

MEMOIR
OF
ROBERT TROUP PAINE.

BY
HIS PARENTS.

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."—ECCLES. XII. 1.—(Page 31.)

"From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."—2 TIMOTHY III. 15.

PRINTED FOR PRIVATE DISTRIBUTION, ESPECIALLY FOR THE
CLASSMATES OF THE YOUTH.

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1852.

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Engraving of the Hon. Mr. Paine, as it appeared in the year 1840.

Your affectionate Son,
Robert Frank Paine.



Your affectionate Son,
Robert Group Paine.

The Will of Professor Martyn Paine.
 The will of Professor Martyn Paine was filed in the Surrogate's Court yesterday, and is a most remarkable document. In this will he bequeaths the bulk of his estate, \$200,000, to Harvard College to perpetuate the memory of his son, who committed suicide some time ago. The instrument is bound in Turkey morocco, and contains one hundred and twenty gilt-edged pages, ninety-seven of which are devoted to the will proper. It is about fifteen inches square, and its covers are embellished with numerous biblical illustrations impressed in the morocco, among which are: "Abraham about to Sacrifice Isaac," "The Crucifixion," "John the Baptist Preaching in the Wilderness," "Moses with the Tables of the Law," "Aaron and his Budding Rod," "Jacob's Dream," "St. Paul Preaching at Athens," "Samson Rending the Lion," "Simeon with the Child Jesus," and "The Ascension." An *index rerum*, referring to the contents of the will, takes up the first four pages of the document, which is all in the testator's own writing. The instrument is divided into five articles, which are subdivided into numerous sections and paragraphs, in many of which are marginal references to notes qualifying the wording of the text.

Professor Paine directs that he shall be buried in the family vault, in Mount Auburn Cemetery, Cambridge, Mass., and that a monument with the following inscription shall be erected to his memory:

"Martyn Paine, M. D., LL. D., Professor of the Institutes of Medicine and Materia Medica and of Therapeutics in the Medical Department of the University of the City of New York, from the year 1841 to the year —; author of numerous elaborate works upon medicine, and of works upon the soul, and in defence of the Mosaic narratives of Creation and the Flood. Born July 8, 1794. Died —."

He directs that his estate, with the exception of a few legacies, be invested in first-class bonds as soon as possible for the benefit of Harvard College, and that when the income amounts to \$8,000 a year \$4,800 of it is to be expended for the support of sixteen scholarships, comprising four undergraduates selected from each class in the college; a scholarship to be withdrawn from any beneficiary guilty of idleness, immorality, profanity or other vicious habits, or of violation of the college rules; the scholarships to be known as the "Robert Troup Paine Scholarships," and to be distinct from all others. Of the remainder of the \$8,000 income \$1,500 is to be invested until, at compound interest, the amount shall be \$5,000, which sum is to be given, as often as it accumulates, to the author of the best treatise on either of the following subjects, to be given for competition in the order named, and to be followed by either subjects given by the faculty: "Religious Condition of the Nations of the Earth," "Commerce," "The History, Progress and Usefulness of Medicine," "Constitution of Civil Society," "Inorganic Chemistry," "Materia Medica and Therapeutics," "Agriculture," "Political Economy," "Human Physiology," "Natural Philosophy," "Relation of the Sciences to the Useful Arts," "A Retrospective View of the Human Race."

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 THESIS.—"An American Novel written now upon a supposed state of things in the year 1900."
 FORENSIC.—"Whether the conduct of the Patriots who destroyed the tea in Boston Harbor, in 1773, is to be condemned."
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MEMOIR, ETC.

As the life of a Youth, which has been spent in the training of education, rarely affords any materials for history, so there can be no motive for obtruding it upon the world, unless there be something unusual attending his character, and perhaps some striking event through which it may attract attention and convey some moral instruction to mankind. There may be, also, something in his life and in the manner of his death of an inharmonious nature, which shall have made him the subject of public remark, that may call for, or justify, a memoir like the present.

Although this combination of circumstances exists in the case before us, the individual has been too secluded from the world, and too unknown till his death, to engage the interest of any excepting his immediate friends, and that part of the community who find their greatest happiness in the cultiva-

tion of morality and religion. This Memoir, therefore, is not designed for the Public, in its proper acceptation; but for private distribution, especially among the friends of the deceased. This limitation will admit, also, of many things which might not be acceptable to the indifferent, or bear the criticism of those who read for any other than the intended purpose.

Nor is it often that Parents are biographers, nor can it be often proper that they should commemorate their children. If worthy of more than a transient remembrance, there are others who would scarcely fail to perform the office, and in a more acceptable manner, because, in all probability, more impartially. But it seems to the Authors of this Memoir, from what has been already said, that no farther apology can be necessary in the instance before us; and it is their design, also, to permit the Subject of the Memoir to delineate his own character as seen in his writings, and to rest his habits and practical virtues upon the testimonials of his friends.

ROBERT TROUP PAINE was the only surviving child of Martyn and Mary Ann Paine, and was born on the 10th day of August, 1829.* A brief narrative of his physical condition during his infancy and early childhood will reflect some light upon his moral condition, his subsequent life, and the manner of his death. The closing scene, when contrasted with his education, opinions, habits, disposition, and prospects, imparts

* His Christian name was derived from an early friend of his parents, Col. Robert Troup, whose distinguished military, civil, and Christian life is enshrined in history.

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1829
22

to the subject an interest which may compensate the reader, whether it be regarded as a moral problem, or as a source of moral improvement. To accomplish these intentions, there must be a good deal of circumstantial detail, which would otherwise possess but little interest. This may be said, also, of many of his compositions, which are connected with the Memoir to show the constitution of his mind and the purity of his thoughts.

Robert was consigned to the care of a nurse, on account of the infirmity of his Mother's health, till the age of fourteen months; when, being in Vermont, and from unavoidable circumstances, he was deprived of his nurse, at an unfavorable season of the year, for the space of a month. He then returned to New-York, and fell at once into a disease of the digestive organs, which continued for many years, rendering him helpless, and delaying his education till he was far advanced into the age of childhood. Means were taken, immediately, to restore to him his natural diet; but during the short interval he had lost the art of nursing, and the breast-pump was employed to procure his nourishment till he attained the age of two years and eight months. During this time he exhausted several nurses, and was also daily provided by many kind friends, who took a lively interest in his preservation. A public record of his case was briefly made by his Father, to illustrate a principle in medicine; and as it is sufficient for the purpose now contemplated, it may be introduced here.

After referring to the foregoing method of sustaining him, the record goes on:—"For five years afterwards, he subsisted upon arrow-root made with water, during which time he consumed some hundreds of pounds. From having been the constant subject of very dangerous disease, and existing in the state of a skeleton, he emerged from that condition, and became robust and fleshy whilst living upon the arrow-root. He is now ten years of age, very stout, eats a variety of vegetables, but has had no animal food."*

From a memorandum made by his Mother at the time, it appears that his teeth, after his fourteenth month, had made no farther progress at the age of three years; "nor could he then stand alone. He walked across the floor, for the first time, at the age of four years and twelve days; but it was long after before he could move about with firmness and confidence."

But, although his general growth was very slowly progressive till after his seventh year, and although he was for a long time in a state of great emaciation, the development of his brain was unusually rapid, and his head exceeded the ordinary dimensions. At the age of about seven (July 24th, 1836), his stature was three feet two and a half inches, and the circumference of his head around the occiput and forehead was twenty inches. At his twentieth year he had reached the height of five feet eight and a half inches, was stout and capable of great endurance. At the age of two years his Mother recorded of

* Medical and Physiological Commentaries, vol. 1, page 693.

him,—“ His appearance was more that of a skeleton with the skin drawn over it, wherein every bone, muscle, and sinew might be distinctly told, than that of a living object. His countenance was cadaverous in the extreme, exhibiting the ashy hue and repose of death. As to his mind, I can compare it more appropriately to the fire-fly than to any thing else ; generally remaining in a state of inactivity and darkness, but at times sending forth brilliant scintillations, which gave evidence to me of a gem of no common value, and that, should the child ever regain his health, he would at some future period amply repay the solicitude and care with which his life has been preserved.” But this was a brief period, compared with the subsequent five years of unintermitting anxiety for his life, and of cares which none but a parent can imagine.

To illustrate, as far as may be, the physical condition of the brain, it may be said that his Father, for another purpose, had spoken formerly of an inflammation with which that organ was affected, and to which reference is made in the letter addressed to the Senior Class of Harvard University. He was then nine instead of twelve years of age, as erroneously stated in the letter. The following is the record of the case :

“ The most remarkable example (of blood-letting, under my own observation) has occurred in the case of my only child ; whose general history of health is stated in the *Commentaries* for another purpose.

“ Not long after his very protracted disease had given way,

and being at the age of nine years, he was suddenly and violently attacked with well-marked inflammation of the brain, lungs, and small intestines. I raised him to an erect posture, and bled him very largely. The symptoms gave way; but, in six hours afterward, those of the brain, and, in an inferior degree, of the lungs and intestines, had reappeared. I then bled him again, in the same posture, and to the extent of syncope. Before exhibiting any medicine, I still awaited the ultimate effect of loss of blood. The cerebral symptoms gradually presented themselves again, and I bled him, for the third time, as before, at the expiration of about twelve hours after the second blood-letting. Soon afterward, I gave him one teaspoonful of castor oil, which completed the direct course of treatment. In two days after the last blood-letting I took him upon the railroad a distance of five miles, and returned. The quantity of blood abstracted in the foregoing case was very large at each abstraction, and exceeded, in the ratio and size of the subject, what I shall have recorded of the experience of others."*

It has been stated that his brain underwent development in a rapid manner. Accompanying this condition, was a corresponding manifestation of mind, which advanced with great rapidity after the age of two years, having emerged rather suddenly out of its state of listlessness. His curiosity became alive to every thing before him, and, like other children, he

* Institutes of Medicine, page 749.

delighted in stories, especially in the "Melodies of Mother Goose." And now began a display of that remarkable combination of the child and the man which distinguished his whole subsequent life. The first manifestation of the gravity of his thoughts was seen in the earnestness with which he listened to the attributes of God, to the recital of prayer, and readings from the Bible.

Simultaneously with this, he evinced a great retentiveness of memory, which kept pace with the revolving days. At the age of two years and ten months, the stretch of his memory was accidentally tested by a map which was shown to him for amusement. Several places were pointed out, and in three days afterward, on his manifesting a wish to see the Atlas again, it was discovered that he could point to the places which had been shown him before, as their names were pronounced. This being done with accuracy, the experiment was continued upon many maps throughout the world. Each lesson consisted of six to twenty places, or regions of country, and scarcely a mistake was made by the child in pointing out the places when they were again named to him. When the experiments began, the names were generally pronounced but once or twice, and an interval of three to six days would be allowed to elapse before testing his memory. On one occasion, and not long after the development of this faculty, all the islands in the Grecian Archipelago were pointed out, and, at a subsequent time, his finger fell upon each of the islands as their names were pro-

nounced. This trait of mind remained with him always, though it became less remarkable after the full recovery of his health at the age of eight years. It early rendered him the service of impressing indelibly whatever was read to him from the Bible; and when he came to peruse that volume, it imparted to him a familiarity with all its parts that gave a zest to his devotional habits.

Another unusual characteristic of his early life was the power of calculation. But, before proceeding farther with these peculiarities, it may be said that they are stated more for the purpose of connecting them with the extraordinary religious feeling which was manifested in his infancy, and to illustrate a mind which suddenly finished its course under the happiest and most endearing conditions of life, than for any other object.

This power of calculation was predicted by Dr. Chapin, of this city (at an accidental interview for the first and only time), upon the ground of phrenological development, when the child was five years of age. The Doctor was told that there had been no such manifestation of mind; but he insisted that "it would sooner or later come out." It did display itself very suddenly and remarkably in about eight months afterwards, though he had not been taught figures, and was just engaged in learning the alphabet. How far the power extended, it was not thought right to ascertain, on account of the injury which any severe exercise of the mind exerted upon his digestive organs. An

experiment was early carried as far as the addition of eighteen series of figures, each series consisting of two figures. The amount of the whole was rendered immediately.

There was no attempt to cultivate this singular faculty, partly for the reason already stated, and in part with a view to leaving it without that exercise which had been supposed to have destroyed it in former cases. It was called out, at intervals, for a few years, when it seemed to be advancing; but it finally departed from him, and rather suddenly. In after years he was never able to explain the process by which he had computed. It should be said, however, that he always possessed a great facility in mathematical problems, though his taste did not lie particularly in that direction. A restraint was long imposed upon his study of Arithmetic, from a fear of its injurious effect upon his brain; and it was not till within two years before he entered Harvard University that he was allowed to apply himself with much diligence to that pursuit. Until that time, his knowledge of Arithmetic was mostly spontaneous; and that was so considerable that when the class failed of answering questions, Robert was called upon, and generally with success. Farther than this, he had no part in the mathematical exercises. It may be said, also, in connection with this subject, that he early excelled at the game of chess, and that it was, for a long time, a matter of anxiety with his Parents lest his brain should suffer from this cause. It occasioned him headaches when at Cambridge, and, in conse-

over the studies of the preceding year ; and as his Father had always designed him for Harvard University, his entrance was delayed another year to enable him to attend to some special studies required at that Institution, and that his health, also, should not be endangered by close application. He was then nearly eighteen years of age, and his health continued to be sound till the time of his death, unless somewhat impaired before taking his late journey into Virginia.

During his connection with College, which continued into the last term of his Senior year, every thing was done to administer to his happiness. He was wholly unlimited in his pecuniary expenses, and frequent visits were made to him at Cambridge by his Parents. Indeed, his Mother lived with him there during a part of two winters ; and through the whole of his separation a weekly and often daily correspondence was maintained.

Many details illustrative of his character and habits will be found in the letters written by his Father in answer to the kind expressions of sympathy and condolence by the Classmates of the Youth, and which are printed in connection with the latter for the perusal of those who may be inclined to carry their attention beyond the general Memoir. But there is one circumstance, especially, which forms the most remarkable feature of his life, and is without any precedent within the knowledge of his Parents. This was his devotional feeling ; and to this, therefore, a more extended notice will be given. There was some-

thing in it which always appeared to his Parents more like inspiration than an acquired disposition. They have never been able to explain it upon the ground of instruction, nor upon any theory of human sentiments and actions; and they now look back upon it with the full conviction that it belonged as much, at least, to the constitution of his soul as his early power of computing numbers, and the rarer singularity of his memory. But, while he lost the former of these peculiarities, and the latter was shorn of its astonishing feature as he advanced beyond the age of childhood, it will be seen by his latest compositions that his deep reverential feeling for holy things was in full blaze to the last, and may appear to the reader to have been a concurring cause of his death.

There is no disposition felt by his Parents to exaggerate this subject; for what was apparently natural to the child, was so extraordinary, that, when they connect it with the remarkable preservation of his life during many years of hopeless disease, and the circumstances attending his death, when his soul was delighting in the purest of earthly enjoyments, mingled with aspirations after an immortality of heavenly bliss, they have much reason to think that one of his Schoolmates,* in a letter to them, has given a just interpretation of the Providential influences which attended their child.

It was observed, that, when at the age of two years and a half, his attention was called to his dependence upon God, and

* See Mr. Babcock's Letter.

passages were read to him from the Bible, he manifested a profound interest ; and, as soon as he could speak, it was seen with how much devotion he had listened by his daily repetition of what he had heard. He would often call for the Bible, and when placed before him, his imitation of reading would deceive an observer unacquainted with his ignorance of letters. There was nothing in this of the levity of "child-preaching," but it was practised with a seriousness which inspired solemnity in all observers, and by whom the greatest care was taken to avoid appearances which might not harmonize with his devotional feeling.

This system of instruction was continued, though with increasing moderation, till his knowledge rendered him independent ; when he seized with avidity upon the Scriptures, and read them twice through by the age of thirteen years. Although his memory had now enabled him to treasure up a large proportion of the Sacred Volume, it is within the knowledge of one or both of his parents, that he continued this practice, whether in town or country, at least morning and evening, till the time he left them for College, at the age of about eighteen years, and subsequently, more or less, during the vacations ; when he generally read the Greek.

His undeviating attention to the Sabbath, as stated in the letter from his Father to the Senior Class, was not less remarkable. It was carried, indeed, to the greatest rigor ; and his Parents can now trace him along, with the most vivid recollec-

tion, from the age of two years and a half, as always employed on Saturday evening in preparing for the solemn observance of the following day, by abandoning his toys, or casting off other amusements. It is also due to his memory that it should be said that this was never prompted by others, but was wholly spontaneous with the child ; and, as an exemplification of the strictness of the principle by which he was governed up to a mature age, it may be stated that, on one occasion after his seventeenth year, when his Father desired him to leave a letter at the house of a patient on his way to Church, he subsequently expressed a wish that his Father would absolve him, as far as possible, from all temporal matters on the Sabbath day. His conscience, however, in that respect, had been very scrupulously observed.

His infant prayers were uttered with a fervency which would have awakened devotional feeling in the obtuse ; and, at an early age he would retire alone, morning and evening, and often at other hours also, to perform this part of his devotions. Nothing ever interrupted this habit. In his infancy, as soon as he had lisped his prayers, he always desired to be left alone. He was often known, when at the primary school, and afterward at the Grammar School of Columbia College, when unusually detained in the morning by study, or other cause, to forego his breakfast rather than to neglect his prayers and reading the Bible ; and, for the latter purpose, he would incur the risk of losing his place in the class, although he had an indomitable

ambition to be always at the head.* As a farther example of his perseverance in his religious habits, and of the reverential feeling which sustained and governed him, it may be said, as might be expected, that he was often rallied by his Schoolmates upon the solemnity of his compositions, and although they became familiarly known among them as *sermons*, it had no effect in inducing him to modify their character, nor did he ever mention the subject to his Parents.

It is difficult, however, to convey, by any description of his habits, the manner in which his religious feeling exercised an universal sway over all his movements. It seemed as if an enchanting Spirit led his way in every action; kept him aloof from all associates who did not approach his standard of morality; inspired him with a zeal for intellectual pursuits, or for the most innocent amusements, that were always marked by an animated perseverance; and which chained him to such an undeviating observance of his religious convictions that it would often display itself in the midst of his buoyant pleasures. This is sometimes conspicuous in his compositions, an example of which occurs in his Grammar School exercise on the "Christmas Holidays;" Article 37.

There exists among his papers the following prayer, composed by himself soon after he began to learn the art of writing.

* In this he was generally successful, as expressed in the letter from his schoolmate, Mr. Babcock.

“ P R A Y E R .

“ Almighty God, I thank Thee for this opportunity of praising Thy Holy Name. I implore Thy pardon for the sins which I have committed. O Lord, preserve me from all sin this day, that at the close of it I may lie down to rest with a clear conscience towards God, and a sure trust in the merits of Jesus Christ. Blot out my sins. Blessed is the man that keepeth Thy commandments, and cursed is he that breaketh them. No man shall see Thy face that works iniquity, and he shall sink down into hell, prepared for the devil and his angels. O Lord, when Thy only begotten Son, who came into the world to save sinners, shall come to pronounce judgment according to the deeds done in the body, He shall say, ‘Come ye blessed of my Father, inherit the kingdom prepared for you;’ or ‘Depart from me ye cursed into everlasting fire.’ O Lord, grant that when He comes and says *that*, I may take a seat on the Throne of Righteousness, and have a crown put on my head which is purer than the purest gold; for gold fades away, but that is an everlasting crown of glory, which endureth for ever and ever; Amen.

“ O Lord, I thank Thee for having left this promise, that those who seek Thee early shall find Thee. O Lord, Thou ever loved little children so, that Thou even took them and blessed them, and said, ‘Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God.’

“O Lord, grant whatever I may ask. I ask salvation, wisdom, food, raiment, health, faith and trust in Thee ; particularly faith and trust in Thee, because that is the only thing that will conquer earth and hell. ‘Whom have I in Heaven but Thee, and there is none upon earth that I desire besides Thee.’ Lift up Thou the light of Thy countenance upon me, and this shall put more joy and gladness in my heart than when ‘corn and wine increaseth.’ ‘A day in Thy courts is better than a thousand elsewhere. I had rather be a door-keeper in the house of God, than to dwell in the tents of wickedness.’

“I pray that Thou wouldst forgive my enemies, if I have any.* Blessed Jesus, I thank Thee that I and my friends are permitted to see the returning light. May we remain in health till the close of it. May we then lie down to rest with a clear mind towards God, and a sure trust in the merits of Jesus Christ. Amen.”

Then follows the Lord’s Prayer, written in the large, unsteady hand of beginners.

As an internal evidence of his devotional feeling, it may be stated that, in all his compositions, from the earliest to the latest, he begins the pronouns relative to God and Jesus Christ with a capital letter. Its uniformity is the striking characteristic.

* In the course of a conversation with his Mother, in January, 1851, he incidentally remarked that “he had not an enemy.”

His attendance at Church, from the time he was able to go abroad alone, was in perfect harmony with all his other devotional exercises. Up to the time of his leaving his Parents for College, he was never absent from Church, unless occasionally prevented by temporary sickness. No condition of weather, no storm, however severe, ever deterred him from the fulfilment of this duty. It should be also stated that this, too, was wholly spontaneous. There was no prompting from his Parents, for there had early come over them an apprehension that his religion would run into excess. It is also due to the Child, and to the subject, that it should be said that, when at the age of thirteen, and again at fourteen years, he expressed a desire to become a communicant at Church, he was advised by his Father to delay it till his judgment should become more mature, and when he could better appreciate the responsibilities he would assume. The Father delighted in the piety of the Child, for it was, indeed, the pride of his heart. He deeply laments the advice which was given; but it was in conformity with the facts that were perpetually before him. He was appalled by the fear of fanaticism or religious monomania; a fear that for a long period haunted the imagination of his Parents. But the progress of time has revealed the groundless nature of their apprehensions, and presents the Religion of the Child and the Man as for ever flowing in the uniform current of a calm, rational, lofty and dignified Christianity; a Religion which infused itself into all his pursuits and enjoyments, and rendered

his life as pure, contented and happy as was ever enjoyed upon earth. The Father is now convinced, on reviewing the history of fanaticism in Religion, that it does not often spring from cultivating the holiest of its precepts at the earliest age when the soul may be awakened to its realities, and that no restraint should be imposed upon the aspirations of a child when apparently founded in conviction. The evil probably lies in artificial excitements before the rational faculties are sufficiently developed to resist their sway, or in errors of education, or temperament, or incapacity. In the instance before us there was a ready acquiescence, and no injurious effect. But, in another case, it is freely conceded that it might be otherwise, and doubtless has been.

