THE REVEREND FRANCIS ELLINGWOOD ABBOT





FRANCIS ELLINGWOOD ABBOT

1836

November 6, Sunday: <u>Francis Ellingwood Abbot</u> was born in Boston, son of the teacher Joseph Hale Abbot (1802-1873) and Fanny Ellingwood Larcom Abbot (1807-1883). His early education would be obtained at home from his mother, and at Boston Latin School under Head Master Epes Sargent Dixwell.

Friend Stephen Wanton Gould wrote in his journal:

1st day 6th of 11th M 1836 / Attended Meetings at home In both Father Rodman had offerings, but to me they were far from seasons of life & spiritual enjoyment. -

RELIGIOUS SOCIETY OF FRIENDS



FRANCIS ELLINGWOOD ABBOT

1855

August 30, Thursday: When Lola Montez and Augustus Noël Follin (who by this point was denominating himself "Frank Folland") decamped from Sydney, Australia, a sheriff's officer followed them on board the Waratah with a debtor's warrant of arrest — whereupon Lola undressed in her cabin and dared the officer to seize her. Outwitted by her feminine guiles, he climbed aboard the pilot boat without her.

In Hollis Hall at <u>Harvard College</u>, Freshman <u>Francis Ellingwood Abbot</u> began a journal:



Today I begin the first term of my freshman year, and at the same time, a new era in my life.



FRANCIS ELLINGWOOD ABBOT

1856

December 23, Tuesday: Friend Daniel Ricketson to his journal:

WALDO EMERSON

Spent an hour in the Shanty with Mr. Emerson and accompanied him to Boston in the mid-day train; he introduced me to the Athenæum; called at the anti-Slavery Fair in Winter St.

Met Mr. E. by agreement and went to Concord with him and passed the night. Found an agreeable and hospitable companion, Mr. Sanborn, the teacher, and a Mr. Abbott, sophomore of Cambridge. Called at Mr. Emerson's in the evening.



FRANKLIN B. SANBORN

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Meanwhile, that day, <u>Henry Thoreau</u> had been surveying a lot belonging to Deacon <u>Francis Jarvis</u> on the northwest side of Walden Street opposite Brister's lot. This had been part of the Stratton family's land earlier, and appeared again on the survey of December 8, 1857 of Sheriff Sam Staples's plot.

BRISTER'S HILL

In his personal copy of <u>WALDEN; OR, LIFE IN THE WOODS</u>, Thoreau jotted: "Surveying for Cyrus Jarvis Dec. 23 '56 - he shows me a deed of this lot containing 6 A. 52 rods all on the W. of the Wayland Road — & consisting of plowland, orchading [*sic*?] & woodland - sold by Joseph Straton to Samuel Swan of Concord In holder Aug. 11th 1777."

<u>WALDEN</u>: Farther down the hill, on the left, on the old road in the woods, are marks of some homestead of the Stratton family; whose orchard once covered all the slope of Brister's Hill, but was long since killed out by pitch-pines, excepting a few stumps, whose old roots furnish still the wild stocks of many a thrifty village tree.



JOSEPH STRATON
BRISTER FREEMAN

View <u>Henry Thoreau</u>'s personal working drafts of his surveys courtesy of AT&T and the Concord Free Public Library:

http://www.concordlibrary.net/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.)



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December 25, Christmas Day: Alabama became the first state to officially recognize the celebration of <u>Christmas</u> as a holiday.

Five days earlier, a family of father, mother, and four children had been sold to a slave trader in Richmond, Virginia, allegedly because the wife and mother, Mrs. Brown, had resisted the sexual advances of the family's owner, Colonel John Franic. The husband and father, Robert Brown, having failed to persuade another white man in the Martinsburg area of what is now West Virginia to purchase the family, decided to attempt an escape. On this frigid night of one of the coldest American winters on record, carrying with him a likeness of his wife and a lock of her hair, with locks of hair from each of their 4 children, he swam a horse across the Potomac River and then rode about 40 miles before his horse gave out. He continued on foot, and it would take several days and nights of travel for him to reach Harrisburg, Pennsylvania, where he had friends who, he hoped, would be able to shelter him. He would adopt the alias Thomas Jones and on New Year's Night would reach Philadelphia and the warmth of the home of a member of the Underground Railroad Vigilance Committee.

<u>Henry Wadsworth Longfellow</u> commented: "We are in a transition state about <u>Christmas</u> here in New England. The old Puritan feeling prevents it from being a cheerful hearty holiday; though every year makes it more so."

The Virginia Central Railroad had engaged a French engineer, Claudius Crozet, at \$3,000 per annum, to design and then supervise the construction of 4 tunnels through the Blue Ridge. Much of the labor had been supplied by Irish immigrants. The pay scale began at 75 cents a day, but workers doing the most dangerous work were given \$1.37 1/2. Slaves who labored were paid the same, but their wages were of course paid to their owners, and because they had economic value, they were not allowed anywhere near the black-powder blasting. Two of the slaves were killed when a runaway flatcar hurtled down Afton mountain toward a parked train engine in Waynesboro. Michael Curren, an Irishman who lost his hands in a black powder explosion, was denied any pay while under medical care. These laborers lived in virtual shantytowns and had in 1854 suffered an outbreak of cholera killing 28 on the Augusta side and seven on the Afton side. Some were from County Cork and were Catholic, while others, on the far side of the mountain, were from the north of Ireland and were Protestant so there was the constant danger of an inter-Irish riot. Air was pumped into the tunnel by mules on a treadmill. Inside Afton mountain, the 1st of these 4 tunnels was completed on this day, when the Irish laborers digging from each end broke through the final few feet of rock with their chisels, sledgehammers, and black powder explosive charges. The two tunnels actually met within half an inch of being dead centered on each other! Train service on the new line would begin in April 1858 and would continue until a new, wider tunnel would open in 1944.

In the afternoon Thoreau walked to Lee's Cliff: "A strong wind from the northwest is gathering the snow into picturesque drifts behind the walls.... Sanborn got some white spruce and some usnea for Christmas in the swamp. I thought the last would be the most interesting.... Take long walks in stormy weather or through deep snows in the fields and woods, if you would keep your spirits up."



Dec. 25. P.M. — To Lee's Cliff.

A strong wind from the northwest is gathering the snow into picturesque drifts behind the walls. As usual they resemble shells more than anything, sometimes prows of vessels, also the folds of a white napkin or counterpane dropped over a bonneted head. There are no such picturesque snow-drifts as are formed behind loose and open stone walls. Already yesterday it had drifted so much, i.e. so much ground was bare, that there were as many carts as sleighs in the streets.

Just beyond Hubbard's Bridge, on Conant's Brook Meadow, I am surprised to find a tract of ice, some thirty by seven or eight rods, blown quite bare. It shows how unstable the snow is.

Sanborn got some white spruce and some usnea for <u>Christmas</u> in the swamp. I thought the last would be the most interesting and *weird*.

On the north sides of the walls we go over boots and get them full, then let ourselves down into the shellwork on the south side, so beyond the brows of hills.

At Lee's Cliff I pushed aside the snow with my foot and got some fresh green catnip for Min.

I see the numerous tracks there, too, of foxes, or else hares, that have been running about in the light snow.

Called at the Conantum House. It grieves me to see these interesting relies, this and the house at the Baker Farr.

Called at the Conantum House. It grieves me to see these interesting relics, this and the house at the Baker Farm, going to complete ruin.

CAT



FRANCIS ELLINGWOOD ABBOT

Met William Wheeler's shaggy gray terrier, or Indian dog, going home. He got out of the road into the field and went round to avoid us.

DOG

Take long walks in stormy weather or through deep snows in the fields and woods, if you would keep your spirits up. Deal with brute nature. Be cold and hungry and weary.

On this <u>Christmas</u> day <u>Francis Ellingwood Abbot</u> discussed poetry with <u>Henry Thoreau</u>, a person who was "somewhat known for his writings."





We have the discussion per <u>Harvard College</u> sophomore Frank's journal — although we really have no idea how much of this conversation represented sophomoronic elaboration as the sophomore was later writing it down:

Here I am in the good town of Concord... At present I wish to record a conversation between Henry David Thoreau, Mr. Ricketson and myself.

Mr. Ricketson: We went to Baker farm yesterday through all the snow, Mr. Abbot; perhaps you recollect the description of Baker farm in "Walden."

Mr. Abbot (greatly confused and overwhelmed with a sense of ignorance): I regret to say I have never met the book, although I have been desirous to see it.

Mr. Ricketson: What! Never read "Walden"! Dear me, let me show you this passage: (quotes) "My way led through Pleasant Meadow, an adjunct to Baker Farm, that retreat of which a poet has since sung, beginning,—

Thy entry us a pleasant field. Which some mossy fruit trees yield Partly to a ruddy brook, By gliding musquash undertook And mercurial trout Dancing about

Mr. Abbot (mentally ejaculating): Heaven help us!

Mr. Ricketson: These are fine lines, but our friend Channing rather disregards grammar -"undertook"- bad, very bad.

Mr. Thoreau: The grammar is no objection, poets are not hampered like other men. It is not mere rhyme and grammar that make poetry; a machine might be made to turn out poetry of that kind very easily, but it would not be poetry.

Mr. Ricketson: Why not? I think it would.

Mr. Thoreau: What! Would it be poetry?



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Mr. Ricketson: Yes, poetry is like architecture, you have to build in certain ways, and makes not difference whether the machine does it intelligently, or the poet does it by following his metres and feet.

Mr. Thoreau: But-

Mr. Ricketson (interrupting): I see you do not like my argument-ha! ha!

Mr. Abbot (aside): No wonder he doesn't.

Mr. Ricketson: —but I understand you, yes, I understand you. But grammar is necessary.

Mr. Thoreau: Channing writes ideas, and disregards all such trammels. Poets must be original.

Mr. Abbot (aside): Channing is original in his grammar, at least.

Mr. Thoreau: They must not try old, hackneyed measures, they must leave the old jingle and invent their own rhythm.

Mr. Abbot: Do you mean to say that every poet must invent new metres?

