
982 12/2/1858 *From:* Charles C. Lee *To:* [OO] Howard

OOH-0919 Watervliet Arsenal, N.Y.

Source: Bowdoin

Watervliet Arsenal, N.Y. Dec 2d 1858

Dear Howard;

Your kind note was received a few days ago. Was a good while on the way. Please thank Capt. Benton for me. Same offer I had before from Maj. D.H.H. I am glad the fringe suited so well. Write when you have time, and don't forget to tell me about the prayer-meetings among the Cadets.

Lieut Saunders has just arrived here. He is stationed here. I am glad we do not differ so much as I thought on those texts which I quoted, and perhaps as we advance we will find that we agree on many points con, which we imagined we widely differed. I hope it may be so, and that we may have the enlightening influences of God's Spirit.

I shall write again when I have time, and take up the subject, "Alleged Scripture Evidence for the doctrine of a Triune God." What I wrote before was an examination of all the texts generally advanced to prove a plurality of persons in the Godhead.

Give our love to all the family.

I remain Your Brother in Jesus
Charles C. Lee

983 12/3/1858 *From:* Silas J. Lee

To: My dear Cousin [OO
Howard]

OOH-0929

Chicago

Source: Bowdoin

Chicago, Dec 3rd 1858

My dear Cousin,

Your very kind letter of the 27th ult arrived yesterday morning. I am really glad to have again the pleasure of your correspondence. I do owe you an answer to one of yours somewhere about the first of June: an answer to which was written but having neglected to mail it for some time it was destroyed & I intended to write again but a little of everything & nothing in particular put it off 'till it was - like many other of my duties - never done.

On my return home and alone in my own room I read the tract Lizzie was so kind as to mark noting the marked passages particularly. I am really obliged to her for this manifestation of her interest in my future good & well being. I did not as you requested, read it prayerfully - tho I read it attentively, and thought of it & tried to find its particular application to me, but failed to find what I most want - to remove my doubts and show me the necessity of following its direction. I have considered those same things a thousand times and the more they recur to me the less I feel their weight. Now you will say that the spirit of Satan is at the back of all this. It may be so but when my thoughts revert to that subject it is in my most tranquil and happy hours, and I try to keep off every influence & look at them as a duty. Yet the solution of these reflections are always the same. I always end where I started & find that I am no nearer out of the circle than before. Could I but partly convince myself, then my course would be taken were it only to make the last of my dear mothers life happy. On her account more than my own do I wish I could solve the problem of the future state. I hope soon to be able to treat myself to a copy of Spurgeons Sermons. Sarah writes me that "they would clear away the mist from before my eyes and that I should then see clearly; and fully understand what our Creator would have me do for my happiness."

Today I have received three letters & in each I have the assurance of daily prayers offered for me to God. One I hardly need tell you was from Mother. One from a much valued (married) lady friend at Buffalo & the other from Mr Hoyt who is almost a neighbor to you. He lives at Brewster's, Putnam County, just over the river from you. He was one of my Buffalo friends but now resides with his father who being old requires his assistance at home. He is teaching their district school this winter, & writes that he opens & closes it with prayer, & hopes to be the means of doing some good among his scholars. Mr Hoyt and myself have had many disputes on religious subjects, & he knows my position perfectly. My course of reading has been considerably broken up all the summer and fall, but I have not entirely neglected them, and hope to do considerable during the long evenings which is all the time I now have that I can call mine.

Since my last to you I have made the acquaintance of Mr Thomas P. Robb, formerly from Leeds & who I find is well acquainted with your family & who frequently speaks of you. He & his mother Mrs Mitchell desire me to make them a visit, but as they live just far enough out of town to make it inconvenient, and the traveling being in a very bad state, I have not yet been able to get out to them. I saw Mr Robb today. He asked when I might be expected as his mother - who was an intimate friend of my mother - seems impatient to have me come.

Mother writes that she suffers considerably from her disease. I suppose she misses Perry and allows her anxiety for him, to a degree, to effect her. She did not complain of severe pain before he left. I hoped that the cold weather would be beneficial but fear it is not. She is losing faith in her treatment I think from her manner, tho she does not say so to me.