It will be seen from the letter addressed by his Father to the Senior Class, that Robert was anxious to make the Hebrew language an elective study for the Junior year, and that this was discouraged partly from a fear that he would devote himself prematurely to the study of divinity. This apprehension was awakened particularly by a remark made to his Mother in his Sophomore year, after returning from a visit to the Rev. Dr. Anthon, when he exclaimed, in an exulting manner, — “Ma! Ma! what do you think I have done? I have engaged to study divinity with Dr. Anthon.” But, it should be said that, the even tenor of his way, and his sound logical mind, had long before this dissipated all apprehension of fanatical delusion.

Robert was always devoted to the Episcopal Church, though he could worship with other denominations. What he thought of the latter, and how rational his religion was, will appear from some of his compositions. He was severe upon whatever he regarded as artificial or hypocritical; but his charity for most sects in religion, so far as he knew them, and even for paganism that worshipped according to the light of nature and of conscience, was of the most benevolent kind.

Although he avows himself an Episcopalian, and an adherent to the doctrines of the Church, in one of his late forensics (Article 9), yet his charity for other denominations was so great, that other proof may be stated that he cherished to the last the cardinal tenets of the Church as indispensable to true religion. This was displayed with so much earnestness of feeling to his Mother while she was residing with him at Cambridge, during the last winter, that she made it the subject of a letter to his Father. This was in January, about two months before his death. It should be said, however, that the object of the letter was to show that he retained his remarkable familiarity with the Scriptures, as evinced by his application of them in defending the doctrines of the Church, and the triumphant manner in which he sustained an argument upon the subject with an able theologian of a different faith. "The conversation began," says his Mother, "relative to the many views entertained in respect to the Bible. Robert maintained

its divine inspiration throughout, that it was one beautiful and harmonious whole, and that it sets forth most clearly the doctrine of the atonement (to use his own words), 'from the first chapter of Genesis to the last of Revelation; that that was the burden of its precepts and of the prophecies, and the only interpretation to the types and apparent mysteries.' He supported his argument by many texts, and thence deduced the divinity of our Saviour as the unavoidable result. He uttered sentiments that did credit to himself and his cause. He maintained the discussion with all the warmth and enthusiasm of his nature, and from a pure love of truth, and not from a spirit of disputation or display; and the whole gave evident manifestations that he retains his former remarkable familiarity with the contents of the sacred volume."

An article from his pen appeared in the *New-York Evening Post* of June 26, 1850, about eight months before his death, which is illustrative of the object now in view, and it is therefore inserted here for that purpose.

ARTICLE I.

LETTER TO THE REV. PROFESSOR MOSES STUART, D. D.

"DEAR AND REVEREND SIR:—It is with feelings of intense pleasure and interest that I have just perused the pamphlet, recently put forth by you, on the subject of 'Conscience and

the Constitution.’* It is with joy I hail the day when the subject of slavery is to be brought before the tribunal of morality; and conscience, as supreme judge, is to give her decree whether man shall hold in bondage his brother man. The liberal-mindedness you show towards your opponents, cannot fail to command almost universal admiration, as well as the good humor, and pleasant sarcasm, with which you answer your impertinent revilers. But, although I most fully approve of what I believe to be really your principles at heart, concerning the institution of slavery, I cannot think that you are consistent in all that you have said in your able work.

“You devote about twenty pages to ‘The Attitude of Slavery as presented by the Old Testament,’ and bring up many passages which show conclusively that slavery was authorized by the Mosaic code. Then you go on to say :

“‘In the name of all that is called reasoning now, in morals or religion, how is the ownership of slaves, which Heaven has given express leave to purchase, to be deemed a crime of the deepest dye—a *malum in se*—an offence to be classed with murder and treason? Let those answer this question who decide, *a priori*, what the Bible ought to speak, and then turn it over, in order to see how they can make it speak what they wish. But there is no bending of Moses’s words.—There they are, so plain that “he who runneth may read.”

* Professor Stuart’s pamphlet is a defence of a Speech on the subject of slavery, delivered by the Hon. Daniel Webster, in the Senate of the United States, during the pendency of the great compromise question.

If abolitionists are right in their position, then Moses is greatly in the wrong. More than this, then, has the God of the Hebrews sanctioned, with his express leave, the commission of a crime as great as that which he has forbidden in the sixth or seventh commandment.'

"This on the 35th page. Now we will turn back to the 25th page. There, with regard to slavery in its connection with the patriarchs, your words are :

"If we appeal to the patriarchs to justify slavery, then why not appeal to them in order to justify polygamy and concubinage? Undoubtedly they neither thought nor intended to do wrong in either of the cases that are before us. But this will not justify us in imitating them. The Gospel has given us better light.'

"Then you go on to say :

"I shall enter into no argument here in defence of the patriarchs. In one sense they do not concern us, for the blessed God, by his gospel, having scattered the darkness of early ages, has made us to walk in the clear light of the Sun of Righteousness, so that polygamy and concubinage are no more regarded in Christian lands as lawful or proper. Perhaps we may see, before we are through, that slavery is as little commanded or even permitted by the highest form of Christianity, as those practices. Still it is proper to say in relation to the patriarchs, that every man's conduct is to be judged of, in most cases, at least in some good measure, by the light he has, and by the age and circumstances in which he lived.'

"Here you acknowledge the practices and customs of the patriarchs to be no authority to us of the present day, except

so far as they are in accordance with the 'better light' of the Gospel, in which every one must say that you are perfectly correct. But can we say that the practices and the customs of the patriarchs were not as divinely authorized or permitted, as were the laws of Moses? Surely no one, who has examined the Bible, can say this! For throughout the whole of the Sacred Volume the patriarchs are spoken of in terms of reverence and respect. Everywhere does the Almighty bestow upon them marks of his peculiar approbation. And how often do we find the enviable promise: 'In thy seed shall all the nations of the earth be blessed.' They were peculiarly favored of Him, and upon them He bestowed the honors of direct communion with Himself. Now let us turn to the Bible, and see whether in His communications to Abraham he sanctioned the practice of slavery. In Genesis, 17th chapter, we find these words: 'And God said unto Abraham, Every man-child among you shall be circumcised. He that is born in thy house, and he that is bought with thy money, must needs be circumcised.' And what said the angel of the Lord unto Hagar, when he found her in the wilderness? In the 16th chapter of Genesis, the 9th verse, we find it recorded in these words: 'Return to thy mistress, and submit thyself under her hands.'

"From these and other passages, it is evident that slavery was practised, although not by Divine command, yet by Divine permission, as well in the time of Abraham as in the time of

Moses. Yet you and I, and all Christians, acknowledge that the patriarchal code is no authority for us, where it is contrary to the 'better light' of the Gospel.

"But in so doing, we surely do not 'tax high Heaven with misdemeanor — with encouragement to commit one among the foulest of crimes.' No, never! never! It needs but little reflection to see that one thing might be right for those who live in one age of the world, and under another code; while the same thing may be wrong for those who live in another age of the world, and under another code. One thing might be right for the patriarchs, and wrong for us.

"We regard the Gospel as the exponent of the patriarchal code; so that whatever in the latter we find to be against the express command or spirit of the former, we feel justified in rejecting, as authority for our rule of action. But does not the Gospel claim for itself the same privilege with regard to the Mosaic code? Let us see: Matthew 5: 38, 39 — 'Ye have heard that it hath been said (Lev. 24: 20), An eye for an eye, and a tooth for a tooth; but I say unto you, That ye resist not evil.' Again: Matthew 5: 43, 44 — 'Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy; but I say unto you, Love your enemies.' Again: I may refer to the 10th chapter of Mark, concerning divorcement, and to your favorite apostle Paul, where he treats of circumcision. Do not these passages plainly show us, that the laws and principles of Christ are to be our rule of action, even where

they differ from those of Moses ; or, in other words, that Christianity is the exponent of all laws and codes which preceded it ?

“ Now the question arises, Is slavery contrary to the spirit and principles of Christianity ? This, sir, I think you have clearly proved in the last twenty pages of your ‘ little work ; ’ but whether you have proved it or not, you have certainly shown that such is your opinion, which is all the same for my purpose. Can any one, who is at all a believer in Christianity, say that what is contrary to its spirit and principles is not a wrong—a crime for us, although it may not have been so for those who lived in the days of Abraham or Moses ? Most surely not, for this is the fundamental rule of our actions, that what Christianity approves is right, what she condemns is wrong—is crime. And if that crime be one which seriously affects the happiness and welfare of our fellow-beings, it becomes a great crime.

“ If, sir, you had said that slavery was not contrary to the spirit and principles of Christianity, I should only have to say, that I do not approve of your principles ; that you and I interpret the Bible differently, and your rebuke of the abolitionists for their views respecting the morality of slavery would have been most entirely consistent. But in taking an opposite course, in endeavoring to prove that slavery is contrary to the spirit and principles of Christianity, you yourself have allowed that it is a crime ; and in setting forth, in the glowing colors which you have done, the evils of the institution, and in stigma-

tizing it with the well-merited appellation of 'might prevailing over right,' you have allowed that it is not only a crime, but one of a deep, if not the 'deepest dye.'

"Now, sir, how is the rebuke (which I have quoted) of the abolitionists for their views respecting the morality of slavery, consistent with yourself, when those views are the same that you entertain, that the colonizationists entertain, (in whose favor you afterwards speak in terms of the highest praise, and justly so;) views, too, which yourself think are borne out by the highest principles of Christianity? How is this denunciation consistent with yourself on the 103d page, where, after bringing forward some strong arguments against slavery, you say:

"And if all this be true, then, for one part of mankind to enslave another, stands on the simple ground of might prevailing over right. Neither the law of love, nor doing as we would be done by, permits any man to act on such a ground, and be guiltless before God'!

"I am, with feelings of deep respect,
"Reverend Sir, most truly yours."

His apparently intuitive perception of the right was so great, and his sensibility to the wrong so acute, that, as he became acquainted with mankind, he was much pained by what he considered a far more prevailing hypocrisy in Religion than he had been prepared to find. It finally became even a source of distress to him; so much so, indeed, that his Parents regarded it, from conversations with him when he was last in New-York,

and but shortly before his death, as a morbid sentiment. He expressed himself as shocked with all appearances of insincerity in assemblages for the worship of God. This feeling is evinced in some of his late Theses, written at College. It is conspicuous in an Article which he transmitted to Washington City, twelve days before his death, for publication in the Newspapers. He had just spent a week in that City, and on reaching New-York he inclosed the Article to his Classmate, Mr. Felton, who was then at Washington. It is severe upon certain misdeeds which he witnessed there, and contains an enthusiastic eulogium upon Washington.

He has left a record of the Sermons which he had heard through a long period of time, in which he evinces great attention, as well as the power of his memory; having generally sketched their principal features, and often accompanied them with critical remarks. But their introduction here is considered unnecessary, and may not possess sufficient interest. As far as possible, he kept all these things to himself, and he never knew that his Parents were aware of the existence of these records, or of the preceding Prayer.

A thousand little circumstances remain untold, which would more and more exalt this child of God in the esteem of those who admired him most; for his piety was of that unobtrusive nature which is mostly to be seen in an exemplary and amiable deportment. Some of these will appear in the correspondence which follows, and in his own writings where he speaks for

himself. It has been thought by his Parents to be an object of interest to present the Youth in his full religious character, for the purpose, at least, of divesting the manner of his death of all considerations that can bear injuriously upon Christianity, and to show that there had been no falling off from the deep feeling of piety which had hallowed his infancy. Among the many other evidences of this which will have been shown, the following Thesis, written about four months and a half before his death, as a College exercise, and obtained, with the others that follow, from the Rev. Prof. Walker, is sufficiently conclusive. The testimonials of his friends will show how well he fulfilled the principles which pervade this and other compositions. It will be seen, also, that the Thesis is a forcible appeal against the act which so soon afterwards cost him his life. (See also a *Forensic*, Article 9, written two months and a half before his death.)

THESIS—ARTICLE II.

“ ‘WE HAVE REACHED THAT STAGE OF OUR PROGRESS IN WHICH THE HIGHEST PLEASURE THAT THIS LIFE CAN AFFORD IS THE ANTICIPATION OF THAT WHICH IS TO FOLLOW.’

“ Our subject involves a question which, although of little importance, is one of much difficulty to answer; namely, whether there be such a stage of man's progress, ‘in which the highest pleasure,’ &c.

“The question may, perhaps, be regarded in different lights, according to the sense in which we take the word ‘progress;’ whether we regard it as signifying a certain *period of life*, or a certain state of *advancement, intellectual and moral*.

“If the former be the sense, then the solution of the question depends upon the consideration of the effects of age in blunting the faculties, and impairing the senses, the channels through which we receive whatever enjoyment flows from sources which are without, and the effect of this, in its turn, in making man weary of this existence and longing for another.

“If the latter be the correct acceptation, the answer must depend upon a consideration of the effects of a high culture of the mind, great elevation of thought, refinement of the moral sense, a love of whatever is holy and pure, in making man dissatisfied with this world of sense and sin, and leading him to seek enjoyment in depicting to his imagination the joys of a world where every thing shall be in harmony with his nature, and where he can satisfy the utmost cravings of his soul.

“In the first case, to suppose a period when the highest enjoyment consists in the anticipation of another existence, is to suppose a period when death becomes desirable; when we wish to leave this world, not because we are too elevated for its pleasures, but because time has rendered us incapable of enjoying them. It is true, indeed, that in childhood there are many sources from which the mind, entirely bent upon the present, free from all anxious cares about the future, nay, almost uncon-

scious of a future, can drink pure and unalloyed enjoyment; and that, as life advances, the sources are not only changed, but diminished in number. Thus far we speak from experience, as well as observation; but from the latter we should infer that this goes on till when, 'sans teeth, sans eyes, sans every thing,' man has very few sources of pleasure. Still we very much doubt whether the days ever come in which it can be said 'there is no pleasure in them,' and when man is led to wish for death as the road to a future state in which his capacity for enjoyment will be renewed.

"All Nature cries out against such an idea as this. Consider the horror with which the aged man shrinks from death, the happiness he experiences in the mere fact of *living*. Consider, too, the desire of all for length of days, and then ask yourself if it would have been in accordance with the Wisdom of the Creator to have placed in the human breast a desire to live to a period in which the highest happiness would be the anticipation of the time when life should cease?

"Nor can we suppose that the Moral Governor would ever have held out the promise of long life as a reward for virtue, which He certainly has done, if old age be such as to offer no higher pleasure than the anticipation of another existence; for the fifth Commandment is—'Honor thy father and mother, that thy days may be long,' etc.

"To be sure, there are exceptions here as in every thing else. There no doubt have been individuals reduced to such a

state of wretchedness that death was the only desire of their hearts ; but it must be remembered that under these circumstances death is desired more as an end to all suffering in this world, than as an introduction to the happiness of a future.

“ The question, in the second case, assumes a nature which demands more serious consideration, as the affirmative is attended with a much greater air of probability. It needs, however, but little observation to see, that, if there be any individuals who have arrived at such a pitch of moral culture and elevation of thought as to be entirely above the common pleasures of the world, and to find their most perfect bliss in the anticipation of the joys of a world where all shall be in harmony with their nature—if there be any such, that they must be few and far between.

“ But take the most pure and holy that ever lived upon earth ; may it not be urged that they have many new sources of pure and hallowed delight opened to them, although they have ceased to derive pleasure from those things which yield it to others ? In the first place, what an unspeakable pleasure must be the consciousness of his own purity and holiness ; then how delightful to hold communion with his God and to be assured of His smiles ! What pleasure, too, must the external world yield to him, for in his eyes Nature is the Oracle of her Maker. Let him

“ ‘ Look on each trembling leaf and humble flower,
The voiceless teachers of Almighty Power.’

“Every where he treads he finds something from which to draw new inspiration, for every where ‘Nature, in eloquent speech, adores her God!’

“Moreover, to one who is filled with the spirit of Him ‘Who went about doing good,’ how joyous it must be to be surrounded with opportunities for the exercise of his benevolence! Although to such a one it must be a pleasure to think of a time when the ‘just shall be made perfect,’ still we conceive that one who is *truly* possessed of the spirit of purity and holiness must derive far higher pleasure from the sources we have just mentioned, especially the last.

“Harvard University, October 16, 1850.

“ROBERT TROUP PAINE.”

Another Thesis, written about fourteen months before his death, may be introduced here, as corresponding with the foregoing, and with others which will follow at another part of the Memoir, in showing the habitual tendency of his thoughts, and the delicate constitution of his mind.

THESIS—ARTICLE III.

“ ‘DIFFERENT LIVES OF MEN AND BEES.’

“It was the lovely season of Summer when I wound my way along the mossy paths of a garden. It was that time of day most fitted to reading lessons of instruction in the Book of Nature, for

“ ‘Morn, her rosy steps in the eastern clime advancing,
Sowed the Earth with Orient pearl;’

and the Sun-god, with his new-born rays, brought to light a thousand gems upon each grassy blade and each tender chalice. Soft and gentle were the zephyrs as they were wafted to me, laden with Flora's perfumes. Unbroken was the silence, except by the melodious robin-song, and the hum of the busy bee, which, unlike many of our species, had already commenced his work, and was sporting from cup to cup, sipping the nectarine juice.

“Thus I sat me down upon a mossy bank to contemplate this little insect as he flew, unheedful of my presence, now to the honey-suckle, now to the closing primrose, and now to the ruddy clover.

“In thee, thou tiny thing, how perfect is God's all-directing Power! How completely dost thou fulfil the duties for which thy Maker formed thee! From the very dawn of thy existence

all is action, all is life! Hardly out of the chrysalis, you wing your way to flowery meads and gardens, to collect a precious store for the preservation of your community. With what unerring wisdom you construct your houses; each a hexagon, a figure which, after the lapse of ages, some human sage found to be the most economical, but which your species has used ever since 'Creation's dawn.' What fidelity, too, you manifest to the young, and those not your own; for you see that each egg of your queen has an appropriate cell, and when the worm appears, with the most anxious and parental tenderness you supply it with daily nourishment, and when going into the aurelia with what workmanlike skill you fasten the waxy portal!

"What fidelity! What anxious care you manifest towards your sovereign! In her seems to be wrapped up your life, your all! When she weeps, you weep; when she rejoices, you rejoice. Oh! had man been as faithful, as obedient to his All-gracious Sovereign, no death, no sorrow would ever have laid their heavy hands upon Nature's fair and beautiful features, and happiness would have had universal sway.

"But, little bee, although thy life is one of wonder, free from gnawing cares and weary trials, and spent amid the flowers and Nature's smiles, still I would be what I am; for in man shines the glorious lamp of reason, which

"Looks through Nature up to Nature's God,
Pursues the chain which links th' immense Design,
Joins Heaven and Earth and mortal and Divine."

“How varied is the life of Man! While thine pursues the same unwearied course, his is for ever changing, always progressive, constantly advancing towards perfection. Now man walks among the stars; now mounts above the stars to Him Who made them; now descends to Earth, and with acids and alkalis, heat and cold, tortures Nature and finds out her secrets; now hurries away on the wings of imagination; now becomes lost in abstruse reasonings. What thou doest, thou doest blindly; but man knows why and how he acts. He can foresee and pursue or shun. He lives in the mighty past and the future and the present. Oh! who shall measure the bounds of reason! For this godlike gift, essence of Divinity, let grateful incense rise

“ ‘To Thee, Whose Temple is all space,
Whose Altar, Earth, Sea, Skies.’

“Harvard University, December 27th, 1849.

“ROBERT TROUP PAINE.”

The following Forensic, written about five months before his death, and like the foregoing a College exercise, will show his veneration for the Holy Scriptures.

FORENSIC—ARTICLE IV.

“ ‘IS THERE MORE TO BE GAINED OR LOST BY A NEW TRANSLATION OF THE SCRIPTURES FOR COMMON USE?’ ”

“ Before entering upon the discussion of any question, it is of the utmost importance that we should understand its nature; and in ascertaining this, two points are to be considered, the wording of the question, and on which side the presumption lies.

“ The words ‘for common use’ may, at first sight, appear to be ambiguous, implying, as some would think, that which is actually adopted, actually in vogue. But the proper wording, if this meaning were intended, would be ‘*in* common use;’ while, as it stands, the natural interpretation seems to us to be, intended or designed *for* common use; and in this light we shall consider it.

“ As to which side the presumption is, it is sufficient to remark, that in every question in which an innovation or change is concerned, the presumption is against it. Thus, in the question at issue, the change involved is a *new* translation of the Scriptures. The presumption, therefore, being in favor of the old, those who are adverse to a new translation have only to disprove the advantages brought forward by their opponents

in its favor, without being obliged to prove any particular disadvantages. They are in a position similar to that of the criminal at trial, who has merely to rebut the testimony brought against him. Having premised this, we are ready to enter upon the question, 'Whether,' &c.

"The advocates of a new translation contend that our present version was made by ignorant men, and that consequently there is often an incorrect rendering of the original; and to this they ascribe the many divisions and the various doctrines which exist in the Christian world. They propose, therefore, a new translation, in which the right signification of each word shall be given, the passages, which in our version are interpolations, shall be omitted, and those which exist in the original but not in our version, shall be introduced; and that this, by gaining the acceptance of all, will do away with the schisms which divide the Christian Church.

"Let us now observe, that most of the passages which are thought to be incorrect renderings involve doctrinal points, or are those where there are various readings in the original. Who, then, is to decide what is the right signification, what the correct reading? 'The scholars,' is the answer. Very easily said. But when doctors disagree, who then for umpire? Ah! here, then, at the very threshold is a mighty obstacle. But few of the dreamers of this project seem to have remembered that the scholars themselves, the very men to whom they appeal as impartial judges, belong to the different bodies of

Christians whose very dividing points are the passages in question.

“ But even the few, who have not overlooked this objection, endeavor to get over it in a manner which leaves them about where they were before. They say, that if the scholars were to undertake a new translation of the Scriptures, they would look at these passages with an unbiassed view ; that they would free themselves from all sectarian opinion, and thus be able to arrive at the actually true signification of the disputed words ; and, with regard to different readings, be able to discriminate between the true and the spurious.

“ It is easy, however, to see that this answer is founded upon a false process of reasoning ; because among all sects the great mass can show ‘ no reason for the faith that is in them,’ but hold to particular doctrines from the influence of early education. They had been so taught, and therefore their particular faith. Hence it is argued that it may become so with all. But, while we find that with the ignorant it is only sectarian instruction which is the foundation of their belief, with the enlightened and educated it is, for the most part, careful examination and reflection. And this is particularly the case with the scholar in regard to those passages which involve doctrines that depend upon the disputed signification of some word, or upon different readings ; for he has adopted one of them as the true one, not like most of his sect from early habit, but because from a careful analysis of the original, and comparing authorities, he

has been led to this conclusion ; while another, of equal learning and abilities, has, by the same process, arrived at opposite conclusions. Is it not, then, absurd to maintain, that, when these scholars unite in making a new translation of the disputed words or passages, they will, or can, free themselves from the sectarian opinions which have been founded upon their understanding of the disputed passages, and this understanding founded upon the most careful and accurate examination which their scholarship would enable them to make ?