Mr. Thoreau: Yes. Unless he does, we are reminded of some other verse, and the charm of originality is lost. Wordsworth in his "Laodamia," and "Ode to Immortality," and even Campbell, in his battle odes, adopt their peculiar measures, and thereby avoid the monotonous jingle of other poets.

Mr. Abbot: Why, you value the casket at the expense of the jewel that it contains. Poetry does not depend on the length of the lines, nor the different intervals at which the rhymes occur; the essence of poetry is, that beautiful ideas should be beautifully expressed.

Mr. Thoreau: You seem to consider rhythm arbitrarily.

Mr. Abbot: Certainly, to a degree it is arbitrary. The poet can select his metre as he pleases: if his work is well done, it will seem to us best adapted to the measure in which it is written, whereas he might have used another, and still have been equally successful. I think Milton made a mistake in writing "Paradise Lost" wholly in the same stately style; a long poem needs variety, and Scott well understood this.

Mr. Thoreau: I must still differ; a poet must be not only original in his idea but also his rhythm; otherwise he is only an imitator, and cannot lay claim to the name of a true poet. There is endless variety in rhythm; and there is no need that one poet should slavishly follow the track of another.

Mr. Ricketson (evidently bewildered in his understanding faculties): Well, I suppose that is the way you philosophers think; but you breathe higher air that our feeble lungs can endure.

Mr. Abbot (aside, with great inward disgust, and dissent for the last remark): Fiddle-stick's end! Mutual admiration! Thoreau, Thoreau! That man of facts and metaphysics! Stick to thy facts and metaphysics.



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1857

January 7, Wednesday: The Free-State legislature met at Topeka in the Kansas Territory.

THE 2D GREAT AMERICAN DISUNION

<u>Francis Ellingwood Abbot</u>, while lodging at the Thoreau boardinghouse in Concord, went to a local party and there encountered <u>Katharine "Katie" Fearing Loring</u>, a 17-year-old lodging with her parents David Loring and Susanna Sherman Loring at a house in Concord.



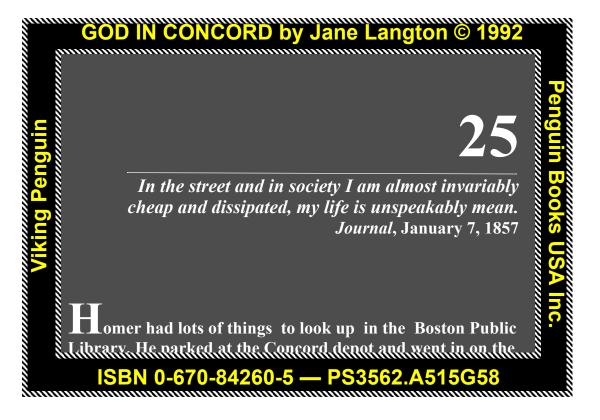
That night Henry Thoreau, up in his room on the top story under the roof, had a bad dream: "Now I seemed to be lying and tossing, perchance, on a horrible, a fatal rough surface, which must soon, indeed, put an end to my existence, though even in the dream I knew it to be the symbol merely of my misery; and then again, suddenly, I was lying on a delicious smooth surface, as of a summer sea, as of gossamer or down or softest plush, and life was such a luxury to live. My waking experience always has been and is such an alternate Rough and Smooth. In other words it is Insanity and Sanity."

January 7: I go through the woods toward the Cliffs along the side of the Well Meadow Field. There is nothing so sanative, so poetic, as a walk in the woods and fields even now, when I meet none abroad for pleasure. Nothing so inspires me and excites such serene and profitable thought. The objects are elevating. In the street and in society I am almost invariably cheap and dissipated, my life is unspeakably mean. No amount of gold or respectability would in the least redeem it, —dining with the Governor or a member of Congress!! But alone in distant woods or fields, in unpretending sprout-lands or pastures tracked by rabbits, even in a bleak and, to most, cheerless day, like this, when a villager would be thinking of his inn, I come to myself, I once more feel myself grandly related, and that cold and solitude are friends of mine. I suppose that this value, in my case, is equivalent to what others get by churchgoing and prayer. I come to my solitary woodland walk as the homesick go home. I thus dispose of the superfluous and see things as they are, grand and beautiful. I have told many that I walk every day about half the daylight, but I think they do not believe it.

^{1.} Abbot would inscribe the reverse of a photograph of the Thoreau house in Concord [bMS 540/1 (23)]: "Thoreau House where in 1856-7 I boarded three months with Mr. and Mrs. Thoreau, Sophia Thoreau and Henry D. Thoreau. My room was the upper right one (behind the trees which did not then exist)."



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January 9, Friday: <u>Dr. John Witt Randall</u> wrote to <u>Francis Ellingwood Abbot</u> about Concord and <u>Henry Thoreau</u> (this material would appear again in 1899 in <u>Poems of Nature and Life by John Witt Randall Edited</u>

<u>By Francis Ellingwood Abbot With an Introduction on the Randall Family</u> (Boston: George H. Ellis, 272 Congress Street, pages 108-9):

POEMS OF NATUE AND LIFE

If it were summer, I should wish you to walk half a mile to the junction of rivers, where our lively Assabet joins the Sudbury and forms the Concord river; also, to the battle monument in the opposite direction between Mr. Simmons's house and the old Ripley mansion-house; also, one mile to Walden Pond, if the woods had not been cut away. It was formerly celebrated for its depth and beauty, as well as for being near the residence of the Mr. Thoreau at whose house you live, and who passed a studious year upon its banks. But its beauty is now almost wholly gone, nor can it present the same aspect when the woods have grown again, since Nature plants in the place of an old one, not only a new tree, but one of a different race; and, as the landscape derives much of its peculiarity from the character of its foliage, I find than many beautiful scenes endeared to memory for the eternal green of the pines, which relieved the desolation of winter, have now lost their interest, since black oaks and chestnuts intrude themselves in the place of the old inhabitants.

Let us sometimes please ourselves with the idea of visiting together, before we go to Europe, some of the beautiful scenes in our own country which you have not seen, such as the Rumford Falls, Montmorency, Niagara, the Katahdin and Bigelow and Saddle Mountains, Moosehead Lake, etc., which in foreign travelling



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will become interesting objects of comparison. I hope you have your guitar with you, which I think might be a resource at evening; yet, as to proficiency as a performer, I do not think much of it, for an amateur will not by long practice learn to play as well as he may hear at almost any concert, and the study of the science of music easily enables him to enjoy reading and composing as he would a book.

If it is as cold in Concord as it is here, you must, I fear, sometimes be uncomfortable. How pleasant is the fancy of a bitter night, a bright fire, and a circle of fond companions, all cultivated, all generous, and united all the more closely for the inclemency of the season! But how seldom do we realize visions so delightful to the fancy! Is it not singular to see all mankind longing for the Utopian delights of brotherly love, which it seems to require but an effort of the will to attain, yet is almost impossible to reach? How interesting an object is man at a safe and goodly distance, and how generally a bore in actual fellowship! ... I hope you will find Mr. Thoreau a pleasant companion. I have met him at Mr. Hoar's, and was pleased with the accuracy of his botanical observations. He seemed to know what he knew — by no means, I think, the most common of characteristics.

BOTANIZING



THOREAU MADE NO ENTRY IN HIS JOURNAL FOR JANUARY 9th]

January 16, Friday: <u>Jefferson Davis</u>'s namesake son Jefferson Davis, Jr. was born.

A visitor to "Grizzly" Adams's "Pacific Museum" at the corner of Clay and Kearny Streets in San Francisco, California would at this point have been able to be entertained not only by the sight of massive grizzlies, but also by a road-runner (*Geococcyx californianus*), a collection of snakes, some monkeys, and "a fine brass band" that played every evening. For a year and a half, Theodore Henry Hittell would visit this stinky place each afternoon after the Bulletin had gone to press, to absorb the endless tales of the picturesque proprietor (surely he was not paying the 50¢ admission each time?). The "museum" would remain open in San Francisco for a total of about three and a half years, and in addition to the three bears, exhibited elks, cougars, a tiger, a panther, some eagles, deer, a baboon, a vulture, etc.

<u>Francis Ellingwood Abbot</u> wrote in his journal about Katie Loring, the 17-year-old charmer he had met at a party in Concord on January 7th:

Katie is in my head the whole while,



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and I cannot bear to think of never seeing her again.





Jan. 16. P.M. — Up Assabet.

This morning was one of the coldest. It improves the walking on the river, freezing the overflow beneath the snow. As I pass the Island (Egg Rock), I notice the ice-foot adhering to the rock about two feet above the surface of the ice generally. The ice therefor a few feet in width slants up to it, and, owing to this, the snow is blown off it. This edging of ice revealed is peculiarly green by contrast with the snow, methinks. So, too, where the ice, settling, has rested on a rock which has burst it and now holds it high above the surrounding level. The same phenomena, no doubt, on a much larger scale occur at the north.

I observe that the holes which I bored in the white maples last spring were nearly grown over last summer, commonly to within a quarter or an eighth of an inch, but in one or two instances, in very thriftily growing trees, they were entirely closed.

When I was surveying Shattuck's [and] Merrick's pasture fields the other day, McManus, who was helping me, said that they would be worth a hundred or two hundred dollars more if it were not for the willow-rows which bound and separate them, for you could not plow parallel with them within five rods on account of the roots, you must plow at right angles with them. Yet it is not many years since they were set out, as I remember. However, there should be a great amount of root to account for their wonderful vivaciousness, making seven or eight feet in a year when trimmed.

January 17, Saturday: Francis Ellingwood Abbot wrote in his journal,

Katie is apparently seventeen or eighteen, small and slightly made, and to me very beautiful; rather pale, with hazel eyes and that peculiar kind of light hair, that you do not know whether to call it light or dark.... She is certainly a sweet and lovely girl, but I am not in love with her yet.

