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About the Institute

The Hunt Institute for Botanical Documentation, a research division of Carnegie Mellon University, specializes in the history of botany and all aspects of plant science and serves the international scientific community through research and documentation. To this end, the Institute acquires and maintains authoritative collections of books, plant images, manuscripts, portraits and data files, and provides publications and other modes of information service. The Institute meets the reference needs of botanists, biologists, historians, conservationists, librarians, bibliographers and the public at large, especially those concerned with any aspect of the North American flora.

Hunt Institute was dedicated in 1961 as the Rachel McMasters Miller Hunt Botanical Library, an international center for bibliographical research and service in the interests of botany and horticulture, as well as a center for the study of all aspects of the history of the plant sciences. By 1971 the Library's activities had so diversified that the name was changed to Hunt Institute for Botanical Documentation. Growth in collections and research projects led to the establishment of four programmatic departments: Archives, Art, Bibliography and the Library.

Your m. - you will find this visitation of affliction
consolation; - I hope to hear very soon again from Dr
to Merriam & shall write next week. - & thank you for her very affectionate
letter from to all your children, my kindest regards - & sleep dear sister,
Believe me yr affectionate Brother
Wm. L. Southworth

Holmeswood, July 9th 1846

My beloved sister

amidst a multiplicity of engagements, I must not delay a few lines to
you to assure you, & which I hope you need no assurance, from and sympathize with you
in their time of grief, & to remind you of what in great trouble we all too often
to "cast all your care upon them who care for you". I wish I could have
completed with the most kind request to be present of people at the last meeting
necessary, that I might have given this tribute of esteem & respect for her
have lost, & who was always so considerately affectionate & kind a relation to
me - but upon a little consideration I found it all but, if not quite impossible
that I got Merriam's letter in its arrival, I might have arranged for so long a
time, but I was about to do it not return ^{the} following evening. This with several
circumstances with which I need not trouble you now, obliged me to go to bed, which
I had at first, the intention of him, at 11 o'clock Saturday.

It is the Lord who gave, & who has taken away: - in all this
deceitful, wise & merciful: exceedingly merciful, for beyond what we give them
credit for. In their visitation, there is nothing, except its being, somewhat
wonderful, out of the usual course, or in its nature - more proof of God's
good. Your estimable husband had reached a good old age: - & every
realized at all the inspired truth: that "the men be so strong, but
they come to pursue years, light is their strength, then but labour & sorrow
an exception to a great general rule. - able to enjoy much happiness, these
experiments & pursuits which his very superior mind & taste had been to
take pleasure in, ^{& enabled} ~~to~~ him to give pleasure to others. This was a great
1846

Prayer and trying to their utmost degree, are the impurities of old age
& they who induce them, become objects of pity, & consideration of a worse party, & others.
But so in his case. None could be in his society & not admire & admire
him not only his bodily strength, but mental vigor & universal judgment.
And that he has been removed, without either the swiftness of sudden death, or
the trial of any & pining sickness, so beautifully described of me, who some
since had very illiberally that this would call for, in the 50th of Psalm.
I might mention more than mercies, which themselves have secured to you one
strength, or been suggested to those around you.

But my dearest sister, I would rather lead thoughts to
some higher affection. I am clear than things show us what a profession
this world is. It enters into it, changing to us, & specter to our affection
to delight in - when he finds, he must give them up. I should
not do! For God would have no hearts for himself. because we are
designed for a world, where tho: death is, or death of his own we get
them, with all who are there, still he is & must be the instructor & suppose
steps of delight & admiration. For that would be all here education - then
is no school of instruction - & therefore God does not let ^{us} find too much
happiness in any earthly object, that we may acquire more wisdom to be
happy in them, where he means to be ^{to} behaveth, some of that happiness
we. - Therefore he enters the things that lie us to cast off that one
affection & spirits, disencumbered, may soar towards Him. And yet so plain
it is, as does this of heaven, & only as it rises, one by one, as knowing the
ground material we are made off & that too great & rapid a rupture would
be more

says, & the same
must think of me and -
and then your own affection
shall and for you, to come up with - he we not called upon, nature does not
alter it, & the Spirit religion does not require it, that we should part, or even strive
to put the deceased out of our remembrance - By no means - he may continue
to think of them... But then, as if those who can no longer delight in, nor any longer
require our attention: such as they demand from us, as a matter of duty, shall have
the beautiful service of the Church which upon their death, you will have been read over
the mortal remains of our much lamented Brother, does indeed to my mind, along
with the departed. ^{in the same path} of the holy name, may have our perfect remembrance, &
help us. But God would be more in our remembrance - he keeps himself, & his
our power, & kingdom, & supreme disposal of all persons & events, as he sees fit

such dispensation, & God as the crown reason, ought to be & surely will be, more
individual & general, & good. - In prayer, & the exercise of devotion, ^{in private}
the affectionate attention of our own children, you will find four principal
support. In the former is a complete efficient support. I assure you, that still
we try, we do not know how good it is to keep conversing with God in such
secret prayer - frequent, regular, unfeigned devotion - What a privilege, indeed
it is, to have audience of God whenever you wish it, & to talk to him ^{at} all times
eases, & to suffer, & want; & to know that he will exercise the most
benignant care over you. How happy would most persons esteem such a
thing of access to an earthly sovereign? strange we do not use it more towards
our heavenly one. - In your patience through the patience which ^{is} required
in hearing one. - In your patience through the patience which ^{is} required
in hearing one. - In your patience through the patience which ^{is} required

all such trials as you, the signs are to be understood as
& peculiar to those raised in relation, as yourself - how you
& you yourself are more enticed & heated to my sense - ^{notion}
moisture in things above, & he getting immersed, ^{idea of}
be we not called upon, nature does not
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