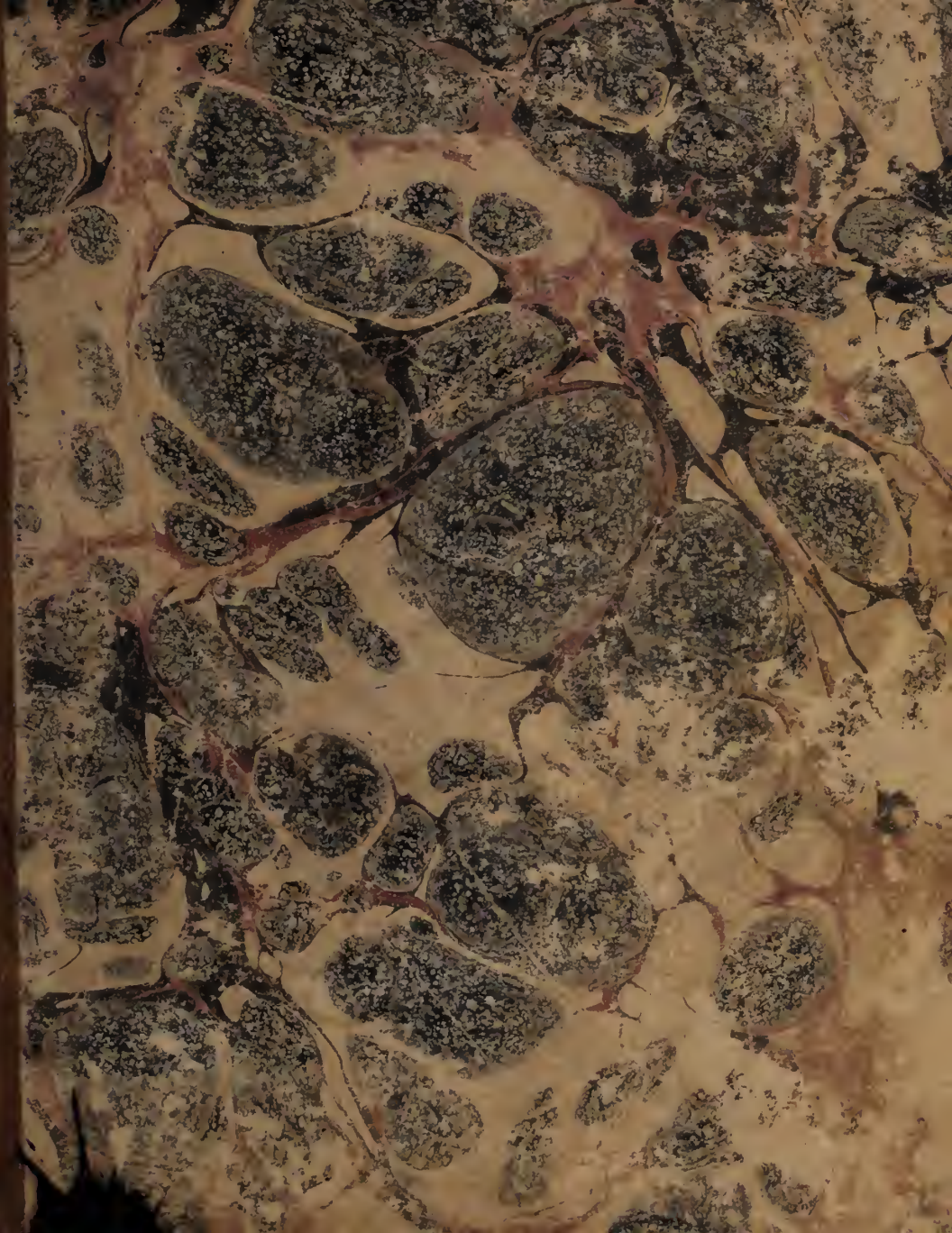




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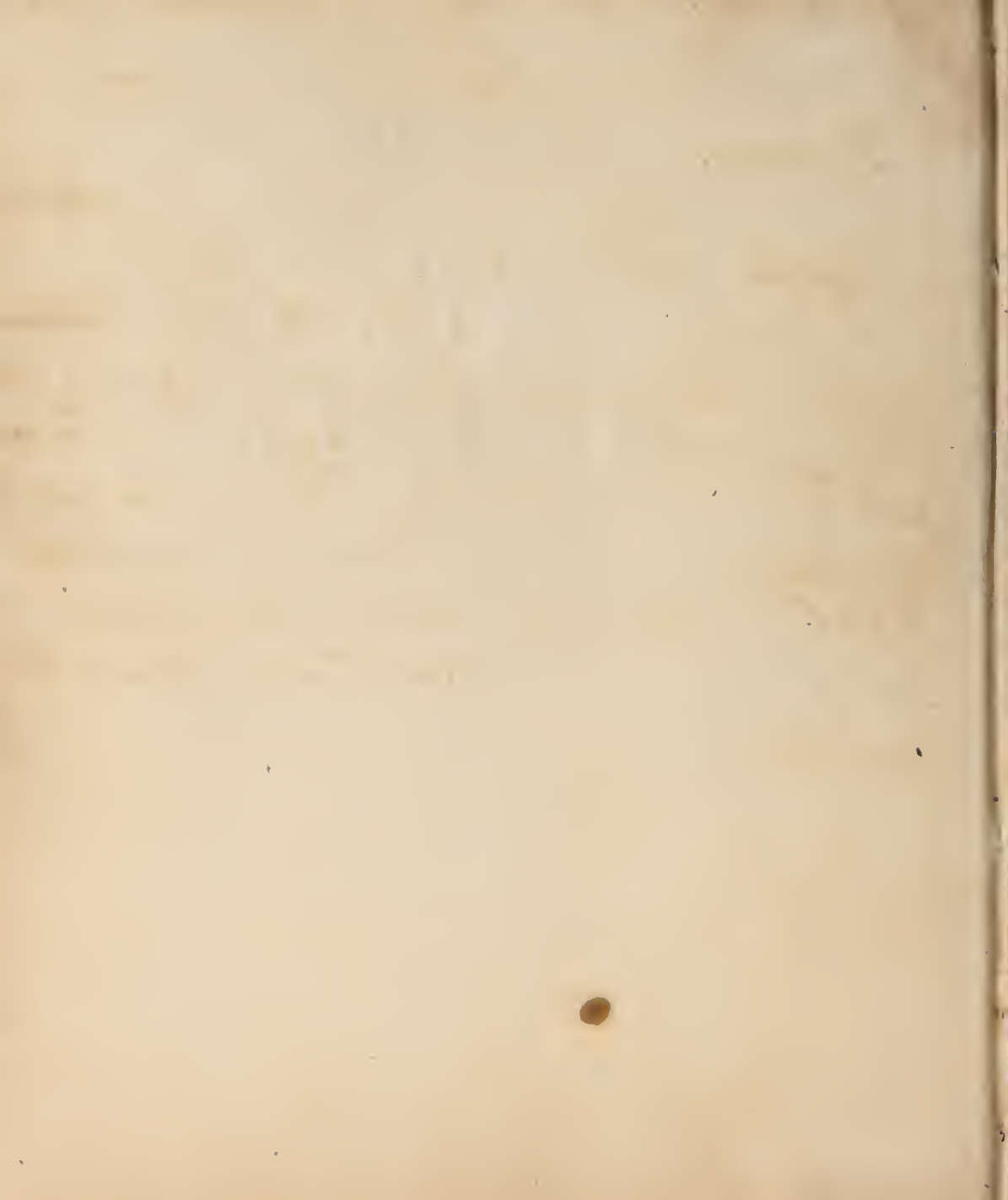
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Feb 5. 1832. Mon.

Hebrews.

'By the grace of God, Jesus tasted death for every man'.

"It became him to make the Captain of their Salvation perfect through suffering." "Wherefore it behooved him to be made like unto his brethren." For in that he himself hath suffered, being tempted, he is able to succor them that are tempted.

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Feb 5. 1832.

P.M.

"The opinion, that it is impossible in the nature of things, that minds should be prepared for a course of eternal happiness, till, in a state of probation & trial, it has formed habits of virtuous self-denial; - is met by facts revealed in Scripture, from which it appears, that minds have been so created that they never have known either suffering or sin, & that these minds will be preserved in a state of increasing virtue & happiness." Miss Beecher.

Is not this an assumption? Where shall the "facts revealed in Scripture" be found? Which prove so undeniably that Angels had no suffering in their State of trial; When a part of their number

Hell, and the everlasting pit was pre-
 pared for them. Because God has
 not revealed the precise facts on
 this subject, are we at liberty to say
 there are none? Does not the fact
 that a large number of them rebelled
 against their God, prove that they
 were in circumstances of temptation
 & trial? And does not the fact that
 the remainder of them withstood the
 temptations which overcame them,
 prove that they were by this resist-
 ance more firmly established in vir-
 tue?

Elect Angels. 1. Timothy. 5. 21.

Angels which sinned. 2. Peter. 2. 4.

Angels of God. Luke. 12. 8.

Devil & his Angels. Matt. 25. 41.

Angels which kept not their first
 (estate. Jude 5.

Elect of God.

Col. 3. 12.

The Righteous.

Matt. 25. 37.

Gather not my
 soul with sinners
 Psalm. 26. 9.

Man

1032

Q. Object of the formation of mind? See 5th & 6th

To promote the happiness of a Kingdom of immortals; by the benivolent use of all the faculties & powers appertaining to such beings. How does it appear that this was the object proposed in the formation of mind? It appears in the fact that such a use of the powers of Man ^{alone would} secure such a result necessarily. And we know no other motive so worthy of an infinitely benivolent Being. Look at the Constitution of man. Had God made us, like the brutes, with no conscience of right & wrong, it were gross injustice to demand unsullied Holiness of us. But to leave us no room for doubt, as to his designs, he has hedged us in on every side; so that every violation of the laws of our nature is, immediately

or remotely, destructive of happiness to
ourselves or others. The passions of man
those inlets of the grossest wickedness
in the map of mankind, are, if legiti-
mately used, sources of the highest
bliss. If lighted at the skies, they
exalt to communion with the holy
inhabitants of Heaven; but kindled
at the altar of the goddes of pleasure,
they debase below the level of the brute.

132
If a Heathen Moralist ~~should~~ write
say, - "We must make it our business
to be better than other men, if we would
rep them that hate us;" & "If a man jeer
you, & say you are a dunce, & illiterate: upon
this motive you ought to apply your mind
to the taking of pains in the study of Philo-
sophy, & all kinds of learning; If he abuse
you for a coward, raise your mind to a cou-
rageous manliness, and an undaunted boldness
of spirit. These are allowable returns,
and the most cutting strokes, you can
give your enemy." - Let not a disciple
of the Lord Jesus Christ say I will treat
such an one as he deserves, I will not
be so ill treated tamely. But rather, let
~~such an one~~ seek to amend those faults
that not the kindness of friends, but the
bitter reproaches of an enemy, have dis-
covered to him! What have we to
do with the conduct of others, God does
not command us to be courteous and
benvolently disposed to others, only when they

they treat us in like manner. How
Supremely ridiculous, to imitate the
action we detest & inveigh against.
Rather should we pity the poor fellow
mortal who, from whatever motive
~~thence~~ trades us, or tells unwholesome
truths of us, from enmity. Our con-
duct has no relation to such an
individual, but to the great inter-
ests of a Kingdom, which shall endure
when this world & all it contains shall
be dissolved. At the bar of Omnipotent
unobscured Justice, the standard will not
be so unstable as the conduct of men,
but the law of God the standard of right
will decide the moral rectitude or
turpitude of actions. How trans-
cendently beautiful is virtue. Whether
in a Heathen Sage - or Christian
moralist! She is not a tame beauty -
but brilliantly - she wears not the be-
holder by always presenting the same
fixed features - but she is ever changing

the expression of ^{her} countenance, and
every change adds a line of beauty.
the longest acquaintance tires not
of her face - but her increasing
beauty ~~and~~ ~~and~~ gives additional
motives to adhere her friend & admirer
continually. Now you see her eye kind-
led, her cheeks with a roseate hue & her
step quick, as she extends her benevolent
aid to relieve the distressed in body
or mind. Again you see the tear of
compassion dim the lustre of the eye.
The tongue, whose accents of love &
persuasion could induce the wretched
man bent on guilty purposes, to change
his mind, ~~mute~~ as teaching the best
lesson, by silence. Go, in every form
presented, in all transcendentally lovely
virtue was all. A deaf man, they
will then ~~stop~~ ^{they} ~~their~~ ears to the
eloquent appeals to ~~their~~ favor, for
this friendship.

"He who is wont to praise & speak the best things of his enemies, will never repine at the prosperity or success of his friends." "Thus when a man praises his enemy for his real good qualities, he shall obtain the more honor by it; & whenever he shall correct & censure him, he will be credited, because every one will believe he does it out of a dislike, & just abhorrence of his vice, & not of his person." "And what virtue can a man exercise, more profitable or delightful than this, which takes away from him the bitterness of malice, & doth not only break the teeth of envy, but by teaching him to rejoice at another man's felicity, doth double his own enjoyment & satisfaction." "Envy & hatred do raise such clouds in the understanding, that a man cannot pass a right judgment concerning things which he hates. Plutarch."

Feb. 14. 1852

The scriptures are to be interpreted as other books are, else how can they answer the purpose of the conviction & conversion of men. As Prof. Stuart convincingly asserts. Brit. Rep. No. 5. page 133. "The Bible was made to be understood; it was written by men & for men; it was addressed to all classes of people; it was for the most part understood by them all, just as our present religious discourses are; & of course it was interpreted in such a way, or by the aid of such principles, as other books are understood & explained". Not that any person by reading a detached portion of scripture can understand the scope & design of the writer, neither could any book be so understood; but a careful perusal of the Sacred Book sans prejudice will afford as ~~great~~ ^{clear insight into the meaning of the writing} ~~as~~ as such a perusal of any work. How shamefully is God trude^{ed} in any

other supposition. For if his word to us
was intended to mislead, where is the benevolent
intention; and if its obscurity makes it
impossible to be understood by the mass
of men, where is the wisdom & grace.
No "They hate the light, & will not come
to it, lest their deeds reprove them."