Ellen Emerson wrote to her father that "Mr Thoreau ... went to have his Ambrotype taken today and such a shocking, spectral, black and white picture ... was never seen. I am to carry it back and poor Mr Thoreau has got to go again." Very recently, Mark Stirling has purchased a photograph of a subject who appears to resemble Thoreau, and he has wondered if this might be the image mentioned by Ellen. It is not. The reason is that the Ambrotype specified by Ellen was a direct positive process rather than a process involving a negative intermediate stage, and the part in the subject's hair and the buttoning of his vest in the photograph which Mark Stirling purchased indicate that this was a positive print made from a negative image. The part clearly is on the left side of his head but on the right side of the photograph, but also, from the buttoning of the vest, left over right, we can see that this photographic image has not been accidentally reversed. It would seem to me that the words stamped on the obverse of Mark Stirling's photo are important. "The Negative from which this picture is printed is preserved, and additional copies can at any time be procured, of the same or any larger size." In



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other words, this was asserted by the photographic studio to be a positive contact photograph made from a transparent negative image which had been put on file in that studio. Had this been a carte de visite from early in Thoreau's period, it would have been a positive photograph and the part would have appeared to be on the right side of the head. Had this been a carte de visite from late in Thoreau's period, however, it would have become possible by that point to make a positive print of a live subject from a negative one, but the additional copies available to be purchased from the studio would not have been infinitely sizable as asserted, for they would have been lacking in necessary detail. To make such enlargements then meant long exposures of fixed targets, such as landscapes or buildings or tabletop objects. It simply was not possible to make negative images of the requisite detail, of a live subject who might be moving slightly as he breathed, until about 1885 when papers coated with gelatin containing silver bromide began to become commercially available. For about a decade, 1885-1895, the emulsion of such papers was coated directly onto the paper, and then after 1895 some bromide developing-out papers were also available, coated with a layer of barium sulphate. These silver bromide and gelatin emulsions had by that point become sensitive enough to allow enlargement of negatives of living subjects. The subject in the Mark Stirling photograph, therefore, who appears to be at this sitting in his late 40s or in his 50s, definitely older than Thoreau was at his death, would probably have been photographed in 1885 or later.

HOW TO TELL THEM APART:

Daguerreotype	direct positive, reversed image	mirrorlike surface shifts from positive to negative as you tilt it	August 19, 1839- circa 1860
Ambrotype	direct positive, reversed image	pry the sheets apart and shine a light through from the back to verify that the image is negative	1855-circa 1865
Carte de Visite	non-reversed image	wedding band is on the proper hand, you can read the titles of books, and clothing is buttoned properly for each gender	1854-circa 1925
"Tintype" (Ferrotype)	direct positive, reversed image	The metal is attracted to a magnet and there is no mirror appearance	1856-circa 1945



[THOREAU MADE NO ENTRY IN HIS JOURNAL FOR JANUARY 17th]

January 22, Thursday: Pale, hazel-eyed <u>Katie Loring</u> presented the budding Harvard Man and philosopher <u>Francis</u> <u>Ellingwood Abbot</u> with a lock of chestnut brown hair from her lovely girlish head, with falling tresses fair:

I thought of her all night instead of going to sleep. If there ever was a fool, his name was Frank Abbot.



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He and she would be keeping snuggy warm, reading Milton and Byron by the fireside.



On this day <u>Henry Thoreau</u> would make an entry in his journal about January 19, 1810 as having been the day he had mentioned in <u>WALDEN</u> as "Cold Friday":

WALDEN: Though, when I had been exposed to the rudest blasts a long time, my whole body began to grow torpid, when I reached the genial atmosphere of my house I soon recovered my faculties and prolonged my life. But the most luxuriously housed has little to boast of in this respect, nor need we trouble ourselves to speculate how the human race may be at last destroyed. It would be easy to cut their threads any time with a little sharper blast from the north. We go on dating from Cold Fridays and Great Snows; but a little colder Friday, or greater snow, would put a period to man's existence on the globe.

THE GREAT SNOW

To put this in context: January 1857 was the coldest month of the 19th Century in New England. A 2nd-most-famous "Cold Friday" of the 19th Century in New England would come on the following day, January 23, 1857.

January 22. Snows all day, clearing up at night,-a remarkably fine and dry snow, which, looking out, you might suspect to be blowing snow merely. Yet thus it snows all day, driving almost horizontally, but it does not amount to much. P. M.-To Walden. I never knew it to make such a business of snowing and bring so little to pass. The air is filled so that you cannot see far against it, i. e. looking north-northwest, yet but an inch or two falls all day. There is some drifting, however. You wonder how the tree sparrows can seek their food on the railroad causeway, flying in the face of such a fine, cold, driving snow-storm. Within the woods it is comparatively still.... I asked M. about the Cold Friday. He said, "It was plaguy cold; it stung like a wasp." He remembers seeing them toss up water in a shoemaker's shop, usually a very warm place, and when it struck the floor it was frozen and rattled like so many shot. Old John Nutting used to say, "When it is cold it is a sign it's going to be warm," and "When it's warm it's a sign it's going to be cold."



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January 25, Sunday: Katie Loring and <u>Francis Ellingwood Abbot</u> touched their lips together for the first time. A proposal of marriage was made and accepted either just prior to or just subsequent to this well-remembered kiss.



"O God! I thank thee! O God, I thank thee!" was all I could gasp out.

When consulted, the father David Loring's response was that they were still too young for any formal engagement (what father wouldn't be surprised when his daughter, the apple of his eye, chose as her suitor a young gentleman who happened to be crosseyed as a June bug?)²:

"This is rather sudden, Mr. Abbot."

A note was passed, which has been preserved:

"We can hope."

January 25. Still another very cold morning. Smith's thermometer over ours at -29°, ours in bulb; but about seven, ours was at -18° and Smith's at -24; ours therefore at first about -23°. P. M.-To Bittern Rock on river. The road beyond Hubbard's Bridge has been closed by snow for two or three weeks; only the walls show that there has been a road there. Travellers take to the fields. I see the track of a fox or dog across the meadow, made some time ago. Each track is now a pure white snowball rising three inches above the surrounding surface, and this has formed a lee behind which a narrow drift has formed, extending a foot or two southeasterly.

2. "Crosseyed people look funny." — This wasn't just Susan B. Anthony, and Francis Ellingwood Abbot, and Abraham Lincoln, and Jean-Paul Sartre, and Galileo Galilei, and Ben Turpin and Marty Feldman. Actually, this is a very general problem, with approximately one person out of every 25 to 50 suffering from some degree of strabismus (termed crossed eyes, lazy eye, turned eye, squint, double vision, floating, wandering, wayward, drifting, truant eyes, wall eyes described as having "one eye in York and the other in Cork"). Strabismus that is congenital, or develops in infancy, can create a brain condition known as amblyopia, in which to some degree the input from an eye are ignored although it is still capable of sight — or at least privileges inputs from the other eye. An article entitled "Was Rembrandt stereoblind?," outlining research by Professor Margaret Livingstone of Harvard University and colleagues, was published in the September 14, 2004, issue of the New England Journal of Medicine _. Rembrandt, a prolific painter of self-portraits, producing almost 100 if we include some 20 etchings. Researchers who computer-mapped the direction of his gaze in 36 of these self-depictions discovered that in 35 of the 36 he was depicting himself as having a unilateral strabismus (when one eye looks straight ahead while the other deviates sideways). He would have been, in the popular terminology, considered "crosseyed." This would have impacted depth perception and may very well offer important information in regard to his painting style.

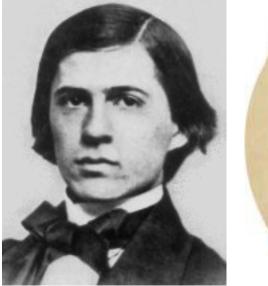


FRANCIS ELLINGWOOD ABBOT

1859

The Reverends <u>Daniel Waldo Stevens</u>, John H. Twombly, and T. Starr King, and Wendell Phillips, Esq., among others, were selected for a Harvard College special committee of examination in Rhetoric, Logic, and Grammar.

<u>Charles Sanders Peirce</u> and <u>Francis Ellingwood Abbot</u> graduated from <u>Harvard College</u>.





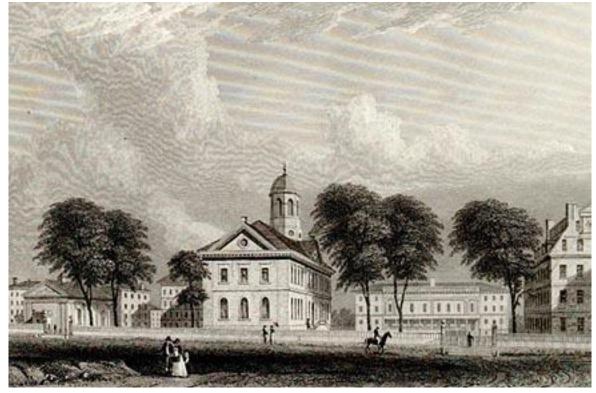
Eventually Charles would have the very 1st degree in the field of Philosophy issued by the institution, and Frank would have the 2d such degree (unfortunately, both would remain permanently unemployed in the field, for Philosophy in and of itself bakes no bread). For the next three years Frank would be studying at the <u>Divinity School</u> and at Meadville Theological Seminary in Pennsylvania. This was what the institution looked like as

HDT WHAT? INDEX

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they graduated:



YOU HAVE TO ACCEPT EITHER THE REALITY OF TIME OVER THAT OF CHANGE, OR CHANGE OVER TIME — IT'S PARMENIDES, OR HERACLITUS. I HAVE GONE WITH HERACLITUS.

August 3, Wednesday: After his graduation from Harvard College, Francis Ellingwood Abbot and Katharine "Katie" Fearing Loring were secretly married by a minister in Nashua, New Hampshire. The bride would almost immediately become pregnant. Despite this marriage and pregnancy, the bride would be moving with her parents to Winona, Minnesota while the groom would remain behind at the Divinity School. Over the years 5 of their children would die, 2 at birth and 3 in infancy, but eventually this couple would have 3 surviving children — Everett Vergnies Abbot (Harvard LL.B. 1886), Edward Stanley Abbot (Harvard M.D. 1887, a psychiatrist), and Fanny Larcom Abbot.

