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**Sunday - 3 Aug[ust] 1817. -**

M<sup>r</sup> Channing's morning sermon was on "*the continued existence and agency of Christ on man's behalf*" - Hebrews [chapter] 7 - [verse] 25 - "*seeing he ever liveth to make intercession for them*" - I have not time for so full an account of this excellent sermon, as I should

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wish. Its object was to prove that the scriptures represent Christ as continuing, in his glorified state, the active friend of the human race - and that he would be so until his second appearing. M<sup>r</sup> C[hanning] said, it was to be feared that the greater part of Christians regarded the Saviour, as a teacher, who in a remote age, proclaimed the important truths, which are contained in his gospel, and by his miraculous ~~xxxx~~ works attested the truth of his mission - that he died on the cross in further attestation of the revelation - and that he was then exalted

to a state of reward and rest. - M<sup>r</sup> C[hanning] did not mean to be understood, that considered as a teacher merely Christ had not inferred the highest benefits - But this was not all, nor even the most interesting part of his character.

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When thus viewed, we could not feel for him that lively gratitude & affection, which could hardly fail to inspire us, if we contemplate him, not merely as our teacher, the generous benefactor of a distant period, but as our present ever active and beneficent friend - taking delight in our return to virtue - comforting, sustaining & directing us.

But not only was it dangerous, and tending to repress our sensibi[li]ty to the blessings of the Saviour's coming, to regard him as a teacher only in a distant age; it was also erroneous - - Every where, the scriptures represent his agency as to continue after his being raised from this life - Thus he speaks of himself "I go to prepare

a mansion for you” - In the Acts, we find him still interested for his disciples - appearing to them - sending them the Spirit - and converting the madness of

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Paul - M<sup>r</sup> C[hanning] closed with some eloquent remarks upon the important effects which this view of the Saviour must have in purifying our hearts, & elevating our characters.

This afternoon the sermon was on “*the contemplation of God in his works*” - also by M<sup>r</sup> Channing - Matt[hew] [chapter] 6 - v[erses] 28 - 29 - “*Consider the lilies of the field &c.*” - M<sup>r</sup> C[hanning] in a most eloquent & impressive manner enforced upon our attention the magnificence, & power, & majesty & beauty displayed in the works of creation - These were to be studied to excite our reverence for the Supreme Being - He then displayed to us, the goodness & beneficence which appeared in all these works - in the uses to which they were applied, & their nice & exact adaptation to these uses - - Love to God was the other

branch of religion to be awakened by these con-

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templations. - M<sup>r</sup> C[hanning] forcibly exhorted us to see God in his works. Those who lived in cities, in the midst of the works of men, were too prone to forget that all is derived from God. Let such retire occasionally from the busy scenes of the world - let them go to the shore of the majestic ocean - let them behold the mountain tops - let them contemplate the orbs of Heaven - In the night especially, let them survey the countless myriads of stars, that pave the floor of Heaven -

It was, he observed, a reproach to us, that with a much greater knowledge of nature, than the ancients, we were far inferior to them in sensibility to the goodness of the Creator. In the Psalms, we meet with the most sublime & fervent representations of the works of God - M<sup>r</sup> C[hanning] closed

with reading in the most pathetic manner several passages from the Psalms -

Ps[alm] 104 - 24

*“O Lord, how manifold are thy works ! in wisdom has thou made them all; the earth is full of thy riches - So is this great & wide sea, wherein are things creeping innumerable, both small & great beasts”.*

Ps[alm] 148

*“Praise ye the Lord. Praise ye the Lord, from the heavens; praise him in the heights - Praise ye him, all his angels; praise ye him all his hosts - Praise ye him, sun & moon; praise him, all ye stars of light - Fire & hail - snow & vapours - stormy wind fulfilling his word - Mountains – all hills - fruitful trees - all cedars - Beasts & all cattle, creeping things & flying fowl.”*

Ps[alm] 103 - 20

*“Bless the Lord, ye his angels, that excel in strength, that do his commandments, harkening unto the voice of his word - Bless ye, the Lord, all ye his hosts; ye*

*ministers of his, that do his pleasure - Bless the Lord, all his works, in all places of his dominion - Bless the Lord, Oh my soul !”*

