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**Chautauqua County
Historical Society**

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Collected.....

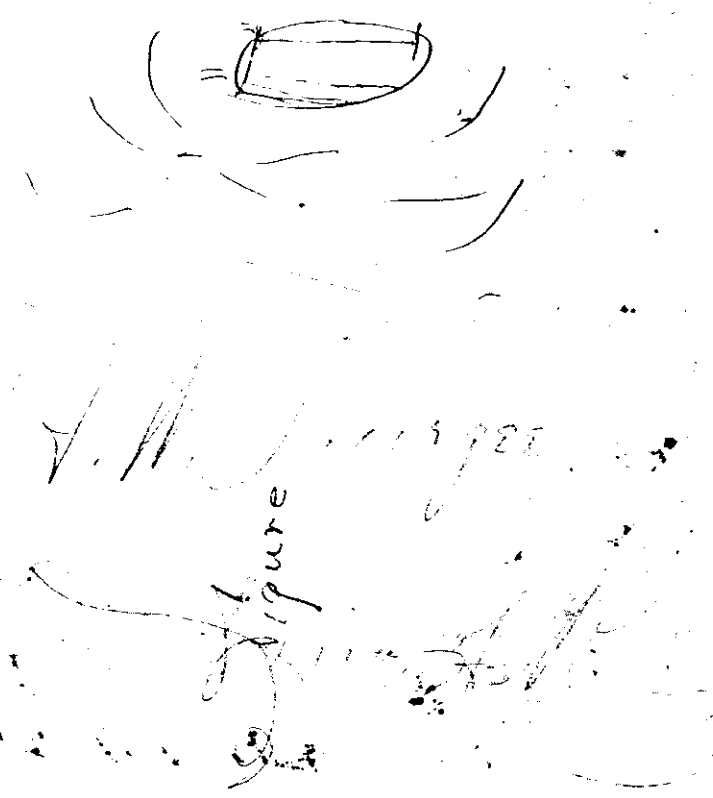
Donor AWJouge

Remarks.....

"Rosa Creek" Land of the R.C.

The County hearing the Cry
of the people and the people
were taken in camp -
The Clerk Society at work -
The Soldier set a letter, a newspaper
and a piece of stockings
and letter on July -
The Contract and a...

The County hearing the Cry
of the people and the people
were taken in camp -



- | | | |
|------------|---|------------|
| Allin | — | Bainbridge |
| Benjamin | — | Barto |
| Brooking | — | Burbank |
| Grandall | — | Churehill |
| Johnson | — | Cook |
| Leonard | — | Gilbert, E |
| Panrost. | — | Gilbert, C |
| Peterson | — | Clark |
| Sheldon | — | Lord |
| Tourgee | — | Owen |
| Tuttle | — | Parrish |
| West | — | River |
| B. D. 1021 | — | Excey |

Not only of nature, but of the human mind, as the science of laws of thought, which reveal themselves in the ordinary processes of mind, in a more explicit form, as the laws of logic, which are the laws of the human mind. The science of logic is the science of the laws of the human mind, and is the science of the laws of the human mind. It is the science of the laws of the human mind, and is the science of the laws of the human mind.

The science of logic is the science of the laws of the human mind, and is the science of the laws of the human mind. It is the science of the laws of the human mind, and is the science of the laws of the human mind. It is the science of the laws of the human mind, and is the science of the laws of the human mind.

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those which contemplate Logic
as the Sci & Art of Reasoning,
the Science setting forth the Laws, rules &
and the Reasoning process, and the Art
as applying these in valid Reasoning &
in the detection of fallacies. Logic is
considered as the Science of the Laws
of Thought is reserved for a riper pe-
riod in our course of study.

Sec 2^o Reasoning Processes are the same
in all cases.

Whatever may be the sub. matter about
which we reason, the reasoning process is the
same in all cases. Different kinds of Reasoning are
times taken of such as Math. Reason, Prob.
& Syllogistic Reason, but these are
mere differences of subject-matter or
of forms of Reasoning & not at all differ
in the Reasoning process itself. The Law of
inference is itself identical in all reasoning
processes & the fallacies of reasoning and their
are Law never the less. The name of Logic
is applied to itself although it is a Law
still.

Lectures on Logic - Dr Cutting No 1

Sec 1^o Definition of Logic

Logic, in its most general sense, is the science
of the laws of Thought. Restricted to those func-
tions of thought which reveal themselves in the
reasoning process, it may in a more ^{specific} ~~restricted~~
ed sense be defined the Science of Reasoning.

Farther, since Science is the ground of Art
and suggests the rules which Art prescribes, Logic
at the same time that it preserves its ground in
Science, may connect itself specially with the rules
of Art and it will in that case be properly called
The Art of Reasoning.

It is a mistake to regard either of these definitions
as exclusive or any of them as untrue. Each is a
true and adequate definition under a particu-
lar view, and all are harmonious.

Logic takes its highest scientific form, under the
first of these definitions and under that definition
connects itself most closely with Intellectual Philosophy.
It takes its more practical forms under the 2^o and
3^o of these definitions. Without forgetting the first of
those, we shall content ourselves mainly with
those which contemplate Logic as the Science
and Art of Reasoning, — the Science, as setting
forth the laws involved in the reasoning process
and the Art, as applying these in valid
Reasoning and in the detection of fallacies.
Logic considered as the Science of the laws of Thought
is reserved for a riper period in the course of study.

Sec. 2^o. The Reasoning Process always the same.

Whatever may be the subject matter about which we reason, the Reasoning Process is one and the same in all cases. Different kinds of Reasoning are sometimes spoken of as Mathematical Reasoning, Probable Reasoning, Syllogistic Reasoning, &c, but these are mere differences of subject matter, or of forms of Reasoning and not at all differences of the Reasoning Process itself.

The law of Gravitation manifests itself diversely in the rising of vapors and in the falling of stones, but it is the same law nevertheless. The law of Reasoning manifests itself diversely but is one law still.

Sec. Third. Def. of Reasoning

Reasoning is the act of the mind in which from certain judgments, or propositions laid down or admitted we proceed to another judgment or proposition founded on them. If I say "The world had an intelligent creator," and am asked why I have arrived at this conclusion, my reason for it must involve two propositions, - e.g. "The world has marks of design and all things which have marks of design must have had an intelligent Creator." If either of these propositions is denied the conclusion does not hold.

Most often perhaps the reason for a conclusion is stated in a single proposition but that single proposition has the

character of a reason only on the supposition that the other is understood & admitted. Thus if it is said that "Benedict Arnold deserved the opprobrium of mankind because he was a traitor," the reasoning is valid only as it is understood and admitted that all traitors deserve ~~the~~ the opprobrium of mankind. We have only to analyze the process by which we have arrived at any conclusion whatever and we shall find it uniformly of the character here described, the process of advancing from two judgments to a third founded on them.

Sec. 4^o. The Univ. Principle of Reasoning

If now we extend this analysis of Reasoning to the propositions or judgments on which a conclusion rests, there will be evolved the law which expresses the universal principle of Reasoning. - Suppose I say,

"All true patriots are worthy of praise.
Washington was a true patriot,
∴ Wash. was worthy of praise; - It will be seen that in this conclusion I have affirmed of Wash. just what I had affirmed of all true patriots and that I have done so because he is in the class "true patriots."

Or again, - "No traitors deserve praise

B. Arnold was a traitor

∴ B. Arnold does not deserve praise.

Here I have denied of Arnold just what

I had denied of all traitors, and I have done this simply because he belongs to the class traitors. The law which at once emerges is this, "Whatever may be affirmed or denied of a ^{whole} class may be affirmed or denied of any thing which is included in that class."

This which is called the Dictum of Aristotle expresses the Universal principle of Reasoning. The simplicity of this principle is in harmony with that beautiful simplicity which is found characteristically in universal laws. Philosophers have endeavored to set it aside as ^{erratic} trivial but but it survives their condemnation because it belongs to the constitution of the human mind which was determined by the Wisdom of God. Logic, as the Science and the Art of Reasoning is but the unfolding and application of this Universal Principle.

Sec 5. Division of Log. to Law

We have seen that the Universal Principle of Reasoning implies the necessity of abstractions. The question therefore arises Can we have class notions without class names? In other words is the process of generalization ever perfected without the act of naming? If there can be no class notions without class names, and if such notions are essential in every case

to the process of Reasoning, then certainly Logic cannot be separated from Language.

We shall revive here the question of what is possible and consider only what is actual. — Practically, therefore, normally we conduct the process of Reasoning with the aid of Language (or signs). ~~That is to say~~ this fact justifies the construction of Logic, whether as a Science or an Art, upon the basis of its vital connection with Speech.

We shall treat of ^{Logic} Reasoning as the Science and the Art of Reasoning not for human beings out of ordinary conditions as deaf mutes, — nor yet for higher intelligences of whose conditions we know nothing, but for man in his normal constitution doing his thinking with the aid of Language.

Sec 6

Divisions in which Logic may be considered

- 1° Of Terms.
- 2° Of Propositions.
- 3° Of Syllogisms.
- 4° Of Fallacies.

Part First - Of Terms

Sec 1^o - Definition of Terms

Terms are cognitions or conceptions expressed in language.

When an object is presented to the mind, as a mark, a horse, and the attention of the mind is fixed upon it, - in other words, when the mind obtains a notion or intuition appreciation of the object - we call such notion a cognition or conception.

By a law of our nature that cognition or conception struggles to embody itself, whether for the mind's own sake or for purposes of communication; and this it accomplishes by aid of a sign or a word. Such sign or word is a term.

Cognitions or conceptions may be confused, or distinct; adequate or inadequate; and the terms in which they are expressed ^{may be} of corresponding character, but these irregularities which arise from the limitations of our nature and imperfections of our faculties do not detract the validity of the definition which has been given.

Terms are really terms though they may be ill chosen or used to express notions which are themselves imperfect. The more general word notion expressive of the mental operations considered very ordinarily be found more com-

venient than the words cognition & conception.

Sec. 2^o Singular & Common Terms

Singular terms express our notions of single objects, as this man, City of Rochester &c. Common terms express our notions of many objects gathered into one as Man, City.

Sec 3^o

Abstraction & Generalization

When several objects resembling each other in some of their qualities are presented to the mind it is in the power of the mind to draw off (abstract) the resembling qualities and to fix the attention upon them disregarding the differences. This is the process of ~~isolation~~ Abstraction. But the resembling qualities so recognized become by a law of the mind the signs of a common notion, - i.e. of a class or genus to which by virtue of these common qualities these several objects belong. This further step of putting resembling objects into classes or genera is the process of Generalization. But this is not the whole of the process. Here are notions, conceptions, but these are functions of thought only and are intangible and fleeting till crystallized in names expressive of these

qualities are applicable to all the individual objects which possess them. Caesar, Cromwell, Washington & differing in many respects agree in sharing the same qualities. Abstracting this agreement and disregarding those differences we place them in a class or genus to which we give the name General. General is then a Common Term, applicable alike to all these, in any way be affirmed or predicated of them all, Thus Caesar was a General, Washington was a General, et ceteri ditto.

