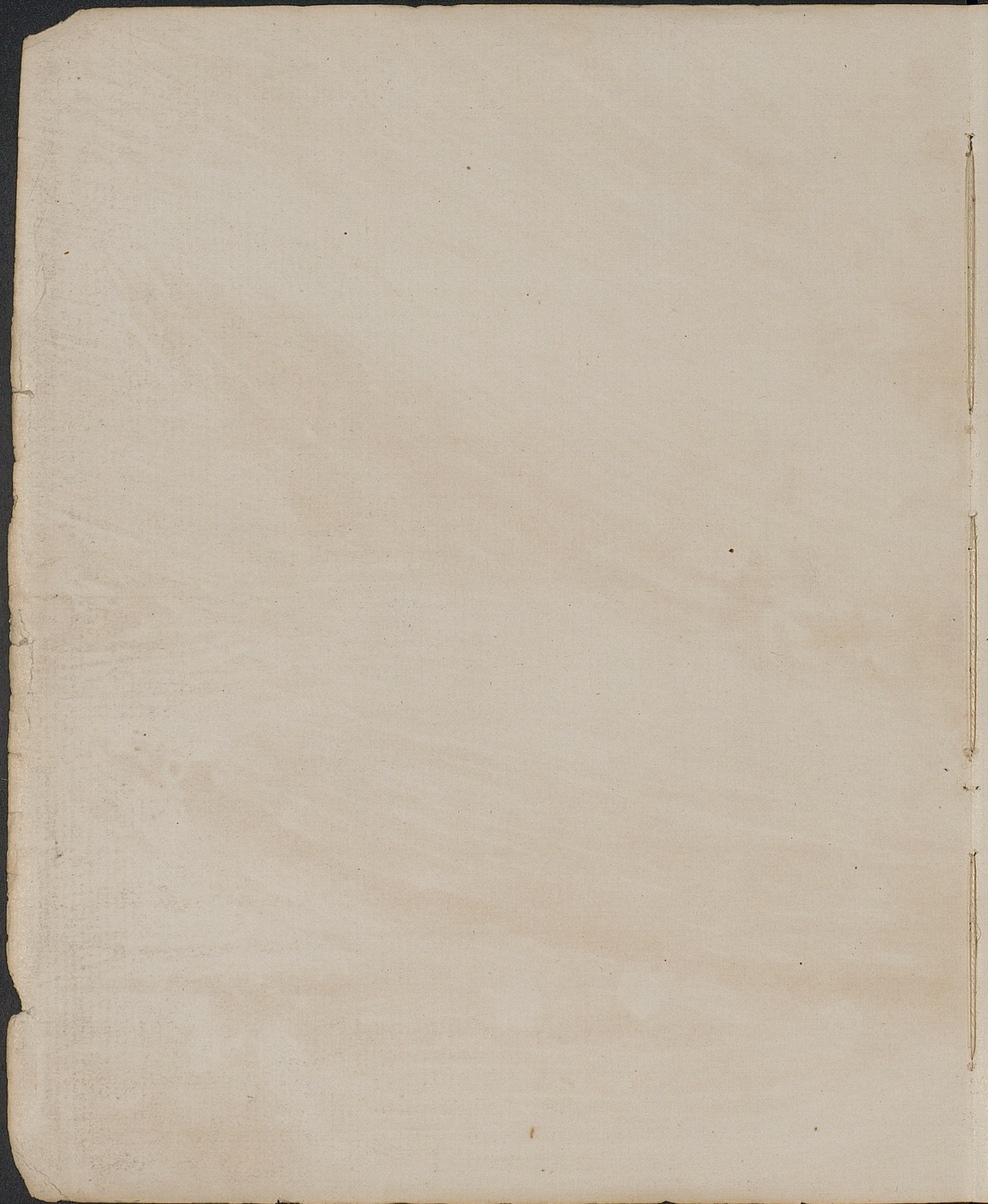
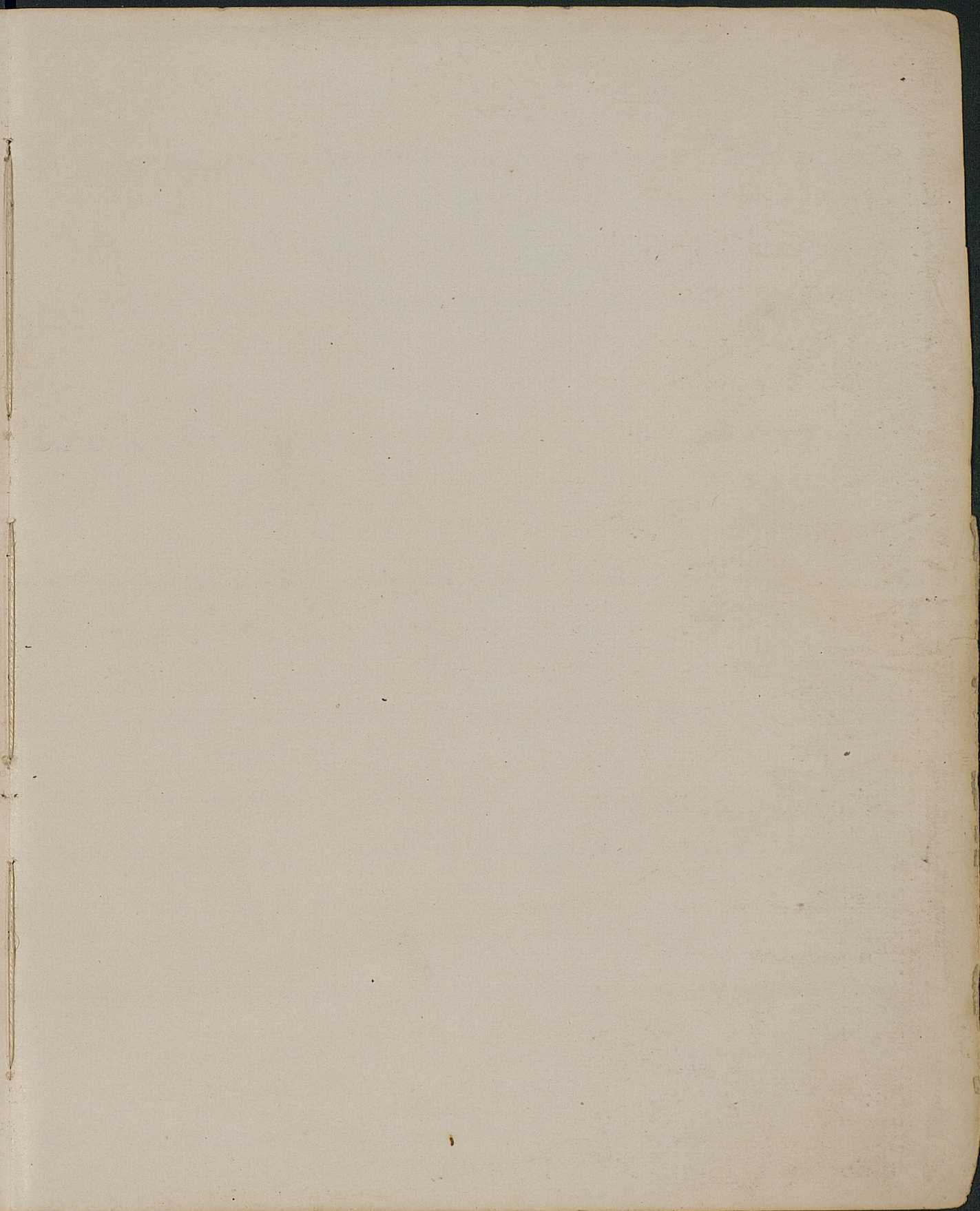


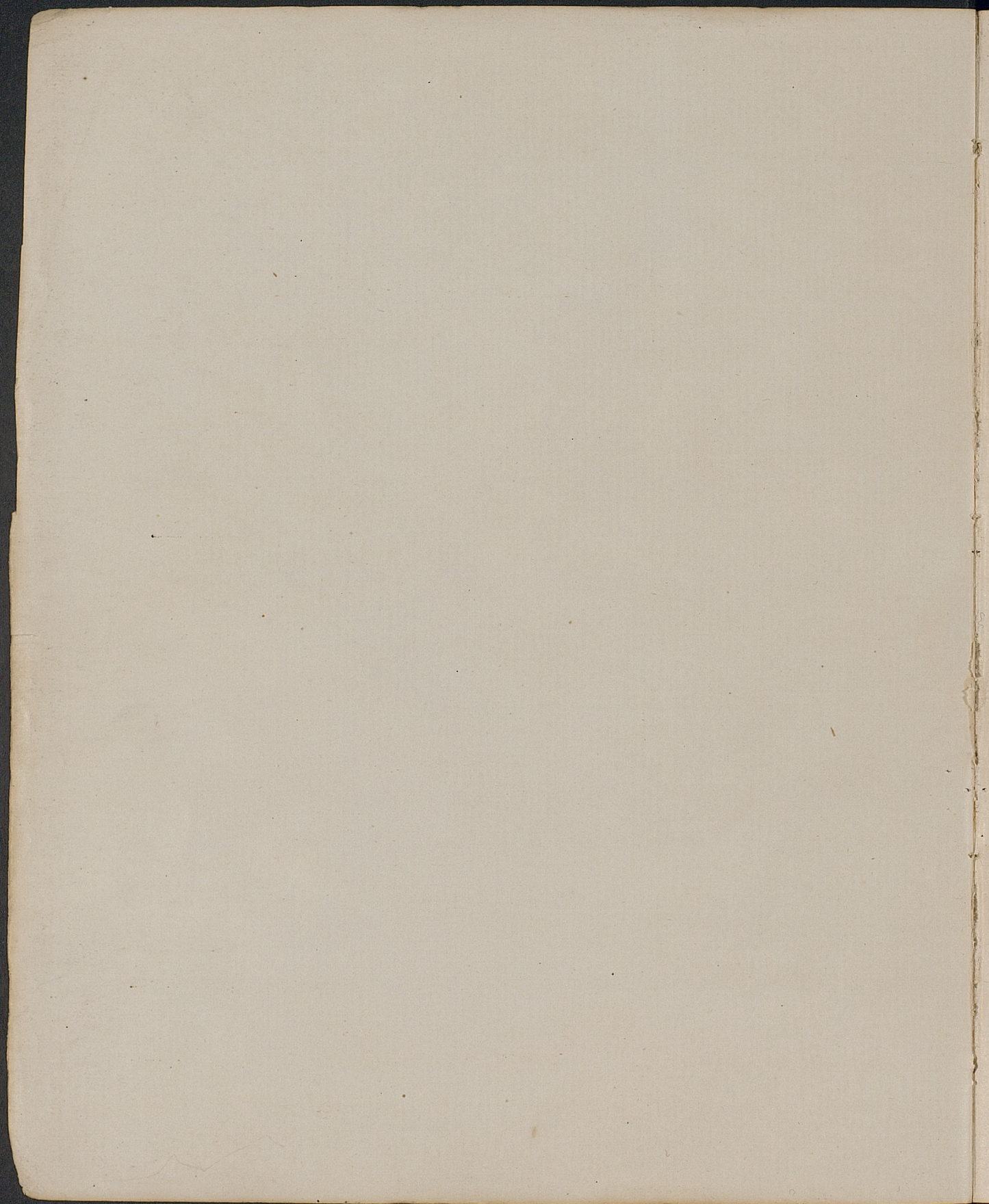
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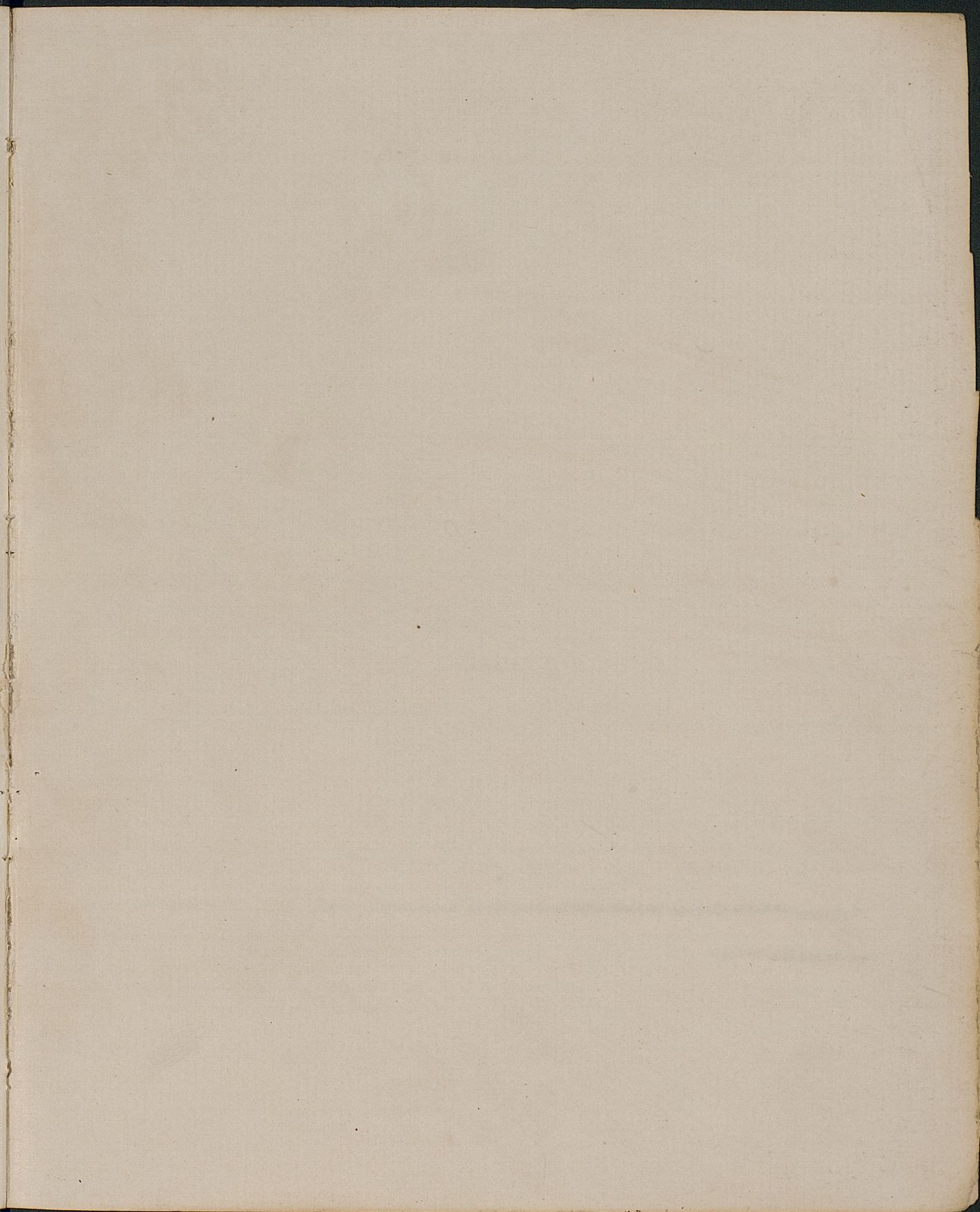












1

The Place of Socrates in the History of Philosophy. (abstracted from Lewis).

The Life & moral teaching of Socrates were of such extraordinary nobility & beauty that we are sometimes tempted to overlook his importance as a reformer in the "method of thinking":

The pre-Socratic philosophers had speculated more than reasoned. Their merit lay in liberating thought from the trammels of Theology — their aim had been the physical explanation of the Universe, the discovery of the First Cause.

The physicists successively declared, moisture, air, ether, heat, to be the origin of all things, while the Mathematicians & Geometricians of proclaimed their abstract ideas of number, of the One & the Many as the basis of all Being.

The diversity of these explanations, together with the greater critical acumen developed by free Athenian life, produced a scepticism as to the possibility of attaining absolute Truth and this scepticism was ~~produced~~ represented by the Sophists.

2
They accepted the current morality & enforced it
in their displays of rhetoric & oratory.

They directed the attention of their hearers to the
details of practical life & taught an art of speech
which would help them to gain their ends in public
& private life.

To appreciate the function & position of the Sophists,
& rhetoricians, we must recall to ~~our minds~~
the life of an Athenian citizen, constantly occupied
in debate & discussion, political, judicial & social.

His success in politics, his safety in private
life, his pleasure in society depended to a great extent
on his efficiency in persuasion & plausible speech.

The grouping of the ideas in the speaker's mind
would necessarily be rhetorical & practical rather than
logical, his presentation of them would be one which
would appeal to the instinctive convictions, customs,
& prejudices of the audience.

It is difficult to see a state of mind, where
notions so familiar as definitions, inductive reasoning,
individual things comprehended in genus, were absent.
Yet we have the testimony of tradition & the

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still more important Apertion of Aristotle, that
Socrates was the first Thinker who used definitions,
or the inductive method, & who classified into species
& genus his concepts of things which were to him
subjective existences. He first employed verification,
though it was a subjective verification.

He brought the political & moral maxims enlarged
upon by Sophist & Politician under this ordeal of
verification, & laid bare their logical inconsistencies with
his Dialectical skill — He was a religious enthusiast
in the cause of truth, but his enthusiasm was
directed to the clearing away of false notions, to the
discredit of "Sham knowledge" — & the watchword of
his life & philosophy was "Know thyself."

He believed in the futurity of all Cornical Speculation or
examination into the structure & origin of the objective
world. His aim of his method were both purely Subjective,
& we therefore can scarcely regard him as allowing that
he anticipated the Proseman method.

It is true he used induction, that is, to say he reasoned
from particulars to universals, but the reasoning was not
controlled by objective verification but by the logical necessities.

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of thought. His mistake was to take his concepts of things for the things themselves, & from this error arose the ideal existences which people Plato's world.

The great mission fulfilled by Socrates was that of a "Destroyer" — and as an apostle of destruction of what was false he was hated & suffered martyrdom.

See p. 4 Standard St.

The Imperfect Socratics

It was natural to the subjective nature of the method employed by Socrates that it should result in different systems of philosophy in the minds of his leading disciples.

Lewis in his History, deals first with the imperfect Socratics, i.e. those who were impressed by the ethical tendencies of his teaching, but who more or less rejected his method.

Of these the two who seem to me the most important are Aristippus the founder of the Cyrenaics, and Antisthenes with his disciple Diogenes, the founder of the Cynics.

They were Sophists, as regards the physical sciences, Aristippus declaring that "as objects make different impressions on different senses, the names which we impose on these things express our sensations, but do not express the things." While Cynics answered arguments by fact, considered logic a

Definitions a series of words, expressing qualities not essences.

But with this common rejection of the science, the resemblance between Aristippus & Antisthenes ceases.

They represent the two types of Character present in all Histories - and ^{they are the} sport of the two great ethical Methods whereby man has sought to perfect his Moral Character - The Method of Development & The Method of suppression - ^{arising in their respective adherents} based not only ~~from~~ ^{from} a different conception of man's nature - but ~~from~~ ^{from} a radical ^{difference} in the physical & moral constitution of the ~~subject~~ ^{subject}.

The Ideal aimed at by the ~~Proteger~~ ^{Proteger} in development, Epicurus is the development of the whole nature of man, the strengthening of his physical capabilities & of his instincts as well as of his moral & intellectual capabilities, an all round growth, with one guide & regulator, Reason.

It is easy to see that this Ideal is one difficult to approximate, in a more or less barbarous state of Society, where passions are strong & abstinence easier than Moderation - and it was ^{the} practical realization of this difficulty, which created the opposing school of Ethics, the ~~Stoics~~ ^{Stoics} ~~Acetics~~ ^{Acetics} & later on the Christian Acetics.

The whole of man's nature was vicious, the only

b

redeeming faculty was the reason (both the Christians
the Circumcised) which enabled ^{him} to wage war on a perceptive
extremist in other faculties & Capitalities. — on the one hand

The respective was a Character of Aristippus & of
Antisthenes & more especially of Diogenes on the other
show us the virtues & vices of the two schools.

"While Socrates was preaching about the good,"
Aristippus who wished to specify what it was, & resolved
it into Measure. Hence the truth & kernel of Socrates
Ethical system, that Happiness was the aim & desire of
all men — the motor of all action, now only erred because
of erroneous notions as to what constituted Happiness.

Thus the wise man alone ^{knows} that to endure an injury
was better than to inflict it; he alone knew that
an immoderate gratification of the senses, being followed by
misery, did not constitute happiness, but the contrary.

Aristippus thought — this too vague. He not only reduced
this general idea to a specific one, namely — Measure;
he endeavored to show how Truth had its only Criterion
in the sensation of pleasure or of pain —

We may doubt respecting external sensations objects
we cannot doubt respecting our sensations. Amongst our

Sensations are naturally such the repetition of such as are pleasurable, & shun those that are painful.

Pleasure, then, as the only positive good, and as the only positive test of what was good, he declared to be the end of life; but inasmuch as for constant pleasure the soul must preserve its union over time, this pleasure was only another form of Socratic temperance."

The refuge in common sense against the assaults of logic, enable the Cynics to shape a doctrine of morals which had some certain basis. As they answered arguments by facts, so they made actions take the place of precepts. Instead of speculating about virtue, they endeavored to be virtuous. Socrates had brought philosophy from the clouds; the Cynics endeavored to bring it into daily practice. Their personal dispositions gave peculiar coloring to their doctrine, as that of Aristippus had done to the Cyrenaic."

Plato. Sixth Epoch.

"Restoration of Philosophy to its widest aims - attempt to follow up the negative dialectics of Socrates with an affirmative solution of the chief problems - the necessity for a Criterion of Philosophy becomes for the first time distinctly recognised - The answer to this question gives a logical basis to the Subjective Method!"

Levin gives a short but charming account of the Life & Character of Plato the "broad browed"; it is ~~too~~ already too condensed to abstract, & I will pass it over as well as his discussion as to the authenticity of "Alexandria" & "Euthyphro" of his dialogues, which results in the acceptance of those dialogues as genuine.

As to the Character of the Dialogues, as Levin remarks they are not treatises in which we must look for a systematic body of doctrine - there is scarcely a single opinion held consistently throughout the works.

There are two distinct currents of thought, one negative, the other affirmative, & the only possible classification of his dialogues would be into the Dogmatic & Expository, the Agnostic & Polemical.

Levin then explains the absence of any

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Distinct Philosophical system " Partly owing to his
acuteness, & partly owing to his scepticism, he could
nowhere find firm & solid ground & solid material.

The guesses of ~~today~~ today were likely to be rejected for
the guesses of tomorrow & in the absence of any positive
criterion, Philosophy could only proceed upon guesses.