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- I have read thirty pages of *Taylor's Holy Dying* - and the *epistle of James* in the Greek of *Gresbach*. -

**Sunday ev[enin]g - 3 Aug[ust] 1817.**

I called at Aunt Scott's, whom I found apparently in tolerable health - I then called at Uncle J. Sewall's, where I was surprized to find M<sup>r</sup> & M<sup>rs</sup> Robie from Halifax. They arrived to-day - I staid an hour, & passed it very pleasantly -

**Sunday noon - 10 Aug[ust] 1817.**

M<sup>r</sup> Channing's sermon this morning has been upon "*the inconsistency of the love of the world with the true love of God*" - Text "*No man can serve two masters*" - This, he observed, was a sentiment very fre-

quently expressed in the scriptures, and he quoted passages of the same meaning from Paul & James - It was here very strongly illustrated by a comparison to the impossi-

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bility of serving, with equal affection & fidelity, two masters of opposite tempers & character - This impossibility is founded in our natures - Whatever we strongly desire, occupies our thoughts even when we wish to banish it - it mingles in all our ~~the~~ employments, and recurs at every step. We have therefore no time or power to meditate on God, or to cultivate the love of him, if we are devoted to the world. - "*The carnal mind is enmity ag[ain]st God.*" the meaning of which, & of similar passages is, not that the worldly or sensual man actually hates God, or bears malice towards him - this is impossible to conceive - but that he conducts himself, as one would, who was influenced by a feeling of enmity - So we are told that "*he that would follow after Christ must hate father & mother &c*" - not that we are commanded to bear malice to those, who stand in these relations to us, but that we must not suffer

their opposition to prevent our obeying & loving the

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Saviour - At the time of the first preaching of Christianity, to be a lover of the world was in general to be abandoned to the worship of idols, and to the grossest immorality - This probably led the apostles to use an expression so strong as "to hate God" - It was, at that time, very common to denominate idolatry, as "*enmity against God*" - <sup>^</sup> But now it was possible to be a lover of the world without being the open foe of religion. M<sup>r</sup> C[hanning] then proceeded to illustrate these remarks by instances & examples. -

**1.** The inordinate passion <sup>^</sup>for of wealth. The man engrossed by this object, could not give any of his heart to God. He might indeed, countenance the outward services of religion - he might acknowledge the duty of prayer - but he had no time to pray. In prosperity, no thanks rose from him to the Giver of all good. In adversity, there was in him no pious resignation - but sullenness, & discontent. - **2.** The man of business, who, without being avaricious, was influenced by a passion for activity. - Such an one might be very useful to so-



ciety - He might be very respectable, for he had no time to be vicious - but it is a dangerous state. It should

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be our first concern to secure our piety - We could not worship God acceptably, or with any advancement of our piety, if we came to our devotion wearied & spent with worldly labors - Industry was commendable - but it was a fatal error to be so engaged in business, as to leave no time for the cultivation of the heart & for meditating on God. -

**3.** The pursuits of vanity & of distinction for dress or other frivolous accomplishments - This trifling spirit is altogether incompatible with seriousness. - **4.** Those who are restless in pursuit of power or political distinction.

**5.** The sensual. - It was obvious that those, whose greatest concern was to eat & drink, to pamper their vile bodies, & obey the clamours of appetite, were incapable of religious feeling. - **6.** The lovers of amusement.

- **7.** There was even danger, lest a virtuous passion should so entirely engross us, as to exclude God from our thoughts - Such was the thirst for knowledge & several other pursuits, laudable in themselves, but which

we must be careful not to carry to such excess, as to forget the duty of gratitude & love to God.

This was an excellent sermon delivered with great spirit & energy.

