

DOWNLOAD PDF LETTERS FROM A FATHER TO HIS SON ON VARIOUS TOPICS RELATIVE TO LITERATURE AND THE CONDUCT OF LIFE

Chapter 1 : William Hazlitt's Essay, "On the Conduct of Life: Advice to a Schoolboy."

This item: Letters from a father to his son, on various topics, relative to literature and the conduct of life. Written in the years and , by J. Aikin, M.D. Written in the years and , by J. Aikin, M.D.

As my health is so indifferent, and I may not be with you long, I wish to leave you some advice the best I can for your conduct in life, both that it may be of use to you, and as something to remember me by. I may at least be able to caution you against my own errors, if nothing else. As we went along to your new place of destination, you often repeated that "you durst say they were a set of stupid, disagreeable people," meaning the people at the school. You were to blame in this. It is a good old rule to hope for the best. Always, my dear, believe things to be right, till you find them the contrary; and even then, instead of irritating yourself against them, endeavour to put up with them as well as you can, if you cannot alter them. You said, "You were sure you should not like the school where you were going. What you meant was that you did not like to leave home. But you could not tell whether you should like the school or not, till you had given it a trial. Otherwise your saying that you should not like it was determining that you would not like it. Never anticipate evils, or, because you cannot have everything exactly as you wish, make them out worse than they are, through more spite and wilfulness. You seemed at first to take no notice of your school-fellows, or rather to set yourself against them, because they were strangers to you. They knew as little of you as you did of them; so that this would have been a reason for their keeping aloof from you as well, which you would have felt as a hardship. Learn never to conceive a prejudice against others, because you know nothing of them. It is bad reasoning, and makes enemies of half the world. Do not think ill of them, till they behave ill to you; and then strive to avoid the faults which you see in them. This will disarm their hostility sooner than pique or resentment or complaint. I though you were disposed to criticize the dress of some of the boys as not so good as your own. Never despise any one for anything that he cannot help -- least of all, for his poverty. I would wish you to keep up appearances yourself as a defence against the idle sneers of the world, but I would not have you value yourself upon them. I hope you will neither be the dupe nor victim of vulgar prejudices. Instead of saying above -- "Never despise any one for anything that he cannot help" -- I might have said, "Never despise any one at all"; for contempt implies a triumph over and pleasure in the ill of another. It means that you are glad and congratulate yourself on their failings or misfortunes. The sense of inferiority in others, without this indirect appeal to our self-love, is a painful feeling, and not an exulting one. You complain since, that boys laugh at you and do not care about you, and that you are not treated as you were at home. My dear, that is one chief reason for your being sent to school, to inure you betimes to the unavoidable rubs and uncertain reception you may meet with in life. You cannot always be with me, and perhaps it is as well that you cannot. But you must not expect others to show the same concern about you as I should. You have hitherto been a spoiled child, and have been used to have your own way a good deal, both in the house, and among your play-fellows, with whom you were too fond of being a leader: You have now got among other boys who are your equals, or bigger and stronger than yourself, and who have something else to attend to besides humouring your whims and fancies, and you feel this as repulse or piece of injustice. But the first lesson to learn is that there are other people in the world besides yourself. There are a number of boys in the school where you are, whose amusements and pursuits whatever they may be are and ought to be of as much consequence to them as yours can be to you, and to which therefore you must give way in your turn. The more airs of childish self-importance you give yourself, you will only expose yourself to be the more thwarted and laughed at. True equality is the only true morality or true wisdom. Remember always that you are but one among others, and you can hardly mistake your place in society. You already find it so at school; and I wish you to be reconciled to your situation as soon and with as little pain as you can. It was my misfortune perhaps to be bred up among Dissenters, who look with too jaundiced an eye at others, and set too high a value on their own peculiar pretensions. From being proscribed themselves, they learn to proscribe others; and come in the end to reduce

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all integrity of principle and soundness of opinion within the pale of their own little communion. Those who where out of it and did not belong to the class of Rational Dissenters, I was led erroneously to look upon as hardly deserving the name of rational beings. Being thus satisfied as to the select few who are "the salt of the earth," it is easy to persuade ourselves that we are at the head of them, and to fancy ourselves of more importance in the scale of true desert than all the rest of the world put together, who do not interpret a certain text of Scripture in the same manner that we have been taught to do. You will from the difference of education be free from this bigotry, and will, I hope, avoid every thing akin to the same exclusive and narrow-minded spirit. Think that the minds of men are various as their faces -- that the modes and employments of life are numberless as they are necessary -- that there is more than one class of merit -- that though others may be wrong in some things, they are not so in all -- and the countless races of men have been born, have lived and died without ever hearing of any of those points in which you take a just pride and pleasure -- and you will not err on the side of that spiritual pride or intellectual coxcombry which has been so often the bane of the studious and learned! I observe you have got a way of speaking of your school fellows as "that Hoare, that Harris," and so on, as if you meant to mark them out for particular reprobation, or did not think them good enough for you. It is a bad habit to speak disrespectfully of others: Ill names beget ill blood. Even where there may be some repeated trifling provocation, it is better to be courteous, mild, and forbearing, than captious, impatient, and fretful. The faults of others too often arise out of our own ill-temper; or though they should be real, we shall not mend them, by exasperating ourselves against them. Treat your playmates as Hamlet advises Polonius to treat the players "according to your own dignity, rather than their deserts. You should be more your own master. Do not begin to quarrel with the world too soon: If railing would have made it better, it would have been reformed long ago: The worst fault it has, is want of charity: Consider as a matter of vanity that if there were not so many knaves and fools as we find, the wise and honest would not be those rare and shining characters that they are allowed to be; and as a matter of philosophy that if the world be really incorrigible in this respect, it is a reflection to make one sad, not angry. We may laugh or weep at the madness of mankind; we have no right to vilify them, for our own sakes or theirs. Misanthropy is not the disgust of the mind at human nature, but with itself; or it is laying its own exaggerated vices and foul blots at the door of others! Do not, however mistake what I have here said. I would not have you, when you grow up, adopt the low and sordid fashion of palliating existing abuses or of putting the best face upon the worst things. I only mean that indiscriminate, unqualified satire can do little good and that those who indulge in the most revolting speculations on human nature, do not themselves always set the fairest examples, or strive to prevent its lower degradation. They seem rather willing to reduce it to their theoretical standard. For the rest, the very outcry that is made if sincere shows that things cannot be quite so bad as they are represented. The abstract hatred and scorn of vice implies the capacity for virtue: The best antidote I can recommend to you hereafter against the disheartening effect of such writings as those of Rochefoucault, Mandeville, and others, will be to look at the pictures of Raphael and Correggio. You need not be altogether ashamed, my dear little boy, of belonging to a species which could produce such faces as those; nor despair of doing something worthy of a laudable ambition, when you see what such hands have wrought! You will, perhaps, one day have reason to thank me for this advice. As to your studies and school-exercises, I wish you to learn Latin, French, and dancing. I would insist upon the last more particularly, both because it is more likely to be neglected, and because it is of the greatest consequence to your success in life. Everything almost depends upon first impressions; and these depend besides person, which is not in our power upon two things, dress and address, which everyone may command with proper attention. When we habitually disregard those things which we know will ensure the favourable opinion of others, it shows we set that opinion at defiance, or consider ourselves above it, which no one ever did with impunity. An inattention to our own person implies a disrespect to others, and may often be traced no less to a want of good nature than of good sense. The old maxim -- Desire to please, and you will infallibly please -- explains the whole matter. If there is a tendency to vanity and affectation on this side of the question there is an equal alloy of pride and obstinacy on the opposite one. Slovenliness may at any time be

