



THOREAU'S HARVARD COLLEGE CLASSMATE

THE REVEREND DAVID GREENE HASKINS, D.D.

RECTOR OF ST. BARTHOLOMEW'S CHURCH, CAMBRIDGE, MASS.



The Reverend Haskins would make himself one of those who would opinion that Henry Thoreau -when one closed one's eyes- sounded exactly like his cousin Waldo the Sage of Concord. Not only was Thoreau a mere imitator, he was not a good scholar, "In college Mr. Thoreau had made no great impression. He was far from being distinguished as a scholar." Neither had he been a good social fellow, for "He was not known to have any literary tastes; was never a contributor to the college periodical the 'Harvardiana'; was not, I think, interested, certainly not conspicuous, in any of the literary or scientific societies of the undergraduates, and, withal, was of an unsocial disposition, and kept himself much aloof from his classmates."

Professor Raymond Adams has inferred that in the above, the Reverend Haskins had been merely recycling derogatory attitudes published by others, that he had read, rather than in any way contributing new material to our store of information about Thoreau's college years.

1818

➡ May 1: [David Greene Haskins](#) was born in Boston, the 3d child of Ralph Haskins, Sr. and Rebecca Rose Greene Haskins (the father was descended from a Virginia family and had become a well-known Boston merchant in partnership with Theodore Lyman, while the mother was descended from a Rhode Island family that had relocated to Antigua in the West Indies).

1820

➡ March 27: [Mary Cogswell Daveis](#), who would eventually marry [David Greene Haskins](#), was born in Portland, Maine.

1825

➡ December: [Waldo Emerson](#) tutored and taught school in Chelmsford MA to pay his way while a student at Harvard Divinity School. As of the end of the year he would need to relocate his efforts to Roxbury.

As a boy [David Greene Haskins](#) would attend the school in Roxbury kept by his cousin [Waldo Emerson](#) (afterward he would be fitted for Harvard College at the academy of an uncle, Charles W. Greene, at Jamaica Plain).


1834

➡ July 11: Records of the "[Institute of 1770](#)":

... the following members of the Freshman class were chosen. Messrs. Vose, Fellowes, Kimball, Allen, Holmes 1st, Bigelow, Hayward, Bacon. Nominated for next meeting: Belcher, Kettell, [Haskins](#). Voted to adjourn to the third Wednesday in next term.

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1836

 In this year a volume of [Harvard College](#) records was published.
As you might imagine, they had to do it up in Latin:

HARVARD RECORDS

A group of undergraduates had begun to publish a magazine of their own writings in September 1835 and would continue this practice until June 1838. The undergraduate [David Greene Haskins](#) would publish several articles anonymously during his Junior and Senior years, but David Henry Thoreau would take no part in such activity.¹ At this point the group reissued the accumulating materials as a 2d book volume:²

HARVARDIANA, VOL. II

Volumes V and VI of the Reverend Professor [Jared Sparks](#) of [Harvard](#)'s THE LIBRARY OF AMERICAN BIOGRAPHY.

LIBRARY OF AM. BIOG. V

LIBRARY OF AM. BIOG. VI

These volumes encompassed four contributions:

- LIFE OF JOHN ELIOT by the Reverend Convers Francis.

LIFE OF JOHN ELIOT

- LIFE OF WILLIAM PINKNEY by Henry Wheaton

LIFE OF WILLIAM PINKNEY

- LIFE OF [WILLIAM ELLERY](#) by Edward T. Channing

LIFE OF WILLIAM ELLERY

- LIFE OF COTTON MATHER by William B.O. Peabody


LIFE OF COTTON MATHER

1. In later life the Reverend Haskins, a relative of Waldo Emerson on his mother's side, would denigrate his classmate Thoreau for having neglected to contribute to this undergraduate literary effort. He would aver that Thoreau had neither been a good scholar nor a convivial classmate — in addition, he would cast Thoreau as a mere imitator of his cousin the Sage of Concord.

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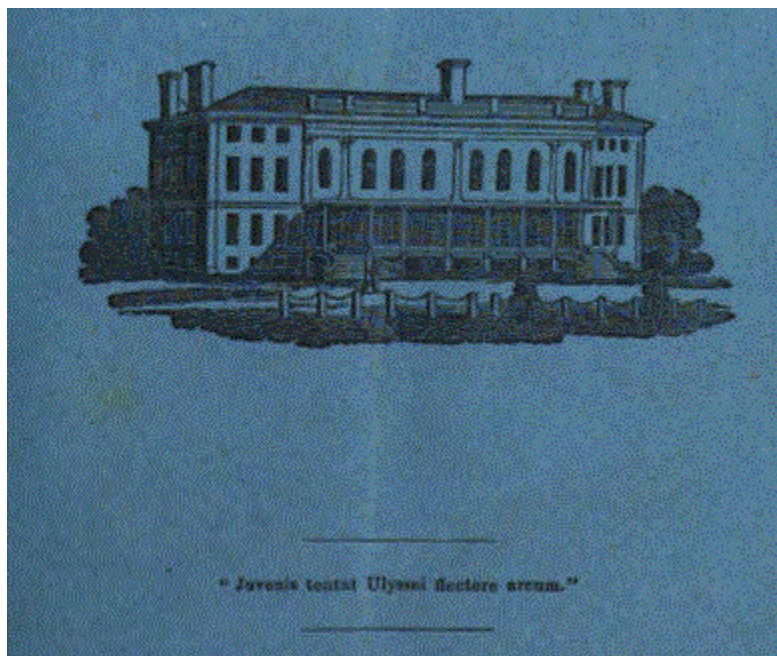
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1837

 [David Greene Haskins](#), a member of the self-congratulatory Hasty Pudding Club, graduated from [Harvard College](#).