I suppose Perry is at the end of his voyage & hope he is safely in port, & that he may have a prosperous passage home.

With much love to Lizzie & the members of your family I am as ever your affectionate
Cousin
Silas J. Lee

Is Roland at Bangor yet? & is Charles at Brunswick. I have heard of mother for a very long time.

Yours,
Silas

984 12/9/1858 *From:* O.O. Howard

To: Dear [Charles C Lee

OOH-0920

Source: Bowdoin

[This is a copy, written on paper which causes the ink to bleed.]

West Point, N.Y.
December 9th 1858

Dear Lee,

I write you these few lines, to inquire through you of Major Mordecai, if he will be able to enlist the young man whose letter is herewith enclosed. He told me that he might be able to do so, but could not then tell. I send the enclosed to show his hand as a lord of advertisement & recommendation.

Please find enclosed the sum of sixteen dollars and forty six cents.

I trust you are all well. Give much love to Mrs Lee & same from Mrs Howard <>. Mrs H says she made some excellent grape-jelly of the grapes, they wouldn't keep long enough to be eaten up. She also adds that she is just <> <Green's clock> and wants to know why you have not said when you are coming here. The prayer meeting room was well filled last Monday evening. Much attention & interest exists. I am hoping that God will especially bless us here. Please return the enclosed letter after reading it in your next.

With much love I remain your brother in the Lord
O.O. Howard

985 12/14/1858 *From:* Ann Otis Lee

To: My Dear Lizzie [Howard]

OOH-0921

No 54 Harrison St
Brooklyn

Source: Bowdoin

No 54 Harrison St Brooklyn
Dec 14th 1858

My Dear Lizzie,

I went to Miss Moon Thursday. She said your furs had not come in (as she put them out to make), but they would be in that evening. She said she had furs to send to Pokipsy, and her husband would be going to Westcotts express office Friday morning and would take your furs and she would send me the express ticket to send to you with the receipt she gave to me for \$8.00 I paid her for making the furs. I have not received the express ticket and am beginning to feel a little uneasy about the furs. I will inclose you the receipt of Miss Moon for the making. I hope you got the furs safely.

I was sorry I let you go home Saturday morning for before I got out of Harrison St on my way to Atlantic St Maria Tupper called to see you. She overtook me and went to Atlantic St with Mary and me. And Marie said she wanted you to spend the sabbath with her and I told her she might possibly meet you at the Depot if she went directly over and if you found any one going up to W Point so you could send word perhaps you would come back again or appoint a time to come down again so she and Mary Dwight started off to meet you at Chambers St but got there a "minute" too late.

So you must consider yourself invited to spend a Sunday with Maria sometime your husband too of course and Mrs Heeton expected to see you again. She is expecting you to spend Christmas with them. The tree is to be Friday evening. Guy is expected and I will add an invite for Miss Grace Howard. They want you to spend the sabbath. You could go and hear Dr Lewis Saturday and Sunday go and hear Dr Spear.

Now if you accept this invite or not please let us know and also tell about Marias visit. You would enjoy a visit at Maria's. I do hope you got home safely and did not get wet, and add to your cold. Every body I am acquainted with are having influenza are really quite sick. We have had a succession of storms the last month. I hope the last week will be pleasant.

I got a letter from Sarah Saturday dated the 26 of Nov. She says they are all enjoying excellent health just now for which she is very thankful. I think you would enjoy the Christmas visit here. I hope you will conclude to come, but you will write to us and let Mrs Heeton know.

I am suffering very much this wet weather. I sleep very little. I went to see Dr Kinsay Thursday. He said I was not worse but better. I wish I could think I was better. I have not been down stairs since Sunday evening. I was not dressed yesterday.

We are having a foggy wet & dark day but I hope by to-morrow we shall have a pleasant day. I do dread storms and wet weather.

With love to your self husband and babies and kind regards to all enquiring friends. I am as ever your affectionate aunt
Ann Otis Lee

Mrs Lizzie Howard

P.S. Sarah sent her love to Otis and Lizzie.

