing—during the spring or earlier summer of this year, rather than to the unthinkable: an actual relevant encounter with a mulatto relevant interloper in nice polite white Concord.

11. “That transparent black man over there can’t be seen and therefore hasn’t come to be heard by us, and therefore we’re not not polite in not not listening to him.”
It has been revisionist scholarship subsequent to that point which has almost totally erased Douglass from the Concord scene, with all the stir and ferment of that Anti-Slavery Fair coming to be nicely explained away in more recent history books as merely a few of the nice white Concordians having an argument of some sort with a few other of the nice white Concordians. This almost total erasure has made it possible for Emerson scholars to attribute his lengthy “if he is pure blood” journal musing (exhibited nearby as a full separate page) about Douglass to irrelevant jottings done within the half-year timeframe rather than to the unthinkable: a specifically locatable and quite actual encounter with a black relevant interloper in nice polite white Concord. But here is the event as fantasized by a historian of this tradition¹² — who, inheriting a tradition which has so conveniently forgotten the black speaker, proceeds to fantasize Emerson as having been being deeply impressed by the abstract idea of the abilities of Douglass the black man when that man, actually, was sitting before him staring him full in the face as he orated:


(pages 396-9)
Emerson had been asked to speak on the tenth anniversary of the British emancipation of all slaves in the British West Indies; the sponsor was the Women’s Anti-Slavery Association, to which both Lidian and Cynthia Thoreau belonged. Because abolition was a controversial subject on which the people of Concord were divided, none of the local churches would open their doors to them. The event was scheduled for the courthouse. Henry Thoreau went from door to door urging Concord residents to attend. When the sexton of the First Parish Church refused to ring the bell to announce the meeting, Henry rushed to the church and rang the bell himself.

The speech itself was a departure from Emerson’s usual style in three ways. It is mainly a long chronological narrative, it is full of the oratorical devices the young Emerson had learned from Everett, and it is intended as agitprop, like Antony’s speech over the body of Caesar. Emerson intended to arouse, to inflame, to move his audience to action: “If any cannot speak, or cannot hear the words of freedom, let him go hence, — I had almost said, creep into your grave, the Universe has no need of you.” He recounted the horrors of slavery, “pregnant women set in the treadmill for refusing to work,” “men’s necks flayed with cowhide, and hot rum poured on, superinduced with brine or pickle, rubbed in with a cornhusk, in the scorching heat of the sun.” He told of “a planter throwing his negro into a copper of boiling cane-juice.” He adds heavy irony to the horrors: “The sugar they raised was excellent. Nobody tasted blood in it.” Emerson continued for page after page, giving the history of slavery and the history of efforts to stop it, culminating in the act of Parliament of August 1, 1834, by which “slavery shall be and is hereby utterly and forever abolished and declared unlawful throughout the British colonies, plantations and possession abroad.” The reason for celebrating this British act was, of course, to shame the Americans who had no such act on their books.

Emerson was very much alive to the economic argument against slavery by which British manufacturers were encouraged to regard the West Indian blacks as so many potential customers. But he was also aware of the insidious psychology of slavery, and he commented on “the love of power, the voluptuousness of holding a human being in his absolute control.” For those who feared emancipation might unleash a terrible retribution and bring massive civil disorder, Emerson stressed the mild and orderly transition to freedom that occurred in the West Indies. Then, at last, he turned from the British to the Americans, who were now seen to be lagging woefully behind the times.

At this point Emerson turns from his warm historical survey to the present moment and to a tone of plain anger. He was personally shocked and outraged by reports of northern blacks arrested on the docks of Massachusetts ships lying in southern ports.
I have learned that a citizen of Nantucket Island, walking in New Orleans, found a freeborn citizen of Nantucket, a man, too, of great personal worth, and, as it happened, very dear to him, as having saved his own life, working chained in the streets of that city, kidnapped by such a process as this.

Waldo Emerson was outraged that Massachusetts seemed to be able to do nothing to help its citizens, and he said so in blunt, provocative language: "If such a damnable outrage can be committed on the person of a citizen with impunity, let the Governor break the broad seal of the state; he bears the sword in vain." The congressional delegation from Massachusetts felt that unilateral action by Massachusetts or by the North would endanger the Union. Emerson's reply was, "The Union is already at an end when the first citizen of Massachusetts is thus outraged."

The solution was not to be sought in further compromise and political juggling. America must follow England's lead and free the slaves. And if Emerson had been able in his private life until now to accept some of the condescending and muddy racism that undercut the urgency of abolition by declaring the blacks an inferior race, he now explicitly broke with that rationale. He declared to his audience that "the negro race is, more than any other, susceptible of rapid civilization." He also saw that abolition was not simply something conceded by white people, which was the view of Thomas Clarkson's book [which one of the three??]. "I add," said Emerson, "that in part it is the earning of the blacks." He was deeply impressed by the abilities of Toussaint Louverture and of Frederick Douglass. His private journal comments are just as strong as his public language. Referring specifically to his own conviction of the sufficiency of the individual, he said, "Here is the Anti-Slave. Here is Man; and if you have man, black or white is an insignificance. Why, at night all men are black." It was also in his journal that he said, "The negro has saved himself, and the white man very patronizingly says I have saved you." To his Concord audience Emerson said, "The black man carries in his bosom an indispensable element of a new and coming civilization." And he ended the speech not with a graceful appeal to history or good will but with a stiff and polarizing insistence that "there have been moments, I said, when men might be forgiven who doubted. Those moments are past."

The speech delighted the friends of abolition in the North. Thoreau helped with arrangements to publish the address. Soon the Quaker poet John Greenleaf Whittier was writing to solicit Emerson's further help at an antislavery convention. A letter from William Lloyd Garrison a few years later suggests what Emerson's conversion meant to the cause: "You exercise a strong influence over many minds in this country which are not yet sufficiently committed to the side of the slave.... You are not afraid publicly and pointedly to testify against the enslavement of three million of our countrymen." Emerson was solidly committed to abolition both personally and publicly from now on. His speeches on the subject would, if gathered together, fill a good-sized volume. He appeared on many platforms, but he was not now or ever comfortable as an activist, an advocate. As in the matter of the Cherokee removal, he would speak because he must, because no one else would, because he had convictions, because he believed in action. But it was just not congenial work.
The above act of historical revisionism by Robert D. Richardson, Jr. reminds us of nothing so much as of the alteration of Chinese photographs subsequent to the 1971 fall from grace of Lin Biao, the government official who had suggested the idea of “Mao’s Little Red Book,” from favor in Beijing. For many years the Chinese Communist Party would go to great expense to remove the presence of that inconvenient yellow man from every historic official photograph it could get its hands on (below is a copy from the 1960s that they simply couldn’t get their hands on, one that still shows Lin Biao standing beside Mao Tse-tsung, holding up his little red book).

Robert Richardson has altered the history of this significant 1844 Concord meeting in much the same manner, by entirely erasing that inconvenient black man. This doesn’t just happen in totalitarian countries! We’re so good here at self-censorship, that we don’t have any need for official censorship — we can get the job done all by ourselves.

