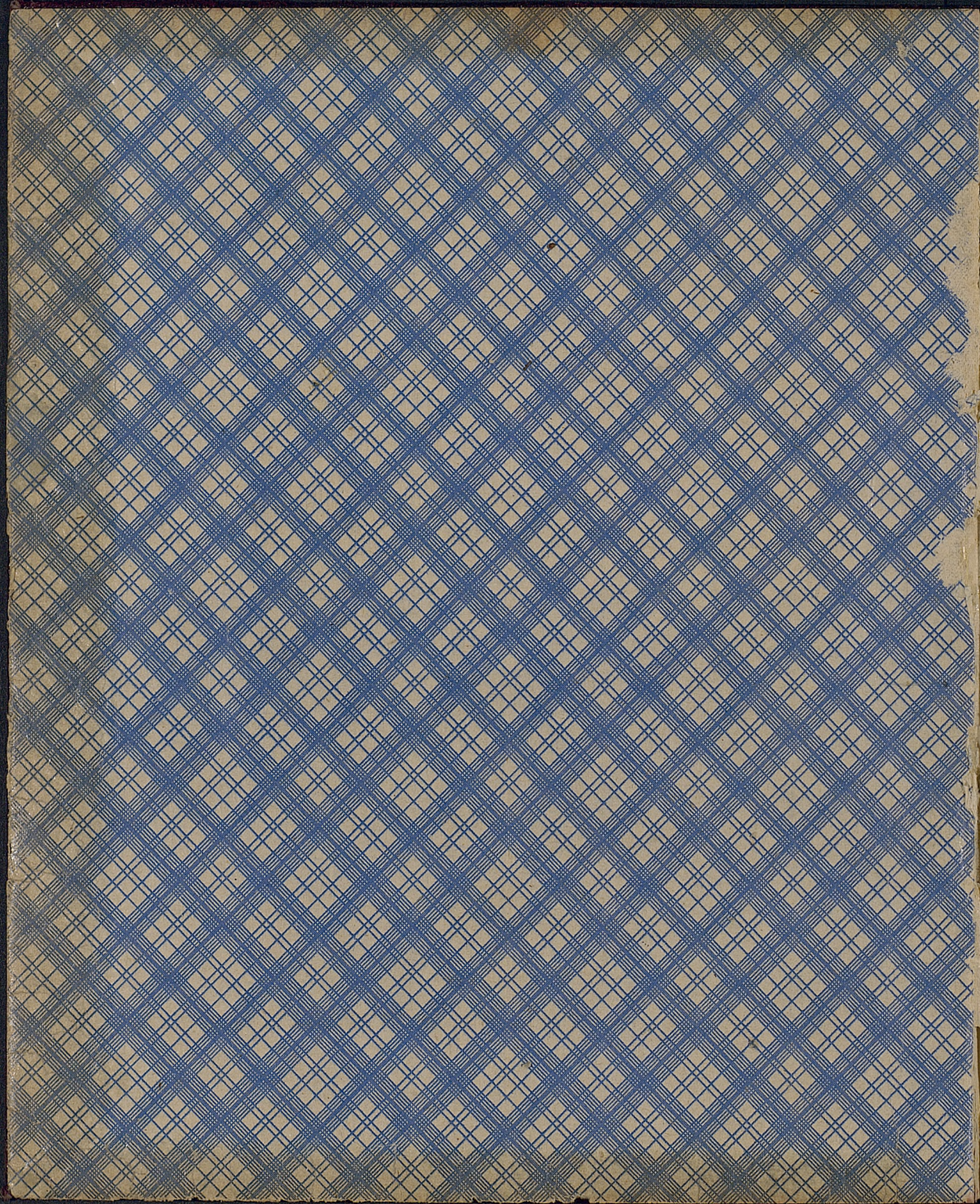
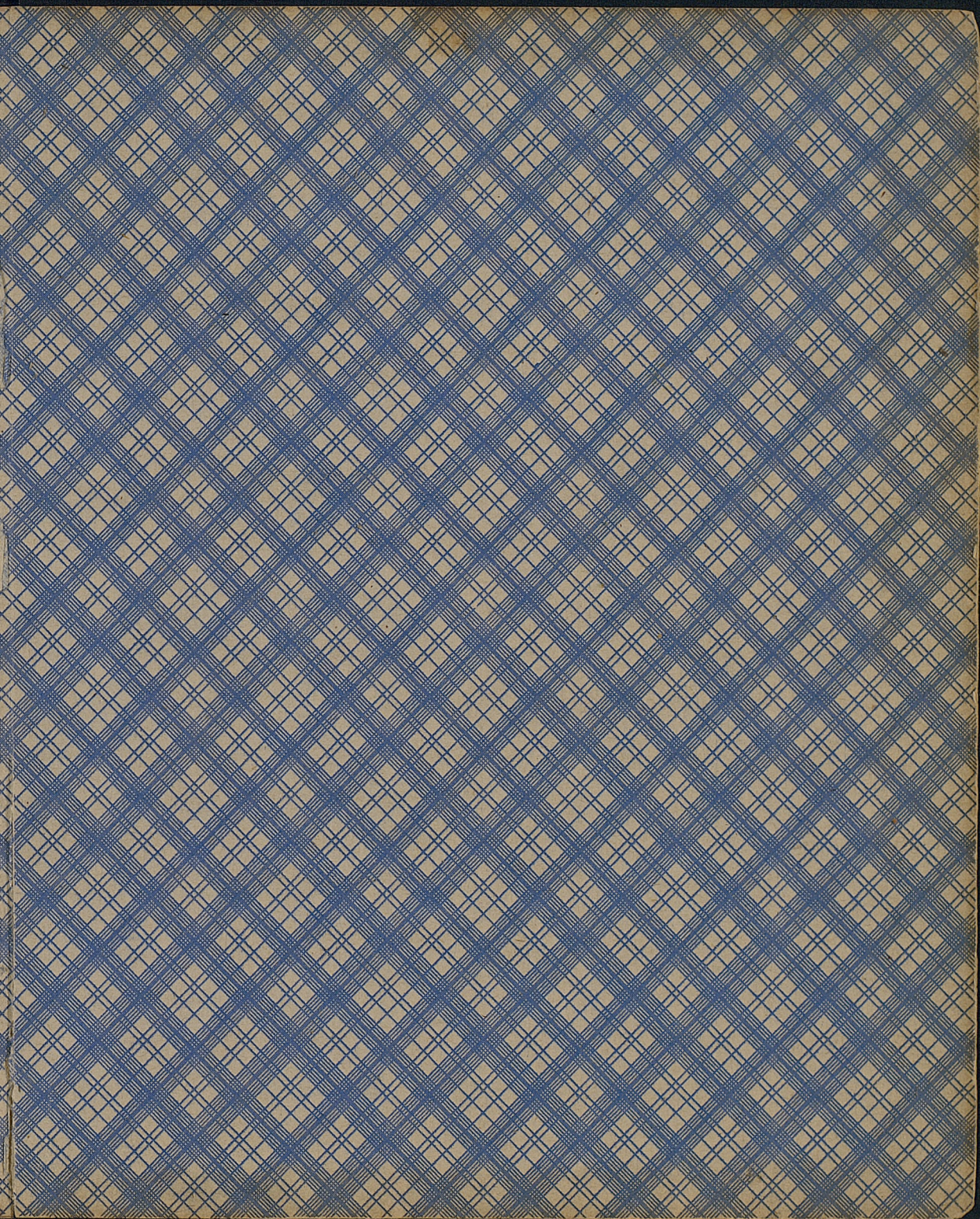
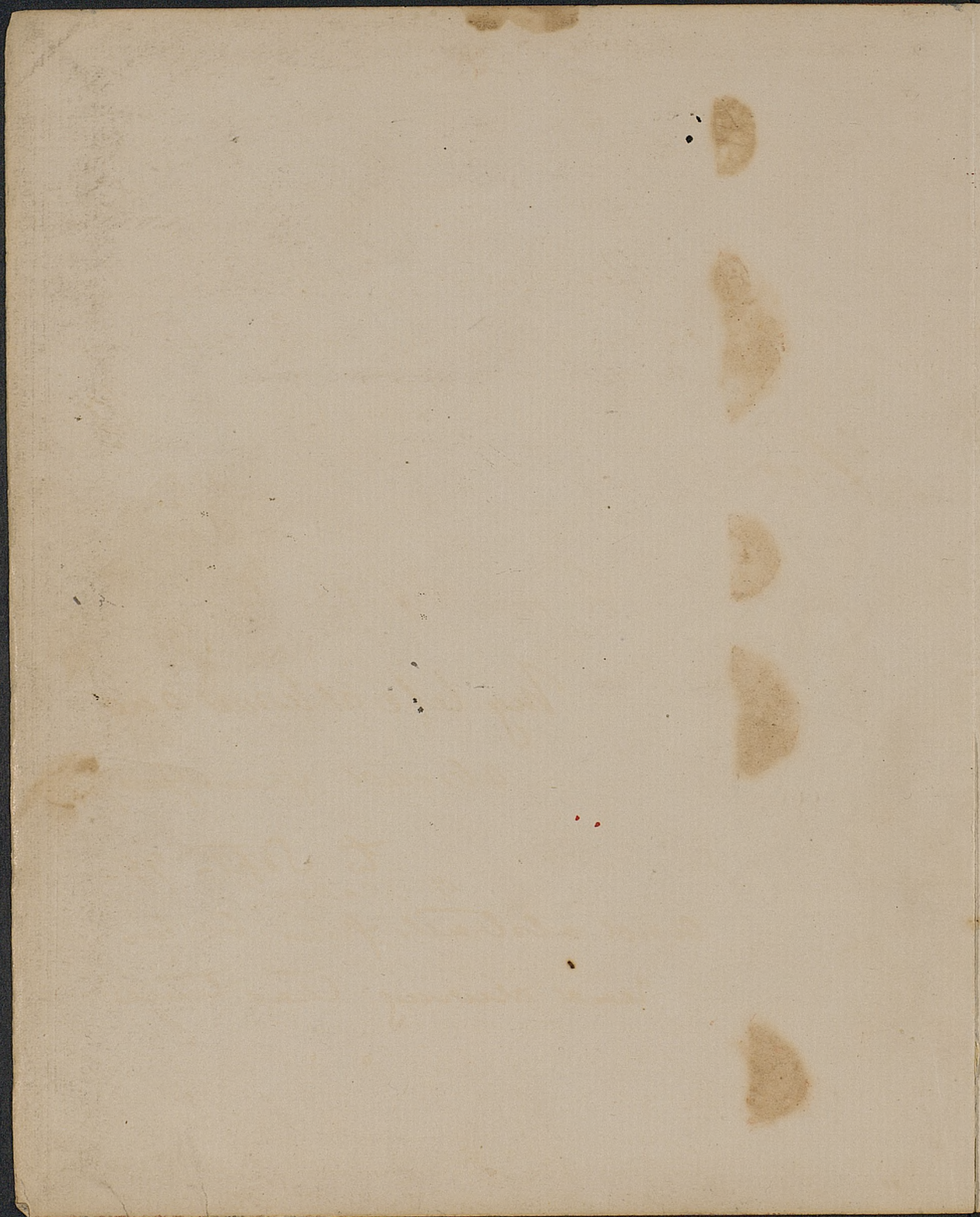