“ It must be evident, then, if a new translation of the Scriptures were attempted, that scholars of each sect would insist upon the signification which they give to disputed words, or the readings which they adopt as being the correct ones, and that, consequently, the whole attempt would fail, or, each sect would have a version of its own. Take, as an instance, the word ‘baptism,’ upon the mere signification of which are founded two great and dividing doctrines ; the advocates of one contending that it should be translated ‘to immerse,’ those of the other ‘sprinkle’ or some equivalent word. Now, can it be imagined that it will ever be possible for these equally able scholars to come to any agreement upon the subject ?

“ The same would also be the case with regard to interpolations and omissions ; the scholars of the different sects being here no less divided than as to the signification of certain words. And so as to different readings.

“ If, then, a new translation for common use be once

attempted, a precedent once set for tampering with the Bible, we shall soon see each sect provided with a separate version, in which not only the disputed words will be translated so as to suit their peculiar views, and those readings retained which favor particular doctrines, but with regard to what are called interpolations and omissions, there will be the most mangled work. Nay, who knows but that, in process of time, when each sect shall have a translation of its own, individuals might claim this privilege, and thus the Bible be twisted and altered to suit the views and practices of each.

“ Before proceeding farther, it is necessary to bear in mind the wide distinction between the signification of words, or meaning *in dictione*, and the sense of words, or meaning *extra dictionem*.

“ Now, even if it were possible to decide to the satisfaction of all concerning the disputed signification of words, different readings, interpolations and omissions, still would the proposed advantage of the union and agreement of the sects be far from being realized ; as most of the different doctrines of the day, and some of them, too, upon which are founded the most violent divisions and sects, have nothing to do with the *signification* of any words, but are generally grounded solely upon their various *senses*. Instances occur in such passages as the following: ‘ In the beginning was the Word, and the Word was with God, and the Word was God.’ ‘ I and my Father are One.’ ‘ My Father is greater than I.’ ‘ I do nothing of Myself,

but as the Father hath taught Me, I speak these things.' 'That all men should honor the Son even as they honor the Father.' Among these passages, and the like, are those which form the ground of belief of them who hold that our Savior was an inferior Being to God, and of them who believe Him to be a part of the Divine Essence; two of the most conflicting and dividing doctrines of the day, yet founded upon the *sense*, not the *signification*, of different words. In the passage 'Εγὼ καὶ ὁ Πατήρ ἐν ἐσμεν, I believe all are agreed as to the *signification* of the word ἐν; yet as to its sense it is one of the most controverted in the whole Bible, especially when taken in connection with other passages. So, also, in the passages which are rendered in our translation, 'This is my Body,' and 'This is my Blood,' upon the *sense* of the words are founded the two great doctrines of transubstantiation and non-transubstantiation. In the reply of our Savior to the regenerate malefactor, 'To-day shalt thou be with Me in Paradise,' upon the sense of the words rests very much the different doctrines with respect to the state of the soul immediately after death.

"So we might go on to enumerate conflicting doctrines which depend solely upon the sense in which certain words are received.

"Now, as the prerogatives of a translation extend merely to the *signification* of words, even if it were a practical possibility for this to be determined to general satisfaction, and thus to set at rest the division of opinions as to their *signification*, still it

would be impossible for a translation to determine the *sense* of words, and consequently to have any influence upon doctrines based upon them.

“But, not only would an attempt at a new translation fail of the proposed advantage, but would be likely to be fraught with evils which would shake the whole fabric of the Church, and pour corruption through all the channels of Society. The practical results of each sect having a peculiar version, which we cannot but think to be the likely, if not the inevitable consequence of any serious attempt to tamper with our present translation; its effects upon infidels, who are ever upon the alert for every disagreement among Christians; and its effects upon many Christians themselves, who might be led to doubt the Inspiration of a Work which they see in so many different forms; and also the loose morals which would be apt to result from the want of any fixed standard, are what can be better pictured by the mind than described in language.

“Hitherto we have spoken more particularly of a new translation in its bearings upon doctrinal passages; but there is another part of the Bible which also claims attention. It is the devotional.

“Now, as a starting point, it is to be remembered, that, as there are forms of language which are peculiarly adapted to the outbreakings of pious devotion, so also these same forms are particularly calculated to awaken in others the same feelings by which they were originally prompted. How happily suited to

this end is the language employed in our translation of the book of Psalms, and other books of like character. How beautiful are some expressions! How sublime are others! But alter the language even so as still to preserve about the same signification, and the whole charm may be gone. The body may remain without the soul. The stern features may be left, but the life-like expression, the oracle of the spirit, has fled. An example of this may be seen in some recent translations of the Psalms, the book of Job, and the Prophets, which, from the ability of the scholar, we presume are somewhat more verbally correct; yet, in many passages where the words of our translation are not employed, and where there is only a little variation, they are rendered almost entirely void of that high devotional and sublime spirit which characterizes the same in the received version. Shall we, then, to gain this proposed advantage of greater correctness, run the risk of making so great a sacrifice? But even if gained at this sacrifice, can it be called greater correctness? Is a portrait more correct which gives truly the peculiar and life-like expression of the countenance, or one which presents more exactly the characteristic features, but without that animated look which distinguishes the living from the dead? Let every one answer for himself.

“The ado which many make about verbal preciseness seems to arise from a mistaken opinion of the nature of language, in appearing to regard it as an end, when, in reality, it is only a means. What is language in itself? Nothing. It is only

when viewed as a means of conveying ideas that it becomes of any value. It is not the channel which is of importance, but the water that flows through the channel. In a translation of the Bible, especially of the devotional parts, that translation must be most correct which preserves the high and elevated spirit which constitutes their peculiar value; and since that is done in so admirable a manner in our present version, what reason can there be for a new?

“There are, however, other so called advantages of a different character, which, although as yet only proposed by a few individuals, may hereafter be urged with great vehemence; as we have seen a cloud increase from ‘the size of a man’s hand’ till it overcast the whole heaven. One of these is making the diction of the Bible conform to that in every day use; or, in other words, what some would call a more polished style. For instance, in speaking of Adam and Eve, instead of ‘the man said unto the woman,’ to render it—‘the gentleman said to the lady.’ And, in addressing our Saviour, to make the Disciples say ‘Sir,’ and He, in addressing them, ‘gentlemen’ or ‘sirs;’ and so to change all expressions which differ from our common idiom.

“But, could even this be done, it would be one of the greatest evils, as it would deprive the Bible, in a great measure, of that air of sacredness and solemnity by which it is so happily distinguished from all other books, and reduce its diction, at once, to the frivolity of a novel.

“There are still other changes which some, from affectation, contend for; a practical illustration of which we have sometimes heard from the pulpit; as, for instance, instead of the word ‘damnation,’ to use the word ‘confusion;’ and in the passage which now reads — ‘If I make my bed in hell, behold Thou art there,’ to render ‘If I make my bed in the abyss,’ or ‘pit.’ Although we cannot say there is any particular evil in this, still we cannot see any advantage.

“Others, again, actuated by false modesty, are in favor of omitting certain words and passages which they fancy to be corrupting to the morals of youth. An expurgated edition of the Bible! ‘*O tempora! O mores!*’ The most we can say is, that it argues but little for the purity of their minds.

“Of all the proposed advantages that we know of, that of the union of the sects is the most plausible, and the only one which at all deserves serious consideration. But, from the view we have taken of the matter, we find it impossible that they ever should unite in opinions; and what is more, we believe it was purposely and wisely ordained that men should not think alike. But, although they may not unite in opinion, they may in friendship.

“Let Christian charity, and noble liberality, be taught from the pulpit, and more good would result than even the most infatuated ever dreamed could be brought about by a new translation of the Bible. It is not scholastic union that is needed. It is Christian union; a union not of opinions, but of

feelings ; and, this once obtained, God alone could estimate the blessings that would flow from it.

“ Harvard University, September 26th, 1850.

“ ROBERT TROUP PAINE.”

His perseverance, as in his religious habits, was carried into whatever he undertook. His fidelity was unflinching. His friendships ardent and confiding. His enjoyments being of the most innocent kind, his heart was always buoyant and happy, and his countenance always denoted the serenity of his mind. His presence scarcely failed to diffuse contentment and cheerfulness around him. It had been observed, however, within the last year, that he seemed now and then dejected, though very transiently, and without any known cause. It should be stated, also, that from his infancy to the last, whenever he was not employed in conversation, study, or amusement, his countenance put on a deep thoughtfulness, often bordering upon melancholy. This, indeed, was sometimes so strongly pronounced within the last two years, that his Mother occasionally inquired of him if any thing had occurred to disturb his happiness. His features would become immediately lighted up with a smile, and he would exclaim,—“ Why, Ma, should you think that I am not happy? There is nothing in the world to make me unhappy.”

Nature, as will be inferred from his writings, was the great source of his delights. He studied her book, especially as it is exhibited to all, and from his childhood. In his eleventh year,

in a letter now before his Parents to one of his young relatives, he says,—“When I am sitting alone, a tear will sometimes come into my eyes when thinking of your delightful rambles in the country; but as I go to my studies, that passes away, and all is joy and happiness.” In College he amused himself with Chemistry, as laying open the inorganic world, and was President of the “Rumford Society,” which has for its objects the cultivation of Chemical Science. Among his favorite Authors were such as reveal the physical and moral conditions of life. He was therefore much attracted by Physiology. History engaged his attention particularly. Shakspeare, also, was much read by him for the last year or two; but he was never known to have read other dramatic writers, except as rendered necessary by the study of the German Language. Milton was his other principal favorite among the Poets, and he was familiar with “Paradise Lost” at the age of fourteen years. It may be stated, also, that he had as great an aversion to Novels as to the Stage. Scott alone could engage his attention. He took up “Chesterfield’s Letters to his Son” at the request of a friend, but, as he stated to his Parents, he laid them aside on account of their duplicity and immorality, remarking, also, that the conduct of the Son was a sufficient commentary upon the principles of the Father. He had heard so much of Jenny Lind, and of her benevolence, that he was attracted to her first concert at Boston, when he fancied that “there was something angelic in her music,” and could not refrain from attending the other two,

although he had not the usual allotment of taste for music, and it was therefore a matter of surprise to his Parents. A letter to his Mother, at the time, is descriptive of great enjoyment. This was about four months before his death, and near the time when he wrote the first of the Theses which occur in the Memoir (Article 2).

The inquiring disposition of his mind was to investigate laws and principles, rather than details and abstract facts. He was not, however, imaginative. On the contrary, he was adverse to speculation, and submitted all propositions to the test of facts as far as they had been well ascertained. This gave to him a logical precision, and protected him against credulity. He had great ability for mental application, and great power of abstraction; such, indeed, as are not often surpassed. He wrote with great rapidity, often saying to his Mother that "his thoughts outran his pen"; and he never copied his compositions, either at the Grammar School or at Harvard University. His reverence of truth was so great that he would defend what was right in principle, however it might conflict with individual or public prejudice. In this respect his independence was unwavering, and it would probably have been carried through a longer life in the same fearless manner. The consciousness of his own purity was such that he would rarely attempt any defence of himself when erroneously suspected of having departed from the right; but where he had not scrupulously fulfilled a duty, he would at once disclose it, though no instance

can be recollected which amounted to a fault. Although such occasions had been rare, and of a trifling nature, his Father wrote early to President Everett in regard to this singularity of his disposition ; that, if suspected of doing wrong, his silence might not be too readily construed against him ; but that he might depend upon his ready confession of any error. He had seemed always to his Parents to have been, as it were, spell-bound by every injunction delivered by our Saviour ; and that, in the foregoing respect, he acted in obedience to the example when Jesus "was accused of the chief priests and elders, He answered nothing."

Robert's attachment to his Parents was unusually ardent, and his kindness and benevolence extended to every thing, as will appear from his writings. He had always a great reverence for old age, and was devotedly fond of his grandparents. A mildness of disposition, and great amiability, were his most conspicuous characteristics. To his Parents he was constantly a moral phenomenon, having proved himself to them to have been endowed with the highest order of virtues, and without fault or blemish. So great was his equanimity, that he was never known by them to have manifested anger, nor did he ever exhibit to them an act, or utter a word, of disrespect ; and this they have reason to think is true in relation to all others. With his Seniors he manifested, from childhood, the dignity of a man, and joined in youthful mirth with his equals, or engaged in simple sports with children to his latest day. This will

account, in a measure, for the production of the Poem which appears at the close of the Memoir.

It has been seen, from his own writings, that his piety remained unalloyed to the last; nor could it be entertained that there should have been a sudden declension in a case like the one before us, and where every other habit, and all his conversation, continued to be distinguished for their excellence and purity. His Parents recur to this subject, as it is an important one, and as it appears from the Correspondence that Robert was anxiously deliberating upon his profession during the week prior to his death. Law and Medicine are alone mentioned, while Divinity had been his favorite object. It becomes proper, therefore, that this should be explained. He was fearful that the schisms in the Church would involve him in disquietude, and he turned with great aversion from what he considered a prevailing want of Religion in the Pulpit. This, however, was only recently manifested, and evidently grew out of his sensitiveness upon that subject; and the conflict which was going on in his mind as to the choice of a profession was probably one of the causes of that overthrow of reason which led to his death.

It appears, however, that he was thinking of Divinity for his profession to the last of his life. His Parents have this information from their friend Miss Parker, obtained at an interview with her after the receipt of her letter which appears in the Memoir. Within a day or two of his death he asked her

opinion of his qualifications for the Pulpit, and remarked, at the same time, that his friends had expected him to study Divinity, but that he was undecided about it. His Parents have no doubt that such would have been his choice, had his life been spared. Within a few days of his death, he remarked to his Mother that, "the profession of medicine had too many pains, and the law too little honesty." He was also told on the same occasion, that, if he wished to study a profession at Cambridge, to which place he was much attached, his Parents would remove to that city, and live with him there; that his Father would give up his practice, but retain his professorship. At this suggestion he manifested great pleasure.

His Parents now approach the last days of their son. He fell by an act against which, but a little before, he had recorded his solemn protest (Article 2), and which was at variance with every circumstance of his life.

From what has already transpired there appears to have been a universal conviction of his insanity, and such was the verdict of the Coroner's Jury. It is not, therefore, so much an object, in printing the following correspondence, to strengthen this belief, as to show the abruptness of the seizure, and to present it as one of the startling problems of the human mind; while, at the same time, the correspondence discloses the habitual deportment of the Youth as manifested to the world, and embraces many details supplied by the Parents, which have been reserved for this part of the Memoir. These details, like

others in the Memoir, can derive an interest only from the light which they reflect upon the melancholy event, by showing the instantaneousness with which false perceptions will spring up without any other apparent cause than some obscure physical evil, and overthrow the supremacy of reason, and extinguish all the most hallowed associations of an enlightened and spotless life.

In the mean time it may be stated, as will appear more circumstantially in the correspondence, that Robert always protected his health and his life with a carefulness which is very unusual at any age ; and at a late period he avowed this regard for life as a solemn duty. About two months before his death, he had an argument, in presence of his Mother, with some of his fellow-boarders at Cambridge, upon the duty of every man to protect his life under all possible circumstances which might threaten it. He insisted that it is not only the first law of Nature, but that life is the great final cause of God in creating the Universe ; and, therefore, to neglect the means of averting impending death is the greatest crime. We are justified, he said, in shooting down the highwayman, and, therefore, in all other modes of self-defence which are as free from criminality.

At the close of the first term of his Senior year, he left Cambridge with his Mother, on the 16th of January, and after remaining at home till the 28th, he departed on a journey to Virginia, from which he returned to New-York twelve days before his death, which took place on the 8th of March.

The following letters, written during his absence, will show how he was employed, what the nature of his best enjoyments, though in the season of winter and in solitude, and what his latest attachments to life.

ROBERT TO HIS FATHER.

"HARPER'S FERRY, VA.,

"Saturday Morning, Feb. 1, 1851.

"DEAR FATHER:—Here we are, the cold weather and I, safe and sound. I arrived at Philadelphia in due time after I left you, putting up at the 'United States Hotel.' The next morning I spent in looking at the city.

"The low stoops and white shutters presented a curious aspect. The latter brought to my mind New-York in former days. About as New-York was then Philadelphia is now, and when the latter becomes what the former now is, New-York will have overtaken London. Such is the course of improvement. I went to Fairmount. Although the appearance of the place is a burlesque upon its name, it contains the principal object in Philadelphia really worth seeing—the water-works. They consist essentially of eight huge water-wheels, each connected with a pump by which the water is forced up into a large basin excavated in the solid rock. The works are capable of forcing up 3,000 gallons a minute (4,320,000 a day). They are worked eighteen hours a day; so that the city consumes,

daily, 3,240,000 gallons. This shows that before many years the works will be very inadequate, unless they can be much enlarged.

“At 3 o'clock I took the boat for Baltimore, had a delightful sail, arriving at half-past-six next morning. I visited, here, all the places of interest. The Washington Monument is a fine piece of architecture. It consists of a pedestal twenty feet high, which is ascended by twenty-eight steps. From this a shaft runs up one hundred and sixty feet, which has a flight of one hundred and ninety-eight steps. As there is no window all the way up, it seems quite dismal till one arrives at the summit, when a most glorious view opens upon him, where all the world seems lying below. Surmounting the shaft is a statue of Washington, thirteen feet high. This terminates the monument, which is the pride of Baltimore, and, I believe, one of the finest pieces of architecture in this country. I went to the Cathedral, the largest in the United States. It is a fine building. It has about it no finical or ostentatious work. It is well lighted by windows in the dome; but these are concealed from the observer so as to give an air of solemnity. I also visited the shot-tower, and saw the process of making shot.

“Yesterday morning (Friday), at 8 o'clock, I took the cars, and arrived at this place at half-past-twelve. It lies immediately at the foot of two high bluffs, on either side of the Potomac. All yesterday afternoon I spent in climbing. When I reached the top of the bluff, I was well compensated; for the

scene (although not what I had expected) is quite beautiful, especially as you look up the valleys of the Shenandoah and Potomac; and where are seen these united streams wandering among the hills I had expected to have found the scenery wild, but it can scarcely be so considered. I expected to find the rivers foaming and dashing; but they pursue a gentle course, with wide and shallow beds, forming quite a *beautiful* but not a *wild* scene. I said to the toll-gatherer, pointing to the bluff which overhung us—'there must be a magnificent view up there!'—'Yes,' said he, 'you have a fine view of the *town*' (an unsightly place); from which I inferred that it requires education to appreciate Nature.

"You may form some idea of the weather, when I tell you I washed this morning, not in ice-water, but in water-ice.

"To-day I leave for Winchester, where I take the stage for Weyer's Cave.

"Your affectionate Son,

"ROBERT TROUP PAINE.

"P. S. The squirrel needs some walnuts, or hazel-nuts. She was out of them when I left."*

* This squirrel had been a pet of his for many years before he entered College, and was often remembered in his letters from Cambridge.

ROBERT TO HIS MOTHER.

"HARRISONBURG, VA., Feb. 3, 1851.

"DEAR MOTHER:— Ah! here I am, sitting by a wood fire, which looks as cheerful as you can imagine.

"I wrote Pa from Harper's Ferry, from which I took my departure on Saturday; went to Winchester, thirty-two miles, by railroad, for which I paid two dollars; (did you ever hear of such a fare?) At W. I staid over Sunday. Left W. this morning at three o'clock; had a delightful ride by stage, sixty-nine miles, to this place. It was, unfortunately, cloudy, so as to debar me from a view of the mountains. We passed through the great Virginia Valley, on the bed of one of Pa's *Lakes*, much of which is very fine country.

"I have now seen considerable of the slave population. They all appear happy; but this argues for the worse. It denotes a most abject state of mind to be contented with slavery. This is partly owing to their natural inferiority, but greatly, I imagine, to the continued effects of slavery itself.

"But there is something worse than slavery here. The great number of mulattoes and quadroons plainly bespeaks the prevalence of a greater crime, and one most disgusting in its nature; which places many of the whites really lower than the blacks. Slavery is a strange institution for a country that

makes any pretension to Christianity or civilization. But this is too shocking for man's most savage state.*

"There is another remarkable thing I have observed; that all the Southerners, whom I have seen thus far, are very small eaters. The usual time spent in eating is—seven or eight minutes for breakfast, fifteen minutes for dinner, and five

* In Robert's copy of the Rev. Professor Stuart's Pamphlet on Slavery, (see Article 1, page 21,) several passages are marked by him, with marginal comments. Among them is the following paragraph and comment:

"An intermeddling with civil relations or rights would have been deemed sedition. *Slavery* was one of these relations. Hence, if Christ, or Paul, or Peter, had said to masters, 'Set your slaves immediately free,' the answer would have been, 'Who made thee a ruler or a judge over us? Cease to preach sedition, or we will immediately bring you before the magistrate.' There were always masters enough ready to say and do this; and then, what was to become of the infant cause of Christianity? The whole power of the Roman government would have been brought down upon it, to crush it in the bud, and never to suffer it again to rise up." Page 55.

Robert did not think that it was any fear of such a consequence that deterred Christ and his Apostles from interfering with slavery; and he wrote the following comment on the margin of the pamphlet:

"Can we suppose, for a moment, that He Who could command more than twelve legions of angels could act under the influence of fear of any earthly tribunal? What became of Christianity, let me ask Dr. Stuart, when the whole world was arrayed against it, and the whole force of despotic power *was* brought to crush it? Did it not float like a cork upon the waters of tribulation? But does not St. Paul say, 'Be not ye servants of men'? Dr. Stuart says nothing about this."

Farther on in the Pamphlet (page 112), Dr. Stuart urges the education of young blacks. Here Robert exclaims, in the margin, "High and noble sentiments!"

minutes for supper; and I am not exaggerating when I say a Virginian does not appear to eat much more in a week than a Northerner eats in a day.

"Weyer's Cave is fourteen miles from here. I shall set out to-morrow morning at six o'clock, on horseback, as there are no public conveyances.

"Your affectionate son,

"ROBERT TROUP PAINE."

ROBERT TO HIS FATHER.

"WHITE SULPHUR SPRINGS, VA.,

"February 9, 1851.

"DEAR FATHER:—I arrived here last night, and was glad to get a letter from Ma saying you were both well. I wrote from Harper's Ferry and Harrisonburg.

"Since my last I have made quite a progress in my journey, and have seen what I have long wished to see, Weyer's Cave.

"It is indeed a curiosity. Although in extent it is not to be compared with the Kentucky Cave, it is said to be superior in the beauty and variety of its formations. Its extent is 1600 feet, and it contains twenty-three chambers, most of which have taken names from the fanciful forms they exhibit.