Sec. 4° Common Terms

Common terms, we have seen are names of conceptions formed by Abstraction and Generalization, and may be predicated of each and all the individuals taken into account in the formation of such concepts.

But this process does not stop with putting individuals into classes; subordinate classes may be put into higher ones and higher classes into those still higher.

By comparing John, Thomas, &c we get the concept which we express by the term "Man". By comparing the concept "Man", with the concept dog, cow, sheep, & observing in all these the common mark of suckling their young we get the higher conception "Mammalia". By comparing the concept "Mammalia" with Aves, Pisces, Amphibia, &c, and observing in all these

Life and sensation we get the still higher concept which we express by the term "Animal".

We may sometimes too ascend in this series stopping only at the boundaries of human intelligence. At each stage in the series the class-name will be predicable of all the classes included in the formation of the conception. Thus, John, Thomas, &c, are men; Men, dogs, sheep, and cows are Mammalia, Mammalia, Aves &c are Animals.

Sec. 5° Individuals, Species, Genus.

In this scale we begin with individuals. The next step or class which contains single objects only we call lowest species. We proceed then to place subordinate classes in higher classes and these are called subaltern genera, except the highest which is called Summum Genus. Subaltern genera are alternately, genera and species, - genera to lower and species to higher - classes. Thus we have for individual, Equus, for lowest Species, Ferae, for subaltern Genus, Quadrupes, for Summum Genus Animal.

Quadrupes it will be observed is genus to "horse" and Species to Animal. Animal itself would be Species if we made a wider Generalization, as we might by putting Animal and plant in the class Living Thing. The highest Genus, therefore, is fixed somewhat arbitrarily.

The Naturalist makes Animal his highest Genus because the nature of his classifications requires no higher. So too the lowest Species is fixed somewhat arbitrarily, because we cannot know certainly when we have reached the last distinctions on which subdivisions may be founded.

Proximate Genus is the genus next above a given species. Remote Genera are those still higher. Coordinate species are those which have the same Proximate Genus.

Sec. 6^o. Predicables.

We have seen that "common terms" as expressing Genus and Species are predicable of classes, or individuals for which they stand. There are however other Predicables which must be taken into account, called respectively Difference, Property and Accident. The following is a common explanation of the five Predicables. Whatever term can be affirmed of several other terms, must express their whole essence i.e. the species;— or a part of the essence, which may be the material part called Genus or the distinguishing part, called the Difference, or something joined to the essence which if universal is called Property, if contingent Accident. Of an individual John, we may affirm the Predicables, thus: John is a man (Species);— an animal (Genus), rational, (Difference), having the Faculty of Speech, (Property), Born in the United States (Accident). Several remarks should be made in regard to these Predicables. Genus & Difference together equal species; thus Rational & Animal, i.e. Rational Animal equals = Man.

When therefore we predicate Genus and Difference of Species we express a Definition thus Man is a Rational Animal. Definition therefore is sometimes included among the Predicables.

If Property is joined universally to the essence

it must be of the essence and therefore as truly a mark of Species, as is Difference; thus "Having the Faculty of Speech" is as much a mark of "Man" as is "Rational". We apply then the term Property to qualities universally present in a Species only when we do not use such qualities for the purpose of Definition. If we do use them they become Difference.

To the sailor, polarity will be the essential characteristic of the magnet;— to the worker in steel, just the essential quality will be the power of attracting iron. To the sailor "Polarity" will be Difference, & the "Power of attracting iron," will be Property.

To the steel-worker these uses of the terms will be reversed. Even Accident will some times that which is joined too closely with the essence to be regarded as merely contingent. If we say of a man he is speaking, the act of speaking may be very properly regarded as Accidental; but as Dr Thomson has said, "If we say of a man 'He is an English man';— we may mean more than that he was born in England;— we may mean certain notions, feelings, habits, which are a part of the nature of the man."

No classification of Predicables perhaps can be absolutely true & perfect. That which we have followed is the simplest and is practically adequate, but let it be observed that Predicables are relative. We must know what is to be predicated before we can know what kind of a Predicable any term is, or whether it is predicable at all or not. Red is a genus in relation to other colors, it is ^{the} Difference of Red Rose, the Property of Blood, and the Accident of the

Sec 7^o Logical Division.

Logical Division is the enumeration of the coordinate species included in a proximate genus, or, the enumeration of several things standing in a common relation to a class and signified by the class name. Animal is divided Man, Bird, Reptile, &c. So Man may be divided into Europeans, Americans, &c. The former again may be divided into Frenchmen, Englishmen, &c. By adopting different grounds or principles of Division or by descending to subdivisions this process may be varied or multiplied indefinitely, but in every case if the division is a correct one it will be the division of a proximate genus into its coordinate species. To say that Animal is divided into, Birds, Englishmen, foxes and lizards, &c. would be a very bungling

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Analysis of some parts of Thomsons Logic
Under Topics for Examination.

§1 Every process has laws known or unknown. These laws are discovered and our knowledge of them perfected by observation and reflection upon results. The Laws of Poetry and Agriculture, of Oratory and Navigation, were not known till after processes had been written, orators had spoken, and till after men had tilled the land and sailed the sea. They began to recognize the laws which these processes involved when they applied analysis, criticism and general induction to facts. They have increased their knowledge of laws in the same manner, extending the sphere of observations and subjecting facts to similar tests.

§2 - The same is true of Logic. The process of thought commenced long before rules which thought follows were laid down. Men received impressions described, classified and compared without imagining that these processes involved laws. When some reflecting mind turning its study upon its own operations, began to discover and to lay down the rules according to which they take place, then Logic arose. The Logician therefore, is not the man who thinks and reasons, however clearly and closely, so long as he does so spontaneously and

without knowledge of rule. The logician knows how he thinks and reasons and can claim this character only so far as he conforms his thinking and reasoning to the laws which he has ascertained, by turning the mind on its own processes.

Topic II

State the author's definition of Logic, and give the general explanation of his distinction between Pure and Applied Logic.

§ 3. When we conceive, abstract, define judge and deduce we put in practice ascertainable laws. Does Logic content itself with simply explaining these laws in themselves or does it contemplate them in their uses? Is it like Anatomy, which simply examines the parts of the human frame, or like Physiology which illustrates their development and practical workings? We may take a proposition "The world moves in an elliptical orbit," we may pronounce it correct in form, may explain its qualities and powers. We thus study it, in itself. We may likewise consider this judgment in its relations to truth and knowledge. Then it is true or false reached by right or wrong processes of observation or inference. We thus see Logic in the attainment of truth. If we give to Logic this two fold character, it will be, Pure Logic as the Science of the necessary laws of thought in their own nature, and Applied Logic as the

Science of those laws employed in the attainment of truth.

§ 4. But is this a distinction worth maintaining? There are those who think it quite enough to consider Logic as existing to increase the stock of truth, and give Logic, the Science of the mind's own laws in thinking and reasoning, - they drop out of consideration, or undervalue. Truth is a wide word and its subject-matter is indefinite and boundless. Logic, as the science of mind dealing with truth must therefore be loose and boundless indefinite. On the other hand the laws of thought in themselves are few and apprehensible. We may know with reasonable correctness when an adequate view of them has been taken. To secure that which we have mastered, we must separate it from that in which completeness of knowledge is impossible. Logic must therefore be considered, first as a Science of laws, and next as a Science of laws applied to practice. It must be admitted however that the distinction cannot always be maintained. When we think, we think about something and that about which we think cannot always be discriminated from the thinking process itself. It is enough that the distinction itself is appreciable and that it is maintained so far as is possible to our limited powers.

Give the author's more particular distinctions between Pure and Applied Logic.
 § 5 - Pure Logic presupposes the materials of thought of the mode in which we collect them it takes no account. Perception, belief, Memory, suggestion and the like are mental processes to be considered in the study of Metaphysics, but are processes subsidiary to thought, with whose laws alone Pure Logic is concerned. These subsidiary processes however may come within the sphere of Applied Logic, because they are conditions under which the mind acquires knowledge. Pure Logic, presupposing the materials of thought refers them to their proper head or principle as conceptions, as subjects or predicates, as judgments or arguments.

Again Pure Logic contemplates the processes of the mind as perfect and complete. Applied Logic supposes limitations to the perfectness of our knowledge, - those limitations arising from imperfect faculties, limited observation, and the necessity of deciding questions on partial grounds. Pure Logic treats of such arguments only as are certain & irrefutable. Applied Logic teaches under what conditions & imperfect arguments, such as Examples, and imperfect Inductions may be fairly employed, and shows how these arguments have their force in each-

ing to conform themselves to the perfect forms of Pure Logic. Thus the imperfect argument, "Many have grown infirm & have died, "All will do so," though in form imperfect and the same with the absurd argument "Some men are tall "All men are tall," is made to justify universal conviction of its truth, by the supposition of Applied Logic, that these men who have grown infirm & died, and are ad- ded as examples are as good as all men. This supposition brings the argument to the perfect form of Pure Logic.

IV

Logic is a science rather than an Art.

§ 6 The distinction between a Science and an Art is, that a Science is a body of principles & deductions to explain some object-matter. An Art is a body of precepts with practical for their application to some work. A science seeks to know, an art to do. An art knowing no principle of selection but that of aiding its work, must often embrace principles precepts of very dissimilar character. Science on the other hand restricts itself to its single subject matter Geometry being a pure science restricts itself to the properties of space, whilst Land Surveying an art founded on it, must bring in the irregularities of surface and the use of instruments. Logic may be an Art or a Science.

When considered as an art, the temptation is to spread ^{wide} and shifting boundaries, by aiming to give rules for ~~every~~ ^{reasoning} and thinking in every region of thought. The results of such attempts are a vast expansion of heterogeneous materials and a sense of incompleteness. On the other hand we consider Logic as a Science its principles may be laid down within an appreciable compass, and being made familiar with these, the student will be likely to form his own art by employing these principles in practice.

V

What is said of unconscionness in Art as related to Logic.

§ 7 - The statement that Art is only Science turned to account, - that Art teaches the application to practice of the principles laid down by ^{corresponding} Science - is very likely to overlook that notion of unconscionness which is commonly involved in it. Shakespeare was an artist but he did not compose his plays to exhibit some theory of Dramatic Poetry. The man of Science possesses principles consciously, the artist is often possessed and carried away by them unconsciously. The principles which Art involves, Science evolves. That which is unconscion in art cannot be unconscion in science. It is a gift.

of nature. It is the inspiration of the poet and the painter. The same unconscionness is manifested in the art of Logic so that the praise of being a good Logician is often awarded where there is little or no acquaintance with the Science of Logic. Without some share of these natural gifts no precepts can make a reasoner. When we write on Logic this unconscion skill must be left out & cannot be taught, the art in so far as an art is teachable, and no further. The whole of every Science can be made the subject of teaching.