2. There would be three such volumes, labeled Volume I, Volume II, and Volume IV. There does not seem to have been a Volume III published in this book form (apparently it was produced only in monthly magazine form) and no electronic text as yet exists, for the Volume I that had been published. The initial editorial group for his magazine consisted of Charles Hayward, Samuel Tenney Hildreth, Charles Stearns Wheeler, and perhaps for a time Horatio Hale, and their editorial office was a small room on what has become Holyoke Street. Thoreau had volumes II and IV in his personal library, and would give them to F.H. Bigelow. The illustration used on the cover of the magazine represented University Hall:





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He would initially be employed for several years as an assistant in the academy of his uncle Charles W. Greene, at Jamaica Plain, an academy with which he was familiar because it had been there that he himself had been fitted for higher education.

1838

For part of this school year, although he would not take a degree, [David Greene Haskins](#) studied at the Andover Theological Seminary (he would obtain his principal theological training later in Roxbury, by the private instruction of the Reverend Mark Anthony DeWolfe Howe, who afterwards would become bishop of Central Pennsylvania).

After leaving Andover he would teach for a while in Jamaica Plain, while serving as a private tutor for the son of General McNeil, who was being fitted to enter West Point.

February 9, Friday: [Waldo Emerson](#) to his journal:

In Boston, Wednesday Night, I read at the Masonic Temple the tenth & last lecture of my Course on Human Culture....

The Pecuniary advantage of the Course has been considerable.

Season tickets sold 319 for \$620

Single tickets sold 373 for 186

—
806

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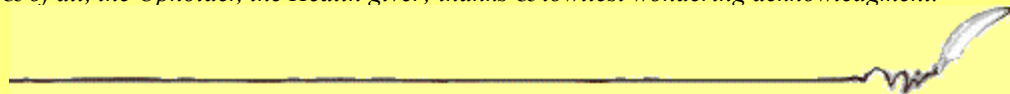
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\$568.net profit

The attendance on this course adding to the above list 85 tickets distributed by me to friends, will be about 439 persons on the average of an evening — & as it was much larger at the close than at the beginning I think 500 persons at the closing lectures.

A very gratifying interest on the part of the audience was evinced in the views offered — which were drawn chiefly out of the materials already collected in this Journal. The ten lectures were read on ten pleasant winter evenings on consecutive Wednesdays. Thanks to the Teacher of me & of all, the Upholder, the Health giver; thanks & lowliest wondering acknowledgment.



Henry Thoreau wrote to [David Greene Haskins](#) from Concord.³

Concord. Feb. 9th 1838.

Dear Classmate,

I wrote to Mr Hawkins on Monday last, but not knowing the gentleman's terms, was unable to say whether I would accept or not. But since I have heard from friend Hayward that you have given up all thoughts of going south, and are moreover empowered to procure a substitute, I have thought it would be better to ascertain those terms from you, so that I might close with that gentleman at once.

I do not quite understand Hayward's letter, that part at least relating to a larger school in the "building."

3. A relative of Ruth Haskins Emerson, and therefore of Waldo Emerson.



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Will you take the trouble to write me immediately, as definitely as possible on this point, so that one more letter to Mr Hawkins may suffice?

Please inform me what are the expenses of the journey, and also what prospect there is of obtaining scholars.

Should you meet H—, please thank him for me for his kind letters, and friendly exertions in my behalf, not forgetting to appropriate a share to yourself.

That you are located, in all respects, to your mind, is the wish of your friend and classmate

Thoreau.

1840

April 6: Henry Thoreau wrote to [David Greene Haskins](#) from Concord.

Concord Ap. 6th 1840

Dear Haskins,

I improve this the first opportunity of sending your cloak by the Accommodation Stage.

I hope that the next time you visit Concord Nature will postpone her snow-storms, and, if you have a lecture in your pocket, the Lyceum be in a situation to pay somewhat in proportion to the value received.

Yrs &c.

Henry D. Thoreau



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1842

December 20: The preceptor of an academy at Portland, Maine, [David Greene Haskins](#), got married, at her home there, with [Mary Cogswell Daveis](#), eldest daughter of the Honorable Charles Stuart Daveis, LL.D. and Elizabeth Taylor Gilman Daveis. The couple would produce a son and two daughters (in addition to a son and daughter who would die in childbirth): [David Greene Haskins, Jr.](#), [Mary C. Haskins](#) who would marry James O. Watson of Orange, New Jersey, and [Frances Greene Haskins](#).

Secretary of State Daniel Webster wrote to US Ambassador to France [Lewis Cass](#):

Department of State, Washington, December 20, 1842.

Sir,—Your letter of the 11th instant has been submitted to the President. He directs me to say, in reply, that he continues to regard your correspondence, of which this letter is part, as being quite irregular from the beginning. You had asked leave to retire from your mission; the leave was granted by the President, with kind and friendly remarks upon the manner in which you had discharged its duties. Having asked for this honorable recall, which was promptly given, you afterward addressed to this department your letter of the 3d of October, which, however it may appear to you, the President cannot but consider as a remonstrance, a protest, against the treaty of the 9th of August; in other words, an attack upon his administration for the negotiation and conclusion of that treaty. He certainly was not prepared for this. It came upon him with no small surprise, and he still feels that you must have been, at the moment, under the influence of temporary impressions, which he cannot but hope have ere now worn away.

A few remarks upon some of the points of your last letter must now close the correspondence.

In the first place, you object to my having called your letter of October 3d a "protest or remonstrance" against a transaction of the government, and observe that you must have been unhappy in the mode of expressing yourself, if you were liable to this charge.

What other construction your letter will bear, I cannot perceive. The transaction was **finished**. No letter or remarks of yourself, or any one else, could undo it, if desirable. Your opinions were unsolicited. If given as a citizen, then it was altogether unusual to address them to this department in an official despatch; if as a public functionary, the whole subject-matter was quite aside from the duties of your particular station. In your letter you did not propose any thing **to be done**, but objected to what had been done. You did not suggest any method of remedying what you were pleased to consider a defect, but stated what you thought to be reasons for fearing its consequences. You declared that there had been, in your opinion, an omission to assert American rights; to which omission you gave the department to understand that you would never have consented.