"The first room is the 'Statuary.' As you enter this, you see before you a thick cluster of stalagmites, which, at a little distance, present very much the appearance of statues. Farther

on, you come to 'Solomon's Temple'; it should be Palace, as it is named from an immense throne, some forty feet high. Just to the left is a very beautiful formation, representing a waterfall. The great mass is covered with a brown incrustation, while down its sides is the pure carbonate of lime, of the appearance of foaming water. This is one of the finest things in the Cave. Going to the other end of this room, you learn something new concerning the 'Wise Man.' You learn that he was a good marketer; for, looking into 'Solomon's Meat House,' you see depending from the ceiling a fine 'Leg of Mutton.' The brown stalactite representing the lean portions, and the white the fat. The resemblance is perfect.

"In the 'Diamond Room,' aloft in the crags of the rocks, is a formation called the 'White Crane.' The resemblance here, also, is perfect.

"In the 'Ball Room' is a stalactite formation called the 'Bass-Drum,' which, when beaten with the fist, is capable of emitting the various tones of that instrument; so that, when a ball is held in this apartment, it is played to accompany the band. On the opposite side is a large Gallery, where seats can be placed for spectators.

"In the 'Armory' is a large stalactite called the 'Shield of Ajax.' It is at an angle of about forty-five degrees with the ceiling, and is one of the most wonderful things in the cave. The question is, how did it form at that angle? I have not time now to tell you my theory, but will do it when I get home.

"The principal apartment is 'Washington's Hall,' 257 feet long. In the centre of this is a large statue, which you imagine to be Washington's. In another part is a large formation resembling the wing of an Eagle. With singular appropriateness, the hall also contains a stalactite in the shape of an 'Inverted Crown.'

"The last chamber goes by the name of 'Jefferson Hall.' This contains a stalagmite of immense dimensions, which has received the name of the 'Tower of Babel.' On one side it resembles that as much as any thing; but on the other you have before you a beautiful cascade. In another part of the hall is a stalactite resembling a huge 'Oyster Shell,' being at quite an angle with the ceiling. At some distance from this, among a thick cluster of stalagmites, is a delightful spring of water.

"The Cave abounds, every where, with Gothic structures, and drapery, often arranged in the most graceful folds. In one room this is so abundant that it is known as the 'Tapestry Room.'

"Your feelings while in these submundane regions are those of mingled solemnity and wonder; of solemnity, as you now work your way through the dark and narrow passages, sometimes nearly creeping; now, find yourself in an immense hall, where the rocks, towering one above another, are lost in the gloom above; now listen to the regular pattering of the droppings from the ceiling, and now direct your attention to the voice of the guides reverberating through the hollow chasms; of won-

der, as you now survey the varied formations around you, some of them of the most fanciful shapes; now reflect that, although some of the masses are immense, yet they were all formed by the gradual dropping and evaporation of water, which goes on so slowly that scarcely any alteration can be perceived since the discovery of the Cave in 1804. This, too, gives you some idea of time.

“ I leave here for the Natural Bridge to-morrow morning at four o'clock (eighty miles).

“ Your affectionate Son,

“ ROBERT TROUP PAINE.”

ROBERT TO HIS FATHER.

“ WASHINGTON, *February 17, 1851.*

“ DEAR FATHER:—I wrote Mother last week from the Natural Bridge, and gave her as good an account as I could of that grand object.* I left there Thursday, and stayed at Richmond Saturday night. Left R. yesterday morning, and arrived here about six o'clock last evening, where I found Green and another Classmate awaiting my arrival at the wharf.

“ I have a fine room at the 'National,' for which I am much indebted to Green, as he waited a day on purpose to save it for me.

* This Letter has not been received; but one written from the Natural Bridge to his Classmate, Mr. Browne, appears in another part of the Memoir.

"Every nook and corner of every Hotel is taken (some rooms having three or four occupants), and the private houses are also becoming filled. I consider myself extremely fortunate; as this is the great Hotel of the City, where Clay and many other distinguished men board. Samuel has left this morning.

"To resume the history of my journey. I stayed two days at the Cave. I should like to have stopped much longer to have reconnoitred more fully this interesting object, and as I had, too, most agreeable quarters at Mr. Mohler's, who is an exceedingly attentive, intelligent and worthy man. I brought away a bag full of minerals.

"Thence I left for the White Sulphur Springs (one hundred and twenty miles).

"The first object of particular interest was the Warm Springs. The stage stopped here an hour and a half. I should have stopped a day; but in that case I should have been detained three days. The temperature of the water is ninety-eight degrees. The water contains considerable sulphuretted hydrogen, and several other substances. It forms a brown stone-deposit, of which I have a specimen. There are several spouts inclosed in basins, the largest of which is one hundred and twenty feet in circumference and seven or eight feet deep (a magnificent bath), and the volume of water is so large as to renew it every half hour. Perhaps nowhere else in the world can be seen so large a quantity of heated water. It is an astonishing sight.

"Five miles from the Warm are the Hot Springs, which have a temperature of one hundred and six degrees and will cook an egg. Here, also, are several spouts, but the volume of water is much smaller, and the principal bath is only seventy-five feet in circumference. This water contains no sulphuretted hydrogen, and forms no deposit. The situation of both is in mountain glens, but that of the Warm is far pleasanter.

"I arrived, at length, at the far-famed White Sulphur, where I stayed over Sunday. It is a place very void of interest, completely shut up by the Alleghanies, which are usually called mountains, but which, in fact, are only moderate sized hills. They cut off entirely your view, without having any attraction in themselves. The place is remarkable only for its odorous waters. Conceive a basin four or five feet in diameter and three or four deep, filled with water which has stood over the fire some minutes, and impregnated with the essence of decayed eggs; conceive, also, this water depositing upon the leaves and stones in its channel a soft white substance, and you have all that can be said of the White Sulphur.

"On my way to the Bridge I got out of the stage to taste of the Sweet Spring water. I may compare it to soda-water which has stood over the fire till its temperature is raised to seventy or eighty degrees.

"To-morrow I visit Mt. Vernon.

"Your affectionate Son,

"ROBERT TROUP PAINE."

Robert returned to New-York greatly delighted with his journey. He now employed himself actively in visiting his friends; and the day on which he left he was attracted to an elegant Cosmorama, and was so much delighted with the natural views that he urged his Mother to go and enjoy the spectacle as soon as her health would admit. One of his last movements was that of a visit to his Mother's Portrait, which was then in the hands of the Artist. While at home he wrote, also, the Article, already mentioned (page 28), for a Washington Newspaper.

After spending three days at home, he hurried back to Cambridge on the 26th of February. His Parents suggested to him, that, "as this was his last term at College, and near the end of the week, he had better remain at home till Monday," the 3d of March; but he was desirous, as he always had been, of being promptly at his post, "on the day when the term began," which was the 27th of February. He remarked, also, that he "should be at home again soon" (during the short vacation in May); and it was his Father's intention to visit him at Cambridge as early as the middle of March. On parting with his Mother, he said to her, — "Don't grieve, Mother, for I shall see you again in May." On riding down to the boat, which was to carry him on his way, he expressed great apprehension about his Mother's health, which was much impaired, and said to his Father, — "Come early to Cambridge, as I shall be anxious to see my Grandmother" (who was at Haverhill, forty

miles distant). "Be at Cambridge on a Saturday, as I can then go with you to Haverhill and return to Cambridge on Monday, so that I shall not be absent from any College duties." Soon after reaching Cambridge, it was his intention to have written upon one of the "Boylston Prize-questions," and to have forwarded the Article to his Mother for the purpose of being copied by her.

On reaching Cambridge, he addressed to his Mother the following letter.

"CAMBRIDGE, *February 27, 1851.*

"DEAR MOTHER:—I arrived in Cambridge this morning all safe and sound.

"Every body is glad to see every body again. Mrs. Clarke and Miss Parker make many inquiries after you and Pa.*

"Nothing new. Tell Pa that I left his cleaning-rod (gun-rod) upon a chair in my bedroom.

"I think you will get the letter from the Natural Bridge, as a letter has arrived here which I wrote from that place.

"Your affectionate Son,

"ROBERT TROUP PAINE."

Both of his Parents had subsequently addressed him letters. His Mother's was filled with congratulations on the

* Mrs. Clarke is the widow of a Clergyman, and with whom Robert had long boarded. It was also in this happy and enlightened family that his Mother had resided.

bright prospects before him, and the admirable reputation which he had already won for himself. The first of these letters was received by him on the 3d of March, and the other on the 5th or 6th. The following is the one written by his Father. The latter part refers to a newspaper article which Robert had inclosed, without comment, in his letter to his Mother.

“NEW-YORK, *March 2*, 1851.

“MY DEAR ROBERT:—We were glad to receive your letter of the 27th, yesterday, and to hear of your safe arrival. The relaxation you have enjoyed will give you great vigor for your studies, upon which I suppose you have entered with renewed zeal. A little time more, and you will be upon a new theatre of life. I am rejoiced to know that your opportunities have been well improved, and that you have laid the foundation for future usefulness and fame. That has been my great aim ever since you came into being. The gratifying prospect contributes much to maintain your Mother's health. She has begun a letter to you, and had intended to have finished it this evening, but has been interrupted by visitors. Her general health is very good, and I think that the iodine is having a good effect upon the local affection.

“As to the article from the newspaper, it is very well written; but it does not relate to the subject which it professes to treat. It simply discusses the abstract question as to our right

of enslaving the Negro. Every one will agree with the writer. There is no difference of opinion between him and all intelligent slaveholders. It is, however, but a mere piece of sophistry. The question should have been connected with the consideration of slavery as it exists in this country, and it would then have appeared that there is no mode of extricating ourselves from the evil without incurring others of a thousand-fold greater magnitude. Not only does every body agree with the writer upon the abstract question, but the laws of the United States interdict the introduction of slaves from abroad, and even their traffic by Americans with foreign countries, under the penalty of death.

“Your affectionate father,

“MARTYN PAINE.”

< The next information they had of their son was by telegraphic message, announcing his death on the 8th of March.

His remains were brought to New-York, and entombed in St. Paul's Church-yard,* followed by a large concourse of friends.

The funeral services were performed at St. Mark's Church by his early friend, the Rev. Dr. Anthon.

Through the sympathy and kindness of the Rev. Dr. An-

* They will be ultimately removed to Mount Auburn Cemetery, at Cambridge, which was his favorite walk.

thon, the following obituary notice appeared in the newspapers, and in Dr. Reese's "New-York Medical Gazette."

"THE LATE ROBERT TROUP PAINE.

"The sudden death of Mr. Paine, in the prime and bloom of youth, is one of those dispensations of a wise and inscrutable Providence which falls with overwhelming weight upon surviving friends, but most especially within that domestic circle of which he was the sole earthly hope and delight. Memorials of the departed, under such circumstances, are oftentimes viewed as pictures drawn from fancy, without any original in real life. But in this case, one who was no stranger to his worth, asks the melancholy privilege of joining in the great and very sore lamentation around his early grave, and offering a brief testimony to his character.

"He was known to me from his first years, as an only child, of delicate frame, more than once restored to parental watchfulness and care, as it were, from the brink of the grave, and with improving health, exhibiting very soon remarkable intelligence, thirst for knowledge, and power of mental acquisition. Few youths sooner form habits of like application, or have devoted themselves more keenly and successfully to study, and very few can leave behind them a more vivid recollection of filial reverence and affection such as his, in that home where hopes have been crushed, which here can never be revived. Previous to

his leaving this city for Harvard University, about four years since, he frequently attended at St. Mark's Church, and our acquaintance strengthened. He came at times to my study, and pleased me so much by his general deportment, thoughtful cast of mind, and pious sentiments and feelings, that I felt warranted and encouraged in drawing his attention to the subject of the Christian ministry.

"At Harvard University his studies were prosecuted with his accustomed ardor and diligence, whilst his whole conduct was marked by that amiable temper, and high-minded uprightness and integrity which impart such interest to the youthful character. His course, indeed, was uniformly such as to justify the fondest expectations of those whose love circled around his existence, until within the past year, when my young friend manifested symptoms of mental depression, but which, however, was of short duration. With recovered health and spirits, and after spending a part of the past winter at the south, he had but recently returned to Cambridge, full of hope and ardor, to complete his term as an undergraduate of the Senior class.

"It was there that the mournful calamity occurred, on the 8th instant, which has plunged so many into the bitterness of grief; a calamity, so far as those can judge who knew him best, resulting probably from the great and undue tension put upon the mental powers by youthful effort, anxious to win the closing honors of a bright academic course, and to bear its laurels to the home which he so highly prized, and where he was so

dearly loved. Many, very many, are the friends whose hearts have been wrung by the sad tidings of his death. It is but due to them, and to the memory of my young friend, that I should say that I have heard from both of his Parents the most earnest declarations that their Son has ever been, 'in his religious views, in morals, and in habits, all that they could have desired, and that they can recall no instance of his departure from the strictest course of probity and virtue.'

"Under a bereavement so desolating as this, man feels his utter weakness to help the broken in heart. There is only one source of consolation and support. May it be tasted in its fulness and richness by those who need it most. *'God is our refuge and strength and very present help in time of trouble. Let us return unto the Lord, for He hath torn and He will heal us; He hath smitten and He will bind us up.'*

"H. ANTHON.

"St. Mark's Rectory, March 13th, 1851."

"The following Thesis, written and handed in to the Professor only two days before his death, is introduced as a farther confirmation of the absence of all premeditation of self-destruction.

THESIS—ARTICLE V.

“‘A PICTURESQUE COUNTRY IN THE EYE OF A NATIVE AND A STRANGER.’

“Although it cannot be said of the beauties of Nature that familiarity begets dislike, it needs but little experience to know, that, even those scenes which present the greatest charms to the Stranger, lose somewhat, at least, of their interest, as he becomes accustomed to them.

“The appreciation of Nature, however, seems to depend more upon the character and mental powers of the individual than upon any extraneous circumstances. To a mind that has been unfolded by education, exercised in its contemplative or imaginative faculties, Nature is ever, and every where, a Theatre of delight.

“The beauties of American scenery, and the sublimities of the Himalaya or the Alps, afford a thousand subjects for the pen of a Milton, or the pencil of an Apelles. To such minds they can never fail of the deepest attraction, and must for ever call forth the loftiest flights of genius; while to men of reflection a scene of beauty or grandeur is pregnant with the seeds of thought, ‘with whose beauty, if they, being delighted, took them to be gods, let them know how much better the Lord of them is, for the first Author of Beauty has created them.’

“On the other hand, external Nature has a very different interest to him who has been deprived of opportunities to develop his mental faculties. He looks upon the majestic oak, and the reverend elm, whose trunks contain the pith of two hundred summers, only to estimate the pecuniary value of the wood. Beyond this they are unworthy of his notice. The grandest, sublimest portions of Nature are observed by him only to calculate how far they will contribute to his bodily subsistence. Yonder wild and towering mountain is considered by him only with reference to its mineral treasures; or he casts upon it a silent look of regret that its rugged sides afford no pasture for his flocks. Pressed by the iron hand of necessity and want, his mind is low and grovelling, his desires sordid, his ideas material (if I may use the expression). Beyond this, nothing has any interest for him. The charms, the poetry of Nature, are unthought, undreamed of, a mere nonentity!!

“A very good illustration of this is said to be seen on the bark of a tree near Niagara Falls, where are recorded the reflections of a Clergyman upon the stupendous scene before him, followed by those of a tailor, who exclaims,—‘Oh! what a place to sponge a coat!’

“Not long since I stopped at Harper’s Ferry, to observe the scenery where the Potomac and Shenandoah pass through the Blue Ridge. The place from which the best view could be had was a very high and steep bluff, on the opposite side of the Shenandoah. While paying toll to cross the river, I made

some exclamation to the man as to the view I should have from the top of the bluff (at the same time pointing to it). 'Yes,' said he, 'you will have a very good view of the *town*;' which consists of a few humble dwellings.

"The same thing is observable from the fact, that many, living near some of the grandest Works of Nature, have never visited them. There are said to be many who have long resided within a few miles of Niagara Falls, who have not the curiosity even to have seen them once.

"When, lately, I visited Weyer's Cave, wending along on horseback through a strange country, and when within five miles of the Cave, I was obliged to inquire my way of three inhabitants of that region. They were all ignorant of there being such a place, and one of them told me he did not know of any man by the name of Weyer's Cave.

"If we examine the facts which present themselves to every traveller, and the principles which I have deduced, I think we are justified in saying that the insensibility so often displayed where Nature abounds with works which arouse the soul of the enlightened man, arises not from familiarity, but from a much deeper cause—the mental character of the individuals. In wild and sequestered spots, where Nature presents the glories of her outward form, *there* is always the untutored mind,—human nature in its lowest condition.

"Familiarity, to be sure, as I before said, may exert some influence. Let the educated man, of whatever fancy, or occu-

pation, pass a long series of years at Niagara Falls, he must ultimately lose some of the interest which enchanted him at first; but the scene would never cease to be food for a most glowing imagination, a subject for the deepest contemplation. That which wears away is merely that which is due to novelty.

“So, on the other hand, transplant an ignorant Irishman from his hut to the glories of the Tropics, or to the grand Alpine scenery, some degree of *surprise* might come over him at first; but he would remain a stranger for ever to those higher emotions which are felt by the educated man.

“Cambridge, March 6th, 1851.

“ROBERT TROUP PAINE.”

The following is the Correspondence to which reference has been already made. The Letters from Cambridge form the most important part of the Memoir, as showing how well Robert's habits corresponded with the principles which pervade his writings, and as it is rather the life of an individual about which we are interested, than the manner of his death; though the Letters reflect a consolatory light upon the latter.

EXTRACT OF A LETTER FROM MRS. M. J. CLARKE (THE LADY WITH WHOM ROBERT BOARDED) TO HIS MOTHER.

"CAMBRIDGE, MASS., *March 12, 1851.*

"DEAR MRS. PAINE:—It is with a trembling heart and hand that I take my pen to address a few lines to you on the subject of your late severe trial and bereavement. Conscious of my utter inability to impart any consolation to a heart so deeply affected as yours, I can only assure you that I have seldom, if ever, had my sympathies so deeply drawn forth, and that I should be rejoiced as well as relieved, could I in any way administer to your comfort. Time, and the blessing of God, will open high sources of consolation, and pour the balm of holy resignation over your wounded spirit.

"Perhaps it may be a melancholy satisfaction to you to hear the little that I have to relate of Robert's conduct and appearance during the short time we were permitted to have him with us.

"On the morning of his return I met him a short distance from the house, in the Appian Way. He was just from the cars, with his carpet-bag and band-box, coming to the house, looking very bright and happy. I thought I never saw him look better. I spoke a few minutes with him, and he then went on to the house. I came home in about an hour, and

found him taking some refreshment, and talking with Miss Parker. He was very social, and we both remarked after he went out, how pleasant it seemed to have him come back looking so cheerful and healthy. And such he continued to be during the short time he continued with us. He passed several evenings with us, and always appeared happy. One evening when M. and his wife were here (a Lawyer of Boston and son of Mrs. Clarke), he and Robert had a long conversation on law subjects, in which both of them seemed to take an interest. The next day Robert told me he thought he should stay with me three years longer, as he thought it likely he should enter the law-school. At another time, when E. and my son J.'s wife were here, he passed most of the evening with us in the most pleasant and social manner (the evening preceding the day of his death). On his going away, Rebecca said to my son, 'How well and how pleasant Mr. Paine appears: I never saw him so interesting.' Miss Parker and myself had both made nearly the same remark before. He gave us a very interesting account of his tour during vacation, relating various incidents that occurred, and making many interesting remarks; and this state of things continued even on the fatal day that closed his earthly career. He seemed to enjoy every thing around him.

"On Saturday morning, the last time I saw him (the day of his death), he came in to breakfast rather later than usual. The other students were going out as he came in. I was at the table alone with him. He made some little excuse, saying he

believed he was rather late; but nothing strange or peculiar appeared in his manner or conversation. He sat some time, talking on various subjects. On leaving the dining-room, he told me he was going to Boston.* He then stopped a little while in the parlor, talking with Miss Parker. He remarked to her that if there was a little more snow, *he would give her a sleigh-ride*. He was perfectly natural and easy, and his conversation as pleasant as ever.

“I did not look for him much on Saturday; but when he did not appear on Sunday, at noon, I felt somewhat surprised (though not alarmed), as he was seldom, if ever, away on that day. Still, it did not seem strange that he should have been persuaded to stay at his Uncle’s (in Boston) over Sunday. But when Monday morning came and he did not appear, I could not help expressing my fears that something had happened to him, and wished some one would go to his room (in the College) and see what had become of him. But, before our breakfast was over, the dreadful intelligence of his death had reached us;” &c.

“I cannot express to you the consternation and terror that seized upon me. It seemed to me it was not, it could not be so.”

“I can remember him only as he appeared the last time I saw him, cheerful, contented, and happy. Such, it seems to me,

* There can be no doubt of this intention, as he had the utmost abhorrence of falsehood.

he must have continued to be up to a short time before his death; when some sudden and unaccountable impulse seized his mind and hurried him into Eternity.

“With sentiments of the deepest sympathy for yourself and husband, I am, dear Mrs. Paine,

“Your sincere and sorrowing friend,

“M. J. CLARKE.”

LETTER FROM MISS PARKER (RESIDING IN MRS. CLARKE'S FAMILY)
TO MRS. PAINE.

“CAMBRIDGE, *March* 13, 1851.

“MY DEAR MRS. PAINE:—My spirit sinks and my heart aches, as I take my pen to write. Oh, my dear friend, most feelingly do I sympathize with you under this afflicting dispensation,—the loss of your dear Robert, and our dear Robert. We all loved him; but, till his death we knew not how much. I know it is not in the power of human friendship to soothe sorrow like yours, whose heart is breaking with grief for a loved and only child. I can only tell you how tenderly, how sincerely I feel for you and his afflicted Father. Words cannot express the shock we felt when the heart-rending intelligence reached us. But, as Mrs. Clarke has, in her letter, given you all the information she could, I will not dwell on those circumstances which she has related; but must say, he appeared after

his return to Cambridge, in perfect health and very happy. His Southern tour had been very pleasant, and he gave us very interesting accounts of the places he visited, and the curiosities he saw. On Saturday morning (the day of his death) he came into the parlor and talked some time, as he used to do when you were here. I saw nothing unusual in his appearance at the time. He was in very good spirits and very happy. Oh, had I known it was the *last time* I was to have seen him, how I should have treasured up every word he spoke. He appeared remarkably pleasant, so much so that Mrs. Clarke and myself spoke of it after he left. He went out, saying that he should not come to dinner, for he thought of going to Boston. His absence did not create in me any fears for his safety, as I supposed he was making a visit at his Uncle's, and being the first since his return to College, had made it longer than usual. I wish it were in my power to say something to comfort you; but this I can say, he bore an unblemished character, and was beloved by all who were acquainted with him. A gloom overcast the College, and an expression of sadness was on every face. Oh, how sad a thing it is. That you and your husband may be supported under this great bereavement, is the sincere wish and prayer of your sympathizing friend,

“ M. PARKER.”