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cured by an effort of resolution, but a graceful carriage requires an early habit, and in most cases the aid of the dancing-master. I would not have you, for not knowing how to enter a room properly, stumble at the very threshold of the good graces of those on whom it is possible the fate of your future life may depend. Nothing creates a greater prejudice against any one than awkwardness. A person who is confused in manner and gesture seems to have done something wrong, or as if he was conscious of no one qualification to build a confidence in himself upon. On the other hand, openness, freedom, self-possession, set others at ease with you by showing that you are on good terms with yourself. Grace in women gains the affections sooner, and secures them longer, than any thing else -- it is an outward and visible sign of an inward harmony of soul -- as the want of it in men, as if the mind and body equally hitched in difficulties and were distracted with doubts, is the greatest impediment in the career of gallantry and road to the female heart. Another thing I would caution you against is not to pore over your books till you are bent almost double -- a habit you will never be able to get the better of, and which you will find of serious ill consequences. A stoop in the shoulders sinks a man in public and in private estimation. You are at present straight enough, and you walk with boldness and spirit. Do nothing to take away the use of your limbs or the spring and elasticity of your muscles. As to all worldly advantages, it is to the full of as much importance that your deportment should be erect and manly as your actions. You will naturally find out all this and fall into it, if your attention is drawn out sufficiently to what is passing around you; and this will be the case, unless you are absorbed too much in books and those sedentary studies. As one means of avoiding excess in this way, I would wish you to make it a rule, never to read at meal-times, nor in company when there is any even the most trivial conversation going on, nor ever to let your eagerness to learn encroach upon your play-hours. Books are but one inlet of knowledge; and the pores of the mind, like those of the body, should be left open to all impressions. I applied too close to my studies, soon after I was of your age, and hurt myself irreparably by it. Whatever may be the value of learning, health and good spirits are of more. I would have you, as I said, make yourself master of French, because you may find it of use in the commerce of life; and I would have you learn Latin, partly because I learnt it myself, and I would not have you without any of the advantages or sources of knowledge that I possessed -- it would be a bar of separation between us -- and secondly, because there is an atmosphere round this sort of classical ground, to which that of actual life is gross and vulgar. Shut out from this garden of early sweetness, we may well exclaim -- "How shall we part and wander down Into a lower world, to this obscure And wild? The peculiar advantage of this mode of education consists not so much in strengthening the understanding, as in softening and refining the taste. It gives men liberal views; it accustoms the mind to take an interest in things foreign to itself; to love virtue for its own sake; to prefer fame to life, and glory to riches; and to fix our thoughts on the remote and permanent, instead of narrow and fleeting objects. It teaches us to believe that there is something really great and excellent in the world, surviving all the shocks of accident and fluctuations of opinion, and raises us above that low and servile fear, which bows only to present power and upstart authority. Rome and Athens filled a place in their history of mankind, which can never be occupied again. They were two cities set on a hill, which could not be hid; all eyes have seen them, and their light shines like a mighty sea-marker into the abyss of time. Hail, bards triumphant, born in happier days, Immortal heirs of universal praise! Whose honours with increase of ages grow, As streams roll down, enlarging as they flow! By conversing with the mighty dead, we imbibe sentiment with knowledge. We become strongly attached to those who can no longer either hurt or serve us, except through the influence which they exert over the mind. We feel the presence of that power which gives immortality to human thoughts and actions, and catch the flame of enthusiasm from all nations and ages.

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Chapter 2 : Conduct of Life: A Philosophical Reading by Ralph Waldo Emerson

Letters from a father to his son, on various topics, relative to literature and the conduct of life: written in the years and

Bring fact-checked results to the top of your browser search. The post-Nicene period The 4th and early 5th centuries witnessed an extraordinary flowering of Christian literature , the result partly of the freedom and privileged status now enjoyed by the church , partly of the diversification of its own inner life compare the rise of monasticism , but chiefly of the controversies in which it hammered out its fundamental doctrines. In the 5th century the Christological question moved to the fore, and the Council of Chalcedon , completing that of Ephesus , defined Christ as one person in two natures. The Christological controversies of the 5th century were extremely complex, involving not only theological issues but also issues of national concernsâ€”especially in the Syriac-influenced East, where the national churches were called non-Chalcedonian because they rejected the doctrinal formulas of the Council of Chalcedon. Involved in the 5th-century Christological controversy were many persons and movements. Nestorius, who was consecrated patriarch of Constantinople in , and his followers, often called Nestorians , were concerned with preserving the humanity of Christ as well as his divinity. Cyril , patriarch of Alexandria, and his followers were devoted to maintaining a balanced emphasis on both the divine nature and the human nature of Christ but were sometimes criticized for purportedly placing undue emphasis on the former. Finally, there were the moderates and those who sought theological, ecclesiastical , and even political solutions to this highly complex doctrinal dispute, such as Pope Leo I. It was a time when the Alexandrian and Antiochene theological schools vied with each other for the control of the theology of the church. In the Syriac East the Antiochene tradition continued in the schools of Edessa and Nisibis, which became centres of a non-Greek national renaissance. The issues of grace, free will , and the Fall of Man concerned the West mainly. Meanwhile, old literary forms were developing along more mature lines, and new ones were emerging, including historiography, lives of saints, set piece fixed-form oratory, mystical writings, and hymnody. The Nicene Fathers A seesaw struggle between Arians and orthodox Christians dominated the immediate post-Nicene period. Apart from a few precious letters and fragments, their writings have perished. On the extreme right, Athanasius, Eustathius of Antioch , and Marcellus of Ancyra tenaciously upheld the Nicene decision that the Son was of the same substance with the Father. Again, the writings of the two latter figures, except for scattered but illuminating fragments, have disappeared. Most churchmen preferred the middle ground; loyal to the Origenist tradition, they suspected the Nicene Creed of opening the door to Sabellianism but were equally shocked by Arianism in its more uncompromising forms. Eusebius of Caesarea c. Eusebius is chiefly known as a historian; his Ecclesiastical History , with its scholarly use of documents and guiding idea that the victory of Christianity is the proof of its divine origin, introduced something novel and epoch-making. But he also wrote voluminous apologetic treatises , biblical and exegetical works, and polemical tracts against Marcellus of Ancyra. From these can be gathered his theology of the Word, which was Origenist in inspiration and profoundly subordinationist and which made the strict Nicenes suspect him as an ally of Arius. His influence can be studied in the works of Cyril of Jerusalem c. Though critical of the Arian positions, Cyril remained reserved in his attitude toward the Nicene theology and at several other points showed affinities with Eusebius. He had been present at the council, defending Alexander , the theologian-bishop of Alexandria from to , who had exposed Arius, and, after succeeding Alexander in , he spent the rest of his stormy life defending, expounding, and drawing out the implications of the Nicene theology. It would be misleading, however, to delineate Athanasius exclusively as a polemicist. First, even in his polemical writings he was working out a positive doctrine of the triune God that anticipated later formal definitions. His Letters to Bishop Serapion, with their persuasive presentation of the Holy Spirit as a consubstantial of the same substance person in the Godhead, are an admirable illustration. Also, his noncontroversial worksâ€”such as the relatively early but brilliant apologies Discourse Against the Pagans and The Incarnation of the Word of God; the attractive and influential Life of St. Antony , which was