VI.

Prive Logic is the Science of the necessary laws of Thought.

§ This Logic reviews points already suggested. Logic gives us those principles which constitute Thought, and presupposes the operation of those principles by which we gain the materials for thinking. I have conceived of these things as I did I obtain it's Logic assuming that I have noticed the points which single houses have in common and gathered up these common features in a new notion. Logic tells us that this conception may be divided, defined & that by comparison with other judgments, such as church, warehouse

are many arise at the same general con-
 ceptions building? But we must be care-
 ful to discriminate between the func-
 tion of thought in these processes and the
 materials with which thought acts

Does not stay with the inspection
 of objects. We become aware of the
 distinctive impressions and parts
 or relations which are more or less
 continuous. The tree is tall or stunted
 blossoming or without, old or young,
 straight or crooked, round or
 still, hard these properties are
 parts of the visible object itself.
 They exist separately in the mind
 alone. How then, can we keep them
 apart in the mind? By naming em-
 bling us to observe & identify the ob-
 jects we seek. Names then under the
 process of fixing & recording the re-
 sult of taking of thought which without
 them would be repeated frequently
 with all the gain of the first effort.

IX

Illustrate the third function as
 related to language.

§25. - The third function associated
 to language is that of abbreviating thought
 by substituting words for the
 a short word for a highly complex
 notion. A searching for clarity
 words are sometimes more than
 saying of thoughts. They become
 thoughts. When our notion of an
 object, consists of an insight

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out all its essential attributes
 it is according to him instructive
 When the notion is so complex that
 we do not realize all that it con-
 veyed the process of thinking would
 be retarded by an attempt to real-
 ize we use the name; of the notion
 as a symbol even to ourselves. Creation
 Happiness Liberty, State are sym-
 bolical conceptions of this character. We
 use these terms intelligibly for our-
 selves & those who hear us with few
 more of their attributes distinctly present
 in thought. Highly complex notions
 are seldom fully realized - set-
 down more than symbolical. In
 this manner we have abstract
 processes of thought. And this view
 of the symbolical character of cog-
 nitions throws light on definitions
 and explanatory propositions.
 They are not mere explanations to
 others of meanings fully apprehended by
 ourselves but real acts of thought sat-
 isfying to our own minds many
 of our conceptions which we have
 hitherto seen indistinctly or not at all.
 They serve not only to make clear to
 others what we know but to increase
 the sum of our own knowledge.

On learning of the marriage of five old
 friends, in one week.

My thoughts fly backward as I read
 So long forgotten days
 When we were wont to wander far &
 Through many a craggy glen
 With spirits lighter than they are
 An idyll will be again

We traced the mountain road
 Through many a roaring stream
 Whose foaming waters hid from sight
 The trout's restless fin
 As we were merry youngsters then
 Careless boys and girls
 And merry were our points of view
 As they with clustering crows

And now how time flies
 My dotting heart to heed

Stepped from out the dark battlement
 One of smallest men and wisest
 Who bore three years upon his hands
 And Heaven's Luke-light in his eyes
 He with ~~clerk's~~ hand extended
 Hand ungloved, ~~eye-sunglass~~
 Grasp'd it ~~hand~~ of his labor neighbor
 And thus kiss'd by spoke to him

Thou hast come to us for freedom
 Thou has us with the cleared brow
 That the human spirit seeketh
 Or the human heart hath known
 But that freedom meaneth more
 Than a mere release from toil
 More than just release from fetters
 Which now make thy dark blood boil

Thou must learn of manhood's duties
 Ere thou canst be truly free
 Thou must peruse the Sower's teaching
 Ere thy soul hath liberty
 True thy soul is not unshackled
 In Whistler's cable pull
 But thy heart I fear is clouded
 Superstitious purblind thrall.

Illustrate the fourth function of
 Language.

§ 26 Language is a medium
 of communication between minds
 and mind. We might dispense with written
 words, speech for certain purposes, gestures
 and changes of countenance supplying their
 place. But these expressions are entirely
 within a limited range only.

We need to appropriate to every
 object a sign or symbol, a suit-
 able and accepted by convention
 which recalls the object when
 ever it is employed. Such a sign
 may be a word or name; the con-
 vention or assent which adapts it
 being rare. But besides, numbers
 and need no previous condition
 states of things. There we have in
 subject-verb-objects. All verbs however
 may be resolved into subject-verb-
 objects with the singular to be other
 number, when true or noun
 name, come together to give
 a sentence necessary to express
 a complete relation. The structure
 of this is done by prepositions and
 that we have four principal
 parts of speech, nouns and pronouns
of substantives, adjectives to adverbs

for attributes, propositions & relative relations. A single verb to assign attributes or relations to substantives at a determinate time

XI

Would a study of language answer every purpose of a logical system? We have pointed out some of the uses of language in aiding processes of thought. But a study of language would not answer every purpose of a logical system, because, though thought would not cease, if articulate speech were withdrawn from man. As men ~~are~~ are now communicate their thoughts and invariably clothed in speech. That is man's normal mode of thinking. But when the mind is deprived of this means of communication it resorts to substitute as in case of a deaf dumb whose fingers = speech. Indeed substitute the place of speech sometimes where no such necessity for it exists.

The skillful operation and understanding of a telegraph machinery with out articulation is in fact speech. Leibnitz suggests the possibility of using Voynich's machine for instead of articulated words. And a recent

ed motions showing slender rods vibrating, actually cut through with time & space. Without thought language would cease but language might be denied us yet thought still proceed with aid of other signs. This being so an analysis of the necessary powers would proceed so far as may be possible beyond instructions which those powers are accustomed to use. Logicians should know the laws of thinking & know the universal grammar & special considerations of laws of speech. To a certain extent a principles of language will find place in Log. But Log. penetrates very deep makes thinking a adequate object matter of science however that thinking may be expressed.

§ 28 Question whether thinking could dispense with all signs is a question of different character. We do not know for possible in other states of being as had a matter for consideration in a brain which contemplates a human mind as it is. Thinking may be

concernably separable from
signs used profusely in their
very being together.

xii

Give the opinions recorded
by the author respecting Carving
of language.

§ 29 First the belief that man at
his creation was endow'd with a
full and perfect language, especially
Adam with names for objects he had
counten'd. Under this view speech is
separated from & precedes thought.
Names must have been entrusted
to him long before the things their
images which they were destined ul-
timately to represent were excited
in his mind.

§ Second - that the different fam-
ilies of man impell'd by ne-
cessity invented and settled by a
general consent, names to express their
ideas. In this view is a human
invention preceded an expe-
rience. Here it is supposed
that thought made some progress
before any name was assign'd
all is in all yet there could
have been no agreement with-
out terms, in which, to express

it. Third that the divine Being
as he gave to Man not actual
knowledge but a power to know or
give not language itself but a power
to name and describe. Gifts of sense
and of common sense of both thought
& speech. Language thus was a di-
vine gift was bestowed not as a re-
sult but as a power. A man can
teach names to another man but
God only can bestow a faculty of naming
from a first & foundation of thought & of
Language went together.

§ 30 & 31 The author manifestly ad-
opts a view that lang - grew from imper-
fect necessities & forms, as he
he regard it, as less a divine gift
on that account. A complete lang -
is not a more wonderful ex-
periment surely, he argues than
a power of man imitating of natural
sounds, of shrieks of birds, of roar
of beasts, of howl of water, of sighs of
birds to create a constructed world
describ'd by a small tribe of Shakespeare.
It may however be objected to this
view of development of lang -
that it supposes a first man
to draw words created such a
complete & mysterly system of

his species, but a child, can know
fish. He thought as a child
- spoke as a child, and only when
he became a man, uttered a language
of men. It is difficult to
concile this view with Scripture
narration.

XIII

State what C author says of cogni-
tions in general, & of intuition &
conceptions.

§ 16 C impression which an
object makes on C mind may
be called a presentation. Some
presentations are not cognitions
when words are spoken to a
dreaming or absent minded
person. Such presentations
are called obscure. When pre-
sentations are cognized, either
attention is given to them
then they are called clear
& these do the work of our
concerned or cogitating or
tions. Cognitions are either
divided into confused &
distinct, confused when
C marks are attributes of C pre-
sentation cannot be dis-
tinguished & distinct when

they can be. We have a clear
notion of red, but we cannot
tell C marks by which we know
& hence our cognition of it is con-
fused. We have a clear notion of the
size of house; but we can de-
clare C marks by which we know
it. Our cognition of it is distinct
The subdivide distinct notions
twice first into adequate & in-
adequate; adequate when they
sufficiently mark the object
plain than say again C marks of their
marks; inadequate when they
not so plain. This kind of anal-
ogy however is sometimes in-
adequate & we limit it. Distinct
adequate when we can explain C
marks sufficiently for C present
purpose if happiness is "an energy of
to will according to C heat within
a complete life," an notion of it
is adequate if we can explain
what we mean by an energy of C
heat within a complete life. Second
distinct notions are subdivided into
symbolical and notational or intu-
itive as already explained

When Sculptured bears the message sent
By Universal Soul (to Man)

Points to original intent
Of feelings pure & innocent
How sweet emotion it doth move
Pursueth

Thought faulty the external form

¶ We gaze delighted at shape
While Science's blunder swarms
Combine with Beauty's thrilling charms
To make grief and praise

She stands alone - the spacious world
Around her throes its gloom
Her hands are bound, hands her sword
The implements of war are none
But proud her mind & unimpaired
By prospect of her doom -

She feels, bare bitterly, her shame
The garrisoned shaft has become
True to its savage aim
Where but enjoyment came
A world of scorn

How painfully the pinching blush
Seems rising to her brow
As if the conscious tide did rush
That through that gorgon's throne to crush
The triumph of its love.

~~Unwieldy~~ - ~~But~~ ~~volves~~ the jewel said

~~Superior~~ - ~~Remarkable~~ creative power
To operate on mind

~~Constitution~~ - And give amusement ^{to} the brain
Immortal - Was off ^{Art's utterance} ~~the~~ ~~before~~

~~Precious~~ - but never more refined

~~Assiduous~~

~~Assiduous~~

Laborer of the devil's hole

~~Original~~

~~Harsh~~ - by treacherous guide

Universal - Which with assiduous care could wait

Sculpture - And Beauty's ruin contemplate

~~Resolute~~ - W scornful smile,

~~Deliberate~~

~~Unwieldy~~ - It was this which ^{found} ~~through~~ the splendid ^{said}

~~Unwieldy~~ - Into the splintered hole

Blinded - When more than standard unerring

~~Blinded~~ - Though threatened outraged and betrayed

~~Blinded~~ - Thou dost cross the soul

~~Unwieldy~~

Critique - It was unfined Perseverance

~~Unwieldy~~ - But this conception gave

~~Unwieldy~~ - Conveying through the emitted scorn

~~Unwieldy~~ - An admission most intense

~~Unwieldy~~ - For virtue weak but brave

~~Unwieldy~~

~~Unwieldy~~

And lastly while you "criticize"
 The task I've just concluded
 That accident - virtue may you prize
 That glances from and the captive's eyes
 To whom I have alluded.