LETTER FROM MRS. R. C. CLARKE TO ROBERT'S MOTHER.

“ROXBURY, MASS., *March 27, 1851.*”

“MY DEAR MRS. PAINE:— You will not, I hope, consider me intrusive, in addressing you in a season of so much sorrow. I should not have ventured, but that I know, from Dr. Paine's letter to Mrs. Clarke, with what a yearning spirit you must long for any knowledge, even the most trifling, of the last few days of a son so loved and deeply lamented. I can only add one slight link to the chain of your fond recollections.

“I passed the evening previous to your son's death with Dr. Clarke, at Cambridge. We sat down to a very cheerful tea-table with Robert, who answered pleasantly all my interrogatories with regard to the part of the country through which he had been travelling. He followed us into the parlor, where he remained during the time we stayed, having my little boy upon his knee all the time, frolicking with him, and giving him the Latin for various sentences, such as good boy, &c., &c. He was uncommonly cheerful. As we were leaving the house, my little son asked me for my fur cuffs. I drew them immediately off, when Robert said, — ‘What! Haswell, let your mother be cold that you may be warm!’ They were the last words I ever heard him utter, save — ‘Good night,’ as I closed the door; but their echo will remain in my memory always. They were the utterance of a warm and affectionate heart.

" We all sympathize most deeply with yourself and husband in your bereavement, and commend you most fervently to Him Who 'tempers the wind to the shorn lamb.' That you may be sustained under your affliction is the earnest wish of yours

" Most respectfully,

" R. C. CLARKE."

EXTRACT OF A LETTER FROM MR. SAMUEL A. GREEN (WHO HAD BEEN ROBERT'S CHUM DURING THE WHOLE OF THEIR COLLEGE LIFE) TO DR. PAINE.

" CAMBRIDGE, *March*, 1851.

"MY DEAR SIR:—I hope you will excuse my apparent neglect in not writing to you before this time; but the shock that I experienced has unfitted me for so doing. I will now state to you what dear Robert's actions were just previous to his death.

"I had observed nothing in his conduct during the short period of this term that he was with me differing from what it had always been. In fact, he was in better spirits, if possible, than I had ever known him to have been; speaking frequently of his trip during vacation into Virginia, and of the enjoyments it had afforded him. Other persons had also noticed this. He had even stated what his intentions were in regard to his profession; saying that he should probably study Chemistry for a while, and then, perhaps, adopt the profession of Medicine. (See page 51.)

“It had always been our practice for the one who should be up first in the morning to awake the other; and, on the morning of the 8th inst. (the day of his death) I arose first and awoke Robert. He said it was so stormy abroad he should not attend prayers, and desired me to do the same. I said immediately that I would do the same as he did. I then returned to my bed, and we conversed together for the space of half an hour upon various subjects; each one in his own bed during this time. (There were two bed-rooms connected with the sitting-room.) Among other things, he said that he was going into Boston in the afternoon, to spend Sunday at his Uncle's. At half-past seven I got up and went to breakfast, and returned a few minutes before eight o'clock. I recited at eight and he at nine o'clock; the class being divided alphabetically into two divisions. When I left him he was in the act of dressing, and when I returned from recitation he was blacking his boots. This was, perhaps, at about a quarter of nine. In the course of two or three minutes he went out; and when he returned we talked together for nearly an hour,—he appearing perfectly sane and natural. I remember, distinctly, of his speaking of inviting a few members of the Rumford Society to our room after the meeting on Monday evening, the 10th inst. He had had sent to him a bushel of nuts from Groton, and I had received a barrel of apples. He said that these would be nice to give our friends on Monday evening. He spoke, also, of walking to Groton with me, some time during the term, a

distance of thirty miles, and returning the next day. I answered that, as he excelled me in walking, he should give me the start of half a day, and on that condition I would go. He replied that, in such a case, I had better take the cars, and leave him to walk alone. He was a great walker, and I have known him to walk twenty-five miles in a day, on one or two Saturdays particularly.

"After conversing for nearly an hour, I left him just in season to take the train of cars for Boston.

"I do not think that at this time he meditated an act of self-destruction. I am fully of the impression that it was the result of a feeling which came over him suddenly, and one, too, which he could not resist.

"As to the sulphuric ether (of which he had just purchased more than a pint), I have known of his having bought it on several occasions. He was fond of Chemistry, and was often buying substances for the purpose of experiments.

"I had roomed with Robert so long that I had become very much attached to him. I had seen so many fine and noble qualities in him that I could not help it. His loss will be very deeply felt by the Class, more so, I think, than that of any other member. His friends are not confined to his own Class. He has many others who belong to all the Classes.

"I remain yours very respectfully,

"SAMUEL A. GREEN."

In another letter from Mr. Green (of April 25th), he remarks :

“I saw more of Robert, perhaps, during the few days of the Term he was with us than usual. We were together more for the first week, I think, than we had ever been during the same length of time, on account of our greater leisure. During this time he frequently spoke of the plans which he intended to carry out after he should have left Cambridge. He told me he should live somewhere in the country in preference to the city,—to be where he could study Nature.

“One remarkable feature in his character was his benevolence, which I had noticed in a very marked degree. There was a tendency of giving too much rather than too little. Quite frequently persons would call at the rooms in the College buildings for the object of begging. On several instances, in particular, I remember his generosity to these people, when I told him that he did not use proper precaution in regard to them. At which he replied, that he would rather err in giving too much than too little.

“As far as I can learn, I was the last person who had any long conversation with him.”

LETTER IN ANSWER TO MR. GREEN'S.

"NEW-YORK, *April* 10, 1851.

"MY DEAR MR. GREEN:—I hasten, as soon as I am able, to acknowledge the receipt of your very kind and most welcome letter. I had, indeed, been waiting with great anxiety to hear from you, but had refrained from addressing you, as I well knew how painful it must have been to relate the circumstances of your last interview with our dear Robert.

"The occurrence of his death in almost your immediate presence, with the sound of that last conversation, so expressive of hope and youthful buoyancy, and plans for future usefulness, still lingering upon his ear, and all the little but most significant details concerning your delightful harmony in 'doing as the other did,' your familiar and natural chat as you carried out in bed that sympathetic response to the wishes of each other, the blacking of boots, the nuts, the apples, the prospective entertainment, on the next following Monday evening, of your scientific friends of the Rumford Association, as proposed by dear Robert when time was just over with him, with a great amount of other corresponding facts from other sources, reaching, like those related in your letter, up to almost the moment of his death, are absolutely conclusive that there could have been no thought of his own destruction till at the

time of its execution, and that the natural exercise of reason must have been so suddenly and completely overthrown, that all past recollections, all the hilarity of that morning streaming from the fountain of friendship, all his life-long reverence for Religion, all his undeviating walk in morality and virtue, and the impulses of youth, could have had no place in his mind. So sudden, indeed, were the false perceptions which seized upon him, that there is not a clue in his writings, his memoranda, his conversations, his deportment, or any one arrangement, at the nature of the illusion, or that his death had been meditated. This, however, is often the history of insanity. The subject, nevertheless, frequently betrays, as a consequence, what are considered only peculiarities or eccentricities; when, at last, a violent seizure takes place with great abruptness, and whatever act is done follows at the moment, or before the illusion is supplanted by right perceptions. But even then, reason may seem to be in such full operation that many can discern insanity only in the act itself; though closer observation shows that all the reasoning is upon false premises.

"It is of little moment what were the chemical agents around him that administered to his death. Sulphuric ether appears to have been one, of which there was more than a pint; and you 'have known of his buying it on several occasions, and that he was often buying substances for the purpose of experiments.' I am informed that there were as many as fifty bottles

standing upon his table. There was nothing there with any evil design, but for the purposes of an inquisitive mind. The whole history of his life is one unbroken chain of testimony that he never entertained an evil thought. He was fond of Chemistry; and its pursuit was an occasional recreation from severer studies. Like all novices, he was prone to look into what is most curious and wonderful in that Science. Hence he purchased and studied the vegetable alkaloids, respired the sulphuric ether and other gaseous substances, which older Chemists have always practised, and often at the no small exposure of life; and, on two occasions he forwarded to me, from Cambridge, two specimens of explosive substances made by himself,—one of which was the gun-cotton, and the other a new gun-powder. I cautioned him against these dangerous things; but he was always so habitually careful of his health and life, that I had never any fear that he would take a risk from experiments when enlightened of their dangerous tendency.

“As to the direct facts which are indicative of his attachment to life, they become of great interest when contrasted with the manner of his death. Besides the great attention which he bestowed upon his diet, and his habitual walks, he had been provided for five years with a life-preserver, and he never travelled without that means of safety in a small carpet-bag. He brought this with him on his journey home last vacation, and carried it with him on his late tour through Virginia.

Mrs. Clarke says, in a letter to Mrs. Paine, that, 'on the morning after his return to Cambridge, I met him a short distance from the house, in the Appian Way. He was just from the cars, with his carpet-bag, coming to the house, looking very bright and happy.' That was the little bag which was always devoted to his life-preserver; and when, a few days after his death, my sister entered his chamber in Halworthy Hall, to look around upon the things which remained exactly as he left them, the little carpet-bag was there with its faithful inclosure, along with a night-shirt, indicative of the place which it occupied on the night of the 26th of February, when he made his last voyage around the coast in the Fall River steamer. It is also worthy of remark, as illustrating this moral problem, that, while passing the last summer vacation at Wells' Beach, in Maine, he occasionally amused himself with short fishing excursions, when he made his life-preserver his companion. Shooting, also, was one of his occasional amusements, and as I commonly joined him in this recreation, I had the opportunity of observing that he carried the same precautions into all the management of his gun.

"Such are examples of his habitual care of his life; and he often manifested an intense anxiety, sometimes very distressing, about the health and lives of his Parents. In the former case, although strongly marked, it seemed to proceed only from the natural sentiment under the steady discipline of reason; and as to his Parents, there was often more or less ground for his fear.

“ But it is useless to dwell upon considerations of this nature with one who knew Robert so intimately as yourself ; who knew so well his exemption from passion, his complete equanimity of mind, his possession of every thing that was amiable and excellent. And yet, so singularly mysterious is this Providence in the apparent absence of any exciting cause of a moral nature, I cannot but dwell on the contrast afforded by his whole life up to the moment of its extinction. I have no difficulty in discerning a physical cause in a preternatural susceptibility of his brain ; but I can find nothing of a moral nature to have acted injuriously upon the organ. It seems to have been, indeed, the physical cause alone ; and hence may be inferred his very exuberance of spirits on the morning of the fatal day. His mind, as you know, was full of benevolence, and as gentle as the dew of heaven. I have never known it to have been ruffled by any passion, or by any disappointment.

“ How rare the occurrence of two Collegians spending their four years together in the relationship of Chums, and their endearments to each other increasing to the end of the term ! There is a coincidence, in this respect, in regard to myself, which renders the fact of thrilling interest ; for, during the four years of my College life I lived on the same harmonious terms as the Chum of the late Rev. Professor Brazer, and, during our Senior year we occupied a room not far from yours in Halworthy Hall.

“ For the present, my dear Mr. Green, I can only thank you

for the exercise of those virtues which were so characteristic of Robert, and by which you contributed so greatly to his happiness, and endeared yourself so strongly to him. It is my earnest wish to cultivate an intimate friendship with you hereafter, and in this deep sentiment of affection Mrs. Paine entirely participates. Indeed, we could wish to be on terms of intimacy with all of Robert's Classmates, and to do for them whatever, living, he would have done.

"Mrs. Paine desires her affectionate regards to you, and unites with me in the hope that we shall hear again from you soon, and that we shall also receive from you an early visit.

"Very affectionately yours,

"MARTYN PAINE."

EXTRACT OF A LETTER FROM JARED SPARKS, LL. D., PRESIDENT OF
THE UNIVERSITY, TO DR. PAINE.

"CAMBRIDGE, *March* 19, 1851.

"MY DEAR SIR:—I have delayed writing to you for a short time, till the acuteness of your feelings, so keenly touched by the recent most afflicting event, should be in some measure subdued; and even now I should fail in any attempt to express my own deep sympathy with you in so great a bereavement. Yet it cannot but be a source of consolation to you to be assured of the high esteem in which your son was held here by all who knew him.

“ By his uniformly correct deportment and amiable disposition he gained the confidence and respect of his Instructors, and the kind regards and good will of his Associates. As a scholar, he exhibited talents of high promise. His mind was constantly active, and steadily employed in studies congenial to his taste. Latterly his attention appears to have been much attracted to the sciences.

“ More than a year ago he called on me, and said he had been for some time endeavoring to solve the problem of the quadrature of the circle, and he believed with a fair prospect of success ; but that he had recently seen a notice of a similar effort by a person in Canada, who, there was reason to suppose, might have adopted the same method. He requested me to receive from him a statement of what he had done and hoped to accomplish, so that the conception might be known to have originated with him, if he should be anticipated in its execution by another. He accordingly handed to me the inclosed paper, which I doubt not will give you pleasure to preserve as an interesting memorial.” *

“ With great respect, I am, dear Sir, sincerely yours,

“ JARED SPARKS.”

* Robert committed this to the care of the President at his Mother's particular request. She was then residing with him at Cambridge, and both were about leaving for the vacation. He was averse to doing it, lest it should appear ostentatious. The attempted solution of the problem was left unfinished, and he intended to have resumed it when more at leisure.

The next following letter refers to a subject in which the Parents had a deep interest. The application was founded upon the consideration that their Son had nearly completed his Collegiate course.

LETTER FROM JARED SPARKS, LL. D., PRESIDENT OF THE UNIVERSITY.

"CAMBRIDGE, *June 5, 1851.*

"MY DEAR SIR:—Your letter of the 10th ultimo was duly received, and I have taken the earliest opportunity to lay it before the Corporation. They have given to your request all the consideration, which a subject so interesting to you justly demands. Your son's Classmates had also petitioned to have his name included in the Catalogue of Graduates, showing thereby a touching testimony of the estimation in which he was held by them.

"I am sorry to be obliged to inform you, however, that the Corporation could not feel themselves justified in departing from the obvious construction of the College Laws, and from the usage which has always existed. Similar applications have heretofore been made, but there is no precedent for conferring a degree on a student who was not living at the time; and, on reviewing the reasons for the course which has been pursued, as connected with the general interests of the University, the Board could not but consider them strong and just.

"Be assured, my dear Sir, that every member of the Board has sympathized with you most deeply in the afflicting event which gave rise to your application, and that your son has left a name which will ever be held in affectionate remembrance by all who knew him at the University.

"With, &c.

"JARED SPARKS."

ANSWER TO THE FOREGOING LETTER.

"NEW-YORK, *June 10, 1851.*

"DEAR SIR:—I had entertained some fear that the great desire of my heart could not be consistently granted. But your very kind letter subdued all feeling of disappointment, and left me with no other emotions than of gratitude to yourself and the gentlemen composing the Corporation, and the members of the Senior Class, for your and their sympathies, and of great thankfulness that you could speak of my son in such consolatory terms. Mrs. Paine unites warmly with me in these sentiments, and in wishing a life of unalloyed happiness to yourself and Mrs. Sparks.

"I remain, Dear Sir, very respectfully,

"Your obliged friend, and obedient servant,

"MARTYN PAINE.

"JARED SPARKS, LL. D., President, &c."

LETTER FROM A STUDENT OF DIVINITY, AND A FELLOW-BOARDER
WITH ROBERT.

"CAMBRIDGE, MASS., *March* 26, 1851.

"MY DEAR SIR:—It gives me pleasure to be the medium of communicating to you the accompanying expression of the feelings of the Boarders at Mrs. Clarke's towards you and your son. My nearer acquaintance with him, and my deep interest in him, seem to me to render imperative a farther expression of my feelings, and one which I could not convey adequately in any general form, however true and sincere.

"I need hardly say, with what sorrow the tidings of Robert's death filled us all. It was deep and general. But to those who knew him best, and who watched his progress with most solicitude, there was one element of bitterness in the cup of sorrow which others tasted not. I felt as if I knew him better, and could better appreciate his feelings, than many, if not most of those immediately around him; and the sudden extinction of all those hopes which I had formed for him, and the thought of his Parents' sorrow, made the event doubly sad to me. I was watching with interest the growth and direction of his mind; with how much and what kind of interest you may imagine, when I say that I observed in him an increasing disposition to view subjects in the light of Christian truth and

right, as contradistinguished from the low and selfish views so generally adopted. No one can tell how true and deep is the satisfaction derived from such a circumstance as this, but he who longs for it and so seldom finds it. It binds one to another by a bond of more than ordinary strength and permanence; and, when the hand of death strikes down one who excites such an interest, the blow is aggravated by the feeling that the world has lost one it could ill afford to spare. Such was my feeling towards Robert; a feeling of growing respect and regard, as well as of joy in the prospect of a life guided, in whatever sphere it might be placed, by noble, Christian principles. I felt that the character of his mind was such as would compel him for ever to be dissatisfied with the mere form of truth, and content only with the substance; and here I had entire sympathy with him. He saw how many minds rest satisfied with forms and semblances of things, without penetrating into the eternal realities which give expression to the outward forms; and the sight was to him unsatisfactory, as to every thinking mind it must be. His aim appeared to be to get at the substance,—to lay hold on eternal truth; and I felt a deep satisfaction in the thought that such a desire was his,—for I knew that the longer he lived the more would he realize it, and the better would he be fitted to become a comfort to your hearts, and a blessing to those around him.

“But the Infinite Father had other purposes with him, and He has removed him from among us. It seems a sorrow hard

to bear, and most deeply and truly do I sympathize with you. I have known what it is to be deprived of one who was dear to me as life,—my own blessed mother, who was to us all the centre around which our affections and our happiness seemed to grow, and whose removal from among us occasioned a void which nothing on this earth can ever fill; and I can feel for you in this hour of your bitter grief.

“But what a world of comfort is revealed unto us in Jesus Christ, Who came to teach us that God is our Father, that His infinite Love is the Fountain whence all our blessings and our seeming evils flow; that He loves us ever more than we can ask or even think; that He is seeking to bless and do us good. When I think upon these blessed truths, I confess that, at times, I can feel the glory of suffering, and can think that it is good to have been afflicted. That this comfort in your sorrow may be yours, I earnestly hope and pray; for then will your trial prove indeed a blessing. It is, I know, hard to feel that sudden calamities, which overtake us when we are unexpected and unprepared for them, are intended as welcome messengers of mercy and love to us. When the heart is crushed beneath the weight of trouble, it feels only the presence of the pain, and not till calmer hours come, does it know that the healing balm is there. It sees only the cloud, forgetting that behind that cloud the light of Heaven is shining; without which, indeed, the cloud could never have arisen.

“But you have other comforts besides those which Religion

gives ; and, indeed, I may share them with you. The feeling which must fill the soul as it contemplates the end of one so pure, so good, so generous, so kind, so amiable as was Robert, how different from what it would have been had he been otherwise !* A Christian life, all theologians agree, is a fitting preparation for a Christian death. That Robert's heart was right, we have all very good reason for believing. For myself, I can bear most hearty testimony to his worth ; and grieved though

* As this Memoir is designed to be of a domestic nature, and for those only who will sympathize in its objects, the Parents cannot withhold the following illustration of the manner in which they should come to regard the death of their Son, as presented to them by their friend the late John R. Murray, Esq. ; and they record it the more willingly, as they have, in no small degree, realized a verification of the prophecy, and would hold it up as a consolation for others in their bereavements. " You have," said he, " the remarkable religious and virtuous habits of your Son for your steady contemplation and example. The realities of his existence upon Earth have now assumed the appearance of a shadow, flitting over the dales and the hills with which some of the finest incidents of his life are associated. You see that shadow, too, only in the distance, and, although in chase of it, it may seem to recede farther and farther from your view, till at last, it may turn some corner of a mountain and disappear ! But, with the eye of faith you will still discern it through the mountain itself. This will serve to hasten your efforts, and you will soon find yourselves approaching more rapidly the place of immersion, and will be surprised, on turning that corner, to find how greatly you have overcome the distance between yourselves and the shadow. This will give another stimulus to your pursuit, and I need not say that you will speedily overtake it."

This incident reminds the Biographers of another tribute bestowed upon their Son by the Sister of their lamented friend, who paid the high respect to his piety of presenting him with a Diploma constituting him a life member of the " American Bible Society," in his Sophomore year.

I feel at his sudden departure, it is to me a great and abiding satisfaction to think that he was one to whom death should have no terrors. To you it must be a source of comfort and gratitude; for the memory of your son's virtues you can cherish as an object of pleasing contemplation to the latest period of life. And, though earthly hopes are blasted and destroyed, yet is there a better and holier hope, which, in God's good providence, may one day be realized.

"The last conversation that I recollect holding with Robert, was concerning his journey in Virginia. He spoke with great pleasure of that tour, which he had evidently highly enjoyed. He had taken particular notice of every thing concerning slavery, and spoke of it as a great evil to that State; as, in fact, ruinous to every thing with which it had any connection. He was very much pleased with the objects of curiosity in natural scenery; but his chief thought seemed to be in regard to points which are now so generally discussed, and he made his journey serve to throw a great deal of light upon them. Of slavery he spoke with more aversion than he ever did before. His conversations with individuals whom he met or travelled with there seemed to have interested him very much, as showing how bad the system is. I can see him now as his face lighted up with pleasure, when he told me of the amusing, or the new and beautiful things that he had seen. He seemed well and very happy.

"The last time that I saw him alive was at breakfast on

Saturday morning (the day of his death). Nothing then indicated that he was otherwise than well and happy. These are the last things that I can call to mind concerning him and his conversation. As they may afford you some satisfaction, I have stated them. I must not forget to say, also, that I was so much interested in his account of his Southern travels, that I asked him to draw up in writing a brief record of them; more particularly in regard to slavery. This he promised to do some time when he had leisure.

“What our relations to each other were, you know as well as I can tell you. Always frank and open, our intercourse was to me becoming more pleasant and profitable constantly; and I was not without hope that it might be so mutually. For his character and life I feel grateful; and though I cannot but regret so early a termination of his career, yet I can rejoice that there was so much in it to be glad and grateful for,—so much that we all can look back upon with satisfaction and pleasure,—so much that will ever render his memory sacred.

