

hopes that we may receive orders to go
on home from Wash which will just suit
this specimen of humanity. But everything is
uncertain & though I always hope for the best yet
I think we don't know what is the best for us
ourselves & we ought never to gumble at the acts of
providence which are all intended for our good. But
when I do get back, as soon as I can get some civil
employment my commission may go to the winds.
I like independence, & am too fond of home for the Army.
I would prefer teaching but there is nothing but
that I may get be forced to stay in the Army for want
of other occupation. Now want to know if a certain
young lady won't get tired waiting. Well I think
we both are rather tired ^{of waiting} now, but as we can't help it
we must endure it & learn patience. Her lesson in Army
life commences before she has entered it & if anything of
this kind is liable to occur again she is for leaving it. Re-
member me to the Misses Berard, Misses Belmont & Misses
Helen Pratt & Annie Gray & friends in general. My love to Mrs
M. & Amy & Grace. I am glad to hear that there was a revival
at Mr. L.'s church, & that your prayer meetings & lectures
are well attended. The men are all very much obliged
to you for your kindness to them. I have a few
books which they have been reading but their time
has been very much occupied. I would be glad to hear from
you. Please direct to the care of Lt AC Wildrick. Camp Floyd Utah.
Remember me in your prayers. your sincere friend Harry R.

Robert

Fort Cascade, N.Y. May 1st '59

Dear friend,

'Tis Sunday afternoon but here all
days are alike observed, & the nearest church
that I know of is the Black Horse at Ft Van-
courer, fifty miles off. But God in his prov-
idence chooses means that we would not think
of to accomplish his ends. Removed from all
society, at the very moment that I was reveling in
all its dissipations & one week before, I would
have left W.P. for the purpose of being married
& my employment being purely physical, I had
plenty of time to think. For four months I have
been thinking mostly of the all important thing
to which I have paid no attention for eight-
years. I began to inquire the real source of all the
happiness I had enjoyed; I noticed that by the time
I was sixteen all ambition for the applause of
others had been destroyed & then, which had been
great ^{its object was} till attained. Then my enjoyment was of
the intellectual order; for four years I shunned
society & revelled in the delights of Chemistry & the
Mathematical Sciences & Poetry & resolved never to
have anything to do with love. I felt a commiseration
for the poor fools that placed their happiness in
such unsafe vessels that were liable to be broken at any

moment. I think during this time, my cadetship I enjoyed myself as much as any member of the corps. Then began the attack upon my favorite notion of the supremacy of the intellect over the affections which ended of course in my yielding my false ground. Well all through my life I have found great pleasure in making others happy & it was this together with the hope that something might happen to awaken me to a sense of my condition, & also for the examples sake & a feeling of duty that I assisted at the Sunday School at W. P. I have thought you would regard it as inconsistent in my not joining you in your prayer meetings. I would have delighted to have gone if I could have heard all without being seen. My pride is my ruination. You recollect I went once & you asked me to pray which I could not do so I sat away. I think eight years ago I was truly converted, but immediately removing to a strange place where there were no young Christians worldly ambition soon got the better of my good intentions & with one exception from that time to this I have never allowed solemn thoughts to enter my mind. I was baptized at that time. Not considering myself a Christian, I never to my knowledge gave anyone a right to presume that I was, though I always tried to ^{do} what was right, but depending solely upon myself; a poor support. However I think that it

was the impression that I was, & I never contradicted it because I did not want anyone to think I was ashamed to be a Christian when really of all things in the world I would have preferred to have been one. The last year I had put off the thought intending as soon as I was married to change my course & try to lead a better life. Well I found that my whole life, the real principles of enjoyment in it & the very reasons that had made me adopt my kind of life which one person at least I know used to think terribly queer, would lead directly to the Savior, & show conclusively that earthly happiness where there was no hope of Heaven was a humbug. It seems to me if God would only receive me & give me his peace, that I would laugh at worldly honors as not worthy a sensible man's notice.

Tuesday afternoon, May 3rd. I have been skirmishing the detachment over the hills at the Upper Cascades for three hours besides the ride there & back, nine miles. Next Monday Houston will be back with the pontons & we will see how to cross rivers. Two companies of Dragoons one of Infantry & our detachment leave the Dalles on the 1st of June for a four months tramp through the Snake country & then to Utah to open a route for emigrants & back again, though I am in

a fine ^{little} girl. I hope the snow
banks are all melted now & the
roads getting good & that you
have preaching at the center.