**Sunday ev[enin]g 10 Aug[ust] 1817.**

The subject of M<sup>r</sup> Channing's sermon this afternoon was "*the religious education of children*"  
Text - Deut[eronomy] [chapter] 6 - v[erses] 6 [&] 7 . - "And these words, which I command thee this day, shall be in thine heart - And thou shalt teach them diligently to thy children."  
- These words contained a command to parents to instruct their children in religion. St. Paul had inculcated the same duty. "*Parents*" ^ "*Fathers*" "*bring up* ^ *them* (your children) ^ *in the nurture & admonition of the Lord.*" -

An objection met us at the thresh-hold. - viz[it] [*namely*] that nothing should be taught to children, of which they could not understand the grounds & reason - that other-

Ephes[ians]  
[chapter] 6, v[erse] 4

wise errors might be impressed upon their tender minds - and that it was by education, that all

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false religions were enabled to support & extend themselves - This objection, was specious - and though founded in error conveyed an important admonition. - It was founded on a mistaken idea of our nature. It supposed children capable of reasoning from the cradle - But in truth the reasoning powers were slowly developed. Instruction was necessary to bring them into exercise. - The objection would go to the with-holding from the mind of the child all instruction & knowledge - and even all commands. - He could not be made to understand the necessity of food to sustain life - or of medicine to restore health. - If we would not talk to the child of God, because he ~~could~~<sup>can</sup> not be seen, so for the same reason, we must not talk to him of any personage, whose existence was in a distant age or country - We must not give

him geographical knowledge, nor talk of any town or place which he has not visited - - But it was also to be considered, that it was impossible to prevent the mind of the child from rec[eivin]g some impressions. Their eyes & ears are ever open and busy. They learn much more from observing the sentiments expressed by those around them, than from instructions directly addressed to them. If we would avoid giving them any impressions on the subject, we must exclude religion from our conversation, we must not pray in their hearing, nor must we even go to the house of worship - And after all our care, in their associations with others, they would unavoidably learn something upon this subject - they would learn that there is such a thing as religion, which men esteem of as of great concern - Was it then better to leave to chance the impressions, they should receive, or to

the anxious solicitude of the parent?

But it would be said by parents, we are too fallible, to be secure against the communication of error to our children. It was to be feared that many parents under this notion reconciled to their consciences the omission of this duty. - But there were rules, by observing which they might be secure against the inculcation of any dangerous errors.

1. They should be careful to teach only those great & leading doctrines of Christianity about which there could be no doubt - Of those more disputable doctrines, which had kept the world on fire for ages, little need be said. -

2. They should explain to their children, as soon as they attained that degree of reason & understanding, which made them capable of examination, the reasons & arguments from which the truth of those doctrines appeared. They should encour-

	<p>age them to inquire, &amp; satisfy themselves - and to follow in guide but truth. - Many parents, unfortunately, had pursued a different course for this, &amp; had taken advantage of the weakness of their children's minds to imbue them with gross &amp; fatal superstitions - - The consequence was, either that the child became the victim of vested prejudices, bigoted in error - or that, when reason satisfied him, that what he had been taught was false, he rejected at once all that he had received from education, making no distinction between the truth - &amp; the errors which had been taught him. It was for this reason, that infidelity is more prevalent in Roman Catholic Countries, than in any other.</p>
<p>Review -</p>	<p style="text-align: center;"><b>170</b></p> <p style="text-align: center;"><b>Sunday evening 10 August 1817</b></p> <p>During the past week nothing has occurred of much importance - I have been very anxious in consequence of the approaching expiration of the</p>

	<p>two years, for which I engaged with M<sup>r</sup> Prescott. I know not what his intentions may be. Several times I have had my lips open to speak to him on the subject - but was unable to speak, from a sense of delicacy - Nor indeed am I perfectly satisfied, that it will be best for me to continue upon the present terms. - I have been the two last days engaged in making out a statement of the business, with a view to ascertain what proportion the whole of my own business would bear to one sixth of the office business. When I have done this, I shall break the subject.</p>
<p>Meeting at D<sup>r</sup> Channings</p> <p>Visit to M<sup>r</sup> Deblois</p>	<p style="text-align: center;"><b>171</b></p> <p>On Thursday ev[enin]g the N[orth] A[merican] Club met at D<sup>r</sup> Channing's - The D[oc]tor read a review of Cleveland's chemistry, which he had prepared for the next number.</p> <p>After meeting this afternoon, I called to see my father's old friend, M<sup>r</sup> Deblois. I had</p>