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William Privat

Beatrice Potter
Diary of my stay in
America (Sep - Dec. 73.

Beat:

From Sep. 13 to Dec. 28.

My life at home and
abroad from Jan. 54
Privat to Sept. 94 -
of 2 volumes
and abstracts from books
read during that time.

(2)

W^m H Atkinson. New York
John W. Prichard. Brighton
Mr. V Smith. 163 Hal St
Chicago

W. W. W. W.

D^r. Coffin. 84 Cornwall Gardens
3 Sheffield Terrace, Mr. Belliard
Camden Hill.
Kensington.

W

Red.

Private.

3

We left England on the 13th of September, two days after G's marriage. I only enjoyed our passage pretty well, the people not being any thing particular. The only nice people were, W Bradford, D^r Hall, D^r Gray, W A Pulman, Miss Holmes. (I would say W Knodes ^{had} as we hardly made his acquaintance on board). W Bradford, is an American Artist, ~~and~~ an Arctic traveller, and a great friend of Dr. Kay's. He was one of those enthusiastic little men, who have not a spark of sarcasm or cynicism in them, and see only the beautiful and good in everybody. ~~He~~ was a general favorite on board, from his extreme ²kindness, & thoughtfulness ~~for~~ everybody. That made great friends with him, and they were to be seen constantly walking up & down the deck, arm in arm, evidently liking each other immensely, and sympathizing in their views of people and of things. I often envy that that was

(4) she has of drawing ^{clever} people out, and of making them talk to her as if they were talking to their equal. Dr Hall, is the popular presbyterian minister at New York he was perhaps the man on board, with whom I saw most off, and took the greatest fancy too, &c. I shall describe him somewhat at length both physically & morally. He was a tall man, with a decided stoop, with large features & forehead, not handsome but very impressive. ^{looking} It was ^{his} a face, that seemed to reflect his mind; ^{in appearance} when he was not talking, he had a perfectly calm, simple expression of calm almost childish faith & love. But when he was preaching or talking seriously to one, he looked quite a different man; his face assumed a look of dignity & earnestness, and a strange smile came over his mouth, a smile which always reminded me of Dr Arnold. ~~Indeed~~ I do not think I could number half such a charming man to live with

as my favorite here would have been as he holds
 stern uncompromising opinions which seemed
 to me to be sometimes devotedly shared, and which
 would have been almost offensive to people
 brought up broad as ourselves, if it had not
 been for the extreme mildness & gentleness of
 his manner. We went afterwards to hear him
 preach at New York; what I was most struck
 with, were his beautiful metaphors, he seemed
 to illustrate all his religious views by nature.

Thursday 25th we landed at New York,
 and said goodbye to all our Algeria friends.
 I was delighted with New York, there is
 such a cleanliness and elegance about
 this town, well trees all down the streets
 & no smoke; and then Central Park
 is so lovely, beats all our town Parks
 to pieces. Monday 29th we sailed up the
 Hudson, which I am sure I should have
 enjoyed immensely (as the scenery marvellous)

(6)

if I had not been had, a bad influenza cold so that I could not go out of our sitting room. We staid at Akhang a night and a day and then went on to Niagara.

We got to Niagara ~~on~~ in the evening of Wednesday the 1st Oct, after a long journey of 12 hours, I, with my cold much worse and feeling very miserably & tired.

Thursday. 2nd we spent in driving about with Mr. Ferguson. First we went to Goat Island, from where we had a splendid view of both Falls.

I often wonder what it is that gives one such an irresistible desire to throw oneself down, when one leans over a precipice, I felt it so strongly, tempted when I was standing over the American Falls, to go clanking down them, then into the rapids & then whirl round & round in the whirlpool below.

3 (7)

I wonder whether I shall ever see these
wonderful falls again; there is nothing
I should have so much enjoyed, as to
have spent another two days there,
for of course having such a cold I could
not half appreciate them. When, after
leaving Great Island we drove to the
rapids & whirlpools. They are both very
beautiful & the whirlpool has a kind of
fascination for me. The whole of Friday
I staid in my room looking out at
the falls & hearing their constant roar.
Father, Mr. Groat, Mr. G. & Mr. M. went
to see the bridge, & Arthur went to Hamil-
ton to see little Mary's relations.