In all this there is nothing but protest and remonstrance; and, though your letter be not formally entitled such, I cannot see that it can be construed, in effect, as any thing else; and I



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must continue to think, therefore, that the terms used are entirely applicable and proper.

In the next place, you say: "You give me to understand that the communications which have passed between us on this subject are to be published, and submitted to the great tribunal of public opinion."

It would have been better if you had quoted my remark with entire correctness. What I said was, not that the communications which have passed between us **are to be** published, or **must** be published, but that "it may become necessary hereafter to publish your letter, in connection with other correspondence of the mission; and, although it is not to be presumed that you looked to such publication, because such a presumption would impute to you a claim to put forth your private opinions upon the conduct of the President and Senate, in a transaction finished and concluded, through the imposing form of a public despatch, yet, if published, it cannot be foreseen how far England might hereafter rely on your authority for a construction favorable to her own pretensions, and inconsistent with the interest and honor of the United States."

In another part of your letter you observe: "The publication of my letter, which is to produce this result, is to be the act of the government, and not my act. But if the President should think that the slightest injury to the public interest would ensue from the disclosure of my views, the letter may be buried in the archives of the department, and thus forgotten and rendered harmless."

To this I have to remark, in the first place, that instances have occurred in other times, not unknown to you, in which highly important letters from ministers of the United States, in Europe, to their own government, have found their way into the newspapers of Europe, when that government itself held it to be inconsistent with the interest of the United States to make such letters public.

But it is hardly worth while to pursue a topic like this.

You are pleased to ask: "Is it the duty of a diplomatic agent to receive all the communications of his government, and to carry into effect their instructions *sub silentio*, whatever may be his own sentiments in relation to them; or is he not bound, as a faithful representative, to communicate freely, but respectfully, his own views, that these may be considered, and receive their due weight, in that particular case, or in other circumstances involving similar considerations? It seems to me that the bare enunciation of the principle is all that is necessary for my justification. I am speaking now of the propriety of my action, not of the manner in which it was performed. I may have executed the task well or ill. I may have introduced topics unadvisedly, and urged them indiscreetly. All this I leave without remark. I am only endeavoring here to free myself from the serious charge which you bring against me. If I have misapprehended the duties of an American diplomatic agent upon this subject, I am well satisfied to have withdrawn, by a timely resignation, from a position in which my own self-respect would not permit me to remain. And I may express the conviction, that there is no government, certainly none this side of Constantinople, which would not encourage rather than rebuke the



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free expression of the views of their representatives in foreign countries."

I answer, certainly not. In the letter to which you were replying it was fully stated, that, "in common with every other citizen of the republic, you have an unquestionable right to form opinions upon public transactions and the conduct of public men. But it will hardly be thought to be among either the duties or the privileges of a minister abroad to make formal remonstrances and protests against proceedings of the various branches of the government at home, upon subjects in relation to which he himself has not been charged with any duty, or partaken any responsibility."

You have not been requested to bestow your approbation upon the treaty, however gratifying it would have been to the President to see that, in that respect, you united with other distinguished public agents abroad. Like all citizens of the republic, you are quite at liberty to exercise your own judgment upon that as upon other transactions. But neither your observations nor this concession cover the case. They do not show, that, as a public minister abroad, it is a part of your official functions, in a public despatch, to remonstrate against the conduct of the government at home in relation to a transaction in which you bore no part, and for which you were in no way answerable. The President and Senate must be permitted to judge for themselves in a matter solely within their control. Nor do I know that, in complaining of your protest against their proceedings in a case of this kind, any thing has been done to warrant, on your part, an invidious and unjust reference to Constantinople. If you could show, by the general practice of diplomatic functionaries in the civilized part of the world, and more especially, if you could show by any precedent drawn from the conduct of the many distinguished men who have represented the government of the United States abroad, that your letter of the 3d of October was, in its general object, tone, and character, within the usual limits of diplomatic correspondence, you may be quite assured that the President would not have recourse to the code of Turkey in order to find precedents the other way.

You complain that, in the letter from this department of the 14th of November, a statement contained in yours of the 3d of October is called a tissue of mistakes, and you attempt to show the impropriety of this appellation. Let the point be distinctly stated, and what you say in reply be then considered.

In your letter of October 3d your remark, that "England then urged the United States to enter into a conventional arrangement, by which we might be pledged to concur with her in measures for the suppression of the slave-trade. Until then, we had executed our own laws in our own way; but, yielding to this application, and departing from our former principle of avoiding European combinations upon subjects not American, we stipulated in a solemn treaty that we would carry into effect our own laws, and fixed the minimum force we would employ for that purpose."

The letter of this department of the 14th of November, having quoted this passage, proceeds to observe, that "the President cannot conceive how you should have been led to adventure upon such a statement as this. It is but a tissue of mistakes. England



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did not urge the United States to enter into this conventional arrangement. The United States yielded to no application from England. The proposition for abolishing the slave-trade, as it stands in the treaty, was an American proposition; it originated with the executive government of the United States, which cheerfully assumes all its responsibility. It stands upon it as its own mode of fulfilling its duties and accomplishing its objects. Nor have the United States departed in the slightest degree from their former principles of avoiding European combinations upon subjects not American; because the abolition of the African slave-trade is an American subject as emphatically as it is a European subject, and, indeed, more so, inasmuch as the government of the United States took the first great step in declaring that trade unlawful, and in attempting its extinction. The abolition of this traffic is an object of the highest interest to the American people and the American government; and you seem strangely to have overlooked altogether the important fact, that nearly thirty years ago, by the treaty of Ghent, the United States bound themselves, by solemn compact with England, to continue their efforts to promote its entire abolition; both parties pledging themselves by that treaty to use their best endeavors to accomplish so desirable an object." Now, in answer to this, you observe in your last letter: "That the particular mode in which the governments should act in concert, as finally arranged in the treaty, was suggested by yourself, I never doubted. And if this is the construction I am to give to your denial of my correctness, there is no difficulty upon the subject. The question between us is untouched. All I said was, that England continued to prosecute the matter; that she presented it for negotiation, and that we thereupon consented to its introduction. And if Lord Ashburton did not come out with instructions from his government to endeavor to effect some arrangement upon this subject, the world has strangely misunderstood one of the great objects of his mission, and I have misunderstood that paragraph in your first note, where you say that Lord Ashburton comes with full powers to negotiate and settle all matters in discussion between England and the United States. But the very fact of his coming here, and of his acceding to any stipulations respecting the slave-trade, is conclusive proof that his government were desirous to obtain the co-operation of the United States. I had supposed that our government would scarcely take the initiative in this matter, and urge it upon that of Great Britain, either in Washington or in London. If it did so, I can only express my regret, and confess that I have been led inadvertently into an error."