§ 47 Abstracting are notions of
 single objects and concepts which
 are not notions of several things together
 (Concepts of several things are called
 They are also called general notions

XIV

Give Carnahan's statement of formation
 of concepts as higher & lower,
 & illustrate extension & intension.
 §§ 48-49 On first inspecting a new
 object we are unable to distinguish
 between its essential & its accidental
 properties. If another object
 is presented not identical with the
 first but so far similar as to
 seem to be of some kind we institute
 a comparison with a view to discover
 points in which they agree as well
 as those in which they differ. We then
 distinguish between C dispensable &
 C indispensable properties, latter
 belonging to every specimen of its
 kind. We next abstract these indis-
 pensable properties & we call these C
 of a common notion. This common no-
 tion implies a class of things or genus
 in which it is found. And finally
 to fix this class in our minds
 & to make C notion of it common

visible - we give it a name.
 We have: five steps, in a full sense,
 going of a general extension, viz.
 Comparison, reflection, abstract
 generalization & determination.
 These five steps are however often
 expressed under a single word ab-
 straction.

We may then proceed to
 form larger conceptions from nar-
 rower ones. By observing John Thun-
 der & Peter we may form a concept - man
 by comparing a concept - man
 with such as Crow & Sheep whereby
 we may form a wider concept - man
 alia, & by comparing this with any
 particular we may form a still
 wider concept - animal.

§ 50. In this scale the lowest is
 intuition or individual; the next,
 a lowest species; the next class where
 abstraction ceases is the highest genus
 & the intermediate worlds of classes
 are subaltern genera, alternately &
 genera to lower, & species to
 higher conceptions. The highest genus & the
 lowest species are necessarily fixed
 & cannot be arbitrary.

§ 52. Extension expresses capaci-
 ty of a concept - considered

as such a single object & under it
 Thus plant has greater extension
 than geranium because it en-
 braces more objects. Distension
 expresses the scope by which it
 yet is known. Geranium has
 greater intension than plant because
 it has more marks by which it can
 be described. Greater extension & less
 intension & vice versa.

A distinction between Extension &
 intension - explaining & saying that a subject
 is in the pred. & the predicate in the sub-
 ject, Man is in animal as species
 in genus & all marks of animal
 are found in Man.

XX

State what Caution says of primitive con-
 ceptions.

§ 59 - Broadly conceptions which arise
 from marks there are others formed from
 privation of marks. These are called prima-
 tive conceptions. We have our notion
 of kindness from properties exhibited by
 a kind person & our notion of un-
 kindness from a absence of those
 properties. In cutting off any class of ob-
 jects & assigning it to a name
 we imply that there is an other
 class that which it is set off

The world's rough paths are cheery
 And life has joyous grown
 Since round our spirits every
 Psi U's sweet words are thrown
 Psi U's sweet words are thrown,
 Which never can decay
 And Psi U's words last day
 Shall ever be crowned with bay
 (Our cares in joy to drown,
 And thy fair brow Psi Upsilon
 Shall never lose its crown)

Which never can decay;

But ~~that~~ ^{our} her brow shall gleam always
 With Psi U's ever bright rising ray

found or which has not names.
 Any pair of concepts, taken ab-
 solutely without double meaning
 or being metaphorical, stand out
 stark. Practically however
 we limit this absolute division.
 We think of a pair of concepts
 as dividing between them not com-
 mense with some proximate genus.
 We include in a kind every
 thing in a universe which has not
 a spark of kindness but every man
 or moral being which has not
 those sparks. Primitive con-
 ceptions vary forms of thinking
 by enabling us to use for every
 affair intuitive judgment, ^{an} ~~an~~
 alert fact negative or for every neg-
 ative affair intuitive. Besides that they
 assist the higher processes of reason
 in all that it can know of abso-
 lute & infinite. From ~~can~~ to
 realize an unseen world, not by
 extending to latter a proper herself
 of another but by assigning to it other
 parts entirely opposite is a prepara-
 tion of search illustrating the highest
 use of primitive conceptions.

A nations government may affect the moral character of the people in two ways. First by vicious legal enactments ~~second by an evil example~~

First by legal enactments which sanction wrong or offer temptations to evil. Second by the moral influence of the individual acts of the law making power, be it sovereign legislature, magistrates or congress.

Illustration For illustration of the former proposition we need not go beyond the limits of our own nation. Consider for instance lately our loved country has many a ^{small} number of the degrading influence of vicious legislation. Little did they enter their votes to the first bill which passed an American Legislature, viz. relating to thereby sanctioning at least indirectly the principal evil practice of slavery. Little did they imagine the wrongs which they thus fastened upon posterity. For that slavery is an evil but there can be no denial. But what ~~is~~ effect have this upon the morals of our own people. Without entering largely into a discussion of its influence upon public morals as a national political question, let us consider for a moment its influence upon the moral constitution and character of those

The ~~place in~~ states where it is fostered. Moral character had ~~been~~ ^{been} ~~maintained~~ ^{maintained} in the American colonies at the time of the Revolutionary war for nearly a generation of a century after, and politicians or public men of whatever subtlety of mind and observation could have detected any appreciable difference either in the social political or moral character of the American colonies, at least not between those which are now designated as Northern and Southern States.

Years long ago in early youth
that — one

Loarise, Loarise, triumph, triumph,
 Hours after hours
 With unrelenting power

And as he moved from right to left
 The parchment dim and old
 It seemed as if the mystic page
 Some ^{great} ~~wonder~~ for truth had told and unfold
 For brighter grew the wizard's eye
 As line by line he told

Travis said that he had power to call
 Unhallowed spirits up
 To aid in works of good or ill
 And that a better cup
 Of successful things his enemies
 Bese to the dreys sunset cups

Thus he was feared by all around
 As one of dreadful power
 And none would guess the cadence ^{thought}
 After the sunset hours
 For issuing thence strange sounds ^{were heard}
 When midnight ~~shuffled~~ did sound

But now then stood before the sage
 A youth of demure mien
 And with a look of smiling scorn
 He saw what few had seen
 As many a magic instrument
 Met there his eye, he mused.

For pulled down his noble brow
 And pale ^{was} his fair cheek
 As he with his wondering gaze he brought

The gaze's face to seek
Long time they on each other gazed
And not a word did speak.

13

At length half sternly or half kindly spoke
The magic working done
But in that den the sweetest love
Would bring a thrill of fear
"What wouldst thou of old Archimago
That thou hast mentioned here?"

14

The echoes of the curse came up
The accents of his lips tongue
As if through hidden galleries
Like devils about they came
And pierced the ~~accustomed~~ ^{unaccustomed}
Like darts by specters flying.

15

Though fearful form remained the youth
And boldly answered him
"It is well that thou hast ^{come here to} ~~to~~ ^{penetrate} ~~to~~ ^{reach}
Hells spirits dark & grim
To see the mightiest fiend accursed
I've sought thy cavern dim."

16

Rash youth and dost thou ^{not fear} ~~think~~ ^{to} meet
The foe of all our race?
To meet his spirit withering glance
And on his brow to trace
That angel look of angel Majesty
Which I can never see.

Be + think that of within thy heart
There lurks one thought of ill
Or than lust and unchaste desire
Within thy bosom still
His demon eye ^{thru} thy unshrined soul
With quenchless flame will fill
(Eventually will kill)

18

Then jagged as I may not see
The way to Prince of Hell
Thou speakest in words no minor fiend
My ^{aching heart} ~~aching~~ ^{to} ~~quell~~ ^{quell}
Dye of thine st ^{power} ~~power~~ ^{shall} ~~shall ^{thru} ~~thru~~ ^{my} ~~my~~ ^{eyes}
My Past or Future tell.~~

19

The wizard raised his chin round
And struck aside a screen
Which in his magic mirror fell
Upon its spotless chin

~~The youth looked on the surface bright~~

~~A mist on the surface bright~~

Science too must gleam upon thee
For the world is full of love,
Best by Knowledge's crafty legion
Thou'lt be made to share once more
Therefore yield thee to my guidance
Thou and thy dark fellows all
And will trace the paths of wisdom
Which must lead to Freedom's hall.

We will let the tide of battle
Sweep on by us if it will
If ye may not fight for Freedom
We may labor for it still
And will pray the God of battles
In the day-time and the night
Once again to bare his right arm
Once again to show his might.

And roll on the tide of conquest
O'er the accursed System built
To bring low the proud oppressor
And to smite the smiter's hand
And incline the hearts of transgressors
To justice and the truth
That they slay the Gorgon Slavery
And its servants vice & death.

Jesus Christ who ever saw
A lot of Fred's looks & songs
How much the little kettle fry
From my Lord John must drift
By gone I think it will for all
They've got an able Puffer

It will they've got an Able too
Of look demands & tricks
To hold the rowdy crew in check
And chase them once a week
For all their windy bellows near
Could blow his way through Fred

Ye Gods around Mier Coopers head
What fiery terrors brewed
But drink my juggler they're half dead
As what is just as good
They're petrified, for yonder chup
Is labelled solemn Rockwood

The instruments of mystic
The triangle & sphere
Circles and chemie tools
Of every form were here
For incantations, charms and rites
Of more than mortal fear

And I saw the poor children
 Sitting round him on the sand
 While he showed the ways of wisdom
 And recalled the ~~ways~~ ^{deeds} of God
 And I saw them loudly chanting
 And I heard upon the air
 His voice and his accents
 Went to God in earnest prayer

And the rough blue denim soldier
 Stood reformed before the slave
 And they stood with folded arms
 And their deepest reverence gave
 And they felt how great the shame
 That these men of Christian name
 Others but for lust and profit
 Close in slavery's chain should bind

And they gazed with rapt attention
 While ^{the} mouth for them portrayed
 The Coptic symbols by which
 As from an art to man conveyed
 And beneath the dark ^{magical}
 Among the down-filled cotton balls
 He unlocked the houses of knowledge
 And brought forth his magic scrolls

He taught them how to trace the ^{book}
 And decipher magic scrolls.

8 Name the remaining bones of the trunk and give their uses.

9 Name bones of the lower extremities and give their uses. —

10 - State all the formations of the bones that you can recollect, which tend to protect the system from injury from jarring.

11 - State the circumstances necessary to a full and healthy development of the bones, including arguments for the erect position.

12 Give the general anatomy of the muscles, their divisions and the names of the muscles of the head and neck as stated in Fig 38 - with their uses.