Why did this history need to be so altered? Because if you listen to the Emerson oration, not with white ears but with black ears, it sounds very different. To white ears Emerson has seemed to have been benignly embracing the cause of anti-slavery. To black ears it is obvious that Emerson is acting as an agent provocateur, and attempting to goad Douglass, in his audience, to initiate the sort of servile insurrection that will get him killed — and the white backlash from which will solve America’s race problem once and for all, by removing all the black pawns from the American game.

How are we to understand Emerson? Although the man had advocated total emancipation of the American slaves after fair compensation to their owners, when someone brought him a petition to add his name to, calling for a national convention to get the ball rolling in support of total emancipation of slaves with fair compensation to the owners —precisely what he had advocated— he refused to take the pen in his hand.
There is only one way to accept America and that is in hate; one must be close to one’s land, passionately close in some way or other, and the only way to be close to America is to hate it; it is the only way to love America.

— Lionel Trilling
Early in his life George William Curtis had spent two years at the Brook Farm community and school. Then, in order to continue their association with Emerson, George and his older brother James Burrill Curtis had gone to live on a farm a mile north of Concord. The brothers worked for Captain Nathan Barrett and had a cottage adjoining his farmhouse, atop Punkatasset Hill. After spending part of a day with Hawthorne, George noted in his diary that the writer’s actual life was harmonious with the picture-perfect antique repose of his house, redeemed into the present by his and Mrs. Hawthorne’s infant and the wife’s tenderness and respect for her husband. His note in his diary in regard to Mr. Emerson’s address before the Antislavery Friends on this day August 1st, commemorating the 10th anniversary of emancipation in the British West Indies, was merely to
the effect that the address had been very commanding despite being nearly two hours long.

So Waldo began by pointing out that, actually, the institution of human slavery was in the best interest of no-one, for wage-labor is more efficient and far safer:

We are met to exchange congratulations on the anniversary of an event singular in the history of civilization; a day of reason; of the clear light; of that which makes us better than a flock of birds and beasts: a day, which gave the immense fortification of a fact, — of gross history, — to ethical abstractions. It was the settlement, as far as a
great Empire was concerned, of a question on which almost every leading citizen in it had taken care to record his vote; one which for many years absorbed the attention of the best and most eminent of mankind.... If there be any man who thinks the ruin of a race of men a small matter, compared with the last decoration and completions of his own comfort, — who would not so much as part with his ice-cream, to save them from rapine and manacles, I think, I must not hesitate to satisfy that man, that also his cream and vanilla are safer and cheaper, by placing the negro nation on a fair footing, than by robbing them. If the Virginian piques himself on the picturesque luxury of his vassalage, on the heavy Ethiopian manners of his house-servants, their silent obedience, their hue of bronze, their turbaned heads, and would not exchange them for the more intelligent but precarious hired-service of whites, I shall not refuse to show him, that when their free-papers are made out, it will still be their interest to remain on his estate, and that the oldest planters of Jamaica are convinced, that it is cheaper to pay wages, than to own the slave.

Simultaneous with Emerson and Douglass delivering these noteworthy speeches in Concord, in Pennsylvania Emerson’s friend, the Reverend William Henry Furness, was also taking the dangerous step of announcing himself as being in opposition to human slavery.

By way of radical contrast with Robert D. Richardson, Jr.’s putrid 1994 nobody-here-but-us-white-men account (reprinted above), here is how a more recent, much more reliable, and racially inclusive source, Gregory P. Lampe13 has analyzed this Concord meeting (the material appears on pages 236-9, and has been lightly edited to make it slightly less convoluted, and for conformity with the punctuation and spelling conventions of this Kouroo database):

Frederick Douglass’s activities from mid-June to the end of July are difficult to determine. Neither the Liberator nor the National Anti-Slavery Standard advertised any of his lectures or documented his participation in any antislavery meetings during this period. According to Blassingame, ed. DOUGLASS PAPERS, Series One, 1:xciii, on June 28th Douglass attended the Essex County Anti-Slavery Society meeting in Methuen, Massachusetts. However, Douglass’s name does not appear in the minutes of the meeting, published in the Liberator of July 12th, and it is probable that he was not in attendance. Douglass was invited to attend an antislavery meeting in Nashua, New Hampshire from July 26th to 29th, but there is no indication of his presence in the accounts of the proceedings published in the Liberator of September 27th. Douglass had also been invited to be the chief speaker at the August 1st celebration in Providence, Rhode Island, but he did not attend, an outcome that greatly disappointed the organizers and left many of Providence’s blacks “much grieved” (Liberator of August 16th). On August 17th, Douglass wrote to the Liberator that he “deeply regretted” missing the meeting at Providence and explained his absence (Liberator of August 31st). On Thursday, August 1st, Douglass returned to Concord to participate in the commemoration of the

anniversary of the emancipation of 800,000 slaves in the British West Indies. Despite a rain storm and troubles with securing a meeting place, reported a correspondent to the Liberator, the occasion was one “of deep and thrilling interest.” The meeting, initially scheduled for out-of-doors, convened at eleven o’clock in the Court House. Ralph Waldo Emerson, the featured speaker of the celebration, addressed the “large and spirited meeting” for more than two and a half hours, during which time “the whole audience gave the most undivided attention.” In the afternoon, Douglass was one of five speakers to appear before the meeting (Liberator of July 12th; National Anti-Slavery Standard of July 18th; Liberator of August 9th; National Anti-Slavery Standard of August 15th). The others speakers were William A. White, Samuel Joseph May, Moses Grandy, and Cyrus Pierce (National Anti-Slavery Standard of August 15th). Although there is no full text of Douglass’ speech, we do have a sketch of it by Laura Hosmer, a member of the committee of arrangements for the celebration. Because this is the sole account of Douglass’s address, it is worth printing in full. From it, we gain a sense both of Douglass’s message and the power of his delivery. According to Hosmer’s report in the National Anti-Slavery Standard, Frederick Douglass had spoken with the deep feeling which a man of his strong mind, who had felt all the dread horrors of Slavery, must have on such an occasion; he rejoiced with a joy that was truly unspeakable, over the resurrection of so many thousands from that living grave in which they had lain buried for so many long, dreary years; he told of the unutterable joy which must have been felt by those poor bondsmen, when they received the boon of liberty—a joy which, he said, could only be conceived of by those who had, like himself, suffered as they had suffered—a joy which might be felt, but never could be told; and, said he, I rejoice with them, I rejoice with them, I REJOICE with them.” As he uttered these words, his every look and gesture showed how utterly inadequate language was to express the intensity of his feeling; his whole frame quivered with emotion, as he stood silent for a moment. “But,” said he, “while I rejoice with them, my thoughts will revert to my own country, and to the millions who are here suffering miseries from which they are now delivered.” He then depicted the state of things in our country, in language which I cannot remember to repeat, and with a power which I cannot imitate. When he had done speaking, the house was silent as if there were not a living being in it.

