

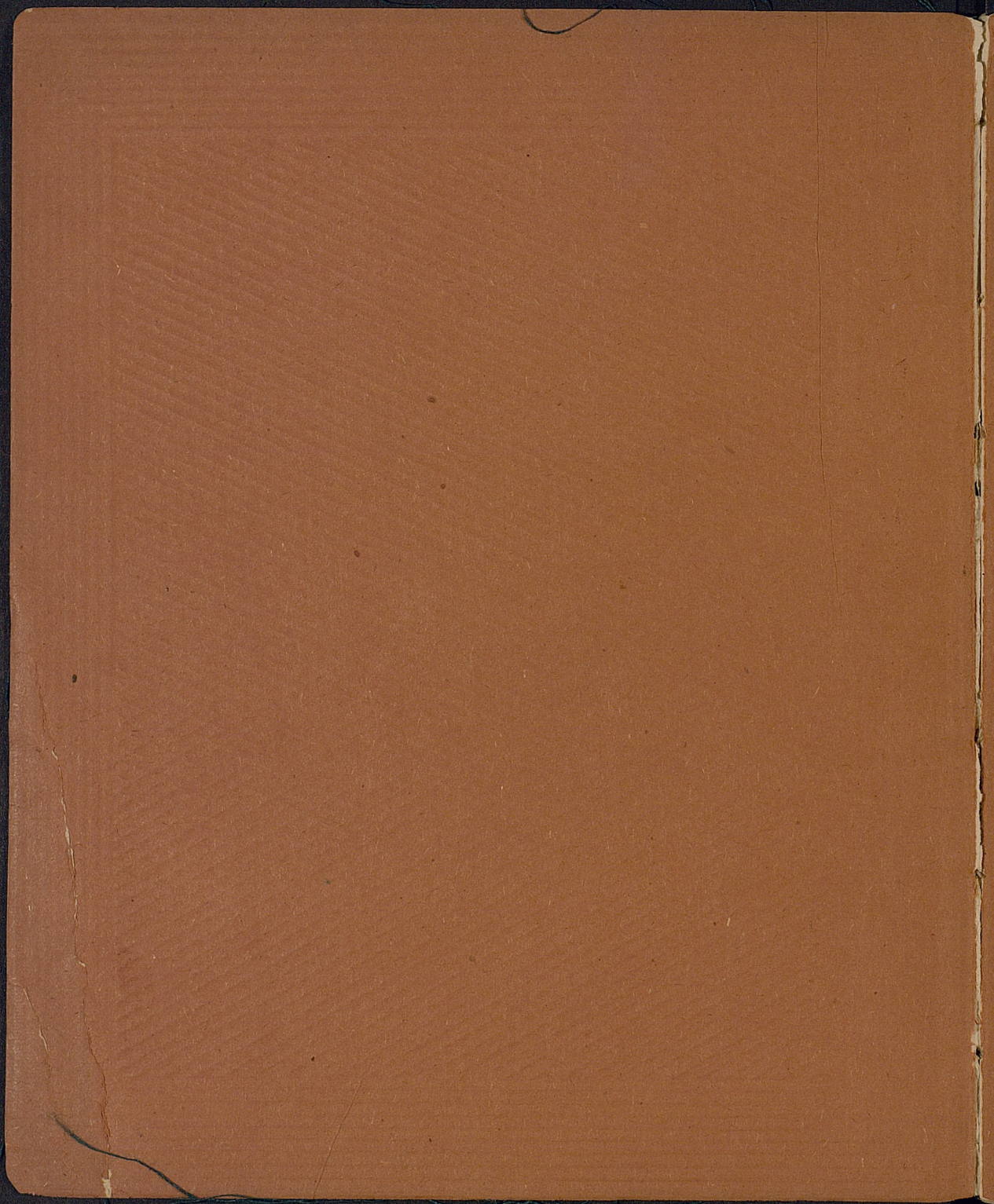
Vol II

1877. 1879.

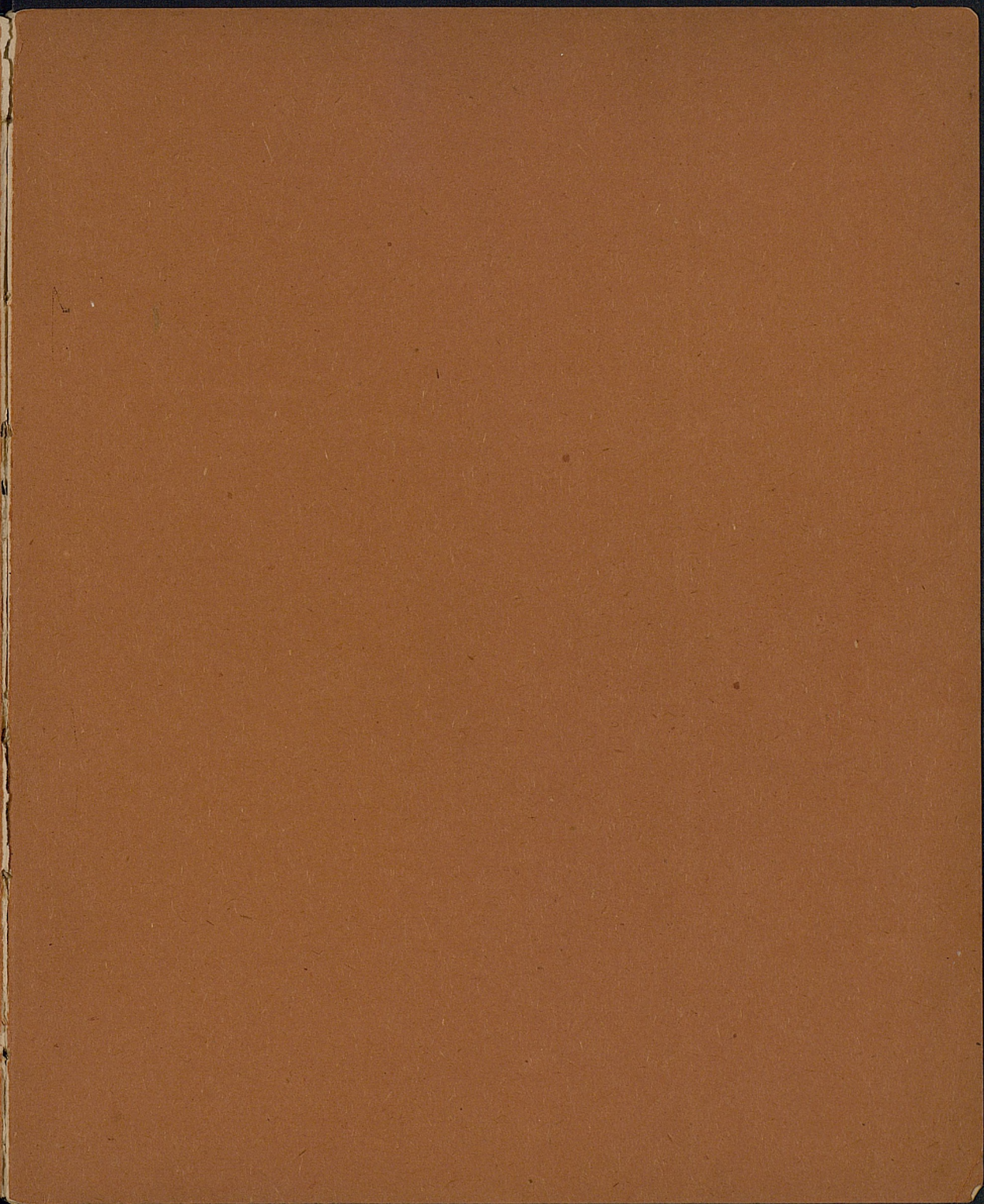
2.

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①

Beatrice Miller

Sept 14<sup>th</sup> 1894

Monmouth<sup>2</sup> Monmouth

A Conglomerate

~~July 3<sup>rd</sup>~~  
~~1894~~



(2)

Indian Thought. Sept 18<sup>th</sup>.

The Indian philosophers seemed to have advanced every conceivable theory as to origin of the Universe - except perhaps the purely "personal monothetic" - This appeared to them as ridiculous hypothesis, since regarding life as an coil, they could not regard it as originating from a perfect being -

The dualistic theory, i.e. the belief in two separate entities, Matter & Soul, which when united produced individual life - <sup>was most dominant at one period</sup> - Soul, in this philosophy appears to be a symbol of the unconditional which gave reality to the conditioned or what could be perceived - Matter - And here the eastern philosophy seems to merge into Pantheism and thence into idealism. The Soul is unconditional was the only reality, the conditioned or matter was unreal and only an appearance



or manifestation of the Real or Soul -  
 and Soul was in all ~~of~~ life -  
~~joined to matter~~ All that was outside  
 man was unreal, it was only the soul  
 inside him which evolved to outward  
 manifestation of the phenomena of nature.  
 Thus regarding soul, ~~not~~ the unconditioned,  
 the only reality, ~~they~~ their aim was to  
 arrive at unconditioned thought ~~in nature~~  
 avoiding all thought <sup>in order</sup> to arrive at that  
 consciousness, and <sup>in order</sup> to arrive at that  
 aim they tried to divert themselves  
 of all activity, of all contemplation of  
 objective reality, of all sympathy with  
 or hatred to or indifference to external  
 objects - . Hence Eastern philosophy  
 seems to have ~~maintained~~ ~~too~~ ~~and~~ ~~frued~~  
 as adherents to arrive at <sup>one of</sup> the conclusion  
 both equally pernicious and detrimental  
 to the development of man - ~~for~~  
 either they became helpless spectators



as to the reality of anything or their belief  
 drove them to curb and check every  
 faculty - No wonder then, they degenerated -  
 But ~~through~~<sup>in</sup> through their philosophy, they  
 may be said to have effected their own  
 damnation, they worked for the good of  
 the Human Race and added to its wisdom,  
 in their appreciation of the great and  
 universal mystery - I have never been  
 so struck with the truth that there is a  
 "great mystery" as in reading <sup>the</sup> metaphysical  
 reasonings of these Eastern philosophers -  
 They seemed to have an intuitive feeling  
 that each hypothesis advanced was insufficient  
 to account for the origin of all things,  
 and they expressed as far as it is possible  
 to express in words, the idea of the unconditional  
 which was according to them the <sup>ultimate</sup> reality, absolutely  
 real underlying the relative real -  
 The following is an abridged version



(5)

of a recanting tract on the knowledge  
of the Universal Soul —

" Knowledge alone dispenses ignorance,  
As sunlight scatters darkness — not by acts;  
For ignorance originates in works. (activity).  
The world and all the <sup>mundane</sup> things  
Are like the brain creation of a dream,  
In which Ambition, Hatred, Pride & Passion  
Appear like phantoms moving in confusion.  
While the dream lasts, the universe seems real,  
But when 'tis past the world ceases no longer.

Like the deceptive sheller of the shell,  
So at first sight the world deludes the man  
Who takes mere semblance for reality — "....."  
After showing how completely separate the  
Soul in man is from his mind & body  
The tract continues thus

" The Soul can declare its own condition thus —  
I am distinct from body, I am free  
From birth, old age, infirmity, and death.



Have no senses; I have no connection  
 With sound or sight or objects of sensation.  
 I am distinct from mind, and so exempt  
 From passion, pride, aversion, fear and pain.  
 I have no qualities, I am without  
 Activity, and destitute of opinion (free from all idols)  
 Changeless, eternal, formless, without limit,  
 For ever free, for ever without stain.

I, like the boundless ether, permeate  
 The Universe within, without, abiding  
 Always, immovable, without affection,  
 Existence, knowledge, undivided bliss,  
 Without a second, One, Supreme and I.

The universal soul knows no distinction  
 Of knower, knowledge, object to be known.

Rather is it enlightened through itself  
 And its own essence, which is Supreme knowledge.

#

That which is through, above, below, complete,  
 Existence, wisdom, bliss, without a second,



7  
Pudle, Eternal, one, - know that as Brahma  
That which is neither coarse nor yet minute,  
That which is neither short nor long, unborn,  
Imperishable, without form, unbound  
By qualities, without distinctive marks,  
Without a name - know that indeed as Brahma  
Nothing exists but Brahma, when aught else  
Appears to be, tis, like the mirage, false."

The Materialist or Epicurean form of Philosophy  
is also represented & in Indian thought -  
"No heaven exists, no final liberation,  
No soul, no other world, no reb of caste,  
No recompense for acts; The Agnihotree  
The triple Veda, triple Selfcommand,  
And all the dust and ashes of repentance -  
These yield a means of livelihood for men,  
Devoid of intellect and manliness,  
If victims slaughtered at a sacrifice  
Are raised to heavenly mansions, why should not



The sacrificer immolate his father ?

If offerings of food can satisfy

Hungry departed spirits, why supply

The man who goes a journey with provisions ?

His friends at home can feed him with altars.

If those abiding in celestial spheres

Are filled with food presented upon earth,

Why should not those who live in upper stories

Be nourished by a meat spread out below ?

While life endures, let life be spent in ease

And merriment, let a man borrow money

From all his friends, and feast on melted butter.

How can this body then returned to dust

Revisit earth ? and if a ghost can pass

To other worlds, why does not strong affection

For those he leaves behind attract him back ?

The costly rites enjoined for those who die

Are a mere means of livelihood devised

By sacerdotal cunning - nothing more.

The three composers of the triple beds



Were ropes or evil spirits, or buffons.  
 The recitation of mysterious words  
 And father of the priests in simple words.  
 The founder of this school, Carvaka, is  
 said to have been ~~stoned~~ killed for his  
 profane and heretical doctrines.

Settings at Moorcroft - Sept 19<sup>th</sup> 77

3<sup>rd</sup> Florence - Annie - evan - and I set - Beatrix  
 Guide came to me - (W - G = Sister Mary =  
 by alphabet =) By questioned from me - I  
 was to sit with my 3<sup>rd</sup> 6<sup>th</sup> & 8<sup>th</sup> sisters, separately.  
 That guide then left - and I was told by the  
 Victor (the M-circle guide) to put my hands  
 on - Second guide came - J. B. Spelt through  
 alphabet - Half not all, always must sit  
 at home. Dear Beatrix, I will try to alter  
 your opinion in that direction - Balance -  
 (Asked for his name) "I have = (questioned)  
 To sit with 3<sup>rd</sup> 6<sup>th</sup> sister = at the former's home -  
 In the latter's room =



1<sup>st</sup> Sitting = Sept-14<sup>th</sup> 1877. (10)

Florence - Annie - Beatrice =

The latter was told to leave the room = When she had left = thro' table of alphabet -

"Sit with the other medium and friend, then I could look after my old friends" Victor  
In what way = "Tests thro' table" Will strengthen our circle and reconcile her spirits as they will be too strong at first, we will be able to arrange the settings differently after, if we can harmonize you all. Victor.

2<sup>nd</sup> Sitting - Sept-14<sup>th</sup>

Florence - Annie - Cora - Beatrice =

"Have Maggie got great power = James Potter -  
Dear Beatrice do be useful" (How?) Make the Mother believe that spiritualism is indeed a truth = (Told her of esoteric guide book =)



(11)

### Settings at Standish.

Theresa & Beatrice - Two first without result  
a slight movement of Table =

Oct 6<sup>th</sup> bailed for 20 minutes - Settings came -  
through alphabet - "So to J W Fletcher, Tom close  
Ten - (Morning [?]). ~~Twenty~~ Fifteen months in  
Jail - James Foster - I lived an odd life in  
America, Canada; Jennie (here we stopped because  
we were tired -

---

Began to investigate the so called Spiritualistic force  
with Mother - (I had been previously told of the  
"spirits" at two different times to sit alone with her) =  
Our first sitting in drawing room, <sup>with round table</sup> without result -  
Our second in boudoir with her round table - Maggie  
Mother, & I sat - After about 20 minutes settings -  
Confused letters came of alphabet until I called it -  
"Not you sit" - Asked if she should leave the room  
violent "Yes" - The Table with violent jerks  
followed her, our hands rested lightly on the



Table = We decided the next morning to  
investigate only two physical phenomena =  
3<sup>rd</sup> sitting - Square Table <sup>in Drawing room</sup> - no movements = W. H. G. P.  
4<sup>th</sup> sitting - W. H. G. P. round Table in Drawing room - no movements

Nov 12 Sat with Mother - with both Tables - no movement -

Violent storm of wind & rain -

Nov. 13<sup>th</sup> Theresa - M - 2 B = (W room - quiet evening) -  
round Table) - After 20 minutes letter to me = by alphabet =

"I owe to your sister Mary, your sister Georgie in  
Hale thought to tell them I was born the 10<sup>th</sup> of January  
eighteen hundred and twenty five in Manchester in a  
street turning on naturally (another name) after  
rather a needle) <sup>Here</sup> - Dear Beatrice we don't remember  
past history = I made a promise I will perform -  
James Hester - Sit on Thursday.

