

THE INFLUENCE OF THE EAST INDIA COMPANY



And yet – in fact you need only draw a single thread at any point you choose out of the fabric of life and the run will make a pathway across the whole, and down that wider pathway each of the other threads will become successively visible, one by one.

– Heimito von Doderer, *DIE DÄIMONEN*



6,000 BCE

Settled agriculture was beginning in the valley of the Nile River.

From this point until about 3,000 BCE, settled agriculture would be coming into existence as well on the [Indian](#) subcontinent.

PLANTS

5,000 BCE

In about this period date palms were coming to be cultivated in [India](#).

3,200 BCE

➡ According to a later story, the Mountain of Light “Kohinoor” diamond turned up in approximately this period as a rock of 793 carats, or nearly six troy ounces, in [India](#) in the bed of the river Godavery.



At the time the rock couldn't have been very bright or very pretty — but as it was so large it would be a suitable



INDIA

INDIA

object for people to play keep-away with.

WALDEN: White Pond and Walden are great crystals on the surface of the earth, Lakes of Light. If they were permanently congealed, and small enough to be clutched, they would, perchance, be carried off by slaves, like precious stones, to adorn the heads of emperors; but being liquid, and ample, and secured to us and our successors forever, we disregard them, and run after the diamond of Kohinoor. They are too pure to have a market value; they contain no muck. How much more beautiful than our lives, how much more transparent than our characters, are they! We never learned meanness of them. How much fairer than the pool before the farmer's door, in which his ducks swim! Hither the clean wild ducks come. Nature has no human inhabitant who appreciates her. The birds with their plumage and their notes are in harmony with the flowers, but what youth or maiden conspires with the wild luxuriant beauty of Nature? She flourishes most alone, far from the towns where they reside. Talk of heaven! ye disgrace earth.

LAKES OF LIGHT

3,000 BCE

Cotton would be coming to be cultivated in India.

In the Indus valley of Northern India, there were coming into existence two great civilizations: Mohenjo-Daro and Harappa, both with architecture of court-yard houses, and both with modern drainage technology.

2,807 BCE

May 10, morning: There has recently been speculation that the "Burkle crater" on the floor of the Indian Ocean at 12,500 feet depth, which is 18 miles in diameter, was produced by an impact on this date. The speculation is that this impact produced a tsunami at least 600 feet high, which carried large amounts of ocean-floor sediments onto the coast of Madagascar, producing four enormous wedge-shaped deposits now referred to as "chevrons." It is Dr. Bruce Masse of the Los Alamos National Laboratory in New Mexico who has on the basis of cultural records hypothesized that the impact object was a comet and that its strike date was precisely the morning of May 10th in the year 2,807 BCE. (Dr. Masse does acknowledge that since his evidence for the precise date is merely cultural, and since our oral cultures do not do an excellent job of preserving exactitude, the creation of more lines of inference would be appropriate: "we're not there yet.")

Because we're not there yet, Columbia University is just now proposing to send a graduate student to collect megatsunami deposits from around the Indian Ocean:



INDIA

INDIA

Pinpointing the Causes of Holocene Megatsunami Events in Australia

Working under the supervision of Dallas Abbott, Adjunct Research Scientist at the Lamont-Doherty Earth Observatory, the goal of this project is to study sets of Holocene age chevron dunes, in Australia all of which are inferred to be megatsunami deposits. The project seeks to identify the ejecta from the Burkle crater and/or tsunami deposits in bog of lake cores from around the Indian Ocean. This can be accomplished by looking for intervals of abnormally rapid sediment deposition and coarse sediment deposition within the cores. The Burkle impact tsunami should have emplaced chevron dunes in Madagascar and southern Africa. The student will be a partner in an international consortium for tsunami research involving social and earth scientists in Australia, North America and Russia. To accommodate an academic schedule the project will include library work and lab work. The student will use the library to find data on sediment deposition in lakes and coastal areas around the Indian Ocean. The student will also search for, order, and look at maps of Holocene coastal dune deposits in Madagascar and southeastern Africa. The student will spend one day a week at Lamont looking for impact ejecta in deposits from continental and deep sea cores.

SKY EVENT



INDIA

INDIA

2,737 BCE

Allegedly, the brewing of [tea](#) was discovered by the emperor Shen Nung. [Tea was not the product of a bush, but of a tree that can grow up to 60 feet high. The reason that it is always now considered a bush is that by constant pruning we keep it in bush form, and the reason that we keep it in bush form is for convenience in constant pruning of the new crops of young and tender leaves. This plant is a kind of camellia, named the *Camellia sinensis*. The *Camellia* genus itself was so named in honor of a Moravian Jesuit missionary named Kame, one of the great early white plant collectors. All of the 240 species of this *Theacea* family of plants are native to western China and northern [India](#), but, historically, only in western [China](#) was an infusion made of the leaves, as cited in the above legend about the year 2737 BCE. In the earliest times, we know from archaeology, the infusion of the leaves was sometimes salted, sometimes mixed with boiled shallots, and sometimes spiced with dried orangepeel, dates, etc. The *Camellia sinensis* tree also was growing, unnoticed and unutilized, all over northern India, so it is appropriate that the legend cite a Chinese emperor as its discoverer.]

PLANTS

2,600 BCE

For about a century, Harappan Civilization ([India/Pakistan](#)) would be at its height.

2,500 BCE

The Harappan culture in [India](#) was coming to its close.

2,300 BCE

Coming into existence of civilization in the valley of the Indus River on the [Indian subcontinent](#).



INDIA

INDIA

1,500 BCE

For about a thousand years, barbarian Aryans speakers of Sanskrit would be emigrating from central Asia to invade the [Indian](#) subcontinent, overthrow the Indus valley culture — and eventually compose the ancient religious hymns of the Hindus, called the “Vedas” (meaning understanding).

The “Rig-Veda” offers evidence of the long history of [tuberculosis](#), by use of the word “yaksma.” Diseases were seen as a punishment from the gods for sin, and could be relieved by charms, amulets, chants, and invocations. To invoke “Savitar” (meaning stimulator), was to have recourse to the healing power of the sun. The “Yajur-Vedas” use names similar to Consumption and Phthisis: “Consumption is called by this name, since it consumes the humors”; “Phthisis comes from a corruption and confusion of the humors, causing the drying out of the body followed by consumption.” Our chief source of medical information, the “Atharva-Veda,” describes consumption as balasa, and a cough as kasa. The “Yajur-Vedas,” ascribed to Susruta and dating to the period between 1,500 BCE and 400 CE, include the information that “Phthisis comes from a corruption and confusion of the humors (air, bile, phlegm of pituita). Corruption and thickening of the humors can obstruct the passages by which they run and thus cause a drying out of the body followed by consumption.” Malaise, breathlessness, much sputum, vomiting, poor digestion, cough, insomnia, and bad dreams were warning signs of the development of consumption. Disgust for food, fever, pain in the side or shoulder, diarrhoea, dyspnea, cough, hemorrhages, and hoarseness were manifestations of lunar phthisis. The diagnosis was acknowledged to be difficult but where three of the foregoing symptoms (such as fever, hemoptysis, and cough) were encountered, a diagnosis of consumption was to be considered. A consumptive who had a fever would be depressed, nervous, dyspneic, find food distasteful, and have a raucous voice. Milk and spirituous liquors were thought to prevent consumption and were also part of a cure. Many meats and vegetables were recommended, such as monkey meat, domestic cock, female antelope, earthworms, rat, and snake, for “meat juice cures pulmonary phthisis.” Patients were admonished to “build up the blood, avoid grief and anger, and go frequently to physicians.” They were not to fatigue themselves but “mount and be carried on gentle horses makes an exercise which increases the flesh and blood and helps sleep.” Consumptives should move into a goat stable at a high altitude. The author of the Laws of Manu as of 1,300 BCE held that a consumptive was to be considered “untouchable.”

1,122 BCE

There has been a claim that the 1st [Jews](#) to reach [China](#) were arriving via [India](#) early during the Zhou dynasty.

876 BCE

A symbol for zero was used in an inscription in [India](#), this being the 1st known reference to such a symbol (though the concept itself, who knows, may well have originated rather earlier).



INDIA


INDIA

750 BCE

Settlement in the Sudan of the Kushites, who would develop a sophisticated civilization, with pyramids and palaces, major ironworks at Meroe, use of elephants, and trade with cultures as far away as [Rome](#) and [India](#) — until their royalty would lose power with the death of their last king in 320CE.

The men of [Rome](#) made the women of the Sabines an offer they couldn't refuse.

580 BCE

 Jina Mahavira Vardhamana, an ascetic monk in [India](#), was founding Jaina, the Jain religion, which encourages asceticism (“Mahavira” or Great Hero is the honorific title of Vardhamana; “Jina” is in the Jain religion the term for saviours). He advocated vegetarianism and acceptance of “Five Great Vows”:

- abstinence from violence
- abstinence from falsehood
- abstinence from stealing
- contentment with one's own wife [life?]
- lack of possessions

566 BCE

Siddhartha [Gautama Buddha](#) was born, according to one account, at Lumbini in the foothills of the Himalayas, in Gaya, which is now in the state of Bihar in [India](#). According to another account he was born in Kapilavastu, in the Sakya republic of the Kosala kingdom of what is now India. His father was the leader Suddhodana and his mother Maya Devi, of the Kshatriya caste of the Shakya tribal group. His birth name was Siddhartha and it is because he was born into the Gautama (in Sanskrit) or Gotama (in Pali) clan he is often called, in Sanskrit, Gautama, or in Pali, Gotama. This prince would grow up in luxury in Sakka, Nepal and be married at age 16 to Yasodhara.



**558 BCE**

From about this point until 491 BCE, Bimbisara, King of Magadha (an Indian kingdom) would be expanding the kingdom, as a precursor to later expansion of the Maurya Empire. Bimbisara was a friend of Jina (Founder of Jainism in [India](#)) and a protector of Siddhartha [Gautama Buddha](#). This king's support helped Buddhism become a popular movement.

559	Cyrus the first king of Persia.
538	The kingdom of Babylon finished; that city being taken by Cyrus, who in 536, issues an edict for the return of the Jews.
534	The first tragedy was acted at Athens, on a waggon, by Thespis.
526	Learning is greatly encouraged at Athens, and a public library first founded.
515	The second Temple at Jerusalem is finished under Darius.
509	Tarquin the seventh and last king of the Romans is expelled, and Rome is governed by two consuls, and other republican magistrates, till the battle of Pharsalia, being a space of 461 years.
504	Sardis taken and burnt by the Athenians, which gave occasion to the Persian invasion of Greece.
486	Æschylus, the Greek poet, first gains the prize of tragedy.
481	Xerxes the Great, king of Persia, begins his expedition against Greece.
458	Ezra is sent from Babylon to Jerusalem, with the captive Jews, and the vessels of gold and silver, &c. being seventy weeks of years, or 490 years before the crucifixion of our Saviour.
454	The Romans send to Athens for Solon's laws.
451	The Decemvirs created at Rome, and the laws of the twelve tables compiled and ratified.
430	The history of the Old Testament finishes about this time. Malachi the last of the prophets.
400	Socrates the founder of moral philosophy among the Greeks, believes the immortality of the soul, and a state of rewards and punishments, for which, and other sublime doctrines, he is put to death by the Athenians, who soon after repent, and erect to his memory a statue of brass.
331	Alexander the Great, king of Macedon, conquers Darius king of Persia, and other nations of Asia. 323, Dies at Babylon, and his empire is divided by his generals into four kingdoms.
285	Dionysius of Alexandria, began his astronomical æra, on Monday, June 26, being the first who found the exact solar year to consist of 365 days, 5 hours, and 49 minutes.
284	Ptolemy Philadelphus, king of Egypt, employs seventy-two interpreters to translate the Old Testament into the Greek language, which is called the Septuagint.



INDIA

INDIA

551 BCE

[Confucius](#) was born in about this year into a family with pretensions to the nobility, in Ch'ü-fu in the small feudal state of Lu in what is now the Shandong province of [China](#), during the 22d year of the reign of Duke Hsiang. Although an allegation that he was born on the 27th day of the 8th lunar month is regarded by historians as unsubstantiated, for our purposes one day will of course do quite as well as another and so he is widely honored in East Asia each September 28th. His tomb there in Ch'ü-fu has now been desecrated by the Red Guard. He would not have recognized this name “Confucius,” as it is merely our archaic pseudo-Latinate transliteration of the respectful form of address *K'ung-fu-tzu*, Master *K'ung*, his family's name having been *K'ung* and his personal name *Ch'iu*. Throughout Chinese history he has been referred to affectionately as *K'ung-tzu*, Old K'ung, in precisely the same manner in which [Mohandas Karamchand Gandhi](#) is being referred to affectionately throughout [India](#) as [Gandhiji](#).¹

537 BCE

Life at the palace not being difficult enough to be interesting, at the age of 29 Siddhartha [Gautama Buddha](#) became a wandering ascetic, traveling south to the Magadha kingdom of [India](#) in search of someone from whom he could learn the nature of human existence.

1. There are not and there never have been and there never will be any Confucians in [China](#). The 18th-Century terms “Confucian” and “Confucianism,” which have been coined on the basis of the Latinized name-form “Confucius,” have been entirely descriptive terms coined by outsiders, and nothing similar to this coinage has ever been used in the Chinese language, which relies upon the term *Ruxue* meaning very precisely “the teachings of the literati.”

521 BCE

The ascetic Siddhartha, who would be known as [Gautama Buddha](#), began his decade-long journey to the holy city of Benares on the River Ganges in [India](#) (now Varanasi, in southeast Uttar Pradesh) where he would deliver his first sermon underneath a banyan or pipal or bo tree (*Ficus religiosa*) in the deer park of Sarnath.

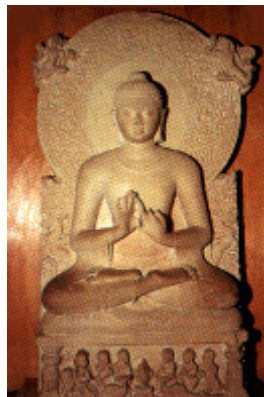


In the illustration above, what he is sitting on is a pile of kusa grass. For the uses of kusa grass, such as for dry sitting, refer to the LAWS OF MENU. Even a sage needs to keep his butt dry and warm.

Here is another, slightly more realistic, presentation of the kusa-grass pad:



The title “Buddha” that is applied to him is never a proper name but literally means “awakened one” or “enlightened one.” The Pali Tipitaka is presently presumed to be the earliest still-extant record of his discourses.



At about this point the person we refer to as [Lao-tze](#), to whom we attribute the 81 epigrams of the [TAO TÊ CHING](#) (well, it was in fact written by somebody), has been traditionally reputed to have died in [China](#) (well, in fact he died sometime somewhere).

TAOISM

At some point during his 30s [Confucius](#) would begin to accept as his pupils various *chün-tzu* (male children of noble family); that is, he would transform himself into what we would today refer to as a schoolmaster.



500 BCE

The *Susruta-Samhita*, an Indian herbal, described 700 different plants of value. This period in [India](#) also provides the earliest known record of the banana.

By this point the pre-eminent position of the *MANAVA DHARMASATRA* among the ancient Indian treatises on dharma was clearly established, for Brhaspati, one of Manu's successors, declared at this approximate point that any text that contained something that would contradict anything in "The Laws of Manu" would be a text of no validity. A total of nine commentaries would be written on this Dharmasatra, and be still extant at the point at which the administration of law in [India](#) was taken over by the British colonial authorities, which is more than on any other Dharmasatra.

**486 BCE**

[Siddhartha Gautama Buddha](#), early in his 80s, ate some spoiled food in Kushinagara in the Malla republic of the Magadha kingdom of [India](#) and died.



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INDIA

INDIA

331 BCE

At the Battle of Gaugamela (Arbela), [Alexander the Great](#) defeated King Darius of Persia and took control of the whole Persian Empire as well as all of Greece. From this point onward Alexander would be destroying the power of Persia and establishing an empire which would temporarily stretch from Macedonia to [Egypt](#), and to the [Indus River](#):

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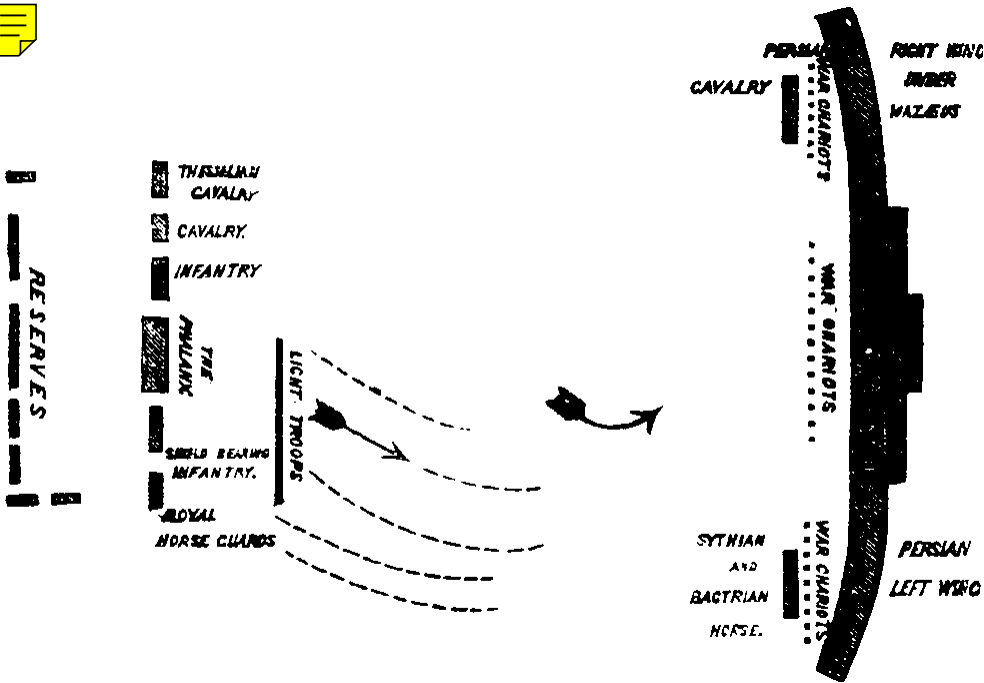
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WHAT?

INDEX

INDIA

INDIA





INDIA

INDIA



"Brilliant generalship in itself is a frightening thing – the very idea that the thought processes of a single brain of a Hannibal or a Scipio can play themselves out in the destruction of thousands of young men in an afternoon."



– Victor Davis Hanson, *CARNAGE AND CULTURE: LANDMARK BATTLES IN THE RISE OF WESTERN POWER* (NY: Doubleday, 2001)



INDIA

INDIA

"Alexander deserves the glory which he has enjoyed for so many centuries and among all nations, but what if he had been beaten at Arbela, having the Euphrates, the Tigris, and the deserts in his rear, without any strong places of refuge, nine hundred leagues from Macedonia!"—Napoleon.

"Asia beheld with astonishment and awe the uninterrupted progress of a hero, the sweep of whose conquests was as wide and rapid as that of her own barbaric kings, or the Scythian or Chaldaean hordes; but, far unlike the transient whirlwinds of Asiatic warfare, the advance of the Macedonian leader was no less deliberate than rapid: at every step the Greek power took root, and the language and the civilization of Greece were planted from the shores of the Aegean to the banks of the Indus, from the Caspian and the great Hyrcanian plain to the cataracts of the Nile; to exist actually for nearly a thousand years, and in their effects to endure for ever."—Arnold.

A long and not uninteresting list might be made out of illustrious men, whose characters have been vindicated during recent times from aspersions which for centuries had been thrown on them. The spirit of modern inquiry, and the tendency of modern scholarship, both of which are often said to be solely negative and destructive, have, in truth, restored to splendor, and almost created anew, far more than they have assailed with censure, or dismissed from consideration as unreal. The truth of many a brilliant narrative of brilliant exploits has of late years been triumphantly demonstrated; and the shallowness of the skeptical scoffs with which little minds have carped at the great minds of antiquity, has been in many instances decisively exposed. The laws, the politics, and the lines of action adopted or recommended by eminent men and powerful nations have been examined with keener investigation, and considered with more comprehensive judgment, than formerly were brought to bear on these subjects. The result has been at least as often favorable as unfavorable to the persons and the states so scrutinized; and many an oft-repeated slander against both measures and men has thus been silenced, we may hope for ever.

The veracity of Herodotus, the pure patriotism of Pericles, of Demosthenes, and of the Gracchi, the wisdom of Cleisthenes and of Licinius as constitutional reformers, may be mentioned as facts which recent writers have cleared from unjust suspicion and censure. And it might be easily shown that the defensive tendency which distinguishes the present and recent best historians of Germany, France, and England, has been equally manifested in the spirit in which they have treated the heroes of thought and the heroes of action, who lived during what we term the Middle Ages, and whom it was so long the fashion to sneer at or neglect.

The name of the victor of Arbela has led to these reflections; for, although the rapidity and extent of Alexander's conquests have through all ages challenged admiration and amazement, the



grandeur of genius, which he displayed in his schemes of commerce, civilization, and of comprehensive union and unity amongst nations, has, until lately, been comparatively unhonored. This long-continued depreciation was of early date. The ancient rhetoricians—a class of babblers, a school for lies and scandal, as Niebuhr justly termed them—chose, among the stock themes for their commonplaces, the character and exploits of Alexander. They had their followers in every age; and until a very recent period, all who wished to “point a moral or adorn a tale,” about unreasoning ambition, extravagant pride, and the formidable frenzies of free will when leagued with free power, have never failed to blazon forth the so-called madman of Macedonia as one of the most glaring examples. Without doubt, many of these writers adopted with implicit credence traditional ideas, and supposed, with uninquiring philanthropy, that in blackening Alexander, they were doing humanity good service. But also, without doubt, many of his assailants, like those of other great men, have been mainly instigated by “that strongest of all antipathies, the antipathy of a second-rate mind to a first-rate one,” and by the envy which—talent too often bears to genius. Arrian, who wrote his history of Alexander, when Hadrian was emperor of the Roman world, and when the spirit of declamation and dogmatism was at its full height, but who was himself, unlike the dreaming pedants of the schools, a statesman and a soldier of practical and proved ability, well rebuked the malevolent aspersions which he heard continually thrown upon the memory of the great conqueror of the East. He truly says, “Let the man who speaks evil of Alexander not merely bring forward those passages of Alexander’s life which were really evil, but let him collect and review all the actions of Alexander, and then let him thoroughly consider first who and what manner of man he himself is, and what has been his own career; and then let him consider who and what manner of man Alexander was, and to what an eminence of human grandeur he arrived. Let him consider that Alexander was a king, and the undisputed lord of the two continents; and that his name is renowned throughout the whole earth. Let the evil-speaker against Alexander bear all this in mind, and then let him reflect on his own insignificance, the pettiness of his own circumstances and affairs, and the blunders that he makes about these, paltry and trifling as they are. Let him then ask himself whether he is a fit person to censure and revile such a man as Alexander. I believe that there was in his time no nation of men, no city, nay, no single individual, with whom Alexander’s name had not become a familiar word. I therefore hold that such a man, who was like no ordinary mortal, was not born into the world without some special providence.”

And one of the most distinguished soldiers and writers of our own nation, Sir Walter Raleigh, though he failed to estimate justly the full merits of Alexander, has expressed his sense of the grandeur of the part played in the world by “The Great Emathian Conqueror” in language that well deserves quotation:—

“So much hath the spirit of some one man excelled as it hath undertaken and effected the alteration of the greatest states and commonweals, the erection of monarchies, the conquest of kingdoms and empires, guided handfuls of men against multitudes



of equal bodily strength, contrived victories beyond all hope and discourse of reason, converted the fearful passions of his own followers into magnanimity, and the valour of his enemies into cowardice; such spirits have been stirred up in sundry ages of the world, and in divers parts thereof, to erect and cast down again, to establish and to destroy, and to bring all things, persons, and states, to the same certain ends, which the infinite spirit of the Universal, piercing, moving, and governing all things, hath ordained. Certainly, the things that this king did were marvelous, and would hardly have been undertaken by any one else: and though his father had determined to have invaded the Lesser Asia, it is like that he would have contented himself with some part thereof, and not have discovered the river of Indus, as this man did." (The History Of the World by Sir Walter Raleigh, Knight, p: 625.)

A higher authority than either Arrian or Raleigh may now be referred to by those who wish to know the real merit of Alexander as a general, and how far the commonplace assertions are true, that his successes were the mere results of fortunate rashness and unreasoning pugnacity. Napoleon selected Alexander as one of the seven greatest generals whose noble deeds history has handed down to us, and from the study of whose campaigns the principles of war are to be learned. The critique of the greatest conqueror of modern times on the military career of the great conqueror of the old world, is no less graphic than true.

"Alexander crossed the Dardanelles, 334 BC, with an army of about forty thousand men, of which one-eighth was cavalry; he forced the passage of the Granicus in opposition to an army under Memnon, the Greek, who commanded for Darius on the coast of Asia, and he spent the whole of the year 333 in establishing his power in Asia Minor. He was seconded by the Greek colonists, who dwelt on the borders of the Black Sea, and on the Mediterranean, and in Sammy, Effuses, Tarsus, Millets, etc. The kings of Persia left their provinces and towns to be governed according to their own particular laws. Their empire was a union of confederated states, and did not form one nation; this facilitated its conquest. As Alexander only wished for the throne of the monarch, he easily effected the change, by respecting the customs, manners, and laws of the people, who experienced no change in their condition.

"In the year 332, he met with Darius at the head of sixty thousand men, who had taken up a position near Tarsus, on the banks of the Issus, in the province of Cilicia. He defeated him, entered Syria, took Damascus, which contained all the riches of the Great King, and laid siege to Tyre. This superb metropolis of the commerce of the world detained him nine months. He took Gaza after a siege of two months; crossed the Desert in seven days; entered Pelusium and Memphis, and founded Alexandria. In less than two years, after two battles and four or five sieges, the coasts of the Black Sea from Phasis to Byzantium, those of the Mediterranean as far as Alexandria, all Asia Minor, Syria and Egypt, had submitted to his arms.

"In 331, he repassed the Desert, encamped Tyre, recrossed Syria, entered Damascus, passed the Euphrates and Tigris, and defeated Darius on the field of Arbela, when he was at the head of a still stronger army than that which he commanded on the Issus, and



Babylon opened her gates to him. In 330, he overran Susa, and took that city, Persepolis, and Pasargada, which contained the tomb of Cyrus. In 329, he directed his course northward, entered Ecbatana, and extended his conquests to the coasts of the Caspian, punished Bessus, the cowardly assassin of Darius, penetrated into Scythia, and subdued the Scythians. In 328, he forced the passage of the Oxus, received sixteen thousand recruits from Macedonia, and reduced the neighboring people to subjection. In 327, he crossed the Indus, vanquished Porus in a pitched battle, took him prisoner, and treated him as a king. He contemplated passing the Ganges, but his army refused. He sailed down the Indus, in the year 326, with eight hundred vessels; having arrived at the ocean, he sent Nearchus with a fleet to run along the coasts of the Indian Ocean and the Persian Gulf, as far as the mouth of the Euphrates. In 325, he took sixty days in crossing from Gedrosia, entered Keramania, returned to Pasargada, Persepolis, and Susa, and married Statira, the daughter of Darius. In 324, he marched once more to the north, passed Ecbatana, and terminated his career at Babylon." (See Count Montholon's Memoirs of Napoleon.)

The enduring importance of Alexander's conquests is to be estimated not by the duration of his own life and empire, or even by the duration of the kingdoms which his generals after his death formed out of the fragments of that mighty dominion. In every region of the world that he traversed, Alexander planted Greek settlements, and founded cities, in the populations of which the Greek element at once asserted its predominance. Among his successors, the Seleucidae and the Ptolemies imitated their great captain in blending schemes of civilization, of commercial intercourse, and of literary and scientific research with all their enterprises of military aggrandizement, and with all their systems of civil administration. Such was the ascendancy of the Greek genius, so wonderfully comprehensive and assimilating was the cultivation which it introduced, that, within thirty years after Alexander crossed the Hellespont, the language, the literature, and the arts of Hellas, enforced and promoted by the arms of semi-Hellenic Macedon, predominated in every country from the shores of that sea, to the Indian waters. Even sullen Egypt acknowledged the intellectual supremacy of Greece; and the language of Pericles and Plato became the language of the statesmen and the sages who dwelt in the mysterious land of the pyramids and the Sphinx. It is not to be supposed that this victory of the Greek tongue was so complete as to exterminate the Coptic, the Syrian, the Armenian, the Persian, or the other native languages of the numerous nations and tribes between the Aegean, the Taurus, the Indus, and the Nile; they survived as provincial dialects. Each probably was in use as the vulgar tongue of its own district. But every person with the slightest pretense to education spoke Greek. Greek was universally the State language, and the exclusive language of all literature and science. It formed also for the merchant, the trader, and the traveler, as well as for the courtier, the government official, and the soldier, the organ of intercommunication among the myriad's of mankind inhabiting these large portions of the Old



World. Throughout Asia Minor, Syria, and Egypt, the Hellenic character that was thus imparted, remained in full vigor down to the time of the Mahometan conquests. The infinite value of this to humanity in the highest and holiest point of view, has often been pointed out; and the workings of the finger of Providence have been gratefully recognized by those who have observed how the early growth and progress of Christianity, were aided by that diffusion of the Greek language and civilization throughout Asia Minor, Syria, and Egypt, which had been caused by the Macedonian conquest of the East.

In Upper Asia, beyond the Euphrates, the direct and material influence of Greek ascendancy was more short-lived. Yet, during the existence of the Hellenic kingdoms in these regions, especially of the Greek kingdom of Bactria, the modern Bokhara, very important effects were produced on the intellectual tendencies and tastes of the inhabitants of those countries and of the adjacent ones, by the animating contact of the Grecian spirit. Much of Hindoo science and philosophy, much of the literature of the later Persian kingdom of the Arsacidae, either originated from, or was largely modified by, Grecian influences. So, also, the learning and science of the Arabians were in a far less degree the result of original invention and genius, than the reproduction, in an altered form, of the Greek philosophy and the Greek lore, acquired by the Saracenic conquerors together with their acquisition of the provinces which Alexander had subjugated nearly a thousand years before the armed disciples of Mahomet commenced their career in the East. It is well known that Western Europe in the Middle Ages drew its philosophy, its arts, and its science, principally from Arabian teachers. And thus we see how the intellectual influence of ancient Greece, poured on the Eastern world by Alexander's victories, and then brought back to bear on Medieval Europe by the spread of the Saracenic powers, has exerted its action on the elements of modern civilization by this powerful, though indirect channel, as well as by the more obvious effects of the remnants of classic civilization which survived in Italy, Gaul, Britain, and Spain, after the irruption of the Germanic nations.'

These considerations invest the Macedonian triumphs in the East with never-dying interest, such as the most showy and sanguinary successes of mere "low ambition and the pride of kings," however they may dazzle for a moment, can never retain with posterity. Whether the old Persian empire, which Cyrus founded, could have survived much longer than it did, even if Darius had been victorious at Arbela, may safely be disputed. That ancient dominion, like the Turkish at the present time, labored under every cause of decay and dissolution. The satraps, like the modern pashas, continually rebelled against the central power, and Egypt in particular, was almost always in a state of insurrection against its nominal sovereign. There was no longer any effective central control, or any internal principle of unity fused through the huge mass of the empire, and binding it together. Persia was evidently about to fall; but, had it not been for Alexander's invasion of Asia, she would most probably have fallen beneath some other oriental power, as Media and Babylon had formerly fallen before herself, and as, in after



times, the Parthian supremacy gave way to the revived ascendancy of Persia in the East, under the scepters of the Arsacidae. A revolution that merely substituted one Eastern power for another would have been utterly barren and unprofitable to mankind.

Alexander's victory at Arbela not only overthrew an oriental dynasty, but established European rulers in its stead. It broke the monotony of the Eastern world by the impression of Western energy and superior civilization; even as England's present mission is to break up the mental and moral stagnation of India and Cathay, by pouring upon and through them the impulsive current of Anglo-Saxon commerce and conquest.

Arbela, the city which has furnished its name to the decisive battle that gave Asia to Alexander, lies more than twenty miles from the actual scene of conflict. The little village then named Gaugamela is close to the spot where the armies met, but has ceded the honor of naming the battle to its more euphonious neighbor. Gaugamela is situated in one of the wide plains that lie between the Tigris and the mountains of Kurdistan. A few undulating hillocks diversify the surface of this sandy track; but the ground is generally level, and admirably qualified for the evolutions of cavalry, and also calculated to give the larger of two armies the full advantage of numerical superiority. The Persian king (who, before he came to the throne, had proved his personal valor as a soldier, and his skill as a general), had wisely selected this region for the third and decisive encounter between his forces and the invaders. The previous defeats of his troops, however severe they had been, were not looked on as irreparable. The Granicus had been fought by his generals rashly and without mutual concert. And, though Darius himself had commanded and been beaten at Issus, that defeat might be attributed to the disadvantageous nature of the ground; where, cooped up between the mountains, the river, and the sea, the numbers of the Persians confused and clogged alike the general's skill and the soldiers' prowess, so that their very strength became their weakness. Here, on the broad plains of Kurdistan, there was scope for Asia's largest host to array its lines, to wheel, to skirmish, to condense or expand its squadrons, to maneuver and to charge at will. Should Alexander and his scanty band dare to plunge into that living sea of war, their destruction seemed inevitable.

Darius felt, however, the critical nature to himself as well as to his adversary of the coming encounter. He could not hope to receive the consequences of a third overthrow. The great cities of Mesopotamia and Upper Asia, the central provinces of the Persian empire, were certain to be at the mercy of the victor. Darius knew also the Asiatic character well enough to be aware how it yields to the prestige of success, and the apparent career of destiny. He felt that the diadem was now either to be firmly replaced on his own brow; or to be irrevocably transferred to the head of his European conqueror. He, therefore, during the long interval left him after the battle of Issus, while Alexander was subjugating Syria and Egypt, assiduously busied himself in selecting the best troops which his vast empire supplied, and in training his varied forces to act together with some uniformity of discipline and system.

The hardy mountaineers of Afghanistan, Bokhara, Khiva, and



INDIA

INDIA

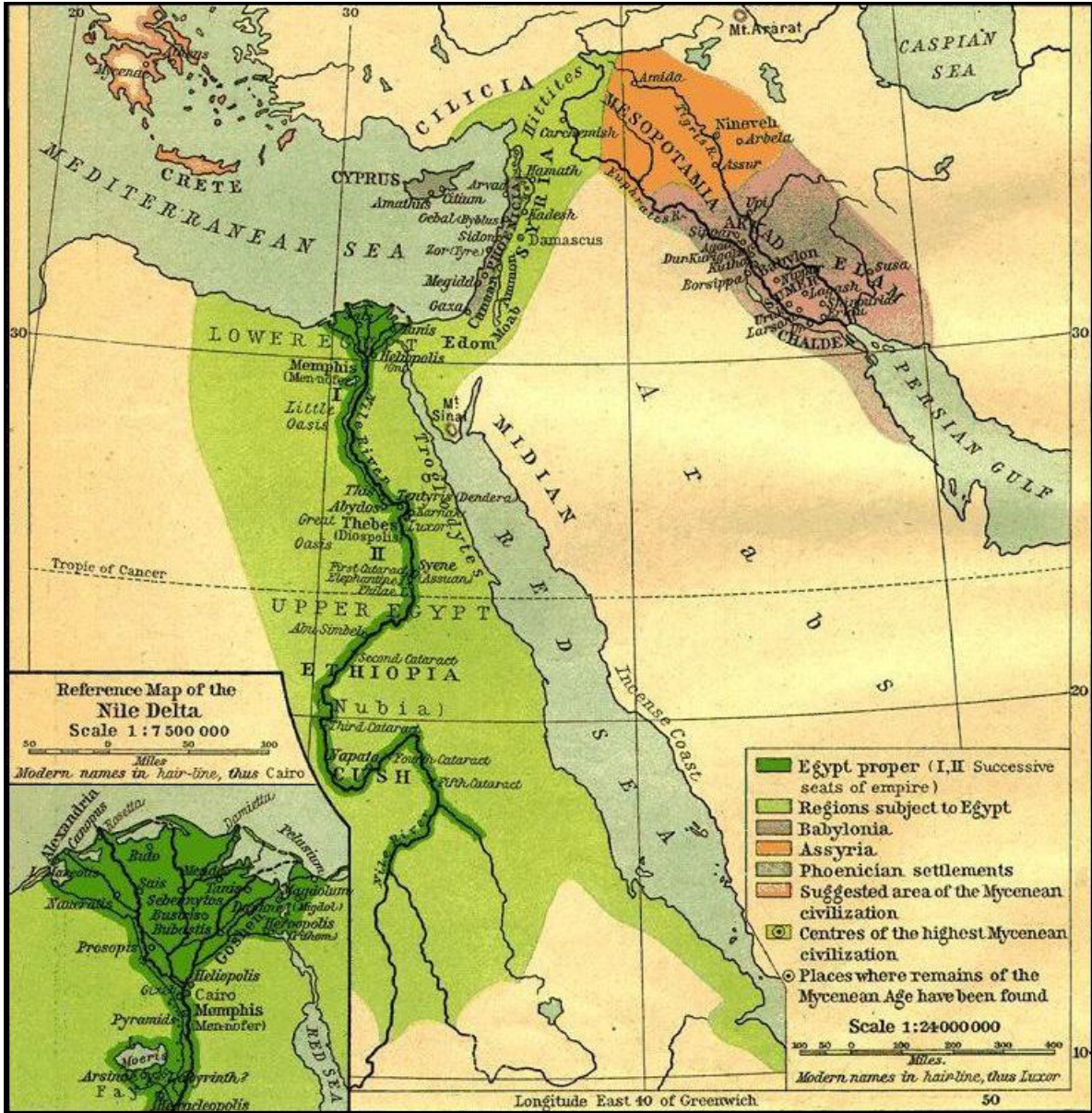
Tibet, were then, as at present, far different from the generality of Asiatics in warlike spirit and endurance. From these districts Darius collected large bodies of admirable infantry; and the countries of the modern Kurds and Turkomans supplied, as they do now, squadrons of horsemen, strong, skillful, bold, and trained to a life of constant activity and warfare. It is not uninteresting to notice that the ancestors of our own late enemies, the Sikhs, served as allies of Darius against the Macedonians. They are spoken of in Arrian as Indians who dwelt near Bactria. They were attached to the troops of that satrapy, and their cavalry was one of the most formidable forces in the whole Persian army.

Besides these picked troops, contingents also came in from the numerous other provinces that yet obeyed the Great King. Altogether, the horse are said to have been forty thousand, the scythe-bearing chariots two hundred, and the armed elephants fifteen in number.

The amount of the infantry is uncertain; but the knowledge which both ancient and modern times supply of the usual character of oriental armies, and of their populations of camp-followers, may warrant us in believing that many myriad's were prepared to fight, or to encumber those who fought for the last Darius.

The position of the Persian king near Mesopotamia was chosen with great military skill. It was certain that Alexander on his return from Egypt must march northward along the Syrian coast, before he attacked the central provinces of the Persian empire. A direct eastward march from the lower part of Palestine across the great Syrian Desert was then, as now, utterly impracticable. Marching eastward from Syria, Alexander would, on crossing the

Euphrates, arrive at the vast Mesopotamian plains.



The wealthy capitals of the empire, Babylon, Susa, and Persepolis, would then lie to his south; and if he marched down through Mesopotamia to attack them, Darius might reasonably hope to follow the Macedonians with his immense force of cavalry, and without even risking a pitched battle, to harass and finally overwhelm them. We may remember that three centuries afterwards a Roman army under Crassus was thus actually destroyed by the Oriental archers and horsemen in these very plains; and that the ancestors of the Parthians who thus vanquished the Roman legions, served by thousands under King Darius. If, on the contrary, Alexander should defer his march against Babylon, and first seek an encounter with the Persian army the country on each side of the Tigris in this latitude was highly advantageous



INDIA

INDIA

for such an army as Darius commanded; and he had close in his rear the mountainous districts of northern Media, where he himself had in early life been satrap, where he had acquired reputation as a soldier and a general, and where he justly expected to find loyalty to his person and a safe refuge in case of defeat.

(Milford's remarks on the strategy of Darius in his last campaign are very just. After having been unduly admired as an historian, Milford is now unduly neglected. His partiality, and his deficiency in scholarship have been exposed sufficiently to make him no longer a dangerous guide as to Greek politics; while the clearness and brilliancy of his narrative, and the strong common sense of his remarks (where his party prejudices do not interfere) must always make his volumes valuable all well as entertaining.)

His great antagonist came on across the Euphrates against him, at the head of an army which Arrian, copying from the journals of Macedonian officers, states to have consisted of forty thousand foot, and seven thousand horse. In studying the campaigns of Alexander, we possess the peculiar advantage of deriving our information from two of Alexander's generals of division, who bore an important part in all his enterprises. Aristobulus and Ptolemy (who afterwards became king of Egypt) kept regular journals of the military events which they witnessed; and these journals were in the possession of Arrian, when he drew up his history of Alexander's expedition. The high character of Arrian for integrity makes us confident that he used them fairly, and his comments on the occasional discrepancies between the two Macedonian narratives prove that he used them sensibly. He frequently quotes the very words of his authorities: and his history thus acquires a charm such as very few ancient or modern military narratives possess. The anecdotes and expressions which he records, we fairly believe to be genuine, and not to be the coinage of a rhetorician, like those in Curtius. In fact, in reading Arrian, we read General Aristobulus and General Ptolemy on the campaigns of the Macedonians; and it is like reading General Jomini or General Foy on the campaigns of the French.

The estimate which we find in Arrian of the strength of Alexander's army, seems reasonable, when we take into account both the losses which he had sustained, and the reinforcements which he had received since he left Europe. Indeed, to Englishmen, who know with what mere handfuls of men our own generals have, at Plassy, at Assaye, at Meeanee, and other Indian battles, routed large hosts of Asiatics, the disparity of numbers that we read of in the victories won by the Macedonians over the Persians, presents nothing incredible. The army which Alexander now led, was wholly composed of veteran troops in the highest possible state of equipment and discipline, enthusiastically devoted to their leader, and full of confidence in his military genius and his victorious destiny. The celebrated Macedonian phalanx formed the main strength of his infantry. This force had been raised and organized by his father Philip, who on his accession to the Macedonian throne needed a numerous and quickly-formed army, and who by



INDIA

INDIA

lengthening the spear of the ordinary Greek phalanx; and increasing the depth of the files, brought the tactic of armed masses to the greatest efficiency of which it was capable with such materials as he possessed. He formed his men sixteen deep, and placed in their grasp the sarissa, as the Macedonian pike was called, which was four-and-twenty feet in length, and when couched for action, reached eighteen feet in front of the soldier: so that, as a space of about two feet was allowed between the ranks, the spears of the five files behind him projected in advance of each front rank man. The phalangite soldier was fully equipped in the defensive armor of the regular Greek infantry. And thus the phalanx presented a ponderous and bristling mass, which, as long as its order was kept compact, was sure to bear down all opposition. The defects of such an organization are obvious, and were proved in after years, when the Macedonians were opposed to the Roman legions. But it is clear that, under Alexander, the phalanx was not the cumbrous unwieldy body which it was at Cynoscephalae and Pydna. His men were veterans; and he could obtain from them an accuracy of movement and steadiness of evolution, such as probably the recruits of his father would only have floundered in attempting, and such as certainly were impracticable in the phalanx when handled by his successors: especially as under them it ceased to be a standing force, and became only a militia. Under Alexander the phalanx consisted of an aggregate of eighteen thousand men, who were divided into six brigades of three thousand each. These were again subdivided into regiments and companies; and the men were carefully trained to wheel, to face about, to take more ground, or to close up, as the emergencies of the battle required. Alexander also arrayed, in the intervals of the regiments of his phalangites, troops armed in a different manner which could prevent their line from being pierced, and their companies taken in flank, when the nature of the ground prevented a close formation; and which could be withdrawn, when a favorable opportunity arrived for closing up the phalanx or any of its brigades for a charge, or when it was necessary to prepare to receive cavalry.

Besides the phalanx, Alexander had a considerable force of infantry who were called shield-bearers: they were not so heavily armed as the phalangites, or as was the case with the Greek regular infantry in general; but they were equipped for close fight, as well as for skirmishing, and were far superior to the ordinary irregular troops of Greek warfare. They were about six thousand strong. Besides these, he had several bodies of Greek regular infantry: and he had archers, slingers, and javelin-men, who fought also with broadsword and target. These were principally supplied to him by the highlanders of Illyria and Thracia. The main strength of his cavalry consisted in two chosen corps of cuirassiers, one Macedonian, and one Thessalian, each of which was about fifteen hundred strong: They were provided with long lances and heavy swords, and horse as well as man was fully equipped with defensive armor. Other regiments of regular cavalry were less heavily armed, and there were several bodies of light horsemen, whom Alexander's conquests in Egypt and Syria had enabled him to mount superbly.

A little before the end of August, Alexander crossed the



INDIA

INDIA

Euphrates at Thapsacus, a small corps of Persian cavalry under Mazaeus retiring before him. Alexander was too prudent to march down through the Mesopotamian deserts, and continued to advance eastward with the intention of passing the Tigris, and then, if he was unable to find Darius and bring him to action, of marching southward on the left side of that river along the skirts of a mountainous district, where his men would suffer less from heat and thirst, and where provisions would be more abundant.

Darius, finding that his adversary was not to be enticed into the march through Mesopotamia against his capital, determined to remain on the battle-ground, which he had chosen on the left of the Tigris; where, if his enemy met a defeat or a check, the destruction of the invaders would be certain with two such rivers as the Euphrates and the Tigris in their rear. The Persian king availed himself to the utmost of every advantage in his power. He caused a large space of ground to be carefully leveled for the operation of his scythe-armed chariots; and he deposited his military stores in the strong town of Arbela, about twenty miles in his rear. The rhetoricians of after ages have loved to describe Darius Codomannus as a second Xerxes in ostentation and imbecility; but a fair examination of his generalship in this his last campaign, shows that he was worthy of bearing the same name as his great predecessor, the royal son of Hystaspes.

On learning that Darius was with a large army on the left of the Tigris Alexander hurried forward and crossed that river without opposition. He was at first unable to procure any certain intelligence of the precise position of the enemy, and after giving his army a short interval of rest, he marched for four days down the left bank of the river. A moralist may pause upon the fact, that Alexander must in this march have passed within a few miles of the remains of Nineveh, the great city of the primeval conquerors of the human race. Neither the Macedonian king nor any of his followers knew what those vast mounds had once been. They had already become nameless masses of grass-grown ruins; and it is only within the last few years that the intellectual energy of one of our own countrymen has rescued Nineveh from its long centuries of oblivion.

On the fourth day of Alexander's southward march, his advanced guard reported that a body of the enemy's cavalry was in sight. He instantly formed his army in order for battle, and directing them to advance steadily, he rode forward at the head of some squadrons of cavalry, and charged the Persian horse whom he found before him. This was a mere reconnoitering party, and they broke and fled immediately; but the Macedonians made some prisoners, and from them Alexander found that Darius was posted only a few miles off, and learned the strength of the army that he had with him. On receiving this news, Alexander halted, and gave his men repose for four days, so that they should go into action fresh and vigorous. He also fortified his camp, and deposited in it all his military stores, and all his sick and disabled soldiers; intending to advance upon the enemy with the serviceable part of his army perfectly unencumbered. After this halt, he moved forward. while it was yet dark, with the intention of reaching the enemy, and attacking them at break of day. About half-way between the camps there were some undulations of the ground, which concealed the two armies from each other's view.



INDIA

INDIA

But, on Alexander arriving at their summit, he saw by the early light, the Persian host arrayed before him; and he probably also observed traces of some engineering operation having been carried on along part of the ground in front of them. Not knowing that these marks had been caused by the Persians having leveled the ground for the free use of their war-chariots, Alexander suspected that hidden pitfalls had been prepared with a view of disordering the approach of his cavalry. He summoned a council of war forthwith. Some of the officers were for attacking instantly at all hazards, but the more prudent opinion of Parmenio prevailed, and it was determined not to advance farther till the battle-ground had been carefully surveyed.

Alexander halted his army on the heights; and taking with him some light-armed infantry and some cavalry, he passed part of the day in reconnoitering the enemy, and observing the nature of the ground which he had to fight on. Darius wisely refrained from moving from his position to attack the Macedonians on the eminences which they occupied, and the two armies remained until night without molesting each other.

On Alexander's return to his head-quarters, he summoned his generals and superior officers together and telling them that he well knew that their zeal wanted no exhortation, he besought them to do their utmost in encouraging and instructing those whom each commanded, to do their best in the next day's battle. They were to remind them that they were now not going to fight for a province, as they had hitherto fought, but they were about to decide by their swords the dominion of all Asia. Each officer ought to impress this upon his subalterns, and they should urge it on their men. Their natural courage required no long words to excite its ardor: but they should be reminded of the paramount importance of steadiness in action. The silence in the ranks must be unbroken as long as silence was proper; but when the time came for the charge, the shout and the cheer must be full of terror for the foe. The officers were to be alert in receiving and communicating orders; and every one was to act, as if he felt that the whole result of the battle depended on his own single good conduct.

Having thus briefly instructed his generals, Alexander ordered that the army should sup and take their rest for the night.

Darkness had closed over the tents of the Macedonians, when Alexander's veteran general, Parmenio, came to him, and proposed that they should make a night attack on the Persians. The King is said to have answered, that he scorned to filch a victory, and that Alexander must conquer openly and fairly, Arrian justly remarks that Alexander's resolution was as wise as it was spirited. Besides the confusion and uncertainty which are inseparable from night engagements, the value of Alexander's victory would have been impaired, it gained under circumstances which might supply the enemy with any excuse for his defeat, and encourage him to renew the contest. It was necessary for Alexander not only to beat Darius, but to gain such a victory as should leave his rival without apology for defeat, and without hope of recovery.

The Persians, in fact, expected, and were prepared to meet a night attack. Such was the apprehension that Darius entertained of it, that he formed his troops at evening in order of battle,



INDIA

INDIA

and kept them under arms all night. The effect of this was, that the morning found them jaded and dispirited, while it brought their adversaries all fresh and vigorous against them.

The written order of battle, which Darius himself caused to be drawn up, fell into the hands of the Macedonians after the engagement, and Aristobulus copied it into his journal. We thus possess, through Arrian, unusually authentic information as to the composition and arrangement of the Persian army. On the extreme left were the Bactrian, Daan, and Arachosian cavalry. Next to these Darius placed the troops from Persia proper, both horse and foot. Then came the Susians, and next to these the Cadusians. These forces made up the left wing. Darius's own station was in the center. This was composed of the Indians, the Carians the Mardian archers, and the division of Persians who were distinguished by the golden apples that formed knobs of their spears. Here also were stationed the body-guard of the Persian nobility. Besides these, there were in the center, formed in deep order, the Uxian and Babylonian troops, and the soldiers from the Red Sea. The brigade of Greek mercenaries, whom Darius had in his service, and who were alone considered fit to stand in the charge of the Macedonian phalanx, was drawn up on either side of the royal chariot. The right wing was composed of the Coelosyrians, and Mesopotamians, the Medes, the Parthians, the Sacians, the Tapurians, Hyrcanians, Albanians, and Sacesinae. In advance of the line on the left wing were placed the Scythian cavalry, with a thousand of the Bactrian horse, and a hundred scythe-armed chariots. The elephants and fifty scythe-armed chariots were ranged in front of the center; and fifty more chariots, with the Armenian and Cappadocian cavalry, were drawn up in advance of the right wing.

Thus arrayed, the great host of King Darius passed the night, that to many thousands of them was the last of their existence. The morning of the first of October, (The battle was fought eleven days after an [eclipse](#) of the moon, which gives the means of fixing the precise date.) two thousand one hundred and eighty-two years ago, dawned slowly to their wearied watching, and they could hear the note of the Macedonian trumpet sounding to arms, and could see King Alexander's forces descend from their tents on the heights, and form in order of battle on the plain.

There was deep need of skill, as well as of valor, on Alexander's side; and few battle-fields have witnessed more consummate generalship than was now displayed by the Macedonian king. There were no natural barriers by which he could protect his flanks; and not only was he certain to be overlapped on either wing by the vast lines of the Persian army, but there was imminent risk of their circling round him and charging him in the rear, while he advanced against their center. He formed, therefore, a second or reserve line, which was to wheel round, if required, or to detach troops to either flank, as the enemy's movements might necessitate: and thus, with their whole army ready at any moment to be thrown into one vast hollow square, the Macedonians advanced in two lines against the enemy, Alexander himself leading on the right wing, and the renowned phalanx forming the center, while Parmenio commanded on the left.

Such was the general nature of the disposition which, Alexander



INDIA

INDIA

made of his army. But we have in Arrian the details of the position of each brigade and regiment; and as we know that these details were taken from the journals of Macedonian generals, it is interesting to examine them, and to read the names and stations of King Alexander's generals and colonels in this the greatest of his battles.

The eight troops of the royal horse-guards formed the right of Alexander's line. Their captains were Cleitus (whose regiment was on the extreme right, the post of peculiar danger), Glaucias, Ariston, Sopolis, Heracleides, Demetrias, Meleager, and Hegelochus. Philotas was general of the whole division. Then came the: shield-bearing infantry: Nicanor was their general. Then came the phalanx in six brigades. Coenus's brigade was on the right, and nearest to the shieldbearers; next to this stood the brigade of Perdikkas, then Meleager's, then Polysperchon's; and then the brigade of Amynias, but which was now commanded by Simmias, as Amynias had been sent to Macedonia to levy recruits. Then came the infantry of the left wing, under the command of Craterus. Next to Craterus's infantry were placed the cavalry regiments of the allies, with Eriguius for their general. The Thessalian cavalry, commanded by Philippos, were next, and held the extreme left of the whole army. The whole left wing was entrusted to the command of Parmenio, who had round his person the Pharsalian troop of cavalry, which was the strongest and best amid all the Thessalian horse regiments.

The center of the second line was occupied by a body of phalangite infantry, formed of companies, which were drafted for this purpose from each of the brigades of their phalanx. The officers in command of this corps were ordered to be ready to face about, if the enemy should succeed in gaining the rear of the army. On the right of this reserve of infantry, in the second line, and behind the royal horse-guards, Alexander placed half the Agrian light-armed infantry under Attalus, and with them Brison's body of Macedonian archers, and Cleander's regiment of foot. He also placed in this part of his army Menidas's squadron of cavalry, and Aretes's and Ariston's light horse. Menidas was ordered to watch if the enemy's cavalry tried to turn the flank, and, if they did so, to charge them before they wheeled completely round, and so take them in flank themselves. A similar force was arranged on the left of the second line for the same purpose. The Thracian infantry of Sitalces was placed there, and Coeranus's regiment of the cavalry of the Greek allies, and Agathon's troops of the Odrysian irregular horse. The extreme left of the second line in this quarter was held by Andromachus's cavalry. A division of Thracian infantry was left in guard of the camp. In advance of the right wing and center was scattered a number of light-armed troops, of javelin-men and bow-men, with the intention of warding off the charge of the armed chariots. (Kleber's arrangement of his troops at the battle of Heliopolis, where, with ten thousand Europeans, he had to encounter eighty thousand Asiatics in an open plain, is worth comparing with Alexander's tactics at Arbela.)

Conspicuous by the brilliancy of his armor, and by the chosen band of officers who were round his person, Alexander took his own station, as his custom was, in the right wing, at the head of his cavalry: and when all better armed than the horsemen under



Menidas and Ariston; and the loss at first was heaviest on the Macedonian side. But still the European cavalry stood the charge of the Asiatics, and at last, by their superior discipline, and by acting in squadrons that supported each other, instead of fighting in a confused mass like the barbarians, (The best explanation of this may be found in Napoleon's account of the cavalry fights between the French and the Mamelukes.-"Two Mamelukes were able to make head against three Frenchmen, because they were better armed. better mounted, and better trained; they had two pair of pistols, a blunderbuss, a carbine, helmet with a visor. and a coat of mail, they had several: horses, and several attendants on foot. One hundred cuirassiers, however, were not afraid of one hundred Mamelukes; three hundred could beat an equal number, and one thousand could easily put to the rout fifteen hundred, so great is the influence of tactics, order, and evolution's! Leclerc and Lasalle presented their men to the Mamelukes in several lines. When the Arabs were on the point of overwhelming the first, the second came to its assistance on the right and left; the Mamelukes then halted and wheeled, in order to turn the wings of this new line; this moment was always seized upon to charge them, and they were uniformly broken." Montholon's History of Captivity of Napoleon. Volume IV. P. 70.) the Macedonians broke their adversaries, and drove them off the field.

Darius now directed the scythe-armed chariots to be driven against Alexander's horse guards and the phalanx; and these formidable vehicles were accordingly sent rattling across the plain, against the Macedonian line. When we remember the alarm which the war-chariots of the Britons created among Caesar's legions, we shall not be prone to deride this arm of ancient warfare as always useless. The object of the chariots was to create unsteadiness in the ranks against which they were driven, and squadrons of cavalry followed close upon them, to profit by such disorder. But the Asiatic chariots were rendered ineffective at Arbela by the light armed troops whom Alexander had specially appointed for the service, and who, wounding the horses and drivers with their missile weapons, and running alongside so as to cut the traces or seize the reins, marred the intended charge; and the few chariots that reached the phalanx, passed harmlessly through the intervals which the spearmen opened for them, and were easily captured in the rear.

A mass of the Asiatic cavalry was now, for the second time, collected against Alexander's extreme right, and moved round it, with the view of gaining the flank of his army. At the critical moment, Aretes, with his horsemen from Alexander's second line, dashed on the Persian squadrons when their own flanks were exposed by this evolution. While Alexander thus met and baffled all the flanking attacks of the enemy with troops brought up from his second line, he kept his own horse guards and the rest of the front line of his wing fresh, and ready to take advantage of the first opportunity for striking a decisive blow. This soon came. A large body of horse, who were posted on the Persian left vying nearest to the center, quitted their station, and rode off to help their comrades in the cavalry fight, that still was going on at the extreme right of Alexander's wing against the detachments from his second line. This made a huge gap in the



Persian array, and into this space Alexander instantly dashed with his guard; and then pressing towards his left, he soon began to make havoc in the left flank of the Persian center. The shield-bearing infantry now charged also among the reeling masses of the Asiatics; and five of the brigades of the phalanx, with the irresistible might of their sarissas, bore down the Greek mercenaries of Darius, and dug their way through the Persian center. In the early part of the battle, Darius had showed skill and energy; and he now for some time encouraged his men, by voice and example, to keep firm. But the lances of Alexander's cavalry, and the pikes of the phalanx now gleamed nearer and nearer to him. His charioteer was struck down by a javelin at his side; and at last Darius's nerve failed him; and, descending from his chariot, he mounted on a fleet horse: and galloped from the plain, regardless of the state of the battle in other parts of the field, where matters were going on much more favorably for his cause, and where his presence might have done much towards gaining a victory.

Alexander's operations with his right and centre had exposed his left to an immensely preponderating force of the enemy. Parmenio kept out of action as long as possible; but Mazaeus, who commanded the Persian right wing, advanced against him, completely outflank him, and pressed him severely with reiterated charges by superior numbers. Seeing the distress of Parmenio's wing, Simmias, who commanded the sixth brigade of the phalanx, which was next to the left wing, did not advance with the other brigades in the great charge upon the Persian center, but kept back to cover Parmenio's troops on their right flank; as otherwise they would have been completely surrounded and cut off from the rest of the Macedonian army. By so, doing, Sillmias had unavoidably opened a gap in the Macedonian left center; and a large column of Indian and Persian horse, from the Persian right center, had galloped forward through this interval, and right through the troops of the Macedonian second line. Instead of then wheeling round upon Parmenio, or upon the rear of Alexander's conquering wing, the Indian and Persian cavalry rode straight on to the Macedonian camp, overpowered the Thracians who were left in charge of it, and began to plunder. This was stopped by the phalangite troops of the second line, who, after the enemy's horsemen had rushed by them, faced about, counter marched upon the camp, killed many of the Indians and Persians in the act of plundering, and forced the rest to ride off again. Just at this crisis, Alexander had been recalled from his pursuit of Darius, by tidings of the distress of Parmenio, and of his inability to bear up any longer against the hot attacks of Mazaeus. Taking his horse guards with him, Alexander rode towards the part of the field where his left wing was fighting; but on his way thither he encountered the Persian and Indian cavalry, on their return from his camp.

These men now saw that their only chance of safety was to cut their way through; and in one huge column they charged desperately upon the Macedonians. There was here a close hand-to-hand fight, which lasted some time, and sixty of the royal horse guards fell, and three generals, who fought close to Alexander's side, were wounded. At length the Macedonian discipline and valour again prevailed, and a large number of the



INDIA

INDIA

Persian and Indian horsemen were cut down, some few only succeeded in breaking through and riding away. Relieved of these obstinate enemies, Alexander again formed his horse guards, and led them towards Parmenio; but by this time that general also was victorious. Probably the news of Darius's flight had reached Mazaeus, and had damped the ardor of the Persian right wing; while the tidings of their comrades' success must have proportionally encouraged the Macedonian forces under Parmenio. His Thessalian cavalry particularly distinguished themselves by their gallantry and persevering good conduct: and by the time that Alexander had ridden up to Parmenio, the whole Persian army was in full flight from the field.

It was of the deepest importance to Alexander to secure the person of Darius, and he now urged on the pursuit. The river Lycus was between the field of battle and the city of Arbela, whither the fugitives directed their course, and the passage of this river was even more destructive to the Persians than the swords and spears of the Macedonians had been in the engagement. (I purposely omit any statement of the loss in the battle. There is a palpable error of the transcribers in the numbers which we find in our present manuscripts of Arrian; and Curtius is of no authority.)

The narrow bridge was soon choked up by the flying thousands who rushed towards it, and vast numbers of the Persians threw themselves, or were hurried by others, into the rapid stream, and perished in its waters. Darius had crossed it, and had ridden on through Arbela without halting. Alexander reached that city on the next day, and made himself master of all Darius's treasure and stores; but the Persian king, unfortunately for himself, had fled too fast for his conqueror: he, had only escaped to perish by the treachery of his Bactrian satrap, Bessus.

A few days after the battle, Alexander entered Babylon, "the oldest seat of earthly empire" then in existence, as its acknowledged lord and master. There were yet some campaigns of his brief and bright career to be accomplished. Central Asia was yet to witness the march of his phalanx. He was yet to effect that conquest of Afghanistan in which England since has failed. His generalship, as well as his valor, were yet to be signalized on the banks of the Hydaspes, and the field of Chillianwallah; and he was yet to precede the Queen of England in annexing the Punjab to the dominions of an European sovereign. But the crisis of his career was reached; the great object of his mission was accomplished; and the ancient Persian empire, which once menaced all the nations of the earth with subjection, was irreparably crushed, when Alexander had won his crowning victory at Arbela.

330 BCE

After defeating Darius and taking Persepolis, [Alexander the Great](#) fought his way through Bactriana, taking the chief city of that province, Bactra or Zariaspa (now known as Balkh), and there spending the winter. Crossing the Oxus, he would advance the following spring to Marakanda (now known as Samarkand) to replace the loss of horses which he had sustained in crossing the Caucasus, to obtain supplies in the valley of Sogd, and to enforce the submission of Transoxiana. The northern limit of this march was presumably reached in modern Uskand, or Aderkand, a village on the Iaxartes River near the end of the Ferganah district. Turning again south, he would hope to conquer [India](#), till at length, marching in a line apparently nearly parallel with the Kabul river, he would arrive at the celebrated rock Aornos on the right bank of the Indus River at some distance from Attock (this may be what is now Akora).



327 BCE

➡ The army of [Alexander the Great](#) marched through Afghanistan to the Punjab. Alexander defeated Porus. When his troops refused to march toward the Ganges River, he commences the descent of the Indus River. Along the way he attacked and subdued several Indian tribes, but in the storming of the capital of the Malli, Mooltan, he would be severely wounded. With the Battle of the Hydaspes, Alexander’s invasion of [India](#) would grind to a stop. In the following year, directing Admiral Searches to sail back from the Indus River to the Persian Gulf, he would personally lead his army back across the unforgiving sands of Scinde and Beluchistan.



325 BCE

In the first presently known preserved reference to [sugar cane](#) (so important to the history of human [slavery](#)), Admiral Nearchus of Alexander the Great's navy wrote of certain [Indian](#) reeds "that produce honey, although there are no bees."

SWEETS
WITHOUT
SLAVERY



300 BCE

During the 3d Century BCE, in [India](#), rishi Krishna Dvaipayana (known by that name on account of his dark complexion and his origin on an island in the Yamuna River) decided upon a division of scholarly labor. He divided the primordial single Veda into four sub-Vedas and assigned each of these four portions to a particular other rishi scholar. The four portions into which he divided the primordial single Veda were the Rigveda, a collection of 1,028 Vedic Sanskrit hymns and 10,600 verses organized into ten books, the Yajurveda, containing the formulas to be recited by an officiating priest, the Samaveda, containing in 1,549 stanzas the formulas to be sung, and the Atharvaveda, a collection of spells and incantations, apotropaic charms, and 760 speculative hymns. The Rigveda he assigned to rishi Paila, the Yajurveda he assigned to rishi Vaisampayana, the Samaveda he assigned to rishi [Jaimini](#), and the Atharvaveda he assigned to rishi Sumantu. Because of this decision he would come to be known as the Veda Vyasa, or “Splitter of the Vedas.”



At about this point a [Korean](#) people ancestral to the Japanese were introducing southern Chinese wet-rice agriculture into the Japanese home islands. Meanwhile the Iranians were introducing wet-rice agriculture into [Egypt](#) and Syria.

People living near Lake Turkana in northwestern Kenya placed basalt pillars so that they were aligned with the constellations.

The Carthaginian navy’s quinqueme warships, with five banks of oars, relied upon galley [slaves](#) owned by the government. There were privately owned plantations in Libya that held agricultural work forces of up to 20,000 [enslaved](#) laborers.

At this point pipes were being made out of lead sheeting in lengths of 10 feet or more. This was done by bending the sheet around a wood mandrel and then joining the edges of the resultant tube by soldering with an alloy of lead and tin. Such pipes could be used to distribute water, and we note that the pipe sizes took their names, not from the internal diameter of the resulting channel, but from the width of that flat sheet of lead before it was shaped (we can rest assured that, although our histories inform us that it was the classical Greeks who were doing this, this was too much like work and actually it was the [slaves](#) of the classical Greeks who were doing this for them).

During the 3rd Century BCE, the Hebrew scriptures would be being rendered into Greek by 72 “clean room” translators working simultaneously but independently in Alexandria, [Egypt](#), creating what became known as the LXX (SEPTUAGINT). The ancient Hebrew *tappau* used in the GENESIS story of Eden for the fruit of the

Tree of Knowledge of Good and Evil was an indiscriminate term for the various familiar fruits such as orange,



peach, quince, and apricot. When *tappauch* was rendered as *malus*, that Latin term was also a generic category, designating merely that the raw edible in question was a fruit which grew on a tree. It wouldn't be until after the first English translations of the BIBLE that the term would begin to get more specific, let alone to specify a Northern fruit then unknown in the Levant, and in the time of King James I when Eve was made to take a bite out of an apple, the term "apple" still included among other things pears. During Thoreau's *florut*, apples and pears were still being lumped together, in the genus *Pyrus*, the apple being *Pyrus malus*, although, because the stems of the pistils of the pear are free and separate at the base, the apple is now assigned its own genus, *Malus*. In effect, although the distinction between a species and a genus is hardly more precisely defined now than it was then, since Thoreau botanists have raised the term *Malus* from species rank to genus rank. This splitting tendency is recent, against a lumping tendency of very long standing.

This trajectory of the Old-World apples spreading through the Levant had little to do with the trajectory of New-World apples. Each of the seven native American species of apple is a smallish tree with smallish fruit, green and sour and commonly termed a crabapple, and, since only one of our seven species is a West Coast species, it seems plausible that these little green dudes were survivors of an earlier configuration in which



INDIA

INDIA

some northern landmass was adjacent to what is now the eastern seaboard of the North American continent.

If you have driven through western Pennsylvania in late May, you have seen the beautiful masses of pink flowers of *Malus coronaria* dotting the hills, or farther west, from Minnesota down the Mississippi Valley, those of *M. ioensis*. These are our natives, which must have come many centuries ago from Siberia to Alaska and down, or perhaps even more remotely down from some more eastern north land mass, when the Greenland area was semi-tropical. There are several species in the eastern United States, only one in the West, and this might indicate the more eastern origin. They are beautiful small trees, more or less round headed in shape, like hawthorns, and their flowers are large, but they are all pink. There is none of the color range of the European-Asiatic crabapples. The fruit is green, rather large for a crabapple, and not attractive on the tree. The early settlers used it for jelly. The American crabapples all blossom about two weeks later than their Oriental relatives.... so far as I can find out they have never hybridized with any of the Oriental species.

— Lape, Fred. APPLES & MAN.
“WILD APPLES” NY: Van Nostrand Reinhold,
1979, pages 110-11.





INDIA

INDIA

280 BCE

In this year Seleucus, last of [Alexander the Great](#)'s captains to remain alive, was assassinated. Seleucus had acquired all the provinces between Phrygia and the Indus and had extended his dominion in [India](#) beyond the limits reached by Alexander. Under his successors, the Seleucidae, this vast empire would rapidly diminish; Bactria would become independent and a separate dynasty of Greek kings would be ruling there when in the year 125 BCE it would be overthrown by the Scythian tribes. Parthia would throw off its allegiance to the Seleucidae in 250 BCE, and the kingdom, which afterwards proved so formidable a foe to Rome, would absorb nearly all the provinces west of the Euphrates that had obeyed the first Seleucus.

Besides the kingdom of Seleucus (which, when limited to Syria, Palestine, and parts of Asia Minor, long survived), the most important kingdom formed by a general of Alexander was that of the [Ptolemies](#) in [Egypt](#). The throne of Macedonia would be long and obstinately contended for by Cassander, Polysperchon, Lysimachus, Pyrrhus, Antigonus, and others; but at last would be secured by the dynasty of Antigonus Gonatas. The old republics of southern Greece would suffer severely during these tumults, and the only Greek states that would exhibit strength and spirit would be the cities of the Achaean league, the Aetolians, and the islanders of Rhodes.

273 BCE

From this year until 232 BCE, the reign of Asoka the Great over a major area of the [Indian](#) subcontinent. This was the emperor who erected the inspirational 40-foot columns inscribed with "Laws of Right Conduct and Nonviolence," later to be remarked upon by [Henry Thoreau](#), [Mohandas Karamchand Gandhi](#), and the [Reverend Dr. Martin Luther King, Jr.](#)

200 BCE

In Susa, Persia, the Book of ESTHER, a novel, was written in Hebrew.

North [Indian](#) texts ascribed a magical power to war drumming: when the best bull-hide drums were beaten on one side they would put enemies to flight, but when they were beaten on the other they transformed these enemies into friends.

Bolos of Mendes's THE PHYSICAL AND THE MYSTICAL, the oldest surviving alchemical text.

The Rosetta Stone, a trilingual reiteration of the Ptolemaic tax laws applicable to temples, was inscribed. Presumably this was to stand near a temple gate as a reminder, to [Egyptian](#) revenue agents who might seek to lean on the temple staff, that they were aware that such religious structures were exempt from taxation.

Plant	Name	Place
Asparagus	<i>Asperagus officinalis</i>	Eastern Mediterranean

OTHERS



INDIA

INDIA

Plant	Name	Place
Cucumber	<i>Cucumis sativus</i>	India
Beet	<i>Beta vulgaris</i>	Mediterranean

50 BCE

The *MAHAYANA* or “Greater Vehicle” sutras of Buddhism were written in [India](#).

Indian physicians began the Ayur Veda or “Life Science.” — this text, which would form the basis of most subsequent South Asian medicine, was an appendix to the Atharva Veda or “Wisdom of Atharvan” (part of a collection of magical incantations traditionally ascribed to the early 1st millennium BCE).

17 CE

In [China](#), there being more than one way to skin a cat, a tax was imposed upon the ownership of [slaves](#).

Hippalus, a Greek sea captain, discovered a method of employing monsoon winds in sailing, a finding that would open direct sea trade between the Eastern Mediterranean and [India](#).

SPICE

25 CE

The extreme value of spikenard, a fragrant emollient made from *Nardostachys jatamansi*, is highlighted in a Biblical episode that would appear in MARK 14:3-6. A believer is chastised by other supporters for anointing Christ with the expensive spikenard, which could have been sold for charity. By the time of the *florut* of Gaius Plinius Secundus or [Pliny](#) the Elder the increase in direct Roman trade with [India](#) would lower the cost of spikenard to 1/3rd the value it had held before Roman fleets began to sail with the monsoons.

The condensed juice of the immature [poppy](#) capsule was already known by the Greek word “opion” ([opium](#)) at the time of [Pliny](#), who carefully described typical cultivation of the plant and the preparation of the extract, as well as cataloging its various benefits and dangers.



40 CE

The Greek merchant Hippalus is said to have realized at about this point that seasonal monsoons could be used to take sailors back and forth across the ocean from [Egypt](#) to the [pepper](#)-producing Malabar coast of [India](#). This would lead to extensive Roman fleets that would capture the Indian spice trade from the overland routes controlled by Arab traders. An account of this trade would be recorded in THE PERIPLUS..., a treatise known from about 90 CE.

PLANTS

50 CE

Buddhism was reaching [China](#) from [India](#).

From this year until about 200 CE, Christian pacifism would be typical among early Christian communities, with many recorded instances of Christians who were encouraged to make a vow of nonviolence.

CIVIL DISOBEDIENCE



INDIA

INDIA

72 CE

According to legend this was when St. Thomas arrived in [India](#).

120 CE

From about this point, until 162 CE, a Kushan King, Kanishka, a convert to Buddhism, would have control over large areas of northern [India](#), Pakistan, [Afghanistan](#), and central Asia.

150 CE

Nagarjuna founded the Madhyamika (Mahayana Buddhism) school in [India](#).

The Buddhist monk An Shih-kao (147-170 CE) showed up in the eastern Han capital of Loyang and would translate numerous scriptures. After this, the first Buddhist community in [China](#) would be formed by Tao-an (312-385 CE), a scholar of the Prajna Paramita sutras and a follower of the Amitabha Buddha, and his student, Hui-yuan (334-416 CE), who would go on to create the Chinese Pure Land sect on Lushan Mountain. In addition an [Indian](#) monk named Kumirajiva (343-413 CE) would establish at the western Han capital of Chang-an a translation institute in which Buddhist scripture would be translated and reproduced in quantity (his students Seng-chao and Tao-sheng would carry on after him).

190 CE

At about this point, the rise of the Hindu Chola kingdom near Tanjore, southern [India](#).

300 CE

At about this point, the Katayayana, a compilation of [Indian](#) law.



INDIA

INDIA

320 CE

At about this point, the rise of the Gupta empire in the Ganges River valley in [India](#).

399 CE

The [Chinese](#) Buddhist historian, Fa-hien, began his journey through [India](#).

The 4th and 5th Centuries CE seem to have been the time of the [Indian](#) poet and dramatist [Kalidasa](#) at the court of the monarch Candra Gupta II who reigned from *circa* 380 CE to *circa* 415 CE (the name merely indicates “Kali’s slave,” and the earliest date we can assign for his life and works would be *circa* 170 BC because Agnimitra, the 2d Shunga king, was used as the hero of one of his dramas, while the latest date we can assign is 634 CE because his poems are praised in the Aihole inscription). [Henry Thoreau](#) presumably, however, accepted the account of Alexander von Humboldt, who in his COSMOS (following another tradition) had assigned this author to the 1st-Century CE era of Virgil and Horace:

The name of Kalidasa was early and widely known among the Western nations. This great poet flourished in the highly cultivated court of Vikramaditya, and was consequently the contemporary of Virgil and Horace. The English and German translations of the *Sacotala* have added to the admiration which has been so freely yielded to this poet, whose tenderness of feeling and richness of creative fancy entitle him to a high place in the ranks of the poets of all nations. The charm of his descriptions of nature is strikingly exemplified in the beautiful drama *Vikrama and Urvasi*, where the king wanders through the thickets of the forest in search of the nymph Urvasi; in the poems of *The Seasons*; and in that of *The Messenger of Clouds* (*Meghaduta*). This last poem describes with admirable truth to nature the joy with which, after long drought, the first appearance of a rising cloud is hailed as a harbinger of the approaching season of rain.

SACONTALÁ; OR, THE FATAL RING tells the story of King Dushyanta’s wedding with a girl of lowly birth. The pregnant bride unintentionally offends a saint who erases her entirely from her husband’s memory. She can restore the monarch’s memory by returning to him a ring he had bestowed upon her — a ring she loses while bathing. A fisherman finds the ring, the king recognizes it, and Kalidasa brings his play to a happy conclusion. What [Thoreau](#) would make use of was a speech by Dushyanta in the 5th act.

[WALDEN](#): The sulphur-like pollen of the pitch-pine soon covered the pond and the stones and rotten wood along the shore, so that you could have collected a barrel-ful. This is the “sulphur showers” we hear of. Even in *Calidas’* drama of *Sacotala*, we read of “rills dyed yellow with the golden dust of the lotus.” And so the seasons went rolling on into summer, as one rambles into higher and higher grass.

KALIDASA

472 CE

Olybrius was [Roman](#) Emperor for the year. Yet another battle involving our favorite pushy people, the [Romans](#): at [Rome](#) the Vandal legions of Ricimer defeated the defending Romans, disrupting [the Pax Romana](#).



At about this point [Chinese](#) monks were describing the [Indian](#) meditation practices that subsequently would become known as Ch'an (Zen) Buddhism.

480 CE

Hun incursions into [India](#).



INDIA

INDIA

500 CE

At about this point Tamo brought [tea](#) from [India](#) to [China](#).²

PLANTS

The Hindus of [India](#) were beginning to stop eating the beef of cows, and were beginning to stop killing their cows (this may actually have had more to do with the value of cows as a source of labor pulling plows to turn the soil and as a source of fertilizer for the fields than with abstract theology).³

From about this point in time until 515 CE the Huns, a nomadic central Asian people, would be destroying the powerful Gupta empire of [India](#).

During this 6th Century CE, [Indian](#) mathematicians would be introducing the zero token (0).

595 CE

The 1st authenticated record of a decimal number system (0-9), in [India](#).

625 CE

Brahmagupta, mathematician of [India](#), was teaching at Ujjain.

2. It would be an enormous discovery for the Brits, more than a millennia later, when they would come belatedly to the recognition that this bush growing in [China](#) the leaves of which were so valuable to them was also growing, as a tree, in India — and that one of the sources of revenue of their British East India Company could therefore be the production of [tea](#) leaves in [India](#)! Big duh.

3. In the 2002 news, we learn that there is a Hindu historian who needs to go between lectures with an armed bodyguard, because he acknowledges that once upon a time Hindus ate cows. The political reality is that it is non-PC to admit this in India. Hindu PCness requires that it is Moslems who eat cows — and that therefore India's Moslems deserve to be killed. (You can put your life at risk, nowadays, by suggesting that nobody deserves to be killed.)

627 CE

In defeating the Persians under Chosroes II at Nineveh, the Byzantines under Heraclius not only restored [the Pax Romana](#) but also, at the sack of the Persian castle at Dastagerd, discovered [Indian sugar cane](#).



628 CE

[Sugar](#) from [India](#) was brought to Constantinople by Byzantine soldiers, who had found it in 627 CE at the sack of the Persian castle at Dastagerd.



INDIA

INDIA

700 CE

The [poppy](#) of [China](#) and [India](#) was introduced to the Arabs, who would inherit and expand the classical medical legacy and knowledge of [opium](#). At first use of *Papaver somniferum* would be limited to medicinal purposes, and the plant would be favored as a beverage made from the seeds (nowadays even the seeds are contraband in Saudi Arabia, even when destined for use in cooking Indian foods).

711 CE

The Omayyads conquered Sind and founded the initial Muslim state in [India](#).

985 CE

Chola king Rajaraja I (985-1014) conquered Kerala in south [India](#), and Sri Lanka in 1001.



997 CE

From this year into 1030 CE, Mohammed of Ghazni would be ruling over an Afghan empire from which he would be invading [India](#) a total of 17 times (tell me about bad habits!).

- 640 Alexandria in Egypt is taken by the Saracens, and the grand library there burnt by order of Omar, their caliph or prince.
- 653 The Saracens now extend their conquests on every side, and retaliate the barbarities of the Goths and Vandals upon their posterity.
- 664 Glass invented in England by Benalt, a monk.
- 685 The Britons after a brave struggle of near 150 years, are totally expelled by the Saxons, and driven into Wales and Cornwall.
- 713 The Saracens conquer Spain.
- 726 The controversy about images begins, and occasions many insurrections in the eastern empire.
- 748 The computing of years from the birth of Christ began to be used in history.
- 749 The race of Abbas became caliphs of the Saracens, and encourage learning.
- 762 The city of Bagdad upon the Tigris is made the capital for the caliphs of the house of Abbas.
- 800 Charlemagne, king of France, begins the empire of Germany, afterwards called the western empire; gives the present names to the winds and months; endeavours to restore learning in Europe; but mankind are not yet disposed for it, being solely engrossed in military enterprises.
- 826 Harold, king of Denmark, dethroned by his subjects, for being a Christian.
- 828 Egbert, king of Wessex, unites the Heptarchy, by the name of England.
- 836 The Flemings trade to Scotland for fish.
- 838 The Scots and Picts have a decisive battle, in which the former prevail, and both kingdoms are united by Kenneth, which begins the second period of Scottish history.
- 867 The Danes begin their ravages in England.
- 896 Alfred the Great, after subduing the Danish invaders (against whom he fought 56 battles by sea and land), composes his body of laws; divides England into counties, hundreds, and tithings; erects county courts, and founds the university of Oxford about this time.
- 915 The university of Cambridge founded.
- 936 The Saracen empire is divided by usurpation into seven kingdoms.
- 975 Pope Boniface VII. is deposed and banished for his crimes.
- 979 Coronation oaths said to be first used in England.
- 991 The figures in arithmetic are brought into Europe by the Saracens from Arabia. Letters of the alphabet were hitherto used.
- 996 Otho III. makes the empire of Germany elective.
- 999 Boleslaus, the first king of Poland.



INDIA

INDIA

1000 CE

By about this point in [India](#), the [opium poppy](#) *Papaver somniferum* was being cultivated, eaten, and drunk by all classes as a household remedy, it was being indulged in by rulers as a recreation, and it was being offered to soldiers to increase their courage.

The mismatch between the [solar](#) year and the [lunar](#) one has always been a problem. In [India](#) at this point, a 360-day year [calendar](#) divided into 12 moons of 27 or 28 days was being introduced. Since this is 5.2425 days short of a solar year, the Indians would at regular intervals be adding an extra moon. They may also have begun to use months of 30 days, to get themselves a somewhat better match with the solar year.

1014 CE

Rajendra I became the ruler of the Cholas, and would dominate much of [India](#).

1186 CE

During this year and the following one, the last Ghaznavid ruler was being deposed by Mohammed of Ghur, Muslim founder of an empire in North [India](#).

1206 CE

In northern [India](#), the former Turkestan slave Aibak founded the new sultanate of Delhi.

INDIA

INDIA

1291 CE

The Vivaldi boys tried to reach [India](#) by sailing around Africa.





INDIA

INDIA

1304 CE

Malwah, in central [India](#), was conquered by Ala-ud-deen. At first preserved mention, in the memoirs of the Sultan Baber, founder of the Mogul Empire, the Mountain of Light “Kohinoor” diamond was in this year confiscated from the Rajah of Malwah. A game of keep-away had definitely begun with its focus on this big transparent rock. Allegedly, this mineral object had been turned up in 3,200 BCE in the bed of the river Godavery and had been worn by Carna Rajah of Anga, slain in one of the battles of the “great war,” as a stone

of 793 carats, or nearly six troy ounces.



WALDEN: White Pond and Walden are great crystals on the surface of the earth, Lakes of Light. If they were permanently congealed, and small enough to be clutched, they would, perchance, be carried off by slaves, like precious stones, to adorn the heads of emperors; but being liquid, and ample, and secured to us and our successors forever, we disregard them, and run after the diamond of Kohinoor. They are too pure to have a market value; they contain no muck. How much more beautiful than our lives, how much more transparent than our characters, are they! We never learned meanness of them. How much fairer than the pool before the farmer's door, in which his ducks swim! Hither the clean wild ducks come. Nature has no human inhabitant who appreciates her. The birds with their plumage and their notes are in harmony with the flowers, but what youth or maiden conspires with the wild luxuriant beauty of Nature? She flourishes most alone, far from the towns where they reside. Talk of heaven! ye disgrace earth.

LAKES OF LIGHT

For more than two centuries this humongous bauble would remain among the crown jewels of the conqueror and his descendants among the various other pretty objects of the royal treasure-house at Delhi, until in the year 1526 it would come into the possession of the Sultan Babur.



INDIA

INDIA

1411 CE

From this year into 1442, the reign of [Indian](#) sultan Ahmad Shah of Gujarat, who would build the splendid capital city of Ahmadabad.

1440 CE

[Kabîr](#) was born in Varanasi, Jaunpur, [India](#). He would be influenced by a Hindu ascetic, Ramananda, and by the ideas of the Sufis, and while working in Benares as a weaver would write devotional poetry in the Hindi language.



INDIA

INDIA

1486

African [slaves](#) in the kingdom of Gaur in [India](#) rebelled and placed their own leader on the throne.

1500

During this century, psychoactive drug use in Europe would be becoming more widespread and diverse as European explorers and travelers would discover and bring back a wide variety of new drugs: tobacco, coca leaves or cocaine, cocoa, and cassina from the New World; coffee from Arabia and Turkey; the kola nut from Africa; and tea from China. At the same time, major sociocultural changes make the Western world more receptive to the adoption of innovative drug use. Previous social and religious controls were loosening and society generally was becoming more urban, complex, secular, and freeform. As the recreational consumption of new distilled spirits spread, as religious, social, and political changes weakened traditional controls, the problem of uncontrolled alcohol consumption was increasing. The Reverend Martin Luther, the Reverend John Calvin, and other Reformation leaders would emphasize the need for temperance; for the first time entire books would be devoted to such subjects. During this century the Dutch would achieve their Golden Age in part through cannabis ("hempe") commerce. However, in North America the hemp plant was growing wild.



In China, the medicinal use of pure opium was fully established, but recreational use was still limited. In India, we find the earliest western records of the production and widespread use of opium.





INDIA

INDIA

1504

Venice sent ambassadors to the Sultan of Turkey proposing the construction of a [canal](#) across the Isthmus of [Suez](#). Meanwhile, the Portuguese were founding [spice](#) factories along the east coast of [India](#).

1505

The Portuguese found out about [Ceylon](#), source of treasured [cinnamon](#). Their exploitation of the cinnamon forests would lead to a system of slavery there, and a monopoly on trade in this [spice](#).

PLANTS

1518

[Kabîr](#) died in Maghar, [India](#). He had come to term his approach to religious eclecticism, the combination of elements of the Hindu and Moslem religious life, a “simple union” or *sahaja-yoga*. Into his belief system he had incorporated the Hindu attitudes toward the transmigration of souls and in regard to the law of *karma*, while repudiating Hinduism’s idolatry, its asceticism, and its reliance upon a system of caste distinctions. Meanwhile he had incorporated from Islam the concepts of but one God and of the equality of all humans before this one God.

1525

The Mogul Emperor Babar invaded the Punjab of [India](#), resulting in the battle of Panipat.

1526

Sultan Babur or Babar (descendant of Mongol ruler Genghis Khan and of Tamerlane), the 1st Moghul emperor, invaded [India](#). [Poppy](#) *Papaver somniferum* cultivation and [opium](#) sales became a state monopoly.



The Mountain of Light “Kohinoor” diamond came into his possession, and it is said that he valued it at the price of a day’s maintenance for the entire human race. This signifying rock would be passed down to each of the great Moguls, including the Shah Jehan who built or reoriented the Taj Mahal. When in the possession of the Emperor Aurungzebe it would be shown to a French traveller, Tavernier, it had become an India-cut stone of a mere 186 carats — having by that point been reduced by the lapidary Borgio to a more wearable length of one and five-eighths inch and thickness of five-eighths inch (this none-too-skillful recutting had involved

three and a half years of hand labor, performed by rubbing lesser diamonds against this huge stone).



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LAKES OF LIGHT



INDIA

INDIA

1553

In *DES MERVEILLES DU MONDE*, Guillaume Postel declared the Oriental understanding to be “the best in the world.”



1554

November: Upon the arrival of [Luís Vaz de Camões](#) in Goa, he had been imprisoned for debt. Then he had joined in a battle along the Malabar Coast, followed by a series of skirmishes along the trading routes between [Egypt](#) and [India](#). At this point the fleet upon which he was serving made its return to Goa.

1556

From this year into 1605 Akbar would be reigning as the Moghul emperor over [India](#).

1561

In [India](#), opium became a major source of government revenue. Although [opium](#) eating and drinking was widespread, the narcotic was consumed in small quantities.

1563

Garcia da Orta’s *COLLOQUIES ON [DRUGS](#) AND SIMPLES OF [INDIA](#)*, the 1st scientific treatise on oriental spices published in the western world.

SPICE



INDIA

INDIA

1600

Between this year and 1614, first the British East [India](#) Company was chartered by Queen Elizabeth I, and then the Dutch, Danish, and French East [India](#) Companies were being founded:

In the first voyage made to the East Indies on account of the English East India Company [1600] there were employed four ships commanded by Captain James Lancaster, their General, viz. the *Dragon*, having the General and 202 men, the *Hector* 108 men, the *Susan* 82 and the *Ascension* 32. They left England about 18 April; in July the people were taken ill on their passage with the scurvy; by the first of August all the ships except the General's were so thin of men that they had scarce enough to hand the sails; and upon a contrary wind for fifteen or sixteen days the few who were well before began also to fall sick. Whence the want of hands was so great in these ships that the merchants who were sent to dispose of their cargoes in the East Indies were obliged to take their turn at the helm and do the sailors duty till they arrived at Saldanha [near the Cape of Good Hope]; where the General sent his boats and went on board himself to assist the other three ships, who were in so weakly a condition that they were hardly able to let fall an anchor without his assistance. All this time the General's ship continued pretty healthy. The reason why his crew was in better health than the rest of the ships was owing to the juice of lemons of which the General having brought some bottles to sea, he gave to each, as long as it lasted, three spoonfuls every morning fasting. By this he cured many of his men and preserved the rest; so that although his ship contained double the number of any of the others yet (through the mersey of God and to the preservation of the other three ships) he neither had so many men sick, nor lost so many as they did.⁴

Freed of the Spanish yoke and the intermediary for a vast store of riches from the Eastern hemisphere, Amsterdam suddenly became the most prosperous city of Europe. "They never complain of the pains they take, and go as merrily to the Indies, as if they were going to their Countrey Houses." Holland's population would be doubling every decade. Brownists and Jews were welcomed, if not exactly with open arms.

SPICE

1604

The fleet of The United (Dutch) East India Company captured two Portuguese ships in the Mozambique Channel and sailed to the [Spice Islands](#) by way of [India](#), finally reaching Banten, Java on New Years Eve.

4. Reverend Samuel Purchas. HAKLYUYTUS POSTHUMUS OR PURCHAS HIS PILGRIMES, OR AS A RELATION OR JOURNALL OF THE BEGINNING AND PROCEEDINGS OF THE ENGLISH PLANTATION FETTLIED AT PLIMOTH, IN NEW-ENGLAND, BY CERTAINE ...

1627

Shah Jahan in [India](#).

1631

From this year into the year 1648 Shah Jahan would be elaborating the temple complex known as the Taj Mahal at Agra in [India](#).

1672

Elihu Yale started a [spice](#) business, which through corrupt dealings in [India](#) would flourish, eventually in 1718 responding from England to a funding request by sending along at various times various cartons of books, volumes which when retailed would provide the substantial sum of £800 for a building at a college in Connecticut. That college eventually would choose to rename itself Yale College in recognition of Mr. Yale's generous bequest of cartons of books of significant value.

Robert Morison published the first scientific study of a single plant group (the carrot family).

PLANTS

1700

The state [opium](#) monopoly of the Moghul empire began to collapse. After a brief period of recreational use by the upper classes, however, the practice would soon fall into disrepute. Opium smoking was simply not destined to become the problem in [India](#) which it would become in [China](#).





INDIA

INDIA

1718

The [tea](#) of [India](#) began to make its way slowly into the favor and usage of the more well-off sector of the American community. A claim has been made, that the original tea plants of India were transported there by the British from upland [China](#), down the Yangtze River in closely glazed cases known by the name of the man who had devised them, Dr. Nathaniel Bagshaw Ward of London:

Literally millions of plants were ferried to and fro in Wardian cases, they eventually succeeded in establishing tea as a cash-crop in India (from China). – Lynn Barber, *THE HEYDAY OF NATURAL HISTORY* (1980)

I very much doubt this, as the *Camilla sinensis* was already abundantly present in the hills of Assam in the form of immense mature trees, and as it is very difficult to prevent plants in closed glass cases from becoming overheated in the sun during transportation. The difficulties of bulk transport of tea seedlings in glass cases from the hills of central China by sailing junk down a turbulent river to the ocean and across tropic seas are difficulties which seem to me to be self-evident.



INDIA

INDIA

1739

Nadir Shah of Persia invaded [India](#), sacking Delhi and carting off the Peacock Throne of the Moghul emperors, along with vast wealth. He was able to loot the Sea of Light “Darya-E-Noor” diamond (a pinkish stone in the crown jewel collection of Iran which was last viewed by the public in 1992 in an exhibition at the Central Bank of Iran). When they pillaged the city of Delhi his troops failed to find the Mountain of Light “Kohinoor” diamond — because the conquered Mogul emperor had it secreted inside his turban.⁵ The conqueror allegedly invited the defeated emperor to dinner and insisted that according to oriental custom, as a sign of their future solidarity, they exchange turbans. Allegedly, when Nadir Shah of Persia unrolled the turban and saw this 186-carat diamond, he exclaimed in the Urdu language “Koh-i-nor,” meaning “mountain of light.” He took the big rock back to Persia with him, where his successors, with no better way to spend their lives, would be able to fight bitterly over it.

5. Had the conquered emperor been a woman rather than a man this story would now be being told a little differently — but never mind.



WALDEN: White Pond and Walden are great crystals on the surface of the earth, Lakes of Light. If they were permanently congealed, and small enough to be clutched, they would, perchance, be carried off by slaves, like precious stones, to adorn the heads of emperors; but being liquid, and ample, and secured to us and our successors forever, we disregard them, and run after the diamond of Kohinoor. They are too pure to have a market value; they contain no muck. How much more beautiful than our lives, how much more transparent than our characters, are they! We never learned meanness of them. How much fairer than the pool before the farmer's door, in which his ducks swim! Hither the clean wild ducks come. Nature has no human inhabitant who appreciates her. The birds with their plumage and their notes are in harmony with the flowers, but what youth or maiden conspires with the wild luxuriant beauty of Nature? She flourishes most alone, far from the towns where they reside. Talk of heaven! ye disgrace earth.

LAKES OF LIGHT



INDIA

INDIA

1747

Nadir Shah of Persia was assassinated. The game of keep-away continued, with the Mountain of Light “Kohinoor” diamond that had been found in a streambed of [India](#) coming initially into the possession of the

Afghan chieftain Ahmed Shah, captain of horse and lord of the royal treasury.



WALDEN: White Pond and Walden are great crystals on the surface of the earth, Lakes of Light. If they were permanently congealed, and small enough to be clutched, they would, perchance, be carried off by slaves, like precious stones, to adorn the heads of emperors; but being liquid, and ample, and secured to us and our successors forever, we disregard them, and run after the diamond of Kohinoor. They are too pure to have a market value; they contain no muck. How much more beautiful than our lives, how much more transparent than our characters, are they! We never learned meanness of them. How much fairer than the pool before the farmer's door, in which his ducks swim! Hither the clean wild ducks come. Nature has no human inhabitant who appreciates her. The birds with their plumage and their notes are in harmony with the flowers, but what youth or maiden conspires with the wild luxuriant beauty of Nature? She flourishes most alone, far from the towns where they reside. Talk of heaven! ye disgrace earth.

LAKES OF LIGHT

1750

In England, [tea](#) leaves from [China](#) had supplanted [coffee](#) beans from Arabia in producing the hot beverage of choice. The importation of these dried plant leaves was a monopoly of the East [India](#) Company. By this point working people in England and America were using [cane sugar](#) to sweeten their [tea](#).

At the age of 18 [Warren Hastings](#) went to [India](#) as a clerk in the service of the English East India Company. He would quickly advance through the ranks of the company, and govern both Calcutta and Madras.



1751

May 25: [Nathaniel Brassey Halhed](#) was born at Westminster, England. He would be educated at Harrow, and would there begin intimacy with Richard Brinsley Sheridan which would continue when he entered Christ Church, Oxford. At Oxford he would also make the acquaintance of [William Jones](#), who would persuade him to study Arabic. Accepting a writership in the service of the East India Company, Halhed would go out to [India](#).

1755

Ahmad Shah Durrani (1747-1773), who had united [Afghanistan](#) and invaded [India](#) in 1750, taking Lahore, was in this year able to plunder Delhi.



INDIA

INDIA

1757

Robert Clive defeated Siraj ud daula, Nawab of Bengal, at the Battle of Plassey, consolidating the control of the East India Company over Bengal and dooming the French colonialists in [India](#).

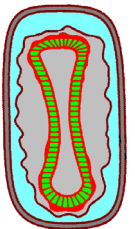
The British East [India](#) Company began to expand its influence throughout the subcontinent. It assumed control of the [opium](#)-growing districts of Bengal and Bihar and established a limited monopoly over the trade, attempting to maximize revenue by sponsoring use of the substance.

1765

In [India](#), the Moghul ruler granted the status of a feudatory ruler to the East India Company.

1769

The monsoon failed. Over this year and the next, a quarter to a third of the population of Bengal, [India](#) would starve to death, some 10,000,000 souls. The ecological crisis would be exacerbated by the monopoly which the British held over the existing rice stores, by their determination to maintain their “reasonable profit” for the benefit of stockholders even if this meant increasing the demands it was making upon the surviving population, and by an epidemic of the [small pox](#).



This was to become the worst [famine](#) thus far recorded in human history.

1770

[Charles Wilkins](#) went to [India](#) as a printer and writer in service to the East India Company. He would quickly pick up both Persian and Bengali.

March 15, Thursday: Leopold and Wolfgang Amadeus Mozart departed Milan heading for Lodi, Parma, Bologna, and Florence. Wolfgang dated his String Quartet in G K.80 on this day, while they were passing through Lodi.

The voters of the town of Lincoln pledged to join in the boycott of foreign goods sponsored by the society of merchants in [Boston](#).

March 15, 1770, the town [of Lincoln] voted, “that they will not purchase any one article of any person that imports goods contrary to the agreement of the merchants of [Boston](#)”; and in a long answer to a circular sent to the town, they say, February,



INDIA

INDIA

1773, "We will not be wanting in our assistance according to our ability, in the prosecuting of all such lawful and constitutional measures, as shall be thought proper for the continuance of all our rights, privileges, and liberties, both civil and religious; being of opinion that a steady, united, persevering conduct in a constitutional way, is the best means, under God, for obtaining the redress of all our grievances." The first committee of correspondence was chosen November 2, 1773, - Deacon Samuel Farrar, Capt. Eleazer Brooks, and Capt. Abijah Pierce; a similar one was elected annually till 1784. The sentiments of the town [of Lincoln], on several questions then agitating the province, being requested by the citizens of [Boston](#), were communicated in the subjoined very interesting letter, on the 20th of December.