Guy talks considerably about
going down to Maine this
summer. Grace begins to say
she is "down down Maine". She
is very strong & active & happy when
she does not get her temper up.

Guy keeps out of doors nearly
all the time. He says, "Guy would
like to have Johnny come & see
Guy." "Guy is going - I am going to
see Johnny next summer." He
is trying to substitute I ^{mean come} for Guy
in his ethnology. Tell Chas
if he has plenty of leisure &
shall be glad to hear from him.

May God continue his chosen
blessings to you Dear Mother
Your affectionate Son
O. Howard

West Haven Conn.
May 2nd 1859

My Dear Mother

I received Charles's
letter last Friday. I had been waiting
some time to hear something definite
about Aunt Ann. Perry came up
Thursday evening & returned to N.Y.
Friday morning. He said his mother
had found considerable relief at
the place where she had gone, at
Port Chester. The pain is more
intense when the plaster is first
applied, but after a little while
she gets relief. This is far better
than that series of paroxysms
of suffering which seemed to have
no intermission, which was upon
her when I was down. Perry
had a good voyage - thus a good

"Give my love to grand mother & grand father" Guy
& sister & brother & sister & brother & sister & brother

Charter to the ~~same~~ ^{same} North
for which he will leave
this week. Sarah is with her
mother. Came on with her
children by the last steamer.

Sizzie says she wants you
to give the measure of the ^{room} ~~room~~
more exactly. Stating the length &
breadth & also the width & length of
the fireplace & hearth as well as
its distance from either wall, even
to within a half inch; for she wishes
to cover the carpet, which is already
purchased; ^{which is} for temporary use
here before we go, on our parlor
floor. Write as soon as you can.

The children are well. Sizzie pretty
well & Sam always well.

Love to all. Every thing goes on about
as usual. Mr French gave us one of
the most effective sermons I ever heard
from him yesterday. I hope it reached

some hearts. My Sunday School
is prosperous. I lectured last
night at our Soldier's Chapel -
had a good attendance - also
last Wednesday evening I delivered
an on Grain & had a fair attendance.
Generally from 12 or 14 at the
Cader prayer meetings - very little
apparently fruit.

The house is open, doors &c. - no fires.
Birds singing, garden planted - trees
leaved & cherry trees in blossom.
I heard from Bangor today.
Howland had gone to Harpswell
on Wednesday the 27th ult.

We are hoping to have a good
congregation from Ella. Give love
to all the home family. How
is the farm "let out"? To whom &
how long? Remember us affection-
ately to Uncle E, Samra, John, Helen & the
children - Glad to hear that Cynthia has

May 22 - 1859



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Bangor May 3^d 1859

My dear Brother

After I mailed
my letter the other night
I found that I was like
a boy who had walked
five miles & forgotten his
Errand -

I now Enclose the address
that I overlooked before.

We are having beautiful
weather & the trees are
budding & the grass springing
fast. I have got one of
my Bangor friends with
me tonight - He is on
his way to the Arrasloch
to settle & thank God. He
carries Christ with him
into that new country -

We had a crowded prayer
meeting in my neighborhood
tonight & some seemed to
be somewhat melted down -
God grant that it is the
beginning of better times there -

O Lord "increase my
faith" - A Lecture of a
day or two has been on
faith & Prof. Harris takes the
same ground that Boardman
does - much to my delight -

He is such a safe, careful
& conscientious thinker & speaker
that I feel great confidence
in his opinions -

But I must close & with
love to Lizzie & the babies
I remain

Yours affly,
Randall

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New York May 3^d 1859

Dear Otis

I send you the Power of Attorney and if you will sign it before a Notary Public or Commissioner of Deeds & send it down so I can have it Friday. I can if I have a good offer sell the Bank. of course I should not sell without I could make something handsome for you and the rest of the owners. I sail Saturday or Monday tell Robert. Wase I will give him 25\$ for months to go out I mate with me and if he will except to let me know by Thursday at 10 o'clock so I can get another man if he does not.

Mother is still quite comfortable.

I hope may be better she is in good spirits if you can come down do so before I sail and we can go to Port Chester and spend one night with Mother. Sarah & the Children are well but she is in a delicate situation and could not stand the fatigue of going to West Point for 2 or 3 months.

