Personal and Collective Landscapes
Personal/Inner Landscapes

“Personal Narrative”

“Experiences”
Apostrophe to Sarah Pierpont (1723)

They say there is a young lady in [New Haven] who is beloved of that almighty Being, who made and rules the world, and that there are certain seasons in which this great Being, in some way or other invisible, comes to her and fills her mind with exceeding sweet delight, and that she hardly cares for anything, except to meditate on him— that she expects after a while to be received up where he is, to be raised out of the world and caught up into heaven; being assured that he loves her too well to let her remain at a distance from him always. There she is to dwell with him, and to be ravished with his love, favor, and delight forever. Therefore, if you present all the world before her, with the richest of its treasures, she disregards it and cares not for it, and is unmindful of any pain or affliction. She has a strange sweetness in her mind, and sweetness of temper, uncommon purity in her affections; is most just and praiseworthy in all her actions; and you could not persuade her to do anything thought wrong or sinful, if you would give her all the world, lest she should offend this great Being. She is of a wonderful sweetness, calmness and universal benevolence of mind; especially after those times in which this great God has manifested himself to her mind. She will sometimes go about, singing sweetly, from place to [place]; and seems to be always full of joy and pleasure; and no one knows for what. She loves to be alone, and to wander in the fields and on the mountains, and seems to have someone invisible always conversing with her.

[“Miscellanies” no. a, “Of Holiness”]
JE

-prayer booth in swamp, secret places in woods
- I Timothy passage: “inward, sweet sense”
- 1721 walk in father’s pasture
- thunderstorms
- New York experience
- nature of holiness: natural analogies
- banks of Hudson River
- walking in fields at Bolton

N’ton: doctrinal, thematic joys
[“The Mind” no. 1]

SPE

-domestic & public settings
-catalysts: interactions with others
-group prayers & discussions
-theatrical, performative aspect (weeping, exclaiming, fainting/loss of strength, leaping)
-“holy indifference”: Quietism
-insecurities (real or imagined)
-fighting feelings of resentment (Buell)
-earnest speech
[”Miscellanies” no. 101, “Bodily Worship”]
Mrs. Edwards's Experiences in Jan. 1742.

On the morning of the 3rd day of January 1742, felt mercy at my being to live a sinner. Since then, I am much obliged to God, and found a sense of dependence to fall on help of Him, and might have more grace. I went to prayer, and in a frame of dependence went in prayer with God for it. I felt that my self, a quakerish of spirit, was in submission to God and willing not to wait on Him without preceding to the frame and manner in which He could help me, that He would take his own time and own way to do it.

The next morning felt on my mind as an assurance, in our stead to me, that God was manifesting that He thought I had failed in some measure in pure dependence and submission to God. The day before I had found it impossible to overcome one of the difficulties. On
Collective Landscapes

Politics (*Strong Rod Withered & Broken*)

Economy (*Sin of Extortion*)

War (*Duties of Christians*)

Eschatology & Heaven (*Angels of Heaven*)
A Dream of Heaven

Jonathan Parsons to Hannah Edwards, 29 July 1730:

‘[M]etho’t I flew welcom’d by ye Angels of Light & Love into Paradisaical Pleasures: where I found ye most friendly Converse yt Set me into rapturous Devotion. . . . While we were in this delightful garden, there entered, accompanied in the Same friendly Manner, as we had been, a form altogether Angelical. At the first Sight, I cou’d desern ye Same Soft features, yt distinguish from ye rougher Sex, yt Part of human kind, we were wont to call ye female. You (says my friend Speaking to myself) was at Some distance, so yt I had opportunity to take a more leasurely view of ye divine Creature, which, had you been present, you had certainly prevented. At her Approach among ye Croud of happy Spirits, I cou’d See ye kindest Social Affection appearing in their Countenances more visibly than I had observ’d on any other Occasion. I with rapturous Pleasure for a while, hung on this form, whos beauties were too Transcendent to be described; wherefore I attempt not, by words to express her Merits; nor is it possible for you So much as to imagine ye more than mortal Joy, I then discovered in your Air, your Mein, your Ghesture, when at a distant Sight of ye heavenly Charmer, you cried no more, than, O Jerusha! - And with open Arms flew & embrac’d as Angels doe - -- This had Such an Impression on my Mind yt I cried out with an audible Voice, Thrice happy Parsons! that has this Superaded to ye other Pleasures of this Place, to meet in the Closer Embraces of ye Mind, & to tast at once in ye immortal State, the Unmix’d Delights of Such a friendly Spirit. . . .