Sat. 4th. We got a telegram from Arthur
to say he was too ill to go on to Chicago
that day. This rather upset us, however
we went on to Hamilton in the Grand
Trunk car, and decided to try and

(8)

persuade him to come to Chicago with us & then if necessary to put off our journey to the West for two or three days. We found Arthur at Hamilton, looking fearfully low & ill but decided to go with us to Chicago.

Sunday 3rd arrived at Chicago early in the morning, Arthur much better after he had had his breakfast, I don't think there was much the matter with him except a bad cold, but the poor fellow ~~meets from~~ is so very low spirited when he is ill, that he persuades himself & other people that he is going to die.

Uncle James came to visit us, and was decidedly better behaved than usual. Aunts Julia & the children being from home we did not go to his house at all.

Monday 6th 9th P.M. We had to go to the
Lentich, I went with Father to the
Exposition. It was nearly all machinery,
and that was very perfect & beautiful,
though I could not understand how
it worked. Then Father and I had a
little walk up & down the town. One would
not say that it was a town which had
been completely burnt down two years
ago (at least the part that we were in)
The shops and the Hotels, are among the finest
in the world, and yet one finds wooden
chanties or heaps of black ruins joining
on to the finest buildings and then
again you will find half a street
paved with magnificent flagstones,
and the other half with irregular bits
of timber. Some of the ruins are almost
picturesque, I noticed a church when
we were going down one of the principal

streets, of which, the roof had been
 and part of the building had been
 burnt, without blackening it much,
 which really looked like some of
 our ruins. Tuesday 7th Miss Owen
 came & ~~was~~ called for us in her
 carriage, and after a short drive
 round the town, we went to lunch
 at her Uncle's (Mr. Goo, agent for J. T.)

They were evidently people, whose
 position in England would hardly be
 among the gentry, and yet there was
 an elegance & gentility about the
 girls dress & manners, which you
 would hardly find among the
~~the~~ corresponding class in England

After lunch we drove to the public
 schools, which were very interesting.
 Both boys & girls, of all classes are educated
 here. It was so funny to see a common

(11) 5

little negro girl, sitting between two
well dressed Banister's daughters, and
learning the same thing! There were
11 hundred scholars in that particular
school, divided into classes, each having
a girl as its teacher, ^{all of whom} ~~who all~~ ~~looked~~
remarkably nice intelligent young women.
The same afternoon we went to W. P. Metcalf's
for tea. They were ~~remarkably~~ ^{such} nice people,
and we had a jolly chat over the fire,
and then went out onto the balcony,
which overlooked the Chama, and
watched the moonlight playing on the
waters. Wed. 8th. Left Chicago at 10 in
the morning. We were very sad at
leaving dear Father, and when we
saw the last of his Gray hat, ~~I felt~~
as he ~~waved~~ stood recovering it on
the platform I felt quite melan-
choly. The country that we passed

through that day was nothing very interesting, it was one great farm of indian corn, now and then interrupted by a mill or two of prairie wood. In the evening we passed over the Mississipi, ~~which~~ ^{the of course one would have liked to see} was very fine.


Thursday 9th Omaha. We saw nothing of interest between this & Ogden, except the prairie fires & the prairie dogs. We saw the fires best the evening after we left Omaha; they were most beautiful, sometimes lighting ^{up} the horizon, as it were, with a row of candles, and sometimes with a lurid blaze, as if a great city were on fire. ~~The~~ (The Prairie dogs)

Ogden. 11th Leaving Ogden we passed through the Acheric plains, long wastes of land covered with the sage brush & broken up by lines of sandy hills.

(13) 6

We got up at five the next morning, and then began the only beautiful scenery we had on our Overland journey. We caught a sweet little glimpse of Donner Lake at sunset, but it was only a glimpse as we were always passing through snow sheds. The scenery just before rounding Cape Horn was beautiful, mountains clad with thick pine forests descending almost perpendicularly down, leaving narrow blue cañons between them, just streaked with a snow or a small lake. San Francisco. Mond. 13.

~~Tuesday~~
We spent in mending & busting our clothes. Wed. 14. Started for the Yosemite. We road in the cars as far as Murphy's, where we dined, then we got into our "private conveyance" with the which "with the gentlemen

That drives you" is supposed to hold eight, but which holds nearly only ~~four~~ ^{two} ~~with~~ ^{post} ~~post~~ ^{mountain} ~~mountain~~. 

Milton. Thurs. 16, we drove to the Calaveras Grove. We staid there for two hours wandering about the grove of big trees. If it had not been for the dust & the jolting, I am sure we should have enjoyed our 15 miles ride home very much as it lay through a ~~fine~~ forest of beautiful pine trees, such as one never sees in England. We started early the next morning & drove to Priests. It was a drive of 40 miles, and we stoped at Yonca on our way to lunch; It was on the whole one of the most interesting drives we had, as we passed through the gold mining district, and saw the three different ways of mining, the placer, the quartz stamping,

& the Hydraulic. The Chinese ^{early}
 on chiefly the placer mining, which
 is a simple way of washing the gold out
 of the mud with water, and very
 inexpensive. The European miners
 are a very intelligent set of people and
 quite able to talk on politics, both
 European & American. I don't think it
 half so demoralising an occupation as
 it is in Australia; first thing there are
 no fevers, and then they get more regular
 gains. Mr. Priest was a jolly Scotch
 man, and gave me such a hearty
 welcome and had everything so clean &
 nice, that one would have liked to have
 stayed there a week. Sat. 14. We had
 very different accommodation at Bagtown,
 the next night in the middle of the
 street; so fearfully cold and dreary.
 We had two barns, the one to take

our meals & sit in, the other, partitioned
 off by two wooden screens, into bedrooms,
 where we slept, rather rested, as it
 was impossible to sleep with the cold,
 and the bellowing of the half starved
 cows on the "rancho" Sunday.

From Hoytons to Gentry we had a
 touchy drive through a splendid forest
 of all imaginable varieties of trees.

Sugar Pines, silver cedars, pines, ~~glenes~~
 and Wellingtonias; grew there to such a
 height and size that they seemed to
 belong to a different world. Then there
 was a ~~beautiful~~ ^{line} under-bush of *Massineta*,
Asulia, and other beautiful shrubs.

We arrived at Gentry, at 11. the same
 morning, and mounted our ponies
 and began our descent into the valley.

It was decidedly a touchy business party
 down, but our team got confident

of my horse's power, to climb down almost perpendicular places, or to jump from stone to stone. The view going down ~~the~~ into the valley, was one of the ~~the~~ most beautiful ^{in the world}, ~~in fact~~ after which we really were in the valley I was a ~~me~~ bit disappointed. I expected to see snow clad mountains towering about the rocks, but my disappointment did not last long, the more I looked at these beautiful ~~rocks~~ shapes, modelled out of gray stone, the more they impressed me with admiration & wonder. Let me see if I can describe the valley. It is about 8 miles wide, and about two miles in breadth at its widest. It extends from east to west. The west end begins gradually, with beautiful blue rounded ~~rocks~~ mountains; then about three miles

up the valley, is a splendid natural
 gateway, formed by the three Gsaw
 on one side, and El Capitan on the
 other, both rising 3 to 4000 ft ~~above~~
~~the valley~~. Then comes the Sentinel
 rock and Dome, the Cathedral spires
 and different other rocks more
 splendid than the others, till the valley is
 suddenly terminated by the ~~South~~ &
 North & South Domes, the latter rising
^{5,900}
~~5,300~~ ft above the valley. The first day
 we spent in the Yosemite, ~~return~~

I had such a bad cold that I was
 obliged to stop in the Hotel, while that
 Curran & W. Knowles, went to Mirror
 Lake, and to two or three of the Falls.
 I did not get up till 12, and then I
 sat on the balcony & tried to smoke
 but didn't succeed. Then after lunch
 I went a solitary walk along

(19)

the baskets of the pretty little river
Merced, sitting down every now and then
to read. In the evening W. Munger,
(~~the~~ American artist) showed us some
of his sketches of the Yosemite.