I have not seen Mr Rinsley should
like to get his Power of Attorney & sell
the Bank if I get an offer of \$10,000 if he is
at home please tell him about it.

With much love to Lizzie & the Children
and all friends & ever your affectionate

Friend

A. P. Lee

My dear
Lillian Lee
Ann Lee
Lillian
Mabel & Eliza
F. H. Lee
H. J. Sargeant

to Prof. Chamberlain one of these days. He is also to give us 8 lectures upon Rhetoric. I have my Commencement paper to write if I perform. I have no subject in view. Won't you suggest some or one for me - I believe you did do so but I have forgotten it now. Hope you will find time to write me before you come away.

I had almost forgotten to mention Ella. I am hoping she is with you before this time. Probably you are enjoying her company today. What can give more pleasure than the society of those we love? I don't believe but that Ella will have a good time while she is away. I had a letter from Rowland just before I left home. He seems to have many & good opportunities of proclaiming the truth of Christ to dying men. May the Lord bless his labors. The indications with regard to the prosperity of Zion in South Leeds are very good now I think. The Conference year has just begun with the Methodists & Mr Holt has been sent to Leeds. Three pious families have moved into our part of the town. The weekly prayer meeting Thursday evening was quite interesting when I was at home. Hope you will be able to see Salmon & Mr. Wing & talk with them when at home. If they do not let their farms & work take up too much time - they will spend this summer much more happily than any previous one. If Ella is now with you, will you give her my love - also to Lizzie & the dear little ones?

Your affectionate brother

W. H. Howard

Powdson College
May 9, 1859

My dear brother

My letter from Leeds was more than usually poor. I did not feel well the day I wrote. But on the whole I never spent a pleasanter vacation than the one just past. It was quiet at home and mother seemed well and happy. Father is not driven either by work or business. He is now engaged in gardening and he has done the sowing for the men who took the farm. He has his sheep & in fact almost everything to "look after" as usual. He has been occupied with the men & Wm. Mower to assist & what little I could do, one or two days, in setting out apple trees - transplanting them from the nursery to the field south of the sheep-barn.

I left home Friday. Father took me to Curtis Corner. Mother was well - Joan Gilbert was there sewing - Charlie Gilman is there. He is a very good boy. I brought down in my hands some (- 2) plants for Nettie. Mrs. John Stanchfield was on board the train with her children - a little boy & girl, going to Gorham where they are going to school. The mother boards and rooms with them and studies she says considerably herself. She seems to be a lady of much refinement. I met Jellie at Yarmouth Junction. Spent about 1/2 hour with him. He is going home next week to stay only one week.

I pity Dellie a good deal. He seems to have a desire to do just what is right. But he has so much apparent self-confidence and assurance and so little sympathy for others that he does not get along very well anywhere. Is not liked. He has evidently considerable ability as a writer & speaker and yet those traits of his character are so prominent that at present he cannot influence others. In the performance of religious duties these same peculiarities are a great injury to him. He has little depth of feeling apparently and speaks rather loud & long in social meetings. I am thinking a more thorough work of Grace would make him seem much different in meetings for social worship.

I found some of my Class at the junction as usual on my return. The Howes were there. They have about concluded to go to Bangor tho' they are Free will Baptists.

I found Nettie waiting for me and looking quite well and happy. So she has seemed ever since. She is intending to teach this summer a small school about $3\frac{1}{2}$ miles from here. At first I feared she would not be well enough but ^{now} am in hopes the duties will agree with her since she has enjoyed so many a school. Nettie seems to be more engaged in our Master's service than usual. I wrote you I think that they had been having a series of meetings at the Baptist here. Mr. Burnham was here three weeks and preached a good many sermons. He left the first of last week and Friday Mr. Adams came who used to preach here when this Church was first started say in 1840 - He preached two excellent

discourses Sabbath day. I have not often heard a minister I liked so well. He has a pleasing delivery and writes forcible & well finished sermons. They hope to settle him here. He will come if they can support his family which consists of six children one of whom is a boy of 15 who wishes to enter College this Fall.

I have just returned from my after-breakfast walk. Went down on the B.R. with the Howes & Anderson. Oh I shamed myself much being in the class with these & 5 or 6 others of my college class at Bangor. I suppose however, that I shall not go this Fall.

It has been raining during the night. Before yesterday we have had pleasant days for a fortnight - beautiful weather but the ground had become very dry & this rain will be particularly welcome to the farmers.