As Hosmer’s account testifies, Douglass’s address made a powerful impression on the audience. The correspondent to the Liberator may have had Douglass’s speech in mind when he wrote, “We have been strengthened, we have been refreshed, and all I doubt not who participated with us on that day, will look back upon it as one of the bright spots on their anti-slavery course.” Certainly, Douglass’s masterful address had been one of the day’s “bright spots” (Liberator of August 9th and of August
In the oration Emerson referenced an unprovenanced tale, that “the Great Spirit, in the beginning, offered the black man, whom he loved better than the buckra or white, his choice of two boxes, a big and a little one. The black man was greedy, and chose the largest. ‘The buckra box was full up with pen, paper, and whip, and the negro box with hoe and bill; and hoe and bill for negro to this day.’” For information, since fortunately we aren’t as close to this material as once we were — here are images of a hoe plate, used primarily for chopping weeds from cultivated fields, and of a billhook, used primarily for chopping brush from uncultivated fields:

If Frederick Douglass was unacquainted with this unprovenanced tale of Emerson’s, he would surely have been acquainted with the use of the tools it mentioned. Imagine how he must have chuckled at this point in the Sage of Concord’s oration!

Imagine how the black man reacted, when Emerson characterized nice polite negroes and how they would nicely, politely hold themselves back in order to let the white man “go ahead,” and would modestly remind one another not to be pushy, never to dare to irritate The Man — “social position is not to be gained by pushing.”

Imagine how the black man reacted, when the white man pointed up the fact that the genius of the Saxon race, his own race, was friendly to liberty; that the enterprise, the very muscular vigor of his nation, was inconsistent with slavery — that the salient difference between the white race and the black race, which had resulted in the white race enslaving the black race rather than vice versa, was that the white race would never permit itself to be enslaved.

Imagine how the black man reacted, when the white man predicted that if the black man continued to be feeble, and not important to the existing races, not on a parity with the best race, then the black man was fated to continue to serve — and was fated to “be exterminated.”

Imagine how the black man reacted, when the white man suggested that only if the black man carried in his bosom an indispensable element of a new and coming civilization, would he be able to “survive and play his part.”

Imagine how the black man reacted, when the white man described the occasion of this annual celebration of
the emancipation of the negroes of the British West Indies as reminding us all, that after playing for such a long time such a very low and subdued accompaniment, in the future “the black race can contend with the white [and] can strike in with effect, and take a master’s part in the music.”

Imagine how the black man reacted, when the white man spoke of “the arrival in the world of such men as Toussaint, and the Haytian heroes, or of the leaders of their race in Barbadoes and Jamaica,” and how important this was for the future success of the black race!

What a mixed message the black man received on that day! Here’s the message, in loud black letters:

**IF YOU DON’T GET PUSHY YOU’LL GET EXTERMINATED**

— BUT GET PUSHY AND YOU’LL GET EXTERMINATED.

This was the shadow side of the coin which the white American worshiped:

“It is difficult to describe the rapacity with which the American rushes forward to receive the immense booty which fortune proffers to him. He is goaded onward by a passion more intense than love of life. Before him lies a boundless continent, and he urges onward as if time pressed, and he was afraid of finding no room for his exertions.”

— Alexis de Tocqueville
After only 16 months in office, U.S. President Zachary Taylor died of cholera or typhoid fever and was succeeded by Vice President Millard Fillmore (Whig).

Fillmore would, among other things, attempt to introduce a cooking stove into the White House kitchen, over the protests of the cooking staff. The staff were accustomed to preparing the food for Presidential banquets in the kitchen fireplace, and needed to be shown that by careful adjustment of dampers they could on this new
apparatus achieve a more careful control over the heating of various dishes.

The 32-year-old famous explorer Dr. Elisha Kent Kane began to court 18-year-old Maggie Fox. The courtship would go on for five years before Kane died — then Maggie would have an emotional breakdown. It would be Kane’s skepticism about Spiritualism, combined with Maggie’s continued inability to contact him after his death, that would eventually lead to her confession that it had all been “a humbug from beginning to end.”

Meanwhile, this Spiritualism was having quite a run. For instance, at Hopedale, after Adin Augustus Ballou died of typhoid, his parents Adin Ballou and Lucy Ballou, who had become convinced believers in such communications, put out a volume entitled SPIRIT MANIFESTATIONS and were able to find some solace by way of seances and mediums and “messages.”
“...Borrowed Brigham the wheel wright’s boat at the Corner Bridge—He was quite ready to lend it—and took pains to shave down the handle of a paddle for me, conversing the while on the subject of spiritual knocking—which he asked if I had looked into—which made him the slower—An obliging man who understands that I am abroad viewing the works of Nature & not loafing—though he makes the pursuit a semi-religious one—as are all more serious ones to most men. All that is not sporting in the field—as hunting & fishing—is of a religious or else love-cracked character.....”

— Henry Thoreau, JOURNAL, July 1, 1852
Dr. John Snow, who had in 1849 investigated the Broad Street pump on Manhattan Island and suggested that cholera was being spread by way of contamination of the public water supply, was still having problems getting his theory accepted in the medical community, as the disease centered in the India of the East India Company and as the forces there of colonialist denial were firmly in the saddle. The Indian Medical Service was still engaging in its usual blaming of the victims, alleging that cholera actually was afflicting only those who were anyway predisposed to such infections, and so in this year the elder Dr. Snow charged that:

The alleged predisposition was nothing visible or evident: like the elephant which supports the world, according to Hindoo mythology, it was merely invented to remove a difficulty.

The Crimean War expanded, as Britain and France allied themselves with Turkey and declared war on Russia on March 28th. The city of Sevastopol was placed under siege. Florence Nightingale was given permission to take a group of 38 nurses to Scutari to look after the wounded Brits. She would find appalling conditions in
the army hospital. The men, unwashed, were still wearing army costumes “stiff with dirt and gore.” There were no blankets and there was no decent food. With such conditions at the army hospitals, only one death in six was being caused by the wounds themselves. Diseases such as cholera, typhoid fever, and dysentery were the primary causes of the high death-rate. Nightingale overcame the opposition of the brass by using her contacts at The Times of London to inform the British public of how the Army treated its victims. Given the task of organizing the barracks hospital after the battle of Inkerman, she improved the sanitation and dramatically reduced the death-rate.

Into the Valley of Death rode the 500, tra-la, tra-la...
In the Crimea, a typhoid fever epidemic spread from the Russian army to the French and the British. It spread throughout Russia and Turkey thanks to merchant ships. Florence Nightingale took nearly three dozen nurses from London to Scutari, and tried to use sanitary measures to block the spread of the disease. Still, disease would claim many more lives in the Crimean War than the battles.

June 3, day: There was fighting at Philippi / Philippi Races.

Thoreau and Mann went “To Minneapolis. Lead plant. To Lake Calhoun & Harriet.”

Stephen Arnold Douglass died of typhoid fever in Chicago at the age of 48.

November 11, day: 24-year-old King Pedro V of Portugal died of typhoid fever in Lisbon and was succeeded by his brother Luís I.

December 14, Saturday: Albert of Saxe-Coburg-Gotha, beloved Prince Consort of Queen Victoria, succumbed to the typhoid fever at Windsor Castle. Oh you horrid boy Dirty Bertie you spawn of Satan you killed your own father my beloved Albert for whom I will now grieve for all of my life! Queen Victoria continued to carry out her constitutional duties such as reading all diplomatic despatches. However, she completely withdrew from public view and now spent most of her time in the Scottish Highlands at her home at Balmoral Castle, drinking claret mixed with whiskey. Victoria even refused requests from her government to open Parliament in person. Politicians began to question whether Victoria was earning the money that the State paid her. While at Balmoral the queen became very close to John Brown, a Scottish servant. Victoria’s friendship with Brown caused some concern and rumors began to circulate that the two had secretly married. Hostility towards Victoria increased and some Radical MPs even spoke in favor of abolishing the British monarchy and
replacing it with a republic.