Tuesday, 20th. We ~~went~~ rode up to
Glacier Point, from where we had a complete
view of the east end of the valley.
But the view we had descending, in
the afternoon, was the most beautiful
of any, and I shall always associate
the Yosemite valley with it. It was very
nearly sunset. The last rays of the sun
were darting ~~through~~ ^{the} three Cathedral rocks
giving them a beautiful white appearance
and then the Sentinel rock stood out
out strong and cold gray against the
sky & the blue distance.

Wed, we left the valley, most likely
never to see it ~~again~~, but still ~~presently~~

of it by memory all those beautiful forms
through the ~~medium~~ of memory.

That night we slept at Boston. It was
was not at all well, she was thoroughly
knocked up from the hard travelling
we had had. Thur. 22 Drove from
Boston to Chinese Camp. 40. mi.,
Friday 23. From Chinese Camp to Milton.
Took the cars there and arrived at
Fried late in the evening.

Saturday 24 The whole of that ~~day~~^{morning} was spent
in mending our things. In the ~~evening~~^{afternoon} I
I drove with Prebot to Cliff House. We sat on
the balcony ~~and~~ watching the seals on the
rocks. It was a very pretty sight, and I tried
to take a sketch of it, which I afterwards
redid in the train. Talking about
sketching, it makes me remember
the violin fancy for really going in for
that art, that the Yosemite inspired

(21)
me with. I remember the same gang
seized ^{me} when at the Lakes, and I
remember all the way coming down in
the train from Lancashire, I studied
the different effects that of light and
shade, and built castles in the air
of my future industry in art.

It was the same on the road from
the Yosemite, there was but one thought
in my head, — ambition to become
a great artist —, and believe that I
could if I tried. It seemed to me
then that if I could copy nature, with
some slight success, then, that I had
had, neither instruction nor any
practice, that, with an immense deal
of expense, patience & perseverance,
and time devoted to it, that I might
really end by being successful.
But now that the fever is cooled

(22)

I see the difficulties, nay, almost impossibilities of carrying out my resolutions. Even if I had the patience & perseverance, where could I find the time, and I have a very strong objection to dabble with art. Perhaps I shall find some day a solution to this great difficulty, of how I ought to employ my time.

Jan. 24. Arthur ~~had~~ arranged our expedition to the Geizers, we were to start early in the morning the next day; he also accepted an invitation from Mr. Hatham to go down to his country place on Tuesday evening.

The same evening, Arthur, Mr. Hornsby & I, attended by Michael & Mr. Cole walked through the Chinese quarters to the Chinese Theatre. Just before leaving, Miss Mad thought it more

(23)

prudent to give it up, she was not
at all well, indeed she had not been
that, ever since we left the Jesuits.
So we left her to go to bed, & started
off. ~~I was~~ We were very much amused
by the Chinese acting. There was no attempt
at scenery, and the actors had the most
unceremonious way of laughing & joking
with their friends in the audience, while
not reciting their parts. Each actor was
heralded, by a tremendous clashing
of gongs and rattles, as he came on to
the stage, and the noise was carried
on also while the actor sang, so as to deafen
you. Altogether it was impossible for
me to stay in the place for more than
5 or six minutes, the noise was so deafening,
and then being in such close quarters
with John Chinaman was not
exactly pleasant. The theatre was

crowded with Chinese, the only European face we saw, was that of the collector of tickets. They say that the Masses extend over centuries, being really the history of their different dynasties.

Sunday morning we got up at 6:30, I was feeling very unwell determined not to go, but she insisted on my going, and Arthur pressed, so at least I was forced into going rather against my inclination, for I was very tired. Also I did not like the idea of leaving her alone. However we started ~~for~~ at 8:30 rather sleepy and hungry, (as I had not had time to get my breakfast). ~~and~~ We had a very pleasant ride down the bay, about 3 hours, to Valencia, there we got into the cars, horribly slow & hot. ~~At two~~ About two we started in our four hands, and rattled

over flat, parched, uninteresting, ⁽²⁵⁾ 12
country, with a hot sun & plenty of dust,
for about 45 miles. I think we all agreed
in our own minds that that had
the best of it, especially when the man
at the inn, where we changed horses,
told us, that it was quite useless to
attempt to do the Geyers in two days, that
we should see nothing. After the 45
miles of dreariness, we ascended a Mountain
for seven miles. ~~the view~~ A magnificent
view rewarded us as we reached the top,
for all the heat and discomfort. ~~Just~~
~~middle of the day~~ we had indeed.

It was just darkening into evening, and
the foreground came out black, against
the sea of blue mountains, leaping one
over the other, till at last you saw the
misty stream of sea in the extreme
distance. Descending the mountain

we went at a tremendous pace, about 20 miles an hour, almost in the dark, and ^{rushing round} ~~turning~~ corners, (which in England, one would hardly dare to walk round) ~~at the terrific pace,~~ and then the road was so narrow that the wheels were always on the verge of going over ~~the~~ precipice. Altogether I was very glad when we got to the Hotel. After supper, I went to bed, as we had to be up at 5. The next morning we were called at 4.30, and dressed and ready for the walk round the Geysers by 6.30.

We set out with a guide, and choosing each a stout stick, clambered up the canyon till we came in sight of the Geysers. These were very interesting. Steam sprouting out from every imaginable crevice of the soft stony rocks. As we approached, nearer we saw little bubbling springs.

on each side of us; they were nearly all different kinds of mineral waters; I tasted ~~nearly~~ ^{some of} all the principal ones; some were pure alum, magnesia, sulphur, all bubbling up, close to each other, and all nearly all boiling. There was one very curious one, it was called "The Devil's Lemonade" and tasted really exactly like what one would expect hot lemonade without sugar would taste, very neat, though the guide declared that with sugar, & cold, it was delicious.

There were some much larger springs, like "The Witches Caldron", and "The Steam Engine". The Witches Caldron was a round spring of about 6 ft in diameter, and about 5 to 10 ft deep, and quite boiling. The Steam Engine, was an immense quantity of steam, issuing from the ^{side of the} soft rocks, and making the

noise, somewhat similar to that of
 a train when letting off steam.
 The ground all about these hot springs
 was crusted with different minerals.
 On one rock there was a layer of pure alum
 as white as snow, in other parts one would
 find magnesia, sulphur, and other ^{minerals}
 sometimes mixed, & sometimes almost
 pure. There was also a peculiar kind
 of red earth from which they extract
 quick silver, Limatar. There ~~was~~
 a great many quick silver mines in
 the neighborhood of the Geisers, it is
 found both in its native state, and
 mixed with this earth. In returning
 to the Hotel, we descended another
 Thompson, where there were a few
 springs of minor importance. The
 principal one, was called "The Devil's
 Laid"; the tradition being, that there

(29)

Indians used to bring their
invalids, rapped up in blankets,
and set them in the middle of the
steam, (which comes out with great force
from the spring) thus giving them
a Turkish bath; rather disagreeable
for the unfortunate patient, as when
I passed heedless, within a couple of yds
of it, I nearly jumped into Mr. Knowle's
arms on the other ^{side of the} ^{heat} ~~reels~~. It was nearly
8 o'clock when we got back to the Hotel,
and then we had to have breakfast,
as we had had only a cup of coffee before
we set out for our walk.