986 12/22/1858 *From:* Chas. H. Howard

To: My dear brother [OO
Howard]

OOH-0922

Leeds

Source: Bowdoin

Leeds Dec 22, 1858

My dear brother,

I am in Leeds Depot waiting for Father & Mother to return from Livermore Falls. Have been here three hours. It is now past 2 o'clock & the train should have been here at 11. It is a very blustering day and the snow would have hindered them somewhat, not however till this time. Besides a snow plow & engine have been past since we have been waiting here. Father & Mother went up day before yesterday to Milton where there was a directors meeting. Mother went to see some of her old friends. Dellie & I went up to East Milton to the Stockholders meeting yesterday. Saw Father there & coming back in the evening saw Mother who got on board the train & came from Milton to Livermore Falls. I might have written a dozen letters since I have been waiting here but you know how it is - that one is always expecting the train.

Dellie is at home studying Cicero this afternoon & was occupied with Greek this forenoon. I have been at home 4 weeks today. He has got a lesson every day till yesterday - commencing the Mond. after I came home.

Mother has been in good health & in good Spirits this winter. Father has had a bad cold but kept about all the time. We had a letter from Rowland but a day or two ago. Sent him thirty dollars yesterday which he needed. He has probably written to you about the book "The Higher Life". He sent it home & I have also purchased one. I read it with great interest but think I am lacking in the experience which it is intended to promote. Have felt for some time that I did not experience nor enjoy so much of the presence of Christ as was my privilege.

I have accomplished little that I can point at as work done & well done since I came home but I think my health is better. I came here to the depot twice a week always & usually more. Hear Wm Henry Lothrop recite in Algebra & Latin those two days, and as father takes the Daily Advertiser, some one has to come to the office nearly every day. So you see I have plenty of riding. I go to Hill sometimes & have been to Lewiston twice. Have had 4 front teeth filled. Have read all the papers, my Independent especially. Have read a book Hugh Miller's first impressions of England with good interest. Have read some in a History of the Popes. Intend to read "D'Aubigne's History of the Reformation now. I have letters from Nettie quite often but I heard by a short note last night that she was threatened with the fever. I fear she will have a fit of sickness. I return to Brunswick in 4 weeks more. Prof Chadbourne will be our instructor in Chemistry.

Perhaps it will be interesting to you to know in what company I am actuated while writing. I can hardly keep my mind on my letter there is so much jabbering & talk here. There are two young ladies desirous of going to Lewiston. The father of one of them Mr. Phillips - Miss Emma Boothby is the other. Cyrus Lane - Gidding's son is here & a young man, Dudley, who wants to go to the Junction & I don't know where after that. Willard Lothrop is here. He bro't down some dinner for the Ladies but poor gent's had to wash their tongues &c.

I fear some sad accident but still cannot feel much anxiety in so much uncertainty.

Mother has asked me to write to Otis several times & I meant to have done so before because I want to hear from you myself & from your family. My hand is rather cold & shivering don't agree with making well-formed letters so my letter looks shakingly & reads I suppose worse than that.

They have tried singing & every sort of way to amuse themselves here today & now talk of leaving. They the cars must however come soon. Shall we have a letter soon? The interest in religion that has been prevalent at South Leeds continues in some measure but there have been no recent conversions. So much my dear brother for a depot letter. Did you know that a Mr Fulton was preaching here - an Englishman. He came to town before Rowland was at home. I will I think keep this letter till the train arrives in fear you may be anxious.

From -

Your Affectionate brother

Chas. H. Howard

By the returning engine from Junction we have learned that the snow prevented the train & it will not come tonight. The uptrain is coming soon & I am going home.

987 12/23/1858 *From:* Charles C Lee

To: Dear [OO] Howard

OOH-0923

Watervliet Arsenal, N.Y.

Source: Bowdoin

Watervliet Arsenal, N.Y. Dec 23d 1858

Dear Howard,

Peace and happiness be with you & yours. We will now examine the evidence alleged for the doctrine of a triune God.

(1) Ps XXXiii-6 "By the word of Jehovah were the heavens make, and at the host of them by the breath of his mouth."