A man of narrower or more unrefined intellect
would resolutely have seized on some of the Cardinal
notions with which Plato dabbled, and like Plotinus, would
have built a system out of them. A man of greater
organising power - like Aristotle - would have selected
a few premises one for all, & deduced from them a
scheme of the universe. But Plato was essentially
a dialectician. His intellect delighted in the play of
ideas. At a time when schemes of the universe were so easy,
& proof was so rarely demanded, he could content himself
with no scheme because he felt dimly that proof was
needed, & saw that he had none to furnish.

Add to this the native dramatic disposition of his mind,
& a certain emotional susceptibility which made him
peculiarly liable to what was called the "mystic mirage"
& we may understand how he was indifferent to scientific

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Searnes. Tradition, Theology, & Poetry were always
struggling in his mind with dialectics ".....

" He never systematized his thought - but allowed
free play to scepticism, taking opposite sides in every
debate, because he had no steady convictions to guide him."

" We can speak of a Platonic ~~System~~ Method not a
Platonic System, of Platonic Opinions not of a Platonic
Philosophy " "In factus in: grata sap " His scarcely
possible to resolve all the diverse manifestations of
the Platonic mind into one higher unity; or to predicate
about Plato as an intellectual person, anything which
shall be applicable at once to the Protagoras, Gorgias,
Parmenides, Symposium, Philebus, Meno, Timaeus & Laws.

Plato was sceptic, dogmatic, religious mystic &
inquirer, mathematician, philosopher, poet (critic as
well as satirical), rhetor, orator, all in one: & all held
all in succession, throughout 50 years of his philosophical
life "

" Wordsworth classifies all Literature under two divisions -
the Literature of Power, & the Literature of Knowledge -
The amount of effective thought available for our purposes,
which is now to be found in Plato, is assuredly very small;

11

The amount of knowledge scarcely rises above zero.

But the dynamic influence of this thinker who for 20 Centuries has been a great intellectual force, stimulating the minds he could not instruct, strengthening those he could not guide — still remains & ever will remain a source of power".

I have extracted these passages because they express in far better words than ~~could be~~ than I could, the wonderful complexity of Plato's genius — He was a true Greek in his love of intellectual exercise, for its own sake, but in him there was a wonderful singular combination of "emotive thought" & "logical thought".

As Prof. Grote says "The two currents of his speculation, the affirmative & the negative are distinct & independent of each other — — — — — When Plato comes forward to affirm, his dogmas are altogether a priori: they enunciate preconceptions or hypotheses, which derive their hold on him not from any aptitude for solving the objections which he has raised, but from a deep & solemn sentiment of some kind or other — religious, ethical, æsthetic, poetical, etc., the worship of numerical symmetry or exactness."

Thus much for the general character of Plato's

Writings, we now pass on to his method.

I am not sufficiently familiar with logic to understand
of Plato's place in the advancement of the art
of thinking - Socrates first introduced definitions,
"To know a thing you must ascertain what it is not,"
2 in ascertaining a real definition, Socrates employed induction
or Analogical Reasoning - Plato added to the Socratic definition
2 induction, Analysis 2 Synthesis, Generalisation 2 Classification.

"Analysis, which was first insisted on by Plato, as a
philosophic process, is the decomposition of the whole into
separate parts; whereby after examining those parts the
whole is correctly ascertained, to use Platonic language,
Analysis is seeing "the one in the many."

"The transitory phenomena were not true existencies; but they
were images of true existencies. Interrogate them, classify them,
discover what qualities they have in common, discover that
which is invariable, necessary, amidst all that is variable,
contingent; discover the one 2 it in the many, and you
have penetrated the secret of Existence."

"The fundamental principle of classification - that it should
be objective 2 founded on the relations of objects, not
subjective 2 founded on the relations of objects to us Plato

being continually grasped.

In his "Republic", Plato says in his assertion that General terms (or abstract ideas) have ^{not} ~~not~~ a independent existence apart from any individual concrete determination ~~from~~ ^{from} them, and are not as the nominalists affirm mere creations of the mind, designating no distinct entity, Plato separates himself from his Master Socrates & in this point we have the testimony of Aristotle, who says, "But Socrates gave neither to General terms nor to Definitions a distinct existence".

It is easy to see from the foregoing extracts that Plato was no "Being idealist" but a severe dialectician who made an important advance in the science of Logic - who rescued philosophy from scepticism by advancing a criterion which formed the logical basis for the subjective method -

Connected with his method, was his theory of Ideas, perhaps of all his opinions, the one the most consistently held throughout his works.

Plato gave to abstract Ideas objective existence, it is he asserted that there was an abstract ^{idea} ~~idea~~ as well as a concrete, & that the latter were known only in

SI ¹⁴ far as they participated in the World Man.

No one will deny that we have a conception of Senses, & this conception was held by Plato & the Realists to be a "perception" of existing entities - the source of this true knowledge was the ^{reflexion} ~~reflexion~~ ^{of} man & not his senses. And through the exercise of this higher faculty he was able to discover the invariable & nonmena, in the variable & phenomena.

Aristotle in a memorable passage says - "Plato followed Socrates respecting Definitions, but accustomed as he was to inquiries into universals, he supposed that Definitions should be those of intelligibles rather than sensibles - for it is impossible to give a general definition to sensible objects, which are always changing"

I will say once Plato's Theological Construction, & his poetical narration in the Phaedrus, where he describes the nature of man. I have already written on these opinions in a former diary - The theory of Reminiscence, of the presence of Evil as the Contrary to Good, of God as the Supreme Idea, & his whole system of Ethics are more or less ^{the} ~~the~~ logical results of his method & his central opinions as to the objective existence of Abstract Ideas, universals, general

1882 15

Terms, or by whatever term we may designate our
Conception of Genera apart from individual.

70.

Feb. 9th The last six weeks spent in London, with friends
& sisters. The Booths house, dark, dull & stuffy, & somewhat
smelly, but the inmates, exceedingly charming & lovable.
Mary, really a remarkable woman, ~~intellectually~~ with a
marvelous power of expression, & a well trained & cultivated
mind - She makes one feel, in spite of her appreciation
& almost flattering attitude, "a very ignorant" - To me
there is a slight narrowness in her literary judgements,
they are too correct, ~~she seems~~ too resting on authority,
& not the result of original thought. Perhaps it is this
very orderliness of mind & deference to authority which
makes her so attractive as a woman, add to this culture
& polish of intellect & deep vein of emotion, & almost
passionate feeling. Charlie Booth has a stronger & clearer
reason, with the singular absence of bias & prejudice.
It is difficult to discover the presence of any vice or even
weakness. ^{in him} Conscience, Reason, & dutiful affection, & his
great faults, what other characteristics he has are not.

not to be observed, by the ordinary friend. But he interests me as a man who has his nature completely under control, who has passed through a period of terrible illness & weakness, & who ^{has} risen out of it, unincapacitated, vigorous & energetic in mind & without egotism. Many delightful conversations I had with these two charming cousins, generally acting as a tertium quid to their discussions.

At their house I read John Inglesant - a most originally conceived book - with scenes & passages of great power. Especially interesting to me, as relating "sacramental" Christianity, the phase of Christianity for which I have the most sympathy - the author having evidently experienced that ^{striking} ^{after} purity of heart & mind, that ^{continual} changing & ^{the} keeping pure ^{the} ^{new} whole, as a temple "built unto God" & suited to His reception in the ~~form~~ symbolical form of the supreme & divine sacrifice. Surely there are two ways of viewing the sacrifice of the mass, one as an atoning atonement to an exacting deity, the other, as a grand symbolical expression of the greatest of human characteristics, the power of self sacrifice in the individual, for the good of the community. If it were only possible for the priesthood

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the pure, what a immense power the Roman Catholic
Church would become. What a curious ~~psychological~~^{psychological}
fact, it is that great & mysterious gift, in the prostration
of soul & body, before the symbol of infinite goodness
uniting all individuals in one aspiration. #

My stay with the Adhouses was not a very fortunate one.
..... The old intimacy with Maggie ~~was~~ is quite broken,
but ~~without leaving anything~~ the breach has not resulted
in bitterness of feeling, & a ^{gentle} affection may rise up
from the ashes of the old intimacy. I shall never
be really friends with Henry - He has not the gift of
drawing out what is best in you, nor does he understand
another's thought but his own - And this deficiency
in him is at present acting like a wet blanket
to Maggie's intellect - His own inferiority makes
him disapprovingly suspicious of her great freedom
originality & variety of thought. His mind is better
trained & better stocked than hers, this superiority
he is conscious of, & she accepts - but her greater
superiority is not yet acknowledged by either, until it
is so, she will limit the working of her mind to his

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Power of appreciation.

By the time I left London, I was rather weary of conversation - & had a distaste for second rate "interesting people". The society I saw at Margate W. made me feel rather ghastly. Heaven preserve me from living any but a quiet home life, filled with wholesome work, & simple pleasures, & well regulated for health of body & mind -

The little glimpse into the British Museum life through Maggie Harbrop & the Nobles interested me - There you get real intellectual Drudgery, & tho' the various Curators with their various hobbies, sometimes busy on boring you, there is a strong & refreshing flavour of earnestness & thoroughness in their conversations.

They are like the worms, who prepare the soil, without the labour of those myriad literary & scientific human insects, the grander creations of intellectual life could scarce exist, ^{the individual efforts of sensing} which ~~will~~ be connected one with the other, or result in addition to the great sum of human knowledge. And now here I am, setled down again, for two months quiet reading & enjoyment of the country - to prepare myself

Justify God's mind for the _____ Campaign _____ 19
the London season. 1882 Feb. 13th Standard.

Human Empire

Silber's 5 Causes ^{of the} ~~of~~ ^{gradual} Development of Christianity
in the Roman Empire -

I "The Influence, and if we measure the expression
the indignant zeal of the Christians, derived etc. true,
from the Jewish religion, but purified from the
narrow & unsocial spirit which, instead of inviting,
had deterred the Gentiles from embracing the law of Moses.

II The doctrine of a future life, improved by every
additional circumstance which could give weight &
efficacy to that important truth. III The miraculous
powers ascribed to the primitive church. IV The pure
& austere morals of the Christians. V The union & discipline
of the Christian Republic which gradually formed an
independent & increasing state in the heart of the Roman
Republic.))

20

Mother's last illness.

On Thursday 6th of April Kate received a telegram from ^{London} asking her to meet them at Folter & if they were not there to go on to Dorchester - When she had left I had a serious walk through the young larch & wood by the Park, standing for some time under these beeches, with that magnificent stretch of sky, ~~the~~ river, hills & valley. All seemed very bright & hopeful - I had been very happy at home these last weeks - Mother had been very affectionate & we had had much intimate conversation - & we were both full of plans for the London season - I felt we were on the verge of a true & complete intimacy - perhaps it would never have come - we were both proud.

Soon after I returned, the carriage drove up & Mother was helped out by Father, Kate & I. She looked in pain, but neither Kate nor I thought much of it.

We got her to bed & that night I slept with her. She seemed to have a fairly good night, but in the morning the pain returned, Dr. Waller was sent for & I saw him with her. There was then no question of danger.

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He ~~then~~ said it was of a rheumatic affection, sent her
some medicine & promised to return in the evening.
But by the afternoon Mother had become very anxious
& restless, & we sent for Dr. Wallbourne who arrived
before Dr. Walters - After their consultation they injected
morphine, to alleviate the pain, & decided that Dr. Walters
should give her an injection to relieve of popliteal
thrombosis - which were very much distended with
blood, which & caused her, what I fear was, was great
agony. Mother remained with her until five - The
injection did not act - After I came to her, she seemed
quieter - That morning about 12 o'clock, she told me
she thought she was mortally ill, begged me to write down
instructions about jewelry, ~~and~~ ~~we~~ ~~hoped~~ that we should
all of us take care of Father & attend to all his little
concerns - Both after the interests of Blanche & Borg &
not entirely sever her relations - I was very much
affected but was too anxious not to appear so, & to be certain
that her fear was a delusion, to encourage her to tell me
more - Perhaps now I regret it. The thing I proposed -
as I lay by her side & petted her, that we should give
Livia some little thing - she was pleased at that

A trained nurse had been recommended by Dr. Warkton
& we decided that she should stay the night with her (Saturday)
I slept in the dressing room, getting up at intervals
to see Dr. Warkton & hear his report. She did not like
the nurse, she was a roughish woman, I regretted
afterwards I allowed her to be with mother, but I
did it for the best. The whole of the next morning Mat-
thias with her - in the afternoon we sent for Miss
Harbrop - Therese & Alfred had come on the Saturday
& Mary drove over & staid the night - After that
afternoon there seemed to be no division of day & night.
It was one continual strain to think the act.
I was continually with mother until Wednesday at 3
o'clock in the morning, when I left her for good
& only returned twice again for two short moments
to give her the last farewell kiss & to take fare
wells weeping long to her death bed. During
the whole time I nursed her, she was always tender
& loving & grateful. ~~But then~~ It was Tuesday at
2 o'clock when I returned to her after 24 hours rest from
nursing, that I first lost hope & began to realize that
I was in the presence of coming death -

All that afternoon I sat & watched her - She was lying in a half unconscious state, muttering - & thinking (as she said) incoherently - She picked & clutched at her roundly the bed clothes - She seemed in no pain, & was perfectly ^{willin} to take & do everything ordered by the Doctors - I asked her, towards supper time, whether she would like anyone besides the new nurse from London, to stay with ^{her} through the night. She asked me to stay with her. The last words she spoke to me, about 11 o'clock that Tuesday night, were to beg me to ask Dr. Washburne to see her first, before she saw Dr. Walters - & to tell him that if she took more food she would die of inflammation of the bowels. I do not think then she despaired of her life. When I returned to her after Dr. Washburne had left. She was under morphine & appeared to me to suffer. The nurse from London was most successful with her - & she then took to her from the first. About 3.30 I went to bed - the next morning at seven I saw Dr. Walters - She was worse - they had thought her dying - in the early morning. Wednesday was the blackest day - I had seen

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Went into her - Maggie Harbuck, & the nurse
stayed with her - There was really no hope, but
it was thought wise to avoid exciting her in any
way. That afternoon & evening brought all the
sisters - On Thursday morning about 4 o'clock
we were ~~at~~ called up, & spent a miserable hour
waiting for death - There was a slight improvement
towards six, she asked for food - She lasted until a
quarter to twelve, after her spirit passed away without
struggle & without pain after half an hour of
quiet sleep.

Maggie was with her for those last 6 hours -
& told me afterwards that mother had asked after little
Stephen & Hadisfen & old W. Johnson - Poor girl
she was terribly grieved - & felt the awefulness of
death tragically - One again we were perfectly exhausted
& in the middle of the night of Friday, she told me
much about her married life - & all its troubles.

Sunday at Longford was spent in sleep & walking
in those lonely woods - body & soul were weary -
The next day, the hour was full of deep intimate
relations, there was little time for thought.

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Sunday 23rd. We all joined with Father in that
beautiful Communion Service:-

For that I have experienced, what the death of
a dear one is, & have watched it & waited for it
& deep yearning arises for some religion by which
to make grief & stimulation. ~~Consequently~~

~~Consequently~~ I have of anything less faith in the
possibility of another life - As I looked at
my Mother dying, I felt it was a final separation
of body & soul - an end of that personality.

Which we call the Spirit. - This was an instructive
Conviction - on this great question we cannot
reason. - But though my disbelief in that we
call immortality was strengthened, a new &
stronger faith has arisen within me - a faith
in Goodness - in God - I must pray, & do pray
& I feel better for it - & more able to put aside
all compromise with worldliness & to devote myself
with single heartedness to my duty.

Surely the sacrifice of the Body & Blood of Christ
is the greatest symbol of the sacrifice we all ought
to strive to make - by which we may gain a noble

immortality - In this spirit I took the Holy
Communion, for the first time for six years -
years of more or less deep materialism.

Rationally, I am still an agnostic - but I know
not, where my religious feeling, now awakened
from the dreams of a vague idealism, and acknowledged
as helpful in times of trial & sorrow & endeavor,
where this religious feeling will lead me - I think
I may not be forced to acknowledge its supremacy
over my whole nature - - - - -

My duty now lies clearly before me - to Father
& Roy first - secondly to the home, as a centre
to the whole family -
Roy has picked up wonderfully - with complete in-
ter intellectual - & yet with a fully occupied day
& more responsibilities - & call on her affections.
She has the making of a fine woman - if we can
add to her great ability; firmness of character -
& breadth of action & thought - May 6th

Mad. Life of Carlyle.

27

"I secretly desire to compensate for lack of feeling by intensity of describing". Journal 1825?

June 27th 1882.

A sad parting with Cary Darling - probably for ever - a sorrowful scene with father, the first ten minutes of our journey - "God be forever a truth which he is beginning to ~~recognize~~ realize -

Then silence, as we whirled down to Queenborough - A little disagreement as to the advisability of remaining on deck during the first half of the night, producing in my throat a tone of irritation & gulf of determination -

However I had my way, and - considerably regretted it (tho perhaps after all it was the worst) as we stowed in a stuffy cabin with an odour of bad tobacco & the ceaseless tread of the heavy Dutchman overhead - As I lay awake with them far from pleasant sensations, with the immediate remembrance of perhaps a last

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Starting - & the still sadder recollection of a
first experience of death - with ~~at~~ all the
feeling of unreality which follows it,
I was exceedingly sad & I meditated and prayed.

I thought anxiously as to the best means
of educating Doug - not controlling her, control
which is not discipline and does not result in the
development of more power of self control in the
subject is worse than useless.

Arrived at Flushing, Nov 29 & engaged
sugary & indifferent tea & bread & butter & eggs for
9^s each, stood for 20 minutes among staring &
bad tobacco smoking foreigners & then with Father
seated ourselves in a crimson velveted carriage
& lived through (I with the help of the 3 times
& 4 times of the multiplication table) a tedious
dusty hot journey to La Haye.

Happy Father's spirits improve everywhere
the new sights & interests please him - He is full
of loving affection to us - & engages his little force
against my despotism.

29th

A pleasant afternoon at Schevening

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enjoying the Curiosity & pleasurable neglect of
The Dutchman & his surroundings.

As we waited for our supper - The Philosopher
arrives - some constraint on both sides all
through that evening. Rather likes his society
& watches us with amused interest.

The Philosopher is in a wonderfully uninvitable
condition - I feel too completely tired out to
carry out my little plan of "Snatches from the
Conversation of five individuals" & Mr Forbes
description rather mars the probable interest of it.

There is neither the liveliness ^{or} the friction
in our party to produce much light - & my little
faculty both for emitting & retaining seems this
day singularly small.

(30) A very interesting morning at the Museum
this "unaccompanied" by the pleasurable gratification
of the artistic sense" as our Philosopher would ~~word~~
word it. His criticism seemed to me apt & true.
Explanation of the archaic geometry of ancient
art "the Predominance of the hypothesis over

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Perception in the mind of the primitive
Artist" - "When the Child or the Savage represents
a hand, he represents it with five fingers -
if you drew his face in profile, he would ^{ask} where
was the other half" & Perhaps also this comes
from a lack in himself & therefore a provision
on his part ^{against} the deficiency of it in others
of the power of inference or imagination -

This suggestion I let drop in blundering language
& was slightly mortified at the Philosopher
ignoring it - Comforted myself however
with the comforting reflection that it was with
him in conversation as in art, unless certain
conditions of correct expression or form are
complied with he cannot readily appreciate the
meaning or spirit. This is true, I think,
not in reference to the crude observations of an
ignoramus like myself, but as an explanation
of his inability to appreciate what is ~~strongly~~
universally admired in literature & art.

It results, I imagine, from a curious
deficiency in his mind of the historic sense

that which enables the Critic to admire the
 power of the author independently of the
 intrinsic merit of the work - a rather of its
 merit relative to the knowledge of the present
 day -

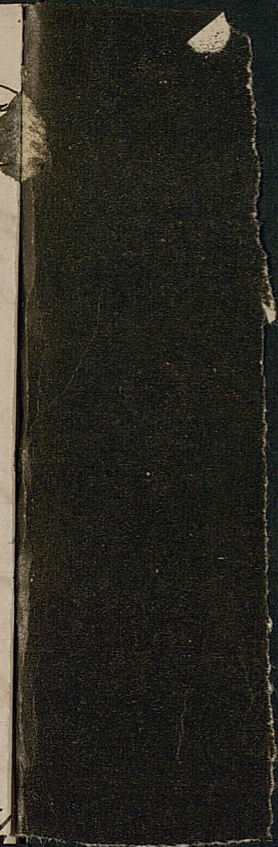
Next evening the discussion turned on the Dutch
 school & Rembrandt in particular. Father collapsed
 altogether in his admiration.

In Lesson of Anatomy. After the Philosopher "My Criticism
 of this picture would be that while it professes to be
 dramatic it is absolutely wanting in the dramatic element

The central figure itself, which is supposed to be demonstrating
 & therefore speaking has no expression of so doing, is on
 the contrary looking at some object in the far distance
 of all the students only one has his attention fixed on the
 subject dissected, & his eyes are directed to the
 torso and not to ^{the} arms dissected. The remaining students
 are evidently sitting for their portraits - Then so far as
 the technique is concerned there a complete ignoring
 of truth in the light & shade - the light being distributed
 in an arbitrary and impossible manner - bringing into
 unnatural prominence the faces - & producing an

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affid almost absurd in its utter disregard
of truth "

Saturday 1st July. We spent at Amsterdam,
tattling over stone facements & walking through
some rooms of horrors - I can trouble no enthusiasm
for the Dutch picture - The Philosopher & I agreeing in
this. At Utrecht we lived through a banquet -
on my part with mixed feelings of disgust & interest.
The Dutchmen certainly are an unspiritual race.
I sat between two Dutch youths - Amos off -
watched them gorging & drinking & listened to their
harshly expressed self satisfaction & self complacent
account of their do nothing & luxurious lives -
After dinner amid much chaff, I & two other young
women smoked a cigarette. The Philosopher to whose
lot had fallen an unmarried woman with some
pretense pretension to learning & some part pretension
to beauty, joined us, & with his quaint formality,
introduced me to her, as "an English personist to a Dutch
personist". Upon which she immediately plunged into
the usual ^{count of} German pseudo philosophic personism
of which, happily, I am quite ignorant - I had but



pose of securing freedom. This was not to be a "freedom" merely for himself and his Quakers, but for all men. He welcomed the oppressed of every color and creed to his city and state of "Brotherly Love."