Directly after breakfast we mounted
our vehicle, and ~~at~~ our four little
horses clambered up the hill, which
they had rushed down in the dusk, the
previous evening. It was a lovely
morning, and our road lay along

the side of a wooded mountain,
 not wild pines as we had been accus-
 tomed to, but wild beeches, and two
 or three large kinds of trees, with long
 foliage, ~~great turning~~, but the names
 of which I have forgotten. And then
 there was an undertush of all kinds
 of curious and beautiful shrubs,
 which the driver told us, were one
 mass of flower in the spring. The
 wild vine ~~tree~~, made arbores of
 crimson from tree to tree & gave the
 landscape a brightness ^{of color}, which
 the Californian scenery, ^{in general,} in the fall, seems
 to lack. I got out and walked, for
 half a mile or more up the hill,
 while the horses were watering, and as
 it was prett^y they did not easily over-
 take me. The air was delightfully
 fresh and bracing after the heat.

(31) 15

close air, and the strong smell of sulphur down in the Geiser valley; and I was quite sorry when Arthur insisted on my getting in to the wagon, on the plea of my being tired. After the drive we had to go through the same ordeal, of the hot and slow journey by the cars, I don't suppose we went at more than 9 mt. the hour. Then our ride down the bay was very pleasant, in the moonlight, and we arrived at Trisco, at about 9, 30 well about as much right to be tired as any travellers ^{ever} had. We found that Thate, had seen a Doctor, and that he had said it was a carbuncle, and had lanced it. I fancy it was a very painful and tiresome thing, which would have made most people extremely irritable & low, but she was as cheerful

(32)

and good humored as if nothing ailed her. It makes an immense difference to pain whether you bear it cheerfully and courageously or not. I am sorry to say that I am ~~an~~ fearful physical coward, but I intend to try this morning, if my moral character cannot overcome this physical weakness.

Having teeth stopped is nothing so very dreadful, still with an American Dentist it's rather a tough job, so it will be a good opportunity.

Well, I got on pretty well, this morning, it will be the same tomorrow and the day after and then I shall be free.

But what has this to do with my Dias of events past, a month ago? ~~Let's see.~~
Aug. 24. The morning was spent in getting photographs of the Yosemite.
At 4 o'clock in the afternoon.

W. Chatham called to take Arthur &
 me down to his country place. I was
 so fearfully tired, that I could not talk,
 and somehow or other I felt quite
 shy all the way down in the train.
 When we got there, we were shown into
 the drawing room, ^{where} ~~was~~ Mr. Chatham
 & Miss Washington (a friend of hers). ^{was sitting}
 Mrs. Chatham was an extremely pretty person
 almost a beauty at first sight, but with
~~an~~ intensely uninteresting features, when
 one came to pick them to pieces. She had
 a decidedly ^{elegant} ~~pretty~~ figure, large handsome
 black eyes, a pretty complexion, and
 a good nose and mouth, but not one single
 feature showed any depth of intellect or
 character. From what she told me, I
 gathered, that she had been kept
 very strictly "in" by her parents, until
 seventeen, and then suddenly presented

to the world as a belle. She married
Mr. Hatham very young, a splendid
match in way of money and position,
and indeed a thoroughly nice & kind
man, but old enough to be her father.

I don't think it can be good for a young
woman to be transported into the
middle of luxury, and to be merely
required to look pretty & graceful in
her husband's drawing room, without
having any household duties or cares.
Her friend Miss Washington, was
a different sort of girl. In appearance
she was short & plump, with a pug
nose, and nice soft intelligent eyes.

She was an orphan, (grandniece
to the great Washington), and
I fancy lived a great deal with Mr.
Hatham. She was a nice bright
good little person, who took interest in

(35)

every body & thing. Altogether she was
more the hostess at Menlow Park,
than Mrs. Hathorn herself.

It was a splendid house, furnished
with great taste, evidently without the
least regard for expense. The garden
was rather prett, indeed very prett,
for an American garden, but nothing
to be compared to an English garden
of any size. Mr. Hathorn went
away early next morning, and we
staid till ~~at~~ ~~about~~ the 4 o'clock train
up to Frisco. The whole of that evening
I spent in packing up, as this was
quite unequal to it. Thursday 29. Said
our last goodbye to San Francisco; but before
we leave that part of the world, I will
try and give a short description of San-
Francisco itself. It is a decidedly
picturesque town, its streets being all

very steep. The houses are nearly all frame, on account of the earthquake. It is not a very large town, and there is an entire quarter, occupied by the Chinese, where every imaginable vice & disease seem to take up their abode. It was there that I caught scarlet fever & measles, I have no doubt. This is a very lame description of San Francisco, but really not more so little there, that I hardly saw anything of the place. The fact is that we hurried over our trip, tremendously, we might easily have done with another month in California.

Call home. Sat. Feb. 1st. We arrived here about 12. ~~30~~ We lost about 1 hour in deciding what we would do; that is the worst of having a party, with no one really to take

the lead, and arrange anything. (37)

At last, that is I called out for lunch, thinking at any rate we should be most better tempered after it.

Then we decided ^{all} to go to the photographer, as Michot had ~~told~~ W. Blackwell to call upon Arthur at 2.30.

We had no introduction to this W.B. except that Michot knew him to be the son of the manager of S.T. before W. Bridges was made Managing Director. However he turned out to be a very nice young man, full of life and interest, and quite determined that we should enjoy ourselves. We drove first to his house, where there was a picture of W. Munger's, of Caver mine.

Then we went to the Tabernacle Temple, the latter is ~~not~~ nearly finished. It is ^{built} in granite.

and will be as far as one can see a very handsome building.

The Tabernacle ~~is a~~ is, without exception the most remarkable building I ever saw. It is ~~built~~ entirely of wood, and the roof is covered with shingles (if wood).

Inside, it is perfectly plain, without the least attempt at ornament.

There is a raised platform, at one end of the building, in the centre of which is Brigham's chair. Just below him sit the twelve apostles, and the elders. ~~To his right, steps lead up to a seats, where his daughters sit, and to his left~~ Above him, sit his daughters & sons, forming the choir. His wives ^{are scattered} sit among the congregation, and have no particular seats of their own.

(39) 69

The rest of the building is filled up with wooden seats, and there is a large gallery all round. The organ, it said to be the second finest at ~~Utah~~ in America, was completely constructed at Utah.

After seeing the Tabernacle, we drove up to the Camp, where, W. Blackburn took us to call on General & Mrs. Munro. They evidently lived on a small scale; Mr. Munro coming in with a servant's friend on, apologetically, as it was horse cleaning day. The General looked an extremely nice man, but I had no opportunity of talking to him. The Camp is on a hill above ~~Utah~~, ~~the~~ Salt Lake, so you have a magnificent view of the whole city. It lies in the middle of a vast plain, completely surrounded (except on the side of the Lake) by

two beautiful ranges of mountains, tipped all the year round ~~with~~ snow. As each house, has its orchard and garden, ~~it viewed from the camp~~ it gives the city & its suburbs, ^{viewed from above} the appearance of a wood, just spotted with white villas. Then the large ~~ground~~ roof of the tabernacle stands out in strong relief from the trees and houses, ~~forming~~ the ruling spirit of the picture.