13 Name the muscles of the trunk, upper lower extremities & give their uses.

List of maxims of wisdom
 not exactly well known
 that the victory ^{comes} is not
 to Samson's alone

John Valentine Andrea - born in 1586
 East-Württemberg, studied at Tübingen and afterwards
 visited Italy and France & deeply learned
 burning with zeal for truth and goodness
 he attacked the views of his age especially
 especially the superstitions of Lutheranism with
 ardor and vigor and in a tone sportive
 as France in the case required Aug. Met. xviii 62
 Jacobi Intermitas

The author's name was
 not given but it is generally believed to have
 been the work of J. V. Andrea. The account of
 the formation of the brotherhood is simply this
 Christian person being, though of good family
 joined himself to an early age as a monk to
 the cloister. When he was 16 years old one
 of the monks proposed a pilgrimage to the
 Holy Land and Christian was allowed
 upon special favor to accompany
 him. At Cyprus the priest in whose
 care he was did not let him give
 over his journey, but went on as far as
 Damascus where he allowed to be
 of the wonders performed by Damascus
 & ages and puts himself under their care
 dis-instructed in their most hidden
 mysteries for three years. Thence he goes to
 Syria Africa to a great conference of
 ages and afterwards returns home
 where he finds so little sympathy

infected in his proposed reformation
 vice morally so that he determined to estab-
 lish a society of his own and impart to
 it his own knowledge. For this purpose
 he selects three accomplices from
 the old convent ~~with~~ to whom he makes a
 solemn vow of secrecy he imparts his con-
 fidential office being so committed it to writ-
 ting and from a magic tongue and
 rotatory for the benefit of future students.
 When all was completed they initiated four
 more making 8 in all and being thorough-
 ly instructed in the mysteries they sepa-
 rate for a year leaving one at home with
 the founder. Christian died at the age
 of one hundred years, but the society
 drew on for another hundred consisting
 of only 8 members and entirely hidden
 from the world. At the end of this
 time they opened the grave of the
 founder which was beneath an
 altar which having removed

before their eyes the wizard lay
 As he had not been dead a day
 He had no volume under his arm
 which was a vellum with letters
 of gold. This the R.C. valued

Sir W Hamilton's Table of Propositional forms.

A = Universal P = Particular

E = Affirmative N = Negative

Affirmatives

1 Toto-total = AEA All - is all -

Toto-partial = AEA All - is some -

Parti-total = IEA Some - is all -

Parti-partial = IEI Some - is some -

Negatives

Toto-total = ANA Any - is not any -

Toto-partial = ANI Any - is not some -

Parti-total = INA Some - is not any -

Parti-partial = INI Some - is not some -

Benefits of a New Analytic of Logical forms.

Prop. 1. What is thought implicitly, should be stated explicitly.

1° The terms of a proposition, whether subj or predicate, are never considered, on that account as indefinite, or indeterminate in quantity.

2° The revocation of the terms of a proposition to their true meaning; a proposition being always an equation of its subj & predicate.

3° The consequent reduction of the Conversion of Propositions, from three species, to one (i.e.) Simple Conv.

4° The reduction of all the general laws of Categorical Syllogisms, to a single Canon (see page 62.)

5° The evolution from that one canon of all the species and varieties of Syllogisms.

6° The abrogation of all the Special Laws of Syllogism.

7° A demonstration of the exclusive possibility of three Syllogistic figures - and final abolition of the Fourth.

8° A manifestation that Figures are essential variations in Syllogistic form, and consequently, the absurdity of reducing, syllogisms of the other figures to the First.

9° An enunciation of one organic principle for each figure.

10° A determination of the true number of legitimate Moods - 36, - with

11° Their simplification in number;

12° Their numerical equality under all figures.

13° Their virtual equivalence or identity throughout every schematic difference.

14° That in the second and third figures, there is not an opposition and subalternation between a term Major and a term Minor, and consequently.

15° In the 2° & 3° figures there is no determinate major and minor premise, and there are two indifferently conclusions, whereas in the first the Premises are determinate and there is a single proximate conclusion.

16° The 3° Fig. more fitting for Induction.

17° The Second, best for Deduction.

18° The First is common to Induction & Deduction.

Canon of Deductive Syllogism.

What belongs (or does not belong) to the containing whole, belongs (or does not belong) to the contained parts.

Canon of Inductive Syllogism.

What belongs (or does not belong) to all the constituent parts, belongs (or does not belong) to the constituted whole.

These rules exclusively determine all formal inference; whatever violates them transcends or violates Logic.

Canons of the three figures.

Canon of First Figure

What worse relation of determining (predicate) and of determined (Subject), is held by either of two notions, to a third, with which one at least is positively related; — that relation do they immediately (directly) hold to each other, and mediately (indirectly) its converse.

Canon of Second Figure

What worse relation of determined (Subj) is held by either of two notions to a third, with which one at least is positively related; — that relation do they hold indifferently to each other.

Third Figure

What worse relation of determining (pred) is held by one of two notions, to a third, with which one at least is positively related; — that relation do they hold indifferently to each other.

Given by Sir W. Hamilton.

Canon of Unfigured Syllogism.

In as far as two notions either both agree or one agreeing, the other does not with a common third notion, in as far as these notions do or do not agree with each other. Sir W. H.

Universal Canon of the Figured Syllogism.

What worse relation of Subject and predicate exists between either of two terms and a common third term, with which one at least is positively related; — that relation subsists between the terms themselves. Sir W. H.

64 "My wreck of mind ^{and all my woes} that day arose
and all my ills that day arose." Geo. Buchanan
James VI

Hot tears are hailin' down my cheeks
An yet I scarcely know
What 'tis that brings the blist'ring drops
And causes all my woe.
They say that I am weak and crazed
I am not - yet it seems
As if my heart was sorely vext
By hunting shapes in dreams.

And oft I hear a whistle shrill
A locomotive's shriek
'T would frighten any heart ^{to woe}
By love and hope made weak.

I just as it occurred ^{that my intention}
My idol left my side
Oh God how sweet within his arms
That moment to have died!
The whistle shrieked - and through my heart
There struck an icy thrill
And I believe the freezing halt
I'm in my dreams still.

Oh! he was a noble form
A soldier's proud array
And gay he looked as if he meant
To grace some festival day.
And proud was I, his new-made ^{bride}
How proud I cannot tell
Untill I heard the fatal train
The whistle and the bell.

65

One furtive embrace - one parting kiss
My heart a moment prest
Upon the bosom where alas
It never more may rest.
And yet upon my lips I feel
That parting burning kiss.
Oh! Time hath not one moment more
So full of love and bliss.

And thus escaped the hunting fiends
Which since have racked my grief
And mocking years which greet my
Whim I have asked relief.

Again I heard that whistle shrill
They said that he had come
To clasp me to his breast again
To glad our new-made home
In ^{cradle} the dusting ^{trance}
I gazed till hope had fled
And then they brought him back to me
My idol husband - dead.

Among the blessings Heaven has sent
 To cheer me here below
 To fill my heart with pure content
 And soothe Life's toil and woe
 To cheer me in prosperity
 And cheer in grief or want
 And teach me in propriety
 I count my maiden aunt.

She is not cracked cross or dull
 Though some inclined to fret
 Despite her years her heart is full
 Of sprightly humor yet
 As well as love the dear old soul
 And though she is not fair
 There is a bloom about her eye
 That banishes my care.

I used to look with much contempt
 Upon her homely face
 I thought those curls so nicely kept
 Entirely out of place
 But now I know it is not pride
 For kindly nature spread
 Let fairer sisters should deride
 A halo round her head

Of course wonderful meal & pain
 As all the genus are
 Her eyes will never grow too dim
 Losing a rare and hair
 Or ^{any} ~~light~~ ^{any} ~~impure~~ ^{any} ~~unwisely~~ ^{any} ~~spot~~ ^{any} ~~on~~ ^{any} ~~fold~~
 Imprinted on her dress
 At least the thought of growing old
 Will ^{not} ~~give~~ ^{not} ~~her~~ ^{not} ~~in~~ ^{not} ~~distress~~
 Off - no boyhood's jolly days
 And youth's impassioned course
 She often checked my forward ways
 With assiduously discourse
 And once when half-sunthinking I
 A bitter taunt did speak
 I saw the tears overflow her eye
 And course eadown her cheek
 I know she tries to be a blue
 And learning much affects
 Paria's landscapes with a muddy hue
 And flowers & leaves dissect
 And and day writes a essay on
 Old "Job his Wife & Devils"
 And next day does him in crayon
 As pants his woes in ails.

Then too she dotes on heraldry
 And talks of "quarters" & "gravelly"
 Of ~~any~~ ^{any} ~~and~~ ^{any} ~~eyes~~ ^{any} ~~crossed~~ ^{any} ~~of~~ ^{any} ~~debris~~ ^{any} ~~debris~~ ^{any} ~~debris~~
 And ~~concludes~~ ^{concludes} ~~her~~ ^{her} ~~hours~~ ^{hours} ~~hours~~

Coleridge claimed it was the paramount
triumph of his genius that he was the first
man who had been able to find the appropriate
circumstances of a tragedy. He was the first
to do this. Great scholars of drama whose best work
other writers of subtlety and erudition
have given the character of the great
tragedians, their closest attention.

And some of them might say that are
And were arranged they say they say
Let me now forgive the place.

Now some bet not they say - I read,
For they may no help give
Betwixt many not stand in state
But only they make her the change.

Demonstrate how the family came
Of lineage old & high
And sighs that with herself the name
Unlambously must die.

But he her of justice kindly
But all forgotten he her children.

καρτελλε - (καρτελλε) the ^{inf} of καρτελλε
καρτελλε = the local relation of the ~~thing~~ is often
transferred to the time in which the thing
happens - and when a demonstrative
stands with the noun or is joined
with the dat. K. 223.

καί - connects members of a sentence especially
strong in which the following one
is stronger than the preceding. K. 321-a

εξ-εξ - a form of ex with the idea of whither
in, among - common.

εὐαξαρισ - εὐαξ after ε

εὐαξαρισ - a metaphorical - to miss the mark
Luce

Πύλιμος - I, left by his father Alcibiades in Sparta
to be educated, during his own exile - BC. 445

Commanded the Spartan expedition for the relief of Syracuse
which sailed from Corinth in the summer of 413 BC.

Defeated the Athenians 9.VII 47 - K. 211 2. 2
He led the Athenians in a sea fight 9.VII 20-22. In the summer
of 413 he was beaten in a sea fight and by the Ath. Gen. Demosthenes
Died in exile of starvation being well provided of stealing a part of

εὐαξαρισ - Some of the exiles, some one of the Milesians
Syracusan general appointed at the time of the Athenian
invasion BC 415 - was sent to Agathemorus 113. Associated
with the battle in the harbor of Syracuse.