It would appear from all this, that that which, in your first letter, appeared as a direct statement of facts, of which you would naturally be presumed to have had knowledge, sinks at last into inferences and conjectures. But, in attempting to escape from some of the mistakes of this tissue, you have fallen into others. "All I said was," you observe, "that England continued to prosecute the matter; that she presented it for negotiation, and that we thereupon consented to its introduction." Now the English minister no more presented this subject for negotiation than the government of the United States presented it. Nor can it be said that the United States consented to its introduction



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in any other sense than it may be said that the British minister consented to it. Will you be good enough to review the series of your own assertions on this subject, and see whether they can possibly be regarded merely as a statement of your own inferences? Your only authentic fact is a general one, that the British minister came clothed with full power to negotiate and settle all matters in discussion. This, you say, is conclusive proof that his government was desirous to obtain the co-operation of the United States respecting the slave-trade; and then you infer that England continued to prosecute this matter, and presented it for negotiation, and that the United States consented to its introduction; and give to this inference the shape of a direct statement of a fact.

You might have made the same remarks, and with the same propriety, in relation to the subject of the "Creole," that of impressment, the extradition of fugitive criminals, or any thing else embraced in the treaty or in the correspondence, and then have converted these inferences of your own into so many facts. And it is upon conjectures like these, it is upon such inferences of your own, that you make the direct and formal statement in your letter of the 3d of October, that "England then urged the United States to enter into a conventional arrangement, by which we might be pledged to concur with her in measures for the suppression of the slave-trade. Until then, we had executed our own laws in our own way; but, yielding to this application, and departing from our former principle of avoiding European combinations upon subjects not American, we stipulated in a solemn treaty that we would carry into effect our own laws, and fixed the minimum force we would employ for that purpose."

The President was well warranted, therefore, in requesting your serious reconsideration and review of that statement.

Suppose your letter to go before the public unanswered and uncontradicted; suppose it to mingle itself with the general political history of the country, as an official letter among the archives of the Department of State, would not the general mass of readers understand you as reciting facts, rather than as drawing your own conclusions? as stating history, rather than as presenting an argument? It is of an incorrect narrative that the President complains. It is that, in your hotel at Paris, you should undertake to write a history of a very delicate part of a negotiation carried on at Washington, with which you had nothing to do, and of the history of which you had no authentic information; and which history, as you narrate it, reflects not a little on the independence, wisdom, and public spirit of the administration.

As of the history of this part of the negotiation you were not well informed, the President cannot but think it would have been more just in you to have refrained from any attempt to give an account of it.

You observe, further: "I never mentioned in my despatch to you, nor in any manner whatever, that our government had conceded to that of England the right to search our ships. That idea, however, pervades your letter, and is very apparent in that part of it which brings to my observation the possible effect of my views upon the English government. But in this you do me, though I am sure unintentionally, great injustice. I repeatedly state



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that the recent treaty leaves the rights of the parties as it found them. My difficulty is not that we have made a positive concession, but that we have acted unadvisedly in not making the abandonment of this pretension a previous condition to any conventional arrangement upon the general subject."

On this part of your letter I must be allowed to make two remarks.

The first is, inasmuch as the treaty gives no color or pretext whatever to any right of searching our ships, a declaration against such a right would have been no more suitable to this treaty than a declaration against the right of sacking our towns in time of peace, or any other outrage.

The rights of merchant-vessels of the United States on the high seas, as understood by this government, have been clearly and fully asserted. As asserted, they will be maintained; nor would a declaration such as you propose have increased either its resolution or its ability in this respect. The government of the United States relies on its own power, and on the effective support of the people, to assert successfully all the rights of all its citizens, on the sea as well as on the land; and it asks respect for these rights not as a boon or favor from any nation. The President's message, most certainly, is a clear declaration of what the country understands to be its rights, and his determination to maintain them; not a mere promise to negotiate for these rights, or to endeavor to bring other powers into an acknowledgment of them, either express or implied. Whereas, if I understand the meaning of this part of your letter, you would have advised that something should have been offered to England which she might have regarded as a benefit, but coupled with such a declaration or condition as that, if she received the boon, it would have been a recognition by her of a claim which we make as matter of right. The President's view of the proper duty of the government has certainly been quite different. Being convinced that the doctrine asserted by this government is the true doctrine of the law of nations, and feeling the competency of the government to uphold and enforce it for itself, he has not sought, but, on the contrary, has sedulously avoided, to change this ground, and to place the just rights of the country upon the assent, express or implied, of any power whatever.

The government thought no skilfully extorted promises necessary in any such cases. It asks no such pledges of any nation. If its character for ability and readiness to protect and defend its own rights and dignity is not sufficient to preserve them from violation, no interpolation of promise to respect them, ingeniously woven into treaties, would be likely to afford such protection. And as our rights and liberties depend for existence upon our power to maintain them, general and vague protests are not likely to be more effectual than the Chinese method of defending their towns, by painting grotesque and hideous figures on the walls to fright away assailing foes.