"Gentlemen, - We have read your letter, enclosing the proceedings of the town of Boston at their late meeting; as also another letter enclosing the proceedings of a collective body of people, not only of Boston, but the adjacent towns; in which, after some very pertinent observations on the alarming situation of our public affairs, you desire our advice and to be acquainted with the sense of this town respecting the present gloomy situation of our public affairs. We rejoice at every appearance of public virtue, and resolution in the cause of liberty; inasmuch as, upon our own virtue and resolution, under Divine Providence, depends the preservation of all our rights and privileges.

"We apprehend that we, in America, have rights, privileges, and property, of our own, as well as the rest of mankind; and that we have the right of self-preservation, as well as all other beings. And we are constrained to say, that after the most careful and mature deliberation, according to our capacities, weighing the arguments on both sides, we apprehend our rights and privileges have been infringed in many glaring instances, which we mean not to enumerate, among which the late ministerial plan, mentioned in your letter, is not the least.

"The Act imposing a duty on [tea](#) is alarming, because, in procuring the same, our enemies are dealing by us, like the great enemy of mankind, viz. endeavouring to enslave us by those things to which we are not necessitated, but by our own contracted ill habits; although, if [tea](#) were properly used, it might be of some advantage. When we speak of our enemies, as above, we mean those persons on either side of the water, who by many ways, either secret or open, are sowing the seeds of strife and discord between Britain and her colonies; or are in any way the active instruments of our distress.

"Now since it must be granted, that our rights and privileges are infringed, and that we have the right of self-defence; the important question is, by what means to make such defence. Doubtless the means of defence in all cases ought to quadrate with the nature of the



INDIA

INDIA

attack; and since the present plan seems to be to enslave us, we need only (had we virtue enough for that) to shun the bait, as we would shun the most deadly poison. Notwithstanding, considering so many are so habituated to the use of [tea](#), as perhaps inadvertently to ruin themselves and their country thereby; and others so abandoned to vice, expecting to share in the profits arising from the ruin of our country, as to use all means in their power to encourage the use of [tea](#); we cannot, therefore, but commend the spirited behaviour of the town of Boston, in endeavouring to prevent the sale of the East [India](#) Company's teas, by endeavouring to persuade the consignees to resign their office, or any other lawful means; and we judge the consignees, by refusing to comply with the just desire of their fellow-citizens, have betrayed a greater regard to their private interest than the public good and safety of their country, and ought to be treated accordingly.

"The situation of our public affairs growing more alarming, and having heretofore tried the force of petitions and remonstrances and finding no redress; we, the inhabitants of this town, have now come into a full determination and settled resolution, not to purchase, nor use any [tea](#), nor suffer it to be purchased or used in our families, so long as there is any duty laid on such [tea](#) by an act of British Parliament. And we will hold and esteem such, as do use such [tea](#), enemies to their country; and we will treat them with the greatest neglect. And as we beg leave to recommend it to the several towns within this province, who have not done it, to go and do likewise.

"How easy the means! How sure the event! But be the event what it may, suppose this method should not obtain a repeal of the act, which we judge to be unrighteous, but the event should be a total disuse of that destructive article, we might then (if we may so express ourselves) bless God, that ever he permitted that act to pass to pass the British Parliament.

"We trust we have courage and resolution sufficient to encounter all the horrors of war in the defence of those rights and privileges, civil and religious, which we esteem more valuable than our lives. And we do hereby assure, not only the town of Boston, but the world, that whenever we shall have a clear call from Heaven, we are ready to join with our brethren to face the formidable forces, rather than tamely to surrender up our rights and privileges into the hands of any of our own species, not distinguished from ourselves, except it be in disposition to enslave us. At the same time, we have the highest esteem for all lawful authority; and rejoice in our connexion with Great Britain, so long as we can enjoy our charter rights and privileges."

This able paper is attributed to the pen of the Hon. Eleazer Brooks. The original agreements of the town [of Lincoln] about the disuse of [tea](#) and non-consumption of imported articles of



merchandise have been found among his papers, and are now [1835] deemed worthy of preservation.

"Whereas, the town of Lincoln did, on the 27th day of December current, by a full vote, come into full determination and settled resolution, not to purchase nor use any tea, nor suffer it to be purchased or used in their families, so long as there is any duty laid on such tea by the act of the British Parliament; and that they would hold and esteem all such as do use such tea, as enemies to their country; and that they will treat with them with the greatest neglect; – We, the subscribers, inhabitants of said town, pursuant to the same design, do hereby promise and agree to and with each other, that we will strictly conform to the tenor of the abovesaid vote. In witness whereof we have hereunto subscribed our names.

"Lincoln, Dec. 27th, 1773."

This was signed by 52 of the principal inhabitants. The following by 82.

"We, the subscribers, inhabitants of the town of Lincoln, do sincerely and truly covenant and agree to and with each other, that we will not for ourselves, or any for or under us, purchase or consume any goods, wares, or manufactures, which shall be imported from Great Britain, after the thirty-first day of August, seventeen hundred and seventy-four, until the Congress of Deputies from the several colonies shall determine what articles, if any, to except; and that we will thereafter, respecting the use and consumption of such British articles, as may not be excepted, religiously abide by the determination of said Congress."

This was a time when it was impossible to stand on neutral ground and escape censure. Those who were not decided in opposition to the measures of Great Britain, were supposed to favor them. Of the suspected was the minister of the town [of Lincoln]; and, though the suspicion was groundless, and of short duration, the people in September assembled around the meeting-house on a Sabbath, and prevented him from entering to preach. Two or three individuals were subsequently obliged to leave the town [of Lincoln] for not conforming to the prevailing sentiments of the people. One of the largest estates in the town [of Lincoln] was for some time in the hands of the government.⁶

6. [Lemuel Shattuck's 1835 A HISTORY OF THE TOWN OF CONCORD:...](#) Boston: Russell, Odiorne, and Company; Concord MA: [John Stacy](#)
(On or about November 11, 1837 [Henry Thoreau](#) would indicate a familiarity with the contents of at least pages 2-3 and 6-9 of this historical study.)

1772

The East India Company, almost bankrupt, borrowed £1,000,000 from the British government and began its long process of transforming itself from a trading organization into an arm of the imperial government.

[Warren Hastings](#) was appointed to the most important post in [India](#), the governorship of Bengal. Hastings sponsored a compilation of the Hindu legal code known as the *Vivadarnavasetu* or “bridge over the ocean of disputes.”



1773

From this year into 1858 the East [India](#) Company (incorporated in 1600) would be governing Hindustan.

Parliament limited the authority of the East India Company but left the company free to carry on its trading activities but placed all British subjects in [India](#) under parliamentary control and a single governor-general. [Warren Hastings](#) became the 1st governor-general of [India](#).



He attempted to bring the [opium](#) trade under more government control, by limiting cultivation and production.

INDIA

INDIA

December 16, Thursday: Under cover of a public protest meeting at Faneuil Hall and the Old South Meeting House, a group of white Bostonians disguised as Mohawk sneaked onto Griffin's Wharf and silently boarded three cargo vessels. They carefully lowered 342 chests of tea leaves belonging to the East India Company into the foul brackish waters of the harbor without causing any splashes. Several tons of tea were destroyed, and the



crew of a British frigate moored some 500 yards away heard nothing. This was not, as you may have been instructed in your public schooling, in protest against the **import tax** placed on tea leaves by the government. It was, instead, a protest over a **tax exemption** that King George III had granted, that favored this one company over others in the tea trade.



Some of these public-spirited vandals stole some of the East India Company’s duty-free tea. When the organizers of this event discovered one of their number with tea leaves stuffed down his pants, they got out the tar and feathers and made an honorary Negro out of him.⁷ Please note that, although in some circles it is considered impolite to point this out, these white people were following a long tradition of white people, of disguising themselves as non-white people in order to perpetrate some necessary and therefore serious piece of white mischief.⁸ Some have been proud to record that one of [Herman Melville](#)’s grandfathers, Major Thomas Melvill (*sic*), attended this party. In fact this racist incident has been touted as a piece of our nation’s proud history, despite its consonance with many other incidents in which white people masqueraded as non-white people in order to be able to murder as non-white people murder but as white people do not murder, to torture as non-white people torture but as white people do not torture, and to rape as non-white people rape but

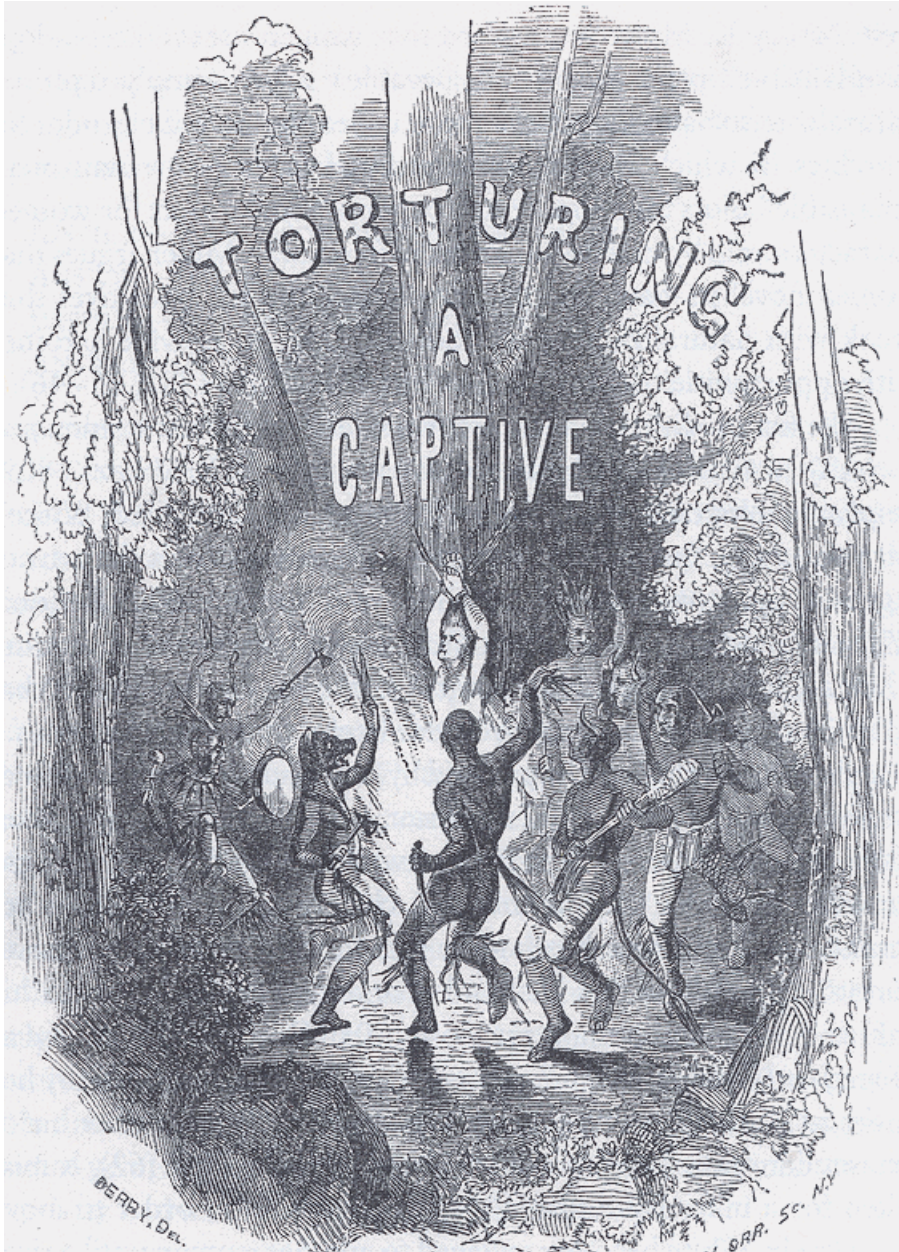
7. Or perhaps an honorary chicken, I don’t know. The tea leaves he stuffed down his pants, confiscated as evidence, are still on display at the Old State House.

8. You can see from the above that white people can disguise themselves as non-white people when they need to be mischievously destructive — I suppose because non-white people are known by white people to be natural, and therefore to be naturally mischievously destructive? We saw the same thing happen again, more recently, in 1992, when a white man murdered his white wife near the [Boston](#) waterfront and then brazenly informed the police that he saw a black man murder her. Because the murderous husband told the police that the murderer was black, the police of course believed this white man for quite some time and went around looking for some black perp to arrest, until the husband lost his nerve and committed suicide. (You probably saw this on the TV news, and, let me bet, you probably made no connection between this and the Boston Teaparty which you learned about in public school despite the entirely insignificant fact that these two events happened within about a mile of each other, one in 1773 and one in 1992 — and, also, despite the entirely significant fact that both misdeeds involved the deployment of racist stereotypes by white perps.)

INDIA

INDIA

as white people do not rape.




1775

British traders from [India](#) established depots at Canton and Macao on the coast of [China](#), and the commercial importance of [opium](#) in the British trade balance began to increase. Opium smoking would reach Peking in 1790. As [opium](#) smoking spread across [China](#), there would be imperial edicts in 1780, 1796, and 1800 prohibiting its importation, sale, and consumption.

Frederick the Great ordered Prussians to drink [beer](#) rather than [coffee](#), because he was deriving better revenue from the taxes on beer than from the taxes on coffee. He attempted to restrict coffee drinking to his court, and established a prohibitive tax.

1776

 Publication, in London, of a book a copy of which would wind up on the shelves of Henry Thoreau’s library, and then in Special Collections at the Concord Free Public Library: A CODE OF GENTOO LAWS, OR, ORDINATIONS OF THE PUNDITS, FROM A PERSIAN TRANSLATION, MADE FROM THE ORIGINAL, WRITTEN IN THE SHANSKRIT [*sic*] LANGUAGE.

CONCORD FREE PUBLIC LIBRARY

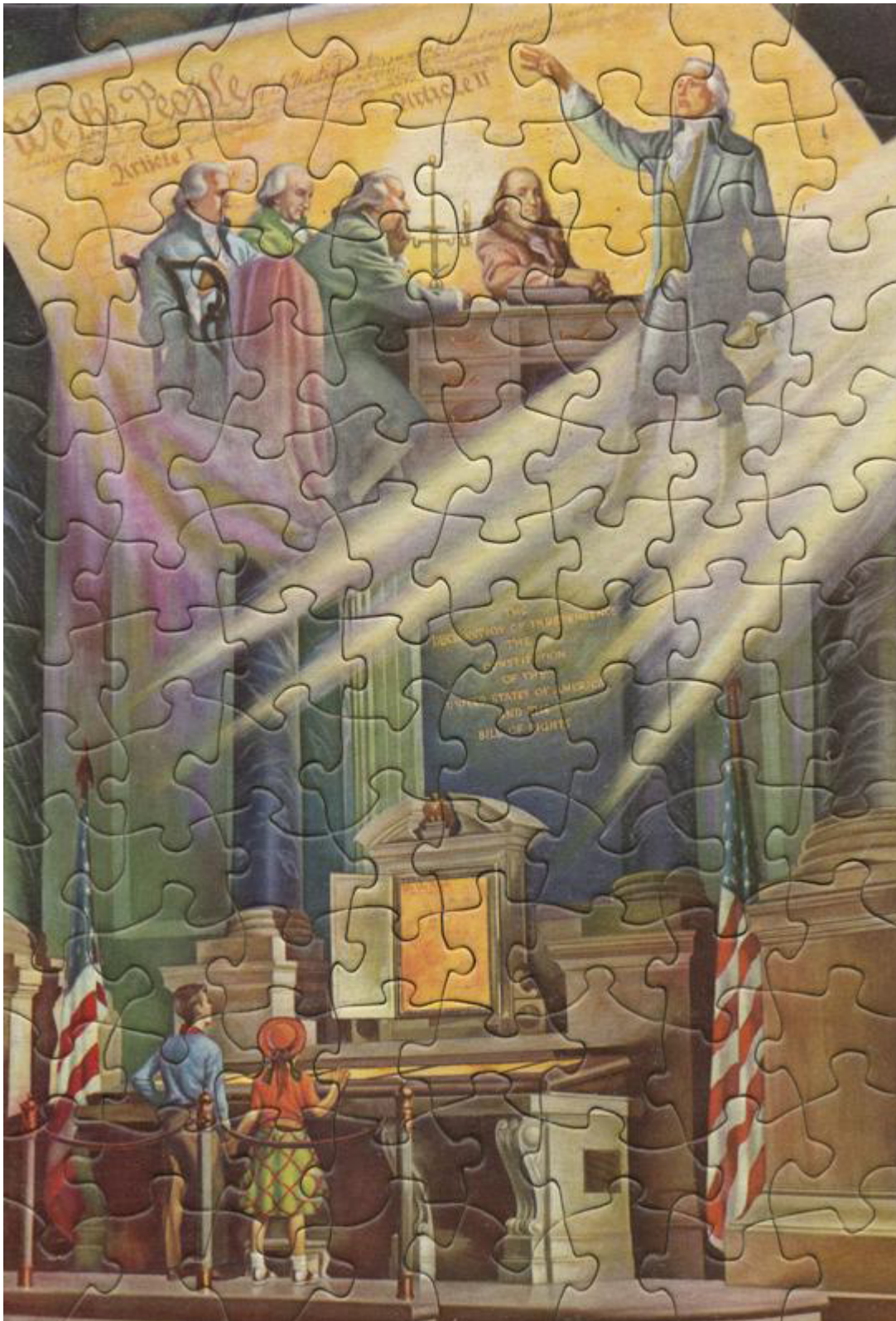
In this year but 60 tons of [opium](#) were produced in all of [India](#) (primarily in and around Patna and Benares).

Although the distribution copies of the [Declaration of Independence](#) would be sent out as a mere broadside roughly printed on newspaper-quality paper stock, as soon as it would become more or less safe for the delegates to set their names to this anonymous document, presentation holographic copies would be inscribed for the purposes of posterity on [cannabis](#) (hemp) paper.



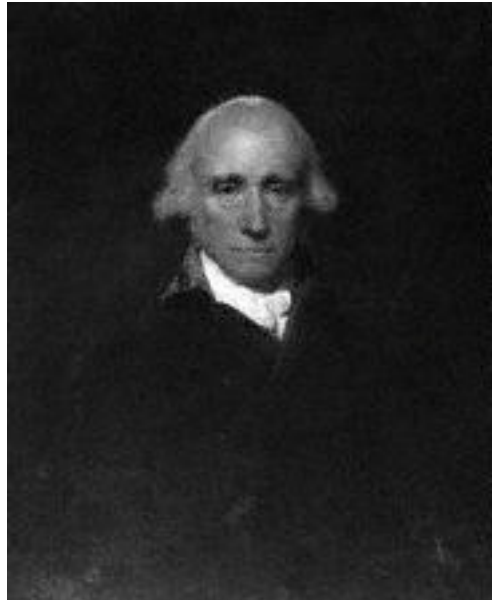
INDIA

INDIA



1778

From this year into 1782, [Warren Hastings](#) would be defending the dominions of the East India Company against attacks by native Indian rulers who had aligned themselves with the French — his victories would secure British influence in [India](#).



[Nathaniel Brassey Halhed](#) published a Bengali grammar, on a printing press which he set up at Hugh that was the 1st press in India. Apparently Halhed would be the 1st to call attention to (which does not imply that he had been the 1st to notice something so utterly obvious to anyone who reads or speaks these languages) the philological connection between Sanskrit and Farsi, Arabic, Greek, and Latin.

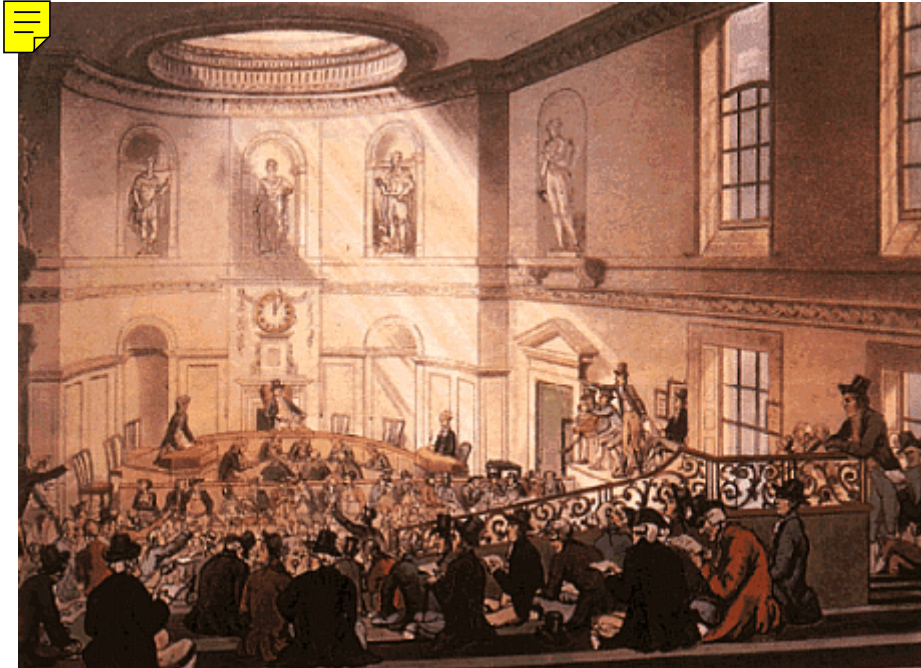
1779

The East [India](#) Company at this point established its monopoly over traffic in [opium](#).



1780

At about this point Malwah opium grown in Central India was beginning to be shipped by the East India Company from the port of Bombay to China in the form of cases of 300-gram balls. Opium was hardly known in China. This inferior Malwah product could be purchased for between 20% to 50% as much per case as European-grade opium.



(In related drug-traffic news, at this point the doors of Warren Tavern in Charlestown MA were opening to local imbibers for the first time. And these doors've been open ever since, for the establishment now lays claim to being the oldest continuously operating tavern in the US of A. The open door to China has, however, been closed for some time to the products of this East India Company.)

ALCOHOL

1781

[Charles Wilkins](#) was appointed as translator of Persian and Bengali to the Commissioner of Revenue, and as superintendent of the East India Company's press.



During this year and the following one, according to Professor [Joseph-Héliodore-Sagesse-Vertu Garcin de Tassy](#), [Mîr Camar uddîn Mast](#) was associating with an honorable M. Jones (this could not have been [Sir William Jones](#), as during these years he was still on the far side of the world, not yet having embarked aboard the frigate *Crocodile* to set sail toward [India](#)).

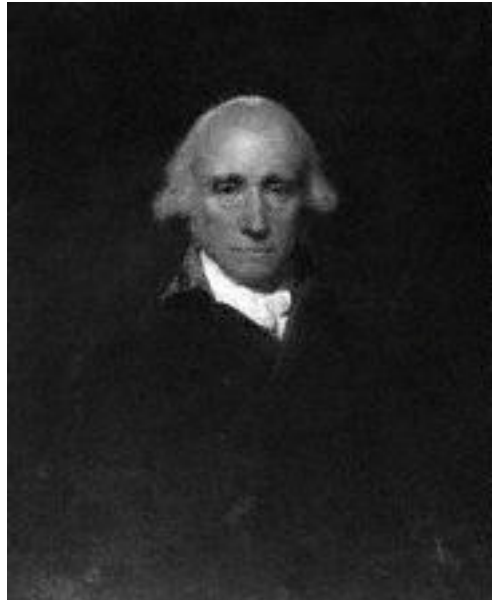
1783

September 25: [Sir William Jones](#) (recently knighted) arrived in [India](#), at Calcutta after a 6-month voyage aboard the frigate *Crocodile*, to be a judge of the Supreme Court under [Governor-General Warren Hastings](#).

1784

[Charles Wilkins](#) helped [Sir William Jones](#) establish the Asiatic Society of Bengal.

With liberals in England fearing the growing power of [Warren Hastings](#), Parliament abolished the political autonomy of the East India Company. Hastings resigned as governor-general of [India](#).



[Wilkins](#) relocated to Varanasi (Benares) on the River Ganges and there studied Sanskrit under Kalinatha, a Brahmin pandit. He began work on his translation of the *MAHABHARATA*, with the encouragement of the governor of British India, [Hastings](#). Though [Wilkins](#) would never complete the translation (the *MAHABHARATA* is not only big big big in [India](#), it is also long long long in length), portions were later published. The most important would be what he would prepare in 1785 as THE *BHAGVAT-GEETA* OR DIALOGUES OF *KREESHNA* AND *ARJOON* (London: Nourse).

BHAGVAT-GEETA

With [Hastings](#)'s departure from India, [Charles Wilkins](#) would lose his main patron.

In this year [Warren Hastings](#) wrote in the manner that [Henry Thoreau](#) would record in [A WEEK ON THE CONCORD AND MERRIMACK RIVERS](#):



INDIA

INDIA

A WEEK: The New Testament is remarkable for its pure morality; the best of the Hindo Scripture, for its pure intellectuality. The reader is nowhere raised into and sustained in a higher, purer, or **rarer** region of thought than in the Bhagvat-Geeta. Warren Hastings, in his sensible letter recommending the translation of this book to the Chairman of the East India Company, declares the original to be "of a sublimity of conception, reasoning, and diction almost unequalled," and that the writings of the Indian philosophers "will survive when the British dominion in India shall have long ceased to exist, and when the sources which it once yielded of wealth and power are lost to remembrance." It is unquestionably one of the noblest and most sacred scriptures which have come down to us. Books are to be distinguished by the grandeur of their topics, even more than by the manner in which they are treated. The Oriental philosophy approaches, easily, loftier themes than the modern aspires to; and no wonder if it sometimes prattle about them. **It** only assigns their due rank respectively to Action and Contemplation, or rather does full justice to the latter. Western philosophers have not conceived of the significance of Contemplation in their sense. Speaking of the spiritual discipline to which the Brahmans subjected themselves, and the wonderful power of abstraction to which they attained, instances of which had come under his notice, Hastings says: -

"To those who have never been accustomed to the separation of the mind from the notices of the senses, it may not be easy to conceive by what means such a power is to be attained; since even the most studious men of our hemisphere will find it difficult so to restrain their attention, but that it will wander to some object of present sense or recollection; and even the buzzing of a fly will sometimes have the power to disturb it. But if we are told that there have been men who were successively, for ages past, in the daily habit of abstracted contemplation, begun in the earliest period of youth, and continued in many to the maturity of age, each adding some portion of knowledge to the store accumulated by his predecessors; it is not assuming too much to conclude, that as the mind ever gathers strength, like the body, by exercise, so in such an exercise it may in each have acquired the faculty to which they aspired, and [page 112] that their collective studies may have led them to the discovery of new tracks and combinations of sentiment, totally different from the doctrines with which the learned of other nations are acquainted; doctrines which, however speculative and subtle, still as they possess the advantage of being derived from a source so free from every adventitious mixture, may be equally founded in truth with the most simple of our own."

The Shakers crossed the White [China](#) pig from England with the American backwoods varieties, to produce the Poland [China](#) breed. This breed would become the mainstay of the American pork industry. In this year, also, the Shakers innovated the practice of selling garden seed in small, labeled paper packets.

A Ryukyuan merchant, Shionja, and a [Chinese](#) soldier, Kung Hsiang-chün, arrived together at Okinawa. The soldier would be known in the Ryukyus as Kusanku, and must have been a teacher of the martial arts as one of the oldest of the martial arts disciplines (kata) there has been named for him.

In England in this year, the Commutation Act was reducing to about $\frac{1}{10}$ th the previous high rate of taxation, of over 100%, on [tea](#) from [China](#), which had been resulting in much loss of revenue due to uncontrollable smuggling activities. We may date the American trade in Oriental goods from this as it would be in February of this year that the *Empress of China* would sail out of New-York harbor destined for the port of Canton in



order to begin our direct trade with China, and this would be also the year in which the *United States* would come to anchor off the coast of [India](#). With most foreign ports denied to them because of the revolutionary war,

INDIA

INDIA

the first American ships visited the South China seas. In that region there wasn't all that much distinction being made between an American captain and a British captain, and thus the American vessels were able to purchase [opium](#) in India and the Middle East, and distribute it along the China coast.

William Hamilton of Philadelphia imported the Chinese tree of heaven (*Ailanthus altissima*, first planted in Europe by Miller at the Chelsea Physic Garden in 1751), which has become such a hardy "problem tree weed" in many American cities (well, one can't win them all, can one? — the tree of heaven happens to be "The Tree" that grew in Brooklyn). Hamilton also introduced *Acer platanoides*, the Lombardy poplar, and the *Ginkgo biloba* to America (a ginkgo had been in cultivation in the [botanical](#) garden at Utrecht since about 1730).

PLANTS

Here is the *Empress of China* arriving in Whampoa harbor:





INDIA

INDIA

Once the duties on [tea](#) were thus sharply lowered, its use would be much increased. People of merit in England would soon begin, it seems, to criticize the poor for using this tea, and to attribute their poverty not to exploitation by the rich but to humble people's improvident attempts to live beyond their means:

[Tea](#) has become an economical substitute to the middle and lower classes for malt liquor, the price of which renders it impossible for them to procure the quantity sufficient for them as their only drink.... In short, we are so situated in our commercial and financial system, that tea brought from the eastern extremity of the world, and sugar brought from the West Indies and both loaded with the expense of freight and insurance ... compose a drink cheaper than beer.

– MacPherson, David.
THE HISTORY OF THE EUROPEAN
COMMERCE WITH INDIA. London:
Longman, Hurst, Rees, Orme
& Brown, 1812, page 132.

SWEETS
WITHOUT
SLAVERY

The Reverend David Davies, who made detailed budgetary records of the cost of keeping a cow in England during this period, concluded however that rural poor families were drinking [tea](#) rather than milk as a matter of economic necessity, and also concluded that they were neglecting “small beer” because of the stiff taxes on malt. He pointed out that the tea which the poor were drinking was not the luxury item imagined by the rich, “fine hyson tea, sweetened with refined sugar, and softened with cream,” but rather was “spring-water, just coloured with a few leaves of the lowest-priced tea, and sweetened with the brownest sugar.” Thus tea-drinking was found to be “not the cause, but the consequence of the distresses of the poor,” and the rich who were scoffing at this were merely playing their usual game of blame-their-victims:

Under these hard circumstances, the dearness of malt, and the difficulty of procuring milk, the only thing remaining of them to moisten their bread with, was [tea](#). This was their last resource. Tea (with bread) furnishes one meal for a whole family every day, at no greater expense than about one shilling a week, at an average. If any body will point out an article that is cheaper and better, I will venture to answer for the poor in general, that they will be thankful for the discovery.

– The Reverend David Davies. THE CASE
OF LABOURERS IN HUSBANDRY. London:
G.G. and J. Robinson, 1795, page 37.

1785

Sir William Jones began to translate INSTITUTES OF HINDU LAW; OR, THE ORDINANCES OF MENU, ACCORDING TO THE GLOSS OF CULLUCA, COMPRISING THE INDIAN SYSTEM OF DUTIES, RELIGIOUS AND CIVIL from Sanskrit into English. Eventually Sir William’s statue in St. Paul’s Cathedral in London, erected by the British East India Company, would be featuring him holding a copy of this volume:



In his JOURNAL of 1840 Thoreau would make an entry about this, and then he would continue in WEEK:



That title [MENU] ... comes to me with such a volume of sound as if it had swept unobstructed over the plains of Hindustan.



Everywhere the speech of Manu demands the widest apprehension and proceeds from the loftiest plateau of the soul. It is spoken unbendingly to its own level, and does not imply any contemporaneous speaker.





INDIA

INDIA

A WEEK: One of the most attractive of those ancient books that I have met with is the Laws of Menu. According to Sir William Jones, "Vyasa, the son of Parasara, has decided that the Veda, with its Angas, or the six compositions deduced from it, the revealed system of medicine, the Puranas or sacred histories, and the code of Menu, were four works of supreme authority, which ought never to be shaken by arguments merely human." The last is believed by the Hindoos "to have been promulged [??] in the beginning of time, by Menu, son or grandson of Brahma," and "first of created beings"; and Brahma is said to have "taught his laws to Menu in a hundred thousand verses, which Menu explained to the primitive world in the very words of the book now translated." Others affirm that they have undergone successive abridgments for the convenience of mortals, "while the gods of the lower heaven and the band of celestial musicians are engaged in studying the primary code." – "A number of glosses or comments on Menu were composed by the Munis, or old philosophers, whose treatises, together with that before us, constitute the Dherma Sastra, in a collective sense, or Body of Law." Culluca Bhatta was one of the more modern of these.



INDIA

INDIA

A WEEK: I know of no book which has come down to us with grander pretensions than this, and it is so impersonal and sincere that it is never offensive nor ridiculous. Compare the modes in which modern literature is advertised with the prospectus of this book, and think what a reading public it addresses, what criticism it expects. It seems to have been uttered from some eastern summit, with a sober morning prescience in the dawn of time, and you cannot read a sentence without being elevated as upon the tableland of the Ghauts. It has such a rhythm as the winds of the desert, such a tide as the Ganges, and is as superior to criticism as the Himmaleh Mountains. Its tone is of such unrelaxed fibre, that even at this late day, unworn by time, it wears the English and the Sanscrit dress indifferently; and its fixed sentences keep up their distant fires still, like the stars, by whose dissipated rays this lower world is illumined. The whole book by noble gestures and inclinations renders many words unnecessary. English sense has toiled, but Hindoo wisdom never perspired. Though the sentences open as we read them, unexpensively, and at first almost unmeaningly, as the petals of a flower, they sometimes startle us with that rare kind of wisdom which could only have been learned from the most trivial experience; but it comes to us as refined as the porcelain earth which subsides to the bottom of the ocean. They are clean and dry as fossil truths, which have been exposed to the elements for thousands of years, so impersonally and scientifically true that they are the ornament of the parlor and the cabinet. Any **moral** philosophy is exceedingly rare. This of Menu addresses our privacy more than most. It is a more private and familiar, and, at the same time, a more public and universal word, than is spoken in parlor or pulpit now-a-days. As our domestic fowls are said to have their original in the wild pheasant of India, so our domestic thoughts have their prototypes in the thoughts of her philosophers. We are dabbling in the very elements of our present conventional and actual life; as if it were the primeval conventicle where how to eat, and to drink, and to sleep, and maintain life with adequate dignity and sincerity, were the questions to be decided. It is later and more intimate with us even than the advice of our nearest friends. And yet it is true for the widest horizon, and read out of doors has relation to the dim mountain line, and is native and aboriginal there. Most books belong to the house and street only, and in the fields their leaves feel very thin. They are bare and obvious, and have no halo nor haze about them. Nature lies far and fair behind them all. But this, as it proceeds from, so it addresses, what is deepest and most abiding in man. It belongs to the noontide of the day, the midsummer of the year, and after the snows have melted, and the waters evaporated in the spring, still its truth speaks freshly to our experience. It helps the sun to shine, and his rays fall on its page to illustrate it.



INDIA

INDIA

It spends the mornings and the evenings, and makes such an impression on us overnight as to awaken us before dawn, and its influence lingers around us like a fragrance late into the day. It conveys a new gloss to the meadows and the depths of the wood, and its spirit, like a more subtile ether, sweeps along with the prevailing winds of a country. The very locusts and crickets of a summer day are but later or earlier glosses on the Dherma Sastra of the Hindoos, a continuation of the sacred code. As we have said, there is an orientalism in the most restless pioneer, and the farthest west is but the farthest east. While we are reading these sentences, this fair modern world seems only a reprint of the Laws of Menu with the gloss of Culluca. Tried by a New England eye, or the mere practical wisdom of modern times, they are the oracles of a race already in its dotage, but held up to the sky, which is the only impartial and incorruptible ordeal, they are of a piece with its depth and serenity, and I am assured that they will have a place and significance as long as there is a sky to test them by.

[Nathaniel Brassey Halhed](#) returned from [India](#) to England.

[Charles Wilkins](#) translated THE *BHAGVAT-GEETA* OR DIALOGUES OF *KREESHNA* AND *ARJOON* into English (London: Nourse), the 1st Sanskrit work from [India](#) to be rendered even in part into any European language.⁹



BHAGVAT-GEETA

9. The *BHAGAVADGITA* or “The Song of the Adorable Possessed of all Excellences” forms part of Book VI of the *MAHABHARATA* or “Great Epic of the *Bharata* Dynasty” and consists largely of a dialog on the field of battle between the prince *Arjuna* and his friendly chariot-driver *Krishna* who happens also to be an incarnation of the deity *Vishnu*. The 700 stanzas of this poem date to the 1st or 2nd centuries of our common era. It is said to have been written by someone named *Vyasa*, but there is no information whatever as to who this *Vyasa* was, or when it was that he lived and wrote.




INDIA

INDIA

This would be the translation which both [Waldo Emerson](#) and [Henry Thoreau](#) would access:¹⁰

... read the Bhagvat-Geeta, an episode in the Mahabharat, said to have been written by Kreeshna Dwypayen Veias, ... more than four thousand years ago, ... translated by Charles Wilkins. It deserves to be read with reverence even by Yankees, as a part of the sacred writings of a devout people; and the intelligent Hebrew will rejoice to find in it a moral grandeur and sublimity akin to those in his own Scriptures.



10. Consult the new edition of this, published with new introductions by Michael Franklin by the University of Wales at Aberystwyth in November 2001 



INDIA

INDIA

A WEEK: The New Testament is remarkable for its pure morality; the best of the Hindo Scripture, for its pure intellectuality. The reader is nowhere raised into and sustained in a higher, purer, or **rarer** region of thought than in the Bhagvat-Geeta. Warren Hastings, in his sensible letter recommending the translation of this book to the Chairman of the East India Company, declares the original to be "of a sublimity of conception, reasoning, and diction almost unequalled," and that the writings of the Indian philosophers "will survive when the British dominion in India shall have long ceased to exist, and when the sources which it once yielded of wealth and power are lost to remembrance." It is unquestionably one of the noblest and most sacred scriptures which have come down to us. Books are to be distinguished by the grandeur of their topics, even more than by the manner in which they are treated. The Oriental philosophy approaches, easily, loftier themes than the modern aspires to; and no wonder if it sometimes prattle about them. **It** only assigns their due rank respectively to Action and Contemplation, or rather does full justice to the latter. Western philosophers have not conceived of the significance of Contemplation in their sense. Speaking of the spiritual discipline to which the Brahmans subjected themselves, and the wonderful power of abstraction to which they attained, instances of which had come under his notice, Hastings says: -

"To those who have never been accustomed to the separation of the mind from the notices of the senses, it may not be easy to conceive by what means such a power is to be attained; since even the most studious men of our hemisphere will find it difficult so to restrain their attention, but that it will wander to some object of present sense or recollection; and even the buzzing of a fly will sometimes have the power to disturb it. But if we are told that there have been men who were successively, for ages past, in the daily habit of abstracted contemplation, begun in the earliest period of youth, and continued in many to the maturity of age, each adding some portion of knowledge to the store accumulated by his predecessors; it is not assuming too much to conclude, that as the mind ever gathers strength, like the body, by exercise, so in such an exercise it may in each have acquired the faculty to which they aspired, and [page 112] that their collective studies may have led them to the discovery of new tracks and combinations of sentiment, totally different from the doctrines with which the learned of other nations are acquainted; doctrines which, however speculative and subtle, still as they possess the advantage of being derived from a source so free from every adventitious mixture, may be equally founded in truth with the most simple of our own."

WARREN HASTINGS



INDIA

INDIA

A WEEK: Scholars are wont to sell their birthright for a mess of learning. But is it necessary to know what the speculator prints, or the thoughtless study, or the idle read, the literature of the Russians and the Chinese, or even French philosophy and much of German criticism. Read the best books first, or you may not have a chance to read them at all. "There are the worshippers with offerings, and the worshippers with mortifications; and again the worshippers with enthusiastic devotion; so there are those the wisdom of whose reading is their worship, men of subdued passions and severe manners; – This world is not for him who doth not worship; and where, O Arjoon, is there another?" Certainly, we do not need to be soothed and entertained always like children. He who resorts to the easy novel, because he is languid, does no better than if he took a nap. The front aspect of great thoughts can only be enjoyed by those who stand on the side whence they arrive. Books, not which afford us a cowering enjoyment, but in which each thought is of unusual daring; such as an idle man cannot read, and a timid one would not be entertained by, which even make us dangerous to existing institutions, – such call I good books.

A WEEK: "Perform the settled functions," says Kreesna in the Bhagvat-Geeta; "action is preferable to inaction. The journey of thy mortal frame may not succeed from inaction."

A WEEK: "A man's own calling with all its faults, ought not to be forsaken. Every undertaking is involved in its faults as the fire in its smoke."

A WEEK: "The man who is acquainted with the whole, should not drive those from their works who are slow of comprehension, and less experienced than himself."



INDIA

INDIA

A WEEK: "Wherefore, O Arjoon, resolve to fight," is the advice of the God to the irresolute soldier who fears to slay his best friends. It is a sublime conservatism; as wide as the world, and as unwearied as time; preserving the universe with Asiatic anxiety, in that state in which it appeared to their minds. These philosophers dwell on the inevitability and unchangeableness of laws, on the power of temperament and constitution, the three **goon** or qualities, and the circumstances of birth and affinity. The end is an immense consolation; eternal absorption in Brahma. Their speculations never venture beyond their own table-lands, though they are high and vast as they. Buoyancy, freedom, flexibility, variety, possibility, which also are qualities of the Unnamed, they deal not with. The undeserved reward is to be earned by an everlasting moral drudgery; the incalculable promise of the morrow is, as it were, weighed. And who will say that their conservatism has not been effectual? "Assuredly," says a French translator, speaking of the antiquity and durability of the Chinese and Indian nations, and of the wisdom of their legislators, "there are there some vestiges of the eternal laws which govern the world."

A WEEK: "The forsaking of works" was taught by Kreeshna to the most ancient of men, and handed down from age to age, "until at length, in the course of time, the mighty art was lost."

A WEEK: "In wisdom is to be found every work without exception," says Kreeshna.

A WEEK: "Although thou wert the greatest of all offenders, thou shalt be able to cross the gulf of sin with the bark of wisdom."

A WEEK: "There is not anything in this world to be compared with wisdom for purity."

A WEEK: "The action stands at a distance inferior to the application of wisdom."



INDIA

INDIA

A WEEK: The wisdom of a Moonee "is confirmed, when, like the tortoise, he can draw in all his members, and restrain them from their wonted purposes."

A WEEK: "Children only, and not the learned, speak of the speculative and the practical doctrines as two. They are but one. For both obtain the selfsame end, and the place which is gained by the followers of the one is gained by the followers of the other."

A WEEK: "The man enjoyeth not freedom from action, from the non-commencement of that which he hath to do; nor doth he obtain happiness from a total inactivity. No one ever resteth a moment inactive. Every man is involuntarily urged to act by those principles which are inherent in his nature. The man who restraineth his active faculties, and sitteth down with his mind attentive to the objects of his senses, is called one of an astrayed soul, and the practiser of deceit. So the man is praised, who, having subdued all his passions, performeth with his active faculties all the functions of life, unconcerned about the event."

A WEEK: "Let the motive be in the deed and not in the event. Be not one whose motive for action is the hope of reward. Let not thy life be spent in inaction."

A WEEK: "For the man who doeth that which he hath to do, without affection, obtaineth the Supreme."



INDIA

INDIA

A WEEK: "He who may behold, as it were inaction in action, and action in inaction, is wise amongst mankind. He is a perfect performer of all duty."

"Wise men call him a *Pandeel*, whose every undertaking is free from the idea of desire, and whose actions are consumed by the fire of wisdoms abandoneth the desire of a reward of his actions; he is always contented and independent; and although he may be engaged in a work, he, as it were, doeth nothing."

A WEEK: "He is both a Yogee and a Sannyasee who performeth that which he hath to do independent of the fruit thereof; not he who liveth without the sacrificial fire and without action."

A WEEK: "He who enjoyeth but the Amreeta which is left of his offerings, obtaineth the eternal spirit of Brahm, the Supreme."

A WEEK: "I am the same to all mankind," says Kreeshna; "there is not one who is worthy of my love or hatred."

A WEEK: This teaching is not practical in the sense in which the New Testament is. It is not always sound sense in practice. The Brahman never proposes courageously to assault evil, but patiently to starve it out. His active faculties are paralyzed by the idea of cast, of impassable limits, of destiny and the tyranny of time. Kreeshna's argument, it must be allowed, is defective. No sufficient reason is given why Arjoon should fight. Arjoon may be convinced, but the reader is not, for his judgment is **not** "formed upon the speculative doctrines of the *Sankhya Sastra*."

A WEEK: "Seek an asylum in wisdom alone"; but what is wisdom to a Western mind? The duty of which he speaks is an arbitrary one. When was it established? The Brahman's virtue consists in doing, not right, but arbitrary things.



INDIA

INDIA

A WEEK: What is that which a man "hath to do"?

A WEEK: What is "action"?

A WEEK: What are the "settled functions"?

A WEEK: What is "a man's own religion," which is so much better than another's?

A WEEK: What is "a man's own particular calling"?
What are the duties which are appointed by one's birth?

A WEEK: It is a defence of the institution of casts, of what is called the "natural duty" of the Kshetree, or soldier, "to attach himself to the discipline," "not to flee from the field," and the like. But they who are unconcerned about the consequences of their actions are not therefore unconcerned about their actions.



INDIA

INDIA

A WEEK: Behold the difference between the Oriental and the Occidental. The former has nothing to do in this world; the latter is full of activity. The one looks in the sun till his eyes are put out; the other follows him prone in his westward course. There is such a thing as caste, even in the West; but it is comparatively faint; it is conservatism here. It says, forsake not your calling, outrage no institution, use no violence, rend no bonds; the State is thy parent. Its virtue or manhood is wholly filial. There is a struggle between the Oriental and Occidental in every nation; some who would be forever contemplating the sun, and some who are hastening toward the sunset. The former class cays to the latter, When you have reached the sunset, you will be no nearer to the sun. To which the latter replies, But we so prolong the day. The former "walketh but in that night, when all things go to rest the night of **time**. The contemplative Moonee sleepeth but in the day of **time**, when all things wake."

A WEEK: To conclude these extracts, I can say, in the words of Sanjay, "As, O mighty Prince! I recollect again and again this holy and wonderful dialogue of Kreeshna and Arjoon, I continue more and more to rejoice; and as I recall to my memory the more than miraculous form of Haree, my astonishment is great, and I marvel and rejoice again and again! Wherever Kreeshna the God of devotion may be, wherever Arjoon the mighty bowman may be, there too, without doubt, are fortune, riches, victory, and good conduct. This is my firm belief."

The following is from the Introduction to the 1959/1972 edition by Scholars' Facsimiles & Reprints, Inc. of Delmar NY:

"When it was proposed to me once to reprint 'the Bhagvat' in Boston," Emerson wrote in 1856 to [William Rounseville Alger](#), editor of THE POETRY OF THE EAST, "I shrank back & asked time, thinking it not only some desecration to publish our prayers in the 'Daily Herald,' but also that those students who were ripe for it would rather take a little pains, & search for it, than find it on the pavement. It would however be as neglected a book, if the Harpers published it, as it is now in the libraries." In the hundred years since Emerson refused to sponsor the reprinting of Sir Charles Wilkins' translation of the Hindu classic the *BHAGVAT-GEETA*, students and scholars wishing to study the first English rendering of the *GITA*, as it is often called today, have experienced increasing difficulty obtaining the volume. Paradoxically, Emerson, whose copy was in great demand, was forced in 1854 to write to his friend George Partridge Bradford, who was in Europe, asking that another copy of the work be purchased; Emerson in 1845 paid a pound sterling for his copy and could have purchased other copies, but nine years later Moncure Conway and other friends "ordered it in vain."



INDIA

INDIA

THE
BHĀGVĀT - GĒTĀ,
OR
D I A L O G U E S
OF
KRĒESHNĀ AND ĀRJŪN;
IN EIGHTEEN LECTURES;
WITH
N O T E S.

TRANSLATED FROM THE ORIGINAL, IN THE *Śāṅkṛēt*, OR ANCIENT
LANGUAGE OF THE *Brāhmāns*,

BY

CHARLES WILKINS,

SENIOR MERCHANT IN THE SERVICE OF THE HONOURABLE THE EAST INDIA
COMPANY, ON THEIR BENGAL ESTABLISHMENT.

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LECTURE II.

OF THE NATURE OF THE SOUL, AND
SPECULATIVE DOCTRINES.

KREĒSHNĀ beholding him thus influenced by compunction, his eyes overflowing with a flood of tears, and his heart oppressed with deep affliction, addressed him in the following words:

KREĒSHNĀ.

" Whence, O *Arjoon*, cometh unto thee, thus standing in the field of battle, this folly and unmanly weakness? It is disgraceful, contrary to duty, and the foundation of dishonour. Yield not thus to unmanliness, for it ill becometh one like thee. Abandon this despicable weakness of thy heart, and stand up."

ĀRJOON.

" How, O *Kreeṣṇa*, shall I resolve to fight with my arrows in the field against such as *Bheeshma* and *Dron*, who, of all men, are most worthy of my respect? I would rather beg my bread about the world, than be the murderer of my preceptors, to whom such awful reverence is due. Should I destroy such friends as these, I should partake of possessions, wealth, and pleasure, polluted with their blood. We know not whether it would be better that we should defeat them, or they us; for those, whom having killed, I should not wish to live, are even the sons and people of *Dhretaraṣṭra* who are here drawn up before us. My compassionate nature is overcome by the dread of sin.

Tell me truly what may be best for me to do. I am thy disciple, wherefore instruct me in my duty, who am under thy tuition; for my understanding is confounded by the dictates of my duty, and I see nothing that may allay the grief which drieth up my faculties, although I were to obtain a kingdom without a rival upon earth, or domination over the hosts of heaven."

Arjoon having thus spoken to *Kreeṣṇa*, and declared that he would not fight, was silent. *Kreeṣṇa* smiling, addressed the afflicted prince, standing in the midst of the two armies, in the following words:

KREĒSHNĀ.

" Thou grievest for those who are unworthy to be lamented, whilst thy sentiments are those of the wife men'. The wife neither grieve for the dead nor for the living. I myself never *was not*, nor thou, nor all the princes of the earth; nor shall we ever hereafter cease *to be*. As the foul in this mortal frame findeth infancy, youth, and old age; so, in some future frame, will it find the like. One who is confirmed in this belief, is not disturbed by any thing that may come to pass. The sensibility of the faculties giveth heat and cold, pleasure and pain; which come and go, and are transient and inconstant. Bear them with



patience, O son of Bharat; for the wife man, whom these disturb not, and to whom pain and pleasure are the fame, is formed for immortality. A thing imaginary hath no existence, whilst that which is true is a stranger to non-entity. By those who look into the principles of things, the design of each is seen. Learn that he by whom all things were formed is incorruptible, and that no one is able to effect the destruction of this thing which is inexhaustible. These bodies, which envelope the souls which inhabit them, which are eternal, incorruptible, and surpassing all conception, are declared to be finite beings; wherefore, O Arjoon, resolve to fight. The man who believeth that it is the soul which killeth, and he who thinketh that the soul may be destroyed, are both alike deceived; for it neither killeth, nor is it killed. It is not a thing of which a man may say, it hath been, it is about to be, or it is to be hereafter; for it is a thing without birth; it is ancient, constant, and eternal, and is not to be destroyed in this its mortal frame. How can the man, who believeth that this thing is incorruptible, eternal, inexhaustible, and without birth, think that he can either kill or cause it to be killed? As a man throweth away old garments, and putteth on new, even so the soul, having quitted its old mortal frames, entereth into others which are new. The weapon divideth it not, the fire burneth it not, the water corrupteth it not, the wind drieth it not away; for it is indivisible, incombustible, incorruptible, and is not to be dried away: it is eternal, universal, permanent, immovable; it is invisible, inconceivable, and unalterable; therefore, believing it to be thus, thou shouldst not grieve. But whether thou believest it of eternal birth and duration, or that it dieth with the body, still thou hast no cause to lament it. Death is certain to all things which are subject to birth, and regeneration to all things which are mortal; wherefore it doth not behoove thee to grieve about that which is inevitable. The former state of beings is unknown; the middle state is evident, and their future state is not to be discovered. Why then shouldst thou trouble thyself about such things as these? Some regard the soul as a wonder, whilst some speak, and others hear of it with astonishment; but no one knoweth it, although he may have heard it described. This spirit being never to be destroyed in the mortal frame which it inhabiteth, it is unworthy for thee to be troubled for all these mortals. Cast but thy eyes toward the duties of thy particular tribe, and it will ill become thee to tremble. A soldier of the *Kshatriya* tribe hath not duty superior to fighting. Just to thy wish the door of heaven is found open before thee. Such soldiers only as are the favorites of Heaven obtain such a glorious fight as this. But, if thou wilt not perform the duty of thy calling, and fight out the field, thou wilt abandon thy duty and thy honor, and be guilty of a crime. Mankind speak of thy renown as infinite and inexhaustible. The fame of one who hath been respected in the world is extended even beyond the dissolution of the body. The generals of the armies will think that their retirement from the field arose from fear, and thou wilt become despicable, even amongst those by whom thou wert wont to be respected. Thy enemies will speak of thee in words which are unworthy to be spoken, and deprecate thy courage and abilities: what can be more dreadful than this! If



INDIA

INDIA

thou art slain thou wilt obtain heaven; if thou art victorious thou wilt enjoy a world for thy reward; wherefore, son of *Koontee*, arise and be determined for the battle. Make pleasure and pain, gain and loss, victory and defeat, the fame, and then prepare for battle; or if thou doest not, thou wilt be criminal in a high degree. Let thy reason be thus applied in the field of battle.

This thy judgment is formed upon the speculative doctrines of the *Sankhya sastra*; hear what it is in the practical, with which being endued thou shalt forsake the bonds of action. A very small portion of this duty delivereth a man from great fear. In this there is but one judgment; but that is of a definite nature, whilst the judgments of those of indefinite principles are infinite and of many branches.

Men of confined notions, delighting in the controversies of the *Veds*, tainted with worldly lusts, and preferring a transient enjoyment of heaven to eternal absorption, whilst they declare there is no other reward, pronounce, for the attainment of worldly riches and enjoyments, flowery sentences, ordaining innumerable and manifold ceremonies, and promising rewards for the actions of this life. The determined judgment of such as are attached to riches and enjoyment, and whose reason is led astray by this doctrine, is not formed upon mature consideration and meditation. The objects of the *Veds* are of a threefold nature. Be thou free from a threefold nature; be free from duplicity, and stand firm in the path of truth; be free from cares and trouble, and turn thy mind to things which are spiritual. The knowing divine findeth as many uses in the whole *Veds* collectively, as in a reservoir full flowing with water.

Let the motive be in the deed and not in the event. Be not one whose motive for action is the hope of reward. Let not thy life be spent in inaction. Depend upon application, perform thy duty, abandon all thought of the consequence, and make the event equal, whether it terminate in good or evil; for such an equality is called *Yog*. The action stands at a distance inferior to the application of wisdom. Seek an asylum then in wisdom alone; for the miserable and unhappy are so on account of the event of things. Men who are endued with true wisdom are unmindful of good or evil in this world. Study then to obtain this application of thy understanding, for such application in business is a precious art.

Wise men, who have abandoned all thought of the fruit which is produced from their actions, are freed from the chains of birth, and go to the regions of eternal happiness. When thy reason shall get the better of the gloomy weakness of thy heart, then shalt thou have attained all knowledge which hath been, or is worthy to be taught. When thy understanding, by study brought to maturity, shall be fixed immovably in contemplation, then shall it obtain true wisdom."

ॐ
ARJUN.

What, O *Krishna*, is the distinction of that wise and steady man who is fixed in contemplation? What may such a sage declare? Where may he dwell? How may he act?



INDIA

INDIA

KREESHNA.

A man is said to be confirmed in wisdom, when he forsaketh every desire which entereth into his heart, and of himself is happy, and contented in himself. His mind is undisturbed in adversity, he is happy and contented in prosperity, and he is a stranger to anxiety, fear, and anger. Such a wise man is called a *Munee*. The wisdom of that man is established, who in all things is without affection, and having received good or evil, neither rejoiceth at the one, nor is cast down by the other, 58 His wisdom is confirmed, when, like the tortoise, he can draw in all his members, and restrain them from their wonted purposes.

The hungry man loseth every other object but the gratification of his appetite, and when he is become acquainted with the Supreme, he loseth even that. The tumultuous senses hurry away, by force, the heart even of the wise man who striveth to restrain them. The inspired man, trusting in me, may quell them and be happy. The man who hath his passions in subjection, is possessed of true wisdom.

The man who attendeth to the inclinations of the senses in them hath a concern; from this concern is created passion, from passion anger, from anger is produced folly, from folly a depravation of the memory, from the loss of memory the loss of reason, and from the loss of reason the loss of all! A man of a governable mind, enjoying the objects of his senses, with all his faculties rendered obedient to his will, and freed from pride and malice, obtaineth happiness supreme. In this happiness is born to him an exemption from all his troubles and his mind being thus at ease, wisdom presently floweth to him from all sides. The man who attendeth not to this, is without wisdom or the power of contemplation. The man who is incapable of thinking, hath no rest. What happiness can he enjoy who hath no rest? The heart, which followeth the dictates of the moving passions, carrieth away his reason, as the storm the bark in the raging ocean. The man therefore who can restrain all his passions from their inordinate desires, is endued with true wisdom. Such a one walketh but in that night when all things go to rest, the night of *time*. The contemplative *Munee* sleepeth but in the day of time, when all things wake.

The man whose passions enter his heart as waters run into the unswelling passive ocean, obtaineth happiness; not he who lusteth in his lusts.

The man who, having abandoned all lusts of the flesh, walketh without inordinate desires, unassuming and free from pride, obtaineth happiness. This is divine dependance. A man being possessed of this confidence in the Supreme, goeth not astray: even at the hour of death, should he attain it, he shall mix with the incorporeal nature of *Brahm*.

1786

The [Sir William Jones](#) translation of the *HITOPADESA*.



It was in a famous “third discourse” delivered in this year to an [Indian](#) audience that Sir William laid the foundations for modern comparative linguistics by discerning close affinities between Sanskrit and the classical languages of Europe:

The Sanskrit language, whatever be its antiquity, is of wonderful structure; more perfect than the Greek, more copious than the Latin, and more exquisitely refined than either, yet bearing to both of them a stronger affinity, both in the roots of verbs and in the forms of grammar, than could possibly have been produced by accident; so strong indeed, that no philologer could examine them all three, without believing them to have sprung from some common source which, perhaps, no longer exists; there is a similar reason, though not quite so forcible, for supposing that both the Gothick and the Celtick, though blended with a very different idiom, had the same origin with the Sanscrit; and the old Persian might be added to the same family.... (COLLECTED WORKS, Volume III:34-35).



INDIA

INDIA

1787


[Charles Wilkins](#)'s translation of the Bidpai or Pilpay tales of [India](#) as FABLES AND PROVERBS FROM THE SANSKRIT BEING THE *HITOPADESA*¹¹ was published by the firm of R. Cruttwell in Bath, England as THE *HEETOPADES* OF *VEESHNOO-SARMA*, IN A SERIES OF CONNECTED FABLES, INTERSPERSED WITH MORAL, PRUDENTIAL, AND POLITICAL MAXIMS.¹² From this [Henry Thoreau](#) would extrapolate remarks upon Fable IX, "The Lion and the Rabbit":

[WALDEN](#): Next Spanish hides, with the tails still preserving their twist and the angle of elevation they had when the oxen that wore them were careering over the pampas of the Spanish main, -a type of all obstinacy, and evincing how almost hopeless and incurable are all constitutional vices. I confess, that practically speaking, when I have learned a man's real disposition, I have no hopes of changing it for the better or worse in this state of existence. As the Orientals say, "A cur's tail may be warmed, and pressed, and bound round with ligatures, and after a twelve years' labor bestowed upon it, still it will retain its natural form." The only effectual cure for such inveteracies as these tails exhibit is to make glue of them, which I believe is what is usually done with them, and then they will stay put and stick.

PEOPLE OF
WALDEN

CHARLES WILKINS

11. The *Hitopadesa* or "Salutary Instructions" is a very ancient collection and is also familiarly known to us as "THE FABLES OF *PILPAY*." Many of these tales are condensations of material to be found in the *PANCHATANTRA*, which consists of five apologues recited by a Brahmin teacher name of *Vishnu Sarma* for the instruction of his class of Indian princes in the principles of their princship. Since this collection emphasizes worldly-wiseness, it has been exceedingly popular, indeed more popular than Niccolò Machiavelli's *THE PRINCE*: we know of over 200 different editions in at least 50 languages around the world.

12. Consult the new edition of this published with new introductions by Michael Franklin by the University of Wales at Aberystwyth in November 2001 



INDIA

INDIA

The manner in which Wilkins had rendered this fable was as follows:

Raise an evil soul to honour,
and his evil bents remain,
Bind a cur's tail ne'er so straightly,
yet it curleth up again.

In the March 1842 issue of [The Dial](#), the collection "Fables and Stories" would be from this translation by [Charles Wilkins](#) and from that by [Sir William Jones](#).

[A WEEK](#): We occasionally rested in the shade of a maple or a willow, and drew forth a melon for our refreshment, while we contemplated at our leisure the lapse of the river and of human life; and as that current, with its floating twigs and leaves, so did all things pass in review before us, while far away in cities and marts on this very stream, the old routine was proceeding still. There is, indeed, a tide in the affairs of men, as the poet says, and yet as things flow they circulate, and the ebb always balances the flow. All streams are but tributary to the ocean, which itself does not stream, and the shores are unchanged, but in longer periods than man can measure. Go where we will, we discover infinite change in particulars only, not in generals. When I go into a museum and see the mummies wrapped in their linen bandages, I see that the lives of men began to need reform as long ago as when they walked the earth. I come out into the streets, and meet men who declare that the time is near at hand for the redemption of the race. But as men lived in Thebes, so do they live in Dunstable to-day. "Time drinketh up the essence of every great and noble action which ought to be performed, and is delayed in the execution." So says Veeshnoo Sarma; and we perceive that the schemers return again and again to common sense and labor. Such is the evidence of history.

[A WEEK](#): It is written, "The stranger who turneth away from a house with disappointed hopes, leaveth there his own offences, and departeth, taking with him all the good actions of the owner."



INDIA

INDIA

A WEEK: The carcasses of some poor squirrels, however, the same that frisked so merrily in the morning, which we had skinned and embowelled for our dinner, we abandoned in disgust, with tardy humanity, as too wretched a resource for any but starving men. It was to perpetuate the practice of a barbarous era. If they had been larger, our crime had been less. Their small red bodies, little bundles of red tissue, mere gobbets of venison, would not have "fattened fire." With a sudden impulse we threw them away, and washed our hands, and boiled some rice for our dinner. "Behold the difference between the one who eateth flesh, and him to whom it belonged! The first hath a momentary enjoyment, whilst the latter is deprived of existence!" "Who would commit so great a crime against a poor animal, who is fed only by the herbs which grow wild in the woods, and whose belly is burnt up with hunger?" We remembered a picture of mankind in the hunter age, chasing hares down the mountains; O me miserable! Yet sheep and oxen are but larger squirrels, whose hides are saved and meat is salted, whose souls perchance are not so large in proportion to their bodies.

A WEEK: The lover learns at last that there is no person quite transparent and trustworthy, but every one has a devil in him that is capable of any crime in the long run. Yet, as an Oriental philosopher has said, "Although Friendship between good men is interrupted, their principles remain unaltered. The stalk of the lotus may be broken, and the fibres remain connected."

A WEEK: It is always singular, but encouraging, to meet with common sense in very old books, as the Heetopades of Veeshnoo Sarma; a playful wisdom which has eyes behind as well as before, and oversees itself.

WALDEN: Why do precisely these objects which we behold make a world? Why has man just these species of animals for his neighbors; as if nothing but a mouse could have filled this crevice? I suspect that Pilpay & Co. have put animals to their best use, for they are all beasts of burden, in a sense, made to carry some portion of our thoughts.

HITOPAESA

ÆSOP

XENOPHANES

PEOPLE OF
WALDEN



THE DIAL for December 1840/January 1841 would present extracts from this THE *HEETOPADES OF VEESHNOO-SARMA*, IN A SERIES OF CONNECTED FABLES, INTERSPERSED WITH MORAL, PRUDENTIAL, AND POLITICAL MAXIMS, translated in this year with explanatory notes by [Charles Wilkins](#), and published at Bath. [Waldo Emerson](#) would have a copy of this, which [Thoreau](#) apparently would access, and which Emerson would utilize in selecting passages for THE DIAL of July 1842. Thoreau would copy the following extracts into his Literary Notebook:¹³

Veeshnoo – Sarma.

Fortune attendeth that lion amongst men who exerteth himself.
They are weak men who declare fate the sole cause.

Fate succeedeth not without human exertion.

It is said, fate is nothing but the deeds committed in a former state of existence; wherefore, it behooveth a man vigilantly to exert the powers he is possessed of.

When laws are ill-enforced, where are their good morals? To whom is the mere glare of the fire a virtue?

Hospitality is commanded to be exercised, even towards an enemy, when he cometh to thine house. The tree doth not withdraw its shade, even from the woodcutter.

The stranger, who turneth away from a house with disappointed hopes, leaveth there his own offences, and departeth, taking with him all the good actions of the owner.

Behold the difference between the one who eateth flesh, and he to whom it belonged! The first hath a momentary enjoyment, whilst the latter is deprived of existence!

Who would commit so great a crime against a poor animal, who is fed only by the herbs which grow wild in the woods, and whose belly is burnt up with hunger?

There is no one the friend of another; there is no one the enemy of another: Friends, as well as enemies, are created through our transactions.

A man should not form any acquaintance, nor enter into any amusements, with one of an evil character: A piece of charcoal, if it be hot, burneth; and if cold, it blackeneth the hand.

Even amongst brutes, confidence is perceived in those, in whose every action there is innocence: The innate disposition of the good doth not vary from the principles of integrity.

The mind of a good man doth not alter, even when he is in distress: the waters of the ocean are not to be heated by a torch of straw.

A man should not enter into alliance with his enemy, even with the tightest bonds of union: Water made ever so hot, will still quench fire.

Metals unite from fluxility; birds and beasts from motives of convenience; fools from fear and stupidity; and just men at sight.

Although friendship between good men be interrupted, still their

13. See THOREAU'S LITERARY NOTEBOOK IN THE LIBRARY OF CONGRESS, ed. Kenneth Walter Cameron (Hartford CT: Transcendental Books, 1964), page 10.



principles remain unaltered: The stalk of the lotus may be broken, and the fibres remain connected.

Nor bathing with cool water, nor a necklace of pearls, nor anointing with sanders, yieldeth such comfort to the body oppressed with heat, as the language of a good man, cheerfully uttered, doth to the mind.

A wise man moveth with one foot, and standeth fast with the other.

Whether a child, or an old man, or a youth, be come to thy house, he is to be treated with respect; for of all men, thy guest is the superior.

Deprived of riches, all the actions of a man of little judgment disappear, like trifling streams in the summer's heat.

A fire meeteth extinction, before it will yield to be cold.

When a man is in indigence, picking herbs is his philosophy—
Want maketh even servitude honorable; light, total darkness; beauty, deformity; and even the words of Haree,¹⁴ with a hundred good qualities, crimes. What then, shall I nourish myself with another's cake? This would be to open a second door to death.

He whose mind is at ease is possessed of all riches: Is it not the same to one whose foot is inclosed in a shoe, as if the whole surface of the earth were covered with leather?

All hath been read, all hath been heard, and all hath been followed by him, who having put hope behind him, dependeth not upon expectation.

It is, either water without labor, or sweet bread attended by fear and danger.

On the poisonous tree, the world, two species of fruit are produced, sweet as the waters of life: Poetry, whose taste is like the immortal juice, and the society of good men.

To a hero of a sound mind, what is his own, and what a foreign country? Wherever he halteth, that place is acquired by the splendor of his arms.

As frogs to the pool, as birds to a lake full of water; so doth every species of wealth necessarily flow to the hands of him who exerteth himself.

When pleasure is arrived, it is worthy of attention; when trouble presenteth itself, the same: Pains and pleasures have their revolutions like a wheel!

Man should not be overanxious for a subsistence, for it is provided by the Creator. The infant no sooner droppeth from the womb, than the breasts of the mother begin to stream.

He, by whom the geese were formed white, parrots are stained green, and peacocks painted of various hues, — even he will provide for their support.

He whose inclination turneth away from an object, may be said to have obtained it.

14. one of the titles of Veeshnoo



The beauty of Kokeela¹⁵ is his voice; the beauty of a wife is constancy to her husband; the beauty of the ill-favored is science; the beauty of the penitent is patience.

The body is compounded with disorders, the state of opulence with calamities, advantages with disadvantages! Thus everything is produced with a companion who shall destroy it.

Greatness doth not approach him who is forever looking down; and all those who are looking high are growing poor.

Idleness, the worship of women, the being afflicted with disorder, a foolish partiality for one's own native place, discontentedness, and timidity, are six obstructions to greatness.

He whose days are passed away without giving or enjoying, puffing like the bellows of a blacksmith, liveth but by breathing.

What is a foreign country to those who have science? Who is a stranger to those who have the habit of speaking kindly?

Picture of a servant.

He humbleth himself to be exalted; for a living he expendeth his vitals; he suffereth pain to acquire ease. Who is there so great a fool, as he who serveth?

If he is silent he is stupid; if rich in words an empty prattler; by patiently submitting, he is a coward; and if he will not suffer patiently, for the most part, he is not preferred.

Seen on one side, he is, undoubtedly, sitting down; and if standing at a distance, he is not to be found. The duties of servitude are extremely profound, and impracticable, even to Yogees¹⁶

A declared meeting is comprehended even by brutes: Horses and elephants understand when they are told; but a wise man findeth out even what is not declared.

Sovereigns, O prince, have occasion even for straws, and things to rub the teeth, or pick the ears.

It should not be suspected of a man, whose life hath been spent in noble deeds, that his reason is lost, when he is only involved in trouble. A fire may be overturned, but its flame will never descend.

What wise men have declared proper may be received even from a child. When the sun is invisible, how useful is the appearance of the lamp?

The sovereign, although but a child, is not to be despised, but to be respected as a man; or as a mighty divinity, who presideth in human form.

The priest, even when the object for which he was engaged hath been completed, refuseth to resign.

15. a black bird

16. "Such as by severe acts of penance, and a total abstraction, fancy themselves in unity with the Supreme Being"



INDIA

INDIA

Time drinketh up the essence of every great and noble action, which ought to be performed, and is delayed in the execution.

The wicked, even whilst receiving favors, incline to their natural dispositions, as a dog's tail, after every art of anointing and chaffing, to its natural bend.

A cur's tail may be warmed, and pressed, and bound round with ligatures, and, after a twelve year's labor bestowed upon it, still it will return to its natural form.

Riches are attendants of the miser; and the heavens rain plenteously upon the mountains!

The boat was invented upon crossing pieces of water which were difficult to pass; the lamp upon the approach of darkness; the fan, upon a defect of wind; and injuries, to gratify the pride of men blinded by intoxication! In short, there is not anything in the world, wherein the idea of invention was not suggested by Providence.

As out of battle death is certain, and in the field life doubtful, the learned call it the only time of battle.

A wise man is worthy to be advised; but an ignorant one never.

A draught of milk to serpents doth nothing but increase their poison.

A man who, having well compared his own strength or weakness with that of others, after all doth not know the difference, is easily vacuum by his enemies.

If a dog were made king, would he not gnaw his shoe straps?

A distemper, although generated in the body, is malignant; whilst a drug produced in the woods proveth salutary.

Those who eat but to support life, who cohabit but for the sake of progeny, and who speak but to declare the truth, surmount difficulties.

From the same in Works of Sir W. Jones—

"What thou givest to distinguished men, and what thou eatest every day — that, in my opinion, is thine own wealth: whose is the remainder, which thou hoardest?" [Presumably, this item was added during Summer 1841.]



INDIA

INDIA

1788

After his brother Tom Didbin's death at sea due to lightning strike while taking part in the [India](#) trade, Charles Didbin decided to himself try his fortune in India, hoping to be received by his brother's friends and connections. To raise money for the voyage he traveled throughout England giving performances of his music. However, this tour was not profitable, as the general public found it difficult to credit that the famous Mr. Didbin would tour the country. He was "generally viewed as an impostor." Destitute, he sold the rights to his music. He sold *The Waterman*, for instance, which had made him £200, for a couple of guineas.

When his ship was driven by the winds into Torbay, he there offered a series of his "Entertainments" with great success. He returned to England and began to tour. He wrote music and performed Entertainments named the *Whim of the Moment*, *Poor Jack*, *The Oddities* and others. In addition to the income for performing, Didbin sold the music to publishers. By his own account he made more money in four months than he had in his whole life.¹⁷

There 's a sweet little cherub that sits up aloft,
To keep watch for the life of poor Jack.
— *Poor Jack*.

Did you ever hear of Captain Wattle?
He was all for love, and a little for the bottle.
— *Captain Wattle and Miss Roe*.

Spanking Jack was so comely, so pleasant, so jolly,
Though winds blew great guns, still he 'd whistle and sing;
Jack loved his friend, and was true to his Molly,
And if honour gives greatness, was great as a king.
— *The Sailor's Consolation*.

17. Davidson, G.H. THE SONGS OF CHARLES DIDBIN, HOW AND PARSONS. London, 1842.

1789

The reference to “Calidas” and “Sacontala” in the “Spring” chapter of WALDEN refers to Kalidasa’s SACONTALÁ; OR, THE FATAL RING as translated in this year from the Indian language into English by Sir William Jones and republished as part of his WORKS in 1807.¹⁸



SACONTALÁ; OR ...

What Henry Thoreau would make use of was a speech by Dushyanta in the 5th act.

WALDEN: The sulphur-like pollen of the pitch-pine soon covered the pond and the stones and rotten wood along the shore, so that you could have collected a barrel-ful. This is the “sulphur showers” we hear of. Even in Calidas’ drama of Sacontala, we read of “rills dyed yellow with the golden dust of the lotus.” And so the seasons went rolling on into summer, as one rambles into higher and higher grass.

KALIDASA

18. I was doing environmental education work in Saratoga, California in the spring of 1983, in an area of great environmental deterioration and ecosystem disruption, and in the suburbs there one of the prime complaints being made by the householders I contacted was of the noise and dust and danger of the incessant string of dump trucks rolling through the community, from an active gravel quarry up in the hills down to various construction sites in the Santa Clara valley. Residents with swimming pools would skim the pine pollen from the surface of their waters and offer it to me as a poisonous dust from these gravel trucks. I lost track of the number of times I attempted to explain that in this case it was nature which was the “polluter.” Perhaps I should merely have referred these angry California suburbanites to WALDEN?

The Reverend [William Carey](#) became pastor of the church in Leicester, and there he continued to shape his plans for the salvation of the heathen. It would be from this church that he would venture to bring the Word of God to [India](#).



1790

In 1776 but sixty tons of [opium](#) had been produced in all of [India](#), but by this point the Indian production of opium had grown to some 300 tons. One box of 20 four-pound balls of Patna opium had become worth as much on the international market as two tons of [Chinese tea](#).

A National Theater was established in [Peking](#), to showcase the performances imprecisely considered by the English to amount to “Chinese opera” (actually, such performances have more in common with Elizabethan theater than with European opera, since choreographed fights are prominent in the performance). Schools were established in which training might begin at the age of four (as recently as 1985, fewer than one favored child in 10,000 might be allowed entry to such a national-level theatrical school).

1792

[Sir William Jones](#)'s translation from the [Indian](#) language of the *GITA GOVINDA*.



1793

During this year and the following one, Lord George Macartney traveled to [China](#) for King George III and the East [India](#) Company, checking out the prospect that illumination and human decency could become significant exports from that region of the world. [John Barrow](#) was on this expedition as comptroller of the household to Lord George and secretary to Sir George Staunton.



A surgeon, Dr. Thomas, had preached his [Baptist](#) faith occasionally to the Indians, and returned to England to solicit other religious Englishmen to join him on the subcontinent. He and the Reverend [William Carey](#) were appointed missionaries by the new Baptist Missionary Society and took passage aboard the *Earl of Oxford* to sail back to [India](#), but when they went on board the Reverend Carey had no license from the British East India Company to visit India, and so both the missionaries were put ashore.



February 28, Thursday: As President of the Asiatick Society of Bengal, [Sir William Jones](#) delivered its 10th Anniversary Discourse, “On Asiatick History, Civil and Natural”:

BEFORE our entrance, gentlemen, into the disquisition, promised at the close of my ninth annual discourse, on the particular advantages, which may be derived from our concurrent researches in Asia, it seems necessary to fix with precision the sense, in which we mean to speak of advantage or utility: now as we have described the five Asiatick regions on their largest scale, and have expanded our conceptions in proportion to the magnitude of that wide field, we should use those words, which comprehend the fruit of all our inquiries, in their most extensive acceptation; including not only the solid conveniences and comforts of social life, but its elegances and innocent pleasures, and even the gratification of a natural and laudable curiosity; for, though labour be clearly the lot of man in this world, yet, in the midst of his most active exertions, he cannot but feel the substantial benefit of every liberal amusement, which may lull his passions to rest, and afford him a sort of repose without the pain of total inaction, and the real usefulness of every pursuit, which may enlarge and diversify his ideas, without interfering with the principal objects of his civil station or economical duties; nor should we wholly exclude even the trivial and worldly sense of utility, which too many consider as merely synonymous with lucre, but should reckon among useful objects those practical, and by no means illiberal, arts, which may eventually conduce both to national and to private emolument. With a view then to advantages thus explained, let us examine every point in the whole circle of arts and sciences, according to the received order of their dependence on the faculties of the mind, their mutual connexion, and the different subjects, with which they are conversant: our inquiries indeed, of which Nature and Man are the primary objects, must of course be chiefly Historical; but, since we propose to investigate the actions of the several Asiatick nations, together with their effective progress in science and art, we may arrange our investigations under the fame three heads, to which our European analysts have ingeniously reduced all the branches of human knowledge; and my



INDIA

INDIA

present address to the society shall be confined to history, civil and natural, or the observation and remembrance of mere facts independently of ratiocination, which belongs to philosophy, or of imitations and substitutions, which are the province of art.

Were a superior created intelligence to delineate a map of general knowledge (exclusively of that sublime and stupendous theology, which himself could only hope humbly to know by an infinite approximation) he would probably begin by tracing with NEWTON the system of the universe, in which he would assign the true place to our little globe; and, having enumerated its various inhabitants, contents, and productions, would proceed to man in his natural station among animals, exhibiting a detail of all the knowledge attained or attainable by the human race; and thus observing, perhaps, the same order, in which he had before described other beings in other inhabited worlds: but, though BACON seems to have had a similar reason for placing the history of Nature before that of Man, or the whole before one of its parts, yet, consistently with our chief object already mentioned, we may properly begin with the civil history of the five Asiatick nations, which necessarily comprises their Geography, or a description of the places, where they have acted, and their astronomy, which may enable us to fix with some accuracy the time of their actions; we shall thence be led to the history of such other animals, of such minerals, and of such vegetables, as they may be supposed to have found in their several migrations and settlements, and shall end with the uses to which they have applied, or may apply, the rich assemblage of natural substances.

I. IN the first place, we cannot purely deem it an inconsiderable advantage, that all our historical researches have confirmed the Mosaick accounts of the primitive world; and our testimony on that subject ought to have the greater weight, because, if the result of our observations had been totally different, we should nevertheless have published them, not indeed with equal pleasure, but with equal confidence; for Truth is mighty, and, whatever be its consequences, must always prevail: but, independently of our interest in corroborating the multiplied evidences of revealed religion, we could scarce gratify our minds with a more useful and rational entertainment, than the contemplation of those wonderful revolutions in kingdoms and states, which have happened within little more than four thousand years; revolutions, almost as fully demonstrative of an all-ruling Providence, as the structure of the universe and the final causes, which are discernible in its whole extent and even in its minutest parts. Figure to your imaginations a moving picture of that eventful period, or rather a succession of crowded scenes rapidly changed. Three families migrate in different courses from one region, and, in about four centuries, establish very distant governments and various modes of society: Egyptians, Indians, Goths, Phenicians, Celts, Greeks, Latians, Chinese, Peruvians, Mexicans, all sprung from the fine immediate stem, appear to start nearly at one time, and occupy at length those countries, to which they have given, or from which they have derived, their names: in twelve or thirteen hundred years more the Greeks overrun the land of their forefathers, invade



India, conquer Egypt, and aim at universal dominion; but the Romans appropriate to themselves the whole empire of Greece, and carry their arms into Britain, of which they speak with haughty contempt: the Goths, in the fulness of time, break to pieces the unwieldy Colossus of Roman power, and seize on the whole of Britain, except its wild mountains; but even those wilds become subject to other invaders of the same Gothick lineage: during all these transactions, the Arabs possess both coasts of the Red Sea, subdue the old seat of their first progenitors, and extend their conquests on one side, through Africk, into Europe itself; on another, beyond the borders of India, part of which they annex to their flourishing empire: in the fame interval the Tartars, widely diffused over the rest of the globe, swarm in the north-east, whence they rush to complete the reduction of CONSTANTINE'S beautiful domains, to subjugate China, to raise in these Indian realms a dynasty splendid and powerful, and to ravage, like the two other families, the devoted regions of Iràn: by this time the Americans and Peruvians, with many races of adventurers variously intermixed, have peopled the continent and isles of America, which the Spaniards, having restored their old government in Europe, discover and in part overcome: but a colony from Britain, of which CICERO ignorantly declared, that it contained nothing valuable, obtain the possession, and finally the sovereign dominion, of extensive American districts; whilst other British subjects acquire a subordinate empire in the finest provinces of India, which the victorious troops of ALEXANDER were unwilling to attack. This outline of human transactions, as far as it includes the limits of Asia, we can only hope to fill up, to strengthen, and to colour by the help of Asiatick literature; for in history, as in law, we must not follow streams, when we may investigate fountains [211], nor admit any secondary proof, where primary evidence is attainable: I should, nevertheless, make a bad return for your indulgent attention, were I to repeat a dry list of all the Muselman historians, whose works are preserved in Arabick, Persian, and Turkish, or expatiate on the histories and medals of China and Japan which may in time be accessible to members of our Society, and from which alone we can expect information concerning the ancient state of the Tartars; but on the history of India, which we naturally consider as the centre of our enquiries, it may not be superfluous to present you with a few particular observations.

Our knowledge of civil Asiatick history (I always except that of the Hebrews) exhibits a short evening twilight in the venerable introduction to the first book of MOSES, followed by a gloomy night, in which different watches are faintly discernible, and at length we see a dawn succeeded by a sunrise more or less early according to the diversity of regions. That no Hindu nation, but the Cashmirians, have left us regular histories in their ancient language, we must ever lament; but from Sanscrit literature, which our country has the honour of having unveiled, we may still collect some rays of historical truth, though time and a series of revolutions have obscured that light which we might reasonably have expected from so diligent and ingenious a people. The numerous Puránas and Itihásas, or poems mythological and heroick, are completely in



our power; and from them we may recover some disfigured, but valuable, pictures of ancient manners and governments; while the popular tales of the Hindus, in prose and in verse, contain fragments of history; and even in their dramas we may find as many real characters and events, as a future age might find in our own plays, if all histories of England were, like those of India, to be irrecoverably lost: for example, a most beautiful poem by So'MADÉVA, comprising a very long chain of instructing and agreeable stories, begins with the famed revolution at Pataliputra by the murder of King NANDA, with his eight sons, and the usurpation of CHANDRAGUPTA; and the same revolution is the subject of a tragedy in Sanscrit, entitled the Coronation of CHANDRA, the abbreviated name of that able and adventurous usurper. From these, once concealed but now accessible, compositions, we are enabled to exhibit a more accurate sketch of old Indian history than the world has yet seen, especially with the aid of well-attested observations on the places of the colures. It is now clearly proved, that the first Purána contains an account of the deluge, between which and the Mohammedan conquests the history of genuine Hindu government must of course be comprehended; but we know from an arrangement of the seasons in the astronomical work of PARÁSARA, that the war of the PÁNDAVAS could not have happened earlier than the close of the twelfth century before CHRIST, and SELEUCUS must, therefore, have reigned about nine centuries after that war; now the age of VICRAMÁDITYA is given; and, if we can fix on an Indian prince, contemporary with SELEUCUS, we shall have three given points in the line of time between RAMA, or the first Indian colony, and CHANDRABÍJA, the last Hindu monarch, who reigned in Behár; so that only eight hundred or a thousand years will remain almost wholly dark; and they must have been employed in raising empires or states, in framing laws, in improving languages and arts, and in observing the apparent motions of the celestial bodies. A Sanscrit history of the celebrated VICRAMÁDITYA was inspected at Banares by a Pandit, who would not have deceived me, and could not himself have been deceived; but the owner of the book is dead and his family dispersed; nor have my friends in that city been able, with all their exertions, to procure a copy of it: as to the Mogul conquests, with which modern Indian history begins, we have ample accounts of them in Persian, from ALI of Yezd and the translations of Turkish books composed even by some of the conquerors, to GHULÁM HUSAIN,¹⁹ whom many of us personally know, and whose impartiality deserves the highest

19. Jones is alluding here respectively to Sharaf-uddin Ali Yezdi and to Ghulam Husain Khan. The first lived at the court of Sultan Ibrahim, son of Shahrukh Mirza, at whose request he wrote *Zafamama*, or *Tarikh Sahid Quivari*, a history of the conqueror Timaur (Tamerlan) achieved in 1425 AD. This work was translated by Pétis de la Croix. Aly Yezdi may be considered the panegyrist of Timaur, while the work of Ahmad-inb Arabshah is a coarse satire on that conqueror. He is the author also of *Sharb Burda*. Ghulam Husain Khan of Bengal, author of the Persian history called *Riyad-al-salatin* (chronogramme of 1207 AH/1792-93 AD, date of its achievement) written about the year 1780 AD. Ghulam, a native of Awadh, in the northern part of the Indian peninsula, migrated near to the English factory of New Malda, in Bengal, where he became collector of revenue at the time when George Udney was commercial resident of the East India Company. It was on demand of the latter that Ghulam wrote the above mentioned history of Bengal, whose English translation was published as *The Riyaz-al-salatin* by Maulan Abdul Salam in Calcutta, 1902-1904. Ghulam, who was also a member of the native court of judicature under the Nawab Ali-Ibrahim Khan, just in the years when Jones was in Bengal, died 1233/1817 (see Henry George Keene, *An Oriental Biographical Dictionary*, founded on materials collected by the late Thomas William Beale. A New Edition revised and enlarged, London, W. H. Allen, 1894, Kraus Reprint, Millwood, NY, 1980, pp. 379 and 144; on Ghulam see also *Encyclopédie de l'Islam*. Nouvelle édition sous la direction de B. Lewis, Ch. Pellat et J. Schacht, Leyde, E. J. Brill, Paris, G.-P. Maisonneuve, 1965, vol. II, p. 1118.



applause, though his unrewarded merit will give no encouragement to other contemporary historians, who, to use his own phrase in a letter to myself, may, like him, consider plain truth as the beauty of historical composition. From all these materials, and from these alone, a perfect history of [India](#) (if a mere compilation, however elegant, could deserve such a title) might be collected by any studious man, who had a competent knowledge of Sanscrit, Persian, and Arabick; but, even in the work of a writer so qualified, we could only give absolute credence to the general outline; for, while the abstract Sciences are all truth, ant, the fine arts all fiction, we cannot but own, that, in the details of history, truth and fiction are so blended as to be scarce distinguishable.

The practical use of history, in affording particular examples of civil and military wisdom, has been greatly exaggerated; but principles of action may certainly be collected from it; and even the narrative of wars and revolutions may serve as a lesson to nations and an admonition to sovereigns: a desire, indeed, of knowing past events, while the future cannot be known, and a view of the present gives often more pain than delight, seems natural to the human mind; and a happy propensity would it be, if every reader of history would open his eyes to some very important corollaries, which flow from the whole extent of it. He could not but remark the constant effect of despotism in benumbing and debasing all those faculties, which distinguish men from the herd, that grazes; and to that cause he would impute the decided inferiority of most Asiatick nations, ancient and modern, to those in Europe, who are blest with happier governments; he would see the Arabs rising to glory, while they adhered to the free maxims of their bold ancestors, and sinking to misery from the moment, when those maxims were abandoned. On the other hand he would observe with regret, that such republican governments as tend to produce virtue and happiness, cannot in their nature be permanent, but are generally succeeded by Oligarchies, which no good man would wish to be durable. He would then, like the king of Lydia, remember SOLON, the wisest, bravest, and more accomplished of men, who asserts, in four nervous lines, that, "as hail and snow, which mar the labours of husbandmen, proceed from elevated clouds, and, as the destructive thunderbolt follows the brilliant flash, thus is a free state ruined by men exalted in power and splendid in wealth, while the people, from gross ignorance, chuse rather to become the slaves of one tyrant, that they may escape from the domination of many, than to preserve themselves from tyranny of any kind by their union and their virtues". Since, therefore no unmix'd form of government could both deserve permanence and enjoy it, and since changes even from the worst to the best, are always attended with much temporary mischief, he would fix on our British constitution (I mean our publick law, not the actual state of things in any given period) as the best form ever established, though we can only make distant approaches to its theoretical perfection. In these Indian territories, which providence has thrown into the arms of Britain for their protection and welfare, the religion, manners, and laws of the natives preclude even the idea of political freedom; but their histories may possibly suggest hints for their prosperity, while



our country derives essential benefit from the diligence of a placid and submissive people, who multiply with such increase, even after the ravages of famine, that, in one collectorship out of twenty-four, and that by no means the largest or best cultivated (I mean Crishna-nagar) there have lately been found, by an actual enumeration, a million and three hundred thousand native inhabitants; whence it should seem, that in all India there cannot now be fewer than thirty millions of black British subjects.

Let us proceed to geography and chronology, without which history would be no certain guide, but would resemble a kindled vapour without either a settled place or a steady light. For a reason before intimated I shall not name the various cosmographical books, which are extant in Arabick and Persian, nor give an account of those, which the Turks have beautifully printed in their own improved language, but shall expatiate a little on the geography and astronomy of [India](#); having first observed generally, that all the Asiatick nations must be far better acquainted with their several countries than mere European scholars and travellers; that, consequently, we must learn their geography from their own writings; and that, by collating many copies of the same work, we may correct the blunders of transcribers in tables, names, and descriptions. Geography, astronomy, and chronology have, in this part of Asia, shared the fate of authentick history, and, like that, have been so masked and bedecked in the fantastick robes of mythology and metaphor, that the real system of Indian philosophers and mathematicians can scarce be distinguished: an accurate knowledge of Sanscrit and a confidential intercourse with learned Bráhmens, are the only means of separating truth from fable; and we may expect the more important discoveries from two of our members; concerning whom it may be safely averted, that, if our society would have produced no other advantage than the invitation given to them for the publick display of their talents, we would have a claim to the thanks of our country and of all Europe. Lieutenant WILFORD²⁰ has exhibited an interesting specimen of the geographical knowledge deducible from the Puránas, and will in time present you with so complete a treatise on the ancient world known to the Hindus, that the light acquired by the Greeks will appear but a glimmering in comparison of that, which He will diffuse; while Mr. DAVIS,²¹ who has given us a distinct idea of Indian computations and cycles, and ascertained the place of the colures at a time of great importance in history, will hereafter disclose the systems of Hindu astronomers from NÁRED and PARÁSAR to MEYA, VARÁHAMIHIR, and BHÁSCAR, and will soon, I trust, lay before you a perfect delineation of all the Indian asterisms in both hemispheres,

20. Francis Wilford (1750/51-1822), a Lieutenant in the survey service in [India](#), was member of the Bengal Engineers, worked in the surveyor general's office (1783-88), then participated to the Benares survey (1788-94) and after 1800 was secretary of the Benares Sanskrit College (for the context of his activity see Matthew Edney, Mapping an Empire. The Geographical Construction of British India, 1765-1843, Chicago, Ill., The University of Chicago Press, 1999, pp. 82, 137 and 348). He was author of a long essay "On the Chronology of the Hindus", published in the Asiatick Researches, vol. IV, 1793, pp. 241-295. The problem of Hindu ancient chronology had already attracted William Jones, that had composed an essay thereon, called "On the Chronology of the Hindus", written in 1788, printed in the Asiatick Researches, II, 1790, pp. 111-147 and reprinted in Jones' Works, IV, pp. 1 ff. (see the same text in The British Discovery of Hinduism in the Eighteenth Century, ed. P. J. Marshall, Cambridge, 1970).

21. Samuel Davis (1760-1819), a district judge in Bengal, was the author of "On the Indian Cycle of Sixty Years", in Asiatick Researches, vol. III, 1792, pp. 209-227.



where you will perceive so strong a general resemblance to the constellations of the Greeks, as to prove that the two systems were originally one and the same, yet with such a diversity in parts, as to show incontestably [219], that neither system was copied from the other; whence it will follow, that they must have had some common source.

The jurisprudence of the Hindus and Arabs being the field, which I have chosen for my peculiar toil, you cannot expect, that I should greatly enlarge your collection of historical knowledge; but I may be able to offer you some occasional tribute, and I cannot help mentioning a discovery, which accident threw in my way; though my proofs must lie reserved for an essay, which I have delineated for the fourth volume of your Transactions. To fix the situation of that Palibothra (for there may have been several of the name), which was visited and described by MEGASTHENES had always appeared a very difficult problem; for, though it could not have been Prayága, where no ancient metropolis ever stood, nor Cányacubja, which has no epithet at all resembling the word used by the Greeks, nor Gaur, otherwise called Lacshmanavati, which all know to be a town comparatively modern, yet we could not confidently decide that it was Pátaliputra, though names and most circumstances nearly correspond, because that renowned capital extended from the confluence of the Sone and the Ganges to the site of Patna, while Palibothra stood at the junction of the Ganges and Erannoboas, which the accurate M. D'ANVILLE had pronounced to be the Yamunà: but this only difficulty was removed, when I found in a classical Sanscrit book, near two thousand years old, that Hiranyabáhu, or golden armed, which the Greeks changed into Erannoboas, or the river with a lovely murmur, was in fact another name for the Sona itself, though MEGASTHENES, from ignorance or inattention, has named them separately. This discovery led to another of greater moment; for CHANDRAGUPTA, who, from a military adventurer, became, like SANDRACOTTUS, the sovereign of upper Hindustán, actually fixed the seat of his empire at Pataliputra, where he received ambassadors from foreign princes, and was no other than that very SANDRACOTTUS, who concluded a treaty with SELEUCUS Nicator; so that we have solved another problem, to which we before alluded, and may in round numbers consider the twelve and three hundredth years before CHRIST as two certain epochs between RÁMA, who conquered Silán a few centuries after the flood, and VICRAMÁDITYA, who died at Ujjayinì fiftyseven years before the beginning of our era.

II. SINCE these discussions would lead us too far, I proceed to the history of Nature distinguished, for our present purpose, from that of Man; and divided into that of other animals who inhabit this globe, of the mineral substances, which it contains, and of the vegetables, which so luxuriantly and so beautifully adorn it.

1. Could the figure, instincts, and qualities of birds, beasts, insects, reptiles, and fish be ascertained either on the plan of BUFFON, or on that of LINNÆUS, without giving pain to the objects of our examination, few studies would afford us more solid instruction or more exquisite delight; but I never could learn by what right, nor conceive with what feelings, a



naturalist can occasion the misery of an innocent bird and leave its young, perhaps, to perish in a cold nest, because it has gay plumage and has never been accurately delineated, or deprive even a butterfly of its natural enjoyments, because it has the misfortune to be rare or beautiful; nor shall I ever forget the couplet of FIRDAUSI,²² for which SADI, who cites it with applause, pours blessings on his departed Spirit:

Ah! spare yon emmet, rich in hoarded grain
He lives with pleasure, and he dies with pain.

This may be only a confession of weakness, and it certainly is not meant as a boast of peculiar sensibility; but, whatever name may be given to my opinion, it has such an effect on my conduct, that I never would buffer the Cócila, whose wild native woodnotes announce the approach of spring, to be caught in my garden for the sake of comparing it with BUFFON'S description; though I have often examined the domestick and engaging Mayanà, which bids us good morrow at our windows, and expects, as its reward, little more than security: even when a fine young Manis or Pangolin was brought me, against my will, from the mountains, I solicited his restoration to his beloved rocks, because I found it impossible to preserve him in comfort at a distance from them. There are several treatises on animals in Arabick, and very particular accounts of them in Chinese with elegant outlines of their external appearance; but I have met with nothing valuable concerning them in Persian, except what may be gleaned from the medical dictionaries; nor have I yet seen a book in Sanscrit, that expressly treats of them: on the whole, though rare animals may be found in all Asia, yet I can only recommend an examination of them with this condition, that they be left, as much as possible, in a state of natural freedom, or made as happy as possible, if it be necessary to keep them confined.

2. The history of minerals, to which no such objection can be made, is extremely simple and easy, if we merely consider their exterior look and configuration, and their visible texture; but the analysis of their internal properties belongs particularly to the sublime researches of Chymistry, on which we may hope to find useful disquisitions in Sanscrit, since the old Hindus unquestionably applied themselves to that enchanting study; and even from their treatises on alchymy we may possibly collect the results of actual experiment, as their ancient astrological works have preserved many valuable facts relating to the Indian sphere and the precession of the equinox: both in Persian and Sanscrit there are books on metals and minerals, particularly on gems, which the Hindu philosophers considered (with an exception of the diamond) as varieties of one crystalline substance either simple or compound: but we must not expect from the chymists of Asia those beautiful examples of analysis which

22. Firdausi is the great Persian poet, who lived between 931 and 1020. Called also The Homer of Persia, Firdausi is known for his Shahnamah, composed at the request of Sultan Muhammad of Ghazna. Founded on the Bastah Namah, the materials (chronicles, traditions, histories) collected by order of the last Sasanid king of Persia Yezdyard III, it contains the annals of the ancient kings of Persia from the reign of Kaiomur to the death of Yezdyard III (641 AD). The Sadi mentioned a little farther is Sadi Shaikh, a Persian poet born at Shiraz in 1175 AD, died in 1292; he was the author of Ghulisthan, that was translated into English by Francis Gladwin, a member of the Asiatic Society of Bengal and intimate friend of Jones, at the end of the XVIIIth century.



INDIA

INDIA

have but lately been displayed in the laboratories of Europe.

3. We now come to Botany, the loveliest and most copious division in the history of nature; and, all disputes on the comparative merit of systems being at length, I hope, condemned to one perpetual night of undisturbed slumber, we cannot employ our leisure more delightfully, than in describing all new Asiatick plants in the Linnæan style and method, or in correcting the descriptions of those already known, but of which dry specimens only, or drawings, can have been seen by most European botanists: in this part of natural history we have an ample field yet unexplored; for, though many plants of Arabia have been made known by GARCIA, PROSPER ALPINUS, and FORSKOËL, of Persia, by GARCIN, of Tartary, by GMELIN and PALLAS, of China and Japan, by KÄMPFER, OSBECK, and THUNBERG, of [India](#), by RHEEDE and RUMPHIUS, the two BURMANS, and the much lamented KOENIG,²³ yet none of those naturalists were deeply versed in the literature of the several countries, from which their vegetable treasures had been procured; and the numerous works in Sanscrit on medical substances, and chiefly on plants, have never been inspected, or never at least understood, by any European attached to the study of nature. Until the garden of the India Company shall be fully stored (as it will be, no doubt, in due time) with Arabian, Persian, and Chinese plants, we may well be satisfied with examining the native flowers of our own provinces; but, unless we can discover the Sanscrit names of all celebrated vegetables, we shall neither comprehend the allusions, which Indian poets perpetually make to them, nor (what is far worse) be able to find accounts of their tried virtues in the writings of Indian physicians; and (what is worst of all) we shall miss an opportunity, which never again may present itself; for the Pandits themselves have almost wholly forgotten their ancient appellations of particular plants, and, with all my pains, I have not yet ascertained more than two hundred out of twice that number, which are named in their medical or poetical compositions. It is much to be deplored, that the illustrious VAN RHEEDE had no acquaintance with Sanscrit, which even his three Brahmens, who composed the short preface engraved in that language, appear to have understood very imperfectly, and certainly wrote with disgraceful inaccuracy: in all his twelve volumes I recollect only Punarnavà in which the Nágari letters are tolerably right; the Hindu words in Arabian characters are shamefully incorrect; and the Malabar, I am credibly informed, is as bad as the rest. His delineations, indeed, are in general excellent; and, though LINNÆUS himself could not extract from his written descriptions the natural character of every plant in the collection, yet we shall be able, I hope, to describe them all from the life, and to add a considerable number of new species, if not of new genera, which RHEEDE, with all his noble exertions, could never procure. Such of our learned members, as profess medicine, will, no doubt, cheerfully assist in these researches, either by their own observations, when they have leisure to make any, or by communications from other observers among their acquaintance, who may reside in different parts of the country: and the mention of their art leads me to the various uses of natural substances, in the three kingdoms or classes to which they are generally reduced.