εὐαξαρισ - the name of the vessel which was used in
Syracuse

Cyrenean

We've come to our yearly meeting
And our hearts are light & free
And with many a joyous greeting
We hail our jubilee

Here's ~~the~~ ~~years~~ ~~before~~^{us}
- And a sigh for the years by gone
Rejoice ~~it~~ ~~be~~ the blue skies air
And smiling as the dawn

Nicias ~~was~~ ~~the~~ ~~son~~ ~~of~~ ~~the~~ ~~great~~ ~~war~~ ~~leader~~ ~~Son~~
of Nicomachus from whom he inherited the lease
of the silver mine of Laurium. Often associated with
Pericles as strategos, in this death came forward as the oppo-
site of Cleon. On account of his conduct almost always regarded
ful as a general. In 424 B.C. he led an expedition
against Thracians, conquered and razed to the ground
Samos at Melos. He defeated the Corinthians in 426
but resigned the honors of victory to rescue two prisoners.
In 424 he led an expedition against Leucina
which he conquered, on his return razed Phocis
In 421 he negotiated the peace of Nicias. In 415
was appointed with Alcibiades & Icnamachus, to
over command the expedition into Sicily. Com-
manded there with varying success until
413 when he was taken ^{with the harbor of Syracuse} to Messina

Aesthetics of Common Schools
Reasons for employing the term Esthetics
Direct extension of the term in this essay
Necessity of considering this subject

A Law for the Beautiful ought to be cultivated
in Common Schools.

Prop 1st The Love of the Beautiful should
be cultivated by All.

A - Man has been endowed with the "Sense of
the Beautiful," = the faculty of deriving
pleasure from a knowledge of objects or
ideas, to which we ascribe the quality
termed Beauty.

B - This faculty is capable of cultivation
and development, to an indefinite
extent.

C - Every faculty capable of adding to
the ultimate happiness of man
should be duly cultivated.

Prop 2. It should be cultivated in the
Common School.

a - It should be cultivated in child
hood and early youth, that its de-
velopment may be harmonious
with that of the other faculties

b - It is the only place where all
can be reached

1° ALL Faculties may be cultivated

B- 1° Its development difficult to trace in most cases, on account of its peculiar character.

2° Is cultivated by artists until it becomes an absorbing passion.

3° Its development may be traced in the different eras of Child & Harold

4° Another instance.

O 1° - Because it is the design of Deity.

2° - Because we ought always to promote our own happiness.

A 1° The Beautiful of Sense { Sight (Natural Artificial) Sound Smell Touch
2° The Beautiful of Thought

The lily with the bee-hive intertwined
The ground embraced the rose bush in its arms
The hither & the stock together green
The hollyhock & bramble.

The sturdy hundredth shrike

It is no wonder that persons of sense and refinement shrink from being considered lovers of the beautiful, when they are liable to be informed with questions of either of these classes.

There is not a circumstance which more plainly indicates to how low and sordid to which the truly beautiful has sunk than the ever almost universal indifference in regard to flowers. The indolence of a love for the beautiful in this manner, that no excuse can be urged (Dress) for its neglect except a positive lack of inclination. Who ever can command a foot of ground or a job of earth may have flowers, and fire warms for the wind and rain, and kindly sunshine invigorate the poor small flowers, as well as those of the rich. It would seem indeed as if the Creator designed flowers to be as universally enjoyed as air and sunshine, for his breezes bear the winged seeds where ever the eye of man look. The restless Ocean beds in its troubled bosom, flowers of beautiful and delicate forms & hues. The ice covered mountain sends forth from its cold bosom beneath the ground which finds its way through the ground (There something regard is Am An)

$74 + 12 = 86$
 $2 + 32 + 92 = 126$
 $1 - 1 = 0$
 $2 - 2 = 0$

few as snow, till it finds air and
 light, then opening its bright petals it
 glazes smilingly from the glacier's slip-
 pery brink where no eye but that of
 the Redoubt, or the ~~last~~ ^{plenty} hunter, or the
 desperate materialist will ever gaze upon
 its loveliness. It would seem as if
 God had created flowers especially for
 man's delight; ~~and~~ very few of them have
 any useful quality except their beauty
~~and almost all of them have this. They~~
 were absolutely the first blessing conferred
 on man after he received ~~that~~ ^{the} breath of life, for none of our poets
 beautifully observes:

When God to man ^{was being given}

Lays in a garden fair

His first sweet breath was from a

Garden wafting air

Yet despite the cheapness of this refining
 luxury, how many of our gardeners
 do as David describes when he says

"A wilderness it was"

Of sweets and fruits and flowers

The violet nuptial the hedge row blew
 The ground embraced the ^{its} ~~rose~~ ^{vambles} ~~hushkin~~
 The thistle and the straggler together grew
 The holly hock & Bramble.

The bear hinc with the lilac interlaced
 The sturdy birch choked its slender neighbor
 The spiny pink, all tokens were effaced
 Of human care & labor.

The hills were all untouched by ~~any~~
 nor footsteps, marked the ~~obscurantist~~ ^{masses} ~~ground~~
 Each walk was green as is the mantle of snow
 For want of human travel.

Could the next stanza slightly ~~more~~
 would be no less applicable.

Over all there hung a shadow and a fear
 A sense of mystery the spirit daintied
 And said as plain as whisper in the ear
 A rose is wanted.

It may be ^{assumed}
 remarked here that the ~~rule~~ ^{assumed}
 certain sectaries of the present
 day, is hardly applicable to per-
 sons of so bitterly opposed to
 flowers, for

When our Saviour came to Barch

With ev'ry redeeming power

He chose a name, that bore a name

That signifies a flower, which
 is the original meaning of the word Nazareth.
 This not mere disease but positive disproof
 of the use of flowers as ^(artificial) ~~artificial~~ ^{or}
 ornaments, as ornaments of the garden, or
 clothing, or in fact, personal ornament
 of any description, is but another evi-
 dence, not merely of the degradation of
 popular taste, among us, but of the
 effects of that degradation. As we
 have shown the beautiful aspects a

76 Keep your men together.

refining and elevating influence upon the mind, it is natural to infer that its neglect will be degrading. The history of man confirms the inference. Who are they who have succeeded or attempted to succeed at the Beautiful, and despised or attempted to despise its influence?

Have they ever brought man nearer to his Creator? Have they elevated ~~him~~ refined him, physically, mentally or morally? Every pseudo-Diogenes may set up his ^{little} cynical tub of doctrine and snap and snarl at the errors of the masses by, he may wound many a tender heart, but his dying blow will be crowned only with the crosses of those to whom his living presence was a constant ban. He who despises the Beautiful rejects and contemns one of the silken cords by which God would bind us to his throne.

The influence of this neglect upon us, and deadening our perceptions of ideal and eternal Beauty, is seen in the satirical character of our literature and language. High and low, rich and poor, learned and unlearned, all deal in sharp ridicule, keen wit and active sarcasm. With French and Italian malice, and Yankee enterprize, we bid fair to outvie

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Why doth foreboding cloud my mind
While missing of the moon?
What hath my heart with love-dopes twined
To do with care or sorrow?

Yet while the night shades gather round
Dark thoughts are ever ⁱⁿ me stirring
My soul seems ⁱⁿ ^{travelling} ⁱⁿ ^{the} ^{night}
Keen ⁱⁿ ^{the} ^{night} ⁱⁿ ^{the} ^{night}

A ghastly ^{shape} is sitting near
His fleshless arm around me
It shivers not for palsy fear
All motionless - hath bound me.
His icy hand ^{across} my bosom steals
It shivers with its caresses
Till callous'd by his touch it feels
No more its deep distresses.

With this foreboding the "to come"?
And is the moon to be?
Shall doves ever beal prepare my doom
And hold the chalice with me?
A never! never! shall ever be
Among the dark foreboding

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F F F F F

Oh, what hath Earth to do with
 The beautiful, the free
 His name is in the heaven above
 Look right for man to see
 For him all the celestial angels move
 A robe of purity.

Though earthly love be vile & gross
 Though it be sinful even
 Yet it cannot it not a fatal loss
 For to it still is given
 A gleam to brighten for earthly dress
 A ray that lights to heaven

Then joyous to the living heart
 A knowing thought of sorrow
 That heavedly the death cannot part
 Nor time its brightness borrow
 But to make link Earth's woes impart
 New brightness on the morrow.

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Thus on the night whose morrow brought
 That fearful fight and sad retreat
 (That lesson which misfortune taught
 To show that reckless need of defeat)
 When first our banner tricker swept the dust
 And steered for once its own shield
 And showed the traitor's awaiting just
 Upon Mansuet's bloody field

Just the sweetest of
notes

And in due time there came
I saw it my self) from the maker of coats
Puro Johnny did nothing all day but to drink
And till every one of his bit of nonsense
With the straightest ~~conscience~~ he often declared
At once he abandoned the ~~circumstances~~ ^{idea}
Of which hitherto he had his custom to dream
He conceived all the wisdom Secession could
Thought the youngest & fairest & ^{clean} ~~strong~~ ^{best} ~~strong~~ ^{best}
Enriched with her noblest & fairest plantation
And fingers sufficient to form a young nation
Could never for a moment compare with a man
Though New-England born & a seamstress by trade
- Saw the good fellow thought - who found time ^{work} ~~with~~ ^{with} her
To render herself such a neat little club
- You John let it be known had been knight of the quill
And famous at ~~that~~ when at home for his skill
Saw the delicate lines which fair Jenny had traced
Gave rise to a love which could never be effaced

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"Rasa Crucis"

CHAUTAUQUA COUNTY NY HISTORICAL SOCIETY 2013

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CHAUTAUQUA COUNTY HISTORICAL SOCIETY 2013

The Influence of Government on National Manners and Aesthetics.

Of the infinitude of subjects which the human mind in its restless activity seeks to probe the first both in vastness and importance is evidently the relation which ^{man} sustains to his Creator.

We shall especially note the truth of this when we consider that all ^{of man's} relations duties - in short all truths which affect the mind and life, are like his own soul's radiations of Divine Glory.

Next in importance both to the philosopher, and to him who seeks to know his duty and knowing to perform are the relations which man sustains to his fellows.

These relations are as infinite and varied as the mind which gave them being.

They are the warp of man's life. His every act and almost every thought is affected by them.

They give color to almost every act and tone to almost every thought. The assumption of these relations is not a matter of choice election with man. We often hear of a man's going into the world, or entering upon the ^{stage} life, and coming into contact and intimate relations with his fellows, but it is a mere found of words, which has been repeated and reiterated until the

relative truth which they expressed had come to be received almost as absolute and abstract. The fact is, man is in the world from the cradle to the grave. He cannot sever his relations to his fellows. He cannot escape their influence nor they his. He may fly from their presence, he may fly to the uttermost parts, to the recesses of the gloomy wilderness or the cases of the thirsty desert, but ^{when} he first ^{takes} the breath of life or hides himself in the gloom and caverns with which Freedom lingers.

