



Margaret Kent

**Francis Aidan Gasquet**



## Margaret Kent:

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unpublished poems and poem fragments this literary biography presents Longfellow's vibrant and complex final two decades. After the tragic death of his beloved second wife Frances Fanny Elizabeth Appleton Longfellow reinvented himself as a creative artist transforming his loss and the nation's suffering in the Civil War and postwar period into compelling art. In this book Jeffrey Hotz interprets the distinct phases of Longfellow's late career exploring his narrative poetry translations personal lyrics religious poetry aesthetic verse and end of life vision of mortality as a journey. He considers Longfellow's friendships and family life publication strategies and literary reputation and the recurrent theme of longing for an ideal female figure in his poems and private life. Interweaving unpublished poems and poem fragments with interpretations of published collections Longfellow's Imaginative Engagement examines the poet's complex voice which captured the public's imagination making him America's most famous poet in the nineteenth century.

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The Bookmart, 1887      **The American Stud Book**, 1910. Containing full pedigree of all the imported thorough bred stallions and mares with their produce      **Literary News**, 1886      **English Monastic Life** Francis Aidan Gasquet, 1919      **English Monastic Life** Abbot Gasquet, English Monastic Life. The regular or monastic life

was instituted to enable men to attain with greater security to the higher ideals of the Christian life proposed to them in the Gospel. In the early ages of the Church the fervour of the first converts strengthened and purified by the fierce persecutions they had to endure for religion enabled them or a considerable number of them to reach this high standard without withdrawing from the world its business or society. The belief that by the means of regulated labour and strict discipline of the senses and appetites it was in the power of man to perfect his moral nature and rise to heights in the spiritual order not otherwise attainable seems almost inherent in man's nature. Well regulated practices founded upon this principle have been existent in all forms of religious worship other than Christian and they can be recognised no less in the observances of ancient Egypt than in those of the lamas of modern Thibet. In the pagan world this doctrine seems to have dictated much of the peculiar teaching of the Stoics and among the Jews the Essenes governed their lives in theory and practice upon this belief. Even among the early Christians there were some who by striving to master their lower nature desired to attain the true end of human life as the Gospel taught them the knowledge and love of God and obedience to His will. These were known as Ascetae and in one of the earliest Christian documents they are mentioned as a class of Christians between the laity and the clergy. They were however in the world though not of the world and strove to reach their goal whilst living their ordinary life by means of perseverance in prayer, voluntary chastity and poverty as well as by the exercise of mortification of all kinds. Though the practice of seeking seclusion from the world for the purpose of better carrying out these ideals was apparently not unknown in the third century it was not until after the conversion of Constantine that it can be said to have become general. The triumph of Christianity not only freed Christians from the spiritual stimulus of persecution but it opened the door of the Christian home to worldly habits and luxury which were hitherto unknown and which made the practice of the higher ideals of the spirit difficult if not impossible in the ordinary surroundings of the family life. To use the expression of Walter Hilton the baptism of Constantine brought so many fish into Peter's net that it was well nigh rent by the very multitude. Henceforth it became necessary for Christians who would satisfy the deeply seated instinct of human nature for the higher life to seek it mostly in the solitudes of the desert or later within the sheltering walls of the monastery. For a right understanding of monastic history and monastic practices in the West generally and even in England it is necessary to have some idea at least of the main features of Eastern monachism. It has been pointed out by Dom Butler in his masterly introduction to the Lausiac History of Palladius that monachism developed along two lines in Egypt. The first was the system initiated and directed by St Anthony when about the year A.D. 305 after living a life of seclusion for some twenty years he undertook the direction and organisation of the multitude of monks which the reputation of his sanctity had drawn to his neighbourhood. The second was due to St Pachomius who just about the same time at the beginning of the fourth century whilst yet quite a young man founded his first monastery at Tabennisi in the far south of Egypt.

**The Literary World**

,1886      **Alphabetical List (by Title) of the Class of Prose Fiction** Mercantile Library of Philadelphia, 1891

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In a digitally-driven earth where monitors reign supreme and instant transmission drowns out the subtleties of language, the profound strategies and mental nuances concealed within words frequently move unheard. However, located within the pages of **Margaret Kent** a fascinating fictional prize blinking with raw emotions, lies an extraordinary journey waiting to be undertaken. Composed by an experienced wordsmith, that marvelous opus attracts visitors on an introspective trip, gently unraveling the veiled truths and profound influence resonating within ab muscles material of every word. Within the emotional depths of this poignant evaluation, we will embark upon a sincere exploration of the book is core themes, dissect its fascinating writing type, and yield to the powerful resonance it evokes deep within the recesses of readers hearts.

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