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to give a powerful impulse to monasticism especially in the West ; and his numerous exegetical and ascetic essays, which survive largely in fragments, sometimes in Coptic or Syriac translations should not be overlooked. The Cappadocian Fathers Although Athanasius prepared the ground, constructive agreement on the central doctrine of the Trinity was not reached in his lifetime, either between the divided parties in the East or between East and West with their divergent traditions. The decisive contribution to the Trinitarian argument was made by a remarkable group of philosophically minded theologians from Cappadocia Basil of Caesarea, his younger brother Gregory of Nyssa , and his lifelong friend Gregory of Nazianzus. Of aristocratic birth and consummate culture , all three were drawn to the monastic ideal, and Basil and Gregory of Nazianzus achieved literary distinction of the highest order. While their joint accomplishments in doctrinal definition were indeed outstanding, each made a noteworthy mark in other fields as well. Gregory of Nyssa continued the attack on Eunomius in four massive treatises and published several more positive dogmatic essays, the most successful of which is the Great Catechetical Oration , a systematic theology in miniature. The output of Gregory of Nazianzus was much smaller, but his 45 Orations, as well as being masterpieces of eloquence, contain his classic statement of Trinitarian orthodoxy. Basil is famous as a letter writer and preacher and for his views on the appropriate attitude of Christians toward Hellenistic culture, but his achievement was not less significant as a monastic legislator. His two monastic rules, used by St. Benedict and still authoritative in the Greek Orthodox Church , are tokens of this. Gregory of Nazianzus, too, was an accomplished letter writer, but his numerous, often lengthy poems have a special interest. Dogmatic, historical, and autobiographical, they are often intensely personal and lay bare his sensitive soul. On the other hand, Gregory of Nyssa, much the most speculative of the three, was an Origenist both in his allegorical interpretation of scripture and his eschatology. But he is chiefly remarkable as a pioneer of Christian mysticism, and in his *Life of Moses*, *Homilies on Canticles*, and other books he describes how the soul, in virtue of having been created in the divine image, is able to ascend, by successive stages of purification, to a vision of God. A figure who stood in sharp contrast, intellectually and in temperament, to the Cappadocians was their contemporary, Epiphanius of Salamis, in Cyprus. A fanatical defender of the Nicene solution, he was in no sense a constructive theologian like them, but an uncritical traditionalist who rejected every kind of speculation. Monastic literature From the end of the 3rd century onward, monasticism was one of the most significant manifestations of the Christian spirit. Originating in Egypt and spreading thence to Palestine, Syria, and the whole Mediterranean world, it fostered a literature that illuminates the life of the ancient church. Those of Ammonas are particularly valuable for the history of the movement and as reflecting the uncomplicated mysticism that inspired it. The founder of monastic community life, also in Egypt, was Pachomius c. Though these and other early pioneers were simple, practical men, monasticism received a highly cultivated convert in Evagrius Ponticus. Later condemned as an Origenist, he was deeply influential in the East and, through John Cassian, in the West as well. Side by side with works composed by monks, there sprang up a literature concerned with them and the monastic movement. Martin of Tours, the first Western biography of a monastic hero and the pattern of a long line of medieval lives of saints. But it was Palladius c. Since much of the work is based on personal reminiscences or information received from observers, it is, despite the legendary character of many of its narratives, an invaluable sourcebook. Compiled toward the end of the 5th century but using much older material, it is a collection of pronouncements of the famous desert personalities and anecdotes about them. The existing text is in Greek, but it probably derives from an oral tradition in Coptic. The school of Antioch Antioch, like Alexandria, was a renowned intellectual centre, and a distinctive school of Christian theology flourished there and in the surrounding region throughout the 4th and the first half of the 5th century. Little is known of its traditional founder, the martyr-priest Lucian died , except that he was a learned biblical scholar who revised the texts of the Septuagint and the New Testament. It was, however, much later in the 4th century, in the person of Diodore of Tarsus c. Later critics detected anticipations of Nestorianism in his teaching, and, as a result, his works, apart from some meagre fragments, have perished. They were evidently voluminous and wide-ranging, covering exegesis, apologetics , polemics,

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and even astronomy, and he not only strenuously opposed Alexandrian allegorism but also expounded the Antiochene theoria, or principle for discovering the deeper intention of scripture and at the same time remaining loyal to its literal sense. In stature and intellectual power, Diodore was overshadowed by his two brilliant pupils, Theodore of Mopsuestia c. Both had also studied under the famous pagan Sophist rhetorician Libanius , thereby illustrating the cross-fertilization of pagan and Christian cultures at this period. Like Diodore, Theodore later fell under the imputation of Nestorianism, and the bulk of his enormous literary output comprising dogmatic as well as exegetical works was lost. Fortunately, the 20th century saw the recovery of a few important texts in Syriac translations notably his Commentary on St. John and his Catechetical Homilies , as well as the reconstruction of the greater part of his Commentary on the Psalms. This fresh evidence confirms that Theodore was not only the most acute of the Antiochene exegetes, deploying the hermeneutics critical interpretive principles of his school in a thoroughly scientific manner, but also an original theologian who, despite dangerous tendencies, made a unique contribution to the advancement of Christology. His Catechetical Homilies are immensely valuable both for understanding his ideas and for the light they throw on sacramental doctrine and liturgical practice. With the exception of a few practical treatises and a large dossier of letters, his writings consist entirely of addresses, the majority being expository of the Bible. There he shows himself a strict exponent of Antiochene literalism, reserved in exploiting even the traditional typology. This interest, combined with his graphic descriptive powers, makes his sermons a mirror of the social, cultural, and ecclesiastical conditions in contemporary Antioch and Constantinople, as well as of his own compassionate concern as a pastor. Indefatigable in denouncing heresy , he was not an original thinker; on the other hand, he was outstanding as a writer, and connoisseurs of rhetoric have always admired the grace and simplicity of his style in some moods, its splendour and pathos in others. The last noteworthy Antiochene, Theodoret of Cyrhus c. His controversial treatises are also important, for he skillfully defended the Antiochene Christology against the orthodox bishop Cyril of Alexandria and was instrumental in getting its more valuable features recognized at the Council of Chalcedon. He was a scholar with a comprehensive and eclectic mind, and his large correspondence testifies to his learning and mastery of Greek prose as well as illustrating the history and intellectual life of the age. The schools of Edessa and Nisibis Parallel with its richer and better-known Greek and Latin counterparts, an independent Syriac Christian literature flourished inside, and later outside in Persia , the frontiers of the Roman Empire from the early 4th century onward. Aphraates , an ascetic cleric under whose name 23 treatises written between and have survived, is considered the first Syriac Father. Deeply Christian in tone, these tracts present a primitive theology, with no trace of Hellenistic influence but a firm grasp and skillful use of scripture. Edessa and Nisibis now Urfa and Nusaybin in southeast Turkey were the creative centres of this literature. The chief glory of Edessene Christianity was Ephraem Syrus c. In his lifetime Ephraem had a reputation as a brilliant preacher, commentator, controversialist, and, above all, sacred poet. His exegesis shows Antiochene tendencies, but, as a theologian, he championed Nicene orthodoxy and attacked Arianism. His hymns , many in his favourite seven-syllable metre, deal with such themes as the Nativity , the Epiphany , and the Crucifixion or else are directed against skeptics and heretics. The frankly Antiochene posture typified by Ibas brought the school into collision with Rabbula , bishop of Edessa from to , an uncompromising supporter of Cyril and the Alexandrian Christology. On his death he was succeeded by Ibas, who predictably exerted his influence in an Antiochene direction. Another eminent Edessene writer was Narses died c. He was the author of extensive commentaries, now lost, and of metrical homilies, dialogue songs, and liturgical hymns. In , when a miaphysite reaction set in, he was expelled from Edessa along with Barsumas, the head of the school, but they promptly set up a new school at Nisibis on Persian territory. The school at Edessa was finally closed, because of its Nestorian leanings, by the emperor Zeno in , but its offshoot at Nisibis flourished for more than years and became the principal seat of Nestorian culture. At one time it had as many as students and was able to ensure that the then prosperous church in Persia was Nestorian. On the other hand, Philoxenus of Mabbug , who had studied at Edessa in the second half of the 5th century and was one of the most learned of Syrian theologians, was a vehement