Upon the demise of Victoria’s main squeeze, Charles Dickens cancelled some of his public readings of *Great Expectations*.

Psalm 146 for solo voices, double chorus and orchestra by Anton Bruckner was performed for the initial time, at St. Florian.

Heinrich August Marschner died of a heart attack in Hannover, at the age of 66.

The author Captain Mayne Reid defended the accuracy and originality of his page-turner *The Quadroon* about interracial sexuality in New Orleans context, in the pages of the *Athenaeum*:

During a residence of many years —commencing in 1839, and ending, with intervals of absence, in 1848— the author of "The Quadroon" was an eye-witness of nearly a score of slave auctions, at which beautiful Quadroon girls were sold in bankruptcy, and bought up, too, notoriously with the motives that actuated the "Gayarre" of his tale; and upon such actual incidents was the story of "The Quadroon" founded. Most of the book was written in 1852; but, as truthfully stated in its preface, in consequence of the appearance of "Uncle Tom’s Cabin" its publication was postponed until 1856. The writing of it was finished early in 1855.

With regard to "The Quadroon" and the Adelphi drama, the resemblance is just that which must ever exist between a melodrama and the romance from which it is taken; and when "The Octoroon" was first produced in New York —January, 1860— its scenes and characters were at once identified by the newspaper critics of that city as being transcripts from the pages of "The Quadroon." Some of its scenes as at present performed are original —at least, they are not from "The Quadroon"— but these introduced incidents are generally believed not to have improved the story; and one of them —the poisoning of the heroine— Mr
Boucicault has had the good taste to alter, restoring the beautiful Quadroon to the happier destiny to which the romance had consigned her. It might be equally in good taste if the clever dramatist were to come out before the public with a frank avowal of the source whence his drama has been drawn.

January 23, Friday: Louisa May Alcott returned to Concord from war nursing, a casualty of typhoid.
A cholera epidemic in Paris removed 200 people a day at one point, one of the fatalities being a daughter of Louis Pasteur. From this year into 1873, there would be major American outbreaks of the cholera, in particular in Baltimore, Memphis, and Washington DC. In Baltimore, Memphis, New York City, Philadelphia, and Washington there would be not only recurring epidemics of cholera, but also of scarlet fever, small pox, typhoid fever, typhus, and yellow fever.
Eighteen-year-old Jack Newton Daniel established a whiskey distillery in Tennessee.

The *cholera* spread to the US from Russia and Europe, killing 50,000 Americans this year, including 2,000 in New-York alone. That city responded to such recurring epidemics, not only of *cholera* but also of *scarlet fever*, *measles*, *typhoid fever*, *typhus*, diphtheria, whooping cough, and *yellow fever*, by creating the 1st municipal board of health. (Refer to Charles E. Rosenberg’s *THE CHOLERA YEARS: THE UNITED STATES IN 1832, 1849, AND 1866*.)

Perry Davis & Son opened a branch depot in London for the exclusive sale of their Pain Killer in Great Britain — a painkiller consisting of a solution of *opiates* in *ethanol* which was alleged to be just the very thing with which to cure this *cholera*.

Extensive agencies also have been opened up in China, India, Japan, Turkey, Australia, Africa, New Zealand and other countries both in the new and old world, until now the manufacture and sale of this medicine exceeds that of any other. Mr. Davis’ liberality has also contributed largely to the advertisement of this medicine. Missionaries to heathen lands, especially those of the *Baptist* church, have been furnished medicine free of charge to take with them. This alone has brought the remedy into great notoriety with the natives of heathen lands.

When a young man Mr. Davis became converted to God, and from that time till his death lived a consistent Christian life. He was baptized by Elder Job Borden of the First Baptist church in Tiverton, R.I. In church work Mr. Davis was also active. He was very liberal with his money to all classes of society, and was a generous, kind hearted man to the needy and distressed. On the day of his burial the streets about his door were lined with the poor and the needy of the city, who loved him for the many benevolent acts of his life. Although almost in poverty himself till after 50 years of age, he always gave freely and sometimes of all he had to others in distress. His donations to the church were extensive. He first built a chapel on Broad street, used for several years; then the little chapel on Stewart court, then called High Street church; then the Stewart Street church, which cost him $36,000. He himself was an earnest preacher and was
ordained to the ministry November 9th, 1853.
May 4, day: Adam Gurowski died of typhoid fever at the home of Charles Eames in Washington DC. The body would be placed in the Congressional Cemetery there. In this year would appear a 3d volume of his civil war DIARY (Washington DC: W.H. & O.H. Morrison).
The Chicago Water Tower was completed, supplying the city with water via the initial tunnel of what would be a twin-tunnel system extending two miles out into Lake Michigan.\textsuperscript{14} Offshore, the clear take water entered an underwater shaft leading to the tunnel below the lake bed, with the intake shaft protected by a wooden crib. This initial tunnel contained a three-foot-wide, 138-foot-tall standpipe that equalized pressure in the mains throughout the city’s water supply system.

This structure, which would be one of the few to survive the Great Fire of 1871, would go out of service in 1906 and now stands as a monument to Chicago’s past. Coal-fired steam engines drew water from the tunnel beneath Lake Michigan and poured 15,000,000 gallons of clean fresh (cross your fingers) take water per day.

\textsuperscript{14} Two miles would prove not to be far enough — a bad design calculation, resulting in much death. Sixteen years later, in 1885, a particularly heavy storm would cause untreated sewage in the Chicago River, and in the “near-land” polluted areas of Lake Michigan, to be flushed out to and beyond this intake point for the city’s drinking water. When that would occur, outbreaks of \textit{typhoid fever} and \textit{cholera} would destroy approximately 11-13\% of Chicago’s population. The city would be, in effect, \textit{decimated}.
Typhoid fever

Dr. Charles Frédéric Girard published in regard to what he had learned about the typhoid fever during the Siege of Paris.

May 1, Wednesday: Strasbourg University opened.

Te Deum and Domine salvam fac reginam for chorus and orchestra by Arthur Sullivan was performed for the initial time, in the Crystal Palace, London, as part of a day of national thanksgiving for the recovery of the Prince of Wales from typhoid fever.

The following understanding of typhoid fever and typhus is per HOUSEHOLD CYCLOPEDIA, published in New-York in this year (they were not yet aware that typhus was an uncomfortable infection by the bacterium Rickettsia rickettsii while typhoid fever was a much more deadly infection by the bacterium Salmonella typhimurium, and as you can see, not even disease nomenclature issues had as yet been resolved):

Typhoid or Low Nervous Fever.