My other remark on this portion of your letter is this:-

Suppose a declaration to the effect that this treaty should not be considered as sacrificing any American rights had been appended, and the treaty, thus fortified, had been sent to Great Britain, as you propose; and suppose that that government, with equal ingenuity, had appended an equivalent written declaration



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that it should not be considered as sacrificing any British right, how much more defined would have been the rights of either party, or how much clearer the meaning and interpretation of the treaty, by these reservations on both sides? Or, in other words, what is the value of a protest on one side, balanced by an exactly equivalent protest on the other?

No nation is presumed to sacrifice its rights, or give up what justly belongs to it, unless it expressly stipulates that, for some good reason or adequate consideration, it does make such relinquishment; and an unnecessary asseveration that it does not intend to sacrifice just rights would seem only calculated to invite aggression. Such proclamations would seem better devised for concealing weakness and apprehension, than for manifesting conscious strength and self-reliance, or for inspiring respect in others.

Toward the end of your letter you are pleased to observe: "The rejection of a treaty, duly negotiated, is a serious question, to be avoided whenever it can be without too great a sacrifice. Though the national faith is not actually committed, still it is more or less engaged. And there were peculiar circumstances, growing out of long-standing difficulties, which rendered an amicable arrangement of the various matters in dispute with England a subject of great national interest. But the negotiation of a treaty is a far different subject. Topics are omitted or introduced at the discretion of the negotiators, and they are responsible, to use the language of an eminent and able Senator, for 'what it contains and what it omits.' This treaty, in my opinion, omits a most important and necessary stipulation; and therefore, as it seems to me, its negotiation, in this particular, was unfortunate for the country."

The President directs me to say, in reply to this, that in the treaty of Washington no topics were omitted, and no topics introduced, at the mere discretion of the negotiator; that the negotiation proceeded from step to step, and from day to day, under his own immediate supervision and direction; that he himself takes the responsibility for what the treaty contains and what it omits, and cheerfully leaves the merits of the whole to the judgment of the country.

I now conclude this letter, and close this correspondence, by repeating once more the expression of the President's regret that you should have commenced it by your letter of the 3d of October.

It is painful to him to have with you any cause of difference. He has a just appreciation of your character and your public services at home and abroad. He cannot but persuade himself that you must be aware yourself, by this time, that your letter of October was written under erroneous impressions, and that there is no foundation for the opinions respecting the treaty which it expresses; and that it would have been far better on all accounts if no such letter had been written.

I have, &c.

DANIEL WEBSTER.

LEWIS CASS, ESQ., **Late Minister of the United States at Paris.**

1844

While studying for the ministry at Roxbury, Massachusetts, [David Greene Haskins](#) supported himself by keeping a private school for girls.

1845

March 5: [David Greene Haskins, Jr.](#) was born in Roxbury, Massachusetts.

[Ellery Channing](#) wrote to Henry Thoreau in New-York and, interestingly, in this letter presumed some acquaintance not only on his own part but also on Thoreau's part with the writings of Blaise Pascal: "That baker, —Hecker, who used to live on two crackers a day I have not seen, nor Black, nor Vathek, nor Danedaz, nor Rynders, or any of Emerson's old cronies, excepting James, a little fat, rosy Swedenborgian amateur, with the look of a broker & the brains & heart of a Pascal."



*New York March 5, 45
My dear Thoreau—
The hand-writing of your letter
is so miserable, that I am not sure I have made
it out. If I have it seems to me you are the same
old sixpence you used to be, rather rusty, but a genuine
piece.
I see nothing for you in this earth but that
field which I once christened "Briars"; go out
upon that, build yourself a hut, & there begin the
grand process of devouring yourself alive. I see no*

*alternative, no other hope for you. Eat yourself
 up; you will eat nobody else, nor anything else.
 Concord is just as good a place as any
 other; there are indeed, more people in the streets
 of that village, than in the streets of this. This is
 a singularly muddy town; muddy, solitary, & silent.
 They tell us, it is March; it has been
 all March in this place, since I came. It is much
 warmer now, than it was last November, foggy,
 rainy, stupefactive weather indeed.
 In your line,
 I have not done a great deal since I arrived here;
 I do not mean the Pencil line, but the Staten
 Island line, having been there once, to walk on a
 beach by the Telegraph, but did not visit the scene
 of your dominical duties. Staten Island is very
 distant from No. 30 Ann St.*

Page 2

*I saw polite William Emerson in November last
 but have not caught any glimpse of him since then.
 I am as usual suffering the various alternations
 from agony to despair, from hope to fear, from pain to
 pleasure. Such wretched one-sided productions
 as you, know nothing of the universal man; you may
 think yourself well off.
 That baker, — Hecker, who used to live on
 two crackers a day I have not seen, nor Black, nor
 Vathek, nor Danedaz, nor Rynders, or any of Emerson's
 old cronies, excepting James, a little fat, rosy
 Swedenborgian amateur, with the look of a broker & the
 brains & heart of a Pascal.— W^m Channing I see
 nothing of him; he is the dupe of good feelings, & I have
 all-too-many of these now.
 I have seen something of your friends, Waldo,
 and Tapp[a]n, & have also seen our good man "McKean",
 the keeper of that stupid place the "Mercantile Library".
 I have been able to find there no book which I should
 like to read.
 Respecting the country about this city, there is
 a walk at Brooklyn rather pleasing, to ascend upon the
 high ground, & look at the distant Ocean. This, is a very
 agreeable sight. I have been four miles up the island
 in addition, where I saw, the bay; it looked very well,
 and appeared to be in good spirits.*

H. S. MCKEAN

Page 3

*I should be pleased to hear from Kamkatscha occasion[]
 ally; my last advices from the Polar Bear are getting
 stale. In addition to this, I find that my Corresponding
 members at Van Dieman's land, have wandered into
 limbo. I acknowledge that I have not lately correspon-
 ded very much with that section.
 I hear occassionally from the World;*

everything seems to be promising in that quarter; business is flourishing, & the people are in good spirits. I feel convinced that the Earth has less claims to our regard, than formerly; these mild winters deserve a severe censure; But I am well aware that the Earth will talk about the necessity of routine, taxes, &c. On the whole, it is best not to complain without necessity.