I am really glad your family are coming on to spend the summer. Lizzie spoke to me at this she should not come home with you this summer. I think she will enjoy her visit better this season. Little Gray & Grace must be kept well if possible & if Lizzie herself is only well, may be her visit will be more pleasant. There will not be so large a family at home and this will be as favorable to a good time for her as anything, I suppose. If I do not change my mind I shall not be at home till November if I am then.

My duties this term will not be very arduous I judge. Prof. Chedbourne is gone & so we have no morning recitations. We expect, however, to read some Chaucer

"and he is my brother. Be he Arminian or Calvinist,
Episcopalian or Congregationalist - let him be Baptist
or Pedobaptist - let him have all worldly disadvantages
of education and station and taste, - let him be
Greek or Barbarian, bond or free, - if I love Christ
I love that disciple of Christ.... Under every variety
of costume, and dispensation and dialect and race,
the tenant of a Caffee kraal or of the Greenlandic
snow-hut, - nay, let him smutter this prayer as he
"Pater Noster in an unknown tongue; if I find, under
all his superstitions, and disguises of hereditary pre-
judice and error, the love of my Christ and the
likeness of my Lord, can I dare I disavow the brother
hood?" William R. Williams: Lectures on the Lord's Prayer pp 12-13

I do not hope to find in Dr. Channing's Works views
more enlarged than these, for they are broad, deep,
truthful, glorious. Many others hold views as liberal
as those expressed by Mr. Williams, and I am now
reading a book filled with ^(composed of) extracts similar to
one I have just quoted, some more, some less beautiful
but all tending strongly towards liberality, and they
are all by Unitarian writers, gems, crystallized
due drops which shine forth resplendently in their
writings. Am I in danger from them? If there is a
word here which seems in the slightest degree unkind,
pardon it, 'twas unintentional. Humanum est errare.
I shall continue the subject regularly in my next. Love
to all and "peace from God our Father & the Lord Jesus Christ."
Charles C. Lee

P.S. I do not recollect the three texts you quoted, and by
some accident your letter was lost; but I shall take them all
up in turn. In my next I shall enter upon the subject of the Deity of Christ
from the supposed application to him of the name Jehovah -
Watentick Arsenal, N.H. May 10th 1859

Lieut. O. O. Howard;

Dear Howard;

I received your letter
a short time after my return from the South as Annie
has probably informed you. She returned safely on
yesterday's train and arrived here about 11.15 A.M.
I wanted to come down on Saturday, but I
had some leveling to do and did not observe how
rapidly time was passing, until it became too
late for me to take the train at 3.45 for N. Point.

You say that with my belief I cannot hold
to all the word of God, viz. John 1.1 &c. or words to that
effect. In this you are mistaken, for there is no
part of the Bible to which I do not hold as firmly
as anyone, though it is true I do not understand
it in the same sense that you do, for I do not see
that the meaning requires such an interpretation,
and I give it an interpretation perfectly sanctioned
by the original, and as I think much more in
accordance with the general tenor of the Scriptures
viz. "In the beginning was wisdom, and wisdom was with
God, and wisdom was God" inherently subsisting in him
as the Great First Cause; but in 14 verse "the Word was made
flesh and dwelt among us" in Christ in whom the wis-
dom and power of God were the evidences of his mission.

Read verse 18; did they not see Christ when he was on earth? I wont now say any more of this text, but give some remarks of Dr. Adam Clark whom you know to be a distinguished Trinitarian; but first I will say, if the Savior did not possess all the attributes of Deity he can not be God. Here I trust I may be permitted to say, th "with all due respect for those who differ from me, that the doctrine of the eternal Sonship of Christ is, in my opinion antisciptural and highly dangerous. This doctrine I reject for the following reasons: 1. I have not been able to find any express declaration in the Scriptures concerning it. 2. If Christ be the Son of God as to his divine nature, then he cannot be eternal; for "son" implies a father, and father implies in reference to son, precedence in time, if not in nature too. "Father and son" imply the idea of generation; and "generation" implies a time in which it was effected, and time also antecedent to such generation. 3. If Christ be son of God as to his divine nature, then the Father is of necessity prior, consequently superior to him. 4. Again, if this divine nature were begotten of the Father, then it must be in time; that is there was a period when it did not exist. This destroys the eternity of our blessed Lord, and robs him at once of his Godhead. 5. To say that he was begotten from all eternity is, in my opinion absurd; and the phrase "eternal Son" is, ^a positive self-contradiction. "Eternity" is that which has had no beginning, nor stands in ^{any} reference to time. "Son" supposes time, generation, & father

and time also antecedent to such generation. Therefore the conjunction of these two terms, "Son" and "eternity", is absolutely impossible, as they imply essentially different and opposite ideas" Dr. Adam Clark on Luke 1. 35 —