Mr. Blackhall came to dine & took us to the theatre in the evening. The piece was "the stranger" with a farce called "the blue eyed Susan". The acting was wretched, especially Mr. Haller, & the stranger. But in spite of this, I enjoyed myself immensely. First, our companion Mr. Blackwell, made himself extremely pleasant, he was such a change from practical Mr. Knowles

(41) 20

and homeick Arthur. Poor W. Knowles
did not half like it, being so completely
but in the shade by this new corner.
Then, it was very interesting to see
the different mormon ladies; some
looked very pleasant nice women, but
most certainly had a dejected air,
as if they felt they were degraded.
The next morning, we went a long
walk through the streets. It was a
beautiful day and every thing looked
loud & bright, and I am sure Kitty
& I would have enjoyed ourselves
very much, if Arthur had not made
himself so persistently disagreeable.
I think Kitty felt it more than I, as
she felt it as a slight to her, & while
I of course, only felt sorry that a bad
feeling should exist between them.
Salt Lake city, is quite not to be

compared with any town in England
 or America, it is so utterly different
 from anything I have ever seen.
 The streets are very wide, ^{and} on both
 sides of ~~them~~, flow beautiful streams
 of clear crystal ^{water} brought from the
 mountains 10 to 20 miles off. It
 is through this water, that Brigham
 Young & his few followers, transformed
 this sandy desert, into a fertile farm;
 wherever it penetrates, thickets also
 grows vegetation, wherever it ceases,
 grows nothing but the eternal sagebrush.
 The houses are ^{for the most part} low, built rather in
 the french style, and of wood, white
 washed over, with green shutters
 & doors. This gives the city a fresh,
 innocent appearance, especially, ^{as} ~~as~~
 have mentioned before, each house,
 has its garden & orchard.

2)

The Tabernacle, is by far the most important building in Salt Lake city; then come Brigham's two houses, "The Lion" & the "Beehive," ~~and~~ a very pretty villa, he is building for Mr. Amos Young, his last & most beloved wife. Most of his other wives either live in one of his two houses, or else have small houses round them, in his garden. The only one of his wives we saw, was Mr. Eliza Young, no. 17 ~~how~~ who separated from him, and is now lecturing on mormonism all over America. She was staying at Walker's Hotel; she was rather a pretty woman at a distance, but decidedly coarse when you examined her near.

In the afternoon we went to hear, A. W. Pratt, an Apostle, and one of the ~~few~~ ^{original} founders of the mormon creed. During the summer the service is held in the tabernacle, but as it is built

of wood, they are afraid of heating
~~any fire~~ in it, which of course makes
it impossible to use it in winter.

So each ward has its own meeting house,
where they assemble on Sundays
during the winter months. We went to
the 13th ward. The congregation was
mostly ^{of the} working men's class. They seemed
to be very attentive, and earnest in
their devotions. I noticed here particularly
the dejected look of the women, as
if they had continually on their
mind their inferiors to their lords
& masters. The service was begun
by a hymn. Then a decidedly clever
looking ^{man} (a bishop) stood up & recited
a prayer, in itself very good but
said more in a tone of "we only
demand what we have a right
to", than of humble supplication.

22

Then the sacrament was handed round, and another hymn sung, after which Aaron Prad got up and began his discourse; which Watts wrote down the following day, so that I shall benefit by his memory, and transcribe her letters into my diary.

He began by saying that he should depart from his usual Sunday discourse & give instead some description of the points on which the "Saints" differed from the other christian sects, as he saw there were gentiles who no doubt would be glad to hear these points discussed. He went on to say, "Let us take those on which we agree with the rest of the religious world. - They are, the belief in God, the creator, in the Holy Ghost,

Jesus Christ the son. Furthermore
we agree, in the remission of sins
after repentance, and in Baptism,
by total immersion, in which we
differ from the Church of England.
(Here followed a dissertation on
the fact that repentance was una-
vailingly unless it was accompanied
by a change of action as well as a
change of mind.) "Now," he continued
"comes the question of inclination by
laying on of hands where we differ
materially from all other Christian
sects." "The English Church uses this
ceremony of laying on of hands, for
the Ordination of its ministers,
and for the Conformation of all
its other members." "We hold
that all members admitted to
complete fellowship in the church

(Here a man near me explained that he meant all the "males") are ordained priests unto God. Again we believe that the laying on of hands, is followed by the gift of the Holy Ghost, and consequently by the various gifts of the Holy - prophesying, interpretation of spirits, of ~~tongues~~ the knowledge of various tongues, of the healing of the sick etc." Now he dwelt on each gift especially, particularly on that of healing of the sick, which he said was to be done by laying on of hands and anointing with oil.

"Can anyone disbelieve in this gift, or suppose for a moment that if it had failed in efficacy, that the Mormon faith would have lasted ~~three~~⁴³ years ~~instead~~^{instead of 3} - " Of course the laying on of hands can be only

made efficacious by the faith of
both the sick & his relations, and
we know that it pleased God ^{at times}
at times to withhold this gift, else
the saints 1800 years ago would still
be with us." "To return to the gift
of the Spirit." "As a rule it cannot
follow Baptism ^{the} laying on of hands."
"There are two examples to the contrary —
the one of Cornelius where the Holy Spirit
descended on him and his household
in order to show Peter that the Gentile
world were to be admitted to privileges
of the Gospel." "The other case is
that of Saint Joseph (Joe Smith)
where, as there was no one then on
earth of authority to administer
ordination, God was under the
necessity of ordaining him, himself.
Say "how what constitutes authority

to ordain? "You can judge of what does, ²⁴
if I tell you what does not." Any man's
ordination, who does not believe himself in
later revelations than those in the
New Testament is well a void. Why?
Because as St Paul tells us, High
Priests are to be made after the order
of Melchisedec, like Aaron was, that
is, by some messenger direct from
God, like Moses or like the Angel that
God sent to Saint Joseph. "We had
a High Priest in the person of St Joseph,
and we have one now in ^{Brigham} Brigham,
who is in constant communion with
the Lord." Here unfortunately we
had to leave, else I think we should
have heard him trying to prove
the authority of Joe Smith & B. J.
Aaron that himself, was a milk
haired old man, with a very common

features & expression, and his
demeanor was thoroughly uneducated.
I thought his sermon was a very
poor defense of mormonism; the first
thing, he did not touch on any
of the essential articles of the
mormon creed, except the belief
of a later revelation, which I thought
he defended very ~~poorly~~.

On the journey from Salt Lake
to Ogden we had a most lovely
sunset over the Lake, it impressed
me the more, because it was the first
scenery which made me think of
poetry and of home. It was one
of the most gorgeous sunsets, that
I have ever seen, reflected ~~beautifully~~
^{in the} Lake, ~~and there~~ with the rocks
and little islands, some of them
bathed in the rich golden ~~radiance~~.

while others stood out strongly ^{against} against
the sky and Lake. And now that
our party is breaking up, let us see
in what relation they stand with each
other. Arthur is a clear good affording
creator, but he is not a good travelling
companion. At times he would even
be unpleasant, he would get so low
& discontented about everything, and
would not even allow you to take
a pleasant and enthusiastic view
of what you saw. Then he has no
power of making himself & his
party considered, he is too sensitive
& fearful of giving anybody pain
or trouble. He does not take that
lively interest in things, which
the country he passes through, which
is so necessary in a travelling
companion. But in spite of

all these little faults, I have a
much more sisterly feeling towards
Arthur than when we left England.
~~I know him through, and have~~
~~seen his little faults.~~ I know
his faults now, therefore I like
him. That and I can say ~~now~~
we have seen his worst side, I
don't ^{know} if he is often as irritable as he
was sometimes with us, and irritability
& indecision are his worst faults.

Now for W. Knowles. Always as opposite
as man, to our sensitive aristocratic
brother-in-law as you could find.