III. You cannot but have remarked, that almost all the sciences, as the French call them, which are distinguished by Greek names and arranged under the head of philosophy, belong for the most part to history; such are philology, chymistry, physicks, anatomy, and even metaphysicks, when we barely relate the phenomena of the human mind; for, in all branches of knowledge, we are only historians, when we announce facts, and philosophers, only when we reason on them: the same may be confidently said of law and of medicine, the first of which belongs principally to civil, and the second chiefly to natural, history. Here, therefore, I speak of medicine, as far only as it is grounded on experiment; and, without believing implicitly what Arabs, Persians, Chinese, or Hindus may have written on the

23. Jones is making reference here to the works by several naturalists and travellers. Prosper Alpinus was an Italian physician and botanist, born in 1553; student at the university of Padoua, he was a member of the expedition of the Venetian consul in Egypt Georg Ems from 1580 to 1584; physician onboard the Spanish fleet commanded by Gian Andrea Doria, he became professor of [botanical](#) sciences in Padoua, where he died in 1617; among his works, *De plantiis Ægyptii, Venetiis*, 1592 and, posthumously published, *Historia naturalis Ægyptii Libri IV, Lugduni Batavorum*, 1735. Jan (1707-1780) and Nicholas Laurent (1734-1793) Burmann, respectively father and son, were two Dutch botanists who contributed to the knowledge of Asian and American flora. Jan Burmann was the author of *Thesaurus Zeylanicus, exhibens plantas in insula Zeylana nascentes*, Amsterdam, 1737, in-4° and of *Flora Malabarica, sive Index in omnes tomos Horti Malabarici*, Amsterdam, 1769, in-fol.; and edited *Rumphius Herbarium Amboinense* (q. v.); he was director of the botanical garden of Amsterdam and one of the founders of that of Batavia; Nicholas Laurent succeeded his father on the chair of botanical science in Amsterdam and was editor of *Flora Indiæ: accedit series zoophytorum Indicorum*, Leyde, 1768, in-4°; he was in relationship with many scientists of his time and it was he who persuaded Thunberg (q. v.) to leave for the Cape of Good Hope and Japan. Peter Forskoël (1736-1763) was a remarkable Swedish naturalist and traveller, friend of Linnæus and member of the Danish expedition of Carsten Niebhur, van Haven and Cramer in Egypt and Arabia; among his works, *Flora Ægyptiaca-Arabica*, Copenhaguen, 1775, in-4°, and *Icones rerum naturalium quas in itinere orientale depingi curavit*, Copenhaguen, 1776, in-4°; Garcin is probably the French naturalist Laurent Garcin (1683-1752 ca.), born in Grenoble, who studied medicine at Reims and served as a calvinist preacher onboard a vessel of the French Compagnie des Indes Orientales, before settling at Neuchâtel as a Huguenot refugee. Botanist, physician and scholar, he travelled in the region of the Cape of Good Hope, [India](#) and Malaysia, and was the author of several essays of natural history published in the *Journal helvétique*, 1735-1748; he contributed also to Savary de Bruslons' *Dictionnaire de Commerce* (see *Dictionnaire de Biographie française*, sous la direction de M. Prevost, Romand d'Amat, H. Tributou de Morembert, Paris, Letouzey, 1982, vol. XV, col. 387). Johan Georg Gmelin (1709-1755) is the German botanist who participated with G. F. Müller and Delisle de la Croyère to the Russian expedition in Siberia in the years 1733-1743; he was author of *Flora Sibirica, sive historia plantarum Sibiriaë*, St. Petersburg, 1747-70, 4 vols. in-4° and of *Voyage en Sibérie fait pendant les années 1733-43 [...]* traduction de l'allemand par M. de Kéralio, Paris, Desaint, 1767, 2 vols. en 8° (German original, 1747); Engelbert Kämpfer (1651-1716) was a German traveller, naturalist and physician; after a long journey in northern Europe, Russia and Central Asia, he was in Egypt, Arabia, Persia, India, Dutch Indies and Japan. He wrote important works, such as *Herbarii trans-Gangeticæ specimen*, in-fol., *Icones selectarum plantarum quas in Japonia collegit et delineavit Eng. Kaempfer* (London, 1691), *Amoenitarum exoticarum politico-physico-meedicarum fasciculi V* (Lemgo, 1712) and most of all *The History of Japan* (London, 1727, 2 vols. in-fol.). Johan Gerhardt Koenig (1728-1785) was a Danish botanist trained in Sweden at the school of Linnæus. He travelled extensively in the East Indies, especially in India. Peter Osbeck (1722-1805), a Swedish traveller formed as well at the Linnæan school of natural history, was in Asia during the fifties and published a *Voyage aux Indes orientales fait dans les années 1750*, 51, 52, avec des observations sur l'histoire naturelle, la langue, les moeurs, l'économie domestique des peuples étrangers, Stockholm, 1757, in-8°; as a member of the Swedish Academy of Sciences he wrote several dissertations and memoirs of natural history published in the *Transactions of the Swedish Academy*. Peter Simon Pallas is the traveller and scientist author of *Voyage du Professeur Pallas dans plusieurs provinces de l'Empire de Russie et dans l'Asie septentrionale*, Paris, 1778-93, 5 vols. in-4° (German original, 1776). Heinrich Adrien Draakenstein van Rheede was a Dutch naturalist active between the second half of the XVIIth and the first years of the XVIIIth century; he was an administrator of the VOC and became governor general of the Dutch possessions in Malabar; his fondness for natural history led him to compose and publish a *Hortus Indicus Malabaricus*, 1678-1703, 12 vols. in-fol. Georg Rumphius (1626-1693), German botanist, lived for a long time in the Dutch East Indies, in particular in the Sonda isles; he wrote, but did not publish during his lifetime, a civil history of Amboina. He dedicated most of his energies to natural history; he corresponded widely since 1683 onwards with many scientists and authors residing in the Indies and his letters were collected by Michel-Bernard Valentijn in the *India litterata*; his major work was published only forty years after his death by Jan Burmann as *Amboinese Herbal*, 1741-55, 7 vols. in fol.; before it had been published his *D'Amboinische Rareitkamer*, in Dutch (Amsterdam, 1705). Carl Peter Thunberg (1743-1828), a Swedish naturalist disciple and then successor to Linnæus as professor of botanical sciences at Upsala, was the author of *Travels in Europe, Africa and Asia* (in Swedish, 1788-93, 4 vols. in-8°), particularly interesting for a sound portrayal of Japanese culture, that Thunberg experienced personally during a one-year residence in Japan between June 1775 and June 1776; another fruit of this stay was the *Flora Japonica* (1784) and *Icones plantarum Japonicarum* (1794-1805, in-fol.). This voyage relation contains also an interesting description of the region of the Cape of Good Hope, whose knowledge from a naturalistic standpoint led to the composition of *Flora capensis*, Stuttgart, 1823, in-8°). All these notices are drawn from the *Biographie universelle*, save otherwise stated. Unfortunately we have not been able to identify "Garcias".



virtues of medicinal substances, we may, surely, hope to find in their writings what our own experiments may confirm or disprove, and what might never have occurred to us without such intimations.

Europeans enumerate more than two hundred and fifty mechanical arts, by which the productions of nature may be variously prepared for the convenience and ornament of life; and, though the Silpasástra reduce them to sixty-four, yet ABU'L FAZL²⁴ had been assured, that the Hindus reckoned three hundred arts and sciences: now, their sciences being comparatively few, we may conclude, that they anciently practised at least as many useful arts as ourselves. Several Pandits have informed me, that the treatises on art, which they call Upavédas and believe to have been inspired, are not so entirely lost, but that considerable fragments of them may be found at Banares; and they certainly possess many popular, but ancient, works on that interesting subject. The manufactures of sugar and indigo have been well known in these provinces for more than two thousand years; and we cannot entertain a doubt, that their Sanscrit books on dying and metallurgy contain very curious facts, which might, indeed, be discovered by accident in a long course of years, but which we may soon bring to light, by the help of Indian literature, for the benefit of manufacturers and artists, and consequently of our nation, who are interested in their prosperity. Discoveries of the same kind might be collected from the writings of other Asiatick nations, especially of the Chinese; but, though Persian, Arabick, Turkish and Sanscrit are languages now so accessible, that in order to obtain a sufficient knowledge of them, little more seems required than a strong inclination to learn them, yet the supposed number and intricacy of the Chinese characters have deterred our most diligent students from attempting to find their way through so vast a labyrinth: it is certain, however, that the difficulty has been magnified beyond the truth; for the perspicuous grammar by M. FOURMONT,²⁵ together with a copious dictionary, which I possess, in Chinese and Latin, would enable any man, who pleased, to compare the original works of CONFUCIUS, which are easily procured, with the literal translation of them by COUPLET;²⁶ and, having made that first step with attention, he would probably find, that he had traversed at least half of his career. But I should be led beyond the limits assigned to me on this occasion, if I were to expatiate farther on the historical division of the knowledge comprised in the literature of Asia; and I must postpone till next year my remarks on Asiatick philosophy and on those arts, which depend on imagination; promising you with confidence, that, in the course of the present year, your inquiries into the civil and natural history of this eastern

24. Abu'l Fazl, first minister and royal historiographer of the Moghul emperor Akbar, lived in the second half of the XVIth century in [India](#) and died in 1013 Heg. (1604 A. D.). He composed by order of Akbar a historical work intitled Akbar-Namah (Book of Akbar), 3 vols. in-fol., including a distinct, independent work, the Ayin-i-Akbari (Institutes of Akbar), containing a geographical, physical, military, administrative and historical description of Hindostan. An English translation of the latter work was made by Francis Gladwin and published in Calcutta (1783-86). Abu-l Fazl was also a translator from Sanscrit into Persian of works like Hitopadesa by Vishnu Sarma.

25. Etienne Fourmont (1683-1745) was one of the most active French erudite of the Académie des Inscriptions et Belles-Lettres. Professor of Arabic language at the Collège Royale since 1719, he studied particularly the Chinese language and literature and published one Grammatica sinica (1742) and five dictionaries, amounting to a total of seventeen volumes in folio. He was author also of Réflexions critiques sur les histoires des anciens peuples (Paris, 1735, 2 vols. in-4°).

world will be greatly promoted by the learned labours of many among our associates and correspondents.

June 13, Thursday: The Reverend [William Carey](#) and Dr. John Thomas, of the [Baptist](#) Missionary Society, took passage aboard a Danish East Indiaman, the *Kron Princessa Maria*. The voyage would be an uneventful one, and the missionaries would reach their destination in good health. For a few years the Reverend Carey would take charge of an indigo-factory, at a salary of £240 per annum, and meanwhile he would labor quietly as a unavowed missionary. Everything would be just fine until he visited Calcutta and was detected by the British East India Company. The Reverend Carey determined to perform his missionary labors at Serampore, a Danish settlement on the river Hoogly, 15 miles from Calcutta. Colonel Bie, the representative of the Danish sovereign at Serampore, would protect him for years from the governors of British [India](#).



26. Le Père Philippe Couplet was a Flemish Jesuit missionary in China at the end of the XVIIth century and author of *TABULA CHRONOLOGICA TRIUM FAMILIARUM IMPERIALIUM MONARCHIÆ SINICÆ A HOAM TI PRIMO GENTIS IMPERATORE, PARISIIS, EX BIBLIOTHECA REGIA*, 1686, a fundamental work for fixing the Jesuit attitude toward the chronological problems posed by ancient Chinese history: with its conclusion, according to which biblical history was indispensable to explain the uncertainties of Chinese history, “la chronologie du P. Couplet devient une sorte de catéchisme à l’usage des futurs missionnaires” (V. Pinot, *LA CHINE ET LA FORMATION DE L’ESPRIT PHILOSOPHIQUE EN FRANCE* (1640-1740), Genève, 1971, p. 215). Couplet must be remembered also for his translations – with the cooperation of the RR. PP. Intorcetta and Rougemont – of Confucius’ maxims with the title *CONFUCIUS SINARUM PHILOSOPHUS*, Parisiis, 1687. Together with the *LETTRES ÉDIFIANTES ET CURIEUSES* and Du Halde’s *DESCRIPTION DE L’EMPIRE DE LA CHINE* (Paris, 1735, 4 vols. in-fol.), Couplet’s *CONFUCIUS* is one of the most important products of Jesuit literature on China and one of the works that most influenced the XVIIIth-century European image of China, in particular for the idea that the ancient Chinese believed in a personal God, creator of the world.

1794

Posthumous publication of [Sir William Jones](#)'s translation of INSTITUTES OF *HINDU LAW*; OR THE ORDINANCES OF M E N U, ACCORDING TO THE GLOSS OF CULLÚCA [BHATTA], COMPRISING THE INDIAN SYSTEM OF DUTIES RELIGIOUS AND CIVIL: VERBALLY TRANSLATED FROM THE ORIGINAL SANSKRIT. PRINTED BY THE ORDER OF GOVERNMENT. Calcutta. M DCC XCIV.



(It had been an obvious choice, when [Sir William Jones](#) had chosen to translate 1st into English the *MANAVA DHARMASATRA* (which is what THE ORDINANCES OF MENU are known as in [India](#)), rather than some other of the Dharmasatras — for there is no question that this one was more highly regarded in India than any other. Not only had Brhaspati, one of Manu's successors, declared in about the 5th Century CE that any text that contained something that would contradict anything in Manu would be a text of no validity, but also, a total of nine commentaries had been written on this Dharmasatra and were still extant at this point at which the administration of law was being taken over by the British colonial authorities, which is more than on any other Dharmasatra.)



Because we wanted to evaluate this as a possible source for [Henry Thoreau](#)'s "Artist of Kouroo" parable in



INDIA

INDIA

WALDEN; OR, LIFE IN THE WOODS, I have made a careful inspection of a copy of the 1st edition, in the Houghton Rare Book Room of Harvard University (the volume had been signed by [James Elliot Cabot](#) in 1844 and had been donated to Harvard during January 1904, and still sports the Cabot bookplate figuring three codfish, heads pointing upward).

Page v: "We are loft in an inextricable labyrinth of imaginary aftronomical cycles, *Yugas, Maháyugas, Calpas, and Menwantaras*, in attempting to calculate the time, when the firft MENU, according to the *Bráhmens*, governed this world, and became the progenitor of mankind, who from him are called *mánaváh*; nor can we, fo clouded are the old hiftory and chronology of *India* with fables and allegories, afcertain the precife age, when the work, now prefented to the publick, was actually compofed; abut we are in poffeffion of fome evidence, partly extrinfick and partly internal, that it is really one of the olfeft compofitions exifting."

I will excerpt the relevant passage, which is from page 201. This is the passage that would be quoted by [Waldo Emerson](#) in his Bowdoin Prize essay "The Present State of Ethical Philosophy" as he completed his senior year at Harvard College in 1821. In this essay Emerson would draw upon Southey's CURSE OF KEHAMA at a point at which Southey was quoting Sir William's INSTITUTES (this is JMN I 259 in Emerson's journals), in the process of contrasting the ancient wisdom of the Indians with the shallowness of medieval Catholicism: "The Hindoo had gone far beyond them in his moral estimates. 'If thou be not,' says the law-giver Menu, 'at variance, by speaking falsely, with Yama, the subduer of all, with Vaivaswata, the punisher, with that great divinity who dwells in the breast, go not on a pilgrimage to the river Ganga, nor to the plains of Curu, for thou has no need of expiation.'" Here is the passage as it actually appears in this original 1794 edition of INSTITUTES OF HINDU LAW:

92 "If thou beeft not at variance, by fpeaking falſely, with YAMA, or th fubduer of all, with VAIVASWATA, or the punifher, with that great divinity, who dwells in thy breaft, go not on a pilgrimage to the river Gangà, nor to the plains of CURU, for thou haft no need of expiation.

ARTIST OF KOUROO

(I wasn't able to figure out what the quotation mark at the start was intended to signify.) As we can see, this would be an unlikely source for Henry Thoreau's parable of the "Artist of Kouroo," since it is spelled "Curu" rather than "Kuru" or "Kouroo," since there is no city and no artist, since nobody goes for a walk, since there is no stick or stock, and since there is no parable. (Although a staff is indeed mentioned at one point in this volume of [Indian](#) law, the only variable in regard to this staff is length: there must be a slightly different, but definitive, length for each of the castes of Hindu society. No carving as mentioned by Thoreau in WALDEN; OR, LIFE IN THE WOODS would have been possible, since the text mandates that all the bark be left on such a staff.)

A WEEK: The wisest conservatism is that of the Hindoos. "Immemorial custom is transcendent law," says Menu. That is, it was the custom of the gods before men used it. The fault of our New England custom is that it is memorial. What is morality but immemorial custom? Conscience is the chief of conservatives.



INDIA

INDIA

A WEEK: One of the most attractive of those ancient books that I have met with is the Laws of Menu. According to Sir William Jones, "Vyasa, the son of Parasara, has decided that the Veda, with its Angas, or the six compositions deduced from it, the revealed system of medicine, the Puranas or sacred histories, and the code of Menu, were four works of supreme authority, which ought never to be shaken by arguments merely human."

A WEEK: The last is believed by the Hindoos "to have been promulged [??] in the beginning of time, by Menu, son or grandson of Brahma," and "first of created beings"....

A WEEK: Brahma is said to have "taught his laws to Menu in a hundred thousand verses, which Menu explained to the primitive world in the very words of the book now translated." Others affirm that they have undergone successive abridgments for the convenience of mortals, "while the gods of the lower heaven and the band of celestial musicians are engaged in studying the primary code."

A WEEK: "A number of glosses or comments on Menu were composed by the Munis, or old philosophers, whose treatises, together with that before us, constitute the Dherma Sastra, in a collective sense, or Body of Law." Culluca Bhatta was one of the more modern of these.

A WEEK: "When that power awakes, then has this world its full expansion; but when he slumbers with a tranquil spirit, then the whole system fades away."

A WEEK: Nor will we disturb the antiquity of this Scripture; "From fire, from air, and from the sun," it was "milked out." One might as well investigate the chronology of light and heat. Let the sun shine.



A WEEK: Menu understood this matter best, when he said, "Those best know the divisions of days and nights who understand that the day of Brahma, which endures to the end of a thousand such ages, [infinite ages, nevertheless, according to mortal reckoning,] gives rise to virtuous exertions; and that his night endures as long as his day." Indeed, the Mussulman and Tartar dynasties are beyond all dating. Methinks I have lived under them myself. In every man's brain is the Sanscrit. The Vedas and their Angas are not so ancient as serene contemplation. Why will we be imposed on by antiquity? Is the babe young? When I behold it, it seems more venerable than the oldest man; it is more ancient than Nestor or the Sibyls, and bears the wrinkles of father Saturn himself. And do we live but in the present? How broad a line is that? I sit now on a stump whose rings number centuries of growth. If I look around I see that the soil is composed of the remains of just such stumps, ancestors to this. The earth is covered with mould. I thrust this stick many aeons deep into its surface, and with my heel make a deeper furrow than the elements have ploughed here for a thousand years. If I listen, I hear the peep of frogs which is older than the slime of Egypt, and the distant drumming of a partridge on a log, as if it were the pulse-beat of the summer air. I raise my fairest and freshest flowers in the old mould. Why, what we would fain call new is not skin deep; the earth is not yet stained by it. It is not the fertile ground which we walk on, but the leaves which flutter over our heads. The newest is but the oldest made visible to our senses. When we dig up the soil from a thousand feet below the surface, we call it new, and the plants which spring from it; and when our vision pierces deeper into space, and detects a remoter star, we call that new also. The place where we sit is called Hudson, - once it was Nottingham, - once -

We should read history as little critically as we consider the landscape, and be more interested by the atmospheric tints and various lights and shades which the intervening spaces create, than by its groundwork and composition. It is the morning now turned evening and seen in the west, - the same sun, but a new light and atmosphere. Its beauty is like the sunset; not a fresco painting on a wall, flat and bounded, but atmospheric and roving or free. In reality, history fluctuates as the face of the landscape from morning to evening. What is of moment is its hue and color. Time hides no treasures; we want not its **then**, but its **now**. We do not complain that the mountains in the horizon are blue and indistinct; they are the more like the heavens.

EGYPT

DISTANT DRUMMING

1795

➔ By this point (possibly already in the previous year), [Robert Voorhis](#), the man who would wind up his life as a [hermit](#) in [Rhode Island](#), had escaped from his [enslavement](#) in Charleston by hiding away on a ship that had a [Quaker](#) master. He made it from [Boston](#) to Charlestown MA to Lynn to Salem, where he enlisted as a common seaman aboard a ship bound for [India](#). He would be a seaman for approximately the following nine years. During this time, while in home port, he evidently would get a girl in the family way and would need to marry with her, for he would say in regard to his marriage before Justice Putnam of Danvers that he was being “strongly urged so to do by those who undoubtedly had the authority to use compulsory means had I declined.” –However, upon his return from his next voyage, to and from Canton, [China](#), for whatever reasons his bride would no longer feel affection for him.



1796

[Sir William Jones's](#) INSTITUTES OF HINDU LAW: OR, THE ORDINANCES OF MENU, ACCORDING TO THE GLOSS OF CULLUCA. COMPRISING THE [INDIAN](#) SYSTEM OF DUTIES, RELIGIOUS AND CIVIL. VERBALLY TRANSLATED FROM THE ORIGINAL SANSKRIT. WITH A PREFACE Calcutta: printed by the order of the Government London: reprinted for J. Sewell ... and J. Debrett. (This is one of the editions that [Bronson Alcott](#) would have in his library at the point of his death that [Henry Thoreau](#) definitely knew about, and therefore may have studied.)




1798

December 19: A fall of stones from the sky near Benares, [India](#).

ASTRONOMY

1800

 The British emerged as the controlling power in [India](#). The Bengal Resolution (1813) inaugurates a policy of restricting the habit of [opium](#)-eating by obtaining the “maximum revenue from the minimum consumption.” The British government declares it will countenance only to the narrowest extent a habit which it finds impossible to eradicate.

November 25, Tuesday: Krishna Pal, a 36-year-old [Indian](#) carpenter, suffered a dislocated arm, and was treated by Dr. John Thomas, the first missionary to India from the Baptist Missionary Society. Dr. Thomas, along with the Reverend Joshua Marshman, spoke with this Indian worker about religion. Soon Krishna Pal embraced the Christian faith.

The *Belisarius* under Captain Samuel Skerry, Junior sailed from Salem harbor toward the distant destination of the [Spice Islands](#).

PEPPER

December 28, Sunday: Krishna Pal, the 1st Hindu convert to Christianity, was baptized in the Ganges River by the Reverend [William Carey](#).



INDIA
BAPTISTS

(Krishna Pal would preach the Gospel for more than two decades, authoring several Christian hymns.)

1801

→ India was being governed by the British East India Company. Fundamentally secular, the Company was prepared to display a conventional respect for local gods and was antagonistic toward Christian missionaries. In this year, for instance, a deputation from the Company joined a procession to the Kalee ghaut and presented 5,000 rupees to the idol for the success which had attended British arms. Only their own vessels could trade at the ports of the subcontinent. No white men could visit their permission, nor remain longer than they were ready to allow. The needs of the missionaries were not in control, the need of the Company was in control. However, when Lord Wellesley founded the College of Fort Williams in Calcutta in order to teach the language of Bengal to young Englishmen in the civil service of the Company in India, it was discovered that one of the Baptist missionaries, the Reverend William Carey, was the best man in the East or in Great Britain to teach the language, and he was made a professor there.



The Supreme Court judges in Bengal had sponsored a 2d compilation of the Hindu legal code, this time of the material known as the *Vivadadhangarnava* or “ocean of solution to disputes.” Sir William Jones had appointed Jagannath Tarkapanchanan to compile the materials, and he himself had begun the work of translating the materials into English. After Jones’s death the translation had been completed by Henry Thomas Colebrooke, and the materials were published in this year under the title A DIGEST OF HINDOO LAWS.

→ January 1, Thursday: The Dutch East India Company was dissolved and the Netherlands East Indies became a Dutch colony.

In his Palermo observatory, Giuseppe Piazzi became the 1st person to discover an asteroid. He would name this object Ceres (Ceres had been the Roman goddess associated with Sicily).

The Act of Union of Great Britain (England + Scotland) and Ireland came into force, with the 3-cross Union Jack hoisted on the Tower of London to the firing of guns as the official flag of that United Kingdom. Hereafter, the nation would be styled The United Kingdom of Great Britain and Ireland, with the 3-cross Union Jack its symbol. George III assumed the title King of Great Britain and Ireland. The Irish Parliament was abolished — theoretically, but of course only theoretically, two islands were to form one nation. For instance, due to this union, it began to be a flaming question in British politics whether any Catholic would ever be allowed to hold any government office.

The 1st census put the population of England and Wales at 9,168,000, of Britain at nearly 11,000,000 (75% rural) — the Irish population meanwhile was at 5,000,000.

London, population 864,000.
Paris, population 547,000.



INDIA


INDIA

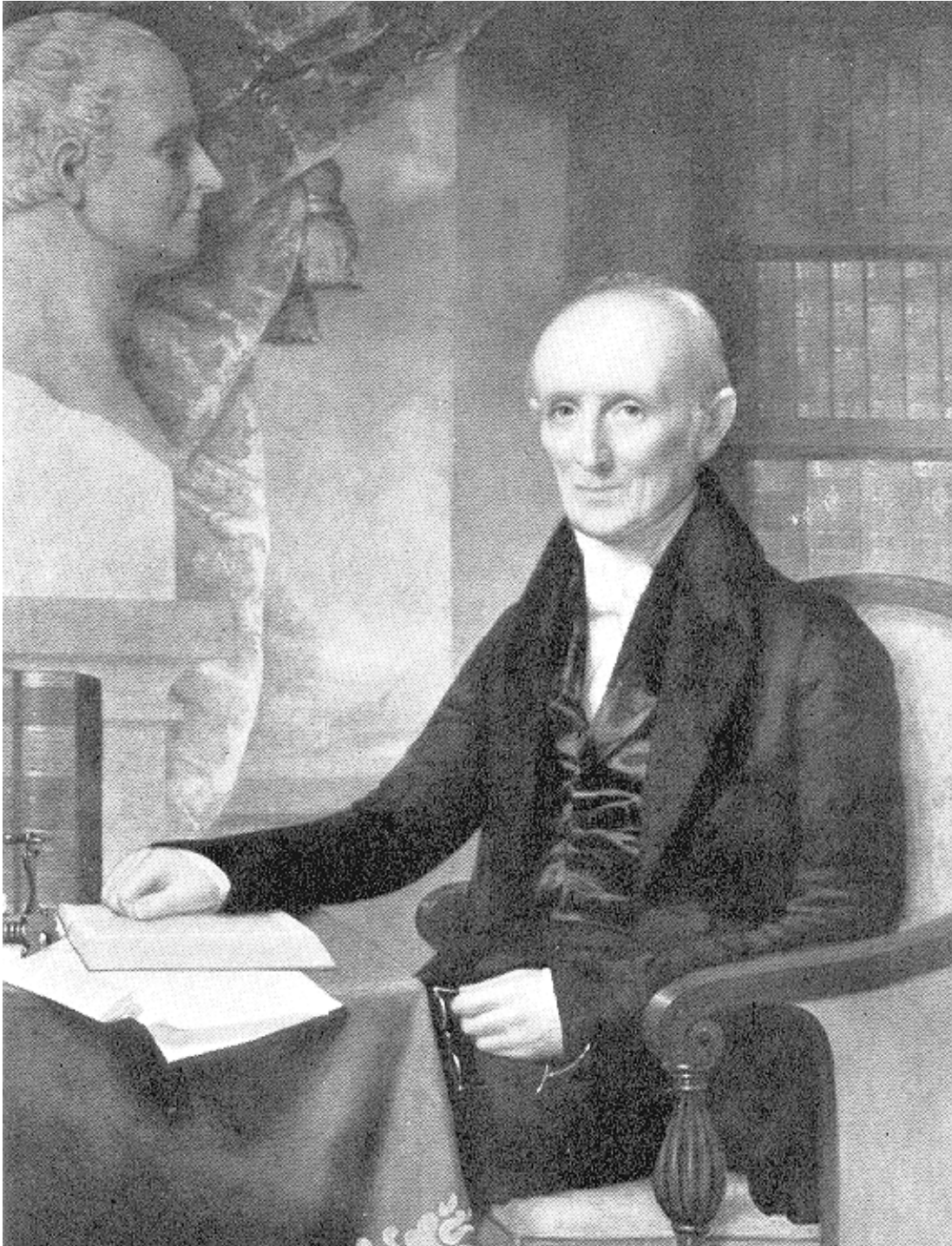
1802



In London, the West India Docks opened (don't get confused, this had to do with the islands of the Caribbean; the East [India](#) Docks would not open until 1806).

For a time, due to his abilities in the French language, [Edward Jesse](#) would serve in London as private secretary to the Right Honourable George Legge, 3rd Earl of Dartmouth KG, PC, FRS, president of the Board of Control over the British East India Company. Through the patronage of Lord Dartmouth, Colonel of the Loyal Birmingham Volunteer Infantry, Mr. [Jesse](#) served first as a Captain in the 2d Battalion of that corps, and then as one of that corps's Lieutenant-Colonels (this formation was being shaped up as fitting uniforms became available and would be disbanded after several grand parades and demonstrations at arms, as soon as the English terror of an invasion from revolutionary France was past).

 On this side of the pond, Nathaniel Bowditch was elected secretary of the East [India](#) Marine Society.



December 31, Friday: [Richard Henry Horne](#) was born in Edmonton, a northern suburb of London, as the eldest son of James Horne, a quartermaster in the 61st Regiment of Foot (South Gloucestershire).



Intended for a military career like that of his father, he would be educated at a school in Edmonton, but then in a student rebellion at the Royal Military Academy at Woolwich would be found to have, sin of sins, caricatured the headmaster. He was asked to leave, and entered the Sandhurst military college but would receive no commission. Upon graduation he would fail to obtain a position with the East India Company.

By the Treaty of Bassein, the Peshwa of Poona ceded his independence and that of the Maratha Confederacy to the [British East India Company](#).

1803

From this year into 1805 the 2d Maratha War would be disrupting central [India](#).


July 1, Friday: [Robert Spence Hardy](#) was born at Preston in Horsforth, Yorkshire, to John Hardy and Ann Spence Hardy (who had gotten married in York on August 18, 1802). He would become a Wesleyan Methodist reverend, would produce three children with Mary Anne Turton (1809-1846), and would make three-count-'em-three journeys as a missionary to [Buddhist](#) (which is to say, pagan, heathen, idolatrous, materialistic, atheistic, etc.) [Ceylon](#).

August 3, Wednesday: British forces began an offensive against the Sindhia of Gwalior in [India](#).

September 23, Friday: Bishop John Carroll came up to [Boston](#) from [Baltimore, Maryland](#) to dedicate the new Cathedral of the Holy Cross erected on Franklin Street, the design of which had been donated by Bulfinch. At the time about a thousand (order of magnitude) [Catholics](#) were living in the Boston area. Approximately a 5th of the money for this edifice had been donated by New England Protestants such as John Adams, John Quincy Adams, John Lowell, Harrison Gray Otis, Joseph Coolidge, David Sears, and Theodore Lyman. This cathedral would be for many years the only [Catholic](#) church in the region.

British and [Indian](#) troops defeated forces of Sindhia Maratha at Assaye.

British forces took Surinam.


 April 16, Monday: Hostilities begin between Jeshwant Rao Holkar of Indore and the East [India](#) Company.

Friend [Stephen Wanton Gould](#) wrote in his journal:


2nd day Morn 16th of 4th M 1804/ Yesterday attended Meetings, the forepart of the Morning was pretty good, but in the Afternoon, it seemed as if I could get hold of nothing that was lively — it seemed to be the most barren meeting I have been in for sometime— In the evening I went to Job Shermans & spent the time very agreeably in company with himself & wife Mary Sherman, David Rodman & Isaac Austin —


[My Mind has, scratched out] been this afternoon affected under several things relative to outward circumstances my desires are tho' in much poverty I write "to do good to those who despitefully use" me, & not to proceed in any thing without mature deliberation & then not to proceed without possessing the spirit of this most excellent injunction laid down by our Blessed Redeemer ——Oh may my life portray the sincerely devoted Christian


RELIGIOUS SOCIETY OF FRIENDS


 July 6, Friday: A rear guard force of 2,500 British and [Indian](#) troops was wiped out by the forces of Holkar of Indore near the Chambal River.

António de Araújo de Azevedo, conde da Barca replaced Diogo José de Noronha, conde de Vila Verde as Secretary of State (prime minister) of Portugal.

 July 10, Tuesday: Forces of Holkar of [Indore](#) attacked the main body of British troops at the Mukandwara Pass (in present Rajasthan). The British repulsed repeated cavalry charges. With the monsoon beginning today, the British fell back to Kota.

 July 15, Sunday: British troops continued to retreat, abandoning Kota, in the face of Holkar of [Indore](#).


 July 24, Tuesday: Holkar of [Indore](#) attacked retreating British and [Indian](#) forces trying to cross water in their retreat from Kota. An all-day battle ensued.

 July 27, Friday: Retreating British and [Indian](#) troops reached the relative safety of Rampura where they are reinforced.




INDIA

INDIA

 August 20, Monday: Sergeant Charles Floyd suffered what was probably a burst appendix, and became the Meriwether Lewis and William Clark expedition's initial casualty. They would name the hill on which they buried him "Floyd's Bluff" above "Floyd's River" (this is near what has now become Sioux City, Iowa).

Leaving a garrison at Rampura, the main British force continues to retreat northeast towards Agra, [India](#).


 August 24, Friday: At the Banas River, the forces of Holkar of Indore attacked retreating British and [Indians](#) and killed most of the Sepoy troops with the British.


Jean-Baptiste Biot and Joseph-Louis Gay-Lussac made the initial scientific ascent in a balloon, rising above Paris higher than any of the Alps and measuring the composition of the air and the state of the earth's magnetic field.

In the wild west, Meriwether Lewis and William Clark were playing tourist:

Some rain last night, a Continuation this morning, we Setout at the useal time and proceeded on the Course of last night, to the Commencement of a blue Clay Bluff of 180 or 190 feet high on the LS. Those Bluffs appear to have been latterly on fire, and at this time is too hot for a man to bear his hand in the earth at any Debth, Great appearance of Coal, an emence quantity of Cobalt or a Cristolised Substance which answers it description is on the face of the Bluff. Great quantities of a kind of berry resembling a current except double the Size and Grows on a bush like a Privey, and the Size of a Damsen delisiously flavoured and makes delitefull tarts, this froot is now ripe, I took my servent and a French boy and Walked on Shore, Killed Two Buck Elks and a fawn, and intersepted the Boat, and had al the Meat butchered and in by sun Set at which time it began to rain and rained hard, Cap Lewis & My self walk out & got verry wet, a Cloudy rainey night. In my absence the Boat Passed a Small River Called by the Indians White Stone River. This river is about 30 yards wide and runs thro: a lain or Prarie in its whole Course. In a notherley derection from the Mouth of this Creek in an emence Plain a high hill is situated, and appears of a Conic form, and by the different nations of Indians in this quarter is Supose to be the residence of Deavels. That they are in human form with remarkable large heads, and about 18 inches high, that they are very watchfull and are arm'd with Sharp arrows with which they can Kill at a great distance; they are Said to kill all persons who are So hardy as to attempt to approach the hill; they State that tradition informs them that many Indians have Suffered by those little people, and among others three Mahar Men fell a sacrefise to thr murceless fury not may Years Sence. So Much do the Maha, Soues, Ottoes and other neighbouring nations believe this fable, that no Consideration is Suffecient to induce them to approach the hill.

 August 25, Saturday: Exhausted and famished British and [Indian](#) troops reached Kushalgarh and found supplies.

 August 28, Tuesday: Under constant bombardment by the artillery of Holkar of Indore, retreating British and [Indian](#) troops broke ranks as they fled toward the safety of Agra.

 August 30, Thursday: After a 2-month retreat from the forces of Holkar of Indore, the remaining few hundred of the 10,000 British and [Indian](#) troops reached safety in Agra.

The Meriwether Lewis and William Clark expedition held a friendly council with the Yankton Sioux. A Yankton oral tradition has it that a baby was born and Captain Lewis proceeded to wrap him in the US stars and stripes and declare him to be “an American.”

Friend [Stephen Wanton Gould](#) wrote in his journal:

5 day 30 of 8 M 1804 / M Meeting at [Portsmouth](#) & I not there. The whole of yesterday I was hesitating about going, & rather thought I might get there by some means or another. And this morning rose with a similar prospect & entertained it till about nine O'clock when a circumstance took place which render'd it very unfit for me to go – The case was, the Devil that old deceiver & destroyer of all true happiness took the advantage at an unadvised moment (when it would have been better for me to have labor'd for the assistance of the holy spirit) & over came me by Anger, for which I expect to suffer very deeply, & very necessary it is, that I should –


RELIGIOUS SOCIETY OF FRIENDS

 November 13, Tuesday: British and [Indian](#) troops defeated Holkar of Indore at Deeg.

Friend [Stephen Wanton Gould](#) wrote in his journal:

3 day 13 of 11 M 1804 / Alas for me! I have been & still am, so poor as hardly to be able to write, how I spent my time on first day last the 11th instant. All I can say is that I attended meeting's which were silent. I trust a degree of favor attended, & am sure that I endeavor'd to turn my mind inward to the Life, but Satan was permitted to buffet me in a large degree. In the Afternoon, after Meeting I walked down to Jon Dennis's took tea, & spent part of the evening, in the corse of which we drew into a solemn Silence, & Dear Hannah was concern'd to supplicate the Almighty for preservation, & streangth to be enabled to perform our days work with acceptance, become faithful Burden bearers, & render the praise, Glory & Honor to him who it belongeth. The evening ended to my solid satisfaction, being comforted with more life than at any time before in the corse of the Day.

RELIGIOUS SOCIETY OF FRIENDS

 November 17, Saturday: After 4 days of fighting on the Ganges River southeast of Delhi, British and [Indian](#) forces defeated the forces of Holkar of Indore at Farrukhabad.



INDIA

INDIA

1805

→ [Boston](#) predictably decided to fill its Mill Pond with dirt due to the fact that, predictably, they had made it into a filthy nuisance.

[India Wharf](#) was constructed at the foot of Fort Hill, 80 feet out into the Boston Harbor, 22 feet wide with 39 4-story storehouses.

→ During this year Arthur Wellesley (later to be renowned as the iron [1st Duke of Wellington](#) and as the man who had the balls to humble [Napoléon Bonaparte](#)) resigned in [India](#).

→ July: The magazine put out by Reverend William Emerson's The Anthology Club in Boston printed Act I of the Sanskrit play "Sakuntala, or the Fatal Ring" by Calidasa in the translation from its [Indian](#) source by [Sir William Jones](#). (At some point during this year, the Reverend William Emerson ceased to be the editor of the magazine.)

→ November 23, Saturday: A treaty of peace was concluded between Sindhia and the [East India Company](#).

1806

→ In London, the East [India](#) Docks opened.

November 18, Tuesday: Mo'in ad-Din Abu'n Nasr Mohammad Akbar Padshah Saheb Quiran-e Sani replaced Jalal ad-Din Abu'l Mozaffar Mohammad Shah Alam II Padshah as Emperor of [India](#).

1808

→ After studying medicine at St Thomas's Hospital, [Horace Hayman Wilson](#) went out to [India](#) as assistant-surgeon on the Bengal establishment of the British East India Company. His knowledge of metallurgy would cause the Company to assign him to the mint at Calcutta, and for a time there he would be associated with John Leyden.

→ [Charles Wilkins](#)'s Sanskrit grammar, RADICALS OF *SANSKRITA* LANGUAGE.



1809

→ The Reverend Joshua J. Marshman's [THE WORKS OF CONFUCIUS](#); CONTAINING THE ORIGINAL TEXT, WITH A TRANSLATION. VOL. 1ST. TO WHICH IS PREFIXED A DISSERTATION ON THE [CHINESE](#) LANGUAGE AND CHARACTERS. BY J. MARSHMAN was published by the Mission Press of Serampore, [India](#).²⁷



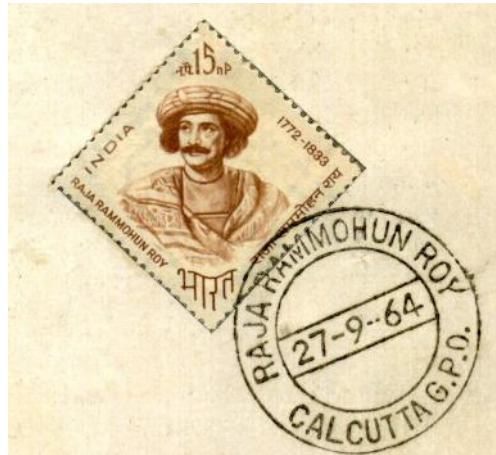
JOSHUA J. MARSHMAN

LIGHT FROM CHINA

27. According to Lyman V. Cady, this is one of the works which would be utilized by [Henry Thoreau](#) as a source for Confucian inserts in [WALDEN](#). This book would also be consulted repeatedly by [Waldo Emerson](#).

THOREAU AND CHINA

➔ John Digby, Collector at Rangpur for the Bengal Civil Service, appointed Rammohan Roy *diwan*, or chief [Indian](#) officer, of the Revenue Department. (This was as high in the British Colonial administration as a native would be permitted to rise. At some points in the following period, for sure in the years 1812 and 1815, he would assist in the resolution of border disputes between the kingdoms of Bhutan and Cooch-Bihar.)



1810

➔ In London, the East [India](#) Dock Road and West [India](#) Dock Road opened (trade with India was becoming a real big deal).

During this year and the following one [William Jackson Hooker](#) was making extensive preparations, and sacrifices which would prove financially serious, to be ready to accompany General Sir Robert Brownrigg, 1st Baronet GCB to the [Ceylon](#) crown colony of England — but then due to political upheaval this project became impossible.

A volume we will find being bequeathed by [Henry Thoreau](#) to [Waldo Emerson](#) in 1862 was in this year being printed by A.H. Hubbard at the Hindoostanee Press in Calcutta, TWO TREATISES ON THE HINDU LAW OF INHERITANCE [Comprising the Translation of the *Dáyabhága* of *Jimūtavāhana* and that of the section of the *Mítáksharáj* by *Vijñāneśvara* on Inheritance]. TRANSLATED BY [H.T. COLEBROOKE](#), ESQUIRE.

HINDU INHERITANCE


1811


➔ Recognizing [Horace Hayman Wilson](#)'s strong interest in the ancient language and literature of [India](#), [Henry Thomas Colebrooke](#) recommended that he be appointed secretary to the Asiatic Society of Bengal.



INDIA

INDIA

 Normally, the British East [India](#) Company was able to maintain a monopoly over the sale of [opium](#) to [China](#). However, in this year an American brig, the *Sylph* out of Philadelphia, was able to get a cargo of opium from Smyrna to [Macau](#). By 1817 Americans would be in control of 10% of this international drug traffic, but the 10% which America would control would be the low-rent 10% as the Chinese considered this Turkish opium to be inferior both in flavor and in potency.

 July 18, Thursday: William Makepeace Thackeray was born in Calcutta, [India](#), as the only son of Richmond Thackeray, a Collector in the East Indian Company's service. After the death of his father he would be sent home and educated at Charterhouse School in Godalming, Surrey and then at Trinity College, Cambridge (he



would abandon his studies without taking a degree, having lost some of his inheritance through gambling).



TRINITY COLLEGE

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 18 of 7 Mo// I again may thankfully acknowledge that I feel much better, but my head is not yet entirely released, after trying the effect of another dose or two of physic, & find the



INDIA

INDIA

cause not removed, I think to try a second bleeding. I slept well last night.-

Our meeting was well attended on the womens side of the house, the mens was rather small. The first meeting silent but to me favor'd in a good degree the mind feeling especially in the forepart of the precious arisings of life, in the last (Preparative) nothing particular engaged the meetings attention but the Answers to the Quarries & the appointment of D R as Clerk --Brother J Rodman & Wife spent the Afternoon with us, & brought little Thomas.-

RELIGIOUS SOCIETY OF FRIENDS

1812

→ Henry Pickering had asked his friend Captain Heard to bring “a Sanskrit classic” back from [India](#).



According to a letter from [Waldo Emerson](#) to Elizabeth Sherman Hoar, it appears that what the captain brought back home to Boston when he returned from Calcutta in his tall ship in this year was [Charles Wilkins](#)’s translation of THE *BHAGVAT-GEETA* OR DIALOGUES OF *KREESHNA* AND *ARJOON* (London: Nourse, 1785),



INDIA

INDIA

which was the first Sanskrit work to be rendered into any European language.²⁸

In 1812, when Captain Heard was to sail for Calcutta, his friend Henry Pickering made a special request to fetch him a Sanskrit classic. Pickering is said to have received a copy of Wilkins' translation of the *BHAGVAD GITA*. Again, the April issue of *The Christian Register*, a Boston Journal, testifies that a set of the copies of the Calcutta periodical, *Hur Karu*, was transported to America by a sailor. This periodical is said to have been received with great enthusiasm by those whose fascination for Indian literature was growing.

Dhawan, R.K. HENRY DAVID THOREAU: A STUDY IN INDIAN INFLUENCE.
New Delhi, India: Classical Publishing Company, 1985, page 11

BHAGVAT-GEETA

This indeed is the translation which both [Waldo Emerson](#) and [Henry Thoreau](#) would access, Thoreau only after he had left the Emerson home in 1844.

... read the Bhagvat-Geeta, an episode in the Mahabharat, said to have been written by Kreesna Dwypayen Veias, ... more than four thousand years ago, ... translated by Charles Wilkins. It deserves to be read with reverence even by Yankees, as a part of the sacred writings of a devout people; and the intelligent Hebrew will rejoice to find in it a moral grandeur and sublimity akin to those in his own Scriptures.



28. The *BHAGAVAD-GITA* or "The Song of the Adorable Possessed of all Excellences" forms part of Book VI of the *MAHABHARATA* or "Great Epic of the *Bharata* Dynasty" and consists largely of a dialog between the prince *Arjuna* and his friendly chariot-driver *Krishna* who happens also to be an incarnation of the deity *Vishnu*, on the field of battle. The 700 stanzas of this poem date to the 1st or 2nd centuries of our common era. It is said to have been written by someone named Vyasa, but there is no information as to who this Vyasa was or when he lived.



INDIA

INDIA

A WEEK: The New Testament is remarkable for its pure morality; the best of the Hindu Scripture, for its pure intellectuality. The reader is nowhere raised into and sustained in a higher, purer, or **rarer** region of thought than in the Bhagvat-Geeta. Warren Hastings, in his sensible letter recommending the translation of this book to the Chairman of the East India Company, declares the original to be "of a sublimity of conception, reasoning, and diction almost unequalled," and that the writings of the Indian philosophers "will survive when the British dominion in India shall have long ceased to exist, and when the sources which it once yielded of wealth and power are lost to remembrance." It is unquestionably one of the noblest and most sacred scriptures which have come down to us. Books are to be distinguished by the grandeur of their topics, even more than by the manner in which they are treated. The Oriental philosophy approaches, easily, loftier themes than the modern aspires to; and no wonder if it sometimes prattle about them. **It** only assigns their due rank respectively to Action and Contemplation, or rather does full justice to the latter. Western philosophers have not conceived of the significance of Contemplation in their sense. Speaking of the spiritual discipline to which the Brahmans subjected themselves, and the wonderful power of abstraction to which they attained, instances of which had come under his notice, Hastings says: -

"To those who have never been accustomed to the separation of the mind from the notices of the senses, it may not be easy to conceive by what means such a power is to be attained; since even the most studious men of our hemisphere will find it difficult so to restrain their attention, but that it will wander to some object of present sense or recollection; and even the buzzing of a fly will sometimes have the power to disturb it. But if we are told that there have been men who were successively, for ages past, in the daily habit of abstracted contemplation, begun in the earliest period of youth, and continued in many to the maturity of age, each adding some portion of knowledge to the store accumulated by his predecessors; it is not assuming too much to conclude, that as the mind ever gathers strength, like the body, by exercise, so in such an exercise it may in each have acquired the faculty to which they aspired, and [page 112] that their collective studies may have led them to the discovery of new tracks and combinations of sentiment, totally different from the doctrines with which the learned of other nations are acquainted; doctrines which, however speculative and subtle, still as they possess the advantage of being derived from a source so free from every adventitious mixture, may be equally founded in truth with the most simple of our own."



WARREN HASTINGS

A WEEK: Scholars are wont to sell their birthright for a mess of learning. But is it necessary to know what the speculator prints, or the thoughtless study, or the idle read, the literature of the Russians and the Chinese, or even French philosophy and much of German criticism. Read the best books first, or you may not have a chance to read them at all. "There are the worshippers with offerings, and the worshippers with mortifications; and again the worshippers with enthusiastic devotion; so there are those the wisdom of whose reading is their worship, men of subdued passions and severe manners; – This world is not for him who doth not worship; and where, O Arjoon, is there another?" Certainly, we do not need to be soothed and entertained always like children. He who resorts to the easy novel, because he is languid, does no better than if he took a nap. The front aspect of great thoughts can only be enjoyed by those who stand on the side whence they arrive. Books, not which afford us a cowering enjoyment, but in which each thought is of unusual daring; such as an idle man cannot read, and a timid one would not be entertained by, which even make us dangerous to existing institutions, – such call I good books.

A WEEK: "Perform the settled functions," says Kreesna in the Bhagvat-Geeta; "action is preferable to inaction. The journey of thy mortal frame may not succeed from inaction."

A WEEK: "A man's own calling with all its faults, ought not to be forsaken. Every undertaking is involved in its faults as the fire in its smoke."

A WEEK: "The man who is acquainted with the whole, should not drive those from their works who are slow of comprehension, and less experienced than himself."



INDIA

INDIA

A WEEK: "Wherefore, O Arjoon, resolve to fight," is the advice of the God to the irresolute soldier who fears to slay his best friends. It is a sublime conservatism; as wide as the world, and as unwearied as time; preserving the universe with Asiatic anxiety, in that state in which it appeared to their minds. These philosophers dwell on the inevitability and unchangeableness of laws, on the power of temperament and constitution, the three **goon** or qualities, and the circumstances of birth and affinity. The end is an immense consolation; eternal absorption in Brahma. Their speculations never venture beyond their own table-lands, though they are high and vast as they. Buoyancy, freedom, flexibility, variety, possibility, which also are qualities of the Unnamed, they deal not with. The undeserved reward is to be earned by an everlasting moral drudgery; the incalculable promise of the morrow is, as it were, weighed. And who will say that their conservatism has not been effectual? "Assuredly," says a French translator, speaking of the antiquity and durability of the Chinese and Indian nations, and of the wisdom of their legislators, "there are there some vestiges of the eternal laws which govern the world."

A WEEK: "The forsaking of works" was taught by Kreeshna to the most ancient of men, and handed down from age to age, "until at length, in the course of time, the mighty art was lost."

A WEEK: "In wisdom is to be found every work without exception," says Kreeshna.

A WEEK: "Although thou wert the greatest of all offenders, thou shalt be able to cross the gulf of sin with the bark of wisdom."

A WEEK: "There is not anything in this world to be compared with wisdom for purity."

A WEEK: "The action stands at a distance inferior to the application of wisdom."



INDIA

INDIA

A WEEK: The wisdom of a Moonee "is confirmed, when, like the tortoise, he can draw in all his members, and restrain them from their wonted purposes."

A WEEK: "Children only, and not the learned, speak of the speculative and the practical doctrines as two. They are but one. For both obtain the selfsame end, and the place which is gained by the followers of the one is gained by the followers of the other."

A WEEK: "The man enjoyeth not freedom from action, from the non-commencement of that which he hath to do; nor doth he obtain happiness from a total inactivity. No one ever resteth a moment inactive. Every man is involuntarily urged to act by those principles which are inherent in his nature. The man who restraineth his active faculties, and sitteth down with his mind attentive to the objects of his senses, is called one of an astrayed soul, and the practiser of deceit. So the man is praised, who, having subdued all his passions, performeth with his active faculties all the functions of life, unconcerned about the event."

A WEEK: "Let the motive be in the deed and not in the event. Be not one whose motive for action is the hope of reward. Let not thy life be spent in inaction."

A WEEK: "For the man who doeth that which he hath to do, without affection, obtaineth the Supreme."



INDIA

INDIA

A WEEK: "He who may behold, as it were inaction in action, and action in inaction, is wise amongst mankind. He is a perfect performer of all duty."

"Wise men call him a *Pandeel*, whose every undertaking is free from the idea of desire, and whose actions are consumed by the fire of wisdoms abandoneth the desire of a reward of his actions; he is always contented and independent; and although he may be engaged in a work, he, as it were, doeth nothing."

A WEEK: "He is both a Yogee and a Sannyasee who performeth that which he hath to do independent of the fruit thereof; not he who liveth without the sacrificial fire and without action."

A WEEK: "He who enjoyeth but the Amreeta which is left of his offerings, obtaineth the eternal spirit of Brahm, the Supreme."

A WEEK: "I am the same to all mankind," says Kreeshna; "there is not one who is worthy of my love or hatred."

A WEEK: This teaching is not practical in the sense in which the New Testament is. It is not always sound sense in practice. The Brahman never proposes courageously to assault evil, but patiently to starve it out. His active faculties are paralyzed by the idea of cast, of impassable limits, of destiny and the tyranny of time. Kreeshna's argument, it must be allowed, is defective. No sufficient reason is given why Arjoon should fight. Arjoon may be convinced, but the reader is not, for his judgment is **not** "formed upon the speculative doctrines of the *Sankhya Sastra*."

A WEEK: "Seek an asylum in wisdom alone"; but what is wisdom to a Western mind? The duty of which he speaks is an arbitrary one. When was it established? The Brahman's virtue consists in doing, not right, but arbitrary things.



INDIA

INDIA

A WEEK: What is that which a man "hath to do"?

A WEEK: What is "action"?

A WEEK: What are the "settled functions"?

A WEEK: What is "a man's own religion," which is so much better than another's?

A WEEK: What is "a man's own particular calling"?
What are the duties which are appointed by one's birth?

A WEEK: It is a defence of the institution of casts, of what is called the "natural duty" of the Kshetree, or soldier, "to attach himself to the discipline," "not to flee from the field," and the like. But they who are unconcerned about the consequences of their actions are not therefore unconcerned about their actions.



INDIA

INDIA

A WEEK: Behold the difference between the Oriental and the Occidental. The former has nothing to do in this world; the latter is full of activity. The one looks in the sun till his eyes are put out; the other follows him prone in his westward course. There is such a thing as caste, even in the West; but it is comparatively faint; it is conservatism here. It says, forsake not your calling, outrage no institution, use no violence, rend no bonds; the State is thy parent. Its virtue or manhood is wholly filial. There is a struggle between the Oriental and Occidental in every nation; some who would be forever contemplating the sun, and some who are hastening toward the sunset. The former class cays to the latter, When you have reached the sunset, you will be no nearer to the sun. To which the latter replies, But we so prolong the day. The former "walketh but in that night, when all things go to rest the night of **time**. The contemplative Moonee sleepeth but in the day of **time**, when all things wake."

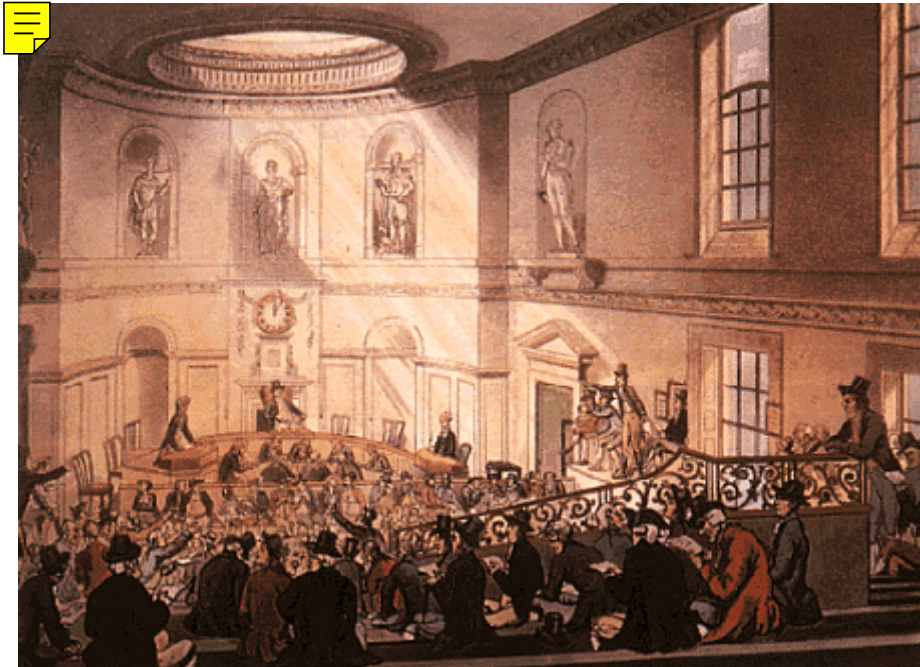
A WEEK: To conclude these extracts, I can say, in the words of Sanjay, "As, O mighty Prince! I recollect again and again this holy and wonderful dialogue of Kreeshna and Arjoon, I continue more and more to rejoice; and as I recall to my memory the more than miraculous form of Haree, my astonishment is great, and I marvel and rejoice again and again! Wherever Kreeshna the God of devotion may be, wherever Arjoon the mighty bowman may be, there too, without doubt, are fortune, riches, victory, and good conduct. This is my firm belief."

1813



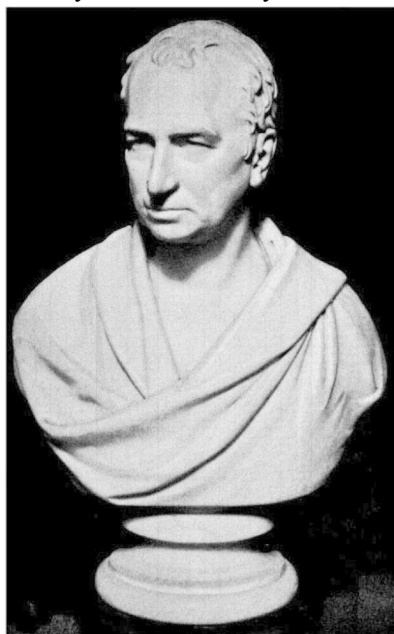
Horace Hayman Wilson prepared an English rhymed version of the Sanskrit text of a lyrical poem by Kalidasa, THE *MÉGHA DÚTA*, OR, CLOUD MESSENGER: A POEM, IN THE SANSKRIT LANGUAGE BY KALIDASA, WITH TRANSL. IN ENGLISH VERSE (Calcutta, 1814).

→ The Indian trade monopoly of the East [India](#) Company was abolished.



1814

→ [Henry Thomas Colebrooke](#) had for nine years been President of the Asiatic Society of Bengal. He returned from [India](#) to England to found the Royal Asiatic Society of Great Britain.



➡ Lord [Warren Hastings](#), Governor-General of [India](#), declared war on the Gurkhas of Nepal.

➡ In Boston, [The Christian Disciple and the Theological Review](#), a magazine published from 1813 to 1823, printed [Sir William Jones](#)'s "On the Gods of Greece, Italy and [India](#)."

1815

➡ The [North American Review](#) was started in [Boston](#) under the editorship of William Tudor and would print his "Theology of the Hindoos as Taught by Ram Mohan Roy" as well as Theophilus Parson's "Manners and Customs of [India](#)." In 1817 it would pass into the control of a club of Boston gentlemen, who would make [Jared Sparks](#) chief editor, then Edward Tyrrell Channing, then in 1819 [Edward Everett](#) would assume the post.

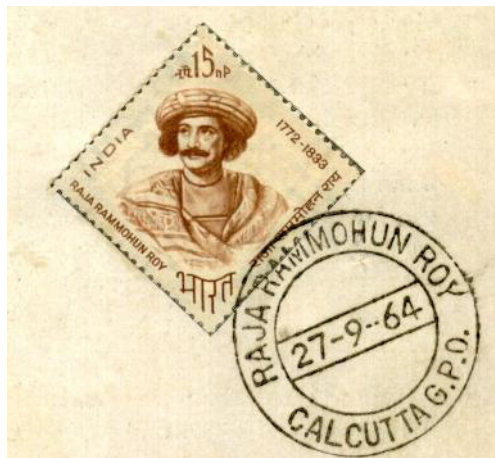
NORTH AMERICAN REVIEW
MASTER INDEX

➡ In Boston, [The Christian Disciple and the Theological Review](#), a magazine published from 1813 to 1823, printed an article on "Human Sacrifices Offered to the Ganges."

INDIA

➡ During this year, in [India](#), there would be extremely heavy rains causing disastrous floods and followed by harvest failures.

➡ In India, [Rammohan Roy](#) moved to Calcutta and established the *Atmiya Sabha* or “Friendly Association,” devoted to the *VEDANTA* and the *UPANISHADS* as a doctrine of monotheism. This association held weekly meetings at his residence. One of the practices of the Indian members of this association was to decline to take oaths, such as to swear in court by the waters of the Holy Ganges, but instead to give simple affirmations, and they alleged they were doing this “as practiced in England by the society of [Quakers](#).”²⁹ During this period he was publishing and distributing at his own expense, in Bengali, the *VEDANTA GRANTHA*. This *Atmiya Sabha* Friendly Association, however, would encounter so much resistance that it would have to be disbanded. He wrote his condensation of the *ISHOPANISHAD* which presumably made its way to [Concord](#) via [Mary Moody Emerson](#), and into [Waldo Emerson](#)’s library (because she had recommended the book to him while he was at [Harvard College](#)). During the period 1815 to 1830, contemporary historians allow, he in effect created what would be the blueprint for the Indian national movement.



➡ March 2, Thursday: The Dominion of Kandyan Provinces ([Ceylon](#)) was vested in the Sovereign of the British Empire.

The Emperor [Napoléon I](#) reached Castellane.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 2nd of 3rd M 1815 / Our friend D Buffum was concerned in a lively & very sweet testimony "He that knoweth his Masters will &c" Ruth Weaver appeared in a few words - Meeting well attended considering the very bad travelling - to me it was a season of favor. -

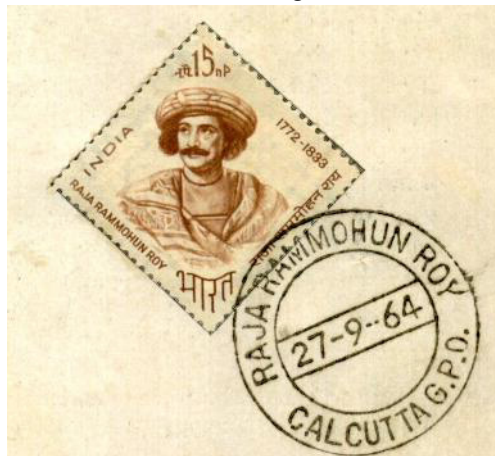
RELIGIOUS SOCIETY OF FRIENDS

29. Quotation from the [Asiatic Journal](#) of August 1819.

1816

➡ During this year and the following one, [Richard Harlan](#) served aboard an East India vessel to [Calcutta](#), as surgeon.

Rammohan Roy published a condensation of the religious material with which he was working, for Hindustani speakers as *VEDANTA SAR* and for English speakers as AN ABRIDGEMENT OF THE *VEDANT*. He also prepared translations of the *KENA UPANISHAD* and the *ISHA UPANISHAD* into Bengali and English, and a condensation of the *ISHOPANISHAD* portion of the *YAJURVEDA* containing an introduction to Hindu metaphysics.



1817

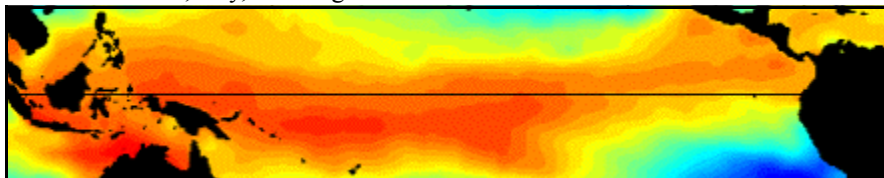
➡ From this year into 1819, the last Maratha War. Maratha would be defeated, and then the British would rule all [India](#) except for the Punjab, and Sind, and Kashmir.

Largest Scale Global Weather Oscillations around 1817

	Southern Oscillation	South Pacific current reversal
1814	strong	warm El Niño strong
1815	absent	cold La Niña
1816	absent	cold La Niña
1817	moderate +	warm El Niño moderate +
1818	absent	cold La Niña
1819	moderate +	warm El Niño moderate +
1820	absent	cold La Niña
1821	moderate	warm El Niño moderate
1822	absent	cold La Niña
1823	absent	cold La Niña

The southern ocean / atmosphere “seesaw” links to periodic Indonesian east monsoon droughts, Australian droughts, deficient Indian summer monsoons, and deficient Ethiopian monsoon rainfall causing weak annual Nile floods. This data is presented from Tables 6.2-6.3 of Quinn, William H. “A study of Southern Oscillation-related climatic activity for AD 622-1900 incorporating Nile River flood data,” pages 119-49 in Diaz, Henry F. and Vera Markgraf, eds. EL NIÑO: HISTORICAL AND PALEOCLIMATIC ASPECTS OF THE SOUTHERN OSCILLATION. Cambridge: Cambridge UP, 1992.

The weather in [India](#) this year would be even worse than the extremely heavy rains and flooding of the year 1815, and the food situation there worsened radically. In the Western world, the food crisis in [Ireland](#) also worsened radically during this year. The “meal months” during which the old stores of [potatoes](#) had become exhausted while the new crop was not yet ready to be dug from the ground on that island would be extended far beyond the usual June, July, and August.³⁰



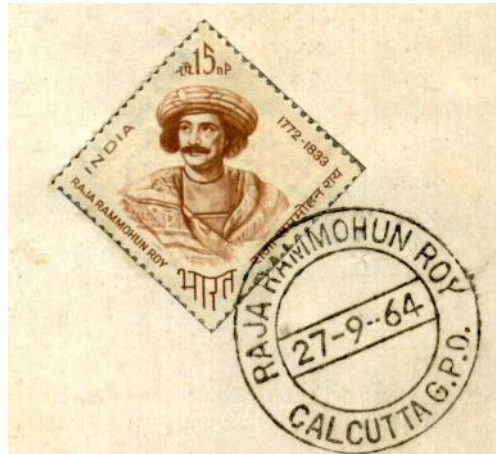
FAMINE

There would be a population migration during the traveling season of this year, but this migration, known as “[Ohio](#) fever,” was due rather to the failed crops of the previous growing season during the cold summer of 1816, rather than to the weather during this summer of 1817.

30. [Potatoes](#) are generally not fully mature in Ireland until October.

➡ June: Rammohan Roy was occupied in translating the *MANDUKYA UPANISHAD* and the *KATHA UPANISHAD* into Bengali and in the establishment of a Hindu College when he was sued, by members of his family at the instigation of his mother Tarini Devi, who had become outraged at his intransigent opposition to their worship of Hindu idols, for control of their family estates.

INDIA



➡ November 15, Saturday: At the Dresden Hoftheater, Hold ist der Cyanendranz, a song for solo voices and chorus by Carl Maria von Weber, was performed for the initial time, as part of Der Weinberg an der Elbe, a play by Kind.

A form of [cholera](#) arose in Jessore, in Bengal, [India](#), in which death came four to five hours subsequent to the 1st onset of symptoms of illness. From the diary of Lord Moira, Marquis of Hastings, who was at the time leading one of the armies of native recruits of the East India Company: “500 have died since sunset yesterday.”



1818

In India in this year, Rammohan Roy was writing his first tract in opposition to the practice of suttee (depicted below is a British engraving dating to 1846, entitled "A Suttee: Preparation for the Immolation of a Hindoo Widow"):



A SUTTEE.

PREPARING FOR THE IMMOLATION OF A HINDOO WIDOW.

HUTCHINGS & CO. LONDON 1846



An invention important to the development of the cloth industry occurred during this year. William Eaton developed a self-acting frame. Because this development would have an impact on the demand for bales of [cotton](#) as a raw material for cloth, it would have an impact on the demand for field labor to grow this cotton, and therefore would have consequences in terms of human [slavery](#) — and in terms of the [international slave trade](#).

At one point during the year, [cotton](#) was reaching 31¹/₂ cents per pound on the world market. With cotton being that highly valued, the value of the labor of slaves, and the value of farmland, was also high. With one's slaves and one's farmland being of high value, one would take care to take care of them, and to work them as hard as they could possibly be worked. The important thing was, to create cotton and get it to market, and sell it for enough money to have collateral to purchase more slaves and more land, on margin, at high prices.

But in Liverpool, the cotton importers for the mills of England were becoming alarmed. A manufacturer who had only one source of raw materials was at the mercy of that source. The importers began to diversify by switching some of their orders from America to East [India](#). Toward the end of the year, the price of American cotton on the Liverpool dock was wavering. In December the news of this would reach America, and in one day the price of the cotton in transit would decline by 19%. By the end of the year cotton would be selling in New Orleans for 14³/₁₀ cents a pound. With cotton that low, the value of the labor of slaves, and the value of farmland, would be similarly lowered. With one's slaves and one's farmland being of low value, and with high interest to pay on large short-term loans taken out in order to purchase them, one would take care to work them as hard as they could possibly be worked, and it would not make a whole lot of difference if the slaves were worked right into the ground, or if the ground itself were worked down to sterile barrenness. The important thing was, to create cotton and get it to market and get whatever one could get for it, in order to meet the payments and not lose the plantation and thus lose the prestigious status of being white planters.

W.E. Burghardt Du Bois: The history of slavery and the slave-trade after 1820 must be read in the light of the industrial revolution through which the civilized world passed in the first half of the nineteenth century. Between the years 1775 and 1825 occurred economic events and changes of the highest importance and widest influence. Though all branches of industry felt the impulse of this new industrial life, yet, "if we consider single industries, cotton manufacture has, during the nineteenth century, made the most magnificent and gigantic advances."³¹ This fact is easily explained by the remarkable series of inventions that revolutionized this industry between 1738 and 1830, including Arkwright's, Watt's, Compton's, and Cartwright's epoch-making contrivances.³² The effect which these inventions had on the manufacture of cotton goods is best illustrated by the fact that in England, the chief cotton market of the world, the consumption of raw cotton rose steadily from 13,000 bales in 1781, to 572,000 in 1820, to 871,000 in 1830,

31. Beer, *GESCHICHTE DES WELTHANDELS IM 19^{TEN} JAHRHUNDERT*, II. 67.

32. A list of these inventions most graphically illustrates this advance: —

1738, John Jay, fly-shuttle. John Wyatt, spinning by rollers.

1748, Lewis Paul, carding-machine.

1760, Robert Kay, drop-box.

1769, Richard Arkwright, water-frame and throstle. James Watt, steam-engine.

1772, James Lees, improvements on carding-machine.

1775, Richard Arkwright, series of combinations.

1779, Samuel Compton, mule.

1785, Edmund Cartwright, power-loom.

1803-4, Radcliffe and Johnson, dressing-machine.

1817, Roberts, fly-frame.

1818, William Eaton, self-acting frame.

1825-30, Roberts, improvements on mule.

Cf. Baines, *HISTORY OF THE COTTON MANUFACTURE*, pages 116-231; *ENCYCLOPÆDIA BRITANNICA*, 9th ed., article "Cotton."



and to 3,366,000 in 1860.³³ Very early, therefore, came the query whence the supply of raw cotton was to come. Tentative experiments on the rich, broad fields of the Southern United States, together with the indispensable invention of Whitney's cotton-gin, soon answered this question: a new economic future was opened up to this land, and immediately the whole South began to extend its cotton culture, and more and more to throw its whole energy into this one staple.

Here it was that the fatal mistake of compromising with slavery in the beginning, and of the policy of *laissez-faire* pursued thereafter, became painfully manifest; for, instead now of a healthy, normal, economic development along proper industrial lines, we have the abnormal and fatal rise of a slave-labor large farming system, which, before it was realized, had so intertwined itself with and braced itself upon the economic forces of an industrial age, that a vast and terrible civil war was necessary to displace it. The tendencies to a patriarchal serfdom, recognizable in the age of Washington and Jefferson, began slowly but surely to disappear; and in the second quarter of the century Southern slavery was irresistibly changing from a family institution to an industrial system.

The development of Southern slavery has heretofore been viewed so exclusively from the ethical and social standpoint that we are apt to forget its close and indissoluble connection with the world's cotton market. Beginning with 1820, a little after the close of the Napoleonic wars, when the industry of cotton manufacture had begun its modern development and the South had definitely assumed her position as chief producer of raw cotton, we find the average price of cotton per pound, 8½d. From this time until 1845 the price steadily fell, until in the latter year it reached 4d.; the only exception to this fall was in the years 1832-1839, when, among other things, a strong increase in the English demand, together with an attempt of the young slave power to "corner" the market, sent the price up as high as 11d. The demand for cotton goods soon outran a crop which McCullough had pronounced "prodigious," and after 1845 the price started on a steady rise, which, except for the checks suffered during the continental revolutions and the Crimean War, continued until 1860.³⁴ The steady increase in the production of cotton explains the fall in price down to 1845. In 1822 the crop was a half-million bales; in 1831, a million; in 1838, a million and a half; and in 1840-1843, two million. By this time the world's consumption of cotton goods began to increase so rapidly that, in spite of the increase in Southern crops, the price kept rising. Three million bales were gathered in 1852, three and a half million in 1856, and the remarkable crop of five million bales in 1860.³⁵

Here we have data to explain largely the economic development of the South. By 1822 the large-plantation slave system had gained footing; in 1838-1839 it was able to show its power in the cotton "corner;" by the end of the next decade it had not only gained a solid economic foundation, but it had built a closed oligarchy with a political policy. The changes in price

33. Baines, HISTORY OF THE COTTON MANUFACTURE, page 215. A bale weighed from 375 lbs. to 400 lbs.

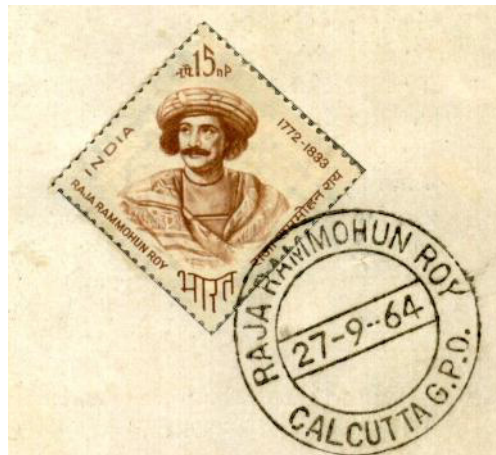
34. The prices cited are from Newmarch and Tooke, and refer to the London market. The average price in 1855-60 was about 7d.

35. From United States census reports.

during the next few years drove out of competition many survivors of the small-farming free-labor system, and put the slave régime in position to dictate the policy of the nation. The zenith of the system and the first inevitable signs of decay came in the years 1850-1860, when the rising price of cotton threw the whole economic energy of the South into its cultivation, leading to a terrible consumption of soil and slaves, to a great increase in the size of plantations, and to increasing power and effrontery on the part of the slave barons. Finally, when a rising moral crusade conjoined with threatened economic disaster, the oligarchy, encouraged by the state of the cotton market, risked all on a political *coup-d'état*, which failed in the war of 1861-1865.³⁶

→ October: The Calcutta Journal reported to its readers that it had received in the post a copy of a review, of the writings of Rammohan Roy in opposition to Indian idolatry, that had seen publication in an American religious journal.

INDIA



1819

→ The North American Review printed Theophilus Parson's "Manners and Customs of [India](#)."

36. Cf. United States census reports; and Olmsted, THE COTTON KINGDOM.


➡ The British East [India](#) Company's [opium](#) trade in [China](#) had reached 10,000 chests annually: The Central Kingdom had begun to chase the dragon.




➡ By this date Sarah Tappan and Benjamin Tappan had learned enough about the new views of the Reverend [William Ellery Channing](#) to become thoroughly frightened for the souls of their children, in particular for Lewis Tappan. The mother began a campaign which would continue until her death in 1826, to persuade the son to:

shun those fashionable preachers, who prophecy smooth things that will lull you into a false security.

Meanwhile, however, her son's concern was not so much for the condition of his own soul as for the salvation of others, as he sought to raise funds on a project to send a [Unitarian](#) missionary to redeem the benighted heathens of [India](#), and as he sought a local crusade for the repression of Intemperance.

 Relying largely on native scholars, [Horace Hayman Wilson](#) prepared the 1st Sanskrit-English Dictionary.



 January 28, Thursday: Sir Thomas Stamford Raffles, having come from [India](#) to set up a British trading station, put ashore at a tiny cluster of islands strategically located at the tip of the Malay Peninsula and began to negotiate with the local sultan for the creation of a “lion city,” Singapore. Catching a whiff of the memorable “carrion in custard” odor of the local delicious durian fruit, he held his nose and ran in the opposite direction (we can be certain that this is something which HDT never had a chance to sample: “Impact! Impact!”³⁷).

[Friend Stephen Wanton Gould](#) wrote in his journal:

5th day 28th of 1st M / Our first Meeting was silent. – In the last we had considerable buisness. – The case of overseers from [Portsmouth](#) reported in the 11th M last & The committee appointed reported that the objection of the individual was insufficient & they were all apponted, tho’ not without no small exercise, here is an instance which proves the necessity of Friends, keeping up their Authority in the Truth, & I am glad to be able to record the Truth gained the assendency over a loose spirit this day. –Uncle Peter Lawton & wife & George Anthony Dined with us –

37. Even today it is “the smell from hell with the taste from heaven,” to quote a popular idiom. Retailing at some \$4.⁰⁰ a pound and up, the fruit is nevertheless banned from transportation in any taxi, bus, ferry, or subway; on the flights of Singapore Airlines it is the forbidden fruit. Restaurants which want to be able to serve dishes containing durian must by law be equipped with a special “once-through” air conditioning system. Personally, I find the odor quite sweet and fragrant – but then I’m weird, and also experience the odor of manure on the fields in the spring in Vermont as quite sweet and fragrant.

➡ November 12, Friday: [Monier Williams](#) was born in Bombay, a son of Colonel Monier Williams, surveyor-general in the Bombay presidency.

INDIA

As an example of the distress being caused by the Panic of 1819, on this day J. Joseph Henry II wrote to William Henry III and mentioned that “I have not sold one Rifle for each these nine months.”

[Mary Godwin Wollstonecraft Shelley](#) gave birth to Percy Florence Shelley.



➡ December: In [India](#), Rammohan Roy won the lawsuit which had been pressed against him by members of his family for control of the family estates.

1820

➡ During this period the Anglican bishop of Calcutta, the Reverend Doctor Middleton, was attempting to hook Rajah Rammohan Roy into the establishment’s flock. A “grand career” within Christianity would be open to him upon a simple “change of faith.” Rammohan would be “honored in life,” he would be “lamented in death,” in fact he would be “honored in England as well as in [India](#),” indeed his “name would descend to posterity as that of the modern Apostle of India.” The Rajah would eventually respond with an allusion appropriate to a scholar of the Gospels: “Get thee behind me.”

➡ [Dr. Lewis Caleb Beck](#) [botanized](#) extensively in eastern Missouri and in nearby regions of Illinois. After returning to New York, he would prepare a gazetteer of that region's mineral and botanical potential.

French chemists isolated quinine (an alkaloid) from the bark of Cinchona, making possible the production of a purified chemical treatment for malaria.

PLANTS

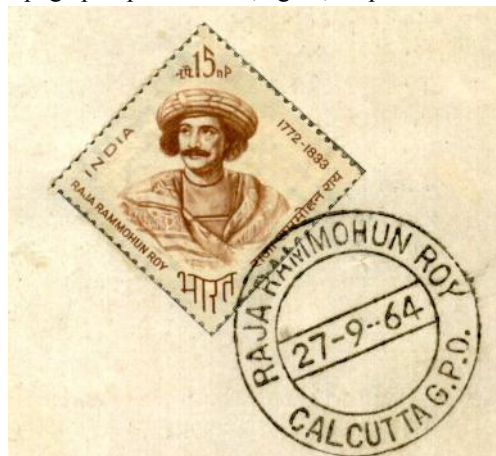
The new British commissioner of Cooch Behar in [India](#) discovered that the *Camellia sinensis* tree was growing in Assam on these southern slopes of the Himalayas just as it grew in [China](#), where kept as shrubs it was the source of Chinese [tea](#). He sent samples down to Calcutta, to Nathaniel Wallich, the newly appointed botanist of the government of India. It would require only the passage of 30 years, before tea would be being produced in the valley of the Brahmaputra on a truly massive scale, and with unheard-of economies. The [Chinese](#) monopoly would be ruined.

BOTANIZING

➡ According to the economic historian Angus Maddison, at this point [China](#) was producing 29% of the world's total annual gross economic product, and [India](#) was producing 16%. (I don't know, but would like to know, what %age was being produced by the USA.)

➡ Early in the year: Convinced by a study of THE BIBLE in Greek and Hebrew that the Golden Rule, although an ingredient in every system of religion,³⁸ was best to be "inculcated" through the system known as Christianity, and yet aware that the two translations of the Gospels into Bengali, those of the Reverend [William Carey](#) and Mr. Ellerton, abounded in "the most flagrant violations of native idiom," Rajah Rammohan Roy published at his own expense THE PRECEPTS OF JESUS A SUFFICIENT GUIDE TO PEACE AND HAPPINESS, a selection from the Gospels — and was promptly and vehemently attacked by the Trinitarian missionary Dr. Joshua Marshman in Serampore, [India](#).

Rajah Rammohan Roy responded with AN APPEAL TO THE CHRISTIAN PUBLIC, IN DEFENSE OF "THE PRECEPTS OF CHRIST," a 20-page pamphlet which, again, he published at his own expense.



1821

The Reverend David Collie finished his preparatory work for missionary activity at the town of Gosport, in Hampshire on the south coast of England, and was ordained. The London Missionary Society would be packing him and his wife off toward Malacca in India. Although his wife would die at Madras during the journey out, he would become Professor of Chinese at the Anglo-Chinese College in Malacca.

38. In attributing the Golden Rule to Hinduism, the Rajah relied upon the DHAMMAPADA, which contains

All fear punishment, all love life.
Therefore, do not kill, or cause to kill.
Do as you would want done.

upon the MAHABHARATA, which contains not only

Good people do not injure living beings; in joy and sorrow, pleasure and pain, one should act toward others as one would have them act toward oneself.

but also

Whatever one would wish for oneself, that let one plan for another.

and upon the BHAGAVAD-GITA, which contains

This highest Godhead hath his seat in every being, and liveth though they die; who seeth him, is seeing, and he who everywhere this highest God hath found, will not wound Self with self.

In actuality, we may note, the rule as enunciated in Hinduism is broader than the rule as it is found in Christianity, for it contains no implicit speciesist presumption, as it most emphatically does within Christendom, that the scope of its application must be limited to the realm of human creatures alone. It is, instead, as broad as when enunciated by Friend John Woolman:

"I rejoice, that I feel love unfeigned towards my fellow creatures."

- Friend John Woolman, to his wife, 24th of 4th Month, 1760

→ Early in the year, [Mary Moody Emerson](#) was writing [Ralph Waldo Emerson](#) letters about “a remarkable Hindoo Reformer.”



In [India](#), Rammohan Roy was publishing at his own expense a book of 150 pages, *SECOND APPEAL TO THE CHRISTIAN PUBLIC IN DEFENCE OF “THE PRECEPTS OF JESUS,”* asserting that what was important about Christianity had nothing to do with those Biblical miracles — miracles, that is, other than the main miracle, of the love of God as it can be made manifest in the beneficence which we can occasionally summon toward our fellow creatures. One of the [Baptist](#) missionaries in Calcutta, a Reverend William Adam who had been discussing religion with Rammohan in an effort to bring him “over to the belief of that Doctrine,” was beginning to “entertain some doubts respecting the Supreme Deity of Jesus Christ” and was becoming [Unitarian](#) and was starting up what would be known as the *Sambad Kaumudi*.

King Frederick VI of Denmark endowed the college which the [Baptist](#) missionaries had founded at Serampore on the river Hoogly in [India](#) with the rent of a house worth about \$5,000, and sent them in addition a gold medal. At that point a visitor described the Reverend [William Carey](#) as short in stature, with white hair, and a countenance equally bland and benevolent in feature and expression.



July 17, Tuesday: At [Harvard College](#)'s commencement, the Reverend Samson Reed gave a lecture "Oration on Genius" on mystic doctrines quite similar to those of Emanuel Swedenborg, and [Waldo Emerson](#), a graduating senior eighteen years of age, the youngest of the 59 members of the Class of 1821 [youngest by how many days??], was allowed to read a valedictory poem despite ranking but 30th (he had been made the class poet after six others who had been asked had "positively refused"). It would presumably be this lecture by the Reverend Reed which would attract Lydia Maria Francis ([Lydia Maria Child](#)) to Swedenborgian doctrines. Emerson would borrow the Reverend Reed's manuscript, take notes from it, and then refer to these notes a number of times over the subsequent years.



Rajah Rammohan Roy's condensation of the *ISHOPANISHAD* presumably had already at this point made its way via [Mary Moody Emerson](#) into [Waldo](#)'s library — because she had recommended it to him while he was still attending [Harvard](#).



Hodder, Alan D. "Emerson and Rammohan Roy." Studies in the American Renaissance (1988): 133-47:

"A Review From Professor Ross's Seminar"



The Oriental influence on [Waldo Emerson](#)'s writing and theological beliefs is evident early in his career. Both his father and his Aunt [Mary Moody Emerson](#) were interested in the Orient and his aunt actively encouraged Emerson in his pursuit of Oriental studies. Shortly after Emerson graduated from college, his aunt wrote him a letter suggesting that he look into the writings of Rammohan Roy, an Indian brahman from a high-caste Hindu background who was interested in the merging of world religions and had recently been published in the Christian Register (1819 and 1821). Hodder states that Emerson was probably already familiar with Roy, since the articles on Roy had been published in the Concord paper and because Emerson had developed an interest in the Orient when he was still at school. His poem "Indian Superstition" grew out of a paper that he was assigned as a senior: "As a graduating senior, Emerson had been assigned this topic in conjunction with the Harvard College exhibition of April 24, 1821. For the several months prior to his presentation, Emerson had poured over the growing body of literature on India and the Orient available at that time to the Boston readership" (140). Emerson was both fascinated and repelled with what he read about India. He was especially shocked over the practice of widow-burning or *sati* as it was called, a Hindu custom. However shocked he may have been when he read about some of the contemporary practices of India, he still found a great deal to admire concerning the idealism of the ancient Hindu texts.

In 1819 the Christian Register printed excerpts of Roy's letters to John Digby, his British East India Company supervisor, plus a review of five of his recent treatises. In 1821 a second treatment of Roy's writing was printed. In his critique of world religions, Roy developed a consuming interest in the Muslim doctrine of *tawhid*, or the absolute unity of God. From this viewpoint, he criticized Hindu "idolatry" and Christian Unitarianism. The liberal Unitarians were delighted because Roy provided convenient fodder for their arguments against the Trinitarians: "Today, among Hindus and Westerners alike, Rammohan Roy is hailed as the founder of the Hindu Renaissance and the father of modern India. For Emerson, however, as for his Aunt and other Boston Unitarians, Roy was at this time chiefly significant as a compelling advocate for the Unitarians in their heated exchanges with the Calvinist Trinitarian opposition." (134) The Reverend Henry Ware, Jr., professor at [Harvard Divinity School](#), went so far as to write Roy and William Adam, a former [Baptist](#), now Unitarian convert, a list of questions concerning the potential for Unitarian missionary work in India. Some money was collected and Roy and Adam did establish a base for the Unitarians in India, but by 1824 interest in Roy had begun to die down. Roy died in London on Sept. 27, 1833. There was still some interest in him, although it is likely that the Unitarians continued to misunderstand his motivation in assisting their cause. He had always been more interested in social reform in India than he had been in proselytizing his fellow Indians. Emerson visited England in August 1833. He met Roy's famous patron, Dr. Lant Carpenter, but he did not meet Roy.

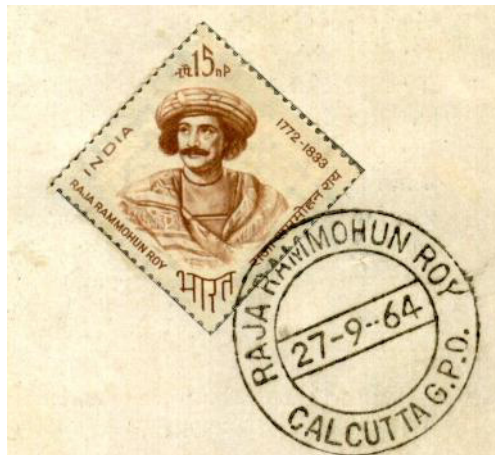
Hodder notes that Emerson's commentary on the Orient continued to mature as he grew older. The more he read the more he was impressed with Oriental literature and philosophy: "By 1845 he is ready to insist that there is nothing in theology so "subtle" as the *BHAGAVAD GITA* and the *VISHNU PURANA*." Emerson's introduction to Roy, who viewed the BIBLE as an ethical tract, probably helped to pave the way, according to Hodder, for his growing sympathy with the Orient.

1822

➡ The Moresby Treaty restricted the Zanzibar [slave](#) trade to within limits which excluded Iran and [India](#) as destinations.

INTERNATIONAL SLAVE TRADE

➡ In [India](#), Rammohan Roy was starting the *Mirat-ul-Akhbar*, and starting his Anglo-Hindu School, and publishing BRIEF REMARKS ON ANCIENT FEMALE RIGHTS.



Krishna Pal died.

➡ At the end of the journal entries for this year, [Waldo Emerson](#) listed his recent readings in Oriental materials: “[Zoroaster](#) (?); Arabian Nights; [Sir William Jones](#), To Narayena.”

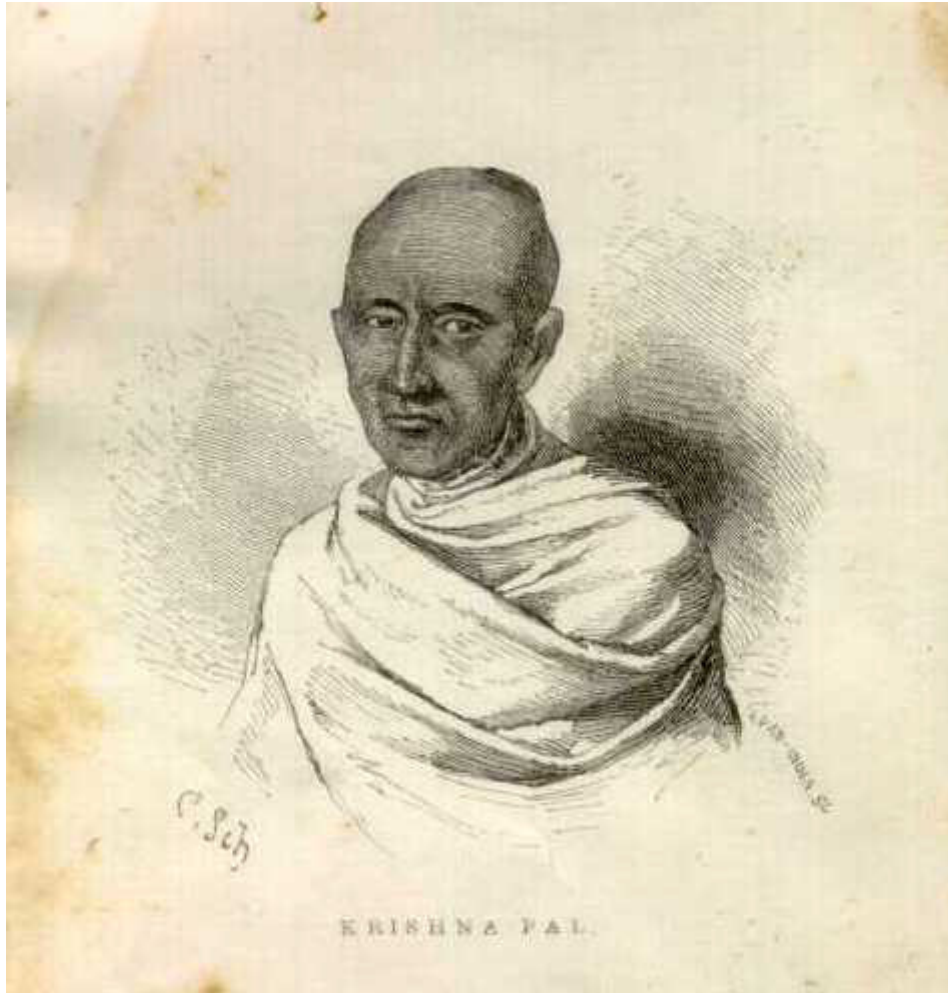
INDIA

➡ March 3, Sunday: Rammohan Roy of [India](#) and the Reverend [Jared Sparks](#) of the First Independent Church of [Baltimore](#) began communication by letter. The Reverend Sparks’s cut on what was going down was that “many lovers of truth are zealously engaged in rendering the religion of Jesus clear from corruptions.”

Franz Schubert’s song Geist der liebe D.747 to words of Mattheson was performed for the initial time, in the Redoutensaal of Vienna.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 3rd of 3rd M 1822 / Both our Meetings were Silent & Seasons to some of mental suffering, in reflecting on the situation of some poor individuals who are under great delusion in several parts of this Yearly Meeting, but as a comforter, the language was underneath – “The Foundation remains sure, having



The Initial Indian Convert to Christianity

this seal the Lord knows them that are his" -

RHODE ISLAND
RELIGIOUS SOCIETY OF FRIENDS



INDIA

INDIA



July 8, Monday: In the “Long Woods” purchase, the Chippewa tribe released a huge tract of land in Ontario to the United Kingdom.

Spanish Royal Guards were defeated in Madrid by troops and militia loyal to the ministry.

In [Pisa](#), [George Gordon, Lord Byron](#) and [Percy Bysshe Shelley](#) had renewed their friendship and found they had a common interest in heroic adventures upon the wine-dark sea. Byron was doing well, financially, and was building what he termed a “war-chest” for political adventures in the East Mediterranean. He also had a classy schooner built for himself in Genova, or “Genoa,” a schooner fit for a man who was going to become, somewhere, somehow, a dashing monarch. Not uninterestingly, he had named this new schooner the *Bolivar*.

So Shelley, age 29, to compete, had to have the schooner rigging of his yacht *Don Juan*, a 24-footer with twin



mainmasts, re-rigged in Livorno, or “Leghorn,” so it would sail “like a witch,” and had to add a false prow and stern so he could plow through larger waves on the Mediterranean. Shelley was falling out of love with [Mary Godwin Wollstonecraft Shelley](#), his s2d wife, and into love with the wife of his friend Lieutenant Edward Williams of the East [India](#) Company, named Jane, who played the guitar. On the way back to Lerici, some ten miles from shore, he and Williams on board his refitted *Don Juan* were observed to be near the masts with full sail set in a stiff wind, with one of the two grabbing the other by the arm as if to say “No, damn it, keep going, we’re cruising!” Whereupon, smacking into a wave, the craft disintegrated. When the bodies were fished out of the ocean, Byron threw a romantic Viking funeral for Shelley on the sand of the beach.

INDIA

INDIA





INDIA

INDIA

1823

➡ At the age of 6 [Charles Henry Appleton Dall](#) was packed off to live in [Boston](#) with his father's brother and sister William and Sarah Dall, and study at the Franklin School. He would not be visiting his parents in Baltimore for 9 years.

An indigenous bush producing leaves that contained caffeine was found growing in Upper Assam. This, eventually, would break the [Chinese](#) monopoly on [tea](#). The 1st agricultural laborers in tea in northern [India](#) would be Chinese accustomed to work on Chinese tea plantations, who would be enticed by Charles Bruce out of China to transplant young native bushes into nursery beds.

Warren Delano sailed from [Boston](#) for Canton on behalf of Russel & Co. He would return after traffic in [opium](#) had made him a wealthy man. He well knew that opium was "black dirt," but defended his conduct by pointing out that [alcoholic](#) beverages were also being imported into America — and nobody was barfing at that. In 1851 he would settle in Newburgh, New York, where he would give the hand of his daughter in marriage to James Roosevelt (father of [Franklin Delano Roosevelt](#)).

The fuchsia had been first noticed by Fuchs in 1501. The scarlet fuchsia had been introduced from Chile in 1788 and the slender fuchsia in 1822, and in this year the tree fuchsia was obtained from [Mexico](#).

➡ Philipp Franz Balthasar von Siebold landed in [Japan](#) anxious for a career as a scientific explorer, to serve until 1830 as the surgeon major of the Dutch East Indies Army. He would restore order to the [botanical](#) garden at Deshima. Because on a trip to Edo he accepted the gift of a map of Japan (foreigners obviously could not be allowed to have access to this type of sensitive military information), he would be imprisoned for a year, but would be pardoned in 1829. Banished from Japan in 1830, he would be forced to abandon his Japanese wife and their child. The deck of the vessel on which he sailed would be filled with plants he would use to establish a nursery in Leiden. Among his introductions would be *Wisteria floribunda*, *Hydrangea paniculata*, *Hydrangea anomala*, *Malus floribunda*, and *Rhodotypos scandens*. Siebold would return to Japan in 1859 and by 1863 would produce a sales catalog that offered 838 species native to that country.

David Douglas was sent by The Royal Horticultural Society to the eastern United States to procure any novel varieties of fruit trees and vegetables that might there be encountered. He would meet Thomas Nuttall (a British native recently appointed professor of Botany at the Harvard Botanic Garden), and others who would assist him. He would return to England with a wide variety of fruit trees, as well as Oregon grape holly.

Charles MacIntosh took out a patent for fabrics could be made waterproof by treating them with natural (or [India](#)) "rubber" (this term "rubber" had been coined on the basis of the ease with which the resilient material could remove pencil marks from a sheet of paper).

The end of an era in American botanizing. John Bartram (1699-1777) had been the first American-born botanist. He had grown native plants on his farm near Philadelphia and had been a central figure of [botanical](#) activity. The early 1700s had been characterized by a lively traffic in seeds and plants from America to England. Unfortunately, the elder Bartram's early collections had been set aside in England, and not described for many years. John's son William Bartram had then become the central figure in American natural history, until his death in this year.