Mumbo Jumbo is recovering from his attack of sore eyes, & will soon be out, in a pair of canvas trousers, scarlet jackets, & cocked hat. I understand he intends to demolish all the remaining species of Fetishism at a meal; I think it is probable it will vomit him. I am sorry to say, that Roly-Poly has received intelligence of the death of his only daughter, Maria; this will be a terrible wound to his paternal heart. I saw Teufelsdröck a few days since; he is wretchedly poor, has an attack of the colic, & expects to get better immediately. He said a few words to me, about you. Says he, that fellow Thoreau might be something, if he would only take a journey through the "Everlasting No", thence for the North Pole.

Page 4

"By God", said the old Clothes-bag "warming up", I should like to take that fellow out into the Everlasting No, & explode him like a bomb-shell; he would make a loud report. He needs the Blumine flower business; that would be his salvation. He is too dry, too confused, too chalky, too concrete. I want to get him into my fingers. It would be fun to see him pick himself up". I "camped" the old fellow in a majestic style.

{written perpendicularly to text in center of page:

Postmark: Single

BOSTON

MAR 3

MASS

Address: Henry Thoreau

Concord.

Mass.

Does that execrable compound of Sawdust & stagnation, Alcott still prose about nothing, & that nutmeg-grater of a Hosmer yet shriek about nothing, — does anybody still think of coming to Concord to live, I mean new people? If they do, let them beware of you philosophers.

Ever yrs my dear Thoreau

WEC

{written upside down: W E. Channing}



DAVID GREENE HASKINS

DAVID GREENE HASKINS

1847

[David Greene Haskins](#) was preaching “as supply” (that is, on occasion by special arrangement) in Christ Church, Gardiner, Maine. He would be, in addition, 1st rector of Grace Church in Medford, Massachusetts until sometime in 1852.

April 29: [David Greene Haskins](#) was ordained as a deacon in the Episcopal Church by Bishop Henslaw in [Providence, Rhode Island](#).

[Lydia Maria Child](#) embraced an Emersonian conceit in order to express her dissatisfaction with her hubby:

Poor David! He drives on at much the same result in *all* the affairs of life. He constantly reminds me of Emerson’s remark that “Some men expend infinite effort to arrive nowhere.”

1848

June 26: [David Greene Haskins](#) was ordained priest in the Episcopal Church by Bishop Eastburn of Massachusetts at St. James Church in Roxbury, Massachusetts. His first church would be in Gardiner, Maine (he would be hindered in the ministry by a “vocal weakness” but would nevertheless establish a new church in Medford, Massachusetts and be largely instrumental in establishing others at North Conway, New Hampshire, Bar Harbor, and Prout’s Neck, Maine).

1850

During this year and the following one the Reverend [David Greene Haskins](#) served as treasurer of the Episcopal Diocese of Massachusetts.

1852

During this year and the following one Reverend [David Greene Haskins](#) was the principal of a school for girls in Lowell, Massachusetts. He was in addition establishing and conducting a “Concord-Hall School” for young ladies at the South End in Boston, while often preaching, and while supplying one year in Hyde Park. This Concord-Hall School would occupy him for a decade.



DAVID GREENE HASKINS

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1858

The Reverend [David Greene Haskins](#), Principal of the Concord-Hall School for Young Ladies at the South End in Boston, prepared THE FRENCH AND ENGLISH FIRST-BOOK; OR, THE RUDIMENTS OF FRENCH AND ENGLISH GRAMMAR COMBINED: WITH EXERCISES FOR READING AND TRANSLATION (Boston: John P. Jewett and Company. Cleveland, Ohio: Henry P.B. Jewett).

1861

The Reverend [David Greene Haskins](#)'s SELECTIONS FROM THE SCRIPTURES OF THE OLD AND NEW TESTAMENTS; FOR FAMILIES AND SCHOOLS, and his PRAYERS AND COLLECTS FOR DAILY OR OCCASIONAL SERVICE IN FAMILIES AND SCHOOLS, 36 pages (both publications, New York: E.P. Dutton and Company).

1862

With his son entering Harvard College, the Reverend [David Greene Haskins](#) began to reside in Cambridge, Massachusetts (the family would reside in that town for the remainder of his life), and established and served as 1st rector for the Church of the Epiphany, a new church in Brighton (until 1866).

1865

The Reverend [David Greene Haskins](#)'s WHAT IS CONFIRMATION OR THE LAYING ON OF HANDS?: THE QUESTION ANSWERED TO STRANGERS IN THE CHURCH, WITH AN APPENDIX, SHOWING BY TESTIMONY THAT A CUSTOM SIMILAR TO CONFIRMATION ANCIENTLY EXISTED, AND IS STILL OBSERVED, AMONG THE JEWS (New York: E.P. Dutton and Company).



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1866

The [Reverend David Greene Haskins](#) was chosen as an honorary member of the Phi Beta Kappa Society of Cambridge. He filed for a patent for the heating of living spaces by the use of reclaimed waste heat from the flue discharge of commercial ovens.

His son [David Greene Haskins, Jr.](#), who had been prepared for college at the Roxbury Latin School of Augustus H. Buck, graduated from Harvard College. He would go on to study law at the Harvard Law School and then in Boston in the office of Henry W. Paine, and would be admitted to the Suffolk bar during May 1870 and become a lawyer in Boston, specializing in real estate and probate law, trust business, care of property, and collections. His office would be at 10 Tremont Street in Boston, and his home at 7 Buckingham Place in Cambridge.

1867

The Reverend [David Greene Haskins](#) served as agent of the Executive Committee of Missions. He and Joseph Winlock of Cambridge patented a method for lighting rooms.

1868

During this year and the following one, the Reverend [David Greene Haskins](#) served as the chaplain at the McLean Asylum for the Insane in Somerville, Massachusetts.