Symptoms. - Languor, debility, dejection of mind, alternate flushes of heat and chills, bleeding at the nose, loathing of
Typhus Typhoid Fever

food, confusion of ideas. These are succeeded by vertigo, pain in the head, cough, frequent weak and sometimes intermittent pulse, the tongue dry and covered with a brown fur, the teeth and gums being encrusted with the same, the forehead is covered with sweat, while the hands are dry and glow with heat, the patient talks wildly. There is diarrhoea and swelling of the abdomen.

Causes. - Grief, home-sickness, whatever tends to weaken the system, a poor diet, living in close filthy apartments. Distinguish it from typhus fever by the attack coming on more gradually, and by the greater mildness of the symptoms and the want of those marks mentioned in the former.

Treatment. - If the bowels be costive give some gentle laxative, as rhubarb or castor oil. As soon as this has operated, or even before (if the weakness of the patient seem to require it), exhibit wine whey and beef-tea, always remembering that if the strength of the patient be not supported by these means, he may die of debility. Applying cold water gently over the body is a remedy in this disease, of great value. If delirium or insensibility come on, shave the head and apply a blister to it, or cloths wrong out of iced vinegar and water. If a copious purging ensue it must be stopped or it will prove fatal; this may be done by the mixture No. 1, or by opium. Musk mixture No. 2, and the camphor mixture, No. 3, will also be found useful. Great reliance is sometimes placed upon the sulphate of quinine, which may be taken in doses of two or three grains four times a day, dissolved in a little gum arabic tea, or in pills.

The order of remedies, then, in typhoid fever, is to open the bowels with the mildest laxatives, to use wine or sometimes brandy, to apply cold water over the body, to give milk, chicken water, jellies, tapioca, sago, etc.; to check purging, keep the room cool and clean, use the quinine mixture, one or all of the different mixtures of camphor or musk, and if delirium come on to apply blisters to the head. Bleeding is, at best, a doubtful remedy in typhoid and should never be allowed without being ordered by a physician; nine times out of ten it is certain death to the patient. (I deleted the part about the specifics tonics to treat it but you can find them at the website).

Typhus Fever.

Symptoms. - Severe chills, astonishing and sudden loss of strength, countenance livid and expressive of stupor, the skin sometimes burning to the touch, at others the heat is moderate, the pulse is quick, small and rarely hard, violent pain in the head, redness of the eyes, low, muttering delirium, the tongue is covered with a dark brown or blacklooking crust, blackish sores form about the gums, the breath is very offensive, and, in the latter stage, the urine also, which deposits a dark sediment; in extremely bad cases blood is poured out under the skin, forming purple spots, and breaks out from the nose and different parts of the body, the pulse fluctuates and sinks, hiccup comes on, and death closes the horrid scene.

Treatment. - As severe cases of this disease are apt to run
their career with fatal rapidity, no time should be lost; bleeding is not admissible, the loss of a few ounces of blood being equivalent to a sentence of death. The first medicine given may be a mild purgative; castor oil will answer the purpose. If the heat of the patient’s body be great, sponge him with vinegar and water. This practice produces the happiest results. As soon as he is wiped dry, and has taken the wine if chilled, give four drops of nitromuriatic acid in a wine glass of the cold infusion of bark every four hours. Wine and water should generally be liberally given in this disease as soon as the typhus symptoms show themselves. Liquid food, as milk or beef tea, should be given at short intervals. The sulphate of quinine in the same doses as mentioned in typhoid is a valuable remedy.

As a wash for the mouth, nothing is better than an ounce of alum dissolved in a pint of water. Rest at night must be procured by opium, if necessary. If towards the end of the complaint there arise a gentle looseness, accompanied with a moisture on the skin, that seems likely to prove critical, it should not be meddled with; but otherwise it must be stopped by astringents. As this is a contagious disease, all unnecessary communication with the sick should be forbidden. The chamber should be kept cool, clean, and frequently sprinkled with vinegar, and all nuisances be immediately removed. Much advantage will result from taking the patient, on the very commencement of the attack, into a new and healthy atmosphere.

Dr. William Simpson explained why it is that we react in such a relaxed manner when our children fall victim to deadly killers such as cholera, diphtheria, measles, scarlet fever, smallpox, typhoid fever, typhus, and whooping cough. When victims are cleanly dead and gone, they no longer count for that much:

It comes out, as a peculiar fact, that the most dreaded diseases are the least fatal, and the least dreaded diseases are the most fatal ... measles, whooping cough and scarlet fever are the most serious, although it is usually considered they do little harm ... their very frequency makes them less dreaded ... the disease that comes unexpectedly, and passes over quickly is looked upon with greater feelings of terror than the disease which may be more fatal, but more common.

(We’ll encounter this reaction in spades in 1918 when an entire American army, useless since WWI was over, while returning on ships from Europe, is devastated in transit by a flu epidemic — and is then simply written off and forgotten about.)
March 13, day: Richard Henry Horne died at Margate, leaving much unpublished work such as the children’s book KING PENGUIN: A LEGEND OF THE SOUTH SEAS (this would be printed in 1925).

Leland Stanford, Jr. died of typhoid fever in Florence, Italy.
The bacterial genus *Salmonella* was first described by Theobald Smith (*Salmonella typhimurium* would be found to be the cause of *typhoid fever*).

A particularly heavy storm caused untreated sewage in the Chicago River, and in the “near-land” polluted areas of Lake Michigan, to be flushed out to and beyond the intake point for the city’s water supply.

Outbreaks of *typhoid fever* and *cholera* would destroy approximately 11-13% of Chicago’s population, and E.S. Chesbrough would be called upon to design a new municipal sewage system.

The 9-story Home Insurance Building, the world’s first “skyscraper,” was completed on LaSalle Street. Its architect was Major William Le Baron Jenney and its construction led to the “Chicago Skeleton” form of construction and the big skyscrapers of later years.
June 8, day: Gerard Manley Hopkins died of typhoid fever.

Rocky Mountain spotted fever first emerged in the Idaho Valley. At that time, not much information was known about the disease; it was originally called Black Measles because patients had a characteristic spotted rash appearance throughout their body. By 1922 Howard Ricketts, S. Burt Wolbach, and Dr. Emile Brumpt would understand this to be an infection with a bacterium, that would come to be named Rickettsia rickettsii, that was the cause of typhus.

January 30, day: English bacteriologist Almroth Edward Wright reported in the British Medical Journal that he had been able to use killed typhoid bacilli as a vaccine against typhoid fever (this would be administered to troops heading for India, with dramatic results).

October 7, day: While active in the Massachusetts Volunteer Aid Association, Sherman Hoar died in Concord of typhoid fever.

Daniel Chester French did two busts of Sherman Hoar (who had just died in Concord of typhoid fever), after having sculpted Ebenezer Rockwood Hoar in 1886. He would sculpt George Frisbie Hoar, for the Senator Hoar Memorial, in 1908.

A letter from John Witt Randall sent to Francis Ellingwood Abbott on January 9, 1857 about Henry Thoreau was included in Poems of Nature and Life (Boston: George H. Ellis, page 109):

I hope you will find Mr. Thoreau a pleasant companion. I have met him at Mr. Hoar’s, and was pleased with the accuracy
of his *botanical* observations. He seemed to know what he knew —
by no means, I think, the most common of characteristics.

The bacterial genus *Salmonella* was named by J. Lignières (this would be found to be the cause of, among
other illnesses, *typhoid fever*).