Nov. 15<sup>th</sup> W. H. G. P. clear Beatrice in <sup>M - 2 B - in W. H. G. P.</sup>

Texas for signing abolition - Year 1855 =

Sit on Saturday =



(13)

We quite came to the conclusion that as far  
as our experience went, Spiritualism was  
nothing more than some kind of <sup>semi</sup> unconscious  
action of the brain. The circumstances that  
led us to that conclusion, were. 1<sup>st</sup> That all  
communications, given as tests, proved utterly  
false on examination. 2<sup>nd</sup> That when the  
two sitters lost the power, a complete confusion  
of letters ensued. and that it was ~~only~~ the  
words which I thought, notwithstanding my  
efforts to keep a vacant mind, ~~came~~ were  
titled out.



# Buckle's History of Civilization

Buckle begins his History by objecting to the method which has been pursued in the study and writing of History. Instead of historians seeking the laws which govern the History of men and oblige it to be what it is, it is forced for them merely to copy down from contemporary records the events and too often the most unimportant events, as if these were but the production of chance - Buckle shows the element of chance in Human History - He shows that given the same conditions of society, the same population, the number of the murderers, felons, suicides, and even the number of those who commit such a small and one would say such a capricious offence as the non-direction of letters will prove to be the same - Marriage is found to correspond with certain the dearthness or cheapness of food - He therefore attempts in his History of ~~Civilization~~



to point out the principles, causes both physical and mental of that great progress of civilization, man called civilization.

The physical laws which have influenced man he divides into four classes under four heads Food, Climate, Soil, Aspect of nature =

Food, Climate, Soil, influence the accumulation and <sup>Food to</sup> Division of wealth - and without the accumulation of wealth; no civilization ever has or ever can take place =

If all the inhabitants of a country are obliged to work for their daily needs, that country can never raise itself from barbarism =

Now this accumulation must depend on two sources the energy of man, and the reward which nature bestows on his labours = And here we find the influence of Soil & Climate =

When the soil is very fertile, man is better rewarded for his labour, ~~than~~ <sup>but</sup> the climate is very disagreeable the amount of labour possible for man =

If it is either very hot or very cold it will



~~present~~ <sup>promotes</sup> ~~two~~ <sup>two</sup> ~~ways~~ <sup>ways</sup> =  
<sup>it will</sup> ~~such as~~ rendering the earth unfit for culture  
 & rendering him unfit for active exercise =

Therefore, where we find great fertility of soil  
 man is able to raise with little labour much food,  
 where we find a moderate climate, man is able  
 to exert more energy in the raising of food than  
 is possible for him in hotter or colder climates.

Bechler <sup>states</sup> shows that there is no case of civilization  
 having arisen <sup>in a country</sup> amongst a nation possessing  
 neither a fertile soil, nor a favourable climate,  
 and he shows by that different ways than  
 two causes of civilization have operated on  
 the history of man = Quid It is natural  
 that the civilization based on the fertility of the  
 soil should precede that based on the energy  
 of man - as it yields immediate results -  
 and is not dependant on the superior development  
 of man's nature - ~~in other words~~ but rests on the  
~~relation~~ operation of one part of eternal nature



upon the other = On the other hand it is natural that the civilization produced by the development of man's energy would be a more permanent one and would be capable of greater growth than that produced by the fertility of the soil, as we have no instance of the powers of external nature increasing, ~~which~~ <sup>from</sup> experience and <sup>teaches us that</sup> analogy we can put no limit to the development of man's intellect and energy =

And this is actually the case. Those earlier civilizations which were caused by the great fertility of the soil have shown less permanence and less capability of progress than the later civilization of Europe = Buckle then proceeds to discuss the influence of food on civilization. <sup>In these countries</sup> Where food is easily and cheaply raised, and where the inhabitants are able to thrive on less food and food of a cheaper quality, the population <sup>increases</sup> very much faster than in a country where food



is procured with greater difficulty, and where a greater quantity and a better clearer quality is required - ~~And~~ And we find in warm climates where there is a fertile soil, not only will more food be raised for the amount of labour expended but less food will be required than in colder climates - In other words food will be cheaper in the warm climate than it will be in colder climate - And where food is cheap population will increase - And as wages are regulated by supply and demand, wages will accordingly be lower in the hot climates than they will be in the cold climates, that is to say the labouring classes will have ~~less power~~ ~~little~~ a small portion of the national wealth and therefore of the national power in ~~the~~ civilization, based on the fertility of the soil, and taking place in hot climates = This is a miserable stretch of Buckle's argument = It is so difficult



(19)

to give an abstract and correct account  
of a theory illustrated and proved by pages  
of facts and arguments = Buchle refers  
his reader to the Histories of India, Egypt, Mexico,  
for examples of the disastrous effect of cheap food  
and consequently cheap labour - How it has in  
all cases lead to caste distinctions, and has  
invariably thrown the power into the hands  
of the rich classes, enabling them to live in  
the greatest luxury and to rear the most enormous  
edifices to their own honour - at the expense  
of the life long labour thousands -

The 4<sup>th</sup> great physical law which has influenced  
the thought and <sup>action</sup> life of man is the aspect of  
nature. Where nature is sublime and terrible  
both in its appearance and in its effects,  
it is natural that it should impress man  
of his insignificance, & stimulate his <sup>rather than his reason</sup> imagination,  
A frightful earthquake or any great convulsion  
of nature would ~~make~~ encourage



a feeling of dread, <sup>and</sup> and wonder at the  
 in the presence of the great unseen force  
 before which thousands of men are powerless  
 atoms - It would induce him to deify  
 nature and not man in his religion, and  
 in his daily life would ~~produce~~ promote  
 a feeling of passive resignation to the will  
 of Nature - And is not this the effect which  
 we observe in the civilized countries where  
 nature is sublime or terrible - Where do we  
 find "passive resignation, carried to such an  
 extreme as in India and such a contempt  
 for "human faculties," and where such a great  
~~appreciation~~ ~~of~~ the highly developed sense  
 of the "Unbrennalle"; such a complete  
 recognition that it is beyond "human being."  
 This has come to me to account for that  
 has so often puzzled me in the Indian thought,  
 the admittance of a most precocious  
 Spirituality and such a little reasoning power.



(21)

In Europe where nature is more manageable and less striking, man has become more confident in himself - and has exerted his powers successfully and to a great extent mastered nature - and as a result in consequence he has ~~defied his ancestors~~ and also his reason has been developed and kept in check his imagination - Even in Europe we find that the inhabitants of the most mountainous countries are the most superstitious - It will naturally follow that the external world has had more influence in the earlier civilizations than in the European - and that mental rather than physical laws must be discussed in as having ~~the~~ <sup>had</sup> the greatest influence on the course of civilization in Europe -

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This first chapter of Buckle seemed to me very powerful; perhaps because their ideas



were new to me - I did not care much  
for the following chapters - They seemed  
full of fallacies -

### First Principles =

W. Spencer in giving a sketch of the first  
principles of philosophy divides his  
subject into the "Unknowable" and the  
"Knowable". The consciousness of the  
Unknowable, the "Great Mystery" of underlying  
all things is the fundamental idea which  
has prompted all religions, and which is the  
ground of reconciliation between Science  
and Religion - Both alike declare it in  
their truest moments - Indeed these first  
chapters of W. Spencer's First Principles appear  
to me to be the most truly religious, as well  
as scientific - and are written in liberal  
true, spirit untroubled by any antagonism  
for Religion = He shows how their apparent



antagonism has been caused by an incomplete recognition of this truth - that ~~there~~ is something far transcending human understanding. That Religion has too often been ~~unreligious~~ and has attempted to explain this great mystery, to endow it with ~~clouded qualities~~ - while on the other hand Science has been unscientific and set up a mode of interpreting facts, attributing all things to a "basic principle" "negation" etc.

Two most interesting chapters in the first part of his work, are those <sup>in which he</sup> ~~on the~~ Analysis of the Ultimate Ideas first of Religion and then of Science - He shows how in the case of Religious Ideas, how impossible it is to conceive two ~~the~~ three verbally intelligible Subpositions made as to origin of all things - The Atheistic, Pantheistic, & Theistic - ~~etc.~~ The Atheistic, would oblige us to



conceive an existence without a cause  
 and without a beginning, and, <sup>for</sup> its complete  
 conception would oblige us to conceive  
 Infinity - and then would be no solution -  
 for the fact ~~that~~ of the existence of an object  
 a year back, would not help us to  
 understand the cause of its existence,  
 neither if we extend this finite period to  
 infinite period would it help us, but only  
 remove it further back - .

The hypothesis of self creation, or  
 pantheism is equally unthinkable -

In fact both this hypothesis, and the  
 theistic resolve themselves into the Absurdi-  
~~ty~~ <sup>ty</sup> and involve absurdities of their  
 own - . The "Self creation" must have proceeded  
 from a "Something", and the creation by  
 eternal agency must have been effected  
 by "Some power" and here we are met  
 with the only solution, previous Self existence



of that "Something" or that "Power" -

Ultimate Scientific Ideas represent also realities which cannot be comprehended.

H. Spencer shows how impossible to understand all Matter, Force and in fact all the ultimate explanations of phenomena.

Dec. 12<sup>th</sup>

H. Spencer's First Principles has had certainly a very great influence on my feelings and thoughts - It has made me feel so happy and contented, and so much more admiring towards Religion - I do admit, that still, reverent, consciousness of the great mystery, that fearful ~~conviction~~ conviction that no knowledge, advance of science can take away the beautiful and elevating consciousness of something greater than humanity - One has always feared that when the orthodox Religion



permitted, no beauty, no mystery would  
 be left, but nothing <sup>but</sup> what could and  
 would be explained and become common  
 places - but instead of that each new  
 discovery of science <sup>at the Great Unknown</sup> <sup>but</sup> increases our  
 wonder, and our appreciation of these  
~~brilliant~~ Great Truths - Dec. 11<sup>th</sup>.

The religion of science has its dark side.  
 It is bleak and dreary in sorrow and  
 ill health - And <sup>for</sup> those whose lives  
 are one continual suffering it has but  
 one word to say - suicide - If you can  
 not bear it any longer, and if no ties of duty  
 turn you from extinguishing that little  
 flame of your existence - depart in peace -  
 cease to exist - It is a dreadful thought -  
 It can never be the religion of a suffering  
 "Humanity" - The time may come and I  
 believe will come, when human life will be



Sufficiently happy and full, to be unselfish.  
 But there are ~~a~~ long ages yet to be passed,  
 and generations of men will still cry in  
 their misery for another life to compensate  
 for their lifelong sorrow and suffering —

If only men were immortal how glorious  
 it would be !

March 8<sup>th</sup> 1878

Histoire de ma vie (Georg San)

The first vol. is composed almost entirely of  
 her father's letters to her grandmother, and  
 an account of <sup>her</sup> parentage on her father's  
 side - The letters are most charming  
 in their naive devotion of a son for to a  
 mother - They also give one an insight into  
 the French officer's life under the Bonapartes,  
 and into the morality and manners of the  
 time - Certainly one is struck by the  
 extraordinary laxity in morality as regards



marriage - Maurice Dupin does not regard  
 his own or his wife's freedom (before her  
 marriage or rather connection with him) with  
 any moral disapprobation, & each they both  
 adopt each other illegitimate children  
 without the shadow of repugnance - His  
 mother disapproves of his marriage, for  
 social reasons, but never dreams of  
 blaming him for his "liaisons" -  
 And yet this laxity is accompanied both  
 in Maurice and his wife by great purity  
 of character - It is impossible to think of  
 either as coarse or sensual creatures -  
 The <sup>moral</sup> election of Maurice and <sup>his</sup> wife  
 after their permanent connection is perfect -  
 In the second volume might be well  
 named "The wife and the mother"  
 It is a graphic description of the characters  
 of two very remarkable women, thrown  
 together so as to bring out their most



world qualities. Madame Dupin, the mother,  
 was an aristocrat by birth and associations,  
 had accepted intellectually the theory of  
 equality, but could not bear the idea  
 of her son's wife being a "femme du peuple".  
 She was a Voltairian in religion and  
 philosophy - She had had but one  
 passion in her life and that had been  
 for her son - Her grand daughter describes  
 her as a calm <sup>philosophical mind</sup> ~~serene~~ character, attached  
 to the "ancien régime" and to "les convenances  
 de la vie" - in spite of her rationalism -  
 very different was the mother - A beauty  
 brought up in the streets of Paris, in the  
~~middle~~ of imprisonment in her childhood  
 for singing royalist songs, ~~educated~~ <sup>educated</sup> formed  
 by the French revolution, she ~~was like an~~  
~~unfettered mountain torrent~~; She was  
 a woman governed by the customs, taking  
 all restraint & conventionality - into a



childish and simple facts, and naturally  
 highly gifted - But she had had absolutely  
 no education, moral or intellectual.  
 She was perfectly faithful to Maurice,  
 even after his death - She was devoted  
 to her children, when <sup>they were</sup> young, but her affection  
 lessened when they no longer required the  
~~physical~~ called out the instinct of  
 maternity - In one word - She was a  
 child of nature - It is not to be wondered  
 that two such women as the Mother & Wife  
 of Maurice should find it difficult  
 to live together - They fought first for the  
 affection of a man, and then for that  
 of a child - There are some most  
 dramatic touches in the second vol.  
 The description of the infant child's death,  
 and then of <sup>the</sup> sudden catastrophe which  
 put an end to poor Maurice, part  
 as he had succeeded in uniting together



all those beloved in one home,  
 is most pathetic & Tragic -  
~~One other figure~~ Sissy Sand's Childhood  
 was tormented by the jealousy of her mother  
 and her Grandmother - but she was at  
 last relinquished by her mother, and her  
 education left entirely to Grandmother.  
 She gives a most graphic account of her  
~~convict~~ life in the Convent des Augustines,  
 where she spent the three happiest years  
 of her childhood - She became a novice  
 in the second year and went through  
 the phase of a conversion - In several  
 years her ideal was a monastic life -  
 When she left the convent she spent two  
 or three years in nursing her Grandmother,  
 and on the latter's death she ~~returned~~  
 went to live with her mother, and was  
 cut off by her father's relations - She was very  
 unhappy with her mother, who seems



to have had no control over her temper, and then George Sands made the fatal step of marrying without love -

I do not quite understand what were of Sands' real convictions about ~~the~~ the relations of the sexes - One thing she believed to be highly immoral - To live with a man (even if he were your husband) ~~after~~ without really loving him - If you ceased to love your husband (you ought to separate from him - and if you could never bring yourself to really love a man, you ought to remain in single blessedness - In theory she appears to have regarded marriage sacred, and I understand her to believe that after separation the husband and wife ought to live in perfect chastity -

From her ~~own~~ own account of herself one would not think she was a woman of learning and intellect, but rather a fast



who felt the truth but did not think it -  
 But no doubt ~~she~~ she had more calm  
 cold reason than she gave herself credit  
 for - French people always prefer you  
 to believe in the excellence of their heart  
 to the soundness of their intellect -  
 In religion, I should seem to have been  
 a rationalistic deist -

### Froude's English in Ireland.

#### Preliminary.

Froude starts with some rather extraordinary  
 political principles -

"There are three ways in which a conquered  
 but still reluctant people may be dealt with."  
 Determinately, wholly or partially,  
 broken down by the sword - or colonized  
 with men, who in return for grants  
 of land, undertake the maintenance  
 of order -



The last expedient was adopted by England  
in the case of Ireland -

Norman nobles were sent over, and  
settled as masters over Irish clans -

Even according to Dr. Proude, these foreign  
masters were treated with devoted  
loyalty by the clans entrusted to them,  
and a century of comparatively  
humane and rational <sup>clashes</sup> -

But (with Proude  
during the internal wars in England of the  
14<sup>th</sup> century, the best and nobler of these  
foreign masters deserted their subjects  
and contented themselves with drawing  
ruinous rents from their Irish lands,  
so that the clans ~~reverted~~ to their  
left without a master gave their  
allegiance to the descendants of their  
ancient chieftains; and the Norman  
nobles, ~~even~~ the remainder, became  
completely identified with their Irish subjects



The pretence of carrying English law through the whole country was abandoned and the four counties, known as the English Pale, were divided from the rest. The Irish outside the pale, were considered as outlaws and it was no felony to kill an Irishman. —

"Those who formally refused submission to English law could not be allowed the protection." That is hardly fair, when according to Frodoe's own account, the Normans deputed to govern them by the English government were divided into two classes — Those who deserted their subjects, and those who completely adopted Irish custom and Irish law —

The treat of Frodoe's preliminary in description (malgré lui) of the alternately weak and Grammatical policy



of the English government, or rather government,  
for England itself was convulsed  
during two centuries and a half  
in civil and religious war -

During the wars of the Roses, Ireland  
outside the Pale was left to itself  
and reverted to barbarism -

Henry VIII gave over the real sovereignty  
of Ireland to the Geraldines, ~~descendants~~  
of one of the greatest Norman families -  
and the attempt to govern by Irish  
kings, was even according to Frodo  
successful - But the English threw off  
the spiritual yoke of the Roman Church,  
and required Ireland to do likewise -  
The Geraldines declared themselves  
champions of the Catholic Faith -  
They were suppressed, church lands  
were confiscated, and given as bribes  
by Henry VIII to the Irish nobles, who



in return, accepted English rule  
 of inheritance, and Henry VIII took the  
 title of King with universal consent—  
 But Ireland was even now, not  
 to be at rest— Without any provocation  
 from these unhappy Irish subjects,

" attempts were made to force on the  
 people doctrinal theories which even  
 the English were unprepared for —"  
 " The excesses of the unconsecrated prelates  
 thrust into Irish sees " rendered  
 easy the counter revolution when Catholic  
 Mary became sovereign of England  
 and Ireland: Church lands were  
 restored to ~~the~~ the religious houses—  
~~the~~ but their rough handling,  
 and arbitrary giving and taking  
 away of lands, irritated the Irish;  
 and led by Shan O'Neil they attempted  
 to vindicate their right of self-government.