You say you are sorry that I have Channing's Works. Why? It cannot be because I seek to find in his eloquent writings, and think I do find, the spirit of Jesus more fully revealed, than in the writings of almost any other person. Because I there find what I think best accords with truth. Ought I not to read those books which I think most nearly allied to truth? I suppose you mean, rather, not that you are sorry I am seeking truth from his great mind, but that my principles are such as to cause me to seek fellowship and communion with those views of liberal Christianity which he professed. But if there is danger to be apprehended from the reading of such books, that my views of Christianity will be too broad and enlarged; what must be said of the works of Wesley, Knox, Robt. Hall, Isaac Taylor, W. R. Williams, Leicester A. Sawyer, Dr. Robt. Balmer, John Angell James, Dr. Ralf Waidlaw, Richard Baxter, William Orme, Dr. Sam. Parr, Dr. Thos Arnold, Dr. Gavin Struthers & a great many more equally as great, who at times are as liberal as ever Dr. Channing is or could be. Listen. Let a man, no matter what his sectarian distinctions, and natural or social disadvantages, or what his discrepancies in the minor views and practices of religion, give but evidence of love to Christ, and to his word, and holiness

Leeds, May 10th 1859.

My dear Son,

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I shall make no ^{apology} ~~apology~~

for not answering my letter from
you as it would be of no use, your
father has fixed a plan on paper
that will answer every purpose
I hope, Charles has gone to Brunswick
we are in good health, Ensign is
married to Laura ^{Courgen} ^{Howland} they came here
on the Sabbath and attended meeting
on the ridge with me, getting named
to Ensign and Laura makes no chan-
outwardly. I am constantly thinking
about Aunt Anne I hope to hear
from her soon, Mr Davie is married
to Hannah Knapp, this year take
up the odds and ends, love to
Lissie, Guy, and Grace, and good
large share yourself, I am working
in the garden, and cleaning house
alternately, for ten days everything
^{in nature} has put on a new appearance I hear
that Ella Patten is gone to New York

14-4

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15-4

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attend to things around home
and let R. R. alone for a few days.
I am going up to John's & Uncle's
this P.M. when I come from the
P.O. Things are looking fine about
home and around in Leeds.

I came from Yarmouth
yesterday morning and stopped in
Auburn over one train. I have
gone over once my whole college
preparation course and now have
some hard studying to do to
review a part of it next term. I have
reviewed Virgil and the most of
Cicero and have only Dallus of
my Latin to review, but I have all
of the Greek to go over again
before I go to Bowdoin. I've
got a time of hard study
before me and I think I shall
have no difficulty in doing all

Leeds May 17, 1859.

My Dear Brother:

After giving up all
hopes of getting a letter from you
unless I demand you of it I have
concluded to try my hand at it
and see how well I shall succeed.
I came home yesterday from
Yarmouth and am going back in
one short week. It seems very
an aggravation to be at home only
one week but I suppose I ought
to be contented that I have a
chance to come home at all.

You do not come at all in reality
compared with myself. But I
suppose your home is where you
are and where your family is.
But for me my home is where

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my mother is. I found Father &
mother quite well and seemed to
be glad to see me. Father was at the
depot when I came. He does not
seem to work as hard as he
did when he came on the farm
himself, yet he is doing something
all the time. He is now at work
in the garden, having little Chas.
Gilmre as assistant a chore boy.