His followers carried on this fine tradition. When the American Revolution came, Pennsylvania struck for freedom. Philadelphia—the first capital of this country—has been well known as the "Cradle of Liberty." There the Declaration of Independence was born. When the

the freedom of the negro slave, has

A. L. L. & Thudder. July 2^d 1883
 Sunday. Cologne Cathedral — Even the Philosopher
 does not ~~agree~~ ^{criticize} the interior, tho' he objects to the
 curved ~~line~~ outline of the Spires (In architecture
 that I require ^{shape} is that the lines should be defined,
 that either they should be continuous or definitely
 broken — Moreover the curve is especially objectionable
 in this case — in so much as Gothic architecture is
 perpendicular. When we entered, service was going
 on — Father Prox & I were powered by the beauty of
 the building, ~~both~~ sat & listened with solemn delight
 to the choral chant of the vespers "This is essentially
 monotonous" whispered the Philosopher to me —
 "I rather like it" ~~answer~~ I, venturing to disagree
 with him, tho' with a conciliatory smile ~~but~~
 feeling inwardly out of sympathy, more with Prox
 & sat lower down & soon more completely in the
 service. This the Philosopher observes — & when
 we meet again in the morn he remarks "The
 primitive man would here have a feeling of
 superstitious awe — It is only through the power of
 self analysis and by tracing our feelings to their

The *verruca* in *arum*

At the 2 P.M., we discussed *essentially* the essential nature of *gothic* architecture & its gradual development from the preceding style of the *Renaissance*.

"Shall we not be proper too" said the Philosopher opening his *arum* with that curious mixture of *Stiffness* & gallantry - painful from its want of *point* - "Yes," say I directing with energy *my* face & attention to the architecture.

We paused before that part of the Cathedral which is *unrestored* "Now observe" spoke the Philosopher "You will here appreciate the charm which is lent to a building by the concomitant circumstances of age - If you were withdrawn from the *contamination* of a building in this condition of slight decay of the outer surface of the stone & were transported before a building in the condition of the restored part - you would be immediately conscious of a diminution of the picturesque effect & unless capable of psychological analysis would ascribe it to a comparative defect in the constructive idea."

"I suppose so," say I, softly - But surely

Modern Gothic or whatever you call it
 (I always hesitate in my terms in speaking the Philosopher)
 is more or less a copy of the old Gothic?
 "So is this a copy of the still more ancient, or
 rather a modified copy - a development from it -
 That is the fundamental mistake people make
 continues the Philosopher indignantly - They
 suppose a building such as this to be the creation
 of an individual mind, instead of regarding it as
 one link in the development of an art".

"It is curious is it not (this in a softened & questioning
 tone) that I should be leading you into a place
 of Christian worship?" "Yes" answered still
 inside, "especially as you led me out of it -
 but you see I am reverting" I add ironically - "you
 see we can't be miserable one must do away with
 an everlasting fear in one's nature (this desperately).
 "Herrmann" ejaculates the Philosopher -
 Then curious noises which proceed from the interior
 of the Philosopher's throat are always indicative
 of some emotion & generally begin or end the

Philosophers part in a conversation - Contagionism
in the former instance - Contempt more or less
modified by indignation or pity - in the latter.

That evening Roy's father being tired, the Philosopher
& I walked over the bridge of boats, returning by the
Railway Bridge - Our conversation was disjointed -
His manner to me was changed - probably his
opinion of me lowered by my evident nervousness.

I tried to explain my position but was greatly puzzled
by different intonations of the Arriver.

We then descended to lower topics & discussed Frowde's
Biography of Carlyle - but he said little.

In another conversation I had with Wm Spence
but I have not inclination or power to reproduce them
in this little book & will leave him for the present -
to return to the Pin Lodgehouse and the Athenaeum
undisturbed by the "Maudslowes" of an ignorant individual
of the inferior sex.

July 3rd 24th Two sweet days on the Rhine - The last
the sweetest - as I could in solitude enjoy the remembrance
of those past days at Boppard, a happy remembrance

of Pleasant Things & of a struggle which is now over -
 of a state of egotism & hardness producing bitterness
 & Discomfort - which is at least much modified
 if not past. Father too was so sweet - so full of
 affection & sympathy - & looking happier & calmer
 than he has done since Mother's death. He is
 wonderfully unselfconscious & tho' apparently so open
 is difficult to understand & his action^s difficult to
 foretell - His unselfconscious protecting him from
 any dread of the appearance of inconsistencies in his
 own or in other's eyes - & also disinclining him
 & even drabbing him from self analysis.

And now as I write this in the evening, I
 look on the Lake of Lucerne - the water placid &
 grey - the dark mountains capped with clouds.

Had an enjoyable day of quiet - with a good
 dose of arithmetic & a lovely walk over wooded hills.

Father distressed about Dora, who is in a morbid
 condition of mind & body - Constantly thinking what
 would be best for her - whether it would be best to
 force her interest in outside things or let her alone
 to grow out of her trouble.

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Saturday 8th Father Day 2 I took the steamer up
to Muelen 2 a most lovely day we had. Mr Mottew,
Whose acquaintance we made at Strasburg went with
us - He is interesting as a specimen of a colonist
of good position. His father being Prime Minister of
Cape Colony - Gives a curiously favorable account
of the natives 2 their virtues - Describes, enthusiastically
with the little language he has at his command the
delights of wandering in the wilds with a native as
his companion - Is a refined and gentle natured
man - with much feeling for nature, a contempt
for work or monotonous occupation 2 no cultivation

Noticed at Muelen what Ruskin ~~describes~~
describes - The perfect flatness of the valley 2 the
abrupt ascent of the mountains from it. The effect
of this seen from the lake more beautiful - the
low boggy ground with the many coloured grass &
flowers seeming a continuation of water of wonderfully
varied colour.

Sunday 9th. A somewhat heavy ~~in~~ drive in closed
carriage 2 ~~cloud~~ thick cloud across the Muejic
pass - Jesbach - a very ~~of~~ artificial place

a magnificent fall spoil by Yankee Contrivances -
 Pulleytram up nearly perpendicular slope -
 Diabolical lights - white, blue, & red - to ~~which~~
~~visitors~~ The Contemplation of which visitors are
 invited by the ringing of electric bells "at nine
 o'clock precisely" - leaving black Caldrons
 on wooden platforms to show their earthly cause
 in daylight - Father suggested to Proprietor
 that he should paint the Caldrons & platforms
 green, I amended, that he should change the
 tints with the season, darken it in summer & yellow
 it in autumn - There was Father liked the place.
 Monday evening. Made friends with Mr & Mrs
 Sean Drake, Irish Resident Landlord with
 unfortunate bride - took in them with melancholy
 interest - they very jovial & happy under their
 "past detriment & present rick" - Joined with
 us next day in carriage & mules in our
 pilgrimage Lutterwards (Mürren) where we rest
 content & spend the rest of our time abroad.

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The first three days were hardly pleasantly employed by me in suffering a nervous bilious attack, beginning with a fainting fit, passing through great feverishness into Diarrhea -

This all make me feel rather light headed & excited.

The inhabitants look wretchedly thin, pale, and cadaverous & are mere beasts of burden, born, to carry Messieurs & Mesdemoiselles, their baggage & their requirements to this "pleasant Alpine Resort". Father says & I agree that the Swiss do not seem endowed with a high moral nature. The wretched landlord, a most thriving one, actually refusing to count our humble afternoon tea in with our pension. However we have done this, with the help of Etienne, borrowed soap & "milk & bread & butter" for one

My malady excites considerable interest in the Pension, Father having spread abroad amongst men & female the peculiar nature of it.

When I came down yesterday (14th) I formed my friends with the whole establishment, consulting as far as I could see from a superficial glance

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of many very women & one pleasant one
(Prof. Gumboldt's friend) one old one, who does or
would seem to know some of the interesting works
in London & who brings the conversation on to
her special members of it as often as may be —
of W. S. Mullens, turned up again, of a pleasant
young Professor Main — professor of Mechanics at South
Hampshire — who is promising —

As for the scenery it is simply glorious — Imagine,
my unknown friend (à la Julia Hammering) a cliff
covered with wild flowers overhanging a valley —
~~At~~ ~~some~~ 3000 feet below, you see Swiss Chaleps
planted on broken pasture — a magnificent mass
of rock rising the other side & sufficiently curious
in its markings & lines to raise the curiosity of an
ignoramus as to its history & pebbles of granite
with soft masses of snow towering above.

Most days you can watch wreaths of mist climbing
up, or clinging loosely to their summits, taking the
weirdest forms & retaining them tho' ever melting
into the blue sky. Gather & Borg enjoy &
appreciate it & look wonderfully happier & better —

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Boy has quite come out & chatters away with
Mr. Mottens of whom she says she does not stand in
awe - He is dull, tho' interesting as a specimen;
& extraordinarily moral in his taste, not reading
Machery - because he fancies this distinguished author
"has had in character". Mingle's novels & travels
his literature. Has of course as one wd expect from
such a man a firm theoretical belief in the inferiority
of woman to man. Believes that metaphysics
comes some how or other from Psycho-soul.

Has a curious look of a wild but gentle animal.

Monday. Left this morning in a thick fog
to walk over a dangerous pass (9 hours) with ^{out} compass
guide or food. From his excessive bitterness last
night about women & his carelessness for his own ~~well~~
safety - can hardly have had a happy past.

The Professor of Mechanics & I had a long & serious
talk last night - wondering round metaphysics
He is a clever sensitive man - short in stature & ~~slender~~
with a pleasant few symphathetic face. Was brought up
by Spruiter Aunt without games or companions -
was sent to inferior school, went to Cambridge

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Took High Honours - both there & at the London University.
accepted professorship of Mathematics & afterwards of
Mechanics at Bristol - lived there five years during
which time he was seriously ill & had a tremendous
struggle with his work & now at the age of 28 has
accepted junior professorship of Mechanics at South
Merrington. He told me that he was brought up in high
orthodoxy - was suddenly thrown into a more or less
free thinking set at Cambridge & was now reverting
to the old thing. He is devoted to work never feeling
guilt content when out of it.

Tuesday . It is simply glorious. Here I lie
on a bank covered with wild flowers - rich coloured
rocks starting out all around me - green precipitous
slopes broken by straggling woods of straight-grown
sharp pointed spruce and - separated from me
by a Chasms of blue water rise those magnificent
masses of rock & snowing alp - snow & glacier
overflowing from the heights into the rocky valleys
below. And then - since yesterday was wet,
the weather of mist & cloud wind themselves fantastically
round the rocks & climb to the summits where they

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linger on if I ought to quit this earth.

I am enjoying this most fully - & feel thoroughly well.

Father, I find, is still restless - & looks anxiously towards home. With all his activity of mind, he has little resource - & though he needs occupation he would remain well rather than make it - or interest himself in that which has not some direct practical result. For a man of power & capability - he has singularly ^{little} capacity - for moulding his own life, independent of circumstances, to some end. Happily for him, circumstances forced him into work early in life - but the groove he was then forced into - money making - he has remained in & always will remain in - tho' his instincts & faculties would lead him elsewhere - but the will is wanting.

~~My dear father~~

I have changed my position to one more lovely, more perfect as a picture. The same bank of wild flowers, but around me, forming an irregular circle, grow the spruce in little clumps, one big chief on a throne of rock with some ten little ones, struggling out of the rock or roots of their sovereign to form a body guard

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around him. Their "Spitz" (more expressive than
any English word) stands out in their rich tones of
red & green from the mass of rock in soft shadow
building itself up from the valley below into a
dome of snow clad Alp - to the left - from behind
the dark outline runs the River in its shadows,
White Solitude -

There is something curious & beautiful in the
abruptness of the snow line & of the limit of
vegetation only broken by the overflowing of ~~some~~
glaciers or by the lying of the snow in some deep
fissure. Add to this scene, a deep blue sky -
the sound of a torrent, at intervals the roar of
an avalanche; the many sweet notes of bird & insect -
the scent of wild flowers & pine, & last but not
least the consciousness of Solitude -

Monday 24th. A week spent with nature & alas!
with the young Professor. After four months of
loneliness, it was delightful to have the companionship
of a refined & sympathetic ~~friend~~ mind, deeply
appreciation of nature & yet steadfast in devotion
to work & duty - Many delightful walks

For had - with discussion & silence - according
to our mood - But still in looking back there is
bitterness in the consciousness of having given
way to a pleasure, thoughtlessly ignoring what pain
might come of it -

Altogether the last week has been spent unworthily -
Latta & Borg neglected, no work done - & Sunday, a
restless ambition grows - an ambition for a life with
some result, vulgarly apparent to myself & others -
& yet the necessary self-denial - even sufficient to accomplish
with the only nearest me - ~~is~~^{is} not there. If a weakly
mortal is to do anything in the world besides eat the
bread thereof there must be determined subordination
of the whole nature to the one aim - no trifling with
time which is passing - with strength which is only
too limited - My short intimacies with W. H. has at
least given me an example in determined self-control,
of a delicate constitution conquering ill-health & succeeding
in the world's struggle.

Su March IIth 1885.

Adieu, ~~illness~~

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Monday evening, I spent in the hot salon at
~~morning~~ Chating with W^m Wire, a pleasant genuine
Scottish woman. - About ten couple of common young
people were dancing, There was a general hubbub of
small talk around - Just as I was meditating bed,
Father came up, with W^m Roberson, wife of the Doctor
of Newburgh. This lady was a comely Clerical looking
woman, with decided aquiline features, pallid face,
large cold gray eyes - which together with the mouth
were slightly turned down at the corners, giving an air
of Piety; - Cap & Drefs of solid respectability, &
general look of satisfaction with this world, and -
firm conviction as to her place in the next.

"It is such a pity we did not make your acquaintance
before." She was kind enough to remark, "There ^{is} ~~is~~
are such a queer set of people here - Last night
I was talking to one of the nicest-looking men
here, really quite a presentable man, and what
do you think he turned out to be?" "No! What?"
"A Dissenting Minister;" & when I had to
stop my conversation - These dissenters have such
queer notions and are so touchy about their social

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position of herself as a Church woman, as the
wife of a clergyman of the established Church,⁹
could not talk to him, without probably offending
him " "Of course not." said I, the 'inwardly wondering'
his offence need be given - "Then this morning"
~~continued the Rector's wife,~~ "I sat down on a bench near
gates a lady like looking girl; where do you think
she came from? No! where? "From Birmingham."
"Dear me" ejaculated I sympathetically - "The point is
~~how is stated~~ ^{whether} ^{begin to} ~~discuss~~ ~~conclude~~ as to our acquaintance
with the Gloucestershire hals families "I know
Mr Pary intimately - delightful man - the Miss
Parys, four very accomplished girls - it is a pity
they are still the Miss Parys" Here indeed was
a bond of union, who does not enjoy gentle
infringement of their next door neighbour, especially
when that neighbour happens to be a little above
them in social position - Warned by this we
ascended to the subject of education "It is very sad,
dear us," continued the Rector's wife "the whole
education of the daughters of the tradespeople, of the
Solicitors & of that class of persons, is in the hands

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of Dissenters - Where of course they get no sound
religious training - My husband is trying to
start a Church middle class school, which will
be entirely under him - We have secured two
excellent Church women as ministers - A lady,
who has great experience of these new High schools,
which seem to me most objectionable, told me
that the girls were so pressed with work, that they
had not time for their daily prayers, and that the
education was so high, that they frequently
procured for themselves books on modern thought.
- And it seems, that in many of these High schools,
all classes are educated together - The teaching
is thought so good that many parents of good position,
tho' devoid of limited means, are induced to send
their daughters there, and it is quite impossible
for them to tell, next, whom their daughters may
be sitting! " X

Though very much edified, I was too tired to listen
longer, the measured tone & tedious emphasis of
the good lady considerably increasing my drowsiness
& nothing but a cordial goodbye I retired,

Meditating rather sadly on this strange compromise
 with the Mammon of worldliness in a
 professional follower of Jesus of Nazareth -
 No doubt the woman had her good points - was
 a good wife, mother, neighbour; still it is
 difficult to imagine the mechanism of a mind,
 constantly meditating on the Life of Christ &
 using the most Spiritual Services of his Church
 & yet steeped in class prejudice & measuring
 all things by the standard of conventional
 propriety & worldly position.

Tuesday 25th Start off, very tired, at 8 o'clock
 in the morning down the hill to Lauterbrunnen -
 The two Bus Stages, pleasant genuine women,
 though unattractive in appearance, voice & dress;
 of greater descent & from Birmingham, walk part
 of the way down with us. Confers to feeling
 rather sentimental. - Various romantic scenes
 chase each other through my brain - then pretty
 stories, like soap bubbles when they reach a certain
 crisis in their existence - burst & vanish into
 thin air. ~~Many things which I then retained~~
~~together with the various scenes of the valley, & which~~
~~at the time, I considered as soap bubbles & stories far from~~

It's soft light behind - a scene exquisite in its beauty & weirdness -

Among evening scenes remain with me, glorious effects of cloud & mountain form in glory & gloom.

Wednesday 25th Grindelwald. Father, Mary & I rode to the Upper Glacier - cold rainy day - Glaciers are curious & interesting, but as we saw them, most desolate & unlovely -

Talk at Talle d'holi across the table to three young men, Common, Commoner, Commonest - the 'perhaps more commonplace than Common'. Find the next morning that Father has arranged (while we have been lying lazily in bed) that Mary & I should spend the whole day with Common & Commoner on the other Glacier.

"At any rate it will be a study of human nature & a study of Nature!" and really on that dreary ice, half the time enveloped in mist & rain, Common & Commoner were not amiss. The latter, a regular wild young Irishman, with keen keen intelligence, fell to my lot. Like his two companions he was a pillar of the Church! I was soon in his confidence.

His language was so characteristic of the man, that
 I could not resist the temptation of scribbling it down.
 "I was a year and a half in Germany at school -
 Terrible place for work - The master an awful
 fellow for false doctrine, about eternity of
 punishment & that sort of thing. But a
 fellow only wants to have those things explained
 to him by a clever man, - I got - scale out of my
 head when I came to England - never meant
 to take orders - but ^{was} always a terrible one for brain
 work - it just knocks me down - I'm never
 golly in a place for more than three months -
 My only brother, he spends his life in seeking
 trouble - wherever there's war, he's there -
 got an awful head sent for it. Last time
 we heard of him, was one of the mounted
 constabulary in Australia, just on the track of the
 natives. That sort of thing is in the family."

"How do you manage to pass your ecclesiastical life?"
 I venture to ask - "Oh I'm a successful one of
 those lucky fellows - get through without reading
 many or lectures, can put a ^{little} deal of stuff in

a deal of palaver - The examiners they much prefer being told what they have said than what you find in books - "And you serious?"

Oh, I was well coached in them by Canon Fleming. I'd to preach before him - didn't I shake?"

"I suppose you don't go in for doctrine?" "Oh yes! a fellow must hang it on to something - I like similes, plenty of similes, they go down; but Boddentham, near Hereford where I live is an awful dull place - bear, regular River for work -

Really it was awfully hard on a young fellow - four days after I got there, he & his family left; - I'd the whole work, four & twenty young fellows, & prepare for Confirmation, and they are dull lot. Now, it is hard to drive stuff into their heads.

Really if I hadn't my garden & my fowls, I don't know what I should do - As for the society, it's made up of parsons - I hate them - They get hold of a young fellow, & preach to him & tell him what to do & what to think, until a young fellow doesn't know where he is. The vicar & his family are awfully kind to me - five daughters -

Whole family deaf - Never to preach into a trough
 with speaking trumpet into the Deaf's ears!

He's a wonderful man for politics, get all my
 politics from him - Awful old dog - gives his
 congregation regular political speeches as sermons -
 Began the other day, after blowing his nose &
 clearing his throat, which always takes him a
 deal of time "I can congratulate you most
 heartily my brethren - that that blaguard
 Bradstump has been expelled the floor of the house"

Country Doctor, awful little cad - wanted me
 to chop in his house, but really couldn't stand ~~him~~
 Had to make him understand that - but I had some
 awful shindies about him in the parish. "What
 sort of rows" ^{with my children at home} ~~asked I whether they were~~ "do you get on
 speaking terms with him?" "Oh yes! when I meet
 him, I bow & pallaver - wouldn't do if I didn't"

Short pause, as we clamber up a very steep place
 "Do you like your profession?" "Well, what I should
 have liked would have been to go to sea, but it was
 too late, & my brain was too weak for office work,
 my father was a clergyman & I've five uncles

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in the Church - I know a lot of young curates, some
take to flowers, some to bicycling, some have fought
- seen some have told me that they are awfully
Haltbugsters at a deathbed - I don't know what
that is - That's the thing that makes a young fellow
serious - " said the young Irishman, with a passing
expression of sadness - " it's seeing sickness & death "

By this time we were walking on the
dirty ice & had to look to our steps - We passed over
deep fissures, listened to the ominous roar of the
torrent below & looked into the deep clear green of
water filled crevasses - At the halting place
in the center of the glacier, were seated, five plain
women, taken in a lot, the five planned - women
I've ever seen - Standing in front of them, a
young man, of genteel appearance, light ~~gray~~
french-gray coat & trousers, elegant moustache
& still more elegant cane - " Well, I hope you
are enjoying yourselves, and are satisfied - for my
part I prefer a comfortable arm chair in an hotel "
" I think we will wait here, until we have a fine
day " continued he facetiously to the guide -

No response from the five females, they lean with brown faces & red noses on their alpenstocks and ~~gaze~~ ^{gaze} with befitting solemnity - on the derelict scene around them.

"What can induce a man to travel with five such women?" whispers I, to Borg's clerical companion.

"I know two of them by sight - heireses from Nottingham" ^{Says he} "Insufficient explanation! I think I - therefore the other three ^{of a man can have but one wife, however rich & plain she may be} Surely, this young man, these other three may become literally "un embarrass de richesse"?"

We go on - they return - Some hours later, passing by the "hut" at the foot of the glacier, we see the five fair ones regaling on coffee & eggs - the gaunt young man standing with blank countenance at the doorway, like Neptune on a monument smiling at the mist - Impenetrable mystery!

Would that I were a thought-reader, that I might spy into the secret recesses of thy heart, oh friend! otherwise it is but useless expenditure of ^{human} ingenuity to dwell further on "the case" - ~~Ammon~~

~~Ammon~~

~~Aug 27th~~

26 Spencer p.?

1882

Aug. 3rd Mr Spencer called yesterday, & left the afternoon
 letters - with a letter of his to Mr Wesley - who had insulted
 him, by stating that he (Mr Wesley) had in blood
 derived Similitude was a Mr Herbert Spencer's from
 Mr Spencer's father. In Mr Spencer's reply he states his
 doctrine evolution so clearly & shortly, that the 'I confess'
 but dimly understood - got into a vein to the future. I
 shall here transcribe it.