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advocate of miaphysitism. His 13 homilies on the Christian life and his letters reveal him as a fine prose writer, but he is chiefly remembered for the revision of the Syriac translation of the Bible the so-called Philoxenian version for which he was responsible and which was used by Syriac miaphysites in the 6th century. The Chalcedonian Fathers From about onward Christology became an increasingly urgent subject of debate in the East and excited interest in the West as well. Two broad positions had defined themselves in the 4th century. Apollinarius the Younger c. His writings were systematically destroyed, but the remaining fragments confirm his intellectual acuteness as well as his literary skill. The crisis of the 5th century was precipitated by the proclamation by Nestorius , patriarch of Constantinopleâ€”pushing Antiochene tendencies to extremesâ€”of a Christology that seemed to many to imply two Sons. In essence, he was attempting to protect the concept of the humanity of Christ. The controversy raged with extraordinary violence from to , when the Council of Chalcedon hammered out a formula that at the time seemed acceptable to most and that attempted to do justice to the valuable insights of both traditions.

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It is the perfect time for him to set his life to paper because he has a period of leisure. It is important to note that Franklin, in this first part of his Autobiography, at least claims that he is writing for his son and family, and not for the public at large. Active Themes Related Quotes with Explanations Franklin goes on to remark that his life trajectory, from obscure tradesman to renowned statesman, is somewhat unusual, so, beyond just serving his son as entertainment, his story might be worthy of imitation. The felicity "ease and grace" with which he has gone through life has often led Franklin to reflect that, given the chance, he would live his whole life over again only asking that he might correct a few errors "errata" he made the first time around. Franklin introduces the themes of self-improvement, error and correction, and industriousness but also notes that the Autobiography is not a dry, reference manual of strategies, names and dates, but a diverting narrative. He admits that one of the reasons he is writing the Autobiography is to indulge his vanity. Franklin argues that vanity is a good thing, good for the vain person and the people around him. Franklin argues that recollecting his life in writing is like getting a second chance to live it. Perhaps due to accusations of atheism he faced early in life, Franklin is quick to give credit to God. The eldest son of each generation for all of that time was trained as a smith. Consulting the Ecton registry, Franklin discovered that he was the youngest son of the youngest son going back five generations. Now Franklin begins to describe his lineage and the previous generations of his family. He notes the peculiarity of his being the youngest son of the youngest son for five generations, hinting how lucky it was for him to have been born at all. Franklin describes seeing the gravestone of his grandfather, Thomas sr. Franklin says he remembers that the account he and William received of Thomas jr. Perhaps in this, unlike in other areas of his attitude and thinking, his ideas are more symptomatic of the sexism of his times. He notes that a strong character capable of civic achievements may run in the family. Active Themes John, the next of Thomas sr. Not only does civic mindedness run in the family, according to Franklin, so does literacy and even literary accomplishment. He is proud to show off the compositions of his relatives, especially those that flatter his own vanity. Literary achievement is important for Franklin, in that he sees it as a main avenue for his success. He shares an anecdote about how the family taped an English Bible under a joint stool so that when his Great-Grandfather was reading from it to the family with the stool on his knees, if an apparitor a kind of religious police officer were to come by, he could simply flip the stool over and the Bible would be concealed. Perhaps more than the actual religious beliefs of his family members, Franklin celebrates how, as Protestants, they questioned the religious power structures of their time. Perhaps he shares this anecdote about the taped bible to show not just their conviction and ingenuity when it came to practicing their religion, but their early commitment to the principle of religious freedom, a principle which would become a cornerstone in early American society. Active Themes Franklin describes how his father, Josiah, and his uncle Benjamin broke away from the Episcopal Anglican Church while the rest of the family remained with it. Josiah married young and moved to New England Boston, where much of Part One takes place with his first wife and first three children around to practice his new religion freely. Franklin was the youngest son. Now Franklin describes how his family first came from England to the American colonies and sets the stage for his own appearance there. He introduces his mother, whom he speaks of tenderly. There is one political poem that Franklin remembers having read. He found it well-written and includes its last six lines. He transferred Franklin to a school for writing and arithmetic kept by a famous man, George Brownell. Franklin began to write well, but failed in arithmetic. Noting that, unlike his brothers, he was set aside for a literary, religious, and language education, Franklin describes the small portion of his learning history that was not self-driven. Franklin may have derived some personal motivation from the fact that his father briefly set him aside for an intellectual vocation. He disliked the trade and wanted to become a sailor. He taught himself

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how to swim well and manage boats. He says he was a leader among the boys his age. Franklin suggests to some extent that his future leadership was prefigured in his earliest childhood. This idea stands at odds with the ideas of self-actualization and improvement expounded later in the book, though, it might be said, there are many leaders among boys who do not go on to become leaders among men. He directed a group of boys his age to steal a large number of cobblestones from workmen building a house in Boston so that they could build a small wharf on the salt marsh where they liked to fish for minnows. The boys were caught and reprimanded, and, though Franklin pleaded with Josiah that the work he and the boys had done was useful, his father taught him that nothing is useful which is not done honestly. Franklin demonstrates how Josiah held him to the highest moral standards. Active Themes Franklin thinks William might like to hear more about Josiah, who, Franklin says, had a strong physical build, was of average height, could draw well, sing prettily, and practiced music on his violin in a way that was very pleasing. Franklin takes pride in the sturdiness, ingenuity, and creative inclinations of his stock. Once again it seems Franklin makes no overt claims for self-determination over genetic predisposition, and instead, as he states in the opening pages, seems to share any detail that serves to satisfy his vanity or seems as if it may have set him up for his later advantages. Active Themes Josiah liked to invite friends and neighbors over for dinner and chose ingenious topics of conversation in order to improve the minds of his children. Franklin said his interest in the conversations kept him from being a picky eater because his attention was always directed away from the food. This was very convenient for him in his later travels abroad. Once again, Franklin gives credit to his father as a nurturer of his intellect and his sense of both morality and justice. Active Themes Franklin goes on to describe his mother, Abiah. She too had a strong bodily constitution. He says he never knew her or his father to have any sickness except those which killed them, he at 89 years of age and she at They are buried together at Boston, Franklin says, and he placed a marble tombstone at the site with a loving inscription that he includes in the Autobiography. Franklin seems to argue not just that his parents were well made, but that their industriousness and frugality contributed to their long life and good health. He pays them respect and homage in his poetic epitaph, perhaps even as an effort to atone for his long absence from the family after he moved away from Boston. He returns to his story, saying that he continued as an assistant to Josiah until the age of twelve. He took Franklin to watch different tradesmen at work, which, Franklin says, led him to watch and learn how good workmen handle their tools. Later, from this natural curiosity, he was able to construct little machines for his scientific experiments on his own. Now Franklin describes his curiosity in craftsmanship and appreciation for industriousness in all of its many spheres, large and small. It is one thing to acquire a skill through years of apprenticeship, but to learn tasks, even small ones, from a few hours of observation takes a keen wit and a knack for improvement through imitation, two features Franklin constantly demonstrates throughout his work. Then Franklin describes his love for reading, which he cultivated from an early age. He wanted, he implies, a trade that could facilitate his love for reading and position him for self-improvement. He learned the trade quickly. The apprenticeship gave him access to better books and he sat up most of the night reading. Active Themes Franklin took a fancy to poetry and wrote a few pieces of it. James found out and encouraged Franklin to pursue it. He did not yet see it as a time-squandering pastime, and took it upon himself to write some occasional poems based on recent events in the colonies. Josiah ridiculed his verses and told him that poets were generally beggars, so Franklin escaped being a poet. Prose writing, however, he says, was very useful to him and was a principle means of his advancement. He says he will tell about how he acquired his abilities as a prose stylist. Prose writing, beyond being more marketable, was also an essential skill for a statesman at that time.