Chas. seems to be a good boy
and is very willing and ready to
do little jobs such as fall within
his strength. Roland is getting
along fine. Cynthia has a fine
little girl. She looks healthy and
strong and has not such a
lamblike shapely head as Johnny
had when he was of her age.
She is getting along fine and
I think is gaining fast. She will

perhaps have better health now
than she did after the birth of
the first one. Really we are
about here if our old folks are
getting married and having chil-
dren and seem to be happy.
We have no preaching at the
meeting house yet. They have
made definite arrangements about
having the meeting house newly painted
and fixed up in a becoming
manner. The old breeding pair
look quite respectable when they
have made all the repairs in
contemplation. Uncle Ensign
has taken the job and I fear that
it will not progress very fast,
but I will hope for the best.
Since Uncle has got married
and has a good wife he may be
have more time to attend to

New York
May 18/59

My dear Mr. Howard

I have not been able to effect insurance on the \$1200 uninsured portion of your & Mr. Kingsley interest in the Goodell, \$600 each, for this voyage, but shall try to cover it as freight if I can. The last voyage it was covered. I insured for Kingsley & myself \$2000 for 12 months - which leaves \$600 each not covered. I have written to Providence about it, but my friends there could not manage it. Perhaps as the risk is not much you would prefer to take it yourself,

that is to let it remain ^{3 1/2} ~~3 1/2~~
now, unimpaired. Please
confer with Mr. Kingsley,
state these facts to him,
& let me know.

I've got to sea last Friday
& I hope will have a
prosperous voyage. The war
will have a favorable
effect, I think, on shipping.
A fightful road to receive
a benefit is it not?

Mr. Lee is much the same.
Sarah told me a line
yesterday saying so.
make me compliments
to Mr. Howard, and
believe me, Yrs. Truly

J. M. R. Bacon

Auburn May 21 1859

Dear Lizzie

I received your letter May the 5, the day before I received it, thought I would write you the first opportunity, today, Mr Adams our minister being absent we have no meeting, it's very rainy, so I take this time to write, to let you know I remain at my home in Auburn so long as I think it best I shall remain here, I wish to do justice to my husband my self & children, at times I find it rather hard, but it's all right, now for me to do right, is what I desire, now for me or any one else to say we do not know the difference between right and wrong, I do not believe it, for there is no man or woman

but that knows, when they do right
or wrong, Right actions leads to happiness
wrong actions to wretchedness degradation & sin
I have witnessed both, and it looks strong
to me that people do not want to be
happy. Salvation is free for all, there
is no excuse for any one to preach up
ignorance, for there is no one so ignorant
that I know, that can not read their bible.
That will teach them the road to happiness.
In neglecting it, we are led on to all kinds
of wretchedness. Our bible is our only guide
director & supporter, it is my all. When our
earthly friends forsake us, we turn to him
who never will forsake us, I feel that my friends
must know and enjoy what I do. I see they
do not, in my own family, how can any
one enjoy that, they do not seek to enjoy.
If we seek we shall find. We shall find
comfort, under great affliction.

I want my friends to know I have
enjoyment ^{now} every day, not only one day but
every day, In my sorrow there has been a good
share of happiness, I never can tell you what
the Lord has done for me he has done so much
and I ^{but} have done nothing in return, After
I have past away I want my friends to
say I found ^{happiness} under the greatest affliction I ever
saw

It is time for Chester & Eva to be at home
the rest of us stay at home to day we are
all well, I shall not write you a long letter
at this time for I am in hopes to see you
soon, I am in hopes to see you a looking better
than you did last season, Mary Ann says she is
a great big girl she is now six years old
The girls go to school Chester works in ^{his} the shop
with his father Samuel Whitman is to work for
Uncle J. Garbner his two youngest daughters
are to work over to the shop Olive & Oscar, Yours truly S. B.

Agatha. & sends love to all -
It will not be long before we
shall be with you - We are
talking of going by the way of Niagara
& Montreal. The children are
pretty well. Grace has a bad cold
& some cough, but it does not
hinder her from studying -
A few here are manifesting an
interest in Religion but not
many & fear - You can think
how delightful West Point is
now on a pleasant day &
how rich the scenery - Unless
your memory is vivid - Good
night - With much affection
from your son
O. V. Howard

West Point N.Y.

May 22^d 1859

My dear Mother,

Rowland left us for
Maine this morning. Ella accompanied
him as far as Brooklyn. Fizzie sent
the Carpenters by R. and gave sugges-
tions about cutting it which she
says were entirely wrong. On looking
over the plan which Father sent she
says the way to make the carps
match & hold out is. To have the
breadths run East & West and cut four
breadths ^{each} 15 ft. 6 inches in length. This will
bring the last one (the fourth) up over the gine
an inch or two. The rest will be easily matched
& give you upwards of a year for remnant.