1. Throughout the universe in general and in detail
 there is an incessant redistribution of matter & motion.
 2. This redistribution constitutes evolution where there is a
 predominant integration of matter & dissipation of motion,
 & constitutes dissolution where there is predominant absorption
 of motion & disintegration of matter. 3. Evolution is simple
 when the process of integration or the formation of
 a coherent aggregate proceeds uncomplicated by other processes.
 4. Evolution is compound when along with this
 primary change from an incoherent to a coherent state,
 there go on secondary changes due to differences in the circumstances
 of the different parts of the aggregate.
 5. These secondary changes constitute a transformation of the

6^d
Homogeneous into the heterogeneous - a transformation
which, like the first, is exhibited in the universe as a whole
and in all (or nearly all) its details; in the aggregate of
stars & nebulae; in the planetary system; in the earth
as an inorganic mass; in each organism (~~throughout~~
Dr Baeylawa otherwise expressed); in the aggregate of
organisms throughout geologic time; in the mind; in society;
in all products of social activity.

6 The process of integration acting locally as well as generally,
combines with the process of differentiation to render this change
not simply ~~one~~ from homogeneity to heterogeneity, but from
an indefinite homogeneity to a definite heterogeneity; and this
trait of increasing definiteness, which accompanies the
trait of increasing heterogeneity, is like it exhibited in the
state of things and in all its divisions & subdivisions
down to the minutest. 7 - Along with this redistribution
of the matter composing any evolving aggregate there goes
on a redistribution of the retained motion of its component
parts in relation to one another: this also becomes
step by step more definitely heterogeneous.

8 In the absence of a homogeneity that is infinite &
absolute, that redistribution of which evolution is a

One phase, is inevitable. The causes which necessitate it are these

9. The instability of the homogeneous, which is consequent upon the different exposures of the different parts of any limited aggregate to incident forces.

The transformations hence resulting are complicated by

10 The multiplication of effects. Every mass and part of a mass on which a force falls subdivides & differentiates that force, which thereupon proceeds to work a variety of changes; and each of these becomes the parent of similarly multiplying changes: The multiplication of them becoming greater in proportion as the aggregate becomes more heterogeneous. And these two causes of increasing differentiations are furthered by - 11. Segregation, which is a process tending ever to separate unlike units & to bring together like units - so serving continually to sharpen or make definite, differentiations otherwise caused. 12 Equilibration is the final result of these transformations which an evolving aggregate undergoes. The changes go on until there is reached an equilibrium between the forces which all parts of the aggregate are exposed to and the forces these parts oppose to them.

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12 ~~Dissolution~~ Equilibration may pass through a transition stage of balanced motions (as in a planetary system) or of balanced functions (as in a living body) on the way to ultimate equilibrium; but the state of rest in inorganic bodies, or death in organic bodies, is the necessary limit of the changes constituting evolution.

13. Dissolution is the counter change which sooner or later every evolved aggregate undergoes. Remaining exposed to surrounding forces that are un-equilibrated, each aggregate is ever liable to be dissipated by the increase, gradual or sudden, of its contained motion; and its dissipation, quickly undergone by bodies lately animated, and slowly undergone by inanimate masses remains to be undergone at an indefinitely remote period by each planetary & stellar mass, which since an indefinitely remote period has been slowly evolving: the cycle of its transformations being thus completed.

14. This rhythm of evolution & dissolution, completing itself during short periods in small aggregates, and in the vast aggregates distributed through space completing itself in periods which are immeasurable by human thought, is, so far as we can see, universal & eternal —

each alternating phase of the process predominating
 now in this region of space and now in that, as local
 conditions determine. 15° All these phenomena,
 from their great features down to their minutest details,
 are necessary results of the persistence of force, under
 its forms of matter or motion. Given these as
 distributed through space, & their quantities being
 unchangeable, either ^{to} increase or decrease, their
 inevitable result - the continuous redistribution
 distinguishable as evolution & dissolution, as well as
 their ~~traces~~ special traces above enumerated. 16° That
 which persists unchanging in quantity but ever changing
 in form, under their sensible appearances which the
 unseeing present to us, transcends human knowledge
 and conception - is an unknown and unknowable
 power, which we are obliged to recognize as without limit
 in space & without beginning or end in time."

12.P.

What I should ^{like} to do this autumn, would be to get on both
 arithmetic & possible geometry for a little while in the winter, &
 geometry - & the nature of chemistry - so as to have some
 sound practical knowledge of the elements of our science

It might give me some power of judging whether
 this very perfect theory does indeed (as Leonid
 Muhl) correspond to the "order of things" 1/20

Aug 13th After 2 I had a long memoir over W.
 Spencer's resume of his philosophy - resulting in my
 taking it up & had 2 spending a couple of hours
 over it - eventually walking down stairs, & plunging
 into First Principles - a plunge producing such
 a peculiar sensation - that I have since continued this
 practice every morning before breakfast -

So far, I seem to be able to work my brain with particu-
 lar ease than ~~with~~ & so long as I do not neglect
 the duties nearest to me, I think I may indulge in dreams
 of attainment - perhaps never realized or even
 approached, but still acting as an incentive to the
 self-culture - Now I have within me a definite
 ambition, perhaps a foolish & vain one. Still
 it has taken possession of me & filled a vacancy
 both - void? Anguish I know more degrees
 than ever that materials & what ~~works~~ ^{tools} I want
 the mastery of some systematic philosophy, to be

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Together isolated groups of ideas & experiences; experience
of human nature by careful observation & experiment (!)
& certain necessary tools, such as a fair knowledge of
numbers & their relations, & ~~of progress in language~~ some
power of correct expression - I feel sadly the lack
of a good groundwork - I am simply ridiculously stupid
with arithmetic - a sort of paralysis taking place in my brain
when I look at numbers -

My diary, which began as a Register of good intention
shall continue such. I do honestly & earnestly pray, that
no foolish vanity will lead me away from the thorough
accomplishment of ~~all~~ of my real duties - This is
difficult, with very limited energy, not to devote it to pleasant
occupation, especially when that occupation advances
~~itself~~ - the good thing about my present study is that
it naturally inclines me to sympathy - as ^{the only} means of
collecting material - to an interest in persons,
as studies who ~~was~~ ^{is} not congenial to me in character
& mind - But that we miss in society - in the opportunity
of watching action - we hear what a person thinks -
& that they think of themselves & imagine to have been
their history, but this pretty imagination seldom corresponds

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To the ~~real~~ - just real -

~~My dear mother~~ ~~My dear mother~~ ~~My dear mother~~. ~~My dear~~
~~My dear mother~~ ~~My dear mother~~ ~~My dear mother~~ - "My dear mother",
~~My dear mother~~ ~~My dear mother~~ ~~My dear mother~~ - "My dear mother",
~~My dear mother~~ ~~My dear mother~~ ~~My dear mother~~ - "My dear mother",
~~My dear mother~~ ~~My dear mother~~ ~~My dear mother~~ - "My dear mother",

Aug 27th This time last year I had recognized the
inevitability & now poor Theresa is suffering the inevitable.

A woman gives much when she consents to become
Mother & Wife - I put the mother first because it
is the relationship, which absorbs her life, for which she
suffers & should be loved. Poor little mother.

Looking back I see how bitterly she must have felt
our want of affection & sympathy & for that I feel
remorse. Now I can do nothing, but keep her memory
alive & her influence living - & recognize repulsively

the multitude of her gifts & the suggestion of my
gratitude - I never knew how much she had done
for me, how many of my best habits I had taken
from her - how strong would be the impress of her
personality, when the pressure had gone - a pressure
wholesome & in the right direction, but applied without
tact. Fact - that quality which gains for people

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More affection & consideration than another, yet in
itself not necessarily belonging to the highest groups
of moral & intellectual qualities. Poor little mother!
Her death was so sad - so necessarily sad in its
isolation - Is all death like that - Can we not in
that supreme moment bind the past with the future,
& through our influence give one link in the chain
of human development - & our last mental act be one
of prayer & blessing? And who knows that mother
did not bless us with her last breath & that we, that I
am not now feeling the workings of that blessing within
me. It is strange, how I now feel the presence of
her influence & think of her as an absent friend who
looks down sympathetically with me, but cannot
touch me. I never asked ^{for} her sympathy, when she lived,
but now she, through the medium of my memory, gives it
to me. When I work, with many odds against me, for a
far distant & perhaps unobtainable end, I think of her
& her intellectual stirrings which we were too ready to call
visions, & which yet will be the originating impulse
of all my ambition - urging me onward, toward something
better than in action or thought. When I feel discouraged

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2 Popplers - When I feel that my feeble efforts to acquire
are like a blind grasping in space for the stars -
The vision of her will ^{arise} ~~arise~~ persistent always in
action & in desire - Persevere -
And I will persevere - I may be baffled, my
present aim may be withdrawn from my sight,
& new & nobler ones rise up - still the struggle is
for Good (God help me) & for Truth & the direction right.
Why I have written this, I know not - This morning
I took the Sacrament - & again solemnly vowed to
"to endeavour to lead a new life, following the Commandment
of God and walking from henceforth in his holy ways."
I got so much comfort, help & peace from this service.
How strange is it!

"Thou, God, in the beginning hast laid the foundation of the earth:
and the heavens are the work of Thy hand.
They shall perish, but Thou shalt endure: they shall wax
as doth a garment; and as a vesture shalt Thou change
them; & they shall be changed: but Thou art the same,
& they years shall not fail."

Grandet

69

"In the depth of the Province, you find original personalities
both of serious study - apparently peaceful - but often torn
by inner struggle - Still the most striking, peculiarities, the
most passionate strivings, are gradually worn down by the
constant monitoring of manners & life." This certainly
does not apply to Grandet - the truth being that Grandet is
hardly flesh & blood, but like many of the heroes of French
Romance, a personification of a quality - an isolation of
it for the purpose of psychological analysis.

But this isolation is not a complete one, but an artistic
subordination of all surroundings whether scenic or human
to the development of the idea, ^{the story} often heightening the effect by
~~but~~ bringing in a contrast - perhaps too strongly ^{crude} marked
for our sober English taste. The three persons, most
nearly of Grandet's household are almost perfect seals
of nobility & purity of nature ^{De launay} says "Philosophes
do not meet with such characters as those of Honoré, the ^{Dr.} Grandet
& Euzemi, are they not right in maintaining that Orog
is the characterizing quality of Providence?"

And then ^{then} is the ^{his} pathetic description of M^{rs}. Grandet,

"An angelic sweetness, the resignation of an insect tormented
by children, a rare jewel, a peaceful & patient temper -
made this good woman pitied & respected by all."

70
Eugene's character, is too exquisite to be summed up
in words - There are the contrasts - the surroundings
of place & persons are mean & low - Grandet's figure
standing out as superior to all & dominating all.

I translate a few extracts, showing Balzac's power of analytical
construction (if that be a possible term) & construction ^{of which I think}

"There was no one in Saumur who was not ^{convinced} ~~persuaded~~ that
Grandet had some hidden treasure & that he mightly
revelled in that inexplicable pleasure experienced by
some at the sight of a large mass of gold. Covetous men
had a certainty of it; when they peered into the eyes of
the "banker" & fancied that they there saw the reflection
of the gold metal. The eyes of a man who habitually
receives gains on enormous interest or capital will
necessarily contract, like those of the reprobate, the gambler
or the courtier, certain habits; - an undefinable
expression of greed & mystery, such furtive movements,
which do not escape the observation of co-religionists.
This secret language ^{of the eyes} becomes a free masonry of the passions!"

"Financially speaking, M. Grandet was a negro between
the tiger & the bee constructor. He knew how to lie in

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Went to Crouch watching a clammy in prey, then
opening the caverns of his jaws gulp down a mass
of gold & like a gorged serpent, resting, dignified,
imperturbable, methodical & cold & placid.
As if there had been that in his past life which had
excited ridicule & contempt; the contempt & ridicule
had now vanished. In his smallest actions, Graudet's
wisdom bore a foregone conclusion. His words, his
clothing, his mannerisms, even the blinking of his eyes
were law to the country. All having studied him as
the naturalist studies the working of instinct in animals,
had discovered & acknowledged the profound and silent
wisdom of his slightest movements.

"The manners of this man were very simple - he spoke rather
little - He spoke in a low, soft voice, & expressed himself
in short sententious phrases - When obliged to speak at
length or to discuss, Graudet stammered in a most
irritating manner. But this hesitation, together with,
the incoherence of his speech, the deluge of mere words with
which he sought to drown his thought, and his apparent
deficiency of logic - were all affected - and the origin of
a reason for this affectation will be sufficiently explained in

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The course of his history. Four phrases like algebraic
formulas sufficed him to comprehend & solve all his
difficulties of his life whether of his daily life or of
commercial transactions. "I do not know, I cannot,
I will not, we will see, ... He never said yes or no,
& never wrote - If anyone spoke to him, he listened coldly,
holding his chin in his right hand & resting his
right elbow on the back of his left hand. On all
matters, his mind once made up, did not change.

He considered intently the smallest operation.
And when his adversary in a learned harangue had
unconsciously betrayed his secret design, thinking to
outtrap Grandet, the bonhomme would answer - "I
can decide nothing without consulting my wife - And
his ~~own~~ wife, practically his slave, was used by him
as a convenient screen in all his transactions.
He never writes, & neither accepts nor gave dinners,
travels in movement, he economised all things, even
motion. 11

"Grandet slept little. He spent most of his night in making
those preliminary calculations, enabling him to foresee &
deduce truly & to carry out his plans with a success so

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Extraordinary, that it astounded his fellow citizens.

All human power is a composite of patience & time. Genius butches & wills. The life of a successful man is a continual exercise of human power for the advancement of the individual. His basis on two qualities, self-love & interest - but interest being but a ^{effect} condensation of self-love, the effect of a cause a return to the ~~effect~~, then two qualities are but two halves of one whole - egotism. The immense interest taken by men in any clever & true representation of avarice personified arise from this & from the presence in all natures of some views of affairs - binding them to the nature of the miser. Avarice is an ingredient of all human sentiment because it comprehends all."

"In grandeur there is a persistent desire to play a part in the affairs of men, to win from them legally their substance. To impose on others, is it not an act of power, giving to the doer the privilege of contempt."

Who has realized that most beautiful of all symbols, the Lamb lying peacefully at the feet of the Almighty - rather, the representation of all earthly sufferers, the prophetic symbol of their future, of suffering & weakness glorified.

Made in his Commercial life

But tho' immediately he lost in substance, he learned a lesson which in after years guided him in such harvest

Indeed he ended by blessing the Jew, who had taught him to turn the fate of his Commercial enemy, & direct the thoughts of his adversary from his own interest to the task of ~~exp~~ helping him, & Express his ^{gratitude} was."

In this anecdote we have one of the features of Grandet's Character - that power of control over the circumstances consequence & effect of circumstances often in themselves adverse, ^{but which} enabling him to turn to good account both the sweet & the bitter fruit of daily experience, using the one to reward himself, the other to poison his adversaries.

This typical feature is delicately traced by Balzac all through Grandet's domestic life - & is brought into strong relief by the artist in one ^{of the} last & finishing touches by which he perfects his picture.

"Here child, said Grandet in an ironical tone with you have them instead of gold 1200 francs."

"Oh father, do you really give them me?" He threw

her about her ² trunk - at her lap - "Then, you shall
 (the trunk of her absent lover

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Have the same quantity next year - In a little time
you will have all his faults - Continued fraud
rubbing his hands with Vilghe - at the success of his
speculation on the sentiment of his daughter "

The more extract - the last scene - of Grandet's life -
Now is his description of the miser's death ^{of the miser} ^{Belgac}
would show that the last gleams of common sense ^{generally}
reflections of those mental forms & images most
persistent in life - echoes of those thoughts which
have in the past ^{dominated} ~~inspired~~ & governed action.

"The last day drew near, & the strong frame of the
old man struggled with death. He would sit at the
corner of the fire ~~face~~ always facing the room where his
treasure was kept. - If covering were put over him
he would seize it & branding it into a heap, cry out -
"Take it lock it up, so that no one shall steal it."

When he opened his eyes - they turned instinctively to the
door of his strong room & in a tone of panic terror he
would cry out - "Is it there, is it there?"

"Yes Father" "Watch the God, give me some"

And Eugenie would lay before him on a little table
a heap of gold coin - Then he would rest his eyes fixed

valently on it like an infant. When first it sees, with ⁷²stare
stupidly at the same object - & like an infant Grandet-
words smile vacantly.

"That wounds me" he would repeat. His features relaxed
in an expression of drizzling ecstacy.

^{28/2} The last hour ^{had} come, & the Priest came to administer
to him the sacrament - Grandet's eyes, from which
for some time all life had gone, rekindled at the sight
of the Cross, the ~~Candle~~ & the plate the Cup & the plate
of silver. The Priest bent over him ^{holding} both the cross ^{before} & his ^{eyes}
that he might ^{appear} ~~see~~ his saviour - with one fearful
strain the old miser tried to grasp it & in this last-
supreme effort gave up his life. 11 Aug 30th.

Aug 31st: A day of terrible anxiety. Therein lying between
life & death - Iron Alfred bearing up with grand
courage - How deeply illness & death impresses on one
that life in itself is worthless, only what it achieves,
is enduring. All deep feeling does this, love as
much as any, because it foresees parting - &
separation - it foresees the dissolution of all other
elements but that of noble influence - influence has all

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eternity before it. God help me -

September 1st Absolute self sacrifice - The servant of his
Lord. So help me God.

Sept. 3rd "The Kingdom of Heaven is like unto a treasure
hidden in a field; which a man found, & hid; and
in his joy he goeth & selleth all that he hath, &
buyeth that field."

Sept. 9th 10th That evening, I walked through the fields, after
a day spent with Arthur at the lakes. There was a glorious
sunset. Masses of cloud, wonderful in colour & form,
more solemn than lovely - swept across the sky, here
towards the south, built up in ^{layers} masses of dark
blue & grey, towering with waves of fiery gold
to meet the glory of the west. Hedge rows & elms
cutting shadows earned in their depth on
the scumlit grass - I pause - from above
seemed to come some inspiration, I bowed my
head - "My servant." words suddenly made real
to me & hallowed. Stronger than feeling, ^{an} inward
presence, this sense of downcoming help - this real
answer to prayer. Where does this "peace" come from,
which was absent before, this rest in endeavour, this

Hope in Despair.

?

29

*I know not where my religious feelings, once awakened from the dream of a royal edict, and acknowledged helpful in times of trial sorrow & endurance, where the religious feelings may lead me.)) & truly every day it takes me more wholly under its guidance. Sometimes I wonder whether it is a dream, a haunt, which I am imagining - but then I see the outcome, is strength & peace, activity & health. How wonderful, that an "idea" should so govern - and an idea breathe in from without & yet not from man.

Prompt seem to crowd - at present all undefined.

Clear only in moments - & intense desire. Every night I sigh at the little done, each morning I wake with fresh hope & wish - And then in the better resting place, I rest, with prayer refreshed, "The little be done, with faith perseverance". Not by extent, but by the spirit impressed.

Sept 14th A delicious early morning, looking toward the hill, with sun, shade & mist - writing ~~is~~ spreading a mystic joy over the whole. Much clear &

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My main thing I am on ^{the} right way, in reading Herbert Spencer,
& in study of mathematics & geometry, but not so clear
as regards literary reading. Was tempted by foolish fancy
& desire to accomplish, to read French literature with a
view to an article on Belgium - there extraordinary power of
analysis, always attracts me. Surely then great analytical
studies of human nature, will be found of use in
any future science of the mental life of man, ~~the~~
where Psychology has advanced beyond the Primitive man
study of Primitive man, of human character, is
far as they distinguish man from other animals.

But my instinct tells me, that I must work
with me, that any attempt to escape from the direct
line of historical study will ~~only~~ ^{only} produce friction,
in ~~regard~~ ^{regard} to extending purpose. Then I am anxious
to be about English literature - as for the study of Christianity
I read it. Perhaps, because I have allowed myself to
accept as a working faith, ~~Christianity~~ ^{Christianity} &
to ~~virtually~~ ^{virtually} accept a system of devotion, the foundation of
which I intellectually distrust. And yet it is impossible
for me to live without it - when the life which I know to be
true & good. ~~So~~ that thought which resembles to

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Both flashing across my mind as a child, as I stood
near those white elms now clothed in the beauty of Sum-
mit, that inward conviction that what led to good men
must be the work of truth, would still persuade me
that in humble & trusting faith, in constant prayer
& endeavor, in whatever forward, this there must be
an underlying truth, a truth more substantial than the
unmovable. It is unworthy to shrink from
examination, unworthy alike of the spirit of faith
& of the spirit of inquiry. God help me."

Carey Sept 20th Hadspen

Three or four days spent with Henry Raeguel.

I was wrong in my estimate of Henry.

He has a great & gentle nature, great refinement of
feeling & great persistence of it. Lives in a world of
ideas, chosen by his moral sense. Dislike to study
the imperfect, or to watch disease either mental or physical.
Is uninteresting from the narrowness, & lack of variety
in the substance matter of his thought. Phrenology
curiously pedantic - Easily catches the terms used in
science & the different branches of culture, without

Appreciating the "vital spirit" or the "difference of direction" of ~~the various~~ ^{the various} ~~mental~~ ~~activities~~ forms of mental activity. Culture is a duty to him, & has been all through his scholar's life - He desires to see things as they are, but a will to see them ^{he thinks} as they should be.

Unconventional, in small matters - Reading real scientific audacity - & incapable, from ~~that~~ want of imagination. ~~What comes from deficiency~~ ^{of a} ~~the~~ ^{understanding} ~~the~~ ~~theoretical~~ ~~state~~ arising from his powerlessness (Decline evil) of foreseeing the probable action of social forces.

Probably from all one hears, he has good abilities & better industry, but no original thought - & great intellectual narrowness. Will never attain to power & influence except ^{to} that blessed influence of pure motive & well directed life.

Margaret is the same strong genuine woman. A fine intellect & robust imagination. Whipped by want of faith. As a girl this cynicism did not retard her intellectual development. Her ambition gave her a motive, & her bored existence impelled her to learn & to think.

