

1871.

(The first entry is --)

January 20th, Friday. Have been ill all these days. Had a divine glimpse this day between daylight and dusk of something like this: A beautiful person, splendidly dressed, entering the gay theatre, as I have often done with entire delight and forgetfulness of everything else. And the restraining hand of Christ holding me back in the outer darkness, the want and woe of the world, and saying: the true drama of life is here. Oh! that restraining hand had in it the true touch, communicating knowledge of human sorrow and zeal for human service. Never may I escape it, to my grave!

(The next entry is --)

February 17th, Friday. The Mère Angelique of Port Royal said: Souls which seem to belong to God have almost all a back door through which to escape when trials press on them.

February 18th, Saturday. I wish to write sermons from two texts: one is: I am the door, to illustrate the infinite inclusion of Christianity. The other that the greatest of these is Charity - to show the reason why. Faith concerns one's own opinions; Hope one's own prospects. Charity has the good of others for its scope.

(The next entry is --)

March 13th, Monday. Today, in reading the last pages of Baur's Gnosis, I have first got a forcible idea of the externality of the Jewish law and principle of authority, compared with the inner and vital faith of Christianity.

March 17th, Friday. Sophocles (This must be Prof. Sophocles of Cambridge) does not consider the Marcionites, Valentinians and Basilidians to have been Gnostics. He said the Fathers did not name them so, nor do they so name themselves.

If I go to Morgan Chapel on Sunday p.m., I will preach from this text: God in Christ reconciling the world to himself. The contradictions of life and consciousness, the reconciliations of Christianity, the revivalists, how we really come to Jesus, as Jesus came to God, by inner study and effort.

March, 18th. Having left most of these pages unused, I come back upon this one, on May 18th, to mark some heads of what I will say at the Unitarian Festival, June 1st, where I am invited to speak. (Follows a long abstract of her sermons covering two and a half large quarto pages.)

March 22d, Wednesday. I confess that I value more these processes of thought which explain history than those which arraign it. I would not therefore in my advocacy of peace strip one laurel leaf from the graves so dear and tender in our recollection. Our brave men did and dared the best which the time allowed. The sorrow of their loss was none the less brought upon us by those who believed in the military method. It is in no injustice to them that I listen while the angel of charity says, "Behold I show thee a more excellent way. Come now let us reason together, saith the Lord. Though your sins were as scarlet, they shall be as wool." This treating of injuries from the high ground of magnanimity is the action that shall save the world.



March 23d, Thursday. The special faults of women are the faults of a class which has never been allowed to work out its ideal. To what purpose do men reiterate the statement that women are represented by men when women, even one woman cries that she is unrepresented.

Julia told me that her husband believes in the decay of races. I told her that I do not as a necessary fact. I believe in the decay of institutions as incidental to the imperfection of human theories. The weak point of the theory undermines the system that rests upon ~~the~~ and grows out of it. If this is not corrected, as often it cannot be, down goes the system. The consequent confusion may cause ~~the~~ a deterioration in politics and neglect of perversion of education. So the circumstances of the race may decline and in the worsening of these, the race itself. This is not the dying out of the race but the limitation of the theory. The more the way is barred to progress the more difficult becomes the chance of correction. People cling to the existing order with its faults as drowning people clutch the brave swimmer and prevent him from saving them.

(No entry until --)

April 9th, Sunday. Colored Methodist Church. Inconsoled hearts - I have made a good deal of thought. The angel of the resurrection, that important personage. The souls of our departed friends have already been introduced to Christ. (expressions of the preacher's)

The pathos of the voices moved me constantly to tears. The preacher's voice had considerable compass; the high tones seemed most to excite the audience. He made regular climaxes at which the people would shout and clap their hands. At the last one, several women jumped up and down and cried "Glory hallelujah!" A rude strophe and anti-strophe.

(No entry till -)

May 12th, Friday. Have recorded Sophocles' lecture on this day one week further on by mistake, so today, 19th, heard him on the Semi-Arians, among whom were the An-cmci-cusians. Aetaeus, first of these, having studied Aristotle's dialectics and a little geometry, otherwise unlearned, but a man of genius, invented a theory that the Son is of a substance unlike that of the Father. The Patri-patians believed that the Father had suffered in the person of Christ.

May 13th, Saturday. Began today to read Baur's History of the Doctrine of the Trinity and the New Testament in old Greek.