<u>Waldo Emerson</u> wrote without comprehension and with considerable condescension to <u>Elizabeth Sherman Hoar</u> in Liverpool (she was in the process of returning from her "grand tour of Europe, with a winter and early spring in Italy in the middle of it") that "Henry T. occupies himself with the history of the river, measures it,



FRANCIS ELLINGWOOD ABBOT

weighs it, and strains it through a colander to all eternity."



The primary intent of the remark, I would suggest, was to remind the Concord lady that for a personage of the stature of Emerson to "occupy himself" with such activities and concerns would be *infra dig*, and that therefore there was a class difference which needed to be pointed to, with he and the touring Miss Hoar on near side of the class divide as gentle folk and with our good "Henry T.," despite an education having been attempted upon him, beyond the pale as a mere crafts person without a really good money-earning craft. I find the remark not humorous, nor in good humor, but quite offensively condescending and demeaning. Is this just me? I wonder what Elizabeth, knowing Henry Thoreau as well as she knew Waldo, thought of this letter when she opened it in Europe. Presumably "Boys need to fight each other."

<u>Professor Robert M. Thorson</u> explains that what his book THE BOATMAN: HENRY DAVID THOREAU'S RIVER YEARS is about is — it is about this.

Why did Thoreau work so intensively on something so far removed from his literary, political, and ecological interests? Why did he remain invisible throughout the four-year legal process? What did he learn about river science and human impacts? These were the questions that propelled me forward until I found the answers I share in this book.

THORSON'S REPOSITORY



"During the last decade of his life, Thoreau visited his rivers more than twice as often as the upland woods and lakes that he is far better known for writing about."



- Professor Robert M. Thorson, THE BOATMAN: HENRY DAVID THOREAU'S RIVER YEARS, page 3

August 3 6 A.M. – River fallen one inch since 2.30 P.M. yesterday; *i.e.*, it is now a quarter of an inch above summer level. *Juncus Greenei* grows in river meadow opposite Dodd's; long done.

I saw (the 31st *ult*.) that the river was narrowed to a third its width by a large mass of button-bushes sunk in the middle of it above the Sudbury causeway. The low water reveals a mass of meadow sunk under the railroad bridge. Both this and Lee's Bridge are thus obstructed this year.

I should say the origin of these holes was that the river, being shallow and therefore crowded, runs swiftly and digs into the bank and so makes a deep hole and a bend. The three large lakes may perhaps be considered as three deep holes made by a larger river or ocean current in former ages.

The almost constant occurrence of a bay, or stagnant expansion, on the convex side at the bends is remarkable. It seems to be a place where the river has formerly flowed, but which, by wearing into the opposite bank, it has left.



FRANCIS ELLINGWOOD ABBOT

There are about twenty-one weedy places (*i.e.*, where the weeds extend quite across), all together about two miles in length. These weedy places, you may say (notwithstanding the frequent winding of the river), generally occur at bends (the Island shoal, perhaps, and Barrett's Bar, and above Middlesex Turnpike Bridge are exceptions).

The most remarkable bend between Framingham and the Dam is the Ox-Bow in Framingham.

Since our river is so easily affected by wind, the fact that its general course is northeast and that the prevailing winds in summer are southwest is very favorable to its rapid drainage at that season.

If by fall you mean a swifter place occasioned by the bottom below for a considerable distance being lower than the bottom above for a considerable distance, I do not know of any such between Pelham Pond and the Falls. These swifter places are produced by a contraction of the stream,—chiefly by the elevation of the bottom at that point,—also by the narrowing of the stream.

The depths are very slight compared with the lengths. The average depth of this twenty-five miles is about one seventeen thousandth the length; so that if this portion of the river were laid down on a map four feet long the depth would be about equal to the thickness of ordinary letter paper, of which it takes three hundred and fifty to an inch. Double the thickness of the letter paper, and it will contain the deep holes which are so unfathomed and mysterious, not to say bottomless, to the swimmers and fishermen.

Methinks the button-bushes about Fair Haven indicate a muddy but not deep pond.

The deepest reach of this twenty-five miles is from E. Davis Hill to Skelton Bend.

Methinks I saw some of the fresh-water sponge in the river in Framingham.

Undoubtedly, in the most stagnant parts of the river, when the wind blows hard up-stream, a chip will be drifted faster up-stream than ever it floats downward *there* in a calm.

P.M. – I see two or three birds which I take to be rose-breasted grosbeaks of this year. They are speckled brown and white (with considerable white) birds, and no rose on breast that I see. I hear them singing a little in a grosbeak-like strain, but a more partial warble. Heard one July 28th on an oak high up Assabet, and to-day on an apple tree near Brister's.

Warren Miles tells me that in mowing lately he cut in two a checkered "adder," -by his account it was the chicken snake,- and there was in its stomach a green snake, dead and partly digested, and he was surprised to find that they are them.

Water-bugs are collected in dense swarms about my boat, at its stagnant harbor. They gyrate in a very leisurely manner under my face, occasionally touching one another by their edges a moment. When I move or disturb the water, they at once begin to gyrate rapidly. After the evening has set in, I perceive that these waterbugs, which all day were collected in dense swarms in the stagnant water amid the weeds at the sides, are dispersed over the river (quite across it here) and gyrating rapidly in the twilight.

The haymakers are quite busy on the Great Meadows, it being drier than usual. It being remote from public view, some of them work in their shirts or half naked.

As I wade through the middle of the meadows in sedge up to my middle and look afar over the waving and rustling bent tops of the sedge (all are bent northeast by the southwest wind) toward the distant mainland, I feel a little as if caught by a rising tide on flats far from the shore. I am, as it were, cast away in the midst of the sea. It is a level sea of waving and rustling sedge about me. The grassy sea. You feel somewhat as you would if you were standing in water at an equal distance from the shore. To-day I can walk dry over the greater part of the meadows, but not over the lower parts, where pipes, etc., grow; yet many think it has not been so dry for ten years! Goodwin is there after snipes. I scare up one in the wettest part.

High blackberries begin to be ripe.

A novel phenomenon of dry weather and a low stage of water is the sight of dense green beds of *Eleocharis acicularis*, still in bloom, which grows at the bottom of muddy pools, but now, they being dry, looks like a dense fine bed of green moss, denser than grass. I recline on such a bed, perfectly dry and clean, amid the flags and pontederia, where lately was water and mud. It covers the mud with a short dense green mat of culms fine as a hair, quite agreeable to rest on and a rather novel sight.



FRANCIS ELLINGWOOD ABBOT



<u>Francis Ellingwood Abbot</u> became the principal of Meadville Female Seminary in Pennsylvania, while continuing his religious studies at Meadville Theological Seminary.



May: In Winona, Minnesota, Katie Loring Abbot gave birth to a 1st child, Ethel Abbot.

July 30, day: In Concord, Judge Ebenezer Rockwood Hoar and Caroline Downes Brooks Hoar had Sherman Hoar, their final infant (Caroline Brooks Hoar born in 1820, Sarah Sherman Hoar died an infant in 1844, Samuel Hoar IV born in 1845, Charles Emerson Hoar born in 1850, Clara Downes Hoar born in 1852, Elizabeth Bowles Hoar born in 1854, Sherman Hoar born in 1860).

When 2-month-old <u>Ethel Abbot</u> died of <u>cholera</u>, her mother <u>Katie Loring Abbot</u> wrote from Winona, Minnesota to her husband <u>Francis Ellingwood Abbot</u>:

Our little one is no more. Weep, Frank, weep!



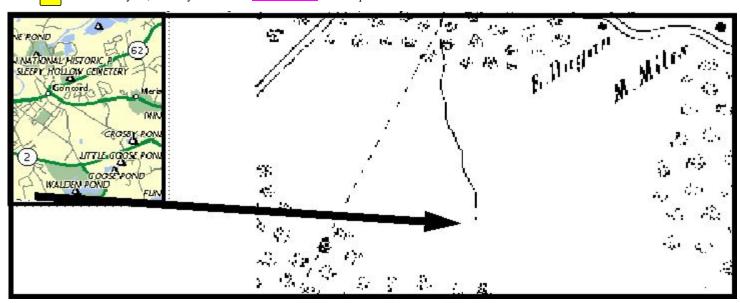
FRANCIS



INGWOOD ABBOT

FRANCIS ELLINGWOOD ABBOT

July 30, Monday: 2 P.M.-To Martial Miles's Swamp.



WILLIAM WHITING

Fimbristylis capillaris, probably several days in some places. See very pretty pink yarrow, roadside opposite Whiting's orchard.

See hen-hawks perched. Are they not more at liberty now, their young being better able to shift for themselves, some of them?

Am glad to press my way through Miles's Swamp. Thickets of choke-berry bushes higher than my head, with many of their lower leaves already red, alternating with young birches and raspberry, high blueberry andromeda (high and low), and great dense flat beds of Rubus sempervirens. Amid these, perhaps in cool openings, stands an island or two of great dark-green high blueberry bushes, with big cool blueberries, though bearing but sparingly this year.

In a frosty hollow in the woods west of this and of the blackberry field, find a patch of amelanchier, probably oblongifolia (??), full of fruit now in its prime. Comparing it with the Botryapium of the Cliffs, it appears to be the oblong, being much more obtuse and very little serrate, and not heart-shaped like the Botryapium. It is an open sedge hollow surrounded by woods, with some shrubs in it rising above the sedge which have been killed by frost formerly. Here grows a pretty thick patch of the shad-bush, about a rod and a half long, the bushes about three feet high, and quite interesting now, in fruit. Firm dark-green leaves with short, broad, irregular racemes (cluster-like) of red and dark dull-purplish berries intermixed, making considerable variety in the color,—of peculiar color among our small fruits. The ripest and largest dark-purple berries are just half an inch in diameter. You are surprised and delighted to see this handsome profusion in hollows so dry and usually so barren and bushes commonly so fruitless. These berries are peculiar in that the red are nearly as pleasant-tasted as the more fully ripe dark-purple ones. I think this crop is due to the wetness and coolness of the summer.