This cynicism arose partly from a breadth of intellectual vision, & partly from a narrowness of moral nature.

an almost absence of benevolence or desire for
 disinterested action, a deep rooted contempt for "Wes-
 inspired" action. All good impulses, apart from
 those generated by instinct, were ~~truly~~ to her ~~unnecessary~~
 mind, foolish & unnecessary. She never made a
 friend, except in her own family. "I do not care to give
 or to receive" This was her feeling towards the
 world. A dutiful regard for the good of the Commonwealth
 & a strong disapproval of any principles which interfere
 with the absolute freedom of the individual to lead an
 egotistical life, make her ^{at once} kindly & considerate
 in her own circle & strongly averse to the breaking
 down of the barrier of respectability between the cultured
 classes & the vulgar mob of the uneducated & uncultured.

Any intimacy with these barbarians is dangerous
 except it be for the purpose of improving upon them
 moral maxims which will lead them to a peaceful
 resignation, as they watch those who have, enjoying &
 busting, while they are dying of hunger.

"Independent circumstances" is the test of superiority!
 independence is the luxury which will develop
 virtue. Struggling, battling, & helping, nothing good

Both come of it - The pride of respectability will be
 worn away without which man is the human animal,
 with tender passion & fearful power.

And here we discover the "first principle" belief
 in instinct, as the only permanent & reliable thing in
 human nature. There is no sacrifice Margaret would
 not make for her husband & children - no effort
 she would judge for her family - Their relation right
 would be determined by the degree of blood relationship.
 "The Family" is then the only "holy thing" all individual
 & all social life should be based on it.

It is natural she should feel utterly uninterested
 in all which does not affect this "Holy of Holies".

But there cannot be peace where there is faculty
 & no desire.

Stanwich. Sept 22^o.

The line usually drawn between what men chose to
 distinguish as the moral & intellectual faculties,
 seem to me ^{rather} ~~rather~~ arbitrary. In knowing individuals
 I have ~~the~~ traced the peculiar complexion of their thoughts -
 as much to their morality as their ~~the~~ intellect













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Thought ^{be} is formulated experience, & single-mindedness,
& sincerity of purpose, freedom from passion &
conflicting motives are necessary conditions to the gaining
of this experience. To formulate & express it a certain
perfection of the mental mechanism is required —
a knowledge of forms and their relations, and through
this knowledge a power of using the experience of
others & of employing method to coordinate good
own. These purely intellectual faculties are of
immense importance in ~~these~~ ^{our} days of accumulated
knowledge. The grossest moral nature deficient
in them will fail in intellectual effectiveness.
Nevertheless I believe it to be essentially true
that no great & lasting work has been done without
the presence of high virtue. In ~~some~~ an unusual
genius this virtue will be present in the man as
a whole, in men of talent or of special genius
it may be present only in that part of their
lives devoted to the fulfilment of their peculiar work.
But, alas, in their daily-sentences I have
too often the distinction denied; the somewhat
typical observation I wish to make as a preface

felt. To a little sketch was that thought is a
 great product of character & intellect & as much
 if not more determined in tone & direction by
 the moral qualities as by the intellectual faculties.

The individual now to be described is a short man
 with broad shoulders, clear cut features & imposing
 chin. His first nickname in our family was
 Chin-Chin afterwards increased in dignity &
 length to Carlyle epithet for Jeffrey "The Little General
 of an Advocate".

you are struck at first sight by the self-complacency
 of his expression, from which you would argue
 conceit; but with increasing intimacy the careful
 observer will trace it to the simple amiability
 of his disposition, to the absence of struggle in his
 nature and no doubt partly to a very justifiable
 satisfaction at his own success in life.

For success & approval have attended him from
 the time when as a school child of eight he was
 invariably sent for as the model little boy to serve
 the ^{the} ambitious-minded mother what her little boy with
 the same early training could do.

Little Alfred was as independent as he was good. There is a story, I will not vouch for its truth not knowing the manners of public schools, that this model little boy now developed into a Winchester scholar and finally offended at the head master doubting his word, demanded, & with the help of his father obtained an apology. However, I have carefully enquired from more reliable sources than the sweet imagination of a young wife, & find it to be a fact, that he was universally treated as grown up - that his father wrote him at fourteen as he would write to another Q.C. consulted him on his business, & legal affairs, and never offered him advice much less admonitions or chastisement.

In later years this dependability of character & independence of disposition gave him a position in his family which the vulgar would deem unpleasant.

His father, finding he could support himself first the allowance, his brothers & sisters attracted loans & presents, gamekeepers looked for tobacco, servants for fees & the women for flannel.

But though the first effect of his trustiness was

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Decrease in material substance, ~~but~~^{his} goodness
is of the sort that reaps its own reward.

It is the virtue of perfect adaptability to social life
as it now is in the endowed classes. ~~In his~~
His physique is under control, his affections are
strong but well directed so that hitherto he has gained
nothing but satisfaction from them, his tastes are
rational & lead him to appreciate most the life he
must lead & his ambition is proportionate to his
faculties. In short he is a near approximation
to that ideal, which Herbert Spencer says can only be
reached in infinite time when man will be "a
combination of desires that correspond to all the
different orders of activity which the circumstances of
life call for. Desires severally proportionate in
strength to the needs for these orders of activity."

Intellectually he is the genius of common sense.
His mind is like a well conceived & well executed
machine, all the parts work in unison, no power
is ~~wasted~~^{lost} by unnecessary friction. He is in most
things, & believes himself to be in all, reasonable.
In the many letters I had together, I always stumbled

on two persistent ideas — a practical belief in the
 wisdom of sincerity — and an equally practical hatred of
 control. "I am not one of those who believe in the
 "superior happiness of childhood, but then I did not —"
 "make a good child, I hated discipline & resented"
 "interference."

His theory of individual freedom he carries into all
 his relationships & will if he is consistent to his habits
 work out in his political views.

His principle intellectual interest is the Constitution
 of society & his ambition the Government of men.
 He has essentially a practical mind not wasting thought
 or feeling on that which can have no calculable effect.

Metaphysics are to him mental gymnastics destitute of
 living interest — though providing no doubt pleasurable
 exercise to the intellectual faculties.

One evening in the billiard room, while enjoying the
 delicious sensations of summer twilight & regarding
 the tall trees on the hill & the necessity of it for men
 & women. Theresa & I poured out our feelings.
 Alfred listened, his self satisfied expression changing
 to one of earnestness & humility & he said:

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" Merely from a personal point of view, in the time "
" of trouble or sorrow, I should not rely on Religion for "
" support & comfort, but more on that firmness & dignif- "
" of character, which comes from a wife & master circumstances "
" & a determination to bear what one can't avoid. "
" I allow that religion or that moral aspiration which "
" the personally means religion helps to build up the "
" moral & intellectual whole, which should exist outside "
" forces. But personally, it would not give me "
" much if I were convinced that the vague or definite "
" body of doctrine commonly called religion were "
" utterly without foundation & that we must content "
" ourselves with what we know best. I should not "
" spread it abroad, but I should preach it & be "
" more the worse

He has little or no artistic feeling - does not care for
nature, except it be connected with human interests &
positions. I like what he calls "the morbidly subjective
or sentimental view of nature & her moods."

Some minds love to cause effect and to watch
the action of the ego on the non ego - other minds
choose to rest & watch the reflection of the outer world

enough with the ^{erectum} ~~erectum~~ of the smaller world
 within. Our successful advocate belongs to that
 order of men whose hours are spent in desire & gratified
 in seeing & feeling their power over other ~~men~~ men.
 And in so far as advocacy mediates through persuasion
 an influence over the action of his fellows, Alfred
 enjoys it, and because this influence is diffused &
 the result as a whole inappreciable he regards it
 as a means & an end, as a money-making process
 and a lamentably slow one.

I should doubt whether ~~in spite of great ability~~ he
 would make a great politician.

There is a tameness in his phrasology which offends
 his personality, reminding one of a perfectly flat-
 top cultivated country, over which the eye wanders with
 complacency, the details interest you, the general effect
 is satisfactory, but there is no one object of interest or
 attraction nor such a combination of colour & form
 which from its beauty or originality would strike your
 imagination & impress it permanently.

I can only judge of his capacity from his
 conversation & the unfortunately chosen title by the

Introduction of many unmeaning & qualifying phrases. He is never dramatic but sometimes terse & logical. His little mannerisms always amuse me. If he has discovered a chain of reasoning the mechanism of which pleases him the aforementioned expression of self-satisfaction increases & the emphasis the presentation of each successive link by a smart little pat & by a regular raising & dropping of his hand. Then Alfred is the advocate.

His work he is extraordinarily rapid seeing at a glance what will be of practical use.

" I never read words, but when I have looked through
 " a book, I remember some passage or some point, I
 " wish to master, turn to it, study it. According to
 " your doctrine of nervous energy, I don't care to
 " burden my mind with what does not fit in with
 " the way I wish to develop. Now in everyday life
 " it is much the same. If a professional man
 " wishes to be successful he must concentrate his
 " ~~energy~~ time & energy on one object, & be more
 " or less selfless about it. I don't say it is the

" Spirit of satire, but that is William's strong point. "

" In living with him as I did (I don't in the least "

" Complain of it) you find that the whole household is "

" Made subservient to his ends. And tho' it seems "

" Very selfish in a man, who has been away all day "

" and whose wife is just ready for a little chat, to sit down "

" & his books & work the whole evening, yet he must "

" do it if he wants to get on. Time is a factor of "

" such immense importance. Without in the least "

" Specialising the fault I should find with the women "

" of our class is that they do not & will not recognise "

" its value "

And this really constitutes Alfred's one complaint against Maria's life. I see with him it is a "real question of everyday existence" Whether to gratify a most unselfish devotion or a great ambition. That tho' unselfish in nature, the result ^{of this internal conflict} with the eternal selfishness, is pretensions, & has been proved by our experience of what fine people - He has shown himself equally ready & absolutely devoted as a nurse, his fault is that ^{capricious?} ~~being~~ being his non exercise theory & his determination to carry it out towards an invalid, ^{is} a peculiarity _{from} the nature of her melody

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Mortis State mind. He forgets that the non coercion
theory applies to the Whim & wishes of a ^{man} ~~person~~ with
~~unnaturally~~ capricious in an unnatural state of body
& mind means very coercive measures towards the
rest of the world. Life without has been plain
sailing for him, he has been able to gratify both
the egotistical & the altruistic side of his nature.

With the super egoism necessitated by a wife &
children the gratification of his ambition or of
his benevolence must be considerably diminished.

He may have sufficient genius & energy to
keep the balance, but I can imagine Alfred with
all his charm and with all his power, becoming
either a selfish & less worthy man or feeling to
gain much in life, but more.

Alfred's philosophy, political & moral, is pretty
well expressed by the freedom of the individual.

Freedom from outside pressure will be best secured
by a true representative government, representative
of the various interests of the community, the
self government of a society being perfect as far
as justice is concerned when all interests are

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equally represented (I should humbly suggest
Equality of representation would be inequitable. There
is not quantitative or qualitative equality between
the different interests)

The great danger of Democracy is that if unqualified
it will tend to become a class tyranny, & that is
both a tyranny of the most ignorant class; it will
& may be by measures securing to numerical minorities
representation, that you will avert this. But here
we come to the region of practical politics & before
us are remedial proposals in which tentacles.

As regards the moral freedom of the individual, this
will be advanced by the greater sincerity & frankness,
& by the ~~gradual~~ decrease of artificiality & self-consciousness
in ~~relationships~~ ~~between~~ human relationships;
and by the gradual subordination in man of
his faculties & his instincts to a rationally conceived
aim. It is a curious fact, (as Alfred Russel
has rightly shown in an amazingly characteristic
concoction between Tim & Willie) that the action
of a given individual can be foretold with a
certainty varying with the degree of his rationality &

Self control — That is to say that the man who is
least dependant on circumstances & least moved by
his impulses & instincts is apparently the one outside
world most governed by law & decency.

(The truth being that the force here observed & calculated
on, is of a simple nature, the action of it has
been experienced more or less by most minds,
whereas the forces objective & subjective which act
& react on the will of the individual are so completely
uncertain & manifold, that it is well nigh impossible
for a spectator to discover them much less foretell
their joint result.)

He is an optimist & looks forward to the time
when benevolence will be so developed that the
gratification of it will become the only option.
And perhaps optimism is the natural philosophy
of a really fine natured man who is successful
it is proved by his own life. In conversation
& they say in adversity, he has the great apt-
titude of the Spectator of human affairs.
Now here I am at the end of my remarks
but by no means at the finale of my subject.

For who can describe adequately the completion
 of human character & mind. All we can hope to do
 is to give the impression ^{created by} of the individual on the
 observers mind an impression which should help
 them to place the individual in one of ~~the~~ ^{or other category of -}
~~persons which because of~~ their peculiar combination of characteristics
 we call types. -

There is to me that the Crisps of former generations
 were "clever animals". I can hardly take the
 connection. His remark has with me conception of
 Alfred's character - In his subordination of a strong
 nature to a rationally conceived aim, he is less of the
 animal & has more of the "divine reason" than most
 men. But there is lacking in his mind that variety
 of idea which arises from the presence of other
 faculties emotional & intellectual besides those
 requisite for success in life. The conviction that his
 thought is the sincere utterance of his reason,
 unmodified by past emotional experience is to me
 an attraction. For the sake of truth, it is wiser
 to keep apart & name the various products of
 different faculties. Occasionally in the world

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Justly we meet with a mind like Goethe's, who
While possessing an extraordinary variety of faculties
was enabled through self-control & by self-analysis
to make them ^{or} ~~or~~ ^{combine his several faculties,} ~~at his own pleasure~~
& for the world's instruction & amusement.

However, with most minds manifold causes meet
complex effects, & unless one cause is predominant
in thought there is apt to be a drifting of the
course fatal to real effectiveness in life.

Oct 15th. Sunday evening. Portland. Rather a weary fortnight
spent in entertaining, Backwoods, Halloway, Leonard
& Kate, & a large party of unattractive Americans.
Leonard Cutting is no doubt an excellent and an
able man; but not companionable to our ignorant
young women. His conversation bore me - ~~in~~
It is made up of a certain measure of facts, given out
in an assertive tone & quotation from English poets -
Which from his ugly pronunciation are difficult to catch.
He never agrees (with his inferiors, i.e. with us) but
denies or quotes. He feels considerably "done" in
his society; in vain we pour out our little all,

There is no response, except a snub or a question.
 As Father says "What are with him a trade secret"
 In general subjects he is wonderfully well informed, but
 says neither original nor powerful. His ~~career~~
 part career, his present success, & his personal
~~career~~ give me the impression of a bull like will
 backed up with good practical faculty & a really
 fine constitution. He is a theorist without being a
 reasoner - his conversation & his speeches ~~show~~
~~an~~ ~~of~~ ~~which~~ ~~specimens~~ ~~are~~ ~~on~~ ~~course~~ ^{of} ~~the~~
 (not in the
 bad sense) in the matter & manner, lacking in subtlety or
 depth of thought. It maybe that we shall learn to
 appreciate him & that fault lies with us & not with him.
 A man like Sumner would hardly say that he was
 one of the ablest men in the government, unless he
 were really a man of mark - He "I am inclined to doubt
 the ~~probability~~ ^{in mind} of those whom circumstances
 have placed in the upper branches of the political tree,
 and my acquaintance with Leonard Courtney makes me
 doubt it still more. However I must get to know him.
 His consent or contempt for my "scattered" views will be
 valuable - & who knows how much the consent ~~or~~

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has to do with my dislike? Which of us is just
fair in our judgment of a person who do think understands
us... If I ever am intimate with him, our intimacy
will not be based on intellectual sympathy - that may
come, but intimacy must spring from other sources.
With Maggie I had many delightful & idle talks,
reminiscent of old times, (only three years ago) then
we wandered over more & more, gossiped cynically
& talked tragically, and enjoyed & suffered "Wiederholung".
Henry was most amiable - in developing under
Maggie's influence into a genial warmhearted
man, losing much of his narrowness.

Nov. 4th Sunday. 1862

Two or three weeks past in the mental condition
consequent on attempting mathematics without
possessing mathematical faculty.

I naturally refuse to believe that it is the
highest faculty of the brain, tho' perhaps
a necessary tool to the application of the
highest faculties to the most important subjects.
Lapses without it one cannot get even a

Sketch of the laws of science, or of the
 many paths which have led thither.

If one would trace & map out the intellectual
 wanderings of mankind one must at least
 be familiar with the highway of intellect —
 mathematical reasoning. But the well-trodden
 highway, in wearisome walking, dust
 blinding you & ~~blinding~~ whitening all things
 with its profuse covering — gradually your
 movement becomes mechanical, action & rest
 being alike fatigue. As you glance over the
 neatly trimmed hedge, you wonder why you ever
 desired a willow to border one meadow &
 woodland in the unconscious enjoyment of
 all surrounding, and then — then goes
 sick, from a hurry all on bycatches whirling
 past you, ~~all~~ raising a cloud of noxious
 banes! Anyhow, such a bridge, bridge,
 bridge, teaches you humility — forces you to
 recognise that if you really had to walk like
 the great magpies, for your right footing &
 being dead, both would perforce be humble.

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Along this high road, I have yet seen nothing
to interest or attract me - but I confess my
attention has been mostly confined to getting over
so much ground daily - The geometrical side
is the most pleasing - it is always easier to prove
the existence of something which you see exists.
Attendant to the unmathematical brain.

Numbers, abstract & concrete, are to me only
half beliefs & in fact, which my imagination
may dismiss in deeming fictions.

As for our little Daltonian Chemistry
it has resulted in certain vague notions about
~~the~~ down 2 molecules ~~which my previous~~
~~and metaphysical~~ ~~seeing~~ 2 These new ideas
are threatened with instantaneous death
by certain ugly old keys, called metaphysical
Theism carefully nurtured by me as guardian
of my thought.

How subjective women are - Does it belong
to their education or their nature?!

Certainly if Psychology is to be advanced by
Self analysis, women will be the great

Psychology of the future - A perfect¹⁰⁴
frank account of the inner workings
of our brain would be interesting - a quantitative
as well as qualitative analysis of motive &
thought. As it is there is much that goes on
within me, which I, as a prudent master
winks at & overlooks. To dwell on it then
with disapproval might give it an undue
significance. It is not wise to stop the
sufficiently looking beyond, & enquire of him
from whence he comes & whither he goes.

If thought & action really run in the line
of least resistance - we should be careful
of enlarging with self-consciousness the channels
in the wrong direction. And this is
the scientific defence for prayer - a rational
argument which could be advanced even by those
who believe in the absolute authority of the
present logical deductions from the present
scientific facts. We acknowledge that
thought and action are intimately connected
even when the relation of cause & effect

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If we through prayer or aspiration, for prayer
is ~~but a form of~~ at least a form of aspiration,
if we can influence the direction of our thought,
will not thought - in the same influence action
we need not be downcast because we acknowledge
the existence of other forces besides thought
which determine the exact direction of action
It will only be by an unconscious ignoring
of these other forces, by an unwarrantable
assumption that ideas are the only mental
constituents, that we shall be led to accuse
ourselves or others of hypocrisy when we
see that the ideal is not the actual; or
to acquiesce in that cynical assertion
that always "think good, get ill".

Nov. 25th Making but small progress with
mathematics & doing nothing else. Anyhow
it is a healthful life - forcing one to turn
inferior to the average man's mind,
& a splendid correction for the Jay Deems
of last summer. Altogether the winter

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Months with ~~but~~ short & often dreary days
do not lend themselves to "elation" like
the long sunlit hours of the summer months
when warmth & light unbind the thought-
~~when~~ one joyfully acknowledges in one's
own organisation the dominion of mind over
matter! In the cold & wet of the winter,
physical sensations make up the greater part
of consciousness - all work, all action
means effort. Imagination is smothered by
a congested liver. (If then all generalisations
they are very false; the effort & struggle &
realism of winter ~~are~~ serve to stimulate,
correct & strengthen true imagination.)
What a blessing I can write in the little book
without fearing that any one will ever
read to ridicule the non-sense & help-sense
& scribble. That has been the attraction
of a "daybook" to me - one can talk
one's little thoughts out to a highly
appreciative audience, dumb but not
deaf. And sometimes this is a necessary

Safety valve to save one from that
most painful operation, watching ones
most cherished children, hatched by unvaried
perseverance coolly trodden under foot.

Now my honest desire is to appear
commonplace & sensible, so that none of
my dear kind family will think it
necessary to remark to themselves or to me
that I am otherwise than ordinary; to be
on the right side of ordinary is the perfection
of prudence in a young woman, & will save
her from much heartburning & mortification
of spirit.

Then there is a certain pleasure in
following & noting the "order of thought"
uninfluenced by the outside world of things
or ideas - letting oneself go & seeing where
one will get to. It is a harmless amusement
so long as there is no self deception as
to its value. What a howling wind
& pattering of hail stones. The wild
hunterman & his hounds are riding

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fiercely tonight - & now that I am well back
in the objective world & have emphasis to my own
satisfaction ~~from~~ into this convenient slop in
the squeezings of an ungrammatical
self-consciousness, I will go & see that all
is comfortable for me of the friendless
critics & her family. ~~And~~

Sunday Dec. 3rd Now last entry is towards
the it was sincerely thought towards.
Often I feel inclined to tear out what I write,
but then when I recognize its foolishness I
recognize its medicinal value. Besides it
is true I have it in; and it may be some day
of use to me. Today is a day for self-examination
& looking back on the past month I see much
unwholesomeness. That bad habit which
as a child took such possession of me, of building
castles in the air, so nourishing to vanity has
again cropped up. It is a bad habit - because
it is at the time a false life & leads to a
false self-esteem. How poor ordering of one's

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Life depends on self knowledge. Also most
of these letters are essentially vulgar in their
nature and are based on what one already
is in his better moments. There is a false valuation
of the different conditions of life and gradually
they insinuate desire for what is worthless.

Lastly they are the quintessence of egotism.
No doubt there is somewhat of an exaggeration
in due to the sterility of my present intellectual
life. Fatiguing & straining as it is to the
mind & yet absolutely barren of ideas.

Again I am not at rest with my own
conscience. I know I might have done better
by proxy & made this autumn more healthful
than. My difficulty lies in her imitation.

She will learn only by example, and yet
it is well nigh impossible for me to live
as she ought to live. I cannot order my
diet either physical or mental to suit her
constitution. I acknowledge that I am
not equal to the position of mother to her.
Perhaps I compare too, that my effort

is rather a half hearted one - that I am not willing to sacrifice my own interests to hers.

Then there is the grand question - Am I called upon to do so - a question I am continually though half unconsciously brooding over.

No doubt a time will come when the Cloud will lift & I shall see clearly the details of my selfishness, perhaps when the power to do or undo is a thing of the past.