Must work of earn some money, but will not sacrifice greater ends to this one. Hear that the Greek mission is given to an editor in Troy, N.Y. Sad for Greece, and for Chev who longs so to help her.

May 19th, Friday. Received London Times with high and mighty snubbing of the Woman Suffrage question in Parliament. These male Canutes will see the waves of progress oversweep their mocking command.

You men, by your vice and selfishness have created for women a hideous profession, whose ranks you recruit from the unprotected, the innocent and ignorant. That is the only profession, so far as I know, that man has created for women.

We will create professions for ourselves, if you will allow us opportunity, and deal as fairly with the female infant as with the male. Where even in this respect do we find your gratitude? We instruct your early years. You keep instruction from our later ones.

French popular authors have satirized American women freely. Let them remember that French literature has done much to corrupt American women. Unhappy Paris has corrupted the world. She is now swept from the face of the earth.



May 15th, Monday. Radical Club. Sam Longfellow's essay, Providence and Law. A good meeting. Afternoon session at N. E. Woman's club to discuss Wassons' essay on Liberty, Equality, Fraternity,

May 16th, Tuesday. Civil liberty is what the one cannot have without the many, nor the many without the one. The liberty of the state, like its solvency, concerns all its citizens. Equal sacredness of rights is its political side, equal stringency of duties its moral side. The virtues of single individuals will not give them civil liberty in a despotic state, but the only safeguard of civil liberty to all is the virtue of each individual.

May 19th (An account of Professor Sophocles' lecture, which I omit. L.E.R.)

May 22d, Monday. The morale of the Commune, that which has commanded it to good people, has undoubtedly been a supposed resistance to the return of absolutism, which the Versailles government was supposed overtly to represent. The people who, thinking at all, thought it right to make this stand, did so in this connection. It seems to me that the result justifies to the utmost the reprobation of military methods upon which the foremost conscience of today insists. They that use the sword shall perish by the sword, but they who use the weapons of reason shall be exalted by reason. What shall or should be the government of France is, after all, a matter of individual opinion. Give this opinion the opportunity of expressing itself and in the mass of human action its extremes will correct themselves and each other. But for one party to confront the other and cry: Give me my way or perish - this is robbery and murder at the outset, however its moral proportions may be lost in the magnifying glass of an extensive profession. No matter what advantage of reason the Commune may have had over the Versailles government, the Commune committed a civil crime in attempting a military enforcement of its political opinions. Such was the crime which our South committed and which we resisted as one defends one's own life. No overt military act of ours gave them the advantage of a *causus belli*. They differed from us and determined to coerce us forcibly. In that weltering mass of ruin and corruption which was Paris, what lessons lie of the utter folly and futility of mutual murder! What hearts of brothers estranged, which time would have harmonized! What hecatombs of weltering corpses poisoning the earth which industry should make wholesome! What women demoralized by passion forgetting all their woman's lore and skill, the appointed givers of life spreading death and reaping the bitter fruit themselves. With this terrible picture before me, I stand and say, Let no civilized nation from henceforth and forever ~~xxxxxx~~ admit or recognize the instrumentality of war as worthy of Christian society. Let the fact of human brotherhood be taught to the babe in his cradle. Let it be taught to the despot on his throne. Let it be the basis and foundation of education and of legislation, the bond of high and low, of rich and poor.

There is much controversy today as to what of truth came into the world with Christianity and what was already present there. This dispute seems to me futile, so soon as it is carried beyond the politeness of culture, the fullness of study. The elements of human nature were in it from the first (i.e. in the world) as we declare when we say that God made man in His own image. It had always the animal and spiritual, the selfish and angelic sides, but that Christianity is the religion of peace and good will to all mankind, nobody can deny. Peace is Christian, war is heathen. Let those of us who choose to believe in Christianity remember this. There can be no most Christian butcher. No despot, temporal or spiritual, can represent the dogma and authority of Christ.

May 26th. (Abstract of Sophocles' lecture.)