Though an agreeable berry, they are hardly so grateful to my palate as huckleberries and blueberries. These conspicuous red—for most are red—[BERRIES] on rather high and thin-leaved bushes, growing open and airy, remind you a little of the wild holly, the berry so contrasts with the dark leaf.

Returning, we come through the midst of the nearly quite dry J. P. B.'s Cold Pool. Excepting a little pool in the middle, this is now one great dense bed of Cyperus diandrus, well out, and Juncus Conradi, as I call it, now in prime (together with Juncus acuminatus). The lower and internal part of this bed is yellow, bright-yellow like sedge, i. e. the cyperus stems and leaves, while the spikes of this and the rest form a soft reddish-brown crust, as it were, over all. Mixed with these over the whole area is literally a myriad of gratiola (say in its prime); a most remarkable sight,—countless yellow dots, and occasionally you see a perfectly white one among them. Quite a sultry day, and smells mustyish, as if dog-days were beginning. Is it not the height of summer when the locust is heard?

Hear the sound of the first flail,—some farmer, perchance, wishing to make room in his barn, or else wanting the grain. Is it wheat or rye? It may be either.

As I come through Hosmer's potato-field, I see the great clusters of potato-balls on the sandy ground, bespattered with sand, on each side. Methinks they are unusually abundant this year. Somebody has hung up one great cluster at the post-office. Is it owing to the wet and coolness?



FRANCIS ELLINGWOOD ABBOT

CONCORD, August 3, 1860.

MR. BLAKE,— I some time ago asked Channing if he would not spend a week with me on Monadnoc; but he did not answer decidedly.

Lately he has talked of an excursion somewhere, but I said that now I must wait till my {beginning of MS} sister returned from Plymouth N.H. She accordingly, has returned,— and on ^ receiving your note this morning, I made known its contents to Channing in order to see how far I was engaged with him. The result is

Page 2
that he decides to go to
Monadnoc to-morrow morning; so I must defer
making an excursion with you and Brown to
another season. Perhaps you will call as you
pass the mountain. I send this by the earliest
mail.
{beginning of MS}

P.S. That was a very insufficient visit which you made here the last time. My mother is better, though far from well, & if you shoul {MS cut?} chance along here any time after your journey, I trust that we shall all do better. {written in margin; not in HDT's hand: [Henry D. Thoreau] [Lat all]}

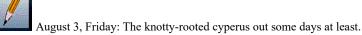
A trading agreement was signed between Portugal and Japan.

La colombe, an opéra comique by Charles Gounod to words of Barbier and Carré after <u>La Fontaine</u>, was performed for the initial time, in the Stadttheater, Baden-Baden.

Francis Ellingwood Abbot wrote to his grieving wife Katie Loring Abbot in Winona, Minnesota:

My noble, darling wife, Oh, how my soul is rent with fear and anguish for you, poor childless mother!







FRANCIS ELLINGWOOD ABBOT

1861

Through his father Professor <u>Benjamin Peirce</u>'s influence peddling, the new federal administration granted <u>Charles Sanders Peirce</u> a position with the US Coast Survey which would for the duration of the war exempt him from the draft.



Let it be the sons of unimportant men who get their leg chopped off in a field hospital after being hit with a Minié bullet.



His <u>Harvard College</u> classmate <u>Francis Ellingwood Abbot</u> did not, of course, need to seek such an exemption, despite the fact that he was not yet a minister, since he was cross-eyed and therefore exempt.





FRANCIS ELLINGWOOD ABBOT

It was probably just as well that Benjamin was not drafted, for his father was a determined white racist who nevertheless supported the Northern cause, and he himself had such a contempt for traditional forms of logic that he would offer the following syllogism as a demonstration of their utter inadequacy:

"All Men are equal in their political rights.

Negroes are Men.

Therefore negroes are equal in political rights to whites."

Makes you stop and think, doesn't it?



FRANCIS ELLINGWOOD ABBOT

1863

June: Francis Ellingwood Abbot resigned as principal of the Meadville Female Seminary in Pennsylvania.





FRANCIS ELLINGWOOD ABBOT

1864

August 31, Wednesday: The Reverend <u>Francis Ellingwood Abbot</u> was ordained minister of the Unitarian society in Dover, New Hampshire.



President Abraham Lincoln made a speech to the 148th Ohio Regiment.

The <u>88th Illinois Volunteer Infantry Regiment</u> participated in fighting that began at <u>Jonesborough</u>, Georgia, that would continue into September 1st.

US CIVIL WAR



FRANCIS ELLINGWOOD ABBOT

1868

April 1, Wednesday: The Reverend Daniel Waldo Stevens, who had for a number of years been doing unattached mission work for the American Unitarian Association, was sent to do missionary work on Martha's Vineyard in "Holmes Hole" (which had been *Nobnocket* to the Wampanoag and had become that term's English translation "Homes Hole" meaning "place of refuge for an old man," before its Holmes family had arrived during the latter part of the 18th Century, and in 1871 would officially become "Vineyard Haven").



There he saw an opportunity to serve the multitudes of seafaring men who came annually into the harbor as a port of call by the establishment of a Seamen's Chapel and reading room for sailors, on a commanding bluff midway to the head of the harbor. Through the aid of friends and the support of this denomination, he would maintain a unique establishment in which he dwelt and ministered to "Jack" at all times for nearly 24 years. In this way he was quite as well known to mariners on the coast as the more famous "Father Taylor," the Reverend Edward Thompson Taylor, who had carried on the same work until retiring during January of this year. His rooms were a veritable museum of interesting and valuable curios, and of a collection of the stone implements of the native Americans (these are now at the Bristol, Rhode Island Historical Society).

On the island of Madagascar off the coast of Africa, Queen Rasoherina died, on her deathbed being received into the Roman Catholic Church. She was succeeded by another of the wives of King Ramada II, Ramako,



FRANCIS ELLINGWOOD ABBOT

who would rule as Queen Ranavalona II. This new queen was a Christian.



Because of his religious opinions, the Reverend Francis Ellingwood Abbot (above) was forced out of his pulpit at the Unitarian church in Dover, New Hampshire. He would attempt to continue, with a group of the parishioners, to use the church structure for an independent worship group, but would be taken to court by the more conservative parishioners. After six months of litigation (refer to NEW HAMPSHIRE REPORTS, Volume 53) he would be enjoined by the New Hampshire Supreme Court against preaching in any Unitarian church in that state, unless all church members approved of such preaching. In a search for a more Christian venue, the Reverend would then relocate (not to the island of Madagascar off the coast of Africa but) to Toledo, Ohio, to found an Independent Society that boasted no affiliation with any larger Unitarian organization. Eventually his Free Religious Association would move back east.



FRANCIS ELLINGWOOD ABBOT





FRANCIS ELLINGWOOD ABBOT

1869

July: The Reverend <u>Francis Ellingwood Abbot</u> began to serve as minister of the Independent Society of Toledo, <u>Ohio</u>.



During this month and the following one <u>Jefferson Davis</u> was touring <u>Scotland</u>.

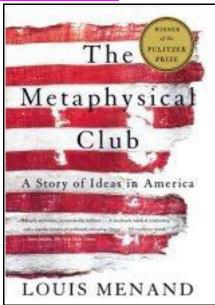
British theatrical manager Alexander Henderson, although he had leased James Wallack's Broadway Theater in New-York for a summer season of burlesque and pantomime, relinquished the lease in order at the end of the month to follow his wife Lydia Thompson on tour. The troupe would return to various city theaters for the following 8 years.



FRANCIS ELLINGWOOD ABBOT

1870

Existence, for at most 9 months at Cambridge, of a discussion group known as "The Metaphysical Club" (refer to Louis Menand's 1971 THE METAPHYSICAL CLUB: A STORY OF IDEAS IN AMERICA, FS&G).





FRANCIS ELLINGWOOD ABBOT

Among those who took part were **Charles Sanders Peirce**, **William James**, Chauncey Wright, Nicholas St. John



Green, Dr. Oliver Wendell Holmes, John Fiske, and the Reverend Francis Ellingwood Abbot.



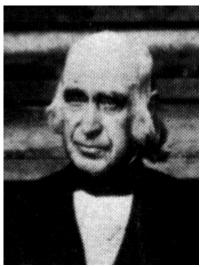


FRANCIS ELLINGWOOD ABBOT

The one thing this club would produce was an idea about the rôle that beliefs play and the rôle they do not play in people's lives. That idea would be best expressed in the philosophy of John Dewey. After 1903, Peirce would recall imprecisely that:

In the sixties I started a little club called the Metaphysical Club. It seldom if ever had more than half a dozen present. Wright was the strongest member and probably I was next. Nicholas St. John Green was a marvelously strong intelligence. Then there was Frank Abbot, William James, and others. It was there that the name and the doctrine of pragmatism saw the light.

For the following decade the Reverend Abbot would edit a <u>Boston</u> journal of freethought, <u>The Free Religious Index</u>. For a time <u>Bronson Alcott</u> would affiliate with the Free Religious Association sponsored by the Reverend.



January 1, Saturday: In Toledo, Ohio, the Reverend <u>Francis Ellingwood Abbot</u> began editing his journal of freethought, <u>The Free Religious Index</u>. Soon the publication and its editor would relocate to <u>Boston</u>. The publication would continue until July 1, 1880.





FRANCIS ELLINGWOOD ABBOT

1871

May 11, Thursday: Sir John Herschel died in London.

The Reverend <u>Francis Ellingwood Abbot</u> wrote from Toledo, Ohio to <u>Charles Darwin</u> in Down, England, to alert him that, contrary to his impression, natural selection was widely accepted by educated men in the United States of America. He included with his letter copies of his writings, and of The Free Religious Index.



May 27, Saturday: <u>Charles Darwin</u> responded to the letter he had received from the Reverend <u>Francis Ellingwood</u>
<u>Abbot</u>, reporting that he was surprised and gratified by the interest in his views in America, and that he had read the extract sent to him from the LIBERAL CHRISTIAN and also TRUTHS FOR THE TIMES, which he admired.

