

Sunday - 7 March. 1819 -

Monday ev[enin]g last I attended the subscription Ball - rep[ented]
having spent my money so foolishly - & was glad to get away. -

Tuesday ev[enin]g I rec[eive]d a gratifying inv[itation] to join a social
at M^r Guild's - I never passed an ev[enin]g more happily - I con[versed]
considerably with Miss Cath[erine] Eliot - & found her as inter[esting]
& amiable, as her countenance bespeaks her -

Wedn[esday] & Thursday ev[enin]g's I rec[eive]d inv[itations] - one to Uncle Jo[seph Sewall's]
& the other to M^r J. Tappan's - but my business detained me.

Friday ev[enin]g I was at a party at M^r E. Dwight's - It was
a large & formal one - There was a great assemblage[e of]
beauty - Miss C. Eliot was there - but I was not a[ble]
to speak to her till the close of the ev[enin]g - - With M^r
Quincy I had some conv[ersation] - - M^{rs} Quincy I di[d]
not espy till near the breaking up - She kindly [up-]
braided me - & renewed her invitation to come to [her]
house - // - I was very dull & out of spirits - havi[ng]
been exhausted by study -

This morning M^r Sparkes preached - His serm[on]
was on "*Charity*" & a very good one. He has impro[ved]
much in delivery since he went to Baltimore.

M^r Channing, this afternoon, del[ivered] a fine sermon
"*Desire of Applause*".

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| | Boston - Sunday ev[en]ing 14 March. 1819 |
| | <p>My business has given me full occupation the past week - I have argued four causes to the whole Court, & commenced the argument of another. - I have not been at all in Society, excepting that on Tuesday ev[en]ing, I met with</p> |

M^r Guild &c at M^r Channing's study. - Our conversation turned on what were the defects of preaching - M^r Channing led the discourse - & made nearly all the suggestions. He expressed an anxiety to know what were his own defects. - I must confess I think it difficult to find any.

This morning M^r C[hanning] preached. His sermon was on the words "~~My kin~~ identity of religion with morality. He made true morality to consist in higher virtues, than those which have their end in the accommodations of this life only - He insisted, that the feelings which religion requires, are the same in kind, tho' different in degree, with those, which the virtuous qualities of our fellow-beings call forth. - This however is a very lame & imperfect account of an admirable sermon - - This afternoon M^r C[hanning] preached upon the objection made to Christianity, that it did not in-

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culcate the merely worldly duties, such as industry, economy &c. - & that, if it's [*sic*] precepts were not of this world, it could not be a religion adapted to the wants of men, who are of this world - M^r C[hanning] answered this objection, by first proving from man's capacity & moral constitution, that he was designed for higher & nobler pursuits, than this would afford - & that Christianity is designed to direct his views to those higher attainments, & nobler exertions of his powers - He described admirably well the character of the man, who is merely industrious, sober, punctual & thriving, without any regard but to his interest & reputation - Was this such an one, as we admired in his-

tory - or as we would desire for a friend? No, it was those who gave up ease, & health, riches, for the rights of conscience - in obedience to duty - or for some sublime & benevolent design - .

After meeting in the morning I called to see Aunt Scott - She was unwell & had not risen - I called again this afternoon, & saw her - She was better - but still not well -

This ev[enin]g called at M^r J Tappan's, to apologize for not having attended a party at his house, for which I had accepted an invitation. - I found there both the Misses

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Higginson, whom I by no means expected to see -

I then called at Uncle Sewall's - & spent the rest of the ev[enin]g

Boston - Sunday - 21 March - 1819

In the morning M^r Channing delivered a fervent, eloquent, and impressive sermon in continuation of that of last Sunday morning, & from the same text - "The fear of the Lord is to hate evil" - The last sabbath, he had attempted to shew that there can be no true religion without morality - His purpose now was to shew, that there was no morality without religion - - This was important, because many believed, that there are moral men, who have no religion - men of principle, on whose principles reliance may be placed, who yet have no piety - In the first place M^r C[hanning] remarked, there were many man, who had a deep reverence



for God, & an inward piety, who yet from a natural reserve made no outward profession - and said very little on the subject - Some were restrained by a certain delicacy of their nature - some by the frequent instances of hypocrisy - some by a shyness about communicating the deepest sentiments of their souls - This is a mistake - It is the duty of every one, who reverences God, openly to profess that reverence - But it cannot be said that such men

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are moral without religion - And who are the men, in whom you find this moral rectitude without religion? Are they the atheists - the men, who acknowledge no God, who bound all their views to this life? - It is believed not - Happily an atheist is a prodigy among us - But if you have any where met with this monster, who hugs to his stony heart the conviction, that this world is the work of chance, & the grave the end of being, have you not found, that love of vice & impurity are the real sources of this error? - that he believes not in a God of purity, because such a belief would disturb him in the enjoyment of his sins? - -