And alongside of this inward conflict, is a recognition that (probably owing to this system) I am losing ground in the affections of my sister. Of course there will undoubtedly be criticisms, & some of it will be unjustified. It is no use being nervous about it - but if one wishes to feel philosophically towards it, one must be honestly convinced of the rightness & thoroughness of one's own intentions.

III January 2nd 1883. Rusland Hall

After ten days absolute idleness, I ought to have sufficient clearness of mental vision to see the value the worth of the past year's life.

A summary of it will not be useless.

The year opened with the implanting of a vague literary ambition. Until last Christmas I had been a student, so far as my unhealthiness allowed it, but my feeble study had been directed to the gaining of principles whereby I could live wisely & contribute to the commonweal, & to the development of faculties which add variety & interest to life. The little abstract at the beginning of the book called out from my Darling that overflowing measure of enthusiastic appreciation which she lavishes on those she loves, and the peculiar condition of a great philosopher's feelings allowed him to express ~~and~~ approval.

This little germ of ambition was soon buried beneath the unpleasant sensations

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of error & ill health. The first three months
of the year will always remain impressed
in my memory. They were the last of the
inactive & irresponsible part of my youth,
& as such are typical of the many years I
spent in self-contemplation & self-commiseration.

Whether this is a necessary phase in a
woman's life (of the leisure class), & whether
there ^{are} advantages which counterbalance the
drawbacks & the apparent barrenness of the system,
is a question unsolved by me at present.

Undoubtedly much time might
have been used for ~~the~~ acquiring useful
habits & facilities for work.

Mr. Stein's death opened a new world to me in thought
& action. It stamped by a new experience, the
conviction which had been slowly growing from
the first dawning of conscious thought - within
me, a conviction that ^{the world} life was either an
infernal chaos or that all life was a
manifestation of goodness, death, disease, misery,
horrible only to our imperfect vision.

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The death of one dear & near to me, did not
strike me as sadder than the death of the
thousands who perish unknown around
us. Citta "the all" is so mysteriously
sad that ^{there} is no room for an increase of
sadness through personal affliction, & like
there is a mysterious meaning which if
we could divine it & accept it, would
hallow all things & give even to death
& misery a holiness which would be
a boon to happiness. Now the result of
of this ultimatum presented by the thoughtful,
~~part of my nature~~ to the practical part of
my nature was a partial accession to
religion, ~~and I~~ I was satisfied that
this would be the last word of thought - embodied
by actual ^{the} experience ~~question~~ gathered in
action. The question remains how am
I to live & for what object. Is the
chopped up happiness of the world worth
anything if the first alternative be true.
Physical annihilation would be preferable

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to His spiritual annihilation. But physical annihilation is impracticable. His own life & His own nature are facts which one must deal with, & with me they must be directed by some one consistent principle.

Even if the instinctive faith in a mysterious goodness is a fiction of the mind, would it not on the whole be happier to live by the light of this delusion & blind oneself wilfully ~~from~~ to the awful vision of unmeaning misery. Perhaps it would be difficult to direct a life on this negative basis. In truth one has a faith within one which persists in the absence of direct contradiction.

A position of responsibility was forced upon me & I accepted it heartily & threw myself into active work. Two months at Mendon were spent in clearing the ground & establishing myself as minister. I thought of little but my duties & prayed earnestly that I might fulfil them. On Sundays were a delightful rest-service in the morning, & a crowd in

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Life of Carlyle in the afternoon, intensely
interesting as an analytical study.

Driving through the streets of London
on my way from Paddington, I had that
curious "sensation" of power, which I
suppose comes to most people who have lived
within themselves, who have seldom had
their self estimate kept up by competition
with others. Every face in the crowded
streets seemed ready to tell me its secret
history, if only I would watch closely enough.
Again that vain hope for a "bird's eye
view" of mankind floated before my eyes;
a grasping after some spectral idea
which vanished as I tried to describe its
outline. My energy & my power for
work were suddenly increased. I remained
in a state of exaltation all the summer,
possibly to some extent due to the physical
effect of the high air at Nicolson. *

The state of "exaltation" whether moral
or intellectual, must be the same in its

(* General abundance of blood is a
cause of emotional exaltation. H.S.)

Inherent

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Nature, in the genius & the ordinary person;
but it is vastly different in its result.

It is a spiritual isolation of yourself,
a questioning of your capability of doing
useful work outside the duty incumbent on
an ordinary individual of the ~~common~~ ^{Special} class
to which you belong.

The penalty attached to a wrong answer
is greater of self on the side of vanity.
There is ^{the possibility} ~~Certainty~~ of ridicule & what is worse
infinitely, the certainty of comparative uselessness.

Cynicism too helps humbly to conquer
in this crisis. It is so very doubtful
whether words (either of thought or of action)
of the moderately gifted man have any
permanent effect. If he is representative,
he is a mere instrument, and many as
good ones lie to hand. If he resists the
stream, he is powerless to divert the
fearful current of human tendencies, ~~which~~
~~delusions~~. My little dream was
broken by the friendly stroke of Priddy

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Altogether, persons who caught me
trapping, & reflecting both in which
they were interested. Mathematics too
effectually sobered me. It is a good "foot
measure" of ability, which can be used
in private. On the whole the new year
begins with a determination to devote myself
first of all to practical life; if there is
energy to spare — "Surely I can do
what I like with mine own."

It would be amusing, to make studies of
human beings, with the same care &
bestowed on imitating bits of rock, stick
& coal. The six months spent on drawing,
tho' wasted as far as accomplishment goes,
~~have~~ certainly increased ~~the~~ sensitiveness
to colour & form. I remember that it did
what I had desired - the curves of a tree branch,
the gradation of colour in a carrot or
turnip gave me. The velvet things in
nature had an interest & even a beauty













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of their own. And since my life will be
much spent in society - an attempt to describe
the men & women I meet will add interest
& give me a more delicate appreciation of
their characteristics.

In most of us there is a desire to express our
thoughts, feelings, or ~~expressions~~ ^{sentiments}. ~~Some~~ women generally
choose music or drawing, but there is really
no more pretension in writing, so long as one
does not humbug oneself as to the value of the
stuff written, and there is this advantage
that language is the ordinary medium for influence
in practical life, & that even if we ignore
the great advantage of writing in the development
of thought, clearness & plausibility of expression
~~and language~~ are good allies to the more
important qualities of character & mind.
In only days the moderns limit our ideas of
redeeming the time to the two pursuits of
reading books & making money and roughly
speaking the number of books read & digested during
the past year is equivalent in our view

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estimation to work done. It is a difficult
question whether the present "intellectualism"
is overestimated in its good effect.

Just at present I fancy, there is a reaction
against ^{the idea that} intellectual education is the cure for
all evils. Certainly the persons who are
universally interested & universally useful
make up rather a dreary society. Does culture
increase power to act. I am inclined to think
it increases the power but decreases the desire.

It is an historic truth that humanity
in its infancy conceived ^{that} all things ^{were} created
for it. As the individual or the race
increases in wisdom we may hope that
consciousness of self decreases & consciousness
of the outside world increases. And therefore
the "developed" man should be better satisfied
with the conviction that he has helped forward
the good than by any response the world may
give him in the way of admiration & fame.
What most men & women long for is power
to effect. The difference lies in the comparison.

Strength of the desire over the physical instincts
and in the spirit - which directs it, whether it
be philanthropic or self-interested.

In the ordinary well intentioned person it is a
mixed quantity. We preserve in the right of
our conscience much the same etiquette with
the words as the professional man does with
his ~~client~~ - client, we do not claim the
fee, but we expect it & act accordingly.

This doubtfulness of justice is remedied most
effectually by what some would call a
cognitive doubt as to the value of the coin
offered & this doubt was the request to the
Stoic philosophy morality, a morality based on
self-culture, ~~with a view to the great~~
~~value of the entire of the body of knowledge.~~

On the other hand there is the danger of thought-
& learning becoming an end & not a means.
I believe that culture is over-estimated
by the world apart from the fruit which it
should bear in conduct, ~~and~~ ~~that~~ ~~is~~ ~~the~~ ~~main~~ ~~purpose~~.

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valuation leads people to pursue it for
its own sake or rather for the sake of the
~~honors~~ of the work's patronage. I am not
speaking here of scientific or literary work.

In the vineyard of knowledge, even among
those who are called, few are chosen to help
in the "advancement of learning".

I am thinking only of the majority of the
leisure class who devote so much time &
energy to self-culture, become enamoured
with knowledge without attaining ^{to} latterhood.

Thought if it be sincere & vigorous
stimulates the whole nature but the mere
acquisition of knowledge, the passive
reflection of pictures pleasing to the mind's
eye ~~engender a distant~~ may engender
a distance for the struggle within & without
incarnated by the commerce of life.

In mentioning the true "worker" in literature,
& science, I forgot the professional writer, the
~~the writer in literature.~~

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Intellectual caterer for society. There is nothing
base in the profession so long as the work be
honest. Neither is there to my mind much
distinction in the occupation. ~~For~~ I have
no ambition to be an intellectual scullery maid,
but some ^{natures} ~~natures~~ have a taste for preparing
food & the great multitudes are intellectually
tasteful & require the meat minced.

The profession is evidently attractive & is
much overstocked. The danger to the individual
who adopts it lies in the frequency of
self-deception as to the origin of the material
& prepared.

Novel writing is the usual ambition of the
individual with a vague haunting after
literary work. Apparently, exhausting study is
not requisite. But apart from the creation
or adaptation ^{from life} of a dramatic plot, a talent not
always requisite to good work in novel writing,
(George Eliot's longer novels are pages from life bound
together by a series of coincidences) ^{living pictures} ~~true representation~~
of persons in word & act demands not only

a most accurate & delicate observation but
 considerable analytical imagination.
 There is often a blank page in nature,
 which the ~~author~~ author must cover, & cover
 consistently with the intricate part of the work.
 However big & varied a nature he may have
 the principle ~~figures~~ characters on his stage
 must not be such from himself, automaton
 created to speak his thoughts & express his feelings.
 Policy should be to the novel writer a huge
 laboratory in which he is hourly & daily
 engaged in observation & possibly in experiment,
 and ^{rather} mere enumeration of characteristics,
 even in the description of a stationary figure, will
 not suffice; if he ^{author} is to attain to real success
 he must be the artist as well as the scientific
 man.

Probably the hankering after novel writing in
 the literary amateur springs from somewhat
 the same cause as the preference given by the
 same individual to the metaphysical &
 moral sciences. The study of metaphysics

and novel writing can be attempted without
the dangers of mastering a difficult & tedious
groundwork.

The process ^{generally} undergone by the student in science
& literature of correcting his theories & conceptions
by observation & ^{research} ~~experiment~~ is to some extent
reversed in metaphysics & ~~psychology~~ in
theoretical or descriptive psychology.

The ultimate appeal in the science or description
of the mental life of man as he now is,
is to the self knowledge of the reader for
verification is to the self knowledge of the reader
And this is a knowledge which the man or
woman of leisure believe they have acquired.
Certainly time & devotion have not been
wanting. Unfortunately for their success
in the pursuit, the friction necessary for
the detection of the really important & distinctive
qualities in the character & mind ~~is~~ is usually
absent in their well cushioned existence &
their self knowledge is frequently reducible
to a knowledge of the reflections ^{of their own mind} of the thoughts

of others

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Balcan Lutton says "we must either be writing men or acting men, if we desire to test the logic & unfold the symmetrical & fused colours of our reasoning faculty." Action is preferable (for the ordinary mortal) ~~writing~~, but writing is more incising to the mind than continual & aimless reading which is egotistical brooding & castlebuilding & falsely conducted self analysis.

In writing we see the triviality of our thoughts; the flaws in chains of reasoning which when they lay in the dim light of fireside meditation seemed very perfect & beautifully proportioned. Even if the chain survive the process of uncoiling, the unevenness in size & form of each successive link is humiliating.

I have been meditating much on the comparative advantages of scientific & literary study to the self cultivator.

~~Reverend Association & calculation
 are undertaken in the presence of identification
 in something of the nature of James, but should be
 stimulating to the imagination.~~

It is pleasanter walking in the land of literature; the amateur may wander over moorland & bogland with the pleasant ^{delightful} sensations of elasticity underfoot & barely storm him & the happy consciousness that his path differs somewhat from that of any fellow wanderer. Likely enough he spends his allotted time in a vicious circle; and as age creeps on & with it love of familiar objects increases, this circle with daily contracts within narrower limits. Still as he sinks down to his rest, pictures of nature with its quaint accidents & beautiful local colouring with the irritability & listlessness of decreasing power.

The student - for of science on the other hand must restrict himself for a considerable period to the beaten track. He must have

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advanced far before he can trust himself
to cut into the surrounding thickets.

Even then, unless he have that intuitive
knowledge of right direction, the little plot of
the unknown land cleared by ~~him~~ a life of
strenuous exertion may be left unnoticed
& neglected by ^{the future} generations of ~~future~~ explorers.

His reward is the conviction that he has
advanced, that he has joined the great march
towards the promised land where the ideal
will ^{fore shadow} ~~correspond~~ to the actual.

The peculiarity which distinguishes literature from scientific
study, as an educational influence lies in its
superior development of individuality. Even

In the history & literature of one nationality - the
moral & intellectual influences are multiform,
& vary in their power of attraction to the different
mental qualities present in the student.

A qualitative & quantitative analysis of these
influences is not yet possible in the present backward
state of psychological science.

As yet no proportion is established, no measurement

taken of the comparative strength & relative
 effectiveness of those great mental forces. The mind
 of the student is submitted to them and the natural
 outcome of this undirected contact between the
 mental elements of subject & object will be, a union of
 inclination, a development of tendencies already
 dominant, a widening of the channels of "greatest
 attraction" & "least resistance". Inclination governs
 & the free will which springs from conscience
 is ^{hardly} ~~scarcely~~ unshaken. Now if we accept this
 theory of the educational influence of literature it will
 be easy to derive from it what will be the relative
 advantages & disadvantages of literary & scientific study.
 We shall find that science with its accurate
 observation & calculation undertaken in the presence
 of objective verification develops self-controlled effort
 & generates intellectual conscience. It dwarfs
 the fancy but if it is carried sufficiently far it
 develops the imagination. However to be missed
 there is little doubt that devotion to science to the exclusion
 of literature would be unfavorable to the growth of those
 numerous & varied faculties which originate as much

19.0
in the Sympathies & instincts of man as in his
logical faculty. The application of the Scientific
Method is the introduction of justice in our
Intellectual Relationships; it effects to a great extent
the same Transformation in the realm of Thought
as we have watched in the later development of
Morality - whereby principle has been accepted as in
a kind of instinct ~~rather good a~~ ^{as} the
guide of the individual in ^{his} conduct towards the
Community:

But in allowing that Science is less humanising
than literature, we must not ignore the fact
that Science or rather the Scientific Method
stands at our ^{own} ~~own~~ ^{own} advantage through its
practical exclusion from the most important
& interesting subject matter in nature - the
later phases of human development.

Possibly the time is at hand when great minds
will disentangle the complex web of social facts
but until order & sequence be introduced into the
study of social & psychological phenomena
politicians will remain to teach doctors

of humanity - 2 historians ~~will continue~~
to the ~~astronomy~~ of social forces.

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But Spencer's First Principles fascinates me
because it offers a "statement of ^{the} principles which
are the key to all classes of phenomena"

With my limited apprehension of his philosophy it would be
impossible to give a correct resume of these principles,
all I shall attempt is to formulate truthfully the
impression they have left on my mind.

In the first division of the work Mr Spencer seeks
that ultimate truth which reconciles Religion &
Science. He admits that the existence of a faculty ^{in a living organism} is
to some extent a proof that there exist in ~~the~~ its
environment certain phenomena or conditions which
have determined its growth, and he accepts the fact
that religious sentiment is habitually displayed by
mankind. By a process of sifting he discovers that
the sense of a surrounding mystery is the essential
constituent of all religions; they all affirm that there is
something not explained, though they differ in the
explanations they offer. These explanations, or rather

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Their representative forms are one by one analysed
& the ultimate ideas from which they are deduced
proved to be inconceivable. Turning from Religion
& Science he discovers a like inconceivability in
the ultimate ~~conception~~ of ideas regarding space &
matter. I will not attempt to follow the subtle
reasoning by which he proves the inevitable contradiction
contained in any conception of the ultimate nature
of things. He further demonstrates the relativity of
our knowledge by an analysis of the Product
& the Process of Thought. ~~I can understand his~~
~~arguments though I have not mastered sufficiently ^{them} ~~them~~~~
them. "A thought involves relation, difference, likeness.
Whatever does not present ~~these~~ each of these does not
admit of cognition." His arguments are elaborated
with care & in conclusion he remarks "That
Life in all its manifestations, inclusive of
intelligence in its highest forms, consists in
the continuous adjustment of internal
relations to external relations."
The process of reasoning by which he proves the
"positive existence of the Absolute" is beyond me.

nor do I quite see what we have gained by admitting
 the existence of such a negative fact as that which ^{must}
 correspond to the "undifferentiated substance of
 consciousness". However this is a subject which only
 the greatest minds should presume to treat of graphically
 logically — ^{it is not} 2 When Mr Spencer dismisses logic 2
 becomes a prose poet ^{that} I can follow him 2 give
 him my mind's allegiance.

He opens his second division "The Knowable" with a
 definition of Philosophy arising at by that characteristic
 process of "sifting" ancient & modern conceptions,
 & extracting from them the fundamental idea on
 which all are based: — ^{the} that Philosophy is knowledge of
 the Highest generally is in fact those generalisations,
 which include all other generalisations.
 "Knowledge of the lowest kind is ~~partially~~ ⁱⁿ unified knowledge;
 Science is partially unified knowledge; Philosophy
 completely unified knowledge." He cautions words here
 that to "completely unify" knowledge necessitates a
 complete comprehension ^{of it}, which is impossible since
 it is an unstable quantity, ever increasing & ever
 changing; therefore so long as the mind of man

Progress, philosophy must remain tentative.

The chapter in which Hut Spenser seeks the data for his philosophy is a magnificent piece of metaphysical reasoning, with a most ingenious map of the "Intelligence" appended which divides the latter into the two streams of the vivid manifestation and the faint manifestation.

Now since he has established that all thought is an appreciation of likeness & difference we shall find that this division corresponds to that fundamental distinction including all other distinctions, the separation in consciousness of the ego from the non ego. This cognition Hut Spenser holds to a "legitimate delineation of consciousness elaborating its material after the laws of its normal action. While in order of time, the establishment of this distinction precedes all reasoning; & while running through our mental structure as it does we are debarred from reasoning about it; analysis nevertheless enables us to justify the assertion of its existence, by showing that it is also the outcome of a classification based on accumulated likenesses & differences.

(To my unmetaphysical mind the whole discussion

Seems like trying to see his own eyes... ~~and the test~~
~~of persistence & congruence with other persistent ideas~~
 is the necessity of the truth of an idea. "I shudder as we
 learn from & everything but the relation, truth raised to its
 "highest form, can be for us nothing more than the perfect
 "agreement, throughout the whole range of experience,
 "between those representations of things which we
 "distinguish as ~~actual~~ ^{real} & those presentations of things
 "which we distinguish as ~~ideal~~ ^{ideal}.

The fundamental assumptions upon which
 Philosophy is based cannot be subjected to direct
 objective verification, they are in fact the organic
 structure of the Intelligence without which the
 Intelligence as such does not exist. We can only
 justify them by showing ~~that~~ that they everlastingly
 persist, & are congruous to all other dicta of
 consciousness. This is but a lame abstract truth
 It is well nigh impossible to condense in "visioning"
 and I am longing to get to that "perfect theory"
 which happily for me has been "abstracted" by
 Mr. Spencer himself in the extract copied out.

The primary truths necessary to this theory

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are the "Indestructibility of matter"
The Continuity of Motion and the Persistence of
Force and the Wholeness of Motion all to wit
& that ultimate truth, the persistence of the
unmovable Force. This force works a cycle
of changes (admirably described in his own
abstract) evolution, dissolution. The fearful chasm
between Life & Death in the imagination of the
conscious being is but one little step in the
universe of circles. ~~And~~ ^{And} there is intensely
interesting when he applies it to organisms
the growth & death of which we can more or less
watch. This to me is perfectly artistic form
leaves too little margin for alteration &
adaptation to increased knowledge. One little detail
of it interests especially. Can organism be
still growing while it increases in heterogeneity
as well as in definiteness in parts. But when
the limit to the heterogeneity is reached at
& when the only process carried on within
it is the increase of definiteness of the parts,
that we call decay has set in & dissolution is at

ground. His generalisations are ground & the
 both of true genius. They will of course
 superseded by fresh formulas & definitions
 more accurately expressing the latest generalisation
 of the sciences. But the working out of this
 theory of growth & development will in itself
 remain the landmark in the history of human
 thought. Whether this theory is of practical
 importance depends on the ground question
 is it a sufficiently near approximation to the
 truth to serve as a & sure basis for the much
 needed sciences of psychology & sociology? //

Handish. Feb. 1st again at Miss W's (I cannot say
 dear W's) place where I have done out so many
 years of existence, *Walden* -
 Much the same surroundings as last year
 but one gone forever and I in her place,
 at least not in the hearts of those who loved - (I was
 not made to be loved, there must be something
 repulsive in my character) - but outwardly holding
 the same position. The family becoming middle-aged

all but the pet-lamb, & the latter becoming aged. The family is successful & the children thriving. A hateful feeling of unreality clouds all things - I can understand insanity. My experience of death undermines one's faith in the reality of life. Which after all is dependant on the persistence in ^{the individual's} self-consciousness.

July 14th Tomorrow we take possession of our house in London. I go with a sincere intention of deserting myself to society & the family, but that familiar "demon" - desire for self-improvement threatens to overcome intention. Perhaps being will slip in & help "good" intention.

Much interested in H.S. Bishop's - tho' it is only ~~an~~ an elaboration & application of First Principles & an application of them to Organic Life, & much of it mere iteration. Extraordinary completeness in his thought. One "by the way" theory interested me.

Speaking of these the Physiological units comprising organic substance. ^{is interesting that} The only tenable hypothesis

Which explains their perpetual repair
 consequent on their perpetual waste, in fact
 the physiological unit has a power of
 uniting the elements presented to it into similar
 units, a power probably analogous to the
~~power~~ power possessed by the crystals of
 completing their peculiar form. We know
 that the elements composing the substance of
 an organism are not presented to it in
 the form of the at crumbled atoms composing
 it, & unless we suppose that there exists
 some such power of arrangement prior to the
 actual integration we could not account for
 the ~~homogeneous character of similarity~~ in the
 homogeneous character of the various cells
 which constitute organic substance. This hypothesis
 also explains the immunity from certain "germ"
 diseases which organisms have which have already
 suffered them. Suppose a special germ is nourished
 by a special element in ^{the} physiological unit.