Trinitarian Argument - [paragraph very faint] "The breath, or spirit of the Lord's <> does undoubtedly mean the third person of the Trinity, the whole Trinity, therefore, created the world; yet this <> but one Lord" Jones' Catholic doctrine of a Trinity, ch iii §11 & ch iv

The psalmist says nothing of a Trinity, but the two phrases of the sentence are synonymous as explained in ninth verse. See for illustrations Gen I.3 - Job XXVI.13 - XXXIII, 4 - IsaXI.4 - 2 Thes11.8

(2) Num. VI.2.4-2.6 (3) Is VI.3 and Rev IV.8 - Trinitarian Argument "Surely such passages as these where in the 1st a blessing is thrice repeated, and in the other the word holy thrice repeated, has a <> upon to the Trinity. Dr Waidlaw, Discourses on the Socinian Controversy. P 35.

Certainly there is no allusion to the Trinity in such passages but 'tis simply repeated for the sake of emphasis. Repetition is the language of emotion, the vehicle of simplicity, of passion, and even of sublimity. It is frequent in Holy Writ (as 2 Sam XVII) Math XXIII,37 - XXVII, 46 - Ex II.24,25 - III, 4-6 - Ps XXIX, 1-11 - Pros XX.14 - Is XX<> XXIV, 16 - XXV,9 - XXXVIII,19 - XL, 1 - LI, 17, LVII, 19 - Jer IV,19 - Sam I.16 - III, 48, 49 - Ex VII,2 - XXI, 28 - Iocl III, 15 - &c) and often in a threefold manner (as in Jer XXII, 29 - Ezek XXI, 27 - Rev VIII, 13 - Gen XXIX, 10 - Io VIII, 9 - LI, 9 - LXVI <> as a most triumphant argument for the doctrine of a Trinity; yet every Hebrew scholar will allow that the repetition of an adjective only has the effect of increase intensity. Means the same as thrice holy - See Isa XXI <> there but two mystical substances in that devoted city. <Very> many trinitarians think there is not argument to <be drawn> from such passages.

Isa XXXIV.16 - "Seek ye out of the book of Jehovah, and read; ... my mouth hath commanded, and his Spirit it hath gather them"<> Bible 1607; Noyes the mouth of Jehovah - Bishop South, Dodson, <Bates> <> Divine mouth - Henderson

Trinitarian Argument - In these words there is one person <> of the spirit of another person so that the whole Trinity is here <>. Jones, Catholic doctrine of a Trinity. Ch. III § 13.

In the first place I think the common translation unauthorized by the original; but even were it right it would simply <prove> the existence of three distinct agents, but it does not assume or imply that each of these is God. But if as I think <> reading ought to be, his mouth then the phrases are synonymous <with the> spirit of a person is frequently put for the person <himself>, as 1 Cor XVI, 17, 18 - Gal VI, 18 (compare 1 Cor XVI, 23) 1 Ki XXI, 5 - Job X, 12, 13 - XXI, 4 - Ps XXXI, 5 - CVI, 33 - Lu I, 46, 47 - In. XI, 33 (compare verse 38) 2 Tim IV, 22 - Phi - Isa XLVIII, 16 - Come ye near &c—; and now the Lord God, and his spirit, hath sent and now the Lord Jehovah hath sent me & his Spirit and now hath the Lord Jehovah sent me with his Spirit <> - Bishop South, A. Clark & Henderson, thus <> Dodson, supported, by Tech VII, 12

Unitarian Argument - The latter part of this verse is uttered by one who be <> part uses the language of Jehovah, Wardlaw ps 47 & 48.

There is no reason for thinking that Isa was not himself speaking here, if time <> what mean Job XXXVI, 22, 23 - Isa XL, 13 <> the prophet is announcing the word of Jehovah, he introduces his own sentiments without any distinction as Isa LXIII, 6, 7, 1, 3, 4 -

This passage will not validly support the mystery of the Trinity - Luther - Many apply it to Christ, but they are not supported by the language of the <preceding> portion of the verse is the language of Isaiah Tostat - See Muscular, Le Clerc - Gataher - Doederlein - E.F.C. Rosenmuller - Boothroyd &c - (6) Math III, 16, 17 "And, lo, the heavens &c" Mark I, 10, 11 - Lu III, 22 -

Trinitarian Argument - This is clear evidence for three divine persons; God is Father, Son, and Holy Spirit. For the voice of God the Father was heard from heaven, giving testimony to the Son. The Son in assumed <flesh> <> in the river Jordan; and the Holy Spirit descended on the <> of a dove. Piscator on Math III, 16.