“I have spoken of Robert as I feel. I have endeavored to avoid exaggeration, and have rather studied the reverse. My object has not been to eulogize him, but, by expressing my regard for him, to give to you that comfort and consolation which the thought of his worth is so well fitted to give. Our loss is his gain. That to you, also, it may be no loss, but great gain, I earnestly pray. And, if this poor letter shall do aught towards lightening your load of grief, I shall be abundantly

grateful. It is very pleasant to me to be able to speak such words of comfort as I can offer in regard to Robert; and, although they very inadequately express the feelings which dictate them, yet accept them as an earnest of the existence of those feelings.

"Please give my very kind regards to Mrs. Paine; and with one more expression of my sincere sympathy with you, and affectionate respect and regard for Robert's memory, I am,

" My dear Sir,

" Truly your friend,

" F. FROTHINGHAM."

The letter which follows describes the manner of the Youth as he appeared at a Club of familiar Classmates two evenings before his death; the S. G. I. Club.

EXTRACT OF A LETTER FROM MR. WILLIAM W. GOODWIN, A CLASSMATE
OF ROBERT.

" CAMBRIDGE, *September* 15, 1851.

" PROF. PAINE:

" DEAR SIR:—I will endeavor to comply with your request, that I should give you a circumstantial account of Robert's appearance and conversation on the Thursday evening before

his death, as nearly as I can recollect ; but as I had no particular reason at the time for noticing his conduct especially, I can of course only recall such scattered portions as were most forcibly suggested to my mind by the sad event which so closely followed that evening.

“ On the Thursday evening before his death, Robert attended a meeting of the S. G. I. Club, and throughout the evening he manifested his usual cheerfulness, and gave no one the slightest reason to suppose that he was not in the full enjoyment of his senses, in every respect. His conversation was the same, and his behavior the same, as they always had been when he met with us, and nothing was said or done by him which we should have remembered as at all unusual, if his death had not so soon followed. But that event recalled to our minds some little incidents, which show almost conclusively, that, on that evening he had no intention or even thought of destroying his life, and that he was, as you say, ‘looking forward to the future with unabated hope and happiness.’ During the evening he proposed to one of our number to take a walk with him every morning before prayers, *for the remainder of the term.* After some discussion the proposition was accepted, and they agreed to call for one another on alternate mornings. I think one of these walks was actually taken on Friday morning. At a later period in the evening, Robert proposed that a ‘Cipher’ should be agreed upon between us, by which we could correspond after leaving College, and he moved that a Committee be

appointed to prepare one.* The proposition being considered rather chimerical, no serious action was taken upon it; but Robert was appointed a Committee of One to report some such plan for consideration at the next meeting. When called upon for a literary production, he apologized for not having one ready that evening, and said he had one in preparation for the next meeting, which would have taken place a fortnight from the one of which I am speaking. This unfinished production has never been found, and it would give us all great pleasure to see it, if it should at any future time be discovered. These are all the incidents I can remember of what took place on that evening."

"If I can be of the least assistance to you in this or in any other way, or if I have omitted any thing you desire to know, and which it is in my power to tell you, I hope you will inform me, and I will do my best to assist you."

"Yours, with great respect,

"WILLIAM W. GOODWIN."

The following is an extract from the Letter already referred to (page 28), and was taken by Robert from the Post-office on the morning of the day of his death.

* This was probably suggested by the circumstance that the Association was a private one.

“ WASHINGTON, D. C., *March 5, 1851.*

“ DEAR PAINE:—I have just received your letter. You are the most punctual Correspondent I have ever known. Be assured that nothing would afford me greater pleasure than to be able to oblige you. Your article about Mount Vernon I shall give to the Editor.”

“ Pray excuse me, as I am in great haste.

“ Truly, ever yours,

“ J. E. FELTON.”

“ Robert Troup Paine.”

EXTRACT OF A LETTER FROM MRS. DUNN TO HER BROTHER, DR. PAINE.

“ BOSTON, MASS., *March 18, 1851.*

“ MY DEAR BROTHER:—It is very sad to write you this letter, for I know how very painful it will be to hear all the little particulars I am about to tell you; and yet I think you will find great consolation in the fact, that there was no cause whatever for this mysterious act. Mr. Dunn went to Cambridge with me yesterday afternoon. We first called on the President, who received us with great courtesy, and assured us, as he has done every one, I believe, of the great estimation in which Robert was held by the Faculty.”

“ We then went to the room where this sad event took

place. I assure you it required no small effort to look about me. Green has not returned, and the room opposite has not since been occupied. We examined Robert's secretary and other places, but found nothing explanatory. One hundred dollars were in the secret drawer, and his diamond breast-pin."

"We must view this calamity with the eye of Faith. A few short years, and we shall, I trust, meet him again, where there will be no more sorrow"

"Your, &c.,

"SOPHIA DUNN."

RESOLUTIONS BY THE SENIOR CLASS, WHICH, WITH THE REPLY, WERE
PRINTED BY THE CLASS AS A MEMORIAL FOR THEMSELVES.

"CAMBRIDGE, *March* 18, 1851.

"DEAR SIR:—At a meeting of the Senior Class of Harvard College, called upon the occasion of the death of your son, our classmate, the following resolutions were unanimously adopted, which we send with no vain hope of alleviating your sorrow, but as a simple testimonial of our feelings.

"*Resolved*,—That the mournful death of our dear friend and classmate, Robert Troup Paine, occurring as it has so near our final separation, has cast a gloom, which we cannot hope will be dispelled, over the whole remainder of our College

course. In him we have to mourn the loss of a kind and affectionate friend, of an agreeable and cheerful companion, and of an intellect active and cultivated. He was equally endeared to us by the qualities of his mind and of his heart, and had his life been spared, we feel assured that he would have proved an honor to the class. While he won the affection and esteem of his classmates, he did not fail of securing the confidence and respect of his instructors; and in the minds of both he has left a remembrance never to be effaced.

“*Resolved*,—That we sympathize most deeply with the sufferings of his afflicted parents. If the loss of such a friend is so hard for us to bear, what must be the sorrow of those who have been called to part with a dear and only son.

“*Resolved*,—That an authentic copy of these resolutions be transmitted to the parents of our late classmate.

“HENRY W. HAYNES, EDWARD H. HALL, WILLIAM C. BRADLEY,	}	<i>Class Committee.</i>
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“PROF. MARTYN PAINE.”

“NEW-YORK, *March 24*, 1851.

“MY KIND FRIENDS, *Members of the Senior Class of Harvard University* :—

“MRS. PAINE and myself have received your resolutions of affectionate regard for the memory of our dear Child, and of

sympathy for us, with very deep emotions of gratitude. Next to our consciousness of Robert's entire purity of life and character, and an unhesitating belief that so much innocence is well accepted of Heaven, the expression of your own intimate knowledge of his worth softens a sorrow which would otherwise paralyze our minds, and abbreviate the little which remains of our earthly being. Under such influences, however, and others of a similar nature from your inestimable and benevolent President, and yet other kind friends, whose confidence and regard had been won by Robert to the end of his brief career, we feel ourselves sustained, and enabled to bow in submission to the Almighty Will. We feel that ours is alone the loss; and while we cannot but indulge the principle of humanity, which was alike impressed upon the Saviour of man, we do not permit our grief to be unmindful of the sadness which has come over your souls. We feel for you as well as the loss sustained by ourselves. We hope, too, that the event may be sanctified to you as well as to us, and that it may impress all of us deeply with the uncertainty of human affairs. Not that it should cast a gloom over the blessings and enjoyments of life, but that it may so lead us to cultivate the religion and the virtues which governed my Son from his early childhood, that we may rather pursue what is intellectual than what is sensual. Disciplined by the culture of sound principles in religion and morals, you will find life to be full of the richest pleasures, and will come to regard its severest trials as ultimate

sources of refined happiness. It is the vicious alone, or those who seek enjoyments under wrong propensities, or the morbid misanthrope, that turn upon the world as an inheritance of troubles and sorrows without a corresponding relief.

“Robert was the victim of an inexorable necessity, which could not be averted while he was under the ordinary laws of his physical being. There was a radical fault entailed upon his brain, in a morbid susceptibility of that organ, superinduced by disease which attended him uninterruptedly during the first seven years of his life, and during which we were hourly apprehensive of his death. The brain was the main source of the difficulty, shedding a pernicious influence over the great organs of digestion. But, in the midst of these physical evils, his mind was remarkably precocious, for ever active, and evincing some very unusual and even surprising manifestations. In vain did I strive to hold it in check; and, to keep him from books, I withheld from him a knowledge of the alphabet till he was about six years old. At the age of nine years, he was attacked with a very formidable inflammation of the brain, and in consequence of the habitually susceptible condition of that organ, he could never bear the stimulus of meat. He tried it now and then, though very rarely, when it always gave him a severe headache. He was also a *sleep-walker* from the time he could go alone up to the end of his first year in College, which is as far as I have traced it. This was last manifested to us when at a retired place in the country, during the vacation preceding

his Sophomore year. It then occurred two or three times, and on one of the occasions he rose in the night, and wandered abroad in a storm of great violence. The house was alarmed by the noise of his movements, and pursuit was made.

“There was something peculiarly remarkable in his religious habits from the age of two years and a half, which raised in his Parents a constant apprehension that he would fall either into a religious melancholy or monomania; though he always enjoyed every thing around him, so far as infirmity of health would admit. From that early age to the time he left us for College, at eighteen years, I have never known a person who manifested such an undeviating and so devout a reverence for the Sabbath, as well as for all other holy things. In infancy his toys were voluntarily laid aside on Saturday evening, and the Sabbath was passed in repeating the prayers and chapters in the Bible, which had been taught him by his Mother when but two years old. His memory was one of his remarkable attributes, especially so in early life; and whatever was once or twice read to him from the Bible, he would habitually repeat, as well as his prayers, without farther prompting. His entire childhood was distinguished by the same display of reverential feeling towards the Deity. After his health would admit, he was never from Church, up to the time of going to College, unless rarely prevented by some temporary illness; and the residue of the day was devoted to writing out a summary of what he had heard, or to serious reading. The Bible was the first book he read

through, and at the age of thirteen years he had read it twice; when he appeared to have absorbed the whole in his memory. But, it should be said, that when this seemingly constitutional trait was discovered, nothing was done by his Parents to encourage it, but simply to indulge it. You may remember how he kneeled at prayers in the University Chapel, when first connected with the College. It was with some difficulty that President Everett and myself could dissuade him from it, so imperative was his conscience on the subject. At the close of his Sophomore year, when he was to adopt an elective study, his mind was so wedded to the profession of Divinity, that it was with great difficulty that the President and myself could discourage him from studying Hebrew. I was alarmed lest it should abstract his attention from his Collegiate course, and reduce him to an exclusiveness, if nothing more, which I had so long apprehended. Nothing but reasoning and persuasion were employed, and the President agreed with me entirely, that mildness and tenderness were alone admissible in the case. He was also assured that he should choose his profession with entire independence, and if Divinity became his choice, that it would be as much my desire as his own that he should be thoroughly conversant with the original language of the Old Testament.

“On the part of his Parents, there was nothing but one uninterrupted indulgence, because his stern integrity, and virtues, and manly desires, never permitted him to take the slight-

est advantage. When I was absent in Europe, for several months before his entrance at College, I gave him my bank-account in charge, with authority to draw for money at his pleasure. His happiness and usefulness were the unceasing objects of our care, and we lived almost for him alone. Even my own ambition for character was stimulated by a desire to yield my son an example, and to leave for him a reputation that might be useful to himself. All this was well appreciated by Robert, and, to the last, no son was ever more dutiful or more devotedly fond of his parents.

“But, in the midst of the brightest prospects, just on the eve of completing his Collegiate term, with plans already arranged to accomplish him abroad as well as at home, surrounded by Classmates to whom he was warmly attached, with a President at hand whom he loved and venerated, and other friends at Cambridge to awaken the strongest attachments to life, and full of the instinctive principle of self-preservation, he fell without an apparent cause to ruffle the smooth current of his life, which seems to have passed into Eternity under some hallucination arising from the morbid condition of his brain, too sudden and too powerful to be restrained by as great an accumulation of blessings as was ever enjoyed upon earth. We may abide in the certainty that reason was utterly overthrown; but must turn to an inscrutable Providence for permitting an act, against which, in the ordinary exercise of the mind, He has adjudged the highest penalty. For my own part, I look upon

it as upon any unavoidable accident, and as a dispensation resulting from natural laws. When reason is subverted, what remains of the wreck is prone to inflict upon the body the ruins which it suffers itself, or to bring upon others the direst calamities. This is equally common to the wise and the foolish, to the good and the bad. Its final causes must be therefore intended in Wisdom for some salutary effect upon the living; and when you shall have reflected upon this subject, you will be able to trace out the secret influences of such events upon society, and how they may seem to be ordained for the common good.

“Perhaps I owe you an apology for the length of my letter; but I have measured your interests and sensibilities, in some degree, by my own. Nor will I yet close without again assuring you of the thankfulness entertained by myself and Mrs. Paine for all your kind feeling toward our Son, and our gratitude for your sympathy with us. What I have said to you is intended through you for the whole class, for whose happiness and prosperity I shall ever cherish a lively interest.

“Whenever any of you may visit New-York, I need not say how happy we shall be to see you, and to listen to your College reminiscences.

“Sincerely yours,

“MARTYN PAINE.

“MESSRS. HENRY W. HAYNES,
EDWARD H. HALL, and } *Class*
WILLIAM C. BRADLEY, } *Committee.*”

LETTER AND RESOLUTIONS FROM THE RUMFORD SOCIETY, OF HARVARD
UNIVERSITY.

"CAMBRIDGE, *March* 29, 1851.

"DEAR SIR:—Having been appointed by the Rumford Society to prepare Resolutions expressive of the feelings of its Members upon the death of your Son, we have endeavored to perform that duty, and we transmit to you a copy of the Resolutions adopted by the Society upon that occasion.

"The Rumford Society was formed for the promotion of chemical studies among the Undergraduates, and for nearly three years Robert had been an active and most valued member. Feeling an unusual interest in the study which brought us together, he seemed almost indispensable to our Society, and he had twice been elected to the office of President, which he held at the time of his death. The many services which he has rendered to us as our President, and as a member, will never be forgotten, and we feel that we have, indeed, met with a loss which can never be made up to us.

"We know full well how inadequate any mere words of ours will be to address you upon this most afflicting occurrence, or to presume to intrude upon grief such as yours must be; but we should fail to do justice to our own feelings, if we omitted

to ask permission to join our expression of sympathy with the many others that this sad event has called forth.

"Please accept, Sir, for yourself and Mrs. Paine, the accompanying Resolutions, as a slight token of the heartfelt sympathy of the Rumford Society, and of ourselves, both as its members and as Classmates of your Son.

"We remain, yours respectfully,

"WILLIAM W. GOODWIN,
HENRY W. HAYNES.

"PROF. M. PAINE."

THE RESOLUTIONS.

"*Resolved*,—That by the recent death of Robert Troup Paine, of the Senior Class, the Rumford Society has been deprived of an able and efficient President, an active member, and a most esteemed friend; and, while we can never forget the many valuable services rendered by him to the Society, we shall never cease to remember him with feelings of the strongest affection, and of the highest regard.

"*Resolved*,—That we deeply sympathize with the Parents of our deceased friend in their bereavement, and we would hope to offer them some slight consolation in the assurance that their Son secured the affection and respect of all who were associated with him in our Society.

Resolved,—That a Copy of these Resolutions be transmitted to the Parents of our late President, in behalf of the Society.”

LETTER FROM THE MEMBERS OF THE S. G. I. CLUB OF HARVARD
UNIVERSITY.

“CAMBRIDGE, *March* 17, 1851.

“DEAR SIR:—Although as Members of the Senior Class we have most heartily joined in the Resolutions which have been sent to you, on the death of your Son, our Classmate, yet we were bound to him by a dearer and a closer tie, which prompts us in justice to our own feelings to address you in a different character. He was one of the pleasantest and most cherished members of a little Club of eight, comprising only the most intimate and familiar friends. Our objects were both literary and social, and for each he was particularly qualified. His literary contributions bore the characteristic marks of his genius; and his smiling face and sparkling wit were the delight and ornament of the social board. In such a close connection, we could not fail of becoming intimately acquainted with the character of every member; and we are most happy to say, with perfect frankness, that there was no one more beloved and respected than brother Paine. His place can never be supplied, and never again can we meet, as we have before. We feel

almost a claim to mingle our tears and sympathy with yours, for he was very dear to us all.

“ Will you, dear Sir, and Mrs. Paine, accept this last token of affection from his most intimate friends ; and whenever you look upon this badge (a silver key and chain), do not forget that your Son possessed the warmest love and esteem of the S. G. I. Club.

“ HENRY W. HAYNES, *Pres.*
EDWARD F. RAYMOND, *V. Pres.*
CHARLES DEXTER, *Sec'y.*
WM. W. GOODWIN,
C. C. MITCHELL,
ARTHUR H. POOR,
J. WARREN TOWLE.

Seal of the Club.
[AMICITIÆ VITÆ
VINUM]

“ PROF. M. PAINE.”

Robert was also a member of the ancient literary Club, the Hasty-Pudding.

LETTER FROM ROBERT'S FELLOW-BOARDERS.

“ CAMBRIDGE, *March 25, 1851.*

“ DEAR SIR :— It is with deep sorrow that we, lately Fellow-Boarders with your Son, address you at this time ; but we should do injustice to our feelings were we to refrain from offer-

ing to you our sympathy in your affliction, and to your Son's memory that tribute of respect and esteem which in our hearts we pay.

"We mourn his loss. We deeply regret, that, at so early an age he should be cut off, when the future seemed so full of fair promise, and the hopes which clustered around him, and the anxieties which had ever been felt for him, seemed destined, the one to be fulfilled, and the other to be dispelled. But, since it has pleased God to determine otherwise, we would offer to you that alleviation which a deep sympathy with you in your severe trial may afford, and trust that the Hand of Infinite Love may be outstretched to strengthen and comfort you.

"While we contemplate with sorrow the early death of your Son, we feel that there is ground for solace in the remembrance of his character. We knew him upright, kind in his feelings, and amiable and agreeable in his deportment; and it gives us pleasure to add our testimony to his worth.

"Accept this slight expression of our sympathy for Mrs. Paine and yourself from, dear Sir,

"Your obd't Servants,

" F. FROTHINGHAM,	URIEL H. CROCKER,
J. R. PIERCE,	B. C. CLARK, J'r,
JOHN ERVING, J'r,	G. E. DANA,
F. H. RUSSELL,	DAVID H. COOLIDGE.

" PROF. PAINE."

Among the many agreeable things which were about to take place, and of which Robert had spoken with much pleasure to one or both of his Parents, was the fraternal ceremony of *Class Day*, which was celebrated on the 20th of June.

To render the following communication intelligible to all who may receive this Volume, an Extract is prefixed from a work lately published at Cambridge, entitled "A COLLECTION OF COLLEGE WORDS AND CUSTOMS."

"The Custom at Harvard College of observing with appropriate exercises the day on which the Senior Class finish their studies, is of very early date."

"The biographer of Mr. Robert Treat Paine, referring to 'a Valedictory Poem delivered by Paine, June 21st, 1792,' says, 'The 21st of every June, till of late years, has been the day on which the members of the Senior Class closed their collegiate studies, and retired to make preparations for the ensuing Commencement. On this day, it was usual for one member to deliver an oration, and another a poem; such members being appointed by their Classmates.' There was a procession, attended by the President, Professors, and Tutors, prayers, music, &c.

"Alterations were continually made in the observance of Class Day, and in twenty years after the period last mentioned, its character had in many respects changed."

"The observances of the Day, which, in a small way, may be considered as a rival Commencement, are at present as follows. The Orator, Poet, Odist, Chaplain, and Marshals, having been previously chosen, on the morning of Class Day the Seniors assemble in the yard, and, preceded by the band, walk in procession to one of the halls of the College, where a prayer is offered by the Class Chaplain. They then proceed to the President's house, and escort him to the Chapel, where the following order is observed. (This will appear from the subjoined Order of Exercises for the present year.) The Class then withdraw to Harvard Hall, accompanied by their friends and invited guests, where a rich collation is provided.

"After an interval of from one to two hours, the dancing commences in the yard. Cotillions and the easier dances are here performed, but the sport closes in the hall

with the Polka and other fashionable steps. The Seniors again form, and make the circuit of the yard, cheering the buildings. They then assemble under the Liberty Tree, around which, with hands joined, they dance, after singing the students' adopted song, 'Auld Lang Syne.' At parting, each member takes a sprig or a flower from the beautiful 'Wreath' which surrounds the 'Farewell Tree,' which is sacredly treasured as a last memento of college scenes and enjoyments. Thus close the exercises of the day, after which the Class separate until Commencement."

LETTER FROM THE AUTHOR OF THE FOLLOWING ODE, RELATIVE TO
CLASS DAY.

"NEWBURYPORT, *June 21, 1851.*

"PROF. PAINE :

"DEAR SIR:— In accordance with my own desire as well as the expressed wish of the beloved and honored President of our University, I transmit to you a copy of the Order of Exercises on *Class Day* (yesterday).

"It was my privilege to enjoy an intimate intercourse with your lamented Son. I hope the allusion to our mutual bereavement may be no less acceptable to your feelings than it is sincerely expressive of my own.

"Very truly your friend,

"JOSHUA D. ROBINSON."

“ORDER OF EXERCISES.

- I. MUSIC.—BY THE BAND.
II. PRAYER.—BY THE REV. JAMES WALKER, D. D.
III. ORATION.—BY GEORGE BRADFORD, DUXBURY.
IV. MUSIC.—BY THE BAND.
V. POEM.—BY WILLIAM CZAR BRADLEY, BRATTLEBORO', VT.

VI. ODE,

BY JOSHUA DANFORTH ROBINSON, NEWBURYPORT.

TUNE—“Fair Harvard.”

The days of thy tenderly nurture are done,
We call for the lance and the shield ;
There 's a battle to fight and a crown to be won,
And onward we press to the field !
But yet, Alma Mater, before we depart,
Shall the song of our farewell be sung,
And the grasp of the hand shall express for the heart
Emotions too deep for the tongue.

This group of thy sons, Alma Mater, no more
May gladden thine ear with their song,
For soon shall we stand upon Time's crowded shore,
And mix in humanity's throng.

O, glad be the voices that ring through thy halls
 When the echo of ours shall have flown,
 And the footsteps that sound when no longer thy walls
 Shall answer the tread of our own.

Alas! our dear Mother, we see on thy face
 A shadow of sorrow to-day ;
 For while we are clasped in thy farewell embrace,
 And pass from thy bosom away,
 To part with the living, we know, must recall
 The lost whom thy love still embalms,
 That one sigh must escape and one tear-drop must fall
 For the children * that died in thy arms.

But the flowers of affection, bedewed by the tears
 In the twilight of Memory distilled,
 And sunned by the love of our earlier years,
 When the soul with their beauty was thrilled,
 Untouched by the frost of life's winter, shall blow,
 And breathe the same odor they gave
 When the vision of youth was entranced by their glow,
 Till, fadeless, they bloom o'er the grave."