	<p>understood, that he had suffered a stroke of palsy, &amp; had been for some time resolved to visit him, as a return for the many kindnesses I have received from him. The pleasure, which my visit seemed to give him was truly grateful to my feelings. I found him seated in his parlour, in company with the Rev[erend] M<sup>r</sup> Smith, reading. He recognized me immediately, and I conversed with him a quarter of an hour. I could not discover in him any loss of mind. The only effect of his palsy, that was apparent to me, was</p>
<p>Visit to Aunt Hill</p>	<p style="text-align: center;"><b>172</b></p> <p>a difficulty in articulating. He inquired after all my friends, &amp; seemed to have a perfect recollection of every thing. M<sup>rs</sup> Deblois came down after I had been there some time - // - In the evening I called on Aunt May, &amp; procured her company for a visit to Aunt Hill. We found her &amp; her husband in lodgings, they have recently taken in Federal Street. It was the first call, I have ever made on them. I</p>



have long reproached myself with omitting this attention to my mother's sister, whose decline of life is afflicted with straitened circumstances. - She seemed pleased with the visit - I spent near an hour there. - After conducting Aunt May home, I went to Uncle J. Sewall's - where I found the whole family, together with M<sup>r</sup> & M<sup>rs</sup> Robie of Halifax - & M<sup>r</sup> Jus[tice] Williams - It pained me to observe in Aunt S[ewall] great marks of feebleness & decay. She did not enter into conversation with her usual spirit - On leaving, I was much

(over one leaf

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gratified at rec[eivin]g from uncle S[ewall] an invitation to commencement, & also an earnest request, ~~tha~~ to be communicated to my father & mother, that they would attend. Uncle S[ewall] observed that they did not like to send a formal invitation, because others in M[arble]h[ea]d might be offended - but hoped the ceremony would be excused - I told him, I though I could answer for my mother, but it was more difficult to move my father. -

**Sunday - 17 Aug[ust] 1817**

Attended worship at M<sup>r</sup> Channing's - He being out of town, the desk was filled by a M<sup>r</sup> Clarke, a schoolmaster, who appeared to be a pious, good man - and in prayer was appropriate & judicious - His sermon in the morning was on Love of God - In the afternoon, on Love of our Neighbour. Both of these were ordinary compositions - // - I have

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read at home several pages of Taylor's Holy Dying - a passage in page 64 beginning "then the joys break further" pleased me so much, that I committed it to memory. It describes the death of the good man. -

In the evening I called at Uncle Gray's - at M<sup>r</sup> Prescott's & at Uncle J. Sewall's - At M<sup>r</sup> P[rescott]'s I found only himself & M<sup>rs</sup> P[rescott] & as they seemed to be at leisure, I spent an hour with them very delightfully. We talked of M<sup>r</sup> Thacher - commencement - the preachers we had heard - early associations of ideas - ^ 2y. whether hunting of dogs is unpleasant from association? - the English opposition &c - At uncle Sewall's I found the family

<p>Review -</p>	<p>circle only - M<sup>r</sup> &amp; M<sup>rs</sup> Robie still make a part of it.  I staid there till it ws near ten. -</p> <p>In the course of last week Aunt Scott has finally  quitted her house, &amp; taken up her residence for the present  at M<sup>rs</sup> Lee's in Congress Street. - I called to see her there  on Sat[urday] ev[enin]g - &amp; found her in the bosom of a happy, cheerful,  amiable family, who all seemed to study her gratification.  She was fatigued with the exertions of moving, but upon</p>
	<p style="text-align: center;"><b>175</b></p> <p>the whole seemed cheerful &amp; pleasant. - On  my coming away, she requested me to take a boy  with me early this morning to her garden, &amp; gather some  plum trees. - I went accordingly about half past 5.  I found but few plums - Those I gathered, &amp; sent  them with a large quantity of currants to M<sup>rs</sup> Lee's.</p> <p>I missed very much, this evening, my usual re-  sort to her house. -</p> <p>I received on Wednesday my father's answer to</p>