This was once considered a strong argument for the Trinity <> we see the Trinity at the Jordan? no - but "one God and Father <> the well-beloved Son - and the holy spirit that was so largely <> on him, to qualify him to be the Teacher and Saviour <> the world - Eph IV.6 - John III, 34 - Acts X, 38 - see Acts II, 33, 34 - Heb I, 9. <> see these things, but no three co-eternal, co-equal persons; in <> we are here told what the holy Ghost is, that tis not a person that it is not a numerical distinction of the Godhead; but <> Spirit of God, and accordingly as God is a Spirit is often used <> God himself, though not always. The Scriptures nowhere <> the spirit of God as more distinct from God, than the spirit <> man is from man.

Math XXVIII, 19 "Go ye, therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost" <> the name - by Hammond - Tillotson - Swight Boothroyd - <> - Carpenter - Belsham - Yates - E. Taylor - S. Sharp &c

<Unitarian> Argument - "When here we find Father, Son, and Holy Ghost, <> in the same worship, we have reason to take them <for> the same God." Walls - Letters on the Trinity. pp 87, 88; P.S. to letter III

This has been regarded as a great bulwark of trinitarianism, and yet there is not evidence of such a doctrine here, as three coequal, coeternal persons in the Godhead. It is thought that the order of baptism involves an act of religious worship, and therefore the Father, Son, and Holy Spirit must be coequal &c for t'would be worse to unite the name of created beings thus with that of the Creator. Baptism is not an act of religious worship; it is a simple <> expressive mercy of belief of his divine mission; followers of John were baptized into his baptism ie they professed to be his disciples. Acts XIX, 2,3 - They did not worship <> or John. Where St Paul thanked God that he had baptized <> 1 Cor I, 13, 15 - he was not afraid of being worshiped, but of <> thought he was assuming undue authority in the Church <> VI, 3, 4 don't mean the death of Christ was an object of religious adoration, but simply of belief. The name of a person or <> often used to denote the person or thing itself in scripture. <> XX, 1 - Jer XXXIII, 9 - See Math I, 21 - VI, 9 - Acts III, 16 - rev XI, 13 (original) &c to be baptized into the name of a person is therefore to be baptized into the person himself, that is into a profession of belief and obedience to him <> the New Testament being baptized into Christ and into his name as convertible expressions. Acts II, 38 - VIII, 16 - X, 48 - XIX, 5 - Gal III, 27 - Rom <>. The names coming together does not teach their equality or what do the following passages mean Ex XIV, 31 - Num XXI, 5-7 - 1 Chron XXIX, 20 - <[torn page at bottom]>. For these reasons I think there is no allusion to the trinity in our Saviour's words, and this opinion is corroborated by the fact that the apostles did not always use this form exactly Acts II, 38 - VIII, 16 - X, 48 - XIX, 5 - Gal III, 27 - Rom VI, 3 -

(9) 2 Cor XIII, 14 "The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit, (be) with you all."

Trinitarian Argument - In this passage St Paul has joint the three persons together in such a manner as seems to intended to convey a <repetition> of the equality of their rank. Principal Hill - Lectures in Divinity vols <>. The reasons generally assigned for this argument are 1st the <> of the names, 2d the priority of Christ's name, 3d the benediction <itself is> supposed to contain a prayer to each. Paul calls but one God, <> never intimates that the others are. The 1st reason is void as <> have seen in article (7). If the 2d reason proved anything it proved too much for see Acts VI, 11 was Moses equal to God? - Gen XIV, 19, 20 was Abraham equal to God? 1 Thes 1, 6 - II, 10 - &c - 3d. If the benediction warrants prayer to Christ and the Holy Spirit, will not St John's Rev I, 4,5 authorize prayer <to> the seven spirits also. The Holy Spirit is never mentioned by St Paul in any other of his forms of benediction Rom I, 7 - XVI, 20-24 - 1 Cor I, 3 - XVI, 23 - <> Cor I,2 - Gal I, 3 - VI, 18 - Eph I,2 - VI, 23 - Phil I,2 - IV, 23 - Col I, 2 - 1 Thes I,1 - verse 28 - 2 Thes I,2 - <>, 18 - 1 Tim I,2 - 2 Tim I,3 - Tit I,4 - Phelem verse 3 - St Paul means simply to say <> all the benefits and consolations of christianity attend you; the <> and protection of God; and that particular manifestation of his love <> participation of his Holy Spirit."