The origin & design of the Scriptures
are clearly manifest. Were there no other
proof of their divine origin, their internal
evidence of this ^{divine origin} would evince it. What
man or set of men could with such
omniscient ken lift man, and place
him in all his naked deformity before
the mind; hear all his motives, tell
his most secret imaginings, & set before
him the only remedy for the immense
evil of his moral deformity. If mortal
men unassisted by inspiration from God,
wrote this book, they must have been un-
like any others of their race. Either

they must have been better than any
with whom we are conversant, more
free from prejudice & error, more ob-
servant of the moving impulses of
our nature and wiser in propounding
a remedy for our aberrations; in which
case they would have had too much
integrity to have ascribed to direct
divine aid their efforts. And on the
other supposition, viz. that bad
men were the authors, we can only
say, 'either make the tree corrupt
& the fruit corrupt, or the tree
good & the fruit good'. The
origin of the worship of false
Gods originated indubitably with
wicked men: But the worship of the
true God, the spiritual pure worship
of the source of purity & holiness, must
have had a divine Original.

How humane ridiculous is man, pretending to such superiority to his fellowman that he cannot stoop even to instruct his inferior in things which might benefit him & of which he is willing to learn.

The Infinite and glorious Creator of all things, stoops not only to teach ~~those~~ ^{who ~~will~~ tractable ~~learn~~}, but to expostulate with the incorrigible - and, wonder of condescension, to make a sacrifice, the extent of which we cannot estimate, for the relief of the condemned and to provide thus for the final happiness of all mankind. "But man fool man" prefers the nature of the brute, 'the soul of the brute which goeth downward', to the high hopes, and immortal joys of holy aspirations, founded on the death of the sacrificial Lamb. O wonder of wonders! "The Ass knoweth his owner, & the Ass his master's crib, but "proud rationals" do not know their owner & Lord.

"Creation's mirrored in thy sleepless eye".

Chain'd to the car of Time as on we roll
Through storm & tempest to the eternal goal;
How far'd he, whose sapient soul refin'd,
Meets by the way some all-partaking mind;
Some feeling friend, an ^{our} ~~in~~ nature mark on
(and would be true to every tender tone.

Montgomery - -

I would not be a tortoise in his screen
Of stubborn shell which waves & weather wear;
Is better on the whole to have felt & seen.
That which humanity may bear or bear not
I will teach discernment to the sensitive
And not to pour their ocean in a sieve.

B -

April 3rd All Scripture is profitable for instruction.

When Christ says, "Go preach my gospel to every creature", the command has reference to some good that will result from such a course, & consequently to a ground or reason, in the state of the heathen, for such a movement. This command should lead all who love their Savior to examine the state of the heathens; in order that they may be suitably impressed with the reasonableness of the command; and to stimulate them selves to that degree of effort demanded by their spiritual wants.

1. The Nature & tendencies of heathenism, should lead every individual, who knows the influence of the Gospel, to desire most ardently, that the angel, bearing this pleasing, may speedily fly to the uttermost parts of the earth, proclaiming good will to men. Heathenism is the mother of cruelty, of ignorance, & of vice in every form.

It is a principle of our nature to be elevated by the habitual contemplation of noble & excellent characters. But the imaginary gods of the heathen are more grossly sensual than the brutes, more fiercely cruel than the wild beasts of the forests, more implacably revengeful than the evil one.

And while the most debasing fear, of these
vengeful deities, harrows the soul, and
prompts to any exertion, supposed to have
a tendency to propitiate their favor, no
chance of love, no healing influence
from a tide of mercy, softens the hearts
of the being, agonized with remorse for
conscious guilt. Forgiveness, that softening
attribute, is not known among their
Gods. Commutative justice, ~~stern~~ & inflex-
ible, demands an equivalent of torture
for a momentary forbidden gratification,
even though that gratification were
the yearning of a Mother's love over
the babe, supposed to be demanded
by the brutal God. Ah their tenderness
how cruel! Compassion is unknown -
and in its place, dire hate possesses
the soul. When the command to
~~preach~~ the gospel to the world was given,
the nature & tendencies of Heathenism
were present to the mind of Christ.

To the Editors of the Repository:

The female whose misfortune it has been to find her name made known as the writer of a published production, may be supposed to have renounced her claim to private sensibilities; but I have yet to learn that even this can entitle any one to the liberty of making her family or fortunes a subject of newspaper discussion. Allow me to suggest to the person, who has so gratuitously assumed the office of biographer to the writer of "Love's Martyr," that in choosing living characters as the subjects of his pen, it might be well for him to select them from within the limits of his acquaintance; or at least when he so far forgets what is due to delicacy & feeling as to spread before the public the private history of any individual it may be deemed requisite that he should make himself slightly familiar with facts. And though by so doing, he might give to his sketches somewhat less of the pathetic, he would also render them less injurious to the feelings of those concerned. The daughter of one whose fame is sacred in the mem-

any of the good, it is hoped, will never
feel that it is in the power of any
 exertion of hers, or any circumstance,
to do more than render her worthy
of his name. This correction is also
due to others, whose acknowledged
reputation far transcends any her
own efforts could procure, unless it
be in the imagination of your
poetical correspondent. B.

My Dear

The Germanic Spirit of Lord
The noble-minded men of the time
before the corrupt & factitious life had
ended their energies & perverted their taste!

The deepest Humility, & constant & vigorous effort is demanded of the Christian Philanthropist - in the present momentous crisis of our political affairs - But in the ~~present~~ rage of parties - true patriotism seems asleep. Disorder & misrule, Contempt of Law, human & Divine, is every where manifest. The decision of the highest judicial tribunal in our country is set at naught with impunity. The halls of Justice & legislation are bulled with the steel of the assassin - men to whom care is intrusted the local of this country are in continual dispute on subjects foreign to our national interest - of a party nature. With the noble examples before this Nation, of men, who counted nothing too dear to sacrifice, when the country's good demanded it, how deep should be the blush of them for their degenerate successors. The ~~praiseworthy~~^{right} selfish Ambition is sapping the vital principle of our national Union. And if an

Arise, almighty to save is not in-
terposed - Who can calculate the mis-
ery that must come on this guilty
nation!

What can be done by -
obscure individuals that shall
have a tendency to stay the tide
of evil which threatens to engulf
our dearest hopes, our brightest
prospects? A good example -
sustained by sound principles
of action will as far as its influ-
ence is felt do good. Let them
all laws, from the commands of
God, down to the most insignif-
icant rule of a household be ~~re-
spect~~ ~~considered~~ sacred. Let the rights
of all, from the highest officer of
our national government to the
humblest animal on our premises
be respected. Let a spirit of per-
petual benevolence operate in
all the relations of life; and the

most distant approach to vice
be discountenanced. Let the broad
principles of Truth, Integrity & Virtue
be ~~carved~~ strong & deep in our sys-
tems of Education, be contended
for. Let God's right to com-
mand a nation as well as
every individual of a nation
be acknowledged. Let those who
form their plans for life without
any reference to public good,
be considered mean & selfish
& traitors to their country.
Let the fact be admitted, that
all parents in training their
children are actively concerned
in their nation's weal or woe.
And that children have no right
to have interests at variance with
their country's welfare; but that
their time talents & wealth are at her
disposal. Let the blessings of the
Christian religion be quently appre-

ciated. Let the duty of obedience to the
command of Christ to extend the bless-
ings of this religion to all mankind
be felt, & corresponding action
follow. Let an individual do, & feel
thus, and he cannot fail to be useful
coextensively with his influence.

The promises of God respect the time
when every individual of every
nation shall believe, feel, & act thus.
Otherwise, we might expect, that
like Sodom, we would speedily
be swept from the earth.

Sabbath Sept 9. 1832.

Romans 5.5. And hope maketh not
ashamed, etc. What hope maketh not a-
shamed? Hope of the glory of God, ^{induced by} the love of
God, ^{the} ~~induced~~ in in other hearts by the Holy Ghost
given into us. This hope implies desire
for the glory of God - & expectation of
it. It involves knowledge of the nature
of that glory. The common opinion
that Christian hope relates to the
good estate of the individual, is here
seen to be unfounded. How can ^{it} ~~be~~
^{examination,} continual pouring over internal
evidences of piety advance the hope
under consideration? Dr. Taylor.

What do we find to elevate & reno-
vate the soul, while making a painful
individual the constant subject
of thought & feeling? Ah when will
Christians show the true nature of
Christ's religion by seeking to promote
that Kingdom which is righteousness & peace!

— She who only finds her self-esteem
In others admiration begs an aim;
Depends on others for her daily food,
And is the very servant of her Slaves;
Tho oftentimes, ~~in~~ a fantastic hour,
E'en when she may a childish power exert,
Which not ennobles, but degrades her state.

(Basil)

Joanna Baillie.

----- All who joy would win
Must share it, — Happiness was born a twin
Byron.

The vile are only vain; the great are proud.
Ibid.

For love, romantic love, which in my youth
I knew to be illusion, & ne'er saw
Lasting, but often fatal it had been
No love for me, in my 'most passionate days,
And could not be so now, did such exist.
But such respect, & mildly paid regard
As a true feeling for your welfare, and
A free compliance with all honest wishes;
A kindness to your virtues, watchfulness
Not shown, but shadowing over such little failings
As youth is apt in, so as not to check

Rashly, but win you from them ere you know
You had been won, but thought the change your
A pride not in your beauty but in your ^{choice} conduct;
& trust in you, a patriarchal love,
And not a doating homage - friendship, faith -
Such estimation in your eyes as these
Might claim, I hoped for. Byron

Where is honor,
Innate & precept-strengthened tis the rock
Of faith conculical; where it is not - Where
Right thoughts are curking, or the vanities
Of worldly pleasure aunkle in the heart,
Or sensual throbs convulse it well I know
'Twere hopeless for humanity to dream
Of honesty in such infected blood,
Although 'twere wed to him it courts most:
An incarnation of the poet's God
In all his marble-chisell'd beauty, or
The demi-deity, Alcides, in his ~~summit~~
His majesty of superhuman manhood,
Could not suffice to bind where virtue is not;
It is consistency which forms & proves it:
Vice cannot fix & virtue cannot change.

For vice must have variety, while virtue
Stands like the sun, & all which rolls around
Drinks life & light & glory from her aspect.
He who is only just is cruel; who is
Upon the earth would live were all judged justly.
Shid.

Let us beware of that proud philosophy, which affects to inculcate philanthropy, while it denounces every home-born feeling by which it is produced and nurtured. The paternal & filial duties discipline the heart & prepare it for the love of all mankind. Colesridge.

Even when the mind, strong in reason & just feeling, united, and relying on its strength, has attached itself to Truth, how much is there in the course & accidents of life that is forever silently at work for its degradation.

There are pleasures deemed harmless, that lay asleep the recollections of innocence: - there are pursuits held honorable, or imposed by duty, that oppress the moral spirit: - above all there is that perpetual connection with ordinary minds in the common intercourse of life; - that restless activity of frivolous conversation where men of all characters and all pursuits mixing together, nothing may be talked of that is not of common interest to all - nothing therefore, but those obvious thoughts and feelings which float over the surface of things, ^{that} all which is drawn from the depth of nature.

all which impassioned feeling has made
original in thought, would be misplaced
& injurious. The talent that is allowed
to show itself is that which can repay
admiration by furnishing entertainment;
and the display to which it is invited is
that which flatters the vulgar pride of
society, by abasing what is too high in
excellence for its sympathy. A dangerous
seduction to talents - which would make
Language - that was given to exalt the
soul by the fervid expression of its pure
emotions - the instrument of its degradation.
And even when there is ~~too much~~ upright-
ness to choose so dishonorable a triumph
there is a necessity of manners, by which
every one must be controlled who mixes
much in society, not to offend those
with whom he converses by his superi-
ority; and whatever be the native spirit
of a mind, it is evident that this perpetual
adaptation of itself to others - this watchfulness
against its own rising feelings, this studied
sympathy with mediocrity - must pollute
& impoverish the sources of its strength.

J. T. Coleridge
Friend.

"So long as I retain my personal identity I shall regard it as among the richest & not the least sanctified of my temporal blessings, that there are those of moral and intellectual worth who feel a personal interest in me. It is a positive & precious accession to the fund from which I would draw rational enjoyment. There is a wealth of joy in the thought that others those whom we respect are happy in our happiness. It calls forth the humanities of our nature: - it makes us feel that we may not live in & for ourselves alone: - it breaks up the dream of selfishness, and places us on the ground of our relationship to the whole family of man. - It impels us to generous effort: - it elevates our standard of character: - it softens, enlarges & ennobles the heart: - it to profess an indifference to the sympathy of our kind is, if not ridiculous affectation, a denial & an abuse of the most exalted attributes of our nature. To be destitute of such sympathy is justly esteemed the most cheerless lot of humanity. To feel that no countenance will brighten at the intelligence of our prosperity, no heart beat quicker at the sound of our footsteps, is to be cut off, not only from the most rational & delightful enjoyments, but also from the most efficient incentives to effort

in behalf of our fellow-men. This sym-
pathy will not come, however unbought.
He ^{will} receive it must himself take
an interest in others." C.

"He must send abroad a love for all who live,
And feel the deep content in turn they give.
Kind wishes & good deeds, - they make up love.
They' "home again, full laden to the door.
The streams of love flow back where they begin.
For springs of outward joy lie deep within." C.

