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1042 5/1/1859

*From:* Henry M Robert

*To:* Dear friend [OO Howard]

OOH-0979

Fort Cascades, W.T.

*Source:* Bowdoin

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Fort Cascades, W.T. May 1st '59

Dear friend,

'Tis Sunday afternoon but here all days are alike observed, & the nearest church that I know of is the Block House at Ft Vancouver, fifty miles off. But God in his providence 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 & which had been great till its object was attained. Then my enjoyment was of the intellectual order; for four years I shunned society & reveled 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 place 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 staid 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 any one 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 hopes that we may receive orders to go on home from Utah 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 grumble 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 no telling but that I may yet be forced to stay in the Army for want of other occupation.

You want to know if a certain young lady wont get tired waiting. Well I think we both are rather tired now of waiting but as we cant 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.

Remember me to the Misses Berard, Miss Blunt & Misses Helen Bratt & Jennie Grey & friends general. My love to Mrs H, & Guy & Grace. I am glad to hear that there was a revival at Mr G'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 A C Wildrick, Camp Floyd Utah. Remember me in your prayers.

Your sincere friend,  
Henry R. [Henry M Robert, USMA Class of 1857]

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1043 5/2/1859

*From:* O. O. Howard

*To:* My dear Mother [Eliza Gilmore]

OOH-0980

West Point N.Y.

*Source:* Bowdoin

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West Point N.Y.  
May 2nd 1859

My dear Mother

I received Charles' letter last Friday. I had been waiting sometime 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 & has a good Charter to the same Port for which he will leave this week. Sarah is with her mother, came on with her children by the last steamer.

Lizzie says she wants you to give the measure of the north 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 cut the carpet, which is already purchased & have it for temporary use here before we go, on our parlor floor. Write as soon as you can.

The children are well. Lizzie pretty well & I am always well.

Love to all. Everything 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 one on Grace & had a fair attendance. Generally have 12 or 14 at the Cadet prayer meetings - very little apparent fruit.

The house is open, doors &c - no fires, birds singing, garden planted, trees leaved & cherry trees in blossom.

I heard from Bangor today. Rowland had gone to Harpswell on Wednesday the 27th ult.

We are hoping to have a good long visit from Ella. Give love to all the home family. How is the farm "let out"? To whom & how long? Remember us affectionately to Uncle E, Laura, John, Hellen & the children. Glad to hear that Cynthia has 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 "doing down Maine". She is very strong & active & happy, when she doesn't 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, mine & me for Guy in his phraseology. Tell Chas if he has plenty of leisure I shall be glad to hear from him.

May God continue his choice blessings to you, Dear Mother.

Your affectionate son  
O. O. Howard

"Give my love to grandmother & grandpa & Uncle Rowland & Uncle Charlie & Uncle Dellie" Guy

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1044 5/3/1859

*From:* Rowland [RB  
Howard]

*To:* My dear Brother [OO  
Howard]

OOH-0981

Bangor

*Source:* Bowdoin

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Bangor May 3d 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 Harpswell friends with me tonight. He is on his way to the Arroostook 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." Our Lectures of a day or two have been on faith & Prof Harris takes the same ground that Boardman does - much to my delight. He is such a safe, careful & conscientious thinker & reasoner that I feel great confidence in his opinions.

But I must close & with Love to Lizzie & the babies, I remain,

Your aff. Bro,  
Rowland

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1045 5/3/1859

*From:* S.P. Lee

*To:* Dear Otis [OO Howard]

OOH-0982

New York

*Source:* Bowdoin

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New York May 3d 1859

Dear Otis

I send you the Power of Atty 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 Bark. 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 Ware [Weir?] I will give him 25\$ per month to go out 2d mate with me and if he will accept to let me know by Thursday at 1 o'clock so I can get another man if he does not.

Mother is still quite comfortable. <[torn page]> 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 Kinsley, should like to get his power of Attorney to sell the Bark 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, I remain your affectionate cousin

S.P. Lee

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1046 5/9/1859

*From:* C.H. Howard

*To:* My dear brother [OO  
Howard]

OOH-0983

Bowdoin College

*Source:* Bowdoin

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Bowdoin 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 & Warren 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 Gilmore 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 Dellie at Yarmouth Junction. Spent about ½ 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 wold 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 ½ 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 engaged so easy 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 R.R. with the Howes & Anderson. Oh I should enjoy 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 & the 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 as tho' she should not come home with you this Summer. I think she will enjoy her visit better this Season. Little Guy & 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 Chadbourne is gone & so we have no morning recitations. We expect, however, to read more Chaucer to Prof. Chamberlain one of these days. He is also to give us 8 lectures upon Rhetoric. I have my Commencement part to write if I perform. I have no subject in view. Wont 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 in hopes 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 & Wm Wing & talk with them while 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  
C.H. Howard

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1047 5/10/1859 *From:* Charles C Lee

*To:* Lieut O.O. Howard

OOH-0984

Watervliet Arsenal, N.Y.