It is not then the absolutely irreligious, in whom you find this morality, but in the comparatively so. - But in such, is not their morality founded & build on that very imperfect religion? - Destroy all the religious principle, they have, and will they retain their morality? - Should you see such a process going on in their minds, would you not tremble alike for all their principles? - The truth is, that religion is the nutriment of morality - and in the class of

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| | men just spoken of, it will be observed, that their mo- |
| | <p style="text-align: center;">5</p> <p>rality has no principle of growth - it is well indeed, if it can long maintain its puny life.</p> <p>Religion is essential to true morality. The first & simplest principle of religion is - that there is a God of infinite purity, our creator & father - to whom we owe our best affections - wh to whom we must render an account - - Without this sentiment what is there, that can support our virtue, when it is tried? - What shall preserve us in the midst of the selfishness, & impurity of men, if we can contemplate no higher character, than that of man? - How shall we watch over the affections of our own hearts, if the heart have no inspector? Why should we toil to become better here, if the grave must swallow up all that we have toiled for? - With one remark deserving attention, he would close - It had been said, that as society advanced in civilization, religion became less necessary to moral rectitude. He believed the reverse to be true. - As society increases in luxury & refinement, the distinctions among the different orders become more marked - Many are compelled to constant labour, and are deprived of many comforts</p> |
| | <p style="text-align: center;">6</p> <p>and luxuries, which they see others enjoying. What but religion shall preserve such from envy, covetousness & discontent? - -</p> |

These are M^r
C[hanning]'s words
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M^r C[hanning] then earnestly & persuasively called on his hearers, to make religion the basis of their morality. Never attempt to separate them. - ^ Let us Labour to fulfill all ~~you~~ our duties to God, & to our fellow-men - In the earnest & faithful performance of the latter, is the ~~only~~ best proof of ~~our~~ the sincerity of our religion. - "Religion without morality, is hypocrisy - Morality without religion is a vain show." -

In the afternoon M^r Frothingham preached for M^r Channing - His sermon was on the Universal presence & providence of God - It was a discourse of considerable merit -

This evening after meeting I called to see Aunt Scott. She had not returned from meeting - She had gone to meeting at Brattle Street to hear M^r Palfray's sermon on occasion of the death of E. Hancock Esq[ui]re - brother of the late Gov[ernor] - She returned soon after, & I was happy to see her well -

I called at M^r Lee's in Congress Street, where I found

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that M^r Lee had gone to-day in the stage to Philadelphia - The ladies seemed pleased to see me, & I spent an hour there very happily - - I then went to Judge Prescott's, where I found M^r Dexter, & his intended, with M^{rs} Prescott - Judge P[rescott] came in soon after - I had intended to stay there but a short time, & then to go to Uncle Sewall's - but M^r O. Pickering coming in, & conversation becoming pleasant, I remained till nine o'clock - & then a supper table ap-

pearing I took a seat - eat some cracker & butter & oranges - had a pleasant talk - & came off about ten o'clock - much gratified with my call.

Wedn[esday] ev[enin]g 24 March. 1819.

On Monday argued case of Rogers v[ersu]s Gore in Sup[reme] Court. - Tuesday was all the forenoon in Court. - In the ev[enin]g the N[orth] A[merican] Club met at Channing's to consider of M^r Sparke's transferring his share - At 8 o'clock I went to M^r W. E. Channing's to meet our conversation club. I found only M^r Guild, the others being probably deterred by the storm. - M^r C[hanning] conversed about his two sermons on Religion & Morality - I introduced again the subject of defects in preaching - with a view to suggest the ques-

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tion, whether the liberal preachers did not err in not addressing with suff[icien]t frequency the passion of fear . - M^r C[hanning] agreed with me, that this was a fault - but he said, in his own preaching, he was afraid of being thought to address that passion too often. - I was surprized at this.

To-day, I dined at M^r Guild's in company with M^r Brewer - There were no other guests. We had a very pleasant tete à tete - which lasted till half past 4 o'clock.

- Then I went to my office, & set about preparing for the trial of a cause - Gardner v[ersu]s Warren - wh[ich] led me to a counting room almost at the end of Long Wharf & several other places - Ev[enin]g also spent in preparation for the cause.

Boston - Thursday - 25 March. 1819.

Dined at M^r Hale's with D^r Fisher - the instructor lately arrived from England - E.T. Channing - F. Dexter - Rev[erend] M^r Palfray - M^r Phillips - J. Savage - &c

- Phillips & the Doctor entered into a dispute about prosody, the D^r strenuously contending for something real in the distinctions of long & short syllables - Phillips

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asserting it to be altogether arbitrary. - It was an uninteresting topic to me. - I read a report of a case, wh[ich] N. A. Haven had sent me from Portsmouth, being a laughable proceeding against John Thurston M.D. for stealing a dead body - -

This evening I have spent principally in preparing the new Bar rules.