“Typhoid Mary” got her name after New York has an outbreak of *typhoid fever* (1,300 cases reported). The
epidemic was traced to Mary Mallon, a carrier although never sick, who took jobs that involved the handling
of food, often using assumed names. She refused to stop and would be placed in detention, to remain confined
until her death.

August: Charles Ephraim Burchfield had graduated from the Salem, Ohio high school in this year as the valedictorian of his class and had begun to file automobile parts at the factory of the local W.H. Mullins Company, until in this month he contracting typhoid fever. During this illness he began Henry Thoreau’s WALDEN and journal selections but as an 18-year-old apparently could not as yet really get into them, becoming preoccupied instead with the writings of, you guessed it, John Burroughs. When young Burchfield was able to return to the factory he was shifted to be an accountant in its cost department.

May 30, day: Wilbur Wright had become ill while on a business trip to Boston in April, and succumbed to typhoid fever in his family home in Dayton Ohio at the age of 45.

February 10, day: President Woodrow Wilson sent simultaneous protests to Great Britain and Germany for its February 4th declaration of a war zone, and Britain for its January 31st authorization for misuse of the American flag. The Russians were defeated by the Germans in the Battle of Masurian Lakes.

S. Pasdermadjian, the Second Director of the Ottoman Bank, was murdered in the presence of German Major-General Posseldt — who would report to his government that no investigation was carried out by the Turks, nor was any attempt made by the authorities there to apprehend the guilty parties.

Enver Pasha’s brother-in-law, Hafiz Hakki, died of typhoid fever and was replaced by Mahmud Kamil as Commander of the Third Army (Erzerum).
The corn borer arrived in the US (note that in Stephen Vincent Benet’s *The Devil and Daniel Webster*, Jabez Stone lost his crop to corn borers although Daniel Webster had died 64 years before this arrival of the corn borer).

*Typhoid* outbreaks forced the closure of Staten Island oyster beds.

Youth Farm Clubs, established during World War I, concentrated on tomatoes as a crop, helping to popularize it.

August 3, day: Yury Fyodorovich Stravinsky, a Russian soldier on the Romanian front, died of *typhoid fever*. His brother Igor Stravinsky was made aware of this by cable in Rome.

October 19, day: Anatoly Lunacharsky, Peoples Commissar for Education of the RSFSR declared the continuation of the Petrograd Philharmonic to be of national importance.

John Reed died in Moscow of *typhoid fever*, one day before his 33rd birthday. He would be buried in the Kremlin.

A judge in New York ruled that membership in the Communist Party was enough to warrant deportation.

On the basis of work by Howard Ricketts, S. Burt Wolbach, and Dr. Emile Brumpt we came to understand that the cause of *typhus* was an infection with a bacterium that would receive the name *Rickettsia rickettsii*.15

15. Since this bacterium was not a *Salmonella*, clearly, we had been confused for centuries and *typhus* and *typhoid fever* actually have nothing whatever to do with one another beyond the misleading similarities of their symptoms!

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“Stack of the Artist of Kouroo” Project 65
In Japan, there was a militaristic coup. In occupied Manchuria, Unit 731, a biological-warfare unit of the Japanese army disguised as a water-purification unit, was formed and Dr. Shiro Ishii built a huge compound—the more than 150 buildings over six square kilometers outside the city of Harbin. Some 9,000 test subjects, which Ishii and his peers denominated “maruta” or, in English, “logs,” eventually would succumb at the compound. Japanese scientists would test the lethality of various disease agents, including anthrax, cholera, typhoid fever, and bubonic plague. As many as 10,000 people would succumb horribly in the course of such experiments, but after World War II the perpetrators would be granted full pensions by the Japanese government, and in return for cooperation with our own research into techniques of biological warfare, the US occupation would grant the perpetrators anonymity, with full protection not only from prosecution and punishment but even from reproach. We needed these real-world guys with their no-nonsense approach to human affairs!