Sizzie says the best way is not to bind the
carpet but to "catch stick" it down on
them is. The binding says the sellers "gave
in" & will do for the remainder for
a mat. The length of the room
from East to West you will notice is
15-4 - but you will have to make the
cut 15-6 in order to make ^{the carpet} & match &
cut without waste. So much for
business. We have had a nice visit
from Rowland. He spoke Sunday
evening a week ago at the Camp-
Town Chapel, and made some
remarks ^{his} on Wednesday evening - was
over to my prayer meeting, and
yesterday all day he officiated for Mr
Gray, the Presbyterian Minister, as
"the Falls", and attended as the pastor
at a funeral a mile & a half below the

Falls. His discourses were very good &
I trust left a deep impression on
many of the hearers. In public
Rowland seems possessed of a most
excellent spirit, and wins by the
kindness & gentleness of his manner -
I hope God will continue to bless &
prosper him. Before he left this
morning I had an attack of Rheumatism ⁱⁿ
in my knee, but it has all left me
now. I got myful damps & the weather
changed suddenly. This I think
occasioned the trouble. I am sorry
to hear that Charles is not better
in health. Give my love to Father -
& Congratulate Sam & Abner for me
I think their marriage all right &
hope Leeds people feel disposed to
agree thereto. Sizzie inquires for

brought against him by his enemies, surely. If it is any authority then did Jesus also break the Sabbath? In IX, 16 - Lu XII, 14 - In V, 18 - VII, 23. Was he a Samaritan? and had he a demon? In VIII, 48. Even if they charged him with (being) saying he was God, we are rather certainly to believe his own words In. X, 34-36 - Next see In. XX, 28 the exclamation of Thomas, who would not believe the rest, who asserted that Christ had risen from the dead In XX, 24, 25, Jesus then gave him irresistible evidence of the fact v. 26, 27 and Thomas struck with astonishment cries out "my Lord and my God" agreeably to Eastern custom even to this day. See a parallel passage 1 Sam XX, 12, 13 - Next see Acts XX, 28 "feed the church of God which he hath purchased with his own blood". Suppose this reading right, are we to understand it literally? Then also Ex XXIV, 10 - Num XIV, 14 - Ps XXXIII, 6 - Prov XV, 3 - Job I, 14 - Job I, 1 - Lu XI, 20 - Do we not call our children our own flesh & blood, even so here God's blood means his son. The best critics however read "to feed the church of the Lord, which &c", thus doing away with all difficulty in the passage, Harwood, Bristoch, Lachmann, Dr. S. Clark, Michaelis, Grotius, Le Clerc, L. G. Rieu, Müller, Ruinolt, Dr. J. P. Smith &c. Next see Rom IX, 5 "ὁ Χριστός το κατὰ σαρκά ὁ ἀντὶ πάντων θεὸς εὐλογητός εἰς τοὺς αἰῶνας" Here ^{the} doctrine is based upon the punctuation, when as is well known the original manuscripts had none. Place a stop after πάντων and the meaning is, concerning the flesh Christ came who is over all. God be blessed forever. I do not mean to say the punctuation should be thus but think it accords better with the

Walden Arsenal, N.Y. May 26th 1859

Dear Howard,

Peace be to you all. We will in this letter examine the Scripture evidence for the Deity of Jesus Christ, drawn from the supposed application to him of the name Jehovah. I suppose I need say nothing of Gen. IV. 1 sometimes adduced for this purpose & then translated; "I have gotten a man Jehovah"; but the great mass of Trinitarian critics agree that Eve had no allusion to Jesus. Please look next at Gen XIX, 24 and Hos I, 7 where Trinitarians think there are two Jehovahs named, one the Father & the other the Son. The Jehovah of the Jews cannot have been Jesus Christ for see Job. IX, 6, 37 and Acts III, 13; In VIII, 54; Acts V, 30; Heb I, 1, 2 - The repetition of a substantive instead of using a pronoun is an idiom of the Hebrew; see Gen XVII, 23; Gen II, 20; IV, 23; XVI, 16; XVIII, 17-19; XXXVII, 23; Ex XXXIV, 35; Job IX, 21; I Ki II, 19; XII, 21; 2 Ki XVI, 12; Esth VIII, 8 &c &c and also of the Greek of the New Testament and Apocrypha, see Lu III, 19; XI, 17; (comp. Math XII, 25) In IV, 1; Rom I, 28; 2 Ti I, 18; I In IV, 7-9; I Maccabees VII, 5 - If this repetition prove two Jehovahs, what does I Ki X, 13 prove? The repetition is emphatical & Calvin "No efficacious argument can be taken from this passage" Rivet: Op. Theol. tom II, p 511 - In ~~XXIII~~ ^{XXIII}, 5, 6 is also quoted & 'tis said the name Jehovah is there applied to Christ, but is it also applied to Jerusalem in In XXXIII, 15, 16? if the first proves Christ to be God the second proves the same of Jerusalem. But it could not originally have applied to Christ, for see whole chapter, and comp. Math XVII, 24; XXII, 17; Lu II, 1-5; III, 1, &c