The pathway to her sweetening shrine, but like the spirit of God it will still be with him. He cannot even escape dependence on them. He may abjure the products of human industry. He may be such as the unassisted bounty of Nature provides; he may be wild and homeless; ^{perhaps assisting nature as far as possible} but ^{the} ^{faculty} ^{of} ^{speech} or the gift of reason, he is dependent on his fellow mortals for the words in which he clothes his thoughts or the signs which represent ideas to his mind. Well has the ancient philosopher said he that is entirely independent must be ^{either} better or worse than man for man is bound to his fellows by Vice and Virtue by Religion and Irreligion, by Passion and ^{Intellect}.

by Love and Hatred, by Ambition and Avarice, by Sin and Redemption, by all that he feels and all that he knows, by Life and Death, by Earth and Heaven.

In the devotional, Devotion binds man to his fellow with the same golden links that draw him to the throne of God. These ^{mutual} relations of man to his fellow may be comprehended under two distinct classes - viz. Social and Political. The former comprehends all those duties and obligations which Man owes to his fellow creatures as individuals. It embraces the relations of private life; friendship, love and all the fond associations of the household; it includes the joys of the convivial hour, the civilities of the promenade, the gaieties of the parlor, the bargains of the salesrooms and the fun the fraternity of the club room, and the formalities of the public assemblage. In short every relation that man can sustain to another as an individual; - every tie that binds the merry to the mirthful, the sad to the sorrowful, the Needy to the Generous, the Juvenile to the true, the Loving to the Good.

The political and the other hand includes only the relations which Man sustains to his fellow in their collective

tive or corporate capacity.

These relations though in their minutiae intricate, may with sufficient accuracy for our present purpose be divided into the relations of ~~the~~ these classes, first the relation of Subject and Sovereign, and that of Citizen and commonwealth. These with various modifications and limitations, embrace all those relations which man as a governmental being can assume.

It is the effect of man's political condition upon his social relations, which we propose to discuss.

It has often been said that it is the moral tone and character of the nation, of the citizen which give shape and character to the government. It is the boast of England that her sturdy yeomenry and stern old barons were the authors of her liberty, the butt for them and her Common Law, the foundation of her Liberty, and main pillar of her Constitution, never have had an existence; that it was the citizen soldiers of Cromwell's Army with their stalwart integrity and fierce devotional blood brought England to such a pitch of glory during the reign of the Dictator, but did not the unflinching integrity and chivalric spirit of authors and the Saxon kings, would in a great measure the morals and characters of these

old barons when passed the Bill of Rights from John, and of the yeomen whose bows of yew and cloth yard shafts restrained him and his successors from too flagrant violations of the compact. Was it not the strong arm and iron will of Cromwell which in a great measure made the Roundhead Army what it was? Was it not the ink which taught them to fight with the sword in one hand the Bible in the other and a plume upon their lips, whose unflinching firmness kept them from riot and disorder when dishanded? Assuredly it was, and there few who would regard with indifference the truth of the French philosopher's assertion *Le Monarque fait le sujet*, The monarch is also the subject, the government the citizen. That government however is a principal agent in the formation of private character may be more readily admitted. That it affects the honesty of the trader, the civility of the acquaintance, the ^{sincerity} ~~integrity~~ of the friend, the constancy of the lover, the fidelity of the husband or the integrity of the wife, may be considered absurd and utopian. Yet this is true and it is the extent and character of this influence which we wish to show.

Without doubt the primitive government of man was that which we find now existent among barbarous and principally nomadic tribes, viz the Patriarchal. It is really and fully a political or political association, and is sometimes of considerable extent. The origin of the Patriarchal System of government is natural and simple and by tracing this we shall see at once what would be its natural influence upon ~~man's~~ social relations, in fact they are social and political relations are here united and commingled, or rather they are synonymous, and coincident. The prime governmental idea of the ancients was that the first of man to man was that of Master and Slave, or considering the association of Man and Woman as the first human community, they held that woman was by nature the slave of Man. Thus Homer says "Each man rules with kingly sway his children and his wife" and The first political association was the man - the master - a woman and the plowing oxen, his slaves. Here we find the father having absolute control over the lives and nets of all the ^{women} ~~and~~ ^{of} ~~the~~ ^{members} of the family.

The only principle, of social and political is absolute unqualified obedience to the will of the Patriarch. This is the most simple development of social as well as Political life. As this form of government becomes more complicated and extended, it gradually merges into the Monarchical. ~~The difference~~ This difference from the former is that the power and authority of the monarch, instead of being confined to a single family or clan, extends over the different ^{tribes} parts of an entire nation. Of this we have two forms the ~~Autocratic~~ and Constitutional. The first of these in the course of human development and progress, is that in which the will of the monarch is irresistible and absolute. This is undoubtedly the first and normal outgrowth of the Patriarchal system. Thus the "divine right of kings" instead of being an invention of tyrants is merely the transference of paternal respect, from the father of the family at first, to the Patriarch of the tribe, and thence to the ruler of the nation.

It is here that we first see the Social and Political relations of Man.

sincerity. This may require the sacrifice of some of the rules of politeness. These rules are however generally formed with one special view to the promotion of this object, or that civility which does not of itself constitute the highest politeness is yet essential to general refinement of manner, and the principal medium for the manifestation of politeness. It is this pleasing civility, the observance of that etiquette and the payment of that deference which is grateful to the feelings of others which the American character lacks.

My Home Beside The Sea

Mathematics. Opinions of various
Authors.

Mathematics can only cultivate the
mind on a single phasis. They remain
only on the surface of things without reach-
ing their internal and far more important
relations — and consequently without
determining the higher faculties to activity.

Prof F. W. Klump, Roy. Gymnasium, Dürten.

The cultivation afforded by Math. is in the
highest degree one-sided and contracted.

Goethe

*Je ti toujours remarqué, que la géométrie
laisse l'esprit où elle le trouve.* *Voltaire*

Mathematicians are insupportable
for their trifling captious spirit. *Franklin*

Math. only make straight the minds
which are without a bias, and dry up + chill
those already prepared for operation by nature.

B'Alambers.

Math. application insensibly disaccustoms
us to the use of our reason, and makes us
run the danger of losing the path which it
traces. "The greatest mathematician of his age boasts

"Math. are of no use for the conduct of
Life or the solace of Mankind." *Descartes*

Math. principally exercises the imagina-
tion in the consideration of figures & figures.

Descartes.

Demonstrated truths do not conduce to prob-
able truths. Nothing is less applicable to life
than a Math. argument. *Ge. Stael*

"Not conducive to Generalization.

Those rejoice in the Math. Sciences whose organ
of Imagination is temperately dry and warm."
Albertus Mag.

Math. are the study of a sluggish intellect.
Zwingerus.

No one has intently applied himself to this
Science who did not attain in it what
proficiency he pleased. *Cicero de Oratore.*

The routine of demonstration is the easi-
est exercise of Reason." *Barburton*

Minds which manifest a partiality
for this class of abstract representations
possess the feeblest judgment in refer-
ence to other matters. *Niemeyer.*

Those who occupy themselves with
the study of Math. are like the weavers of gold
who, sensible to obtain the mistress content
themselves with the means. *McClan Arist.*

Sourd comme un géomètre.

Old French proverb.

"A dull and patient intellect such
should be your geometers. A great
genius cannot be a great Mathema-
tician." *Joseph Scaliger*

The very rudest scholars are competent
to Math. Learning." *Roger Bacon*

"I was never able to understand the
first problem of Euclid." *Le Beyle*

The more capable a mind is for Math^s, the more incapable is it for the other noblest sciences." Wolfe. The Ger. Critic.

The reason why there are Math^s ⁱⁿ a world of observation is that they do not see what lies before them; and that accustomed to the clear and palpable principles of Math^s, and only to reason ^{after} these, they have been well seen and handled, they lose themselves in matters of observation, where the principles do not allow of being thus treated.

Fascal.

Be & tedious calculations in Algebra & Fluxions the least method to improve the mind?

Those who are ^{habituated to the con-} sideration of ideas of a single class, however skillful, reason absurdly upon other matters. S. Gravesend.

Math^s are a noble Science, but as for Math^s they are not worth the Hangman. Lichtenberg.

Prof. of Math^s in Goettingen.

Mathematicians have a peculiar propensity to avail themselves of principles sometimes by imposing names, and to avoid all discussion which might lead to an examination of ultimate truths, or involve a rigorous analysis of their ideas.

An early life studying ^{the} Math^s ^{is} ^{not} ^{the} ^{best} ^{method} ^{of} ^{improving} ^{the} ^{mind}.

Their intense and assiduous exercise constitutes the torture of those noble intellects, of those born for the benefit of mankind. Ludovic Vivès.

"It is no secret that the oldest Math^s in England is the worst reasoner in it." Warburton.

"Even in Physics Math^s have been led to believe theories that appear ridiculous to men of different habits." Stewart.

It infects men with insensibility, disbelief and elegant incurable presumption. Perret.

It tends to the debasing & stupifying of the faculties. Berkeley.

"For the most part they render an alien and abhorrent to the business of life!" Du Hamel.

The practice of giving to young men the elements of the science of riding ^{or} ^{the} ^{algebraic} ^{method} ^{kills} ^{all} ^{that} ^{is} ^{lively} ⁱⁿ ^{the} ^{youthful} ^{mind} [&] ^{debilitates} ^{the} ^{memory,} ^{clouds} ^{the} ^{imagination,} ^{dulls} ^{the} ^{ingenuity} [&] ^{weakens} ^{the} ^{intellect.} Vico.

There is no science that does not equally require application, and in studying which the habit is not much more easily and advantageously acquired. Kirwan.

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SWORD BELT

103

1) We have prayed & we have waited
 - Watching anxiously the strand -
 For the hour we knew was fated
 For the hour we hoped at hand
 When each bondman shall go free
 In that bright North hour of jubilee

2 We have prayed & waited long
 For the coming of the Man
 Armed with might to punish wrong
 Freedom's chosen, Slavery's pain,
 We do shall set each bondman free
 In that hour of jubilee,

3 We have come to you for freedom -
 We have heard that Jehovah's God
 Sent his chosen one to lead them
 From the tyrant's smiting rod
 Through the cloud & through the sea
 In that hour of jubilee.

4 We do ^{not} ^{wish} ^{to} ^{be} ^{free} ^{from} ^{labor}
~~We would not be exempt from toil~~
 We ^{only} ^{wish} ^{to} ^{be} ^{thy} ^{neighbor}
 And to share the world's treasure
 (Despite our glory to be free
 And ^{with} ^{our} ^{jubilee})
 And despite our love to be
 Free to sing our jubilee

3
 We have learned by many a token
 Many a sword of promise high
 By the sword of promise high
 By the sword of promise high
 That our eyes shall surely see
 The hour that bringeth jubilee

6 We have heard the battle's uproar
 Rolling o'er the frightened land
 And the voice the great confinner
 To whom promises are but sand
 Was fulfilling his decree
 And bringing us jubilee

5 We were told that you had come
 To subvert our lives with deeper woe
 To make more hopeless still our doom
 But we knew that Slavery's foes
 Restoring of their liberty
 Could not bring us jubilee

4 We had waited for your coming
 Long had waited but in vain
 Till we saw the tall white sailing
 O'er the ocean billowy plain
 Then we hailed that flag with glee
 Which bringeth bondage - jubilee

I had seen appearances to me to be equal
 To the gods, &c.