Even had the religion of the two countries  
continued to be the same, conquest  
would have been necessary —

"Elizabeth succeeded, and with Elizabeth  
came the beginning of Irish history"

It is clear that up to Elizabeth's  
reign, English domination was a  
menace to Ireland. English rule  
was not strong enough to take the  
complete control of the Irish, and at the  
same time prevented "the reduction  
of the island by some native Clovis" —  
and the gradual growth of a native  
and normal civilization. — As Lecky  
says "The Pale was a <sup>local</sup> ~~central~~ government  
planted in the heart of the nation, destroying  
all possibility of central government,  
while it was incapable of exercising  
that function itself."



Arnold's History of Ireland to England in  
 Ireland appears to me to be written  
 for the express purpose of vilifying  
 the Irish, and defending the English  
 from all blame in their conduct  
 towards the Irish - He could even  
 have it appear that the English showed  
 themselves too lenient - The truth  
 being that they frequently showed themselves  
 too weak - Whenever they attempted  
 to govern Ireland, they tyrannised.  
 When the church lands were reconfiscated  
 by Elizabeth, instead of colonizing  
 the land with faithful protestants  
 who would exercise a civilizing influence  
 over their Irish tenants, she farmed them  
 to a set of unscrupulous middlemen -  
 Even the church benefices were farmed,  
 so that in her reign there was neither  
 catholic nor protestant in priest, to



ministers to the religious wants of  
the Irish peasantry - Not caring to give  
the money or the men to maintain  
a proper order in her Irish dominions  
she attempted to govern, by setting  
one noble against another -

The Pale was garrisoned by men  
who were ~~bid~~ to ~~cautly~~ allowed  
to kill and plunder any Irishman -

When at last the insurrection came  
it was put down <sup>by</sup> ~~with~~ ~~the~~ ~~most~~ a  
bar of extermination, which left  
a deep & warm hatred in the hearts of  
the Irish - - which vented it in  
the fearful <sup>rising in many of the Irish people</sup> ~~insurrection~~ of 1641.

~~What~~ What perhaps contributed most  
to this <sup>great rebellion of 1641</sup> ~~insurrection~~ was the wholesale  
confiscation carried on by Elizabeth after  
she had put down the Insurrection -  
Thousands of Irish nobles were



ejected; some who were guilty of  
 rebellion - and the land was filled  
 with adventurers. The Catholic religion  
 was repressed, the benefices were filled  
 with men without religious zeal, and  
 sometimes without common morality -  
 Lecky dwells on the enormities of  
 the English sent to colonies and govern  
 Ireland in the years preceding the  
 rebellion of 1741, & dwells on the enormities  
 committed by the Irish in that rebellion.

The immediate cause of the Irish rebellion  
 of 1741 was the attempted confiscation  
 of Irish land by Wentworth, which  
 even Proude allows was "more direct  
 and unprovoked than had ever  
 been attempted." Wentworth was recalled,  
 Sir William Parsons, a puritan, was  
 left in authority - He was according  
 to Lecky one of the most rapacious of the



who had been

landlords, that for the last century had  
been the curse of Ireland -

He put the match to the smouldering rebellion  
by declaring at a public banquet

"that in twelve months, not another Catholic  
should be seen in Ireland" - Considering

as Froude says the whole of the Irish nation  
were Catholics, and that there was not

an "Irish born protestant" in the land,  
it is not surprising that the Irish people

already irritated by agrarian wrongs  
should rise en masse to resist such  
an outrageous tyranny.



(43)

June 1878. Germany.

no. 20

After 24 hours tedious shuffling over  
sea and land we arrived at Puro,  
a pretty bright little town of hotels  
and boarding houses, surrounded  
by wooded mountains very similar  
to the Wye hills on a larger scale -  
After three days experience of the life, I  
decide in my own mind that it is  
a very dull, and I am a wee bit sorry  
that I have left London - town - but  
I console myself with the reflection  
that it is better for my bodily health  
and perhaps for my morale -  
The life is wanting in aim, and  
I feel a long way on the road to  
absolute boredom. Perhaps the former  
lessons will become an aim,  
and I may find some congenial  
spirit - to help me out of my boredom.



The gardens are not at all what I imagined  
 they would be - The music is very  
 delightful, but it is heard under  
 the most unfavorable circumstances,  
 in an atmosphere reeking with  
 bad tobacco, in the company of  
 half vested and unshaved foreigners,  
 in frowns - The latter are certainly  
 not a prepossessing race - They are  
 such dirty, slovenly looking creatures,  
 so underbred and roddy looking -  
 I should not object to ~~the~~ spending  
 a month here with a friend, someone  
 with whom I had somewhat in common -  
 But May is not an interesting companion,  
 she has really thought little, and felt  
 little - Polly is an attractive child  
 but very uninteresting, perhaps from  
 extreme shyness and reserve or from  
 genuine dullness, I cannot at present



(45)

Judge - and of course Arthur is out  
of the question -

Courage, my friend, courage - pick  
up that lurking little hope, which  
clarts across your brain when  
you see the train from France and  
England winding up the valley, and  
rushing with a whistle into the

Station - Take up your German  
grammar and your Sartor Resartus,  
and remember your proud boast,  
I obey myself - I fear with one  
condition, when it is pleasant! - June 4<sup>th</sup>

June 15<sup>th</sup> Our life here is a modest one,  
but with the German lessons as a "raison d'être"  
pleasant, if one only had tolerable health.  
The people we know at present are  
decidedly dull, I don't know how the  
Americans will turn out,







And the language is so simple and forcible.  
 One can almost imagine a great artist  
 standing before his canvass and proudly  
 describing his portraits -  
 And then he is such a pure writer - there  
 is no hidden sensuality - He describes  
 vice not as a cool and somewhat enjoying  
 observer like Joyce's Saul but as a great  
 judging moralist & His whole philosophy  
 his whole aim is to declare - that there  
 is "One" who is mankinds' father, who is  
 the Reality, the anchor - for our restless  
 minds - that <sup>there</sup> some hope some future  
 for the soul of man, that we are more  
 than passing bubbles on the ocean of life.  
 It is indeed a painful & sometimes a fearful  
 thing to have no more than Reality and  
 this Hope - We can only bow our  
 heads and acknowledge this <sup>as</sup> Reality,  
 but when we refuse this Reality, attribute

Victor Hugo



When we make it ~~be~~ it ~~be~~ the negation  
 of existence, so we experience existence,  
 does it really exist for us? Is the worship  
 of an "Unknowable" possible - ? June 15 1877.

"Ce lieu est un drame dont le premier  
 personnage est l'Infini. L'homme le second.  
 ..... Le concert est propre à l'Orient  
 comme à l'Occident, au Bouddhisme et  
 c'est un des aspects d'optique appliqués  
 par l'homme sur l'Infini. ....  
 Toutes les fois que nous rencontrons dans  
 l'homme l'Infini, bien ou mal compris,  
 nous nous sentons pris de respect. Il y a  
 dans la synagogue, la mosquée, la façade  
 un côté ~~salutaire~~ ~~enivrant~~ ~~lucide~~ que nous  
 enivrons, un côté salubre que nous adorons. ...  
 Victor Hugo then examines nonexistence as an  
 historical fact - and condemns it, that is to  
 say, after a certain point <sup>in</sup> development of man.



"Les monastères, quand ils abondent chez une nation, sont des needs à la circulation, des centres de paresse là où il faut des centres de travail - . . . . .". He describes how the Coping of monasticism has deformed the Italian and Spanish Nations - and how the Cloister became the centre of Death -

"Le moyen age écarté, l'Occident écarté, la question historique réservée, au point de vue philosophique pure, ~~and~~ en dehors de la politique militaire, je considérerais la communauté claustrale avec une certaine gravité attentive et à quelques égards déférents." It is according to Victor Hugo, the product of the grand theory - Equality, Fraternity - It is also an attempt to live in the Infinite. Victor Hugo defines, prayer & ~~as an attempt~~ "mettre, par la pensée, l'infini d'en bas en contact avec l'infini"



d'en haut, cela s'appelle prier."

I do not quite understand the logic of two  
 Infinites - Surely the Infinite is the whole  
 the unlimited, if there is "un of infinis  
 hors de nous, et un infini en nous"  
 they are limited by each other and  
 cease to be infinite -

He is evidently a great admirer of  
 the religious <sup>faculty</sup> ~~parts~~ of man - a great  
 believer in God, as a definition of the Infinite.  
 Because some refuse to think of the  
 Infinite, as possessing the human quality  
 "will", Victor Hugo terms them Atheists...

"  
 Voir et montrer, cela même ne suffit pas.  
 La philosophie doit être une énergie.....  
 La science doit être un cordial - Jouis,  
 quel triste but et quelle ambition chétive!  
 Penser, voilà le triomphe vrai de l'âme.  
 Tendre la pensée à la soif des hommes,



leur donner à tous la notion de Dieu,  
 faire fraterniser en eux la conscience  
 et la science, les rendre justes par  
 cette confrontation mystérieuse, telle  
 est la fonction de la philosophie réelle -  
 Contempler même à agir - L'absolu  
 doit être pratique - Il faut que  
 l'Idéal soit respirable, potable et  
 mangeable à l'esprit humain.

There I believe he is right - Those who  
 direct the Infinite of all form, of all  
 attributes are not attained, either in  
 theory or feeling, but have they not  
 raised their object of worship and of  
 reverence too ~~high~~ high? Is not their  
 effort too great to be often repeated -

Having placed the Absolute too far  
 above them, do they not cease to regard  
 it or practically believe in it; and if it  
 is continually forced on them, as it I believe



it is on the student of nature, <sup>contemplation of it.</sup> does ~~not~~ the  
~~not~~ produce a feeling of weariness and  
 intellectual melancholy - a feeling  
 of loneliness and unreality in the presence  
 of this unmovable and unthinkable  
 "All" -

"Nous saluons jui Sagenouille -  
 Une foi : c'est là pour l'homme le nécessaire -  
 Malheur à qui ne croit rien! .....

"Pour nous, toute la question est dans  
 la quantité de bonheur qui se mêle à la prière"

"Nous sommes pour la religion contre  
 les religions. Nous sommes de ceux qui  
 croient à la misère des oraisons, et à  
 la sublimité de la prière - Du reste, dans  
 cette minute que nous traversons, à cette  
 heure où tant d'hommes ont le front bas  
 et l'âme peu haute, parmi tant de  
 vivants agant pour morale de jouir,  
 et occupés de choses courtes et difformes



de la matière, puisqu'on s'écaille  
 nous semble ~~si~~ vénérable!" .....

"Cet existence claustrale, si austère  
 et si morne, ce n'est pas la vie, <sup>car</sup> ce n'est  
 pas la liberté; ce n'est pas la tombe, car  
 ce n'est pas la plénitude; c'est le lieu  
 étrange d'où l'on aperçoit, comme  
 de la crête d'une haute montagne,  
 d'un côté l'abîme où nous sommes,  
 de l'autre côté l'abîme où nous  
 serons....."

In another chapter he gives the really  
 best side of the monasticism (and I  
 should say of part religious), their aim.

"Un couvent est une contradiction.

Pour but, le salut, pour moyen le sacrifice.

Le couvent c'est le suprême egoisme  
 ayant pour résultat le suprême  
 abnégation. Obéir pour régner,  
 semble être le devoir des monachisme.

Em. 29<sup>e</sup> June.



Victor Hugo's great fault is his posing -  
 the weariness of his writing - he does not  
 know when to stop; a serious fault -  
 I enjoyed the hot weather at Pau immensely -  
 and felt better and more capable  
 than I have, for a long while -

A diary is a blessing when one has no  
 companion, I mean no one, who is  
 whom one is intimate with - I feel now  
 and more the impossibility of making a  
 real friend of Mary - Even with Helen  
 who is not interesting and who one feels  
 obliged to be careful with, I feel more at  
 home and more inclined to be communicative.  
 We arrived here on Tuesday - It has proved  
 ever since - The house is delightful, especially  
 for hot weather, but the inhabitants are  
 certainly a very lot! They consist of -  
 a few nondescript ladies, ~~and~~ apparently  
 unattached and from 30 to 50 years -



4 or 5 elderly clerics & former commercial travellers, rather clerical - a weak young man, a fat young man, of 12 behind the counter style, an unfortunate creature a had been cream barrel, and I should think a vile be musician, who by the way we met literally hooting, rustling along a dark and lonely path, in our first evening walk, and a couple of married people &c.

The living is uncomfortable - It will be a blessing to get Arthur out of the way - His long face makes one feel rather melancholy - I think on the whole, at present I have settled that I am sorry to miss the season - that the pleasure of seeing new countries does not compensate for the ultimate <sup>companionship</sup> ~~society~~ of one's family and the society of London -

On the other hand, one must remember that, tho' I feel inclined for society now



and sorry on the whole to have missed it,  
 yet it would most probably <sup>have</sup> knocked me  
 up; If I choose to be self-deceiving I can  
 make it well worth my while to have  
 missed one short season. And that bit  
 of penmanship or sketching I can employ my  
 time very advantageously - But health,  
 and good luck, must be my aim.

At Harrowburg. July 3<sup>rd</sup>.