<> 1 John V, 7,8 For there are three that bear record (in heaven; the Father, the <Son> <> the Holy Ghost: and these three are one. And there <> witness in earth; <> the water <> agree in one."

Trinitarian Argument - These three who's are one what. They are one thing, one substance, one God. Dr John

Wallis. Letters on the trinity, Let III, p 39. This text is almost universally acknowledged to be spurious for the following reasons 1st 'tis not in any greek manuscript earlier than the 15th century. 2d nor any latin one earlier than the 9th, 3d 'tis not found in any of the ancient versions. 4th Not quoted by greek fathers though they have used the words before and after to endeavor to prove the Trinity. 5th Nor by the latin writers - 6th first cited by Vigilius Tapsensis, in the end of 5th century. 7th Has been omitted <> many editions of New Testament since Reformation Erasmus - <> - Colineus - Zwizelius - Griesbach - Matthaei - Lachmann - Scholz - and Boothroyd - Regarded as spurious by Grotius - Le Clerc - Father Simon - <> Michaelis - Vater - J.G. Rosenmuller - Lucke - Bentley - Porson - S.J. Coleridge - <> Lowth, Tomline, and Marsh - Burton - Adam Clack - J.P. Smith - <Ward>. <> omitted by Luthur in his German version. In old English bibles <> of Henry VIII, Edward VI, and Elizabeth was printed in small type <> brackets till about 1570. Yet were the passage genuine, it <could> not prove unity of essence, but the context would rather incline us to believe with Calvin - Beza - Macknight - Bishop Burgess &c. <at> St John refers to unity of testimony. The word one is frequently used to denote unity of design, affection, will &c as John XVII, 11, 20-23 - <> II, 24 - Acts IV, 32 - Rom XII, 5 - 1 Cor III, 8 - VI, 16, 17 - X, 17 - Gal III, 28 - Eph II, 14, 15 - Thus most of the evidence brought to bear on this point has been summed up, and as I think found to have no bearing in that <>, but generally in the opposite toward Unitarianism. I shall next consider the evidence for the Deity of Christ from the supposed application of the name Jehovah to him.

I remain your Brother in Christ
Charles C Lee

988 12/28/1858 *From:* W.W. Chapman

To: Lieut Oliver O. Howard
U.S. Army

OOH-0924

No. 6 State Street
New York

West Point
N.Y.

Source: Bowdoin

No. 6 State Street
New York, Dec 28, 1858

My dear Sir:

We have just received a letter from our son informing us that he has a severe influenza, and as this complaint is very prevalent this winter and frequently terminates in congestion of the lungs and pneumonia, we are exceedingly anxious about him. The interest you have so kindly manifested in my son, induces me to ask of you the favor of writing to me, should it become worse - in which case Mrs Chapman and myself will go at once to West Point. If it should not be necessary for us to go up, I shall be greatly obliged if you will advise him relative to his health and studies - the same as I would do, if I were present.

I enclose you his letter written in pencil, as it will show you his anxious desire to do his best, and his great regret at the loss of several recitations.

He has such a great dislike of going on the sick report, that I fear he may carry it too far. This is, I believe, the first time he has asked to be excused from any duty.

Should you think it advisable, for any reason, you are at liberty to show Willie's letter to my good friends Kendrick and Hardee - in which case I desire that you will also show them this.

Regretting the trouble I have given you in this matter, which, of course, is one of deep interest to us, I remain

Most sincerely your friend
W.W. Chapman

Lieut Oliver O. Howard
U.S. Army
West Point
N.Y.