INDIA

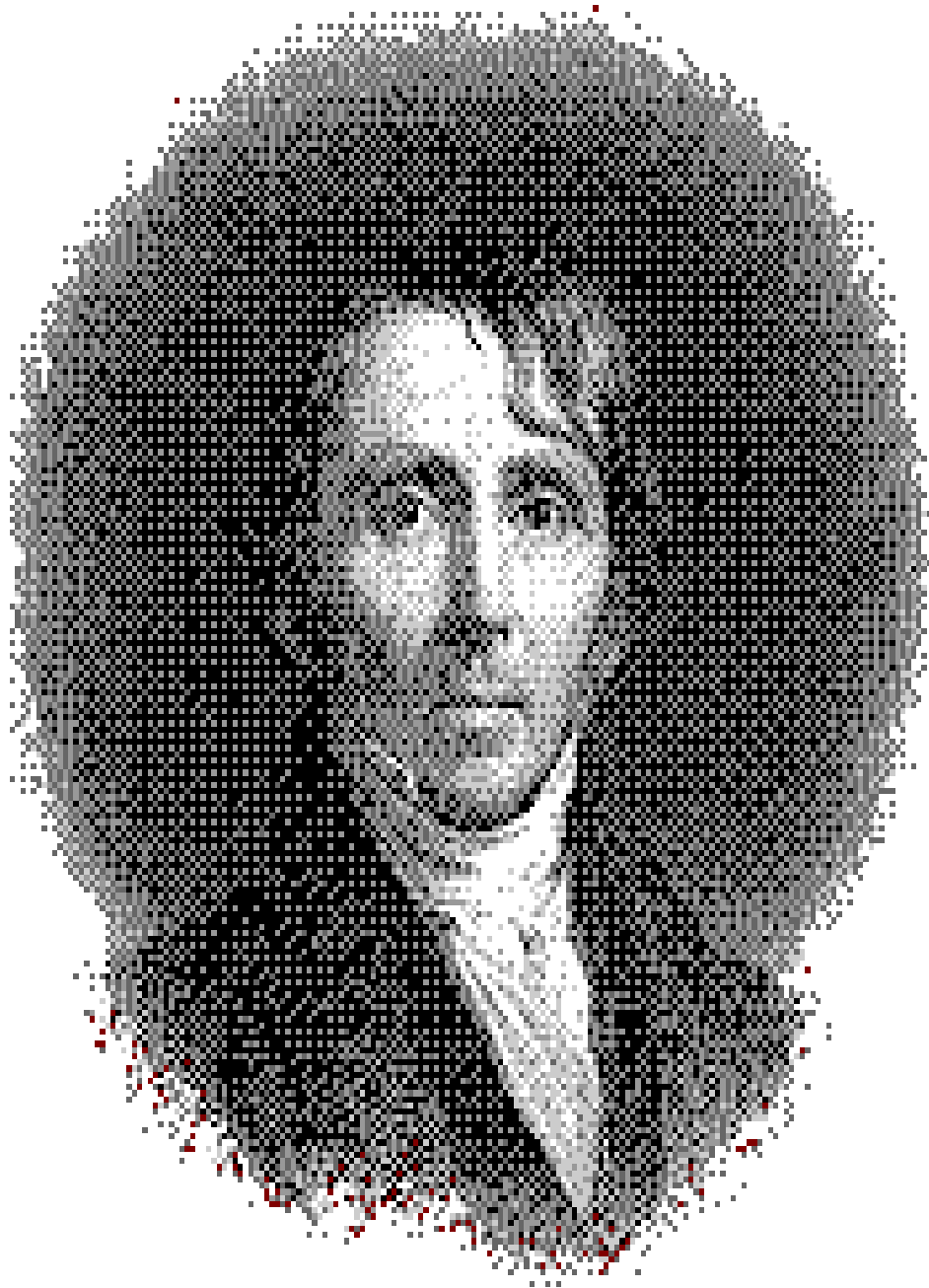
INDIA

John Bradbury died in Kentucky. Among the plants he had discovered were the oil-nut, yellow anise, yellowroot, laurel cherry, white buckeye, golden Saint Johnswort, oak-leaved hydrangea, and mountain magnolia.

Thomas Nuttall took up duties at Cambridge.

Joseph Sabine, secretary of the horticultural Society, looking for a collector, had David Douglas recommended to him and sent him on his first trip to America. Douglas visited gardens in New York and Philadelphia and then went up to Lake Erie and then to Buffalo and back to New York. He made a 2d visit to Philadelphia and met Nuttall.

 The Reverend William Adam of the Calcutta [Unitarian](#) Committee wrote to the Reverend [William Ellery Channing](#) in the USA,



and this letter was forwarded to the Reverend Henry Ware, Jr., seated in the Hollis Chair of Divinity at [Harvard College](#). The Reverend Ware wrote to the Rajah Rammohan Roy in [India](#), asking “whether it be desirable that the inhabitants of India should be converted to Christianity, in what degree desirable, and for what reasons?” Appropriate questions, those — one wonders whether they had ever before been broached.

The Rajah responded reasonably enough that conversion to a different religion probably wouldn't be seemly




INDIA

INDIA


or necessary, because after all, of “what is set forth in scripture, that ‘in every nation he that **feareth** God and worketh righteousness is accepted with him,’” applies regardless of whatever was the “form of worship he may have been taught to glorify God.” However, he elaborated that with the further remark that Christianity, “if properly inculcated, has a greater tendency to improve the moral and political state of mankind, than any other known religious system.”

However, the Reverend William Adam’s [Unitarian](#) Church did not do well in Calcutta, and by the end of the year its doors were closed and he was on his way home to England. In addition, the Raja’s press, the *Mirat-ul-Akhbar*, was forced to cease publication and Roy submitted a memorial to the Supreme Court against the Press Ordinance. He wrote a letter to Amherst pleading for promotion of a “more liberal and enlightened system of instruction.”


1824

 In conjunction with William Ward: BRIEF MEMOIR OF KRISHNA-PAL, THE FIRST HINDOO IN [BENGAL](#), WHO BROKE THE CHAIN OF THEIR CAST, BY EMBRACING THE GOSPEL. TO WHICH IS ADDED, THE DECISION; OR, RELIGION MUST BE ALL, OR IS NOTHING (Published by David Allinson, and sold by S. Potter & Co. Philad. — E.J. Coal, Baltimore — Pishey Thompson, Wash. City — A.H. Maltby & Co. New Haven, Conn. — R.P. & C. Williams, Boston, Mass. — & H. Gray & Co. Portsmouth, New-Hampshire).

GRACE KENNEDY

 After decades of battles between the Dutch and English over control of the East Indian [spice](#) trade, a formal treaty gave the Dutch control of the Malay Archipelago, minus North Borneo. The British were settled with North Borneo, the Malay mainland, [India](#), Ceylon, and Singapore.

PLANTS

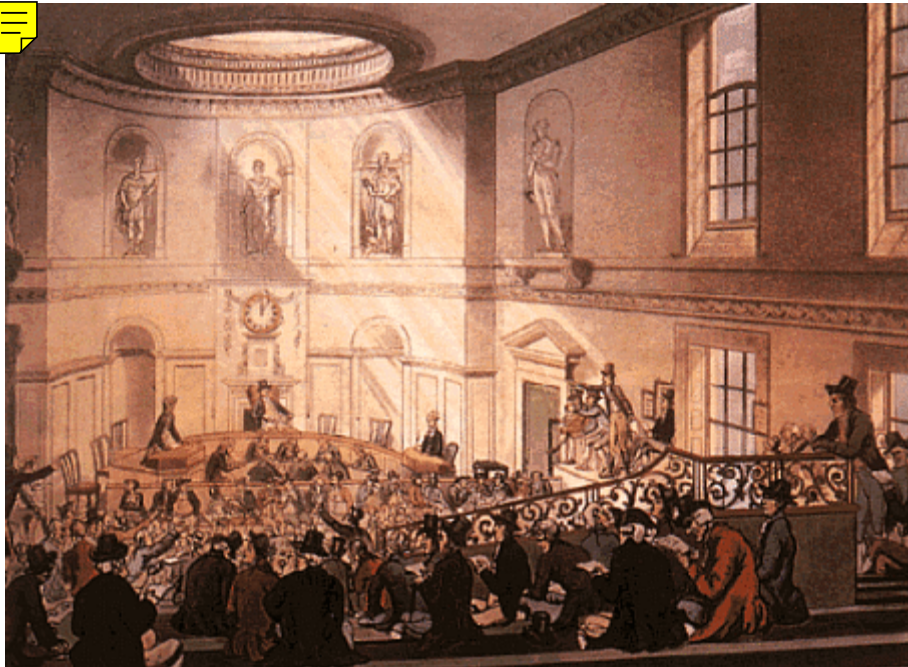
 February 2, Monday: Rammohan Roy responded to the Reverend Henry Ware, Sr. that the accounts published in the USA were highly unrealistic, in effect that the bulk of the converts in [India](#) were what we would today term “rice Christians.” Conversion to a different religion probably wouldn’t be seemly or necessary, because after all, of what is set forth in scripture, that “in every nation he that **feareth** God and worketh righteousness is accepted with him,” applies regardless of whatever was the “form of worship he may have been taught to glorify God.” However, he elaborated that with the further remark that Christianity, “if properly inculcated, has a greater tendency to improve the moral and political state of mankind, than any other known religious system.” His advice would be to concentrate the efforts upon the upper-caste and wealthier Indians (bearing constantly in mind their natural fears that this experiment in an alien faith may cause them to lose their caste standing, a prospect the dangers of which can hardly be exaggerated), and leave the job of spreading the awareness of the gospels among the bulk of the Indians to converts from these groups.

1825

➡ **Charles Lamb** in the course of his career at the East **India** House had risen from unpaid apprentice on probation to a salary of £40 per annum to a salary of £730, and in this year was allowed to retire on pension.

I came home forever on Tuesday in last week. The incomprehensibleness of my condition overwhelm'd me. It was like passing from life into Eternity. Every year to be as long as three, i.e., to have three times as much time that is my own, in it! ... Freedom and life co-existent.

➡ Early in this year the East **India** Company had a chance to test its investment in steam power, when the steamboat *Diana* it had constructed at Kiddapore in 1823 chased one of the feared Burmese imperial war-praus up the Irrawaddy River against the current. Previously, this design of rowed prau, because it was so highly maneuverable and fast, with its upper and lower rows of dedicated oarsmen warriors on each side, had been the dominating force in this portion of God's creation. After four or five hours of full-out rowing to keep their giant prau out of range of the steamship's deck cannons, the Burmese men began to die of exhaustion at their oars and the prau was easy to sink without ever getting into dangerous proximity of their swords and spears and arrows. This auspicious event was widely reported in the West, for it inaugurated what everyone could see was an entirely new era, the era of gunboat diplomacy. No more asking for decency — we had become weary of asking the savages to display human decency. Christian missionaries in the field, especially, relished this prospect of “No more Mr. Nice Guy” and we notice they said so with panache, repeatedly, on the historical record.






INDIA


INDIA

 At the age of 22, [Robert Spence Hardy](#) sailed for [Ceylon](#) as a Wesleyan missionary (the initial trip, of three).

A society was organized in the USA for the purpose of obtaining information in regard to the state of religion in [India](#). Prominent among these people was the Reverend Henry Ware, Sr., seated in the Hollis Chair of Divinity at [Harvard College](#).

Per HOWE'S BIOGRAPHICAL APPENDIX OF TWELVE UNITARIAN MORALISTS: Henry Ware, Sr. (1764-1845) is another Unitarian moralist who illustrates upward social mobility. He was the ninth of ten children born to a simple farmer of Sherburne, Middlesex County, Massachusetts. His father was poorer than most yeomen, and he died when Henry was fifteen; but his older brothers, recognizing the boy's academic potential, sacrificed to help put him through Harvard. He was graduated first in the Class of 1785. After a year teaching school in Cambridge, Ware became a minister, succeeding the Liberal patriarch Ebenezer Gay at the First Church in Hingham. In 1805 he was chosen Hollis professor at Harvard, a position he held for the rest of his long life, though he curtailed his teaching after developing a cataract in 1839. Ware outlived three wives, who bore him nineteen children. All his grown sons became successful professional men; besides Henry Ware, Jr., they included Dr. John Ware, one of America's leading physicians, and William Ware, the author of ZENOBIA and other popular romances. The elder Ware was a benign man, who presided over his enormous family without resorting to corporal punishment – but also, one fears, a rather colorless one.

 January: Early in the year the East [India](#) Company had a chance to test its investment in steam power, when the steamboat *Diana* it had constructed at Kiddapore in 1823 chased one of the feared Burmese imperial war-praus up the Irrawaddy River against the current. Previously, this design of rowed prau, because it was so highly maneuverable and fast, with its upper and lower rows of dedicated oarsmen warriors on each side, had been the dominating force in this portion of God's creation. After four or five hours of full-out rowing to keep their giant prau out of range of the steamship's deck cannons, the Burmese men began to die of exhaustion at their oars and the prau was easy to sink without ever getting into dangerous proximity of their swords and spears and arrows. This auspicious event was widely reported in the West for it inaugurated what everyone could see was an entirely new era — the era of gunboat diplomacy. No more asking for decency; we had grown weary of asking for decency. Muscular Christian missionaries in the field, especially, relished this prospect of “No more Mr. Nice Guy” and said so for the historical record repeatedly, with flair.

 May 26, Thursday: There was a meeting at the church of the Reverend [William Ellery Channing](#) in [Boston](#) to determine questions of organization. The Reverends [Jared Sparks](#), Henry Ware, Sr., and John G. Palfrey were in attendance. Lewis Tappan was selected as the first treasurer of a new body, the American [Unitarian](#) Association. He would discover, however, that these Unitarians were not interested in the state of other people's souls to the exclusion of an interest in the state of their own souls, and that the practical impact of this was that, in his personal crusade for funds to send a Unitarian missionary off to [India](#), to redeem a few benighted Indians from their pagan savagery, he was shouting up a stump. And this would make him more and more dissatisfied.



INDIA

INDIA

1827

➡ The Reverend [David Collie](#) became principal of the Anglo-Chinese College at Malacca in [India](#).

➡ [Horace Hayman Wilson](#) published SELECT SPECIMENS OF THE THEATRE OF THE HINDUS, which contained a very full survey of the [Indian](#) drama, translations of 6 complete plays and short accounts of 23 others.

SELECT SPECIMENS, I

SELECT SPECIMENS, II

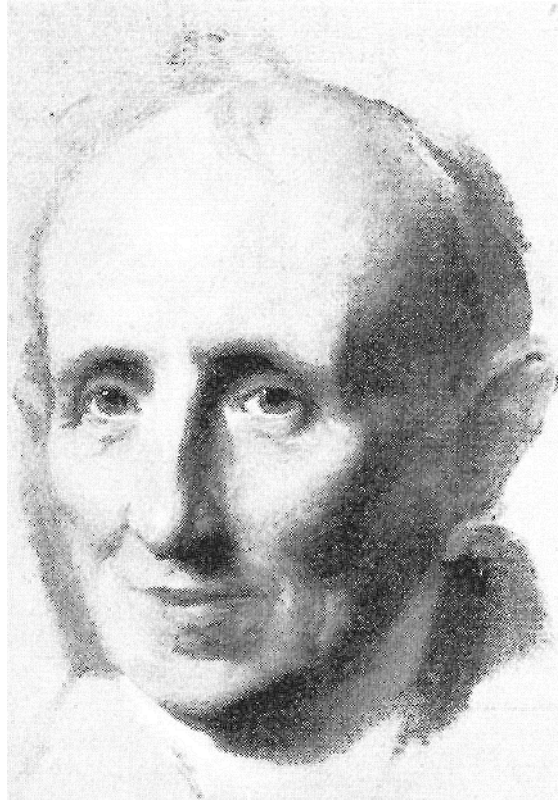
He also issued a HISTORICAL SKETCH OF THE FIRST BURMESE WAR, WITH DOCUMENTS, POLITICAL AND GEOGRAPHICAL.

1828

➡ [Horace Hayman Wilson](#)'s MACKENZIE COLLECTION, a descriptive catalogue of the extensive collection of Oriental, especially [South Indian](#), manuscripts and antiquities made by Colonel Colin Mackenzie, then deposited partly in the India Office, London (now part of the Oriental and India Office Collections of the British Library) and partly at Madras (Chennai).

➡ Lord William Bentinck arrived in Calcutta, [India](#) as Governor-General.

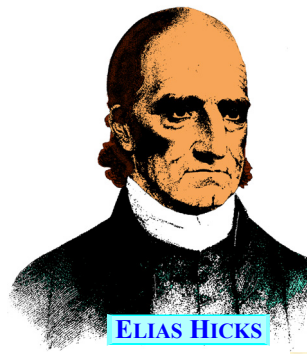
➡ Nathaniel Bowditch sat for his portrait in the Boston studio of Gilbert Stuart. The East [India](#) Marine Society had commissioned this painting for their hall in Salem. At this point Stuart was so old and ill that he would have to let his hand lie on a rest until it had stopped shaking, and then rush the brush to the canvas before the shaking started again. This portrait would be the very last he would paint.



➡ In [India](#), Frank Henry Temple Bellew was born.

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

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



"To be a Christian is to be Christ-like."



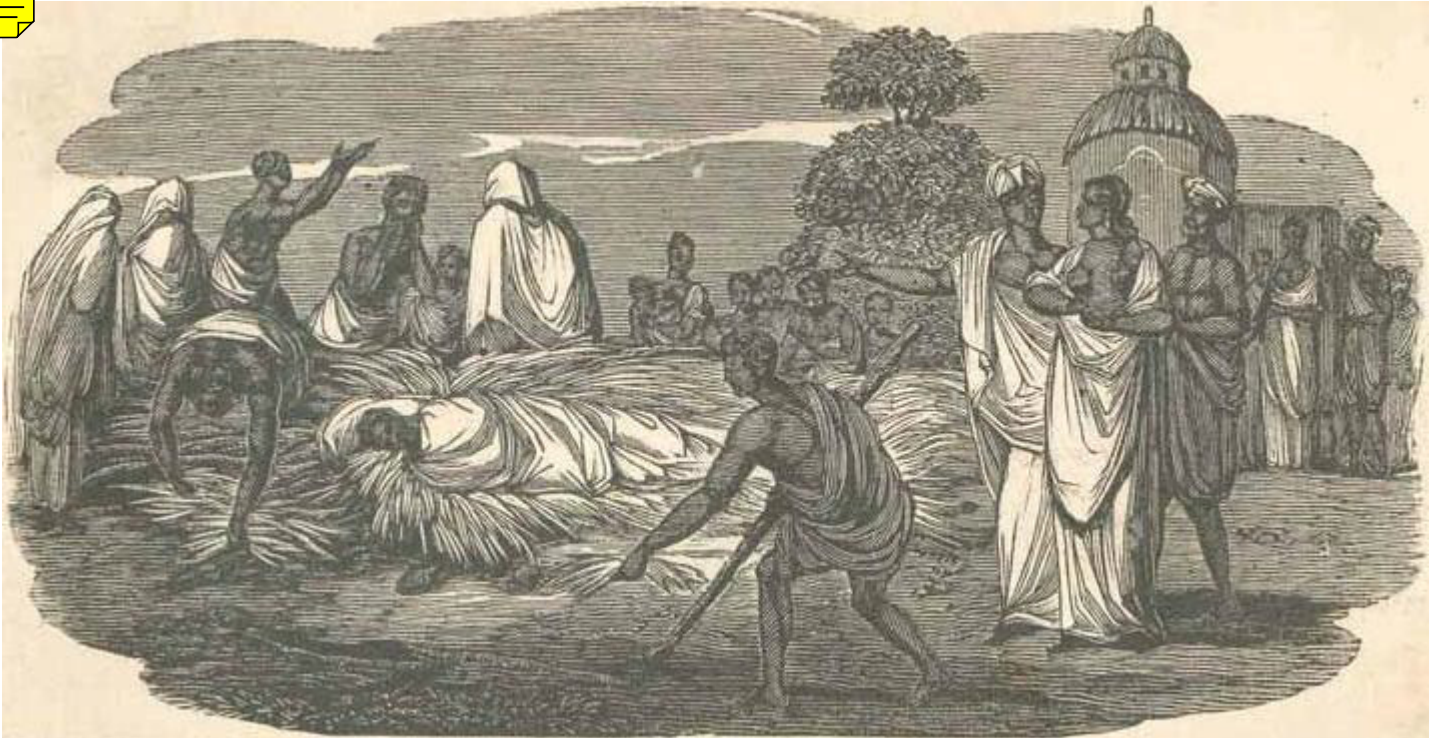
"Oh, I quite agree."

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

→ Early in the year: In ill health, the Reverend [David Collie](#) boarded a ship at Malacca in [India](#) heading back toward England.

1829

December: In [India](#), the council of Lord William Bentinck abolished *suttee*, the practice of throwing widows alive onto the funeral bonfires of the bodies of their dead husbands.



The act was to be published simultaneously in English and Bengali, and needed to be provided an effective and literate translation. The Reverend [William Carey](#) received the order from Henry Shakespeare, secretary of the government, on the morning of the Lord's Day, just before going into the pulpit to preach, but since each day of delay in the proclamation of the act would probably cost the lives of two widows, he did not go into the pulpit but instantly commenced his translation, and was able to complete it before the fall of night.



1830

→ [Horace Hayman Wilson](#)'s A VIEW OF THE EXTERNAL COMMERCE OF BENGAL FROM 1813 TO 1828.

Rammohan Roy was helping establish the Church of the One God, *Brahma Samaj* or The Divine Society, in a house rented from Ram Kamal Bose at 48 Chitpore Road at Jorasanko in Calcutta, [India](#), to espouse a teaching of the *philosophia perennis* shared by all great religious traditions. There are two distinct accounts of the foundation of this group, which differ primarily in that in the one account the impetus for this foundation came from Indians, and in the other account the impetus for this foundation came from Brits.

The Wesleyan Methodist missionary [Robert Spence Hardy](#) returned from [Ceylon](#) to England.



➡ During the decade of the 1830s, more than 30 [malt-shops](#) and [breweries](#) were thriving in and around the town of [Saffron Walden](#).

By this point there were fully one thousand temperance societies in the United States of America.

Facing competition from other [Papaver somniferum](#) growers, the British again, as they had in 1821, stepped up their efforts to increase their exports to [China](#).



[Opium](#) importation to England had reached an annual total of 22,000 pounds, 80 to 90% of it from Turkey, where the USA also filled the preponderance of its demand. In the region east of Smyrna this was a family cash crop. There were three sowings, in November, in December, and in February/March, so that the labor-intensive harvesting of the sticky white sap from the maturing poppy pods by all members of the family could proceed over a longer period of time. Farmers had to be careful to protect their children from the vapors produced by the 6-to-8-foot-tall plants, and these vapors were especially pervasive during the night. The product was transported inside Turkey in two-pound brownish-black slabs wrapped in leaves and packed in gray calico bags in fitted wicker baskets. The purest export opium from Smyrna was stamped “24 Carat,” and loaded into wooden crates that had been lined with zinc to make them airtight. At this point product from Persia, in the form of sticks, was mixed in with the Turkish product. In contrast, product from [Egypt](#) came to brokers in Mark Lane and Mincing Lane in London as flat round cakes, and, from [India](#), as chests of mangowood with two rows of ten compartments, having a 3¹/₂-pound ball the size of a smallish grapefruit in each one of the 20 compartments. Garraway’s Coffee House, near the Royal Exchange, held regular auctions of these provisions and the stocks were carefully supervised by the British government to ensure proper purity and weight — nobody likes to get burned on a [drug](#) deal!

DOPERS

➡ February 19, Friday: “The Grand Jurors ... for the ... city of [Baltimore](#), [charged] that [Benjamin Lundy](#) and William Lloyd Garrison did, in a certain newspaper the [Genius of Universal Emancipation](#), publish a gross and malicious libel against Francis Todd and Nicholas Brown.”

A quantity of dead fish fell from the sky upon Nokulhatty Factory in [India](#). Most of them were large, and while some were fresh, others were rotten and mutilated. There was a drizzle but no storm at the time, and it was reported that the fish had been sighted in the sky as they had descended, appearing like a flock of birds.

Friend [Stephen Wanton Gould](#) wrote in his journal:



INDIA

INDIA

*6 day 19 of 2 M / Took tea at Dr Tobeys in company with my wife
E & L Breed – Wm & Anna Jenkins & John Farnum – it was a very
pleasant little interval*

RELIGIOUS SOCIETY OF FRIENDS

➡ November: Rammohan Roy sailed from [India](#) toward England.

1831

➡ [Horace Hayman Wilson](#) took the Boden Chair of Sanskrit at Oxford University and started the University's collection of Sanskrit manuscripts.

INDIA

➡ Mid-May: At about the midpoint of the month a quantity of dead and dry fish fell from the sky upon Futtehpur in [India](#).

1832

➡ Back to England from [India](#) and a husband named James, “Rosana” Eliza Gilbert was entered in a girls's boarding school in Bath.

At the Sanskrit college in Benares, founded in 1792, in this year an English department was added.

The Reverend [Robert Spence Hardy](#) went off on a tour of the Holy Land. He would of course write about it.

TRAVELS IN THE HOLY LAND

➡ [M.J. Pauthier](#) won a prize from the royal college for his translation into French of [Henry Thomas Colebrooke](#)'s “Essay on the Philosophy of the Hindus.”

INDIA


➡ Frederic Tudor's company began shipping ice from the surface of Fresh Pond in Cambridge to the port of Calcutta, [India](#).

➡ March 6, Tuesday: [Horace Hayman Wilson](#) took out a column-length advertisement of himself on page 3 of [The Times](#) of London, recounting his accomplishments that qualified him to fill the newly founded Boden chair of Sanskrit at Oxford University (guess what, in this case the direct approach worked: they would select him).



INDIA


INDIA


 October 8, Monday: In a storm, and a disastrous inundation, at and around Calcutta, [India](#), there was great suffering at Balasore. During this storm the barometer fell from 29.70 to 27.80 in sixteen hours.

[Sam Houston](#) arrived at Cantonment Gibson on the Arkansas and Three Forks Rivers.

TEXAS


1833


 In [India](#), Maria Jane Jewsbury died of the [cholera](#). There was an outbreak in Columbus, Ohio. There was a 2d epidemic in Rochester, New York.

 Rajah Rammohan Roy and the Reverend Joseph Tuckerman succeeded in interesting Mary Carpenter in [India](#), which she would visit four times.

The Reverend [Robert Spence Hardy](#) returned to England after his tour of the Holy Land. He would of course write about it.

TRAVELS IN THE HOLY LAND

 When officials of the [Chinese](#) court suggested that the prohibition of [opium](#) be dropped as ineffective, this proposal was rejected by the emperor. Unhappy with the lack of growth in the [China](#) market in general, the British government took over control of the [China](#) trade from the East [India](#) Company. The [Chinese](#) vigorously enforced its anti-[opium](#) policy by ordering the executions of all smokers and dealers.


 The monopoly of the British East [India](#) Company, on the supplying of [opium](#) to [China](#), expired. However, the Brits continued to sell the bulk of the opium purchased in China, perhaps because their supplies from Patna were regarded as a cut above the Portuguese supplies from Malwa and the American supplies from Turkey. At this time opium was the most valuable single trade commodity in the world.³⁹ During the years 1828-1836 China shipped away \$38,000,000 worth of silver due to its trade deficit, and yet without opium its trade deficit would have been a substantial surplus. It is no wonder that the Mandarin customs officials were in the habit of referring to opium as “foreign mud.”

39. The economics of illegal drug traffic can easily become just overwhelming. For instance, the marijuana grown illegally in northern California now has a greater market value than the rest of the agricultural commodities grown in California all lumped together — despite the fact that California also produces like a tenth of the entire amount of food consumed in the US.



INDIA

INDIA

 May: The capital of British [India](#), the city of Calcutta, witnessed the arrival of an American “discovery ship,” the *Tuscany*, which had carried a cargo of 40 tons of crystal-clear, high quality lake ice as ballast all the 16,000 tropical miles from Boston. The ship also brought as its primary cargo Boston’s Baldwin apples, butter, and cheese. This ice ballast was in blocks weighing as much as two Bengal *maunds*, or 160 pounds, each, and its high visual and taste qualities were quite as attractive as the concept that this was a high-cost remainder which had survived four months at sea and two crossings of the equator. The voyage had required 4 months and 7 days and $\frac{2}{3}$ ds of the ice were still in existence upon arrival for use by the nabobs of the East India Company. This shipment of New England’s heavy winter coolness placed Frederic Tudor and Nathaniel Jarvis Wyeth of Fresh Pond in Cambridge in head-on competition with local ice being produced by ordinary ancient night evaporation methods in shallow pans along the Hoogly River.⁴⁰

 September 13, Friday: [Warren Colburn](#) died in Lowell, Massachusetts.

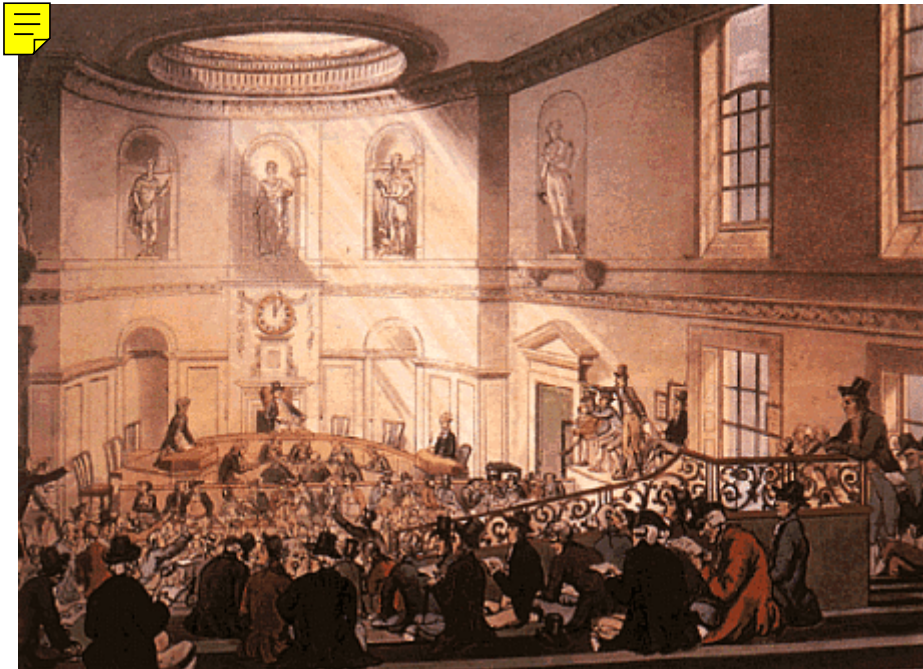
An old bombard was sold for scrap metal at Agra, [India](#) near the Taj Mahal. The gun had been composed of 67,618 pounds of copper and tin in the ratio of 9 to 1 and had heaved 22-inch stones weighing about 567 pounds. It was covered all over with inscriptions from the Koran and had probably been cast during the period of Akbar the Great (16th Century) or Shahjahan (17th Century).⁴¹

40. The brig *Tuscany* would on its return voyage carry a cargo of monkeys destined as expensive exotic house pets for the New Englanders (who by this point were not being allowed to have human slaves).

41. There is an urban legend that this bombard had heaved balls of cast iron weighing 1,500 pounds and was the largest ever made. In fact, however, cast iron was not used in bombards of this size and a number of those that helped capture Constantinople in 1453 had been able to heave stones 30 inches in diameter.

1834

→ Parliament revoked the monopoly on opium which it had granted to the East India Company.



The Reverend Robert Spence Hardy's ON THE CONNECTION OF THE BRITISH GOVERNMENT WITH THE IDOLATRY OF CEYLON.⁴²


→ On Spy Pond, Abner Wyman began making tools for cutting ice. His endeavor would evolve into the Gifford-Wood Company, eventually the largest manufacturer of ice-cutting equipment in the country. The 1st shipment of ice to India was being accomplished from Fresh Pond. The ice had been carefully and tightly packed in the hold of a ship in waste sawdust and it was being demonstrated that better than 80% of it might be anticipated to survive the heat of the voyage through the doldrums of the Indian Ocean. Meanwhile, Jacob Perkins of Newburyport MA was being granted a British patent for the making of artificial ice. He was achieving this production in the manner with which we are familiar—a continuous cycle of vaporization and condensation of a volatile fluid—utilizing equipment which we now term a compressor, a condenser, an expansion valve, and an evaporator. The vapor he utilized in his process was, however, ether.

42. "Idolatory" is not a misprint for "Idolatory."



INDIA

INDIA

 June 9, Monday: In his 73d year, [William Carey](#) died in [India](#). Before the Reverend's death, 212,000 copies of the Christian Scriptures had been sent out from Serampore in 40 different languages, representing the tongues of 330,000,000 members of the human family. Dr. Southey would write that "These low-born, low-bred mechanics have done more to spread the knowledge of the Scriptures among the heathen than has been accomplished, or even attempted, by all the world beside."

[Giacomo Costantino Beltrami](#) was nominated to be a member of the Société dell'Institut Historique de France (oops, there went his Saturday afternoons).

Jonathan Child was elected by Rochester, New York's council as the city's first mayor.

1835


 The Reverend [Robert Spence Hardy](#)'s 2d voyage from England to [Ceylon](#).

[Horace Hayman Wilson](#)'s SELECT SPECIMENS OF THE THEATER OF THE HINDUS (2d edition; 2 volumes, London: Parbury, Allen & Co.). These volumes would be in the personal library of [Henry Thoreau](#).

SELECT SPECIMENS, I

SELECT SPECIMENS, II

1836

 [Horace Hayman Wilson](#) was appointed librarian to the East India Company. He would simultaneously teach at the East India Company College.

TRAVELS IN THE HOLY LAND, AND OTHER PLACES MENTIONED IN THE SCRIPTURES; IN 1832-33. By [Rev. R. Spence Hardy](#) (New-York: Thomas George, Jr. Spruce Street; an 1835 monograph reprinted as a portion of Volume 5 of Jonathan Going's THE CHRISTIAN LIBRARY: A REPRINT OF POPULAR RELIGIOUS WORKS).

TRAVELS IN THE HOLY LAND

 February 18, Thursday: In Hoogly, Bengal, [India](#), Ramakrishna was born.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 18th of 2nd M / Father bore a short testimony at Meeting which was small, the weather was very cold & the walking slippery, which rendered it perilous for women to get there. - In the Preparative Meeting, the communication from the Yearly Meeting to the subordinate Meetings was read. - This evening I went up to cousin Henry Goulds, who has been to attend Sweet out on the Island to set several bones, particularly



INDIA

INDIA

*Ruth Chases - in the Ride the Chaise was turned over & they
narrowly escaped being bodily hurt themselves
Sweet set Cousin Hannah Goulds Hip last night which she put out
about a Week ago -
It is a favour that there is such a family as the Sweets, who
seem by nature to possess so eminently the faculty of Setting
bones. -*

RELIGIOUS SOCIETY OF FRIENDS

1837

➡ In Northern [India](#) a famine began, that would last through 1838.

[Horace Hayman Wilson](#) became the director (long-term) of the Royal Asiatic Society, of which he had been a founding member.



[Henry Thomas Colebrooke](#) published Īśvara Kṛṣṇa's *SĀṂKHYA KĀRIKĀ* in a commented translation by [Horace Hayman Wilson](#),⁴³ and died.

THE SANKHYA KARIKA

MISCELLANEOUS ESSAYS BY [H.T. COLEBROOK](#), which contained an essay "On the Vedas" as well as selections

43. [Henry Thoreau](#) would study Vedantic philosophy in this edition:

A WEEK: A Hindoo sage said, "As a dancer, having exhibited herself to the spectator, desists from the dance, so does Nature desist, having manifested herself to soul -. Nothing, in my opinion, is more gentle than Nature; once aware of having been seen, she does not again expose herself to the gaze of soul."

HENRY THOMAS COLEBROOK

(He would bequeath this volume of his personal library to [Waldo Emerson](#).)

THE SANKHYA KARIKA



from the *UPANISHADS*, was published in two volumes in London by W.H. Allen and Company.⁴⁴

WALDEN: That man who does not believe that each day contains an earlier, more sacred, and auroral hour than he has yet profaned, has despaired of life, and is pursuing a descending and darkening way. After a partial cessation of his sensuous life, the soul of man, or its organs rather, are reinvigorated each day, and his Genius tries again what noble life it can make. All memorable events, I should say, transpire in morning time and in a morning atmosphere. The Vedas say, "All intelligences awake with the morning." Poetry and art, and the fairest and most memorable of the actions of men, date from such an hour. All poets and heroes, like Memnon, are the children of Aurora, and emit their music at sunrise. To him whose elastic and vigorous thought keeps pace with the sun, the day is a perpetual morning. It matters not what the clocks say or the attitudes and labors of men. Morning is when I am awake and there is a dawn in me. Moral reform is the effort to throw off sleep. Why is it that men give so poor an account of their day if they have not been slumbering? They are not such poor calculators. If they had not been overcome with drowsiness they would have performed something. The millions are awake enough for physical labor; but only one in a million is awake enough for effective intellectual exertion, only one in a hundred millions to a poetic or divine life. To be awake is to be alive. I have never yet met a man who was quite awake. How could I have looked him in the face?

NARCOLEPSY

44. These two volumes by [Henry Thomas Colebrook](#) would become part of Henry David Thoreau's personal library.



(He would bequeath these volumes also to [Waldo Emerson](#).)

In Chapter 2 of [WALDEN](#), “Where I Lived, And What I Lived For,” there is a parable about the young person’s discovery of who one truly is. The Van Doren Stern commented edition of [WALDEN](#) says that the source of this parable is “not yet identified,” but R.K. Dhawan states categorically that it is part of the Vedantic philosophy contained in Īsvara Kṛṣṇa’s [ŚĀṆKHYA KĀRIKĀ](#) as translated and commented by [Horace Hayman Wilson](#) and published in London by [Henry Thomas Colebrook](#), which volume contains the central doctrines of the ancient *Sāṅkhya* or “discriminative wisdom” system of Indian philosophy and is said to have originated with the sage *Kapila*, who passed his wisdom on to his pupil *Asuri* who in turn passed it on to *Panchashikha*. Eventually *Iswara Kṛsna* condensed the teaching into the writing known as the *ŚĀṆKHYA KĀRIKĀ*. Thoreau was reading this book in January 1850 and a reference in his journal indicates that he was re-consulting it in May 1851:

[WALDEN](#): Children, who play life, discern its true law and relations more clearly than men, who fail to live it worthily, but who think that they are wiser by experience, that is, by failure. I have read in a Hindoo book, that “there was a king’s son, who, being expelled in infancy from his native city, was brought up by a forester, and, growing up to maturity in that state imagined himself to belong to the barbarous race with which he lived. One of his father’s ministers having discovered him, revealed to him what he was, and the misconception of his character was removed, and he knew himself to be a prince. So soul,” continues the Hindoo philosopher, “from the circumstances in which it is placed, mistakes its own character, until the truth is revealed to it by some holy teacher, and then it knows itself to be *Brahme*.” I perceive that we inhabitants of New England live this mean life that we do because our vision does not penetrate the surface of things. We think that that *is* which *appears* to be. If a man should walk through this town and see only the reality, where, think you, would the “Mill-dam” go to? If he should give us an account of the realities he beheld there, we should not recognize the place in his description. Look at a meeting-house, or a court-house, or a jail, or a shop, or a dwelling-house, and say what that thing really is before a true gaze, and they would all go to pieces in your account of them.

PEOPLE OF WALDEN

HORACE HAYMAN WILSON
HENRY THOMAS COLEBROOK



January 30, Monday: [David Henry Thoreau](#) checked out, from [Harvard Library](#), Volume 5 of the New Series of [The Gentleman’s Magazine](#), dealing with that magazine’s 1836 content:⁴⁵

THE GENTLEMAN’S MAG.

- [iii]-iv. S.: “Preface.”the Reverend John Mitford [Originator: “Sylvanus Urban”]
- pages 2. S.: Note re Robert Montgomery Martin’s History of the British Colonies. Thomas Fisher
- pages 2. L.: Remarks re the Abbé de la Rue. Thomas Wright [Originator: “Gaulois”]
- pages 2. L.: Genealogical note on Sacheverell family. Charles Edward Long [Originator: “l.”]

45. We really have no idea why Thoreau checked this out, but I will note in passing that the volume does contain information pertaining to the town of Saffron Walden in England.



- pages 3-10. Review: Thomas Frognall Dibdin's Reminiscences of a Literary Life. The Reverend John Mitford
- pages 10-13. Article: "Diary of a Lover of Literature [by Thomas Green; abridged by Mitford (cont.)]"the Reverend John Mitford
- pages 14-15. Article: "Royal Porcelain Works, Worcester." Martin Barr [Originator: "B."]
- pages 15-16. Article: "St. Olave's Grammar School, Southwark." George Richard Corner [Originator: "G.R.C."]
- pages 16. Article: "Quaestiones Venusinae.—No. VII [conc.]"the Reverend James Tate [Originator: "The Author of Horatius Restitutus"]
- pages 17-27. Article: "Records of the Exchequer." John Bruce
- pages 32. L. "Our Lord's Miracles on the Maimed." Dr. Samuel Merriman the Younger [Originator: "Ilaranthropos" {in Greek}]
- pages 33-36. Article: "St. Stephen's Chapel, Westminster." John Gough Nichols [Originator: "J.G.N."]
- pages 36-43. Article: "Scandinavia and the British Isles." Nicholas Carlisle
- pages 49-51. Review: James Davidson's The History of Axminster Church. John Gough Nichols
- pages 51-52. Review: William Caveller's Select Specimens of Gothic Architecture. Edward John Carlos
- pages 52-53. Review: Samuel Tymms's The Family Topographer, vol. 5. Edward John Carlos
- pages 53-55. Review: Spiritual Despotism. The Reverend John Mitford
- pages 55-57. Review: A. James Augustus St. John's [Egypt](#) and Mohammed Ali. The Reverend John Mitford
- pages 57-58. Review: Harry Chester's The Lay of the Lady Ellen. The Reverend John Mitford
- pages 58-59. Review: England and Russia; A Statement of Facts. By a Resident at Constantinople; Edward Stirling's Some Considerations on the Political State of the intermediate Country between Persia and [India](#). Thomas Fisher
- pages 59-60. Review: Annual Reports of the American Anti-Slavery Society; Anti-Slavery Record; Société Française pour l'Abolition de l'Esclavage. Thomas Fisher
- pages 60. Review: The British and Foreign Temperance Advocate, vol. 2; The British and Foreign Temperance Herald, vol. 4. Thomas Fisher
- pages 60-64. Review: John Holland's Cruciana. Illustrations of the most striking aspects under which the Cross of Christ, and symbols derived from it, have been contemplated by Piety, Superstition, Imagination, and Taste. John Gough Nichols
- pages 64-67. Review: First Annual Report of the Poor Law Commissioners for England and Wales. Thomas Fisher [Originator: "T.F."]
- pages 68. Review: E. Churton's Oriental Annual for 1836. The Reverend John Mitford
- pages 68. Review: Mrs. Alaric Watts's The New Year's Gift and Juvenile Souvenir. The Reverend John Mitford
- pages 69. Review: Jenning's Landscape Annual for 1836 (text by Thomas Roscoe and drawings by David Roberts). The Reverend John Mitford
- pages 69. Review: Smith and Elder's Friendship's Offering and Winter's Wreath for 1836. The Reverend John Mitford
- pages 69. Review: William Darton's The New Year's Token for 1836. The Reverend John Mitford
- pages 69-70. Review: P. Fisher [[William Andrew Chatto](#)]'s The Angler's Souvenir. The Reverend John Mitford

THE ANGLER'S SOUVENIR

- pages 70. Review: Frederick Shoberl's The Forget Me Not. The Reverend John Mitford
- pages 70-71. Review: The Christian Keepsake, and Missionary Annual (ed. William Ellis). The Reverend John Mitford



- pages 71. Review: The Cabinet of Modern Art, and Literary Souvenir (ed. Alaric Alexander Watts). The Reverend John Mitford
- pages 71. Review: Fisher's Drawing-room Scrap-Book, 1836. With Poetical Illustrations by L.E.L. [Letitia Elizabeth Landon]. John Gough Nichols
- pages 71-72. Review: Flowers of Loveliness. John Gough Nichols
- pages 72. Review: Tilt's Comic Almanac for 1836. John Gough Nichols
- pages 72. Review: William Beattie's Scotland. The Reverend John Mitford
- pages 72. Review: C.R. Bond's Truth's Triumph, a poem on the Reformation. The Reverend John Mitford
- pages 72. Review: John Graham's A Vision of fair Spirits. The Reverend John Mitford
- pages 77-78. S.: "Catalogue of the 11th Part of Mr. [Richard] Heber's Library (Manuscripts)."the Reverend John Mitford
- pages 80-82. S.: "Society of Antiquaries." John Gough Nichols
- pages 87-88. Obituary: Henry Charles Somerset, 6th Duke of Beaufort. John Gough Nichols
- pages 88-90. Obituary: Lord Robert Manners. John Gough Nichols
- pages 90-91. Obituary: Sir Thomas Elmsley Croft. Sir Nicholas Harris Nicolas
- pages 93-94. Obituary: The Reverend Luke Booker. The Reverend — Booker, son of the Reverend Luke Booker
- pages 94-98. Obituary: James Hogg, the Ettrick Shepherd. W.B. Morgan
- pages 99. Obituary: Charles Perkins Gwilt. Joseph Gwilt
- pages 100. Obituary: Letitia Matilda Hawkins. — Hawkins, brother of deceased
- pages 106. S.: Remarks on the inscription "IHS." John Gough Nichols
- pages 106. L.: Query re parish registers. John Southerden Burn [Originator: "J.S.B."]
- pages 106. S.: Note on the unicorn emblem. Henry Gwyn
- pages 107-118. Article: Thomas Froggnall Dibdin's Reminiscences of a Literary Life (cont.). The Reverend John Mitford
- pages 121-125. Review: "State of the Church Missionaries in the East [India](#) [Josiah Pratt's Sermon preached in the Chapel of Lambeth Palace... at the Consecration of the Right the Reverend Daniel Corrie, LL.D. Lord Bishop of Madras; Alexander Duff's The Church of Scotland's [India](#) Mission]." Thomas Fisher [Originator: "T.F."]
- pages 129-132. Review: William Thomas Brande's Characters of Philosophers. The Reverend John Mitford
- pages 132-135. L.: "On the Migration of Birds."the Reverend John Mitford [Originator: "J.M."]
- pages 135-137. L.: "Londiniana, No. III [Roman Antiquities in Eastcheap and Newgate-street]." Alfred John Kempe [Originator: "A.J.K."]
- pages 137-144. Article: "Grammar School of St. Olave's Southwark [cont.]." George Richard Corner [Originator: "G.R.C."]
- pages 146-147. L.: "Mr. [Charles] Richardson's Dictionary."the Reverend Joseph Hunter [Originator: "A Correspondent"]
- pages 147-154. Article: "Account of Theobalds Palace, Herts." John Gough Nichols [Originator: "J.G.N."]
- pages 154-157. V.: "The Ipswich Ball, described in a Letter from Miss Julia Mandeville, at Ipswich, to her Mother the Hon. Mrs. Mandeville, at Roehampton."the Reverend John Mitford [Originator: "J. Mandeville"]
- pages 157-160. Review: Joseph Beaumont's Original Poems in English and Latin. The Reverend John Mitford
- pages 161-164. Review: Matthew Gregory Lewis's Journal of a West India Proprietor. The Reverend John Mitford
- pages 164-165. Review: William Carus Wilson's Helps to the Building of Churches and Parsonage-houses. Edward John Carlos



- pages 165-167. Review: Joseph Mendham's The Life and Pontificate of St. Pius V. The Reverend Joseph Mendham (reviewing his own work)
- pages 167-168. Review: William Rae Wilson's Records of a Route through France and [Italy](#). The Reverend John Mitford
- pages 168-169. Review: The Prometheus of Aeschylus, and the Electra of Sophocles (trans. George Croker Fox). The Reverend John Mitford
- pages 169-171. Review: William Dansey's Horae Decanicae Rurales. John Bruce
- pages 172-173. Review: The Architectural Magazine (ed. John Claudius Loudon), vol. 2, nos. 18-22. Edward John Carlos
- pages 173-174. Review: Samuel Thomas Bloomfield's The Greek Testament (2nd ed.). Thomas Hartwell Horne
- pages 174-180. Review: William Phelps's The History and Antiquities of Somersetshire. Alfred John Kempe
- pages 180-181. Review: William Lisle Bowles's Scenes and Shadows of Days departed. The Reverend John Mitford
- pages 181. Review: Joshua Wilson's An historical Inquiry concerning the Principles, Opinions, and Usages of the English Presbyterians. The Reverend John Mitford
- pages 182. Review: Child's History of Women. The Reverend John Mitford
- pages 182. Review: J. G. Seymer's The Romance of Ancient [Egypt](#). The Reverend John Mitford
- pages 182-183. Review: Chart of Britannia Romana. Alfred John Kempe
- pages 183. Review: An Introduction to the Study of Birds. John Britton
- pages 183. Review: Anne Rodwell's The Juvenile Pianist. Mary Anne Iliffe Nichols
- pages 183. Review: The Sentiment of Flowers. Mary Anne Iliffe Nichols
- pages 183. Review: A Voyage of Discovery. Mary Anne Iliffe Nichols
- pages 184. Review: Thomas Kibble Hervey's The Book of [Christmas](#). John Gough Nichols
- pages 184-185. Review: The Clerical Guide, and Ecclesiastical Directory. John Gough Nichols
- pages 185. Review: Harmony of the Gospels. John Gough Nichols
- pages 185. Review: The Four Gospels, arranged in a Series of Tabular Parallels. John Gough Nichols
- pages 185. Review: The Companion to the Almanac. John Gough Nichols
- pages 185. Review: Samuel Butler's A Sketch of Ancient and Modern Geography. Mary Anne Iliffe Nichols
- pages 185. Review: Jane Kinderley Stanford's A Lady's Gift, or Woman as she ought to be. Mary Anne Iliffe Nichols
- pages 185-186. S.: "The Lawrence Gallery." W. B. Morgan
- pages 187. S.: "St. George's Church, Shrewsbury." Henry Pidgeon
- pages 187. Review: Richard Westall and John Martin. Illustrations to the BIBLE. John Gough Nichols
- pages 187-188. Review: Thomas Roscoe's Wanderings through North Wales, pts. 5-10. John Gough Nichols
- pages 188. Review: Clarkson Stanfield's Coast Scenery, pts. 3-6. John Gough Nichols
- pages 188. Review: William Finden's Byron Beauties. Mary Anne Iliffe Nichols
- pages 193-194. S.: "Society of Antiquaries." John Gough Nichols
- pages 200. Obituary: Mary Amelia, Marchioness of Salisbury. John Gough Nichols
- pages 200-201. Obituary: William Humble Ward, 10th Lord Ward. John Gough Nichols
- pages 201. Obituary: George Charles Venables Vernon, 4th Lord Vernon. John Gough Nichols
- pages 201. Obituary: Lieut.-Gen. Thomas Mahon, 2nd Lord Hartland. John Gough Nichols
- pages 201-202. Obituary: John Crewe, 2nd Lord Crewe. John Gough Nichols
- pages 202. Obituary: Charles Robert Lindsay. Thomas Fisher
- pages 202. Obituary: Major-Gen. George Prole (partially using text of a printed obituary). Thomas Fisher



- pages 202-203. Obituary: Colonel Sweney Toone. Thomas Fisher
- pages 203. Obituary: Col. Thomas Duer Broughten (partially using text of Athenaeum obituary). Thomas Fisher
- pages 204-205. Obituary: Major David Price. Thomas Fisher
- pages 207. Obituary: Thomas Brooke. Thomas Fisher
- pages 207. Obituary: William Fraser. Thomas Fisher
- pages 218. L.: Query re the location of drawings by Cowper. The Reverend George Cornelius Gorham [Originator: "G.C.G."]
- pages 218. S.: Editorial response to query by "C.H." re the Anglo-Saxon oath. John Bruce
- pages 218. L.: Query re genealogical information on Chaplin family. Henry Gwyn [Originator: "H.G."]
- pages 219-228. Review: Nathaniel Parker Willis's Pencillings by the Way. The Reverend John Mitford
- pages 228-237. Article: "New Record Commission. No. IV [the Chancellor's Roll of 3 John]." John Bruce
- pages 237-240. Article: "The Gate-House, Westminster." John Gough Nichols [Originator: "J.G.N."]
- pages 242-244. Article: "Letter of the late S.T. Coleridge [to Marten; dated 1794; printed with no editorial comment]." the Reverend William Lisle Bowles [the transmitter of the letter]
- pages 245. Article: "Portrait of Dr. [Samuel] Parr presented to Harrow School." Dr. John Johnstone
- pages 254. L.: "Wace's Roll of the Norman Chiefs." Edgar Taylor [Originator: "T.P.B."]
- 254n. S.: Note on Wace's Roll of the Norman chiefs. John Gough Nichols [Originator: "Edit."]
- pages 256-259. Article: "Church of St. Bene't Fink, London." Henry Gwyn [Originator: "H.G."]
- pages 261-264. L.: "Letters of John George Graevius." John Holmes [Originator: "J.H."]
- pages 265-271. Review: Andrew Ure's Philosophy of Manufactures. The Reverend John Mitford
- pages 271-272. Review: Memorials of Oxford (ed. James Ingram), nos. 33-38. Edward John Carlos
- pages 273-275. Review: John Innes's Letter to Lord Glenelg... on the working of the new system in the British West India Colonies. Thomas Fisher [Originator: "T.F."]
- pages 275-279. Review: Report of the Select Committee on Agriculture and Report of Proceedings of the Agricultural Meetings in London. Samuel Solly
- pages 279-280. Review: The World, a Poem. The Reverend John Mitford
- pages 280-281. Review: Edward Moxon's Sonnets, pt. 2. The Reverend John Mitford
- pages 282-286. Review: John Greenwood's A Picturesque Tour to Thornton Monastery. John Gough Nichols
- pages 286-287. Review: James Holman's Voyage around the World. The Reverend John Mitford
- pages 287. Review: Deacon's Analysis of the Parliamentary Proceedings of the Session 1835. John Gough Nichols
- pages 288. S.: "St. Saviour's Church, Southwark." Alfred John Kempe
- pages 289. Review: Landscape-Historical Illustrations of Scotland, and the Waverley Novels, from drawings by J.M.W. Turner. John Gough Nichols
- pages 289. Review: William Finden's Portrait and Landscape Illustrations of Lord Byron's Life and Works [by Thomas Moore]. John Gough Nichols
- pages 289. Review: Charles John Smith's Facsimiles of Historical and Literary Curiosities. John Gough Nichols
- pages 289. Review: J. Sainsbury's Thirty Fac-similes of the different Signatures of the Emperor Napoleon. John Gough Nichols
- pages 293-296. S.: "Society of Antiquaries." John Gough Nichols
- pages 306. Obituary: Henry Hood, 2nd Viscount Hood. John Gough Nichols
- pages 306. Obituary: William Gustavus Frederick, Count Bentinck Rhoon. John Gough Nichols
- pages 306-307. Obituary: Col. William John Gore. John Gough Nichols



- pages 310-312. Obituary: The Reverend Edward Burton (text from Oxford Herald). Dr. Philip Bliss [?]
- pages 312. Obituary: Sir Henry Philip Hoghton. John Gough Nichols
- pages 312-313. Obituary: Sir George Cornwall. John Gough Nichols
- pages 313. Obituary: Sir John Ely Parker. John Gough Nichols
- pages 313-314. Obituary: Sir John Kennaway (based on obituary in Exeter newspaper). John Gough Nichols
- pages 314. Obituary: Sir Thomas Harvie Farquhar. John Gough Nichols
- pages 314. Obituary: Sir William Henry Cooper. John Gough Nichols
- pages 314. Obituary: Capt. Sir James Dunbar. John Gough Nichols
- pages 314-315. Obituary: Sir Robert Dundas. John Gough Nichols
- pages 315. Obituary: Lt.-Gen. Sir John Hamilton. John Gough Nichols
- pages 321-322. Obituary: John Phillips. The Reverend James Ingram
- pages 323-324. Obituary: Hugh Leycester. John Gough Nichols
- pages 324. Obituary: Jabez Henry. John Gough Nichols
- pages 324-326. Obituary: Thomas Walker. W. B. Morgan
- pages 326. Obituary: Henry Humphrey Goodhall. Thomas Fisher
- pages 327. Obituary: Robert Bickerstaff. John Bowyer Nichols
- pages 327-328. Obituary: Robert Davies. Henry Pidgeon
- pages 338. L.: Note re a work in progress by James Boaden re the Theatres Royal of England. The Reverend John Mitford
- pages 338. L.: Note on errata in his recent article. Edgar Taylor [Originator: "T.P.B."]
- pages 339-350. Article: "Notes to Boswell's Life of Dr. Johnson, Vol. II [cont.]."the Reverend John Mitford
- pages 358-361. Article: "Memoir of Richard Pearson, M.D."the Reverend Richard Pearson
- pages 361-365. Review: John Claudius Loudon's Arboretum Britannicum, nos. 8-14. The Reverend John Mitford
- pages 369. Article: "Reliquary at Shipley, Sussex." John Gough Nichols
- pages 369-372. Article: "Londiniana, No. IV." Alfred John Kempe [Originator: "A.J.K."]
- pages 376-377. L.: "Families of Nicoll and Hedges." Charles Edward Long [Originator: "I."]
- pages 377-378. L.: "Putney Church and Bishop West's Chapel." Edward John Carlos [Originator: "E.I.C."]
- pages 385-394. Review: George Henry Law, Bishop of Bath and Wells, Remarks on the present Distresses of the Poor. The Reverend John Mitford
- pages 394-395. Review: Debrett's Peerage (21st ed.). John Gough Nichols
- pages 395-396. Review: Japhet in Search of his Father. The Reverend John Mitford
- pages 396-397. Review: James Augustus St. John's Margaret Ravenscroft. The Reverend John Mitford
- pages 397-398. Review: My Aunt Pontypool. The Reverend John Mitford
- pages 398-399. Review: Lady Emily Stuart Wortley's Travelling Sketches. The Reverend John Mitford
- pages 399-400. Review: Robert Montgomery Martin's History of the British Colonies, vol. 4: Possessions in Africa and Austral-Asia. Thomas Fisher
- pages 401-402. Review: A Guide through the Town of Shrewsbury. John Gough Nichols
- pages 402-403. Peter Austin Nuttall's [Juvenal](#)'s Satires.... Three Editions:— 1. With a Linear Verbal Translation; 2. Translated into English Verse, by W [illiam] Gifford; and 3. With a Linear Verbal Translation and Gifford's Poetical Version. Dr. Peter Austin Nuttall
- pages 403-404. Review: Memoirs of Mirabeau, vols. 3 and 4. The Reverend John Mitford
- pages 404. Review: Lancelot Sharpe's Nomenclator Poeticus. The Reverend James Tate [Originator: "C.P.M."]



- pages 404-405. Review: John Hobart Caunter's Romance of History: [India](#). The Reverend John Mitford
- pages 405. Review: Henry Thomas de la Beche's How to Observe — Geology. The Reverend John Mitford
- pages 405-406. Review: William Yate's Account of New Zealand. The Reverend John Mitford
- pages 406. Review: George Payne Rainsford James's On the Educational Institutions of Germany. The Reverend John Mitford
- pages 406. Review: Alexander Smith's The Philosophy of Morals. The Reverend John Mitford
- pages 406. Review: Land and Sea Tales. The Reverend John Mitford
- pages 406. Review: Mahmoud. The Reverend John Mitford
- pages 406-407. Review: George Robert Gleig's The Soldier's Help to the Knowledge of Divine Truths. The Reverend John Mitford
- pages 407. Review: Thoughts in the Cloister and the Crowd. The Reverend John Mitford
- pages 407. Review: The Parables explained to a Child. The Reverend John Mitford
- pages 407. Review: Oswald Charles Wood's The History of the Assassins. The Reverend John Mitford
- pages 407. Review: Piers Edmund Butler's The Rationality of Revealed Religion. The Reverend John Mitford
- pages 407. Review: Hewett Cottrell Watson's The New Botanist's Guide, vol. 1: England and Wales. The Reverend John Mitford
- pages 407. Review: Alexander Negris's Xenophontis Anabasis. The Reverend John Mitford
- pages 407. Review: William Hull's The Consolations of Christianity. The Reverend John Mitford
- pages 407. Review: William Edward Trenchard's Sermons. The Reverend John Mitford
- pages 407. Review: Leonard Jenyns [Blomefield]'s Manual of British Vertebrated Animals. The Reverend John Mitford
- pages 407-408. Review: Posthumous Records of a London Clergyman (ed. John Hobart Caunter). The Reverend John Mitford
- pages 408. Review: Cerceau's Life and Times of Rienzi. The Reverend John Mitford
- pages 408. Review: The Parricide. The Reverend John Mitford
- pages 408. Review: Plebeians and Patricians. The Reverend John Mitford
- pages 408. Review: The English Boy at the Cape. Mary Anne Iliffe Nichols
- pages 408-409. Review: John Yonge Akerman's Coins of the Romans relating to Britain. John Gough Nichols
- pages 412-413. S.: "Bibliotheca Heberiana [re Richard Heber's library]." Samuel Leigh Sotheby
- pages 414-415. S.: "Society of Antiquaries." John Gough Nichols
- pages 425. Obituary: John Perceval, 4th Earl of Egmont. John Gough Nichols
- pages 425-427. Obituary: William Van Mildert, Bishop of Durham. John Gough Nichols
- pages 427-430. Obituary: William Scott, Baron Stowell. John Gough Nichols
- pages 430-431. Obituary: Lady Frances Wright-Wilson. John Gough Nichols
- pages 433. Obituary: Sir James Colquhoun. John Gough Nichols
- pages 433. Obituary: Sir John James Scott Douglas. John Gough Nichols
- pages 433-435. Obituary: Lieut.-Gen. Sir William Inglis. John Gough Nichols
- pages 436-437. Obituary: John Gillies. The Reverend William Dealtry
- pages 437-438. Obituary: Elizabeth Kemble Whitlock (sister of Sarah Siddons). W. B. Morgan
- pages 441. Obituary: Barak Longmate the Younger. John Gough Nichols
- pages 450. L.: Re supposed MS. of Philo Byblius. William Henry Black [Originator: "W.H.B."]
- pages 451-459. Review: E. G. Wilkinson's Topography of Thebes, and General View of Egypt. The Reverend John Mitford
- pages 477-481. Article: "On Norman and Early Poetry. No. I. The Romances of Tristan, and the Norman Metrical Chronicles." Thomas Wright
- pages 485. Article: "Robert Wilson, the Botanist." the Reverend John Hodgson [Originator: "V.H."]



- pages 485-488. L.: “The Celtic Language.” Duncan Forbes [Originator: “Fior-Ghael”]
- pages 488. L.: “Emendations to [Shakespeare](#).” F. Wrangton [Originator: “F.W.”]
- pages 489. Article: “Ancient Mansion in South Petherton, Somersetshire.” John Chessell Buckler [Originator: “J.C.B.”]
- pages 493-497. Article: “Mr. [Edmond] Malone’s Library at Oxford.” John Payne Collier
- pages 497-498. L.: “Account of Aldfield, near Ripon.” John Richard Walbran [Originator: “R.d.C.”]
- pages 501. V.: “The Aldine Anchor.” the Reverend John Mitford
- pages 501-504. Article: “Retrospective Review. Chaucer.—No. I. Introductory.” Thomas Wright
- pages 505-509. Review: Thomas Noon Talfourd’s *Ion, a Tragedy*. The Reverend John Mitford
- pages 509-511. Review: Sir Richard Colt Hoare’s *A History of Modern Wiltshire (cont.)*: William Henry Black’s Hundred of South Damerham, George Matcham’s Hundred of Downton, and Sir Richard Colt Hoare’s Hundred of Cawden. The Reverend Joseph Hunter
- pages 511-512. Review: Joseph Mendham’s *Index Librorum Prohibitorum a Sixto V*. The Reverend Joseph Mendham (reviewing his own work)
- pages 512-513. Review: “Biographies of the House of Commons [Random Recollections of the House of Commons, from the year 1830 to the close of 1835; *The Parliamentary Pocket Companion for 1836*; Richard B. Mosse’s *The Parliamentary Guide*; *The Parliamentary Test Book for 1835*; Richard [?] Gooch’s *Parliamentary Pledge Book*; Richard [?] Gooch’s *Parliamentary Vote-Book, 1836*; *The Assembled Commons, 1836*; Thomas Brittain Vacher’s *Parliamentary Companion for 1836*].” John Gough Nichols
- pages 514-515. Review: John MacGregor’s *My Note Book*. The Reverend ——— [William Langstaff (?) Weddall
- pages 515-518. Review: William Wallen’s *History and Antiquities of the Round Church at Little Maplestead, Essex*. Edward John Carlos
- pages 518-519. Review: John Stockdale Hardy’s *An Attempt to appropriate a Monument... to the memory of Mary de Bohun, Countess of Derby*. John Gough Nichols
- pages 519-520. Review: Anna Eliza Bray’s *A Description of that part of Devonshire lying between the Tamar and the Tavy, in a series of Letters to R [obert] Southey*. The Reverend John Mitford [Originator: “Syl. Urban”]
- pages 521. Review: Henry Sewell Stokes’s *Vale of Lanherne*. The Reverend John Mitford
- pages 521. Review: [Henry?] Colman’s *Views in Normandy, Picardy, &c., pt. 2*. John Gough Nichols
- pages 521. Review: *Eupaedia: or Letters to a Mother on the watchful care of her infant*. Eliza Baker Nichols
- pages 521-522. Review: *A Turbulent Spirit unreasonable, wicked, and dangerous; What is the use of these Friendly Societies?; Pray, which is the way to the Savings’ Bank; The nature and design of the New Poor Laws explained; The Neglect and Profanation of the Sabbath, their own Punishment*. Thomas Hartwell Horne
- pages 522. Review: *Life of Talleyrand, vol. 3*. The Reverend John Mitford
- pages 522. Review: William Jowett’s *The Christian Visitor*. The Reverend John Mitford
- pages 522. Review: Caroline Bowles’s *Summer Visits to Cottages in a Country Village*. The Reverend John Mitford
- pages 522. Review: John Edward Nassau Molesworth’s *The Penny Sunday Reader*. John Gough Nichols
- pages 522. Review: *Graphic Illustrations of the Life and Times of Samuel Johnson*. John Gough Nichols
- pages 522. Review: C. Knight’s *The Pictorial Bible*. John Gough Nichols
- pages 523-527. S.: “Exhibition of Designs offered for the New Houses of Parliament.” Edward John Carlos



- pages 528. Review: Engravings from the Works of the late Sir Thomas Lawrence, pt. 1. John Gough Nichols
- pages 528. Review: Charles Heath's Drawing-room Portfolio. John Gough Nichols
- pages 528. L.: Allan Cunningham's Gallery of Pictures of English and Foreign Masters. John Bowyer Nichols
- pages 528. Review: Louisa Corboux's Studies of Heads from Nature. John Gough Nichols
- pages 528. Review: H. Winkles and B. Winkles, Cathedrals, pts. 4-16. John Gough Nichols
- pages 529. Review: H. Winkles and B. Winkles, Continental Cathedrals, pts. 1-4. John Gough Nichols
- pages 534. S.: "Society of Antiquaries." John Gough Nichols
- pages 545-546. Obituary: Admiral John Ferrier. W. B. Morgan [?]
- pages 553. Obituary: Henry Roscoe. J. A. Morgan
- pages 553-555. Obituary: The Reverend Richard Valpy. Henry Prater
- pages 555-556. Obituary: The Reverend George Rogers. The Reverend John Ford
- pages 570. L.: Genealogical remarks and queries re the Paisley family. J. B. Gardiner [Originator: "J.B.G."]
- pages 570. S.: Response to "J.M."s comments on the inscription "IHS." John Gough Nichols
- pages 570. S.: Editorial comments on a drawing (submitted by "A Constant Reader") of a cross-bow. Alfred John Kempe
- pages 571-583. Article: "On the Antiquity of Trees, (from Professor Alphonse Louis Pierre Pyramus de Candolle,) in a Letter to Edward Jesse, Esq."the Reverend John Mitford [Originator: "J.M."]
- pages 594-595. L.: "Origin of 'God save the King.'" J.R. Wilson of Newcastle-upon-Tyne [Originator: "J.R.W."]
- pages 595-601. Review: Reginaldi Monachi Dunelmensis Libellus de Admirandis Beati Cuthberti Virtutibus quae Novellis patratae sunt Temporibus Reginald of Durham on the Miracles of St. Cuthbert (Surtees Society, vol. 1). John Bruce.
- pages 605-606. L.: "Monument at Britford, Wilts." John Gough Nichols [Originator: "D.H."]
- pages 611-613. Review: John Eliot's Poems, consisting of Epistles and Epigrams, Satyrs, Epitaphs and Elegies, Songs and Sonnets, 1658. The Reverend John Mitford [Originator: "J.M."]
- pages 614-616. Article: "On Early Norman and French Poetry. No. II. The Mysteries and Miracle Plays." Thomas Wright
- pages 617-618. Review: [Robert Southey](#)'s The Works of Cowper. The Reverend John Mitford
- pages 618-619. Review: Edward Osler's The Life of Lord Exmouth. The Reverend John Mitford
- pages 619-621. Review of volume that eventually Henry Thoreau would own: [Henry Hart Milman](#)'s NALA AND DAMAYANTI, AND OTHER POEMS, FROM THE SANSCRIT. The Reverend John Mitford
- pages 621-622. Review: [Edward Lytton Bulwer-Lytton](#)'s RIENZI. The Reverend John Mitford
- pages 622-626. Review: Richard Griffin Neville, 3rd Baron Braybrooke, The History of Audley End [[Saffron Walden](#)]. John Gough Nichols
- pages 626-627. Review: Thomas Maude's The Schoolboy. The Reverend John Mitford
- pages 627-628. Review: John Kaye, Bishop of Lincoln, Some account of the Life and Writings of Clement, Bishop of Alexandria. The Reverend John Mitford
- pages 628-630. Review: Charles Richard Sumner, Bishop of Winchester, The Free Course of the Word. The Reverend John Mitford
- pages 631-632. Review: Thomas Keightley's The History of Rome. The Reverend John Mitford
- pages 632. Review: Thucydides de Bello Peloponnesiaco (ed. Franz Joseph Goeller). The Reverend John Mitford
- pages 632. Review: Edward Johnstone's The Life of Christ, a Manual of Elementary Religious Knowledge, intended chiefly for the Young. The Reverend John Mitford



- pages 632-633. Review: William Caveler’s Select Specimens of Gothic Architecture. Edward John Carlos
- pages 633-639. S.: “Exhibition of Designs for the New Houses of Parliament.” Edward John Carlos
- pages 639. Review: Henry Shaw’s The Encyclopedia of Ornament, no. 1. John Gough Nichols
- pages 647-648. S.: “Society of Antiquaries.” John Gough Nichols
- pages 654-655. Review: “Theatrical Register. Covent Garden.” W. B. Morgan
- pages 657-658. Obituary: Bowyer Edward Sparke, Bishop of Ely. John Gough Nichols
- pages 658-659. Obituary: Henry Ryder, Bishop of Lichfield and Coventry. John Gough Nichols
- pages 659. Obituary: Christopher Butson, Bishop of Killaloe and Clonfert. John Gough Nichols
- pages 663-664. Obituary: William Morton Pitt. John Gough Nichols
- pages 666-670. Obituary: [William Godwin](#). W. B. Morgan
- pages 670-671. Obituary: John Bell. John Bruce and —
- page 671. Obituary: Charles Millard. Thomas Amyot



November 1-10: Somewhere between the 1st and the 10th of the month, [Henry Thoreau](#) copied out of Hugh Murray’s HISTORICAL AND DESCRIPTIVE ACCOUNT OF BRITISH [INDIA](#) the following information about the epochs of the universe:



The Maha Yug, or great divine age, through which mankind are now passing, consists of four human ages, the last and worst of which is at present revolving. These ages, of unequal and continually decreasing length, are the

Satya Yug, which lasted _____	1,728,000 years.
Treta Yug _____	1,296,000
Dwapar Yug	864,000
Cali Yug, which is to last	432,000

Of the dark era in which we live, only about five thousand years have yet elapsed.

...

4,320,000,000 form “the grand anomalistic period called a calpa, and fantastically assigned as a day of Brama.”

1838

In this year the British government disassociated the East India Company from obligations into which it had entered, to maintain the temples of [India](#). Forget your promises, that's an order!

[James Robert Ballantyne](#)'s A GRAMMAR OF THE HINDUSTANI LANGUAGE (Edinburgh).

[Monier Williams](#) matriculated at King's College School, Balliol College, Oxford.

At the end of the journal entries for this year, [Waldo Emerson](#) listed his readings in Oriental materials during the period: "Hermes Trismegistus; Synesius; Proclus; Thomas Taylor; Institutes of Menu; [Sir William Jones](#), Translations of Asiatic Poetry; Buddha. [Zoroaster](#); [Confucius](#)."

Again [Emerson](#) copied extracts from the Confucian canon into his journals, extracts such as "Action, such as Confucius describes the speech of God."

EMERSON AND CHINA

ENSO

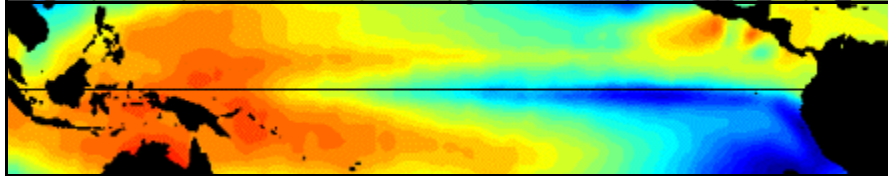
In this year and the next there would be famine in [India](#):

Largest Scale Global Weather Oscillations 1833-1839

	Southern Oscillation	South Pacific current reversal	Indonesian monsoon	Australian droughts	Indian monsoon	Annual Nile flood
1833	very strong	cold La Niña	drought	adequate	deficient	extremely poor
1834	absent	cold La Niña	adequate	adequate	adequate	adequate
1835	moderate	cold La Niña	drought	adequate	adequate	extremely poor
1836	moderate	cold La Niña	adequate	adequate	adequate	2d year, very low
1837	strong	warm El Niño moderate +	adequate	drought	deficient	3d year, extremely poor
1838	strong	cold La Niña	drought	adequate	deficient	4th year, quite weak
1839	strong	cold La Niña	adequate	adequate	adequate	5th year, very low

The southern ocean / atmosphere "seesaw" links to periodic Indonesian east monsoon droughts, Australian droughts, deficient Indian summer monsoons, and deficient Ethiopian monsoon rainfall causing weak annual Nile floods. This data is presented from Tables 6.2-6.3 of Quinn, William H. "A study of Southern Oscillation-related climatic activity for AD 622-1900 incorporating Nile River flood data," pages 119-49 in Diaz, Henry F. and Vera Markgraf, eds. EL NIÑO: HISTORICAL AND PALEOCLIMATIC ASPECTS OF THE SOUTHERN OSCILLATION. Cambridge: Cambridge UP, 1992.

With the trade winds blowing from west to east along the equator, the warmer water on top gets pushed toward the western Pacific and the sea surface there is some two feet higher and some fifteen degrees Fahrenheit warmer than it is off Peru and Chile and Equador, where cold nutrient-laden waters are being pulled up from the depths of the ocean. The pool of warm water is half the size of the continental United States. No one knows why sometimes these trade winds blow, as in this year, and why sometimes they do not, as in the previous year. (It may be that there is a butterfly that is beating its wings at the snowline on some mountain in the Himalayas.)



1839

Maharaja Ranjit Singh of Baroda died. This maharaja had been a fan of combative sports, supportive of a court wrestler named Sadika Gilgoo or “Man Mountain.”

[James Robert Ballantyne](#)’s A GRAMMAR OF THE MAHRATTA LANGUAGE (Edinburgh), PRINCIPLES OF PERSIAN CALIGRAPHY, ILLUSTRATED BY LITHOGRAPHIC PLATES OF THE NASKH-TA’LIK CHARACTER (London and Edinburgh), and ELEMENTS OF HINDĪ AND BRAJ BHĀKHĀ GRAMMAR: COMPILED FOR THE USE OF THE EAST-INDIA COLLEGE AT HAILEYBURY (London and Edinburgh: Sold by J. Madden and Co., 8, Leadenhall Street, London; C. Smith, 87, Princes Street, Edinburgh; and at the Military Academy, Lothian Road).

In the previous year the British government had disassociated the East India Company from obligations into which it had entered, to maintain the temples of [India](#). Forget your promises, that’s an order! In this year the Reverend [Robert Spence Hardy](#)’s pamphlet THE BRITISH GOVERNMENT AND IDOLATRY IN [CEYLON](#) would cry out again for an end to the “unnatural, sinful, and pernicious connexion between the British Government of [Ceylon](#) and idolatry.” Just as the sole purpose for the existence of the Roman Empire way back then obviously had been to facilitate the initial flourishing of Christianity in the known world, he argued, the sole purpose of the British Empire in the present era obviously must be to consolidate and hegemonize this entire globe under the sway of Christianity. The issue was that when the British had taken possession of [Ceylon](#) in 1815 their emissaries had done so with the explicit pledge, made to the Buddhist *sangha* and the Kandyan chiefs, that they would be responsible for maintenance of the Tooth Relic in Kandy — the ceremonies attendant upon this annual act of idolatry were at the present time costing the crown the unholy sum of £15.19.9½ per year! (Although such an expense might seem to be small potatoes in the eyes of some, it amounts to a jab in the eye of God — God will not be mocked!) It was “the bounden duty of the government of the country, from its possession of Truth, to discountenance the system [of [Buddhism](#)] by every legitimate means.” Buddhism must be confronted in a struggle that can end only “in the discomfiture of those who have risen against the Lord and his Christ.”

[Opium](#) was [India](#)'s largest export.



The first war between the British and the [Chinese](#) over the [opium](#) trade began.

A very popular medical book that had first appeared in 1830, Dr. John C. Gunn's DOMESTIC MEDICINE OR POOR MAN'S FRIEND, IN THE HOUSE OF AFFLICTION, PAIN AND SICKNESS, reached its 9th edition despite being all of a thousand pages. A feature of this medical treatise was a sizeable section titled "Of the Passions" which attempted to deliver advice on mental health, religion, and love. The "passions" analyzed were those of:

- fear
- anger
- love
- jealousy
- joy
- grief
- intemperance

Thankfully, the remedies which the popular Dr. Gunn commended to his self-medicants for their "passions" were not drugs such as [opiates](#) but amounted instead to:

- religion
- education
- self-discipline

March: By the decade of the 1830s, it has been estimated, [opium](#) had become not only the main event of the British-sponsored trade between [India](#) and [China](#), but the single most lucrative item of all international commerce. Then in this year a new mandarin arrived in Guangzhou (Canton), Imperial Commissioner Lin Tse-hsü who had been governor of Hubei and Hunan provinces, and he had been the victor in an anti-opium purity campaign in government circles in Beijing and had won a mandate from the Court of Heaven to extirpate this unlawful wholesale recreational-drug traffic by foreigners which was proving to be so debilitating to the citizenry and to the economy of the Central Kingdom and thus correct the outflow of the [Chinese](#) supply of silver:



Lin Tse-hsü in 1850

In this month Lin demanded that 20,291 chests of the controlled substance, on hand in the warehouses (godowns) of the British and their compradors, be surrendered. The Danish, German, American, and Spanish traders immediately accommodated themselves to this new regulation and Lin confiscated and destroyed 20,283 [opium](#) chests,⁴⁶ but British traders were infuriated. The British Chief Superintendent of Trade, Captain Charles Elliot R.N., who had previously been the commander of a hospital ship and the Protector of Slaves in British Guiana, acceded to Imperial High Commissioner Lin and handed over the opium chests, which were promptly destroyed. The merchants withdrew to their “hell-ships” anchored in the harbor, where they would be safe, Lin refused to sell them food or water, Captain Elliot fired on three Chinese war-junks, and *hey presto*: both nations had ample reason to be at war.

46. Each chest contained 40 balls of [opium](#) wrapped in poppy leaves. Each ball weighed three pounds. Each ball had to be completely dissolved in noxious chemicals and flushed away into the harbor in such manner as to ensure that it would not be salvageable, as such psychotropic materials could not merely be burned without toxicity and as there existed an established secondary market for merely sea-damaged opium balls. All in all we’re talking about a lot of hard work.

Implementing the “forward policy” recommended by the Scottish merchants William Jardine and James Matheson,⁴⁷ Foreign Secretary Palmerston of Lord Melbourne’s whig government in London decided that the

imperialist
lackeys:



matter could be settled by putting gunboats on the major Chinese rivers.⁴⁸ This would open up the Central Kingdom both to Free Trade and to Christianity. Gladstone warned that this policy was “at variance both with justice and religion” but succeeded only in isolating himself from other Members of Parliament in opposition. After a few skirmishes it became clear that the British military equipment and organization could handily defeat and destroy the Chinese war-junks, and so the Chinese agreed to cede to Britain a small, rocky island at the sea mouth of the Pearl River, for their use as a commercial base. This island of 26 square miles had been in use as a source of fresh water for ships, and was variously known at Incense Port, Fragrant Harbor, Aunty Heung, Herukong, Shiankang, and Hong Kong.

During this year Samuel Russell & Co. of Boston and Hong Kong was giving up its opium trade.



SAMUEL WADSWORTH RUSSELL OF MIDDLETON CT

47. In 1939, Mao Zedong would list the “Opium Wars” as the first of “twelve historical landmarks” of the “struggle by the Chinese people against imperialism and its lackeys” (SELECTED WORKS, Beijing 1967, Volume II, page 314).

48. One was always able to trust Henry John Temple, Lord Palmerston (1784-1865), “Lord Pumice-Stone,” to always leave a situation worse rather than better.



INDIA

INDIA

1840

[Monier Williams](#) transited from King's College School, Balliol College, Oxford to the [East India Company](#) College.

[James Robert Ballantyne](#)'s HINDUSTANI SELECTIONS IN THE NASKHI AND DEVANAGURI CHARACTER (Edinburgh), and HINDUSTANI LETTERS, LITHOGRAPHED IN THE NUSKH-TU'LEEK AND SHIKUSTU-AMEZ CHARACTER, WITH TRANSLATIONS (London and Edinburgh).

THE LAWS OF *MENU*, OR THE *VISHNU PURANA* was published in London in a translation into English⁴⁹ by [Horace Hayman Wilson](#). [Henry Thoreau](#) would check this out of the Harvard Library during January/February 1850, and would learn much of value from it:

[WALDEN](#): There too, as every where, I sometimes expected the Visitor who never comes. The Vishnu Purana says, "The householder is to remain at eventide in his court-yard as long as it takes to milk a cow, or longer if he pleases, to await the arrival of a guest." I often performed this duty of hospitality, waited long enough to milk a whole herd of cows, but did not see the man approaching from the town.

(Additional references in [WALDEN; OR, LIFE IN THE WOODS](#) are on following screens.)

49. Consult the new edition of this, published with new introductions by Michael Franklin by the University of Wales at Aberystwyth in November 2001:

WALDEN: The whole ground of human life seems to some to have been gone over by their predecessors, both the heights and the valleys, and all things to have been cared for. According to Evelyn, "the wise Solomon prescribed ordinances for the very distances of trees; and the Roman praetors have decided how often you may go into your neighbor's land to gather the acorns which fall on it without trespass, and what share belongs to that neighbor." Hippocrates has even left directions how we should cut our nails; that is, even with the ends of the fingers, neither shorter nor longer. Undoubtedly the very tedium and ennui which presume to have exhausted the variety and the joys of life are as old as Adam. But man's capacities have never been measured; nor are we to judge of what he can do by any precedents, so little has been tried. Whatever have been thy failures hitherto, "be not afflicted, my child, for who shall assign to thee what thou hast left undone?"

PEOPLE OF WALDEN



HORACE HAYMAN WILSON
SOLON OF ATHENS
HIPPOCRATES
JOHN EVELYN



INDIA

INDIA

I hesitate to say these things, but it is not because of the subject, -I care not how obscene my *words* are,- but because I cannot speak of them without betraying my impurity. We discourse freely without shame of one form of sensuality, and are silent about another. We are so degraded that we cannot speak simply of the necessary functions of human nature. In earlier ages, in some countries, every function was reverently spoken of and regulated by law. Nothing was too trivial for the Hindoo lawgiver, however offensive it may be to modern taste. He teaches how to eat, drink, cohabit, void excrement and urine, and the like, elevating what is mean, and does not falsely excuse himself by calling these things trifles.

March 24, Tuesday: During a thunderstorm, quantities of grain fell upon Rajket and the surrounding countryside in [India](#). According to a Captain Aston whose report wound up in the [American Journal of Science](#), the seed was not recognizable as one of the cultivated grains of that region.

SKY EVENT



WALDEN: The other day I picked up the lower jaw of a hog, with white and sound teeth and tusks, which suggested that there was an animal health and vigor distinct from the spiritual. This creature succeeded by other means than temperance and purity. "That in which men differ from brute beasts," says Mencius, "is a thing very inconsiderable; the common herd lose it very soon; superior men preserve it carefully." Who knows what sort of life would result if we had attained to purity? If I knew so wise a man as could teach me purity I would go to seek him forthwith. "A command over our passions, and over the external senses of the body, and good acts, are declared by the Ved to be indispensable in the mind's approximation to God." Yet the spirit can for the time pervade and control every member and function of the body, and transmute what in form is the grossest sensuality into purity and devotion. The generative energy, which, when we are loose, dissipates and makes us unclean, when we are continent invigorates and inspires us. Chastity is the flowering of man; and what are called Genius, Heroism, Holiness, and the like, are but various fruits which succeed it. Man flows at once to God when the channel of purity is open. By turns our purity inspires and our impurity casts us down. He is blessed who is assured that the animal is dying out in him day by day, and the divine being established. Perhaps there is none but has cause for shame on account of the inferior and brutish nature to which he is allied. I fear that we are such gods or demigods only as fauns and satyrs, the divine allied to beasts, the creatures of appetite, and that, to some extent, our very life is our disgrace.-

"How happy's he who hath due place assigned
To his beasts and disforested his mind!

* * *

Can use his horse, goat, wolf, and ev'ry beast,
And is not ass himself to all the rest!
Else man not only is the herd of swine,
But he's those devils too which did incline
Them to a headlong rage, and made them worse."

All sensuality is one, though it takes many forms; all purity is one. It is the same whether a man eat, or drink, or cohabit, or sleep sensually. They are but one appetite, and we only need to see a person do any one of these things to know how great a sensualist he is. The impure can neither stand nor sit with purity. When the reptile is attacked at one mouth of his burrow, he shows himself at another. If you would be chaste, you must be temperate. What is chastity? How shall a man know if he is chaste? He shall not know it. We have heard of this virtue, but we know not what it is. We speak conformably to the rumor which we have heard. From exertion come wisdom and purity; from sloth ignorance and sensuality. In the student sensuality is a sluggish habit of mind. An unclean person is universally a slothful one, one who sits by a stove, whom the sun shines on prostrate, who reposes without being fatigued. If you would avoid uncleanness, and all the sins, work earnestly, thought it be at cleaning a stable. Nature is hard to be overcome, but she must be overcome. What avails it that you are Christian, if you are not purer than the heathen, if you deny yourself no more, if you are not more religious? I know of many systems of religion esteemed heathenish whose precepts fill the reader with shame, and provoke him to new endeavors, though it be to the performance of rites merely.

1841

James Robert Ballantyne's POCKET GUIDE TO HINDUSTANI CONVERSATION, 4th edition.

A Scottish physician working in India, Dr. W.B.O'Shaughnessy, introduced cannabis to Western medicine.



At the Bicetre in Tours, Dr. Jacques-Joseph Moreau used [hashish](#) in treatment of mental patients.



[Monier Williams](#) transited from the East India Company College to University College, Oxford.

Summer: [Henry David Thoreau](#) continued his reading in [Sir William Jones](#)'s translation of INSTITUTES OF HINDU LAW; OR, THE ORDINANCES OF MENU, ACCORDING TO THE GLOSS OF CULUCCA, COMPRISING THE [INDIAN](#) SYSTEM OF DUTIES, RELIGIOUS AND CIVIL.⁵⁰



[A WEEK](#): The wisest conservatism is that of the Hindoos. "Immemorial custom is transcendent law," says Menu. That is, it was the custom of the gods before men used it. The fault of our New England custom is that it is memorial. What is morality but immemorial custom? Conscience is the chief of conservatives.

50. It is to be noted in passing that back in 1837 when Thoreau had been involved in a whipping-of-students incident, he had not yet consulted THE LAWS OF MENU and there discovered that it was allowed that "a wife, a son, a slave, a pupil, ... who have committed faults, may be beaten with ropes or split bamboo, but on the back part of the body only, never on noble parts." We may well note also that when he did in this year begin to make selections from that ancient treatise, he would refrain from excerpting any such materials.



INDIA

INDIA

A WEEK: One of the most attractive of those ancient books that I have met with is the Laws of Menu. According to Sir William Jones, "Vyasa, the son of Parasara, has decided that the Veda, with its Angas, or the six compositions deduced from it, the revealed system of medicine, the Puranas or sacred histories, and the code of Menu, were four works of supreme authority, which ought never to be shaken by arguments merely human."

A WEEK: The last is believed by the Hindoos "to have been promulged [??] in the beginning of time, by Menu, son or grandson of Brahma," and "first of created beings"....

A WEEK: Brahma is said to have "taught his laws to Menu in a hundred thousand verses, which Menu explained to the primitive world in the very words of the book now translated." Others affirm that they have undergone successive abridgments for the convenience of mortals, "while the gods of the lower heaven and the band of celestial musicians are engaged in studying the primary code."

A WEEK: "A number of glosses or comments on Menu were composed by the Munis, or old philosophers, whose treatises, together with that before us, constitute the Dherma Sastra, in a collective sense, or Body of Law." Culluca Bhatta was one of the more modern of these.

A WEEK: "When that power awakes, then has this world its full expansion; but when he slumbers with a tranquil spirit, then the whole system fades away."

A WEEK: Nor will we disturb the antiquity of this Scripture; "From fire, from air, and from the sun," it was "milked out." One might as well investigate the chronology of light and heat. Let the sun shine.



INDIA

INDIA

A WEEK: Menu understood this matter best, when he said, "Those best know the divisions of days and nights who understand that the day of Brahma, which endures to the end of a thousand such ages, [infinite ages, nevertheless, according to mortal reckoning,] gives rise to virtuous exertions; and that his night endures as long as his day." Indeed, the Mussulman and Tartar dynasties are beyond all dating. Methinks I have lived under them myself. In every man's brain is the Sanscrit. The Vedas and their Angas are not so ancient as serene contemplation. Why will we be imposed on by antiquity? Is the babe young? When I behold it, it seems more venerable than the oldest man; it is more ancient than Nestor or the Sibyls, and bears the wrinkles of father Saturn himself. And do we live but in the present? How broad a line is that? I sit now on a stump whose rings number centuries of growth. If I look around I see that the soil is composed of the remains of just such stumps, ancestors to this. The earth is covered with mould. I thrust this stick many aeons deep into its surface, and with my heel make a deeper furrow than the elements have ploughed here for a thousand years. If I listen, I hear the peep of frogs which is older than the slime of Egypt, and the distant drumming of a partridge on a log, as if it were the pulse-beat of the summer air. I raise my fairest and freshest flowers in the old mould. Why, what we would fain call new is not skin deep; the earth is not yet stained by it. It is not the fertile ground which we walk on, but the leaves which flutter over our heads. The newest is but the oldest made visible to our senses. When we dig up the soil from a thousand feet below the surface, we call it new, and the plants which spring from it; and when our vision pierces deeper into space, and detects a remoter star, we call that new also. The place where we sit is called Hudson, - once it was Nottingham, - once -

We should read history as little critically as we consider the landscape, and be more interested by the atmospheric tints and various lights and shades which the intervening spaces create, than by its groundwork and composition. It is the morning now turned evening and seen in the west, - the same sun, but a new light and atmosphere. Its beauty is like the sunset; not a fresco painting on a wall, flat and bounded, but atmospheric and roving or free. In reality, history fluctuates as the face of the landscape from morning to evening. What is of moment is its hue and color. Time hides no treasures; we want not its **then**, but its **now**. We do not complain that the mountains in the horizon are blue and indistinct; they are the more like the heavens.

EGYPT

DISTANT DRUMMING

August: Just as [Nathaniel Hawthorne](#) was preparing a saving-the-appearances exit strategy from the [Brook Farm](#) experiment in communal living in West Roxbury on the Newton line, [Henry Thoreau](#) was considering becoming a member. Also, in August, he was studying Hugh Murray's HISTORY AND DESCRIPTIVE ACCOUNT OF BRITISH [INDIA](#), the 2nd volume of [Simon Ockley](#)'s THE CONQUEST OF SYRIA, PERSIA, AND ÆGYPT, BY THE SARACENS CONTAINING THE LIVES OF ABUBEKER, OMAR, AND OTHMAN, THE IMMEDIATE SUCCESSORS OF MAHOMET, GIVING AN ACCOUNT OF THEIR MOST REMARKABLE BATTLES, SIEGES, &C....., entitled THE HISTORY OF THE SARACENS...: COLLECTED FROM THE MOST AUTHENTICK ARABICK AUTHORS, [Luís Vaz de Camões](#)'s *LUSIADS*, the [Sir William Jones](#) translation from Sanskrit of INSTITUTES OF HINDU LAW; OR, THE ORDINANCES OF MENU, ACCORDING TO THE GLOSS OF CULUCCA, COMPRISING THE INDIAN SYSTEM OF DUTIES, RELIGIOUS AND CIVIL, [Edward Gibbon](#)'s AUTOBIOGRAPHY, and Charles Lyell's PRINCIPLES OF GEOLOGY. (Lyell was spending this year and part of the next, travelling in the United States, Canada and Nova Scotia. During this visit he sought the assistance and fellowship of [Dr. Augustus Addison Gould](#), conchologist at Boston).



That title –The Laws of Menu with the Gloss of Culluca– comes to me with such a volume of sound as if it had swept unobstructedly over the plains of Hindostan, and when my eye rests on yonder birches — or the sun in the water — or the shadows of the trees — it seems to signify the laws of them all. They are the laws of you and me — a fragrance wafted down from those old-times, and no more to be refuted than the wind. {One-fifth page blank} The impression which those sublime sentences made on me last night, has awakened me before any cock-crowing— Their influence lingers around me like a fragrance or as the fog hangs over the earth late into the day. When my imagination travels eastward and backward to those remote years of the gods, I seem to draw near to the habitation of the morning — and the dawn at length has a place. I remember the book as an hour before sunrise.



1842

[Richard Francis Burton](#) was expelled from Trinity College for a minor infraction and went off to [India](#) as a subaltern infantry officer against the Sind.⁵¹ During his years on the Indian subcontinent he would become fluent in Arabic, Hindi, Marathi, Sindhi, Punjabi, Telugu, Pashto, and Miltani.⁵²



[James Robert Ballantyne](#)'s PERSIAN CALLIGRAPHY, 2d edition.

51. At that time the East India Company had its own army.
52. Refer to Christopher Ondaatje's SINDH REVISITED.

The Times of London reported from Lambeth Magistrate's Court on the case of the Misses Reynolds, daughters of a "major in the 5th West [Indian](#) Regiment" who had "died leaving his family without a single shilling" who had, as they had become reliant upon the wages they received for shirt-making, applied to this magistrate for relief when they found themselves reduced to "making shirts at 11/2 d each; and the very utmost they could earn at the work, for ten hours each was 41/2d each." The benevolent magistrate of this court, George Norton, gave them "a half sovereign out of the poor box, and some silver from his private purse," sent the court messenger to their house to make further enquiries, and was making an appeal to the public: "he had very little doubt that from a ... feeling of philanthropy many ... would rather go without a shirt than encourage a system which was if possible worse than [slavery](#) viz. one entailing misery and starvation."

Thoreau made a reference to India in an undated entry in his journal, and since we can identify this entry as having been made roughly in the period 1842-1844, I will arbitrarily insert the undated entry at this point in the Kouroo Contexture:



1842-1844; Journal 2, page 79: The present — is the instant work and near process of living — and will be found in the last analysis to be nothing more nor less than digestion - sometimes, it is true, it is indigestion. ... In some happier moment when more sap flows in the withered stalk of our life — Syria and India stretch away from our present as they do in history.

January 6, Thursday: [Joseph Smith, Jr.](#) "got married with" Agnes Moulton Coolbrith, widow of his brother Don Carlos Smith.

Outbreaks had been continuous throughout [Afghanistan](#), and the British had begun to discuss terms for their withdrawal with Dust Mohammad's son Akbar Khan, but then the British political agent, Sir William Hay Macnaghten, had been killed during a parlay. On this day some 4,500 British and [Indian](#) troops, with 12,000 camp followers, attempted a march out of Kabul, only to be swarmed by bands of Afghans. Left without their protection, Shah Shoja was immediately killed. (This may have generated the headline referred to in Melville's *MOBY-DICK; OR, THE WHALE.*)



INDIA

INDIA

MOBY-DICK: Finally, I always go to sea as a sailor, because of the wholesome exercise and pure air of the fore-castle deck. For as in this world, head winds are far more prevalent than winds from astern (that is, if you never violate the Pythagorean maxim), so for the most part the Commodore on the quarter-deck gets his atmosphere at second hand from the sailors on the fore-castle. He thinks he breathes it first; but not so. In much the same way do the commonalty lead their leaders in many other things, at the same time that the leaders little suspect it. But wherefore it was that after having repeatedly smelt the sea as a merchant sailor, I should now take it into my head to go on a whaling voyage; this the invisible police officer of the Fates, who has the constant surveillance of me, and secretly dogs me, and influences me in some unaccountable way – he can better answer than any one else. And, doubtless, my going on this whaling voyage, formed part of the grand programme of Providence that was drawn up a long time ago. It came in as a sort of brief interlude and solo between more extensive performances. I take it that this part of the bill must have run something like this:

“Grand Contested Election for the Presidency of the United States”

“Whaling Voyage by one Ishmael”

“BLOODY BATTLE IN AFGHANISTAN”

Though I cannot tell why it was exactly that those stage managers, the Fates, put me down for this shabby part of a whaling voyage, when others were set down for magnificent parts in high tragedies, and short and easy parts in genteel comedies, and jolly parts in farces – though I cannot tell why this was exactly; yet, now that I recall all the circumstances, I think I can see a little into the springs and motives which being cunningly presented to me under various disguises, induced me to set about [Page 6] performing the part I did, besides cajoling me into the delusion that it was a choice resulting from my own unbiased freewill and discriminating judgment.



January 7, Friday: Lieutenant Vincent Eyre would report from [Afghanistan](#) that at 8AM the British force heading off in the general direction of safety in [India](#) had begun to move on in inextricable confusion.⁵³ Already nearly half the sepoy, from sheer inability to keep their ranks, had joined the lump of noncombatants. The rearguard was attacked and much baggage lost, and one of the guns having been overturned, it was taken off by the Affghans, whose horsemen were charging into the very heart of the column. Akber Khan averred that the assemblage was being attacked because it had marched contrary to the wish of the chieftains. He insisted that it should halt and promised to supply food, forage, and fuel for the troops. When he demanded six more hostages, these hostages were provided. Terms having been agreed to, for the time being firing ceased with the group encamped in great confusion at Bootkhak.

According to the [London Gazette](#) for January 7th and [The Examiner](#) of London for January 8th and the [Freeman's Journal and Daily Commercial Advertiser](#) for January 10th, the "WAR-OFFICE" had announced on January 7th that in the 37th (North Hampshire) Regiment of Foot, Lieutenant William Thornton Servantes was to be Captain without purchase, vice Thoreau, promoted in the St Helena Regiment,⁵⁴ Ensign Herbert Russell Manners was to be Lieutenant, vice Servantes; Sergeant-Major Joseph Jones was to be Ensign, vice Manners. According to the [Hampshire Telegraph and Sussex Chronicle etc](#) of Portsmouth, England for January 10th, the [London Gazette](#) of January 7th had carried the information that "St. Helena Regiment — Major H. Simmonds, from the 61st Foot, to be Lieutenant-Colonel, without purchase; Brevet Major J. Thoreau, from 37th Foot, to be Major, without purchase."