A plain, goodhearted & pure hearted
man, with a practical way of looking
at every thing, totally devoid of any
kind of sentiment, ~~or~~ poetry, ~~or~~
~~or~~ sensitiveness. He has a simple
brisk way of looking after you.

when you are ill, and seeing that you
do not overtax yourself. He is not, what
I should call an interesting man,
because he has no conversation, except
on his own particular subjects, such
as coal mining etc, and told that
Q. found it impossible to engage him
in any literary or political conversation,
and then he does not seem to seize
the most interesting parts with regard
to the country he passes through,
but only remarks the smaller mechanical
things. But to make up for this,
he has a perfect temper & is most
kind & accommodating in any
arrangements and is always ready
to make the best of it. We got
rather tired of him towards the
end, and I was rather glad when
he left us at Omaha.

And now for a word more before I close this lengthy
epistle at this side of the Atlantic; I shall finish
it after I get home, for then I shall better feel
how this three months dream has affected me,
and my relations toward my family.

~~During our stay at Chicago, we did not see anything
but illness~~

parents

Chicago
Arrived Nov. 6. Left Dec. 3.

Arrive Nov. 6. Left Dec. 3.

55A

Doctor Hushek

Scarlet

E. Rheum

Prof. Mitt.

Measles
griping teeth

4 weeks
spent in
getting through
Scarlet fever
and
measles,
accompanied
by a severe
attack of
rheumatism.
Attended
D. Hushek
nursed
Hate.
Spauld's
Papa
Foods
everybody,
except a
stranger



Tues. . . The day ^{before} we leave New York!
Mater & Father have left gone out to
dinner, so I shall have a little time
to have a chat with myself. It seems
a long, long, time since I passed through
the hall at Standish, feverish with
excitement and longing to see the world,
with three sisters kissing us, and
giving us a tearful goodbye, and with
a pile of ^{wedding presents} friends on each side, looking
on with amusement & interest.

I wonder if I have altered? And
if altered, whether for the better or the
poor. I shall find my own level when
I get home, that is one good thing
in a large family.

One thing I want to do, when I get
home, that is to make more a friend
of Maggie. Hitherto I have lived a
great deal too much apart from

28

my sisters, partly from indolence, and
partly from my unfriendly disposition.
Dear Thitt, I have got quite fond of her,
she has been such a dear kind devoted sister.
I can't imagine why she does not get on
better at home. Though I lived on the
most intimate relationship for the last three
months or more, I really have not found ^{me} out
one serious fault.

End of my Diary in America
which I wrote principally in the
train between Ogden & Omaha,
and at Chicago during my
illness. From Sept 13.^d
to Dec. 28.

Standish House. (74) Sund. Jan. 13.

I am now busily engaged in studying,
I am translating Faust and reading
a novel of Tiers. Faust is wonderfully
clever, and often very beautiful.

Putting the introduction piece out of
the question, which is fearfully blasphemous,
it might almost have been written
by a good man, as a satire of the
philosophers of the present day.

Faust is supposed to have reached the
zenith of human knowledge, and
it is shown, how inadequate that knowledge
is, to make a man contented & happy.

He first resolves to commit suicide,
but is stopped by the feelings which
the church bells and the songs of the choir
^{in Castle morning}
awaken in him, by the sweet recollections
of Castletide in his youth, with the its
pleasures and religious impulses

sensations. As far as I have gone ³⁰ I
think it is far more powerful than
Tasso, which I must say I neither
admired nor liked. I have left off music
almost entirely, I practice exercises &
scales for $\frac{1}{2}$ hour, half because mother
wishes it, & half because I do not want
to leave it off entirely. Drawing is what
I should like to excel in, and now
in the evenings before I go and read
Shakespeare to Miss Mitchell, I make
a point of copying one of the patterns
in the school of art-book, and correcting
it with compass & ruler. Maggie & Blanche
are very much improved the last four
months. Maggie has become much softer,
& much more charitable towards the
world. Blanche is now a practical, kind,
cheerful girl, working hard at German,
and becoming quite useful in household.

matters. Theresa is a dear a girl as ever,
of course this autumn she has been very
much disturbed by the affair with M. French.
I believe she has acted in the most unselfish
best way, and has been guided by
higher principles than most of us are
capable of. To think that this time
last year, we did not even know
Louis and French, and to ~~think~~ that time
then he has been on the point of carrying
away our dearest sister; and certainly
did captivate her heart for a time.
But that he has not behaved in the
most honorable, chivalrous way all through
it is one of those men, who, if he had
paid me the attentions that he paid
Theresa, and done me the honour to fall
so desperately in love with me, I should
have been too weak to refuse.

I do not think ~~it~~ would be a safe

31
man to marry, he has too much Irish
rashness & self-confidence, which amounts
to a slight crookedness in his ear.
He is personally the most attractive man
I know, with wonderful ^(w/ speech) fluency, and
great originality of thought. Poor fellow,
I believe he has been very ill & sad, since
he has heard Theresa's final refusal. He
attempted gallantly to gain a great jewel,
who can blame him for failing. —

Sunday. 25th Jan.

I am not thoroughly contented with the
way that I have passed this week.

I have been extremely irregular in all
my duties. I have not worked as much
as I ought to have done, I have been
lazy about my religious duties, I have
been lazy in getting up; altogether
I have been totally devoid of any method.
Now I ~~am~~ must really try and be

more regular, go to bed early, get up
early; practice and do not be lazy about
my drawing, else I shall never get on.

I don't think it hurts at all, now and
then to read some of St. Paul's life, instead
of studying German, say twice a week.

Father came home yesterday evening,
it is been a very exciting week for him
what with the Grand Hunt Meeting,
and the dissolution of Parliament.

Poor G. T. has had another relapse, will
it ever raise itself from this state of
chronic disease? It is wearing Father
out, ~~when~~ he might have been able to
go into Parliament and do some
good for this country. ^{except for that} I am in
a complete muddle about politics,
I think they are one of those things, of which
you cannot see the "right" as the
"wrong." I can't help having a foot

32

of sympathy with the radicals, they
are so enthusiastic, but I don't think
that their time is come yet. They require
a much more perfect state society
than that at present. But it is ridiculous
for me to need vast raptures in scribbling
about politics, when I am so ignorant
on all those questions. —

Friday. 6th March. Sometimes I feel as if
I must write, as if I must pour my pro-
voked thoughts, into somebody's heart,
even ^{into} my own. I am fascinated with
that book of Joaquin Miller's, a lover of the
wild half savage state, and a hater, because
a stranger, of the civilized world.

His queer after reading of nothing but
the influence of civilization on this or
that nation, of progress, to hear a man
boldly stand up and declare, that civilization
often is degradation, that the savage

is often better, wiser, and nearer ^{Private} "God"
than the civilized man, and that too
from an American —

Dear me! my trip to America seems
to have opened a new world to me,
and into which, I seemed to have had
a glimpse, a glimpse long enough to
to make one wish for another
Monday. Why am I such a coward!

If I was going to have a leg cut off, it
could not be worse. Instead of which
I am going to have a tooth stopped.

precious goodness! where's the world going
to next! Coward, Coward, Coward,

that's what I am, morally & physically
Kiddo. On the eve of my departure for London,

I intend to enjoy it very much, and now

funnily, I don't dread the Sentinel half so

much. It's sometimes so odd, how different
things look when one is ill to when one is

Private
Well. When I went to Mary, it seemed like
a fearful bugbear, but now I look at it as
a little disagreeable job which must be got through.
I am not exactly in what one calls a selected
happy state; I am altogether unsettled and
discontented. What if my trip to America has
made me so? I think that the sporting I
received from Kate and Father has had something
to do with it. Then I was the unimportant person,
but now I am the lead important of six or
seven others, and naturally my interests and my
health cannot be considered first, and I am
a great fool to think so. I have got into
a silly self-conscious way of always taking the
lead word or action, as an offence ~~to me~~
as if anybody wanted to hurt me, morally
or physically!! Now if I am a ~~the~~ ^{new} girl, I
shall go away at Easter, especially if F comes.
Ten to one if I see him again, I shan't be able
to resist making a lot of silly castles in the

Private

air about him, and that is what I want to
avoid. And now, my dear friend I want
to tell you something seriously, because nobody
else will have a chance of telling it you —

You are really getting into a nasty and bad
I should call an indecent way of thinking
of men and love, and unless you take care
you will lose all your purity of thought, and
become a silly, vain, self-conscious little person.