After a week of bloody, desperate block-by-block fighting, the Paris Commune had been defeated. Approximately 5,000 had died in this struggle but reprisals and atrocities by both sides would bring the total loss of life nearer to 40,000 (within a year 17,000 more would be executed).

June 6, Tuesday: <u>Charles Darwin</u> subscribed to the Reverend <u>Francis Ellingwood Abbot</u>'s <u>The Free Religious Index</u>. In his subscription letter he mentioned that the article "The intuitional and scientific schools of free religion" in the <u>Index</u> for April 15, 1871 was one of the most striking he had read.

Georges Bizet and his family returned to Paris from Le Vesinet.

August 20, Sunday: A setting of the Ave Maria for male chorus and organ by Gabriel Faure was performed for the initial time, at the Chapel of the Hospice of Saint-Bernard, Switzerland.

The Reverend <u>Francis Ellingwood Abbot</u> wrote from Toledo, Ohio to <u>Charles Darwin</u> in Down, England, thanking him for his interest in his work and for his paid subscription to <u>The Free Religious Index</u>, and sending the 1870 volume of the <u>Index</u>. He praised Darwin's services to free-thought and asked him for his view of the influence of his theory on religion, so that he would be able to use this response in a lecture.

September 6, Wednesday: <u>Charles Darwin</u> responded to the Reverend <u>Francis Ellingwood Abbot</u>'s inquiry about his religious attitudes, that his ideas on this were far from clear. He did not feel he had thought deeply enough to express himself publicly. He was unable to make up his mind how far an inward conviction that there must be some Creator or First Cause is really trustworthy evidence.



FRANCIS ELLINGWOOD ABBOT

November 1, Wednesday: Angelo Mariani conducted a performance of Lohengrin at Teatro Communale, Bologna, the first performance of a Wagner opera in <u>Italy</u>. Giuseppe Verdi considered Mariani a traitor but this would not preclude him from attending a later performance on November 19th.

For the initial time, <u>Richard Wagner</u> wrote to the town fathers in Bayreuth laying out the plans for his new theater. Their response would of course be enthusiastic.

The Reverend <u>Francis Ellingwood Abbot</u> wrote from Toledo, Ohio to <u>Charles Darwin</u> in Down, England, providing a passage from Darwin's note that he desired to quote in a lecture, and asking Darwin for his support in the free-thought movement. He sent a payment of 50 (we don't know whether this was American dollars or British pounds), asking Darwin to become a regular contributor to <u>The Free Religious Index</u>.

November 16, Thursday: <u>Charles Darwin</u> responded to the Reverend <u>Francis Ellingwood Abbot</u>'s request that he become a regular contributor to <u>The Free Religious Index</u>, explaining that he would need to decline this request due to poor health and due to the fact that he had never systematically thought much on religion. He suggested that if his American correspondent desired to do so, his comments might be published "with qualifications."



FRANCIS ELLINGWOOD ABBOT



- January 8, day: <u>Charles Darwin</u> wrote to the Reverend <u>Francis Ellingwood Abbot</u> to express his gratitude for the eulogy that had been published in <u>The Free Religious Index</u> #104. He offered that there were many who would disagree with such a eulogy, it being the fashion to say that Darwin despite being a good observer had "an utterly illogical mind."
- July 2, Tuesday: <u>Charles Darwin</u> wrote to the Reverend <u>Francis Ellingwood Abbot</u> to renew his subscription to <u>The Free Religious Index</u>. He offered that he had been interested by the Reverend's "The God of science" in the <u>Index</u> for February 24, 1872.
- July 18, Thursday: The Reverend <u>Francis Ellingwood Abbot</u> wrote to <u>Charles Darwin</u>, thanking him for his \$5 for a 2-year subscription to <u>The Free Religious Index</u>, and for permission to quote his compliments on TRUTHS FOR THE TIMES.

Because of his many career failures, Mily Balakirev's financial position was such that he needed to begin to work in St. Petersburg in the Goods Department of the Central Railway Company, Warsaw Line to supplement his income from the lessons he offered on weekday evenings.

The Ballot Act introduced the secret ballot into Great Britain.

President Benito Pablo Juarez Garcia of Mexico died of heart failure in Mexico City.



FRANCIS ELLINGWOOD ABBOT



March: The Reverend Francis Ellingwood Abbot resigned as minister of the Independent Society of Toledo, Ohio.

Under "Recent Literature," in <u>The Atlantic Monthly</u>, a reviewer commented in regard to <u>Bronson Alcott</u>'s CONCORD DAYS: "Most interesting are the remarks on notable writers of past and present times; but we shall naturally look a little closer at the pages devoted to Concord celebrities. <u>Thoreau</u> and <u>Emerson</u> are charmingly exhibited in clear and penetrating sentences, but we are inclined to doubt that the writer has caught <u>Hawthorne</u>'s significance in all particulars.... Mr. Alcott is a delicate idealist; his book is a flowering of this idealism...."

March 30, Sunday: Three Nocturnes for orchestra by Antonin Dvorák were performed for the initial time, in Prague.

The Reverend Thomas Wentworth Higginson wrote from Newport, Rhode Island to Charles Darwin in Down, England about how pleased he was that Darwin had enjoyed his book OUTDOOR PAPERS. He rejoiced at Darwin's kindly feelings toward the colored race. He reported that, unfortunately, due to the "unworldliness" of its editor the Reverend Francis Ellingwood Abbot, The Free Religious Index was in financial trouble. He reported that Professor Louis Agassiz of Harvard College, a denier of the theory of evolution, was setting up a summer school for natural history on an island off the Massachusetts coast (this was on the island of Penikese, the outermost of the Elizabeth Islands below Cape Cod) — but that there his pupils had been developing more liberal scientific opinions than those held by their august professor (Agassiz, determinedly racist, was a scoffer at Darwin's theory of evolution since such a scientific theory might indicate there to be some commonality between the white race and the black one). Since Darwin had recently published on THE EXPRESSION OF THE EMOTIONS IN MAN AND ANIMALS, the Reverend Higginson enclosed some of his scientific notes on the expression of emotions.



FRANCIS ELLINGWOOD ABBOT



March 3, Tuesday: The Reverend <u>Francis Ellingwood Abbot</u> wrote to <u>Charles Darwin</u>, asking that he read, and comment for publication, on his forthcoming essay in <u>The Free Religious Index</u> on the evolution of conscience and morals through action and reaction between man and the moral environment.

March 30, Monday: Charles Darwin responded from Down, England to the Reverend Francis Ellingwood Abbot, to indicate that he had expressed Darwin's views on the moral sense with remarkable clearness and correctness, and that his eulogy "Darwin's theory of conscience and its relation to scientific ethics" published in The Free Religious Index for March 12, 1874 had been "magnificent." He was unable, however, to provide a judgment on the essay because he had "no practice in following abstract and abstruse reasoning." He did not see how morality could be "objective and universal." No one would call the maternal bond in lower animals a "moral obligation." When a social animal "becomes in some slight incipient degree" a moral creature "capable of approving or disapproving of its own conduct," did not such obligations remain of a so-called instinctive nature rather than becoming at once moral obligations?



FRANCIS ELLINGWOOD ABBOT



December 20, Monday: W.E. Darwin sent some money to the Reverend <u>Francis Ellingwood Abbot</u> on behalf of himself and his father <u>Charles Darwin</u>, to help <u>The Free Religious Index</u> during its present financial difficulties.



FRANCIS ELLINGWOOD ABBOT



July 1, Saturday: As a result of growing public pan-slav sentiment in Serbia, in order to assist the Christian Ottoman provinces of Turkey in their struggle with that nation's Muslim provinces, Serbia declared war on Turkey.



The Duchy of Lauenburg was annexed by Prussia.

The Commonwealth of Massachusetts accepted the Hoosac Tunnel in the Berkshires as constructed (at 7.6 kilometers this amounted, then, to the longest railroad tunnel in the world).

The 1st movement of Gustav Mahler's Piano Quintet won a prize at the Conservatorium der Gesellschaft der Musikfreunde.

During this day and the following three days, at a convention in Philadelphia, Pennsylvania the Reverend Francis Ellingwood Abbot would found, and make himself the initial President of, a National Liberal League of America, Inc.



FRANCIS ELLINGWOOD ABBOT



January 21, Monday, 1878: After almost being lost in the Bay of Biscay, the Egyptian obelisk known as "Cleopatra's Needle" arrived at Gravesend from Alexandria.

The Reverend <u>Francis Ellingwood Abbot</u>, President of the National Liberal League, wrote to US Senator George F. Edmunds in defense of freedom of religion from government control:

Francis E. Abbot 1878 NATIONAL LIBERAL LEAGUE Boston, Mass., Jan. 21, 1878

Hon. George F. Edmunds, Chairman Judiciary Committee, United States Senate:

In obedience to instructions of the Directors of the National Liberal League, of which I have the honor to be President, I take the liberty of addressing you with reference to the pending Constitutional amendment on sectarian appropriations, which we have just learned from the press to be under consideration by your honorable Committee. I venture to add that your niece, Mrs. Meddaugh, of Detroit, and her husband, have been for years intimate and dear friends of mine, and I trust that their kind regard will secure to me your own kind attention in what I have to say.