1869

[David Greene Haskins, Jr.](#), who had in 1866 been awarded the Bachelor's Degree from Harvard College, received that college's A.M. and LL.B. degrees.

NEW "HARVARD MEN"

January: The Reverend [David Greene Haskins](#) was elected to the New England Historic Genealogical Society. For several years he would chair its Committee on Paper and Essays.



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1871

The 3d edition of Reverend [David Greene Haskins](#)'s SELECTIONS FROM THE SCRIPTURES OF THE OLD AND NEW TESTAMENTS; FOR FAMILIES AND SCHOOLS (New York: E.P. Dutton and Company, 713 Broadway).

1872

March 19: The Reverend [David Greene Haskins](#) delivered an address in Salem, Massachusetts that would be published later in this year by the press of A. Williams as THE RELIGIOUS EDUCATION OF CHILDREN IN NEW ENGLAND: PREPARED AND READ AS "THE ESSAY," BEFORE THE EASTERN DISTRICT MISSIONARY ASSOCIATION OF THE DIOCESE OF MASSACHUSETTS, AT SALEM, MARCH 19, 1872.

1873

The Reverend [David Greene Haskins](#)'s THE STUDY OF THE LARGE ENGLISH DICTIONARIES (Hurd and Houghton, 32 pages). He went to Europe for 15 months (with several large English dictionaries in his luggage, we may expect) and would return sometime in the following year.

1875

The Reverend [David Greene Haskins](#)'s THE REQUISITES FOR A CHURCH SCHOOL, AND THE ADAPTEDNESS OF THE PROTESTANT EPISCOPAL CHURCH FOR THE WORK OF RELIGIOUS EDUCATION: READ BEFORE THE EASTERN CONVOCATION OF THE DIOCESE OF MASSACHUSETTS, AT GRACE CHURCH, MEDFORD, JANY ["*Jany*" has been written in pen over something printed, that appears to have been, perhaps, "*Jun*"] 20, 1875 (Boston: A. Williams & Company, 155 Washington St.). He became the 1st rector of a new church, St. John's, in Arlington, and would serve in that capacity until 1880.

1877

The Reverend [David Greene Haskins](#)'s A BRIEF ACCOUNT OF THE UNIVERSITY OF THE SOUTH (E.P. Dutton).⁴ Columbia College conferred on the Reverend Haskins its degree of S.T.D. (Doctor of Divinity).

4. He had been elected as dean and professor of Ecclesiastical History in the Theological School of the University of the South at Sewanee, Tennessee, but had declined that honor, choosing instead to accept an appointment as commissioner of education at this university.

DAVID GREENE HASKINS

DAVID GREENE HASKINS

1879

May 21: [Waldo Emerson](#) wrote from Concord to his cousin the Reverend [David Greene Haskins](#):

*My Dear Cousin,
I have almost ceased to write a letter in my old age, but I must risk the danger at your request. Your father was the admired brother of my mother. I learned from her that I was named Ralph for him, he being at the time far absent in the Pacific Ocean, in charge, as supercargo, of one of Mr. Lyman's ships – Mr. Lyman, the then eminent merchant of Boston. Great was her joy in his safe return home, and he met her affection by careful interest and advice in her affairs from year to year. His house was to my brother and myself a joyful place. I recall many visits to it, particularly in Roxbury, where we lived within a mile of you all.
I confess, too, that I was proud of his manly beauty in the "Boston Hussars," and which I think he never lost.
Yours affectionately,
R.W. Emerson*

1887

Class Secretary Henry Williams put together the MEMORIALS OF THE CLASS OF 1837 OF [HARVARD UNIVERSITY](#). PREPARED FOR THE FIFTIETH ANNIVERSARY OF THEIR GRADUATION (Printed for the Class, Boston: Geo. H. Ellis, 141 Franklin Street).

HARVARD MEN OF 1837

[The Reverend David Greene Haskins, D.D.](#)'s RALPH WALDO EMERSON: HIS MATERNAL ANCESTORS

RWE'S MOTHER'S FOLKS

(Boston MA: Cupples, Upham, 1887, pages 121-2):

I happened to meet Thoreau in Mr. Emerson's study at Concord.



I think it was the first time we had come together after leaving college. I was quite startled by the transformation that had taken place in him. His short figure and general cast of



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countenance were, of course, unchanged; but in his manners, in the tones and inflections of his voice, in his modes of expression, even in the hesitations and pauses of his speech, he had become the counterpart of Mr. Emerson. Mr. Thoreau's college voice bore no resemblance to Mr. Emerson's, and was so familiar to my ear that I could readily have identified him by it in the dark. I was so much struck with the change, and with the resemblance in the respects referred to between Mr. Emerson and Mr. Thoreau, that I remember to have taken the opportunity as they sat near together talking, of listening to their conversation with closed eyes, and to have been unable to determine with certainty which was speaking. It was a notable instance of unconscious imitation. Nevertheless it did not surpass my comprehension. I do not know to what subtle influence to ascribe it, but, after conversing with Mr. Emerson for even a brief time, I always found myself able and inclined to adopt his voice and manner of speaking.

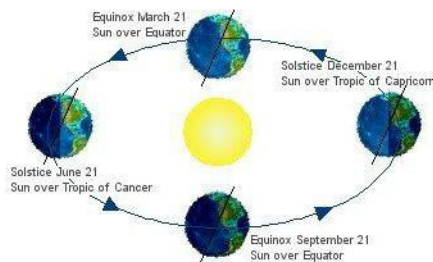
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Publication in Cambridge by Houghton, Mifflin & Co. of more of H.G.O. Blake's excerpts from Henry Thoreau's journal, as WINTER.

H.G.O. BLAKE'S "WINTER"

Lawrence Buell has pointed out, on pages 221-32 of *THE ENVIRONMENTAL IMAGINATION: THOREAU, NATURE WRITING, AND THE FORMATION OF AMERICAN CULTURE*, that it is "[n]ot by chance" that Thoreau's journal was first excerpted and published, "a generation after his death, as four season books."