Where does the Christian find his privi-
leged ground of immunity & indulgence,
While a mighty force of evil drives &
sweeps & rages against God & truth, against
goodness & happiness, his own spirit & all
men's spirits. In seeking such ex-
emption he must abandon all the objects
& interests against which this hostility is
directed; must therefore compromise &
in effect co-operate with the enemy. Let
him consider what a shame it is possible
to conceive of true service to the King of

Heaven in this bad world, which should
not commit him in conflict at every
point of its execution. Against every
good he can think of, he will find an
appropriate antagonist evil already
in full action that will not remit &
sink into quiet when he approaches
to effect the intended good. Nay, indeed,
in what way is it that the servant
of God the most readily apprehends the
nature of his vocation but in that of
seeing what it is against? And when
he puts the matter to experimental
proof, does he ever find that those
apprehended adversaries are nothing
but menacing shadows? Let him
that has made the most determined
protracted & extensive trial, tell whether
it is so commonplace & extrava-
gance when we say that all Christian
ephortation is in truth a summons
to war.

Foster
(Glory of the Age.

It is a noble distinction of religion,
that it affords a national substance
to bear out the most imaginative
exercise of thought. — It verifies
to us as reality a solemn relation between
us and another economy of existence,
and constitutes a vital intermedium
through which we have the sense
of a real interest in beings & a state
beyond this world. Thus religion, ^{is}
believed & felt, is the amplitude of
our moral nature. And how
wretched an object therefore is a
mind, especially of thought-sensi-
bility & genius, condemned to that
poverty & insulation which infidelity
inflicts, by annihilating around it the
medium of a sensible interest in the
existence, the emotions, the activities
of a higher order of beings!

Forster —
Ibid.

One lesson, Mary, let us two divide
Taught by what the (Nature) shows, what conceals,
Never to blend our pleasures or our pride
With sorrow of the meanest thing that feels.
W. W.

Nature never did betray
The heart that loved her, 'tis her privilege
Through all the years of this our life, to lead
From joy to joy: for she can so inform
The mind that is within us, so impress
With quietness & beauty, & so feed
With lofty thoughts, that neither evil tongues,
Rash judgments, nor the sneers of selfish men,
Nor greetings where no kindness is, nor all
The dreary intercourse of daily life,
Shall e'er prevail against us, or disturb
Our cheerful faith that all that we behold
Is full of blessings.

W. Wordsworth.

(Tintern Abbey.)

Delicacy is the flower of justice; it convinces ~~the~~ the life & fertility of the plant; & when it withers, it is because the sap has begun to dry up. Delicacy is justice in little things; it therefore supposes, that our pure love for what is just will give us discrimination, & raise little things, by making them the occasions of virtue.

Gratitude never springs up in the soil of selfishness; for self-interest, in its eagerness to appropriate, is unable to understand the impulse of generosity, or to measure ~~of~~ the true value of the gift. Gratitude is the justice of the heart.

Love of excellence alone makes an intimate alliance of souls, because this alone brings to the alliance all that is noblest & deepest in the human faculties.

Dezobando

(Self-education)

Simplicity is a habit of candor and honesty, which the soul forms in its dealings with itself. We may have mental reservations in self-intercourse, as well as in our intercourse with others; but simplicity banishes both. There is nothing in it which may not be confessed & seen. From this inward sincerity spring, a naïve & frank integrity of manner. Simplicity does not secretly take back a portion of what it gives; it does not secretly retract what it says; it neither has reservation or concealments; it is not lost in interpretations, & commentaries, & subtle distinctions; it says yes & no. —

How easy & sure simplicity renders everything! What liberty of motion! What rapidity of progress! What perseverance of purpose! What cordiality in affections! What selfforgetfulness in friendship! What exchanges of confidence! What peaceful relations with others.

De Grand —

March 25. 1834.

The unceasing language of adulation & admiration intoxicates the head & perverts the heart; the habit of tête-à-tête, the habit of being always either the sole or principal object of attention, of mingling in no conversation which is not personal, narrows the disposition, weakens the mind, & renders it incapable of rising to general views or principles; while it so excites the senses & the imagination, that every thing else becomes in comparison stale, flat & unprofitable. The life of a coquette is very like that of a drunkard or an opium eater, & its end is the same - the utter extinction of intellect, of cheerfulness, of generous feeling & of self-respect.

Ennuyée

Long

Send home my long strayed eyes to me,
Which oh! too long have dwelt on thee!
But if from thee they've learnt such ill,
Such forced fashions
And false passions,
That they've
Made by thee

Fit for no good sights, keep them still!

- over -

Send home my harmless heart again
Which no unworthy thought could stain!
But if it hath been taught by thine

To make jestings,
Of protestings,
To forget both
Its word & truth,

Keep it still — 'tis none of mine!

John Donne
Loves of the Poets
Vol 2.

"We are told that our sex's 'earliest latest-care
- our hearts supreme ambition' is 'to be fair'.
Why? because the passion of our sex is to please
and to be loved; & men have taught us, that in nine
cases out of ten we are valued merely for our personal
advantages: they can scarce believe that women,
generally speaking, are so indifferent to the mere
exterior of a man - that it has so little power
to interest their vanity or affections. Let there
be something for their hearts to honor, & their
weakness to repose on, & feeling & imagination
supply the rest. - - -

Personal vanity in a woman, however mis-
directed, arises from the idea that our power
with those we wish to charm, is founded on
beauty as a female attribute; it is never
indulged but with reference to another -
it is a means not an end. - Personal vanity,
in a man is sheer unmingled egotism. This. -

To complain that that bright & pure & intop-
icating happiness which we weave into our
youthful visions, which is of such stuff as
dreams are made of - does not last & wait
upon us through life, is ~~to~~ complain that
earth is earth, not heaven. It is ~~to~~ to repine
that the violet does not outlive the spring;
that the rose dies upon the breast of June; that
the gray eve, shuts up the eye of day; & that
old age quenches the glow of youth: for is
not such the condition under wh we exist?
The sacred tie which binds the sexes together,
wh gives to man his natural refuge in the
tenderness of woman, & to woman her natl
protecting stay in the right reason & stronger
powers of man, so far from being a chill
to the imagination, has its poetical side.
Ibid.

Females who, prompted by vanity, but not by
taste, unite themselves to scholars, must ever
complain of neglect. The inexpressible
occupations of a library will only present to such
a most dreary solitude. Curiosity of Lit^r
D. Israel

Who could be happy & alone, or good?
To me my Solitude seems fair. — Ben Can
What else can joy be but the spreading joy?

Juan de Oveda in reply to Basinga, who would know
how it happened that if the ~~the~~ were plain & excellent
Christians should suffer so much

~~Because~~ ^{the} The Scripture lay before them like
~~with~~ all its glorious stars, in some smooth pool
clearly reflected, till in busy idleness,
Like children gathering pebbles on its brink,
Each needs must cast his mite of learning in
To try its depths, till sky & stars & glory
Become one wrinkled mass of wild confusion.
But that good Scripture & its blessed Author
Stand far & far apart from all this coil
As the bright sky from the distorted surface
Of broken waters wherein it was imaged.

"The Bride"

Joanna Baillie

Alfieri considers, susceptibility to impressio
from the other sex, at an early age, to be
an unerring sign of a soul formed for
the fine arts.

Note in Moore's life of
Byron —

Why is it that the heart will cling
At times so tenderly & long dwell
Intensely on a scarce-seen thing?
As if its love were some strange spell?

Have we a ministering one
Who binds ^{us} with a chain we feel,
As tender flowers feel the sun,
But know not why their leaves reveal
Such grace & beauty? As are we
As hoary sages tell us, changing
From world to world - eternally
Now rot'd in mortal clay - now changing
To shapes of air? And have we met
In some bright planet? And wert thou
Too dear for memory to forget
Of all so unremember'd now?
Perhaps in one's chaste guiding star
We dwelt ethereal & bright -
As soar'd on airy wings, afar -
To the pure source of love & light -
And 'tis but memory's gleam, this feeling
Of kindly love - which like some strain
Of long forgotten music, stealing
Upon the ear in thought's long train
Reminds me of seraphic hours
And dear communion ~~glad~~ with one
Who pluck'd with me the fadeless flowers
Of some bright star in years long gone -
The dream is sweet - I will not break
No phantom spell, if such it be,
But think I yet shall start & wake
To find my self on wing with thee.
Roy.

Favor is deceitful, and beauty is
vain: but a woman that feareth the
Lord, she shall be praised. Prov 31:30.

I.

Look at that gilded butterfly!

Her dwelling is the rose.

Her precious stores are treasured where
The honied petal blows.

And ever, as she joyous flies

Amid the sunny rays,

The beauties of her gorgeous form,

Attract the admiring gaze.

II.

Poor fleeting treasures does she boast,

That perish with the flowers.

Her beauty vain, that only lasts

A few short summer hours.

Deceitful favor that she shares,

When, greeting to destroy,

"O, beautiful! how beautiful!"

cries the pursuing boy.

III.

So woman oftens gaily shines
In this brief world of ours;
A transient form of light and love,
Whom flattery with her powers
Of sweet voice, deceives and wounds.
"An angel"! is she cried;
And her immortal soul debased
By vain and earthly pride.

IV.

Wouldst thou an angel truly be,
And for thy home in heaven;
Wouldst thou shine forth in that bright robe,
Which to thee just is given;
Wouldst thou the joyous praise receive,
Which lips of truth accord —
Praise flowing fresh eternally:—
"O Woman, Fear the Lord."

E. D. Fox + + +.

New Haven,

April 8th,

1834.

My son, — forsake not the law of thy
mother. It shall be an ornament of grace
unto thy head and chains about thy neck.
Prov. 1: 8, 9.

O who has not seen the dear child of affection,
The rosy lined boy with his bright glossy hair.
And who but remembers, with sweet recollection,
The innocent face that smiled gracefully there.
When with his fond parents he walked, double handed,
His cap o'er his brow with its tassels of blue,
And gold beaded chains round his snowy neck banded:
What tears of enchantment such loveliness draw!

O would you, my child, in the days long before you,
Retain the sweet grace of such loveliness still;
Now listen to wisdom; obey her who bore you;
Obey the kind dictates that flow from her will.
Receive to thy bosom each generous feeling
Of love, truth, and justice, her lessons impart.
The words of true kindness her lips are revealing,
O treasure them up in the shrine of thy heart.

Forake not the law of thy mother; 'twill grace thee
Amid all the changes thy spirit shall see.
In sorrow about storms of adversity place thee,
Calm submission, thy chaplet of roses shall be.
And at death, ~~keeping~~ memory bright with her story,
The child shall go up to her presence above;
The cap be exchanged for the crown, starred with glory;
And eternity brighten the graces of love.

* keeping

E. T. Fitch,

New Haven,

Yale College.

April 8th,

1834.

Idra. - A spiritual creature, as
distinguished from a nation, formed
by the understanding. Some men
have no idea of these
things - All animals have nations
even, their relations & language
national & intellectual beings -

of Byron
His whole youth was, from earliest
childhood, a series of the most passionate
attachments — of those overflowings of
the soul, both in friendship & love
which are still more rarely responded
to than felt, & which, when checked or
sent back upon the heart, are sure to turn
into bitterness. in the novel —

Is a quality very observable in human
nature, that any opposition which does
not entirely discourage & intimidate us,
has rather a contrary effect, & inspires
us with more than ordinary grandeur
& magnanimity. In collecting our forces
to overcome the opposition, we invigorate
the soul, & give it an elevation with
which otherwise it would ^{never} not have been
acquainted.

Thence - Treatise of human
nature
found in a note
in Moore's Byron.

The color of our life is generally such as
the first 3 or 4 years in which we are our
own masters make it. Cowper.
(Hid.)

But far more well! thou must not know
The cumbered thoughts that fill my heart—
Though still in sickness wear or woe
Of all those thoughts thou'rt apart,
Ever! in joy or misery.

Je pense à vous, ma chère amie!

Lady's Book

July-1833.

"There can be no kernel in this light nut?"
~~Thapscott~~

"Oh! 'tis to me an ever-new delight
To talk of thee & thine." 6-1

I've heard of reasons manifold
Why Love must needs be blind,
But this the best of all I hold—
His eyes are in his mind.

What outward form & feature are
He guesseth but in part;
But what within is good & fair
He seeth with the heart.

Coleridge

"Our life is hid with Christ in God!"

"This life is the opposite of that state of moral death to which sin has reduced us. It is the germination & developement of a seed containing vitality within itself; a seed from the garden of God, watered by the dews & refreshed by the enlivening breath of the Holy Spirit." B.

"Pretty ornaments of gold cannot be worked out of the native ore; to make the raw mass ductile, some alloy must be used, & when the slight filigree of captivating manners comes to be tested against the sterling worth of unalloyed sincerity, weighed in the just balance of adversity, we are glad to seize the solid gold & leave the ornaments to those that they deceive"

Edg^r
Helen.

"It is not always the mind apparently strongest & most daring that stands the test, the firm principles are those most courageous in time of need." Edg.

There is a sort of Philosophical doubt,
arising from enlargement of understanding, quite
different from that irresolution of character
which is caused by infirmity of will.

"Helen"

Mrs. Edgeworth.

In a passage in Euripides Medea is
made to express surprise that amid such
a multitude of inventions & inquiries, the art
of persuasion, the mistakes of human volition,
should alone have been neglected.

R. Hall's review of
Gregory's Letters.

It is religion alone, which both animates &
softens the heart, cherishes sensibility, instills
fortitude, & enables us to triumph without ex-
travagance, & to suffer without dejection.

R. Hall. Funeral
oration Coak

Whatever ties of affection are broken by
death are taken from the enjoyments of time
to enrich the prospect of eternity.

His.