MAJOR JOHN THOREAU

January 8, Saturday: Lieutenant Vincent Eyre would report from the border of [Afghanistan](#)⁵⁵ that early on this morning Afghan tribesmen had collected in considerable numbers and had begun firing their rifles into the British camp. Major Thain had led Her Majesty's 44th foot regiment in an attempt to drive these riflemen away, but then again Akber Khan demanded hostages, and again they were given, whereupon this firing ceased for a time. Once more this collection of humans and animals set itself in motion toward the Khoord-Cabul pass, but already there was frostbite. The gorge they were entering was very narrow and dark and about five miles long, with a dashing torrent at its bottom and on each side cliffs 500 or 600 feet high. It would be necessary for the travelers to ford this stream bordered with ice perhaps 28 times before coming to the far side of the pass. In transit, the escapees were being fired on from above. Several of the mounted ladies, were able to gallop ahead of the bulk of the column, "running the gauntlet of the enemy's bullets, which whizzed in hundreds about their ears, until they were fairly out of the pass. Providentially the whole escaped, except Lady Sale, who was slightly wounded in the arm. Several of Akber Khan's chief adherents exerted themselves in vain to restrain the Giljyes; and as the crowd moved onward into the thickest of the fire, the slaughter was fearful.

53. Lieut. V. Eyre (Sir Vincent Eyre, 1811-1881). THE MILITARY OPERATIONS AT CABUL: WHICH ENDED IN THE RETREAT AND DESTRUCTION OF THE BRITISH ARMY, JANUARY 1842, WITH A JOURNAL OF IMPRISONMENT IN [AFGHANISTAN](#). Philadelphia PA: Carey and Hart, 1843; London: J. Murray, 1843 (three editions); Lieut. V. Eyre (Sir Vincent Eyre, 1811-1881). PRISON SKETCHES: COMPRISING PORTRAITS OF THE CABUL PRISONERS AND OTHER SUBJECTS; ADAPTED FOR BINDING UP WITH THE JOURNALS OF LIEUT. V. EYRE, AND LADY SALE; LITHOGRAPHED BY LOWES DICKINSON. London: Dickinson and Son, [1843?]

54. The St. Helena Regiment had participated in 1821 in the initial interment of the captive Napoleon.

55. Lieut. V. Eyre (Sir Vincent Eyre, 1811-1881). THE MILITARY OPERATIONS AT CABUL: WHICH ENDED IN THE RETREAT AND DESTRUCTION OF THE BRITISH ARMY, JANUARY 1842, WITH A JOURNAL OF IMPRISONMENT IN [AFGHANISTAN](#). Philadelphia PA: Carey and Hart, 1843; London: J. Murray, 1843 (three editions); Lieut. V. Eyre (Sir Vincent Eyre, 1811-1881). PRISON SKETCHES: COMPRISING PORTRAITS OF THE CABUL PRISONERS AND OTHER SUBJECTS; ADAPTED FOR BINDING UP WITH THE JOURNALS OF LIEUT. V. EYRE, AND LADY SALE; LITHOGRAPHED BY LOWES DICKINSON. London: Dickinson and Son, [1843?]



Another horse-artillery gun was abandoned, and the whole of its artillerymen slain, and some of the children of the officers became prisoners. It is supposed that 3,000 souls perished in the pass, amongst whom were many officers. On the force reaching Khoord-Cabul, snow began to fall, and would continue till the following morning. Only four small tents were saved, of which one belonged to the General (General Shelton? General Sale? General Elphinstone?): two were devoted to the ladies and children, and one was given up to the sick; but an immense number of poor wounded wretches wandered about the camp destitute of shelter, and perished during the night. Groans of misery and distress assailed the ear from all quarters. We had ascended to a still colder climate than we had left behind, and we were without tents, fuel, or food: the snow was the only bed for all, and of many, ere morning, it proved the *winding-sheet*. It is only marvellous that any should have survived that fearful night!”

January 9, Sunday morning: Lieutenant Vincent Eyre would report⁵⁶ from the border of [Afghanistan](#) that “Another morning dawned, awakening thousands to increased misery; and many a wretched survivor cast looks of envy at his comrades, who lay stretched beside him in the quiet sleep of death. Daylight was the signal for a renewal of that confusion which attended every movement of the force.” At 8AM, many of the troops and followers began to move forward without orders, but were recalled by the General [General Shelton? General Sale? General Elphinstone?], in consequence of an arrangement with Akber Khan. “This delay, and prolongation of their sufferings in the snow, of which one more march would have carried them clear, made a very unfavourable impression on the minds of the native soldiery, who now, for the first time, began very generally to entertain the idea of deserting.” Akber Khan then proposed that the ladies and children should be made over to his care; and, anxious to save them further suffering, the General gave his consent to the arrangement, permitting their husbands and the wounded officers to accompany them. “Up to this time scarcely one of the ladies had tasted a meal since leaving Cabul. Some had infants a few days old at the breast, and were unable to stand without assistance. Others were so far advanced in pregnancy, that, under ordinary circumstances, a walk across a drawing-room would have been an exertion; yet these helpless women, with their young families, had already been obliged to rough it on the backs of camels, and on the tops of the baggage yaboos: those who had a horse to ride, or were capable of sitting on one, were considered fortunate indeed. Most had been without shelter since quitting the cantonment—their servants had nearly all deserted or been killed—and, with the exception of Lady Macnaghten and Mrs Trevor, they had lost all their baggage, having nothing in the world left but the clothes on their backs; *those*, in the case of some of the invalids, consisted of *night dresses* in which they had started from Cabul in their litters. Under such circumstances, a few more hours would probably have seen some of them stiffening corpses. The offer of Mahomed Akber was consequently their only chance of preservation. Anticipating an attack, the troops paraded to repel it, and it was now found that Her Majesty’s 44th foot regiment mustered only 100 files, and the native infantry regiments about 60 each. “The promises of Mahomed Akber to provide food and fuel were unfulfilled, and another night of starvation and cold consigned more victims to a miserable death.”

In Concord, Massachusetts, [John Thoreau, Jr.](#) began to have symptoms of lockjaw. The local doctor came and cleaned and bandaged John’s finger but his condition worsened.

56. Lieut. V. Eyre (Sir Vincent Eyre, 1811-1881). THE MILITARY OPERATIONS AT CABUL: WHICH ENDED IN THE RETREAT AND DESTRUCTION OF THE BRITISH ARMY, JANUARY 1842, WITH A JOURNAL OF IMPRISONMENT IN [AFGHANISTAN](#). Philadelphia PA: Carey and Hart, 1843; London: J. Murray, 1843 (three editions); Lieut. V. Eyre (Sir Vincent Eyre, 1811-1881). PRISON SKETCHES: COMPRISING PORTRAITS OF THE CABUL PRISONERS AND OTHER SUBJECTS; ADAPTED FOR BINDING UP WITH THE JOURNALS OF LIEUT. V. EYRE, AND LADY SALE; LITHOGRAPHED BY LOWES DICKINSON. London: Dickinson and Son, [1843?]

January 10, Monday: Charles Stearns Wheeler borrowed from the [Harvard Library](#), at [Henry Thoreau](#)'s request because otherwise Thoreau, just another "country scholar" no longer a privileged resident of Cambridge, would not have been permitted access to them, Archdeacon [John Barbour](#)'s poem THE BRUCE; OR, THE HISTORY OF ROBERT I, KING OF SCOTLAND. WRITTEN IN SCOTTISH VERSE BY JOHN BARBOUR. THE FIRST GENUINE EDITION PUBLISHED FROM A MS. DATED 1489; WITH NOTES AND A GLOSSARY BY J[OHN] PINKERTON. (London: printed by H. Hughs, for G. Nicol, Bookseller to His Majesty. M.DCC.XC.) (on June 15th he would ask Wheeler to return this to the library).



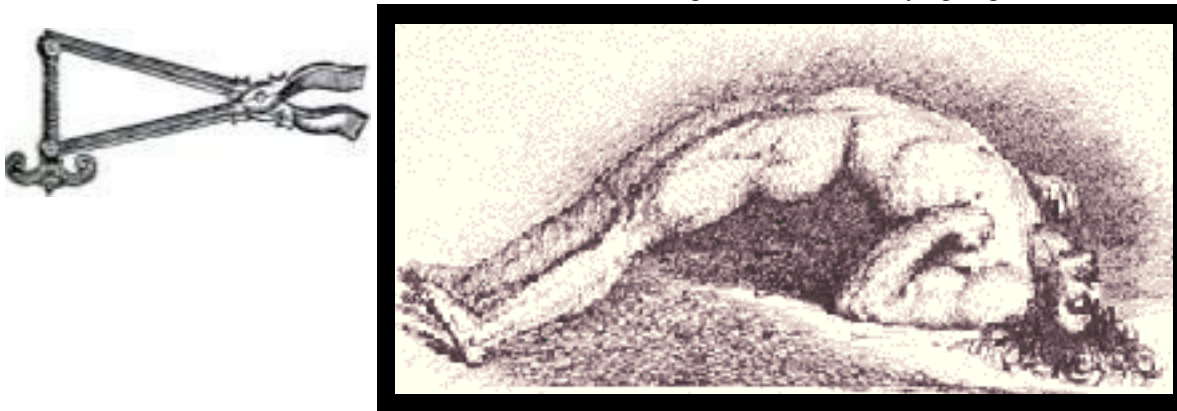
ROBERT THE BRUCE

- BARBOUR'S THE BRUS I
- BARBOUR'S THE BRUS II
- BARBOUR'S THE BRUS III

Lieutenant Vincent Eyre would report from the border of [Afghanistan](#) that "At break of day all was again confusion, every one hurrying to the front, and dreading above all things to be left in the rear. The Europeans were the only efficient men left, the Hindostanees having suffered so severely from the frost in their hands and feet, that few could hold a musket, much less pull a trigger. The enemy had occupied the rocks above the gorge, and thence poured a destructive fire upon the column as it slowly advanced. Fresh numbers fell at every volley. The sepoys, unable to use their arms, cast them away, and, with the followers, fled for their lives. The Affghans now rushed down upon their helpless and unresisting victims sword in hand, and a general massacre took place. The last small remnant of the native infantry regiments were here scattered and destroyed; and the public treasure, with all the remaining baggage, fell into the hands of the enemy. Meanwhile, the advance, after pushing through the Tungee with great loss, had reached Kubbur-i-Jubbar, about five miles ahead, without more opposition. Here they halted to enable the rear to join, but, from the few stragglers who from time to time came up, the astounding truth was brought to light, that of all who had that morning marched from Khoord-Cabul they were almost the sole survivors, nearly the whole of the main and rear columns having been cut off and destroyed. About 50 horse-artillerymen, with one twelve-pounder howitzer, 70 files of Her Majesty's 44th foot regiment, and 150 cavalry troopers, now composed the whole Cabul force; but, notwithstanding the slaughter and dispersion that had taken place, the camp-followers still formed a considerable body." When the survivors directed another remonstrance to Akber Khan, his response was that he was unable to restrain these Giljyes. Traversing a narrow defile at the foot of the Huft Kotul, the travelers had to trudge past the bodies of those who previously been killed there while defenseless against continuing deadly fire from above. "Brigadier Shelton commanded the rear with a few Europeans, and but for his persevering energy and unflinching fortitude in repelling the assailants, it is probable the whole would have been there sacrificed." When they made camp in the Tezeen valley for three hours of rest, it was evident that they had lost 12,000 men

since leaving Cabul. A total of 15 officers had been either killed or wounded during this day's march alone. At 7PM they pushed on under cover of darkness, abandoning their last cannon and at this point leaving behind Dr. Cardew. Soon Dr. Duff also was so exhausted that he was unable to proceed. "Bodies of the neighbouring tribes were by this time on the alert, and fired at random from the heights, it being fortunately too dark for them to aim with precision; but the panic-stricken camp-followers now resembled a herd of startled deer, and fluctuated backwards and forwards, *en masse*, at every shot, blocking up the entire road, and fatally retarding the progress of the little body of soldiers who, under Brigadier Shelton, brought up the rear. At Burik-âb a heavy fire was encountered by the hindmost from some caves near the road-side, occasioning fresh disorder, which continued all the way to Kutter-Sung, where the advance arrived at dawn of day, and awaited the junction of the rear, which did not take place till 8AM."⁵⁷

January 11, Tuesday: At the last point, while John Junior was delirious, he was thinking that he had written something for his friend Bill Robinson's Concord Republican, and was trying to get his brother Henry to read this piece.



In the afternoon, in Henry Thoreau's arms, at the age of 27, John Thoreau, Jr. died of lockjaw.⁵⁸

Thoreau Deaths

Name	Death Date	Age	Buried
<u>John</u>	<u>March 1801</u>	<u>47</u>	<u>Concord</u>
<u>Mary</u>	<u>July 24, 1811</u>	<u>25</u>	<u>Concord</u>
<u>Sarah</u>	<u>August 1829</u>	<u>38</u>	<u>Concord</u>
<u>Miss Betsey</u>	<u>November 1839</u>	<u>60s?</u>	<u>Concord</u>
<u>John</u>	<u>January 1842</u>	<u>27</u>	<u>Concord</u>
<u>Helen L.</u>	<u>June 1849</u>	<u>36</u>	<u>Concord</u>

57. Lieut. V. Eyre (Sir Vincent Eyre, 1811-1881). THE MILITARY OPERATIONS AT CABUL: WHICH ENDED IN THE RETREAT AND DESTRUCTION OF THE BRITISH ARMY, JANUARY 1842, WITH A JOURNAL OF IMPRISONMENT IN AFFGHANISTAN. Philadelphia PA: Carey and Hart, 1843; London: J. Murray, 1843 (three editions); Lieut. V. Eyre (Sir Vincent Eyre, 1811-1881). PRISON SKETCHES: COMPRISING PORTRAITS OF THE CABUL PRISONERS AND OTHER SUBJECTS; ADAPTED FOR BINDING UP WITH THE JOURNALS OF LIEUT. V. EYRE, AND LADY SALE; LITHOGRAPHED BY LOWES DICKINSON. London: Dickinson and Son, [1843?]

58. Concord town records would, however, list the death as having occurred on January 12th.



INDIA

INDIA

DIED :

In this town, on Tuesday last, suddenly of the lock jaw, Mr JOHN THOREAU, Jr., aged 27.

**THOREAU
LIFESPANS**

On this day and the following one, [Lidian Emerson](#) was composing a letter to her sister:

I begin my letter with the strange sad news that John Thoreau has this afternoon left this world. He died of lockjaw occasioned by a slight cut on his thumb. Henry mentioned on Sunday morning that he had been at home helping the family who were all ailing; and that John was disabled from his usual work by having cut his finger. In the evening Mr. Brooks came for him to go home again, and said they were alarmed by symptoms of the lockjaw in John. Monday John was given over by the physicians – and to-day he died – retaining his senses and some power of speech to the last. He said from the first he knew he should die – but was perfectly quiet and trustful – saying that God had always been good to him and he could trust Him now. His words and behavior throughout were what Mr. Emerson calls manly – even great. Henry has been here this evening and seen Mr. Emerson but no one else. He says John took leave of all the family on Monday with perfect calmness and more than resignation.... Henry has just been here – (it is now Wednesday noon) I love him for the feeling he showed and the effort he made to be cheerful. He did not give way in the least but his whole demeanour was that of one struggling with sickness of heart. He came to take his clothes – and says he does not know when he shall return to us. We are wholly indebted to John for Waldo's picture. Henry and myself each carried him to a sitting but did not succeed in keeping him in the right attitude – and still enough. But John by his faculty of interesting children succeeded in keeping him looking as he should while the impression was making....

Lieutenant Vincent Eyre would report from the border of [Afghanistan](#) that “From Kutter-Sung to Jugdulluk it was one continued conflict; Brigadier Shelton, with his brave little band in the rear, holding overwhelming numbers in check, and literally performing wonders. But no efforts could avail to ward off the withering fire of juzails, which from all sides assailed the crowded column, lining the road with bleeding carcasses. About 3PM the advance reached Jugdulluk, and took up its position behind some ruined walls that crowned a height by the roadside. To show an imposing front, the officers extended themselves in line, and Captain Grant, assistant adjutant-general, at the same moment received a wound in the face. From this eminence they cheered their comrades under Brigadier Shelton in the rear, as they still struggled their way gallantly along every foot of ground, perseveringly followed up by their merciless enemy, until they arrived at their ground. But even here rest was denied them; for the Affghans, immediately occupying two hills which commanded the position, kept up a fire from which the walls of the enclosure afforded but a partial shelter. The exhausted troops and followers now began to suffer greatly from thirst, which they were unable to satisfy. A tempting stream trickled near the foot of the hill, but to venture down to it was certain death. Some snow that covered the ground was eagerly devoured, but increased, instead of alleviating, their sufferings. The raw flesh of three bullocks, which had fortunately been saved, was served out to the soldiers, and ravenously swallowed.”⁵⁹



At about 3:30PM Akber Khan called for Captain Skinner and despite the continuing rifle fire from above the survivors threw themselves down for a brief rest. Captain Bygrave led a sally of about 15 British and the riflemen atop one of the hills fell back, but as they came back down these riflemen returned and resumed firing. At 5PM Captain Skinner brought the information that Akber Khan was requesting a conference with the surviving General and to ensure that the British vacated the town of Jellalabad was demanding Brigadier Shelton and Captain Johnson as hostages. Akber Khan would feed these officers but not permit them to return to their troops.

January 12, Wednesday: Lieutenant Vincent Eyre would report from the border of [Afghanistan](#) that at this point the Sirdar was putting the British General off with promises until at 7PM firing was heard and it became clear that his troops, who had been under fire all day, were proceeding onward without him. Captain Skinner, having been shot, was no longer among them. They were leaving behind all their sick and wounded. “[S]ally after sally had been made by the Europeans, bravely led by Major Thain, Captain Bygrave, and Lieutenants Wade and Macartney, but again and again the enemy returned to worry and destroy. Night came, and all further delay in such a place being useless, the whole sallied forth, determined to pursue the route to Jellalabad at all risks.” The Giljyes had set up a barricade of prickly trees in the defile at the top of the rise and while the survivors were pushing through this barricade “a terrible fire was poured in from all quarters — a massacre even worse than that of the Tunga Tarikee [Strait of Darkness] commenced, the Affghans rushing in furiously upon the pent-up crowd of troops and followers, and committing wholesale slaughter. A miserable remnant managed to clear the barriers. Twelve officers, amongst whom was Brigadier Anquetil, were killed. Upwards of 40 others succeeded in pushing through, about 12 of whom, being pretty well mounted, rode on ahead of the rest with the few remaining cavalry, intending to make the best of their way to Jellalabad.”⁶⁰ As the countryside became more open the surviving Europeans dispersed into small parties led by different officers. The Giljyes were too eager to plunder corpses to pursue them farther.

59. Lieut. V. Eyre (Sir Vincent Eyre, 1811-1881). THE MILITARY OPERATIONS AT CABUL: WHICH ENDED IN THE RETREAT AND DESTRUCTION OF THE BRITISH ARMY, JANUARY 1842, WITH A JOURNAL OF IMPRISONMENT IN [AFGHANISTAN](#). Philadelphia PA: Carey and Hart, 1843; London: J. Murray, 1843 (three editions); Lieut. V. Eyre (Sir Vincent Eyre, 1811-1881). PRISON SKETCHES: COMPRISING PORTRAITS OF THE CABUL PRISONERS AND OTHER SUBJECTS; ADAPTED FOR BINDING UP WITH THE JOURNALS OF LIEUT. V. EYRE, AND LADY SALE; LITHOGRAPHED BY LOWES DICKINSON. London: Dickinson and Son, [1843?]
60. Lieut. V. Eyre (Sir Vincent Eyre, 1811-1881). THE MILITARY OPERATIONS AT CABUL: WHICH ENDED IN THE RETREAT AND DESTRUCTION OF THE BRITISH ARMY, JANUARY 1842, WITH A JOURNAL OF IMPRISONMENT IN [AFGHANISTAN](#). Philadelphia PA: Carey and Hart, 1843; London: J. Murray, 1843 (three editions); Lieut. V. Eyre (Sir Vincent Eyre, 1811-1881). PRISON SKETCHES: COMPRISING PORTRAITS OF THE CABUL PRISONERS AND OTHER SUBJECTS; ADAPTED FOR BINDING UP WITH THE JOURNALS OF LIEUT. V. EYRE, AND LADY SALE; LITHOGRAPHED BY LOWES DICKINSON. London: Dickinson and Son, [1843?]

January 13, Thursday, morning: Of a dozen English officers who had gone on in advance of the main body of British stragglers, only Dr. Brydon would make it all the way to Jellalabad. At dawn as the main body was approaching Gundamuk on the border of [Afghanistan](#) it became evident to the Giljyes that their military effectiveness was gone. The survivors were stalled at a defensive position on a height beside the road “where they made a resolute stand, determined to sell their lives at the dearest possible price. At this time they could only muster about twenty muskets.”⁶¹ Major Griffiths and Captain Blewitt descended to attempt a negotiation with the Giljyes but were taken into custody and led away. “[T]he enemy marked off man after man, and officer after officer, with unerring aim. Parties of Affghans rushed up at intervals to complete the work of extermination, but were as often driven back by the still dauntless handful of invincibles. At length, all being wounded more or less, a final onset of the enemy, sword in hand, terminated the unequal struggle and completed the dismal tragedy.” Finally, Captain Souter, wounded, and three or four privates, were led away as captives. The British experience of Afghanistan had been: massacre of Sir Alexander Burnes and his associates, loss of the commissariat fort, defeat of the troops under Brigadier Shelton at Beymaroo, assassination of Sir William Macnaghten, British envoy and minister, and retreat and destruction of a force consisting of upwards of 12,000 camp-followers and 5,000 fighting men (more than a hundred British military officers, six entire regiments of infantry, three companies of sappers, a troop of European horse-artillery, half the mountain-train battery, nearly a whole regiment of regular cavalry, and four squadrons of irregular horse, including a well-stocked magazine).

July: [Henry Thoreau](#) contributed poems and [NATURAL HISTORY OF MASSACHUSETTS](#) to [THE DIAL](#). [Nathaniel Hawthorne](#) liked this review of the nature literature — but [Waldo Emerson](#) disliked it.



“Entomology extends the limits of being in a new direction, so that I walk in nature with a sense of greater space and freedom. It suggests besides, that the universe is not rough-hewn, but perfect in its details. Nature will bear the closest inspection; she invites us to lay our eye level with the smallest leaf, and take an insect view of its plain. She has no interstices; every part is full of life. I explore, too, with pleasure, the sources of the myriad sounds which crowd the summer noon, and which seem the very grain and stuff of which eternity is made. Who does not remember the shrill roll-call of the harvest fly? There were ears for these sounds in Greece long ago, as Anacreon’s ode will show”



ANACREON

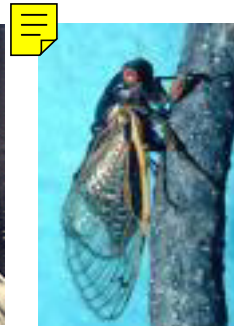
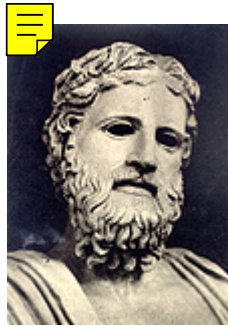
— [Henry David Thoreau](#)
 “Natural History of Massachusetts”
 July 1842 issue of [The Dial](#)⁶²

61. Lieut. V. Eyre (Sir Vincent Eyre, 1811-1881). THE MILITARY OPERATIONS AT CABUL: WHICH ENDED IN THE RETREAT AND DESTRUCTION OF THE BRITISH ARMY, JANUARY 1842, WITH A JOURNAL OF IMPRISONMENT IN [AFFGHANISTAN](#). Philadelphia PA: Carey and Hart, 1843; London: J. Murray, 1843 (three editions); Lieut. V. Eyre (Sir Vincent Eyre, 1811-1881). PRISON SKETCHES: COMPRISING PORTRAITS OF THE CABUL PRISONERS AND OTHER SUBJECTS; ADAPTED FOR BINDING UP WITH THE JOURNALS OF LIEUT. V. EYRE, AND LADY SALE; LITHOGRAPHED BY LOWES DICKINSON. London: Dickinson and Son, [1843?]

62. Franklin Benjamin Sanborn reported that “one of Harvard College’s natural historians” (we may presume this to have been Dr. Thaddeus William Harris, Thoreau’s teacher in natural science in his senior year) had remarked to Bronson Alcott that “if Emerson had not spoiled him, Thoreau would have made a good entomologist.”

Anacreon's Ode to the Cicada

We pronounce thee happy, cicada,
For on the tops of the trees,
Sipping a little dew
Like any king thou singest.
For thine are they all,
Whatever thou seest in the fields,
And whatever the woods bear.
Thou art the friend of the husbandmen.
In no respect injuring any one;
And thou art honored among men,
Sweet prophet of summer.
The muses love thee,
And Phoebus himself loves thee,
And has given thee a shrill song;
Age does not wrack thee,
Thou skilful – earth-born – song-loving,
Unsuffering – bloodless one;
Almost thou art like the gods.



NUTTALL
ARISTOTLE

I have by me one of a pair of ospreys, which have for some years fished in this vicinity, shot by a neighboring pond, measuring more than two feet in length, and six in the stretch of its wings. Nuttall mentions that "The ancients, particularly Aristotle, pretended that the ospreys taught their young to gaze at the sun, and those who were unable to do so were destroyed. Linnæus even believed, on ancient authority, that one of the feet of this bird had all the toes divided, while the other was partly webbed, so that it could swim with one foot, and grasp a fish with the other." But that educated eye is now dim, and those talons are nerveless. Its shrill scream seems yet to linger in its throat, and the roar of the sea in its wings. There is the tyranny of Jove in its claws, and his wrath in the erectile feathers of the head and neck. It reminds me of the Argonautic expedition, and would inspire the dullest to take flight over Parnassus.

NUTTALL

The booming of the bittern, described by Goldsmith and Nuttall, is frequently heard in our fens, in the morning and evening, sounding like a pump, or the chopping of wood in a frosty morning in some distant farm-yard. The manner in which this sound is produced I have not seen anywhere described. On one occasion, the bird has been seen by one of my neighbors to thrust its bill into the water, and suck up as much as it could hold, then raising its head, it pumped it out again with four or five heaves of the neck, throwing it two or three feet, and making the sound each time.

In this issue of [THE DIAL](#) appeared [Thoreau](#)'s translation of one of [Anacreon](#)'s odes in *CARMINUM POETARUM NOUEM*, under the title "Return of Spring": "the works of men shine," etc.

In this issue of [THE DIAL](#), in the context of an article "Prayers" by [Waldo](#), a poem appeared in quotation without any attribution and without title. We suspect this sarcastic comment in the form of a prayer to have been contributed by [Thoreau](#):





Great God, I ask thee for no meaner pelf
Than that I may not disappoint myself,
That in my action I may soar as high
As I can now discern with this clear eye.

And next in value, which thy kindness lends,
That I may greatly disappoint my friends,
Howe'er they think or hope that it may be,
They may not dream how thou'st
distinguished me.

That my weak hand may equal my firm faith,
And my life practice what my tongue saith;
That my low conduct may not show,
Nor my relenting lines,
That I thy purpose did not know,
Or overrated thy designs.

This issue of [THE DIAL](#) also contained portions selected by [Waldo](#) out of [Sir William Jones](#)'s and [Charles Wilkins](#)'s translations of the THE *HEETOPADES OF VEESHNOO-SARMA*, IN A SERIES OF CONNECTED FABLES, INTERSPERSED WITH MORAL, PRUDENTIAL, AND POLITICAL MAXIMS.⁶³

[A WEEK](#): It is always singular, but encouraging, to meet with common sense in very old books, as the Heetopades of Veeshnoo Sarma; a playful wisdom which has eyes behind as well as before, and oversees itself.

[WALDEN](#): Why do precisely these objects which we behold make a world? Why has man just these species of animals for his neighbors; as if nothing but a mouse could have filled this crevice? I suspect that Pilpay & Co. have put animals to their best use, for they are all beasts of burden, in a sense, made to carry some portion of our thoughts.

[HITOPADESA](#)

[ÆSOP](#)

[XENOPHANES](#)

[PEOPLE OF WALDEN](#)

THE DIAL, JULY 1842

We commence in the present number the printing of a series of selections from the oldest ethical and religious writings of men, exclusive of the Hebrew and Greek Scriptures. Each nation has its bible more or less pure; none has yet been willing or able in a wise and devout spirit to collate its own with those of other nations, and sinking the civil-historical and the ritual portions to bring together the grand expressions of the moral sentiment in different ages and races, the rules for the guidance of life, the bursts of piety and of abandonment to the

63. The *HITOPADESA* or "Salutary Instructions" is a very ancient collection and is also familiarly known to us as "THE FABLES OF *PILPAY*." Many of these tales are condensations of material to be found in the *PANCHATANTRA*, which consists of five apologues recited by a Brahmin teacher name of *Vishnu Sarma* for the instruction of his class of [Indian](#) princes in the principles of their princeship. Since this collection emphasizes worldly-wiseness, it has been exceedingly popular, indeed even more popular than Machiavelli's *THE PRINCE*: we presently know of over 200 different editions in at least 50 languages around the world.



Invisible and Eternal; – a work inevitable sooner or later, and which we hope is to be done by religion and not by literature. The following sentences are taken from Charles Wilkins's translation of the Heetopades or Amicable Instructions of Veeshnoo Sarma, according to Sir William Jones, the most beautiful, if not the most ancient collection of apologues in the world, and the original source of the book, which passes in the modern languages of Europe and America, under the false name of Pilpay.

EXTRACTS FROM THE HEETOPADES OF VEESHNOO SARMA.

Whatsoever cometh to pass, either good or evil, is the consequence of a man's own actions, and descendeth from the power of the Supreme Ruler.

Our lives are for the purposes of religion, labor, love, and salvation. If these are destroyed, what is not lost? If these are preserved, what is not preserves?

A wise man should relinquish both his wealth and his life for another. All is to be surrendered for a just man when he is reduced to the brink of destruction.

Why dost thou hesitate over this perishable body composed of flesh, bones, and excrements? O my friend, [my body,] support my reputation!

If constancy is to be obtained by inconstancy, purity by impurity, reputation by the body, then what is there which may not be obtained?

The difference between the body and the qualities is infinite; the body is a thing to be destroyed in a moment, whilst the qualities endure to the end of the creation.

Is this one of us, or is he a stranger is the enumeration of the ungenerous; but to those by whom liberality is practised, the whole world is but as one family.

Fortune attendeth that lion amongst men who exerteth himself. They are weak men who declare Fate the sole cause.

It is said, Fate is nothing but the deeds committed in a former state of existence; wherefore it behoveth a man vigilantly to exert the powers he is possessed of.

The stranger, who turneth away from a house with disappointed hopes, leaveth there his own offences and departeth, taking with him all the good actions of the owner.

Hospitality is to be exercised even towards an enemy when he cometh to thine house. The tree does not withdraw its shade even from the wood-cutter.

Of all men thy guest is the superior.

The mind of a good man does not alter when he is in distress; the waters of the ocean are not to be heated by a torch of straw. Nor bathing with cool water, nor a necklace of pearls, nor anointing with sanders, yieldeth such comfort to the body oppressed with heat, as the language of a good man cheerfully uttered doth to the mind.

Good men extend their pity even unto the most despicable animals. The moon doth not withhold the light, even from the cottage of a Chandala.

Those who have forsaken the killing of all; those who are helpmates to all; those who are a sanctuary to all; those men



are in the way of heaven.

Behold the difference between the one who eateth flesh, and him to whom it belonged. The first hath a momentary enjoyment, whilst the latter is deprived of existence.

Who would commit so great a crime against a poor animal, who is fed only by the herbs which grow wild in the woods, and whose belly is burnt up with hunger?

Every book of knowledge, which is known to Oosana or to Vreehaspatee, is by nature planted in the understanding of women.

The beauty of the Kokeela is his voice; the beauty of a wife is constancy to her husband; the beauty of the ill-favored is science; the beauty of the penitent is patience.

What is too great a load for those who have strength? What is distance to the indefatigable? What is a foreign country to those who have science? Who is a stranger to those who have the habit of speaking kindly?

Time drinketh up the essence of every great and noble action, which ought to be performed and is delayed in the execution.

When Nature is forsaken by her lord, be she ever so great, she doth not survive.

Suppose thyself a river, and a holy pilgrimage in the land of Bharata, of which truth is the water, good actions the banks, and compassion the current; and then, O son of Pandoo, wash thyself therein, for the inward soul is not to be purified by common water.

As frogs to the pool, as birds to a lake full of water, so doth every species of wealth flow to the hands of him who exerteth himself.

If we are rich with the riches which we neither give nor enjoy, we are rich with the riches which are buried in the caverns of the earth.

He whose mind is at ease is possessed of all riches. is it not the same to one whose foot is enclosed in a shoe, as if the whole surface of the earth were covered with leather?

Where have they, who are running here and there in search of riches, such happiness as those placid spirits enjoy who are gratified at the immortal fountain of happiness?

All hath been read, all hath been heard, and all hath been followed by him who, having put hope behind him, dependeth not upon expectation.

What is religion? Compassion for all things which have life. What is happiness? To animals in this world, health. What is kindness? A principle in the goode. What is philosophy? An entire separation from the world.

To a hero of sound mind, what is his own, and what a foreign country? Wherever he halteth, that place is acquired by the splendor of his arms.

When pleasure is arrived, it is worthy of attention; when trouble presenteth itself, the same; pains and pleasures have their revolutions like a wheel.

One, although not possessed of a mine of gold, may find the offspring of his own nature, that noble ardor which hath for its object the accomplishment of the whole assemblage of virtues.

Man should not be over-anxious for a subsistence, for it is provided by the Creator. The infant no sooner droppeth from the



INDIA

INDIA

womb, than the breasts of the mother begin to stream.
He, by whom geese were made white, parrots are stained green,
and peacocks painted of various hues, – even he will provide for
their support.
He, whose inclination turneth away from an object, may be said
to have obtained it.

[Wilkins, Sir Charles.

THE BHAGVAT-GETA, transl. 1785.

THE HEETOPADES, transl. Bath, 1787.

THE STORY OF ... SAKOONTALA, TRANSL. FROM THE MAHĀBHĀRATA. 1795.

GRAMMAR OF THE SANSKRITA LANGUAGE. 1808.

[Horace Hayman Wilson.](#)

THE MÉGHA DUTA: OR, CLOUD MESSENGER: A POEM IN THE SANSKRIT LANGUAGE BY KALIDASA, WITH
TRANSL. IN ENGLISH VERSE. Calcutta, 1814, etc.

SANSKRIT-ENGLISH DICTIONARY. Calcutta, 1819; 2nd edn., 1832.

HINDU THEATRE. 3 vols. Calcutta, 1827, etc.

THE VISHNU PURANA, transl. 1840; new edn., 1867-1870.

ARIANA ANTIQUA, A DESCRIPTIVE ACCOUNT OF THE ANTIQUITIES AND COINS OF [AFGHANISTAN](#). 1841.

INTRODUCTION TO SANSKRIT GRAMMAR. 1841.

RIG-VEDA SANHITA, translated: Volume 1, 1850; New Edition, 1868, II, 1854, III, 1857; completed by E.B.
Cowell; IV, 1866, V–VI, 1870.

Collective edn. of WORKS. 12 vols. 1862-1871]

May: With reinforcements from [India](#), the fleet under Henry Pottinger took Wu-sung, [Shanghai](#), and what is now
Chen-chiang.

October 1, Saturday: [Joseph Smith, Jr.](#) published, in the [Times and Seasons](#) of which he was editor, affidavits signed
by 12 Mormon men and 19 Mormon women that “we know of no other rule or system of marriage than the
one published in the Book of Doctrine and Covenants.”

A proclamation by Lord Ellenborough:

Secret Department, Simla,
Oct. 1, 1842.

The Government of [India](#) directed its army to pass the Indus, in
order to expel from [Affghanistan](#) a chief believed to be hostile
to British interests, and to replace upon his throne a sovereign
represented to be friendly to those interests, and popular with
his former subjects.

The chief believed to be hostile became a prisoner, and the
sovereign represented to be popular was replaced upon his
throne; but after events which brought into question his
fidelity to the Government by which he was restored, he lost,
by the hands of an assassin, the throne he had only held amidst
insurrections, and his death was preceded and followed by still
existing anarchy.

Disasters, unparalleled in their extent, unless by the errors
in which they originated, and by the treachery by which they
were completed, have in one short campaign been avenged upon



every scene of past misfortune; and repeated victories in the field, and the capture of the cities and citadels of Ghazni and Cabul, have again attached the opinion of invincibility to the British arms.

The British army in possession of Affghanistan will now be withdrawn to the Sutlej.

The Governor-General will leave it to the Affghans themselves to create a government amidst the anarchy which is the consequence of their crimes.

To force a sovereign upon a reluctant people, would be as inconsistent with the policy, as it is with the principles, of the British Government, tending to place the arms and resources of that people at the disposal of the first invader, and to impose the burden of supporting a sovereign without the prospect of benefit from his alliance.

The Governor-General will willingly recognize any government approved by the Affghans themselves, which shall appear desirous and capable of maintaining friendly relations with neighbouring states.

Content with the limits nature appears to have assigned to its empire, the Government of India will devote all its efforts to the establishment and maintenance of general peace, to the protection of the sovereigns and chiefs its allies, and to the prosperity and happiness of its own faithful subjects.

The rivers of the Punjab and the Indus, and the mountainous passes and the barbarous tribes of Affghanistan, will be placed between the British army and an enemy from the west, if indeed such an enemy there can be, and no longer between the army and its supplies.

The enormous expenditure required for the support of a large force in a false military position, at a distance from its own frontier and its resources, will no longer arrest every measure for the improvement of the country and of the people.

"The combined army of England and of India, superior in equipment, in discipline, in valour, and in the officers by whom it is commanded, to any force which can be opposed to it in Asia, will stand in unassailable strength upon its own soil, and for ever, under the blessing of Providence, preserve the glorious empire it has won, in security and in honour.

The Governor-General cannot fear the misconstruction of his motives in thus frankly announcing to surrounding states the pacific and conservative policy of his Government.

Affghanistan and China have seen at once the forces at his disposal, and the effect with which they can be applied.

Sincerely attached to peace for the sake of the benefits it confers upon the people, the Governor-General is resolved that peace shall be observed, and will put forth the whole power of the British Government to coerce the state by which it shall be



INDIA

INDIA

infringed.

mic Times

??? ~ News Quiz ~ ???

In 1842, 16,500 British troops and civilians left Kabul after a disastrous occupation. How many of them arrived safely in Jalalabad two weeks later?

- A) 16,500
- B) 1,650
- C) 1

Hint: his name was William Bryden.

1843

In the Battle of Hyderabad, a British army under the direction of Sir Charles Napier defeated the armies of [India](#)'s emirs of Sind.



INDIA

INDIA

[Professor Sir William Jackson Hooker](#)'s NOTES ON THE [BOTANY](#) OF THE ANTARCTIC VOYAGE OF THE *EREBUS* AND *TERROR*.

Publication of the final volume of Professor John Torrey's A FLORA OF NORTH AMERICA (NY: Wiley & Putnam, 1838-1843), with [Professor Asa Gray](#) as a full collaborator.

FLORA OF NORTH AMERICA

John Lyons's A PRACTICAL TREATISE ON THE CULTIVATION OF ORCHIDACEOUS PLANTS (a 2nd edition would arrive in 1845), the 1st book on orchid culture.

Jerome Increase Case, a 24-year-old farmer from upstate New York, introduced a threshing machine. The J.I. Case Company would become the largest thresher producer in the world.

The Gardeners' Chronicle contained an advertisement, "Three years ago, a mummy was unrolled in London, and in its hand was a small bag of Wheat. Some grains of it were sown and vegetated. Its produce has again been sown ... and has produced an average of 38 ears or spikes for each grain sown. To be sold in packets of 10 grains each at £1 per packet..."

[WALDEN](#): When I ask for a garment of a particular form, my tailoress tells me gravely, "They do not make them so now," not emphasizing the "They" at all, as if she quoted an authority as impersonal as the Fates, and I find it difficult to get made what I want, simply because she cannot believe that I mean what I say, that I am so rash. When I hear this oracular sentence, I am for a moment absorbed in thought, emphasizing to myself each word separately that I may come at the meaning of it, that I may find out by what degree of consanguinity **They** are related to **me**, and what authority they may have in an affair which affects me so nearly; and, finally, I am inclined to answer her with equal mystery, and without any more emphasis on the "they," -"It is true, they did not make them so recently, but they do now." Of what use this measuring of me if she does not measure my character, but only the breadth of my shoulders, as it were a peg to hang the coat on? We worship not the Graces, nor the Parca, but Fashion. She spins and weaves and cuts with full authority. The head monkey at Paris puts on a traveller's cap, and all the monkeys in America do the same. I sometimes despair of getting any thing quite simple and honest done in this world by the help of men. They would have to be passed through a powerful press first, to squeeze their old notions out of them, so that they would not soon get upon their legs again, and then there would be some one in the company with a maggot in his head, hatched from an egg deposited there nobody knows when, for not even fire kills these things, and you would have lost your labor. Nevertheless, we will not forget that some Egyptian wheat is said to have been handed down to us by a mummy.

EGYPT

The initial shipment of Peruvian guano arrived in Baltimore nearly two decades after this bird shit had received wide public notice in an American Farmer article by John Skinner. Guano would remain popular for only a couple of decades, because by 1849 US-manufactured chemical fertilizers would be coming onto the market.

James Robert Ballantyne's THE PRACTICAL ORIENTAL INTERPRETER, OR HINTS ON THE ART OF TRANSLATING READILY FROM ENGLISH INTO HINDUSTANI AND PERSIAN and CATECHISM OF PERSIAN GRAMMAR (London and Edinburgh).

Robert Fortune made the first of four journeys to China (until 1860), initially for the Royal Horticultural Society, then for the East India Company (he would send 23,892 young tea plants and 17,000 germinated seedlings to northern India), and then for the US government. The tea plants Fortune would send to Washington DC would not succeed, in part due to our preoccupation with civil war. He used the newly devised "Wardian Case," and the result would be that never before had so many Chinese plants survived all the way to England. He would forward the balloon flower, bleeding heart, golden larch, Chinese fringe tree, cryptomeria, hardy orange, abelia, weigela, winter honeysuckle, and other plants.

PLANTS
BOTANIZING

January: The current quarterly issue of THE EDINBURGH REVIEW, OR CRITICAL JOURNAL:

THE EDINBURGH REVIEW

This issue of THE DIAL contained ten pages of Henry Thoreau's selections from the Sir William Jones translation from Sanskrit of INSTITUTES OF HINDU LAW; OR, THE ORDINANCES OF MENU, ACCORDING TO THE GLOSS OF CULUCCA, COMPRISING THE INDIAN SYSTEM OF DUTIES, RELIGIOUS AND CIVIL.



THE DIAL, JANUARY 1843

1844

[Professor Eugène Burnouf](#)'s *INTRODUCTION À L'HISTOIRE DU BOUDDHISME INDIEN*.

INDIA



From this year into 1848, in continuation of James Mill's 1818 THE HISTORY OF BRITISH INDIA, [Horace Hayman Wilson](#) would be preparing a HISTORY OF BRITISH [INDIA](#) FROM 1805 TO 1835.



[Monier Williams](#) graduated from University College, Oxford and began to teach Asian languages at the East India Company College.

The historian [George Bancroft](#), from his summer “cottage” Roseclyffe at [Newport](#) (see following screen), weighed into [Rhode Island](#)’s “Dorr War” on the side of Governor [Thomas Wilson Dorr](#).

BANCROFT AND DORR



The Reverend [John Stetson Barry](#) began to serve the Universalist congregation of [Pawtucket, Rhode Island](#).

At the foot of Meeting Street at the corner of Town Street, the [Friends](#) put what had been their 2d meetinghouse in [Providence \(Moshasuck\), Rhode Island](#) on heavy sledges and had it tugged (by a team of horses, we are told, although perhaps it was oxen) over snow down Town Street, then up Wickenden Street on Fox Point, and then uphill to 77 Hope Street, where it became a 2-family residence. Thus its century-and-a-quarter old foundation was cleared, to hold up the west half of a new larger meetinghouse (the east half of this 3d structure would be on top of a crawl space). This 3d meeting house would last us 112 years, until the city of Providence needed a central site for a proposed new Fire Station. Another site would be available to the city, but a brick building on it would be more expensive to clear and its location between North Main Street and Canal Street would

INDIA

INDIA



offer inferior access for fire equipment. So we would sell our lot to the City, and erect a 4th-generation brick meetinghouse with a slate roof at the top of College Hill, at the corner of Olney and Morris on Friend Moses Brown's donated property, in about 1952.

Belatedly recognizing the dangers of freebasing in your home kitchen in the presence of your children, [Perry Davis](#) purchased a building on Pond Street in which to mix up his patent vegetable painkiller consisting of [opiates](#) and [ethanol](#). It would be asserted that freebie "cases of Davis' medicine were shipped with every [Baptist](#) missionary bound for [India](#) and [China](#)."



(Doesn't that seem a bit like carrying coal to Newcastle? But it is not at all unusual –or so I have heard– for drug pushers to offer young people free samples in order to get them on the hook.)

1845

The successor of King Frederick VI of Denmark ceded the Danish settlement at Serampore on the river Hoogly above Calcutta in [India](#) to the British government. An article in the treaty, however, confirmed the Danish charter of the Serampore [Baptist](#) College and protected the missionaries there from being expelled from the subcontinent by the British East India Company.

2d edition of [James Robert Ballantyne](#)'s HINDUSTANI SELECTIONS IN THE NASKHI AND DEVANAGURI CHARACTER (Edinburgh). His POCKET GUIDE TO HINDOOSTANI CONVERSATION and a 2d edition of his CATECHISM OF SANSKRIT GRAMMAR (London and Edinburgh). At the recommendation of Professor Horace Hayman Wilson, he was dispatched to India to superintend the reorganization of the government Sanskrit college at Benares (now known as Varanasi).

By the mid-1840s there were installed in at least some households in England and the United States one or another version of a hand-operable machine by which the servants could laboriously produce small quantities of pure ice by means of freezing mixtures containing salts and mineral acids. Thomas Masters, the confectioner to the Royal Zoological Gardens and to the Royal Polytechnic Institute, had patented one such device in 1843 and had been providing demonstrations, and his ICE BOOK had been published in 1844. These apparatuses, however, required a great deal of attention from the servants, caused considerable mess, and might easily contaminate the ice they produced. They were utterly failing, for instance, to provide acceptable ices under colonial conditions, such as in [India](#).

From this year into 1849, war between the East India Company's (British) forces and the Sikhs in [India](#); Britain would annex the Punjab.

March 28: The [Frolic](#) arrived in Bombay to begin its work in the [opium](#) trade. She would be found capable of making three round trips per year between [India](#) and [China](#). Under favorable conditions she would be able sail from [Hong Kong](#) to Bombay in but 35 days. However, at the moment, she was delinquent, she had arrived in Bombay after schedule, and the opium that had been reserved for her had already been released to another buyer.



April 30, Wednesday: The Bombay [Times](#) ran an advertisement soliciting a cargo of [opium](#) for the [Frolic](#).

INDIA

May 8, Thursday: [Isaac Hecker](#) wrote to the Reverend [Orestes Augustus Brownson](#).

Captain [Edward H. Faucon](#) (sketched below by a Chinese artist during this year) sailed the [Frolic](#) out of Bombay Harbor and headed for [Macau](#) anchorage.



To demonstrate her worthiness, he arranged to race against the *Anodyne*, a 275-ton brig formerly of the Royal Yacht Squadron but at that point in the possession of the merchant empire of Jardine, Matheson & Co. of [Hong Kong](#).

merchant
princes:



The near-shipload of [opium](#) which had been rounded up for this new ship from various sources had cost the owners more than \$400,000, although it was not monopoly opium produced in Patna and exported through Calcutta by the British East India Company, but opium of considerably lower grade produced independently in the Malwa uplands and exported through Bombay by Parsee (Indian Zoroastrian) and Hindu merchant trading houses. It was necessary to keep very close tabs on the quality of such bootleg drug, as it frequently had been “extended” by the addition of inert ingredients such as cowshit, fruit juices, clay, etc., a process which could be repeated a number of times by a number of different middlemen.

INDIA

May 11, Sunday: The *Anodyne* started for the anchorage at [Macau](#) on the 3rd day after the [Frolic](#) had departed from Bombay Harbor. (Fair’s fair: this three-day head start would be added in, of course, in determining the outcome of the sailing contest.)

INDIA

June 13, Friday: Captain [Edward H. Faucon](#) brought the *Frolic* to anchorage near [Macau](#) after a 4,470-mile passage from Bombay by way of Singapore. Her sailing time had been 34 days. If the *Anodyne* arrived anytime during the following two days, it would mean defeat.

INDIA



On the last leaves of a book of ITALIAN EXERCISES, the [Concord](#) schoolteacher Miss [Martha Emmeline Hunt](#) was keeping a journal of sorts prior to her suicide in the [Concord River](#). On this day her jottings included the following:

O, my God, art thou indeed my Father, who doth thus desert me!
O! What have I done? I must indeed be worse, than the worst of living beings, for thine infinite perfection hath condescended to the lowest sinners – but I am so lost! The earth is a thousand pointed dagger, without a friend who careth for me –myself against myself– everything arrayed in the bitterest reproach against me – and for what? Not for what I have done, but for what I have not done.

June 16, Monday: It was becoming clear that Captain [Edward H. Faucon](#)'s *Frolic* had won over the *Anodyne*.

INDIA
CHINA

June 25, Wednesday: The *Frolic* departed [Macau](#) for Bombay, in her hold some 8½ tons of silver ingots and coins worth more than \$270,000. That was nowhere near a full load and Captain [Edward H. Faucon](#) was able to transit the China Sea, against the southwest monsoon winds, in only 51 days, dropping anchor at Bombay on August 17th.

INDIA

August 17, Sunday: The [Frolic](#) arrived in Bombay Harbor with her some 8¹/₂ ton cargo of silver ingots and coins worth more than \$270,000. Captain [Edward H. Faucon](#)'s transit time was a mere 51 days, in radical contrast with a competitive vessel named the *Sultana* which had been heading in the same direction at the same time, which would be at sea not for these 51 days but for an embarrassing 108. There was no question about it, this skipper was a ruthless, relentless, driving skipper, one who would risk running his ship into a submerged rock or directly, under heavy canvas, into waves that might at any moment drive down its bow and swamp it. He would be able to make three full roundtrips per year between India and China, carrying relief for all the world's aches and pains.

CHINA
INDIA

1846

[Richard Francis Burton](#) returned from Sind in [India](#) to England to recover from [cholera](#).



[William Dicks](#) was able to set himself up in business on his own in London as an artist and engraver in wood and copper, at Salisbury Square, Fleet Street.



INDIA

He began to work as a lithographer and to experiment with color printing in oil from wood blocks.

[Ida Pfeiffer](#)'s travel journal was published in Austria. She used the returns from VISIT TO THE HOLY LAND, EGYPT, AND ITALY to finance a new adventure into Iceland. Unlike other travelers to Iceland of the time, she was alone and on a tight budget. She relied upon the local pony carts and for some six months lived as the Icelanders did. She sold the plant and rock collections she had made to museums. Her observations would become JOURNEY TO ICELAND, AND TRAVELS IN SWEDEN AND NORWAY. Then, still in the same year, she embarked on a Danish ship with the destination being Rio de Janeiro on the coast of South America. She hired a guide and went into the rain forest to visit the Puri. Then she continued on around the world by way of Cape Horn, her entire journey consuming three years and completing in Vienna only in November 1848. Along the way she became just outraged at the open sensuality of Tahitian females.⁶⁴



She rode up the river from Portuguese [Macau](#) aboard a cargo junk and at Canton she crossed paths with Professor [Louis Agassiz](#).

CHINA

For several months she traveled in India with a leather pouch for water, a small pan for cooking, some salt, and bread and rice.

INDIA

Continuing on to Baghdad she joined a camel caravan for the 300-mile trek through the desert to Mosul,

64. In America during this year, [Herman Melville](#)'s narrative of his sailor sojourn on an island in Polynesia was being republished (it had already appeared in England under the title NARRATIVE OF A FOUR MONTHS' RESIDENCE AMONG THE NATIVES OF A VALLEY OF THE MARQUESAS ISLANDS; OR, A PEEP AT POLYNESIAN LIFE) by Wiley and Putnam, as *TYPEE: A PEEP AT POLYNESIAN LIFE*. Melville was "dedicating" this book to his father-in-law Judge Shaw, who had been advancing the cause of racial fairness from the bench. [Henry Thoreau](#) read this new book (it may be the only thing by Melville that he ever read) and stuck a reminder to himself into a journal notebook he was keeping that fall, that he would use in his writings about his Maine adventures and then put into his 1st draft of WALDEN, a reminder to cite this work by Melville as proof that elderly people in primitive societies are healthier than their civilized counterparts. Longfellow was praising Melville's "glowing description of Life in the Marquesas," and Amos Bronson Alcott was referring to the volume as "charming." [Nathaniel Hawthorne](#), who by the influence of his friends Horatio Bridge and [Franklin Pierce](#) in the Democratic party, had secured a morning job, "Surveyor of Port," at the Salem Custom House, was provided with a review copy by Evert Duyckinck and commented in the Salem [Advertiser](#) that he knew of "no work that gives a freer and more effective picture of barbarian life."

and then went into Persia, to Tabriz, where she amazed the British consul. Joining a caravan going toward Russia, she was of course briefly detained as a spy and jotted in her journal, “Oh you good Arabs, Turks, Persians, Hindoos! How safely did I pass through your heathen and infidel countries; and here, in Christian Russia, how much have I had to suffer in this short space.”

WALDEN: When Madam Pfeiffer, in her adventurous travels round the world, from east to west, had got so near home as Asiatic Russia, she says that she felt the necessity of wearing other than a travelling dress, when she went to meet the authorities, for she “was now in a civilized country, where ... people are judged of by their clothes.” Even in our democratic New England towns the accidental possession of wealth, and its manifestation in dress and equipage alone, obtain for the possessor almost universal respect. But they who yield such respect, numerous as they are, are so far heathen, and need to have a missionary sent to them.

PEOPLE OF WALDEN

IDA PFEIFFER

Madame Pfeiffer continued through Turkey, Greece, and **Italy** to her home in Vienna and reunion with her two sons.

Winter: **Henry Thoreau** remarked to his journal:



It is hard to have a Southern overseer; it is worse to have a Northern one; but worst of all when you are the slave-driver of yourself!”

Heroic books, “even if printed in the character of our mother tongue, will always be in a language dead to degenerate times; and we must laboriously seek the meaning of each word and line, conjecturing a larger sense than common use permits out of what wisdom and valor and generosity we have.”

As the sparrow had its trill, sitting on the hickory before my door, so I had my chuckle or suppressed warble which he might hear out of my nest.

As I sit at my window this summer afternoon, hawks are circling about my clearing; the tantivy of wild pigeons, flying by twos and threes athwart my view, or perching restless on the white-pine boughs behind my house, gives a voice to the air; a fishhawk dimples the glassy surface of the pond and brings up a fish; a mink steals out of the marsh before my door and seizes a frog by the shore; the sedge is bending under the weight of the reed-birds flitting hither and thither; and for the last half hour I have heard the rattle of railroad cars, now dying away and then reviving like the beat of a partridge [**Ruffed Grouse** **Bonasa umbellus** (**Partridge**)], conveying travellers from Boston to the country. For I did not live so out of the world as that boy, who, as I hear, was put out to a farmer in the east part of the town, but ere long ran away and came home again, quite down at the heel and homesick. He had never seen such a dull and out-of-the-way place; the folks were all gone off; why, you couldn’t even hear the whistle! I doubt if there is such a place in Massachusetts now:—

“In truth, our village has become a butt
For one of those fleet railroad shafts, and o’er
Our peaceful plain its soothing sound is –Concord.” (114-5)

When other birds are still the screech owls take up the strain, like mourning women their ancient *u-lu-lu*. Their dismal scream is truly **Ben Jonsonian**. Wise midnight hags! It is no honest and blunt *tu-whit tu-who* of the poets, but, without jesting, a most solemn graveyard ditty, the mutual consolations of suicide lovers remembering the pangs and the delights of supernal love in the infernal groves. Yet I love to hear their wailing, their doleful responses, trilled along the wood-side, reminding me sometimes of music and singing birds; as if it were the dark and tearful side of music, the regrets and sighs that would fain be sung. They are the spirits, the low spirits and melancholy forebodings, of fallen souls that once in human shape night-walked the earth and did the deeds of darkness, no expiating their sins with their wailing hymns or threnodies in their scenery of their transgressions. They give me a new sense of variety and capacity of that nature which is our common dwelling. *Oh-o-o-o-o that I never had been bor-r-r-r-n!* sighs one on this side of the pond, and circles with the restlessness of despair to some new perch on the gray oaks. Then *–that I never had been bor-r-r-r-n!* echoes another on the





farther side with tremulous sincerity, and –bor-r-r-r-n! comes faintly from far in the Lincoln woods. (124)

On gala days the town fires its great guns, which echo like popguns to these woods, and some waifs of martial music occasionally penetrate thus far. To me, away there in my bean-field at the other end of the town, the big guns sounded as if a puff ball had burst; and when there was a military turnout of which I was ignorant, I have sometimes had a vague sense all the day of some sort of itching and disease in the horizon, as if some eruption would break out there soon, either scarlatina or canker-rash, until at length some more favorable puff of wind, making haste over the fields and up the Wayland road, brought me information of the “trainers.” It seemed by the distant hum as if somebody’s bees had swarmed, and that the neighbors, according to Virgil’s advice, by a faint *tintinnabulum* upon the most sonorous of their domestic utensils, were endeavoring to call them down into the hive again. And when the sound died quite away, and the hum had ceased, and the most favorable breezes told no tale, I knew that they had got the last drone of them all safely into the Middlesex hive, and that now their minds were bent on the honey with which it was smeared. (161)



After September 10: It was with pleasant sensations that we rowed over the North Twin lake by moonlight –now fairly beyond the last vestige of civilized, perhaps of human life –in the midst of such



environment and such civility there as nature allows For still I could think of nothing but vaster cities there concealed on the distant shore and ports and navies –and the orient and occident –the levant and the Pacific of trade–

Over that high table land so open to the sun and light and yet uninhabited. Continuous forests bounded the view on every side –the shore rising into gentle wooded hills –and now and then a mountain reared itself above the level woods –Joe Merry or Double-top –or Ktadn.

The loon laughed and dived as we held on our way –the fir and spruce and cedar, occasionally hanging with moss, stood like the ghosts of trees on the distant shore– We sang, at least with enthusiasm, such boat song as we could remember –and listened to hear if any wolf responded –aware that we had perchance disturbed many a deer or moose quietly feeding on the shore –and even then gazing at us –but we heard only the hooting of owls On entering the lake we steered for a little dot of an island hardly visible in the dark –where we amused ourselves with planning that the light house should be –and how we should like to live and be the light-house man. At length we drew up our batteau upon a smooth white sandy shore at the head of the lake –gliding in between some large dark rocks and proceeded to make our camp–

It is difficult to conceive of an country uninhabited by man we naturally suppose them on the horizon everywhere– And yet we have not seen nature unless we have once seen her thus vast and grim and drear – whether in the wilderness or in the midst of cities –for to be Vast is how near to being waste.

Coming down the Mt perhaps I first most fully realized that that this was unhanselled and ancient Demonic Nature, natura, or whatever man has named it.

The nature primitive –powerful gigantic awful and beautiful, Untamed forever. We were passing over burnt lands with occasional strips of timber crossing it,⁶⁵ and low poplars springing up –open and pasture-like –with blue berries sloping away down toward the river –for our convenience I found myself traversing it familiarly like some pasture run to waste –or partially reclaimed by man –but when I reflected what a man –what brother or sister or kindred of our race farmed it –and made it firm ground and convenient for us to walk on– The earth seemed recent –and I expected the proprietor to dispute my passage– When then did my ancestors acquire the preemptive right? But only the moose browsed here, and the bear skulked –and the black partridge fed on the berries and the buds.

The main astonishment at last is that man has brought so little change– And yet man so overtops nature in his estimation.

The trout fishing at the mouth of the Aboljacknagesic –in that part of the river called the Sowdehunk still water,

65. It is difficult to conceive
~~region~~
of an country uninhabited by man
~~habitually presume his~~ ~~exaggerate his influence~~
we naturally suppose them on
~~presence &~~
the horizon everywhere — And yet
~~pure~~
we have not seen ^ nature unless
we have once seen her thus vast
whether in the wilderness or
and grim and drear — ~~for to be~~
~~vast though~~ in the midst of
~~but~~
cities — for to be Vast is how near
to being waste.
Coming down the Mt perhaps
I first ~~most~~ fully realized that
~~untamed primeval~~
that this was unhanselled and ancient
~~or whater else men call it~~
Demonic Nature, *natura*, or
~~name man has best applied~~ ~~while coming~~
~~s~~ ~~down the Mt.~~
whatever man has named it.
~~Titanic~~
The nature primitive — powerful
~~yet~~
gigantic awful and beautiful,
Untamed forever. We were passing
~~burnt by lightning perchance~~
over burnt land ^ with occasional
strips of timber crossing it... (Berg 89-90)

was as it were fabulous, to describe There those fishes made beautiful the lord only knows why, to swim there, leaped from he stream to our frying pan by some orphic process

It impressed me so like a vision that late at night or early in the morning I rose by moonlight to learn if I were indeed there and this dream were true. And there by the moonlight –in the wholly visionary dream land –the speckled trout again rose to the bait and the fable proved true again.– The outline of Ktadn was plainly visible a dozen miles off in the warm light –

I could understand the truth of mythology –and the fables of Proteus and all those beautiful sea monsters– How all history put to a terrestrial use is history, but put to a celestial is mythology ever.

There we lay where Indians once –and since adventurous loggers seeking the white pine had camped before us and caught trout like us. There were the moose on which some party had feasted, of which we brought away some teeth –and we used the birch poles that had been left by them.

One memorable evening and moon lighted dawn I first caught the trout in the Maine wilderness at the mouth of the Aboljacknagesic which comes into to the West Branch of the Penobscot from Mount Ktadn– And the fable of the trout was realized to me. I had long sought a larger specimen of its cousin the White Chivin or roach and here my first captive was the fish I sought –fishes large than the red distinctly white or silvery –swam here and were forward to take the bait –at the mouth of Murch Brook –in dark water. I had come so far to catch my fish.

There are singular reminiscences in the life of every man –of seasons when he was leading a wholly unsubstantial and as it were impossible life –in circumstances so strange –in company so unfit and almost this time the creature of Chance. As the hours spent in travelling by steam boat night or day– It is a transient and dream like experience –for which I have no other place in any memory but such as I assign to dreams. In a longer voyage no doubt the circumstances and scenery wold become familiar and we might realize how we too could be sailors –and so lead our lives But in these voyages of a night in which the power of a new genius or demon steam –surpassing the relations of eastern fables are summoned to waft us to a distant spot –we pass too rapidly from our associations to a new era– All men but a few cooks and waiters and engineers and deck hands seem as much in a dream as yourself– All are as if they had taken something –wine or opium or been– All are familiar as in dreams and each represents a class is the best specimen of his class– See the man in a rich fur cap and velvet cloak– Now trying to get sleep –now pacing the deck and looking round upon us –with assurance as if he were some prince and travelled there rightfully and more entirely than we –we who are the same old six pences any where just as homely and simple the other side the Globe as where we belong –and the last day as this hour–

He is a fabulous man –not fed and sustained as we are– The Sea fareing man lighting his pipe at midnight and pacing the deck one more –guessing we are now about off white head whose light we see yonder –has often sailed this shore knows all the lights– By the bye Where’s Jim how many times has he been to bed and got up again –now knowing but it was day light –hoping it was– Now he’ll borrow your pipe if you please– Has he slept any –he says he slept well does’nt want any more –but here he is up at mid night– He declares he sees the day breaking –we shall be in the bay in an hour –that’s nigger Island –that’s Owl’s head-light– It grows light apace– We begin to trig up –slick hair –smooth pants snuff the breeze a little and shake ourselves– By the by what time is it? One says its 3 o clock one says its one –one says it’s only eleven– And the cook passing answers half past eleven gentlemen– And that light was the moon rising and the sailors who had sailed these shores –exeunt to bed again and now determine to sleep this time– Some not abaft the shaft choose again a soft recess among the bales –some stagger down –seeming to the risen heads to have come upon the business of the boat –or as if going down town at leisure



Winter: *{pages missing}* shorter and more adventurous way.

I had thoughts of returning to this house the next day –which was neatly kept & so nobly placed –for the husband was not at home though the mistress entertained me kindly –and perhaps remaining a week in the valley.

As I passed the last house a man called out to know what I had to sell, for seeing my knapsack he thought that I might be a peddler who was taking this unusual rout for nearness over the ridge at the head of the valley to South Adams. He told me that –it was 4 or 5 miles to the summit by the path, which I had left but not more than 2 miles in a straight line –but nobody ever went this way –there was no path and I should *{Two-fifths page missing}* I was of that age when an unexplored country road furnishes objects of interest enough –when any deeper ravine –or higher hill –or novel bridge and unknown stream –detains us a long time –and once we go on with the interest and adventurous feeling of childhood not knowing what we shall see next. I was interested by such sights for instants as pigs and geese with yokes, which were new to me –bridges whose side rails only were covered with a projecting eve –virginia fences –and guide boards –which said right and left or Rt. Lt. or if it chanced to say so many miles to Esqr M’Gaws *{MS torn}* charmed and felt myself *{Two-fifths page missing}* *{Thirty-two pages missing}* guage– And the vast majority of those who at one period of their lives have been compelled to study Latin & Greek –have remained as ignorant of the genius of their authors as those inhabitants of the early centuries of our era –who though they could speak the language of Rome –erased the monuments



of her noblest children to make way for a Father –or a dull Romance.

I know it is advised by some to overlook at last and forget what ancient and heroic men have done, what wise and studious men have thought –what inspired poets have sung– The most valuable monuments of human labor and life– But it will be soon enough to forget when we have the experience which will enable us well to remember them– That age will be rich indeed when those relics shall have still further accumulated –when at some remote epoch the Vaticans shall be filled with Homers & [Shakespeares](#) –where the ages shall have successively deposited their trophies in a heap in the forum. This way may we plausibly hope to scale the heavens.

The works of the great poets have never yet been read, for only great poets can read them. There was never gathered an assembly of men who could appreciate them –but they have ever been read partially and by snatches in solitude as men view the stars. Only they talk of forgetting the ancients who never knew them.

Ovid thus describes Chaos

“And where there was Earth there also was there sea & air;
So was the earth not to be stood upon, the waves not to be swum in,
The air without light.”

* *
And he secreted the liquid heavens from the thick air
* *

And he confined the descending rivers within slipping banks;
Which in different places, are part absorbed by the earth,
Part reach the sea, and being received within the plain
Of its freer water, beat the shores for banks.

* *
The East Wind withdrew to Aurora & the Nabothaeon kingdom
And the Persian, and the ridges placed under the morning rays
* * *

Scarcely had he fenced off all these with certain {*MS torn*}
When the stars, which had long lain hid pressed down under
That mass, began to effervesce into every part of the heavens

The beautiful story of Phaeton and Apollo adds–

The first part of the way is steep, and where scarcely the steeds
Fresh in the morning strive; in the mid heaven it is highest;
Whence to behold Sea and earth there is often fear
To me myself, and my breast trembles with fearful dread

(He cannot translate a foreign language or even read his own –who does not simply by his ear distinguish some



of the meaning of a word)

The last part of the way is descending; and requires sure management
Then even Tethys herself, is wont to fear, who receives
Me with waves placed underneath, lest I be borne headlong.
Add, that heaven is whirled with constant revolution;
And draws the lofty stars, and whirls them with swift revolution
I strive against it; nor does the impetus which conquers the rest,
Conquer me; and I am born contrary to the rapid sphere.
Suppose the charriot granted. What canst thou do? wilt thou be able
To go against the rotating poles, that the swift axis may not carry thee away,
Perhaps you conceive in your mind that there are groves there,
And cities of the gods and shrines rich with gifts. –
Through snares is the way, and the forms of wild beasts.
And although You should keep the way, and with no error be borne,
Nevertheless you will advance through the horns of Taurus, opposite.
And the Haemonian bows, and the features of the raging lion
And the Scorpion curving with long circuit its dread
Arms, and the Crab –ending its arms in another way
Nor is it possible for thee without preparation to manage the steeds
Excited with those flames which they have in their breasts
And breath forth from their mouths & nostrils. Scarcely do they endure me
When their sharp spirits have grown hot, and their necks spurn the reins.

Apollo tells his son he need not doubt of his descent

Some proofs thou askest; I give sure proofs by fearing
And prove myself father by my paternal fear–

His father cannot reveal his oath sworn by the sacred marsh of Styx –but he may persuade–

Nevertheless he resists his words

And holds fast his purpose: and he burns with desire of the chariot.
Therefore the father having delayed as far as it was lawful, conducts
The youth to the lofty chariot –the work of Vulcan
The axle was golden –the beam golden, golden the extreme
curvature of the wheel, of the spokes a silvery order –
About the yokes chrysolite and gems placed orderly
reflecting Phoebus gave back clear rays
And while high-minded Phaeton admires these things & surveys
The work; lo, wakeful Aurora from the glittering east
Opened the purple doors and the halls full of roses
The stars disperse; whose troops Lucifer
Drives away, and the last of all withdraws from his station in the heavens,
But the father Titan when he saw the lands and world grow red
And the extremities of the moon's horns as it were to vanish
Commands the swift hours to yoke the horses.
The swift Goddesses perform his orders; and they lead the steeds
From the high stalls, breathing fire,
Filled with the juice of ambrosia; and they add the sounding bridles.
Then the father anointed the face of his son with the sacred
Tincture, and made it patient of the fervid flame.
And unfixd the rays in his hair.

Of the late the victor whom all our Pindars praised –has won another palm contending with

“Olympian bards who sung
Divine Ideas below,
Which always find us young,
And always keep us so.”

Aspiring to guide that chariot which coursed olympia's sky.– What will the Delphians say & Eleusinian priests
–where will the Immortals hide their secrets now –which earth or Sea –mountain or stream –or Muses spring
or grove –is safe from his all searching eye –who drives off apollo's beaten track –visits unwonted zones –&
makes the serpent writhe {*MS blotted*} a Nile-like river of our day flow back –and hide its head.

Spite of the eternal law, from his

“lips of cunning fell

The thrilling Delphic oracle.”

I have seen some impudent connecticut or Down east man in his crack coaster with tort sail, standing beside his
galley with his dog with folded arms while his cock crowed aboard –scud through the surf by some fast
anchored Staten island farm –but just outside the line where the astonished Dutchman digs his clams, or half
ploughs his cabbage garden with unbroken steeds & ropy harness.– while his squat bantam whose faint voice
the lusty shore wind drownd responded feebly there for all reply

I have awaked in the morning with the impression that some question had been put to me which I had been

PINDAR



INDIA

INDIA

struggling to answer in my sleep –but there was dawning nature, in whom all creatures live –looking in at the window, with serene & satisfied face and no question on *her* lips.

Men are not commonly greatly servicable to one another –because they are not servicable to themselves – Their lives are devoted to trivial ends, and they invite only to an intercourse which degrades one another. Some are too weakly sensitive by a defect of their constitution, magnifying what

{*Twenty-eight pages missing*} grown; –hoary tower –of azure tinted marble.– an acre yielded about 1000 tons. They stacked up in a good day about 1000 tons.

The parched inhabitants of Madras Bombay –Calcutta –Havana –charleston & New Orleans drink at my well– While I incredulous read the vast cosmogonical philosophy of Ancient India –in modern New England The Brahmen’s Stoic descendant still sits in his native temples and cools his parched lips with the ice of my Walden well.

Though incredible ages ages have intervened –I am a denizen of the same earth with their descendants.

The descendant of the religious devotee who dwelt at the roots of trees with his crust of bread and water jug cools his water today with ice from my well. If I am not a modern hindoo we are near neighbors –and by the miracle of commerce we quench our thirst and cool our lips at the same well.

And concord fixed air is carried in that ice to mingle with the sultry zephyrs of the Indus & the Ganges.

I bathe my intellect in the stupendous wisdom of the Bhagvat Geeta –the Puranas –the Vedas –the laws of menu –which last three make the Dharma Sastra of the Hindoos– Since whose composition years of the gods have lapsed –and in comparison with which this modern world and its literature seem puny & trivial– And I wonder if those are not to be referred to another state of existence than this of ours.– So remote is that religion & sublimity from our conceptions–

Where is that India where these sons of Brahma dwelt– Alexander seems the most recent traveller to it.

Wondering at the remoteness of this my modern N E. life from that fabulous life of theirs –and if by any link I am related to them –I go to my well for a bucket of water and there I meet the servant of the modern Brahmin priest of veeshnoo & Indra & Brahma –come to draw a bucket full for his master also.– And I refuse not to fill his water-jug. {*Six pages missing*} for shoes. If the cormorant family would but begin with this little reading for I suppose it is elementary and introductory to better things –& read a little it would be a promising sing– The result is dullness of sight –a stagnation of the vital circulations and a general deliquium of the intellectual faculties–

The “Skip of the tip-toe Hop” by the celebrated author of Tittle-tol-tan &c&c a romance –to appear in monthly parts –a great rush –dont all come together. —

There was such a rush I hear at one of the offices to learn the foreign news by the last arrival as broke several large squares of plates glass– News which I seriously think a ready wit might right a twelve month –or 12 years before hand with sufficient accuracy– As for foreign news if one may judge who rarely looks into the newspapers I should say that nothing new ever does happen in foreign parts– As for spain for instance, if you know how to throw in Don carlos and the Infanta and don pedro & Seville & Gibraltar from time to time skilfully & serve up a bull fight when other entertainments fail –it will be true to the letter– —

The best books ar not read even by those who have learned their letters. What does our Concord culture amount to? There is in this town –with a very few exceptions no taste for the best or the very good books even in English literature which all can read– Even college bred –& so called liberally educated men here & elsewhere have no acquaintance with the English Classics.– and as for the recorded wisdom of mankind –which accesible to all who will know of it –there are but the feeblest efforts made to study or to become acquainted with it. One who has just come from reading perhaps the best of English books will find how few to converse with respecting it! It is for the most part foreign & unheard of. One who comes from reading a Greek –or Latin book –in the original –whose praises are familiar even to the illiterate will find nobody at all to speak to and must keep silence about it.

Indeed there is hardly the professor in our colleges who if he has mastered the difficulties of the language has in any like proportion mastered the difficulty of the wisdom & the poetry. And the zealous morning reader of Homer or of the Greek Dramatic poets might find no more valuable sympathy in the atmosphere of Cambridge A man –any man will go considerably {*Thirty-four pages missing*} your gone –pull it up –pull it up But this –was Beans and not corn & so it was safe from such enemies as he

-In summer days which some devoted to the fine arts –away in Italy –and others to contemplation away in India and some to trade in London & New York –I with other farmers of N.E. devoted to field-labor

When my hoe tinkled on a stone it was no longer beans that I hoed nor I that hoed beans.– But such sugar plums they tempt us to live this life of man –however mean and trivial

Or it was my amusement when I rested in the shrub oaks to watch a pair of hen-hawks circling high in the sky as silently as the humors on my eye –alternately soaring and descending –approaching and leaving one another –the imbodiment of some of my won thoughts which some times soar as high & sail & circle as majestically there. —

I should not care if our village life were greatly modified or totally changed It would be agreeable to me if men dwelt more in the country –a more rural life a life in the fields– I love to see a house standing in the middle of

INDIA

INDIA

INDIA

ITALY



a field away from any road –it is an evidence of originality & independance in its inhabitants –& that they do not in other respects copy their neighbors. The state & the town should be a confederacy of independant families living apart each with is own territory –or small families may be united –like separate principalities A true family is in my eyes more commanding of respect –& of more authority and importance than the state– It is the older and more venerable state– The nobility of every country belong to families which are behind & prior to and in some sense independent on the state & the state can confer no honor equal to that of the family.

While the Robins are building their nest & rearing their family in the apple tree in the orchard they attract the favor and the interest of man –& represent all their tribe –but when they are about to migrate in the fall and have no further interest in the soil they band together in flocks with a forlorn & alien look –commanding the respect of none, and are at the mercy of every sportsman. A flock {*MS torn*} hundred robins is not so interesting {*MS torn*} me as a single family.

I could even dispense with the post office– I hardly receive more than one letter a year– And I think that there are very few important communications made through the post office– I am infinitely more interested in the old books than in the new I had rather wait for the new to become old before I read them than for the old to become new– I never read any memorable news in a newspaper in my life.– If we have read that one man was robbed or murdered or killed by accident –or one house was burned –or one mad dog killed or one vessel wrecked –why need one ever read of another –one is enough. I think that every man’s private affairs his bargains his adventures his accidents & his thoughts or whims from morning till night are fully –as interesting as uncle Sams– But every man unless he is naturally stupid & a bore knows better than to trouble us with these things. Why should we live with such hurry & bustle –let us spend one day as deliberately as nature– Let us rise early & fast or break fast gently and without noise– What if the milk-man does not come in season {*MS torn*} white wash our coffee –let us murmur an inward prayer that we may be sustained under this trial & forget him Let company come & let company go determined to make a day of it. Let the bells ring & the children cry why should we knock under –& go with the stream. The sun has not got to the zenith yet. Let us not be upset & overwhelmed in that terrible rapid & whirlpool called a dinner –situated in the meridian shallows –weather this danger and you are safe for the rest of the way is down hill– with unrelaxed nerves –with morning vigor sail by it looking another way –ties to the mast– If the engine wistles let it whistle for its pains –and we will consider what kind of music it is like Let us not be starved before we are hungry.– Men have the st Vitus’ dance. & cant possibly keep their heads still– Why if I should only give a few pulls at the bell-rope yonder fiery like –i.e. without setting the bell why there is not a man on his farm in the outskirts of the town notwithstanding that press of engagement {*One-half page missing*} sympathy with the devouring element. As for our work we havent any –any thing can command– hardly a man takes a half hour’s nap after dinner but when he wakes he holds up his head and inquires whats the news– some give directions to be waked every half hour, doubtless for no other purpose. & then in return they tell what they have dreamed. Let us not be thrown off the track by every nut-shell & mosquito’s wing that comes in our way.

Men say that a stitch in time saves nine –and so they take a thousand stitches today to save nine tomorrow – They do nothing to stitch in time –when possibly there may be {*One-half page missing*}

In these woods ranged the {*MS torn*} fox the wood chuck & the raccoon –the crow & the wood cock –in this hollow willow & alder thicket the muskrats builded & burrowed –along this meadow side the blackbirds congregated– Under the grove of Elms & buttonwoods in the horizon there was a village of busy men.– I I went there frequently to observe their habits.– Mine was a solitary fox or woodchuck hole ———

In the fall before my house was plastering but a fire had become necessary in the cool evenings I passed ...

1847

January 26, Tuesday: The steamer *Sir Charles Forbes* left Bombay for the coast of China with 400 chests of Malwa [opium](#) balls. It would soon be obvious to all that the lower insurance rates on such fast new steamboat traffic would soon drive the clippers, such as the *Frolic*, entirely out of the drug transport business:



7 Cost of Shipping a \$500 Chest of [Opium](#) Balls from [India](#) to [China](#)

	opper	amer
Freight rate	\$6.	
Insurance	\$12. ⁵⁰	\$5. ⁰⁰
TOTAL	\$18. ⁵⁰	\$17. ²²



In all likelihood the Wesleyan missionary [Robert Spence Hardy](#) was not aboard this particular vessel. However, we do know that it was during this year that he returned from [Ceylon](#) to England.



1848

It was in this year or the next that Samuel Phillippe of Easton, Pennsylvania fabricated the first 6-strip split bamboo fishing rod, presumably using bamboo from [India](#).



INDIA

INDIA

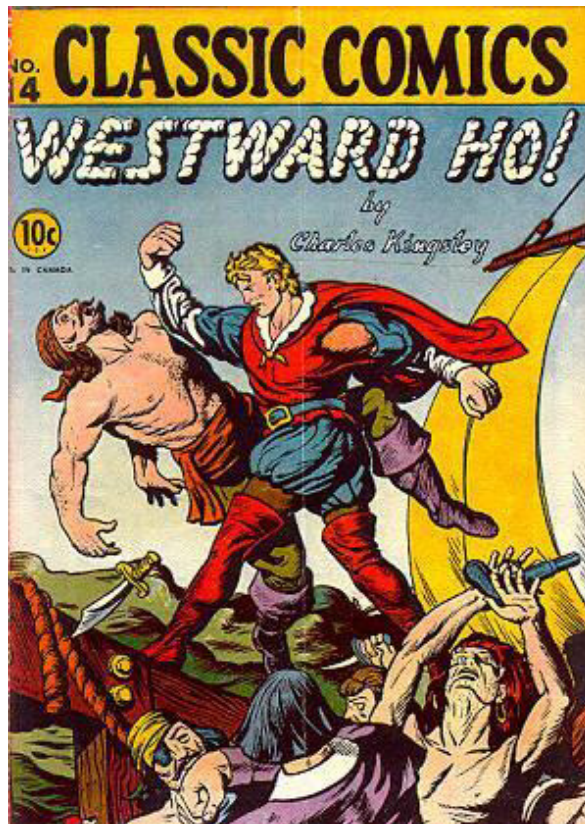
The Guide Corps, a mixed regiment of frontier troops of the British army in [India](#), adopted a uniform of a dust-colored cotton twill, and adopted the Indian term *khaki*, meaning dusty (from *khak* dust), to describe their new uniform.

PRINCIPLES OF POLITICAL ECONOMY, by John Stuart Mill (1806-1873), an employee of the East [India](#) Company.

1849

Charles Kingsley, author of the manly adventure WESTWARD HO!, advised an audience at the University of Cambridge that degenerate races such as, for one instance, the North American Indian, were better dead than red:

The truest benevolence is occasional severity. It **is** expedient that one man die for the people. One tribe exterminated, if need be, to save a whole continent. "Sacrifice of human life?" Prove that it is **human** life.



Later, in a private letter, he would explain how Anglo-Saxons could spread virtue through extermination:

Because Christ's kingdom is a kingdom of peace; because the meek alone shall inherit the earth, therefore, you Malays and Dyaks of Sarawak, you are also enemies to peace ... you are beasts, all the more dangerous, because you have a semi-human cunning.



Clearly, by "Westward Ho!" he did not mean "Ho-Ho-Ho, Merry Christmas!"

Sometimes sanitation through ethnic cleansing was something that simply took care of itself, without the

intermediation of any white man. Conveniently, a cholera epidemic was at this point filling the cemeteries of the colored Seneca Village district of upper Manhattan Island, which eventually Frederick Law Olmsted would be able to seize in order to enact his Central Park scheme for a “surpassingly beautiful pleasure grounds [for the] refreshment and recreation” of the peaceful white citizens of the civilized city of New-York.



Speaking of New-York, it was in this year that John Snow did his investigations at the Broad Street pump which led to his suggestion that cholera was spread by way of contamination of the public water supply.⁶⁶



Snow had worked as an anesthetist with the stricken coal miners outside Newcastle-upon-Tyne during England’s 1st great epidemic of the cholera, in 1831-1832. His new theory would not be immediately accepted, as the forces of colonialist denial were very strong and the Indian Medical Service was engaged in the usual blaming of the victims, by alleging without evidence that cholera actually was afflicting only those who were anyway predisposed to such infections:



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.

Eventually a simplistic story would be derived, which now requires neutralization. According to this simplistic story, it was the removal of the handle of the Broad Street pump that ended the outbreak of cholera, thus demonstrating the correctness of Dr. Snow’s theory on the mode of communication of cholera. However, the pump handle was not removed until September 8th, after the outbreak had largely waned, its peak having been on September 1st. Dr. Snow himself never made any allegation that the epidemic had waned because of the removal of the pump handle, nor does the raw data support such an inference. Dr. Snow’s actual suggestion as to what had caused the waning of the epidemic was that this had been brought about by a general public flight

66. Rosenberg, Charles E. THE CHOLERA YEARS: THE UNITED STATES IN 1832, 1849, AND 1866. Published in 1987

in all directions, out of the geographical area that was being afflicted.



[James Robert Ballantyne](#)'s THE LAGHU KAUMUDI, A SANSKRIT GRAMMAR, BY VARADARÁJA.

Upon the capture of Lahore by the English, the Punjab was annexed to British [India](#), and the East India Company acquired the Mountain of Light "Kohinoor" diamond from the minor successor to Ranjit Singh as partial payment for the Sikh wars.



WALDEN: White Pond and Walden are great crystals on the surface of the earth, Lakes of Light. If they were permanently congealed, and small enough to be clutched, they would, perchance, be carried off by slaves, like precious stones, to adorn the heads of emperors; but being liquid, and ample, and secured to us and our successors forever, we disregard them, and run after the diamond of Kohinoor. They are too pure to have a market value; they contain no muck. How much more beautiful than our lives, how much more transparent than our characters, are they! We never learned meanness of them. How much fairer than the pool before the farmer's door, in which his ducks swim! Hither the clean wild ducks come. Nature has no human inhabitant who appreciates her. The birds with their plumage and their notes are in harmony with the flowers, but what youth or maiden conspires with the wild luxuriant beauty of Nature? She flourishes most alone, far from the towns where they reside. Talk of heaven! ye disgrace earth.

LAKES OF LIGHT

Draft C paragraph for page 54 of [WALDEN](#): this started as material penciled at the bottom of Draft C leaf #87 and the bottom of leaf #89 (a leaf from Draft B carried forward into Draft C). The thing about Thoreau's argument in regard to the economics of rail travel is, he knows perfectly well that such an argument is not pertinent when the objective is the meeting of a schedule, such as when there is someone waiting for you in a distant town. Thoreau often used the railroad for such purposes, as in traveling to deliver lectures, and he had no qualms over an inconsistency in this regard. Thoreau's argument cannot be defeated by such quibbles over consistency because it is not really an economic argument about wasting money at all. It is a spiritual argument about wasting the present moment which is all we ever have of life. What is being attacked is not thriftlessness, the sort of habit a prudent Poor Richard would grasp as a poor habit, but a habit much more dangerous, an attitude which causes waste of life. Thus Thoreau's blazing amazing non-sequitur, about the Englishman who had to go to [India](#) in order to get up garret and become a poet when he might better have been up garret all along, is not a non-sequitur at all, as it would be were we to take seriously the Poor Richard wrapper in which this advice is packaged.

Such is the universal law, which no man can ever outwit, and ~~even~~ with regard to the railroad ^{^even} we may say it is as broad as it is long & if you want to make a railroad round the world for mankind you must grade the whole surface. Men have an indistinct notion that if they keep up this activity of joint stocks and spades, long enough all will at length ride ~~nowhere~~ ^{^somewhere}, in next to no time, and for nothing; no doubt they ~~will~~ ^{^can} ride at last who shall have earned their fare, but they will probably have lost their elasticity and desire to travel by that time. Every day it happens that when the bell rings ~~mankind~~ ^{^a crowd} rushes to the ~~station-house~~ ^{^depot}, the conductor shouts "all aboard," whiz-tiz-siz-burz, and the cars are off. But when the smoke blows away and the vapor condenses, it is perceived that a few are riding, but the rest are run over; and it is called, and is, "a melancholy accident." This spending of the best part of one's life earning money in order to enjoy a questionable liberty during the least valuable part, reminds me of the Englishman who went to India to make a fortune first, in order that he might return to England and live the life of a poet. He should have gone up garret at once. "But!" exclaim a million Irishmen starting up from all the shanties in the land, spade in hand, "is not this railroad which we have built a good thing?" Yes, I answer, **comparatively** good, that is, you might have done worse; but I wish, as you are brother of mine, that you could have spent your time better than digging in this dirt.





INDIA

INDIA

WALDEN: Such is the universal law, which no man can ever outwit, and with regard to the railroad even we may say it is as broad as it is long. To make a railroad round the world available to all mankind is equivalent to grading the whole surface of the planet. Men have an indistinct notion that if they keep up this activity of joint stocks and spades long enough all will at length ride somewhere, in next to no time, and for nothing; but though a crowd rushes to the depot, and the conductor shouts, "All aboard!" when the smoke is blown away and the vapor condensed, it will be perceived that a few are riding, but the rest are run over, -and it will be called, and will be, "A melancholy accident." No doubt they can ride at last who shall have earned their fare, that is, if they survive so long, but they will probably have lost their elasticity and desire to travel by that time. This spending of the best part of one's life earning money in order to enjoy a questionable liberty during the least valuable part of it, reminds me of the Englishman who went to India to make a fortune first, in order that he might return to England and live the life of a poet. He should have gone up garret at once. "What!" exclaim a million Irishmen starting up from all the shanties in the land, "is not this railroad which we have built a good thing?" Yes, I answer, **comparatively** good, that is, you might have done worse; but I wish, as you are brother of mine, that you could have spent your time better than digging in this dirt.

Fall: [Henry Thoreau](#) made extracts in his Literary Note-Book from [James Elliot Cabot's](#) "The Philosophy of the Ancient Hindoos"

JAMES ELLOT CABOT

in the 4th issue of Cabot's and the Reverend [Theodore Parker's](#) [Massachusetts Quarterly Review](#) and thus brought his careful attention to the *BHAGAVAD-GĪTĀ*, the *SĀNKHYA KĀRIKĀ*, and the *VISHNU PURĀNA*. In quoting

THE SANKHYA KARIKA

primarily from the [Horace Hayman Wilson](#) translation of THE *VISHNU PURĀNA* (London: Oriental Translation Fund, 1840), the [Henry Thomas Colebrooke](#) translation, edited by [Horace Hayman Wilson](#), of the *SĀNKHYA KĀRIKĀ* (Oxford: Oriental Translation Fund, 1837), the [Charles Wilkins](#) translation of the THE *BHAGVAT-GEETA* OR DIALOGUES OF *KREESHNA* AND *ARJOON...* (London: Nourse, 1785), and [Henry Thomas Colebrook's](#)

BHAGVAT-GEETA

MISCELLANEOUS ESSAYS in two volumes (London, 1837), Cabot was presented Hindus as Idealists — as Eastern [Immanuel Kant](#)-wannabees or, more accurately, Johann Gottlieb Fichte-imitators.

VISHNU PURĀNA: "As long as man lives he is immersed in manifold afflictions, like the seed of the cotton amidst its down."



INDIA

INDIA

VISHNU PURÁNA: "Travelling the path of the world for many thousands of births, man attains only the weariness of bewilderment, and is smothered by the dust of imagination."

VISHNU PURÁNA: "I am neither going nor coming; nor is my dwelling in any one place; nor art thou, thou; nor are others, others; nor am I, I."

VISHNU PURÁNA: "The story of Prahláda who became as one with Vishnu, by meditating upon him."

VISHNU PURÁNA: "Liberation, which is the object to be affected, being accomplished, discriminative knowledge ceases. When endowed with the apprehension of the nature of the object of inquiry, then there is no difference between it and supreme spirit; difference is the consequence of the absence of true knowledge. When that ignorance which is the cause of the difference between individual and universal spirit is destroyed, finally and for ever, who shall ever make that distinction between them which does not exist?"

VISHNU PURÁNA: "That is active duty, which is not for our bondage; that is knowledge, which is for our liberation: all other duty is good only unto weariness: all other knowledge is only the cleverness of an artist."

SÁNKHYA KÁRIKÁ: "As a dancer, having exhibited herself to the spectator, desists from the dance, so does nature desist, having manifested herself to soul. Generous Nature, endued with qualities, does by manifest means accomplish, without benefit (to herself) the wish of ungrateful soul, devoid as he is of qualities. Nothing, in my opinion, is more gentle than Nature; once aware of having been seen, she does not again expose herself to the gaze of soul."

SÁNKHYA KÁRIKÁ: "By attainment of perfect knowledge, virtue and the rest become causeless; yet soul remains awhile invested with body, as the potter's wheel continues whirling from the effects of the impulse previously given to it."

INDIA

December 5, Wednesday: On its front page, [Elizur Wright, Jr.](#)'s Boston [Daily Chronotype](#) made a final mention of [Henry Thoreau](#) while remarking the "irrepressible good humor and wit" to be found in James Russell Lowell's review in the [Massachusetts Quarterly Review](#) of a "pleasant book on the Concord and Merrimack."

The [Frolic](#) sailed one last time from the port of [Hong Kong](#) on the coast of [China](#) to the port of Bombay on the coast of [India](#) to pick up a cargo of [opium](#). The plan was that after this last trip she would be loaded with luxury items, taken to California, and, if the proper opportunity arose, sold there as no longer large enough or fast enough for the opium trade.⁶⁷

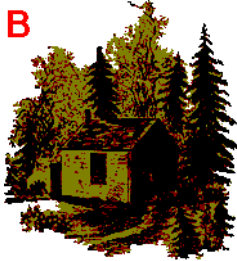
67. The plan to grant Captain [Edward H. Faucon](#) power of attorney to sell the [Frolic](#) once it had reached San Francisco and been unloaded did not take account, of course, of a fact not known either to the firm members in Asia or to the firm members in Boston, that the Golden Gate was clogged at this point with vessels which had been abandoned by their crews so the crews could participate in the frenzy of gold digging. (It seems clear that the coming wreck of the vessel was not a staged thing, intended for collection of insurance money.)



1850

According to J. Lyndon Shanley's THE MAKING OF WALDEN (Chicago IL: U of Chicago P, 1957, page 30), it was undoubtedly in the 1850-1851 period that Henry Thoreau went back through his WALDEN manuscript and interlined in Draft B and Draft C all or most of the quotations from Chinese and Indian sources.

THOREAU AND CHINA



The Reverend Robert Spence Hardy's EASTERN MONACHISM: AN ACCOUNT OF THE ORIGIN, LAWS, DISCIPLINE, SACRED WRITINGS, MYSTERIOUS RITES, RELIGIOUS CEREMONIES, AND PRESENT CIRCUMSTANCES, OF THE ORDER OF MENDICANTS FOUNDED BY GÓTAMA BUDHA, (COMPILED FROM SINGHALESE MSS. AND OTHER ORIGINAL SOURCES OF INFORMATION), WITH COMPARATIVE NOTICES OF THE USAGES AND INSTITUTIONS OF THE WESTERN ASCETICS, AND A REVIEW OF THE MONASTIC SYSTEM. BY R. SPENCE HARDY, MEMBER OF THE CEYLON BRANCH OF THE ROYAL ASIATIC SOCIETY (London: Partridge and Oakey, Paternoster Row; and 70, Edgware Road; Hanbury and Co., Agents).

EASTERN MONACHISM

James Robert Ballantyne's FIRST LESSONS IN SANSKRIT GRAMMAR, TOGETHER WITH AN INTRODUCTION TO THE HITOPADÉSA; 2d edition, 1862.

Aware that his congregation in Needham, Massachusetts was displeased by his efforts (they found him too authoritarian, and disapproved of his concern for social reform), the Reverend Charles Henry Appleton Dall once again took refuge in his bed in an episode of ill health. Then he accepted appointment as the new minister of a church in Toronto, Canada, following the ministry of the Reverend William Adam.





INDIA

INDIA

At about the middle of the century, a light cigar wrapped in paper was beginning to be popular — the “cigarette” this was termed. It was a Russian habit. Thus, England’s 1st [cigarette](#) factory would be opened in 1856 by a veteran of the Crimean War, Robert Gloag, who would begin manufacturing a [tobacco](#) product he termed “Sweet Threes.” Unlike [cigars](#), these [cigarettes](#) were typically inserted into a mouthpiece. Having a smoke was going from about the length of time it takes to have a meal, without being nearly as much fun as having a meal, to about the length of time it takes to have sex, without being nearly as much fun as having sex.

Rooms were being set aside as “smokers” in well-to-do homes, and smoking was being discouraged in the other rooms. From the very beginning of rail travel, as a concession to the ladies, smoking had been forbidden in first-class carriages.

Indentured laborers from [India](#) arrived in Jamaica, bringing with them the multi-purpose use of [cannabis](#), their ganja. At this point, however, in the United States, despite ready availability and general use in medical practice for a wide range of conditions, [hemp](#) was being little used for purposes of intoxication.

The moon-and-stars symbol now associated with Procter & Gamble would be beginning to appear during this decade, as wharf hands marked boxes of Star Candles.⁶⁸ By the 1860s, this Moon and Stars would be appearing as a corporate logo on all P&G products and correspondence. (Although Star Candles would of course eventually decline in sales with the availability of distributed electric power and the electric light bulb, P&G would not entirely discontinue candlemaking until the 1920s.)



68. Despite whisper campaigns by fundamentalist Christians, the logo does not indicate that the company secretly indulges in Satan worship.

January 28, Monday: [Henry Thoreau](#) checked out, from [Harvard Library](#), [Horace Hayman Wilson](#)'s translation from Sanskrit into English of *THE LAWS OF MENU, OR THE VISHNU PURANA* (London, 1840), and his translation of Iswara Krsna's *THE SANKHYA KARIKÁ; OR, MEMORIAL VERSES ON THE SANKHYA PHILOSOPHY*, as published with commentary by [Henry Thomas Colebrooke](#), the 9th volume of *THE WORKS OF SIR WILLIAM JONES. WITH THE LIFE OF THE AUTHOR, BY LORD TEIGNMOUTH. IN THIRTEEN VOLUMES* (London: Printed for J. Stockdale, Piccadiley; and John Walker, Paternoster-Row, 1807),

SACONTALÁ; OR ...

from which he would copy into his 1st Commonplace Book, and the *BHÁSHYA* OR COMMENTARY OF *GAURAPÁDA*, as translated from the Sanskrit and commented upon by [Horace Hayman Wilson](#).



COMMENTARY OF GAURAPADA

This volume had been prepared by the Oriental Translation Fund at Oxford in 1837, and here is what Thoreau abstracted:

I

"The inquiry is into the means of precluding the three sorts of pain; [for pain is embarrassment: nor is the inquiry superfluous because obvious means of alleviation exist, for absolute and final relief is not thereby accomplished.]" which constitute the pain of life. For life is on the whole according to all philosophers an evil— The inquiry then is after a righteous mode of suicide

II

"The revealed mode is like the temporal one, ineffectual," — because it prescribes only acts — but "recurrence is the result of that immunity which is attainable by acts" "The consequences of acts are not eternal." The true mode consists in a certain "discriminative knowledge" — not a doing but a knowing — doing is partial and one sided knowing as universal & central. What you see you are, but what you do without seeing helps you not Gaurapada says "as that which is irrational appears as if it was rational, it must have a guide and superintendent, which is



INDIA

INDIA

soul." There is an interval between my brain and heart & me. How inconsiderate for a man to keep a dog who already keeps a body— Yet some men will have a horse & car also to look after — and their bodies are neglected.