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Chapter 4 : Proud of my son, Scouting related - Topic

Letters from a father to his son, on various topics, relative to literature and the conduct of life.: Written in the years and , by J. Aikin, M.D.

Some of these essays, like Behavior, in which he discusses the importance of proper etiquette, is a from his earlier writings. The classic Emerson is still noticeable in this book. In Fate, he argues how there are general tendencies and laws in all parts of nature and human conduct, which on a large enough scale serves as a sort of fate even though the individual still has free will. Considerations comes the closest to classic Emerson, with lines like "Masses are rude, lame, unmade, pernicious in their demands and influence, and need not to be flattered but to be schooled. I wish not to concede anything to them, but to tame, drill, divide, and break them up, and draw individuals out of them. Every line of his early writing was like a line of poetry. This book is eloquent, but not nearly as eloquent as his early writing. I find it interesting that most people would say they value balance and maturity, and yet they find themselves most inspired by radical, idealistic philosophy. After a writer makes their mark with something profound, they are expected to never change, which is silly and unreasonable. However, this notion of productivity is in itself an illusion made out of a society that has focused on the material, physical, and mental needs of that of human survival. Different people carries certain degrees of those basic needs. From these differences, there arise a division in society where those who wonder continues to crave for an imaginative self and those who secure their position become creator of opportunity. The book consists of nine sections breaking down the facets of life in forms of fate, power, wealth, culture, behavior, worship, consideration by the way, beauty, and illusion. It is funny how, in this book, personality is not part of an equation in how to live a life. It is, therefore, in the matter of choice. Just like religion is a choice, truest form of god is the comfort in its people living in the sphere of its wisdom. Either love or evil means nothing to us but the notion of its words created to give a certain senses to our feeling. Many carries more sympathy towards this feeling of love. Some carries more of the attitude that rests and digest before they can express their true feeling. A certain special individuals will be able to balance this dichotomy in a manner of split second. In all its form, I have never seen a book carry so much worth and wisdom. So then our choices must make what we are and who we are. It talks of pretension in the American youths. It talks of the choices that Emerson saw of the people with high regards. To think that the book was written in and the same observation he makes reflects upon our society today more so than ever is an awe. If there was to be one trait that I would have wanted him to discuss would be this notion of care. In certain respect, he observed the shrill traits in certain politician, doctors, and sales persons but he lacks describing the how-to methods in how to bring them back from their shallow selves and realistically formulate a system in place where all beings can work within the system with much care and reality. In a sense, maybe this is why people are reluctant to have children after their marriage these days. But whatever the cause may be, I believe the world will move towards exactly like how the bible has predicted. Funny how in sections both worship and fate, Emerson describes love as the most powerful source of life. And to conclude his book, his choice of quote was "Fooled thou must be, though wisest of the wise: Then be fool of virtue, and not of vice". Maybe our system is already seeing the changes we need to bring this to place. But then again, what do I know? I can only hope that as I continue my voyage I will see the changes we need to keep our life evolving from a normal beings to some thing superior - well

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Chapter 5 : Ancient Word, Changing Worlds - Christian Books Review, Excerpts

Letters from a father to his son, on various topics relative to literature and the conduct of life Item Preview.

Member posted My son has been in the Cub Scouting program for the last 3 years and is now a Webelos Scout 4th and 5th graders, for those not familiar. I have been a leader for 2 years, and am now his Den leader and Assistant Cubmaster. This past weekend, we had Webelos Resident Camp. This is the first camp available in the BSA program for boys to go off without their parents and begin the transition to the Boy Scout camping program. There were 3 leaders and 6 Scouts from our pack attending, along with many others from around the country. The facilities included screen enclosures with solid roofs and stem walls for sleeping accommodations. The boys fit in one shelter, the leaders in another. On the last night, we had an electrical storm, and all had to head into a safe enclosure, which in this case was the dining hall. Upon returning to our shelters, around Each of the three leaders found that all of their bed items: Not just a little, but soaking wet with urine. My colleague had a puddle of piss under his pillow. My head gear had been contaminated. We reported the incident to the camp director, and they sent people out to WalMart to buy us sleeping bags, so we could sleep. Clean cots were provided, etc. Overall, the camp folks responded as well as possible. The boys were blissfully un-aware of the miscreant behavior that afflicted us. Today, I decided to tell my son about the event, and use it as a teaching lesson. I told him what happened, and discussed how each point of the Scout Law applied in this situation. He asked me who did it. Of course, we do not know, but we suspect some Boy Scouts that shared the reservation with us. After contemplating our discussion, without prompting, he stated, "I am ashamed of those Scouts. He and I did some father-son backpacking this last year, including a 20 mile trip. I am so excited about this coming year as we expand our outdoor activities together and I am ecstatic watching the direction and ways in which he is maturing. This space intentionally left blank.

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Chapter 6 : The Conduct of Life - Wikipedia

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Fate[edit] In this first essay, Emerson introduces the basic idealist principles of *The Conduct of Life* and seeks to reconcile the seemingly contradicting ideas of freedom and fate through a unifying Weltgeist -approach. He claims that even though the "bulk of mankind believe [sic] in two gods" 26 "namely free will and Providence" these concepts are really "under one dominion" 26 and expressions of the same beneficial force. In this framework, power is not only a desirable end, but also a natural attribute of powerful people. Such people stand out in every circle of society. The reasons for their power are their "causationism", self-reliance, and health. Power is thus not necessarily with the refined elite. This is a major concession of a New England intellectual to Jacksonian Democracy and a "popular government". However, it comes along with the optimist prospect that after all, "power educates the potentate" In large parts, the text conceptualizes power as an attribute of a few special people. However, there is also a more pragmatic side to the text, which claims that concentration, use, and routine can also help to develop a powerful personality: In the end, the text reconciles this practical tendency with the intellectual approach to life: Thereby, the wealthy individual is characterized as a culturally productive and well-educated member of society "To be rich is to have a ticket of admission to the master-works and chief men of each race. Thus, the term wealth is not reduced to being rich in pecuniary terms, but widened to cultural, moral and psychological aspects. For him, culture should not only be understood in the context of social community, but also on the level of the individual: More specifically, culture is conceptualized as self-cultivation in an educational sense " a life-long process which "cannot begin too early" In a world that is driven by "the pursuit of power and of wealth as a means of power" , culture is a corrective force: As the physical sphere of this educational process Emerson praises the urban "the cities that "give us collision" "as a place of intellectual stimulation just as he praises solitude, "to genius the stern friend" , which can be found in nature. Emerson breaks with the myth of culture being thought of as "high" culture: Emerson celebrates "the wonderful expressiveness of the human body" while especially emphasizing the eyes "another self" "as being the most universally understood, hence highly revealing and almost erotic , means of interpersonal exchange. Emerson does not only conceptualize behavior as the basic mode of human expression, but also defines what it means to have good manners: To the list of desirable traits he also adds "integrity" , "directness" , "sincerity" , "uprightness" and "self-control" Once a person has the kinds of manners which "indicate real power" , "he or she must be considered, and is everywhere welcome, though without beauty, or wealth, or genius" Here, manners are turned into a democratic means, which can transcend biological as well as social inequalities. At the same time, however, the selective function of manners operating in a society that "resists and sneers at you; or quietly drops you" if you do not follow its rules is addressed. Only the true genius has the potential to overcome "all the observances, yea, and duties, which society so tyrannically imposes on the rank and file of its members. He moves from skeptical concerns to a holistic religion to come, founded on morals and intellect, and merging faith, science, aesthetics, and arts. Worship is not limited to religious beliefs, but also relates to intellect, health, and beauty. Taken together, "the whole state of man is a state of culture; and its flowering and completion may be described as Religion, or Worship" At the outset, Emerson diagnoses a decline of religion and moral beliefs. Large parts of the population tend to worship only science, wealth, and public opinion. Consequently, "we live in a transition period, where the old faiths This can be devastating for communities if it results in a "distrust in human virtue" But since Emerson is equally critical of demoralizing "know-nothing religions" , he says, "forget your books and traditions, and obey your moral perceptions" Science, religion, and moral beliefs are indeed compatible "for those who see the "unity, intimacy, and sincerity" in nature, which find expression, for example, in cause and effect. Accordingly, Emerson repeatedly emphasizes the