The pleasure of acquiescing in the decisions of others is by most men so much preferred to the toil & hazard of inquiry; & so few are either able or disposed to examine for themselves, that the voice of law will generally be taken for the dictates of justice.

Fragment on Village Preaching.
Halls —

Religion could never have any powerful influence if it did ^{not} influence through the medium of the affection.

The cool calculation of interest operates only at times. We are habitually borne onward in all parts of our career by specific affections and passions; some more simple & original, others ~~more~~ complicated and acquired. In men of vulgar cast, the grosser appetites — in minds more elevated, the passions of sympathy, taste, ambition, the pleasures of the imagination, — are the springs of motion. The world triumphs over its votaries by approaching them on the side of their passions, & it does not so much deceive their reason as captivate their heart.

As the objects of religion are infinite & eternal, if the mind is duly affected by them at all, they have a tendency to enlarge & propagate their correspondent affections more & more; & will probably tend ultimately to absorb & extinguish all other hopes & fears.

Strong argument may be worked in fire as well as in frost — J. Foster Halls preaching

Oct-11. 1834 -

Pride is the growth of blindness & darkness, humility, the product of light & knowledge and while the former has its origin in a mistaken & delusive estimate of things, the latter is as much the offspring of truth as it is the parent of virtue.

Walk on humility before
Gov. -

The more our faults & imperfections are reflected on, the more fully they are detected & exposed, the greater is the probability that their growth will be impeded, & a virtuous resolution evinced to extirpate & subdue them.

Meditating much on our ^{virtues &} good deeds is a useless occupation, since they will thrive best when abandoned to a partial oblivion.

Impossibilities are not the objects of power, even suppose it to be infinite. Ibid.

Friendship is sometimes as much endangered by the greatness of the benefit conferred as by neglect, & while little acts of attention & kindness cement the ties of friendship, such is the perverseness of human nature, that great favors weaken & dissolve them.

Wall's - Reward in Heaven

Whoever retires into his own mind for happiness will soon find himself miserable; he will feel imprisoned till he is permitted to go forth & unite himself in affection & confidence to something out of himself.

Hall -

Spirituality of D.M.

But where shall we find out of ourselves, that which is not, like ourselves, changing, uncertain, & liable to decay, except in God, the eternal Spirit, who, being, essentially incorruptible & immortal, is qualified to be the everlasting, inexhaustible spring of satisfaction to all his intelligent creatures?

Ibid.

It is plain that we must look higher than ourselves & trust to the intervention of a power ^{greatly} superior to our own for the source & perpetuity of our happiness. Ibid.

In fellowship with God, may be enjoyed to the utmost all that is tender & delightful in the emotions, which friendship is adapted to inspire, at the same time that in the contemplation of all those great & excellent qualities which elevate & dignify his character, may be awakened the awe which vastness & power are fitted to excite; & both together may well be supposed capable of filling the mind with a calm & peaceful captivity to eternity. Ibid.

1984.

In all our social affections, supposing them ¹⁸³⁹
genuine & not merely pretended, we act on the
ground of a disinterested benevolence; we make
our happiness out of that of others; it is their
happiness not our own that we primarily
seek.

R. Hall On the Enlargement of Ch^h Benevolence

act 28.

'To make one person happy, & to bind a
number together by the charms of friendship,
& by winning ways, is the most enviable
destiny for woman' "Madame Roland."

He who dares not speak well of himself
is generally a coward, knowing & dreading the
evil that may be said of him; & he who
hesitates to confess his faults, has neither
spirit to vindicate, nor virtue to repair
them. "Madame Roland!"

La raison peut bien nous montrer la
route de la vertu, mais la religion seule
donne la force d'y marcher. Madame Cottin

"Mathilde"

800.
—Tear up the weeds & let the soul have play;
Open its sunless fountains to the day;
Let them flow freely out, they'll make thee wealthy.
Bathe thy whole being in these streams of health,
—Let not thy fresh soul wither in its spring.
Water its tender shoots, and they shall bring.

Shelter to age; Thou 'lt sit & think how blest
Have been thy days, thank God, & take thy rest.

To flee from sorrow & alone to keep
The eye on happiness, leaves nothing deep
Even in our joys. —

Wisely use thy skill
To tune each passion rightly, not to kill.
To joy thee in the living, mourn the dead;
And know thou hast a heart as well as head,
A heart that needs, at times, the softening powers
Of grief, romantic love, & lonely hours,
And meditative twilight, & the balms
Of falling dews, & evening stars, & calm.

For ever in the world, there forms a crust
About thy soul, & all within's adust.

"Affect. lpi" B. H. Dana —
The May

Is musical with sounds that rise, and die,
Till scarce the ear can catch them; then they swell,
Then send from far a low, sweet, sad farewell.
My mind is filled with beauty, & my heart
With joy? Not joy with what I would not part.
It is not sorrow, yet almost subdued
My soul to tears: it saddens while it woees.
My spirit breathes of love: I could not hate.
I could watch me with the lowliest state
And be content, so I might ever know
This. — What? I cannot tell — not joy nor woe!
Ibid.

Now chastened is that friendship which must transfer its hopes of future personal intercourse to another state of being. "Memoirs of Bruen."

1805 Jan. 28. We should not lightly think of comprehending the very simplest character on all its bearings; and it might argue vanity to boast of even a common acquaintance with one like Schiller's. Such men as he are misunderstood by their daily companions, much more by the distant observer, who glean his information from scanty records, & casual notices of characteristic events, which biographers are often too indolent or injudicious to collect, & which the peaceful life of a man of letters usually supplies in little abundance.
Schiller's Life -

For a man of high qualities, it is rare to find a sweet companion: painful & injurious to want one. Solitude exasperates or deadens the heart, perverts or enervates the faculties; association with inferiors leads to dogmatism in thought, & self-will even in affections. This -

Soliloquy written to be read by R. B. B. at
board the Steam Boat Feb. 25. 1835 at 12 o'clock - W. P. O. F.

A floating plank only is between
me & a watery grave! A thin plate of metal
only wards off from me the explosion of
death! Yet the immortal part within me
all the waters of the ocean cannot immerse,
all the volcanoes of the globe cannot destroy.

This globe with oceans & continents
over which I am now sailing the voyage of
life, I shall see pass away! Yonder Sun
that rides in its noon of glory, & diffuses light
& warmth over many a world in the Creation
I shall see extinguished forever! Yet He who
reared the foundations of this world & placed
the Sun in his sphere, & at whose mandate
they shall pass away dwelleth forever un-
changed in his habitation of Eternity.

I am the offspring of this immortal
Parent. My soul claims him as its Father,
and to him will I go in faith, as a child,
to confess my errors, to ask his forgiveness, to
place myself under his tuition, to hear &
do his commands, & to be happy in the smiles
of his love. What an exalted employment!
What exalted sources of enjoyment are here
opened to me, to assuage the sorrows & sweeten
the pleasures of this life, & to crown my soul with
unfading glory in the house of my Father in
Heaven.

Means may enlighten the mind, & impress
the conscience, & reform the outward con-
duct, but they cannot renew the heart or
inspire in the soul dead in sin,
a principle of spiritual life.

permitted - from a manuscript sermon
Zech. 12. 10.
April. 1835. Dr. J. Hawes.

(June 1835)
Do I not now feel the stature of my mind
growing every hour, & ought I not to
love the influence that gives it growth?
"The Enthusiast" Miss Jewsbury.

Why is the tongue so silent when the
heart is a winepress of feeling? ibid.

Day & night are now motion in to
one by the burning omnipotence of purpose;
day is for thought & night for the pouring
out of that thought, & hope shines &
& sanctifies all. ibid.

I feel degraded in my own eyes - I have
an inward maddening sense of moral deteri-
oration, of want of energy or will to be
anything better now. I have no longer
the power of daily self-denial, of daily
self-content. ibid.

Feb. 9. 1835

"Opinions which differ from the ruling spirit be that what it may, always scandalize the vulgar. Study and examination alone can confer that liberality of judgment, without ^{which} it is impossible to acquire new light, or even to possess those we have. For we submit-our selves to certain received ideas, not as to truths, but as to power; and it is thus that human reason habituates itself to servitude even in the field of literature & philosophy.

Hail Germany!

The most beautiful of virtues, self-devotion, is their (women) enjoyment & their destiny, no happiness can exist for them but by the reflection of another's glory & prosperity; in short, to live independently of self, whether by ideas or by sentiments, or, above all, by virtues, gives to the soul an habitual feeling of elevation. Ibid -

Education conducted by way of amusement dissipates the reasoning powers, pain in all the concerns of life is one of the great secrets of nature: the understanding of the child should accustom itself to the efforts of study, as our soul accustoms itself to suffering. It is labor which leads to the perfection of our earlier as grief to that of our later age.

There is nothing important in any stage of life but that which acts

upon the very central point of existence, —
You may teach your child a number
of things with pictures & cards, but you will
not teach him to learn; & the habit of ac-
quiring himself, which you direct to the ac-
quirement of knowledge, will soon follow
in another course when the child is no longer
under your guidance. Stail's Germany.

--- When, in a social state, happiness itself
is only what may be called a fortunate
accident, when it is not founded on
durable institutions which secure to
the human race its force & its dignity, pa-
triotism has little perseverance, & men
easily abandon to chance the advan-
tages which are believed to be owing to
Chance alone." His —

Men who are capable of a lively attach-
to an opinion independently of the results it
may have, are always of a noble nature.
His.

The mind that habitually submits itself
to be a passive recipient of the thoughts
of others, however correct & judicious
those thoughts may be is certainly an
indolent mind, without being of necessity
a humble one. Mr. Lawbury & Fuller to the Hon.

April. 1895-

'Where is the man who has incontestable evidence of the truth of all his opinions, or of the falsehood of all he disclaims, or has examined the grounds of ^{all} his opinions. The necessity of believing without knowledge ^{often} in this state of blindness, should make us "more careful to inform ourselves than to constrain others."

"There is reason to think if men were better instructed themselves they would be less imposing on others." J. Locke *2. 2. 4. 1. 1.*

Dear above every boasted attainment acquired to compel applause from the world, are those ~~that~~ dispositions (characteristics) which cheer the hour when no stranger is present to admire, & shed that sweet influence which links the heart to home.

H. M. Williams.

Feb. 29.

No one ever supposed superior intellectual qualities without knowing them - the alliteration of Modesty & Merit is pretty enough, but where merit is great, the veil of that modesty you admire never disguises its extent from its possessor. It is the proud consciousness of certain qualities that it cannot reveal to the every-day world that gives to genius that shy, & reserved, & troubled air which puzzles & flatters you when you encounter it. Do not deceive yourself vainly, by the thought that the embarrassed manner of your great man is a sign that he does not know his superiority to you! That which you take for modesty is but the struggle of self-esteem. He knows but too ~~of~~ ^{his} ~~superiority~~ how immeasurably greater he is than you, & is ^{only} disconcerted because in the place you encounter him he finds himself suddenly descended to your level. He has not conversation, he has not thoughts, he has not intercourse with such as you - it is your littleness that disconcerts him, not his own!

"Last days of Pompeii."

Page 113 Vol. 1
N.Y. 1835

"Peace be with thee!" - In that wish all good things are combined - without virtue thou cannot not have peace. Like the rainbow, peace rests upon the earth, but its arch is lost in Heaven! Heaven bathes it in hues of light - it springs up amid tears & clouds - it is a reflection of the Eternal Sun - it is an assurance of calm, it is the sign of a great covenant between man & God. *Ibid - page 169 Vol. 1.*

Shame is not in the loss of other men's esteem, - it is in the loss of our own. *Ibid - Vol. 2. page 74.*

As the lamp shines, life glitters for an hour; but the soul's light is the star that burns forever in the heart of illimitable space.

Ibid - Vol. 2. 48.

Love is a revolution - there is no harmony - no order - there is, therefore, no settled happiness, while it lasts; but when the revolution is over - we are astonished at our past phrensy: we may love still - we may be beloved - but we are in love no more! *Ibid - Vol. 1. page 224.*

If moderation seem the natural creature of benevolence, it gives, also, the greatest scope to beneficence. *Ibid. - Vol. 2. page 198.*

Home in the Gallery of Sculpture
at Munich!

And knowing what I have been - what has made
my misery, I will be no more betrayed.
By hollow mockeries of the world around
at hopes & impulses, which I have found
like ill-aimed shafts, that kill by their rebound.

Complaint is for the feeble, & despair
for evil hearts. Mine still can hope - still bear.
Still hope for others what it never knew
of truth & peace; & silently pursue
A path beset with perils, "wet with tears like dew."
Lawson's "Sketches &c."

In listening to the criticisms of an author
on literature - of a painter on pictures -
& generally, to the opinion which one indi-
vidual expresses of the character^{actions} of an-
other it is wise to take into consideration
the 'modification of mind in the person
who speaks, & how far it may or must
influence, where it does not habitually
distort, the judgment; so many minds
are what the Germans call ne side!

The education, habits, mental exist-
ence of the individual, are the refracting
medium through which the rays of

truth pass to the mind more or less
bent or absorbed in their passage.
We should make philosophical allow-
ance for different degrees of density.
Ibid.

The (Mrs. Liddons) had that sure in-
dication of a good heart & a fine mind
an exceeding love for children, & a power
to ~~attach~~ attract & amuse them Ibid

Character of softer, milder mould, make
more progress & do more good with
far less religion than will suffice
for a being whose "events are emotional,"
whose principles are impulses; whose
feelings are passions; whose changes
are contradictions; to whose whole
moral existence enthusiasm is
a never setting sun.

"Letters to the Young" Mrs. Lushington

The feelings of rank, of inequality, is inherent in us, a part of the reversion of our natures; & like most of our properties (tendencies) seldom finds its right channels.