The last two or three days ~~having~~ been very  
 amusing. We have made friends  
 with all the inhabitants; It is has been  
 an odd experience, chumming with  
 a set of people from all nations &  
 classes - They certainly have very  
 much better manners and understand  
 sociability much better than the English -  
 There is a nice feeling of un exclusiveness  
 and general good will - a desire



that no one should be left out in the  
 cold - The "howling man" has turned  
 out to be a Baron, who has spent the  
 last year or two in water cure establishments,  
 with an English friend, evidently a sort  
 of keeper - I made his acquaintance  
 yesterday - He is a perfect gentleman  
 with a certain amount of cultivation,  
 but I should think had led a fast  
 life and brought on his complaint by  
 drink - There are two clubs, *Spectator*  
 who play the "ingenues" - The eldest  
 is a lively little plain sandy woman,  
 who wishes to be the "femme spirituelle"  
 of the society, and takes liberties with  
 a poor melancholy bachelor, who is  
 too weak to resist; indeed he rather  
 enjoys it, and meekly opens her, I  
 think with inward trembling, his arm  
 and his shoulder as a support, walking



or sitting - There is a charming woman  
 "Millerner", who has taken a great fancy  
 to Bill, and who, without exception has  
 the most delightfully kind & polite  
 manners, without the least affectation or  
 of mannerism - They are the good manners  
 of a refined and gentle character -

The rest of the company are uninteresting  
 individuals, if it were not that they  
 are foreigners and belonging altogether  
 to a different class - to that which we  
 has associated with - Small tradespeople  
 second-rate band directors etc, still they  
 are perfectly respectful & respectable  
 in their manners - The ladies are  
 slightly familiar, and do all the  
 courting -

If I could only get strong - strong  
 enough to lead a bright happy  
 useful life - It seems strange that



when one knows that health will make  
 the difference, of one's short life, being  
 a cheerful one, of one's being able to  
 give pleasure and to make oneself  
 and other people happy, one should so  
 constantly lack the self-denial,  
 to get and keep healthy - Surely it  
 is an aim worthy of serious thought or  
 resolution -

May and I are very good friends -

Now that I let her lead the conversation  
 and follow - In order to get on with  
 her you must be content to talk of  
 nothing but personalities, particularly  
 about those individuals who are  
 nearest to her - We have really led  
 such different lives, have lived in such  
 a completely different atmosphere  
 that it is impossible for us to talk on  
 any serious subjects - When I attempted



to do it, we disagreed, and disagreed  
without understanding each other.

Mary's great fault is jealousy or  
vanity. She has a prejudice against "intellectual  
people" and "learning" because she feels  
that she is "inferior" or rather that they  
think her inferior. She has the same  
prejudice against the family, particularly  
mother. In spite of that she is a  
charming woman, and most kind &  
considerate. She is also a clever shrewd  
woman, and had she been led by  
a fine strong character and brain instead  
of leading a weak one, would probably  
have lost that self-embarrassing jealousy,  
which prevents her from taking a true  
and just view of the people surrounding  
her.

July - 15<sup>th</sup>.



July 19. 1878

Lord Beaconsfield's defence of the Treaty of Berlin and Convention of Constantinople.

The Treaty of San Stefano had been so modified that instead of having a Slav Principality under Russia's influence up to the gates of Constantinople, there was now a State in the valley of the Danube reduced  $\frac{1}{3}$  in population & extent - and a line of defence assumed to run from the Balkans to Galatia. The other  $\frac{2}{3}$  had been formed into a province, Eastern Roumelia, directly under the military government of Turkey though a Commission should determine the reforms necessary for its internal government. Bosnia had been handed over to Austria, as it was impossible for Turkey to restore and keep order there, Russia had been allowed to ~~have~~ break her conquests in Asia



Lord B. declared Bismarck the of little  
 value, that had been three times conquered  
 in this century by Russia — Greece had  
 not realized her hopes, but she had now  
 a good frontier, and they could hardly  
~~see~~ expect more, unless they imagined  
 the Congress was assembled <sup>for</sup> the partition of  
 Turkey — That was not the case. It was  
 necessary that the Sultan should remain  
 a political part of the European System.  
 So much for the European settlement.  
 Our Indian Empire obliged us to make  
 some arrangements for its security. We were  
 not justified in going to war with Russia  
 because she had made an advance  
 in Asia. We had to take some step  
 to secure <sup>that</sup> our influence on Turkey <sup>should be</sup> ~~kept~~  
 based on military power. We could  
 not offend the sentimental susceptibilities  
 of France & touching Egypt or Syria



We therefore talk of press, to bring us  
 into intimate relations with Turkey,  
 and we understand the responsibility  
 of defending Asiatic Turkey and of  
 developing its resources. "Our first  
 consideration in taking this step has  
 been the maintenance of our Empire  
 and its preservation in peace, on  
 second the development of the countries  
 affected. Lord B. — concluded by saying  
 that it was impossible for him to take  
 into minute particulars on the head  
 as we were acting with an independent  
 power, the Sultan of Turkey, and  
 must wait for his sanction and consent."

Lord Grenville.

Was content with the European settlement,  
 tho' there could be little doubt that  
 the Ministry had abandoned their



often expressed determination of maintaining  
 the Guliyah of Turkey and that the  
 latter had been practically partitioned.  
 The line of the Balkans was practically  
 useless - lying as it did between  
 two sympathizing provinces, of the same  
 race and religion, the one free, the  
 other not, both hostile to Turkey.

He was sorry that Greece had not  
 been treated better - They had been misled  
 by the promises of the E. G. afterwards  
 unfulfilled.

He was astonished at the absolute silence  
 of the W. - had maintained <sup>over</sup> the  
 advantages to be gained by the Convention  
 of Constantinople. Under that Treaty,  
 we received Cyprus, and promises  
 of reform, &c from Turkey, in return  
 we were to defend Turkey from any  
 inroads of Russia or internal revolution.



In taking Cyprus, we had offended  
 the Mediterranean Powers, and to  
 all account had a visible possession  
 which would in no wise help us in  
 a defence of the Dardanelles, or the Bosphorus  
 Canal - The Princes of Constantinople  
 were unspecified, in Turkey there was  
 scarcely an official you could trust  
 with the work. She would continue  
 her habit of playing one power against  
 another, if we attempted to govern  
 by Consuls she would intrigue with  
 the Consuls of Austria & Italy.  
 In entering into the Quarantine, we  
 had incurred a frightful official  
 responsibility - Should our relations  
 with Germany, France, United States,  
 become unsettled, or difficulties arise  
 in India, Russia would take the  
 opportunity, first to break on facts



or rather ourselves in sending a  
 large army into Anata Turkey.  
 The peace as it was could not last  
 30 years, "who could count on 20 or 10  
 years peace". The English G. had been  
 forced to agree to a treaty, ~~was~~ not  
 unreasonable or unfair, but unpopular  
 amongst its followers in the country  
 had attempted to regain popularity  
 by imposing on the country a ~~responsibility~~  
 heavy and impracticable ~~or~~ engagement  
 which if executed at all would be  
 entangling and embarrassing.

Lord Derby.

As far as the European Settlement,  
 it was as a whole satisfactory.

But Turkey had been partitioned,  
 in spite of Lord B's declaration that it  
 was only a retribution of territory.

This European Settlement was unavoidable



by the English representatives. It could not  
be a permanent settlement.

As regards Greece, <sup>2<sup>d</sup> thing to Balkans</sup> he reiterated the  
argument of Lord G. - The guarantees  
be considered as altogether mischievous -  
It would end in "our wriggling out of the  
only engagement" or in obliging us  
to incur a frightful expense and rather,  
and in case of any ~~other~~ complication  
with our own subjects or with other  
nations it would be impossible for us  
to fulfil our engagement to defend a country as large as  
Great Salsburg - <sup>France, Italy, Austria, Prussia.</sup>

In giving Bosnia & Herzegovina to Austria  
we had provided a valuable ally for  
Turkey against Russia - Russia now  
was no longer the peer to the Turkish  
Empire, if it should break up -

Greece would at some distant period  
inherit it, but she was not now



in a condition to undertake the government and organization of large territories.

Cyprus would be valuable as a factor in assisting us to aid the population of Asia Minor. As regards Asia Minor we must either have undertaken it ourselves or given it over to the hands of Russia. By our guarantee we strengthened the Turkish rule and we assisted ~~the~~ by showing a strong hand, the Statesmanlike party in Russia, who recommend to their country, a policy of internal improvement instead of an indefinite extension of territory.

Lord Balfour seems to have completely broken with his party.

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(69)

July 24<sup>th</sup>. A lovely place - I wonder if I shall  
ever see the Alps again - I have enjoyed  
it, and I think on the whole shall be  
thankful I chose the trip instead of London.  
One thing I can now read German -  
'Woppar'! - Adieu!

We did not go after all, so my sentimental  
goodbyes, lost! And now to work. And in order  
to be able to work, strict diet - no sweets or  
no butter (at supper) - until Tuesday - V.P. !!!!!!!!

We have made the acquaintance of a charming  
old bachelor, Herr von Pachelberg - an officer  
and evidently a man of good family -  
He and I have many long conversations  
in spite of my very broken German -  
I believe I have made progress - and if  
I can only continue getting strong,  
then I have ~~done~~ done the best thing  
is escaping London.



Thackeray's novels are very charming in their way - They are not descriptions of real life, but little romances, with heroes and heroines uninfused by the ordinary occupations, and aims of mankind; eating, drinking, sleeping - seem to have no place in their existence.

They are sensitive to all the influences of <sup>external</sup> nature, indeed ~~some~~ <sup>effect</sup> some effect of nature is the means, in all the novels of hero I have read, of magically uniting the souls of the lovers, is the turning point of the story, where, hatred, fear, cold dislike, change into love.

There is a great sameness about her characters and the plan of her plot. The hero is always a strong, ~~and~~ reserved but deeply passionate man altogether an ideal and not a reality. The heroine invariably begins by being



(71)

an inferior character, and is transformed  
by love into a perfectly noble  
noble unselfish character woman.

There is always a by-plot, where the  
characters are sketchy portraits of  
real men and women - where the  
woman is by no means ideal.

There is always a father or mother  
who do their best to spirit the happiness  
of their children -

But what is the great charm of her  
books, are the descriptions of nature,  
as a great influence on men -

Perhaps she rather overrates this  
influence, and infers that all  
men are susceptible to it, because  
she herself feels it keenly -

Weyland. 1st Aug. 19<sup>th</sup>.

Am. Altar. Glück auf. Vincta.



The cat has been let out of the bag!

It was not Arthur, who was dissatisfied with my treatment of Mary, but Mary and Arthur he both thought I did not make enough of him - I think I have been lazy and selfishly shy - Unless one can be perfectly intimate, it is better to keep on society terms with people one is obliged to be a great deal with, even if they are relations - It is a mistake to ~~mistake~~ a relationship for an intimacy, and to allow oneself the freedom and laissez aller of friendship because one happens to be a sister in law - I am sorry I did not see this before, and glad I know it now - There is still time to repair the fault - If I cannot manage to exert myself sufficiently to make a friend with Arthur and Mary



I can at least be scrupulously polite  
and considerate - particularly in  
society with Mary -

She is right, in what she said, about  
the great value of being able to make  
yourself pleasant at all times, and  
to all people, and not allowing ill-health,  
or ~~for~~ loquacity, to prevent your taking an  
interest in other people's concerns -

Altogether, I was pleased with Mary, and  
I feel I have a greater respect for her,  
for her explanation this afternoon -  
~~for~~ tho' I was rather hurt about  
W. Barclay = . Aug. 20<sup>th</sup>.



" Es ist die Pflicht, die  
 springende Fährte in dem  
 Sprunge eines Jagdgebirges  
 eine wichtige Voraussetzung,  
 eine dem Können eines Jägers  
 eine die Ueberwältigung von Hindernissen  
 zu lassen — — — — —  
 sind die springende Fährte in dem  
 Jagdgebirge? Sprunge die Ueber-  
 wältigung: Ueberwindung, Kletterwerk,  
 sie werden Ihnen antworten:  
 die tiefe Ueberwindung von dem  
 Ueberwindung, Tüchtigkeit,  
 Ueberwindung — — — — —  
 dieses Ueberwindung; und  
 als Lösung dazu; das bewußt-  
 imbewußt ist jedoch nach dem  
 Wissen, dem tiefen Wissen, dem  
 Ab- und Ueberwindung der Dinge,  
 in welcher Hinsicht zu verstehen



Das gränzlose Gebiet mit  
 Kraft als einzige Stütze,  
 und trotz der Flüsse, die  
 aus dieser Gegend fließen und  
 Jenseit hervorstechen, und in welche  
 sie sich zufallen. Flüsse werden  
 wenn das Meer nicht wäre, das  
 Wasser durch, unüberwindlich,  
 einander vortreibende Mäule, das nicht  
 weiter will, als das, zu sein,  
 das stumm und das Gebiet,  
 Liebes aufspalten und aufsteigen  
 bis auf das letzte kleine  
 Fossil. — Fortsetzung dort —  
 Gewiss sind — beide im Wasser,  
 wie sind von dem Anderen  
 nicht, sind das Andere fast,  
 wie die feindlichen Gespenster.  
 Und nun, dieser Geist und  
 Widerstand wie unüberwindlich



Gegenstände, die die Tief- und  
 Hochüberwinden = Flügel in Luft  
 durch einander, was die eigentliche  
 Formel, die wir oben gefunden,  
 diese Gegenstände, diese  
 Fortsetzung der Luftströmung und  
 diese Hauptströmung gegen die  
 moderne Menschheit, wie die  
 Hölle in den Himmel, vom  
 Himmel zur Hölle fallen,  
 fallen, was es bedeutet und was es bedeutet  
 — die Welt und was sie wenig  
 mehr übersteht in den  
 Vereinigung und in ~~unendlichen~~<sup>ihnen</sup>  
 Entwicklung: gewisse Gegenstände =  
 sind zu einer vollen Form  
 der Gegenwart ungeschaffen,  
 während die die  
 die Gegenstände sind gegen die  
 Zukunft hin — die Entwicklung =



Hören süßster Luft, fünfstündige  
 Orgelklänge warf mich in den  
 Wonne, überhört von dem  
 fünfstündigen Sonnenschein und  
 dröselndem Hofmann das  
 Wonnestück — da fahre Nie das  
 Wonnestück und Lüssen, die  
 Lössen und Wonnestück, das  
 gewisse Liebessinn und  
 die Gärten über uns vor sich,  
 da fahre Nie, da fahre I. und  
 Nie (Ull) in Ull, ich, da  
 fahre Nie Richard Wagner.

Es fahre ein), wie es <sup>in</sup> Wagners  
 nicht das Hofmann das Götter,  
 sondern im Götter das  
 Wagners Götter einen großen  
 Wagners Götter sein, wie die  
 Wonnestück und Wonnestück



Das Bäume, die Wagnere als  
 größtes Gut Hospitaler fustalle,  
 noch überall und zu allen  
 Zeiten Das Wasfall Dasfallbau  
 ungläubig und bangtactes fuba =  
 Nialfuzari's  
 Wäruu und Luft.

The Maynes come this evening, and these two  
 months will be my last chance of making  
 myself agreeable - I shall see whether it is within  
~~my~~ the range of my capabilities, to make myself  
 pleasant to people with whom I am not acquainted.  
 I must at any rate force myself out of  
 this self-centered affliction, this continual  
 brooding over the little "I", its life and happiness;  
 must force myself to be happy and merry  
 even where I feel sullen and dull, and in  
 that I can have no better example than



Mary herself =. I must also make up my mind, once for all, to make my <sup>personal</sup> great object & aim, health. = I intend keeping a paper, and putting a x to all the meals; I can say, I have eaten according to my conscience. The Regulation of one's <sup>diet</sup> food is after all a very important, perhaps for people with weak livers! the most important duty of life - tho' I do believe in my case cold has the most to do with my disorders.

Spuelhagen's *Sturm Flut* is quite ~~well~~ worth reading. It is more interesting as a description of German society, & as a means, of showing what he (Kallher) considers the dangers which threaten it, & ~~as~~ than as a novel. For a novel, it is too long, the characters are too many characters, and ~~the~~ the interest is too equally divided



amongst them, in fact one is much more interested in the minor characters, than in the would be hero's or heroines. — Some of the conversations ~~are~~ <sup>are</sup> pitiless morals, art, are very clever. — The characters, too are very clever, shrewd. — The last part is ~~very~~ dramatic, especially the description of the financial crisis, and of the "Sturm flut" which is as it were a symbol of the former ~~is very powerful~~. Wresbaden.



## Our trip !!!

Munich. Oct. 2.

A delightful old town, with very fine walls and fortifications round it.

The morning of the 2<sup>nd</sup> we spent in going over the Old Burg, with the kitchen chamber etc. The town looked most picturesque from the Burg, with its high pointed red roofs, and narrow dark streets, the whole enclosed by magnificent walls, with round towers ~~at~~ certain intervals.

The town itself seems little altered since the days of the rich old burghers. The houses are ~~very~~ substantial, built, and ~~have~~ <sup>each</sup> enclose nearly always a large court yard, with a balcony running round it.