Every unselfish friend of his country who appreciates the unspeakable importance of the measure now proposed must look with the utmost anxiety to the action of your honorable Committee with reference to it. I am sure that you are too just and too fairminded not to listen with Patience and respect to the views of those whom I have the honor to represent, even though they may not coincide with your own. The enclosed form of petition for a Religious Freedom Amendment will show you what these views are: This petition has received 10,660 signatures at this date, and will be forwarded for presentation to the Senate when the time arrives. This fact may show how deep an interest in this question is taken by very many citizens, and that on another side than is usually presented to the public. The whole pith and purport of the movement I now represent is to establish equal rights in religion, so far as the laws under which all must live are concerned. Our government is not for Christians alone, but also for vast multitudes who are not covered by that name. If the government should allow partiality to Christianity, it would compel all to pay homage to a religion which is not the religion of all; for all are taxed for the government's support. Just as you, Sir, would feel yourself oppressed to be taxed for the support of Mohammedanism if you lived in Turkey, so would Jews and non-Christians feel oppressed to be taxed for the support of Christianity. Surely the Golden Rule itself should teach us how to deal with this question. I am not pleading for any privilege or advantage for non-Christians over Christians - far from it! I only plead for impartial justice towards both; I only beg you, who will be so



FRANCIS ELLINGWOOD ABBOT

influential in this matter, to rise above the partialities of your own individual faith, and throw your influence so as to help enact righteous, equal and impartial justice, towards those of all faiths, however unlike. Whatever amendment, therefore, your honorable Committee may submit to the Senate, may I not beg you to keep it free, if possible, from any clause or proviso which would except the BIBLE in the schools or church-property from the operation of the general policy that no sectarian appropriations shall be permitted from the public funds? In this great country, with its mighty future, Christianity itself is a sect, - much more is Protestant Christianity a sect; and the proviso of the bill of 1876 which almost passed the Senate, by excepting the BIBLE and church property from the scope of the bill would have established sectarian exceptions to a wise, just, and equitable principle which ought to be universal in its application. Surely the policy of impartial justice to all citizens, of all, beliefs respecting religion, is the only of a really sagacious and patriotic possible policy statesmanship. Any other policy will leave a sense of wrong to rankle in many minds; and in the long run any religion, even Christianity, will lose ground by identifying itself with Public injustice.

Is it not wiser to do nothing than to introduce a wholly new principle into the Constitution, —one that would undertake to protect existing usages against which the better conscience of the people is already beginning to protest, —one which would give Christianity a legal foothold in a great charter designed to Protect the rights of Christians and non-Christians as equal before the law? My whole soul is stirred with concern at the prospect of seeing the secularity of the Constitution destroyed, in order to give a great and unfair advantage to one class of citizens over all others. You who are Christians will earn the eternal applause of all virtuous men, if you show yourselves superior to the temptation of seizing supremacy for your creed at the expense of justice.

Let there be no sectarian appropriations; do not, I beg you, neutralize that great principle by indirectly, but most effectually, making an exception in favor of your own Protestant Christian creed. For that will be the inevitable practical result of the former bill, if now renewed.

With profound respect, Sir, I am your obedient servant, Francis E. Abbot.

January 22, 1878 Madchenfluch op.69/9, a song by <u>Johannes Brahms</u> to traditional words, was performed for the initial time, in Bremen.

Edward Collins, founder of the Collins steamship line, died in New-York.



FRANCIS ELLINGWOOD ABBOT

January 23, 1878 Alexander Koumoundouros became Prime Minister of Greece.

At the request of Sultan Abdul Hamid II, the British government sent a British fleet to Constantinople.

Antonin Dvorák wrote to <u>Johannes Brahms</u> asking if he might dedicate his String Quartet op.34 to him. Brahms would consent, with some suggestions for improvement.

January 24, 1878 Anton Bruckner was named a full member of the Vienna Hofkapelle, a salaried position.

January 26, 1878 Antonio Maria de Fontes Pereira de Melo replaced Antonio Jose de Avila, marques de Avila e Bolama, conde de Avila as prime minister of Portugal.

January 27, 1878 The Cunning Peasant, a comic opera by Antonin Dvorák to words of Vesely, was performed for the initial time, in the Prague Provisional Theater.



FRANCIS ELLINGWOOD ABBOT

1879

August 3, Sunday: "Today is the 20th anniversary of our marriage," the Reverend <u>Francis Ellingwood Abbot</u> wrote in his journal. "<u>Katie</u> covered me with kisses and smiles this morning." He continued:



While she rested upstairs after dinner, I wrote her a letter in the garden, as a memento. She read it (I was my own postman!), and said, with her eyes full of tears, "You have made my whole life very happy!"



FRANCIS ELLINGWOOD ABBOT

1880

April 15, Thursday: Charles Darwin wrote from Down, England to the Reverend Francis Ellingwood Abbot, sending £5 for a subscription to The Free Religious Index and thanking him for a copy of a review of a book on evolution by "an ignorant lawyer."

May 15, Saturday: The Reverend <u>Francis Ellingwood Abbot</u> wrote from <u>Boston</u> to <u>Charles Darwin</u> to thank him for his subscription money for <u>The Free Religious Index</u>, and to advise that he was stepping down as that publication's editor. He commented on Darwin's solid reputation in America among rising men of science.

THE SCIENCE OF 1880

June 13, Sunday: William Erasmus Darwin wrote to the Reverend Francis Ellingwood Abbot to indicate that his father Charles Darwin had asked him to express appreciation for The Free Religious Index and to express regret that the Reverend Abbot will no longer be running it. His father desired that the Reverend Abbot at this point discontinue printing a weekly advertisement of his appreciation of the Index.



Robert Louis Stevenson, Frances (Fanny) Matilda Vandegrift (or Van de Grift) Stevenson, and her son Samuel Lloyd Osbourne returned from their cabin in Silverado to Calistoga, California.



FRANCIS ELLINGWOOD ABBOT

July 1, Wednesday: The Reverend <u>Francis Ellingwood Abbot</u> resigned as the editor of his journal of freethought, <u>The Free Religious Index</u>, to begin to keep a classical school for boys in New-York.



At 3PM <u>Professor Henri-Frédéric Amiel</u>, who would eventually be referred to as the "Swiss <u>Thoreau</u>," wrote in his <u>JOURNAL INTIME</u>: "The temperature is oppressive; I ought to be looking over my notes, and thinking of to-morrow's examinations. Inward distaste — emptiness — discontent. Is it trouble of conscience, or sorrow of heart? or the soul preying upon itself? or merely a sense of strength decaying and time running to waste? Is sadness — or regret — or fear — at the root of it? I do not know; but this dull sense of misery has danger in it; it leads to rash efforts and mad decisions. Oh, for escape from self, for something to stifle the importunate voice of want and yearning! Discontent is the father of temptation. How can we gorge the invisible serpent hidden at the bottom of our well — gorge it so that it may sleep?

At the heart of all this rage and vain rebellion there lies — what? Aspiration, yearning! We are athirst for the infinite — for love — for I know not what. It is the instinct of happiness, which, like some wild animal, is restless for its prey. It is God calling-God avenging himself."



FRANCIS ELLINGWOOD ABBOT

1881

The Reverend <u>Francis Ellingwood Abbot</u> received the degree of PhD from <u>Harvard University</u>. This was the 2d doctorate that institution had issued in the field of Academic Philosophy, the 1st such having been awarded to <u>Charles Sanders Peirce</u>.



September: The Reverend <u>Francis Ellingwood Abbot</u> resigned as head of his classical school for white male pupils in New-York. He would open a "Home for Boys" in Cambridge, Massachusetts, to fit white male pupils for <u>Harvard University</u> by private instruction.

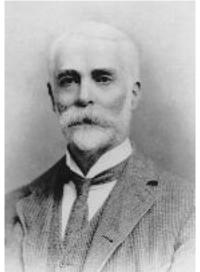




FRANCIS ELLINGWOOD ABBOT

1882

<u>Josiah Royce</u> began to teach philosophy at <u>Harvard University</u>. He would become more and more of a metaphysical idealist.



In this year <u>Harvard</u> again decided that they would have a "<u>Hollis Professor of Divinity</u>," something which for a fine long time they had done well enough without:

Hollis Chair of Divinity		
Edward Wigglesworth	1722-1765	Calvinist Congregationalist
Edward Wigglesworth, son	1765-1792	Calvinist Congregationalist
David Tappan	1792-1803	Calvinist Congregationalist
Henry Ware, Sr.	1805-1840	<u>Unitarian Congregationalist</u>
David Gordon Lyon	1882-1910	<u>Baptist</u>
James Hardy Ropes	1910-1933	Trinitarian Congregationalist
Henry Joel Cadbury	1934-1954	<u>Quaker</u>
Amos Niven Wilder	1956-1963	Congregationalist
George Huntston Williams	1963-1980	<u>Unitarian</u>
Harvey Gallagher Cox, Jr.	2001-2009	<u>Baptist</u>
Karen Leigh King	2009-	Episcopalian



<u>Woodrow Wilson</u> studied at the graduate school of Johns Hopkins University in Baltimore, Maryland. He was elected to the Bar of the State of Georgia.



FRANCIS ELLINGWOOD ABBOT



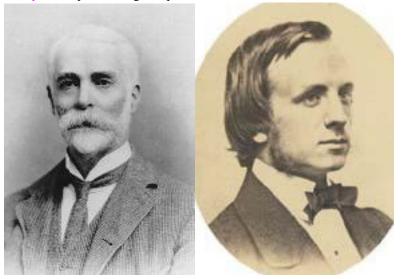
In this year and the following one the Reverend <u>Francis Ellingwood Abbot</u>'s SCIENTIFIC THEISM would be published in Boston by Little, Brown & Company and in London by Macmillan & Company. There would be three editions.



FRANCIS ELLINGWOOD ABBOT

1888

The Reverend <u>Francis Ellingwood Abbot</u> was invited to lecture in Philosophy at <u>Harvard University</u> at Professor <u>Josiah Royce</u>'s request during that professor's absence.





FRANCIS ELLINGWOOD ABBOT



The substance of Reverend Francis Ellingwood Abbot's lectures in Philosophy at Harvard University was published as THE WAY OUT OF AGNOSTICISM, OR THE PHILOSOPHY OF FREE RELIGION in two editions by Little, Brown & Company of Boston. This caused Professor Josiah Royce to set out to destroy the Reverend's "philosophical pretensions" — it seems temporary teacher Abbott had been so remiss as to somewhat misunderstand G.W.F. Hegel! Professor Royce, on the other hand, was a true academic philosopher, for he knew that reality was due to the existence of an absolute mind. We can know a truth beyond ourselves only when we fashion ourselves as a part of this world-mind. He had achieved this, substitute teacher Abbot had not. Although science depends on description, appreciation must precede description and consequently our moral ideals must be deeper than the mere mechanism of our science. The natural order of the world must be first and foremost a moral order, or it cannot be a natural order. Our ethical obligation is to the moral order, and takes the form of loyalty to the great community of all individuals. Therefore Professor Royce is better than anybody else and you should do as you are told.