F. Humble -

Intensity even of joy & delight is in itself tedious; 'tis impossible to be fullfilled with the emotion of any sort & not feel as though we were ^{with} in the shadow of a cloud.

Ibid. Vol 1.

These wells of hidden feeling, in the soul, - upon whose surface the slightest smile of affection falls like sunlight - but whose ^{very} depths are stirred by the breath of unkindness - are too often unvisited by the kindly influence of kindred sympathies, & go wearing their channels deeper, in silence & in secrecy, & in infinite bitterness - undermining health, happiness, the joy of life, & making existence one succession of burden-bearing days & toilsome, aching heavy hours."

There is one being ever present with us, whose "smile of affection" is always ready for those who value it.

He who has sallied into the world,
full of sunny anticipations finds
too soon how different the distant
scene becomes when visited. The
smooth place roughens as he ap-
proaches; the wild place becomes
tame & barren; the fairy tints
that beguiled him on, still fly to
the distant hill, or gather upon
the land he has left - he kind
every part of the landscape appears
greener than the spot he stands on.

Washington Irving.

July 1835.

Let any one examine his thoughts for a single day & he will find, to his astonishment, & peradventure to his improvement (that) few of these thoughts have been given to the day's duties, & (that) many have gone back wearily to yesterday, or have sprung forward ^{wearily} to tomorrow.

D. Richardson. "Trials & triumphs"
"The Convert's Daughters"

A man is in all cases the man of the same intrinsic worth & weakness, whether his worth & weakness lie hidden in the depths of his own consciousness, or be he trumpeted & beshouted from end to end of the habitable globe. "Foreign Review"
Kind of Goethe

To our minds in these soft, melodious imaginations of his ^{is embodied} there is embodied the wisdom which is proper to this time; the beautiful, the ~~re-~~ ^{agious} wisdom, which may still with some of its old imperfections speak to the ~~whole~~ soul; still, in these hard unbelieving utilitarian days reveal to us glimpses of the unseen but ~~most~~ ^{most} unreal world, that so the actual and the ideal

June 29.

Every graceful observance, or yet more graceful forbearance; may seem separately as unimportant as a grain of sand - but taken in the accumulation of a whole life, they resemble the body of "sand upon the sea shore" a barrier to the fury of an ocean.

Miss Lushington. 'Letters to the Young'

The sadness of a profound philosopher, & the pensiveness of a very young poet, are extraordinarily different: the one will probably lead to ameliorating effort - the other as probably only expand in a simile or expression in a sigh.

Ibid.

may again meet together & clear knowledge be again wedded to religion in the life & business of men.

Ibid.

The popular man, ~~stands on one level~~
and the man of great originality,
are seldom one & the same. -- The popular
man stands on our own level or a hair's
breadth higher; he shows us a truth
which we can see without shifting
our present intellectual position. --

The original man - stands above us;
he wishes to wrench us from our old
fixtures, & elevate us to a higher & clearer
level: but to quit our old fixtures espe-
cially if we have sat in them with
moderate comfort for some score or two
of years, is no such easy business;
accordingly we ~~demur~~, we resist, we
even give battle. Review of Goeth.
"Bostonian Review"

For all right judgment of any man
& thing, it is useful nay essential to see
his good qualities before pronouncing
on his bad. -- ibid. ~~No man can~~

"Happily contracted up of youth, any
of men in general, that at all moments
of their existence they can look up or then
believe as completely, and inquire neither after
the true nor the false, nor the high nor the deep,
but simply after what is proportioned
to themselves." ibid

Sept. 1835

In some instances where the taste is good
& the mind strong, great acquaintance
with any art refines the taste & gives
humility to the mind by showing what
an unfathomable mine of undiscovered
things, every study presents; While in other
cases - where the taste is weak & the mind
weak - the result is, the vanity of ill digested
knowledge, & and idd gabble of unmean-
ing terms.

(The Gifbey).

May 1837.

It is our own fault if we do not derive useful instruction from the investigations & discoveries of philosophy; it is owing to our want of intelligence to discriminate between the experiments of men & the operations of God, & to the want of that reverence & humility & devotion, which ought to accompany us in all our studies & contemplations of nature. Dick's "Phil of a perfect" (1. 2. 2)

All the Sciences, when properly conducted & viewed in their true light have but one object in view, viz, to ascertain the facts existing in the universe, their connections & relations the laws by which they are governed, & the illustrations they afford of the power, wisdom & benevolence of the Creator.

In so far as there is a difference in the vigor & expansion of the intellectual powers & in the amplitude of objects they are enabled to embrace, in so far may there be said to be degrees of glory; (in heaven) & a superiority, in this respect may be considered as the natural reward which accompanies the diligent improvement of our time & faculties upon earth.

We become men not after we have been
dissipated, & disappointed in the chase of
false pleasures; but after we have ascer-
tained in any way, what impassable
barriers hem us in through ^{this} life, how
mad it is to hope for contentment to our
infinite soul from the gifts of this ex-
tremely finite world; that a man must
be sufficient for himself; & that for
suffering & enduring there is no
remedy but striving & doing.

Carlyle's Burns.

Dec 11, 1837.

Then we can drain the ocean into
our mill-ponds, & bottle up the force of Grav-
ity, to be sold by retail, in our gas-jars,
then we may hope to comprehend the
infinities of man's soul under for-
mulas of Profit & Loss.

C. begins of the
things.

Acrostic By P. T. F....
Sept. 25. 1835.

Ev'ry shall not injure thee;
Love thy beauteous guard shall be.
In the sunshine or the storm,
Zeal for thee his heart shall warm.
All the ~~bravest~~ hopes of youth,
Brightly as they pass'd forsooth,
Ever shall be sweetly waken'd!
Till from earth thy soul be taken,
Happy in a world unshaken.

Gladly will I rest in love
All his guardian kindness prove.
Love, the offspring of the Sky,
Image of the Deity
Swiftly in the track he treads,
Brightly in the way he leads,
Upward shall my spirit tend
Resting in him as my friend,
Years & ages, without end.

Undue cultivation of the inward or dy-
namical province leads to idle vi-
sionary, impracticable courses, & espe-
cially in rude eras, to Superstition
& fanaticism, with their long train of
baleful & well known evils. Undue
cultivation of the outward, again
though less immediately prejudicial
& even for the time productive of
many palpable benefits, must in
the long run, by destroying Moral
force, which is the parent of all
other force prove not-~~less~~ certainly
& perhaps still more hopelessly pernicious.

Carlyle

"Signs of the times"

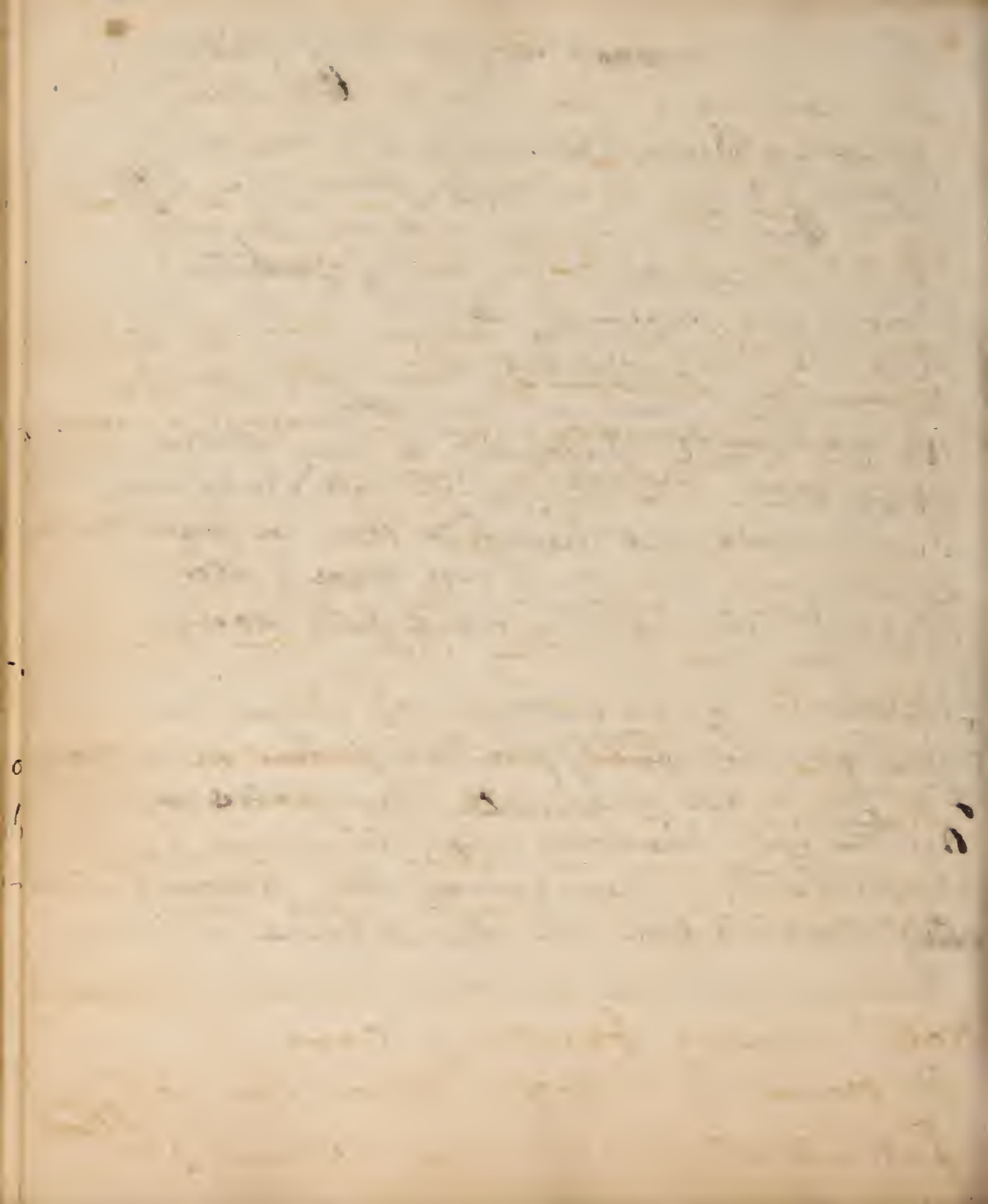
Not in turning back not in re-
sisting, but only in resolutely ~~strug~~
gling forward, does our life consist.

For

Aerostic by E. P. Fitch
Oct 5. 1835.

Stubble when blown by the tempest doth fly
Upward & round about over the sky;
So a Coquette in her changeable way,
As a mere puff of vanity wastes her days.
Now is she hurling & now is she coy,
Hope she inspires but the more to annoy.
Favor she sports as the freak of the hour,
Ah who would submit to her flattering power.
Reason commands this, (weigh well & approve)
Be cautious, yet honest & true in thy love;
Erase from thy bosom each trace of deception;
Sincerity winneth the heart-felt reception.

Twenty in years far-coming mayest thou trace
All which the hand of friendship here shall place.
Live they or die who write their words remain
Breath'd from their souls upon thine ear again.
Unfolded then, perchance, this page shall be
Thy summons from the Spirit-land to thee.



Life & Death. Oct - 1855.

At morning I stood on the mountain's brow
In its May-wreath crowned, & there
Saw day-rise in gold & in purple glow,
And I cried - Ah life, how fair!

As the birds in the bowers their lay began,
When the dawn-ing time was nigh,
So wakened for song in the breast of ~~many~~
A passion heroic & high.

My Spirit then felt the longing to soar
From home afar in its flight,
To roam like the Sun still from 'shore to shore,
A Creator of flowers & light.

At even I stood on the mountain's brow,
And, wrapt in devotion & prayer,
Saw night-rise in silver & purple glow
And I cried - Ah death, how fair!

And when that the soft-evening wind ~~passed~~
With its balmy breathing came,
It seemed as though Nature then ^{ripened} my
And tenderly sighed my name! ^{cheek}

I saw the vast Heaven encompassing all,
Like Children the stars to her came;
The exploits of Man then seemed to me small.
Nought great save the Infinite's name.

Ah how unheeded all charms which invest
The joy, & the hopes, that men prize
While th' eternal thought in the Poet's breast,
Like stars in the Heavens arise!

Vitalis.

Nov. 1875.

If a woman would lay the foundation for continued happiness in the conjugal relation, she must in a great degree adapt herself to the prevailing tastes of her hus. If he is not fond of literature for its own sake - or his own sake - that is - if he feels not a craving which requires the food of literature to satisfy it - he will not like to have his wife hunger for such food. - - And in this many misjudge most egregiously - convincing themselves that the fancied object of affection has all the fine taste refinement & love of reading which can be desired because to gain an object which he desires he for a time hides his prevailing tendencies by conformity to the tastes of the object of affection. Not that in doing this he intends to deceive, - by no means, - it is a agreeable wish to do so he anything she would have him be. But when the object is gained the tables are turned - and she must yield obedience to her lord, Nature & revelation dictate the same thing in relation to this matter. To avoid useless regrets then she must look at him

through the eyes of others and above all with the eye of a philosopher. She must not expect to gather 'grapes from thorns, or figs from thistles.'

If, to satisfy the cravings of the intellectual & moral nature, the husband & wife are obliged to seek different aliment, though there may be no open rupture there will be a breach which will grow wider & wider unless the wife relinquishes her exclusive pursuits. "Let (them) the dead bury their dead." And let it be the business of the female, who would hope for the most extended usefulness & happiness in the conjugal relation, to ascertain who, among those who are within her reach, has the greatest number of natural sympathies attuned to her own -

Suppose a woman's highest happiness consists in the exercise of those charities which relieve the distresses of the poor & suffering, should she not consider herself advancing the foundation for sorrow if she

marries a miser who could never appreciate the grace of Charity?