[The following paragraph was written by Oliver Otis Howard.]
Maj Chapman - he committed suicide at O.P. Comfort Va in the fall of 1859. O.O.H.

[Enclosure]
West Point Dec. 26th 1858

Dear Father:

Why do not one of you write to me. I have eagerly looked for a letter these three or four days back. I write but a line on account of my eyes. I would have written before but have not been able to. A sorry Christmas it has been to me. The first part of the week I did well. Recited Monday and Tuesday. Tuesday my cold commenced, and could not study that night, but hoped to study the next morning. Next morning could not study felt so miserably face, nose, and lips were swelled. My lips, and nose were slightly sore before. Didn't want to wheaten it that morning before breakfast for you know I don't like to. Made a poor recitation that day.

(Wednesday) Wednesday night had a bad head-ache and bad cold nose. Nose all stopped up, neck sore, but no sore throat. So had to wheaten it from reciting at recitation, for Mr Howard told me that I did injustice to myself in not getting excused on Wednesday. Wheatened it on Friday also. Have had no appetite. Saturday was Christmas, and I staid in my room all day, and lay on the bed or sat by the heater to keep warm for on cold days our room is cold. Was excused from inspection this morning, but wouldn't excuse me from church, though I was hardly able to go. Have felt miserably, and have not even been able to write you a line, which I would

have done if possible. I suppose I took cold by taking exercise in all weathers. Have been around Flirtation walk whatever the walking might be.

O dear what a loss, I needed to learn what we were learning when I was excused. It will lessen my chances at Examination. Felt a little better to night, and thought I would study if possible, but it hurt my eyes, so thought I would write a line.

Yours affectionately
W.B. Chapman

Did not go to Dinner on Christmas day, have lived on bread, and rice.

989 12/28/1858 *From:* Rowland [RB
Howard]

To: My dear Brother [OO
Howard]

OOH-0925

Bangor

Source: Bowdoin

Bangor Dec. 28, 1858

My dear Brother

I wish you & Lizzie & Guy & Grace all a very Happy New Year!

I can't account for your silence anyway. I do hope that you are all well & I wish you would drop me a line if no more when you receive this. I sent Guy a "Mother Goose" in hieroglyphics by today's mail. It amused me & I guess father & mother will puzzle some over it, if they don't refer to the "key". I wrote something on the fly leaf - but as the P.M. told me that it would subject it to letter postage I tore it out & enclose it. You can reinsert it with a little mucilage.

Capt Lunt died on his passage from Jamaica to Philadelphia. He was delirious most of the time after his attack, had no Physician & no Christian friend to converse with him & bring his last words to his Mother & Betrothed. The mate writes a very few words to the "owners" & that is all they know, but we all hope, from his earlier rather his later experience, that poor Law has gone to the better Land.

From your conversations with him did you feel assured that he had "passed from death unto life"? His mother would be glad to hear of any such thing. She is a Christian. O I hope & pray that it will lead Perry to think. Has he returned to N.Y. yet?

I hope that you have obtained that blessed book, Boardman's "Higher Christian Life", that I recommended, tho' doubtless you would, after your experience, find less that was new than I. Yet it could not be but stimulating & strengthening to your & Lizzie's faith. Ella is well. I think this book has had a marked effect on her & indeed, wherever I have sent it, God has granted some good fruits.

I am deep in Theology, but as usual find considerable time, more than I improve, for direct religious effect. My Mission S. School averages about 60 & I enclose you an acct. of our S. School at the Church. I had a letter from Thos. Eaton last night. Two Sea Captains, whose families were interested last fall while they were at Sea, have within a week found "peace in believing".

My vacation (only a week) is in about four weeks & I expect to spend one or two Sabbaths in Harpswell. Pray that the Lord may go with me. I have endeavored to reach some of the people thro' the mail & I am anxious to see, converse, & pray with them.

Charles wrote last week that they were all well at home. The good work don't seem to go on there as in other places. I try to pray still for Roland & Father. Chas don't feel quite satisfied with Dellie.

I suppose your examination is about coming on, but you can find time for a word or two. Love to Sister Lizzie & kisses to the dear children.

Yr aff. Bro.
Rowland