May 27th, Saturday. I am fifty-two years old this day and must regard this year as in some sense the best of my life. The great joy of the peace idea has unfolded itself to me. My thoughts, too, remember deliverance from some deep evils. I have got at better methods of working in the practical matters at which I do work, and believe more than ever in patient labor and sticking to one's own idea of work. Study, bookwork and solitary thinking and reading show us only one side of what we study. Practical life and intercourse with others supply the other side. If I may sit at work of this day of next year, I hope that my peace matter will have assumed a practical and useful form, and that I may have worked out my conception worthily. In other matters, I hope that my dear Flossy's long deferred marriage may take place, and that dear Laura's wedding, now so near, may be the opening of a new volume of happiness. For the world I pray that neither Louis Napoleon nor the Bourbons may return to feed upon France, but that merciful measures, shrewdly of God's appointing, may heal her deadly wounds and uplift her prostrate heart. She must learn that the doctrine of self is irreligious. The Commune surely knew this as little as did Louis Napoleon.

I want to keep eyesight enough to read Greek and German, and my teeth for clear speaking and good digestion.

June 2d, Friday. Paul says, Ye that are strong ought to bear the infirmities of the weak, but now we that are weak bear the infirmities of the strong. Catechism of representation.

Whom do you represent?

Ans. A or B.

Who says that you represent him?

I say so.

Does he know anything about representation?

Nothing whatever.

Why then do you not teach him?

June 8th, Thursday. Peace meeting at Club. Read in Greek first part of the 8th chapter of Matthew. The account of the centurion seems very striking in the Greek. The contrast of his Western mind with the Eastern subtleties of Jew and Greek seems to have struck Christ. He supposed Christ's power over unseen things to be like his own control over things committed to his authority. Then Christ began, perhaps, to see that the other nations of the world would profit by his work and doctrine before his Jewish brethren.

June 10th, Saturday. My first presidency at the N. E. W. Club. The first Board meeting since our anniversary just one week ago. I do not shine in presiding over a business meeting and some others can do much better than I. Still, I think it best to fulfil all expected functions of ordinary occasions, living and learning. Fabens, Dominican Ambassador, and Blackwell dined. So far Saturday. This is

Sunday (June 11th) Nigger Christianity. It is something of a very definite and touching character - all forgiving, all believing, making a decided religious impression of its own, the heart so ripe, the intellectual part so little made out, like a fruit which might be all pulp and no fibre.

If men intend to crowd us women into moral corners of our own, we must, I think, institute Woman Christianity, a sort, I hope, in which the doctrine shall be taken literally and the figures symbolically, whereas in the man-sort, current so far, the figures seem to be taken literally and the doctrines symbolically. The atonement, for example, is a literal commercial fact, and the rule: Do unto others as ye would that they should do unto you, is a myth. The larger part of Christianity in the world today is of this sort.

When I first began to get into the deeper sense of life and which study



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and experience ought to bring, I conceived of wisdom as an eternal relation of one to many. So I wrote my essays, and asked for a chair, from which to teach my new discoveries. I could not carry this very far, and was disappointed at being so little able to make my studies useful to others. I now conceive of wisdom as a much nearer matter, more intimate and social. The growth and mutual help of many, not for the illustration of one, but for the elevation of all, this is the connection in which I now hope to fulfil all the uses to which I am elected. Whatever the prophet may be, the church is this. And in what I now write to read to various audiences, I feel moved more to take the ground of common interest than to follow the subtleties of individual imagination.

June 16th, Friday. On Sunday we bring back the worn and dim currency of our active life to be redeemed by the pure gold of the supreme wisdom. I bring to church my coppers and small pieces and take away a shining gold piece. Self is the talent buried in the napkin. No matter with how much of culture or natural capacity. Until we get out of self, we are in the napkin. Hospitable entertainment of other people's opinions, brotherly promotion of their interest - these acts make our five talents ten in use to others and in enjoyment and profit to ourselves.

The drill of business seems often to teach men to enrich themselves by plundering other men.

June 17th, Saturday. Today my dearest Laura married and left me. A child who has never occasioned me sorrow through any fault of hers! I had looked forward to this marriage with satisfaction, but now that it has come, the separation is very painful. I don't know how to do without my darling, who has been a house plant, and oh! such a dear one! The ceremony took place in our dear church, our dear Mr. Clarke officiating. A good many friends were invited to be present at the church, and were there. At the house, we had only the families, Sarah Clarke being my own invited guest, Dr. LeBaron Russell the doctor's, and Mary C. Gray Laura's.

Oh, my dear lamb, may the Gentle Shepherd tend you!

Heard during the wedding feast of Wenzler's death. His last picture, a very remarkable one, cost him his life. I am so glad that I visited him when last in New York. I thought him very ill and urged him to come to Boston with me. He promised to go to Newport to visit Sam Francis. He did so, and died at Sam's house. Mott has most kindly taken his poor desolate sister under his roof and into his care.