Richly ornamented balconies and cloons seem to have been added



to ~~the~~<sup>hours</sup> at some later period, I suffered  
at the time of renaissance - At the corners  
of the streets, there are frequently niches  
with statues of saints, and madonnas,  
generally carved in wood -

There are two rivers, (or rather branches  
of one river) running through the town,  
~~with covered bridges~~ - To my mind  
the most picturesque scene, & in  
Frederiberg, was looking ~~down~~ over  
one of these bridges down the river -  
With the high old houses rising straight  
out of the water, into the wood balconies  
in various states of decay running  
parallel to the river, and then  
a perspective of bridges, ~~covered~~  
mostly covered with red tiled roofs,  
and in distance the round marine  
tower of the vale.

Had perhaps, that left the decked



impression on me, was the old  
 curiosity shop - an most extraordinary  
 old house, which looked as if it  
~~had~~ been suddenly opened after  
 400 years desertion - After you had  
 passed through a tolerably large hall  
 you came into a dark dismal court  
 surmounted by three rows of balconies -  
 We were led up some creaking stairs  
 & the real haunted Jew who seemed to  
 be the only inhabitant of it, into rooms  
 and rooms of antiquities; He did not  
 seem in the least anxious to sell,  
 but very pleased to show us ~~through~~  
 his treasures - Altogether the whole  
 house, seemed to be suited for the  
 scene of a dramatic novel -  
 The house, and its <sup>silent</sup> inhabitant,  
 of old armour, pictures, plates, jewelry  
 of the middle <sup>ages</sup>, surmounted by the one



Solidly personality of the old Jew, seen  
 here so thoroughly in keeping with  
 each other -

The next day we saw the two principal  
 churches - St. Lorenz, in very fine  
 in pure Gothic style with a most lovely  
 monument and beautiful windows.

The wooden statues, I do not much  
 admire - There is a good deal of spirit  
 about them, but they are certainly not  
 idealistic representations of the human  
 race - Most of the figures were stiff  
 and very unlike human beings, except  
 A. Dorer's and his master, ( )  
 Now or there of the former, I liked immensely.  
 Altogether I enjoyed Nuremberg very much.

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Vienna. Oct. 5<sup>th</sup>. A most uncomfortable 12 hours  
 night journey from Nuremberg - a  
 bitterly cold when we arrived -  
 After a good sleep in the morning, we drop  
 out in the Prater - One part of it is  
 devoted to amusements. All sorts  
 of strolling companies were performing  
 in little jim cradling theatres, and  
 numbers of merry games and  
 other "frivolous amusements" as  
 the English man would say - These  
 southerners certainly understand  
 how to eat happily; and if happiness  
 is the aim of existence they understand  
 the latter better than we do -  
 Vienna has the appearance of a  
 holiday town - Any numbers of coffee's  
 and Beer stalls, where the Viennese  
 go to be sociable over their glass of  
 beer, not to get become beasts,



as the Englishman does -

Even when they are buying and selling  
they do it in a cheerful way over  
their cup of coffee -

Today has been rather vexed in  
trudging about the streets - Carlotta  
does not understand travelling -

He hates deciding - and consequently  
wastes a lot of time & strength in <sup>aimless wandering</sup>  
Now fellow, he is in rather a weak  
state of health, and is wonderfully  
pleasant and cheerful - considering -

They are neither of them very interesting  
travelling companions, they are so  
deficient in historical & artistic  
cultivation, such as one is, a complete  
ignoramus in history next oneself, &  
rather feels the want of a companion  
well up on those subjects -

St Stephen's church is most charming  
particularly



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inside - I never saw a church  
more perfect of its sort - It is pure Gothic  
architecture, with those beautiful gilded  
arches, richly ornamented with statues -  
I spent half an hour alone there  
this afternoon, and stood quite at  
the back, looking down the nave  
into the blaze of light <sup>at the altar</sup> softened by the clouds of  
incense - And then the dark  
mass of kneeling men & women  
seen through the perspective of arches  
with their madonnas & saints starting  
out of them, like spirits of a former  
world - Altogether it is a picture  
I shall not forget - Beautiful  
churches, always seem to me, as  
a living picture of a phase of the  
human mind - creations of a spirit  
which is dead, to rise no more -



Not quite dead ~~the~~ if one judges by the devotion of men & women in the Austrian churches = very different from ~~the~~ north Germany, there you hardly ever see a man in a place of worship.

On Sunday 6<sup>th</sup> we went to high Mass in the Augustine chapel - an ugly building & the music disappoointing - We dawdled about the streets and dined early at a restaurant - rested in the afternoon and went to the Opera in the evening - a most magnificent building, beautifully well ventilated - Don Juan, quite the most perfect music for an opera I ever heard, was charmingly performed =

The Monday we started at <sup>10</sup> 1/4 for <sup>Brno</sup> Pest & arrived 10 o'clock = & stayed there 7<sup>th</sup> & 8<sup>th</sup>. There is something about the look of the town which is different from anything I have seen - Pest is a well built, wide



streets, & handsome low houses,  
 took a charming Quai, went down  
 to the Danube - The fruit or vegetable  
 market on the Quai is ~~one of the best~~ a  
 really gay picturesque scene -  
 peasant women & young girls, in their  
 bright dresses & caps (some of the latter  
 remarkably handsome) squatting  
 & standing round wooden baskets  
 & or simple heaps of grapes, melons,  
 apples & every imaginable fruit or vegetable  
 & then down the middle of the market  
 little tables shaded by huge umbrellas  
 where ~~the~~ you find the choicest  
 fruits. The grapes ~~and~~ were simply  
 delicious, every imaginable colour  
 & kind. Buda is the old part of  
 the town on the left side of the Danube -  
 It is principally composed of low & poor  
 looking houses, each with their little court



yards, where the inmates sit under  
 their vines on their (fig tree?) - without  
 a tree along the hot streets, & ceilings, which  
 climb up the two rocky hills, one of  
 which is crowned by the old Turkish  
 fortress, the other by a very handsome  
 Palace - The colouring of the way the  
 houses are built gives quite an eastern  
 effect - I was not favourably impressed  
 by the great Mezgar - The town edition  
 is a dirty slovenly looking creature,  
 who looks as if civilization had not agreed  
 with him - The peasants are finely built  
 with a considerably dash of animal  
 beauty - We went to the Opera, Verdi's  
 "Aida" - very well put on the stage - The  
 dressing <sup>& scenery</sup> very artistic, the music too  
 wildly given for Italian - but the  
 dancing most charming & graceful =  
 I do not think I shall easily forget the



view from my window: across the blue Danube, into the low houses of Buda climbing up the grey rocky hill to the foot of the walls of the Fortress or Palace - It was nothing very glorious, but there was sweet beauty about it -

We had a very uncomfortable journey to Vienna, 2<sup>nd</sup> class, on a carriage crowded with Jews, smoking the most revolting tobacco - The first part of the scenery is decidedly pretty -

The Danube is not so wide as the Rhine, but between it and the <sup>foothills</sup> mountains there are beautiful slopes of vineyards or striped corn fields, and the mountains are more finely shaped than those of the Rhine - After you leave the Danube there is a flat expanse - very dreary looking country.



I was not sorry to leave Vienna on the 9<sup>th</sup>.  
 We did not manage our time well there.  
 Poking about is all very well for  
 old towns, where the streets and houses  
 are the principal attraction - but in  
 a large capital, where there are certain  
 definite "sights", and where when you  
 have once seen the principal streets, you  
 do not care to impress them on your  
 memory by trudging in an aimless  
 sort of way along the crowded pavement,  
 it would have been pleasanter to have  
 had a more energetic sight-seer than  
 Arthur as a leader - There are some  
 fine old houses in the Renaissance style,  
 & the Burg is handsome imposing  
 looking building = The Hotel (Goldener Saal)  
 was charmingly managed, but rather out  
 of the way - Sat. 12<sup>th</sup>



Saturday evening 12<sup>th</sup>

Prague certainly is most enchanting place - It is quite what I imagined it would be; beautifully ornamented houses, with red tiled ~~the~~ roofs twisted into all imaginable shapes - This morning we

drove to <sup>the</sup> Kradbin, over the Karl's bridge and up a very steep street ~~of~~ through the quarter of Palaces - to the Capital -

The Dom is poor, the decoration inside very much <sup>different</sup> wanting in taste & harmony -

Some of the Palaces & convents are magnificent - quite different from the plain ~~more~~ solid look of the mansions of the Neurenberg burger -

One feels that this has been a city inhabited by aristocrats, there is a good deal of the "lordly arrogance" in the decorations - strong men, <sup>veighed</sup> down by the armorial bearings, <sup>huge</sup> <sup>heads</sup>



in other birds of prey looking scornfully  
 from over the handsome domes & minarets  
 on the humble citizen = The view  
 from the Al-Bardhehin is quite unique.  
 One looks straight ~~on to~~ into this sea  
 of Palaces over the river to the town  
 where tall queer shaped roofs & domed  
 churches sit here & there & spire rise  
 from the unformed mass of red & orange =  
 This afternoon we went into the Jews  
 Quarter = <sup>through</sup> narrow dark alleys, between  
 high old houses; And as this was a  
 great festival among the children of  
 Israel, there were crowds of them -  
 A wonderful race to have kept their vitality  
 in such dark dens = What was  
 most extraordinary, was the Jewish  
 grave yard, where ~~children~~ of the  
 descendants of Abraham have been buried  
 for the last 1000 years = We were not



allowed inside, (being the Sabbath) -  
 but peeped through the iron grated  
 windows of the mortuary - and there,  
 was a weird expanse of grave stones  
 so crowded, that they seemed to be  
 jostling each other for room, and from  
 every square foot of spare ground rose an  
 unhealthily stunted looking tree, <sup>all</sup> uniting  
 their naked twisted branches over the gravestones,  
 like spirits of that much oppressed race,  
 whose one thought was "unity" even  
 in misery, squalor & death =

13<sup>th</sup> And the Jewish Synagogue, was most  
 curious - a little shabby building outside  
 and one's first impression when one got  
 inside, was that of a barn filled with  
 iron feelers (I do not know the correct term)  
 but when you became accustomed to the  
 dark dingy mess of the place, you discovered  
 the most beautiful gothic pillars & roof.



The lower part of it ~~was~~ <sup>suffered</sup> to have been  
<sup>underground</sup> an Synagogue 1300 years ago, after <sup>ward</sup> ~~discovery~~  
 & recognised <sup>through</sup> certain Hebrew signs by the  
 Jews of Prague and this perfect Gothic  
 superstructure added to it. It is the only  
 Synagogue built in the Gothic style.

It was a great festival to the Jews,  
 and there were 20 or 30 men standing  
 before the altars & muttering  
 their prayers with a good deal of apparent  
 devoutness, but every now & then  
 they would turn round and chat with  
 each other in the most off hand  
 manner. One of them went to the  
 altar, flung a piece of white sheet  
 round him and ~~chanted~~ <sup>muttered</sup> in rather a  
 louder <sup>tone</sup> ~~voice~~ which culminated in a chant.  
 The whole effect was decidedly musical.







hardly a picture, one does not admire -

We had a very pleasant journey into  
 Herr von Maziński, who turned up  
~~unexpectably~~ unexpectedly at Dresden.  
 He told us a good deal about the officers  
 life in Germany - the description  
 he gave of the young lieutenant's life  
~~is~~ <sup>is</sup> so a year, and the great simplicity  
 of his tastes & habits, was very charming.  
 And it is evidently true, Spielhagen's  
 description of the almost ridiculous &  
 strict code of honour amongst ~~officers~~  
 officers - If an officer is insulted by  
 a gentleman, even supposing the  
 latter is drunk, he is obliged to call  
 him out - If not, he is liable to be  
 dismissed from his regiment.  
 He cannot either make an arrangement  
 with his creditors - He must pay the



entire sum - A man who, for the sake of the pleasures of life does not keep rather his income, is not considered worthy of belonging to the German army - We have not seen Berlin to advantage. It has been wretched weather & we have been tired and troubled by irregular meals & talk of the cleanliness.

The Berliners are for the most part substantial, pushing looking men, I should not say, unimpaired with sensitiveness, and evidently filled with considerable self-satisfaction or pumptiousness = They seem to be generally hated by other Germans, and the Germans seem to be hated by the other nationalities under them, Hungarians, Bohemians, et. Certainly Berlin gives one the impression of a city whose inhabitants thought principally of number one -



But notwithstanding <sup>their</sup> unattractiveness,  
 they look as if they had stuff in them,  
 which a little of the discipline of misfortune  
 would bring out. And I do not think  
 that this discipline will be very long  
 coming — We went to Potsdam today  
 to see over Sanssouci — It is quite  
 a small place, built in a very hideous  
 style, but that can be said of every building  
 I have seen in Berlin, which pretends to  
 any architectural pretensions — Horrid  
 coarse statues of men or women,  
 particularly the latter, are placed in every  
 imaginable corner — Frederick the Great's  
 Rooms are decorated with coats of arms in the  
 French style, but every other habitation  
 of the present or the former royal family  
 of Prussia <sup>I have seen</sup> is most horribly vulgar  
 & unrefined in its decorations & furniture.  
 The scenery round Berlin, indeed all the



bag from Dresden to Berlin, is flat & uninteresting - except for the Pine woods which are always an attraction to me - the rather boulders as one passes through what the inhabitants, keep on - the soil looks so barren & poor - 18th.

We had a most interesting day on Saturday 19<sup>th</sup>. Arthur left us to go and call on his agent, and we went off with Pagenosky - We drove through the Ghies Garten, which are just like a wood, allowed by you quite wild, with here & there an open space & an avenue - It is not safe for ladies to walk there alone, indeed elderly gentlemen expose themselves to assaults on their honour & backs by young ladies of doubtful reputation, who in order to elicit money,



cry loud for help, and are only to  
be silenced by a handsome sum,  
unless the unfortunate gentlemen  
choose to appear in the Noble Court!



Notes on ~~Music~~  
 Dr. Emil Hamann's  
 Vorträge zu Disting.

In spite of the high ~~moral~~ appreciation of the  
 moral effect of music, which the Greeks  
 had, yet it is very certain that music  
 had no independent existence enough  
 them - The <sup>distinction</sup> distinction of the ancient  
 Arts, were, clearness, simplicity, fast  
 in certain boundaries, in plastic resistance.  
 The Greek world was not favorable  
 to an art, which could not express  
 itself ~~it~~ <sup>either</sup> by material representation,  
 or by a direct appeal to the understanding  
 or through the understanding, to the  
 emotions.

Beauty, on the contrary supplied a  
 world of invisible beings & forces; of  
 undefined longings & yearnings, not to



be expressed in words; and no longer  
 recognized man as the only part of nature  
 possessing soul; but rather <sup>enlarged</sup> ~~permeated~~  
 the whole of nature with the feelings of  
 love, hope, & praise, to be expressed as  
 well through the songs of the birds, & the  
 music of wind & water, as through the  
 prayers & hymns of man —

The church music of the middle age falls  
 into 3 periods — The Ambrosian 885-590  
 The Gregorian, 590-814, the Hildebrand, 814-1515  
 which last period may be extended over  
 the protestant music which reached its  
 highest point in Bach —

Of the Ambrosian is not much known,  
 except that it resembled the old gregorian,  
 in that it ~~subordinated~~ the music  
 was subordinated to the rhythm of the  
 text; and was probably a sort of recitation



With a melodious termination -

The Gregorian, was one voiced melody  
 with notes of equal value, and founded  
 the independence of <sup>the</sup> music from the  
 words -

It is uncertain when the one voiced  
 Gregorian chants were changed to the  
 many voiced - The equal length of the  
 notes, provided the factor necessary  
 for uniting the different parts or voices.

The Polyphonic music is known to have  
 originated in the Netherlands and  
 Dr. Haumann ascribes it to the phase  
 of human life, which gave rise, politically,  
 to the free corporations, artistically, to  
 the Gothic architecture.

"Dieß ist ein würdiger Gesang  
 zu Ehren an eyn glöckliche, Müßigkeit, Dabes  
 Gliches mit ein Duanen fondable"



Jungling in die Kiefern in die Dürren  
 haben besitzende Leibeigener in  
 großem Umfang sind, ist es  
 nun aber, die sie zuerst in das  
 Gottschee Bergbaugebiet und später  
 in das obere Riesengebiet  
 gelangt.

Johann Baptist Bach.  
 1685 - 1750.