* Referring, also, to JOHN NOYES MEAD, of Brattleboro', Vt., a youth of very distinguished promise.

EXTRACT OF A LETTER FROM MR. PIERCE, ONE OF ROBERT'S
FELLOW-BOARDERS.

"CAMBRIDGE, *June 11, 1851.*

"MY DEAR MRS. PAINE:"—"I had become very much attached to Robert, more so than to any other of my Classmates, and it is a source of pleasure and delight to me to recall the many pleasant hours I enjoyed in his company, and add my testimony to that of all who knew him, of his goodness and virtue. No one knew him but to love him. To all he was kind, open-hearted, and cordial. He was, I think, the most wonderful instance of kind-heartedness and good temper I have ever had the good fortune to meet with.

"During an acquaintance of three years, when I saw him several times daily, I never saw him excited into any thing like a passion, or knew him to have uttered a harsh or unkind word. He never noticed or remembered an injury, and was always desirous to impute to others the best of motives, and excuse, if possible, their faults. He was beloved by all, Teachers as well as Classmates.

"In a conversation with Mr. Bowen (the Professor of History, and Editor of the North American Review), some time since, an allusion was made to him, and he spoke of his talents,

abilities, and character, in the highest terms. The Batchelders also spoke of him with great affection. He visited them, as you know, very often; and took great pleasure in wandering about the garden, and examining the flowers in their Conservatory.

“ I consider it an honor as well as a pleasure to reckon him among my dearest friends. By his death, a void has been created which can only be filled, in any degree, by the remembrance of his many beautiful traits of character and amiable disposition. A gloom has been cast over the Class which is but increased as the time of our separation draws near. In all our preparations for the closing festivities, for which I must say I have little zeal or inclination, the thought continually occurs to me, how Robert would enjoy it all were he here. He seemed devoted to College, and fond of all his Classmates, and was prized and beloved by all of them.

“ It was but a few days after the commencement of the Term (two or three days before his death), that we were talking of a promise which we made to each other last Term, while you were in Cambridge, and I believe in your hearing, namely, — that he should come and see me when he was fifty years old, and I, in turn, visit him when I should reach that age. He spoke about it and I had forgotten it; and he made a suggestion that we should have a written contract, to which I assented. We were at Mrs. Clarke's table at the time; but the contract was not committed to writing. God grant the meeting

may take place in a better World, where he has gone before us.

“ Your friend, and the Classmate and

“ Friend of Robert,

“ J. R. PIERCE.”

EXTRACT OF A LETTER FROM MR. F. C. BROWNE.

“ CAMBRIDGE, *May* 11, 1851.

“ DR. M. PAINE :

“ DEAR SIR :— As one who was very intimate with and enjoyed the friendship of your Son, I feel compelled to write you a few words in regard to him.

“ Robert was the first friend I made in Cambridge. On the first day of our examination for admission, four years ago, I found myself beside him at the dinner-table, and we entered into conversation. I accompanied him to his room, was introduced to his Chum, and we soon became intimate. The acquaintance thus early formed I have never had reason to regret. Throughout our Course I have ever valued the friendship of Robert highly, and have enjoyed the Society of but very few as I enjoyed his.”

“ I, too, had been obliged to go to the South for my health, and it was at ‘ Key West,’ in Florida, that the sad tidings of his death reached me. The shock was severe to me. There

are but very few persons whose death would have affected me so much; for I, in common with many others of his Classmates, had a sort of *brotherly* regard for Robert. Moreover, he was the last Classmate with whom I spoke, before leaving for the South (he having called upon me as I spent a few hours in New-York, on my way), and up to the time of his death he was the only one of my Cambridge Friends who had written to me since my arrival in Florida. His letter was written from Virginia, and contained a short account of his visit to the 'Natural Bridge,' &c. It was evidently written in good spirits, and I thought that he must be enjoying his trip greatly, and promised myself a history thereof when we should again meet at Cambridge.

"I am here again with my Class; but *one* is gone.— We miss Robert everywhere. We miss him at the Societies; but most of all we miss his cheerful face from the social circle at the evening fireside, for this was considered incomplete unless the presence of Robert was insured." "I shall ever cherish the memory of the Classmate and the *Friend*, the *dear Friend*, who has passed from among us."

"If you desire it, I will forward you a copy of the Letter which he sent me from Virginia; probably one of the last he ever wrote.

"With assurance of the most heartfelt sympathy, I remain,
dear Sir, truly yours,

"FRANCIS C. BROWNE."

Subsequently, Mr. Browne had the kindness to forward a copy of Robert's Letter from the "Natural Bridge," which is inserted here as a cumulative illustration of his character, and especially of the happy condition of his mind.

EXTRACT FROM MR. BROWNE'S LETTER.

"CAMBRIDGE, *June 7, 1851.*

"DR. PAINE :

"DEAR SIR:—I hasten to comply with your request in reference to that last letter I received from Robert. It was short, and taken up principally with an account of the objects of interest which he found around him in Virginia. He was evidently enjoying himself in the highest degree, and his mind seemed *completely occupied* with the magnificent scenery before him, and directed his pen to *them* to the exclusion of all other subjects.

"A Memoir of Robert would be highly valued and appreciated by his Classmates and Friends."

"I remain very sincerely yours,

"F. C. BROWNE."

ROBERT'S LETTER TO MR. BROWNE, THEN AT 'KEY WEST,' FLORIDA.

" NATURAL BRIDGE, VA., Feb. 13, 1851.

" DEAR FRANK :—I have reached, at last, one of the great wonders of the world. It is one of the grandest things I can imagine.

" You approach the Bridge from the top of a hill, and, in descending, you cross it, but would have no idea that it is a Bridge. On one side, to be sure, you look off into a wild and almost unfathomable abyss ; but, on the other you have rocks and trees, so that the appearance is more that of the side of a mountain.—But, go down below, and you have a stupendous sight ;—the chasm extending on both sides until it loses itself among the hills,—overhead, the rocky arch, ninety feet long and eighty feet wide, spanning the fearful gap at a distance of 215 feet above the Creek which rolls at your feet ; while, on each side of the creek are perpendicular palisades of naked rock.

"The best view from the Ravine is about ten or fifteen rods down the Creek ; but the best view of *all* is from half a mile distant, when, coming to a *rise* in the road, this great Master-piece of Nature bursts upon your view, displaying, far better

than from any other position, the beauty and symmetry of its arch. *Here* you stop to gaze in wonder and admiration.

"I left New-York about a week after you, and arrived here day before yesterday. To-day I leave for Washington. I should like to spend *weeks* here, as the country is exceedingly romantic and interesting; altogether superior to any I have seen elsewhere in Virginia.

"On my way, I visited 'Weyer's Cave,' where I staid two days, and explored it thoroughly; and, on my way to the 'Bridge,' I also visited the 'Warm Springs,' 'Hot Springs,' and 'White Sulphur Springs.' I omit a description of those places, as I fear I am writing for the '*Dead Letter Office*.'

"We passed through some large tracts called the 'Big Cow Pasture,' 'Big Bull Pasture,' &c. You may be assured I felt very much at home in the '*Big Calf Pasture!*'

"Remember me to Oliver, and wishing you both as fine a time as I have had,

"I remain your Friend and Classmate,

"ROBERT TROUP PAINE."

EXTRACTS OF TWO LETTERS FROM MRS. M. M. BATCHELDER TO ROBERT'S
MOTHER.

"CAMBRIDGE, *March 10 and June 8, 1851.*

"DEAR MADAM:—I beg you will permit me, in this your great affliction, to mingle my tears with yours, and express the deep sympathy myself, and son, and daughter, feel for you in the distressing event which has so unexpectedly deprived us of a dearly beloved friend. I pray God you may be enabled to bear the shock with some degree of fortitude, sustained by Him Who has said, 'I will not leave thee nor forsake thee.'

"I had requested S. this morning to call on your son, as we were quite anxious to see him. He had ever been in the habit of visiting us in the most familiar manner, and we looked upon him with great regard. He had not been in to claim the floral picture which he had left with us, and which has so constantly reminded us of you. He told me with a smile of satisfaction that his Father gathered the flowers in many long walks."

"How often has Robert passed my window with a bunch of flowers, and sometimes has brought them in to B. Once, I remember his saying he had had a most delightful walk of twenty miles that morning, while his face glowed with health and happiness."

“S. and Robert, from the circumstance of their religious feelings being much in unison, were very intimate during the Freshman and Sophomore years ; but S. had not strength for the long walks in which your Son delighted.”

“Robert was universally beloved and respected, and the talents he displayed promised a brilliant career. At the time of the dreadful catastrophe which cast such a fearful shadow over us, it was said by my family, and by all who knew him, that he was the last person in the College we should have named as committing the act. His path seemed strewn with flowers. Every thing which makes life valuable was his. But, here we see through a glass darkly. Our hearts rebel, our reason complains. But what is our life? How soon will the humble Christian acknowledge that the ‘God of all the Earth doeth right.’”

“Very truly your sympathizing Friend,

“M. M. BATCHELDER.”

EXTRACT OF A LETTER FROM MRS. GEORGE PAINE.

“BOSTON, MASS., *March* 16, 1851.

“MY DEAR BROTHER AND SISTER:”—“From having suffered myself, I know, full well, how little consolation words afford ; and, in like manner, I have learned how prone the bleeding heart is to look only at the darkest side of grief. So, allow me, your

elder sister in sorrow, to point out to you the fairer side, which, at the least, must bring alleviation. This is, the recollection of Robert's beautiful life. I have seen him sufficiently often to learn his habits of thought and his sweet confiding nature; and nothing presents itself more distinctly to my mind than the singular purity of his character. There was an entire freedom from the taint which intercourse with the world sometimes gives, and which we deplore, not seldom, in young men of his age.

"How more and more, as the stunning effects of this affliction subside, will you dwell with a sad satisfaction on his affectionate temper, his childlike, innocent, joyous spirit, wondrously blended, in his case, with the more manly qualities, as industry and perseverance in the investigations of science and learning.

"What a pure joy, to look back over the twenty-one years of his blossoming youth, and see no act which has caused you to weep, no word that you could have wished unsaid. And, brighter still, to remember how very early his religious nature was unfolded, and how conscientiously he adhered to his own rule of right. Truly, my Friends, you have been blessed in having such a Son! And, although for a brief period he be hidden from your eyes, yet surely, yet surely, such a Son liveth. Oh yes, he liveth where there is no more pain. Nor has he lived here in vain. How has your care for him been the source of a well of gladness in your hearts, which else had dried up!

How greatly has parental affection for this child developed the sunniest side of yourselves! How marked the impression of his goodness left on the memory of his friends, every where! Such fruits would be an ornament to maturer years, and they were already ripe with him. Dear, beautiful boy, thou sleepest well! And, for yourselves, I pray you forget not that God is, and that he directs all in Love.

“Very sincerely, your Friend and Sister,

“M. O. PAINE.”

EXTRACT OF A LETTER FROM MR. S. BATCHELDER, JR., TO ROBERT'S MOTHER.

“CAMBRIDGE, MASS., *Sept.* 29, 1851.

“MY DEAR MADAM:—I have taken the liberty of addressing you in behalf of my Mother and Sister, who are at present fully occupied.”

“The correspondence which has passed between my Mother and Sister, and yourself, with respect to the melancholy bereavement which you have sustained, led me to resign into their hands the melancholy satisfaction of expressing to you, as one of Robert's Classmates and intimate friends, my deep and ever-abiding sense of his character and manly virtues, and my most sincere and heartfelt sympathy with those Parents who have lost, in him, their sole earthly stay and comfort.”

“Your Son was remarkable for great originality of thought, which impressed itself strongly on his conversation and manners, cheering and entertaining all; while few would be able to account for the pleasure they experienced. This would naturally be easier for those who saw him but seldom, while those who were habitually in his society enjoyed his acute remarks, his salient wit, his cordial nature, without stopping to inquire into the source of their enjoyment, or to note each particular occasion and circumstance which called it forth. In vain do we, his Classmates and companions, who, at this moment, look back upon the years we spent together so pleasantly in College, strive to realize that he is no longer one of our number. It seems difficult to believe that at some approaching College anniversary we shall not again clasp the hand of our warm-hearted Classmate, and listen again, as we have so often listened, (alas, that it had been with more retentive ears,) to those words of his, which, as the imperfect utterance of a noble and generous nature, rendered him, as it has since rendered his memory, inexpressibly dear to us.

“Permit me, Madam, to hope that you will not attribute my past silence to indifference, or forgetfulness of the dead. There are few, if any, in our class who sustained a greater, a more irreparable loss in the death of your Son, than myself. But all the grief of the companion, of the friend, pales and retires before that overwhelming, crushing sorrow, vast and incomprehensible in its magnitude, sublime and sacred in its

intensity, which only a parent's heart can feel in all its affluence of woe.

"It would be not only presumptuous, but unnecessary in me, to allude to those consolations whose healing efficacy you have already, I know, experienced. Let me venture to hope that they will continue to alleviate the poignancy of your affliction, and that in the sympathies and assurances of friends, and in the contemplation of the relics and mementoes of your Son's life and character, you may secure that perfect and hopeful resignation, which is the Christian mourner's peculiar privilege, and only final consolation on Earth.

"With sentiments of regard and sympathy for Dr. Paine, allow me to subscribe myself, my dear Madam,

"Very respectfully and sincerely yours,

"SAMUEL BATCHELDER, JR."

FROM MISS ISABELLA BATCHELDER TO ROBERT'S MOTHER.

"CAMBRIDGE, *June 8, 1851.*

"MY DEAR MADAM:—I venture to send you some lines of mine, not from their intrinsic merit, but with the hope that they may interest you from the allusion to your Son. He was a true lover of Nature, in all her ever-varying forms; and the conversations we had together usually turned upon flowers, a subject in which we heartily sympathized. I remember the

last time I saw him, he spoke of the hyacinth as a favorite flower,* and as he described its beauty his eyes lighted up with enthusiasm, such as only an ardent admirer of these 'stars of Earth' could feel. He has ever since been associated in my mind with that grief-inscribed and mournful flower, as the Greeks term it; and when I look upon its blossoms, his form rises before me as I last saw him, the impersonation of health and cheerfulness.

"The two other Persons mentioned in the verses are a daughter of Nathan Hale, of Boston, and Miss Porter, a sister of one of your Son's Classmates.

"Accept my deepest sympathy in your sorrows, and believe me, dear Madam,

"Very truly yours,

"ISABELLA BATCHELDER."

* It was so throughout his childhood. For many years before he entered College he cultivated this plant in his chamber. He continued this practice at his room in College till the last winter, when, his Mother missing them from their accustomed place, inquired the reason of their absence. He answered that he had ceased to raise them, "as it was too painful to see them die."

IN MEMORY OF
R. T. PAINE, S. E. HALE,
AND
A. PORTER.

“ WEEPING Mourners in their anguish
Slight the comfort Friends can give ;
Sympathy of tears and sighing
Cannot make the lost ones live.
Ye have stood beneath the shadow
That Asrael's pinions left ;
'Mid your darkness and your sorrow
Comes the thought that 'Jesus wept.'

“ To His sufferings, more than human,
With the weight of worlds oppressed,
Outcast from His own Creation,
Finding here no home of rest,
Yet He mourned with pitying feeling
O'er the grave where Lazarus slept ;
Nature claimed from grief a token
When the sinless 'Jesus wept.'

“ Still the words that once He uttered
Bring to us the self-same trust,
Though we heard the saddening sentence
'Earth to Earth, and dust to dust.'

Standing at Death's gloomy portal,
 Faith has made the vision plain ;
 'Tis the seed-time, not the harvest,
 And our friends shall rise again.

" These three Spirits, who have left us
 For the joys from us concealed,
 Heard their Master's Heavenly teachings
 In the Lilies of the field.
 Lovers of the buds and flowers,
 Like the glorious King of old,
 They in each one found a lesson
 Precious as the hoarded gold.

" Thou, the first, who passed in silence,
 Closed thine eyes upon the light
 As the lamp of reason flickered,
 Leaving thee in darkest night ;
 Yet the blossoms that thou lovedst
 Smiled around thy mournful bier,
 For the Violet and the Snowdrop
 Told that Spring again was near.

" And the Hyacinth's pale ringlets,
 With its tones of deepest woe *
 Spake thy Parents' withering sorrow,
 'Neath the agonizing blow.

* " In the flower he weaved
 The sad impression of his sighs ; which bears
 Ai — di displayed in funeral characters." — OVID.

Friendship turns to thee, fair Maiden,
 From thy weary couch of pain ;
 Thou hast passed the gate of darkness —
 Can we call thee back again ?

“ Bright one, like the Fuschia glowing,
 Gentle as the Lily's breath,
 Full of health, and life, and feeling —
 Where the link 'twixt thee and death ?
 Memory * wakes a note of sadness,
 And again the Almond tree
 Sheds its wreath of pale Spring blossoms,
 Dearest, over thee.

“ Suddenly the dark-robed Angel
 Bore the third pure Spirit home ;
 Life was bright, and hope before her,
 But the Saviour bade her come.
 She, too, joined the Heavenly chorus,
 With unfading flowerets crowned ;
 Plants of earth breathe—*resurgemus*,
 Springing from the hallowed ground.”

* The day of this Friend's death was the Anniversary of that of another.

LETTERS FROM ROBERT'S CLASSMATES AT COLUMBIA COLLEGE
GRAMMAR SCHOOL.

EXTRACT OF A LETTER FROM MR. BABCOCK, A STUDENT OF DIVINITY,
TO DR. PAINE.

“NEW-YORK, *May*, 1851.

“DEAR SIR:—The token which your kind consideration prompted you to send me I received on Saturday last, and take this means of expressing to you my thanks. It will remain with me a memento of your Son, and a remembrance of school-boy associations, with which he was so largely connected. Those associations stand separate and distinct; and however recent events have cast a shade where the heart would fain have traced the line of early and bright relation, I remember Robert chiefly as I knew him then. He has left us, indeed, but it was and is a gratification to my feelings that I could join in the last act of respect we can pay.

“My intercourse with your Son within the school-room was peculiarly close, for in the strife for place in the class I was continually brought into contact with him, and had a favorable opportunity of testing his intellectual qualities. After reading

your letter (addressed to the Senior Class of Harvard College,) I find an explanation, too, for other parts of his character, less likely to be appreciated by boys, and under the restraint of school. His fondness for the Scriptures appeared in every Essay he was required to write, though we were too apt to attribute the allusions or literal quotations to a mere habit of composition, or perhaps the suggestions of others.*

“His perseverance was a remarkable trait, and the determined energy with which he would follow out a favorite object, left firmly fixed upon me the impression that he would attain eminence in the profession to which his inclination should lead him. I felt that there was some one for which he was peculiarly fitted, though what it would be I could only conjecture. I will mention the following incident. The last year we were together, our first recitation in the morning was Greek grammar. In this Robert determined to perfect himself, and accordingly took the lead of his class. There, week in and week out he used to sit, and our efforts and artifices alike were seldom able to displace him; or if dislodged towards the end of the week, the average standing would return him again to his post.

“After I entered College I rarely met him, though at his last visit to the City he spent an hour with me on Friday evening previous to his journey South. We spent the time in talk-

* No suggestion to this effect was ever made to him by his Parents.

ing over past days, and he informed me of the fortunes of some common acquaintances of whom I had lost sight."

"I can sympathize in the fond eagerness with which you would have watched his course, and seen him giving up his life to his Redeemer's cause, in the labors of the holy ministry. Nay, I can come nearer yet. Had it been God's will, how glad should I have been to have co-operated with him in that field where still 'the harvest is plenteous, but the laborers are few.' But, while we are prone to wonder, that, amid this dearth, one should be cut off who would have given himself to the work, who will pretend to say that the sad event has not done more for that very cause he loved, than a living sacrifice of his time and talents? If it be required that one be *born blind* 'that the works of God should be made manifest in him,' surely we may conclude that the same imperative necessity directs the other dispensations of our Heavenly Father; that He seeks His own Glory in the promotion of our welfare."

"With the prayer that your bereavement may be softened to both the Parents of my Friend by the constant presence of the Comforter, and that his early death shall fully work out the designs of Heavenly Mercy by leading his Associates to the Gospel warning and invitation, I remain,

"Most respectfully yours,

"E. C. BABCOCK."

EXTRACT OF A LETTER FROM MR. J. F. SCHRÖEDER, JR.

“NEW-YORK, *May* 27, 1851.

“RESPECTED SIR:—I have received the token which you was pleased to transmit to me as a memorial of your deceased Son; and, need I say that I shall cherish it as a prize around which shall cluster the most endearing associations. It will ever call to mind the many happy hours that have been passed by the writer in the company of him, whose untimely death is mourned the most by those who knew him the best.”

“During the much too brief period that we were Classmates at the Grammar School, he who addresses you was proud to number Robert Troup Paine among his friends. Indeed, his uniform sweetness of disposition won golden opinions from us all. The unceasing contest between ambitious spirits, inseparable from a life at school, occasionally awoke from slumber the harsher feelings of our nature. But, respected Sir, in all the well-meant, though earnest battles fought by those who pressed the gates of learning, your Son was ever the same happy mortal; never scrupling to assist a rival, yet proud, withal, of that self-reliance which thus far had borne him nobly on. He inflicted no wound, and brooded over no fancied wrong. He pursued ‘the even tenor of his way,’ preserving his honor ever

untainted, never courting Virtue on account of the benefits which flow in her train, but for her own sacred self. He fixed his eyes on the Temple for the sake of the Divinity which dwelt within.

“ If, indeed, he had ambition, it was unmarked by grossness. It was pure and elevated in its manifestation ; such as we might suppose the Angels to cherish in their efforts to outstrip one another in their approaches to the Fountain of Truth and Perfect Intelligence. While he moved among us he was marked by that sensitiveness of spirit, which often, we might say invariably, accompanies exalted merit ; yet on no occasion, to my recollection, did that sensitiveness degenerate into vindictiveness. No, when his sense of pride was wounded, he summoned Philosophy and Religion to his aid. Still, his mind seemed deeply tinged with melancholy. He rather kept aloof from company. The Themes, which were weekly required of our Class, were of a grave and serious nature. He seemed to soar far above the practicabilities of life, ‘ ever dwelling in the Heaven of contemplation.’ His favorite, as declamation exercise, was a piece entitled the ‘ Ocean,’ to be found, if I mistake not, in ‘ Lovell’s U. S. Speaker.’

“ Robert’s Classmates were early impressed with the conviction that he possessed an extraordinary mind ; and those with whom he was most intimate, were willing to prophesy that he would rise to eminence in any station of life. Yet, with all his abilities, he was distinguished for a genuine modesty ; and,

when he did rank above his fellows in the honors of his class (which was by no means seldom) his elevation was oftentimes much against his own desire. The consciousness of superior merit, with him, was a sufficient reward.