The course of the disease engendered by the breeding of
 the germ the element is devoured, & the physiological
 unit remains minus the element. Therefore in

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The arrangement of the material presented to it, sets limits similar to itself, it omits the element - 2 the form of again introduced finds no nourishment. Of course it is possible that the element in question is an essential other element, then the disease will be continuous or recurring. If the explanation is true it accounts for the constitutional immunities from a predisposition to certain diseases in individual organisms.

The chapters on Genesis, laws of multiplication in both volumes are very suggestive. The generalization he comes at is that there is an antagonism between reproduction 2 individuation.

Then he traces through the special antagonism between, Genesis 2 Growth, Genesis 2 expenditure, Genesis 2 development. // "and then decrease of ~~the~~ ^{fertility} reproduction with the increase individual power leads him to the following optimistic prophecy. "It is manifest that in the end pressure of population and its accompanying evils will disappear; and will leave a state

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of things requiring from each individual no more than a normal & pleasurable activity.

Cessation in the decrease of fertility implies cessation in the development of the nervous system, and this implies a nervous system that has become equal to all that is demanded of it — has not more to do than is natural to it.

But that exercise of faculties which does not exceed the natural constitution gratification.

In the end therefore, the attainment of subsistence and discharge of all the parental & social duties both require just that kind of and that amount of action needful to happiness.))

For the whole theory of organic evolution is pregnant with suggestions which might be

worked out in the various sciences, & which are ^{means of them} of immediate practical use in the "ordering" of life ~~it~~ for instance various laws & combinations of laws governing reproduction, the limit of individual adaptation, &c. &c. as explained by the experimental theory of the Physiological Unit.

— Direct & indirect equilibration, the greater

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Prominence of the former in the further
development of highly organized life.

I have not read the "Biology," with much
care; at least my certain portions of it.

I would be inclined to attempt - to follow
carefully his induction from the various
sciences. One is not acquainted with the
phrases, still less the facts. I found my
smattering of chemistry of scarce use.

The time is not far distant when a
good groundwork of natural science will
be the first step in intellectual education.
Without the aid of the light which
is thrown by ~~the~~ a knowledge of the sciences which
lead up to the science of human life much
of the phenomena of sociology & psychology are
not to be understood; ~~the~~ If there be
certain laws which govern all that exists
& which are omnipresent, & which become
infinitely complicated & diversified by
the reaction of ~~the~~ organized matter upon
them, a reaction ever increasing in amount

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London Season - February. 1883.

Stanhish. Feb. 22nd 83. On road before leaving. I am encouraged
 by Wilbur's example to make good resolutions!

While I read his life I thought it was ^{only} with the
~~desires~~ put on paper their small desires, and
 tries to forward good action by intense expression.

But it seems that emotional natures find relief
 in egotistical utterances, and encouragement
 in formulating their aspirations. A conflict
 has been going on within me. - Shall I give myself
 up to society, & make it my aim to succeed therein
 or shall I only do so as far as duty calls me, keeping
 my private life much as it has been for the last
 nine months? On the whole the balance is in
 favour of society. It is going with the stream,
 & pleasing my people, it is doing a thing thoroughly
 which that I ~~can afford to do~~ must do
 partially; it is taking opportunities instead of
making them, it is rushing less & bulking
 on a well-beaten track in pleasant company
 The destination is not far distant, & no unusual
 amount of power is wanted to arrive there and

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lastly, and perhaps this is the reason which weighs
most with me, there is less presumption in the choice.

Therefore, I solemnly dedicate my energies for the
next five months to the cultivation of the social
instinct. — Trusting that the good demon within
me will keep me from all vulgarity of mind,
insincerity & falseness. I would like to go amongst
men & women with a determination to know them,
to humbly observe & consider their characters,
always remembering how much there is in the
most inferior individual which is outside &
beyond our understanding. Every fresh entrance
strengthens the conviction of one's own powerlessness
to comprehend fully any other nature, even when
one watches it with love. And without ~~being~~
sympathy there is an impassable barrier to the
real knowledge of the inner workings ^{which} of guiding
the interaction of human beings. Sympathy, or
rather accepted sympathy, is the only instrument
for the dissection of character. All great knowers
& describers of human nature must have
possessed this instrument. The perfection of the

instrument I find no doubt in a purely intellectual quality, analytical imagination (This again originating in the subjective complexity of Nature & Thought), but unless this latter quality is possessed to an extraordinary degree, insight into other natures is impossible unless we ^{ourselves} ~~submit~~ ~~to~~ ~~the~~ ~~self~~ ~~and~~ its workings, in our greater desire to understand others. Therefore the resolution which has been growing in my mind is, that I will fight against my natural love of impressing others, & prepare my mind to receive impressions, and as fast as I receive impressions to formulate them, thereby avoiding the general haziness of outline ~~meritless~~ which follows a period of receptivity without an attempt at expression. (Evelyn)

47 Prince's Gate Monday

A pleasant bedroom in front of the house & looking towards the west. In the afternoon I can sit here & watch the ~~London~~ sun slowly setting behind ^{the} Museum buildings

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This afternoon
2 gardens, a great blazing ball, standing
out in harsh individuality from the cloud
bank of smoke. Rayless & reflected rays
in the ribbed glass of the Horticultural
Conservatory. To the right a large modern
built red brick house, inhabited by a
rich boy in P., ~~owner of the house~~,
with large & commonplace family. On the whole,
quiet situation, undisturbed by the rushing life
of the great city - only the brisk trotting &
even rolling of well fed horses & well
~~driven~~ cushioned carriages. Altogether
we are in the ~~darkness~~ of luxury, ~~and~~ we
~~therefore~~ are living in an atmosphere of
ease, safety & freedom, with prospect
and retrospect of gratified & mortified vanity.

Leather has found a delicate occupation in
enquiring into & to some extent organizing
large Railway amalgamation schemes.
The promoters anxious to get his time & stick
more in name. Secretary Price called this
afternoon. Cleverly managed to insinuate the
"we" into it. Leather truly anxious for

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work. B. Stille suffers silent agony & lonely grief
for mother. He is really a deep nature, but from
his extraordinary self-consciousness his
emotions seem transient; - this sorrow is
permanent ~~that~~ intermittent. 1883

There is a deep sadness in decaying power,
more terrible to me than death itself.

And all who have passed the prime of
life, who have lived those few golden years
for work, must exhibit this decline in
the power for persistent work. I do not

wonder that men who turn from human
nature to study with absorbing interest life
in the lower forms. There is so much that
is terrible & awful in mental organisation

lit-up as it is by one's own self-consciousness, and
^{sorrowful} by ~~with~~ that dark background of annihilation
Constantly I walk in one of the crowded
streets of London & watch the faces of the men
& women who push past me, lined, furrowed,
& sometimes contorted by work, struggle & passion
& think that all this desire & pain

1669

This manifests feeling & thought - is but a
condition of force & matter, Phantom like
forms built ^{up} to be destroyed, a hopelessness
overtakes me paralysing all power of wishing
and doing. Then I sink into inertia,
whims only by languid curiosity - as to the
variations in structure & function of these
individuals who will let me observe them &
enquire of them. Cold blooded enquiry takes the
place of heart-felt-sympathy. But then one
should shake off sterility.

March 1st - Keep party at the Speakers - one or two
of such bonds last one a life time - find it so difficult -
the the "universal pleasant" - Can't think what to
say! Refer to the whole the crowd in Oxford Street
certainly the feminine part of it. "Ladies" are so
superior. The female mental superiority of men
greater in our class. Could it be otherwise with the daily
life of ladies in society. What is there in the life which
is so attractive. How can intellectual women ~~compare~~
marry into the set where ~~where~~ this ^{the} "social engine".

March 11th ¹⁸⁵⁰ Made calls. Lady G. - large house in Princes

magnificently furnished with "carpets" in China

2 furniture. General snob & heavy look.

Lady G. - great ^{young man} ^{with} ^{the} ^{part} ^{of} ^{the} ^{family} ^{of} ^{the} ^{country} ^{gentleman} ^{married} ^{baronet} (son of

Distinguished Surgeon) a ^{thin part} ^{of} ^{the} ^{family} ^{of} ^{the} ^{country} ^{gentleman} ^{married} ^{baronet} (son of

have been swamped in money. She, a small, pretty,

delicate featured woman with "maladine" expression

& certain sordid stylishness of dress & manner

appearance & manner. Sitting well - her, a stout

Plain woman gorgeously got up - Interrupted them

in conversation in servants - After first civilities

Lady G. I was telling Mr. B. that the last cook who

applied to me, asked £250 per year, perquisite &

freedom to buy all his own materials and his Sunday

himself. They kind & complimentary vacillated - and

he was actually an old servant of ours, who had left us

only two years; but really the presumption & dishonesty

of servants now a day is preposterous. I found out very

the other day that my cook was disposing of £14 worth

of butter for week. "Good gracious" exclaim I,

how very disgraceful. But it is quite impossible

to avoid it, our whole household is in the way

of the tradesmen who supply it - how can one check it?
 Wth B - "The worst is that whatever you pay, for
 that ^{all} after me does not mind, you cannot get what you
 want. Now do you think it a right thing for the
 brother to be out every evening, & not only the brother
 but the first footman & leave only the boy of the establishment
 to bring up coffee" Lady G. The day after that happened
 they then wd go; but then as you said ^{at least} -
 there is the difficulty - of the masters - Only yesterday
 Lady Wth was eating here & was complaining of
 Sir Somet - I mean Lord Wth - she had actually
 rung the bell & told Lord Wth exactly what to say to
 the man; she left the room, and as she went upstairs
 she heard Lord Wth tell the man to put some coals
 on the fire! "Really" thought I since which Wth B is
 thinking whether she could possibly bring in the ^{Spanish} ^{ambassador}
 ambassador who called on her some months ago -
 I see you have got that chest from Christina's
 Aunt's sale. my husband said there was little better
 than rubbish there, of course that excepted -
 and so on

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17th Kate's wedding. The pleasant wedding
I have ever been at. Congregation of true
well wishers - and the breakfast thoroughly
enjoyed. Leonard ~~made a stirring speech~~
spoke with much genuine feeling, in reply
to good old Mr. Bathbone's emotional meandering.
He is a thoroughly true hearted strong minded
man - every day we respect him more.
His eldest sister tho' she has little pretension to
refinement; has a genuine ring about her.
The evening before the marriage, Kate goes up to her
and says sentimentally - "I am afraid Leonard has
a cold on his chest." "Cold" says Mrs. C. in hearty
emphatic tone, "Cold" "Yulbush" "Stomach cough"
"Look after the champagne" and the advice is
not altogether unneeded. Leonard was nervous
that night & much excited. His wedding
at their age is rather a leap in the dark - curious to
see how it turns out.

Jan 20

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From Zimmer's short Life of Schopenhauer I gather
that the main doctrine of his system was —
That there exists a metaphysical principle, which he
terms "Will to live" which continually incarnates
itself in matter. This will to live is manifested
in all organic existence; ~~that~~ ^{but} I do not
understand whether he makes it coextensive with
all phenomena or compares it to organic life, as the
grade distinguishing the living from the non-living, —
~~that~~ whether his "Desire" could be defined
as the "continuous adjustment of internal to
external relations" or whether it would include
the action of those forces which result in disintegration
in inorganic matter. If Schopenhauer is a
consistent follower of Buddha he would allow no
real 2 fold line between ^{the phenomena of} organic & inorganic matter.
All matter ^{all to Buddha's philosophy} in whatever form is the appearance of
in vesture of desire, & cannot exist apart from
this primordial principle. Schopenhauer teaches ^{that}
the various functions which arise in the progression
incarnation of the principle are as it were accidents

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2 foreign to the main purpose, which is exhibited as completely in the lowest form of vegetable life as in the personality of the greatest genius. Schopenhauer's pessimism is not a necessary deduction from his philosophy.

It is a matter of opinion, a question to be solved only by individual experience, whether the ~~accident~~ incident of self-consciousness ^{and} ~~which~~ the existence of the function which we call the intellect - with its powers of perception, reflection, introspection, add to the happiness or produce the misery of the human race. Schopenhauer was a convinced pessimist and upon his pessimism was based his system of ethics. Desire was the root of all evil. Self-consciousness was a curse. Consequently foremost in wisdom was the ~~rejection~~ (we had have thought - the suicide, if it were not for his evident leaning toward a belief in transmigration, which had rendered suicide, or destruction of the form a sort of the spirit ineffectual). Who mortified & repelled all the various manifestations of desire, & carried on a war of extermination against the instincts

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Which represent the "Will to Live"

Next to the aesthetic ~~the artist~~ he places the artist,
the individual who displaces self-consciousness
by an absorbing contemplation of the objective world.
It is true he does not rid himself of desire
thoroughly ^{attaining} ~~approaching~~ to the bliss of Nirvana, but
he approaches this state ~~for~~ in the brief
intervals in which this absorption in the objective world
is complete & during which desire is dormant,
he so manipulates the mirror of his consciousness
that it reflects for the time being the how ego, the
mirror itself remains intact, and should the
special power of manipulation decline & cease
the ghastly image of self will reappear.

His philosophy is highly metaphysical - dealing with
the nature of the cause & not with the history of the
effect. His ethics are the inevitable corollary to
a pessimistic view of Life & minus the belief in
an immortality; if this were present, asceticism wd
be a useless form of self torture ~~which should be~~
~~more possible~~. It would be interesting to follow
the workings of his mind & discover how he

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harmonised the eternity of the principle of the
"Will to live"; & the survival of the individual forms
in which it successively ~~is~~ clothed itself,
with the utility of expressing what could not
be destroyed. &

The whole scheme of his
philosophy is visionary, dealing with abstractions
of which we can have no cognisance

The possibility of Nirvana rests on the curious
assumption that the stream of desire, increasing
in the course of evolution, ever maintaining its
continuity, despite the disappearance of each
individual form or ~~stage~~ ^{stage} ~~through~~ ^{through} which
it ^{passes} ~~passes~~ can be suddenly arrested and
annihilated by the reaction of one of these

unimportant & transient forces. However this
is more a criticism of Buddhism than of Schopenhauer
I do not know whether ~~it~~ ^{is} acceptable as possible the
Nirvana, or whether asceticism is only mitigation
of inevitable suffering, a temporary cutting down
of misery to its smallest dimensions.

It is surely I wish you "Die Welt der Welt und
Moralismus." ||

March 20th Monday before Good Friday.

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London deserts 2 a bitter cold wind blowing. Father, Roy, Polly 2 myself alone. Other 8 of the family scattered. Father naturally depressed at this anniversary of Mother's death. Have much conversation with him now on social 2 economic subjects. He, a strong political economist - not from the theoretical point of view, but from a practical acquaintance with a great variety of commercial undertakings and an experience of the inevitable action of certain economic laws. If he were able, in mind to the subject he would surely enter his wide experience through some light on the probable success of the Kang scheme being now suggested to ensure the control 2 the profits of industry to the workmen. Seems to me great disadvantage of the plan of small capitalists - lies in their incapability of supporting a concern in depressed state. Large capitalist virtually insured in other industries probably not subject to concurrent depression. Alfie suggests that profit concerns in the worst times would yield a substitute to the labourer - 2 if not there would be the large profits of good times accumulated

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in their hands. Further ground objection is
a doubt as to the Cooperative economy of
a large body of workman-shareholders. If only
20 percent of the labourers accumulated capital
in good times they would practically have to support
the industry in bad times & would eventually take
the place of Capitalists to the 80 percent without
capital. This however is a moral & not an
economic question. Another objection is the one
raised against all joint stock companies versus
private business, the inferiority of salaries of officers,
as managers to the actual owners.

So long as there is an unlimited supply of labourers,
that is to say, so long as they increase up to their
means of subsistence while the class of Bosses
men with brains & capital grow the very nature of
their qualifications cannot increase, & so long
as there is a real advantage in the management
of a concern by the owner versus that of a salaried
officer, Cooperative schemes will not in the
majority of cases succeed in the competition for business.
It is possible as Alfred points out (the 2d edn

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such follow him) that Capital with the value of
Capital or the interest paid on it will decline
& through the education of the masses, the man
qualified to be a worker will be a rarer commodity
than the man qualified to be a "Boss" Then the
bikes for redistribution of the profit between the
workman & the capitalist may take place.
The transition state - during which the number of
disqualified workman & yet unqualified "Bosses"
is steadily increasing without effecting a sufficient
redistribution of profit (which wd insure more comfort
& more leisure to the workman & therefore re-attract
the disaffected) there will be a time of great danger
& discomfort to society. To me there seems only
one factor which will adjust the balance & equalize
the capitalist & the laborer, some cause or causes which
will affect the reproduction of the worker. Emigration
is in the long run useless, except as a prevention
from famine - It is limited, more so than reproduction.
and it is in itself an encouragement to the latter.
It favors the increase of the population. Perhaps one
of the strongest arguments for the further intellectual

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education of the masses, is that the direct physical
effect, & the indirect moral effect of making life
unbearable (without certain conditions) ~~in~~ ⁱⁿ ~~the~~ ^{the}
world in all probability - the increase of the
population up to the means of bare subsistence.
All this is no doubt very crude - I have read nothing
in Political Science; but even all these problems are
beginning to fascinate me & I want to think them over
before reading about them.

March 23rd

Objectivity acc. to Schopenhauer is genius
Apparently from the small extract of Prof. Lammie's
"life" he signifies by the word a pure intellectual
comprehension of some outside fact apart from
its relation to Self.

Thus the true artist represents things as they are
like or unlike other things; describes in fact the
connection of phenomena in the present, & ~~reconstructs~~ ^{reconstructs}
by bringing into prominence certain characteristics.
The history of this connection in the past
The greater the artist, the more complete will be
the unity of his conception. He will note that

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especially those past & present circumstances
which comes to the mind of the intellectual observer
a series of events, dependent ^{one} on the other, & he will
omit, unless required for the purposes of harmonizing ⁱⁿ form
& colour, those circumstances arising from hidden
causes, circumstances which we term accidental,
because they remain isolated in our consciousness.

This objection is possible in all sciences which
do not deal with human character & mind.

Even this must be qualified; - a certain subjective
element creeps in when we discuss the nature of
animal intelligence - if you admit ^{that} it differs
in degree & not in kind, and without this
admission the discussion is baseless & we must
restrict ourselves to the purely physical phenomena
of animal life. But when we come to analyze
human intelligence the subjective is prior to
the objective element. The elements which build
up these complex existences which we call ~~existence~~
feelings, ideas & acts of will can only be discovered
& examined within our own consciousness.

By a long & involved series of inferences

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the conclusion of which recommends itself to our
faith by its congruity ~~to all~~ with all our
other experiences & ~~through~~ ^{by} ~~the~~ confirmation of
~~it~~ ^{through} correct anticipation, we assert that
these elements exist in other minds.

An appreciation of the exact combination of
these elements, in the thought, feelings, & actions,
of men can result only from a delicate
interchange of objective & subjective experience.
In the appreciation of a thought or a feeling no
throughness of observation will make up for ~~the~~ a
deficiency ⁱⁿ ~~of~~ actual personal experience of the
form of reasoning, or the rudimentary instincts &
emotions from which ~~it~~ directly or indirectly, the
thought or feeling arises. Schopenhauer, in another
extract quoted by Prof. Lammere, declares that
every man is a wrestling ground of possibilities.
And to make use of his simile we should say
that the nature with the most varied possibilities
are those ^{natures} which could develop the greatest analytical
imagination; — subjective experience taking much
the same place in Psychology, as an *ideale*.

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Knowledge of laws of physics takes in the study of
any natural science but unlike the latter being
beyond ~~the~~ ^{the} power of acquisition tho' ^{quite within}
~~your~~ ^{the} power of cultivation.

What form then of "Objectivity" is needed in
Psychological Science. Clearly, the presence in
the mind of the observer of various mental qualities
is necessary; and yet if these ^{qualities} are bound up into
one highly organized or individualized whole forming
a mental compound incapable of solution into its
primitive elements, they, or rather it, will be
worthless as a means for distinguishing like
elements in the mind of others. A simple illustration
can be found in the artist's palette. ~~It is~~
~~more obvious, kept separate & unmixed, the ability~~ ^{the ability of the painter}
to match the varied hues of the nature will increase
or decrease with the number of colours he possesses,
so long as they are kept separate & unmixed.
But though he have all the colours produced
by matter if they be mixed into one compound colour
his ^{power} ~~ability~~ to describe nature will be as limited
as if he possessed one single element.

And what we should expect to find 2 do find
 in great Psychologists, especially ⁱⁿ those who deal
 with the concrete or description side of it, ^{I mean} by the great
 Moral Philosophers, Brantley 2 Wollstone, is that
 we sometimes term inconsistency 2 sometimes cold bloodedness
 of character; the distinction between the two terms
 arising from the relation weakness or strength of
 the Will, ~~and the power to control 2 make use of~~
~~the various faculties~~ from its position as executor,
 or director of the manifold desires which
 spring from various qualities. (With abstract
 Psychologists the case is different. They deal with
 the universals in human nature, ^{more especially} with those
 characteristics ^{in fact} which distinguish man
 from animals, 2 which exist more or less in every
 human being) ~~and we can well understand that~~
~~according to the position of the will occupies~~
 By the Will I do not mean the "Desire" of
 Schopenhauer but that faculty which enables man
 to do what he has judge to be right or expedient,
 or rather a combination of the two faculties judgment
 2 action. Upon the supremacy or servitude of

Controlled faculty.

The whole will depend the happiness or unhappiness
of the really rich nature. In the one case the number
2 variety of the faculties will yield enjoyment,
in the other case they will produce friction.

The defectivity then which is needed in the ^{the student} _{2 permanent} form
of human nature is the absence of a definite form
of combination among the mental qualities,
not necessarily interfering with their power of
cooperation, but preventing that merging of the
one quality into the other which we notice in those
highly intricate & subjective characters.

And this intricacy of mental organization, where
all the energy is spent in arranging the materials
within instead of adding to them from without
is frequently manifested by a limited power of
sympathetic appreciation of the thoughts & feelings of
others.