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importance of both mental and physical activity, encapsulated in his idea of "voluntary obedience" or "necessitated freedom" Emerson envisages the future religion to be intellectual and the future church to be grounded in moral science. Emerson says that, while fine souls are empowering and inspiring, fine society is excluding and deadening. They are "unripe, and have not yet come to themselves, do not yet know their opinion" Individualism, to Emerson, is crucial to intellectual and historical achievements. One of the most central lessons to learn is "the good of evil" Antagonism is vital to nature. In both the private and social spheres, many great achievements "are brought about by discreditable means" Emerson concludes that humans are indebted to their vices As for the development of character, it is essential to "know the realities of human life" Also, friends "to whom we can say what we cannot say to ourselves," as well as people "who shall make us do what we can" , are essential. Emerson closes the essay on an encouraging note by saying, "life brings to each his task, and whatever art you select, begin at the beginning, proceed in order, step by step" His concluding remarks resonate with many of his other writings: Looking at beauty from different angles, Emerson works toward solving the problem of defining beauty by exploring examples, counterexamples, and qualities of beauty. In this last essay on Beauty, Emerson is less systematic than in his three-section investigation of beauty in Nature. First comes a criticism of science for moving far away "from its objects! Defining beauty in order to encourage a return to affection, Emerson writes, "Beauty is the form under which the intellect prefers to study the world. All privilege is that of beauty; for there are many beauties; as, of general nature, of the human face and form, of manners, of brain, or method, moral beauty, or beauty of the soul. Then ensues a study of beauty through examples and explanations, "We ascribe beauty to that which is simple; which has no superfluous parts; which exactly answers its ends; which stands related to all things; which is the mean of many extremes. It is the most enduring quality and the most ascending quality. Investigating beauty in nature, society, rhetoric, art, architecture, and women, he comments "The line of beauty is the result of perfect economy" and "Beauty is the quality which makes to endure" The comparison of beauty to ugliness brings Emerson to the essence of his argument, "Things are pretty, graceful, rich, elegant, handsome, but, until they speak to the imagination, not yet beautiful. The conclusion begs for a broader and more integrated understanding of the world: In a closer examination of sensory perception, Emerson writes "Our conversation with Nature is not just what it seems" and "[the] senses interfere everywhere and mix their own structure with all they report of it. Turning to illusions in society, Emerson writes: Society does not love its unmaskers. Here, he offers an aphorism: Emerson continues to examine specific illusions, most notably marriage as a happy illusion: He then suggests options for dealing with illusions: Emerson turns back to a spiritual connection at the conclusion of the essay and the collection: There is no chance, and no anarchy, in the universe. All is system and gradation. Every god is there sitting in his sphere. The young mortal enters the hall of the firmament: On the instant, and incessantly, fall snow-storms of illusions. He fancies himself in a vast crowd which sways this way and that, and whose movement and doings he must obey: The mad crowd drives hither and thither, now furiously commanding this thing to be done, now that. What is he that he should resist their will, and think or act for himself Every moment, new changes, and new showers of deceptions, to baffle and distract him. And when, by and by, for an instant, the air clears, and the cloud lifts a little, there are the gods still sitting around him on their thrones, they alone with him alone.

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Chapter 7 : The Autobiography of Benjamin Franklin - Wikipedia

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Nonfictional saga literature Translations European narratives were known in Iceland in the 12th and 13th centuries and undoubtedly served as models for Icelandic writers when they set out to form a coherent picture of early Scandinavian history. Translations of lives of the saints and apostles and accounts of the Holy Virgin testify to the skill of Icelandic prose writers in handling the vernacular for narrative purposes from the 12th century onward. Histories were also adapted and translated from Latin, based on those of the 7th- and 8th-century Anglo-Saxon writer Bede, the 7th-century Spanish historian St. Isidore of Sevilla , and others; on fictitious accounts of the Trojan wars, notably one of the 5th century attributed to Dares Phrygius and one of the 4th century attributed to Dictys Cretensis; on the 12th-century British chronicler Geoffrey of Monmouth; and on the 1st-century Roman historians Sallust and Lucan. In the 13th century, saga literature was also enriched by Norwegian prose translations of French romance literature. These soon found their way into Iceland, where they were popular and a strong influence on native storywriting. Probably the earliest, Tristrams saga the story of Tristan and Iseult , was translated in Most of the themes of French romance appear in Icelandic versions; e. It is a concise description of the course of Icelandic history from the beginning of the settlement c. Both books gave the Icelanders a clear picture of the beginning of their society; both works served to stimulate public interest in the period during which events recounted in the sagas of Icelanders see below are supposed to have taken place. Other factual accounts of the history of Iceland followed later: Though some of these have a strong hagiographical flavour, others are soberly written and of great historical value. Sverris saga describes the life of King Sverrir reigned " In writing these sagas, Sturla used written documents as source material and, like Abbot Karl before him, also relied on the accounts of eyewitnesses. The Icelandic Morkinskinna c. Snorri, a leading 13th-century Icelandic poet, used as sources all the court poetry from the 9th century onward that was available to him. He also used many earlier histories of the kings of Norway and other written sources. Heimskringla is a supreme literary achievement that ranks Snorri Sturluson with the great writers of medieval Europe. He interpreted history in terms of personalities rather than politics, and many of his character portrayals are superbly drawn. Snorri Sturluson wrote a brilliant saga of St. These two works were probably written about Legendary sagas The learned men of medieval Iceland took great pride in their pagan past and copied traditional poems on mythological and legendary themes. In due course some of these narrative poems served as the basis for sagas in prose. In his Edda probably written c. The term legendary sagas also covers a number of stories the antecedents and models of which are not exclusively native. These sagas are set in what might be called the legendary heroic age at one level and also vaguely in the more recent Viking age at the other, the action taking place in Scandinavia and other parts of the Viking world, from Russia to Ireland, but occasionally also in the world of myth and fantasy. He is, however, often a composite character, for some of his features are borrowed from a later and more refined ethos than that of early Scandinavia. He is in fact the synthesis of Viking ideals on the one hand and of codes of courtly chivalry on the other. Of individual stories the following are notable: There are many more. The legendary sagas are essentially romantic literature, offering an idealized picture of the remote past, and many of them are strongly influenced by French romance literature. In these sagas the main emphasis is on a lively narrative, entertainment being their primary aim and function. Some of the themes in the legendary sagas are also treated in the Gesta Danorum of the 12th-century Danish historian Saxo Grammaticus , who states that some of his informants for the legendary history of Denmark were Icelanders. Sagas of Icelanders In the late 12th century, Icelandic authors began to fictionalize the early part of their history c. These authors constantly aimed at geographic, social, and cultural verisimilitude; they made it their business to depict life in Iceland as they had experienced it or as they imagined it had actually been in the past. An important aim of this literature