16. Lieutenant General Shiro Ishii’s Unit 731 was officially known as the “Kempeitai Political Department and Epidemic Prevention Research Laboratory,” for whatever that’s worth. This was not the only biological warfare unit in the Japanese army. We also know of a Unit 516 which was based in Qiqihar, Unit 543 based in Hailar, Unit 773 based in Songo, Unit 100 based in Changchun, Unit 1644 based in Nanjing, Unit 1855 based in Beijing, Unit 8604 based in Guangzhou, Unit 200 based in Manchuria, and Unit 9420 which was based in Singapore. However, Unit 731 seems to have been the central or headquarters unit, or perhaps the one with the biggest budget or which got the mostest results.
17. It was a joke, see?—The cover story for this complex of buildings was that it was merely a lumbermill.
18. Unit 731 was divided into eight sections and it was the 1st section that did all the experimentation with the cholera on live subjects.
Unit 731 was the secret biological warfare unit set up in the northeast of China following the Japanese invasion; the headquarters were on the outskirts of Harbin in Manchukuo. Unit 731 researched, developed, produced, and tested biological weapons. As part of its research program, it experimented on humans and animals. The details of Unit 731’s activities remained largely unknown until the mid-1980s, when a number of documents concerning its activities came to light. Many of these documents were produced by U.S. military organizations, such as G-2 (Intelligence) in the Office of the Assistant Chief of Staff and the Office of the Judge Advocate General. Substantial parts of these records were information seized by the US occupation forces directly from former members of Unit 731 after the war, but these were never disclosed to the public. In 1931 Japanese forces invaded the northeast of China, claiming that Chinese forces had destroyed the railway at Lake Liu near Mukden in southern Manchuria, although this had actually been done by the Japanese themselves to provide a pretext for the invasion. This marked the beginning of the so-called Manchurian incident. In 1932 the Japanese government annexed the northeast of China and set up the Manchukuo puppet state. In reality, Manchukuo was a Japanese colony and was governed by the Kwantung Army, the most powerful of the Japanese forces. Ishii Shiro, a prominent physician and a graduate of Kyoto University, traveled to Europe in 1928 to investigate the situation concerning biological weapon. When Ishii returned to Japan in spring 1930, he urged the military leaders to provide a means for researching biological warfare and developing the capability to wage it. At that time, various Western nations were actively involved in research on biological weapons, although the United States had not yet started it. In 1932 Ishii set up the Epidemic Prevention Laboratory within the military medical school in Tokyo with the full support of the military. At the same time, Ishii set up in Manchukuo a small and secret subgroup, the Togo Unit, in the village of Bei-inho, 100 kilometers southeast of Harbin. Remote Manchukuo was chosen primarily because researchers wanted to conduct medical experiments on human using Chinese prisoners began as soon as the Togo Unit was established. Thus, research on defensive methods against biological weapons as conducted mainly in Tokyo, and research on offensive use and actual production of such weapons was carried out in Manchukuo. In 1925 the Geneva Convention prohibited the use of chemical and bacteriological weapons. Ishii obviously knew that his plans contravened the convention, but he also knew how effective biological weapons could be. The Ishii group sought out all bacteria and viruses that could prove useful as weapons and for which vaccines could be developed so as to protect the Japanese
forces using them. In 1936 the Togo Unit was reorganized and expanded into the Epidemic Prevention Department of the Kwantung Army (the Ishii Unit). A smaller section (the Wakamatsu Unit) concerned with combating animal diseases was set up by the Kwantung Army at Xinjing. Both units were set up with the approval of Japanese Imperial Headquarters. In 1938 a special military zone was declared at Pingfan, 25 kilometers southeast of Harbin, and the local residents were all evicted. Construction of a huge facility for the production of biological weapons began. On August 1, 1940, the Ishii Unit was renamed the Epidemic Prevention and Water Purification Department of the Kwantung Army (a description the very opposite of its real aims), although after 1941 it was more commonly referred to as Manchukuo Unit 731. Unit 731 was composed of four sections: research, experiments, antiepidemic, and water purification and productions. After Unit 731 was set up in Pingfan, many faculty members of the military medical school were sent to Manchukuo and became involved in experimenting on humans to develop biological weapons. In fact, Ishii started recruiting young elite medical specialists from various Japanese universities a few years before the establishment of Unit 731 in 1936. Professors in the medical school of Kyoto University in particular assisted Ishii with his recruitment. Branch units were set up in Beijing, Nanjing, Guangdong, and Singapore; there units conducted experiments on weapons developed by Unit 731 and made plans for waging biological warfare within those regions. At this time Colonel Ishii had 3,000 staff in Unit 731 and as many as 20,000 staff under his command if all members from the branch units were totaled. Various methods were developed for dispersal of biological weapons. One was to introduce the pathogen to a local water supply or food supply. Another was to use airborne means, and Unit 731 developed a bomb specifically designed for dispersing pathogens from aircraft. In 1939, when Japanese and Russian force, Unit 731 introduce the typhoid-fever pathogen into river in the area. In 1940 and 1941 the unit used aircraft to spread cotton and rice husks contaminated with the black plague at Changde and Ningbo, in central China. About 100 people died from the black plague in Ningbo as a result. From the viewpoint of the Japanese, the casualties at Ningbo were insufficient, so they developed a bomb enabling more efficient dispersal from greater heights (thus making the process less hazardous for air crews, who would be subject to antiaircraft fire if required to fly low over an ear in order to deliver their payload.) This bomb was not widely used, however, as it was not perfected until close to the end of the war. Unit 731 regarded fleas as the most useful vector for pathogens, especially the plague. The unit bred massive members of fleas and rats for producing the plague bacillus and tested whether fleas could survive being released from bombs dropped from aircraft. The unit also developed anthrax-bacillus bombs, which proved successful because the bacillus is heat resistant. Shrapnel from the bombs carrying the bacillus was highly efficient at infecting those hit by it. The anthrax bomb was tested many times on humans at Anta, 146 kilometers from Pingfan. After the outbreak of World War II, the Japanese continued to use
biological weapons against the Chinese. They sprayed cholera, typhoid, plague, and dysentery pathogens in the Jinhua area of Zhejiang province in June and July 1942. The was done in retaliation for the first U.S. air raids on mainland Japan, in which Tokyo and Nagoya were bombèd. After these raids, the Allied aircraft landed at airfields in China, and the Japanese took this as Chinese collaboration with the Allies. In the Jinhua pathogen attack, however, the Japanese also fell victim to the diseases, and large numbers of Japanese casualties occurred. According to one source, over 1,700 Japanese soldiers died. It is well known that Unit 731 used large number of Chinese people for experiments. Many Chinese who rebelled against the Japanese occupation were arrested and sent to Pingfan where they became guinea pigs for Unit 731; there is evidence that some Russian prisoners were also victims. The prisoners subjected to experiments were called “maruta” (literally “logs”) by the Japanese. Every year the military police rounded up approximately 600 maruta send to Pingfan. After succumbing to the disease, the prisoners were usually dissected, and their bodies were then cremated within the compound. Unit 731 also conducted frostbite experiments on the maruta. Frostbite was a severe problem for the Japanese forces in Manchukuo, where the winters are extremely cold. The prisoners were tied up outdoors in temperatures as cold as -20 degrees Celsius and parts of their bodies were sprayed with salt water in order to induce frostbite. Their arms were hit with hammers to determine whether they were frostbitten. They were then immersed in hot water of ranging temperatures in orders to determine how recovery from frostbite could best be facilitated. In extreme cases, the prisoners’ skin and muscles sloughed off in response to this treatment and the victims died immediately. As a result of the experiments, it was found the immersing frostbitten limbs in body-temperature water best facilitated recovery. It is said that General Ishii and his colleagues were particularly proud of this discovery. Maruta also were subjected to poisonous gas experiments. In one experiment conducted September 7-10, 1940, 16 Chinese prisoners were exposed to mustard gas in a simulated battle situation that employed a macabre form of experimental manipulation. The prisoners were positioned in various places, such as under a machine-gun cover or inside a building, and mustard gas shells were fired toward them. Some of the prisoners had gas masks and others did not, and they were also dressed in different types of clothes. Every few hours after firings the condition of the prisoners was monitored. In another experiment, five prisoners were forced to drink a liquid form of mustard gas and their condition was then monitored for a five-day period. Most Japanese citizens were unaware of the unit’s activities until 1981, when author Seiichi Morimura exposed the unit’s dark history in a book, “The Devil’s Gluttony.” Many of the unit’s doctors and researchers became heads of medical and pharmaceutical firms in post-war Japan. The Japanese government has never formally apologized for Unit 731’s activities, and did not even admit to its existence until August 1998, when the Supreme Court ruled that the existence of the unit was accepted in academic circles. In 1995, families of Chinese victims filed
a lawsuit demanding the Japanese government pay compensation of
100 million yen (US$826,000).

September: Japanese Army Unit 731 based in Harbin, Manchukuo, the germ warfare unit cleverly disguised as a water-purification unit, cleverly introduced typhoid bacteria into water supplies they expected advancing Soviet units would need to use. Won’t they be surprised!
Italy, Germany, and Japan signed a tripartite pact as the “axis powers.” The Japanese military occupied French Indochina (Vietnam) with approval by France (which is to say, with the approval of the Vichy government of collaborators) and announced that its intention was the creation of a “Greater East Asia Co-Prosperity Sphere.”

Founding in 1815 in Boston by William Tudor and the journalist Nathan Hale, the North American Review, the oldest American literary magazine, had come to be owned by a hack writer named Joseph Hilton Smyth. In this year this owner was unmasked as having received $125,000 from Manhattan’s Vice Consul Shintaro Fukushima in payment for publishing pro-Japanese sentiments, and so the magazine discontinued publication.

The Japanese tradition of the Cherry Blossom Pageant was introduced in Washington DC.

The Japanese military dropped bombs on the city of Ningbo in China containing fleas which they had carefully infected with the bubonic plague.

The Japanese military introduced typhoid fever and cholera into China by way of Chekiang Province.
September 27, Friday: At Berlin, Germany, Italy, and Japan signed a “Tripartite Pact,” a 10-year military/economic pledge of alliance, in which they promised to defend each other against US attacks. The pact formally established the Axis alliance. Designed to keep America neutral, the pact would turn out to have quite an opposite effect, effectively increasing interventionist sentiment in America.