*Source:* Bowdoin

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Watervliet Arsenal, N.Y. May 10th 1859

To:  
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 W. 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 wisdom and power of God were the evidences of his mission.

Read verse 18; did they not see Christ when he was on earth? I won't 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, 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, precedency 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 holliness 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 Caffie Kraal or of the Greenlanders snow-hut, nay, let him mutter this prayer as his Pater Noster in an unknown tongue; if I find, in all his superstitions, and disguises of hereditary prejudice and error, the love of my Christ and the likeness of my Lord, can I - dare I - disavow the brotherhood?" 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 the one I have just quoted, some more, some less beautiful but all tending strongly towards liberality, and thy are all by Trinitarian writers, gems, christallyzed 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. Humanium 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 other 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.

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1048 5/10/1859 *From:* Eliza Gilmore

*To:* My dear Son [OO  
Howard]

OOH-0985

Leeds

*Source:* Bowdoin

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Leeds May 10th 1859

My dear Son,

I shall make no 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 Cousin Laura Howard. They came here on the sabbath and attended meeting on the ridge with me. Getting married to Ensign and Laura makes no changes outwardly. I am constantly thinking about Aunt Ann. I hope to hear from her soon. Mr Davie is married to Hannah Knapp. This year take up the odds and ends.

Love to Lizzie, 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 Newyork

Yours in haste  
Eliza Gilmore

[The second page is a diagram of the floor plan of the north bedroom. The overall dimensions are approximately 14'4" by 15'4".]

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1049 5/17/1859     *From:* Rodelphus Gilmore

*To:* My Dear Brother [OO  
Howard]

OOH-0986

Leeds

*Source:* Bowdoin

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Leeds May 17. 1859.

My Dear Brother:-

After giving up all hopes of getting a letter from you unless I remind 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 only 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 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 have to work as hard as he did when he carried on the farm himself, yet he is doing something all the time. He is now at work in the garden, having little Charley Gilmore [Charles H Gilmore, b. about 1851, son of Arza and Laverna Gilmore.] as assistant - a chore boy. Charley 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 finely. Cynthia has a fine little girl. She looks healthy and strong and has not such a horrible shaped head as Jonney had when he was of her age. She is getting along finely and I think is gaining fast. She will perhaps have better health now than she did after the birth of the first one.

Nearly every one about here of our old friends are getting married and having children 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 building will 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 have more time to 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 finely 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 Sallust 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 [See Note 1] up before next August. Mr Randall thinks I shall have the best "fit" of any one in the school that is going next Aug. I hardly think I shall have any thing in Greek that I shall be proud of. But I will do my best and trust to good luck & common sense for the rest. We have had a pleasant time; the most so of any I have ever attended since I began to go away to school.

We have had a good and largely attended prayer meeting all the term. I do not know that it has resulted in any manifest good yet I hope it has, at least I think it has done no injury. Most of those who took an active part seemed to be actuated by the spirit of God. I know I have received a great amount of good by them. God seemed to be present with us most of the time and I think that by trusting in Him always and remembering that we are weak in our selves great results may be expected. We shall continue the "Young Folks Prayer Meeting" next time as there seem to be a large number that are very much interested. The division of the church at that place has not conspired to advance the cause of religion a great deal, but on the contrary. I think I wrote you about the church troubles at Yarmouth in my last. But if I did not I don't suppose it will be of sufficient interest to relate here as you was at Y so long ago.

There are yet some people at Yarmouth who remember you and speak in the manner about you that would be expected not having seen you for so long a time. Mr Randall knows all about your history from the time of your

entering College down to the present time. I have heard him speak particularly of some of your gymnastic performances while at College. He was a Sophomore when you graduated.

I would write more but it is time to go to the cars. I was intending to speak of religious matters here in town and some other things but let me go. No more today.

My love to Lizzie. Kiss Guy and Grace for me. Your own brother.

R.H. Gilmore

A letter will be expected immediately upon my arrival at Yarmouth next Monday.

I have not time to read my letter over and correct it so pardon <>

[Note 1: The remainder of this letter was filed with letters from Sept, 1859. However it fits with the letter from Dellie to Otis on 5/17/1859, OOH-0986. This letter fragment was stamped with Bowdoin #260.

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1050 5/18/1859 *From:* John R. Bacon

*To:* Mr [OO] Howard

OOH-0987

New York

*Source:* Bowdoin

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New York  
May 18 / 59

My dear Mr Howard

I have not been able to effect insurance on the \$1200 uninsured portion of yours & Mr Kingsley interest in the Goodell, \$600 each, for this voyage, but shall try & cover it as freight if I can. The last voyage it was covered. I insured for Kingsley & yourself \$2000 for 12 months, which leaves you \$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 as now, uninsured. Please confer with Mr Kingsley, state these facts to him, & let me know.