Today made me think of my own funeral as an event which would occur in the family order, with much the same occurrence of sympathetic friends. We have heart friends, however, both Chev and I, not mere representatives of compliment.

After the luncheon, etc., the young folks danced as usual. Mott ran wild, but was very jolly and amusing. John Ward, Mott and Harry sang and I gave a little musical whisper. Cousin Mary has dressed my bust with laurel (kalmia) which seemed to bring out its youth. This marriage cuts into my heart, taking away my pet child. Let her know, if she reads this when I am dead and gone, that she had the inside fold of my heart.

June 18th, Sunday. To church, where J.F.C. preached on a text telling how King Hezekiah broke the brazen serpent of Moses, which the people worshipped, and called it a piece of brass. Sermon on the idolatries of memory, and the necessity from time to time of iconoclastic reform, a very genuine and interesting sermon. "The letter killeth". I should like to write a sermon on this text.

I am thinking today about the unification of the church. We never can have the fact of the Holy Catholic Church without overcoming the exclusive pretensions of single sects, no matter how numerous, to be the whole of that of which they are only a part. This antagonism is kept up by the theological method of representing the points of difference, instead of the points of agreement. Thus religious war, like military, is kept up by the sheer force of despotism. If the agreement on great and cardinal doctrines of religion were kept in sight, the differences of sects would be lost sight of in their sympathy. Women ought to be able to help in this.



June 19th, Monday. The world is created, but it represents that which never was created. "Only when finite and infinite, God and World, divide themselves according to their true differences, can the unity (of these two) be apprehended as a true and living one."

Baur quotes this as Plato's reasoning, in Timaeus, I think.. I have myself been feeling strongly that social unity is best secured by leaving room for differences. The contradictions of the world are only superficial and phenomenal, not fundamental and vital. They are opposite functions of one necessity. Give them room, they correct each other, justify themselves, and in time are reconciled in a tertium quid, a third something which is more than either or both. I spoke at Bartol's about our moving out to make room for each other in the true catholic church. I intended this very allowance of room whose strength and safety liberal institutions so attest.

July 1st, Saturday. Christ's teaching about marriage. Its tender and sacred reciprocity. Adultery among the Jews was only recognized as a crime when committed by a woman. The right of concubinage was too common to bring a man under condemnation for unchastity. A man might not steal another man's wife. But any woman's husband might have intercourse with other women. Christ showed ~~xxx~~ how men did offend against this same law which worked so absolutely and so partially against women. An unchaste thought in the breast of the man infringed the high law of purity. His teaching of the tender mutual obligations of married life was probably new to many of his hearers.

(No entry until -)

July 7th, Friday. God's world.

"Where two or three are gathered together in my name, there am I in the midst of them."

The power of Christ is present in the association of Christians. We may or may not consider this as a personal presence. The power is that of the Christian idea, which is only realizable in association.

The wise virgins are the people who are prepared by serious thought and study to take part in whatever event may come. Such were those who were ready for the abolition of slavery. Those who watch for all reforms. They are ready for the bridegroom's coming and are not disconcerted at its suddenness. The foolish virgins have not this thought and study and are taken by surprise. But when they find the reform established, they desire to profit by it, (George B. Loring and such) and ask to share the oil of the wise virgins, but Christ knows them not.

July 8th, Saturday. Antagonisms of trade, ditto of classes. What the world loses by these. Despotism bribes men by promising them the pleasure of fighting "I will take away your freedom and will give you uniforms, orders and titles and you shall fight."

Antagonisms of politics, creeds, and literature. The murderous desire for wealth - the bandits of Wall St. and the Bourse. Cannot women ~~xxxx~~ intervene in business on a basis of absolute honesty? "I am not a millionaire, but I have plundered nobody. I have taken the slow and small percentage of honest trade." In this connection, a sermon on the five talents gaining other five, the real gain of industry. Also, "a crown incorruptible". The civic crown of the pure citizen, man or woman.