Commander Arthur McCollum would grasp that this tripartite pact of mutual defense might be transformed into a grave strategic error on the part of Germany, in that it might present the USA with an opportunity to get into a shooting war against Germany, by way of a declaration of war by Japan that would force Germany, in honor of its mutual-defense pact, to also declare war upon us. It would only take him a couple of weeks to figure this out in detail, using Japan as a mere pawn and providing our government with a way to get past not only the ineffectual American pacifists and peacemongers, but also the immensely popular isolationist sentiment. On October 7, 1940 he would lay this out in a memo, the eight successive steps of which would be most carefully and successfully implemented by our Commander-in-Chief.

In occupied France, Jews were required to carry special identity cards. Jewish shopkeepers were required to advertise their Jewishness, by means of signs in their windows.

Hans-Joachim Hinrichsen, of the Jewish family which formerly owned C.F. Peters music publishers, died of typhoid fever in a French internment camp in Perpignan. After getting his parents out of Germany, he himself had escaped to Belgium, which he had fled during the German invasion. He had been arrested on his way to Spain. At the point of his death he had reached 31 years of age.

May 26, Wednesday: After an outbreak of typhoid fever in their barracks, all 1,042 Romani currently residing at Auschwitz were sent to the gas chambers.

The National Committee of the Resistance met for the initial time, in Paris. 14 Resistance leaders representing eight groups formed a unified front under the leadership of Charles de Gaulle.

Meat rationing was introduced in Canada.

US Submarine Trout (SS-202) landed personnel, currency, and equipment on Basilan Island in the Philippines.
March: At the Bergen-Belsen concentration camp, Anne Frank’s sister Margot died of typhoid fever.

April: The Nazis had secreted some of their stolen art and wealth in central European salt mines. At this point we re-stole some of it from them. (It’s been showing up at art auctions ever since.)

At some point during this month, at the Bergen-Belsen concentration camp, Anne Frank died of typhoid fever.
August 8, day, 1945: Elbert Russell delivered the address that would become be distributed as The Inner Light in the History and Present Problems of the Society of Friends: The Historical Lecture Delivered at North Carolina Yearly Meeting on Eighth Month, the Eighth, 1945 (North Carolina Friends Historical Society).

The Allies established a War Crimes Tribunal, to prosecute the war crimes that had been committed by the side that had been defeated.19

Pingfan, the Japanese experimental Biological and Germ Warfare Centre in occupied Manchuria, had been established by General Shiro Ichii in collaboration with an Imperial prince and cousin of Emperor Hirohito, the documentation authorizing the establishment being sealed with the Imperial Seal of the Emperor. The Experimental Units 731 and 100 of the Germ Warfare Complex at Pingfan was experimenting primarily upon Chinese and Manchurian prisoners. It is not known exactly how many Western POWs were also subjected to these experiments, but their numbers, relatively, would have been few. It is estimated that a total of some 60,000 prisoners, including the Chinese and Manchurian slave labor, died at Pingfan and Mukden. At Pingfan were 4,500 flea-breeding machines capable of producing batches of 100,000,000 fleas infected with the bubonic plague, typhoid fever, cholera, and anthrax every few days. This facility had been intended to save the homeland through the dropping of infected fleas on invasion forces.

19. Guess what? German war crimes would be prosecuted, Japanese war crimes would be prosecuted, but precious little attention would ever be given, in parallel, in regard to war crimes that had been committed by the side that had been victorious!
When Russia invaded Manchuria, the Japanese government ordered the destruction of the facility. Most of the available plague-infected fleas were released (in northeastern China at least 30,000 people would perish over the following three years from plague and other diseases). After the prisoners in holding cells had been killed, Chinese and Manchurian slave laborers who had been being used around the complex were machined-gunned. Some 600 bodies were cremated in ovens similar to the ones used in Nazi death camps and the ashes dumped into the Sungari River, and the complex was then blown up. Although the terrible experiences suffered by these prisoners at Pingfan and Mukden, has been, for over 40 years, a rather poorly kept secret, it has been a rather poorly kept secret that few of us have wanted to be aware of. Except for one or two, the Japanese scientists and doctors at Mukden or Pingfan would not be brought to justice, because they had been granted an immunity deal by General Douglas MacArthur and were providing us with their scientific data.
Repeatedly, requests by war crime investigators for the arrest of General Ishii and Imperial Prince Takamatus (Emperor Hirohito’s brother) would be rejected at MacArthur’s headquarters. About 35 of these scientists and doctors would hold top positions in postwar Japanese scientific and medical institutions. General Ishii would succumb to throat cancer in 1959.

This sort of conduct is readily comprehensible, to Disney, ABC, and radio personality Paul Harvey:
"For what it’s worth, after the attack on Pearl Harbor, Winston Churchill told the American people, “We didn’t come this far because we are made of sugar candy,” and that reminder was taken seriously. We proceeded to develop and deliver the time bomb, the bomb. Even though roughly 150,000 men women and children perished in Hiroshima and Nagasaki, with a single blow WWII was over. Following New York’s September 11 Pearl Harbor Winston Churchill was not here to remind us. That we didn’t come this far because we’re made of sugar candy.

So, we mustered our humanity. We gave old pals a pass. Even though men and women from Saudi Arabia were largely responsible for the devastation of New York, and Pennsylvania and our Pentagon, we called Saudi Arabians our partners against terrorism and we sent men with rifles into Afghanistan and Iraq, and kept our best weapons in their silos. Even now, we stand there dying. Daring to do nothing decisive because we’ve declared ourselves to be better than our terrorist enemies. More moral, more civilized. Our image is at stake, we insist. But we didn’t come this far because we’re made of sugar candy. Once upon a time, we elbowed our way onto and across this continent by giving smallpox-infected blankets to Native Americans. That was Biological warfare. And we used every other weapon we could get our hands on to grab this land from whomever. And we grew prosperous. And yes, we greased the skids with the sweat of slaves. So it goes with most great nation-states, which –feeling guilty about their savage pasts—eventually civilize themselves out of business and wind up invaded and ultimately dominated by the lean, hungry up-and-coming who are not made of sugar candy.

— Disney/ABC radio personality Paul Harvey, expressing family values on June 23, 2005
TYPHUS

"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: May 8, 2013
This stuff presumably looks to you as if it were generated by a human. Such is not the case. Instead, upon someone’s request we have pulled it out of the hat of a pirate that has grown out of the shoulder of our pet parrot “Laura” (depicted above). What these chronological lists are: they are research reports compiled by ARRGH algorithms out of a database of data modules which we term the Kouroo Contexture. This is data mining. To respond to such a request for information, we merely push a button.
Commonly, the first output of the program has obvious deficiencies and so we need to go back into the data modules stored in the contexture and do a minor amount of tweaking, and then we need to punch that button again and do a recompile of the chronology — but there is nothing here that remotely resembles the ordinary “writerly” process which you know and love. As the contents of this originating contexture improve, and as the programming improves, and as funding becomes available (to date no funding whatever has been needed in the creation of this facility, the entire operation being run out of pocket change) we expect a diminished need to do such tweaking and recompiling, and we fully expect to achieve a simulation of a generous and untiring robotic research librarian. Onward and upward in this brave new world.

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