Bach was a member of a German protestant  
 evangelist family, whose ancestor  
 Mat Bach had emigrated <sup>in 16<sup>th</sup> cent</sup> from the  
 fertile plains of the Danube to the Thuringian  
 mountains on account of his religious  
 convictions - It is a curious fact, that  
 Bach's family, during 200 years, had  
 almost without exception devoted themselves  
 to music, for as professionals or amateurs,  
 many of them being organists in the great  
 evangelical churches -



The history of his forefathers is almost a prophecy of the position he as an artist would take in the musical world - He is the great representative of Protestantism or rather Evangelical Christianity in Munich and expresses through his art, that earnest individual striving towards God, the belief of in Christ, not only as an ideal but as a personal friend of humanity, the appeal to virtue & confidence - his music is the ~~great~~ expression of that great principle of individual responsibility & individual communion with a heavenly Father -

It is almost impossible to appreciate his Bach's music without considering his character & the circumstances of his life - He was an isolated artist living a retired <sup>from the world</sup> life, quite unappreciated



of his contemporaries =

From Neumann's description of his  
life & music and from what little  
I have heard of his compositions myself  
I should think that he wrote his music  
"unto God and not unto men" =

Bach brought the "fuge" "Dinge" to the  
highest point -

"Die Dürft diese Göttinger bündige  
Hrang durchzuführen und die  
weird Bach geworden das Mittel zu  
einer Heiligung und unerfunden  
Linderungsfähigkeit das Christen  
und das Gefühl, was möglich war  
in dem Fortschritt bis dahin und  
sprachen Erfindungen befallen -

Bach's great distinction is that the  
pure christian religious feeling was never



as perfectly expressed as in his music.

Houman mentions some of his works -  
He says that The Passion Music (St John)  
in spite of its many beauties is inferior  
to that of St Matthew in its drawing of  
the Saviour's character, and serves as a preparation  
for the last -

Three distinct groups are to be found in  
the Passion Music (St Matthew) -

The first consists of "The Saviour, the disciples,  
Bartholomew, Pilate, the David who accused Peter"  
the chorus of the Jews or Roman soldiers -  
and the solo voice of the Evangelist who  
~~joins parts~~ tells the story - in one word  
it represents ~~the story~~ the acting in the  
the dramatic or epic part of the work -

The second group includes the ideal  
Community (Gloria - Gemeinde) - "The Expressions  
in all the "airs" & choruses, which are



Absorbed, either in a passionately  
excited or reflective contemplation of the  
scene -

The last group is composed of the  
early communities, which ~~is~~ <sup>is represented</sup> and ~~expresses~~  
itself by the chorale, which are continually  
interwoven with the other parts, & express  
either the deepest sympathy & emotion  
or the conscious sense of their own  
richness -

The two last groups express the lyrical  
moments of the work and have the  
most important place in it - as testified  
an ~~exclusive~~ <sup>incommensurable</sup> religious & lyrical work -  
"Gehörde die constructionen Ad,  
in der diese drei Gruppen bei  
Bach gegen einander wirken,  
~~und~~ oder in der diese drei Gruppen  
ja einander bald vögern, bald  
Hängen und überleben, gibt das



(111)  
Mott für die Passion über die Galvänder und  
und die da erudition wissenschaften  
Loreposition in unglücklichen Umständen

## Georg Friedrich Handel.

Handel's peculiarities as a musical  
genius are best appreciated, if we  
compare him to Bach —

~~They~~ were contemporaries, and both  
dedicated their best compositions to  
protestant Chants, and yet they  
are the great representatives in  
music of the two divisions running  
through Religion, art, and philosophy.  
Bach's music expresses the feeling  
and <sup>thoughts</sup> man taken as an isolated  
individual and studied through  
the medium of his own soul; he  
is the representative of the subjective



or lyrical side of music -

Handel on the contrary judges  
man from his actions, and  
expresses the effect of one great soul  
on the mass, in one word treats  
him objectively, and is the founder  
of the Epic in music -

We shall more clearly recognize this fact  
by analyzing his treatment of the  
Oratorio -

The Oratorio in its musical form as well as  
in its dramatical form of the mystery  
play was originally used as a means  
for exciting the devotional feelings,  
and was almost exclusively dedicated  
to a description of the Passion of  
Christ -

Handel in his oratorios does not even  
keep to sacred subjects, and even when he  
takes his leading character from sacred



history, he treats it more as a national hero than as a religious ideal - In fact <sup>the</sup> only oratorio which can be considered classical or religious is the Messiah.

But the great difference between Handel and his predecessors, lies not so much in his subject choice of subjects as in the musical form & treatment of the oratorio -

In all previous oratorios, we find the reflection & contemplation of the scene expressed by ~~the~~ <sup>the</sup> ~~moon~~ <sup>Chorus</sup>, an ideal community in Chorus, or by an impersonal solo voice - the narrative & the description of characters are thrown into the background and sacrificed to the lyrical expression of emotion - and the religious & ethical aim is always kept in sight.



In Handel's oratorios we find  
 the contemplative element very much  
 more rarely, <sup>appearing</sup> and often expressed  
 by the acting persons - He uses his  
 Chorus ~~as~~ to describe actions  
 and events, too grand ~~and~~ to be  
 told by a single voice -

In his oratorio, Israel in Egypt,  
 Moses is hardly mentioned, Jehovah  
 is the Hero, and his deeds are too  
 great & magnificent to be expressed  
 by a single voice - "Alles, was Odem  
 hat, dich gunges Weisheit und  
 Fou und Weisheit gunges, und  
 das nichtig zu gunges, das, als  
 das notigste Weisheit, das  
 erigungsverstehen Weisheit, unmittelbare  
 fundament in dasselbe eingeweiht  
 und die Hände dasselbe niedersieht.  
 D. Harman then compares the lines of the



two composers, the great, humble customer  
of Bach, and the enthusiastic one of  
Handel, and concludes by -

Wie süßte Bach, bei seiner eruditen  
Erfahrung seiner Labors, sich so genau  
in die erfahrungsvollen tiefen  
erleuchteten Ordnung wachsender Bäume,  
dass Goethe von seiner Musik, so sehr  
wie er selbst sagen durfte:

"Wie erlaube das einzige Malstromen,  
die sich nicht sich selbst unterhalten  
und nicht erlösen sich bedürfen -

Wie süßte ungetrübter Lieder große  
Freiheiten und die Gaben von  
Helden und großen Mächten spielen,  
wie das Welt und dem selbstbewusst,  
und sich in ihr weigert geben, oder  
dann als Condition stellen, das Negativ  
wofür sie können, wenn es nicht diese  
Welt im Süden und Norden etc



human endeavor at  
 The ~~depth~~ great power & extent of  
 Handel's genius is shown by the fact  
 that he treats in his Oratorios, the  
 one subject, of the deliverance of a people  
 in bondage by a patriotic hero -  
 and yet requires no sameness in his  
 notes -

Of Christoph W. Vatter upon Gluck.

Before considering Gluck and his music,  
 Dr. Namman gives a short sketch of the history  
 of the Opera -

The revival of learning & art in the 16<sup>th</sup> century  
 brought into it a desire for dramatical  
 representations - In 1580 a company  
 of artists & amateurs met together <sup>in Florence</sup> for the  
 purpose of giving to St. Luca -  
 The result were the Operas of Peri, Caccini



2. Cavaleri - The music of these operas consisted in Recitative, and Secco Recitative that is, unaccompanied, or only accompanied in parts, declamation -

Monteverdi (1568-1643) introduced a Symphony as overture - chœur, and made the first attempts at the "Aria in C major" etc.

After Monteverdi and his school, dramatic truth was more & more sacrificed to the charms of effective melody & opportunities for showing off the execution of the singer -

Scarlatti's operas are an exception, & were the foundation of the modern form of the Opera - the dividing of the Overture into 3 parts, two Allegros & a slow Motion between -

From this time the opera degenerated into "a vocal show" and an opportunity for



the singer, and the only thing that can be  
 said in its praise is that it was rich in  
 pleasing melodies - But no attempt  
 was made to harmonise the music with  
 the <sup>feeling</sup> character or to actions of the characters  
 of the Drama - and as J. Hauman  
 says, one opera was as like the other, as two  
 eggs another -

The French school founded by Lully,  
 in 1662. (or 1633) returned in a certain  
 degree to the original <sup>Opera</sup> style, and tho' they  
 did not give up the "Crown form" they  
 succeeded in some degree in harmonising  
 the music to the words, and considered  
 the dramatic truth in their operas -

Nov. 17



Our party is broken up - Arthur & Mary  
 left this morning - and as is usual  
 where the feeling has not been quite that  
 it should be, when one has parted  
 one begins to regret not having made more  
 of the opportunities for friendship -  
 I got on admirably the last three months  
 with Arthur & Mary, but I suppose  
 it was impossible that I should become  
 really intimate with the latter, I suppose  
 I had nothing to offer her, & she nothing to give.  
 On the whole this trip to Germany was a  
 mistake, that is to say from a worldly  
 point of view - but still the last two  
 months I have enjoyed, and I was very  
 to say when over I had missed the  
 London season - As my feet I can read  
 German quite easily -  
 Now Arthur has been miserable  
 and Mary has not enjoyed herself



hardly as much as she expected -

How she can be happy with such an inferior man I can not understand. - Still he is a most affectionate devoted husband and I suppose love covers a multitude of sins -

I wonder what sort of woman, Mary will turn out - She has a small nature, but what is there, is good - She is so honest & straightforward, and there is a good deal of affectionate faithfulness behind her still awkward manner - It will be the making of her having a strong vigorous nature like Miss Darling's as a companion & teacher -

Miss Darling is a clear bright woman, & person it is impossible not to be intimate with, for she is so thoroughly frank about herself, and is quite destitute of touchiness, or of the necessity to hide



it completely = Dear Mary, she is  
 a sweet unselfish woman, and has  
 wonderful luck - I am afraid  
 I did not appreciate ~~her~~ her sufficiently,  
 but I suppose it could not be helped &  
 that it came from some unalterable  
 fault in my character -  
 Westaben. Nov. 9<sup>th</sup>



Notes on Goethe & his works.

(122)

Goethe's Faust is the great representative poem of the 18<sup>th</sup> century.

The most powerful part of it, is its setting forth of the great problem - To live with being, and how can we make it with being -

Faust is oppressed by the great "unreality of abstractology". He is a simple sceptic in right & wrong -

"Miß Glaube bringe Mängel noch <sup>signifant</sup>,  
Lüßte mich was ich noch gölle noch <sup>traufal</sup> -  
Derfür ich was <sup>eing</sup> alle <sup>Fründe</sup> <sup>antwiffen</sup>,  
Lilde mich <sup>ingst</sup> <sup>ich</sup>, <sup>wort</sup> <sup>Rechte</sup> <sup>zu</sup> <sup>eriffen</sup>,  
Lilde mich <sup>ingst</sup> <sup>ich</sup>, <sup>ist</sup> <sup>bäume</sup> <sup>wort</sup> <sup>leser</sup>,  
Die <sup>Thausen</sup> <sup>zu</sup> <sup>leser</sup> <sup>und</sup> <sup>zu</sup> <sup>leser</sup>.  
All both knowledge is vain, he gives himself up to magic in the hope of finding there the meaning of the world - He invokes the spirit of nature -

Beautiful thoughts of the grandeur



and the eternal action of nature  
 give him for one moment with  
 delight - But then - The conviction  
 that is in but a vast scene laid  
 out before <sup>him</sup>, which he is powerless  
 to grasp or comprehend, overcomes  
 him -

Then appears the Earth Spirit -  
 The Wood Linn Spirit, at least he can  
 sympathize - He feels courage to  
 fling himself into world of life,  
 to bear the woes & pleasures of  
 existence - But as, here he has  
 no guide, and get every action  
 past action shackles his movement  
 In battling for the good things  
 of the world, he lives through true  
 pleasure, the power of serene  
 contemplation -

"Manu Aśvatotha yaj loffind bhiguan dūg



Und Hoffnung, Gott zum Segen wachend,  
 No ist ein bleibend Bonum in dem Augen,  
 Wenn Glück auf Glück im Fortschritt sich  
 Die Notizen nicht gleich im besten Augen,  
 Doch wie das sie gegen die Negativen,  
 Unruhig wie sie sich und störel Luft. Die,  
 Nie doch sie habe mit einem Wort zu  
 Die wenig erlohnend in Hof, erlohnend in Kind,  
 Orlohnend, Masses, Dole und Gift,  
 Die habe vor allem, word nicht die,  
 Und word die ein Wort, das nicht  
 Die habe bezeugen.

He is but a poor struggling  
 through the mud, liable to be crushed  
 by the tread of any man!

His curious, that Saint the 'mel. a  
 complete scepter, evidently believes in  
 a future life as probable.

"Ist fälschlich wie ein, erlohnend  
 das die das Leben zu den Augen



Zu neuen Höhen hinaus Fortschritt!  
 and Annihilation is only a possibility  
 "Zu diesem Zweck ist jeder zu verpflichten  
 und wenn er mitzugesagt, in's Nichts davon  
 zu fliehen

In the episode of <sup>his</sup> ~~his~~ conversations with  
 Wagner, Faust is the wise philosopher,  
 while Wagner is the personification of  
 the common sense learning man, who he  
 has a genuine belief and takes a  
 genuine pleasure in knowledge,  
 he ~~who~~ is untroubled by the great problems  
 of life, because unable to recognize their  
 existence - Perhaps this sketch of the  
 bookworm without ~~and~~ completely lacking  
 in all intuitive philosophy or poetry,  
 unable to see further than the surface  
 of all things & blindly accepting this as  
 the final reality, is one of the most



perfect

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~~powerful~~ descriptions in Faust.

The way in which <sup>Wagner</sup> he only half understands what Faust says, & yet the clearness & neatness of the <sup>manner</sup> ~~way~~ in which he expresses his views is admirable. )

Faust is saved from suicide by the Easter bells, bringing out the glad tidings to mankind - tho' they bring no conviction to his mind, tho' sweet memories of childhood & of the childish earnestness & prayer overcome his resolutions to leave this world

Faust is a poet. He has all the artist's love of nature - A little glimpse into his youth ~~is given~~ is given in the end of this scene, ~~and also in the next~~ and we see him ~~as~~ the wandering through field & wood living & breathing in the deep earnestness & beauty of nature.



His conception of feeling for nature  
is exquisite - Even when he has given  
himself up to a wild life of pleasure  
he still is able to enjoy nature the grandeur  
of the storm and the poetry of the  
wooded dell -

It is difficult to understand what Faust  
means in his criticism on the first  
chapter of St John -

"Gespriechen hast: im Crusenig wero den Moß  
hies hoch uf segow! Was selst im wuhten foot?  
Iß kann den Moß so fog unuüßig seßigew,  
Iß wußt ad erudant uterfaterew.

Wann is now Geiße wußt uterfaterew.

Gespriechen hast, im Crusenig wero den Moß,  
Ladante Moß die wußt Geiße,

Wußt dann Tuder seßig uterfaterew!

Iß ad den Moß, das erllag wußt u. seßig?  
Iß solte seßig, im Crusenig wero die seßig!



Das Ding in dem ich das Ding sehe,  
 Von mir selbst nicht anders, das ich das Ding sehe.  
 Was sich das Ding! Das Ding in dem ich das Ding  
 Und das Ding in dem ich das Ding sehe!

The "Word", the "Thought", the "Force or Power" and lastly "the Act" - and this last translation is the most completely "unpersonal". In fact it is but the statement of the "Fact" of existence, without an inferred metaphysical cause. In "Word" "Thought" "Force", it is the ~~cause~~ First Cause which Kant seeks to ~~name~~ <sup>express</sup>, in the "Act" he acknowledges the impossibility to comprehend ~~or express~~ the ~~First Cause~~. Anything but the Results. At least this is how I should explain it.

The appearance of the Heptastichos on the scene is connected with the prelude. Goethe's use of the Christian mythology is



bits  
~~half of~~ satirical and the allegorical -  
 The prelude is almost reciting in its course  
 satire on the Miltonian God & his  
 angels - As Mephistopheles a distinct  
 personality or is he only the agent for  
 expressing complete cynicism &  
 callousness to the good, the beautiful,  
 the true, as a contrast to Faust's intellectual  
 unbelief & intuitive ~~unbelief~~, & allegorically  
 the <sup>expression</sup> representative in Faust's mind of cynicism  
 & callousness - urging him to fling himself  
 without hesitation into the pleasures of life  
 as the way to make <sup>it</sup> bearable - ?