Boston - Friday ev[enin]g 26 March - 1819 -

Judge Jackson in the forenoon adjourned his court to my great joy till Monday . -

This evening I have passed at Uncle Sewall's in company with M^r & M^{rs} Quincy, Miss Quincy - M^r & M^{rs} Jona[than] Phillips - It has been a very pleasant evening. I am more & more pleased with this whole Quincy family - There is about them so much of sterling worth & real good nature - It was an easy, social visit - conversation free, & tolerably lively - It turned of course very much on M^r Channing - & his sermons.

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| | <p style="text-align: center;">Saturday - 27 March. 1819 -</p> <p>Went in the ev[enin]g to the club at L. Shaw's - & staid till eleven o'clock, with little pleasure & less profit - con-</p> |
| | <p style="text-align: center;">10</p> <p>versation turned upon no useful topic, & was generally cold & uninteresting.</p> <p style="text-align: center;">Sunday - 28 March. 1819 -</p> <p>D^r Kirkland preached for M^r Channing this morning. His sermon was on "importunate prayer" - & "on the duty of prayer generally - the causes of indevotion - the requisites of acceptable prayer - and the meaning of the command to pray always" - "It was not, he said, that we should be always on our knees, but that the mind should always be in a devout frame - not that we should alwa[ys] the sacrifice should be always burning, but that the fire should be always ready." -</p> <p>It was an excellent sermon - The text was the parable of the "widow suing to the unjust judge" - and in the course of the sermon D^r K[irkland] illustrated the subject by alluding also to the similar parable of the "friend asking for three loaves" - and the comparison of God to a father giving good gifts to his children. -</p> <p style="text-align: center;">Ev[enin]g</p> <p>I spent the interval between meetings in writing for Miss Robie an abstract of M^r Channing's sermon of</p> |
| | <p style="text-align: center;">11</p> <p>last sunday morning. -</p> |

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| | <p>D^r Kirkland preached again this afternoon, M^r C[hanning] being afflicted with a cold. His sermon was on the “goodness of God” the excellence of which he pointed out in the several forms, in which it is made known to us.</p> <p>- I was very inattentive & wandering, tho’ the sermon was a good one -</p> <p>After meeting I walked - & returning stopped at M^r Greele’s, where I found M^{rs} G[reele] & Cousin Edmund. I staid there half an hour, & had some conv[ersation] with M^{rs} G[reele] about Cousin E[dmund]’s giving up preaching. -</p> <p>This ev[enin]g after finishing the sermon for Miss Robie, I called at M^r T. W. Ward’s, where I saw only him, & conversed with him on several topics for near an hour. - Then went to Uncle Sewall’s, where I remained till ½ past nine. Conversation turned upon Babington’s doctrine, in a late work on education, that emulation should be excluded from the business of education - In this I could not agree - & Uncle S[ewall] joined with me - Aunt S[ewall] & Miss Robie maintained the exclusion of emulation.</p> |
| <p>Tuesday. 30 March</p> | <p style="text-align: center;">12</p> <p style="text-align: center;">Wedn[esday] ev[enin]g 31 March 1819.</p> <p>- On Monday morning I was surprized by the entrance of M^r Quincy into my office - He came to invite me to dine with him this day in company with M^r Sparkes. - Nothing could have gratified me more than this. - I found there, besides M^r Sparkes, M^r Higginson, Rev[erend] M^r Green-</p> |

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| <p>Wedn[esday] 31 -</p> <p>Wedn[esday] 31 -</p> | <p>wood, & M^r Guild. - We had a pleasant dinner- much talk - and much cheerfulness - I was delight- ed with what I saw of this amiable family from the oldest to the youngest. -</p> <p>In the ev[enin]g I went with some witnesses in a cause of M^r Hale's to M^r Webster's. We were there till near 10 o'clock - When we returned, it was very dark - the atmosphere filled with fog - it lightened brilliantly and in frequent flashes - and thundered loud - An old gentleman, Capt[ain] Dan[iel] Kimball, from Newbury, held my arm - Between the flashes of lightning, it was difficult to grope our way - & at every rising or descent, it was ne- cessary to warn my aged friend, & pay some attention to his steps - However I reached home in safety.</p> <p>This morning tried M^r Hale's cause. - M^r Webster was with me - No verdict till Friday morning - This after-</p> |
| | <p style="text-align: center;">13</p> <p>noon had a pleasant walk with E. T. Channing over S[outh] Boston bridge -</p> <p>This ev[enin]g went to a large & pleasant party at M^r Mansfield's - M^r Hale was there also - I met also sever- al ladies, I had not seen before for a long time - There was a Miss Fiske present, whose coun-tenance betokened great innocence, as well as good sense. - I was told she keeps a school in town - and is very much esteemed. I had no opportunity of becoming acquainted with her, as she was placed at a Loo table almost all the evening - The practice of card-playing is perni-</p> |

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| | cious - The bane of all social intercourse, & rational conversation. |
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