Now, here is the source material from which Thoreau had abstracted the above, on pages 13-26 passim:

"The revealed mode is like the temporal one, ineffectual, for it is impure; and it is defective in some respects, as well as excessive in others. A method different from both is preferable, consisting in a discriminative knowledge of perceptible principles, and of the imperceptible one, and of the thinking soul.... What is that revealed mode, and whence is it (ineffectual)? It is impure, defective in some respects, and excessive in others.... It is impure from (enjoining) animal sacrifices.... Excess is also one of its properties, and pain is produced by observing the superior advantages of others.... ..the original aphorism of KAPILA affirms of these two modes, the temporal and revealed, that there 'is no difference between them,' and that 'escape from pain is not the consequence of the latter,' because recurrence is nevertheless the result of that immunity which is attainable by arts (of devotion),' as 'the consequences of acts are not eternal.' This discriminative wisdom is the accurate discrimination of those principles into which all that exists is distributed by the Sánkhya philosophy.... The object of the S. Káriká is to define and explain these three things, the correct knowledge of which is of itself release from worldly bondage, and exemption from exposure to human ills, by the final separation of soul from body. Nature and soul are not objects of sense, and are to be known only by reasoning from analogy. For as the predicates Mahat and the rest have the three qualities; and as that which is irrational appears as if it was rational, it must have a guide and superintendent, which is soul. That which is perceptible is known by perception; but that which is imperceptible, and which is not to be inferred from analogy, must be learnt from revelation, as, INDRA, the king of the gods; the northern Kurus; the nymphs of heaven: these depend upon sacred authority."

This was what [Harvard College](#) looked like during the 1850s:



April 26, Friday: In North Africa, [Heinrich Barth](#) viewed Ederli. Eventually, when his account of this would arrive at Stacy's Circulating Library in Concord, [Henry David Thoreau](#) would be reading about this, and looking at this picture.



[Thoreau](#) checked out, from [Harvard Library](#), the translation by the Reverend J. Stephenson of THE *SANHITA* OF THE *SAMA VEDA*, and Rammohan Roy's collection of extracts from the early *vedas* titled TRANSLATION OF SEVERAL PRINCIPAL BOOKS, PASSAGES, AND TEXTS OF THE VEDS, AND OF SOME CONTROVERSIAL WORKS ON

BRAHMUNICAL THEOLOGY.



Thoreau also checked out [William Galbraith](#), M.A.'s MATHEMATICAL AND ASTRONOMICAL TABLES: FOR THE USE OF STUDENTS IN MATHEMATICS, PRACTICAL ASTRONOMERS, SURVEYORS, ENGINEERS, AND NAVIGATORS; PRECEDED BY AN INTRODUCTION, CONTAINING THE CONSTRUCTION OF LOGARITHMIC AND TRIGONOMETRICAL TABLES, PLANE AND SPHERICAL TRIGONOMETRY, THEIR APPLICATION TO NAVIGATION, ASTRONOMY, SURVEYING, AND GEODETICAL OPERATIONS, WITH AN EXPLANATION OF THE TABLES, ILLUSTRATED BY NUMEROUS PROBLEMS AND EXAMPLES ... (2d Edition, greatly enlarged and improved; Edinburgh: Published by Oliver & Boyd, Tweeddale Court; Simpkin & Marshall, and J.W. Norie & Co., London. 1834).

WM. GALBRAITH'S TABLES



April 1850: The Hindoos are more serenely and thoughtfully religious than the Hebrews—they have perhaps a purer more independent and impersonal knowledge of God— Their religious books describe the first inquisitive & contemplative access to God—the Hebrew bible a conscientious return—a grosser & more personal repentance. Repentance is not a free & fair highway to God. A wise man will dispense with repentance— It is shocking & passionate. God prefers that you approach him thoughtful, not penitent, though you are the chief of



INDIA

INDIA

sinners. It is only by forgetting yourself that you draw near to him.
The calmness & gentleness with which the Hindoo philosophers approach & discourse on forbidden themes is admirable
What extracts from the vedas I have read fall on me like the light of a higher & purer luminary which describes a loftier curve through a purer stratum—free from particulars—simple—universal— It rises on me like the full moon after the stars have come out wading through some far summer stratum of the sky.
The Vedant teaches how “by forsaking religious rites” the votary may “obtain purification of mind.”
One wise sentence is worth the state of Massachusetts, many times over.
The Vedas contain a sensible account of God.
The religion & phil. of the Hebrews are those of a wilder & ruder tribe—wanting the civility & intellectual refinements & subtlety of the Hindoos.
Man flows at once to God as soon as the channel of purity, physical, intellectual & moral, is open.
with the Hindoos virtue is an intellectual exercise—not a social & *practical* one— It is a knowing not a doing.
I do not prefer one religion or philosophy to another— I have no sympathy with the bigotry & ignorance which make transient & partial & puerile distinctions between one man’s faith or form of faith & another’s—as christian & heathen— I pray to be delivered from narrowness partiality exaggeration—bigotry. To the philosopher all sects all nations are alike. I like Brahma—Hare Buddha—the Great spirit as well as God.

May 21, Tuesday: The *Frolic* arrived in Canton from Bombay with a full load of Malwa *opium*.



June 3, Monday: In celebration of the 250th anniversary of the East [India](#) Company's founding by Queen Elizabeth I, on behalf of the Company, Lord Dalhousie presented the famous Koh-i-noor diamond to [Queen Victoria](#).



WALDEN: White Pond and Walden are great crystals on the surface of the earth, Lakes of Light. If they were permanently congealed, and small enough to be clutched, they would, perchance, be carried off by slaves, like precious stones, to adorn the heads of emperors; but being liquid, and ample, and secured to us and our successors forever, we disregard them, and run after the diamond of Kohinoor. They are too pure to have a market value; they contain no muck. How much more beautiful than our lives, how much more transparent than our characters, are they! We never learned meanness of them. How much fairer than the pool before the farmer's door, in which his ducks swim! Hither the clean wild ducks come. Nature has no human inhabitant who appreciates her. The birds with their plumage and their notes are in harmony with the flowers, but what youth or maiden conspires with the wild luxuriant beauty of Nature? She flourishes most alone, far from the towns where they reside. Talk of heaven! ye disgrace earth.

LAKES OF LIGHT



June 3: I visited this afternoon (June 3d) Goodman's Hill in Sudbury--going through Lincoln over Shermanns Bridge & Round Hill & returning through the Corner. It probably affords the best view of Concord



INDIA

INDIA

River meadows of any hill– The horizon is very extensive as it is, & if the top were cleared so that you could get the western view–it would be one of the most extensive seen from any hill in the county. The most imposing horizon are those which are seen from tops of hills rising out of a River valley. The prospect even from a low hill has something majestic in it in such a case. The landscape is a vast amphitheater rising to its rim in the horizon– There is a good view of Lincoln lying high up in among the hills– You see that it is the highest town heareabouts, & hence its fruit. The river at this time looks as large as the Hudson. I think that a river valley town is much the handsomest & largest featured. Like Concord & Lancaster for instance. Natural centers. Upon the hills of Bolton again the height of land between the Concord and Nashua I have seen how the peach flourishes. Nobscot too is quite imposing as seen from the west side of Goodman’s Hill. On the western side of a continuation of this hill is Wadsworth’s battle-field. Returning I saw in Sudbury 25 nests of the new–(cliff?) swallow under the eaves of a barn. They seemed particularly social and loquacious neighbors–though their voices are rather squeaking. Their nests built side by side looked somewhat like large hornets nests, enough so to prove a sort of connexion. Their activity sociability & chattiness make them fit pensioners & neighbors of man–summer companions–for the barn yard.

The last of may & the first of June the farmers are every where planting their corn & beans & potatoes.

June 9, Sunday: Materials for “Higher Laws” as shown on the following screens:

[following screens]



WALDEN: The other day I picked up the lower jaw of a hog, with white and sound teeth and tusks, which suggested that there was an animal health and vigor distinct from the spiritual. This creature succeeded by other means than temperance and purity. "That in which men differ from brute beasts," says Mencius, "is a thing very inconsiderable; the common herd lose it very soon; superior men preserve it carefully." Who knows what sort of life would result if we had attained to purity? If I knew so wise a man as could teach me purity I would go to seek him forthwith. "A command over our passions, and over the external senses of the body, and good acts, are declared by the Ved to be indispensable in the mind's approximation to God." Yet the spirit can for the time pervade and control every member and function of the body, and transmute what in form is the grossest sensuality into purity and devotion. The generative energy, which, when we are loose, dissipates and makes us unclean, when we are continent invigorates and inspires us. Chastity is the flowering of man; and what are called Genius, Heroism, Holiness, and the like, are but various fruits which succeed it. Man flows at once to God when the channel of purity is open. By turns our purity inspires and our impurity casts us down. He is blessed who is assured that the animal is dying out in him day by day, and the divine being established. Perhaps there is none but has cause for shame on account of the inferior and brutish nature to which he is allied. I fear that we are such gods or demigods only as fauns and satyrs, the divine allied to beasts, the creatures of appetite, and that, to some extent, our very life is our disgrace.-

"How happy's he who hath due place assigned
To his beasts and disforested his mind!

* * *

Can use his horse, goat, wolf, and ev'ry beast,
And is not ass himself to all the rest!
Else man not only is the herd of swine,
But he's those devils too which did incline
Them to a headlong rage, and made them worse."

All sensuality is one, though it takes many forms; all purity is one. It is the same whether a man eat, or drink, or cohabit, or sleep sensually. They are but one appetite, and we only need to see a person do any one of these things to know how great a sensualist he is. The impure can neither stand nor sit with purity. When the reptile is attacked at one mouth of his burrow, he shows himself at another. If you would be chaste, you must be temperate. What is chastity? How shall a man know if he is chaste? He shall not know it. We have heard of this virtue, but we know not what it is. We speak conformably to the rumor which we have heard. From exertion come wisdom and purity; from sloth ignorance and sensuality. In the student sensuality is a sluggish habit of mind. An unclean person is universally a slothful one, one who sits by a stove, whom the sun shines on prostrate, who reposes without being fatigued. If you would avoid uncleanness, and all the sins, work earnestly, thought it be at cleaning a stable. Nature is hard to be overcome, but she must be overcome. What avails it that you are Christian, if you are not purer than the heathen, if you deny yourself no more, if you are not more religious? I know of many systems of religion esteemed heathenish whose precepts fill the reader with shame, and provoke him to new endeavors, though it be to the performance of rites merely.

I hesitate to say these things, but it is not because of the subject, -I care not how obscene my words are,- but because I cannot speak of them without betraying my impurity. We discourse freely without shame of one form of sensuality, and are silent about another. We are so degraded that we cannot speak simply of the necessary functions of human nature. In earlier ages, in some countries, every function was reverently spoken of and regulated by law. Nothing was too trivial for the Hindoo lawgiver, however offensive it may be to modern taste. He teaches how to eat, drink, cohabit, void excrement and urine, and the like, elevating what is mean, and does not falsely excuse himself by calling these things trifles.



June 9th: Walden is still rising though the rains have ceased and the river has fallen very much.

I see the pollen of the pitch pine now beginning to cover the surface of the pond. Most of the pines at the NNW end have none, & on some there is only one pollen bearing flower. There are but few pitch pines about the {*MS torn*} {*One-third page missing*}; It needs to be very buoyant to reach the fertile flower which is often at a great distance.

I saw a striped snake which the fire in the woods had killed, stiffened & partially blackened by the flames with its body partly coiled up & raised from the ground & its head still erect as if ready to dart out its tongue & strike its foe. No creature can exhibit more venom than a snake—even when it is not venomous strictly speaking.

The fire ascended the oak trees very swiftly by the moss which fringed them.

There is a large pitch pine 60 or {*MS torn*} feet high standing alone on {*Two-fifths page missing*} tree appears to be still flourishing.

-This kind of girdling does not kill the tree.

It has a singular effect on us when we hear the geologist apply his terms to Judea—speak of “limestone” and “blocks of trap & conglomerate; boulders of sandstone and quartz” there.

Or think of a chemical analysis of the water of the Dead Sea

The pitch & white pine is two years or more maturing its seed.

Certain rites are practised by the Smrities (among the Hindoos) at the digging of wells.

In early times the Brahmans, though they were the legislators of India possessed no executive power, and lived in poverty, yet they were for the most part independent and respected.

[Galbraith's](#) Math. Tables Edinburg 1834 For descriptions of instruments he refers to Jones' edition of Adam's Geom. & Graphical Essays, Biot's Traite d'Astronomie Physique, Base du Systeme Metrique, Woodhouse's, Vince's, and Pearson's Treatises of Astronomy.

For problems connected with trigonometrical surveying to the third vol. of Hutton's Course of Math. by Dr O. Gregory—Baron Zach's Work on the Attraction of *Mts*, the Base du Systeme de Metrique Decimal, and Puissant's Geodesie.

Olive or red seems the fittest color for a man—a denizen of the woods. The *pale white man* I do not wonder that the African pitied him.

The white-pine cones which are earlier than the pitch are now two inches long curved sickle-like from the top most branches—reminding you of the tropical trees which bear their fruit at their heads.

The life in us is like the water in the river, it may rise this year higher than ever it was known to before and flood the uplands—even this may be the eventful year—& drown out all our muskrats There are as many strata at different levels of life as there are leaves in a book Most men probably have lived in two or three. When on the higher levels we can remember the lower levels, but when on the lower we cannot remember the higher.

My imagination, my love & reverence & admiration, my sense of the miraculous is not so excited by any event as by the remembrance of my youth. Men talk about bible miracles because there is no miracle in their lives. Cease to gnaw that crust. There is ripe fruit over your head Wo to him who wants a companion—for he is unfit to be the companion even of himself.

We inspire friendship in men when we have contracted friendship with the gods.



INDIA

INDIA

When we cease to sympathise with and to be personally related to men, and begin to be universally related—then we are capable of inspiring others with the sentiment of love for us.

I have been into a village and there was not a man of a large soul in it— In what respect was it better than a village of prairie dogs?

We hug the earth—how rare we mount! how rarely, we climb a tree! We might get a little higher methinks That pine would make us dizzy. You can see the *Mts* from it as you never did before.


Shall not a man have his spring as well as the plants?

The halo around the shadow is visible both morning & evening.

After this and some other fires in the woods which I helped to put out—A more effectual system by which to quell them occurred to me. When the bell rings hundreds will run to a fire in the woods without carrying any implement—and then waste much time after they get there either in doing nothing or what is worth than nothing, having come mainly out of curiosity—it being as interesting to see it burn as to put it out. I thought that in every country town it would be well if forty or 50 men should enroll themselves in to a company for this purpose—& elect suitable officers. The town should provide a sufficient no' of rakes hoes and shovels which it should be the duty of certain of the company to convey to woods in a wagon together with the drum on the first alarm people being unwilling to carry their own tools for fear they will be lost. When the captain or one of the numerous vice captains arrives having inspected the fire & taken his measures let him cause the roll to be called—however the men may be engaged—& just take a turn or two with his men to form them into sections & see where they are—then he can appoint & equip his rake-men & his hoe men & his bough men & drop them at the proper places—always retaining the drummer—& a scout—and when he has learned through his scout that the fire has broken out in a new place—he by beat of drum can take up one or two men of each class—as many as can be spared and repair to the scene of danger—

One of my friends suggests instead of the drum—some delicious music adding that then he would come. It might be well to refresh the men when wearied with work & cheer them on their return.— Music is the proper regulator So far in the east among the Yezidis, or Worshipers of the Devil so called, and the Chaldaeans &c you may hear these remarkable disputations on doctrinal points

Any reverence even for a material thing proceeds from an elevation of character Layard speaking of the reverence for the sun exhibited by the Yezidis or Worshipers of the Devil—says—“They are accustomed to kiss the object on which its first beams fall; and I have frequently, when travelling in their company at sunrise, observed them perform this ceremony. For fire, as symbolic, they have nearly the same reverence; they never spit into it, but frequently pass their hands through the flame, kiss them, & rub them over their right eyebrow, or some-times over the whole face.”

Who taught the oven bird [*Seiurus*  *aurocapillus*] to conceal her nest? It is on the ground yet out of sight. What cunning there is in nature! No man could have arranged it more artfully for the purposes of concealment— Only the escape of the bird betrays it.

1851

THE APHORISMS OF THE MÍMÁNSÁ PHILOSOPHY BY [Jaimini](#). WITH EXTRACTS FROM THE COMMENTARIES. IN SANSKRIT AND ENGLISH (Printed for the use of the Benares College, by order of Govt., N.W.P. ([Allahabad](#): Printed at the Presbyterian Mission Press. *Rev. Jos. Warren, Supt.*).⁶⁹

APHORISMS OF MÍMÁNSÁ

This volume would be in the personal library of [Henry Thoreau](#).

69. Translated by [James Robert Ballantyne](#).

The world’s first prefab structure was being set in place, by Joseph Paxton, in the Hyde Park district of London, and was being termed “the Crystal Palace.”⁷⁰

[Arthur Wellesley, Duke of Wellington](#), never a friend of “the people,” who, in the early days of Owenite socialism had been terrified, and had contemplated repressive measures,

The people are rotten to the Core.... They will plunder, destroy and annihilate all Property in the Country.



convinced himself at this time that visiting this new “Great Exhibition of Art and Industry” prefabricated structure would bring millions of common folk into the capitol city on a pretext, where upon a signal these commoners could begin a general insurrection against their government:

I am also well informed that at this very time there is a deep laid plot going on in London to overturn the institutions of this country. Upon this subject I have been in communication with the Home office and the police....



One wonders what the fearless duke would have done, had we warned him that the new under-ocean electric cable was intended to suck all the vitality out of English mattresses!

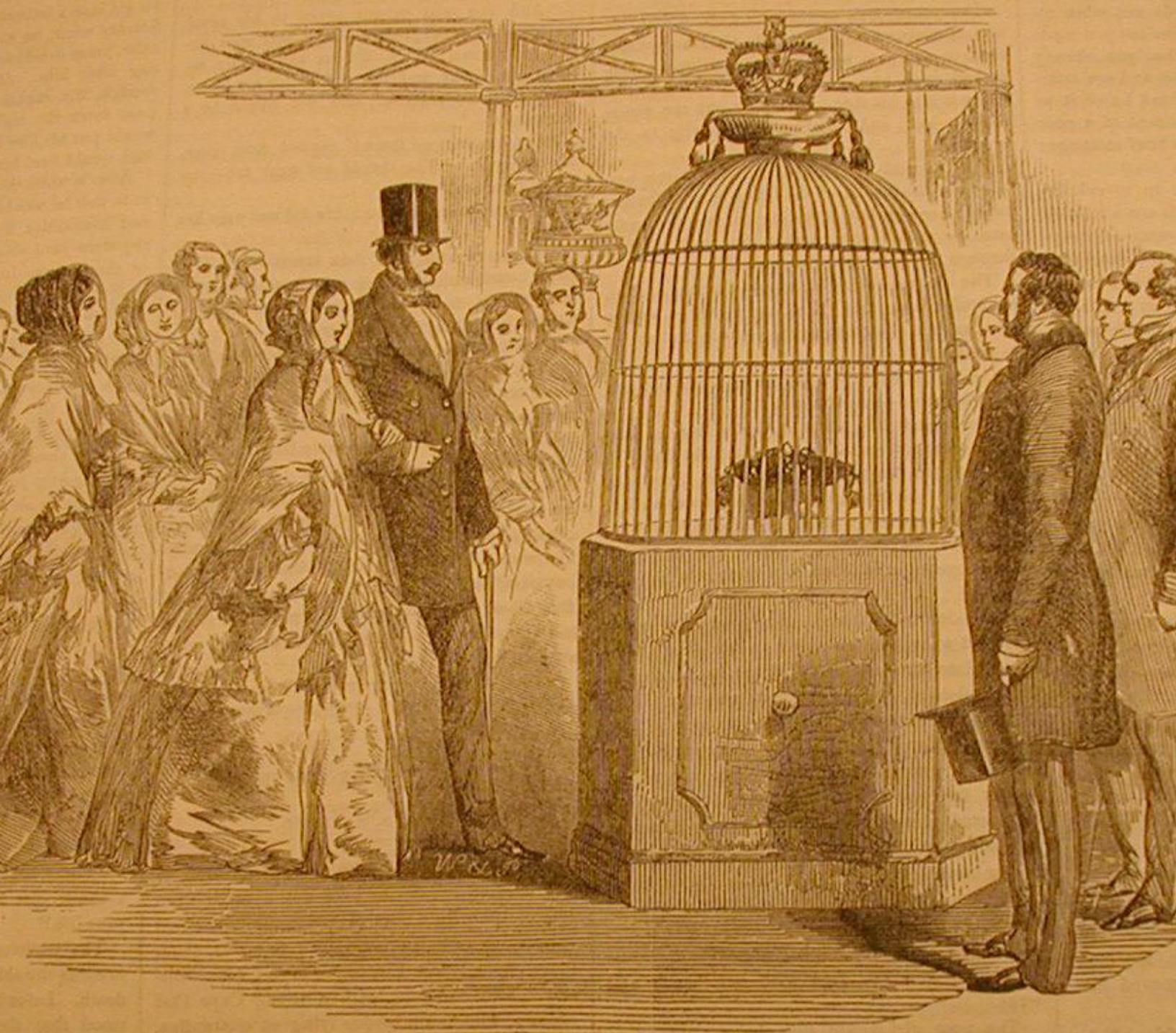
There was a great exhibition of the works of industry of all nations in the “Crystal Palace” of London. Alexander Catlin Twining’s MANUFACTURE OF ICE BY MECHANICAL MEANS ON A COMMERCIAL SCALE (BY STEAM AND WATER POWER) was just being published. In this Crystal Palace, Thomas Masters was churning ice for the benefit of the Queen, and others.

The peculiar thing about this Crystal Palace, the world’s first prefab structure, was that its modular construction of bolted ironwork inset with pre-cut panes of glass was such as to reveal rather than conceal the materials and processes of its construction. Revealing rather than concealing was a shocking thing in the architecture of those times, but it would enable the structure later to be disassembled and re-erected in Sydenham, south of London, where it would serve as a museum and concert hall until its destruction by fire in 1936. The structure was not exclusively of iron and glass as has been supposed, for the longer arches of the roof had to be fashioned of laminated wood. Expendable formations of British soldiers were being marched through the galleries to make sure the novel structure would not fall apart under the vibrations generated by the expected mobs of higher-caste gawkers. It was such an untested design that it was trapping far too much light and heat. Inside, some of the exhibits were having to be placed inside tents, others under canopies.

70. An accurate descriptor would have been “Prefabricated Palace,” but that doesn’t have as much of a Magic Kingdom ring to it. Paxton would become a “Sir.”



Valued at over \$700,000, the Mountain of Light “Kohinoor” diamond was displayed at the Crystal Palace Exposition in London.



THE CELEBRATED KOH-I-NOOR DIAMOND.

After all the work [sic] which has been made about this



INDIA

INDIA

celebrated diamond, our readers will be rather surprised to hear that many people find a difficulty in bringing themselves to believe, from its external appearance, that it is anything but a piece of common glass. Amid all the adventures that have befallen it, there is perhaps none more odd than its genuineness should now be doubted. Yet so it is, that the "Mountain of Light" has been shockingly ill-used in the cutting, and that when placed in the open light of day, without any arrangements to draw forth its brilliancy, it does not sparkle and gleam like other jewels of the kind. To obviate this disadvantage, and demonstrate to the world that the Koh-i-noor is a veritable diamond, it has been surrounded by a canopy or tent, the interior of which is lighted with gas, to develop its beauties as a gem of the purest water.

So many were disappointed that this thing looked exactly like a hunk of glass, that Queen Victoria would order that M. Coster of Amsterdam recut it from its original [Indian](#) style, transforming it into the modified table shape known as the “brilliant.”



[WALDEN](#): White Pond and Walden are great crystals on the surface of the earth, Lakes of Light. If they were permanently congealed, and small enough to be clutched, they would, perchance, be carried off by slaves, like precious stones, to adorn the heads of emperors; but being liquid, and ample, and secured to us and our successors forever, we disregard them, and run after the diamond of Kohinoor. They are too pure to have a market value; they contain no muck. How much more beautiful than our lives, how much more transparent than our characters, are they! We never learned meanness of them. How much fairer than the pool before the farmer's door, in which his ducks swim! Hither the clean wild ducks come. Nature has no human inhabitant who appreciates her. The birds with their plumage and their notes are in harmony with the flowers, but what youth or maiden conspires with the wild luxuriant beauty of Nature? She flourishes most alone, far from the towns where they reside. Talk of heaven! ye disgrace earth.

LAKES OF LIGHT



INDIA

INDIA

The [Duke of Wellington](#) himself first pressed the stone against the grinding wheel. This would of necessity reduce the stone from 186 to 108.93 carats. The grinding, which took place in London and was powered by a steam engine, required a crew of four in addition to the supervisor, and 37 days of labor at 12 hours per day. The wheel, at about 2,000 rpm, would generate so much heat that the solder in which the stone was embedded would melt, and at one point the oil in the wheel's surface would catch fire. The firm would receive £8,000 for its work.⁷¹

January: Sometime during this month of January, [Henry Thoreau](#) made an entry in his journal that he was later to copy into his early lecture "WHAT SHALL IT PROFIT" as:

[Paragraph 39] As for the comparative demand which men make on life—it is an important difference between two—that the one is satisfied with a level success—that his marks can all be hit by point-blank shots—but the other, however low and unsuccessful his life may be, constantly elevates his aim, though at a very slight angle to the horizon. I would much rather be the last man, though as the Orientals say—"Greatness doth not approach him who is forever looking down; and all those who are looking high are growing poor."

The "Orientals" who were saying this to Thoreau—"Greatness doth not approach him who is forever looking down; and all those who are looking high are growing poor."—were the ones he was reading of in [Charles Wilkins](#)'s translation of THE *HEETOPADES OF VEESHNOO-SARMA*, IN A SERIES OF CONNECTED FABLES, INTERSPERSED WITH MORAL, PRUDENTIAL, AND POLITICAL MAXIMS, in Fable 1 of Chapter 2, "The story of the bull, the two jackals, and the lion."⁷²

INDIA

May: In his journal, [Henry Thoreau](#) quoted from the *BHĀSHYA* OR COMMENTARY OF *GAURAPĀDA*, as translated from the Sanskrit and commented upon by [Horace Hayman Wilson](#). (He had found this in a volume he had checked out from [Harvard Library](#), that had been prepared by the Oriental Translation Fund at Oxford in 1837.)

COMMENTARY OF GAURAPADA

September 20, Saturday: [Henry S. Salt](#) was born in [India](#), where his father was serving in the Royal Bengal Artillery.



September 20, Saturday: 3 Pm. to Cliffs via Bear Hill. As I go through the fields endeavoring to recover my tone & sanity—& to perceive things truly & simply again, after having been perambulating the bounds of the town all the week, and dealing with the most common place and worldly minded men, and emphatically trivial things I feel as if I had committed suicide in a sense. I am again forcibly struck with the truth of the fable of Apollo serving king Admetus—its universal applicability. A fatal coarseness is the result of mixing in the trivial affairs of men. Though I have been associating even with the select men of this and the surrounding towns, I feel inexpressibly begrimed, my pegasus has lost his wings, he has turned a reptile and gone on his belly. Such things are compatible only with a cheap and superficial life

71. This "brilliant" cut, a modification of the table cut, had been determined by Vincenzo Peruzzi to generate more refraction and reflection of light than either the original table cut or the cut known as the rose (for instance, the Grand Mogul of 208 carats). A brilliant has 32 facets above its girdle (its greatest diameter) and 24 below, with a flat plane on top called the "table," and a smaller table below called the "culet." The proportions generally used are "From the table to the girdle one-third, and from the girdle to the culet two-thirds of the total thickness; the diameter of the table four-ninths of that of the girdle; the culet one-fifth of the table."

72. See THOREAU'S LITERARY NOTEBOOK IN THE LIBRARY OF CONGRESS, ed. Kenneth Walter Cameron (Hartford CT: Transcendental Books, 1964), page 10.



INDIA

INDIA

The poet must keep himself unstained and aloof. Let him perambulate the bounds of Imagination's provinces the realms of faery, and not the insignificant boundaries of towns. The excursions of the imagination are so boundless—the limits of towns are so petty.

I scare up the great bittern in meadow by the Heywood Brook near the ivy.— he rises buoyantly as he flies against the wind & sweep south over the willow with outstretched neck surveying.

The ivy here is reddened. The dogwood or Poison sumack by Hubbard's meadow is also turned redish. Here are late buttercups & dwarf tree primroses still. Methinks there are not many Golden rods this year. The river is remarkably low. There is a rod wide of bare shore—beneath the Cliff Hill.

Last week was the warmest perhaps in the year. On Monday of the present week—water was frozen in a pail under the pump. Yet today I hear the locust sing as in August. This week we have had most glorious autumnal weather—cool & cloudless bright days—filled with the fragrance of ripe grapes—preceded by frosty mornings All tender herbs are flat in gardens & meadows— The cranberries too are touched.

To day it is warmer—& hazier—& there is no doubt some smoke in the air, from the burning of the turf & moss in low lands where the smoke seen at sunset looks like a rising fog. I fear that the autumnal tints will not be brilliant this season the frosts have commenced so early.— Butter & eggs on Fair Haven. The Cleared Plateau beneath the Cliff now covered with sprouts shows red, green & yellow—tints like a rich rug.

I see ducks or teal flying silent swift & straight the wild creatures. White pines on Fair Haven hill begin to look particolored with the falling leaves—but not at a distance

1852

A mother, the wife of an officer in the Bengal artillery, brought an infant named [Henry S. Salt](#) back from [India](#) to the home of her well-to-do and well-connected parents in Shrewsbury, England.



INDIA

INDIA

July 24, Saturday: As an experiment, [Henry Thoreau](#) waded out onto the sandbar at the neck of his cove on Walden Pond, to see how much deeper the pond had become this year than it had been during his memorable pic nic and chowder kettle on the sandbar at the age of seven in 1823. What he found was that the pond was roughly six feet fuller than this lowest stage that he had known.

He made an entry in his journal that he was later to copy into his early lecture “WHAT SHALL IT PROFIT” as:

[Paragraph 31] Most men would feel insulted, if it were proposed to employ them in throwing stones over a wall, and then in throwing them back, merely that they might earn their wages. But many are no more worthily employed now. For instance: just after sunrise, one summer morning, I noticed Hayden¹ walking beside his team, which was slowly drawing a heavy hewn stone swung under the axle, surrounded by an atmosphere of industry,—his day’s work begun,—his brow commenced to sweat,—a reproach to all sluggards and idlers,—pausing abreast the shoulders of his oxen, and half turning round with a flourish of his merciful whip, while they gained their length on him. And I thought, Such is the labor which the American Congress exists to protect,—honest, manly toil,—honest as the day is long,—that makes his bread taste sweet, and keeps society sweet,—which all men respect and have consecrated: one of the sacred band, doing the needful, but irksome drudgery. Indeed, I felt a slight reproach, because I observed this from the window, and was not abroad and stirring about a similar business. The day went by, and at evening I passed a rich man’s yard,² who keeps many servants, and spends much money foolishly, while he adds nothing to the common stock, and there I saw Hayden’s stone³ lying beside a whimsical structure intended to adorn this Lord Timothy Dexter’s premises,⁴ and the dignity forthwith departed from Hayden’s labor,⁵ in my eyes. In my opinion, the sun was made to light worthier toil than this.

[Paragraph 32] There is a coarse and boisterous money-making fellow in the north part⁶ of our town, who is going to build a bank-wall under the hill along the edge of his meadow. The powers have put this into his head to keep him out of mischief, and he wishes me to spend three weeks digging there with him. The result will be that he will perhaps get some more money to hoard, and leave for his heirs to spend foolishly. If I do this, most will commend me as an industrious and hard-working man; but if I choose to devote myself to certain labors which yield more real profit, though but little money, they may be inclined to look on me as an idler. Nevertheless, as I do not need the police of meaningless labor to regulate me, and do not see anything absolutely praiseworthy in this fellow’s undertaking, any more than in many an enterprise of our own or foreign governments, however amusing it may be to him or them, I prefer to finish my education at a different school.

1. It is odd that Thoreau uses Eldridge G. Hayden’s last name in the lecture, for his usual practice was to preserve the anonymity of individuals. It is clear from the Nantucket Inquirer report of the lecture, however, that Thoreau read either the form “H.”—which is the form in the Inquirer—or “Hayden.” My [Bradley P. Dean] decision to emend the essay copy-text from “one of my neighbors’ to “Hayden” is based on the assumption that Thoreau would not have read “H.” in his lecture.

2. Bradley P. Dean has emended the essay copy-text from “the yard of another neighbor” to “a rich man’s yard” on authority of the Nantucket Inquirer summary of the lecture. The rich man was Samuel G. Wheeler [See JOURNAL ■ 5:95 and the last sentence in “LIFE MISSPENT” 6; Wheeler “ran off” in December 1856 after borrowing money from, among others perhaps, Captain Elwell, who “was obliged to take [Wheeler’s] farm to save himself.” (JOURNAL ■ 9:203)]

3. Bradley P. Dean has emended the essay copy-text from “the stone of the morning” to “Hayden’s stone” on authority of the Nantucket Inquirer summary, which reads “H.’s stone.”

4. Timothy Dexter (1747-1806) was a wealthy merchant and self-proclaimed “Lord” who lived in Newburyport MA. According to THE NATIONAL CYCLOPEDIA OF AMERICAN BIOGRAPHY (New York: James T. White, 1929), 6:226, “In [Dexter’s] garden was a group of forty enormous columns, surrounded with mammoth statues of the world’s great men, himself included among the number, with the modest inscription, ‘I am the greatest man in the East.’”

5. Bradley P. Dean has emended the essay copy-text from “the teamster’s labor” to “Hayden’s labor” on authority of the Nantucket Inquirer, which reads “H.’s labor.”

6. Bradley P. Dean has emended the essay copy-text from “outskirts of our town” to the journal form, “north part of our town” (JOURNAL ■ 4:252), on the assumption that Thoreau used the journal form until he dropped “What Shall It Profit?” 18, the first sentence of which contains the word “outskirts.” The “money-making fellow” Thoreau mentions has not been identified.

He also made an entry that he would copy into “WHAT SHALL IT PROFIT” in combination with an entry made on May 27, 1851 and an entry made on August 7, 1853 as:

[Paragraph 34] The ways by which you may get money almost without exception lead downward. To have done anything by which you earned money merely is to have been truly idle or worse. If the laborer gets no more than the wages which his employer pays him, he is cheated, he cheats himself. If you would get money as a writer or lecturer, you must be popular, which is to go down perpendicularly. Those services which the community will most readily pay for it is most disagreeable to render. You are paid for being something less than a man. The State does not commonly reward a genius any more wisely. Even the poet-laureate would rather not have to celebrate the accidents of royalty. He must be bribed with a pipe of wine;¹ and perhaps another poet is called away from his muse to gauge that very pipe. As for my own business, even that kind of surveying which I could do with most satisfaction my employers do not want. They would prefer that I should do my work coarsely and not too well, ay, not well enough. When I observe that there are different ways of surveying, my employer commonly asks which will give him the most land, not which is the most correct.

1. From 1630 to 1790, the reigning British monarch annually bestowed a butt of canary wine on the poet laureate.



July 24, Saturday: The Cardinal flower probably open today.

INDIA

The quails are heard whistling this morning near the village

It would be well if the false preacher of Christianity were always met and balked by a superior –more living and elastic faith in his audience; just as some missionaries in India are balked by the easiness with which the Hindoos believe every word of the miracles & prophecies, being only surprised “that they are so much less wonderful than those of their own scripture which also they implicitly believe.”

3 1/2 Pm to Goose Pond.

Is that slender narrow-leaved weed which is just coming into flower everywhere the *Erigeron Canadense* – which has spread so far and wide? Not only blue-curls but wormwood –both aromatic herbs are seen preparing for their reign –the former a few inches high now over all fields –which has reserved itself so long & most do not recognize it but you stoop & pluckit and are thankful for the reminiscence of autumn which its aroma affords –the latter still larger shows itself on all compost heaps & in all gardens –where the *Chenopodium* & *Amaranth* are already rank. I sympathize with weeds perhaps more than with the crop they choke –they express so much vigor –they are the truer crop which the earth more willingly bears– The ground is very dry –the berries are drying up –it is long since we have had any rain to speak of. Gardeners use the watering pot. The sere & fallen leaves of the birches in many places redden the ground;– This heat & drouth has the effect of autumn to some extent– The smooth sumac berries are red. However there is a short fresh green on the shorn fields –the aftermath. When the first crop of grass is off & the aftermath springs –the year has passed its culmination

7 Pm to the hills by Abel Hosmers.

How dusty the roads –wagons –chaises –loads of barrels &c all drive into the dust & are lost. The dust now, looking toward the sun, is white & handsome like a vapor in the morning –curling round the head & load of the teamster –while his dogwalks obscured in it under the wagon– Even this dust is to one at a distance an agreeable object. I heard this afternoon the cool water twitter of the goldfinch & saw the bird. They come with the springing aftermath. It is refreshing as a cup of cold water to a thirsty man to hear them, now only one at a time. Walden has fallen about 6 inches from where it was a month or so ago. I found by wading out on the bar that – it had been about 6 feet higher than the lowest stage I have known. Just after sunrise this morning I noticed Haden walking beside his team which was slowly drawing a heavy hewn stone swung under the axle – surrounded by an atmosphere of industry. His days work begun– Honest peaceful industry –conserving the world –which all men –respect –which society has consecrated. A reproach to all sluggards & idlers. Pausing abreast the shoulders of his oxen & half turning round with a flourish of his merciful whip while they gained their length on him. And I thought such is the labor which the American congress exists to protect –honest manly toil– His brow has commenced to sweat. Honest as the day is long. One of the sacred band doing the needful but irksome drudgery. Toil that makes his bread taste sweet –& keeps society sweet. The day went by



INDIA

INDIA

and at evening I passed a rich man's yard who keeps many servants and foolishly spends much money while he adds nothing to the common stock. and there I saw Haden's stone lying beside a whimsical structure intended to adorn this Lord Timothy Dexter's mansion –and the dignity forthwith departed from Haden's labor –in my eyes– I am frequently invited to survey farms in a rude manner a very and insignificant labor –though I manage to get more out of it than my employers –but I am never invited by the community to do anything quite worth the while to do. The industry of the poor traced to the end is found to be subserving some rich man's foolish enterprise. There is a coarse boisterous money-making fellow –in the N part of the town who is going to build a bank wall under the hill along the edge of his meadow –the powers have put this into his head to keep him out of mischief –and he wishes me to spend three weeks digging there with him– The result will be that he will perchance get a little more money to hoard or leave for his heirs to spend foolishly when he is dead– Now if I do this the community will commend me as an industrious & hard-working man –but as I choose to devote myself to labors which yield more real profit though but little money they regard me as a loafer– But as I do not need this police of meaningless labor to regulate me and do not see any thing absolutely praiseworthy in his undertaking however amusing it may be to him, I prefer to finish my education at a different school.

The corn now forms solid phalanxes –though the ears have not set –& the sun going down the shadows even of corn-fields fall long over the meadows –& a sweetness comes up from the shaven grass. & the crickets creak more loud in the new springing grass– Just after sunset I notice that a thin veil of clouds far in the E –beyond the nearer & heavier dark grey masses –glows a fine rose color –like the inner bark or lining of some evergreens. The clear solemn western sky till far into night –was framed by a dark line of of clouds with a heavy edge –curving across the NW sky at a considerable height –separating the region of day from that of night. Lay on a lichen covered hill which looked white in the moon-light

September 24, Friday: A new invention, the dirigible, was demonstrated.

The New-York Semi-Weekly Tribune proclaimed the new brilliant cut of the Mountain of Light “Kohinoor” diamond as “unsurpassed by any diamond above the ground in shape, lustre and beauty.” To avoid the curse on the Indian stone (which supposedly affected only males) the English queen would have it mounted, with more than 2,000 less spectacular diamonds, in a form of adornment worn only by women, a tiara.



WALDEN: White Pond and Walden are great crystals on the surface of the earth, Lakes of Light. If they were permanently congealed, and small enough to be clutched, they would, perchance, be carried off by slaves, like precious stones, to adorn the heads of emperors; but being liquid, and ample, and secured to us and our successors forever, we disregard them, and run after the diamond of Kohinoor. They are too pure to have a market value; they contain no muck. How much more beautiful than our lives, how much more transparent than our characters, are they! We never learned meanness of them. How much fairer than the pool before the farmer's door, in which his ducks swim! Hither the clean wild ducks come. Nature has no human inhabitant who appreciates her. The birds with their plumage and their notes are in harmony with the flowers, but what youth or maiden conspires with the wild luxuriant beauty of Nature? She flourishes most alone, far from the towns where they reside. Talk of heaven! ye disgrace earth.

LAKES OF LIGHT



INDIA

INDIA

A newspaper article explained the mackerel fisheries:

THE MACKEREL FISHERIES

Probably but few are aware of the great extent of the mackerel and other fisheries – It has been estimated that during the summer months, or rather between June and November, more than twenty-thousand vessels are constantly engaged in the different kinds of fisheries, employing no less than 250,000 men. By a treaty with Great Britain, American vessels are allowed the privilege of fishing within certain limits of the Gulf of St. Lawrence, and the quantity of fish taken from this place alone, is truly astonishing. The coast of Newfoundland yields its codfish to the hardy sailor from May to December, while the better class of mackerel are taken from August to October. Many mackerel, however, of a proper class, are taken along the Southern Shore of the United States, prior to this, but as a general thing, they are deemed worthy of little notice. The bay of Chaleur, along the coast of Prince Edward Island, the Magdalene Islands and Northumberland Straits, are considered the choicest mackerel grounds. Here the fleet of vessels congregated at one time will often amount to two thousand sail, although as a general thing not more than two to four hundred vessels sail in company. At night when the fleet is safely anchored, the lanterns lighted on each vessel and hanging from the shrouds, one may fancy himself looking upon some huge city lying in repose, with its lamps all trimmed and burning.

The bait alone, which is ground up and thrown to the fish to keep them around the vessel, is a very large item in expense (of) carrying on the trade. This is either herring, porgies, or clams, well salted and cleansed, put up expressly for the purpose. The average cost of it is about three and a half dollars per barrel, at least two barrels are thrown away per day in good fishing. You then have \$16,000 per day, thrown away to the fishes, or say \$100 per vessel for each trip, which is below the actual amount, and we thus have the enormous sum of \$200,000.

The method of taking the mackerel is very simple. The vessel is "hove to," and the men arranged on the "windward" side as many as can conveniently stand from bow to stern. Each man is provided with four lines, only two can be used in fast fishing. On each line is attached the hook which is sunk into an oblong bit of lead called a jig.

A barrel is placed behind each man, into which the fish are "snapped" as caught, the jaw tearing out as easily as though made of paper. Owing to this tenderness of the jaw, the fish must be hauled very carefully, though with great rapidity. One man stands amidships, throwing the bait which has been carefully ground, to keep the fish about the vessel, while the hooks are baited with any



tough substance, either pork rind, a bit of liver or a piece of the mackerel itself When the fish bite rapidly, no sport is more exciting – a dozen men will often catch from thirty to fifty barrels in an hour. When caught they are split, gibbed, washed in three waters and then salted – the whole being done with astonishing celerity.
 – ST.JOHN PAPER.

1853

[Monier Williams](#) translated [Kalidasa](#)'s [SAKOONTALA, OR THE LOST RING](#).⁷³

INDIA



The initial academic account of [Theravada Buddhism](#), written with hostility to discount it as not a major religion but a mere error of materialism and agnosticism, the Reverend [Robert Spence Hardy](#)'s A MANUAL OF [BUDHISM](#), IN ITS MODERN DEVELOPMENT; TRANSLATED FROM SINGHALESE MSS. BY R. SPENCE HARDY, AUTHOR OF "EASTERN MONACHISM," "DÉWA-DHARMA-DARPANAYA," ETC. (London: Partridge and Oakey, 34, Paternoster Row; and 70, Edgware Road. Sold by J. Mason, Paternoster Row and City Road).

Copies of this would be found in the personal libraries of [Bronson Alcott](#) and of [Henry Thoreau](#) (although it would seem clear that these would be two of the last persons in the world to be tainted by its invidious missionary-position propaganda).

A MANUAL OF BUDHISM

A WEEK: It is necessary not to be Christian to appreciate the beauty and significance of the life of Christ. I know that some will have hard thoughts of me, when they hear their Christ named beside my Buddha, yet I am sure that I am willing they should love their Christ more than my Buddha, for the love is the main thing, and I like him too. "God is the letter Ku, as well as Khu." Why need Christians be still intolerant and superstitious?

73. [Thoreau](#) had already been studying this play in 1850, in the 1789 [Sir William Jones](#) translation available from the [Harvard Library](#).

1854

In Toronto, Canada, following the ministry of the Reverend William Adam, who had been a Scottish missionary to India, the Reverend Charles Henry Appleton Dall had done quite well for several years — until coming into disagreement with the founder of the congregation, Joseph Workman, in regard to the financing of a new church building. Again he took to his bed in illness, and resigned.

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.



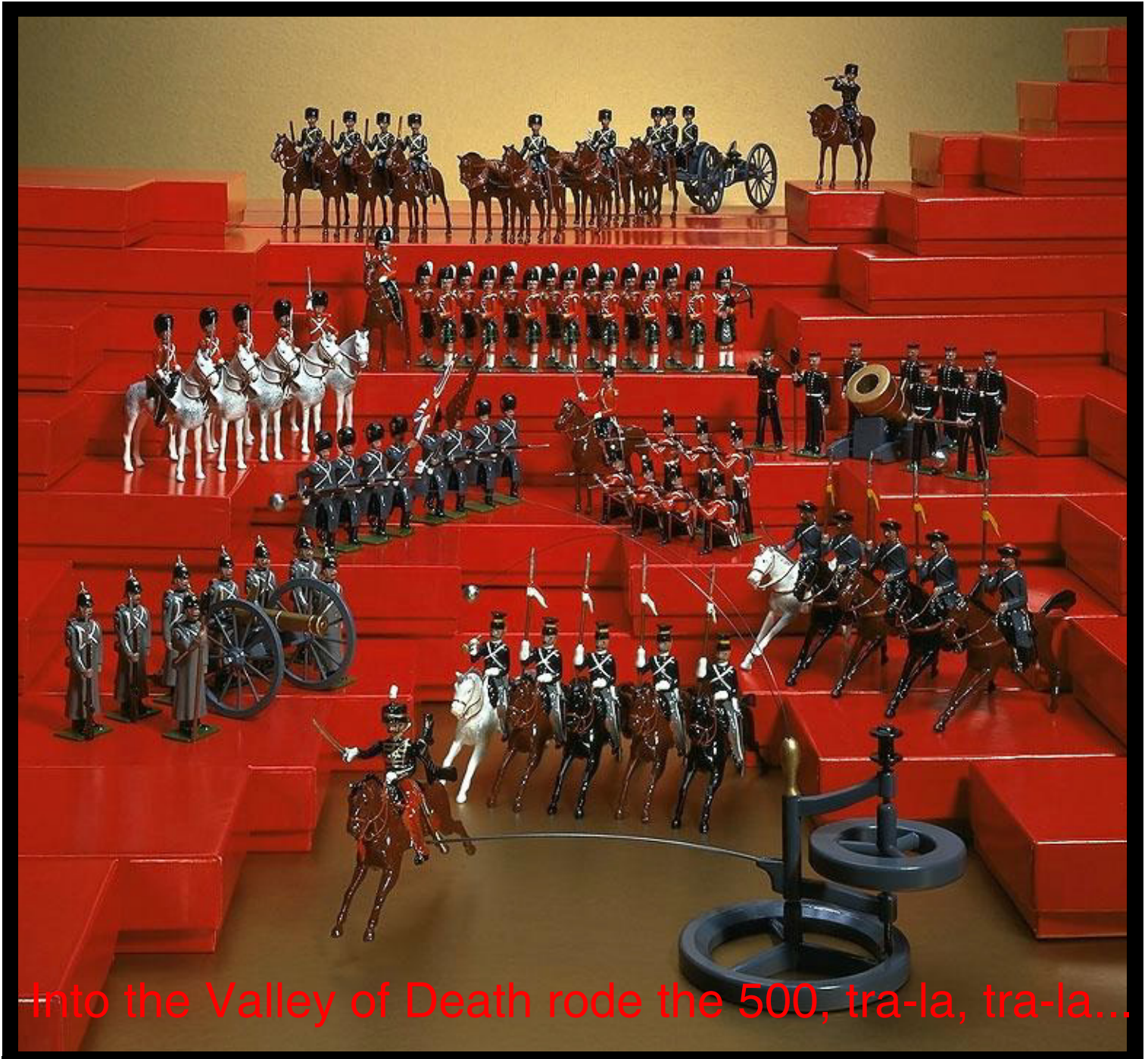


INDIA

INDIA

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.

October 9, Monday: [Henry Thoreau](#) checked out, from [Harvard Library](#), [Charles Wilkins](#)'s translation of the *BHAGVAT-GEETA*, OR DIALOGUES OF *KREESHNA* AND *ARJOON* (London: Nourse, 1785).



BHAGVAT-GEETA

October 25, Wednesday: [Henry Thoreau](#) checked out, again, from [Harvard Library](#), the [Horace Hayman Wilson](#) translation from Sanskrit into English of *THE LAWS OF MENU, OR THE VISHNU PURĀNA* (London, 1840).

Back in Concord, he went on the Assabet River.

The 7th Earl of Cardigan, Major General James Thomas Brudenell, led a charge across the face of batteries of cannons near Balaclava in the Crimea, left two out of three of the soldiers in his Light Cavalry Brigade lying on the ground, and became a popular hero in Britain. The result was the cardigan sweater and “Charge of the Light Brigade” by Alfred, Lord Tennyson.



December: Toward the end of the year, [Walter Savage Landor](#)'s sister Elizabeth died, and he wrote a memorial:

Sharp crocus wakes the froward year;
In their old haunts birds reappear;
From yonder elm, yet black with rain,
The cushat looks deep down for grain
Thrown on the gravel-walk; here comes
The redbreast to the sill for crumbs.
Fly off! fly off! I can not wait
To welcome ye, as she of late.
The earliest of my friends is gone.
Alas! almost my only one!
The few as dear, long wafted o'er,
Await me on a sunnier shore.

Late in this year, ill and jobless, the [Reverend Charles Henry Appleton Dall](#) relocated with his wife [Caroline Wells Healey Dall](#), 9-year-old son William Healey Dall, and 5-year-old daughter Sarah Keene Healey Dall from Toronto, Canada to Newton, Massachusetts. While convalescing he would be told that Charles T. Brooks, just back from [India](#), had recommended to the American Unitarian Association the creation of a [Unitarian](#) mission there.

1855

Évariste Régis Huc's THE CHINESE EMPIRE: FORMING A SEQUEL TO THE WORK ENTITLED "RECOLLECTIONS OF A JOURNEY THROUGH TARTARY AND THIBET." (London: Longman, Brown, Green, and Longmans); A



JOURNEY THROUGH THE CHINESE EMPIRE (New York: Harper & Brothers).⁷⁴

THE CHINESE EMPIRE, I
THE CHINESE EMPIRE, II

Wasn't this the year that Bayard Taylor's A VISIT TO INDIA, CHINA, AND JAPAN, IN THE YEAR 1853 was issued in New-York by G.P. Putnam?

James Robert Ballantyne's A DISCOURSE ON TRANSLATION, WITH REFERENCE TO THE EDUCATIONAL DESPATCH OF THE HON. COURT OF DIRECTORS, 19 JULY 1854 (Mirzapore).

The Reverend Professor Henry Hart Milman's HISTORY OF LATIN CHRISTIANITY.

Joseph-Héliodore-Sagesse-Vertu Garcin de Tassy's LES AUTEURS HINDOUSTANIS ET LEURS OUVRAGES.

John Cockburn Thomson produced, while in Paris, France, as an undergraduate student of Sanskrit at the age of 21 under Horace Hayman Wilson (MA, FRS, Boden Professor of Sanskrit in the University of Oxford), THE BHAGAVAD-GĪTĀ;

J. COCKBURN THOMSON

74. When this would arrive in the Concord Public Library, Thoreau would make extracts in his Canadian Notebook and in his Fact Book.



INDIA

INDIA

OR, A DISCOURSE BETWEEN KṚIṢHṆA AND ARJUNA ON DIVINE MATTERS. A SANSKRIT PHILOSOPHICAL POEM: TRANSLATED, WITH COPIOUS NOTES, AN INTRODUCTION ON SANSKRIT PHILOSOPHY, AND OTHER MATTER: BY J. COCKBURN THOMSON, MEMBER OF THE ASIATIC SOCIETY OF FRANCE; AND OF THE ANTIQUARIAN SOCIETY OF NORMANDY. HERTFORD: Printed and Published by Stephen Austin, Fore Street, Bookseller to the East India College. MDCCCLV (Thomson would then collaborate on other unrelated projects having to do with the honors and standing of the British nobility, under the pen name "Philip Wharton").

[Henry Thoreau](#) would have a copy of this volume in his personal library, but when he would comment *passim* on the *MAHĀBHĀRATA* in his journal after June 20, 1846, and on June 26, 1852, it would be on the basis of the earlier translation into English by the Reverend Professor [Henry Hart Milman](#) that was also in his library, and

NALA AND DAMAYANTI

the earlier translation into English by [Charles Wilkins](#) that was in the Harvard Library, and on the earlier

BHAGVAT-GEETA

translation into French by Simon-Alexandre Langlois (1788-1854) that was in the Harvard Library. Various remarks about his readings of the *MAHĀBHĀRATA* are to be found in his [A WEEK ON THE CONCORD AND MERRIMACK RIVERS](#).

Publication, in an exceedingly elaborate and over-the-top edition, of [Monier Williams](#)'s re-translation of [Kalidasa](#)'s *SAKOONTALA*, OR THE LOST RING: AN [INDIAN](#) DRAMA, TRANSLATED INTO ENGLISH PROSE AND VERSE, FROM THE SANSKRIT OF KALIDASA, BY M. WILLIAMS (Hertford: S. Austin):



MONIER-WILLIAMS

(This happens to be one of the volumes which Thomas Cholmondeley would send to [Henry Thoreau](#) from England in his magnificent gift box of books. Thoreau had been studying the play in 1850 in the 1789 [Sir William Jones](#) translation available from the [Harvard Library](#), when Cholmondeley had visited him in Concord.)

The [Reverend Charles Henry Appleton Dall](#) applied to the American Unitarian Association to create a [Unitarian](#) mission in Calcutta, and despite his physical condition he was hired. He was tasked to investigate the Hindu Brahmo Samaj or “Society of Vedantists,” and to visit a Unitarian congregation Charles T. Brooks had discovered in Madras. He was instructed to provide religious education but avoid controversy or polemic. His wife [Caroline Wells Healey Dall](#), 10-year-old son William Healey Dall, and 6-year-old daughter Sarah Keene Healey Dall remained in America. In the port of arrival after this exhaustingly long voyage, the reverend needed to be carried ashore in a litter, but in Calcutta he would quickly recover his strength. Within the month he would be founding among a congregation made up of British and American residents of Calcutta a “Society for the Propagation of the Gospel in [India](#).” He would report that “Some Hindoos of education, and a few of the Society of Rammohun Roy, attend, and also meet me during the week for conversation.” To the Hindus who visited he gave books by the Reverends [William Ellery Channing](#), [William Greenleaf Eliot](#), James Freeman Clarke, and other [Unitarian](#) luminaries.

October 3, Wednesday: [Henry Thoreau](#) was being written to by Thomas Cholmondeley presumably in London, informing him that he was sending a collection of books on the philosophies of [India](#), with carriage prepaid.⁷⁵



*Octr 3
My dear Thoreau
I have been
busily collecting a nest of
Indian Books for you, which,
accompanied by this note, M^r
Chapman will send you — &
you will find them at Boston
carriage — paid (mind that, & don't
let them cheat you) at Crosby
& Nicholls.
I hope dear Thoreau you
will accept this trifle from one
who has received so much from you*

Page 2

*& one who is so anxious to become
your friend & to induce you to visit
England. I am just about to
start for the Crimea, being now
a complete soldier — but I fear the
game is nearly played out — & all
my friends tell me I am just too
late for the fair. When I return
to England (if ever I do return) I
mean to buy a little cottage somewhere
on the south coast where I can dwell
in Emersonian leisure & where I
have a plot to persuade you over.
Give my love to your Father &
my respects Mother & Sister & to M^r Emerson*

Page 3

*& Channing, & the painter who
gave me Websters Head—
I think I never found so much
kindness anywhere in all my travels*

75. It was important, in those days, for a sender to notify a recipient in advance if carriage had been prepaid. By far the commonest way to send anything, even a letter, was for the deliverer to be reimbursed only upon its successful delivery, for in that manner the deliverer was provided with an incentive actually to deliver, and to deliver promptly. Therefore it had come to be, that it was also common for a deliverer to attempt to persuade a recipient to pay again for a prepaid shipment. Cholmondeley was only acting out of knowledge of these conventions, when he notified Thoreau that he had already paid a substantial amount for trans-Atlantic carriage and delivery of such a heavy package.



*as in your country of New England
— & indeed — barring its youth — it
is very like our old county in my
humble judgement
Adieu dear Thoreau
& immense affluence to you
Ever yours
Thos Cholmondeley.*

*P.S. Excuse my bad writing.
of course it is the Pen. Chapman
will send a list of your books — by which
you can see whether they are all right*

page 4

*because I hate to have anything
lost or wasted, however small—*

[Thoreau](#) was being written to by his former college classmate [William Allen](#) in Bridgewater MA.

East Bridgewater, Oct. 3^d, 1855.

Friend Thoreau,

Next Wednesday and Thursday a Sabbath School Convention is to be held at Concord; and it is my purpose to attend in company with my wife and her Sister. For seventeen years I have constantly kept it before my mind that I would visit the town of Concord where I enjoyed so much in your family, and in the society of kind neighbors and friends; but the numerous cares of life have prevented the fulfillment of so desirable a purpose. I understand that arrangements have been made whereby the families of the Old Parish will entertain visitors from abroad on that occasion, and I wish to ask you particularly if your mother has intended to entertain any, and if so, whether it will be agreeable to receive us. Please drop me a line by return of mail, and tell me frankly whether it will be perfectly convenient and agreeable or not.

It will probably be impossible for us to reach Concord before Wednesday P.M. at 2 O'Clock, and if it is not perfectly convenient to receive us, and if also it is not trespassing too much upon you, will you have the kindness to secure some place for us near the Church; and you will confer a favor upon those to whom in Literature the name of "Walden" has a charm, and upon Your Old Classmate — William Allen.



INDIA

INDIA



November 30, Friday: By this point [Henry Thoreau](#) had installed wheels on his boat, as his and his brother's boat *Musketaquid* had likewise had wheels. Therefore he would not have to borrow a wheelbarrow in order to get his boat up out of the river ice that winter. Thoreau received Thomas Cholmondeley's⁷⁶ gift of treatises on [India](#). This shipment included works in Sanskrit which Thoreau could not read but also included the following works in accessible English, French, German, and Latin:

- [John Cockburn Thomson](#)'s very recently published new translation of *THE BHAGAVAD-GĪTĀ; OR, A DISCOURSE BETWEEN KṚṢHṆA AND ARJUNA ON DIVINE MATTERS. A SANSKRIT PHILOSOPHICAL POEM: TRANSLATED, WITH COPIOUS NOTES, AN INTRODUCTION ON SANSKRIT PHILOSOPHY, AND OTHER MATTER: BY J. COCKBURN THOMSON, MEMBER OF THE ASIATIC SOCIETY OF FRANCE; AND OF THE ANTIQUARIAN SOCIETY OF NORMANDY. HERTFORD: PRINTED AND PUBLISHED BY STEPHEN AUSTIN, FORE STREET, BOOKSELLER TO THE EAST INDIA COLLEGE. MDCCCLV* (this is one of the volumes that Thoreau would bequeath to Bronson Alcott that he would bequeath to [Franklin Benjamin Sanborn](#))

J. COCKBURN THOMSON

- [Horace Hayman Wilson](#)'s translation of the *RIG-VEDA SAMHITA*
- [Horace Hayman Wilson](#)'s SELECT SPECIMENS OF THE THEATRE OF THE *HINDOOS*
- Īśvara Kṛṣṇa's THE *SĀMKHYA KĀRIKĀ*, OR, MEMORIAL VERSES ON THE *SANKHYA* PHILOSOPHY, BY ISWARA KRISHNA in a commented translation by [Horace Hayman Wilson](#)'s published by [Henry Thomas Colebrooke](#) (or would Thoreau have accessed the H.T. Colebrook translation of 1837?)

THE SANKHYA KARIKA

- [Henry Thomas Colebrooke](#)'s edition of [Horace Hayman Wilson](#)'s translation of the THE LAWS OF *MENU*, OR THE *VISHNU PURĀNA: A SYSTEM OF HINDU MYTHOLOGY AND TRADITION*. (He had quoted the "All intelligences awake with the morning" of this edition of the *VISHNU PURĀNA* in [WALDEN](#) as "The Vedas say" , and from this he had obtained his own "Morning is when I am awake and there is dawn in me" .)
- Houghton's INSTITUTES OF *MENU*
- [Henry Thomas Colebrooke](#)'s TREATISE ON THE HINDU LAW OF INHERITANCE
- a translation of the *MANDUKYA UPANISHAD*
- [James Robert Ballantyne](#)'s translation of THE APHORISMS OF THE *MĪMĀNSĀ* PHILOSOPHY BY [JAIMINI](#). WITH EXTRACTS FROM THE COMMENTARIES. IN *SANSKRIT* AND ENGLISH. PRINTED FOR THE USE OF THE BENARES COLLEGE, BY ORDER OF GOVT., N.W.P. (Allahabad: Printed at the Presbyterian Mission Press. Rev. Jos. Warren, Supt. 1851)

APHORISMS OF MĪMĀNSĀ

- Gautama, called Aksapāda. THE APHORISMS OF THE *NYĀNA* PHILOSOPHY, BY [GAUTAMA](#), WITH ILLUSTRATIVE EXTRACTS FROM THE COMMENTARY BY [VIŚWANĀTHA](#). IN *SANSKRIT* AND ENGLISH.

76. Did he spell the name "Cholmondeley" in his journal?



INDIA

INDIA

PRINTED, FOR THE USE OF THE BENARES COLLEGE, BY ORDER OF GOVT. N.W.P. (ALLAHABAD:
Printed at the Presbyterian Mission Press. Rev. Jos. Warren, *Superintendent*. 1850)

APHORISMS IN SANSKRIT

- the Reverend Professor [Henry Hart Milman](#)'s translation of *NALA AND DAMYANTI*

NALA AND DAMAYANTI

- John Stuart Mill's HISTORY OF BRITISH INDIA
- Monier Williams's retranslation of [Kalidasa](#)'s *SAKUNTALA*, OR THE FATAL RING
- a number of volumes of history and criticism of Indian literature

1856

The [Unitarian Reverend Charles Henry Appleton Dall](#), never a Transcendentalist, preached his Christology to his Calcutta audience as a series of lectures entitled "Some Gospel Principles." In the lecture "Christian Liberty" he stressed the significance to religious history of dissents by such reformers as the Reverends Henry Ware, Joseph Tuckerman, William Ellery Channing, and [Noah Worcester](#). Invoking a name well known to his audience, that of the Hindu founder of the Brahma Samaj, Rammohan Roy, he made the tactical mistake of comparing Roy with Jesus — this would be found offensive not only to the orthodox Christians back home who would hear of it, but also to [Debendranath Tagore](#), whose instant response was that "he would not hear the name of Jesus spoken in the Samaj."

[James Robert Ballantyne](#)'s translation of the initial part of THE MAHÁBHÁSHYA (PATANJALI'S GREAT COMMENTARY ON PÁNINI'S FAMOUS GRAMMAR), WITH COMMENTARIES and A SYNOPSIS OF SCIENCE IN SANSKRIT AND ENGLISH, RECONCILED WITH THE TRUTHS TO BE FOUND IN THE NYÁYA PHILOSOPHY (Mirzapore).

[Edward Byles Cowell](#) graduated from Oxford University. Before departing for his new post in [India](#) he came across in the Bodleian Library the Ouseley manuscript of the *RUBAIYAT* of [Omar Khayyám](#) and dispatched a copy to [Edward J. Fitzgerald](#).

1857

[India](#) had been under Moslem control for a millennium. After controlling the subcontinent for 332 years, the Mughal dynasty ended when the British captured Delhi. The Emperor Bahadur Shah Zafar found refuge in Rangoon, Burma. During this year and the following one, the Indian Mutiny would be shaking British rule in India; in 1858 the East India Company would be abolished.

[Debendranath Tagore](#) informed the [Reverend Charles Henry Appleton Dall](#) that he was no longer welcome at the Brahma Samaj in Calcutta, even as a visitor let alone as a teacher. The Reverend embarked on a course of language training in Bengali, Hindustani, Tamil, and Sanskrit, began to study the *BHAGAVAD GITA*, and formed a competing group, the Rammohun Roy Society (later to be known as the Hitoisini Sabha, or Association), to promote the writings of the Reverends [William Ellery Channing](#) and [Theodore Parker](#).

January: Two overly patriotic employees of Cheong Ah-lum's bakery (the most heavily patronized bakery in [Hong Kong](#)) attempted to poison at one fell swoop all the Westerners in town. They used far too much arsenic, vomiting ensued, and the translator [James Legge](#) made a narrow escape.



CHINA

The governor of the colony would compose a hymn of thanksgiving and it would be sung in the local cathedral. In related news, the British empire fell victim to a successful use of agitprop in [India](#) during their replacement of the old military musket by the Enfield rifle which had been used with effectiveness in the Crimea. It seems that the manual of arms for this Enfield required the rifleman to tear off the end of a greased paper cartridge with his teeth. A rumor began to be circulated at the Dum Dum Arsenal outside Calcutta, that these cartridge papers were greased with a mixture of cow fat, cows being sacred to the Hindu soldiers, with pig fat, pigs being anathema to the Moslem soldiers. Well, that rumor might well have been the truth for all we know, but the substance of such a matter really has very little bearing upon the effectiveness of such agitprop. The native soldiers would need to attempt a narrow escape from this spiritual poisoning by appropriate purging.

March: [Edward Byles Cowell](#) discovered in the library of the Asiatic Society in [Calcutta](#) a manuscript of Persian quatrains by [Omar Khayyám](#), and had a copy made and sent it to [Edward J. Fitzgerald](#) in England.



April 24, Friday: In [India](#), the British colonel in charge of the 3d Light Cavalry ordered his riflemen to use the Enfield cartridge which they suspected had been greased with a mixture of cow fat and pig fat. When 85 of the Hindu and Moslem riflemen refused, they were convicted of disobedience to a lawful order, to serve at hard labor.

In the early morning, before daybreak, [Henry Thoreau](#) sailed down the Concord River to Ball's Hill. Then he surveyed, for his [Concord Academy](#) classmate [John Shepard Keyes](#), a pasture belonging to Dennis. At some point during the day he walked with [Ellery Channing](#).



View [Henry Thoreau](#)'s personal working drafts of his surveys courtesy of AT&T and the Concord Free Public Library:

http://www.concordlibrary.org/scollect/Thoreau_Surveys/Thoreau_Surveys.htm

(The official copy of this survey of course had become the property of the person or persons who had hired this Concord town surveyor to do their surveying work during the 19th Century. Such materials have yet to be recovered.)

View this particular personal working draft of a survey in fine detail:

http://www.concordlibrary.org/scollect/Thoreau_Surveys/137.htm

May 9, Saturday: [Henry Thoreau](#) surveyed Littleton Mill for Robert D. Gilson. His sketch shows the mill wheel and works. George Brooks may have bought the mill, as he paid Thoreau \$4.⁰⁰ for the work.

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In [India](#), the convicted Indian riflemen of the 3d Light Cavalry were disarmed, stripped of their uniforms, shackled, and led away from their fellows.



May 9. Another *fine* day.

6 A. M.—On water.

Maryland yellow-throat. Aspen leaves one inch over. Hear stake-driver. Black and white creeper's *fine* note. *Er-te-ter-twee*, or evergreen-forest note. Golden-crowned thrush note. Kingbird.

P. M. To Gilson's Mill, Littleton.

George Brooks points to an old house of which one half the roof only has been shingled, etc., etc., and says he guessed it to be a widow's dower from this, and on inquiry found it so.

Went to Gilson's tumble-down mill and house. He appeared, licking his chaps after dinner, in a mealy coat, and suddenly asked in the midst of a sentence, with a shrug of his shoulders, "Is n't there something painted on my back?" There were some marks in red chalk they used to chalk the bags with, and he said he thought he had felt his son at the mill chalking his back. He feared he was making an exhibition before strangers.

The boy speared fishes, chiefly suckers, pouts, etc. A fire in a hand-crate carried along the bank of the brook (Stony Brook). He had lately speared a sucker weighing five and a quarter pounds, which he sold; went back and forth some twenty-five rods and found the suckers less shy at last than at first. Saw otter there. I saw many

perch at the foot of the falls. He said that they and trout could get up five or six feet over the rocks there into the pond, it being a much broken fall.

May 10, Sunday: In [India](#), the Sepoy Mutiny began. It will end the East India Company's control of the country, and in 1858 the British Crown will take over the treaty obligations of the Company and proclaim peace in India.



(The Sepoy Mutiny would prove useful in firing the imaginations of generations of entitled white boys with the useful idea that its a whole lot of fun to go off somewhere and subdue unruly little brown men.)



May 10. Cultivated cherry out.

P. M.—Up river.

Salix Babylonica behind Dodd's, how long? Say with *S. alba*. I observe that the fertile flowers of many plants are more late than the barren ones, as the sweet-gale (whose fertile are now in prime), the sweet-fern, etc. See twenty or thirty tortoises on one stump by stone bridge and more still within a rod along the bank of E. Wood's ditch. Now the *Emys picta* lie out in great numbers, this suddenly warm weather, and when you go along the road within a few rods they tumble in. The banks of some ditches look almost as if paved with them. I went looking for snapping turtles over the meadow south of railroad. Now I see one large head like a brown



INDIA

INDIA

stake projecting three or four inches above the water four rods off, but it is slowly withdrawn, and I paddle up and catch the fellow lying still in the dead grass there. Soon after I paddle within ten feet of one whose eyes like knobs appear on the side of the stake, and touch him with my paddle.

This side Clamshell, strawberries and cinquefoil are abundant. *Equisetum sylvaticum*.

There is a strong wind, against which I push and paddle. But now at last I do not go seeking the warm, sunny, and sheltered coves; the strong wind is enlivening and agreeable. It is a *washing* day. I love the wind at last.

Before night a sudden shower with some thunder and lightning; the first.

May 11, Monday: In New-York, before the American Anti-Slavery Society, Frederick Douglass lectured on “The Dred Scott Decision.”



This man had no rights that any white American was bound to respect. None at all. Nope.

While the Sepoy mutineers were reaching the city of Delhi, [India](#), news of their mutiny was arriving by

telegraph at the British general headquarters in Ambala.



How fascinating! White men in danger!



May 11. Warbling vireo and chewink. A very cold northwest wind. I hear they had a snow-storm yesterday in Vermont.

May 12, Tuesday: [Sam Houston](#) declared himself a candidate for the office of Governor of [Texas](#).



News of the Sepoy mutiny reached the Commander-in-Chief of the British forces, Sir George Anson, by telegraph at Simla, [India](#). It is rather likely that he fantasized what was going on, in his mentation, in approximately the manner depicted in this period illustration of a bunch of anarchic ragheads struggling among

themselves and posturing and threatening each other over the spoils of conquest:



In honor of the 37th birthday of her friend Florence Nightingale, Dr. Elizabeth Blackwell chose this day for the relocation of her clinic and dispensary on East 7th Street in New-York City at which “medical practitioners [*sic*] of either sex” could serve the poor and sick, to its new quarters in an old house at 64 Bleeker Street. This facility, now honored in Beth Israel Medical Center at Stuyvesant Square East and 15th Street, would become known as the New York Infirmary for Indigent Women and Children.



May 12, Tuesday. How rarely I meet with a man who can be free, even in thought! We live according to rule. Some men are bedridden; all, world-ridden. I take my neighbor, an intellectual man, out into the woods and invite him to take a new and absolute view of things, to empty clean out of his thoughts all institutions of men and start again; but he can't do it, he sticks to his traditions and his crotchets. He thinks that governments,



colleges, newspapers, etc., are from everlasting to everlasting.

The *Salix cordata* var. *Torreyana* is distinguished by its naked ovaries more or less red-brown, with flesh-colored stigmas, with a distinct slender woolly rachis and conspicuous stalks, giving the ament a loose and open appearance.

When I consider how many species of willow have been planted along the railroad causeway within ten years, of which no one knows the history, and not one in Concord beside myself can tell the name of one, so that it is quite a discovery to identify a single one in a year, and yet within this period the seeds of all these kinds have been conveyed from some other locality to this, I am reminded how much is going on that man wots not of.

While dropping beans in the garden at Texas just after sundown (May 13th), I hear from across the fields the note of the bay-wing [Vesper Sparrow, *Pooecetes gramineus*], Come here here there there quick quick quick or I'm gone (which I have no doubt sits on some fence-post or rail there), and it instantly translates me from the sphere of my work and repairs all the world that we jointly inhabit. It reminds me of so many country afternoons and evenings when this bird's strain was heard far over the fields, as I pursued it from field to field. The spirit of its earth-song, of its serene and true philosophy, was breathed into me, and I saw the world as through a glass, as it lies eternally. Some of its aboriginal contentment, even of its domestic felicity, possessed me. What he suggests is permanently true.

As the bay-wing [Vesper Sparrow, *Pooecetes gramineus*] sang many a thousand years ago, so sang he tonight. In the beginning God heard his song and pronounced it good, and hence it has endured. It reminded me of many a summer sunset, of many miles of gray rails, of many a rambling pasture, of the farmhouse far in the fields, its milk-pans and well-sweep, and the cows coming home from pasture.

I would thus from time to time take advice of the birds, correct my human views by listening to their volucral [*sic*]. He is a brother poet, this small gray bird (or bard), whose muse inspires mine. His lay is an idyl or pastoral, older and sweeter than any that is classic. He sits on some gray perch like himself, on a stake, perchance, in the midst of the field, and you can hardly see him against the plowed ground. You advance step by step as the twilight deepens, and lo! he is gone, and in vain you strain your eyes to see whither, but anon his tinkling strain is heard from some other quarter. One with the rocks and with us.

Methinks I hear these sounds, have these reminiscences, only when well employed, at any rate only when I have no reason to be ashamed of my employment. I am often aware of a certain compensation of this kind for doing something from a sense of duty, even unconsciously. Our past experience is a never-failing capital which can never be alienated, of which each kindred future event reminds us. If you would have the song of the sparrow inspire you a thousand years hence, let your life be in harmony with its strain to-day.

I ordinarily plod along a sort of whitewashed prison entry, subject to some indifferent or even grovelling mood. I do not distinctly realize my destiny. I have turned down my light to the merest glimmer and am doing some task which I have set myself. I take incredibly narrow views, live on the limits, and have no recollection of absolute truth. Mushroom institutions hedge me in. But suddenly, in some fortunate moment, the voice of eternal wisdom reaches me, even in the strain of the sparrow, and liberates me, whets and clarifies my senses, makes me a competent witness.

The second amelanchier out, in garden. Some fir balsams, as Cheney's. Is not ours in the grove, with the chip-bird's nest in it, the *Abies Fraseri*? Its cones are short. I hear of, and also find, a ground-bird's (song sparrow's) nest with five eggs.

P. M.— To Miles Swamp, Conantum.

I hear a yorrick, apparently anxious, near me, utter from time to time a sharp grating *char-r-r*, like a fine watchman's rattle. As usual, I have not heard them sing yet. A night-warbler, plainly light beneath. It always flies to a new perch immediately after its song. Hear the *screep* of the parti-colored warbler.

Veronica serpyllifolia is abundantly out at Corner Spring. As I go along the hillside toward Miles Swamp, I mistake the very light gray cliff-sides east of the river at Bittern Cliff for amelanchier in bloom.

The brother of Edward Garfield (after dandelions!) tells me that two years ago, when he was cutting wood at Bittern Cliff in the winter, he saw something dark squatting on the ice, which he took to be a mink, and taking a stake he went to inspect it. It turned out to be a bird, a new kind of duck, with a long, slender, pointed bill (he thought red). It moved off backwards, hissing at him, and he threw his stake about a rod and partly broke its neck, then killed it. It was very lean and the river was nowhere open. He sent it to Waltham and sold it for twenty-five cents.

Black ash, maybe a day.

Vaccinium Pennsylvanicum. I see a whitish cocoon on a small carpinus. It is artfully made, where there is a short crook in the main stem, so as to just fill the hollow and make an even surface, the stick forming one side.



May 13, Wednesday: By this day, all the British of [India](#) had been informed by telegraph of the mutiny that was taking place at Simla. This new device for the communication of information therefore became instantly a device for the interception of information, for, according to the London [Times](#), with the British in possession of such intelligence and the natives not yet generally in possession of it, “the post was stopped, and an embargo placed on all native correspondence.” The [Times](#) went on to specifically categorize the telegraph as a weapon of war: “It is not too much to say that the telegraph saved India.”

The Reverend [Moncure Daniel Conway](#) went to the annual Western Unitarian Conference in Alton, [Illinois](#). The Supreme court had recently announced its Dred Scott decision, and Conway felt personally humiliated at this because Justice Peter Daniel, one of the justices who had declared that the black people of America were “outside the family of nations” and struck down the Missouri Compromise, was a relative of his.⁷⁷

[Henry Thoreau](#) wrote to [Friend Daniel Ricketson](#).

Concord May 13th

57

Friend Ricketson

A recent neighbor of ours, W^m W. Wheildon, having heard that you talked somewhat of moving to Concord (for such things will leak out) has just been asking me to inform you that he will rent his house, which is a furnished one, with a garden, or sell the same, if you like them. It is a large house, the third below (East of) us on the same side of the street — was built some 20 years ago partly of old material, & since altered. The garden is a very good one, of about 2 1/2 acres, with many fruit trees &c &c. Channing can tell you about it. When I ask his price, he merely answers “I think it worth \$8000. But I would rather have Mr R. see it before I speak of the price—” — It could probably be bought for a thousand or two less. Indeed I have heard \$6000 named. If you think seriously of coming to Concord to live, it will be worth your while to see it. His address is “W^m W. Wheildon, Editor of the Bunker Hill Aurora, Charlestown Mass.” — for he lives there at present. You would see his name over his office if you went there.

Since you are so much attached to New Bedford that it is doubtful if you can live any where else — would it not be safer — if you do anything about it — to hire first, with liberty to buy afterward at a price before agreed on?

My mother & sister join with me in saying that if you think it worth your while to look at the premises, we shall be glad of the opportunity to receive you with any of your family under our roof.

Since I left N.B. I have made several voyages equal to the circumnavigation of the Middleboro Ponds, and have done much work beside with my hands— In short, I am suddenly become much stouter than for the past 2 years.

Let me improve this opportunity to acknowledge the receipt of “Tom Bowling” — & the May-flower — for which convey my thanks to the

77. Why Conway should have been alarmed, that he had a stupid relative, is anybody’s guess. Dred Scott probably had stupid relatives too, but it is not of record that he agonized over this.

*donor. His soul is gone aloft — his body only is epigaea repens
(creeping over the earth). It has been sung & encored several times
— & is duly made over to my sister & her piano —
In haste
Yours truly
Henry D. Thoreau*



May 13. Work in garden. I see a toad only an inch and a quarter long; so they must be several years growing.
P. M. — To Leaning Hemlocks.
A large bunch of oat spawn in meadow water. Scare up a black duck and apparently two summer ducks. Canoe birch, how long? *Sternotherus*.

May 17, Sunday: The army loyal to the British colonialists marched upon Delhi, [India](#) but was vastly outnumbered by the Sepoy mutineers and was encircled.



[Henry Swasey McKean](#) committed suicide in Boston at the age of 47 (his unfortunate child would be, what, five years of age?). According to page 240 of ANNUAL OBITUARY NOTICES OF EMINENT PERSONS *WHO HAVE DIED IN THE UNITED STATES*. FOR 1857. BY HON. NATHAN CROSBY. / FOR BEHOLD THE LORD, THE LORD OF HOSTS, DOTH TAKE AWAY FROM JERUSALEM AND FROM JUDAH THE STAY AND THE STAFF. * * * THE MIGHTY MAN AND THE MAN OF WAR; THE JUDGE AND THE PROPHET, AND THE PRUDENT AND THE ANCIENT; THE CAPTAIN OF FIFTY AND THE HONORABLE MAN, AND THE COUNSELLOR, AND THE CUNNING ARTIFICER, AND THE ELOQUENT ORATOR. — ISAIAH III. 1.3. (Boston: Phillips, Sampson and Company, 1858),

His temperament was sensitive, and inclined to melancholy, which at times caused mental aberration, in a paroxysm of which he lost his life.

In *HARVARD REMINISCENCES*, published by Ticknor and company in Boston in 1888, we find the following remark by the Reverend Andrew Preston Peabody, who had known him while he was tutoring in Latin:

He was a man of accurate and elegant scholarship, of refined

taste, and pure character. I was very intimate with him during my tutorship, but saw him only once for a few minutes afterward.

Per pages 142-3, NECROLOGY OF ALUMNI OF [HARVARD COLLEGE](#), 1851-52 TO 1862-63 by Joseph Palmer (published and printed by J. Wilson and son, 1864):

At the time of his death he was meditating a change of occupation, and proposing to engage in some literary employment... His temperament was sensitive, and inclined to melancholy, which affected him to such a degree, as to induce, occasionally, mental alienation, in a paroxysm of which he ended his life with his own hand.



May 17. P. M.—Round Walden.

Gold-thread is abundantly out at Trillium Woods. The yellow birch catkins, now fully out or a little past prime, are very handsome now, numerous clusters of rich golden catkins hanging straight down at a height from the ground on the end of the pendulous branches, amid the *just* expanding leaf-buds. It is like some great chandelier hung high over the underwood. So, too, with the canoe birch. Such black as I see is not quite so forward yet. The canoe, yellow, and black birches are among the handsomest trees when in bloom. The bunches of numerous rich golden catkins, hanging straight down on all sides and trembling in the breeze, contrast agreeably with the graceful attitude of the tree, commonly more or less inclined, the leaves not being enough expanded to conceal them in the least. They should be seen against evergreens on a hillside,— something so light and airy, so graceful. What nymphs are they?

What was that peculiar spawn on a submerged alder stem seen the 13th? It looked like a fresh light-colored fungus, flattish and circular, a third of an inch over, and waving in the water, but, taken out, hung down longer. In the midst of this jelly were minute eggs.

I just notice the fertile sweet-fern bloom on *tall* plants, [An others.] where the sterile catkins are falling off above it. Most plants have none.

Two cocoons of apparently the *Attacus Promethea* on a small black birch, the silk wound round the leafstalk.

September 27, Sunday: In the Bowery of New-York, [President Heber C. Kimball](#), a Mormon leader, delivered an afternoon discourse about life and death. Life is being faithful to the teachings of the Church and of Jesus Christ, death being unfaithful:

I was going to say I was glad that I live. Bless your souls, I expect always to live. Most of the people are always talking about death. I do not know anything about it, and I never wish to know anything about what is called death, and I never shall, except I sin and turn away from this Church and away from Jesus Christ. When I turn from him, I follow a character that is called Death; but while I live my religion, I never shall die — that is, my spirit never will die.



September 27, Sunday: I am surprised to find that, yesterday having been a sudden very warm day, the peaches have mellowed suddenly and wilted, and I find many more fallen than even after previous rains. Better if ripened more gradually.

How out of all proportion to the value of an idea, when you come to one, —in Hindoo literature, for instance, — is the historical fact about it, —the when, where, etc., it was actually expressed, and what precisely it might signify to a sect of worshippers! Anything that is called history of India —or of the world— is impertinent beside any real poetry or inspired thought which is dateless.

P.M. —To Lee's Cliff by land.

Small red maples in low ground have fairly begun to burn for a week. It varies from scarlet to crimson. It looks like training-day in the meadows and swamps. They have run up their colors. A small red maple has grown, perchance, far away on some moist hillside, a mile from any road, unobserved. It has faithfully discharged the duties of a maple there, all winter and summer, neglected none of its economies, added to its stature in the virtue which belongs to a maple, by a steady growth all summer, and is nearer heaven than in the spring, never having




gone gadding abroad; and now, in this month of September, when men are turned travellers, hastening to the seaside, or the mountains, or the lakes, –in this month of travelling, –this modest maple, having ripened its seeds, still without budging an inch, travels on its reputation, runs up its scarlet flag on that hillside, to show that it has finished its summer work before all other trees, and withdraws from the contest. Thus that modest worth which no scrutiny could have detected when it was most industrious, is, by the very tint of its maturity, by its very blushes, revealed at last to the most careless and distant observer. It rejoices in its existence; its reflections are unalloyed. It is the day of thanksgiving with it. At last, its labors for the year being consummated and every leaf ripened to its full, it flashes out conspicuous to the eye of the most casual observer, with all the virtue and beauty of a maple, –*Acer rubrum*. In its hue is no regret nor pining. Its leaves have been asking their parent from time to time in a whisper, “When shall we redden?” It has faithfully husbanded its sap, and builded without babbling nearer and nearer to heaven. Long since it committed its seeds to the winds and has the satisfaction of knowing perhaps that a thousand little well-behaved and promising maples of its stock are already established in business somewhere. It deserves well of Mapledom. It has afforded a shelter to the wandering bird.⁷⁸ Its autumnal tint shows how it has spent its summer; it is the hue of its virtue.

These burning bushes stand thus along the edge of the meadows, and I distinguish them afar upon all the hillsides, here and there.⁷⁹ Her virtues are as scarlet.⁸⁰

The large common ferns (either cinnamon or interrupted) are yellowish, and also many as rich a deep brown now as ever. White birches have fairly begun to yellow, and blackberry vines here and there in sunny places look like a streak of blood on the grass. Bass, too, fairly begun to yellow. *Solidago nemoralis* nearly done. I sit on the hillside at Miles Swamp. A woodbine investing the leading stem of an elm in the swamp quite to its top is seen as an erect slender red column through the thin and yellowing foliage of the elm, –a very pretty effect. I see some small woodbine leaves in the shade of a delicate cherry-color, bordering on pink.

As I sit there I see the shadow of a hawk flying above and behind me. I think I see more hawks nowadays. Perhaps it is both because the young are grown and their food, the small birds, are flying in flocks and are abundant. I need only sit still a few minutes on any spot which overlooks the river meadows, before I see some black circling mote beating along, circling along the meadow’s edge, now lost for a moment as it turns edgewise in a peculiar light, now reappearing further or nearer. Witch-hazel two thirds yellowed.

Huckleberries are still abundant and quite plump on *Conantum*, though they have a somewhat dried taste. It is most natural, i. e. most in accordance with the natural phenomena, to suppose that North America was discovered from the northern part of the Eastern Continent, for a study of the range of plants, birds, and quadrupeds points to a connection on that side. Many birds are common to the northern parts of both continents. Even the passenger pigeon [*American Passenger Pigeons*,  *Ectopistes migratorius*] has flown across there. And some European plants have been detected on the extreme northeastern coast and islands, which do not extend inland. Men in their migrations obey in the main the same law.

1858

In [India](#), as a result of a dangerous rebellion, the British government finally dissolved the British East [India](#) company and the Moghul Empire and began to rule [India](#) directly. Subsequent to the mutiny, [Monier Williams](#) would no longer be able to teach Asian languages at the East India Company College.

The [Reverend Charles Henry Appleton Dall](#)’s A LECTURE ON TRUE PATRIOTISM IN BENGAL, OR, THE BENGALI AS HE IS, AND AS HE MAY BE.

[Thomas De Quincey](#) completed his articles on the Sepoy Mutiny for [The Titan](#).

Having taken over the [opium](#) trade as of 1833, in order to increase revenues the British government of India inaugurated a period of “mad expansion” of [opium](#) cultivation. Except for land and salt, [opium](#) revenues would become its largest source of income. In Britain, meanwhile, proposals were increasingly being made to abolish the [opium](#) trade. The medical profession disagreed over the extent of damage caused by [opium](#). Due to lower

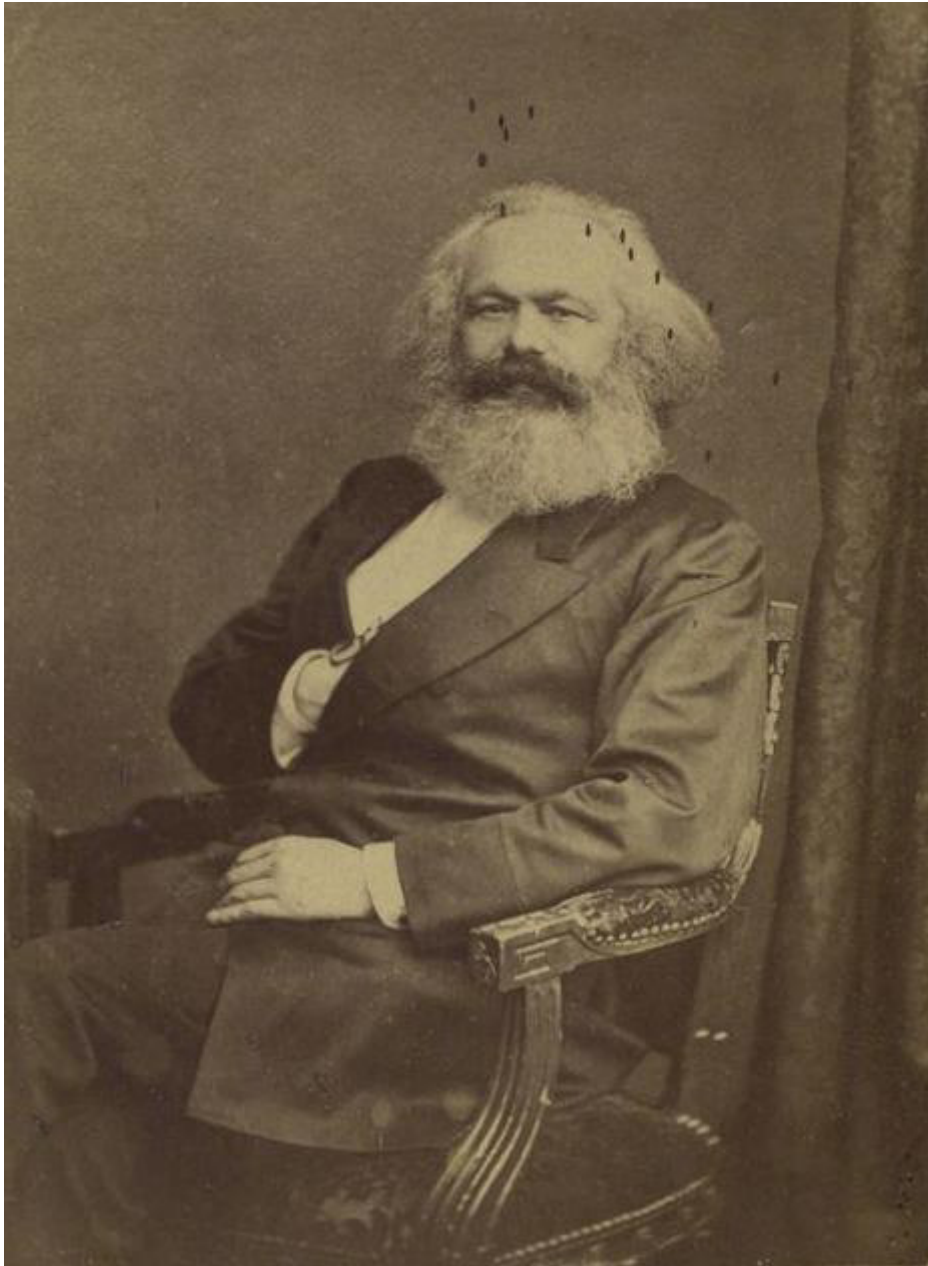
78. Excursions, pages 260, 261; Riv. 319, 320.

79. Excursions, page 259; Riv. 317.

80. Excursions, page 261; Riv. 320.

import duties, an [opium](#) high became cheaper than getting drunk on alcohol. The Pharmacy Act of 1868, one of the first laws restricting the sale of such substances, dictated that [opiates](#) could only be sold by registered chemists or druggists, but patent medicines are specifically excluded.

The Anglo-Chinese war or Opium War that began in 1856 wound toward an end, with the Treaties of Tientsin. Karl Marx, writing from London for the New-York [Tribune](#), marveled at the [opium](#) war, that the “civilized nations of the world” were giving their de-facto blessing to the invasion of [China](#), “a peaceful country, without previous declaration of war, for an alleged infringement of the fanciful code of diplomatic etiquette.”



The infringements in question were that:

- 1.) the ambassadors of the outer barbarians had been denied permission to establish a foreign compound

within the city limits of the [Chinese](#) capital, Beijing,

and

2.) in a [Chinese](#) port, a ship had been searched by Chinese authorities for the presence of [opium](#), and that ship had at that time been flying the British “rice flag.”

It is estimated that by 1900 roughly 90,000,000 people in [China](#) would have become addicted to the substance in question.

The official translator for the French at negotiations in Tientsin, a father Delamarre, took it upon himself to insert a few words into the Chinese version of the Sino-American, Sino-Russian, Sino-British, and Sino-French treaty being signed on his own behalf, and granted to his Catholics the privilege of purchasing or leasing land in the interior of [China](#). Evidently, nobody noticed that he had added this.

This was [Hong Kong](#) strait in this year, depicted from Kowloon side on the [Chinese](#) mainland with Victoria Island in the background, per [The Illustrated London News](#):



[Queen Victoria](#) proclaimed the permanency of British rule over [India](#). To make sure that everyone got the message that opposing Great Britain was an exceedingly risky agenda, it was arranged that there was to be a mass execution of Sepoy mutineers, inventively, by tying them individually over the muzzles of cannon. Generations of little white boys would be enabled to play the popular game “blow the guts out of the little brown man.”



May 13, Thursday: The [Reverend Charles Henry Appleton Dall](#) lectured before the Bethune Society in [India](#) on his “Philosophy of Conscience.”



A Treaty of Peace, Friendship, Commerce, and Navigation between the United States of America and Bolivia.

READ THE FULL TEXT

[Irving Hall Chase](#) was born in Waterbury, Connecticut, 2d son of [Augustus Sabin Chase](#) and Martha Starkweather Chase. After graduating from Yale College he would on February 28, 1889 get married with Elizabeth Hosmer Kellogg.

June: To make sure that everyone got the message that opposing Great Britain was an exceedingly risky agenda, the mass execution of Sepoy mutineers in [India](#) was enacted in this month by tying them to the muzzles of cannon:





INDIA

INDIA

1859

When slavery had been abolished in the British Empire in the 1830s, it of course continued in [India](#), since that was under the East India Company rather than under the empire.⁸¹ After the Sepoy Mutiny, the winding-up of the East India Company, and the assumption of control by the British Government, Indian slaves would be officially freed when slaveholding would become a criminal offense in 1861 (the start of the American Civil War and the same year that the “Tsar Liberator” freed the serfs) although in fact few would really be freed. In this year, as a gradual step along the way to that great future, the Workmen’s Breach of Contract Act put these persons into hereditary debt-bondage, under which laborers had to pay off their whole bond, and their parents’ bond, and their parents’ parent’ bond, back however many generations, before they ever could be freed. In different ways, therefore, this would continue well into the 20th century. Refer to Tanika Sarkar, “Bondage in the Colonial Context,” in *CHAINS OF SERVITUDE: BONDAGE AND SLAVERY IN INDIA*, ed. by Utsa Patnaik and Manjari Dingwaney (Madras: Sangam Books, 1985), 97-126; the question of whether the 1859 Act really changed how debtors were treated is examined in Dharma Kumar, “Colonialism, Bondage, and Caste in British India,” in *BREAKING THE CHAINS: SLAVERY, BONDAGE, AND EMANCIPATION IN MODERN AFRICA AND ASIA*, ed. by Martin Klein (Madison WI: U of Wisconsin P, 1993), pages 122-130.

81. Oh, you had presumed that when slavery had been abolished in the British Empire, it had been abolished in India? You silly person.

[James Robert Ballantyne](#)'s award-winning CHRISTIANITY CONTRASTED WITH HINDŪ PHILOSOPHY: AN ESSAY, IN FIVE BOOKS, IN SANSKRIT AND ENGLISH: WITH PRACTICAL SUGGESTIONS TENDERED TO THE MISSIONARY AMONG THE HINDŪS (London: James Madden, Leadenhall Street).

The Reverend John Clark Marshman's THE LIFE AND TIMES OF CAREY, MARSHMAN, AND WARD EMBRACING THE HISTORY OF THE SERAMPORE MISSION (2 vols. London: Longman, Brown, Green, Longmans & Roberts). The son John Clark Marshman honored the many accomplishments in [India](#) due to the devotion of the missionary Reverends [William Carey](#), [Joshua Marshman](#), and [William Ward](#), who had come to be known as the "Serampore trio."



CAREY.



MARSHMAN.



WARD.

CAREY, MARSHMAN, WARD
CAREY, MARSHMAN, WARD



INDIA

INDIA

1860

[James Robert Ballantyne](#) assisted in the preparation of a translation of the first three chapters of *GENESIS* into Sanskrit, with a commentary, under the title THE BIBLE FOR THE PANDITS.

When the [Reverend Charles Henry Appleton Dall](#) founded in Calcutta a “School of Useful Arts,” in its initial year it had only 7 students (a year later there would be nearly 300, and the Reverend would come also to manage the Rover’s School for Poor Boys, the American [Unitarian](#) Association’s Hindu Girl’s School, and the Hayward School for Girls). During this decade he would be affiliating himself closely with a new leader of the Brahma Samaj in Calcutta, [Keshub Chandra Sen](#), a person influenced by the writings of the Reverends William Ellery Channing and Theodore Parker.

At about this point Professor [Horace Hayman Wilson](#)’s Boden Chair of Sanskrit at Oxford University was inherited by [Monier Williams](#).

INDIA

1861

[James Robert Ballantyne](#) returned to England and was elected librarian of the [India](#) Office.

1862

The Reverend [Robert Spence Hardy](#) sailed for [Ceylon](#) a 3d time, as a Wesleyan missionary.

The [Reverend Charles Henry Appleton Dall](#) returned from Calcutta to America and visited his wife [Caroline Wells Healey Dall](#), 17-year-old son William Healey Dall, and 13-year-old daughter Sarah Keene Healey Dall (during his 31-year ministry in [India](#) he would be visiting them but 5 times, which is to say, approximately every 5th or 6th year).

[James Robert Ballantyne](#)’s FIRST LESSONS IN SANSKRIT GRAMMAR, TOGETHER WITH AN INTRODUCTION TO THE HITOPADÉSA, 2d edition.

At the end of the journal entries for this year, [Waldo Emerson](#) listed his recent readings in Oriental materials: “Iamblichus; Sakoontala, or The Lost Ring, (by [Kalidasa](#)); Hafiz.” “Nala and Damayanti; ‘Books bequeathed to me by [H.D. Thoreau](#)’; Abd el Kader.”