July 9th, Sunday. Samuel Bloomfield interprets the well-known text, "He that hath not, from him shall be take even that which he hath," to refer simply to the finances of the poor, which tend constantly to decrease, as those of the capitalist tend to increase. But in the connection in which Christ says this, it seems to me much rather to apply to the use of doctrine. He who does not use doctrine spiritually, loses what he has, i.e. gets no instruction from it. Thus, there is no spiritual possession without spiritual progress. Christ seems to admonish the disciples of this when he says that saints of old desired to see his time, and were not allowed to see it, i.e. human generations must abide the unfolding of human culture and civilization. Prophetic souls could dream of the great advances of the race, and dreaming, could suggest them, but they could not bring the desired time until the race itself was ready for it.

English Christianity too muscular and too hard, not soft enough for the purposes of the human heart. On the battlefield, amid the crash of war, Western Christianity offers prayers to God that thousands of men may be slaughtered and butchered. That is not the right sort of Christianity.

I have pointed out the difference between the spirit of Christ and the dogmas of Christianity, between the profession of Christianity and the inward growth of Christ's life in the soul. I have said that to be a Christian means only to be Christ-like. (K. Chunder Sen.) (?)

(No entry of any consequence until --)

August 12th, Saturday. The present style of woman has ~~been~~ really been fashioned by man, and is only quasi-feminine.

August 14th, Monday. "The earth is the Lord's" - a sermon against the monopoly of land by an aristocracy.

God is not the God of the dead, but of the living - progress, religious development. I come not to destroy but to fulfil. Liberal thought fulfils. Freedom can fulfil Christianity, which absolutism would always kill.

August 18th, Friday. Peace meeting at Mystic, Conn. Spoke morning and afternoon, best in the morning. The natural unfolding of reform. "His purposes will ripen fast," Watts's verse. Providence does not plan so as to gather all its crops in one day. First the flowers, then the fruits, then the golden grain.

August 26th, Saturday. Display is personal. A beautiful woman goes to a party to display her charms (often). A woman goes forward to advocate a cause in which she believes, and she does not challenge attention for herself. She wants it for her subject. She will slip out of sight easily. She effaces herself and makes her subject prominent.

Love of empire a natural trait in human kind.

August 30th, Wednesday. Text for Sunday at Union Meeting, "Freely ye have received, freely, give." What I have received on this island. What country people receive. What the country received. What women have received (Mary Turner's saying). What and how we must give. People don't know how much they know, that is the secret of ignorance, don't know how much they have, that is the secret of discontent.

September 2, Saturday. We must not cut the webs of Providence. We must disentangle them.

September 15th, Friday. Other foundation can no man lay than that is laid. This for the processes of sound thought and painful study as against the wash of so-called spiritualism.

There are these that bear witness in heaven.

This for the three gnostic principles, spiritual, psychic and material. Tilton's story of Mrs. Woodhull makes me think more about this. The spiritualists are merely psychists. The spiritual realm is supremely ethical and intellectual, and quite above the fog of sentiment and instinct, whose miserable and phenomenal methods make even its truths untrue.

September 16th, Saturday. The son of man is come to seek and to save that which was lost.

I may preach, D.V., on this text at the Union meeting on Sunday, Sept. 24th. What the lost things are, which the Son of Man came to save. Lost values, lost jewels, scattered souls, darkened powers, lost opportunities.

Pericles, on his death bed, blessed himself (makariza) that no Athenian ever went into mourning on his account.

September 17th, Sunday. Matt. 23d. Jesus to the multitude, "The scribes and Pharisees sit in Moses' seat. All, therefore, whatsoever, they bid you observe, that observe and do. But do not ye after their works, for they say and do not." Nice discrimination between sacred authority and its ministers. Revere the doctrine. Avoid the unworthy example.

(No entry until --)

December 19th, Tuesday. John Fiske's lecture, first of the course on the theory of evolution. He began with the difficulties of knowledge. The absolute, he characterized as existing out of all relation. We know things only by cause and relation and some third word which I forget. Therefore, of the absolute, we can have no knowledge. He attacked the impression of a first cause, defined knowledge as classification. We know things only through their relation to other things, likeness and unlikeness.

I object to two points. Knowledge includes classification, but is not included in it. Also, the absolute exists both in and out of relations. It is the vast matrix in which we germinate, and is everywhere touched by us, though it comprehends us, and not we it.

Had a pleasant talk after the lecture with Revs. Spaulding and Carpenter. Did not think the lecture a very profitable one, yet we must be willing that our opposites should think and speak out their belief.

December 30th, Saturday. This year brought me a great deliverance, for which I thank God, much work, and ~~xxxxxxx~~ more hope. I could not have spared this year's experience.