7 Then we told each waiting brother
 Of our to be a sword for sword
 That the prayers were sought to smother
 By our Master had been heard
 And that was the swelling sea
 He had sent us - jubilee

Now we ask by him who taught us
 Suffering, unless we sin,

8 Now we ask, by him who brought us
 Free redemption by his blood

Hark then learned what he has taught us
 Can he do thy fellow good?

Do not bid us then bid us rise from bondage
 And hail the hour of jubilee

Annie Laurie

The world's rough path is cheery
 And life has joyous grooves
 Since round our spirits airy
 Psi U's sweet birds are thrown
 Psi U's sweet birds are thrown
 Which never can decay
 For but a ~~starry~~ ^{golden} ~~audience~~ (audience) always
 Shall ~~be round Psi U's~~ play
 Around Psi U's shall play
 Each link shally

So grief and care sleeping
 Let's gather round the shrine
 Whence joy doth banish sighing
 And friendship's ^{soft} garlands ^{doth shine} ~~twine~~
 And friendship's garlands twine
 With soft and peaceful ray
 For a starry audience always
 Around Psi U's shall play

And when at length to College halls
 We bid a last adieu
 And dutiful lips' entreats galls
 Each one of old Psi U
 In parting we will pray
 That a starry audience always
 Around Psi U's may play

As starlight grows the willow
 Maid ~~parting~~ gathering gloom
 So Friendship ~~smoothes~~ the willow
 And ~~our~~ ~~life's~~ ~~best~~ ~~down~~
 Where ~~our~~ shadows come
 So let us ever pray
 Round Psi U's ~~brave~~ That a starry audience always
 May round old Psi U play
 J.W.

Learn every Muse that ever brought
 To College thy American bright thought
 Take them whatever classic form may suit thee best
 As Grosby spy and on flaming fire dressed
 Or in assumed Medusa's chiseled face
 The purest featured human Nature's hand

A.I.I.³
 I.A.I' - India, Midl.
 I.A.I' - valed

Some Y is all X I.A.I' - Under Midl.

Some Z is not X

∴ Some Z is not Y

Some X is all Y

Some X is not Z

∴ Some Z is not Y

Some X is all Y

Some X is all Z

∴ Some Y is all Z

All X is Y

Some Z is not X

∴ Some Z is not Y

A.O.C.III - Elliot Major

The Influence of Government on National Manners, Morals, and Aesthetics.

(a) The relations of Man to God (These come
 (b) The relations of Man to his fellow (Parative
 (c) The unavoidability of these relations (importance
 and vital
 connection)
 Example - The Recluse.

Man's relations to his fellow divided into (d) Social Relations (e) Political Relations

Main Social Relations divided into (f) The Family (g) The Beau Monde (h) The Market

Political Relations divided into (i) Subject and Sovereign (j) Citizen and Commonwealth

5 - Statement of the question (y) Admitted influence of the governed on the governing Ex. Magna Charta, Cromwell. (d) de M on argue fait le sujet. (y) Limits of this discussion.

A Patriarchal Government (a) Normal condition of Man (b) Social and Political Relations undivided and
 B Monarchical Government (P) Absolute Democracy (a) Influence on f, g and h

(D) Limited or Constitutional

C Representative Government

D National Pride

E National Integrity. εαν-εἰς
 ὁ φιλόσοφος εἶπεν, "ὁ νόμος μου εἰ κατὰ
 ἀρετὴν ἀπορῶσθε, καὶ θεμέλιος εἰς ἀναστάσεως
 ὁ νόμος τοῦ σώματος ἐστὶν ἀγαθός.
 εἰ γὰρ λέγειν εἰ καὶ ἀναστῆναι κακοῦτος"

ὁ φιλόσοφος εἶπεν, ὁ νόμος μου εἰς
 εἰς ἀρετὴν καὶ κατὰ εἰς θεμέλιος εἰς
 τὰς ἀρετὰς

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boundaries by aiming to give 119
 rules, for reasoning or thinking
 in every region of thought. &
 The result of such attempts are
 a vast expatriation of heterogeneous
 materials & a sense of
 uncomprehensibility, if we do not
 have we consider it, as a science
 its principle may be carried
 within our apprehension & pass
 being made familiar with these the
 student will be likely to form his own
 by employing these principles in prac-
 tice.

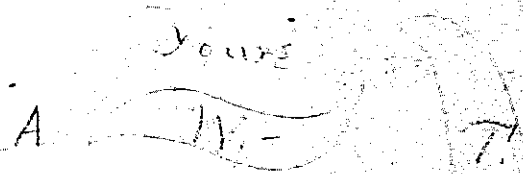
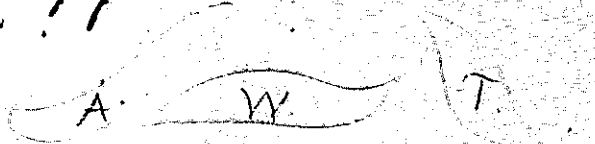
Any sign of a 71

Base 4-96.8

1st S | 2 2-2 1/2 vertical

80-9'

2nd 44



But be her error will forget
 Remember this - that been
 Have better remembered what to come
 To suffer & to do - just trust
 And this my wish - never may you be
 Untouched by look or touch
 Till the end of last message comes to thee
 My ancient Maiden Aunt

ἡδὸς τῶν χιρίων τῶν ἑσπερίων

ὡς ἐν ὁ κύριος

τετραπλάσιος - fourfold.

So good rulers are not just
 And not just rulers are good



Sec 4 Ind Species, Genera

In this section we begin with Ind.

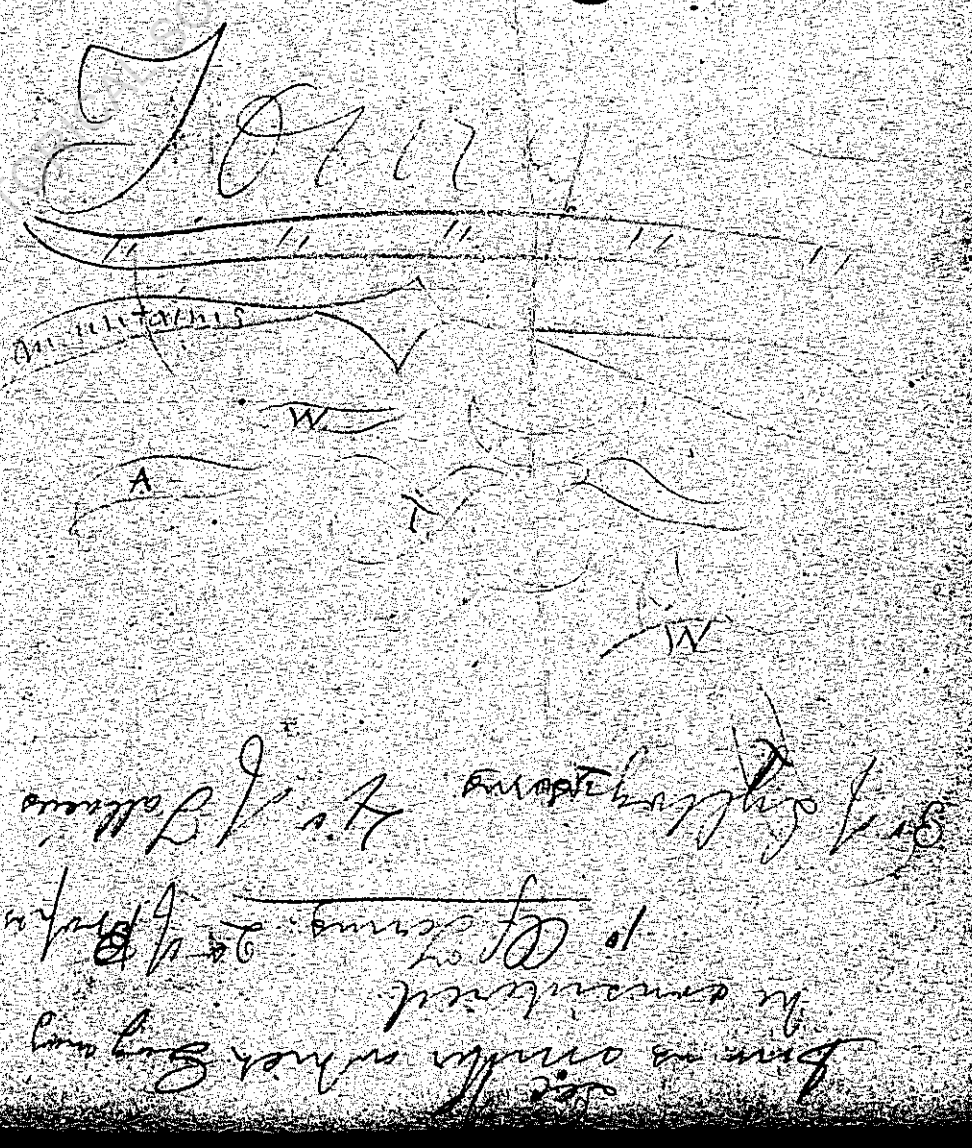
Next step or class which contains single objects only we call lowest species. We proceed then to place sub ordinate classes in higher classes & these classes are called Subaltern genera ^{except} the highest which is called highest genus. Subaltern genera are alternately genera & species, genera to lower, & species to higher classes. Thus, we have for individuals, Bucephalus; for two species, horse; for subaltern genus, Quadruped; for Summum genus, Animal. Quadruped it will be observed which is genus in respect to horse is species in respect to Animal. Animal itself would be a species if we made a superior genus as we might do by putting Animal or plant in the highest class being body. Highest genus is therefore fixed somewhat arbitrarily. The word makes Animal. This implies genus; his classifications may rise nothing higher. In lowest species is fixed order what arbitrarily & we cannot say as certainly that we have reached the last distinction or at least subdivisions may be provided. Proximate genus is the genus next above a given species. Remote genera are those still higher. Coordinate species are those which have the same proximate genus.

22-20

56

279-15 1/2

Some is not X
all Z is all Y
Some ~~X~~ not Y



A. A. Seward
 Democrat
 Seward 272-15

Callacia accidentis
 A. W.

J. A. Seward
 A. W.

Callacia accidentis
 A. W. Crandall
 Ch. p. 6. 75

J. A. Seward
 A. W. Crandall

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