	<p>Uncle Sewall's invitation. He could not leave the Insurance Office so long, as would be necessary. - My mother will probably attend. -</p> <p>I have not yet opened to M<sup>r</sup> Prescott the subject of the expiration of our engagement.</p> <p>(Journal cont[<i>inued</i>] on leaves at beginning of book)</p>
	<p><i>[pages 176-180 were entered at the beginning of the book but are here transcribed in their correct page number sequence]</i></p>
<p>Conversation</p>	<p><b>176</b></p> <p>Journal continued</p> <p><b>Monday. - 18 Aug[ust] 1817</b></p> <p>Read a proofsheets before breakfast - Spent the forenoon mostly in history books - the afternoon in business. -</p> <p>At noon, an opportunity occurred for breaking</p>

with M <sup>r</sup> Prescott	<p>to M<sup>r</sup> Prescott the subject of our connexion. We sat <del>alone</del> without other company, in his room. We were conversing freely, &amp; he proposed to me to go with him &amp; call on M<sup>r</sup> Robie at Uncle Sewall's. To this I, of course, very gladly assented. - I then summoned my resolution, &amp; began by observing, that I supposed "he was aware, that the two years of our engagement had nearly expired" - He answered "Yes, that he had been thinking of it, &amp; had intended to speak upon the subject - that it was for me to say, whether I thought most for my interest to continue the connexion, or to commence business alone" - I said - "The connexion had</p>
	<p style="text-align: center;"><b>177</b></p> <p>been so pleasant to me, I certainly should not be disposed to break it off" - He replied - "that it had been to him very pleasant &amp; useful, but he had been thinking, that it might be better for me to be alone - that he did not doubt, I should get a very competent share of business - He would have me deliberate upon it very seriously before I re-</p>

newed the engagement, & if it would not be decided-ly for my interest, he would not have me stay a single day, tho' he should otherwise be very glad to continue the connexion." - I told him - "That to be sure, at the age of 30, a man began usually to think more seriously of these matters - I had thought much of this for a fortnight past - & tho[ugh]t it best not to let the subject pass over in silence - My wish was to ascertain ~~the terms, upon which he would~~ whether he was disposed to renew, & the terms, upon which it could be done." - He replied - "that the subject was certainly important to me - that I was now at a time of life, when my profession ought to give me the

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means of laying up something - that he would have me settle in my own mind, what would be decidedly better, than to do business alone - that he wished it sh[oul]d be understood, that he himself should probably devote less & less attention to business - my labour & confinement would be ever greater than they had been - The proceeds of business

would probably be less". - We had much conversation of the same sort, in the course of wh[ich] M<sup>r</sup> P[rescott] with his wonted frankness, explained to me his views in regard to his ~~family~~ sons, his own motives for continuing in business - These were such, as not very much to encourage me in the hope of benefit from M<sup>r</sup> P[rescott]'s retiring from business - I concluded the conv[ersatio]n by saying, I would think further of it, & talk with him again - So ended a conversation of great interest to me, & one in which I was led to admire & love more than ever this eminently good man.

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I feel too great a reluctance to breaking of such a connexion to be able to judge properly of my interests. May Heaven guide me aright! -

In the evening, called at Uncle Sewall's, with a view to ascertain, whether M<sup>r</sup> Robie would be in at 11 o'clock to-morrow, at which hour M<sup>r</sup> Prescott proposed calling on him. I found that he would

<p>Sea Monster</p>	<p>- About nine, the ladies attended by M<sup>r</sup> Robie, cousin Thomas &amp; myself, walked to the common to see a balloon, which was expected to ascend. - We were disappointed of this, but we had a fine evening &amp; a fire bursting out in Roxbury or Dorchester, we had a full view of the flames. -</p> <p>The universal subject of conversation now is a sea monster, of enormous size, that has been seen for some days in Cape Ann Harbor -</p> <p style="text-align: center;"><b>Tuesday - 19 Aug[ust] 1817</b></p> <p>Read proofs in the morning - forenoon, prepared for a reference to take place this afternoon - called on M<sup>r</sup> Robie with M<sup>r</sup> Prescott - had a pleasant talk –</p> <p>Afternoon - Reference - Evening - preparing copy-reading proofs. –</p>
	<p style="text-align: center;"><b>180</b> Cont[inued]</p>



**Wednesday - 20 Aug[ust] 1817**

Read a proof in the morning - & prepared for the press  
some pages of Judge Story's opinion resp[ectin]g Admiralty Juris-  
diction - Rest of forenoon spent in business - M<sup>r</sup> Prescott  
invited me to dine with him on Friday at 9 o'clock,  
with M<sup>r</sup> Robie. - - This afternoon I have spent  
either in business, or reading the Admiralty opinion,  
which has also occupied me this evening. -

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