Young Ladies of piety, talent & education think they have a right to marry who they please, if the fancy is satisfied, & an excitement of sufficient strength to be resisted by the judgment, is felt. But if such a union will present a barrier to the advancement of her powers in the highest degree has she a right? God says, when he endows her with high faculties and places her in circumstances favorable for their development, "Be fruitful till I come", & by placing herself in circumstances unfavorable to the continued improvement of her powers, and the influence which such improvement would give her in her appropriate sphere of action she virtually burys in the earth the talent thus intrusted to her. Many in this way illustrate the ^{of the prophet} truth, "The first shall be last & the last first."

Should she not rather say to every

tempter who would draw her
away from such high purposes,
"I am doing a great work & I
cannot come down".

The deputation of the lady
to the Society of Friends was
a very successful one. Her
efforts & feelings are manifest
through the correspondence. The
Society suggested it to her
in the first place. Hence in Judge
Minto's letter is a statement.

A phraseology of the Bible
is to be avoided. It is not
subject. A feeling of confidence,
a strong faith which we never feel
in any other religion is not to be
hidden. The scriptural words are
first on the board of our faith. We
expressly we heard it. I heard of
Jesus Christ. He is the Son of God.
In the power of his Son, we have

Nov. 10. 1835,

"Gird up the loins of the mind". Let not your loosely flowing robes impede your progress; gather them up and sustain them with a girdle that you may freely run 'the race set before you.' - - -

"Be Sober". - Be temperate. bring not-down,
clog not, the soul by any intemperance.

"And Hope to the end" Hope perfectly. Be not satisfied with a wavering uncertain hope. But by grinding up the loins, and strict temperance perfect your hope of success in the race. "Who is sufficient for these things?"

March 1881

It is a great joy to the world to see
Jesus Christ and his disciples walking the
earth. The Lord with all his angels
(delighting in that humility) by his presence
giving meaning to the life of the world.
The world of men and life.

Nov 14. 18

^{Sixth}
Joshua Seventh Chapter.

The Folly of Achan.

When Jericho was besieged & taken of the Israelites, Joshua their Commander warned the army that there were no spoils for them. That the City with all appertaining to it was doomed to destruction except Rahab & her household, & the precious metals & vessels of brass & iron - which were 'consecrated to the Lord'. He warned them that if they touched the accursed thing they would cause trouble to Israel.

After the destruction of Jericho, Joshua sent three thousand men to smite & destroy Ai. But they fled before the men of Ai & were slain. So that Joshua & the Elders "fell on the earth before the ark of the Lord". But the Lord said unto Joshua get thee up wherefore hast thou upon thy face? "Israel hath sinned." "They have taken the accursed thing." "Up, sanctify the people" (by removing the accursed thing?). After trial, Achan was found guilty of having taken not only of that which was devoted to destruction but also of the precious metals - consecrated to the Lord. He was stoned and ^{his family} & ^{possessions} with his stolen goods were burned - and then Joshua was directed to do to

As he had done to Jericho "only the spoil thereof, - and the cattle thereof, ye may take for a prey unto yourselves".

How much instruction does this little narrative contain! It should teach Pastors of Churches to maintain discipline and not suffer the Church to languish on account of not attending to that means of grace. What will a Church where the members are allowed to sin flagrantly & without reproof, be advantaged by fasting & praying before the Lord? He says to them ^{up} remove the evil which stays my blessing, and then I will hear your prayers.

What instruction to individuals too! Achan hasted to be rich. If he had been obedient, and refrained in the case of Jericho, he would have been a sharer in the spoils of Ai. But how soon did justice overtake him! Christians are admonished in this too of the danger of calling their own or desiring that which is corban, or ^{that which is} ~~abhorred~~ ^{abhorred} by God. Let the true Israelite then abstain from all worldly amusements

The faculty or power of believing ^{their} ~~what we do not know or see~~ ^{that} reason
~~is a part of~~ ^{is a part of} the original constitution of man.

This fact has been admitted by
all men ^{with a few exceptions} in all ages of the
world. And as a practical
result of this admission, the mul-
titudinous superstitions, prevail-
ent among all nations whether
of Christian, have arisen.

Is it possible to ascertain by
any means - what was the design
of God in the creation of this power
and to rescue it from the gross
abuse into which it has fallen?

Miracles are always the result of
God's operating power - and
can never be performed by
the will of man.

As And though he has delegat^{ed}
these several men, the power of pre-
forming miracles. His divine agen-
d was in all those cases declared,
and his people commanded it.
of Ch. wonder to adore him as their
not Author. The proper direction of
this faculty then is ^{ready agent to} the unlimited
power of the Great Author of all
things. His power to create, to alter,
to destroy at pleasure.

Those who profess to honor and obey
God? God should be careful how they
abuse this gift, ~~of God~~ and by doing
so give the glory & honor due to
him only, to his creatures. He will
not give his glory to another.
It is to be feared that ~~many~~
Christians at this day, ~~misuse~~
this faculty by ~~affording~~
in the show, ~~honouring~~ the power, or
did justice over which ~~God~~ Christians are
admonished in this too of the danger of
calling their own or desiring that
which is covetous, or ^{that which is} ~~abhorred~~ by God.
Let the true Israelite then
abstain from all worldly amusements.

Belongs to God alone, and <sup>some al-
ways</sup> by
disbelieving that God even can
alter the ^{usual} course of his providence
to accomplish his purposes. Both
these abuses are dangerous to
the interests of society - but the
most is the most prevalent in
the church and therefore the
most to be deprecated. For the
church is the salt which
will preserve the world and
the salt ^{has} lost its savor it
is worthless, it has no

It is to -
Christians at the
this faculty by ap-
tension the power
which God alone

on employment which have a tendency to retard the victories of the cross. They delaying, the progress of truth and the influence of righteousness!

"Of what use are your sacrifices unto me? Faith the Lord; - it is iniquity, even the solemn meeting".

Nov 22.

Learn not on earth 'twill be the
Lesson and at last, in off a shape
 On its sharp point poor class!

"I'll do this, ^{or that} to please my hus^d. ^{my friend}
It often is grateful to hear such like ex-
pressions, because they seem to indicate
benevolence & affection; and I would
find no fault with the desire to pro-
mote the happiness of friends. But this
desire is often a share & trap to pro-
fessors of religion, particularly to the
newly married female. In the ardor
of her affection she delights to make
personal sacrifices for his sake who is
dear as her existence. For a time she
finds no diminution of her happiness,
and all is fair; ^{bright} but as years roll
on, she feels a languor & heaviness
unknown before. Now, is this? Does she
find in some the duties of her Station?
Oh the mentally exclaim, I could do or
^{suffer} ~~anything~~ if my sacrifices were
appreciated; if my duties were esti-
mated. Ah! she has 'worshiped' & served the
creature more than the Creator; and
God never intended to give his glory to
another. The hus^d. cannot know
all the nameless trials and conquests
of feeling, which she who is subject to
them would have him know & feel.

God knows every effort made to sub-
due for love of him, a bosom sin, an
evil habit, ~~the~~ undue selfishness; and
he can & will, with the aid of his
strength, and the smiles of his favor
give stability & permanence to every
such effort.

Who can be sure of going cheer-
fully forward in the discharge of
personal & relative duties without a
higher standard of action than the
favor of man? Whether appre-
ciated or not, duty calls for our con-
stant unwearied, cheerful activity.
And the only security, in any case
for cheerfulness & contentment, is the
paramount desire in every relation,
& circumstance, to commend ourselves
to God & our own consciences. God is
never inattentive or unaware of our
state of mind & heart. He never mis-
understands, or selfishly detract from
another's merit to increase his own.
In our relation to God there is some-
thing to depend upon, "He is not a
man that he should lie, or the son of
man that he should repent." Nath

"He says & shall he not do it? hath he
spoken & shall not he make it good

Now very little affection is
manifested, in the lives of professors
of religion, to their Father in heaven,
& their Saviour from sin & woe eternal.

A habit has been contracted which
is known to be offensive to God, & in-
jurious in its tendency, and no
strenuous effort has been made to
counteract or correct it; but a
blind overbearing affection for
an erring fellow being, who often
calls good evil & evil good, is an-
noyed with this fault, and it is for
a time entirely corrected, & perhaps
permanently amended. gives the
power of correcting it at once, &
of acting as if swayed, in doing so
by the most religious regard for
God's favor. ~~it is not~~ & probably
many give themselves great credit
and God many heartless thanks
for such amendment. Such in-
dence is abomination to Him.

It is not holiness or righteousness, a test of love, to

Does not
Love give the power, through the will,
in the choice of righteousness? Not
in doing right things, but in work-
ing righteousness.

What was the prominent design
as far as we can judge ^{now} of our Crea-
tion? — — —

Now were we endow-
ed at our creation? ~~such~~ What is
our destiny? An answer to these two questions
"God will throw light on the proceeding".
"God made man in his own image".
Capable of holding communion
with him; and of becoming his friend
in the most endearing intercourse.
After a season of trial, if steadfast
in holiness, he ~~and his posterity~~ ^{we} were to
dwell with their Creator forever.

To be holy as God is holy ~~there~~ is
the attainment at which we should
aim at the high object of our
existence. Selfishness is the opposite
of holiness; and we are all of that char-
acter; and of course alienated from
the friendship of God.

Now then can beings, debased by sin

fulfil their high destiny?

East. Edgus. sinocca, figure
young winged by mark

East. Apelites. subsolanus. Levant
A young figure winged, carrying
in his mouth, Pear, Apple, Citrus,
North East. Cecius etc a bearded
old man holding a charge of living things
North. Traxas, Aquila Septentrion
Tramontane a bearded old man
winged & footed holding a mantle
before him.

North West. Thir. Angel
Conus master
Winged, bearded & footed & filling
water from a pot.

West. Labyrinth, figure, parents
A young figure breast & feet
large, sitting, Thir. Angel

Le n'est pas le premier amour qui
est ineffaçable, il est sûr de son vain-
cet: mais lorsqu'après avoir connu la vie
et dans toute la force de son jugement
on rencontre l'esprit et l'âme que l'on
avait jusqu'alors vainement cherché,
l'imagination est subjuguée par la vérité
et l'on a raison d'être malheureux.

"Corinne"

South. North. West. East.

South west. Libs. Africa. Gambia.

La betche.

Dec. 15. 1835.

Remember, Seneca says in one of his
epistles, that no man expresses such a respect
& devotion to virtue as he who forfeits the
repute of being a good man, that he may not
forfeit the conscience of being such.

Coelebs.

My Moore

To believe & remember, & act upon, common
undisputed general truths is the most impor-
tant part of religion. Thid.

But what principles should we
adopt? are we really superior to our
countrymen? or are we not? Is our
conduct better? or is it not?

Then we may as safely make the
good of our countrymen our guide
as we justify the practice of a
countryman?

Is the description of character & manners
as we see them, just?

Is it the appropriate sphere of
the intellect & of effort?

How would you estimate the progress of
Woman? Of what of all the progress you
have made, most nearly satisfied
that she is? —

What constitutes perfection in the
Loddy day? An answer.

What advantages does refined taste
confer on the possessor? What are the dangers

What are the dangers attendant
on the cultivation of the imagination?

Is the character of the woman
necessary to that of the nation?

Has Woman most to do in the
reforming character?

How many moral perils befall the woman?

April 1836. "towards the improvement of the mind" "Man's
skill & labor can do much, but Heaven's
gifts are inimitable". "The Linwoods"

Je suis sûr que vous m'aimez, mais je ne
le suis pas que vous m'aimez toujours
Molière

"I do n't like that kind of fit that fits
every-body."

Providence has so kindly organized
man that he cannot waste his affections
in one hopeless, fruitless concentration,
nor lose life in a tissue of vain regrets.
The stream that is obstructed in one
course will take another, & enrich
& beautify regions for which it did
not, at first, seem destined. "The Linwoods"

A common nature is not taught by
experience, & may therefore be ~~either~~
the tool or victim of circumstances,
but a creature composed of noble
elements (if these elements are sustained
by religious principles) has within herself
a rectifying & all controlling power.

Thos

The strongest passions are reducible
to the gentlest obedience, & may be
so subjected as to manifest their force
not in irregular & rebellious movements,
but only in the tasks they achieve.
Ibid

"Love of freedom & independence of control
are essential to the highest & most pro-
gressive nature."
Ibid

"That love can never be extinguished,
never repealed, which blends pur-
poses, pursuits, hopes, joys & sorrows;
it becomes a part of the spiritu-
al nature & independent of the
accidents of life."
Ibid

May one of the most principles of
association in the mind of a man
who loves is that of being strong to
defend & protect the loved ones. He feels
instinctively that she is indeed the
"weaker vessel"; & the woman who car-
ries into her home the consciousness (real or
fancied) of her superiority, carries with
her a poison which will imperil the cup. Real Woman

'Clavering had the genie artist? Every
thing man's genius could compass
found, as it were, a ready sympa-
thy & congratulation in his heart.
He never "made love". Many would
have found it impossible to explain
to a third person why she believed he
was attached to her. He had never
addressed her by her Christian name
never paid her a compliment
(with one exception) rarely even took
her hand at parting. He sometimes
indeed, paused when reading or
speaking, & gazed on her for some
minutes in silence; but it was
not the earnest look of passion or
admiration. Quietly he gazed as
if contemplating some beautiful
picture or statue, & slowly turning
to his book read on in the same
tone as before. "Woman's Reward"

It is surely an ^{unfair} oblique mode of
disparaging ~~unfair~~ men to pretend
that there are a thousand others far
superior if opportunity had served
them. Great men make opportuni-
ties; & if we read their lives, we find

Aug. 5. 1836.

(Christ) possesses their ^(Christians) souls while
joy plays through them like a spark
kindling sea. Anon -
Passion-flower & Mignonette.

Nov. -

It seems to be a smile having a purpose in it rather than arising from the natural gaiety of a light free spirit.