It is curious to note that as the story  
 develops itself Mephistopheles' personality  
 becomes stronger - In his first appearance  
 he thus describes himself -

"Geh' Du mit mir zu dem Brevier,

Von (hats) dort) Lohse unterm (hats) dort) Guba

/guffl."



and again - I of his new Spail das Spail,  
 Das Aufprung aller unnen, fies Spail das  
 Finsterniss, die sie doron Licht gabens,  
 Doron stolze Licht, doron unnen das Wüßes Kunst  
 Das ertan Rung, das Rönus ifs staitig  
 unngt - He is the spirit which is  
 always obtruding - the spirit of decay  
 & death - but to his despair, decay breeds  
 life - and "Air, Water, Earth break out  
 into thousandfold Life, in ds Reg. in  
 damp, in Warm, in Cold -

Nothing could be more infernal than  
 that - and yet at 'towards the end of  
 the tragedy he sinks to the level of a servant  
 & a servant, having power over his master  
 through his knowledge of his life and his ~~own~~  
 capability of creating his things &  
 pleasures - impudent & intrusive but on  
 the whole good natured or rather good tempered.  
 Oily and low in his tone of mind.



I cannot say I admire, or quite understand  
 the meaning of the Wolcherast scenes  
 in Faust - <sup>tho'</sup> they are weird & fanciful  
 and the Walpurgisnacht is highly dramatic  
 There is something almost terrible  
 in this scene - Mephistopheles with his  
 coarse jokes & common satire is the  
 hero, Faust making loving his personality  
 and merely echoing Mephistopheles' <sup>the</sup> ~~spirit~~ <sup>spirit</sup>.  
 There is ~~an~~ charmingly weird song,  
<sup>this scene takes</sup>  
 but ~~as~~ <sup>that</sup> ~~the~~ <sup>whole</sup>, I should think, it was  
 unworthy of the rest of the poem -

Margarete.

"Du bist ein Gott und ein Mann  
 Nicht alles erllas dankes fromm!  
 Gesehnt nur steh'ig vor ihm dir,  
 Und sag sie erllas Was sie dir,  
 Loue dich ein erllas unmissand Kind  
 Langwilsch nicht, was erllas ein find'."

These lines express Gretchen's character



and her feeling towards Faust -

Innocence and ignorance - a simple purity,  
strong & tender affections - a weak intelligence -  
truthfulness & straightforwardness, these are  
Gretchen's qualities - What a vivid picture it  
is - what a simple character, and yet that  
strong character - How touching her  
story is told - her simple home life, with its  
regular and often hard duties - and with her  
disciplinarian & devout mother - and ~~then~~ her  
devotions, the only relief from the monotony of her  
life "Herrn Kinderspiel, Herrs Gott in Hausen"  
~~and then~~ comes love to the wild restless  
man, to the great lumber, attracted not  
only by her childish beauty, but by her  
unsophisticated & simple mind.

& How wonderfully told is the story of that  
love - "Mein Herz ist fein, mein Herz ist  
besess'n, ich finda ihn immer und immer mehr."  
Still she is absolutely devoted to him - and



it is difficult to say whether she does not  
 sacrifice her purity in perfect innocence  
 of heart and in obedience to her unambiguous  
 & trusting love - "Nag'ich dieß, Gustav Mrowen  
 mir an, Maip nicht, unob mich noch  
 Oimann Willen trübt; Ich setze schon so viel  
 für dieß gabfau, dorß mir zu thun nicht)  
 lebzig bleibt." But she sacrificed -

She is overcome by shame & remorse - Her prayers  
 are no longer "Gute Kinder's Spiel"  
 they are the earnest and despairing cry  
 for help - help which seems to be refused.  
 Her mother's death through her agency,  
 her brother's death by the hand of her lover,  
 his desertion, and finally the birth of her  
 child are too much for her - she ~~loses~~  
~~goes mad and murders her baby~~ <sup>loses</sup>  
 her senses <sup>have he</sup> and drowns her baby, is  
 convicted for murder - and is found  
 by Faust on the eve of her execution in the



Condemned cell -

What exquisite pathos in this last scene -  
 How is it possible to appreciate the delicacy  
 and truth of the outpouring of Pritchard's  
 soul - the gradual appearance of order  
 and coherence in her thoughts - ~~by~~ brought  
 about by ~~the~~ recognition of her lover -  
 her wild joy, and then the remembrance of  
 her crime and the unconscious remembrance  
 of him, the feeling of humility and remorse  
 that overcomes her, and her ~~stead~~ steadfast  
 refusal to fly from just death, even with  
 the man she has sacrificed her "all" to -  
 In her story, you feel that she grows in  
 dignity & depth of character - she sacrifices  
 her purity not to her "passions" but to  
 her tenderness and devotion, and this  
 and the consequent anguish enables her -  
 In the other world; Pritchard whom had clasped  
 on earth were part in madness and



His grace will be in a higher sphere of souls,  
 than a Gretchen who had ended her days  
 as a respected matron of her own class,  
 or who had died in the innocence of her  
 girlhood.

Perhaps what most strikes one in  
 Goethe's life is the sketch he gives of  
 his father's character & life -  
~~The last~~ ~~Both~~ the parents seem to have been  
 destitute of genius - his father was  
 a ~~erotic~~ earnest and persevering  
 man, leading the life of a recluse,  
 devoting himself principally to the  
 education of his children - This  
 he carried on according to strict principles,  
 quite regardless of any peculiarities of the  
 mind or character of his pupils, so  
 much so that he earned the dislike  
 of his daughter & certainly no tender



Affection <sup>from</sup> of his son - Indeed he was  
 much too sympathetic to get on with  
 his neighbours & fellow townsman -  
 His great virtue & vice was, desire  
 for completion, to which he sacrificed all  
 broad ideas or principles - he was quite  
 deficient in the "laissez-aller" of genius -  
 & for those that believe in hereditary  
 talents it is difficult to see <sup>from</sup> there for the  
 got all his ~~blindness~~ <sup>blindness</sup> his power  
 of intellectual grasp & appreciation.  
 His mother seems to have been a sweet woman,  
 pious & childlike in her mind, who  
 felt her sons she grew with them - and  
 with one great quality "tact," and ~~of~~  
~~this quality~~ there was a lamentable deficiency  
 in the latter. Still, the latter was  
 undoubtedly a man of great cultivation,  
 in a time when cultivation meant some  
 talent - He was a lawyer in the law,



and an elegant scholar, with a great  
taste & genuine love of art.

He was a strong man, though harrow-  
Probably, had it not been for his crutches  
& sensitive temper, or had his peculiarities  
been corrected instead of fostered by circumstances,  
his talents would have had a freer scope  
and he would have probably risen to some  
eminence — His Opp. — Hard. 6<sup>th</sup>

"The most lively minded & intellectual  
men mostly show themselves in this way  
like butterflies, who regardless of forgetful  
of their caterpillar stage throw off their  
cruel shell, which has served to bring  
them to perfection. Others, more modestly  
& truly minded are like the flowers, who  
though burst into the fullest blossom,  
still keep their hold to the roots, and through  
this <sup>to</sup> ~~latter~~ connection bear the most  
beautiful fruit.



It would be impossible to say that Goethe was  
a religious man -

If his autobiography ~~was~~ <sup>is</sup> at all a true  
picture, he seems to be wanting in that  
deep humility before the great mystery - which  
the gods in every religious mind -  
his love is ~~greater~~ <sup>greater</sup> equal & greater than  
he discerns it - And yet when young  
he undoubtedly strove after it - and fully  
appreciated the fearful loss it would be  
to the moral strength & balance of man.  
But he himself felt it more as an  
intellectual want than as a moral - and  
soon supplied himself with a well-defined  
plan of the supernatural world -

The phraseology with which he describes  
this scheme of the supernatural origin  
of the world shows that he looked upon it  
in later years as a flapping of his imagination,  
& I should doubt whether it ever had much



influence on his life & Character.

The following extract is very characteristic as showing the motives which led to his forming a Religion of his own.

"The spirit of contradiction and the love of paradox <sup>is</sup> found in all of us -

I studied diligently the different beliefs (then in reference to Arnold's "Einfach & Einfach Gussigke") and as I had often heard it said that every man had in himself his own religion, nothing seemed more natural than that I should build up one of my own, and this I did with much satisfaction."

He certainly became very fond of poetry, and <sup>personally</sup> he finds it difficult to imagine that he is dead - He found life worth living - & the great secret of his happiness was ~~his~~ <sup>his</sup> great interest in all things from ~~the~~ Poetry, Art, & Science to a collection of



deals on a practical job. He had never  
failing energy & inexhaustible faculties -  
There were but too possessions of man  
considered as a soul that were shut  
them music & the higher religious  
feelings of humility & reverence -

He was far from being a cynic -  
He engaged himself and advised  
others to enjoy the simple pleasures &  
interests of life, & one of his chief  
criticisms of french literature was,  
that it was "aged" but it had lost the  
fresh enthusiasm & healthiness of  
a growing body -

And in speaking of his great & unceasing  
admiration of Shakespeare he says

"Growth is capable of this great happiness,  
if she accepts <sup>without analysis &</sup> without criticism  
the ~~perfect~~ Good & the Beautiful, and  
allows it to influence her."



"Every one should endeavour to discover  
 the particular tendency, the soul of the  
 work which is congenial to them, and  
 above all things to weigh its life giving  
 powers and to find out how far it  
 adds to, & fructifies their own,  
 leaving the form, & what is unfruitful  
 & superficial to the critic. Then tho' the  
~~the latter~~ <sup>critic</sup> should & even succeed in  
 pulling to pieces the whole work, <sup>he sets before</sup>  
 us of the true effect the work may  
 have had on us"

This is a long & short translation  
 of what Goethe calls the basis of his  
 literary & moral culture.

He describes his attempt & also the  
 great attempt of all the living German  
 authors of his time to find some  
<sup>theory</sup> principles of composition, some ultimate



aim. But neither he nor others were successful - He rejected "the good moral effect" of the aim & declared that this & work of art may have a moral effect, to demand from the artist a moral aim was to ~~fasten~~ tie his hands -

"Through all study & meditation & I remained true to my old principle of inquiring into the outward & inward nature & and of describing lovingly its free action.

Abundant materials were before me -"

His "Stones" typified the character of Götze von Berlichingen, and see in the unhappy youth of Werther."

Götze von Berlichingen.

Götze is quite an ideal character, and yet he is drawn with such exquisite skill, that he ~~only belongs to fiction~~ - takes the place of an historical character - & even of a living personality in your mind -



He is essentially a "representative man"; full of rough heartiness - & clear practical insight into human affairs, and a strong determination that individuals shall not suffer injustice if he can help it - but quite careless of general principles or the ultimate effect of his actions, as long as they do not offend at the time his feelings of honor & duty. Above all he is a man of action & not of thought - his feelings are simple & unconscious -

His ideal life, is ~~happy~~ in an internally happy & contented kingdom but still with "Wolves of Herbs & Foxes of Preachers" to conquer & drive back - His religion is as simple & pure as his affection - he implicitly trusts God as ~~his~~ Great General of the world to whom he will have to account for his actions.



During his temporary Command.  
 His fall & death is grandly pathetic -  
 He loses his calm resignation, at the  
 thought that he has lost his honour -  
 & in his dying hour looks forward  
 to a dark future for humanity.  
 "(6) *Himmel die Götter das Labours*,  
 (7) *im Feind gubaw - Die*  
*Reichs unindigen unandaw baginaw*  
*und die und das Gola unind in you*  
*Kalpa gollaw.*

It is hardly possible to imagine a nobler  
 character than Götter von Berliozengaw,  
 & yet one perfectly in keeping with the  
 barbarity & ignorance of the middle ages.

This Drama is also of great interest  
 from an historical point of view.  
 Götter, at the time <sup>of</sup> which we are engaged  
 in studying the Constitution of Germany



in the middle ages, and in Fitzv. 83 -  
 he satirizes the miserable condition  
 of the law, & the bad administration  
 of justice - It is also an expression  
 of the righteous indignation against  
 the government past & present,  
 which was just beginning to rouse  
 the literary 'jeune école' to vigorous  
 protests against tyranny & the corrupt  
 & costly law courts -

The poet's growth, the old empire was  
 fast dying - German society was  
 in the most chaotic state - and national  
 & patriotic feeling was only just  
 beginning to show itself - & in time of  
 peace, it vented itself in abuse of  
 the small tyrannies of the former courts  
 & their officials.



At the same time that Goethe was studying  
& Dramatising the part society,  
he was preparing a subjective study in  
to Werther's *Leiden* -

"~~That principle which~~ My principle  
of allowing my nature perfect freedom  
in her internal development, & yet  
permitting external objects to influence  
her according to their nature, drove  
me into that wonderful condition, in  
which Werther was, composed & written.

" Ich finde mich innerlich von allem  
Frei zu werden, doch äußere  
Ursachen zu befehlen, und alle Kräfte  
von innen zu empfangen, so tief sich erdru-  
cken, so tief sich erheben, jedoch in  
jener Zeit erübt mich wieder zu lassen.  
Der Dasein zu stehen und unendlich  
Nur in der Natur mit dem einzelnen  
Gegenstande das Fortwähren, und ein



minigab) Crublungar, und Willstimm  
 und Gouga, so dass wir jeder Mensch  
 der sei das Objekt der u. Gougaudus,  
 oder der Fong) = und Jersvassartar,  
 oder noch sonst sich erignen konnte,  
 und eruf) minigsta beinige -  
 Das vorläufige Glück gesallte sich  
 zu dem distaispau, die schon  
 ländliche durch das freundliche  
 Fluss talatte Landspast Wasserkraft  
 unna stillen und vollen seitau für  
 sich eruf) beitaudeu Labungstungen"

Werk is a deceased man -

And yet Goethe <sup>with it</sup> from subjective  
 experience - Tho a healthy man himself,  
 he was able to isolate one part of his  
 nature & in his imagination try experiments  
 on it, & give the results to the world.

It is impossible not to feel in reading



Werther that every line of it, has been  
 felt (if only in the imagination) by the  
 author, and in that lies its power -  
 Werther himself is an utterly contemptible  
 character, and yet we sympathize &  
 feel with him - & has even a feeling  
 of intellectual relationship to him.  
 In one of his letters there is a beautiful  
 description of the different feelings with  
 which we regard nature in different  
 moods - how at one time it appears, the  
 one "continuous inextinguishable flow of  
 life" at other another the "frightful mystery  
 of ever recurring death." March 20<sup>th</sup>

In his autobiography Goethe tries to  
~~analyze~~ discuss the cause of  
 the "weariness of life" common among  
 the youth of Germany - and from he  
 ascribes it to the gloomy influence of the



English literature, at that time and  
read by many Germans—

"The English are essentially unlearned  
people & the direct outcome of extreme  
earnestness is a loss of union of the  
pleasures of life & a conviction of the  
worthlessness" — But apart from any  
accidental cause, <sup>Seth's beliefs</sup> the predisposing  
feelings, <sup>in a man to dislike</sup> ~~are~~ a want of childish  
interest & pleasure in the varieties of  
nature its times and seasons, an  
overpowering sense of the constant  
recurrence of <sup>his</sup> ~~their~~ faults or faults  
and the impossibility of conquering them  
and last but not least the "Die  
Minderkraft der Liebe" & this last  
cause had been fully appreciated by  
Seth himself.

There is nothing more extraordinary  
than that this great man seemed incapable



of any deep & lasting affection -

He had much friendliness of disposition, and much intellectual sympathy, but none of that great faithfulness of love, which is quite independent of the animal ~~and~~ passions and even of common intellectual interests -

The following is a very characteristic passage.

"(So) ist eine sehr ungewöhnliche <sup>Erregung</sup>,  
wenn sich eine reine Leidenschaft in  
einer so vagen <sup>Erregung</sup>, <sup>als die erlittenen</sup>  
ganz <sup>un</sup> Obliegenheit." That is a passage  
which it would be impossible to translate  
accurately without it seeming "cross  
animalism" but in German and from  
Scheller's mouth it seems quite natural.