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

Mrs Lee is much the same. Sarah wrote me a line yesterday saying so. Make my compliments to Mrs Howard, and believe me

Yrs Truly  
John R. Bacon

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1051 5/21/1859 *From:* S.G. Jones

*To:* Dear Lizzie [Howard]

OOH-0988

Auburn

*Source:* Bowdoin

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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 wickedness degradation & sin. I have witnessed both, and it looks strange 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 wickedness. 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 on 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 feel 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 Crestes & 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. Guy, Minnie say she is a great big girl. She is now six years old. The girls go to school. Crestes works in <> the shop with his father. Samuel Whitman is to <hark> for Uncle D Gorham. His two youngest daughters are to work over to the shop Olive & Oscar.

Yours truly  
S.G. Jones

Write me and tell me when you're a coming.

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1052 5/23/1859     *From:* O.O. Howard

*To:* My dear Mother [Eliza  
Gilmore]

OOH-0989

West Point, N.Y.

*Source:* Bowdoin

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West Point, N.Y.  
May 23d 1859

My dear Mother,

Rowland left us for Maine this morning. Ella accompanied him as far as Brooklyn. Lizzie sent the Carpet, by R. and gave suggestions about cutting it which she says were entirely wrong. On looking over the plan which father sent she says the way to make the carpet 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 zinc an inch or two. The rest will be easily matched & give you upwards of a yard for remnant.

Lizzie says the best way is not to bind the carpet but to "latch stitch" it down or hem it. The binding sent the sellers "gave in" & will do for the remnant 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 on Wednesday evening, went over to my prayer-meeting, and yesterday all day he officiated for Rev Mr Gray, the Presbyterian minister, at "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 my knee, but it has all left me now. I got my feet damp & 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 Laura & Uncle for me. I think their marriage all right & hope Leeds people feel disposed to agree thereto. Lizzie inquires for Cynthia & 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 doesn't hinder her from playing.

A few here are manifesting an interest in Religion & but not many I fear. You can't 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.O. Howard

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1053 5/26/1859      *From:* Charles C Lee      *To:* Dear [OO] Howard

OOH-0990      Watervliet Arsenal, N.Y.

*Source:* Bowdoin

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Watervliet 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 aduced 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 Neh IX.6, 37 also 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; Josh IX.21; 1 Ki.II.19; XIII.2; 2Ki 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) Ju IV.1; Rom I.28; 2 Ti I.18; 1 Ju IV.7-9; 1 Maccabees VII.8. If this repetition prove two Jehovahs, what does 1 Ki X.13 prove? "The repetition is emphatical &c" Calvin. "No efficacious argument can be taken from this passage" &c Rivet op. Theol. tom II, p 511. Jer XXIII.5,6 is also quoted & 'tis said the name Jehovah is there applied to Christ, but is it also applied to Jerusalem in Jer 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; Ahiah - 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 Zach II.8-11. Are there two Jehovahs mentioned there. If this proves that Christ is Jehovah what does Deut XXIX.2-6 prove of Moses & Is L.3,4 of the prophet? See also Ex VII.17; XV.25, 26; Deut XI.13-15; XXXI.22,23; Jer IV.17; VI.22-30; IX.1-3 &c. If this proves two Jehovahs, what does Zac XIV.9 <?>

See next Math III.3; Mark I.3; Lu III.4,5; Ju 1.23; Math <>.10; Mark I.2; Lu VII.27; Mal III.1; Lu I.16,17,76; Ju 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?

We 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; Ju XIV.17; Mic IV.8 &c; but before the virgin could conceive and bare a son & he should grow old enough to &c v.15,16. He means to tell Ahaz in how short a time God would overthrow his enemies and that it would be before a virgin could (marry) conceive & 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?

Is IX.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. 2d This part of Isaah is acknowledged to be exceedingly obscure by eminent men of every persuasion, and has been very variously interpreted, the septuagint varies from the Hebrew and therefore, the passage being doubtful ought not to be quoted; 3d 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 Ez XXXII.2. 5th If the name (Al-Gbur) translated, mighty God proves the person to be 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 Jn X.33, "makest thyself (a) God" "poieis oeauton Θεον." I don't know whether the Jews meant to charge Jesus with calling himself (a) god, or simply for arrogating Godlike authority Jn X.24-29 but we are not to found our judgement on the charge brought against him by his enemies, surely. If it is any authority then did Jesus also break the Sabbath? Jn IX.16; Lu XII.15; Jn V.18-VII.23. Was he a Samaritan? And had he a demon? Jn VIII.48. Even if they charged him with (being) saying he was God, we are rather certainly to believe his own words Jn X.34-36.

Next see Jn XX.28 the exclamation of Thomas, who would not believe the rest, who asserted that Christ had risen from the dead Jn XX.24,25, Jesus then gave him irresistible evidence of the fact v.26,27 and Thomas struck with astonishment crys out "my Lord and my God" agreeably of the 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; Is I.14; Is LIX.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, Griesbach, Lachmann, Dr. S. Clark, Michaelis, Grotius, Le Clerc, J.G. Rosenmuller, Kuinoel, Dr. J.P. Smith &c.

Next see Rom IX.5 " Χριστός το κατά σαρκά ὡν ἐπα πάντων Θεὸς ἐνλοῦπος εἰς τὸν αἰῶνα" 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, "as 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

[Missing closure from Charles C Lee]