In reference to subjects of the deepest interest we seldom ask of others, what we can ascertain by our own observations. Nov.

It is one of the lowest grades of human misery to feel that we can not participate in the happiness of those we love, - to sicken at their joy, even while we would not wish it less. Nov.

Why should I blame another for ^{Nov.} my own presumptuous folly? I am reaping as I have sown, & the harvest is my own, whether it be one of wholesome fruits or of bitterest weeds. Nov.

Translation of a French Aphorism Dec - 3
Every thing ^{that} is rec^d is rec^d according to the capacity of that which receives: -
The sun melts ^{the} way but hardens the earth.
"The three eras of the life of man"

The difference between a good & bad
preacher given by Julian Pomerius —

The one seeks the glory of the Savior by
explaining doctrines in familiar discourse.
The other uses the utmost strength of his
eloquence to gain reputation. The latter
handles trifles with elaborate language; the former
elevates a plain discourse by the weight of his words.
Wid.

Why should we shut out from our view
the loveliness of this fair earth — that divine
work, formed to minister at once to our ne-
cessities & to our most innocent enjoyments
a sojourn meet for the good? Sinful! —
What? to look through Nature up to nature's
God? To adore the Creator in his works?
To drink in delight & joy from the abun-
dant glories so profusely spread around us?
To revel amid the song of birds, — the gush
of fountains, — the music of the forest-trees, —
the voice of the wind? To feel gay
& happy when a rainbow of flowers
absolutely dazzles the eye that rejoices
over its beauties? or to stand awed, but
elevated, when the thick clouds hang heavily
over us, & the thunder speaks the majesty
of Him "who tunes its awful roll"? It is an
indult to our ~~Weakness~~ to avert our eyes from
that which he has created expressly for us, &
which he himself has pronounced good. "The 3 eras of the life of M!"

Mr. Newby had no other idea of conversation than as being the vehicle of argument or exhortation. 'In his Society no man, whatever might be his wishes or his will, could possibly avoid polemics. This.

What treasures of affection for us lie buried in a heart where we do not take the trouble to look for it, - which we care not to unlock; what a world of anxiety & tenderness we lavish on an indifference which will never warm for us! The honest & true affection which yearns for us, we reject - to be ourselves rejected when we in turn become covetous of love.

This.
How often the memory dwells on a word spoken perhaps thoughtlessly, & draws from it food for meditation even to madness.

I strongly suspect that very few men approach close to matrimony without sundry misgivings, & that at that point, honor, not love, is the spur that compels them to advance. ?

It is only those on the confines of the empire of intellect who decast the inroads of their neighbours, or believe that the settlement of others around them will render their own a defensible territory.

Lady Sophia was too intensely occupied with her own interests ever to overstep the threshold that leads into the enchanted hall of poetry & imagination. —

A human being who, forgetting the responsibility of his position, neglects the duties of the present in regrets after the past, is entitled neither to respect nor commiseration. ? ? ?

There is a sphere of utility for the humblest of us; & woe to us, if we permit it to be narrowed by our selfish tenderness for ourselves - the egotistical spirit which finds the review of its own sorrows more interesting than the power of adding, according to the capacity of each, to the general benefit of its species.

The Single Star of hope - of memory -
"I loved - - - - -
Tenderly, passionately, madly loved him.
Fainful it was to love a child of earth
With such entire devotion as I loved,
The imaginative passion seemed so pure:
Quiet & calm like duty, hope nor fear
Disturbed the deep contentment of that love:
He was the sunshine of my soul, & like
A flower, I lived & flourished in his sight.

A universal love to mankind, an active desire to advance the interests of his race, an extensive benevolence diffusing his bounty on all sides, cannot satisfy the incipient cravings for sympathy.

Now many patients have perished, because they confided only half their symptoms to their physician!

In proportion as his religion ceased to be a religion of love, so his benevolence to man decreased.

Dignity of character, such as all must respect; firmness to the power to rule wisely & well; & all-tempered ~~by~~ that manly kindness which is tender of the feelings, & cares for the comforts of woman as naturally the weaker vessel, this is the superiority of man.

Lady Sophia knew no holier penitence than the remorse produced by pain. She sighed & wept, not because she would be amended, but because she suffered.

Dec 13

I fear that a woman's mind never can be able, & never was formed, to attain that power of sufficiency to itself, which seems to lie somewhere or other among the rocks of a man's.

Memorials of Mrs Hauser

from a work of John Bowdler's
Could the veil which now separates us from futurity be drawn aside, & those regions of everlasting happiness & sorrow which strike so faintly on the imagination be presented fully to our eyes, it would occasion a strange revolution in our estimate of things. Many are the distresses

for which we now weep in suffering or sympathy, that would awaken us to joys of thanksgiving; many the dispensations which now seem dreary & inexplicable that would fill our adoring hearts with thanksgiving & joy.

His

One so haunted as I am by the ceaseless cry of 'alone, alone' retains no transitory remembrance of those who had power sometimes to bid that voice be silenced.

His

I am convinced that nothing really worthy & permanent in literature is ever built up except on the basis of simplicity; & I am sure that the wisest reach of knowledge will always have the blessed tendency to make us more & more like little children in this respect.

His

The more I look for indications of the communion between the human spirit & its eternal source, the more extensively I see those traces open before me, & the more indelibly they appear stamped upon our mysterious nature.

His

There was a strong chain of interest-between us, (Miss Lewsbury & the author) that spell of mind on mind which, once formed, can never be broken.

His

Jan 14. 1837
There are joy whose power cannot be lessened
by the prospect day, even by the certainty
of future misery. "Gjafar Al Barincki"

A mind in the highest sense spiritual
absorbed in religious feelings, & believing
that men generally are content to be
slaves to what is present & perishable,
would be mad indeed or worse, if it
feared to employ words & arguments &
images that would break their thunders,
however those might be offended who
would not be made free. Cowper is
never roused with the world, but amazed
& afflicted at its blindness.

Everett's review of Lottin, &c.

North American

Jan. 1837

Feb. 1837

When you want punctuality in your letters, I am sure you want it in every thing; for you will constantly observe that you have the most leisure when you do the most business - Amos Burr to his daughter.

Determination & perseverance in every laudable undertaking is the ^{one} great point of difference between the silly & the wise. Ibid.

There is a measure to be observed in the good offices even of our best friends; & at your age, to prefer duty to pleasure when they are in collision, is a degree of firmness rarely exhibited; therefore, the more calculated to inspire respect. Ibid.

June 14 1837

"Thalaba"

Not with the out hand
of consolation, fretting the sore wound
He could not hope to heal the

Sept. 6, 1837

To the Honorable John C. Calhoun
of South Carolina
Dear Sir,
I have the honor to acknowledge the receipt of your letter of the 2nd inst. in relation to the proposed amendment to the Constitution of the United States. I have the honor to inform you that the same has been forwarded to the proper authorities for their consideration. I am, Sir, very respectfully,
Your obedient servant,
J. M. Smith

"So faculty of human nature can be had in itself - the author of the whole is all perfection. The facul-
ties are neither good nor bad; it is their employment only to which ^{titles} these can be applied." I would rather say the faculties are good. The per-
version of them produces evil. Many good people act very conscientiously wrong from the belief, doubtless, that what their conscience approves must be right, though at the same time the consciences of an equally good person prompt to an oppo-
site course of conduct. Many too act marvellously wrong. But notwithstanding the almost uni-
versal abuse of the faculties God has bestowed on man there is a right & a wrong and those who use the proper means for ascer-
taining the right way hope to find what they seek. Suppose for example we would know the appropriate de-
sign of the faculty of believing mar-
vellous things, what are we to do? The prac-
tical direction of many people is, use

the faculty till you find out
this is, to be sure one way of proving
that it was not made for. For
those who act on that principle
to me to ~~every~~ one else if they do
not believe it, that love of the ~~mass~~
belong is not a judging faculty,
consequently that it must have
~~some~~ restrictions - subject to cer-
tain limitations. What should we
be without this faculty? Why a
race of infidels on all subjects
which come not under our individ-
ual senses or experience. There
would be no trust in the world - we
should then indeed walk by sight
and ^{on the other hand} with no limitation, no educa-
tion of this faculty ~~we should see~~
half the world ^{would be} mad, believing the
greatest absurdities conceivable.
How may we ^{then} ~~hope~~ to avoid the two ex-
tremes mentioned - and rest in the
happy medium?

among
mankind there are great constitutional
differences - of the philosophy ^{alone} sees given

beauty in this for harmony in this
variety. And this ground for harmony
is the knowledge in each person of his
own obliquities, instead of each
making himself the standard by
which all others are to be justified
or condemned. Without this truth
faculty we could not ^{make any useful} ~~prepare~~
for our eternal existence. This
with other powers ~~enables~~ ^{enables} ~~us to~~
believe the truths of our belief of
the truths addressed to us in the
word of God. If our belief in an
omnipresent & omniscient God
the father of us all and the ex-
pectant judge. His compliance
with other faculties gives the power
of admitting the truth without
questionings of the truth of the
scheme of Redemption founded
in the fall of man from the
favor & good will of God.

Few examine & combine their ideas.
The greater number admit what they
like best or what flatters their feelings
& senses most. They who hope so much

will in the belief promises made to them
in the name of heaven. They who admire
not after the marvellous readily give credit
to what seems mysterious. And they
who combine the sentiment of respectabil-
ity with the two just names, will do
whatever they are told is for the glory of
God. To become perfect ~~as men~~ ^{necessary}
& intellectual beings we should have
many & various influences.

Wisely use thy skill
to tame each passion rightly not
to kill. R-

The medium ^{degree} or the proper
use of influence for each faculty
can be best attained by the combined
action of all ^{the} our powers. In this
thus ~~can~~ be produced that beau-
tiful harmony which the Creator
intends, & by which alone his glory
can be most extensively promoted.

By the combined action of all your
powers you will counteract the undue
influence of any one, and produce
that beautiful harmony which the
Creator intended, & by which ^{alone} his
glory can be most extensively
promoted.

August 1834.

I am very glad to hear that you are
happy in the study of the Bible, and
that you are able to do so. I am
glad to hear that you are able to do so.
I am glad to hear that you are able to do so.

Dec 16. 1834. by E. D. G.

Part of a letter written to C. F.

of the studies of the course:
prepared before leaving & to the subject
lecture, than 30 or 40 sermons,
I mean service, at the house of
theological dissertation: & it will be
the effect of writing nothing but any
actual service. This is enough to prevent
of dwelling, preparatory to sermon writing

Account of the ...

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Fair - mostly dry

2. Chrysomelidae - 1 sp.

26 12 1880

(C)
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No. 20 - 21 June 1850
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\$ 6.75

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Wm. H. ...
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April 7 1850

French goods ...
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1 ... \$1.00

...

June Saturday 4 3' above
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 Grom's Chief Assistant quarter
 Jelepar-Micini. Grip. 10 minutes
 mica. 10 minutes. 10 minutes
 quartz. 10 minutes. 10 minutes
 Plate. 10 minutes. 10 minutes
 This first morning 10 minutes
 Plate for 10 minutes. 10 minutes
 10 minutes. 10 minutes. 10 minutes

Card - red - 1 page	11.23
Left by mail	1.24
26 1/2	1.34
26 3/4	1.58
" " 1/2 page	" 6
" " 1/2 page	" 75
Left 2 - 1/2 page	2.17
	<u>11.65</u>

5 3
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Intellect-

Guarantee of the State

Portia - Merchant of Venice -

Isabella -

Beatrice -

Resolute -

Papian's Imaginations -

Julia -

Helena -

Antonia -

Viola -

Opheelia -

Miranda -

Affections

Herminia

Desdemona

Imogen -

Cordelia

Historical

Cooperstown

Voluntaries

Constitution

History of the State

The History of the State

History of the State

of the nature of the material, the
troubles appear lighter in considerable.

Every thing is so contrived in this position
that, as to good opportunities of being

Characters of Intellect (Mrs. Jameson -
Characteristics
of Women

Portia. Merchant of Venice. High intellectual
powers, moral feelings, social & domestic qualities.
Great self-control, magnanimity, independ^e

Isabella. Measure for Measure. Chaste & pure
intellectual & imaginative.

Beatrice. Much ado about Nothing? Intellect
wit. ~~Keener~~ pride.

Rosalind.
Naïveté.

Playfulness, sensibility.

Passion & Imagination.

Juliet. (Romeo & Juliet.) Beautiful, imaginative,
passionately fond. Deficiency of reflection & moral
elevation.

Helena. (All's well that ends well.) Loving, modest,
meek, determined.

Perdita. (Winter's Tale.) Simplicity with elevation,
spirit with sweetness. Beauty. Conscientiousness.

Viola. Love is a sentiment not passion. resolute
beautiful.

Aphelia. Gentle & innocent. beautiful.

Miranda. (Tempest.) Beautiful Modest & tender.

Hermione. Magnanimity & fortitude.
Affection. (Wint. Tale.) good & beautiful.

Desdemona. (Othello.) Tenderneß & grace
Amiability & timidity.

Imogen (Cymbeline) Feror of youthful tenderneß,
romance of youthful fancy, enchantment of
ideal grace - bloom of beauty, brightness,
of intellect, & dignity of rank.

"On the whole a compound of goodness, truth
& affection with just enough of passion
intellect & poetry." "Her person a para-
dise - her soul the cherub to guard it."

Cordelia. (Lear.) No prominent points. The
beauty of the character to be felt rather than
commented on. governed by the purest
& holiest impulses & motives. refined from all the
drops of selfishness & passion. Love of truth &
sense of duty.

Isopatra. ^{Historical} (Ant. & Cle) A compound of contra-
dictions of all that we most hate with what
we most admire.

Voluntia. Proud, ~~haughty~~ haughty & imperious.