Here is a more elaborate record of the books out of [Thoreau](#)’s personal library that [Emerson](#) mentions (above) as having been bequeathed to him:

- THE LAWS OF *MENU*, OR THE *VISHNU PURÁNA*: A SYSTEM OF HINDU MYTHOLOGY AND TRADITION, translated by [Horace Hayman Wilson](#)
- SELECT SPECIMENS OF THE THEATRE OF THE *HINDOOS*, translated by [Horace Hayman Wilson](#)



- *RIG-VEDA SANHITA*; First *ASHTAKA*; Second *ASHTAKA*; translated by [Horace Hayman Wilson](#)
- Īśvara Kṛṣṇa's THE *SĀMKHYA KĀRIKĀ*; OR, MEMORIAL VERSES ON THE *SĀMKHYA* PHILOSOPHY, translated by [Henry Thomas Colebrooke](#)

THE *SANKHYA KARIKA*

and the *BHĀSHYA* OR COMMENTARY OF *GAURAPĀDA*, translated by [Horace Hayman Wilson](#)

COMMENTARY OF *GAURAPADA*

- *LE LOTUS DE LA BONNE LOI, TRADUIT DU SANSKRIT, ACCOMPAGNÉ D'UN COMMENTAIRE ET DE VINGT ET UN MÉMOIRES RELATIFS AU BUDDHISME, PAR M. E. BURNOUF* (Paris: Imprimerie nationale, 1852)

LE LOTUS DE LA BONNE LOI

- *LA BHĀGAVATA PURĀNA, OU HISTOIRE POÉTIQUE DE KRICHNA*, translated by [Eugène Burnouf](#) and published in three volumes at Paris between 1840 and 1844

LA BHĀGAVATA PURĀNA, I

LA BHĀGAVATA PURĀNA, II

LA BHĀGAVATA PURĀNA, III

- INSTITUTES OF *MENU*, translated by [Sir William Jones](#)
- TWO TREATISES ON THE HINDU LAW OF INHERITANCE [Comprising the Translation of the *Dáyabhāga* of *Jīmūtavāhana* and that of the section of the *Mitāksharāj* by *Vijñāneśvara* on Inheritance]. TRANSLATED BY [H.T. COLEBROOKE](#), ESQUIRE

HINDU INHERITANCE

- Volume XV of the *BIBLIOTHECA INDICA*, translated by E. Roer; Upanishad
- [Henry Thomas Colebrooke](#). MISCELLANEOUS ESSAYS (two volumes). London, 1837

COLEBROOK'S ESSAYS, I

COLEBROOK'S ESSAYS, I

- *NALA AND DAMAYANTI*, translated by the Reverend Professor [Henry Hart Milman](#)

NALA AND DAMAYANTI

- [James Robert Ballantyne](#)'s translation of THE APHORISMS OF THE *MĪMĀNSĀ* PHILOSOPHY BY [JAIMINI](#). WITH EXTRACTS FROM THE COMMENTARIES. IN *SANSKRIT* AND ENGLISH. PRINTED FOR THE USE OF THE BENARES COLLEGE, BY ORDER OF GOVT., N.W.P. (Allahabad: Printed at the Presbyterian Mission Press. Rev. Jos. Warren, Supt. 1851)

APHORISMS OF *MĪMĀNSĀ*

- Gautama, called *Aksapāda*. THE APHORISMS OF THE *NYĀNA* PHILOSOPHY, BY [GAUTAMA](#), WITH ILLUSTRATIVE EXTRACTS FROM THE COMMENTARY BY [Viśwanātha](#). IN *SANSKRIT* AND ENGLISH. PRINTED, FOR THE USE OF THE BENARES COLLEGE, BY ORDER OF GOVT. N.W.P. (ALLAHABAD: Printed at the Presbyterian Mission Press. Rev. Jos. Warren, Superintendent. 1850)

APHORISMS IN SANSKRIT

- [James Robert Ballantyne](#)'s A LECTURE ON THE *VEDĀNTA*, EMBRACING THE TEXT OF THE *VEDĀNTA-SĀRA* (Allahabad: Presbyterian Mission Press, 1851, an 84-page pamphlet)

- [James Robert Ballantyne](#)'s translation of Viśwanátha Panchánana Bhatta's THE *BHÁSHÁ-PARICHCHHEDA*

April 13, Sunday: The treaty of [Saigon](#), between France and the kingdom of Annam, was transacted in a region of the world known to the West as "Indochina," known under that name simply because the West knew about [India](#) and thought India to be important, and knew about [China](#) and thought China to be important, but did not consider that anything in between India and China could from a Western perspective be of equivalent importance.

1863

The missionary efforts in [India](#) of the [Reverend Charles Henry Appleton Dall](#) were not producing measurable returns. Reporting to the American [Unitarian](#) Association, he could only write of "Hindoo Unitarian sympathy" and describe his progress as "making Unitarians or say Unitheists, out of polytheists." He was attempting to induce Hindus and Buddhists, who tended to think of God only impersonally, to initiate a personal relationship with deity. He published an article headlined "The Personality of God" in a South Indian paper, the [Crescent](#):

I am a person, because I feel and trust and think and act, and year after year I am the same I. If God gives these powers, he has them to give. God feels and trusts and thinks and acts, and forever is, at least, as able as his creature. If I am a person, he, too, is a person – the infinite I AM.

1865

The Wesleyan missionary [Robert Spence Hardy](#) returned a 3d and final time from [Ceylon](#) to England.





INDIA

INDIA

1866

Leaving [Debendranath Tagore](#)'s more narrowly Bengali and anti-Christian Adi Brahma Samaj, the [Reverend Charles Henry Appleton Dall](#)'s co-worker [Keshub Chandra Sen](#) formed the Brahma Samaj of [India](#). Until this point the American [Unitarian](#) Association had been making quarterly publication of the [Reverend Dall](#)'s reports to them — but no longer.

1867

2d edition, posthumous, of [James Robert Ballantyne](#)'s THE LAGHU KAUMUDI, A SANSKRIT GRAMMAR, BY VARADARÁJA.

2,000 [Chinese](#) railroad workers staged a week-long strike protesting inhumane and racist conditions.⁸²

CIVIL DISOBEDIENCE

On the dedication page to his *NOJOQUE, A QUESTION FOR A CONTINENT*, Hinton Rowan Helper supposed that the American nation could be rendered all-white by 1876, our centennial year: “No Slave nor Would-be Slave, No Negro nor Mulatto, No [Chinaman](#) nor unnative Indian, No Black nor Bi-colored Individual of whatever Name or Nationality [should ever again be allowed to] find Domicile anywhere within the Boundaries of the United States.”

HINTON ROWAN HELPER

Reading between the lines of this, we may infer that Helper's phrase “unnative Indian” was intended to allow that since native Americans had not been brought from anywhere else, it made precious little sense to ask them to go back where they came from.

SLAVERY

1868

2d edition, posthumous, of [James Robert Ballantyne](#)'s grammar of Hindi.

There was a report from [India](#) of a strange mammal that had been shot by Alexander Gibson in the Punch Mehali, described as a flying cat and termed a *pauca billee*. The dried skin of this trophy, exhibited at a meeting of the Bombay Asiatic Society, was noted to be 18 inches on a side and rather more squarish than oblong.

CATS WITH WINGS

82. Please understand that the nonviolent civil disobedience in this incident was entirely on the side of the Chinese. There was no nonviolence on the part of white Americans. They burned a number of the Chinese laborers alive, and scalped, mutilated, branded, decapitated, dismembered, and hanged others from gutterspouts. One Chinese man's penis and testicles were severed and toasts were drunk to them at a nearby saloon, as a “trophy of the hunt.” The event would come to be known as the “[Rock Springs Massacre](#).” (It goes to show you, that civil disobedience is not the sort of tactic that will function well, when the opposing group is incapable of shame.)



INDIA

INDIA

1869

In this year and the next one, Mary Carpenter would be making her third visit to [India](#), to her model school for Hindu girls there. Back in England, she would establish a National Indian Association to reform English opinion on the needs of India.

The [Reverend Charles Henry Appleton Dall](#) returned from Calcutta to America a 2d time and visited his wife [Caroline Wells Healey Dall](#) (during his 31-year ministry in [India](#) he would visit her but 5 times, which is to say, approximately every 5th or 6th year). His FROM CALCUTTA TO LONDON BY THE SUEZ CANAL would be printed by the “Englishman” press in Egypt.

1870

While on a tour of England, [Keshub Chandra Sen](#) offered that “We [Indians](#) attach a far greater importance to righteous life than pure doctrines.”

1871

The [Reverend Charles Henry Appleton Dall](#)’s LECTURE ON RAJAH RAMMOHUN ROY was printed in Calcutta, [India](#) by the Central Press. He joined Keshub Chunder Sen’s Brahma Samaj of India and began to refer to himself as “a Brahma follower of Christ.” This was disparaged in American [Unitarian](#) and English-language Brahma publications — for instance, it was remarked in the [Indian Mirror](#):

In one of his lectures just published, he attempts to show that both the present leader of the Brahma Samaj as well as the founder of that institution view Christ in the same light as Mr. Dall himself. If Mr. Dall intends to preach Unitarian Christianity under the assumed name of theist or Brahma let him do so on his own account and not on that of Baboo Keshub Chunder Sen or Rajah Ram Mohun Roy.

1872

The [Reverend Charles Henry Appleton Dall](#)'s "THE THEIST'S CREED," A LECTURE GIVEN BY REQUEST OF THE SOCIETY OF THEISTIC FRIENDS ... OPENING THEIR COURSE OF 1872 (Calcutta, [India](#): Central Press Company).



THE THEIST'S CREED

1874

The Tory [Benjamin Disraeli](#) regained the Prime Ministership from William Gladstone, leader of the Liberals — and this time would be able to hold the leadership until 1878. He would seek to bring back the British Empire. First in 1875, he would purchase for Britain a large interest in the [Suez Canal](#), which was a key link in the shipping route that connected Britain with its vast empire in [India](#) and the Far East.⁸³ At the Congress of Berlin in 1878, Disraeli would help prevent Russian expansion in Turkey and would award Cypress to Berlin.

[Queen Victoria](#) much preferred Disraeli's conservatism to William Gladstone's liberalism. She also approved of the man's charm. The Prime Minister would later remark that: "Everyone likes flattery, and when you come to royalty, you should lay it on with a trowel."

Macedon, New York's [Erie Canal](#) Lock #60 was converted to a double lock.

12,424,705 barrels of wheat and corn were shipped on the [Illinois and Michigan Canal](#).

Once again work began on Wisconsin's [Portage Canal](#). The US Government began rebuilding the [Fort Winnebago lock](#).

Colonel Merrill recommended Congress authorize thirteen [locks](#) and movable dams on the Ohio River, between Pittsburgh, Pennsylvania and Wheeling, West Virginia.

83. The hopelessly Eurocentric term "Far East" had been created in 1852 to designate "the extreme eastern regions of the Old World."



INDIA

INDIA

1875

[Monier Williams](#) was awarded the honorary degree of Doctor of Civil Law at Oxford University. Publication of his [INDIAN WISDOM](#), an anthology from Sanskrit literature.

The [Reverend Charles Henry Appleton Dall](#) returned from Calcutta, [India](#) to America a 3d time and visited his wife [Caroline Wells Healey Dall](#) (during his 31-year ministry in India he would visit her but 5 times, which is to say, approximately every 5th or 6th year).

1876

[Monier Williams](#) was knighted. He received the honorary degree of LL.D. at [Calcutta](#). He changed his name to [Monier-Williams](#).

The [Prince of Wales](#) was in [India](#) hunting tigers from the back of an elephant at significant risk to his person. A sport fit for kings! He would boast to his son Georgie that one day he killed six, some of them “very savage.” Bones and rags discovered in the vicinity of a tiger corpse led to a presumption that it had been a “man eater.” (One is reminded that at a 4-day house party in Leicestershire, Dirty Bertie had once upon a time shot a total of 8,463 pheasants.)

1878

[Sir Monier-Williams](#)'s MODERN [INDIA](#) AND THE INDIANS: BEING A SERIES OF IMPRESSIONS, NOTES, AND ESSAYS.

The Brahma Samaj of [India](#) split yet again because, to the shock of the [Reverend Charles Henry Appleton Dall](#), [Keshub Chandra Sen](#) arranged for his underage daughter to marry the Maharajah of Kuch Behar. The departing group formed the Sadharan Brahma Samaj while the group that remained with Keshub renamed itself the Church of the New Dispensation.

1879

Edwin Arnold, M.A. (1832-1904). THE LIGHT OF ASIA: OR, THE GREAT RENUNCIATION (*MAHABHINISKRAMANA*). BEING THE LIFE AND TEACHING OF GAUTAMA, PRINCE OF [INDIA](#) AND FOUNDER OF [BUDDHISM](#) / (AS TOLD IN VERSE BY AN INDIAN BUDDHIST). London: Trübner (a copy of this would be found, upon Bronson Alcott's death, in his library, inscribed by Wm. Henry Channing to Alcott, Harris, and Sanborn).

1880

Various letters by the [Reverend Charles Henry Appleton Dall](#) from [India](#) were published in the [American Unitarian Association Quarterly Journal](#), and in the Reverend Dall's TWENTY-FIVE YEARS: GENERAL REPORT OF THE [INDIAN](#) MISSION OF THE AMERICAN UNITARIAN ASSOCIATION (for other of the Reverend Dall's letters, and his personal papers, visit the Archives at Harvard University and the Harvard Divinity School's Andover-Harvard Theological Library in Cambridge, Massachusetts, and for the general correspondence of the Dall family, visit Hay Library in Providence, Rhode Island).

In roughly this timeframe, the [Reverend Dall](#) received a letter from [Babu Hajom Kissor Singh](#), leader of what would become the Khasi-Jaintia Hills [Unitarian](#) movement (unable to journey to Singh's remote location, he would correspond and send books).

1883

[Sir Monier-Williams](#) founded Oxford University's [Indian](#) Institute as a training ground for the Indian Civil Service. (The Institute would shut its doors upon Indian independence in 1947.)

The [Reverend Charles Henry Appleton Dall](#)'s pamphlet WHAT IS CHRISTIANITY? SONSHIP TO GOD. [Keshub Chandra Sen](#) remarked that [Unitarianism](#)'s "representative in Calcutta" (to wit the [Reverend Dall](#)) had "made it ridiculous here."



1884

Robert Koch investigated the comma bacillus, the cholera vibrio –the beastie that is the causal agent of the disease known as [cholera](#)– in the water tanks of Calcutta, [India](#). At last we knew!



The 1st [tuberculosis](#) sanatorium was established in the United States.

1886

Georg Bühler’s translation and study of the *MANAVA DHARMASATRA* (THE ORDINANCES OF MENU) appeared in the Oxford University Press series, SACRED BOOKS OF THE EAST, edited by Max Müller. This would replace the 1794 translation by [Sir William Jones](#) and would remain the standard edition for more than a century.

➡ As you are aware, there is a claim that [Henry Thoreau](#) has inspired [Mohandas Karamchand Gandhi](#) and the Reverend Dr. [Martin Luther King, Jr.](#), via [Lev Nikolævich Tolstòy](#), in their use of nonviolent tactics of political confrontation. In this regard we may consider here an interesting exchange of correspondence between the retired Reverend [Adin Ballou](#) of the failed [Hopedale](#) Community of non-resistance to evil—a man



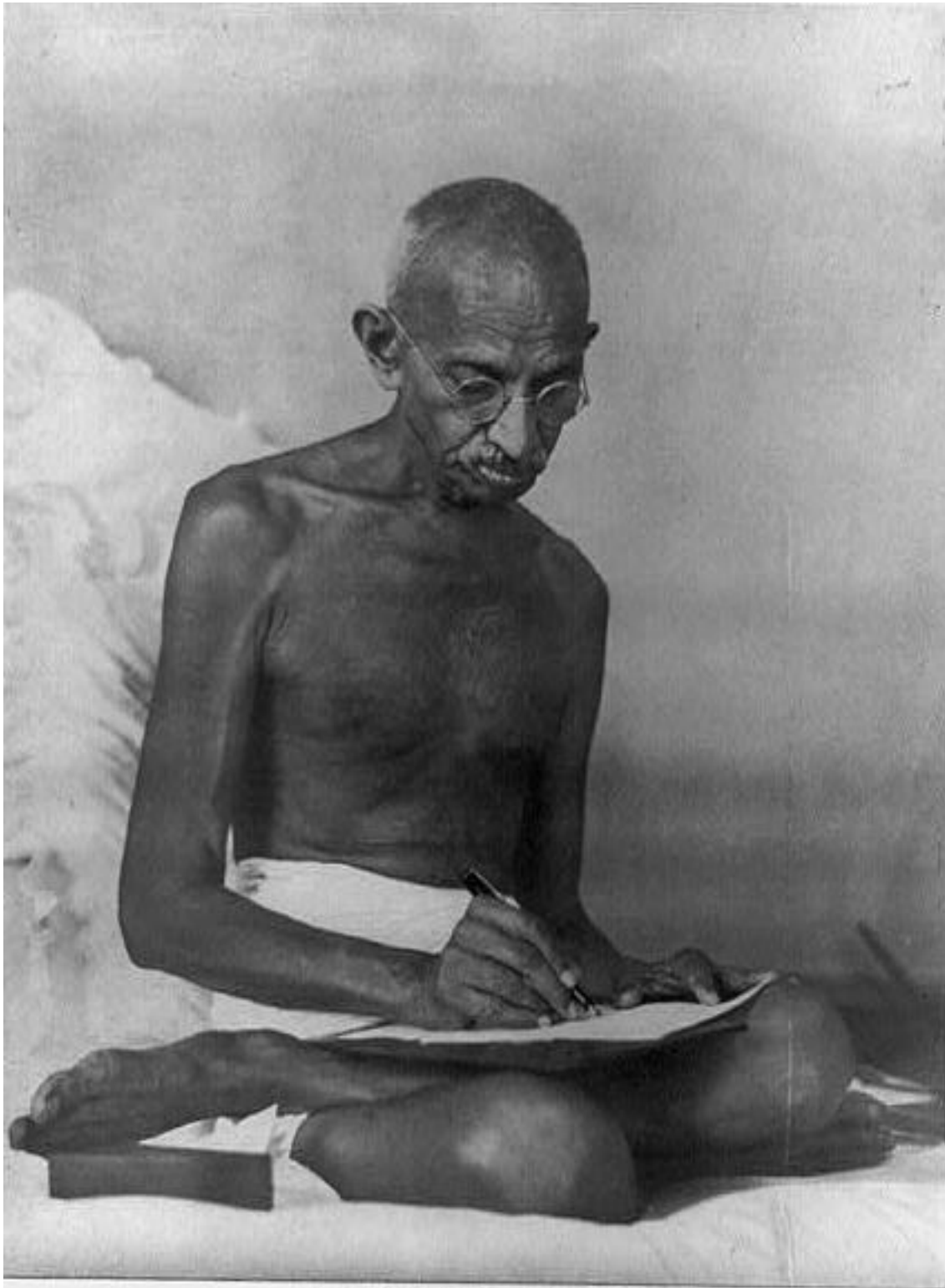
who had once lectured on nonviolence to Thoreau among others present at the Concord Lyceum— and Count Tolstòy of Russia, on the subject of nonviolent political tactics, and note that in this correspondence Thoreau’s name simply does not come up:



Upon the appearance in this country of the first of the translated writings of this Russian author and the consequent heralding of him as a new interpreter of the gospel of Christ and as a restorer of primitive Christianity as Jesus taught and exemplified it, Mr. Ballou availed himself of an early opportunity of becoming acquainted with the views and principles upon which such unusual representations were based. From what he learned incidentally through the public press, he hoped to find in this previously unknown author a man after his own heart – a consistent and radical advocate of peace, a friend of all true reform, and a wise counsellor in the work of inaugurating a new order of society from which all injurious force should be excluded and in which all things should be subordinated to and animated by the spirit of pure love to God and man. That his hopes in this direction were not realized – that he was seriously disappointed indeed in both the man and his teachings, the sequel clearly shows.

The first mention of the new luminary in the religious firmament made by Mr. Ballou was in his journal of Feb. 16, 1886, as follows:

Commenced reading a lately purchased book, Count Tolstoi's "My Religion." Found many good things in it on ethics, with here and there an indiscriminating extremism in the application of Christ's precepts against resisting evil with evil, and in his views of penal judgment and covetousness, or mammonism. But on theology found him wild, crude, and mystically absurd. His ideas concerning the divine nature, human nature, eternal life, Christ's resurrection, humanity's immortality, and the immortality of individuals, etc., are untrue, visionary, chaotic, and pitiably puerile. So it seems to me in this first perusal. But I will read further and think him out more thoroughly.



सच्चा उत्सव तो तभी मनाया जायगा, जब जदिसा और
भासादी के प्रतीक के रूपमें सच्चा पर-पर संकेता—बापू



Further reading and more thorough thinking, however, did not bring him to a more favorable conclusion. "The saying of Christ, 'Resist not evil,' Tolstoi interpreted in its most literal sense, making it inculcate complete passivity not only toward wrong-doers but toward persons rendered insane and dangerous by bad habits, inflamed passions, or unbalanced minds, to the exclusion of non-injurious and beneficent force under any and every circumstance of life." To Mr. Ballou's apprehension this was carrying the doctrine of Non-resistance to an illogical and extravagant extreme, warranted neither by the teachings of Jesus nor by a true regard for the welfare of the evil-doer, the irresponsible maniac, or society at large, which often required wholesome restraint and physical force exercised without accompanying harm or injury to any one. Moreover, the distinctively religious expositions and indoctrinations of Tolstoi, as expressed in the book specified and in subsequent works, met with little favor from Mr. Ballou, whose ideas of God, man, immortality, etc., were as definite and pronounced as his ethical principles, and in his estimation as essential to a high type of personal character or a true order of social life.

Some three years after Mr. Ballou began to acquaint himself with the writings of Tolstoi, Rev. Lewis G. Wilson, then pastor of the Hopedale parish and an interested reader of the latter, sent him some of the former's published works, with his photograph and an explanatory letter. On the 5th of July, 1889, he received a responsive communication in which the Count highly commended, in their principle features, the views contained in the publications forwarded to him, though subjecting some of their applications, especially the one relating to the rightful use of uninjurious force as mentioned above, to emphatic protest and denial. This communication Mr. Wilson handed to Mr. Ballou for perusal and a reply if he chose to make one. This he did in due time, taking up the more important points of Tolstoi's dissent - those pertaining to the practical application of Non-resistant principles, the right to hold property, and no-governmentism particularly, and answering them by extended argument and illustration. Thereto were added also some comments upon certain theological positions assumed in "My Religion."



INDIA

INDIA

On the 26th of March, 1890, the mail brought a rejoinder to this missive, of which the recipient writes: "It relates to some points of difference between us as expressed in a letter sent him some months ago. He declines to argue and refers me to one of his published works, yielding nothing of his extreme Non-resistance even against madmen, but saying, 'I exposed all I think on those subjects.' 'I cannot now change my views without verifying them anew.' The dictum with which the letter opened, 'I will not argue with your objections,' characterized its entire contents and put an end to all discussion. It closed, however, with the statement that 'Two of your tracts are translated into Russian and propagated among believers and richly appreciated by them.'" Tolstoi's communication was answered about two months afterward, but no acknowledgment ever came back, by reason, no doubt, of the writer's death a few weeks later, — an account of which was sent by Mr. Wilson to the distinguished author, whose daughter responded, "Your tidings are very sad, and my father is deeply grieved."

Of the relation between Mr. Ballou and Count Tolstoi, nothing further need be said save that Mr. Wilson embodied the correspondence between them with collateral letters of his own in a sermon read to his congregation on Sunday, April 20, 1890, of which the diary says: "We were all deeply interested, pleased, and enlightened. I never was so much gratified with Brother Wilson's performance. His scripture-reading, prayer, hymns, etc., were all in harmony with Christian Non-resistance, and he dropped not a word or hint that implied reserved dissent from my views." It may be added that the substance of this discourse was subsequently rearranged by the author and published in the Arena for December 1890 — a portion of the last letter of Mr. Ballou to Tolstoi being omitted.



INDIA

INDIA

Only in private correspondence, such as in a letter to Parker Pillsbury in April 1861, where he advised “Ignore Fort Sumter, and old Abe, and all that; for that is just the most fatal, and, indeed, the only fatal weapon you can direct against evil, ever,” did Thoreau embrace nonresistance to evil. It became almost an esoteric doctrine, almost for experts only: per Job, do shun evil, do depart from it; per Yehoshua, whatever we do we mustn’t attempt to resist it; per Thoreau, indeed we must successfully ignore it. Only as an afterthought to his journal on October 22, 1859, an afterthought which he omitted on October 30 when he read his jottings in three citizens’ meetings, can we see that, had it come to killing or being killed, Thoreau would have chose to be killed (October 22, 1859): “I do not wish to kill or nor to be killed, but I can foresee circumstances in which both of these things would be by me unavoidable. ~~In extremities I could even be killed~~” (strikethroughs indicate changes from journal to speech). Thoreau believed that, whether the sacrifice of others’ lives was legitimate or not (even the Brown slaughter of children of slaveowners in Kansas with modern expensive weapons the Thoreaus had helped purchase), nothing John Brown had ever done under the duress of his “leading” could overshadow his willingness to sacrifice his life on the gallows. And Thoreau, clearly toying with such a fate for himself, at this point was unwilling to cheapen Brown’s martyrdom by publicly re-raising a bypassed issue of “resist not evil.” He thus enabled [Mohandas Karamchand Gandhi](#) to misunderstand him, and adopt nonresistance only as a tactic for attaining political ends in [India](#) and only for so long as this was the most effective tactic for attaining these political ends.⁸⁴ I am sorry that this is so, but it is so. The utterly pure nonresistance attempted by [Lev Nikolævich Tolstôv](#) has had a respectful audience, but not an accepting audience, and Thoreau’s lack of public clarity on this point has had unfortunate consequences.

The “activist pacifist” still expects to win. [Mohandas Karamchand Gandhi](#) is a case in point, since he frankly acknowledged that had *ahimsa* no chance of succeeding against the British, he would have encouraged [India](#) to choose some other, more effective, tactic. As another case in point, consider the abolitionist William Lloyd Garrison who, converted to the ethics of nonresistance to evil, authored a DECLARATION OF SENTIMENTS ADOPTED BY THE PEACE CONVENTION, HELD IN BOSTON IN 1838. In this declaration he stated “[W]e expect to prevail through the foolishness of preachings” and expressed a calm and meek reliance on “certain and universal triumph.” Wasn’t there some football coach who learned how to say “Winning’s not the thing, it’s the only thing”? And how does this differ from that?

84. Although Gandhi stated this many times to many people, he has been as thoroughly misunderstood by the wishfulness of American popular culture as has the liberator Lincoln, who stated many times to many people that if he could he would preserve the Union without freeing a single slave. Gandhi had more interest in the writings of Emerson than in those of Thoreau, saying that Emerson’s essays “to my mind contain the teaching of Indian wisdom in a western guru” (Louis Fischer, *THE LIFE OF MAHATMA GANDHI*, NY 1950, page 93).

1887

[Sir Monier-Williams](#) was made a Knight Commander of the [Indian](#) Empire and changed his name to [Monier Monier-Williams](#).





INDIA

INDIA

October 21, Friday: A [German](#) protectorate was established over Nauru.

Baluchistan was united with [India](#).

The Reverend [Grindall Reynolds](#) read his paper “King Philip’s War; with special reference to the attack on Brookfield in August, 1675” before the American Antiquarian Society (refer to his later publication KING PHILIP’S WAR IN HISTORICAL SKETCHES).

[METACOM](#)

My ancestor, Captain Nathaniel Reynolds, was one of the original settlers, who after the war took possession of Mount Hope, the home of the Wampanoags, and named it [Bristol](#).... The whole of Plymouth County was then [1681] settled, except this territory, which was the only spot left uncovered in the western march of English population.... Of this great tract all they [the Wampanoag] retained in 1675 was a little strip, called then [Mount Hope](#), scarcely six miles long and two miles wide. The southern line of English possession had been drawn right across Bristol Neck, enclosing, and almost imprisoning, the tribe in a little peninsula, washed on all sides, except the north, by the waters of Narragansett and Mount Hope bays. As if to emphasize this fact, their neighbors, the people of Swanzy [sic], “set up a very substantial fence quite across the great neck.”

[“KING PHILLIP’S WAR”](#)

In this year the legal genocide against the surviving [Narragansett](#) tribespeople of [Rhode Island](#) had culminated in the passage of the General Allotment Act, the thrust of which was to grant quite meaningless individual “citizenship” while destroying tribal government.



"Denial is an integral part of atrocity, and it's a natural part after a society has committed genocide. First you kill, and then the memory of killing is killed."

– Iris Chang, author of THE RAPE OF NANKING (1997), when the Japanese translation of her work was cancelled by Basic Books due to threats from [Japan](#), on May 20, 1999.



"Historical amnesia has always been with us: we just keep forgetting we have it."

– Russell Shorto



1889

[Sir Monier Monier-Williams](#)'s BUDDHISM, IN ITS CONNEXION WITH BRAHMANISM AND HINDUISM, AND IN ITS CONTRAST WITH CHRISTIANITY.

INDIA

1899

[Sir Monier Monier-Williams](#)'s SANSKRIT-ENGLISH DICTIONARY was published at Oxford. This would become the basis for the Cologne Digital Sanskrit Lexicon and is now available on CD-ROM.

INDIA

1900

Over the course of the previous century, the English had sacrificed only approximately 130,000 of their citizens to a sequence of five epidemics of cholera. Not only that, but after 1848 the epidemics had been falling off in their intensity, with each fresh sacrifice claiming a smaller percentage of the client base than the previous one. By way of radical contrast, India had sacrificed and over the first 25 years of the new century would sacrifice some 25,000,000 souls, with each epidemic of cholera actually increasing in amplitude.



In this Year of our Lord 1900 the most radical such reduction was occurring in India, centering in Bengal, with over 800,000 succumbing to this bacillus during the course of this year.

1903

The tombs of Pharaohs Merneptah (1,213 BCE-1,203 BCE) and Thutmes IV (1,399 BCE-1,389 BCE) in the Valley of the Kings (#8 and #43 respectively) were re-excavated by Howard Carter (1874-1939). The mummy of Thutmes IV had been in ancient times relocated to #35, the tomb of Pharaoh Amenhetep II that had been discovered by Victor Loret (1859-1946).

DIGGING UP THE DEAD

During this year and the next, President Theodore Roosevelt would spend 3 days and nights camping alone with John Muir in Yosemite. Muir went off on a world tour, first visiting Boston and then visiting London, Paris, Berlin, Russia, Finland, [Korea](#), [Japan](#), [China](#), [India](#), [Egypt](#), Ceylon, Australia, New Zealand, Malaya, Indonesia, Philippines, [Hong Kong](#), and Hawaii.



It must have been interesting for John to visit all the peoples his house guest Teddy had regarded as inferiors! (You knew, of course, that TR was a white racist, right? Teddy had held out from his bully pulpit that African-Americans were “a perfectly stupid race.” “In the mass,” he held, they were “altogether inferior to the whites.” And what about war? Was war merely a way to advance “the clear instinct for race selfishness,” which was a force for the improvement of humanity: “The most ultimately righteous of all wars is a war with savages.”)

January 1, Thursday: In Delhi, [King Edward VII](#) of Great Britain was proclaimed Emperor of [India](#). At the occasion “A Flourish of Trumpets,” by Charles Villiers Stanford, was performed for the initial time.

Claude Debussy received the Cross of a Chevalier of the Legion of Honor.

Fenway Court, the home of Isabella Stewart Gardner in Boston, was opened, to music provided by 50 members of the Boston Symphony Orchestra playing Bach, Mozart, Chausson, and Schubert.

June 25, Thursday: Eric Arthur Blair was born in Motihari, [India](#). The Blairs were relatively prosperous British civil servants.

GEORGE ORWELL

1904

Ida Blair moved back from [India](#) to England so she would be able to bring up her children Marjorie Blair and Eric Arthur Blair in a proper Christian environment.

GEORGE ORWELL

For the first time an individual American stepped forward and claimed to be able to give personal eyewitness testimony to the [Indian](#) Rope Trick. This was Sebastian Burchett.



A few months later, another American made this same allegation of being a personal eyewitness to the climbing of the rope that vanished upward into the sky — adding gross details such as mangled body parts eventually falling from the sky, which the fakir had covered with a cloth and reconstituted into the living boy.

1907

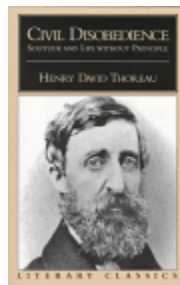
Bubonic Plague killed 1,200,000 in [India](#).

[Mohandas Karamchand Gandhi](#), a British-educated [Indian](#) lawyer in prison in Pretoria, South Africa, read "RESISTANCE TO CIVIL GOVERNMENT":



The Thoreau-Gandhi entente has ... become a straw for Indo-American amity for both nations to clutch at on appropriate occasion. The Thoreau Centennial provided such an occasion in 1962, and the Indian Ambassador to the United States made a whole log out of this straw when he delivered his address at the dedication of Malvina Hoffman's bust of Thoreau in the Hall of Fame at New York University.

Thoreau's essay titled "Civil Disobedience" was republished in a South African newspaper [Indian Opinion](#) which Gandhi was editing.



The leading anarchist journal in the US, [Liberty](#), began to claim "Civil Disobedience" as an "anarchist classic." However, these people were still focusing more upon [Waldo Emerson](#) and Walt Whitman than upon [Henry Thoreau](#). (And they were paying no attention at all to actual US legal enactment and precedent.)



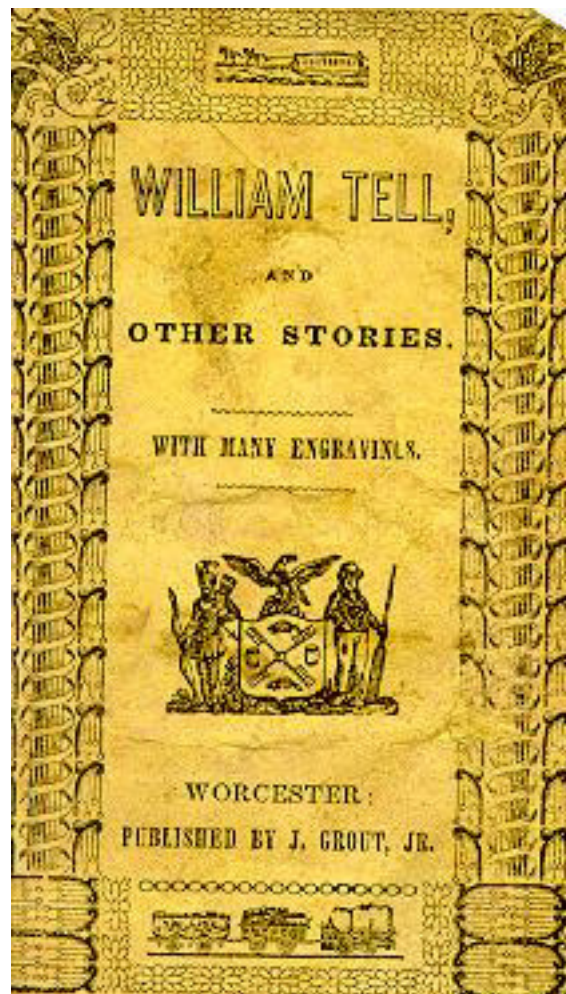
Publication of the Reverend James Wood's THE NUTTALL ENCYCLOPÆDIA BEING A CONCISE AND COMPREHENSIVE DICTIONARY OF GENERAL KNOWLEDGE CONSISTING OF OVER 16,000 TERSE AND ORIGINAL ARTICLES ON NEARLY ALL SUBJECTS DISCUSSED IN LARGER ENCYCLOPÆDIAS, AND SPECIALLY DEALING WITH SUCH AS COME UNDER THE CATEGORIES OF HISTORY, BIOGRAPHY, GEOGRAPHY, LITERATURE, PHILOSOPHY, RELIGION, SCIENCE, AND ART:

THE SEVEN SAGES OF GREECE:

- [Solon of Athens](#), his motto "Know thyself"
- [Chilo of Sparta](#), his motto "Consider the end"
- [Thales of Miletus](#), his motto "Whoso hateth suretyship is sure"
- [Bias of Priene](#), his motto "Most men are bad"
- [Cleobulus of Lindos](#), his motto "Avoid extremes"
- [Pittacus of Mitylene](#), his motto "Seize Time by the forelock"

- Periander of Corinth, his motto "Nothing is impossible to industry."

WILLIAM TELL, Swiss hero and patriot, a peasant, native of the canton of Uri, who flourished in the beginning of the 14th century; resisted the oppression of the Austrian governor Gessler, and was taken prisoner, but was promised his liberty if with his bow and arrow he could hit an apple on the head of his son, a feat he accomplished with one arrow, with the second arrow in his belt, which he told Gessler he had kept to shoot him with if he had failed. This so incensed the governor that he bound him to carry off to his castle; but as they crossed the lake a storm arose, and Tell had to be unbound to save them, when he leapt upon a rock and made off, to lie in ambush, whence he shot the oppressor through the heart as he passed him; a rising followed, which ended only with the emancipation of Switzerland from the yoke of Austria.



(People still play around with this legend. For instance, on January 16, 2001, at a circus performance in Paris, Mme Cathy Jamet has been shot in the face by a crossbow arrow fired by her husband M Alain Jamet.)



1910

A Paris fashion for imitation sable and sealskin led amateur hunters to trap [Manchurian](#) marmots, many of which were infected with the [bubonic plague](#). The disease would be transmitted to humans and in the following nine years in [China](#) and [India](#) an epidemic would kill 1,500,000.

1911

A new crown was made for the coronation of Queen Mary, featuring the cut-down [Indian](#) Mountain of Light “Kohinoor” brilliant as its center stone.



[WALDEN](#): White Pond and Walden are great crystals on the surface of the earth, Lakes of Light. If they were permanently congealed, and small enough to be clutched, they would, perchance, be carried off by slaves, like precious stones, to adorn the heads of emperors; but being liquid, and ample, and secured to us and our successors forever, we disregard them, and run after the diamond of Kohinoor. They are too pure to have a market value; they contain no muck. How much more beautiful than our lives, how much more transparent than our characters, are they! We never learned meanness of them. How much fairer than the pool before the farmer's door, in which his ducks swim! Hither the clean wild ducks come. Nature has no human inhabitant who appreciates her. The birds with their plumage and their notes are in harmony with the flowers, but what youth or maiden conspires with the wild luxuriant beauty of Nature? She flourishes most alone, far from the towns where they reside. Talk of heaven! ye disgrace earth.



INDIA

INDIA

1916

February 6, Sunday: [Mohandas Karamchand Gandhi](#) addressed an illustrious gathering at the opening of the Benares Hindu University. The platform included the Viceroy, many maharajas and maharanis, high officials and educators. Speaking without text, Gandhi assailed the imperialism of the English language, the tolerance for filth and degradation of the Hindus, accused the maharajas of stealing from the poor, seemed to suggest that a dead viceroy might be more useful than a live one, and honored anarchists. When he announced, “If we were to receive self-government we would have to take it,” many [Indian](#) officials left the platform as the uproar in the hall forced him to abandon his speech.

[German](#) forces in Kamerun began crossing the border into Spanish Guinea.

The Czechoslovak National Council began to function as a quasi-government in exile. Tomáš G. Masaryk was president.

The revised version of Sergei Rakhmaninov’s Vocalise, for voice and piano, was performed for the initial time.

1922

Eric Arthur Blair returned to [India](#) to join the Indian Imperial Police.

GEORGE ORWELL

1924

The use of cyanide gas was introduced with the execution of Gee Jon, a 29-year-old member of the Hop Sing Tong, born in [China](#), who had in an outbreak of tong warfare killed Tom Quong Kee in Mina, Nevada. First the government of the state of Nevada in its compassion attempted to pump cyanide gas into this prisoner's cell while he slept, but this didn't work so a gas chamber had to be constructed. During this decade and the



following one in the United States of America, there would be a resurgence in [capital punishment](#). (There would be an average of 167 executions per year here during the 1930s, adding up to more than in any other decade in American history.)

Concern grew among the white land-owning population of the island of Jamaica over the its demoralizing, criminogenic influence of [ganja](#) smoking among poor native laborers. Being a poor native laborer ought not to be so much fun. The Dangerous Drugs Law of 1924 increased penalties for use of [opium](#) or [cannabis](#).

The increase in [heroin](#) use among urban male youths led to a fear of the “[dope](#) fiend,” and to a ban of its manufacture and import.

In England, the Rolleston Committee emphasized that it considered that non therapeutic use of [opiates](#) did not represent a serious threat. After assessing the situation that obtained in the USA subsequent to the federal Harrison Act, it again affirmed the legal right of British physicians to prescribe opiates.

The All-[India](#) Congress Committee, in conjunction with Mohandas Gandhi, resolved that the British [opium](#) policy was contrary to the moral welfare of the Indian people.



INDIA

INDIA

1925

January 1, Thursday: [Richard Bartlett Gregg](#) had been a labor lawyer under contract with a railway union in Chicago when he had come across a book about a former lawyer, an anticolonial leader named [Mohandas Karamchand Gandhi](#). The approach to social conflict sponsored in this literature so fascinated him that on this day he embarked for [India](#). He would teach school in an Indian village, and would spend months at Gandhi's ashram in Sabarmati, making himself one of the mahatma's 1st American disciples. He would author "The Economics of Khaddar." He would spend some time also at the school of the poet Rabindranath Tagore.

At some point during this month Joseph Goebbels would first encounter [Adolf Hitler](#) (although he would not be joining the [Nazi](#) Party until 1928), and wrote of *Der Führer* in his dear diary in the following manner:

"Shakes my hand. Like an old friend. And those big blue eyes. Like stars. He is glad to see me. I am in heaven. That man has everything to be king."

1927

Eric Arthur Blair resigned from the [Indian](#) Imperial Police and returned to London.

GEORGE ORWELL

1930

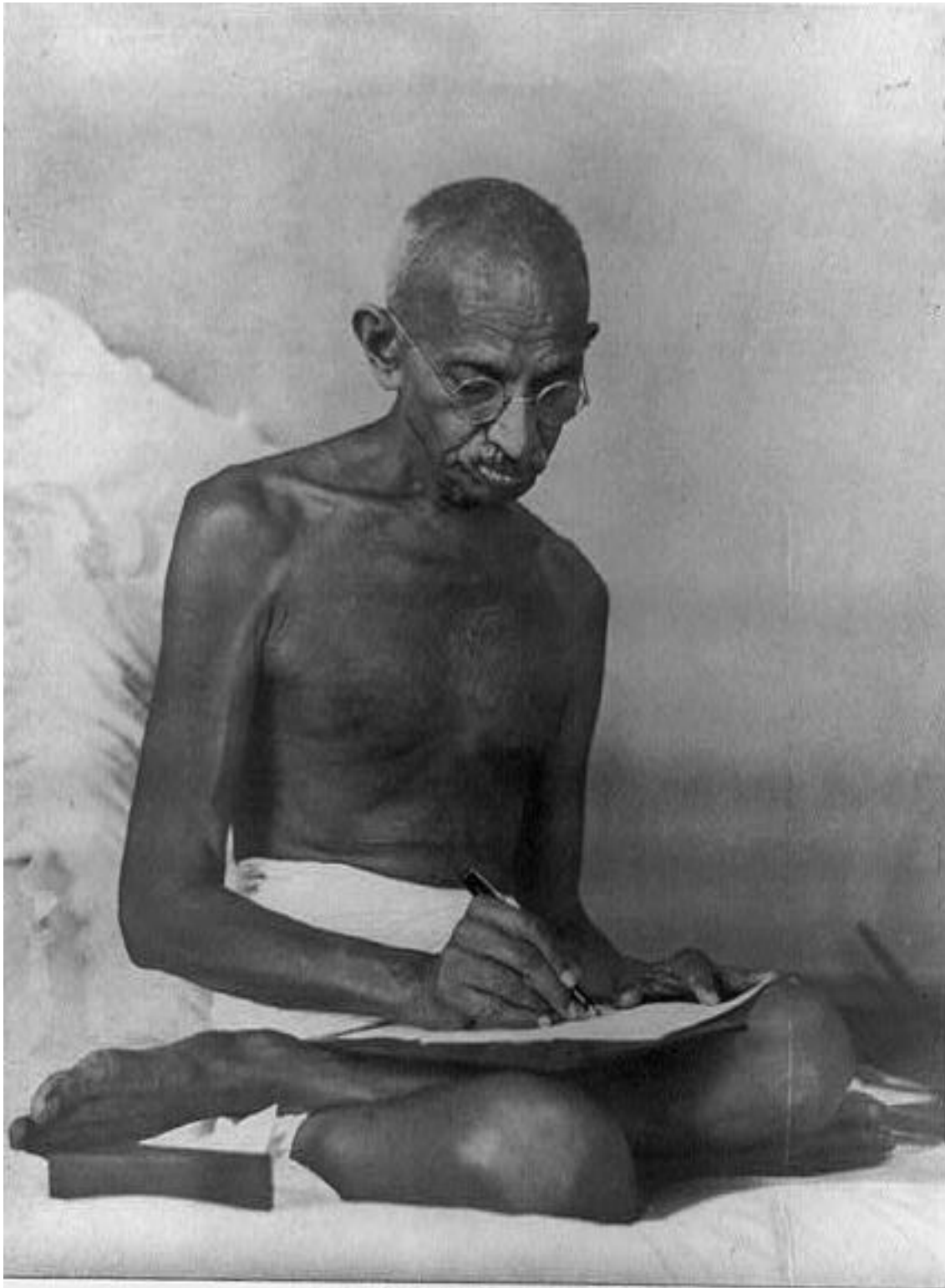
The Japanese American Citizens League was organized in the face of rising discrimination.

During the "Salt March," [Richard Bartlett Gregg](#) returned to [India](#) as an observer and authored "[Gandhiji's](#) Satyagraha or Non-Violent Resistance."

CIVIL DISOBEDIENCE

1931

January 26, Monday: As a gesture of conciliation, the British Viceroy of [India](#) released [Mohandas Karamchand Gandhi](#) and other Congress leaders from prison.



सच्चा उत्सव तो तभी मनाया जायगा, जब जदिसा और
भासादी के प्रतीक के रूपमें सच्चा पर-पर संकेता—बापू



INDIA

INDIA

February 17, Tuesday, 2:30PM: [Mohandas Karamchand Gandhi](#) walked up the steps of the Viceroy's palace for his first meeting with Lord Irwin, and negotiations. Of the scene, [Winston Churchill](#) would recollect how revolted he had been by "the nauseating and humiliating spectacle of this one-time Inner Temple lawyer, now seditious fakir, striding half-naked up the steps of the Viceroy's palace, there to negotiate and to parley on equal terms with the representative of the King-Emperor."

March 4, Wednesday: After two weeks of personal talks, [Mohandas Karamchand Gandhi](#) and British Viceroy Lord Irwin reached an agreement which included the end of the campaign of civil disobedience, the release of political prisoners, and the representation of the Indian National Congress at the Second Round Table discussions.

August 29, Saturday: [Mohandas Karamchand Gandhi](#) sailed from Bombay for England and the Second Round Table Conference on [India](#).

Heavy rains in Canada were holding up the grain harvest. To solve the problem of the current cotton glut and consequent disastrously low commodity prices, the Farm Board proposed that cotton farmers plow under every 3d row of their current crop. Meanwhile, Metropolitan Life Insurance Company was considering issuing the largest mortgage ever, for the creation of Rockefeller City in Manhattan (MetLife's loan for construction of the Empire State Building had been for \$27,000,000 whereas this one would be for \$65,000,000).

According to Helen E. Glutsch's "Interesting Reminiscences" in the [Saturday Review of Literature](#) VIII, page 92, Howard Melvin of [Concord](#) had reported to her that:

Thoreau taught me one thing: not to fill my bucket too full. Told me to fetch a bucket of water. When I found it was too heavy to lift out of the well, he wouldn't help me. No, sir, he wouldn't help me. I learned then not to fill my bucket too full. I was only a lad of six or seven then. He always said there were only two naturalists. He was the naturalist, and I was the other one. We used to talk about birds and eggs and things we found in the woods.

THE MELVINS OF CONCORD

September 7, Monday: The Second Round Table Conference on [India](#) opened in London, attended by [Mohandas Karamchand Gandhi](#) as the sole representative of the Indian National Congress.

Olivier Messiaen was offered the position of organist at L'Eglise de la Sainte-Trinité in Paris. He would accept.

November 4, Wednesday: At a party in Buckingham Palace, [Mohandas Karamchand Gandhi](#) had a pleasant 5-minute chat with the Emperor and Empress of [India](#).



INDIA

INDIA

December 5, Saturday: Margers Skujenieks replaced Karlis Ulmanis as Prime Minister of Latvia.

[Mohandas Karamchand Gandhi](#), sole Congress Party delegate to the Round Table Conference on [India](#), departed London for home.

A funeral mass in memory of Vincent d'Indy took place in the parish church of Saint-François Xavier in Paris. Soldiers lined the entire Boulevard des Invalides for the procession. The mortal remains were laid to rest in the cemetery of Montparnasse.

The journal Physical Review received the article "A Hydrogen Isotope of Mass 2" by Harold Urey, Ferdinand G. Brickwedde, and G.M. Murphy, wherein they announced their discovery of [deuterium](#). This would be published in the January 1932 issue.

Vier kleine Stücke for orchestra by Franz Schreker was performed for the initial time, in Krefeld.

December 28, Monday: [Mohandas Karamchand Gandhi](#), returning emptyhanded to [India](#) from London, met an enormous hero's welcome in Bombay.

Land of Luthany op.87 for cello and piano by Arthur Farwell was performed for the first time.

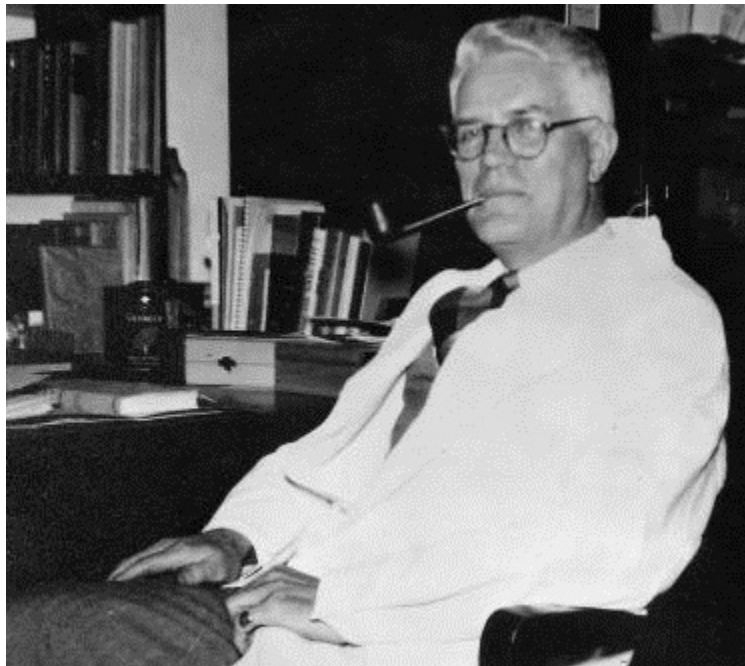
1932

At this point [Mohandas Karamchand Gandhi](#) attempted to disabuse Thoreauvians of their supposition that he had derived his “idea of civil disobedience from the writings of [Thoreau](#).” Such an interpretation would be “wrong,” he stressed, pointing to the fact that “The resistance to authority in South Africa was already well advanced before I got the essay of Thoreau on civil disobedience.” (In order to check this allegation Linck Johnson has analyzed Gandhi’s references to “Civil Disobedience” in his newspaper [Indian Opinion](#) and confirms that “rather than taking his ideas from the essay,” Gandhiji had merely “used it to promote his campaign.”)

[Dean Elbert Russell](#)’s and Cawthon Asbury Bowen’s THE MESSAGE OF THE FOURTH GOSPEL (Nashville, Tennessee: Cokesbury Press). Reprinting of Dean Russell’s POSSIBLE INFLUENCE OF THE MYSTERIES ON THE FORM AND INTERRELATION OF THE JOHANNINE WRITINGS (16 pages; Officin Haag-Drugulin).

RELIGIOUS SOCIETY OF FRIENDS

[Dr. David Tillerson Smith](#) became a member of the Climatological Association. He became Professor and Chairman of the Department of Microbiology at Duke University (until 1958).



January 4, Monday: The [Indian](#) government was granted emergency powers for six months. They declared the Indian National Congress illegal and immediately arrested [Mohandas Karamchand Gandhi](#). Over the following two months, 33,000 people would be arrested without trial on the whim of any police official.

Sonatine for piano by Karl Amadeus Hartmann was performed for the initial time, in München.



INDIA

INDIA

September 20, Tuesday: In Yeravda Prison, [Mohandas Karamchand Gandhi](#) began a “fast unto death,” demanding greater representation for untouchables in the [Indian](#) government and protesting different electorates for castes.

Harry Partch was arrested, probably for vagrancy, in San Luis Obispo, California. He would spend the night in jail, thus ending about six months of wandering.

September 26, Monday: [Mohandas Karamchand Gandhi](#) broke his week-old fast when the British government acceded to his demands.

1933

May 8, Monday: As [Mohandas Karamchand Gandhi](#) began a 21-day fast for self-purification, the British released him from jail.

The Czechoslovak government banned 334 newspapers for spreading Nazi propaganda.

Cantiga de roda for female chorus and orchestra by Heitor Villa-Lobos was performed for the first time, in Rio de Janeiro, with the composer himself conducting.

August 1, Tuesday: [Mohandas Karamchand Gandhi](#) was once again arrested and sentenced to one year imprisonment in Yeravda Prison, Poona.

An orchestral suite from incidental music to Flecker’s play Hassan, by Frederick Delius, was performed for the first time, over the airwaves of the BBC.

August 16, Wednesday: When prison authorities refused to allow him to work for untouchables, [Mohandas Karamchand Gandhi](#) began a fast unto death. “You want to play hardball? I know how to play hardball.”

August 21, Monday: Near death, [Mohandas Karamchand Gandhi](#) was taken to Sassoon Hospital.

August 23, Wednesday: After three weeks in jail [Mohandas Karamchand Gandhi](#) was released unconditionally in Poona. He had begun a fast eight days earlier to protest his imprisonment and at his release weighed 40 kilos.



INDIA

INDIA

1937

The cut-down [Indian](#) Mountain of Light “Kohinoor” brilliant had been transferred from the crown made in 1911 for the coronation of Queen Mary to Britain’s Imperial State Crown for the coronation in this year of Queen Elizabeth (the one whom we now know as the Queen Mother). Currently, this crown is on display in

the Tower of London with the brilliant centered in the Maltese cross above the bottom circlet.



WALDEN: White Pond and Walden are great crystals on the surface of the earth, Lakes of Light. If they were permanently congealed, and small enough to be clutched, they would, perchance, be carried off by slaves, like precious stones, to adorn the heads of emperors; but being liquid, and ample, and secured to us and our successors forever, we disregard them, and run after the diamond of Kohinoor. They are too pure to have a market value; they contain no muck. How much more beautiful than our lives, how much more transparent than our characters, are they! We never learned meanness of them. How much fairer than the pool before the farmer's door, in which his ducks swim! Hither the clean wild ducks come. Nature has no human inhabitant who appreciates her. The birds with their plumage and their notes are in harmony with the flowers, but what youth or maiden conspires with the wild luxuriant beauty of Nature? She flourishes most alone, far from the towns where they reside. Talk of heaven! ye disgrace earth.

LAKES OF LIGHT



INDIA

INDIA

1939

March 3, Friday: [Mohandas Karamchand Gandhi](#) began a fast at Rajkot in favor of administrative reform.

1940

December 8, Sunday: The passenger ship SS *Calabria* of the British India S.N. Company (a 9,515-ton Italian ship that had been captured by the British) was torpedoed by a U-boat while enroute from Freetown to Glasgow. All 130 crewmen and all 230 [Indian](#) passengers were lost.

WORLD WAR II

1941

Every county in the United States of America was certified as no longer having a problem with [bovine tuberculosis](#) — which is to say, all infection rates were less than one half of one percent. It was estimated that this program, although expensive, was saving 20,000-25,000 lives per year.



The [tubercular George Orwell](#) went to work for the BBC as a broadcaster for [India](#), a post which he would relinquish to become literary editor for [The Tribune](#).



December 25, Thursday: Admiral T.C. Hart turned over all remaining naval forces in the Philippine Islands to Rear Admiral F.W. Rockwell, and departed by submarine for Java to establish a new headquarters of the US Asiatic Fleet. Manila was announced to be an open city.

[Japanese](#) planes bombed Rangoon.

[Japanese](#) forces captured Kuching, capital of the British possession of Sarawak on Borneo.

The [Japanese](#) came ashore at Jolo, Philippine Islands.

[Japanese](#) forces captured the Philippine islands of Tawi Tawi and Jolo in the Sulu group.

[Japanese](#) forces attacked British installations at Kuching, Sarawak.



INDIA

INDIA

United States Submarine *Sealion* (SS-195), damaged on December 10th off Cavite in the Philippine Islands, was disposed of by our forces.

Allied troops reached Benghazi and Agedabia (Ajdabiya) in Libya.

Soviet troops were put ashore on the Kerch peninsula, Crimea.

Free French troops disembarked from naval vessels and occupied St. Pierre and Miquelon off Newfoundland. Citizens on the island of St. Pierre voted 98% in favor of a Free French administration.

The 32-square-mile island of Victoria which we know as [Hong Kong](#) had been formally ceded to Great Britain by the Treaty of Nanking in 1842. At this point the [Japanese](#) troops of General Tanaka were overriding the colonial garrison of British, Canadian, [Indian](#), and other troops there, some 11,000 Allied soldiers. At Eucliff prisoners were shot or bayoneted, with some beheadings, and 53 bodies roped together were rolled down the cliff. On Christmas morning at St. Stephen's College, where 96 wounded soldiers had taken shelter, the head medic met some 200 drunken Japanese at the door. "You can't come in here" he advised. "This is a hospital." Dr. George Black was shot in the head with a rifle, and as the soldiers passed his corpse and came into the ward, they repeatedly plunged their bayonets into his body. While the nurses stood by helplessly, the Japanese began ripping bandages off the wounded soldiers and plunging their bayonets into the soldiers' wounds. At the end of half an hour of these boy/boy games, 56 of these 96 wounded soldiers had been shot to death. The nurses were led away for some boy/girl fun, and then the surviving patients and staff were made to stack the bodies and bloodied mattresses outside, along with smashed-up college desks and cupboards, in preparation for a huge funeral pyre. Over at the Jockey Club in Happy Valley a similar scene was going down, and to a lesser extent this sort of thing was happening at various other locations throughout the colony.

WORLD WAR II

December 30, Tuesday: [Japanese](#) forces occupied Kuantan, Malaya, 280 kilometers north of Singapore.

United States and Philippine troops on Luzon fell back to the last defensive line before Bataan.

[Mohandas Karamchand Gandhi](#) resigned as leader of the All-[India](#) National Congress Party because he considered that the party's committee had abandoned non-violence.

Soviet troops captured Kaluga, 160 kilometers southwest of Moscow, Tula, 165 kilometers south of Moscow and Kozelsk, 220 kilometers southwest of Moscow from the [German](#) Army.

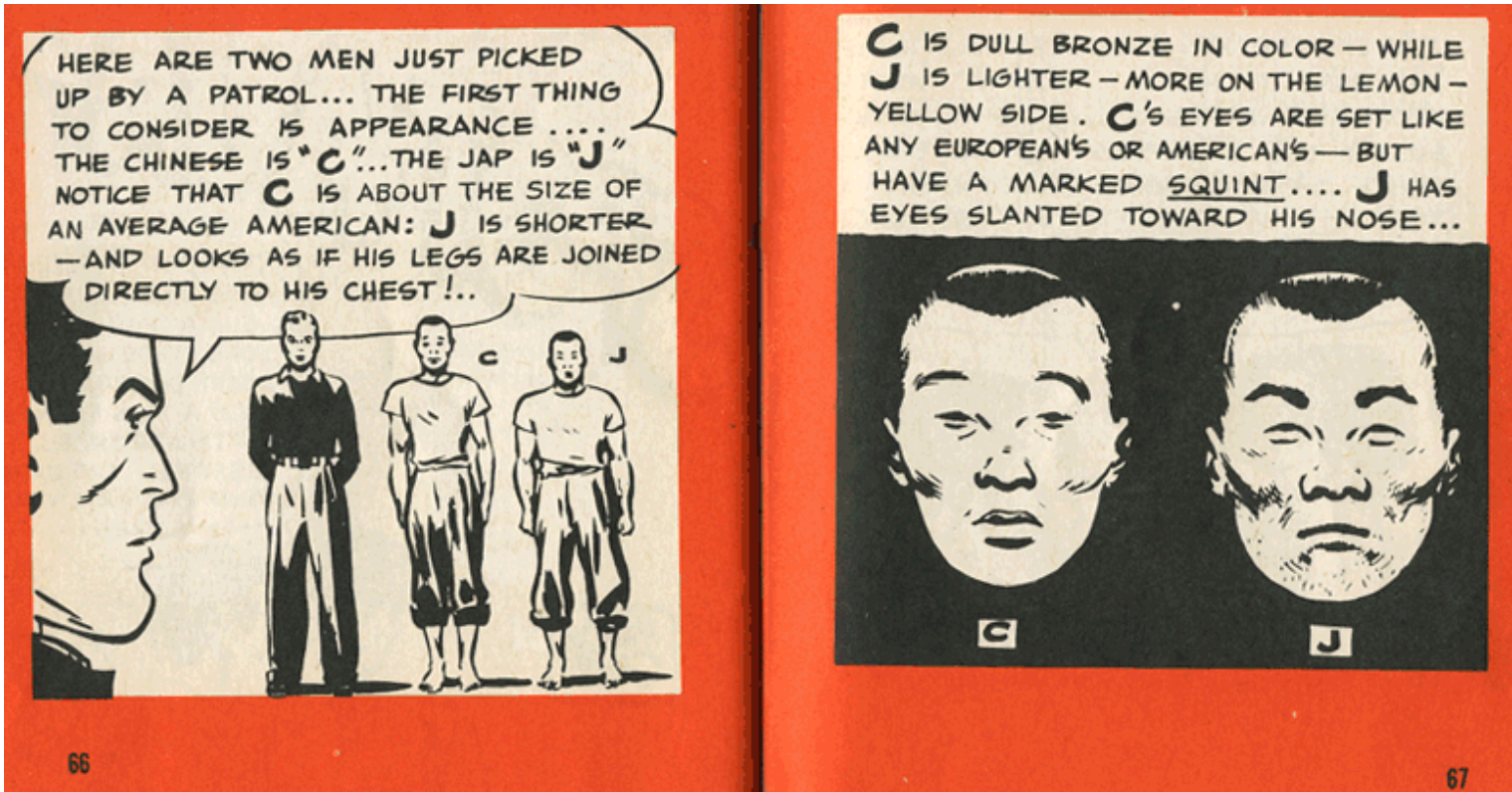
Admiral E.J. King assumed duties as Commander in Chief United States Fleet.

WORLD WAR II

1942

Lin Yu-t'ang's THE WISDOM OF CHINA AND INDIA.

The US War Department's POCKET GUIDE TO CHINA was drawn by Milton Caniff, imaginative author of "Terry and the Pirates":



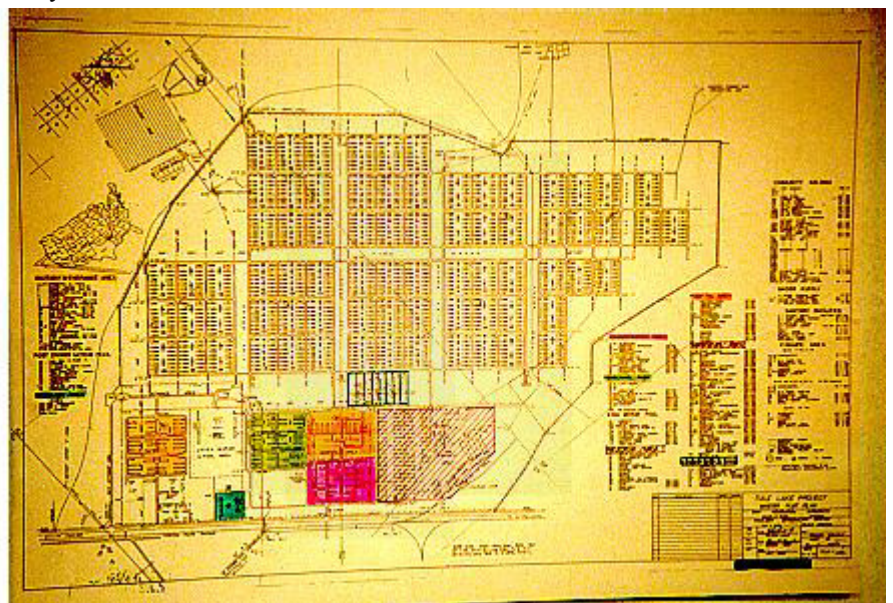
JAPANESE

The [Japanese](#) invaded the Dutch East Indies (Indonesia) and British [India](#).

[Friend Bayard Rustin](#) was dispatched to California by the Fellowship of Reconciliation of the [American Friends Service Committee](#), to help protect the property of Japanese-Americans while they were being held in camps in the inland deserts.



[Friend Floyd Schmoe](#) attempted to prevent the internment of Japanese-Americans who were being removed from their Seattle WA homes and shipped off to internment camps in Idaho. When attempts to prevent the internments failed, he gave up the teaching of forest ecology at the University of Washington in order to do what he could to help make this internment less harsh. He would help to preserve the businesses that the [Japanese](#) citizens had been forced to leave behind. Before the end of [World War II](#) the daughter Esther Schmoe would get married with Gordon K. Hirabayashi.



January 15, Thursday: [Senator Harry S Truman](#)'s Truman Committee presented its 1st Annual Report to the Senate. This would help induce [President Franklin Delano Roosevelt](#) to replace his Office of Production Management with a new, more powerful War Production Board.

American-British-Dutch-Australian Supreme Command was established. Field Marshall Sir Archibald Wavell, British Army assumed supreme command of all forces in area, while Admiral T.C. Hart, United States Navy had command of the naval forces under Field Marshall Wavell.

[Japanese](#) forces attacked a new Allied (Britain-[India](#)-Australia) defense line along the River Muar, Malaya, eventually forcing further retreat.

Jawaharlal Nehru succeeded [Mohandas Karamchand Gandhi](#) as head of the All-[India](#) Congress Party.

The initial batch of United States servicemen arrived in Britain (“overfed, oversexed and over here”).

Singapore surrendered to the [Japanese](#). The 130,000 British and [Indian](#) prisoners of war would be sent to labor on the Burma-Siam railway.

Singapore’s Princess Alexandria Hospital was being guarded by a detachment of Gurkha troops. When commanded by a Japanese officer to lay down their arms, their NCO replied that this was a civilian hospital, not a military target. The Japanese gave an order and his men killed 24 of the Gurkhas. They then entered the hospital and began to slaughter its patients, which included a number of survivors from the *Prince of Wales* and the *Repulse*. The doctors and medical orderlies were killed, and the nurses were raped and then killed.

The Japanese made a determined effort to exterminate the entire Chinese population of Singapore, and managed to kill 9,000-12,000. After interrogation by the Kempetai the ethnic Chinese were obliged to hand over all their personal possessions, rings, watches, jewelry, money, etc., before being forced onto captured British lorries and driven to the Tanjong Pagar Wharf and beheaded.



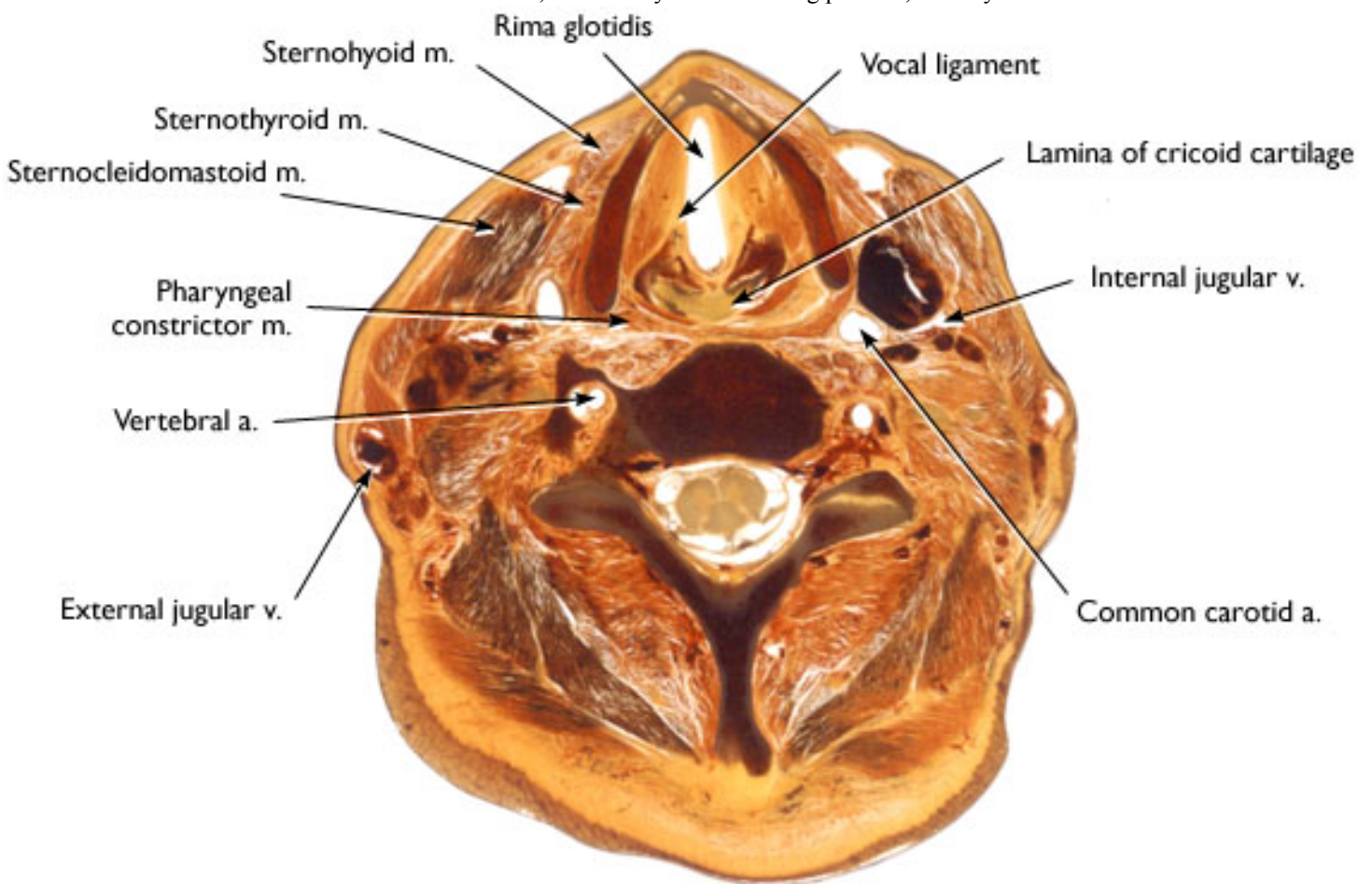
HEADCHOPPING

This went on for 12 days while boats from Singapore Harbour brought more and more Chinese civilians to that

execution site. In the Geylang district, 3,600 Chinese were herded into the grounds of the Teluk Kurau English School and interrogated by the Kempetai. At the completion of interrogation, in groups of 200, they were taken by truck to the crest of a hill off Siglap Road and shot, beheaded, or bayoneted. One person present within the Teluk Kurau English School grounds that day would survive to tell the tale. In another such action, 700 Chinese were taken to an area just east of Changi where mass graves had already been dug, and the heads of these victims were piled up in a waiting lorry and during that night would be installed on bamboo stakes around and about Singapore. (A British military court would sentence Lieutenant-General Takuma Nishimura, commander of the Japanese troops in Singapore, to life imprisonment, but an Australian Military Court would then try him for other crimes and he would be hanged on June 11, 1951.) In case you wondered, this is what

WORLD WAR II

the cross-section of the human neck, revealed by this interesting practice, actually looks like:





INDIA

INDIA

January 16, Friday: In the Washington DC alphabet soup, a War Production Board (WPB) was established to supplant the Office of Production Management (OPM). (Better BYOB!)

Philippine forces attacked out of the Bataan Peninsula. After initial gains, the attack was repulsed.

[Japanese](#) forces broke through [Indian](#) defenders to cross the Slim River Bridge in Malaya, 400 kilometers north of Singapore.

[Japanese](#) forces invaded Burma from Thailand at Tavoy.

The British protectorate over Aruba passed to the United States.

Incidental music to Shakespeare's play Macbeth by William Walton was performed for the initial time, in the Manchester Opera House.

Diversions on a Theme op.21 for piano-left hand and orchestra by Benjamin Britten was performed for the initial time, at the Academy of Music in Philadelphia. Paul Wittgenstein was the soloist.

January 22, Thursday: Incidental music to Pogodin's play The Kremlin Chimes by Aram Khachaturian was performed for the initial time, in Saratov.

William Schuman's Symphony no.4 was performed for the initial time, in Cleveland.

[German](#) forces took Agedabia (Ajdabiya) in Libya.

Allied forces evacuated Lae and Salamaua, New Guinea. [Japanese](#) reinforcements landed in the Subic Bay area of the Philippine Islands and occupied Mussau Island in the Bismarck Archipelago.

A company of 161 Australian and [Indian](#) POWs had been interned in a large wooden building at Parit Sulong in Malaysia. In the late afternoon they were ordered by the Japanese to assemble at the rear of a row of damaged shops nearby, the pretext being a promise of medical treatment and food, those who were able to do so carrying the wounded. When these POWs were sitting or lying at this assembly point, however, out of the back rooms of these wrecked shops three machine-guns opened fire on them. When the firing ceased, the Japanese bayoneted those bodies still showing signs of life. To dispose of the bodies, the row of shops was blown up and the debris bulldozed into a pile, on top of which the corpses were placed. After 60 gallons of gasoline had been splashed on the pile, a flaming torch was thrown on. By midnight the pile had reduced itself to two feet of gray ash. (The perpetrator, Lieutenant-General Takuma Nishimura, would be convicted by a British military tribunal of having commanded unrelated massacres in Singapore and would be sentenced on April 2, 1947 to life imprisonment. After serving four years in prison, he would be in process of being transferred to [Tokyo](#) to serve out the balance of this life sentence when the ship carrying him would stop briefly at [Hong Kong](#) and the Australian military police would use the opportunity to seize him there and return him to Manus Island for another trial, this one before an Australian military court. He would hang on June 11, 1951.)

WORLD WAR II

The following headline appeared in The Los Angeles Times:

REPRESENTATIVE FORD WANTS ALL COAST JAPS IN CAMPS.



INDIA

INDIA

February 21, Saturday: [Indian](#) forces in Burma fell back to the Sittoung River.

March 11, Wednesday: Prime Minister [Winston Churchill](#) announced the British government's offer to [India](#), including specific steps toward dominion status.



[General Douglas MacArthur](#) and his family, and Rear Admiral F.W. Rockwell, left Luzon, Philippine Islands by motor torpedo "PT" boat for a 35-hour voyage to Mindanao, Philippine Islands, on their way to Australia.



A full account of all the numerous large massacres of Filipinos by [Japanese](#) troops is practically impossible. For instance, in Manila, 800 men, women, and children would be machine-gunned in the grounds of St. Paul's College, and when the Japanese entered the headquarters of the Filipino Red Cross in General Luna street, they slaughtered some 70 civilians, patients, and children. In the town of Calamba, 2,500 would be shot or bayoneted. Some 100 would be bayoneted and shot inside a church at Ponson; 169 villagers of Matina Pangi would be rounded up and executed. And on and on. On Palawan Island 150 American POWs would be executed. At the war crimes trials in [Tokyo](#), Document No. 2726 would consist of 14,618 pages of sworn

affidavits, each detailing a separate alleged atrocity. The tribunal would list 72 large-scale execution events and 131,028 separate executions in regard to which they would have received what they considered to be overwhelming evidence.

WORLD WAR II

March 23, Monday: Great Britain banned the production of white bread to save shipping space.

United States troops begin rounding up [Japanese](#)-Americans on the west coast and sending them to concentration camps in the Sierra Nevada mountains. News Headline:

“Manzanar Arrival Soon for Interned L.A. Japanese”

The [Japanese](#) landed on the British-controlled Andaman Islands in the Bay of Bengal. Finding no opposition, they immediately rounded up and raped the local women and young girls and sodomized the boys. The Japanese officers were accustomed to having women abducted for rape at their club. Eventually they would have a shipload of Korean comfort women brought in to supplement the local supply.



This was Anna Power at age 12 before being taken as a Comfort Woman by the Japanese Army at age 14. She now lives in Brisbane and is married. She was recently awarded \$3,540.⁰⁰ by the Japanese government in full compensation for her distressing wartime services.

In Port Blair the Japanese arrested eight high-ranking [Indian](#) officials whom they first tortured, then forced to dig pits in which they were buried to their chests. After chests, heads, and eyes had been prodded with bayonets, all were machine-gunned. Diwan Singh, Director of Health and President of the Indian Independence League, was arrested and in the local jailhouse nearly 2,000 of his associates were subjected to “the water treatment,” electric shock, etc. After 82 days of torture, those of his Peace Committee who remained alive would be taken to rural areas and executed. During the three and a half years of Japanese occupation, out of the 40,000 population of Port Blair, something like 30,000 would be executed.

WORLD WAR II

March 29, Sunday: The [Chinese](#) government instituted the National General Mobilization Act which, in theory, placed every part of the economy in the hands of the government.

Speaking in New Delhi, Sir Stanford Cripps offered [India](#) dominion status, an elected constitutional convention and, after the war was over, the right to secede.

At Efate in the New Hebrides, the US Marines arrived.



INDIA

INDIA

April 7, Tuesday: Jawaharlal Nehru, leader of the All-[India](#) Congress Party, calls on Indians to resist any [Japanese](#) invasion of the country.

In [Germany](#), Protestant theologian Karl Friedrich Stellbrink and three Catholic priests were arrested for criticizing Nazi rule (all would be executed).

United States naval patrol aircraft arrive at Natal, Brazil, for operations in the South Atlantic.

News Headline: “**S.F. [Japanese](#) Exodus Starts**”

News Headline: “**Goodbye! Write Soon!**”

News Headline: “**‘Behind the News’; Praise for the Army and Gen. DeWitt for Evacuation**”

WORLD WAR II

April 8, Wednesday: To conserve building materials, the US War Production Board banned all non-essential construction. It also restricted the use of wool, rayon, cotton, and other materials in garments and published maximum lengths for jackets, coats, and skirts.

[Japanese](#) forces occupied Talasea on New Britain.

News Headline: “**Editorial: [Japanese](#) Co-operate**”

WORLD WAR II

U.S. Colonel William D. Old made the 1st Air Transport Command supply flight “over the hump,” in route between [India](#) and southern [China](#).

Submarine *Seadragon* (SS-194) delivered food to Corrigedor, Philippine Islands and evacuated certain military personnel.

The Hydrographic Office and the [US Naval Observatory](#) were transferred from the Bureau of Navigation to the Office of the Chief of Naval Operations.

United States naval vessels sunk:

- Minesweeper *Bittern* (AM-36), damaged 10 December 1941, Cavite, Philippine Islands sunk by United States forces
- Tug *Napa* (AT-32), by scuttling, Philippine Islands area, 14 degrees 25 minutes North, 120 degrees 30 minutes East



INDIA

INDIA

April 11, Saturday: It was announced that Dmitri Shostakovich had won a [Stalin](#) Prize for his 7th Symphony.

Given that the All-[India](#) Congress Party and the Muslim League had rejected his [Indian](#) Union plan, Sir Stafford Cripps withdrew this proffer. If you don't want it you can't have it!

News Headline: “**1924 Warning on [Japanese](#) Infiltration Suppressed**”

News Headline: “**Confabs Held on Future of 'Little Tokio'**”

WORLD WAR II

May 19, Tuesday: General Joseph Stilwell and his ragged group arrived in Imphal, [India](#).

WORLD WAR II

Captain Carl W. Eifler and Captain John Coughlin departed training camp “X” near Lake Ontario, Canada to establish an OSS (Detachment 101) organization in Burma. Under the guise of malaria research a base camp would be set up at Nazira, Assam, [India](#).

May 20, Wednesday: [Japanese](#) troops completed their takeover of Burma and advanced to the border of [India](#).

Air Force, South Pacific Area (Rear Admiral J.S. McCain) was established.

WORLD WAR II

June 29, Monday: [German](#) and [Italian](#) forces broke through the [Indian](#) defenders of Matruh, [Egypt](#).

Valiant for Truth, a motet for chorus and organ ad lib. by Ralph Vaughan Williams to words of Bunyan, was performed for the initial time, in St. Michael's Church, Cornhill, London.

WORLD WAR II

July 14, Tuesday: Newsreel, in Five Shots for orchestra by William Schuman was performed for the initial time, in New York.

Accepting a proposal by [Mohandas Karamchand Gandhi](#), the [Indian](#) National Congress resolved that the British must immediately “quit India.”

WORLD WAR II

August 4, Tuesday: Great Britain charged that [Mohandas Karamchand Gandhi](#)'s “All [India](#) Congress Party” favored “appeasement.”

The US War Production Board prohibited the manufacture of typewriters for private use, beginning as of October 31st (if typewriters are outlawed, only bureaucrats will have typewriters).

United States Destroyer *Tucker* (DD-374) sank in a United State minefield in the Second Channel, Espiritu Santo, New Hebrides.

WORLD WAR II



INDIA

INDIA

August 7, Friday: In the first offensive against the [Japanese](#), American troops landed on the islands of Guadalcanal, Tulagi, Gavutu, Florida, and Tananbogo in the Solomon Islands, capturing on Guadalcanal an incomplete [Japanese](#) airfield.

Feeling that the British presence in [India](#) was a provocation to the [Japanese](#), the All-[India](#) Congress Committee demanded that the British withdraw and threatened a campaign of civil disobedience. The Viceroy immediately had them interned at Poona.

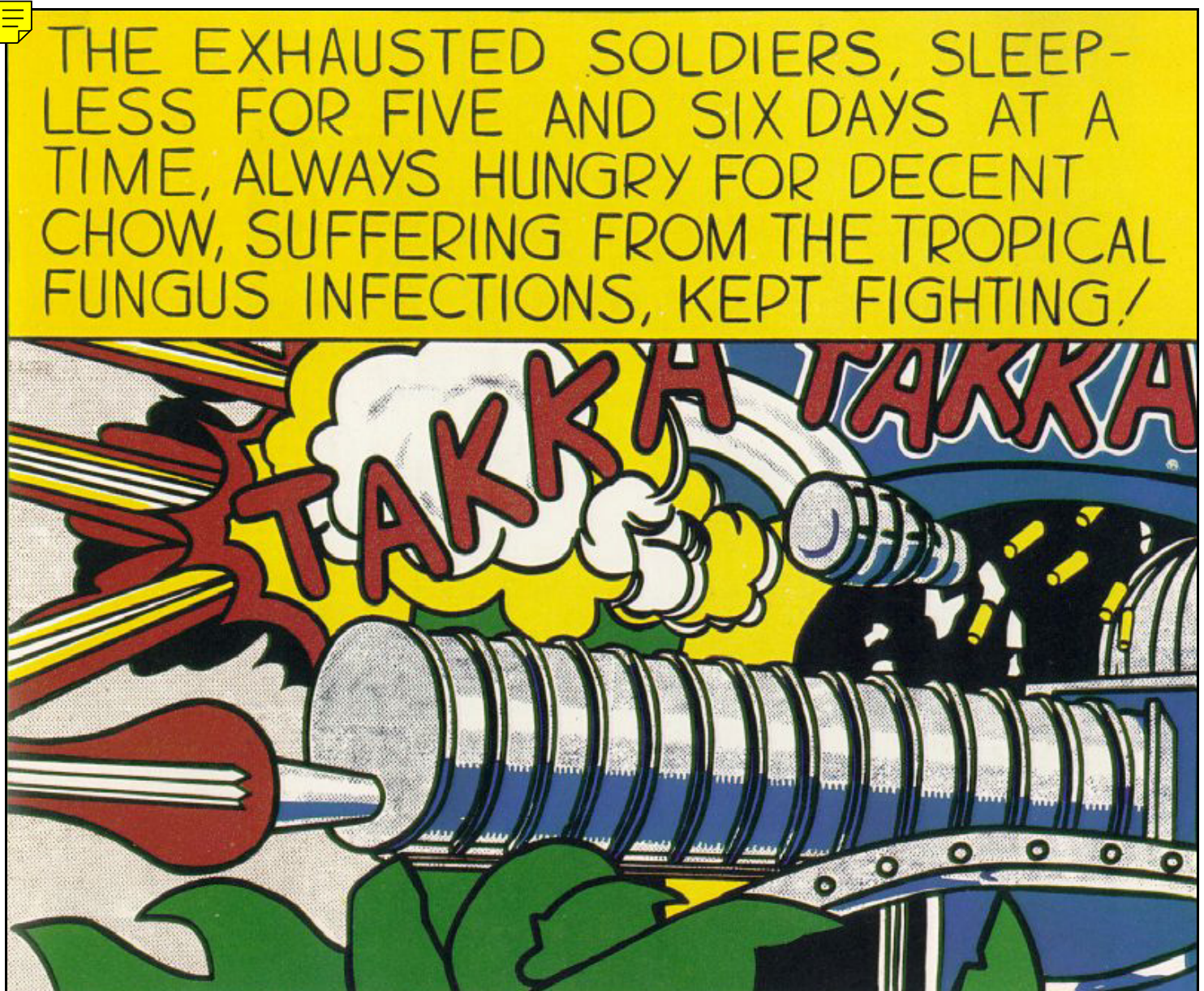
General Bernard Montgomery took command of the British Eighth Army in North Africa.

[WORLD WAR II](#)

To keep the conflict with the Japanese going in the Pacific for propaganda reasons (so that, when the US would finally be ready to go on the attack after its prime business in Europe was completed, our attack would be portrayable as defensive and righteous rather than as what it would in fact be, a fresh spate of aggression), the 1st Marine Division landed on Florida, Tulagi, Gavutu, Tanambogo, and Guadalcanal in the southern Solomon Islands. For the following two days, the Battle of Savo Island would be being fought. The Allied Forces would lose four heavy cruisers, and one [Japanese](#) heavy cruiser would be sunk by a submarine on its return voyage to Rabaul.

Under cover of naval surface and air forces (Vice Admiral F.J. Fletcher), the 1st Marine Division (Major General A.A. Vandegrift) was put ashore by Amphibious Force, South Pacific (Rear Admiral R.K. Turner). The landings were supported by carrier and shore-based aircraft (Rear Admiral L. Noyes and Rear Admiral J.S. McCain). The overall commander was Vice Admiral R.L. Ghormley, Commander South Pacific, and the officer in tactical command was Vice Admiral F.J. Fletcher. (This conflict on the island of Guadalcanal, one end of the island versus the other end of the island, fighting in the jungle in between, would be kept going

interminably by careful application of always only sufficient reinforcements and supplies to keep the flame alive but never enough reinforcements and never enough supplies to actually eradicate the Japanese holding the other end of the island, and by carefully allowing the [Japanese](#) navy enough access to be able to reinforce their dwindling presence. The military objective would never be to complete the conquest of the island, but merely to perpetuate the conflict there endlessly while providing an unrelenting media stream of American-machismo publicity posturing — the Marines are excellent providers of that sort of thing.)



Naval cruiser and destroyer force (Rear Admiral W.W. Smith) bombarded Kiska, Aleutian Islands.

United States Destroyer *Mugford* (DD-389) was damaged by a [Japanese](#) dive bomber in the vicinity of the Solomon Islands, 9 degrees 0 minutes South, 160 degrees 0 minutes East.

WORLD WAR II



INDIA

INDIA

August 9, Sunday: Several leaders of the All-[India](#) Congress Party were arrested in cities throughout [India](#), including [Mohandas Karamchand Gandhi](#), Jawaharlal Nehru, and Maulana Abul Kalam Azad. Gandhi was at this point being interned by the British in the Aga Khan's palace at Poona. Rioting began in major cities causing hundreds of injuries and arrests.

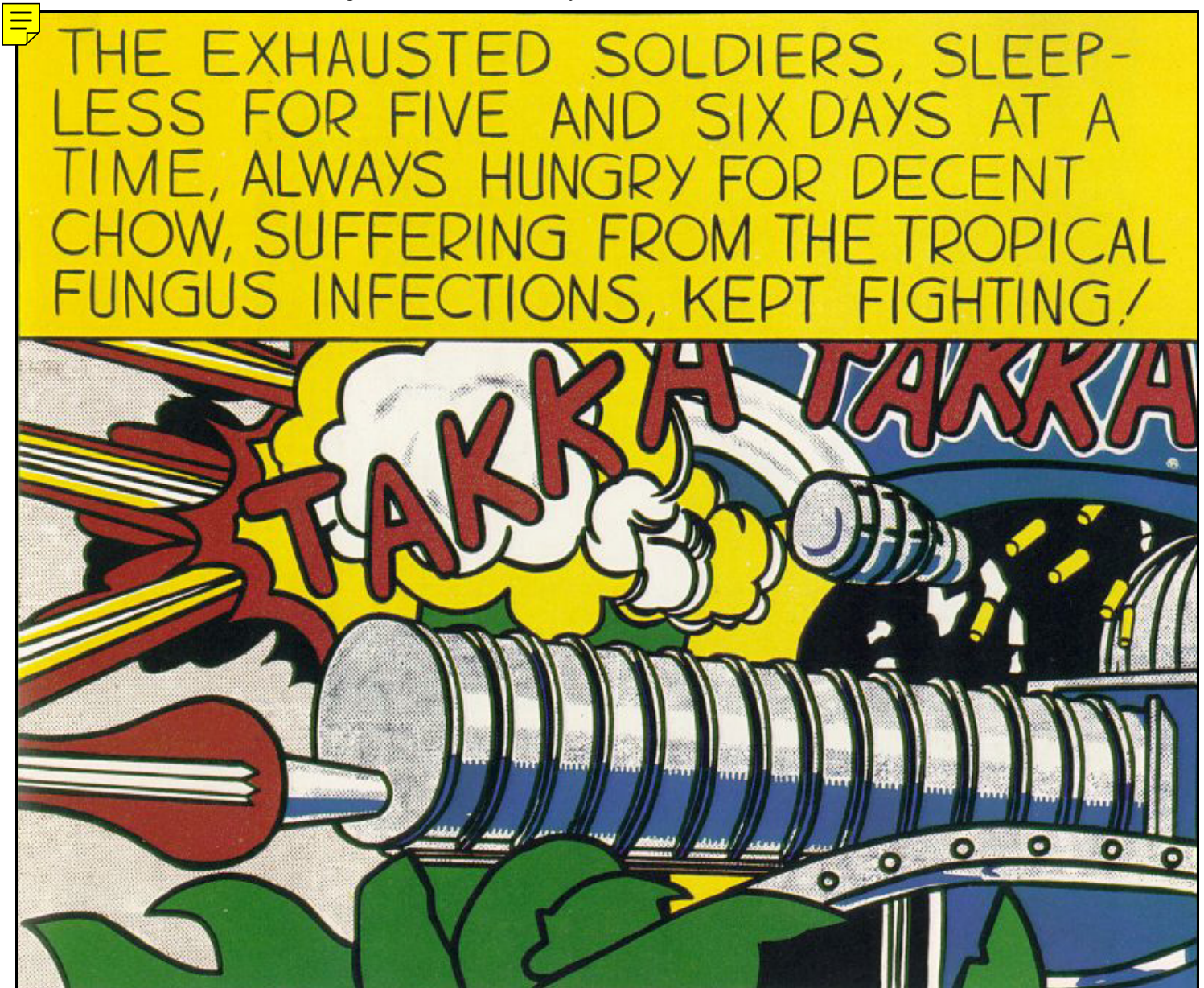
[German](#) forces captured Maikop and Krasnodar in the foothills of the Caucasus, and the nearby oil fields — but the Soviets blew up these oil wells as they withdrew.

Symphony no.7 “Leningrad” by Dmitri Shostakovich was performed in the besieged city for which it was named. The score had been delivered to the front by a transport plane that was bringing medical supplies. The number of musicians living in the city being too small to perform the work, musicians serving on the Leningrad front were released from their military duties for the duration of the performance, and retired musicians were pressed into service. The musicians were allowed extra rations to buoy their strength. The hall was filled to capacity and the concert was broadcast on speakers throughout the city. Just before the performance, Soviet commanders bombarded the [German](#) lines to ensure their silence — and speakers had been set up so as to

ensure that the enemy troops would be able to hear the music.

Over the resistance of lightly armed Jews, the Mir ghetto was liquidated.

The 1st Battle of Savo Island commenced in the darkness as a [Japanese](#) force of 7 cruisers and 1 destroyer approached undetected, west of Savo Island in the Solomon Islands, 9 degrees 42 minutes South, 158 degrees 59 minutes East. In an one-hour engagement they sank 4 Allied cruisers and damaged another cruiser and 2 destroyers by torpedo and gunfire, and then retired. The American warships were protecting and escorting US troop transports en route to Guadalcanal. The Allied ships were temporarily withdrawn from the waters around Guadalcanal, leaving the Marines onshore very much on their own.⁸⁵



United States naval vessels sunk:

- Heavy cruisers *Astoria* (CA-34) (216 died), *Quincy* (CA-39) (529 died), and *Vincennes* (CA-44) (332 died), by naval gunfire (4th cruiser sunk was the Australian HMAS *Canberra* under Captain Frank Getting, on which 85 died; many of *Canberra*'s survivors were rescued by the American destroyers USS *Patterson* and USS *Blue*, but then the *Blue* would be itself sunk with all hands on August 23d)⁸⁶
- While escorting troop transports during the Guadalcanal landings, the American destroyer USS *Jarvis* (DD-393) was hit by an aerial torpedo and a hole 50 feet long opened to its boiler room. (After emergency repairs at Lunga Point it would set out for Brisbane, Australia. Limping along at 8 knots, it would be a sitting duck for a swarm of Japanese dive bombers of the 25th Air Flotilla from Rabaul, which would come upon it near Cape Esperance. A hit from one of their torpedoes would split the ship in two and within minutes it would take to the bottom its captain, Lieutenant Commander Graham, and its entire crew of 247.)

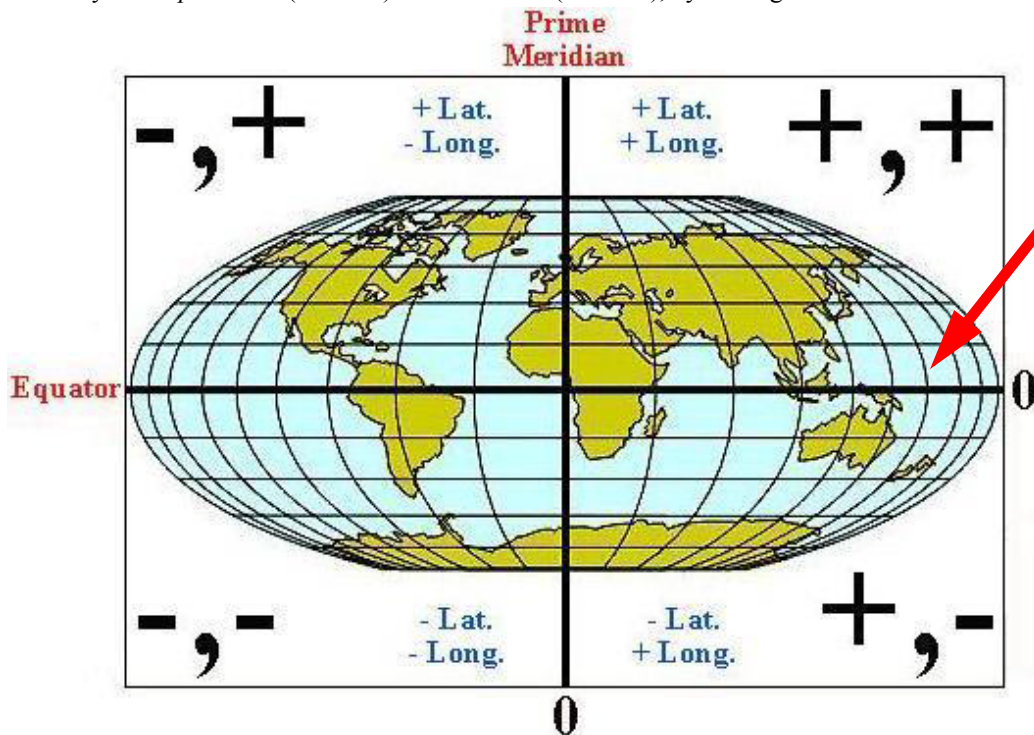
In addition the heavy cruiser *Chicago* (CA-29) was damaged by a torpedo from a [Japanese](#) destroyer

85. At a first order of approximation there seems to be a remarkable similarity between fighting at sea and feeding fish.



86. A half-century later, a deep-sea diving team led by Robert R. Ballard and including one of the *Canberra*'s survivors, Ordinary Seaman Albert Warne, would place a plaque on the battered but upright hull "In Memory Of Our Fallen Comrades."

- destroyers *Ralph Talbot* (DD-390) and *Patterson* (DD-392), by naval gunfire Total Allied losses



were 1,077 dead and 709 wounded. A number of floaters, covered with blood and oil, struggling in the water, were taken by sharks. Total [Japanese](#) losses were 58 dead and 70 wounded.

WORLD WAR II

August 10, Monday: The [Japanese](#) heavy cruiser *Kako* was sunk by US submarine S-44 near Kavieng, New Ireland.

More riots occurred in major [Indian](#) cities following the arrest of Congress Party leaders. 18 people were reported killed, hundreds injured. British troops were called out.

960 of 1,000 deportees from Theresienstadt were gassed at Maly Trostenets, near Minsk.

The second of the radio dramas *An American in England*, entitled “London to Dover”, with music by Benjamin Britten, was broadcast for the initial time, over the CBS radio network, originating in New York.

WORLD WAR II

August 11, Tuesday: A news item relating to the development of ELECTRIC WALDEN technology: Actress Hedy Lamarr of Hollywood, California (previously known as Hedwig Maria Eva Kieler of Vienna, Austria) and George Antheil, an experimental musician of Hollywood, had developed a technique called Serial Communication which could be used to steer torpedoes and win the war. They obtained US Patent 2,292,387 for their invention. The invention would not be used to defeat [Adolf Hitler](#) and [Benito Mussolini](#) and [Tojo Hideki](#) and win [World War II](#), probably because in attempting to explain the nature of the serial communication solution to signal transmission problems to US weaponry evaluators they made the tactical error of analogizing their device to the mechanism operating a player piano. Presumably this analogy between the arts of music and the arts of war disgusted the military, which they referred to as “reverend and brass-headed gentlemen,” and turned their minds against the invention, which we now know would have worked quite well. Antheil explained that “In our patent Hedy and I attempted to better elucidate our mechanism by explaining that certain



parts of it worked like the fundamental mechanism of a player piano. Here, undoubtedly, we made our mistake.”⁸⁷ In addition, when actress Hedy volunteered to make her technical skills and understanding of electronics available in Washington DC during the war by work on the National Inventors Council, she was rebuffed. A woman sexually attractive enough to star in a movie entitled “Ecstasy” couldn’t possibly also be an electronics whiz! “People assume perhaps she wasn’t intelligent because she was so beautiful. But she really had a mind ... she held her own with anybody.” How can we be sure that this invention of serial communication would have worked quite well? Because it is now an integral and essential part of our electronic spread-spectrum scheme known as “frequency hopping,” for expanding the Internet into those rural or undeveloped areas of the world which have been lacking in an adequate wiring infrastructure (such as, for one example, Latvia). The CMDA Code Division Multiple Access technology uses this spread-spectrum scheme. Cell phones also use this scheme. Now that the patent has expired and military secrecy has been overcome, Hedy’s and George’s unused wartime invention has been being used not only to increase the security of signal transmission, but also to decrease interference between multiple simultaneous signal transmissions.

Mobs continued to riot in major [Indian](#) cities. Government buildings were attacked in New Delhi. Hundreds were injured and arrested.

[German](#) troops took Kalach, southeast of Voronezh.

The [Germans](#) began the deportation of French civilians for slave labor.