“In truth, Sir, his conduct, view it in what light we choose, was exemplary, commanding the respect of his equals, and securing the esteem of his Instructors. I feel, Sir, that to offer consolation on an occasion so mournful as the one which forms the subject of my epistle, would but be a mockery of your sorrow. The power of consolation resides in Higher Hands. ‘Let us humbly kiss the rod,’ and acknowledge that He ordereth all things well.

“Yours, with feelings of the deepest respect,

“JOHN F. SCHRÖEDER, JR.

“DR. M. PAINE.”

The foregoing portrait is by a student of Divinity, Son of the Rev. Dr. Schröder; and how well it is drawn, and how well it corresponds with Robert's later life, will be seen from the preceding correspondence.

Other very gratifying letters have been received, which the Parents have felt less at liberty to connect with the Memoir.

RESOLUTIONS OF ROBERT'S CLASSMATES AT THE GRAMMAR SCHOOL OF
COLUMBIA COLLEGE.

"At a meeting of the former Classmates of Robert Troup Paine, deceased, late of the Senior Class of Harvard University, held in this City, March 19, the following Resolutions were, on motion, unanimously adopted:

"*Resolved*,—That, in the melancholy death of Robert Troup Paine, we have cause for the profoundest sorrow in losing a Schoolmate, whose strict integrity, superior abilities, and persevering application, gave us every reason to expect he would, ere long, have realized the abundant promise of his earlier years, and rendered it no light honor to have been associated with him in his youthful studies.

"*Resolved*,—That in him we deplore the loss of a friend, who, though separated from us during the last four years, while pursuing his studies at an Eastern College, has not failed to maintain the intimacy of former days, and whose generous disposition and kindly heart won our affection and esteem.

"*Resolved*,—That when we remember, as we mourn over his early grave, that his College career was so near its close, and his prospects in life apparently so bright, we fully realize 'the ways of the Lord are past finding out.'

Resolved,—That we most deeply sympathize with the desolate Parents of the deceased in the agonizing bereavement they have sustained, in the loss of their only child and beloved Son.

Resolved,—That a copy of these Resolutions, signed by the Chairman and Secretary of the meeting, be sent to the Parents, and published in two of the daily papers.

“GEORGE F. SEYMOUR, *Chairman*.

“CHARLES A. SILLIMAN, *Sec'y*.”

In concluding this part of the Memoir, his Parents would recur to the melancholy circumstances which attended the death of their Son, and, as far as possible, supply an interpretation. This has been done, so far as a manifest physical cause was concerned, in his Father's Letter to the Senior Class, and also in a preceding part of the Memoir. To the susceptibility of the brain, as there indicated, may be added the probability that he was compelled, on his recent journey to the South, to eat of the stimulating food which he had always found it necessary to avoid. It is another explanatory fact, that, on the first morning of the three days which he spent at home, after his return, he slept till nine o'clock, and on that of the second morning till eleven. This was so opposed to his uniform habit of early rising, that his Parents were alarmed, till, after having been repeatedly called by themselves, his usual appearance of

health and buoyancy dissipated their fears. But, more than this, he slept in his chair, in the parlor, on the afternoon of the first of those days, for an hour, while he had very rarely been known before to have slept in the time of day; and now, too, he was hurried in his preparations for returning to College. It was the subject of considerable comment between his Parents, who, although relieved by his appearance of health and cheerfulness, entertained a lingering apprehension that all was not right. He also made one remark to his Mother which seemed to her incoherent, and which is now obviously so to both of his Parents. It was observed, too, during the three days, and was a subject of inquiries addressed to Robert, that he was indifferent to his meals, and, wholly contrary to his habits, was inobservant of their hours; that he ate more sparingly, and of fewer things of which he was fond, than he had been known to have done for many years before.

There remains, however, what is undoubtedly an unequivocal evidence, especially when connected with the foregoing facts and with the well known susceptibility of his brain, that insanity occasionally manifested itself before his final departure for Cambridge, although not understood at the time. This was a wild stare, attended by a glassy appearance of his eyes, which was noticed on one occasion by his Mother, and on another by his Father. The first was observed by his Mother, as he stood up in the parlor just before retiring to bed on the evening preceding his departure for Cambridge. The effect of the stare upon

his Mother was such as to induce her to follow him to his chamber to ascertain whether there was any trouble affecting him. She found him, however, cheerful and happy. The other occasion, as witnessed by his Father, was when they were riding together to the steamboat, at the time of his leaving the City. The effect upon his Parents was so very unhappy that neither mentioned it to the other till some time after his death. At the expiration of eight months after that event, his Aunt and her Daughter in this city stated to his Parents that they had witnessed the same thing, at different times in the course of his visit, and were affected unpleasantly by it. The same expression was also observed by a servant who had resided many years in his Father's house, and was so unusual that she spoke of it some months after his death, as a suggestion of her own. She had also repeatedly stated that she had observed during his late visit a change in his manners, particularly an abruptness which she had never seen before. Had all these things been known, collectively, at the time, the condition of the Youth would have been sufficiently manifest.

Doubtless, his paternal Grandmother witnessed a pretty strong display of this temporary insanity as early as the Christmas of 1850, at which time he made her a visit at Haverhill. This consisted of "an indescribable restlessness that gave her much alarm;" as explained verbally to his Father. That was the amount of all he could learn. His Grandmother had known him intimately from his earliest infancy to the last, and she had

never before witnessed any thing in his manners but perfect equanimity and gentleness. The following letter from her to his Father will show the nature of her surprise and anxiety. Although 83 years of age, her judgment and observation were unimpaired.

LETTER FROM MRS. SARAH PAINE TO HER SON, DR. PAINE.

"HAVERHILL, MASS., *April 4, 1851.*

"MY DEAR DOCTOR:—I have received several letters from you since I wrote you ; and, although I have not felt much like writing on the subject, still I should have made an effort, had I not been convinced by long experience that grief as intense as yours must have been, is not consoled by sympathy ; and I believe that Solomon says something to the same effect. No, my dear Son, we must draw upon our own resources, and appeal to God in the silent watches of the night ; for, whatever else may be said, He alone has done it, and He that inflicted the wound can alone cure it.

"I think that Robert's mind was far from being in a healthy state when he was here last (Dec. 25, 1850), and Jane (her niece) remarked it too, and we conversed upon it several times. But I could not feel justified in alarming you upon the subject. Jane thought it would prove to be transient ; but that did not satisfy me. Go where I would, and do what I would, he was

always uppermost in my mind. I had not the power to shake off the undefinable impression ; and that I think is the reason why I received the first intelligence with so much composure. I had been so long in preparation for something, though I could not tell what, that I was not taken by surprise. My love to your wife. I design this letter for you both.

“ YOUR MOTHER.”

Robert returned from his visit on the 26th of December, and on that day he handed in the Forensic numbered Article XIV., written a little more than two months before his death.

It is also an important circumstance to be stated, although long known to many, that his Mother's paternal Grandmother was insane for many years, and that the Brother of his Mother was affected with monomania. This Brother was a highly educated man, and belonged to the Bar of New-York. He evinced an early piety, was very strictly devout through the residue of his life, and was a model of purity. But, he fancied, for many years, that he was haunted by an evil spirit, which was frequently whispering evil designs into his ears. Among these hallucinations the principal one was a stern injunction that he should commit some terrible act of violence ; and this embittered his happiness. He was often known to command this evil spirit to depart from him. He died at the age of forty-three years.

As this Memoir will generally fall into the hands of those who are unacquainted with the indications of beginning insanity, and being friends of the Youth, they will be anxious for any assistance that may guide their judgment to a clear perception of the state of his mind. The following quotation is, therefore, introduced.

EXTRACT FROM DR. BADELEY'S LUMLEIAN LECTURES ON THE RECIPROCAL AGENCIES OF MIND AND MATTER.

“Since, then, the invasion of insanity is generally gradual, the slightest alteration in the habits or natural disposition (especially when there exists an hereditary tendency), should be carefully observed. Few people are phrenologists, but all are physiognomists; and the expression of the countenance, and particularly of the eye, will frequently give the first notice of the incubation. It shrinks from the popular gaze, and catches furtive glances of the visitor. It has a sly, and a fixed and downward look; or, it has a vagrant and vacant expression. In some it has a quickness and restlessness. But, be the bias what it may, there is an indescribable character beaming through its glassy surface, which tells the tale to the experienced observer. In the exercise of my office of visiting physician to the asylums in Essex for the last twenty-four years, I have always studied this feature, and have found it most valuable in assisting me to decide on the existence of mental disease, where the aberration has been so slight, or the part of sanity so ably acted, as to almost deceive the magistrates who have accompanied me in my visitations. Dr. Male says, ‘Insanity may generally be discovered by a wildness in the eyes; *very high* or very low spirits; extravagant or inconsistent conversation or action. The eyes are sometimes fixed for a long

time on one object, and often on vacuity. These faint symptoms usually pass unnoticed by inexperienced observers; and it is frequently difficult to convince them that the individual is insane, unless his conversation is absolutely incoherent, or his conduct dangerous.'

"The acuteness of the insane in disguising their malady is astonishing. In a case of madness tried at Chester before Lord Mansfield, the patient was so clever that he evaded questions in court the whole day, and seemed to everybody perfectly sane. Dr. Batty, however, came into court, and, knowing the point of the man's derangement, asked what had become of the princess with whom he had been in the habit of corresponding in cherry-juice? Instantly, the man forgot himself, and said it was true that he had been confined in a castle, where, for want of pen and ink, he had written his letters in cherry-juice, and thrown them into the stream below, where the princess had received them in a boat. This man had had sagacity enough, during the whole day, to answer correctly all the questions put to him in court, Lord Mansfield being the presiding judge. Even the acuteness of Lord Erskine was insufficient (being unacquainted with his particular hallucination) to detect the insanity of a lunatic who fancied himself to be Christ; and he was indebted for the discovery to the presence of Dr. Sims.

"Sleeplessness is another predominant feature in early as well as in matured insanity. The sensorium is too morbidly alive to sanction healthy rest, and the busy imagination is at work by night as well as by day."

The Parents have hesitated as to exhibiting the following letters to the friends of their Son. But, as they form so clear an index to the growing susceptibility of his mind, and enable us to discern its liability to a more serious convulsion, and are, withal, so indicative of the purity and excellence of his disposition, they have concluded to subjoin them. Such, however,

was the habitual equilibrium of his mind, and so great his self-control, that his Parents were only temporarily alarmed by a perturbation of which they had not before witnessed any display whatever. There was, also, a very general terror prevailing in regard to the cholera, particularly in all places where it did not exist; and when it appeared for the first time in this City, there was an immediate flight of three-fourths of the population. The letters, therefore, scarcely go farther than what multitudes felt, and many might have written under similar circumstances; and it is the general placidity of his mind which imparts to them an interest in interpreting other unusual manifestations which may have been witnessed by his friends, and the displays of insanity which preceded his death.

It should be premised, that when the letters were written, the malignant cholera was prevailing in New-York, and that both of his Parents were in feeble health. The immediate cause, also, of his apprehensions, was the sudden death of his maternal Grandfather by that disease, and to whom he was greatly attached. As to the Telegraphic messages of which he speaks, there were several, and two of them were sent on one day. They consisted of an earnest entreaty that his Parents would leave the City immediately. This they did, by going to him as soon as they could make the necessary arrangements, and then remained with him nearly two months. In the mean time, his Uncle and Aunt Dunn, of Boston, soon succeeded in greatly quieting his fears, which they represent as amounting to

almost a state of frenzy, and he was constantly informed by telegraph and letters of the condition of his Parents. His alarm was put at rest as soon as his Father assured him that there were but a very few cases of the disease in the City, and that no one manifested the least anxiety about its prevalence.

“CAMBRIDGE, *June 23, 1849, 9 o'clock P. M.*

“DEAR FATHER:—The shocking news of my Grandfather's death has just reached me, but it took me little by surprise; for I should not have been surprised to hear of the death of any one who is now in New-York City. I have, for some time, been afraid to open a letter, or look into a paper, lest I should see yours or Mother's death announced; and every letter I write is with the extreme uncertainty whether you will ever open it. Such, dear Father, you knowing to be the state of my feelings, it is indeed strange, very strange, that you and Mother do not leave, and come to kinder climes. I think you do wrong, wrong both to yourselves and to me. Strange! Strange! 'Tis very strange, since you told Grandmother, told me, told all, that if the cholera came you should certainly leave the City, that you had done your part with that disease in former years; and yet, although it is the hottest weather we have ever had in this country, and, although it is past your usual time for leaving the City, even in healthy summers, and although Mother is subject

to bowel complaint in hot weather, yet you both will remain in that Court of Death. I declare, I shall be afraid to look into Monday's paper!

"This is an unvarnished account of the state of my feelings. There will be no use in writing letters. The only way to relieve me, and probably to save your own lives, is to leave the City and come this way. Do not delay; leave the next, or the same day you receive this, for my fears grow stronger every minute. Do not put it off a day, for it may be too late.

"I went to Haverhill on Thursday, and returned this evening. Grandmother is nicely. Thermometer at Haverhill, Thursday and Friday, 101°. Do not go to Haverhill.

"Your very anxious Son,
"ROBERT TROUP PAINE."

"BOSTON, *June 24*, 1849.

"DEAR FATHER:—I have come to Boston, with the design of going to New-York, to-morrow, for the purpose of taking Mother off on Tuesday morning; for I feel most extremely anxious. I have, however, been persuaded by my Uncle not to go, only out of the consideration that it might alarm my Mother to such a degree as to bring on an attack of the cholera.

"I have just been to the Telegraph office, to say that I

wished Mother to come on in the first boat which should leave after she received the dispatch. The wires, however, are out of order.

“I feel exceedingly alarmed lest you or she may have an attack of the cholera, particularly Mother, for there are several things, which, all together, are more than likely to bring on an attack; her disturbed state of mind caused by the death of her Father, her susceptibility to bowel-complaint, the extremely hot weather, and, also, the certainty of an attack if she should commit a single act of imprudence.

“You will receive this letter Tuesday morning, and I beg and entreat that you will both leave on Tuesday night, by the boat—by all means Mother. Do not answer by letter, for by the time that a letter will reach me I wish Mother to be here. But I must entreat you, as soon as you receive this letter, to send on a dispatch by Telegraph, saying that Mother will leave Tuesday evening. This will relieve me, and it is the only thing that will do it.

“Have Mother leave, by all means, on Tuesday night.

“Your affectionate and extremely anxious Son,

“ROBERT TROUP PAINE.

“I say once more, come Tuesday night.”

"CAMBRIDGE, *June 25, 1849.*

"DEAR FATHER:—I wrote from Boston yesterday, expressing my earnest wishes that you should both leave as quick as possible, but that Mother should leave immediately, and that you would send me a Telegraphic dispatch as soon as you receive the letter, saying that Mother will leave on Tuesday night. The wires will be in order before that time. Direct as follows:

"ROBERT TROUP PAINE,
 "Harvard University,
 "Hollis Hall, No. 1,

"and say, '*Mother will leave to-night.*'

"I shall receive it promptly.

"Your affectionate Son,
 "ROBERT TROUP PAINE."

"CAMBRIDGE, *June 25, 1849.*

"DEAR FATHER:—I am much worried by a letter which I received to-day from Mother, which has been delayed for some time upon the route. She says, 'I had better wait till Pa is ready to leave.'

"I believe I shall become distracted, if you do not come at once. My fears have now become so great as to interfere with

my studies. If my Mother do not come on immediately, and you within a day or two, I know not how I can bear it. If you are not ready till a day or two, I beg, I entreat, I implore that she may be placed under the care of some one, and may leave immediately. I shall look for her on Wednesday morning; but if she be not here on Thursday morning, I believe I shall go distracted. Don't, I entreat you, write letters. They will do no good. Let Mother come on, and not wait for a trunk, as you can bring that on, or it can be sent by Express.

"Let her, I entreat, come on *immediately*, and you follow her soon after. It is all I ask.

"Your affectionate Son,

"ROBERT TROUP PAINE."

"CAMBRIDGE, *June 26, 1849.*

"DEAR FATHER:—I received the Telegraphic dispatch in due time. I was indeed happy to hear that you are all well, but was extremely sorry when you said that you have written me; which implies that Mother will not leave the City as soon as I hoped. But I suppose, of course, that she will have left before you shall have received this letter, after all the concern I have expressed, and which I shall make still more manifest to-morrow by Telegraph, unless your letter should say that you are coming on immediately, and for this purpose I must lose a recitation. The only thing that prevented me from going to

New-York was the fear of causing you alarm lest I should contract the cholera. The only thing I ask is, that Mother may come on immediately, and you soon afterwards, and this only will allay my fears about you both. Don't write, but come on *immediately*.

"Your affectionate Son,

"ROBERT TROUP PAINE."

"CAMBRIDGE, *June 26*, 1849.

"DEAR FATHER:—I have written you one letter already this evening. I have set down to study, but cannot. For Heaven's sake, when you receive this letter send me a dispatch, saying that Mother is coming, not a week or a day hence, but *immediately*, and that you are coming either with her or very soon afterwards. There will be no use in saying any thing else. This alone will quiet me.

"Your affectionate Son,

"ROBERT TROUP PAINE.

"P. S. If you cannot come for a day or two, you can put her under the care of the Captain of the Steamboat."

His Parents now come to what they regard as immediate exciting causes of the fatal act; one of which they suppose to have been the struggle which was going on in his mind, and which had just begun, as to the Profession which he should adopt. This will appear from some of the letters relative to his death.

Another immediate exciting cause, as his Parents believe, may be found in the first of the Cambridge Theses (Article II., page 29), although that Thesis equally shows that he was steeled, to the last degree, against self-destruction. There, and in Article III., and in his Letters relative to the cholera, will be found a sensitiveness through which reason might be readily disturbed by slight physical derangements of the brain, or by unusual and sudden emotions.

The subject of the Thesis (Article II.) is manifestly of a difficult nature. To discuss it in Robert's manner seems to require a mind of great refinement, and of great devotional feeling. It will be conceded, too, that a better exposition cannot be easily made, and this only by one who entertains "an unspeakable pleasure in a consciousness of his own purity and holiness," and who feels it "delightful to hold communion with his God, and to be assured of His smiles." The subject had manifestly engaged his whole soul. He was never known to have evinced greater happiness than during the few days preceding his death, and even on the fatal day; and it would seem that aberration of mind when thus elated would be likely to

seize upon the prospect of future bliss, and thus induce the Subject to imagine that he "had reached that stage in his progress, in which the highest pleasure that this life can afford is the anticipation of that which is to come."

It is true, that Thesis is an argument against self-destruction; and the horror with which he regarded this act may be seen, also, at the close of a Theme, dated November 30th, 1846, and which forms the last of the series written at the Grammar School of Columbia College. The act is there introduced as the climax of "crimes," and it is manifest from Article II. that he never lost that opinion of its nature. But rational opinions yield to the promptings of imagination when judgment loses its control. This is constantly true even of such as are not insane. What, also, is said by St. Paul is not unlikely to have had an influence, under the supposed circumstances, with one so conversant with the Scriptures as Robert; namely, "For to me to live is Christ, and to die is gain. But, if I live in the flesh, this is the fruit of my labor. Yet what I shall choose I wot not; for I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better. Nevertheless, to abide in the flesh is more needful for you."

Turning, also, to other Compositions written at the University, and during his connection with the Grammar School of Columbia College, we find the same temper of mind manifested; and, it is worthy of remark, that, although there are frequent references to death, he rarely speaks of the grave, but of the

departed spirit. The happiness which he enjoyed is also a characteristic trait of his writings; and the source of his universal popularity consisted in his cheerfulness and good nature, which, as Addison says, "are the two great ornaments of virtue that show her in the most advantageous views, and make her altogether lovely. These generally go together, as a man cannot be agreeable to others who is not easy within himself. They are both very requisite in a virtuous mind, to keep out melancholy from the many serious thoughts it is engaged in, and to hinder its natural hatred of vice from running into severity and censoriousness." The friends of this Youth cannot but be forcibly impressed with the justice of these sentiments as now applied by his Parents. Indeed, his Parents believe that there never was a character more truly described than in the following language of the Psalmist :

"Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor; in whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved."

Those most nearly interested in this Memoir, in taking their

leave of Robert's Friends, and of others who have sympathized with them, cannot refrain from expressing the hope that their Son has not lived in vain; that much may be found in his life, especially as delineated in his Essays, that will warm their Religion and virtue, and light up that smile of happiness with which the contemplation of God and Nature adorned his countenance, or which flowed from the pursuit of studies and pleasures that awakened his grateful sensibilities: for "he lived in a perpetual sense of the Divine Presence, regarded himself as acting, in the whole course of his existence, under the observation and inspiration of that Being Who was privy to all his motions and all his thoughts, and as if always conscious that He observed his 'down-sitting, and his uprising, that He was about his path, and about his bed, and spying out all his ways.'" May they not hope that the very manner of his death may enforce upon us the solemn conviction, that, "in the midst of life we are in death;" that all the beautiful love of life and of Heaven which glows in the first of the recorded Theses (Article II.) cannot protect us for a moment when that Reason which he so eloquently exalts in the second (Article III.) may be suddenly impaired, nor all the veneration of the Bible which appears in the third (Article IV.) and in most of his compositions, nor any purity of life, nor youthful buoyancy, nor the endearments of love and friendship, nor health, nor happiness, nor an unclouded future which promised him an exemption from every care or labor he might choose to avoid?

“But, though the righteous be prevented with death, yet shall he be at rest. For honorable age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the gray hair unto men, and an unspotted life is old age. He pleased God, and was beloved of him ; so he was speedily taken away, lest that wickedness should alter his understanding, or deceit beguile his soul. He, being made perfect in a short time, fulfilled a long time ; for his soul pleased the Lord. Therefore hastened He to take him away.”

The Parents of this Child have fulfilled an unusual duty. They could not permit his worth to be impaired, in the opinion of any one, by the last act of his life, nor to be lost to his Friends. May the blessing of God rest upon their labor. For themselves, they can desire no greater favor of Heaven than to be enabled to imitate his virtues, and that “strong, steady, masculine piety” which began in his infancy, and which he carried with him to his Heavenly inheritance. Perhaps few have suffered a greater bereavement ; for the object which has been withdrawn was almost their only earthly source of happiness, the subject, for more than twenty years, of their sleepless thoughts and cares ; and, having lived to witness that full development of his moral and physical being which they had so fondly desired, they were looking to the future with brighter hopes than ever. These have been suddenly arrested. They were prepared, however, by their habits of retirement and reflection, for seizing upon that only resource which can sustain