Burford Hall - March 30<sup>th</sup> 1879

Another three months have passed, and  
 on the whole not very happily for me -  
 The first two months after my return  
 from altogether wrong - and the quiet  
 & perfectly lonely life here was not calculated  
 to make me right again - The old story  
 of unmi. want of employment, which  
 makes life almost a torture, a silent  
 silent misery, all the more painful  
 because apparently careless -  
 And those Liverpool visits, haunt me  
 like a nightmare, of uninteresting  
 Societies, overloaded stomach, and  
 suppressed & depressed existence  
 in a fine house with those bare  
 drabby surroundings - But the last  
 month has been spent very happily -  
 with my dear sister, & my dearest old  
 father - in quiet reading & long rambling



Valley in this lovely country &

I feel I am not appreciating this time  
 of perfect freedom & without cares  
 I am longing for something else, which  
 when it comes, will bring with it real  
 troubles & perhaps real misery, & then  
 I shall look back on these days, in a happy  
 hour, with envy & regret that I had not  
 been more content & enjoying simply the  
 pleasures of living -

The one thought that I have been pondering  
 over is - "Does my want of happiness come  
 from my want of belief in the old faith  
 which has helped so many thousands  
 along this weary way? or is it simply  
 physical melancholy which attaches itself  
 to my pet grievance, and which, if I had  
 been without education & culture wd have  
 attached itself to me as a passing trifle -  
 And then one looks around and sees



Good Christians fuming & fretting  
 about little holes in their purses, little  
 disappointments to their vanity & their  
 greed, ~~then~~ one begins to think  
 that each human being has his share  
 of "Nuisance" - but perhaps the  
 patient is on the whole happier who  
 has it out in surface irritations, than he  
 who believes it to be a sign of an inward  
 & incurable complaint, peculiar not  
 only to himself alone but to the whole  
 human race - ~~And if the~~

I cannot help having a half-conscious  
 conviction, that if the human race  
 is mortal, if its existence is without  
 aim, if that existence is to end  
 at however remote a period in a  
 complete dissolution, like that which  
 overcomes the individual, then life  
 indeed is not worth living -  
 not worth living to the mass of mankind.



Standard

159

There are certainly many locations  
in Life - I have just got in to the most  
horrible mess - I don't think I have been  
so needed about anything for a long time - but  
I suppose it will pass over, perhaps leaving  
a disagreeable feeling in some <sup>of</sup> family  
against the others - Anger I think  
it will strengthen a dislike of interference.  
Poor dear Mary, it has been most hard  
on her -



Ruskin's Modern Painters has opened a  
 new world to me - in nature, and given me  
 a very incomplete & half understood glimpse  
 into the ~~world~~ of art -

His influence is a pure, ennobling one -  
 He tells us to go out into the world & on the  
 hills with deep humility & reverence in your  
 heart - & then to study nature lovingly  
 & carefully - & then if you choose to  
 represent her - but if you will be an  
 artist, be one for the sake of knowing  
 nature, with the object of recalling some  
 beauty or truth to your mind or the  
 mind of others, ~~not to be~~ do not study  
 nature in order to produce pictures, which  
 will gratify your vanity or fill your  
 purse -

I do not know whether I shall have the  
 perseverance to continue my first  
 attempt at drawing - My dog tells



the tale that at fifteen I made a resolution  
 to study Drawing! My life has been sadly  
 wasted - Whether it came from physical  
 incapability - or want of guidance -  
 whether I could have done differently, if I  
 had known better - I cannot say -  
 though perhaps now with better health  
 & greater experience I can promise myself  
 that less time shall be wasted in the future.  
 I have had a pleasant spring - spent  
 chiefly away from home -

It has been painful for me, because  
 I have seen the home life of other  
 households - & become very intimate  
 with one or two strangers -

Willie Criff's has been an interesting  
 friendship - & his friends & was  
 society - the Kemp Welcher - & pleasant  
 little home - & Lou Berington, a  
 revelation! - not altogether a pleasant  
 one - tho' I do admire her extraordinary



Frankness & courage in exposing  
riches & vice at the expense of  
laying bare her own weakness.

Stamith. July 28<sup>th</sup>.

Rusland Hall. Again at Rusland with  
a group of five months past before  
me - The last few days has shown  
favorable prospect for my future artistic

Culture !!!!!!

The Odyssey - ('S. C. Butcher')

I have been delightfully surprised by the beauty  
of the Odyssey -

It takes one quite into the social life &  
intellectual life of the Greek

& rather into an ideal of what that

life should be - and in those days of  
health & unclouded imagination

the ideal is but a noble fiction of what  
the actual is - however far an ideal



It matters little, it seems to me, if them  
it was written - or whether the events  
related are true - the instances & passions  
& aspirations described must have been  
correspondent with those current  
among the free to account for its extraordinary  
influence - & popularity.

The most attractive side to me of the  
free nature as ~~shown forth~~ <sup>drawn forth</sup> in the  
Oyooe is the 'great tenderness - simplicity  
& faithfulness of its affections - & its  
unself-consciousness - & healthiness -  
It seems to have a great future before it - as  
the most necessary part of man's nature  
is ~~the developed~~ & without which he  
cannot exist happily in being developed  
& encouraged - physique & family  
& social affections -  
Their religion is material - much more &



than that of the Jew or the Indian -  
 in fact if Religion in the regard to  
 "Sense of the great mystery" they refuse to  
 entertain it - and once conscious of a  
 force or phenomena in the surrounding nature  
 they endow it with a personality -  
<sup>Notably</sup> <sup>the</sup> <sup>great</sup> <sup>attempt</sup> <sup>of</sup> <sup>the</sup> <sup>Greek</sup> <sup>mind</sup> <sup>to</sup> <sup>define</sup> <sup>a</sup> <sup>form</sup>, <sup>no</sup> <sup>idea</sup> <sup>unrepresented</sup>  
 by a picture, was possible -

It is very curious how they cling to form -  
 in their analogies - & how immensely  
 they differ in this respect to the Indian &  
 even the Jew -

Those phenomena which the Indian  
 philosopher delighted to contemplate  
~~there~~ were the sudden & apparently  
 causeless appearance <sup>of</sup> <sup>of</sup> <sup>disappearance</sup> of fire, mist -  
 or the other formless manifestations of  
 nature - in whose philosophy was  
 founded on this contemplation & it



resulted in a <sup>strong</sup> but rather lifeless  
 consciousness of the "great Unknowable"  
 & a conviction of the small place man  
 occupies in the eternal evolution  
 (for he always likened the course of being to a wheel  
 of the great spirit -

The Jehovah of the Jew was more  
 personal <sup>& lifelike</sup> than the Indian conception of  
 "that which underlyeth all things" but  
 still the devout Israelite bent his head  
 to his god with human personality - his  
 form is only occasionally hinted at,  
 his attributes are spiritual -

In fact the Greek has an ancient Greek  
 has less procreancy of intellect - his intellect  
 is chiefly employed to outwit his neighbours  
 it is the instructive & discerning part of  
 his nature which is so noble -  
 his hearty love of his own truth & his  
 his sociability - & his great and simple



## Appreciation of real beauty.

"Could may the gods grant thee all  
 thy heart's desire: a husband and a home,  
 and a mind at one with his mightiest friend,  
 a good gift, for there is nothing mightier  
 & nobler than when man & wife are  
 of one heart & mind in a house, & greet  
 their foes & their friends great joy,  
 but their own hearts know best."

"Nay for me, I say there is no more  
 gracious or perfect delight than  
 when a whole people makes merry,  
 & the men sit orderly at the feast in the  
 hall & listen to the singer - & the tables  
 by them are laden with bread & ~~at wine~~  
 & flesh, & a wine bearer drawing the  
 wine serves it round & pours it into cups."

And then the description of G. Clope.



Shows how much they hated the deficiency of social virtues -

"He was not conversant with other men but dwelt apart in last of heart."

~~August 14 to~~

The political condition of the <sup>ancient</sup> Greeks - was exceedingly rudimentary, tho' I disagree with you in thinking it was the direct contrast to that of historical Greece - The great feeling republican tendency of Grecian government had its origin in the <sup>comparative</sup> sense of the <sup>great</sup> equality & great dignity of man - Slavery was not a matter of Caste, but of accident - & tho' there were certain families favored by a even descended from the gods - ~~these~~ they still consulted & revered public opinion, & considered themselves obliged to explain in persuasive language



their intentions & the reasons therefor -

As to the relations of the sexes, faithfulness  
 was required of the marriage tie - absolute  
 on the part of the woman - & nominal  
 on the part of the man. He could only  
 have one legal wife - & then he owed  
 respect - but concubines he could  
 practically have without number - tho'  
 it is sometimes mentioned as a slight on  
 the wife - ~~at least when she is there~~, & occasionally  
 the latter of them is a strong minded  
 woman like the wife of Laertes puts  
 a stop to it altogether -

August 14<sup>th</sup> 1842.

There seems to be no real information  
 as to the origin of the Hellenes -

We have their mythical origin in  
 Hellen (a descendant of Japheth?)



2 in the mythical account they are not supposed to have been the original inhabitants of Greece.

There is an interesting chapter in Grote describing the effect of the climate & configuration of the land on the Greeks.

The great variety in the climate & the isolation & the comparative isolation of the different settlements or cities, viz the deep culture of the mountain people etc, produced an immense variety in the manners & characters of the Greeks -

\* The Arcadian may stand for the type of the Grecian landman - with his illiterate habits, his conservative nature & sterility of intellect - The inhabitant of Phocia exemplifies the Grecian mariner - a clear freshing, bold, always longing for something new - in fact the cosmopolitan. But being acced to the sea.



in the necessity for internal & external  
Commerce ~~produces~~ encourages  
cosmopolitanism - throughout the

There was a strong feeling of race  
unity - & an equally powerful conviction  
that the City was the only possible political  
unit, & that the ~~freemen~~ freemen tho'  
they considered themselves almost  
a chosen race - a superior to all other  
peoples were nevertheless a nation.

Their <sup>nations</sup> assemblies were religious - for as well as  
& their brotherhood a spiritual & not  
& political one - August 1866.

The most remarkable fact about  
the freemen compare with the Jews, Hindus  
Egyptians, &c. &c. is the absence of  
Caste -



# Works & Days of Hesiod

This didactic poem is supposed to have been written some hundred years after Homer - about the 1<sup>st</sup> Olympiad or 750 to 700 B.C. The author is much less satisfied with the contemporary morality than Homer - tho' it seems in a much more advanced state - he is pessimist or a cynic - a hater of women - & has a low opinion of them in authority. Altogether it is a gloomy picture of society - with no feeling for beauty & no enthusiasm for the present or the future - his maxims are good as far as they go - but void of prudence ~~is what he teaches~~ in actual life & formation & ritual in religion are the virtue & the duty he ~~teaches~~ inculcates & teaches -



Sept 6<sup>th</sup>

1819 - 21

It was last autumn when I was in  
 Germany that Major first proposed that  
 we should spend a week or so together at  
 a little cottage on Grassmere & the 4<sup>th</sup> of  
 this month friends comfortably settled  
 in Heron's College beyond the former abode  
 of De Quincy & Bartley, Cambridge -  
 We came armed with books & sketching materials  
 but we have not had much inclination to  
 improve our minds - & we are hardly  
 advanced enough in art to do much  
 at the very quick sketching required - in  
 touring about. The 7<sup>th</sup> was a glorious  
 day spent at the Fletcher's (the Craft) &  
 I had a delightful conversation with brother Hancock's  
 & Corp Windsor - Today we had  
 a bright tho' in 2 I enjoyed it sitting on  
 a wall on the hill dividing beyond from  
 Grassmere attempting to draw in  
 the magnificent outlines of the hills



at the head of pressure =



## Notes of Grecian History & Literature Sparta.

Grote has a very interesting chapter on Sparta & its constitution.

This in some way typical of the Grecian State it was quite unique in its constitution & society.

This last was divided into the Spartans, Perioeci & Helots. The Spartans were the Grecian conquerors who resided in Sparta itself, were under the discipline of Lycurgus & were maintained by the labour of the Helots - many the greatest part of the land of Laconia - the great farming class.

The Perioeci were freemen (I am uncertain whether they were Grecian or original inhabitants or both) who lived in the different townships of Laconia under the government of Sparta.



The ~~old~~ ~~men~~ are supposed to have been  
 the original inhabitants. They were the  
 servants in Sparta & the half independent  
 labourers in the country - paying a  
 fixed amount to the Spartan Proprietor.  
 Occasionally they were emancipated  
 for bravery or for a certain sum.  
 When the government needed money  
 support, more frequently they were  
 massacred - & were instead thrown  
 in the side of the Spartans.

There seems to be some doubt how much  
 of the Spartan Constitution as we know  
 it from contemporary writers, was well  
 originated by Lycurgus & how much  
 was developed at a later period.

Some think that Lycurgus was  
 more the trainer of a military Cretan hero  
 than originator of the political Constitution.  
 This last was a curious compromise



2 successful of judge of its durability.  
 Two kings, from too distant lines of  
 the royal family - a Senate of the elders  
 of the city, & an assembly of the Spartan  
 citizens, entitled to veto or accept & but  
 not discuss any resolution laid before  
 them by the executive government or  
 the later addition of the five ephors  
 (who became the practical rulers) were  
 the constitutional parts of the government.

While the other Grecian cities were  
 tossing from despotism to oligarchy or  
 from oligarchy to Democracy - the  
 Spartan Constitution remained unchanged.  
 And perhaps this was more due to  
 the discipline & social laws of Lycurgus  
 than to the inherent value of the constitution  
 itself -

The one great influence of this discipline  
 was the quelling of rich & poor -



All citizens lived at one mess line  
in one barack: no ~~account~~ of personal  
luxury was possible & the same  
physical training was enforced on  
all alike -

There seems to have been no family  
life - The women in the front instance  
were publicly trained but this was  
to a great extent discontinued.

The husband saw his wife by stealth  
for the first two or three years, & the  
children were educated in the State after  
a certain age -

Physical endurance - ~~stamina~~ &  
intellectual shrewdness were the qualities  
developed -

Perhaps there was never such a  
remarkable instance of a whole  
race of men submitting themselves to  
such an unpalatable discipline,



for so long a time - & from no  
 religious motive - It shows how  
 much men even then were governed  
 by their reason & their theories -  
 Zeno & his contemporaries came  
 directly to the conclusion that only by  
 this discipline could they train  
 & sufficiently strong race of men to lead  
 their own among the neighbouring  
 population - & then they were accepted  
 & acted upon by their fellow citizens  
 for centuries -

However this discipline & tight lacing  
 was incompatible with the growth of any  
 art - & the Spartans do not seem  
 to have produced poet or philosopher -  
 & their ~~social~~ social interests very  
 very taciturn & unbrilliant.

The women seem to have occupied  
 a good position then - Married or



household labour was deemed unworthy  
of them - They vituperated the gymnastic  
exercises of the Spartans youths,  
& incited them to deeds of glory -  
They were crowned for their heroism.

This is but a short sitting down of  
the Character of the Spartans as  
Greek painted them - He is evidently  
no admirer of them.

### Athenians

The history of Athens before Solon was almost  
a blank - it may be said to begin in the year 683 B.C.  
when the 9 annual archons were instituted.

The ancient division of the Athenian people  
ascribed to Theseus was into three tribes  
Eupatridae, (noblemen) Geomori (husbandmen)  
& Demiurgi (artisans). The former were the  
sole depositaries of political & religious power  
of the time of Solon -

\* There was another division of the Athenians into the four great Ionic Tribes  
Algei & 47 Timians, still more ancient & more durable.



Besides the Archons, the Council of the Areopagus was among the political powers in the state.

Besides the alterations in the direction of industry in the penal law, & the enfranchisement of debtors, Solon's most important work was his new classification of citizens.

According to their amount of property & respectability of their race - or gens. There were 4 classes.

The 1<sup>st</sup> class was eligible to the archonship & the higher offices of state. In 2<sup>nd</sup> & 3<sup>rd</sup>

classes filled inferior posts, & were liable to military service. The 4<sup>th</sup> were <sup>excluded from public office</sup> ~~enfranchised~~

& served in the army only as light armed troops. They voted in the public assemblies.

The assembly elected the archons, & the rest of the executive & the Senate of four hundred.

To this body Solon entrusted the reparation of all matters to be discussed to public assembly.

The ancient Council of the Areopagus



(enforced exclusion of Eupatrids) state continued  
in possession of the judicial functions

Solon lived 688 b.c. 550 -

This constitution was more or less preserved  
by the Peistratids - but naturally kept  
servient to their interests.

Smith gives no account of the origin of  
those three great parties in Attica - the  
Plain, the Hills & the Coast - The Plain was  
formed of wealthy Eupatrids, the hills of the  
ruralists for inhabitants of the hills districts  
& the Coast of the mercantile inhabitants  
of the coast -

Oct 18<sup>th</sup>