(Well, at least that was the way Professor Royce thought things went down, or the way things should go down.)



FRANCIS ELLINGWOOD ABBOT

1891

October 1, Thursday: The Reverend Francis Ellingwood Abbot's 48-page Professor Royce's Libel. A Public Appeal for Redress to the Corporation and Overseers of Harvard University was printed in Boston by George H. Ellis of 141 Franklin Street. The Harvard University Overseers would make a distinction between "professional" and "professorial" in order to side with their Philosophy professor Josiah Royce.

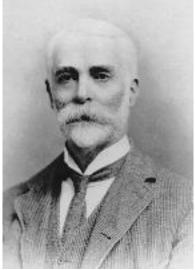
READ THE FULL TEXT



FRANCIS ELLINGWOOD ABBOT

1892

Professor Josiah Royce's THE SPIRIT OF MODERN PHILOSOPHY.



HARVARD'S PHILOSOPHER

The Reverend <u>Francis Ellingwood Abbot</u>'s 20-page IS NOT HARVARD RESPONSIBLE FOR THE CONDUCT OF HER PROFESSORS, AS WELL AS OF HER STUDENTS? A PUBLIC REMONSTRANCE ADDRESSED TO THE BOARD OF OVERSEERS OF HARVARD UNIVERSITY was printed in Boston by George H. Ellis. Despite the fact that <u>Charles</u>



<u>Sanders Peirce</u> came to his classmate's defense, the Board of Overseers of <u>Harvard University</u> again sided with Professor <u>Josiah Royce</u>, dismissing the temporary philosopher's allegations and promoting Royce to the rank of full professor of Philosophy. For a blow-by-blow account, refer to Creighton W. Peden's "The Abbot-Royce controversy" in <u>Religious Humanism</u> <u>24</u> (1990), pages 17-23.



FRANCIS ELLINGWOOD ABBOT

1893

October 21, Saturday: In Beverly, Massachusetts, <u>Katie Loring Abbot</u> was terminally ill. Her husband the Reverend <u>Francis Ellingwood Abbot</u> wrote:

Tonight after tea, kneeling before her in her own arm-chair, I asked Katie if she loved me as well as she did in our first days of engagement, and, throwing her arms around my back, she kissed me and said, "Yes, better, far better." "So I love you; and you have been just the best wife that ever was." "And you have been as good and true as any mortal could be."



October 22, Sunday: <u>Katie Loring Abbot</u> died in Beverly, Massachusetts.

My darling dies.



FRANCIS ELLINGWOOD ABBOT



March 13, Tuesday: The Reverend Francis Ellingwood Abbot wrote a poem about his deceased wife Katie Loring Abbot and then, into the paper, he folded that cherished lock of chestnut brown hair from her lovely girlish head, with falling tresses fair — which she had presented to him a lifetime ago in Concord on January 22, 1857.



FRANCIS ELLINGWOOD ABBOT

1895

Summer: <u>Charles Sanders Peirce</u> began composing a book with the working title SHORT LOGIC by writing "Of Reasoning in General." He sent this for comments to William James, Professor <u>Josiah Royce</u>, and the Reverend <u>Francis Ellingwood Abbot</u> and Abbot replied that it was a "masterly piece of work."

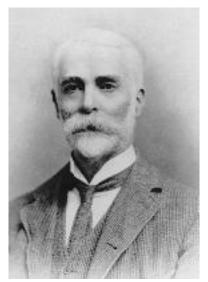




FRANCIS ELLINGWOOD ABBOT

1900

During this year and the following one, publication of Professor <u>Josiah Royce</u>'s THE WORLD AND THE INDIVIDUAL.





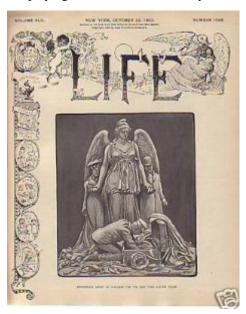
FRANCIS ELLINGWOOD ABBOT

1903

October 22, Thursday: Having completed the manuscript for his *magnum opus* THE SYLLOGISTIC PHILOSOPHY, OR PROLEGOMENA TO SCIENCE, on the 10th anniversary of his wife <u>Katie Loring Abbot</u>'s death, at the age of 54, the widower <u>Francis Ellingwood Abbot</u> took a bunch of carnations to her grave, lay down alongside it, and drank poison.

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I do not fall out of this world by accident as a lunatic, I do not sneak out of it as a coward. I go out of it as a free and proud soul, with open eyes, at the command of honor and love.
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As the Reverend offed himself the <u>LIFE magazine</u> currently on the news stands in Harvard Square (this was not the Henry Luce publication with which you might be familiar, but a previous one of that title published between 1883 and 1936) was displaying on its cover new statuary in front of the New York Custom House:



This issue also contained a full-page illustration of an auto running down pedestrians. It described how union musicians were struggling to destroy the non-union <u>US Marine Band</u>—and how <u>Japan</u> desired to control the Korean peninsula—and how Russia needed to conquer <u>Manchuria</u> in order to hold an overland passageway to their Pacific port of Port Arthur. The motto of the publication was

"Where there's Life, there's hope."



FRANCIS ELLINGWOOD ABBOT



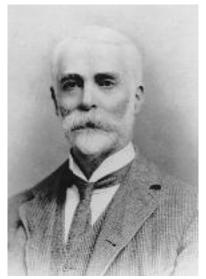
Posthumous publication of the Reverend <u>Francis Ellingwood Abbot</u>'s magisterial opus The Syllogistic Philosophy, or Prolegomena to Science.



FRANCIS ELLINGWOOD ABBOT

1908

Professor Josiah Royce's THE PHILOSOPHY OF LOYALTY.

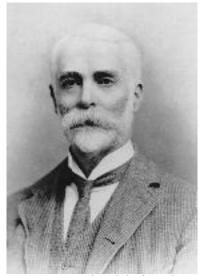




FRANCIS ELLINGWOOD ABBOT

1919

Professor Josiah Royce's LECTURES ON MODERN IDEALISM.



He stood upright for values.



FRANCIS ELLINGWOOD ABBOT



The psychiatrist <u>Edward Stanley Abbot</u>, a son of the Reverend <u>Francis Ellingwood Abbot</u>, donated his father's student journal to the archives of Harvard University. Other family members would later donate other writings.



FRANCIS ELLINGWOOD ABBOT



April: Sydney E. Ahlstrom's and Robert Bruce Mullin's SCIENTIFIC THEIST: A LIFE OF <u>Francis Ellingwood</u>
<u>ABBOT</u> was published by Mercer UP of Macon GA.

A \$4,085 check was posted by the federal government of the United States of America to the Treasurer General of the Republic of <u>Cuba</u>. The money represented this year's rent for the US's oldest overseas naval base, <u>Guantánamo Bay</u>, a 45-square-mile sliver on the southeast coast of the island originally acquired as a coaling station for US vessels and exceedingly unlike any other military installation in the world. This check would not be cashed by its addressee. No such check would ever again be cashed. Eventually even the postal address to which these checks continue to be mailed year after year would no longer be a deliverable Cuban postal address — and nevertheless the checks would be posted.



FRANCIS ELLINGWOOD ABBOT



November 1, Sunday: Peter Lang Publications, Incorporated published Creighton W. Peden's Philosopher of Free Religion: <u>Francis Ellingwood Abbot</u>, 1836-1903.



FRANCIS ELLINGWOOD ABBOT



August 1, Tuesday: When the French company Dassault Aviation was banned from bidding on a contract to supply jet fighters to <u>Australia</u>, France withdrew its ambassador from Canberra.

Westinghouse announced that it would buy the Columbia Broadcasting System for \$5,000,000,000.

Tan Dun entered upon duties as Associate Composer/Conductor of the BBC Scottish Symphony Orchestra.

Edwin Mellen Press issued the COLLECTED ESSAYS OF <u>Francis Ellingwood Abbot</u> (1836-1903): American Philosopher and Free Religionist, in four volumes edited by Everette J. Tarbox and Creighton W. Peden.



FRANCIS ELLINGWOOD ABBOT



Louis Menand's THE METAPHYSICAL CLUB: A STORY OF IDEAS IN AMERICA (FS&G).



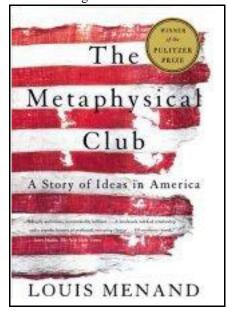
FRANCIS ELLINGWOOD ABBOT

2004

February: Brian Sullivan edited the journals of the Reverend <u>Francis Ellingwood Abbot</u> as IF EVER TWO WERE ONE: A PRIVATE DIARY OF LOVE ETERNAL (Harpercollins).



— But you should also refer to the following:

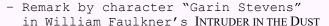




FRANCIS ELLINGWOOD ABBOT

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





Prepared: June 22, 2018



FRANCIS ELLINGWOOD ABBOT FRANCIS ELLINGWOOD ABBOT ARRGH AUTOMATED RESEARCH REPORT

GENERATION HOTLINE



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

Commonly, the first output of the algorithm has obvious deficiencies and we need to go back into the modules stored in



FRANCIS ELLINGWOOD ABBOT

the contexture and do a minor amount of tweaking, and then we need to punch that button again and recompile the chronology — but there is nothing here that remotely resembles the ordinary "writerly" process you know and love. As the contents of this originating contexture improve, and as the programming improves, and as funding becomes available (to date no funding whatever has been needed in the creation of this facility, the entire operation being run out of pocket change) we expect a diminished need to do such tweaking and recompiling, and we fully expect to achieve a simulation of a generous and untiring robotic research librarian. Onward and upward in this brave new world.

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