He traces the history of this sort of season book back through Susan Fenimore Cooper's *RURAL HOURS* of 1850 and James Thompson's *THE SEASONS* of 1726-1740 through Virgil's *GEORGICS* and [China](#)'s *BOOK OF SONGS* and Hesiod's *WORKS AND DAYS* even unto "the art of paleolithic cave drawings." — An extended tradition, that. Buell even has the wit to characterize *WALDEN* here as "the most famous of all American season books," and we observe again the oft-observed phenomenon I characterize as "flattening," as the most excellent standard-bearers are portrayed as merely instances of one or another debased category in a categorization scheme. A necessary part of the business/busyness of academe is that each effort is to be subsumed to its genre. (They've got us surrounded — they're not gonna get away this time!)

[Friend Daniel Ricketson](#) even attempted to imagine his friend Henry Thoreau, "A Shanty Man," might have appeared had he reached the age of 70.



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INTRODUCTORY

To those who are not specially interested in the character of Thoreau, who regard him merely as a writer who has sometimes expressed original thoughts in a happy way, who has made some interesting observations of natural phenomena, and at times written beautifully about nature, it may seem hardly worth while to publish more of his journal. But from time to time I meet with or receive letters from persons who feel the same deep interest in him as an individual, in his thoughts and views of life, that I do, and who, I am sure, will eagerly welcome any additional expression of that individuality. Of course there are many such persons of whom I do not hear.

Thoreau himself regarded literature as altogether secondary to life, strange as this may seem to those who think of him as a hermit or dreamer, shunning what are commonly considered as among the most important practical realities, trade, politics, the church, the institutions of society generally. He took little part in these things because he believed they would stand in the way of his truest life, and to attain that, as far as possible, he knew to be his first business in the world. Even in a philanthropic point of view, any superficial benefit he might confer by throwing himself into the current of society would be as nothing compared with the loss of real power and influence which would result from disobedience to his highest instincts. "Ice that merely performs the office of a burning glass does not do its duty." It was not sufficient for him to entertain and express as an author "subtle thoughts," but he aspired rather "so to love wisdom as to live, according to its dictates, a life of simplicity, independence, magnanimity, and trust, "to solve some of the problems of life not only theoretically, but practically." It is the clear insight early creating a deep, persistent determination so to live, rather than his genius, which gives value to Thoreau's work, though this insight itself may well be regarded as the highest form of genius. It is the attitude one takes toward the world, far more than any abilities he may possess, which gives significance to his life. It has been well said by Brownlee Brown that "courage, piety, wit, zeal, learning, eloquence, avail nothing, unless the man is right."

As the young pass out of childhood, that foretaste or symbol of the kingdom of heaven, the expression of serene innocence is too apt to fade from their faces and the clouds to gather there, while it is considered a matter of course that each one should attach himself to the social machine. One becomes a lawyer, another a clergyman, another a physician, another a merchant, and the treasure which the childlike soul has lost is sought to be regained in some general and far-off way by society at large. But the burden which men thus readily take upon themselves in the common race for comfort, luxury, and social position is out of all proportion to their spiritual vitality, and so the truest life of individuals is being continually sacrificed to the Juggernaut of society. Men associate almost universally in the shallower and falser part of their natures, so that while



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institutions may seem to flourish, corruption is also gaining ground through the spiritual failure of individuals; finally the fabric falls, and a new form rises to go through the same round. The highest form of civilization at the present day seems to be an advance upon all that have preceded it, though in some particulars it plainly falls behind. Perhaps only by this alternate rising and falling can the human race advance. But the progress of individuals is the essential thing; only so far as that takes place will the real progress of the race follow, and those persons contribute most to this real progress who, stepping aside from the ordinary routine, give us by their lives and thoughts a new sense of the reality of what is best, of the ideal towards which all civilization must aim; who are so in love with truth, rectitude, and the beauty of the world, including in this, first of all, the original, unimpaired beauty of the human soul, that they have little care for material prosperity, social position, or public opinion. It was not merely nature in the ordinary sense, plants, animals, the landscape, etc., which attracted Thoreau. He is continually manifesting a human interest in natural objects, and thoughts of an ideal friendship are forever haunting him. Touching the highest and fairest relation of one human soul to another, I do not believe there can be found in literature, ancient or modern, anything finer, anything which comes closer home to our best experience, than what appears in Thoreau's writings generally, and especially in "Wednesday" of the "Week on the Concord and Merrimack Rivers."

1889

January: The Reverend [David Greene Haskins](#) became the minister at St. Bartholomew's Mission in Cambridgeport, Massachusetts. During this final period of his life he would write extensively on the application of the force of air waves for the propulsion of ships, and would secure patents for several of his inventions.

1896

The Reverend [David Greene Haskins](#)'s THE STORY OF ST. BARTHOLOMEW'S CHURCH: COLUMBIA STREET, CAMBRIDGEPORT (Cambridge Tribune Print, 12 pages).



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May 11: [David Greene Haskins](#) died of old age and general debility at the age of 78 at Cambridge, Massachusetts. He was survived by the widowed [Mary Cogswell Daveis Haskins](#), by [David Greene Haskins, Jr.](#), and by two daughters, [Mary C. Haskins](#) who would marry James O. Watson of Orange, New Jersey, and [Frances Greene Haskins](#).

Horatio Gray's MEMORIAL SERMON ON THE REV. DAVID GREENE HASKINS, D.D., RECTOR OF ST. BARTHOLOMEW'S CHURCH, CAMBRIDGE, MASS. (20 pages, published by request).

ST. BART'S CHURCH

1940

Professor Raymond Adams's "Thoreau at Harvard: Some Unpublished Records" in [The New England Quarterly](#) (Volume 13, Number 1, March 1940, pages 24-33). [Reprinted in OF THE PEOPLE, edited by Warfel and Manwaring (New York: Oxford UP, 1942) pages 407-415.]



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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: September 10, 2010

DAVID GREENE HASKINS

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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.