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was to encourage people to attain a better understanding of their social environment and a truer knowledge of themselves through studying the real and imagined fates of their forebears. A spirit of humanism, sometimes coloured by a fatalistic heroic outlook, pervades the narrative. Nothing is known of the authorship of the sagas of Icelanders, and it has proved impossible to assign a definite date to many of them. It seems improbable that in their present form any of them could have been written before about 1000. Although a number of sagas date from the 14th century, only one, Grettis saga, can be ranked with the classical ones. The sagas of Icelanders can be subdivided into several categories according to the social and ethical status of the principal heroes. In some the hero is a poet who sets out from the rural society of his native land in search of fame and adventure to become the retainer of the king of Norway or some other foreign ruler. Another feature of these stories is that the hero is also a lover. In Gunnlaugs saga ormsstungu, which may have been written after the middle of the 13th century, the love theme is treated more romantically than in the others. Egils saga offers a brilliant study of a complex personality—a ruthless Viking who is also a sensitive poet, a rebel against authority from early childhood who ends his life as a defenseless, blind old man. In several sagas the hero becomes an outlaw fighting a hopeless battle against the social forces that have rejected him. Most of the sagas of Icelanders, however, are concerned with people who are fully integrated members of society, either as ordinary farmers or as farmers who also act as chieftains. Hrafnkels saga describes a chieftain who murders his shepherd, is then tortured and humiliated for his crime, and finally takes cruel revenge on one of his tormentors. His egotism creates trouble in the neighbourhood, and, after he has set fire to one of the farmsteads, killing the farmer and the entire household, he is prosecuted and later put to death. In the sagas of Icelanders justice, rather than courage, is often the primary virtue, as might be expected in a literature that places the success of an individual below the welfare of society at large. It is a story of great complexity and richness, with a host of brilliantly executed character portrayals and a profound understanding of human strengths and weaknesses. Its structure is highly complex, but at its core is the tragedy of an influential farmer and sage who devotes his life to a hopeless struggle against the destructive forces of society but ends it inexorably when his enemies set fire to his house, killing his wife and sons with him.

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Chapter 8 : Patristic literature - The post-Nicene period | calendrierdelascience.com

Letters from a father to his son: on various topics, relative to literature and the conduct of life.: Written in the years and , / by J. Aikin, M.D. ; [One line of Latin quotation].

His given name was Aurelius Augustinus. His father was Patricius, a pagan who was baptized Christian before he died, and his mother was Monica, a baptized Christian with an influential role in the life of her son. Augustine is regarded as one of the most intelligent Christian theologians and bishops of all time. His works and actions have left a major imprint on the Church and its doctrine. As a boy, Augustine was not baptized and grew up in the Roman Empire. He studied under the local schoolmasters in Tagaste until he turned fifteen and moved to continue his studies in Madaurus. From Madaurus, he moved to Carthage for advanced studies in rhetoric and law. It was in Carthage that he took a concubine and later had a son named Adeodatus from her. It was in this period of his life that embraced Manichaeism, which is a belief that one god is responsible for all good and another responsible for all evil. Even with her actions, she continued praying and hoping that Augustine would find the Lord. After he ended his studies in Carthage, he became a teacher and was constantly on the move throughout Northern Africa. Augustine stopped teaching and moved to Milan where he gained the position of Public Orator. It made him no choice, but to convert to Christianity. He wrote many of his books on theology along the way. He had no aspirations of priesthood, but through a mere chance visit at Hippo in Africa; the bishop Valerius needed a parish priest. Augustine appeared to be the best candidate, and in CE, he was ordained. Paul and he found St. Paul as a mentor. In Hippo, he set up a monastery for the sake of training new priests. A year later, Valerius passed away and Augustine became the Bishop of Hippo. While Augustine was bishop, he wrote some of his greatest works, which still survive today. The first of these is Confessions, where he thanked God for changing him, and he also revealed how he struggled with himself, his sexual nature, self-will and his pride. He presented his positions on incarnation and the Trinity. Confessions were both his biography and also his presentation of his ideas. This book was written with the hope that others will experience conversion to Christianity and how he, Augustine, felt on his way towards conversion. This was the dominant theme in the story. Augustine also critiqued Greco-Roman culture drawing from the greatest historians and writers of the period. He pointed out the degradation of Roman standards of conduct, life patterns or style and sexual behaviors. Contrasting the Roman side, Augustine depicted Christianity with vigor, health and cleanliness. He wrote many more books, but these two were some of his best. Outside writing books, Augustine also involved himself in controversies in the Church. As said before, Manichaeism was the belief that one God made good and another evil. Augustine, after following this sect a while back, denounced it because of the polytheistic belief, and also giving human features to God. He resolved the controversy by debating the Manichaen Bishop Fortunatus. Augustine easily defeated him in the debate, and thus, he discredited Manichaean religion. Another controversy, that Augustine was involved in, was Donatism. Donatists believed that Catholics blemished priesthood and that there were no true sacraments. This divided the African church into groups of warring factions. Augustine fought the Donatists by saying that the sacraments depended on the Lord, not the giver. He showed that the Church is the union of all people into Christ. He defined free will, Christian sacraments, and original sin. His argument with the Donatists clarified Christian doctrines for further generations to come. Pelagianism was the final controversy that Augustine handled. Augustine fought this controversy by explaining that grace was necessary for salvation because without it, people would be even more sinful. He is regarded as one of the greatest and intelligent saints of the Church. University of California Press, *The Life of Saint Augustine*. Please do not pass this sample essay as your own, otherwise you will be accused of plagiarism. Our writers can write any custom essay for you! City Of God Sample essay topic, essay writing: City Of God - words Around the time when St. Augustine wrote City Of God. Many leaders felt the only way to find peace is through war. These leaders had their own plan on how to find peace. The only problem with that was when you have more than

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one How does Augustine define love? Augustine states continuously that he was not yet in love, but was in love with love. I would like to receive the sacrament because I want to become an active member and participant in the Catholic Church. Augustine A common thread of faith and reason runs through the two different theological visions of St. Augustine in his Confessions. This can be seen by comparing the ascent, the vision, the descent, and language in the two visions. Although other parts of the text will be referred to, the central part of these visions are 4 August Criticism An essay is a short piece of writing that discusses, describes or analyzes one topic. Essays are written for different purposes and for different occasions. Whether your purpose is to win a scholarship, get enrolled in university, analyze the latest events or write for college, here you will be able to find the detailed information on any essay type you need.