Constance. Power of imagination, of will, of
passion, of affection of pride. Self-control
deficient. Her energy not based on strength
of character, rises & falls with the tide of passion.

Margaret of Anjou. All exterior graces; but bold
& artful, treacherous, haughty, dissembling,
vindictive & fierce.

Katharine of Aragon. Strong understanding,
clear judgment. The impulses of her
heart kindly & benevolent.

Lady Macbeth. (Macbeth) A terrible im-
personation of evil passions & mighty
powers.

Jan 29 - 1896.

It is no other than selfishness, a hard heart
where genuine repentance is hereto (ingratitude)
of despair, instead of hope's promise. (Prostest)
M. F. Trupper

"Gifts" He that hath not ^{the} will to be just;
(Selfishly) presumes to be generous.

Woman ^{has} been crushed by the tyrannous hand that
Cup held the flag of Liberty.

Dwight's Labels - Letter 1.

(Contains the boundaries & extent of New England, population, lakes, rivers, & Mountains.)

4 principal ranges of Mountains. Commencing at Norwalk, the Lagbannon, within the western boundary, terminates at Middlebury. The Mount Tom commences at East Rock runs through Connecticut & Mass. principle peaks, Mount Carmel, South Mountain, & Talbot Mountain Mount Tom & Wolzoke. (familiar with all of them). Middleton Range commences at East Haven through Durham Middleton, Weathersfield to Hartford. Green Mountain Range commencing at West Rock runs to Keenow. Aug 17. 1852.

Letter 2. Soil & Productions, (minerals,) Quadrupeds, Birds, Reptiles, insects, fish.
ibid

Letter B. Peculiarities of Climate and probable reasons for the same. The North west wind as it is called, has had various reasons assigned for origin & continuance. The opinions, that this wind is caused by the large lakes of the north, by high mountains, by ever greens, by forests, Dr. D. thinks wanting evidence.

Sudden changes of temperature caused by cold off-shore regions suddenly depressed. The West wind, more healthful for animal & vegetable life.

Aug. 29.

4. letter - Remarks on climate continued. Enemies to crops. The pian fly, the palm worm, (which appeared in 1770, laying waste fields of grain spreading desolation in its way). The only successful method of stopping their progress was by digging trenches, into which they fell and died in great numbers. The canker worm, the peach worm and in some instances the white grub.

Letter 5. Variable temperature &
sudden changes. Variety of temperature
in different seasons & the consequences.
time of perfection of various productions.
Letter 6. Healthfulness of New England.
Prevalent diseases - longevity Statistical
tables. Aug. 21. -

7 Letter. Earthquakes - unfrequent -
tempests of wind & rain, tornadoes.
8 Some causes of the comparative un-
productiveness of the soil - as bad hus-
bandry, price of labor, ignorance of
the best succession of crops. etc. -
forests, their growth, etc. - Average
produce of grains - etc. Aug 22.

9 Letter Indians of N.E. Tribes - where loca-
tes - general character - grateful sense of
favours - some anecdotes illustrative of this -
manner of building - husbandry - labor
performed by the women - Government -
not precisely defined - Locks & Sagamores

were the names of their chief officers.
Medical knowledge slight - Religion -
They believed in two Gods, one good the other
evil - Had an obscure mythology.
Language harsh - abounding in deep-
thongs. Origin of these Indians? - From
Asia, across Behring's Straits.

The Pequods were the most warlike
the Narragansetts most inclined to
commerce. Aug 24.

Letter 10 Discovery and Settlement of N.E.
Causes of the settlement, religious persecution,
includes the settlement of various towns in
Mass, Con, New Hampshire. Rhode Island & Maine.

Letter 11. Tyrannous exactions of the Mother country
consequences of this what might have
been anticipated - Revolution 1776 -

Aug 26. evening -

Letter 12. Vindication of N.E. from certain
unfounded aspersions of our transatlantic brethren;
and a candid avowal and pallia-
tion of certain faults of our Puritan Fathers.
Separation from the C. of E. etc. -

Letter 13. Mentions various good qualities con-
fessions in our ancestors - Enterprise -
Love of Science & Learning - love of Liberty -
Morality & piety. Aug 28. -

14 Letter - Boundaries of Connecticut South L. I.
Sound - West N. Y. - North Mass. East R. I.
Division into counties 8 in number, towns
in each county - remarks on too great
subdivisions - evils hence arising - Edu-
cation - number of schools & teachers -
etc - 15 Letter commences with a
few strictures on the curious & incivious
or those who never stop to learn par-
ticulars & those who do - New Haven -
its locality - advantages of various kinds
number of inhabitants - productions
commerce & trade - Public buildings -
government etc. Sept 5.

16 Letter Yale College - from its foundation
in 1700 to the time of writing - difficulties
with which it had to contend - pecuniary
and in regard to its location - principal
benefactors - greatest the Hon. Elihu Yale
in honor of whom the college was named
Yale College he gave 500 pounds sterling
and subsequently the same amount
in goods which never reached
the banks. The project of in-
cluding the Governor Lieutenant Governor
six Senior Councilors among the
Trustees of the College was formed
by Hon. James Willhouse. Treasurer,
Sept 6

Were I gifted with the heavenly art of song,
I should deem myself especially ~~fortunate~~
in being furnished with such an occasion
as this for clothing my thoughts in her
beautiful vestments - albeit they would not
grace such apparel. I might tell the
Fair Stranger - ~~of~~ the inspiration of
the bright eye, the ruby lip, the raven
hair, the graceful symmetry of the figure -
in short the ~~effect~~ ^{the wise, noble} of the tout ensemble
and kindling with the theme, - I could
not stop at the surface, when a
glance suffices to convince one of deep
hidden treasures which time can never fathom
& eternity will fail to exhaust. - I might
go on to speak of the imperishable soul
~~inspired on the~~
~~whose traces are discoverable on the~~
countenance & beaming brightly through
its windows. - ^{Such} diamonds one ~~could~~ easily
believe to be ~~the~~ pure carbon.

But though I am sorry on the
Albion's account that the power of
poetizing is denied me, I will yet be
glad that I may, even in humble
prose express my hearty wishes for the
restoration to health, & continued happiness

Of the stranger whom it has been my
good fortune to meet. And may I
be indulged in the selfish wish that we
may meet again & again under more
favorable auspices than at present; &
that the sympathy ^{thus} awakened & increased
here, may be consummated in that beau-
tiful bright world where sad changes
are not known - but where all that
is most ~~beautified~~ ^{glorified} in the creation
of the poetry, whether addressed directly
to the eye, ear, or heart shall be
more than realized.

~~Adieu.~~

College St.
New Haven

Sept 10 1835.

Miss Pringle
Charleston
S. C.

L. A. F.

Sept 15, 1835. An Altar with a lambent-
flame quietly burning on it! Placed at
the entrance of a peaceful grove, it stands
in silent dignity, removed from the
troubled ^{of the} world, & the inscription it bears
pour words declares its meaning.

The altar ~~there~~ denotes the human
heart ^{firm, unmoved by storm & tempest.} (steady, glowing) the
(warmth) & (purity) of those emotions excited
by ^{friendship}. Let us think, does
this image to us the nature & tendency
of that so much talked of so little
appreciated state of the heart? Yes true
friendship is purifying, warming,
unextinguished by gusts of passion.
Though it may lie in a crowd it
lives ^{in retirement} purer & more brightly in
circumstances favorable to contempla-
tion, & communion with Nature.

The windy tempests which assail it only
increase it, add to its brilliancy & intensity
~~when kindled~~ ^{as the} ever glowing source of light
and heat ~~(discovered)~~ ^{which} ~~the~~ eye of faith
it is enduring as eternity

But kindled from any other source though
it may glow with intense brightness
for a time it will go out in ~~unmistakable~~
darkness, its exceptional brightness only makes
darkness tenfold more visible.

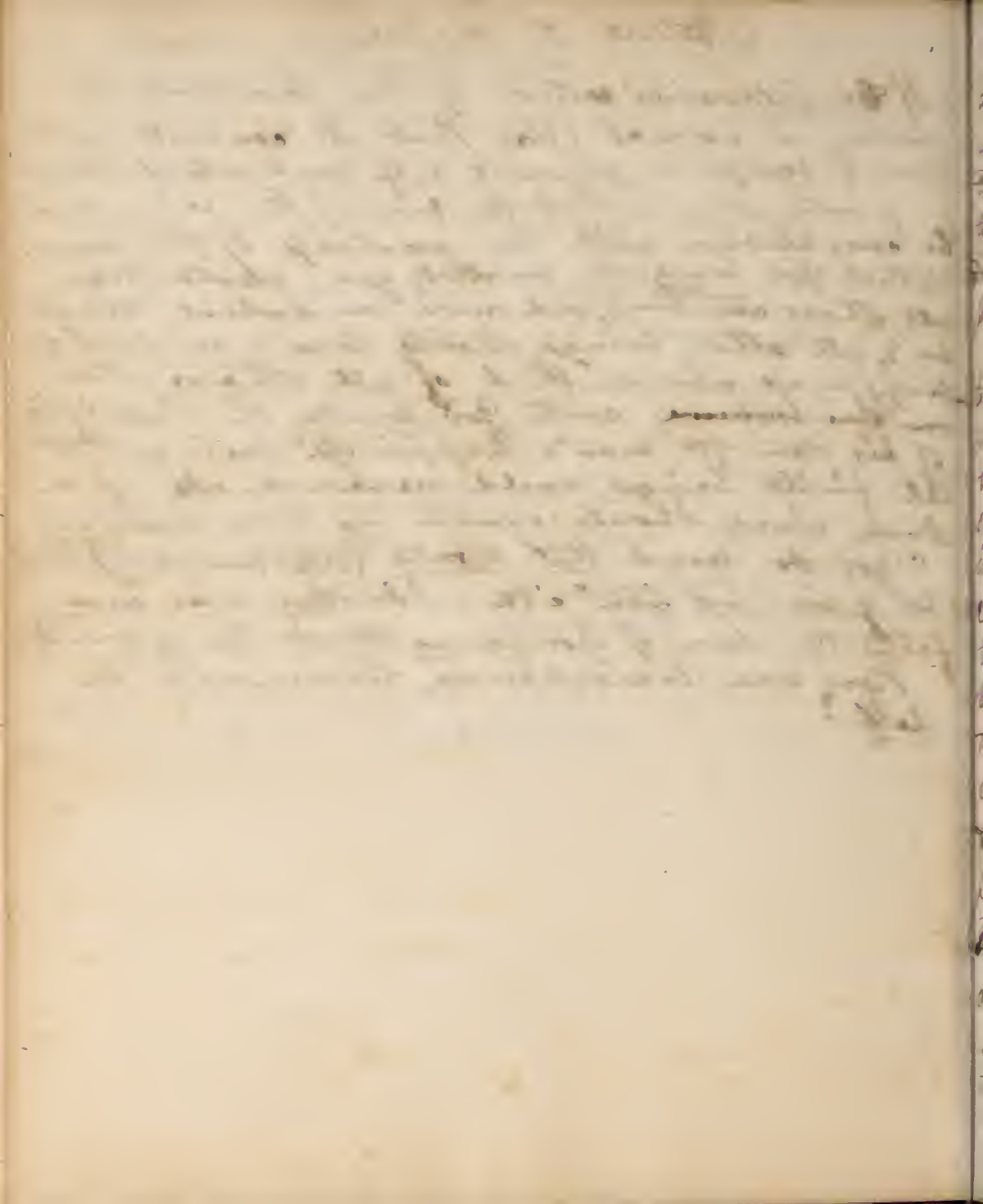
It is the sun which dispels the mist
& fogs of earth-born passion, & elevates
and gives birth to genial warmth & health
vigor to the plants of righteousness which
always grow thick in the neighborhood
of this heaven-born true friendship
"now of excellence alone makes an
intimate alliance of souls." True &
familiar it draws ^{in its cheering brightness} ~~to~~ ^{to} your heart
it may give its light to you in
many an hour of darkness.

Nature of virtue.

If Dr. Edwards' notion of the nature of virtue is correct (viz. That it consists in the love of being in general, & of benevolent-being in particular, & that the love of the being must be coextensive with the greatness of the being; & that God being the greatest, yea, greater than all others ^{united} combined, and more benevolent; therefore he & all other beings should love & condescend his happiness above that of all others;) How ~~on this scheme~~ could God make the sacrifice of his son for man's happiness? Seeing that all finite beings, could never make up a sum which should equal his own nature.

"God so loved the world (not himself) that he gave his son" etc. "In this was manifested the love of God for us" that he gave us de.

Now, can benevolence terminate on self?



Give primary & special attention to the allotted studies in the seminary. Of these is a particular period, in the course, allotted to this exercise, that is clearly the time to bend your whole strength to the work. Duties are best done when done in their proper time & place.

Yet you may find time, to some extent perhaps while studying the Script^{ure} & theology & other branches of the course, to handle the pen on other topics than those of your immediate exercises. These moments may well be employed in that species of composition which will best fit you to communicate the truths of the Gospel to your fellowmen. In this I include the cultivation of a clear, chaste & forcible style, the development of the imagination & feelings on religious topics, & the art of planning clear consecutive, symmetrical trains of thought - which I consider as necessary to the perfection of sermons as nice architectural planning to the perfection of building.

All this I would do as a system

of doctling preparatory to sermon writing
& actual service. This is enough to prevent
the ill effects of writing nothing but dry
theological dissertations: & it will be
of more service, at the period of
licenture, than 30 or 40 sermons,
prepared superficially & to the neglect
of the studies of the course".

Part of a letter written to C. A.
Dec 18. 1834. by E. T. F.

By the continued action of all your
powers you will counteract the undue
influence of any one, and produce
that beautiful harmony which the
Creator intended by his wise
glory can be most effectively
promoted.