Has the prophetic description been fulfilled under Messiah?
Math. xxiii, 34-39; xxiv, 1-29 - again do the various Hebrew names
when translated tell who the persons were? Jehovah jireh - Jehovah
will see Gen xxii, 14; Jehovah nissi - Jehovah my banner Ex xvii, 15; Ahiab -
Brother of Jehovah, 1 Sam xiv, 3; Adonijah - My Lord Jehovah, 2 Sam iii, 4;
Elijah - My God Jehovah, 1 Ki xvii, 1; &c Dr. A. Clarke, Dr. Blayney, &
many other Trinitarians, acknowledge the passage does not
prove anything of the Deity of Christ. — Next see Zech ii, 8-11
the three two Jehovahs mentioned there. If this proves that
Christ is Jehovah what does Deut. xxix, 2-6 prove of Moses & Is I, 3, 4
of the prophet? See also Ex vii, 17; xv, 25, 26; Deut. xi, 13-15; xxxi, 22, 23; Jer. iv,
19-27; vi, 22-30; ix, 1-3 &c If this proves two Jehovahs, what does Zec. xiv, 9
mean? — See next Math. iii, 3; Mark i, 3; Lu iii, 4, 5; In i, 23; Math
xi, 10; Mark i, 2; Lu vii, 27; Mal. iii, 1; Lu i, 16, 17, 76; In iii, 28 - In these passages
John the Baptist is said to be sent before God, and also before
Christ, therefore, say some, Christ is God. I need not dwell
on such an argument. — I have now examined most of
the passages in which the name Jehovah has been thought
to be applied to Christ, and I think, really, they prove
nothing of the doctrine we are now considering; do you?
He will next consider the term God as applied to Christ.
See Is. vii, 14 comp. Math i, 22, 23; Does the name Immanuel show
Christ to be God? Read the chapter and you will see the
prophecy was not primarily of Jesus v. 15, 16 - Who the virgin
was I cannot say but see 2 Ki xix, 21; Is xxxvii, 22; Lu xiv, 17; Mic iv, 8
but before the virgin could conceive and bare a son &
he should grow old enough to &c v. 15, 16. He means to tell
that in how short a time God would overthrow his enemies

and that it would be, before a virgin could (many) con-
ceive & bare &c; But if the name Immanuel proves Jesus, or
the person spoken of to be God, what do the names Ithiel,
(God with me) Lemuel (God with them) Abiel (God my Father) Hiel (the
living God) &c prove of the persons bearing those names? —
Six, 6 - I don't think this shows Christ to be the mighty God
in the highest sense of the term, for 1st it is never quoted
in the N. Tes. which the apostles would certainly have
done did they believe it proved such a doctrine as the
Deity of the Savior whom they delighted to honor. 2^d This part
of Isaiah is acknowledged to be exceedingly obscure by critics,
men of every persuasion, and has been very variously
interpreted, the Septuagint and other varies from the
Hebrew and therefore, the passage being doubtful ought
not to be quoted; 3^d the person was inferior to God for
Is ix, 7 last clause. 4th the word mighty is applied to heroes
Gen x, 8; Josh i, 14; 1 Sam xvii, 51, and the words mighty God is
in the plural number applied to potentates or heroes &c xxxii, 1;
5th If the name (Al-Ghur) translated, mighty God proves
the person to be the Jehovah, what does the same Hebrew
title for Gabriel, prove of him? Besides to be called by
a name and to be what the name signifies are two very
different things. Jesus has been called by all these
names. — For John I see my last letter - Next see
In x, 33, "maketh thyself (a) God" ποιεῖς σεαυτὸν Θεόν. I don't know
whether the Jews meant to charge Jesus with calling him-
self (a) God, or simply for arrogating Godlike authority In x, 24-29
but we are not to found our judgment on the charge