March 24

Reading H.S. Psychology diligently every
morning. More quiet - more hours of study are
the happiest ones in the day. Only one trouble
continually arises. The stimulus a compulsory study

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gives to my ambition which is continually
mortified by a stream of self knowledge -
Meeting with the most ordinarily clever person
forces me to appreciate my own inferiority;
and yet - for that I am, I can't help feeling
that could I only devote myself to one subject, I
could do something. However I suppose that the
most commonplace persons every now and again
catch a glimpse of possibilities in their natures
which from lack of other qualities are doomed to
remain undeveloped. And why should we
strain every nerve to know, when every fresh
atom of knowledge increases the surface
exposed to the irritating action of the unknown?
What good does it to ourselves or others even
if we increase (which is an impossibility for the
ordinary mortal) the sum-total of human knowledge?
Character is much more in need of development
than intelligence; which in the latter days has
taken ^{the} bit into its mouth & run away with human
energy. Perhaps thought with the Philosophy
it breeds does influence ~~it~~ moral

Development - by raising our minds above
 the consideration of personal mortification &
 personal gratification - by enlarging our sympathies
 by opening a safe valve to our mental activity,
 where through which it can escape harmlessly.
 After all we see more mischief done by unoccupied
 by but active minds than duties omitted by minds
 interested in the things besides them we consider.

What distresses me about my own little work,
 is the small amount of material I have to work
 upon - the trivial subject-matter of my thoughts.
 That is that I am painfully conscious of them
 I must really clever men. My work, if it can
 be dignified by that name, is so Amateurish
 and yet I don't know that you have a right to put
 to anything better & more business-like.

All my duties lie in the practical direction, why
 should I, wretched little frog try & puff myself up
 a professional. If I could rid myself of that
 mischievous desire to achieve, I could defend the
 few hours I devote to study, by the truly satisfying
 effect it has on my physical nature.

I don't keep ^{me} in health - Whether through the direct influence on my circulation or through the indirect effect of a certain self satisfaction it induces.

Suspicion don't suit me morally or physically and I don't see why I ~~should~~ shouldn't be true to my own nature & resist it.

It's extraordinary the improvement in Nell since she has given herself up to work. When I first remember her at 8 years she was an hysterical egotistical girl with wretched health & still worse spirits. Her clerical & conventional parents tried to suppress her extraordinary activity of mind, causing a state of morbid sensibility & fermentation which gave almost a permanent twist to her nature. Now that she has broken loose from all ties, supporting herself by literary piece-work - living in a queer unconventional family with whom she is by no means one, she is blossoming out into a clear, interesting & amusing young woman with much charm of both & manner.

Whenever she visits me we have delightful talks. She attaches much more importance to individuals

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resenting what she has much named "my Phantom
Theory". She would admit that persons, past & present
are as it were groups of qualities bound up for the
time in one form - This form persisting - the qualities
alone being ^{persistent} ~~lasting~~. Her view of Christendom
(she is rationalist logically) is a personal adoration
of Christ, a devotion to him as an individual
to my mind, Christendom is represented by an
Idea, an idea not peculiar but, but most
perfectly manifested by it - and the incorporation of
this idea is not by an individual but by the great
body of Mankind - which we call the Church.

Her mind naturally seizes upon a magnifying
the characteristics of persons and the peculiar nature
of their surroundings. This gives a charm to her
companionship - especially as she takes a half
humorous, a half compassionate view of their
human nature - and has a quaint picturesque
way of expressing herself.

Her moral nature is full of inconsistency
& clinging to life, and a cynical non enjoyment of it
a strong ~~blow~~ instead for her own relations, and

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get an incapability of living with them.
Much faithfulness in her own feelings of friendship
& affection & get an absurd distrust of the
faithfulness of others; Subject to moods & get
one of the most-persistent persons I know,
& indeed every virtue seems to have its shadow
the ~~consequence~~ Oppositi Vice

March 25.

Dr Spencers Theory of nervous structure & function I
~~propose~~ will state briefly, so far as it is necessary
for Psychological theories. Nervous system composed
of two tissues, commonly distinguished as the Gray & the
White tissue. Gray tissue, nerve cells embedded in
protein matter. White tissue, fibrous, forming delicate
membranes or tubes which contain medullary substance
or pulp. Gray tissue, matter in unstable condition, liable
to decomposition. White tissue matter capable of isomeric
change. Essential difference ~~lying~~ between the two tissues
being the ^{liability} capacity of the one for decomposition & the capacity
of the other for isomeric change.

The brain is netted by a plexus of nerve threads, these
nerve threads being composed of matter subject to

Decomposition & connection with nerve fibres,
 (subject to isomeric change) which join the outer plexus
 of unstable nerve matter with the inner ganglion
 of unstable nerve matter; The relative closeness of
 their netting ^{corresponding} depending the relative sensibility of the
 surface: Those nerves which run inward toward
 the ganglia of unstable matter, are termed afferent nerves,
 from the ganglia run nerve fibres similar in character
 & properties which ~~run~~ connect the ganglia with the
 muscles. Besides these two sets of afferent & efferent
 nerves, there exist those nerve fibres which connect
 the one ganglion with other ganglia, ~~so that~~
 there being among the ganglia a sort of ~~hierarchical~~
 dependence of the inferior on the superior, culminating
 in the superiority of the two bi-lobed ganglia, called
 the cerebellum & cerebrum. There is also a system
 of nerve connection with the viscera.
 The plexus of nerve fibres peripherally situated, are the
 receptive motor nerves, receiving motion from outside
 forces, which produces in their ^{substance} decomposition.
 The afferent nerve tubes transmit the motion caused
 by the decomposition through the isomeric transformation

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of their nerve substance & metabolic decomposition
in the internally situated gray matter. This decomposition
effects in its turn a isomeric transformation in
of the afferent nerves which act directly on the
muscles, also ^{muscles} on the centrifugal nerves which connect
one ganglion with another, & affect upon all the
nerve fibres in connection with it, tho' in very
varying degree. The motion thus transmitted
is supposed to be common with all motion to be transmitted
and is multiplied in quantity as it is transmitted
(through the nerve fibre; tho' I sh^d deduce that
it's increase or decrease in the nerve centre wd
depend on the state of the matter of the same, what degree
of instability it has reached. Thus the nervous system
may be divided roughly into proprio-motor, ~~proprio-motor~~
libero motor, & reflex motor nerves, with the
addition of the nerves which connect the various
libero motor centres, and of those which connect the whole
nervous system with the viscera.

As tho' - physiology of the seeds with those facts
which show a parallelism between the vegetative
phenomena of the nervous system & the subjects

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Phenomena of mind² between these two classes of
"facti" "There is no conceivable community of nature"
but that they are in some way correlated, seems
to be an inevitable inference from our experience
of daily life & from all the more delicate observation
of pathologists & physiologists. "The circumstances
conducive to these are identical with the circumstances
conducive to the other" But Spencer further shows that
the physical theory of the nervous system, in the detail
shows an extraordinary congruity with the mental
facti known subjectively. We can in no way conceive
that the subjective phenomena are identical with the
objective phenomena, but we can assert that as far
as we have experience, they are conditioned one on the other
& moreover that there is a persistent connection between
special facti of the one class with special facti of the
other. ~~There is apparently no relation of cause & effect.~~
~~There is a chain of feelings, each sensation~~
But surely the burning question between the spiritual
& the materialist is whether the subjective phenomena
are the result of the objective phenomena. In the case of
sensation, we cannot help believing that the disturbance

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of the nervous matter peripherally situated is prior
to the disturbance of the nervous matter internally
situated which has a concomitant a state of
consciousness. And the class of feelings & thoughts
are internally initiated. Has this physical change
in the internal ganglia a physical antecedent
in the continual reverberation going on between the
the nerve fibres, ~~transmission~~ reverberation dependent
~~on~~ ^{on} no appreciable outside impression but sufficient
to upset the equilibrium of the unstable matter
in the nerve centres. ??

The substance of mind can never be known but it
is possible to analyse states of mind & to decompose
them into their constituent elements. Mr. Spencer believes
that this analysis can proceed so far as to discover the
unit out of which they are all formed, & this unit
~~or~~ or primordial element he terms a "nervous
shock". This term to me is objectionable as ~~the~~ it
conveys to the ordinary mind not the idea of a physical
change more than a ~~total~~ "psychical" one or at any
rate includes both. "The diverse feelings are produced
by diverse modes, distress and competition

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of interpretation of the alleged ultimate unit of consciousness". He concludes by pointing out the "fitness of molecular structure for regenerating and being affected by, the diversion & completion of molecular pulses above described. We shall suspect that there maybe a further correspondence between a known cause of physical heterogeneity and the supposed cause of psychical heterogeneity. Notwithstanding this it seems both an elaborate metaphysical argument & shows the impossibility of identifying the objective unit with the subjective unit, or of enquiring the ultimate nature of either.
(to be continued).

March 21st

Roy left for school. She has a sweet touching character which already is the centre of much love & will be of more. By no means deficient in strength either of a passive kind - a certain solidity & steadfastness of feeling. Intellectually she has been much damaged by restraining, by attempting to acquire a groundwork far too elaborate for the superstructure which she is capable of building upon it. No imagination, no spirit of adventure

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has been developed. Her study chiefly devoted
to acquiring the rudiments of learning or rather
the instruments by which knowledge can be
acquired; consequently her emotional nature
has been left without an object & has undergone
the growth of self-consciousness. At present she
is really absorbed in considering the exact-
relations of her own little self with the various
parts of the outside world, & this means an
invigorating study - and the poor child is plagued
with morbid self-depreciation & jealousy.

Still that very sensitiveness to the opinion of others
and her intense longing to be liked & admired
give her manners an effusion & certain
charm. What is so very attractive about her
is her humility & the refreshing absence (from
family) of a hard self-assertiveness, of a ~~steeled~~
determination to make our view of things
~~practically~~ felt - & if possible acted upon.

Since she has been with me I have tried to
encourage her in healthful endeavours,
not bothering her about any particular details

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of conduct; but every now & then clearing the
mist away & showing her the real drift of
her action as it concerns others & not herself.

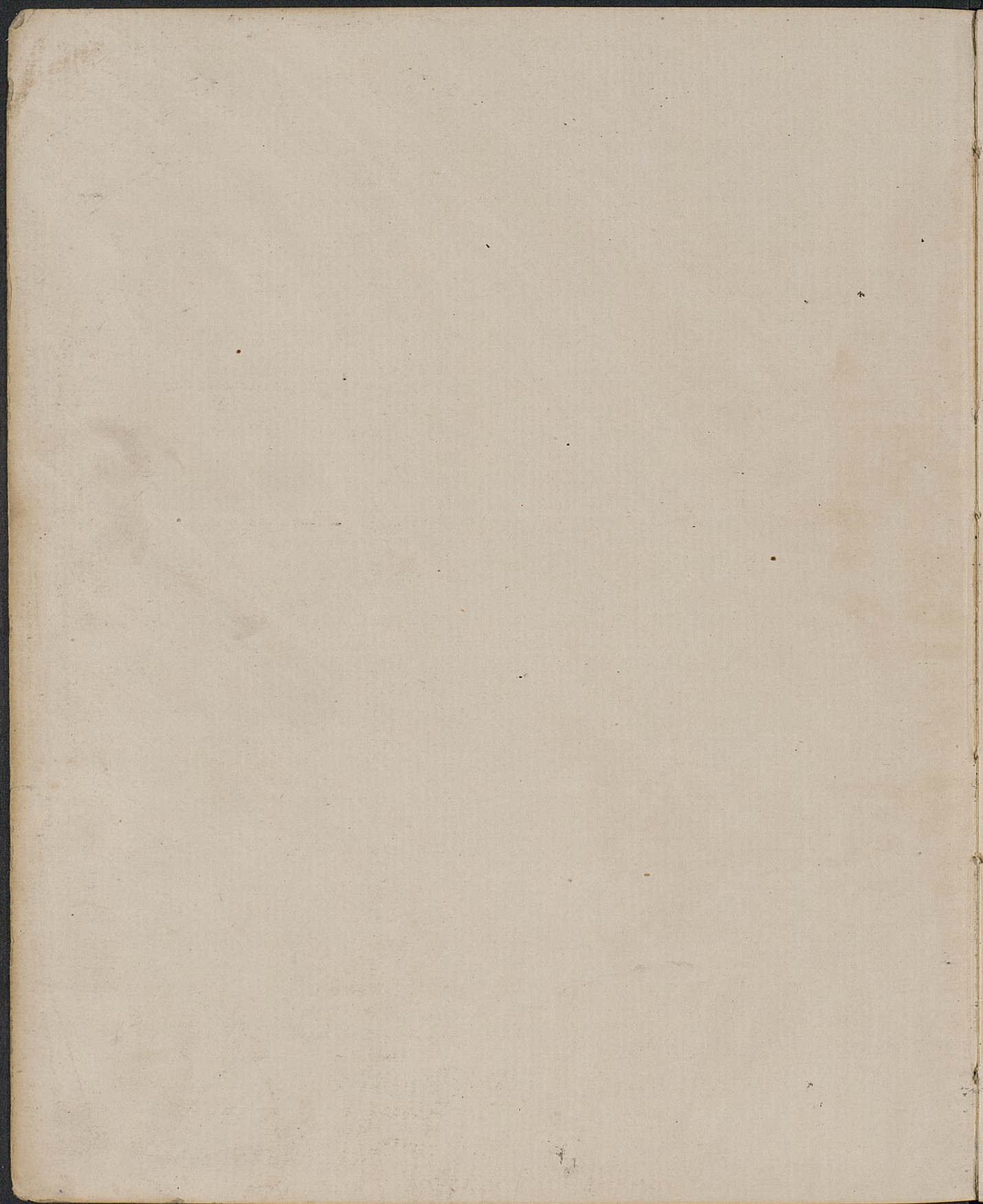
There is a certain stubbornness of character
which would resist continual interference.
To get hold of her you must strike deep & catch
her emotional nature on your side and
overwhelm her with an accumulation of
illustrations of the particular defect you wish
to cure. At present all her intellectual
interests are false. She has none - but she
knows it, and acknowledges to herself that
she affects them in order to interest others -
and with father this desire is prompted by
real love & wish to be some comfort to him.
Her ideal, intellectually, is like that of many of
us!! Rather too high for her capacity, and she
has not yet learnt the art of keeping it to herself
& cultivating other qualities for worldly use.
At present, she is a bore. She is too intent on
self improvement, and too completely unconscious
of all the various incidents & comical

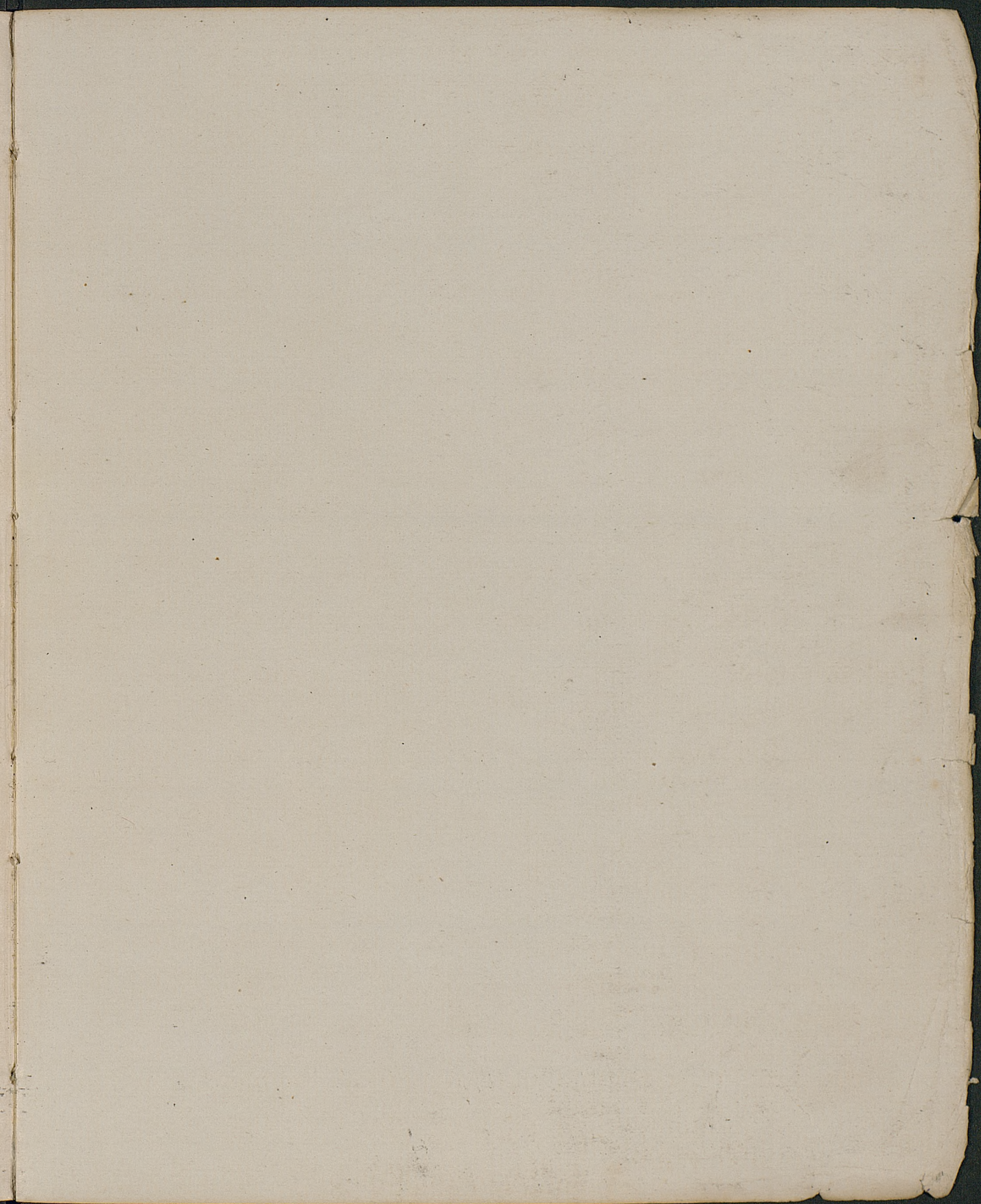
outlayments - of men & things, which can't
 be explained but which are both amusing &
 pathetic to watch. The "serious" mind
 that seeks perpetually the "Why & Wherefore"
 of all things it comes across must be tedious
 & tiresome, unless it possesses a thousand
 analytical ^{eyes} abilities & then it is a straining
 companion ~~and~~ to be on the whole avoided by
 the real workers. That is the worst of having
 no real aim & occupation - one loses the
 capacity for true recreation. One goes out
 social, to learn & not to amuse & then one loses
 the charm of youth - one becomes an
 unmitigated prig, a failure which I myself
 don't foresee & which is confidently prophesied
 for me by Mary. At present I feel like a
 caged animal, bound up by the luxury,
 comfort, & respectability of my position
 I can't get a the training that I want without
 neglecting my duty. My volume has witnessed
~~the growth~~ of a decade advanced in the
 knowledge of what I require - perhaps the best

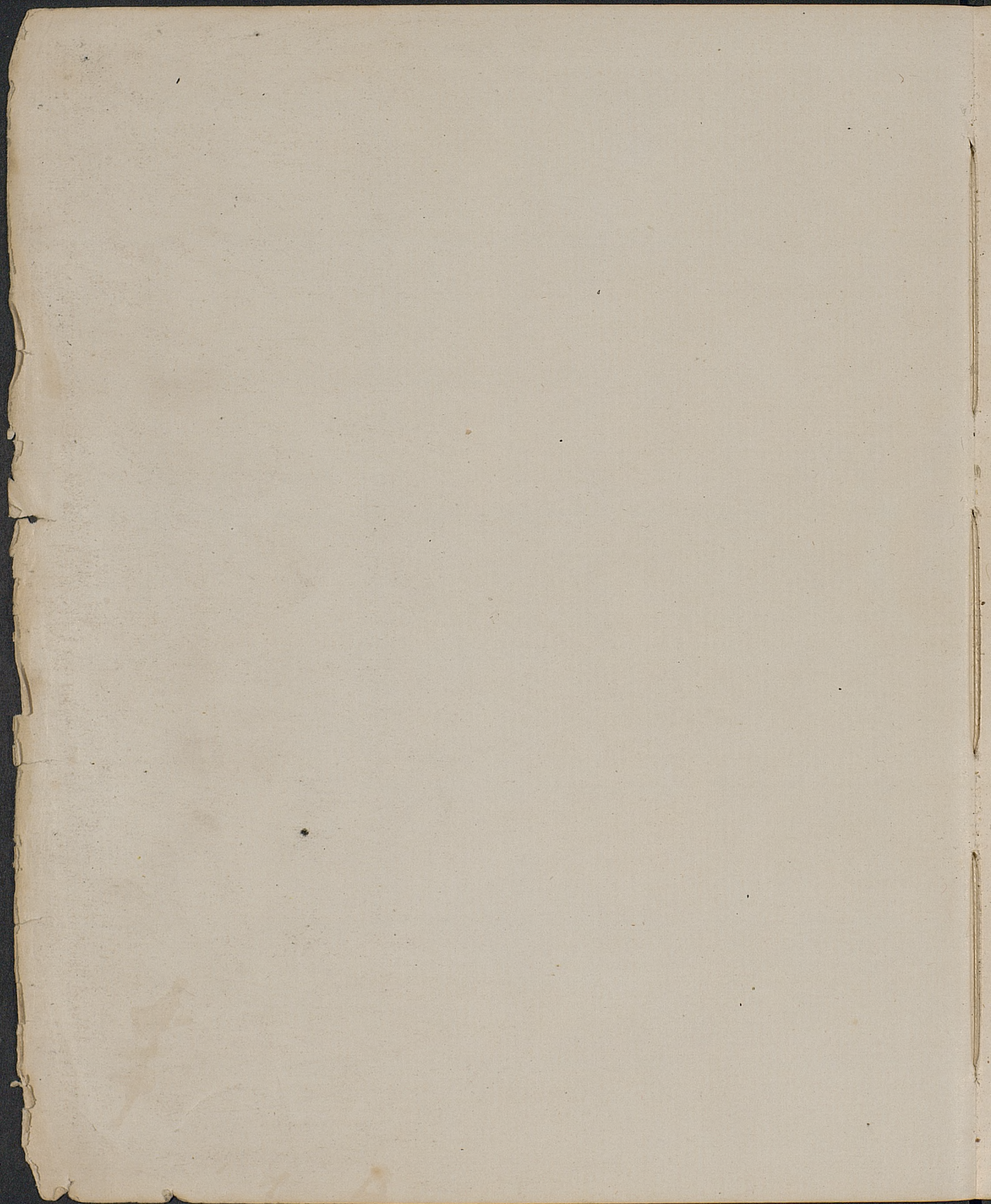
may take of my little attempt - 2 weeks after -
it. Let us hope so! - Answer.

Benedict W. Miller

47 Princeton Falls St.
1883.







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