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Letters From a Father to His Son, on Various Topics, Relative To Literature and the Conduct of Life, Written in the years and (Philadelphia: Printed by S. H. Smith,), by John Aikin multiple formats at calendrierdelascience.com

He starts with some anecdotes of his grandfather, uncles, father and mother. He deals with his childhood, his fondness for reading, and his service as an apprentice to his brother James Franklin , a Boston printer and the publisher of the New England Courant. After improving his writing skills through study of the Spectator by Joseph Addison and Sir Richard Steele , he writes an anonymous paper and slips it under the door of the printing house by night. Not knowing its author, James and his friends praise the paper and it is published in the Courant, which encourages Ben to produce more essays the " Silence Dogood " essays which are also published. When Ben reveals his authorship, James is angered, thinking the recognition of his papers will make Ben too vain. James and Ben have frequent disputes and Ben seeks for a way to escape from working under James. Eventually James gets in trouble with the colonial assembly, which jails him for a short time and then forbids him to continue publishing his paper. James and his friends come up with the stratagem that the Courant should hereafter be published under the name of Benjamin Franklin, although James will still actually be in control. But when a fresh disagreement arises between the brothers, Ben chooses to leave James, correctly judging that James will not dare to produce the secret indenture papers. By the time Ben reaches Philadelphia, Andrew Bradford has already replaced his employee, but refers Ben to Samuel Keimer, another printer in the city, who is able to give him work. The Governor, Sir William Keith , takes notice of Franklin and offers to set him up in business for himself. They establish their business, and plan to start a newspaper, but when Keimer hears of this plan, he rushes out a paper of his own, the Pennsylvania Gazette. This publication limps along for three quarters of a year before Franklin buys the paper from Keimer and makes it "extremely profitable. The partnership also receives an appointment as printer for the Pennsylvania assembly. In he marries Deborah Read, and after this, with the help of the Junto , he draws up proposals for Library Company of Philadelphia. Part Two[edit] The second part begins with two letters Franklin received in the early s while in Paris , encouraging him to continue the Autobiography, of which both correspondents have read Part One. Although Franklin does not say so, there had been a breach with his son William after the writing of Part One, since the father had sided with the Revolutionaries and the son had remained loyal to the British Crown. At Passy, a suburb of Paris, Franklin begins Part Two in , giving a more detailed account of his public library plan. He then discusses his "bold and arduous Project of arriving at moral Perfection", listing thirteen virtues he wishes to perfect in himself. He creates a book with columns for each day of the week, in which he marks with black spots his offenses against each virtue. He eventually realizes that perfection is not to be attained, but feels himself better and happier because of his attempt. Part Three[edit] Beginning in August when Franklin had returned to Philadelphia, the author says he will not be able to utilize his papers as much as he had expected, since many were lost in the recent Revolutionary War. He has, however, found and quotes a couple of his writings from the s that survived. One is the "Substance of an intended Creed" consisting of what he then considered to be the "Essentials" of all religions. He had intended this as a basis for a projected sect but, Franklin says, did not pursue the project. He also continues his profitable newspaper. In , a preacher named Rev. Samuel Hemphill arrives from County Tyrone Ireland; Franklin supports him and writes pamphlets on his behalf. Franklin studies languages, reconciles with his brother James, and loses a four-year-old son to smallpox. Franklin becomes Clerk of the General Assembly in thus entering politics for the first time, and the following year becomes Comptroller to the Postmaster General , which makes it easier to get reports and fulfill subscriptions for his newspaper. The famed preacher George Whitefield arrives in , and despite significant differences in their religious beliefs, Franklin assists Whitefield by printing his sermons and journals and lodging him in his house. As Franklin continues to succeed, he provides the capital for several of his workers to start printing houses of their own in other colonies. He makes further proposals for

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the public good, including some for the defense of Pennsylvania, which cause him to contend with the pacifist position of the Quakers. In he invents the Franklin stove , refusing a patent on the device because it was for "the good of the people". He proposes an academy, which opens after money is raised by subscription for it and it expands so much that a new building has to be constructed for it. Franklin obtains other governmental positions city councilman , alderman , burgess, justice of the peace and helps negotiate a treaty with the Indians. Thomas Bond establish a hospital , he helps pave the streets of Philadelphia and draws up a proposal for Dr. John Fothergill about doing the same in London. In Franklin becomes Deputy Postmaster General. The next year, as war with the French is expected, representatives of the several colonies, including Franklin, meet with the Indians to discuss defense; Franklin at this time draws up a proposal for the union of the colonies, but it is not adopted. A militia is formed on the basis of a proposal by Benjamin Franklin, and the governor asks him to take command of the northwestern frontier. With his son as aide de camp , Franklin heads for Gnadenhut, raising men for the militia and building forts. Returning to Philadelphia, he is chosen colonel of the regiment ; his officers honor him by personally escorting him out of town. This attention offends the proprietor of the colony Thomas Penn , son of William Penn when someone writes an account of it in a letter to him, whereupon the proprietor complains to the government in England about Franklin. Franklin is also voted an honorary member of the Royal Society. A new governor arrives, but disputes between the assembly and the governor continue. The assembly is on the verge of sending Franklin to England to petition the King against the governor and proprietor, but meanwhile Lord Loudoun arrives on behalf of the English government to mediate the differences. Franklin nevertheless goes to England accompanied by his son, after stopping at New York and making an unsuccessful attempt to be recompensed by Loudoun for his outlay of funds during his militia service. They arrive in England on July 27, After Franklin and his son arrive in London, the former is counselled by Dr. Fothergill on the best way to advocate his cause on behalf of the colonies. But the respective sides are far from any kind of agreement. Over a year later, the proprietaries finally respond to the assembly, regarding the summary to be a "flimsy Justification of their Conduct. Publication history[edit] Title page of the original edition of the autobiography in French. This French translation was then retranslated into English in two London publications of , and one of the London editions served as a basis for a retranslation into French in in an edition which also included a fragment of Part Two. Franklin did not include Part Four because he had previously traded away the original holograph of the Autobiography for a copy that contained only the first three parts. Parallel Text Edition, and by Leonard W. Leo Lemay and P. Zall produced The Autobiography of Benjamin Franklin: A Genetic Text, attempting to show all revisions and cancellations in the holograph manuscript. The Autobiography of Benjamin Franklin also became the first full-length audiobook in history, which was voiced by actor Michael Rye and released in Although not the wealthiest or the most powerful, he is undoubtedly, in the versatility of his genius and achievements, the greatest of our self-made men. The simple yet graphic story in the Autobiography of his steady rise from humble boyhood in a tallow-chandler shop, by industry, economy, and perseverance in self-improvement, to eminence, is the most remarkable of all the remarkable histories of our self-made men. It is often considered the first American book to be taken seriously by Europeans as literature. Manuscripts and editions to [edit] Manuscripts Lost original draft, Printed editions “ Stuber, Henry. Internet Archive Franklin, Benjamin. Translated by Jacques Gibelin. Works of the late Doctor Benjamin Franklin: Edited by Benjamin Vaughan and Richard Price. The private life of the late Benjamin Franklin. The life of Dr. Benjamin Franklins kleine Schriften: Im Verlage des Industrie-Comptoirs, The life of Doctor Benjamin Franklin. Edited by Richard Price. Edited and translated by J. The Works of the late Dr. Benjamin Franklin; consisting of his life written by himself: The Works of the Late Dr. With Memories of His Early Life. Johnson, and Longman, Hurst, Rees and Orme, Memoirs of the life and writings of Benjamin Franklin. Edited by William Franklin. The Life of the Late Dr. The works of Dr. Memoirs of Benjamin Franklin. Ellis, and Henry Stevens. The works of Benjamin Franklin. Edited by Jared Sparks. Hilliard , Gray, and Company, “ The Life of Benjamin Franklin. Tappan and Dennet, Edited by Weld, H. The Autobiography of Benjamin Franklin: Autobiography

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