The HMS *Eagle*, a British 22,600-ton aircraft carrier (Captain L.D. Mackintosh) was torpedoed in the Mediterranean, north of Algiers, while escorting a convoy (Operation Pedestal) to the island of Malta, by Kapitän-Leutnant Helmut Rosenbaum’s U73. 4 torpedoes hit the ship on its port side slewing it to starboard and shedding the parked Sea Hurricanes on deck into the sea. Listing to port it rolled slowly over and sank in just a bit longer than 7 minutes. Of its crew of 1,087, 2 officers and 158 ratings died. Many of the 927 floaters were severely injured by concussion when the boilers exploded before they could be picked out of the sea by the destroyers HMS *Lookout* and HMS *Laforey* and the tug *Jaunty*. (On December 16, 1942, when U73 would be sunk off Oran by US destroyers *Woolsey* and *Trippe*, 16 of its [German](#) crew would die and 34 survive.)⁸⁸

87. I made a similar mistake when I presented this database project to the National Endowment of the Humanities. When I told them proudly that the database would even include sound recordings of the bird calls being described by [Henry Thoreau](#) in his journal, their evaluators expressed shock and disgust and disdain, and questioned the seriousness of our entire effort. All funding was refused. They gave an equivalent amount of money instead to a group of scuba divers that wanted to go down to the South Pacific and swim around in the surf looking for Amelia Earhart’s plane crash. For an amount of money that would have published this database on CD-ROM, these scuba divers proceeded to discover on an isolated island in the South Pacific what may or may not be the heel of one of Earhart’s shoe, and what may or may not be the top of one of her medicine bottles.

88. Isn’t it curious, the macabre way these statistics are routinely kept? The number of officer deaths gets cited, then the number of “ratings” deaths? Imagine trying to say to a “rating” who is going down for the third time, “Look, fellow, you’re obviously taking this pretty hard—it’s your death and all that—but can’t you at least derive some consolation from the fact that this would have been a significantly greater loss to us, had you been an officer? God must have loved you enlisted types, he made so many of you. Soon you will lose consciousness—and then you’ll be a mere nameless, painless statistic who has given your life for your country! Don’t sweat it, it’s the way things are. Come on now, at least you can hum a bit from ‘There’ll always be an England’....”



INDIA

INDIA

October 23, Friday: The third of 18 patriotic fanfares for brass and percussion commissioned by Eugene Goossens and the Cincinnati Symphony Orchestra, A Fanfare for the Fighting French by Walter Piston, was performed for the initial time, in Cincinnati.

[Japanese](#) infantry and armor attacked across the Mataniko River on Guadalcanal, and some 600 were killed.

An Allied (Britain-Australia-New Zealand-South Africa-[India](#)-Greece-Free France) army in [Egypt](#) began a general counter-offensive against [German](#) and [Italian](#) forces west and south of El 'Alamein.

WORLD WAR II

November 10, Tuesday: United States naval vessels and carrier aircraft engaged French naval forces at Casablanca, Morocco, and American troops entered Casablanca.

Vichy French forces in Oran, Algeria surrendered to United States forces.

Responding to the question of [Indian](#) independence, [Winston Churchill](#) commented from Mansion House, on the radio, "[I have not become the King's First Minister in order to preside at the liquidation of the British Empire.](#)"

United States Naval Station, Puerto Castillo, Honduras was established.

Erik Scavenius replaced Wilhelm Buhl as prime minister of Denmark.

The [Germans](#) established a Jewish ghetto in Lvov.

ANTISEMITISM

As teener shut-ins will, [Anne Frank](#) toyed with the current radio trope: “*This is not the end. It is not even the beginning of the end. But it is, perhaps, the end of the beginning.*”



Oh clueless one, you expect profundity from teener shut-ins?

A [German](#) submarine laid mines off New York harbor, east of Ambrose Light.

[Japanese](#) Submarine I-72 was sunk by the high speed minesweeper *Southard* (DMS-10) in the Solomon Islands, at 10 degrees 13 minutes South, 161 degrees 9 minutes East.

WORLD WAR II

November 23, Monday: The New York [Times](#) placed a lengthy account on its Page 10, of a London dispatch citing the roundups, the gassings, the use of cattle cars, and the mysterious absence from view of 90% of the population of the Jewish ghetto at Warsaw, Poland. The article pointed at the known fact that the head of *Führer* [Adolf Hitler](#)'s *Gestapo*, swordsman Heinrich Himmler, had scheduled half of Poland's Jews to be exterminated prior to the end of the current year.

ANTISEMITISM



INDIA

INDIA

Skilled Swordsmen	
Saint Ignatius Loyola	President Harry S Truman
Michel Angelo	General George Patton
Sir Walter Raleigh	Heinrich Himmler
René Descartes	Hermann Göring
John Milton	Juan Péron
George Frederick Handel	Francisco Franco
Johann Wolfgang von Goethe	Benito Mussolini
Karl Marx	Oswald Mosley
Sir Richard Burton	Reinhard Heydrich
Aleksandr Pushkin	

Soviet army pincers meet south of Kalach on the Don, encircling the 250,000 members of the [German](#) Sixth Army in Stalingrad.

After fighting at Agedabia (Ajdabiya), Axis troops fall back to El Agheila (Al Uqaylah).

The SS *Tilawa*, a 10,006-ton British [India](#) SN Company passenger/cargo liner (Captain F. Robertson), was hit by the Japanese submarine I-29 while on its way from Bombay to Mombassa and Durban with 6,472 tons of cargo. The ship carried 222 crewmen, 4 gunners, and 732 passengers. The explosion created great panic among the native passengers, who rushed the lifeboats. Of the 958 on board, 252 passengers and 28 crew died. The cruiser HMS *Birmingham* rescued 678.

WORLD WAR II



INDIA

INDIA

1943

April 22, Thursday: A federal court in New Delhi, [India](#) decided that the rule under which 8,000 Congress Party members (including [Mohandas Karamchand Gandhi](#) and Jawaharlal Nehru) had been imprisoned had been invalid.

Allied (Great Britain-United States) forces begin the final assault on the [German](#) and [Italian](#) defenders in Tunisia.

The [Japanese](#) warned that captured American bomber crewmen would receive “One way tickets to hell.”

[Japanese](#) aircraft bombed the airfield at Funafuti in the Ellice Islands.

The United States Submarine *Grenadier* (SS-210) was sunk by enemy air attack and scuttling in the Straits of Malacca.

WORLD WAR II

May 1, Saturday: Variations on a Theme of Rossini for cello and piano by Bohuslav Martinu was performed for the initial time, in New York.

[Anne Frank](#) to her diary: “If I just think of how we live here, I usually come to the conclusion that it is a paradise compared with how other Jews who are not in hiding must be living.”



Facing a strike by about 530,000 miners, [President Franklin Delano Roosevelt](#) ordered a government takeover of all coal mines. Do you suppose you are going to mess around with an American war president?

On May Day a massive anti-[German](#) rally took place in Sofia. In response 700 people were arrested. Don't think you are going to mess around with the Nazis!

The British [India](#) SN Company troop transport SS *Erinpura* (Captain P.V. Cotter), in convoy with 23 merchantmen and escorted by 11 destroyers, was bound for Malta when, some 30 miles north of Benghazi, the convoy was intercepted by [German](#) bombers and torpedo aircraft.



On board the *Erinpura* were 1,025 soldiers. A large bomb exploded in the hold and the ship sank in a matter of minutes. 44 crewmembers, 3 gunners, and an unspecified number of soldiers died. On the same day near the Tunisian coast, another troopship (name unknown) was also torpedoed and sunk. On board this other vessel had been a number of soldiers from Basutoland serving with the British Eighth Army. 618 Basutos died.⁸⁹

November 26, Friday: United States Naval Air Facilities were established at Amapa, Aratu, and Belem, Brazil; United States Naval Air Facilities (Lighter than Air) were established at Fernando Noronha, Fortaleza, and Ipitanga, Brazil.

American forces completed their conquest of Abemama in the Gilbert Is.(Kiribati).

Soviet forces captured Gomel (Belarus).

British planes bombed Berlin killing 666 more.

An earthquake in Turkey killed about 4,000 people.

The 1st Cairo Conference of [President Franklin Delano Roosevelt](#), British Prime Minister [Winston Churchill](#), and President Chiang Kai-shek of [China](#), which had been in session since November 22d, was brought to an end.

READ THE FULL TEXT

The HMT *Rohna*, a 8,602-ton British liner/troopship crewed by [Indian](#) seamen under British officers and captained by an Australian, owned by the British India Steam Navigation Company, was carrying 2,193 passengers including 1,988 US soldiers, 7 Red Cross people, and a crew of 198 from Oran, Algeria

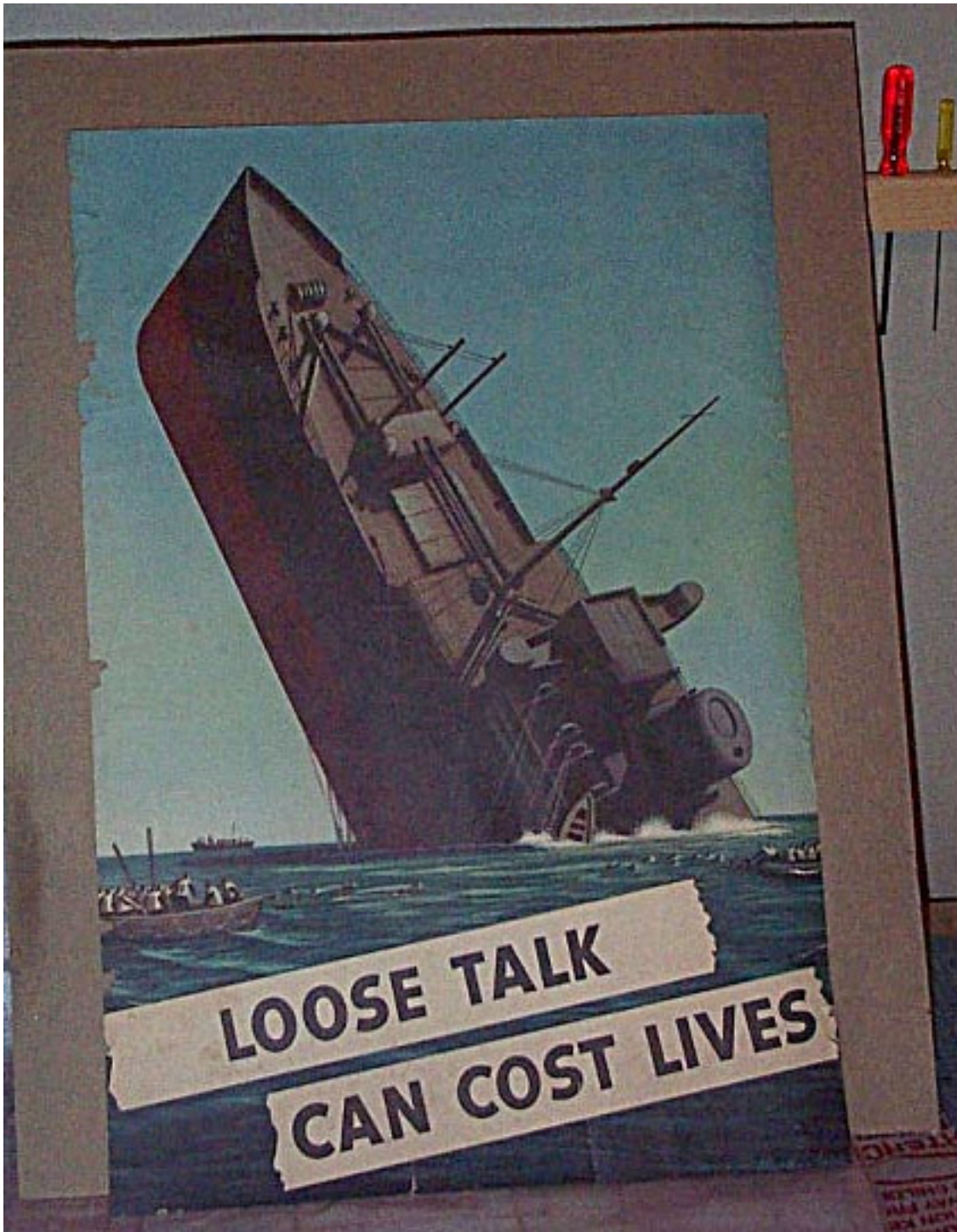
89. At a first order of approximation there seems to be a remarkable similarity between fighting at sea and feeding fish.



INDIA

INDIA

toward Bombay, [India](#) via the Suez Canal, as part of convoy KMF 26 of 24 ships. Between Algiers and Philloppville the *Rohna* was struck by a [German](#) HS 293 “glider bomb” that had been sent out from a Heinkel 177 bomber of 11/KG-40 (this “glider bomb” amounted to the world’s 1st guided missile: every year we think up a new way to kill you).



The *Rohna* sank in less than half an hour and 1,047 US troops and 102 crewmen died. Between 10:30PM and midnight, rescue ships, including the minesweeper SS *Pioneer*, the Red Cross ship *Clan Campbell*, and the *Rohna*'s sister ship HMT *Rajula*, reported themselves as "sailing through a sea of floating bodies." (Survivors would be put ashore at Phillopville and taken care of there by a British army unit. For some reason the details of this engagement would for many years be held as a state secret.)⁹⁰

Eight out of this flight of Heinkel 177s had been shot down.

WORLD WAR II

December 5, Sunday: Three Songs from *Viae inviae* op.23 for voice and piano by Anton Webern to words of Jone, were performed for the initial time, in Basel. It was part of an all-Webern concert to mark the composer's 60th birthday (December 3). Webern's music was banned in his homeland.

The Catalogue for three voices, piano and bassoon by Gian Carlo Menotti to words of the Curtis Institute of Music 1943-1944 catalogue, was performed for the initial time, privately, at the Institute in Philadelphia.

The Allies began bombing V-1 launched sites.

US destroyers bombarded Choiseul Bay area, Choiseul Island, Solomon Islands.

[Japanese](#) warplanes bombed Calcutta, [India](#).

WORLD WAR II



90. At a first order of approximation there seems to be a remarkable similarity between fighting at sea and feeding fish.



December 18, Saturday: W.E.B. Du Bois became the first African-American named to the National Institute of Arts and Letters.

US Submarine *Cabrilla* (SS-288) laid mines off Cambodia, Indochina.

Generalissimo Chiang Kai-Shek gave General Joseph W. Stilwell command of the [Chinese](#) troops in Burma and [India](#).

WORLD WAR II

1944

[Lyndon LaRouche](#) had at first during [World War II](#) been a “CO” or [Conscientious Objector](#), but at this point enlisted. He would serve in US Army medical units in [India](#) and Burma.

At a dinner sponsored by the War Resisters League, [Milton Sanford Mayer](#), although a [conscientious objector](#), denied being a pacifist. He would promote the need for a moral revolution of anti-materialism in his regular monthly column in the [Progressive](#), a column he would continue for the remainder of his life.

In the war stories told by [Joseph R. McCarthy](#), he had flown 14 bombing runs over enemy territory. That must have been so brave.



UNAMERICANISM
MCCARTHYISM

June 15/16: U.S. XXth Air Force planes based in Bengal, [India](#) staged the first bombing raid on [Japan](#) since the Doolittle raid in 1942.

WORLD WAR II



From airfields in [China](#), B-29 Superfortresses began long range attacks on Tawata.

The 2d and 4th Marine divisions began their assault on the island of Saipan.

July 14, Friday: General [Tojo Hideki](#) met in Singapore with Subhas Chandra Bose of the [Indian](#) National Army.

[Japanese](#) submarine sunk:

- Submarine I-6, by destroyer escort *William C. Miller* (DE-259), Marianas Islands area, 15 degrees 18 minutes North, 144 degrees 26 minutes East

WORLD WAR II

August 20, Sunday: Allies encircle [Germans](#) in the Falaise Pocket.

Flying from Kharagpur, [India](#) a XXth Bomber Command flight of 88 planes, headed for Yawata Iron and Steel Works in Japan, was attacked by a [Japanese](#) Kamikaze suicide pilot who was able to down two of the bombers.

[German](#) submarine sunk:

- U-1229, by aircraft (VC-42) from escort carrier *Bogue* (CVE-9), North Atlantic area, 42 degrees 20 minutes North, 51 degrees 39 minutes West

WORLD WAR II

1945

To champion India's struggle for independence from Great Britain, [Bayard Rustin](#) organized the Fellowship of Reconciliation's Free [India](#) Committee.



April 1, Easter Sunday: US troops encircled [German](#) troops in the Ruhr.
The Allies took the offensive in North [Italy](#).

Twenty-six B-29 Superfortresses flew a final US bombing mission from bases in [India](#).

The US 10th Army, which included the 1st and 6th Marine divisions, made landings on Okinawa which were most bitterly resisted, and which pointed to the difficulties ahead if the Allies found it necessary to conduct amphibious assaults against the [Japanese](#) home islands.

2,500 tons of Red Cross relief supplies had been transported from Portland, Oregon to Nakhodka, 100 miles south of Vladivostok in December 1943 by 5 Soviet ships. Under an agreement between Japan and the US which guaranteed safe passage for ships doing such relief work, Captain Hamada Matsutaro's 11,249-ton passenger/cargo ship *Awa Maru* had picked up 175 tons of these relief parcels at Nakhodka and delivered them to American and Allied POWs in Japanese custody. In direct violation of the relief-for-POWs agreement, however, the vessel had also been conveying crates of aircraft parts, munitions and other commodities desperately needed by Japanese troops in Southeast Asia. American intelligence was aware of this; nevertheless our submarines had been ordered not to torpedo it because of the relief supplies. The vessel had been painted green and was identified with large white crosses on its sides and funnel, crosses that were illuminated by special spotlights. This was the 3rd Japanese ship to carry out this work. Having offloaded its cargo at various stops on its journey south, the *Awa Maru* had prepared in Singapore for its return journey.

When it left Singapore on March 28, it had on board more than 2,000 Japanese officials, diplomats, technicians, and civilians. When it stopped at Jakarta, it took on 2,500 tons of crude oil, thousands of tons of oil-drilling machinery, tin ingots, tungsten, and rubber. However, Commander Charles E. Loughlin's USS *Queenfish*, on its 4th patrol on Easter Sunday, was lurking in the Taiwan strait through which the *Awa Maru* would need to pass. At 11PM the RADAR man on the *Queenfish* noted a pip indicating a possible target at 17,000 yards. The *Awa Maru*, loaded as it was far beyond normal limits, was travelling low in the water, and thus presented a smaller than usual radar image — an image not unlike that of a destroyer. Without seeking to make any identification, the *Queenfish* sent out a fan of 4 torpedoes and this target was sunk.



In the oil slick from the sinking, the crew picked up one floater, 46-year-old Shimoda Kantaro, a 1st-class steward. 2,003 had died, including 72 Taiwanese civilians.⁹¹

91. At a first order of approximation there seems to be a remarkable similarity between fighting at sea and feeding fish.





INDIA

INDIA

(Commander Loughlin would be relieved of his command, but his court-martial would erase all charges of wrongdoing.)

WORLD WAR II

Marines and Army forces land on Okinawa, Ryukyu Islands, under cover of heavy naval gunfire and air attack. The operation against [Japanese](#) forces was under the overall command of Admiral R.A. Spruance, Commander Fifth Fleet. Vice Admiral R.K. Turner commands the Joint Expeditionary Force, and the troops were commanded by Lieutenant General A.B. Buckner, USA.

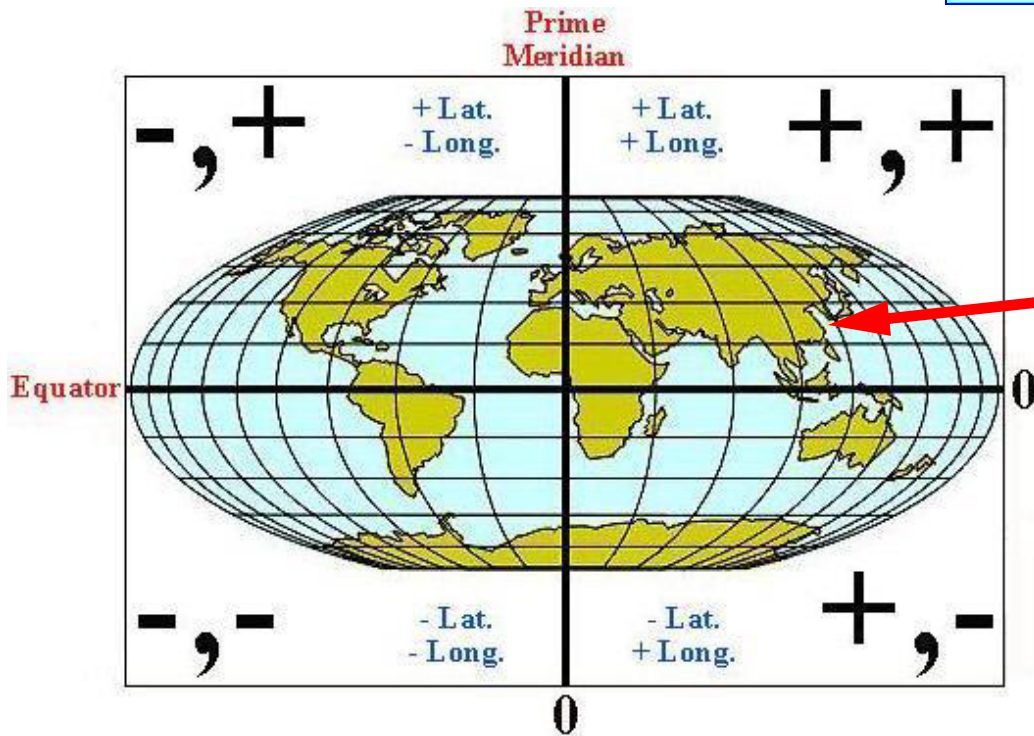
Army forces were landed near Legaspi, southern Luzon, PI, under cover of naval gunfire and Army aircraft.

United States naval vessels damaged, Okinawa landings:

- Battleship *West Virginia* (BB-48), by [Japanese](#) Kamikaze, 26 degrees 20 minutes North, 127 degrees 40 minutes East
- Destroyer *Prichett* (DD-561), by [Japanese](#) dive bomber, 26 degrees 38 minutes North, 127 degrees 25 minutes East
- Destroyer escort *Vammen* (DE-644), by mine, 26 degrees 18 minutes North, 127 degrees 29 minutes East
- Minesweeper *Skirmish* (AM-303), by [Japanese](#) dive bomber, 26 degrees 33 minutes North, 127 degrees 33 minutes East
- Attack cargo ship *Achernar* (AKA-53), by [Japanese](#) Kamikaze, 26 degrees 7 minutes North, 127 degrees 45 minutes East
- Attack cargo ship *Tyrrell* (AKA-80), by [Japanese](#) Kamikaze, 26 degrees 21 minutes North, 127 degrees 45 minutes East
- Attack transport *Elmore* (APA-42), by [Japanese](#) horizontal bomber, 26 degrees 20 minutes North, 127 degrees 41 minutes East

- Attack transport *Alpine* (APA-92), by [Japanese](#) Kamikaze, 26 degrees 20 minutes North, 127 degrees 41 minutes East

WORLD WAR II



August 14, Tuesday: The family of Hirokami Yamada, who is now secretary general of the Nagasaki chapter of the Hidankyo or Japanese A-bomb survivors, had collected themselves together at their destroyed home and taken stock of their various injuries, such as from flying glass, and had counted themselves relatively fortunate. His baby brother had happened to be wrapped in a futon at the time, a futon that had served as a cushion, and had suffered no apparent injuries — and then on the third day afterward the infant had simply stopped breathing (they knew, of course, nothing of radiation).

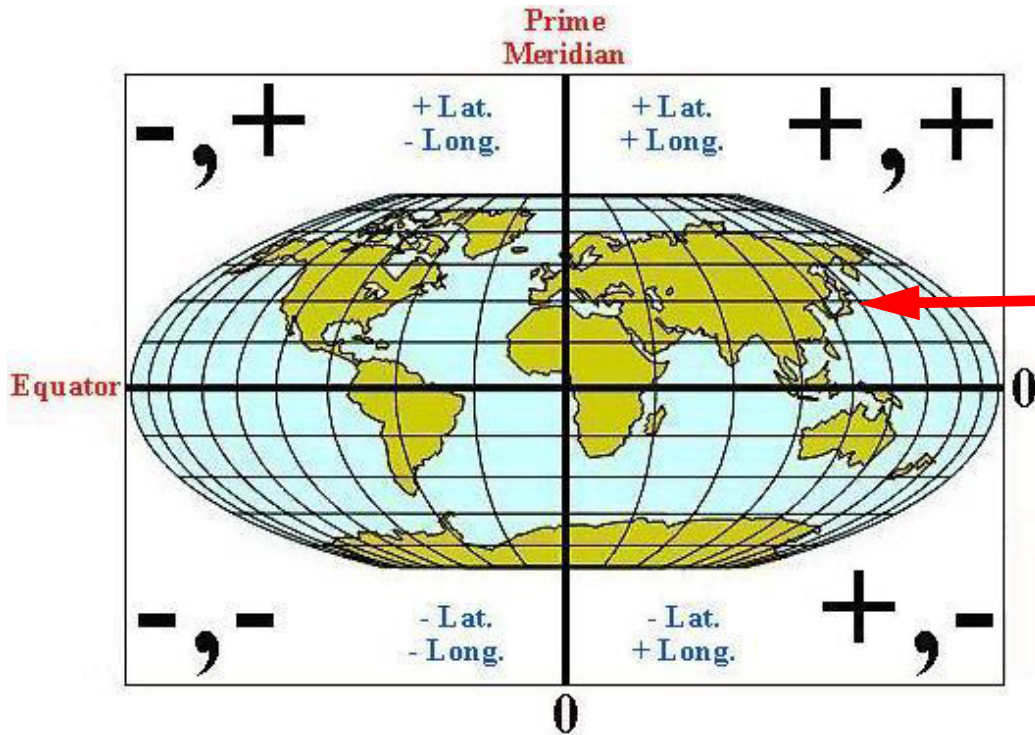
On this day Japan accepted the provisions of the Potsdam Declaration and agreed to surrender. General of the Army [General Douglas MacArthur](#), was named Supreme Allied Commander to receive the [Japanese](#) capitulation and conduct the occupation of [Japan](#).

[Vietnam](#)'s puppet emperor, Bao Dai, abdicated. Ho Chi Minh's guerrillas occupied [Hanoi](#) and proclaimed a provisional government.

In the Andaman Islands, as food shortage had become acute during the last month of the war, the [Japanese](#) had decided to rid themselves of any of the natives who were no longer useful to them. Deprived of all personal possessions and household goods, one batch was loaded aboard three boats and taken to a point a couple of kilometers from the shore of Havelock Island and told to swim for it. Most of this batch of natives, about 100, of course drowned on the way and anyway, those who made it to the shore of the uninhabited island would starve there. There was another batch of 800 [Indian](#) civilians who were boated by the [Japanese](#) to another uninhabited island, Tarmugli. On this island it took just over an hour for a detachment of 19 Japanese to bayonet or shoot all but a couple of the natives, who had managed to hide.

[Japanese](#) naval vessels sunk, Sea of Japan:

- Coast defense vessel #13, by submarine *Torsk* (SS-423), 35 degrees 42 minutes North, 134 degrees 35 minutes East
- Coast defense vessel #47, by submarine *Torsk* (SS-423), 35 degrees 42 minutes North, 134 degrees 36 minutes East



Finally, having tested both the [Plutonium₂₃₉](#) version and the [Uranium₂₃₈](#) version of our new atomic weapon on the civilians of their cities, having found out at the cost of the lives of [Japanese](#) civilians what we needed to find out in order to decide which of these two civilian-killing devices we desired to continue to manufacture, we were able to allow the [Japanese](#) government to agree to an unconditional surrender.

WORLD WAR II

INDIA

INDIA



The image shows a large periodic table card for Plutonium (Pt) with a key for Sodium (Na) and a small periodic chart. The card is orange with a black border. The main card for Plutonium (Pt) has a yellow background and contains the following information:

- Atomic Number: 94
- Name: Plutonium
- Symbol: Pt
- Atomic Mass: ~239
- Electronic Configuration: 2, 8, 18, 32, 24, 8, 2

The key for Sodium (Na) is located in the bottom left corner of the card. It shows the following information:

- Atomic Number: 11
- Name: Sodium
- Symbol: Na
- Atomic Mass: 22.990
- Electronic Configuration: 2, 8, 1

A small periodic chart is located in the top left corner of the card, showing the element Sodium (Na) highlighted in red.

The graphic contains three main components:

- Periodic Chart:** A small grid representing the periodic table with the label "Periodic Chart" at the top.
- KEY:** A diagram showing how to read an element's information. It points to fields for Atomic Number (11), Name (Sodium), Symbol (Na), and Atomic Mass (22.990). It also shows the electronic configuration (2, 8, 1) and labels it as "Electronic Configuration".
- Uranium Card:** A large yellow card with a black border. It displays the atomic number "92" at the top left, the name "Uranium" in the center, the symbol "U" in a large font, and the atomic mass "238.02" at the bottom. On the right side, the electronic configuration "2, 8, 18, 32, 21, 9, 2" is listed vertically.

December 27: Foreign ministers of Great Britain, the Soviet Union and the United States reach agreement on a series of issues, in Moscow. They agree on international control of [atomic](#) energy, creation of a Far Eastern Commission and Allied Council for [Japan](#), an independent [Korea](#) within five years, withdrawal of foreign troops from [China](#), and the broadening and recognition of the governments of Bulgaria and Romania.

Pursuant to the terms of the Bretton Woods Agreement, the International Bank for Reconstruction and Development (World Bank) and the International Monetary Fund come into existence in a signing ceremony in Washington. Original members were Belgium, Bolivia, Canada, [China](#), Colombia, Czechoslovakia, [Egypt](#), Ethiopia, France, Greece, Honduras, Iceland, [India](#), Iraq, Luxembourg, the Netherlands, Norway, Philippines, Poland, South Africa, the United Kingdom, the United States and Yugoslavia.

Jewish fighters blew up the building housing the Civil Investigation Department in Jerusalem. They also attacked police headquarters in Jaffa and an ammunition dump in Tel Aviv.

The Kingdom of Belgium ratifies the United Nations Charter.

Charles Ives and William Schuman were formally elected to the National Institute of Arts and Letters.



INDIA

INDIA

1946

As the Indian National Congress had come to power in some provinces of [India](#), it had begun to prohibit local [opium](#) use. The British government asserted its desire to stop nonmedical use in the future, and in this year it prohibited [opium](#) smoking.

[Lyndon LaRouche](#) returned to America from [India](#) on the troop ship *SS General Bradley*. During his period abroad, reading Karl Marx, he had tended toward Marxism. While sailing home, a fellow soldier who was also from Lynn, Don Merrill, introduced him to Trotskyism. Back in the United States, he would attempt to resume his higher education at Northeastern University in Boston, but unsuccessfully.

March 6: With weapons, uniforms, vehicles and landing craft supplied by the United States, French troops came ashore at Haiphong to recolonize northern Indochina. Ten French soldiers were killed when [Chinese](#) troops fired on them “by mistake.” Prime Minister Gavam of Iran personally protested to [Stalin](#) in Moscow about the continued presence of Soviet troops in Iran.

The US government ended wartime controls on many consumer items, including musical instruments and phonograph records.

The British government in Palestine announced that after five days of martial law, 25 “known terrorists” had been captured.

The House of Commons approved the British government’s plan for the independence of [India](#). Opposition leader [Winston Churchill](#) ridiculed the bill, calling it “Operation Scuttle.”

1947

General Marshall sponsored an ambitious plan to rebuild Europe from its devastation of war.

As [India](#) achieved independence, Oxford University’s Indian Institute shut its doors. The new Indian government inaugurated a policy to totally prohibit within one decade all [opium](#) production except for medical and scientific use.



During the late 1940s a “bohemian” drug subculture developed in Sweden which made nonmedical oral use of black-market [amphetamine](#).

August 15, Friday: From this day until September 2d, the Inter-American Treaty of Reciprocal Assistance (Rio Treaty).

READ THE FULL TEXT

At the stroke of midnight [India](#) became an independent nation. (Thoreau Society member R. Viswamurthy has pointed out to us that [Henry Thoreau](#) delivered his “Civil Disobedience” lecture on January 26, 1848 and that roughly one century later his nation became a republic — largely as a consequence of the efforts of [Mohandas Karamchand Gandhi](#), who, he alleged without bothering to substantiate the allegation, had been profoundly affected by Thoreau’s famous essay.)

September 1, Monday: [Mohandas Karamchand Gandhi](#) began a fast unto death to protest violence in Calcutta.

Arthur Honegger’s condition was much improved and he seemed out of danger.

Jewish leaders reacted favorably to the plan for Palestine set out by the United Nations. The Arab High Commission in Cairo announced that “any attempt to carry out [the plan] would set Palestine and the Arab world on fire...”

ANTISEMITISM

September 4, Thursday: After peace came to Calcutta, [Mohandas Karamchand Gandhi](#) broke his fast.

The [Indian](#) military announced that 100,000 Hindus and Sikhs had been killed in East Punjab, when Muslims refused to allow them to escape from a flood.



INDIA

INDIA

1948

January 18, Sunday: [Robinson Jeffers](#)'s "Poetry, Gongorism and A Thousand Years" appeared in the New York Times Magazine.

[Mohandas Karamchand Gandhi](#) ended a 5-day fast in New Delhi when Hindu, Muslim, and Sikh leaders pledged a guarantee of communal peace.

January 20, Tuesday: A bomb exploded 25 meters from where [Mohandas Karamchand Gandhi](#) was addressing a meeting in Delhi.

17 members of the National Peasant Party were convicted of sedition and sentenced to up to ten years by a Bucharest court.

January 30, Friday: [Mohandas Karamchand Gandhi](#) was shot down in New Delhi by Nathuram Vinayak Godse, editor of a Hindu extremist newspaper in Poona. Godse was immediately subdued by the surrounding crowd. The United Nations began a three-day period of mourning.

THE EVENT AS IT HAPPENED

The Fifth Winter Olympic Games opened in St. Moritz, Switzerland. The Winter Olympic games had not been held since 1936 in Garmisch-Partenkirchen.

Variations, Chaconne and Finale for orchestra by Norman Dello Joio was performed for the initial time, in Pittsburgh.

The British government announced that it would not allow Jews in Palestine to organize and train for their self-defense.

ANTISEMITISM

January 31, Saturday: After a funeral procession through Delhi, witnessed by as many as 1,000,000 people, the mortal remains of [Mohandas Karamchand Gandhi](#) were cremated by the banks of the Jumna River.

February 2, Monday: The [Indian](#) government outlawed all communal organizations and private armies.

[President Harry S Truman](#) sent a message to the federal congress, asking for civil rights legislation to secure the rights of the country's minority groups, and proposing a ten-point civil rights program.

February 12, Thursday: At the end of a 13-day mourning period in [India](#) and Pakistan, the ashes of [Mohandas Karamchand Gandhi](#) were given to the Ganges in a ceremony at Allahabad.

[Robinson Jeffers](#)'s editor at Random House, Saxe Commins, again wrote the poet, when he received the new version of the manuscript that was to become THE DOUBLE AXE AND OTHER POEMS. He pointed out that to alter the line about FDR, "to feed the vanity of a paralytic," into "to feed the power hunger of a paralyzed man," was hardly a change at all. He wanted the line changed to "to feed the power hungry." He also objected to the characterization of President [Harry S Truman](#) as "little."



May 27, Thursday: Narayan Vinayak Godse and eight others were indicted in a New Delhi court for the murder of [Mohandas Karamchand Gandhi](#).

In a furious attack, Arabs captured a third of the remaining territory of the Jewish Quarter of Jerusalem. King Abdullah of Transjordan entered the Old City and was proclaimed "King of Jerusalem."

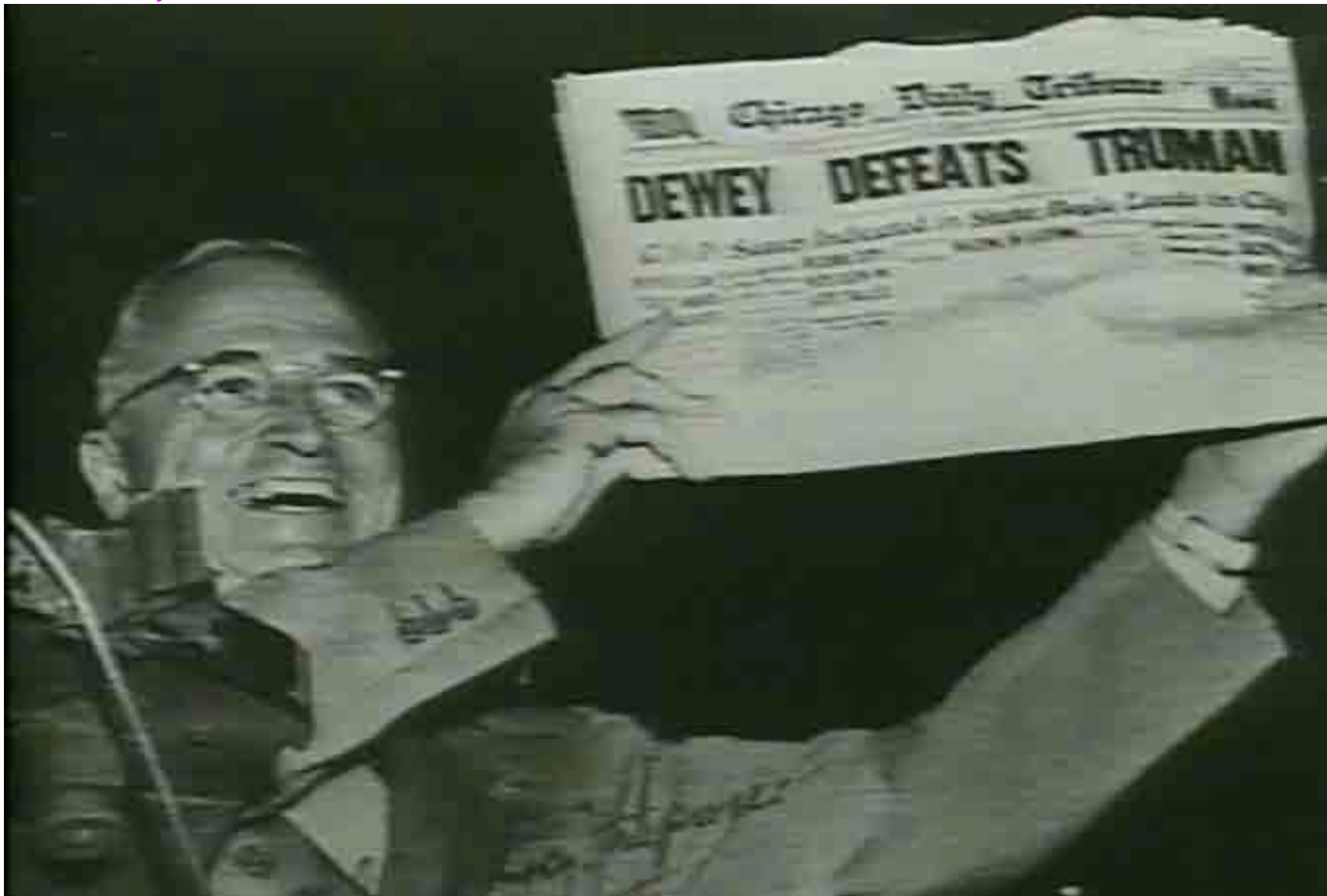
Three Interludes for string orchestra by Kenneth Gaburo was performed for the initial time, in Rochester, New York, conducted by Howard Hanson.

November 3, Wednesday: In a New Delhi court, Narayan Vinayak Godse confessed to the murder of [Mohandas Karamchand Gandhi](#) and asked to be put to death.

The first bathyscaphe, created by Auguste Piccard, made an unmanned first test off Dakar, reaching a depth of 1,371 meters.

Prelude, Fugue, Postlude for organ by Arthur Honegger from his music for Amphion, was performed for the initial time, in Geneva.

The American electorate awakened to learn that contrary to all expectations, they had re-elected President [Harry S Truman](#) to a 2d term in office as President of the United States of America.



December 31, Friday: The Netherlands accepted a United Nations cease-fire proposal for Java. Its military drive through the islands was essentially complete.

GD Searle & Co. marketed dimenhydrinate tablets, later registered as Dramamine®.

Howard Hanson's Piano Concerto was performed for the initial time, in Boston, the composer himself conducting. On the same program was the premiere of Lukas Foss' Recordare for orchestra. This work had been begun on the day on which [Mohandas Karamchand Gandhi](#) had been killed, and was dedicated to his memory.



INDIA

INDIA

1949

January 1, Saturday: New Zealand took possession of the Tokelau Islands from Great Britain.

A United Nations cease-fire between [India](#) and Pakistan went into effect.

The wartime rationing in Poland came to an end.

WORLD WAR II

The first five-year plan in Czechoslovakia began.

The British Nationality Act went into effect. All citizens of Great Britain, the Commonwealth, and [Ireland](#) were granted equal rights before the law.

Three [Egyptian](#) naval vessels bombarded Tel Aviv for 20 minutes.

The United States formally recognized the Seoul regime as the legitimate government of the entire [Korean](#) peninsula.

Michurin, a film with music by Dmitri Shostakovich, was shown for the initial time.

February 10, Thursday: Nathuram Vinayak Godse and Narayan Battatraya Apte were sentenced to death in a New Delhi court for the murder of [Mohandas Karamchand Gandhi](#). Apte was convicted of leading the conspiracy, Godse of being the hit man. Five other conspirators received sentences of life in prison and one of the accused was acquitted.

The US Army released a 32,000-word report detailing a massive Soviet spy ring in East Asia. Author Agnes Smedley and Gunther Stein were named as members of the ring. Richard Sorge, former press officer for the [German](#) embassy in Tokyo, was named as the ringleader.

Death of a Salesman by Arthur Miller opened in New York.

November 15, Tuesday: Nathuram Vinayak Godse, convicted murderer of [Mohandas Karamchand Gandhi](#), and a co-conspirator, were hanged in Ambala.

The western allies informed the West [German](#) government that they would cease the dismantling of [German](#) industries for reparations.

The Song of the Forests op.81, an oratorio by Dmitri Shostakovich to words of Dolmatovsky, was performed for the initial time, in Leningrad Philharmonic Bolshoy Hall.



INDIA

INDIA

1950

April 8, Saturday: The prime ministers of [India](#) and Pakistan signed an agreement in New Delhi, designed to protect the religious minorities in their respective countries.

Vaclav Nijinsky, after years of madness, died in a London hospital of the effects of nephritis.

August 15, Tuesday: A unified state, the Republic of Indonesia, replaced the United States of Indonesia.

A new constitution was adopted.

An earthquake in Assam, [India](#) causes at least 5,000 deaths.

Joseph Pholien replaced Jean Pierre Duvieusart as prime minister of Belgium.

Since the beginning of the month, nine newspapers had been shut down in West [Germany](#) for criticizing the Allies.

November 28, Tuesday: The Colombo Plan for Co-operative Economic and Social Development in South and South-East Asia was signed by Australia, Canada, [India](#), New Zealand, Pakistan, Ceylon, and the United Kingdom. It would go into force on the following July 1st.

The US Marines in [Korea](#) would be repulsing eight [Chinese](#) divisions, and then would begin their “breakout” toward the sea from encirclement on 1 December. US President [Harry S Truman](#) seemed to suggest at a press conference that his government might resort to nuclear weapons in [Korea](#).

KOREAN WAR
ATOM BOMB

1953

May 5, Tuesday: The [Indian](#) Parliament approved a law allowing the national government to control all production and distribution, and regulate prices.

Chemnitz, East [Germany](#), was renamed Karl-Marx-Stadt.

In the Nairobi marketplace, police arrested 756 people suspected of Mau Mau affiliation.

After twelve years in North America and the achievement of American citizenship, Bohuslav Martinu sailed for Europe.

Jamaica gained internal self-government.



INDIA

INDIA

In New York, the choreographer Jerome Robbins testified before the House of Representatives's [Un-American Activities Committee](#) about his alleged Communist activities. Playwright Arnaud d'Usseau and director/screenwriter Mortimer Offner, however, refused to respond to questions about Communist affiliations.

In Louisville, Kentucky, Prelude and Fugue op.52 for band by Wallingford Riegger was performed for the initial time.

At McNeese State University, Lake Charles, Louisiana, Cantilena One for soprano by Kenneth Gaburo was performed for the initial time.

September 14, Monday: 500 anti-Communist [Chinese](#) prisoners of war rioted as they were transferred to neutral ([Indian](#)) control at Panmunjom, [Korea](#), these soldiers apparently fearing that they were being turned over to the Chinese (the Indian troops manage to quell the riot without bloodshed).

KOREAN WAR

The Investigations Subcommittee of the US Senate, chaired by Senator [Joseph R. McCarthy](#), opened hearings in New York on alleged infiltration of the UN by US Communists.

SEXUAL ACTIVITY IN THE HUMAN FEMALE by Alfred C. Kinsey was published by WB Saunders of Philadelphia.

September 23, Wednesday: The UN handed over to the neutral [Indians](#) the last of their prisoners of war who were refusing repatriation. The UN listed a total of 14, 699 [Chinese](#) and 7,876 North [Koreans](#) handed over.

KOREAN WAR

Temple University terminated the chair of its philosophy department, Professor Barrows Dunham, for refusing to respond to the questions of the House of Representatives's [Un-American Activities Committee](#).

1954

July 29, Thursday: [Indian](#) nationalists took control of Neroli in Portuguese territory.

British Foreign Secretary Anthony Eden informed the House of Commons that 38,000 troops were going to be withdrawn from the [Suez Canal Zone](#) in the course of the following 20 months.

EGYPT

String Quartet no.4 by Ernest Bloch was performed for the initial time, in Lenox, Massachusetts.



INDIA

INDIA

1956

January 16, Monday: The announcement by Prime Minister Jawaharlal Nehru that Bombay, [India](#) would become a federal district rather than the capital of the new Maharashtra State began six days of rioting in which 71 would be killed and 550 injured.

Precisely 3 years after the previous constitution of [Egypt](#) had been suspended, President Gamal Abdel Nasser announced a new constitution. There was to be a national plebescite on June 23d and two weeks later a first president was to be elected.

The initial racial desegregation in the state of Kentucky took place without incident in Columbia.

October 24, Wednesday: [India](#) adopted the Gregorian Calendar for official business (effective March 22d).

In the early morning Ernő Gerő, First Secretary of the Hungarian Workers' Party, appointed Imre Nagy as prime minister. An appeal was made to the Soviet troops in Budapest, to restore order. At 2AM Soviet armored vehicles began to rumble through the streets of Budapest. Students would demonstrate in front of the Magyar Radio building, desiring their demands to be broadcast. These would include the removal of Soviet troops, and democracy, and freedom of speech. They would be fired upon by Hungarian secret police and widespread fighting would break out across the country.

Le Corbusier's design for the Philips Pavilion at the Brussels World's Fair was accepted by the company.

United States President Dwight David Eisenhower stated that in his estimation, atmospheric testing of [nuclear weapons](#) didn't pose any great threat.

Il Canto Sospeso for soprano, mezzo-soprano, tenor, chorus and orchestra by Luigi Nono to words from letters written by resistance fighters was performed for the initial time, in the Großen Sendesaal, Cologne.

Serenata for orchestra by Walter Piston was performed for the initial time, in Louisville.

1959

In [India](#), sale and use of [opiates](#) was prohibited except for medical purposes. Between 1963 and 1970 use would decline markedly.



INDIA

INDIA

1962

■ Detweiler, Robert. "Emerson and Zen." American Quarterly 14 (Fall 1962): 422-38

"A Review From Professor Ross's Seminar"

Detweiler looks briefly at the eastern influences on Waldo Emerson and speculates on the possibility of Emerson being familiar with Zen Buddhism. Because only very few of the Zen texts were available in English in the mid-nineteenth century, Emerson's knowledge of Zen would have been only a peripheral one stemming from his knowledge of Indian forms of Buddhism. However, Detweiler points out, in an extended analysis of Emerson's thought as well as of the precepts of Zen, that the similarity to these to fairly isolated schools of thought are rather striking. Basically, Detweiler argues that Emerson is to traditional religion in the west what Zen is to traditional forms of Buddhism, either Indian, or more importantly, Chinese. The main deviation, as Detweiler sees it, is on that of "the daily miracle," as Emerson describes it. That is to say that both Emerson and Zen see life as a series of miracles, not a constant journey toward heaven or Nirvana.

(Stephen R. Webb, February 19, 1986)

October 22, Monday: On this day, in India, Prime Minister Nehru was addressing his nation, preparing them for a potential war with China.

Benjamin Britten was receiving the Freedom of the Borough of Aldeburgh.

Chamber Symphony for ten players by Ralph Shapey was performed for the first time, in McMillin Auditorium at Columbia University, conducted by the composer.

Trio for flute, cello and piano by Otto Luening was performed for the first time, in New York (the piano part was played by Charles Wuorinen).

12 Noon: The US Strategic Air Command initiated a massive alert of its B-52 nuclear bomber force. B-52 flights began around the clock, with a new bomber taking off each time another landed. For the first time in SAC history, all aircraft were loaded with nuclear weapons.

2:14PM: President John Fitzgerald Kennedy ordered that US Military forces worldwide go to DEFCON-3 – an increased alert posture– as of 7PM, the time of his speech to the nation.

7PM: President John Fitzgerald Kennedy addressed the nation by television, for 17 minutes.



He informed the nation of the presence of Soviet [offensive ballistic missiles](#) in Cuba. he states that as one of his “initial steps,” a “strict quarantine on all offensive military equipment” is being put into effect. During the president’s speech, 22 interceptor aircraft went airborne in the event the Cuban government reacted militarily. Kennedy warned the Soviet government that the United States will “regard any nuclear missile launched from Cuba against any nation in the Western Hemisphere as an attack by the Soviet Union on the United States, requiring a full retaliatory response against the Soviet Union.” U.S. military forces worldwide, with the exception of the United States Air Forces in Europe (USAFE), went to DEFCON 3. [ICBM missile crews](#) were alerted and [Polaris nuclear submarines](#) in port were dispatched to stations at sea.

CUBAN MISSILE CRISIS

7:30PM: Secretary of State Dean Rusk, speaking to a meeting of all foreign ambassadors in Washington, informed that group, “I would not be candid and I would not be fair with you if I did not say that we are in as grave a crisis as mankind has been in.”

News item relating to the development of ELECTRIC WALDEN technology:

- The computer command and control system for the [nuclear missiles](#) of the time was an untested shambles. For instance, at Malstrom Air Force Base, near Great Fall, Montana, our defenders had been rushing to get a batch of new solid-fueled Minuteman 1 missiles up and operationally ready, just in case the President decided to fire them in the direction of the USSR. Each of the missiles carried a [1.3-megaton nuclear warhead](#). Now, ideally, there are all sorts of fail-safe devices and fail-safe procedures to safeguard such missiles from Colonel-Jack-Ripper types, a few of which do happen to exist in the USAF. These fail-safe devices and fail-safe procedures, such as dual control panels neither of which will operate unless there is agreement from the other, are designed to prevent one crazy mof from being able to start a nuclear war on his own hook. The rule is, only if that one crazy mof is the President himself can such a thing be allowed to happen. At Malstrom there were no such fail-safe devices and there were no such fail-safe procedures, because, after all, the new missile capabilities were still in the process of installation and testing. Recognizing this danger, the military management of the silos though they had secured the firing panel for launching [a pack of ten nuclear-warheaded missiles in a guarded vault](#) an hour’s drive away from the silos. That would of course have rendered the situation relatively safe, or comparatively safe. But they had not actually accomplished what they were supposing they had accomplished. Actually, that firing panel they thought they had placed under the most intense security had been stashed right out there at the silo complex itself, and was still under the control of the potential mofos. Afterward, during an inquiry, one of our defenders, not himself a mof, would testify that –had he had some reason to want to do so at the time– he could have launched the missiles and started a global nuclear war all by his lonesome.

Here’s another illustration of how much of an untested shambles our computer command and



INDIA

INDIA

control system for the [nuclear-tipped missiles](#) was at the time. Our warning system detected a “missile” rising from Cuba, and specifically predicted that the target of this missile was Tampa, Florida. No missile of any description had actually been fired. This had been merely an operator error with a test tape! (And if we had reacted as we had planned to react, there would have been a very brief World War III. Fortunately, we all had our heads up our collective asses, or we had our hands trapped under our butts or something, and we simply sat and watched and went la-de-da well wha-da-ya-know as this spurious missile was, supposedly, rising toward the [nuclear annihilation of Tampa](#).)

Had enough? Here’s yet another illustration of how much of an untested shambles our computer command and control system for the nuclear-tipped missiles was at the time. The nice folks out at Volk Field in darker Wisconsin thought they had detected a ground intruder on their turf, and so they scrambled a flight of F106 fighters armed with [nuclear weapons](#). Meanwhile, up in the stratosphere, B52s loaded with [atomic bombs](#) were circling slowly, circling slowly, conserving fuel, on full alert, ready to head over the pole toward their assigned particular targets inside the USSR. An officer had to actually drive out onto the airstrip and deflect the fighter planes from takeoff by blinking his headlights off and on, to get the alerted pilots to stand down — because the ground intruder they had detected was not a Commie, not a spy, not a saboteur, but an ordinary garden-variety American **black bear**.⁹²

October 25, Thursday: [Chinese](#) forces captured Towang, [India](#) near the border with Bhutan.

Uganda was admitted to the United Nations.

US Ambassador Adlai Stevenson demanded that Soviet ambassador Valerian A. Zorin admit or deny the presence of Soviet [offensive missiles](#) in Cuba. When Zorin refused to answer Stevenson stated “I am prepared to wait for my answer until Hell freezes over if that is your decision.” Stevenson then presented photographic evidence to the Council of the existence of such missiles in Cuba.

Two new works were performed for the first time in the Beethovensaal der Stuttgarter Liederhalle: Polla ta dhina for children’s chorus, wind and percussion by Iannis Xenakis to words of Sophocles and Nach wie vor der Reihe nach for orchestra by Ernst Krenek.

October 27, Saturday: [Indian](#) Prime Minister Nehru rejected Chinese peace feelers until Chinese troops withdraw from Chinese territory. Chinese troops advanced into Ladakh in the area of Damchok.

Morning. The US government received a 2d letter signed by Soviet Premier Khrushchev, but probably not written by him. It proposed a trade of [Soviet missiles](#) in Cuba for [US missiles](#) in Turkey and the pledge of no invasion of the two countries.

A surface-to-air missile from Cuba shot down a United States U2 spy plane.

Four power stations of the US-owned Creole Petroleum Corporation were blown up around Lake Maracaibo, Venezuela. The government blamed communists.

92. One wonders what combination of headlight blinks it takes to spell out “Hey, you guys, it’s just a **damn bear!**”



INDIA

INDIA

US President Kennedy responded to the more conciliatory letter of last night and ignored the letter of this morning. He agreed that the quarantine of Cuba will end and pledged not to invade Cuba if the missiles were removed.

7:45 p.m. US Attorney-General Robert Kennedy met Soviet Ambassador Antoly Dobrynin in Kennedy's office in the Justice Department. Kennedy agreed to the removal of US missiles in Turkey as long as there would be no appearance of a quid pro quo.

10 pm The US received word that the USSR agreed to remove its offensive missiles in Cuba. The US agreed to remove missiles in Turkey within six months, end the quarantine of Cuba, and pledge not to invade Cuba.

1965

February 12, Friday: At least 30 people died in language riots in Madras State, [India](#) (including two who burned themselves to death to protest the government's language policy).

[Egypt](#) threatened to break off diplomatic relations with West [Germany](#) and recognize East Germany, whereupon West German Chancellor Ludwig Erhard confirmed that his government has suspended its arms shipments to Israel.

1967

September 11, Monday: At Con Thien located two miles south of the Demilitarized Zone, US Marines were under siege by the North [Vietnamese](#) Army. A massive long-range artillery duel erupted with the NVA firing 42,000 rounds and the US responding with 281,000 rounds — not to mention continuous carpet-bombing with enormous bombs by B-52s at such an altitude that they could be neither seen nor heard from the ground. Enemy losses were estimated at over 2,000. This would be continuing until October 31st.

[India](#) and [China](#) started shooting at each other's positions across the border at Natu La (between Tibet and Sikkim), and this target practice and expenditure of ammo would be going on for four days.



INDIA

INDIA

November 21, Tuesday: William Walton received the Order of Merit.

The [Indian](#) government instituted direct rule over West Bengal and Haryana, which previously had governments run by the opposition United Front.

Speaking in Washington, General William Westmoreland, commander of US forces in Vietnam, offered that “I am absolutely certain that whereas in 1965 the enemy was winning, today he is certainly losing.”

Eight people were convicted in an Athens court of attempting to overthrow the government of Greece. They were given sentences ranging from four years to life in prison. 13 others were given suspended sentences and ten were acquitted. The popular Greek composer Mikis Theodorakis was due to be a defendant in this case but was still in a prison hospital after his hunger strike in protest at the government’s unwillingness to allow him to offer testimony.

CIVIL DISOBEDIENCE



INDIA

INDIA

1968

 Mueller, Roger. THE ORIENT IN AMERICAN TRANSCENDENTAL PERIODICALS: 1835-1836



U of Minnesota PhD Thesis (August 1968)

“A Review From Professor Ross’s Seminar”

This thesis is an excellent source material but it lacks a theoretical underpinning. I was dismayed to find that there was very little discussion of what would motivate Waldo Emerson and Henry Thoreau to pursue their investigations of Oriental thought. Perhaps their Unitarian theological background was sympatico with that of the Hindu religion. Maybe they felt that they had to search outside of their own church for answers to their philosophical questions. What Mueller offers up here is a useful guide to the history of transcendental periodicals and the oriental influence that infuses them, but there is very little explanation as to the relation between Oriental and Transcendental thought.

The Dial, the famous Transcendentalist periodical that spanned the years 1840-1844, contains many passages and references to Oriental thought. Mueller perceives that Emerson appears to be looking for Oriental insights that will support his own philosophy, whereas Thoreau is more likely to remain faithful to the original: "In general, Emerson's technique is more eclectic than Thoreau's. Emerson gleans the sources for passages which strike a responsive chord. His penchant for choosing phrases because of the meaning they express out of context is not unique to The Dial selections. "Books are like rainbows, to be thankfully received in their first impression, and not examined and surveyed by theodolite and chain, as if they were part of the railroad," he once remarked, and many of his journal quotations are the work of a man who believed such a potpourri was a virtue, not a vice. This method is what I have in mind when I refer to Emerson's "eclecticism" throughout the chapter on The Dial. On the other hand Thoreau usually pays more attention to context and coherence; his editing of "Ethnical Scriptures" generally reflects the original more accurately than does Emerson's" (page 11). Perhaps the differences in their methods lies in the difference in their religious orientations. Emerson, the ordained Unitarian minister, shows a tendency in his writing to overlay his Unitarian ideas with ideas from other sources. Thoreau, who rejected the Unitarian church at an early age (1837), is probably more open to Confucius and Hinduism than his mentor, Emerson.

Mueller touches on whether or not Emerson and Thoreau are mystics, although he states that an extensive discussion of the subject is not within the parameters of his paper. Emerson's conception of the Over-soul derives at least in part from the Hindu religion: "It is this looking inward, this realization that one's self (*atman*) and the eternal Self or Over-Soul (*Brahman*) are the same, that is one of the most marked differences between Hinduism and Christianity. It is an idea whose expression within the Christian tradition has been limited to those classed as 'mystics.' It is not my intention in this paper to become involved in the question of whether or not Thoreau was a mystic, but Transcendentalism did find in the mystic tradition of the Orient support for its insistence upon intuition as a primary means of knowledge" (pages 50-51). Mueller is less interested in the theological manifestations of the two religions, however, than he is with the exchange in information that took place among fellow Transcendentalists as a result of the publication of The Dial.



INDIA

INDIA

“A Review From Professor Ross’s Seminar”

The “Ethnical Scriptures,” a series of selections from [Indian](#), Persian, [Chinese](#), Chaldean, and [Egyptian](#) sources, were interpreted by [Waldo Emerson](#) and [Henry Thoreau](#) according to their own precepts. They perceived Transcendental notions in many of the Oriental writings and they often chose those passages which displayed those notions to greatest effect.

Considering their interest in religions other than their own, it is not surprising that the Transcendentalists formed the Free Religious Association in 1867, an organization dedicated to the formation of a universal religion. Charter members included: Emerson, Alcott, Frothingham, Thomas Wentworth Higginson, and Wasson. The periodical [The Index](#) evolved out of this movement in 1870, although initially it was merely a part of the Free Religious movement and wasn’t taken over by the Free Religious Association until 1880. Abbot, the magazine’s editor, tried to move beyond the early Transcendentalist thinking to a more empirical approach: “Abbot attacks Emersonian Transcendentalism as too dogmatic, too dependent on personal revelation. The later Transcendentalists were thus forced to defend the Transcendental emphasis on intuition at the same time that they urged a more scientific, rational approach to religion. Their attempts to deal with this dilemma consisted in part of efforts to show that scientific investigations of world religions, especially Oriental ones, would demonstrate the validity of intuition in all religions by showing that they had all arrived at certain basic truths despite their varied systems” (pages 201-202). It is obvious that by this point Emerson’s influence had waned considerably. However, Mueller makes the point that the search for a universal religion still contained the emphasis on intuition and nature at its core. [The Index](#) continued the earlier Transcendental interest in Oriental writing, but on a more practical level, it also contained exhortations against racism because of the recent Chinese immigration. Abbot and his contributors took the Oriental leanings that were manifested in [The Dial](#) and developed them more fully.

(Kathryn C. Mapes, March 9, 1992)

1974

May 18, Saturday: Voting in parliamentary elections in Australia resulted in a balance of power almost the same as the previous parliament. The ruling Labor Party of Prime Minister Gough Whitlam retained the government, but failed to win a majority in the Senate.

[India](#) made itself the 6th nation to explode a [nuclear device](#) by detonating a low-yield nuclear device (10-15 kilotons) under its Rajasthan desert. Challenged, they would insist that they had not set off an atomic bomb “because it was not a bomb.”

The Portuguese military ended all offensive operations in Angola.

Five Easy Pieces for violin, piano and Jew’s harp by T.J. Anderson was performed for the initial time, in Winchester, Massachusetts.



INDIA

INDIA

1975

In [India](#), Indira Gandhi declared a state of emergency and began to rule by decree.

1977

Spencer Lavan's [UNITARIANS](#) AND [INDIA](#): A STUDY IN ENCOUNTER AND RESPONSE (Boston: Beacon Press).

1980

July-December: Asoknath Mukhopadhyay's "Reform from Within and the Instrumentality of [Dall](#)'s [Calcutta](#) Mission: Initial Phase, 1855-58" appeared in [Bengal, Past and Present: Journal of the Calcutta Historical Society](#).

1991

July: Three Russians, [Nikita Pokrovsky](#), Mikhail T. Gusev, and Piotr M. Saveliev, led The Thoreau Society in a non-violence walk from the plaque marking the site where Henry was put in jail for refusing to fund slavery and the war upon [Mexico](#) (Massachusetts has long since torn down this Middlesex County prison that used to stand in the center of Concord, replacing it with several much more commodious facilities just down the road), out to Walden Pond, the site of [Thoreau](#)'s experiment in freedom.

One of these Russians, Piotr, had just come from leading a non-violence walk in the heart of Russia, a walk "in search of the green stick" which began in Yasnaya Polyana at the grave of [Lev Nikolævich Tolstòy](#), the great Russian apostle of nonviolence.

I would like to support these three in their effort. I would like to provide them with a literary and theoretical underpinning for their fine use of the corpus of our Henry. We need this because there is a real question whether [Mohandas Karamchand Gandhi](#) and the Reverend [Martin Luther King, Jr.](#) were as nonviolent as Tolstòy. Gandhi explained forthrightly that for him nonviolence was a mere tactic, not a way of life. He said that Russians did not understand the tactic of non-violence, that had it been the Russians in [India](#) rather than the British in India, his people would have been forced to resort to violence. The Reverend King likewise.

One may usefully contrast Gandhi with Saul Alinsky on means and ends. Here is Gandhi:



Where there is no desire for fruit, there is no temptation for untruth or *himsa*. Take an instance of untruth or violence, and it will be found that at its back is the desire to attain the cherished end.

And here is Alinsky:



The man of action views the issues of means and ends in pragmatic and strategic terms.... He asks of ends only whether they are achievable and worth the cost; of means, only whether they will work.



INDIA

INDIA

1995

During her visit to [India](#), [First Lady Hillary Rodham Clinton](#) scheduled an hour in Ahmadabad with the Self-Employed Women's Association, and as [Newsweek](#) would record:

[t]he entire throng began to sing. The song was familiar, but elusive. Slowly, it became clear: they were singing "We Shall Overcome" in the Gujarati dialect. Hillary Clinton later said she found herself thinking about the great circle – from [Henry Thoreau](#), who was read by [Gandhi](#), who in turn inspired [Martin Luther King](#), whose anthem these women were now singing. A precisely perfect thought, of course. But the human reaction that accompanied it was far more memorable: as they sang, tears welled in Hillary Rodham Clinton's eyes.

There are many who ruminate in the sentimental manner in which Hillary ruminate about such matters. It is exceedingly common to hear armchair influence studies not only from utterly ignorant politicians such as she and from utterly ignorant news magazines such as this one, but also from supposedly well grounded Thoreau scholars, that venture along the sublimely fulsome line "Thoreau influenced Tolstoy –and Gandhi –and King." To counter this sort of terminal silliness I have developed a series of "complication" studies:

SOMEONE ELSE INFLUENCED TOLSTOY

SOMEONE ELSE INFLUENCED GANDHI

SOMEONE ELSE INFLUENCED M.L.KING

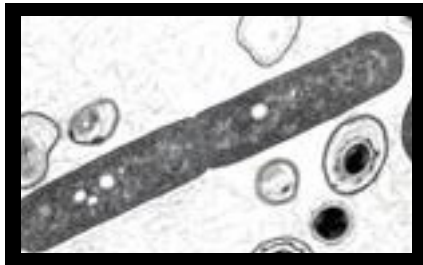
In the final two years of the Clinton administration, policy would shift back to the dual-use biological warfare

hypocrisy that had been so typical of the Reagan era. Again, hundreds of millions of dollars were being committed to research, developing every known exotic disease in a weaponized form — but only, of course, for **defensive** purposes.

GERM WARFARE



Finally, the New York Times would be persuaded that it had to break the story that this sentimentalism was a stone fraud, that the administration was in fact violating both the international Biological and Toxin Weapons Convention that the US had entered into on April 10, 1972 and the domestic Biological Weapons Anti-Terrorism Act of 1989 by using genetic engineering to develop a resistant strain of anthrax, and producing this weaponized super-anthrax in quantities and strengths that had no legitimate defensive purpose. (Since this was the strain that would be surreptitiously put in the US mail by a US weapons scientist just after 9/11, that would unfortunately off a number of us, perhaps it should termed not “dual-use” but “triple-use”!)



March 20, Monday: Roth Publishing Inc. included Henry Thoreau's poems “Mist” and “Smoke” in their CD-ROM collection entitled and trademarked as THE WORLD'S BEST POETRY ON CD, along with commentary informing their audience that this poet had led “a solitary, contemplative life” during which he “seldom strayed far” from his “environs” of Concord, Massachusetts. Among other errors, Thoreau had reached his 45th birthday when he died, and the movement of Mohandas Karamchand Gandhi and the Reverend Martin Luther King, Jr. for which he was without doubt the sole inspiration is now known as “passive resistance.” To all intents and purposes the commentary appears to have been written by the shade of James Russell Lowell, in that Ralph Waldo Emerson is characterized as “older, renowned,” and in that it is suggested that Thoreau was lucky in his place of birth, in it fortuitously having positioned him “in close contact” with such an inspiration, allowing “the younger man” not only to take care of the Emerson family chores but also to “share” many of this renowned Transcendentalist's convictions and orientations. However, like Emerson (of course), this poet was “less interested in nature for its own sake than for its symbolic representation of spiritual values”:

Low-anchored cloud,
 Newfoundland air,
 Fountain-head and source of rivers,
 Dew-cloth, dream-drapery,
 And napkin spread by fays;
 Drifting meadow of the air,
 Where bloom the daisied banks and violets
 And in whose fenny labyrinth
 The bittern booms and heron wades;
 Spirit of lakes and seas and rivers,--
 Bear only perfumes and the scent
 Of healing herbs to just men's fields.



INDIA

INDIA

Light-winged Smoke! Icarian bird,
Melting thy pinions in thy upward flight;
Lark without song, and messenger of dawn
Circling above the hamlets as thy nest;
Or else, departing dream, and shadowy form
Of midnight vision, gathering up thy skirts;
By night star-veiling, and by day
Darkening the light and bloating out the sun;
Go thou, my incense, upward from this hearth,
And ask the gods to pardon this clear flame.

Henry David Thoreau's special affection for nature is probably his most celebrated attribute. Delighting in the rural qualities of his birthplace, Concord, Massachusetts, described by him as "the most estimable place in all the world," he seldom strayed far from its environs. It provided an ideal milieu for one dedicated, as he was, to a solitary, contemplative life aimed at developing the inner man. His place of birth was also propitious in that it was the home of the older, renowned Ralph Waldo Emerson. The two were in close contact; Thoreau at various times even lived in Emerson's house, where he performed odd jobs. Sharing many of Emerson's transcendental beliefs and very likely inspired by his essay, "Nature," Thoreau was regarded as Emerson's disciple.... [L]ike Emerson, he was basically a mystic, less interested in nature for its own sake than for its symbolic representation of spiritual values.... the ascetic life was well suited to his unmarried status... By age 32, not having married, he was again living at home and supporting himself by being the village handyman. He also busied himself with botanical studies and, of course, writing. He died of tuberculosis at age 45... the inspiration for one of the twentieth century's most important movements, passive resistance, used so effectively by [Martin Luther King, Jr.](#) in his fight for civil rights and [Mahatma Gandhi](#) in winning [India's](#) independence from Great Britain.

1996

September 11, Wednesday: The United Nations approved a Comprehensive Test Ban Treaty which banned nuclear test explosions, but not laboratory tests ([India](#) rejected the treaty as flawed while Pakistan declared that it couldn't sign unless India did).

ATOM BOMB

1998

March 8, Sunday: A [Doomsday](#) cult from Karnataka in southern [India](#) claimed that much of the world would be destroyed by earthquakes on this day, and the Indian subcontinent would break off and sink into the ocean. After the destruction, Lord Vishnu would appear on Earth. The leaders of the cult claimed that El Niño and the chaotic weather that accompanied it was a sign of the coming destruction.

HERE COME DA JUDGE!



"The nice thing about apocalyptic panics is that all you need for a feel-good moment is the earth not coming to an end."

— [Gail Collins, March 15, 2013](#).



April 6, Monday: Pakistan successfully tested its own Ghauri medium-range missile at the Kahuta [nuclear facility](#) 40 kilometers northeast of Islamabad. The missile had a range of 1,500 kilometers and could easily hit targets well inside [India](#).

France and Great Britain became the first [nuclear powers](#) to ratify the Comprehensive Test Ban Treaty.

Travelers Group Inc. and Citicorp merged to form a new holding company, Citigroup Inc. valued at \$83,000,000,000. This was at that time the largest merger in history, and created the largest financial services company.

May 11, Monday: [India](#) conducted five [nuclear tests](#) in Rajasthan on this day and May 13th.

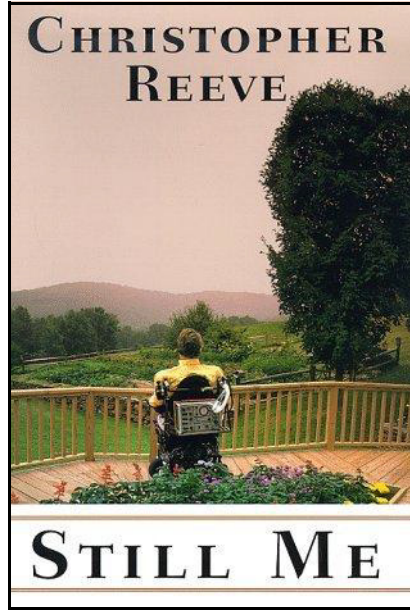
SBC Communications Inc. announced it would acquire Ameritech Corp. in a stock deal of \$56,180,000,000.

Korót for eight cellos by Luciano Berio was performed for the initial time, in Beauvais. Also premiered was Sonate à 8 for eight cellos by Betsy Jolas.

May 13, Wednesday: [India](#) tested two more nuclear devices.

ATOM BOMB

Here's a letter I really wish I had received an answer to — although now of course it's too late:



Mr. Christopher Reeve
Author of *STILL ME*
C/O Random House, Inc.

Dear Mr. Reeve,
One of the things we are doing at this "Stack of the Artist of Kouroo" project is investigating what cultural resources were available to [Henry David Thoreau](#), which enabled him to take the attitude he took toward the gift-giveness of the eternally presented instant. Now we see, in a newspaper story associated with the release of your new book, that you have said that, due to your regrettable medical condition:

I've had to take a hard look at what it means to live as fully as possible in the present.

What we are wondering is whether there is any significant overlap between your cultural context in the 20th Century, and the cultural context of Thoreau in New England in the 19th Century. We know of two possible sources of inspiration for Thoreau: Blaise Pascal and the Sermon on the Mount. I will recite these, below, in English translation:

Matthew 6: 25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? 26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? 27 Which of you by taking thought can add one cubit unto his stature? 28 And why take ye thought for



INDIA

INDIA

raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: 29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. 30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? 31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? 32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. 33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. 34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

Quoting from the 1st publication in English of the *PENSÉES DE M. PASCAL SUR LA RELIGION ET SUR QUELQUES AUTRES SUJETS*, issued in 1688 under the title *MONSIEUR PASCAL'S THOUGHTS, MEDITATIONS, AND PRAYERS* in a translation by W.F. Trotter:

We do not rest satisfied with the present. We anticipate the future as too slow in coming, as if in order to hasten its course; or we recall the past, to stop its rapid flight. So impudent are we that we wander in the times which are not ours, and do not think of the only one which belongs to us; and so idle are we that we dream of those times which are no more, and thoughtlessly overlook that which alone exists. For the present is generally painful to us. We conceal it from our sight, because it troubles us; and if it be delightful to us, we regret to see it pass away. We try to sustain it by the future, and think of arranging matters which are not in our power, for a time which we have no certainty of reaching. Let each one examine his thoughts and he will find them all occupied with the past and the future. We scarcely ever think of the present; and if we think of it, it is only to take light from it to arrange the future. The present is never our end. So we never live, but we hope to live; and, as we are always preparing to be happy, it is inevitable we should never be so.

Since Thoreau lived, there have been two additional sources for this attitude which we have been able to identify, first Ludwig Wittgenstein and then William Faulkner:

Wittgenstein's *PROTTRACTATUS* of 1921, section 6.4422: "Wenn man unter Ewigkeit nicht unendliche Zeitdauer sondern Unzeitlichkeit versteht, dann lebt der ewig der in der Gegenwart lebt." (If we take eternity to mean not infinite temporal duration but timelessness, then eternal life belongs to those who live in the present.)

Wittgenstein's *TRACTATUS LOGICO-PHILOSOPHICUS*, section 6.4311: "Wenn man unter Ewigkeit nicht unendliche Zeitdauer, sondern Unzeitlichkeit versteht, dann lebt der ewig, der in der Gegenwart lebt." (If we take



INDIA

INDIA

eternity to mean not infinite temporal duration but timelessness, then eternal life belongs to those who live in the present.)

Faulkner, in a conversation with Loïc Bouvard (Modern Fiction Studies V, Winter 1959-1960, page 362), explained his attitude toward time: "There isn't any time. In fact I agree pretty much with Bergson's theory of the fluidity of time. There is only the present moment, in which I include both the past and the future, and that is eternity."

What we are wondering is whether you would be able to make any suggestions to add to these four already identified cultural resources.

May 28, Thursday: Pakistan conducted probably two [nuclear tests](#) in response to similar tests by India (Prime Minister Nawaz Sharif claimed that there had been five).

Voters in Denmark approved the Amsterdam Treaty of the European Union.

The Spider and the Fly for voice and orchestra by David del Tredici to words of Howitt was performed for the initial time, in Avery Fisher Hall, New York.

June 7, Sunday: A bomb went off on a train in southern Pakistan. At least 23 people were killed. Pakistan blamed [India](#).

In Jasper, [Texas](#), three whites chained a black to a pickup truck and dragged him three kilometers, severing his head and arm (one of the three would acknowledge this had been racially motivated).

Marilyn J. Agee's Rapture prediction #2, which she made on her website after the failure of her original prediction (Agee, Marilyn J. THE END OF THE AGE. Avon Books, 1993).

MILLENNIALISM

June 11, Thursday: Pakistan declared a moratorium on further atomic tests.

ATOM BOMB

Mitsubishi Motor Manufacturing of America Inc. agreed to settle a sexual harassment lawsuit brought by the US government on behalf of the company's female employees in Normal, Illinois. They agreed to pay \$34,000,000, a record for such suits.

November 6, Friday: A car carrying two Palestinian terrorists and their bomb exploded prematurely near a marketplace in West Jerusalem. The bombers were killed and 24 bystanders injured.

Scientists at the University of Wisconsin-Madison led by James Thomson announced that they had isolated and cultivated human embryonic stem cells.

[US President William Jefferson Clinton](#) announced that he was lifting some sanctions on [India](#) and Pakistan due to their progress on [nuclear arms control](#).



INDIA

INDIA

1999

April 11, Sunday: [India](#) tested an intermediate range ballistic missile capable of carrying a [nuclear warhead](#).

The military of Niger named Daouda Malam Wanke as president.

In the [New York Times Magazine](#), on page 66, appeared an article by Paul Berman titled “The Real Divide.” Berman proposed that it is a mistake to presume the basic political struggle in our nation to be one between rich and poor, or between white Americans and Americans of color, or between “right” and “left,” or between haves and wanna-haves. It is certainly not between Republican Tweedledees and Democratic Tweedledums! No, according to Berman’s analysis, our basic political struggle is and ever has been a struggle between those of an attitude which he terms the “insider” attitude, and an attitude which he terms the “outsider” attitude. [President William Jefferson Clinton](#) was not impeached because he lied under oath, was not impeached because he was from Arkansas, was not impeached because he had almost-sex with an intern, was not impeached because he was a 60s-era pot-smoking, draft-dodging, free-loving hippie yuppie, etc. No, he was impeached by Insiders similar to the Reverend Cotton Mather and the Moral Majority for being, like President Andrew Jackson and the others of Scotch-Irish origin, an Outsider.

Well — that’s evidently this author’s concept.

The interesting thing about this, for us, is that in developing this analysis of American political life, Paul Berman has found it necessary to classify [Henry Thoreau](#) as an insider! Here is the context of that evaluation:

What accounts for such a thing – an emotional confluence of conservatives and a number of elite liberals [in the condemnation of Bill Clinton]? The explanation, it seems to me, has to do with the countercultural values that everyone is said to be fighting over. Anyone can natter on about sex, drugs, and rock-and-roll. But the counterculture, it ought to be remembered, has a spiritual side too. It was a cult of truth – a cult that got its start among the Puritans of New England long ago and came down to modern times through the writings of people like Henry Thoreau and the cultural attitude of the Unitarian Church and innumerable other ways. It was an impulse to rebel against everything false, tricky and hypocritical, in favor of everything direct, unvarnished and authentic. that kind of impulse was never going to look kindly on a man like Clinton, with his wiles and his hidden love life. And so, during the past year conservatives loathed Clinton because they were anti-60s, and a number of elite liberals loathed Clinton because they were, in some respects, pro-60s. And their loathing was the same.

Henry the insider! – something for us to chew on.

February 21, Sunday: Prime Ministers Atal Bihari Vajpayee of [India](#) and Nawaz Sharif of Pakistan signed documents pledging that their two countries were taking steps to reduce the threat of [nuclear conflict](#).

May 8, Saturday: Thousands of protesters began four days of demonstrations outside the US embassy in Beijing in protest of the bombing of the previous day in Belgrade. [US President William Jefferson Clinton](#) and NATO Secretary General Javier Solana apologized for that “tragic mistake” in Belgrade.

Elections were held in Qatar for the first time.

According to an astrological pamphlet circulating in [India](#), reported on the BBC News, the world was to meet its doom by a series of severe natural disasters on this date. This prediction caused many Indians to panic.

MILLENNIALISM

2000

Samuel Lachise of Québec City discovered, by use of the Internet and a search engine, that [Henry Thoreau](#) had had a literary reference, in his 1859 essay “AUTUMNAL TINTS”, for writing that the deeply scalloped leaves of the scarlet oak *Quercus coccinea*, in fluttering down,

dance, arm in arm with the light — tripping it on fantastic points.... you can hardly tell at last what in the dance is leaf and what is light.

This reference was not to the now-famous line of the 1894 popular song by J.W. Blake, “Sidewalks of New York” – “trip the light fantastic,” which of course was several human generations from being penned – but to [John Milton](#)’s poem of 1645, *L’ALLEGRO*:

Com, and trip it as ye go

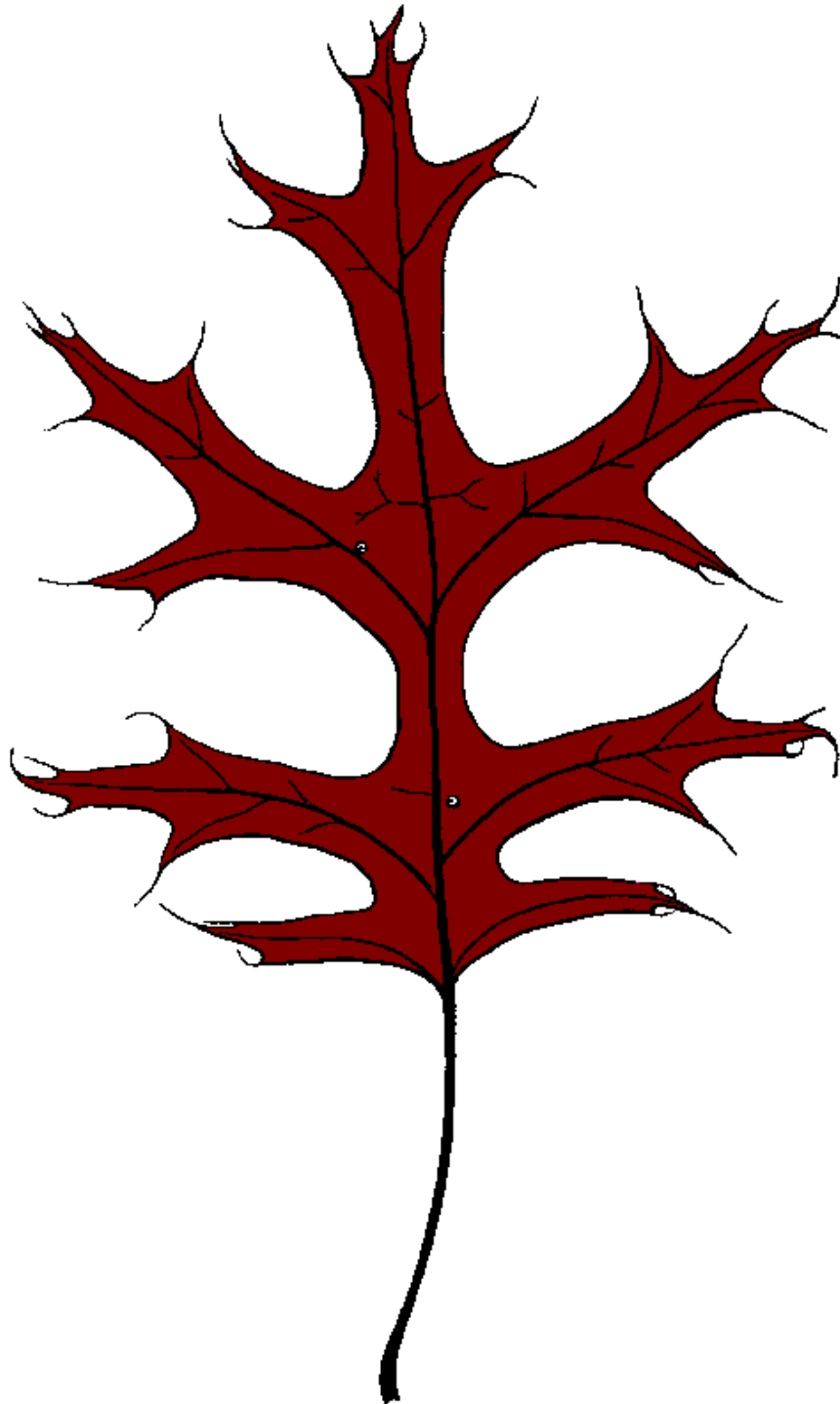


On the light fantastick toe....

HENCE loathèd Melancholy
 Of Cerberus and blackest midnight born,
 In Stygian Cave forlorn
 ’Mongst horrid shapes, and shreiks, and sights unholy.
 Find out som uncouth cell,
 Where brooding darknes spreads his jealous wings,
 And the night-Raven sings;
 There, under Ebon shades, and low-brow’d Rocks,
 As ragged as thy Locks,
 In dark Cimmerian desert ever dwell.
 But com thou Goddes fair and free,
 In Heav’n ycleap’d Euphrosyne,
 And by men, heart-easing Mirth,
 Whom lovely Venus, at a birth
 With two sister Graces more
 To Ivy-crownèd Bacchus bore;
 Or whether (as som Sager sing)
 The frolick Wind that breathes the Spring,

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Zephir with Aurora playing,
As he met her once a Maying,
There on Beds of Violets blew,
And fresh-blown Roses washt in dew,
Fill'd her with thee a daughter fair,
So bucksom, blith, and debonair.
Haste thee nymph, and bring with thee
Jest and youthful Jollity,
Quips and Cranks, and wanton Wiles,
Nods, and Becks, and Wreathèd Smiles,
Such as hang on Hebe's cheek,
And love to live in dimple sleek;
Sport that wrinckled Care derides,
And Laughter holding both his sides.
Com, and trip it as ye go
On the light fantastick toe,
And in thy right hand lead with thee,
The Mountain Nymph, sweet Liberty;
And if I give thee honour due,
Mirth, admit me of thy crue
To live with her, and live with thee,
In unprovèd pleasures free;
To hear the Lark begin his flight,
And singing startle the dull night,
From his watch-towre in the skies,
Till the dappled dawn doth rise;
Then to com in spight of sorrow,
And at my window bid good morrow,
Through the Sweet-Briar, or the Vine,
Or the twisted Eglantine.
While the Cock with lively din,
Scatters the rear of darknes thin,
And to the stack, or the Barn dore,
Stoutly struts his Dames before,
Oft list'ning how the Hounds and horn
Chearly rouse the slumbring morn,
From the side of som Hoar Hill,
Through the high wood echoing shrill.
Som time walking not unseen
By Hedge-row Elms, on Hillocks green,
Right against the Eastern gate,
Wher the great Sun begins his state,
Rob'd in flames, and Amber light,
The clouds in thousand Liveries dight.
While the Plowman neer at hand,
Whistles ore the Furrow'd Land,
And the Milkmaid singeth blithe,
And the Mower whets his sithe,
And every Shepherd tells his tale
Under the Hawthorn in the dale.
Streit mine eye hath caught new pleasures
Whilst the Lantskip round it measures,
Russet Lawns, and Fallows Gray,
Where the nibling flocks do stray,
Mountains on whose barren brest
The labouring clouds do often rest:
Meadows trim with Daisies pide,
Shallow Brooks, and Rivers wide.
Towers, and Battlements it sees
Boosom'd high in tufted Trees,
Wher perhaps som beauty lies,
The Cynosure of neighbouring eyes.
Hard by, a Cottage chimney smokes,
From betwixt two agèd Okes,
Where Corydon and Thyrsis met,
Are at their savory dinner set
Of Hearbs, and other Country Messes,
Which the neat-handed Phillis dresses;



And then in haste her Bowre she leaves,
With Thestylis to bind the Sheaves;
Or if the earlier season lead
To the tann'd Haycock in the Mead,
Som times with secure delight
The up-land Hamlets will invite,
When the merry Bells ring round,
And the jocond rebecks sound
To many a youth, and many a maid,
Dancing in the Chequer'd shade;
And young and old com forth to play
On a Sunshine Holyday,
Till the live-long day-light fail,
Then to the Spicy Nut-brown Ale,
With stories told of many a feat,
How Faery Mab the junkets eat,
She was pincht, and pull'd the sed,
And he by Friars Lanthorn led
Tells how the drudging Goblin swet,
To ern his Cream-bowle duly set,
When in one night, ere glimps of morn,
His shadowy Flale hath thresh'd the Corn
That ten day-labourers could not end,
Then lies him down the Lubbar Fend,
And stretch'd out all the Chimney's length,
Basks at the fire his hairy strength;
And Crop-full out of dores he flings,
Ere the first Cock his Mattin rings.
Thus don the Tales, to bed they creep,
By whispering Windes soon lull'd asleep.
Towred Cities please us then,
And the busie humm of men,
Where throngs of Knights and Barons bold,
In weeds of Peace high triumphs hold,
With store of Ladies, whose bright eies
Rain influence, and judge the prise
Of Wit, or Arms, while both contend
To win her Grace, whom all commend.
There let Hymen oft appear
In Saffron robe, with Taper clear,
And pomp, and feast, and revelry,
With mask, and antique Pageantry,
Such sights as youthfull Poets dream
On Summer eeves by haunted stream.
Then to the well-trod stage anon,
If Jonsons learnèd Sock be on,
Or sweetest Shakespear fancies childe,
Warble his native Wood-notes wilde,
And ever against eating Cares,
Lap me in soft Lydian Aires,
Married to immortal verse
Such as the meeting soul may pierce
In notes, with many a winding bout
Of linckèd sweetnes long drawn out,
With wanton heed, and giddy cunning,
The melting voice through mazes running;
Untwisting all the chains that ty
The hidden soul of harmony.
That Orpheus self may heave his head
From golden slumber on a bed
Of heapt Elysian flowres, and hear
Such streins as would have won the ear
Of Pluto, to have quite set free
His half regain'd Eurydice.
These delights, if thou canst give,
Mirth with thee, I mean to live.

Several Indian MPs demanded that the 106-carat Mountain of Light “Kohinoor” diamond on display at the Tower of London be returned by Britain to [India](#). (You can have three guesses as to when this game of keep-away over this sparkler is going to be brought to an end.)



WALDEN: White Pond and Walden are great crystals on the surface of the earth, Lakes of Light. If they were permanently congealed, and small enough to be clutched, they would, perchance, be carried off by slaves, like precious stones, to adorn the heads of emperors; but being liquid, and ample, and secured to us and our successors forever, we disregard them, and run after the diamond of Kohinoor. They are too pure to have a market value; they contain no muck. How much more beautiful than our lives, how much more transparent than our characters, are they! We never learned meanness of them. How much fairer than the pool before the farmer’s door, in which his ducks swim! Hither the clean wild ducks come. Nature has no human inhabitant who appreciates her. The birds with their plumage and their notes are in harmony with the flowers, but what youth or maiden conspires with the wild luxuriant beauty of Nature? She flourishes most alone, far from the towns where they reside. Talk of heaven! ye disgrace earth.

LAKES OF LIGHT



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2001

Susan S. Bean's YANKEE [INDIA](#): AMERICAN COMMERCIAL AND CULTURAL ENCOUNTERS WITH [INDIA](#) IN THE AGE OF SAIL, 1784-1860 (Peabody Essex Museum).

November: A significant new edition:

THE EUROPEAN DISCOVERY OF [INDIA](#): KEY INDOLOGICAL SOURCES OF ROMANTICISM (New introductions by Michael Franklin, University of Wales at Aberystwyth)

This set assembles the key literary and devotional texts that accomplished an "Oriental Renaissance" in the West and cultural revolution in India. The powerful combination of Governor-General Hastings' Orientalist government policies and Sir William Jones's long-held ambition to initiate Europe into the vast literary treasures of the East inaugurated a series of translations from the Sanskrit, which had a profound influence on European culture, particularly on the Romantics. The decisive period in Indic studies began with the arrival of English civil servants in Calcutta around 1780. When British authority was installed in Bengal under Hastings, its first priority was to unravel the labyrinth of local custom and legislation, and its representatives realized that knowledge of the languages of their subjects would be the key to dominion. For this purpose several institutions were established: an oriental college at Fort William for the training of civil servants, a printing press at Calcutta, a Sanskrit college at Benares, and the famous Asiatic Society of Bengal, which held its first meeting on 15 January 1784. This set contains the first works that were translated directly from the Sanskrit into any European language and were published under the auspices of the Asiatic Society: Charles Wilkins' translations of the Bhagavad Gita- and Hitopadesa, William Jones' versions of [Kalidasa's](#) Sakuntala and Jayadeva's Gitagovinda, and translations of the Meghaduta and Visnupurana by Horace Wilson, who was to become the first professor of Sanskrit at Oxford in 1832. The collection also includes H.T. Colebrooke's very influential Essays on Indian religion and philosophy, an English translation of Friedrich Schlegels' *ÜBER DIE SPRACHE UND WEISHEIT DER INDIER*, a digest of Francis Gladwin's ASIATICK MISCELLANY, and the English artist William Hodges' interesting account of Indian antiquities in his TRAVELS IN INDIA DURING THE YEARS 1780-3. Although many of these Indian classics have been repeatedly translated since, it were these versions that were widely read in Europe towards the end of the eighteenth century and were to exert such a profound influence on western thought and culture, especially on the comparative and historical study of language, religion and mythology ("Indo-Aryan," "Indo-Germanic"; Bopp, Grimm, Creuzer), philosophy (Friedrich von Schelling, Schopenhauer), and literature (Goethe, Herder, the Schlegels, Schiller,



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Novalis, Rückert, Emerson, Southey, Coleridge, etc.). Important sources for European Romanticism Key works in the emergence of modern Indology Scarce editions, rarely found even in major libraries Scholarly introductions to each volume situate the works in the light of recent research Important primary source material for researchers in a range of traditional disciplines and newly-hybridized area studies.

- Volume 1 [Charles Wilkins](#)
THE *BHAGAVAD GITA* OR DIALOGUES OF *KREESHNA* AND *ARJOON* (1785)
THE *HEETOPADES* OF *VEESHNOO-SARMA*, IN A SERIES OF CONNECTED FABLES, INTERSPERSED WITH MORAL, PRUDENTIAL, AND POLITICAL MAXIMS (1787)
- Volume 2 Francis Gladwin (ed.) THE ASIATIC MISCELLANY (1787)
- Volume 3 [Sir William Jones](#)
SACONTALÁ; OR, THE FATAL RING (1807)
ON THE MYSTICAL POETRY OF THE PERSIANS AND HINDUS (1807)
GÍTAGÓVINDA; OR, THE SONGS OF JAYADÉVA (1807)
William Hodges TRAVELS IN INDIA, DURING THE YEARS 1780–3 (1793)
- Volume 4 Carl W.F. von Schlegel ON THE LANGUAGE AND WISDOM OF THE INDIANS (1849)
[Horace Hayman Wilson](#) THE MÉGHA DÚTA; OR CLOUD MESSENGER (1814)
- Volume 5 [Horace Hayman Wilson](#)
THE LAWS OF *MENU*, OR THE *VISHNU PURÁNA*, A SYSTEM OF HINDU MYTHOLOGY AND TRADITION (1840)
- Volume 6 [Henry Thomas Colebrooke](#)
ESSAYS ON THE RELIGION AND PHILOSOPHY OF THE HINDUS (1858)

2005

The [Kyoto](#) protocol (to reduce the level of greenhouse-gas emissions in order to avoid climate changes such as global warming) was adopted by 141 countries of the world (but not the USA, [China](#), [India](#), or Australia).

In 1998, Professor of English Wang Guanglin of the Shanghai Institute of Foreign Trade prepared a translation of Thoreau's [WALDEN](#) into Chinese, and it was published by Writer's Press in Beijing. Professor Wang has revisited his translation, and a revised edition is now offered by the Changjiang Literature and Arts Press of Shanghai. When it arrives I will make page images of a few of its passages and post them to the web. Four passages I can think of off the top of my head, to make images of, would be the first page with its Chanticleer motto, the three-lost-animals paragraph, the inscription-around-the-bathtub paragraph, and the castles-in-the-air paragraph. Would anyone like to put in any special requests?

A foreigner, Howard Stringer, was appointed as the head of a [Japanese](#) corporation, Sony.



The unemployment rate in [Japan](#) fell to 4.4% from a peak of 5.4%.

[Japan](#)'s prime minister Junichiro Koizumi experienced a landslide victory in elections, boosting support for his economic reform.

Re-inspections and re-certifications completed after three years of humiliation due to quality falsifications, the [nuclear reactors](#) at [Japan](#)'s Fukushima Daiichi facility were at this point finally allowed to resume commercial production of electricity. (We were confident, at this point, that we had found and understood all the falsifications of this culture of corporate duplicity. We were mistaken.)

Patrick Olivelle's *MANU'S CODE OF LAW: A CRITICAL EDITION AND TRANSLATION OF THE MANAVA-DHARMASASTRA* (with the editorial assistance of Suman Olivelle). New York: Oxford UP [KNS 127.3 .A4 E547, 2005]. This edition has now superseded the 1886 translation and study by Georg Bühler that appeared in the Oxford University Press series, *SACRED BOOKS OF THE EAST*, edited by Max Müller, in 1886, which in its turn had superseded the 1794 text created by Sir William Jones, that had been accessed by Thoreau. One important change is to be noted: it had been generally being presumed since 1885 that this text from [India](#) had arisen not through the unitary authorship presumed by Bühler but instead through a gradual process at the hands of anonymous and successive compilers, editors, and copyists over the course of several centuries, but Olivelle is challenging that view and attempting to return us to the unitary authorship model as understood by Bühler. He is offering that the writerly process that originated this text was not one of an unconscious and gradual accumulation at different hands and at different times and places, but that instead this text was authored by individuals who had clear authorial intent, gave their texts a particular structure, argued for particular positions in law and morality, disagreed with other experts both among their contemporaries and among their predecessors, and had particular social, economic, and political axes to grind. "In all this they are not much different from modern authors." He believes that if we first remove certain sections which are probably accretions, and if we first remove the chapter divisions which we have artificially imposed, we can return to the text originally drafted by the single gifted individual whom we all refer to as "Manu."

My argument, then, is that such a unique and symmetrical structure could not have been given to this text except by a conscious plan created by a single gifted individual. A deep structure that runs through the entire book -a structure that is not apparent at first glance and that remained undetected even by the commentators- could not have simply happened over time as the text was being put together by different individuals separated by centuries. If not by an individual, then it must have been composed by a "strong chairman of a committee" with the help of research assistants who carried out his plan.... It was conceived and put together by a single individual with extraordinary ability and a systematic mind. The eponym "Manu," of course, is not the name of the historical author of this text. The name, however, was an astute choice [because of Indian legends about a person of this name].... The name of this author is unknown, as are any details of his life: his date, his geographic location, influences that may have shaped his life and thought, and a host of biographical questions that would shed light on the text itself. The most we can say is that he was a learned Brahmin from somewhere in northern India. Some of the socio-political influences that shaped his thought and that perhaps motivated the writing of the book, however, may at least be surmised by looking at the possible date of its composition.



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"It's all now you see. Yesterday won't be over until tomorrow and tomorrow began ten thousand years ago."
- Remark by character "Garin Stevens"
in William Faulkner's INTRUDER IN THE DUST



Prepared: November 22, 2013

ARRGH AUTOMATED RESearch REPORT

GENERATION HOTLINE



This stuff presumably looks to you as if it were generated by a human. Such is not the case. Instead, 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.



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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.