Do try and build no more castles in the
air, do try to think purely and seriously
about God. I often think you are smelling
like Rowland in Middlemarch. Take care

"Whom adorning let it not be that outward
adornment of plaiting of hair and of wearing
of gold, or of putting on of apparel; but let
it be the hidden man of the heart, in that
which is not corruptible, even the ornament
of a meek and quiet spirit." Oh that I had
thorough command over you —

Private

Tuesday. Yesterday I went to the Dentist, ³⁴
and had my gums put right.

Thursday 24th. What is this feeling between
Mother and me? It is a kind of feeling of
dislike & distrust, which I believe is mutual.
And yet it ought not to be! She has always
been the kindest & best of Mothers, tho' ⁱⁿ
in her manners she is not over affectionate.
She is such a curious character I can't
make her out. She is sometimes such a
kind, good, affectionate Mother, full of
wise judgment and affectionate advice,
and at other times the spoiled child comes
out so strong in her. What the cause she is
that ought not to make the slightest ^{reference}
to my feeling and behaviour towards her.
Honour thy Father and Mother, was one
of the greatest of Christ's commandments -

Theresa is very anxious to go into and nurse
at the hospital; and I think she is right...

If she would only have enough self-denial to
take care of her health, I believe she would be
much better for a little settled work, and a
little discipline. I shall do what I can (which
is very little) to persuade Mother to let her go.

She has such an active mind and so much
energy, that I think it is wicked that it should
be wasted; and also I think it would make
her much happier, and if she is strict with her
health, much stronger, to work for the good
of others.

The Book of Genesis.

April 2nd I intend to try and study the Bible
right through, each book once or twice, and to write
remarks on it. The way in which God made the
universe, was thus — "He created heaven & earth,
without form & void," that is to say he created "matter"
2nd Then "He divided" "Light from darkness."

3^d "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters."

That is to say, he divided the matter, which before was without "form & void", and gave it a shape -

"Let the waters under the firmament be gathered together into one place -"

4th He caused "the dry land to appear,"

5th He caused vegetation on the earth,

6th "Let there be lights in the firmament of the Heaven, and God made two lights, the greater light to rule the day, and lesser to rule the night," and he made the stars also.

7th He created the lowest life of animal life, viz, those of the water, and then those of the air.

8th He made, "the beast of the earth, and every thing that creeps on the earth."

9th He created "Man" after his own image.

Without knowing something about science it is impossible to be able to understand the 1st chapter of the Book of Genesis. ~~It is~~ One does not know how far it is

inspired. As far as I can see, with exception to the creation of light, the creation of the world as recounted in Genesis, ~~is much the same as coincide,~~ with the creation, as science relates it. The first chapters of Genesis is as it were, an introduction to the bible. It is hardly connected with the record of following chapters. The first 5 verses of St John's Gospel, belong almost to the 1st Chapter in Genesis. They describe ^{eternal} the existence of God both past & future, before and after he made the world & earth. "In the beginning was the Word, and the Word was with God, and the Word was God." The same was in the beginning with God." "All things were made by him; and without him was not anything made. In him was life; and the life was the light of men. And the light shined in darkness, and the darkness comprehended it not."

Chapt. II

I believe that the word "day" in Genesis meant originally simply ^{indefinite} an period, but which the Jews

1844 -

36

writers divide into a definite period

The whole of the story of Adam & Eve seems to me like a beautiful parable. One sees first the innocence of childhood, with neither sin nor reason; then with the growth of the ^{intellect} ~~reason~~, and ~~curiosity~~ after, passions, came the knowledge of good & evil, and with them sin & pain. These were like the Angels before they sinned, and were immortal, at least if we judge from the 15th v. where God tells Adam, that because he sinned he should "For dust thou art, and dust thou shalt return." In this chapter neither the immortality of the soul or resurrection is mentioned.

Chapt. IV

The murder of Abel and the punishment of Cain, also the first mention of prayer. "Then began men to call upon the name of the Lord."

Chapt. V.

"And Cain murdered his brother Abel: and he was not; for God took him." The immortality of the good man.

Chap. VI

"That the sons of God saw the daughters of men, that they were fair; and they took them wives of all which they chose." "There were mighty giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old men of renown." "Where the sons of God, men, or angels?"

God sends destruction on men, "every imagination of the thoughts of his heart, was only evil continually." He makes a reception of Noah, because "he was a just man and perfect in his generations, and Noah walked with God."

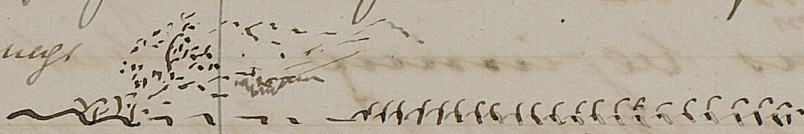
Chap. IX

God forbiddeth the eating of blood; and instituted the punishment of murder, "whoso sheddeth man's blood, by man shall his blood be shed." God maketh a covenant, "and I will establish a covenant with you; neither shall flesh be cut off any

more by the waters of the flood: Ham's indignity reproach,
He is cursed, and it is prophesied that he shall
be the servant of Shem's Japhet.

Chapt. XI.

The building of the tower of Babel; the confounding
of the languages



Sat April. 14. I am really trying to gain a firm
belief for myself. I think it is no good going
to others to have your belief cut out for you,
you must examine, study, both the bible, and
the lives of those who follow the bible and those who
don't. It is no sin to doubt, but it is a sin
after you have doubted, not to find out to the
best of your capabilities, why you doubt, and
whether you have reasons to doubt. It was because
no one doubted, and because everyone was too idle
to examine and to prove, that Christianity became
corrupted in the middle ages. I must make
a faith for myself, I must work, work, until I have

The Aug. 3rd ¹⁸⁷⁴ ^{London} ^{16th}

It is a long time since I last
wrote in my diary. April 6th
in the last date. It was just
then that the whirl of the London
^{season} was beginning, which included
dances though a schoolroom girl
in its rath - I enjoyed it
immensely. It is seldom I have
had so much pleasure in so small
a space of time. And yet at times
work was hard & happy. We looked
from day to day for some new
excitement; and in the intervals
between those excitements, one hardly
knew what to do with oneself.

The theatricals were the climax of
all the pleasure and excitement.

The getting up of them was in itself
great fun, though I was only a

28

looker on. And then that tremendous excitement the meetn before them, the thought of my having to act that Hardcastle before two audiences of 200 people! But however that never came to pass, Maggie got well intine and carried off the laurels. The Dance, Oh how I did enjoy that! ~~It was a~~. It was the first dance I had ever been at as a down up young lady, and I felt considerably satisfied with myself, as I had two or three partners for each dance — Ah vanity, vanity, unfortunately for me my ruling passion. Now this is enough about myself for the present, in what may elict the London season effect the rest of the Pells family. Blanche was the excitement in the beginning of the season, as

Georgio had been last year.
But something displeased the family
or they felt convinced that Blanche
did not care about him, (which I
think was rather true) and they turned
the cold shoulder on us. The gentleman
himself turned grave & severe, and
at the end of the season looked
very gloomy & yellow. Poor fellow!
We should all have liked him
well enough as a brother in law,
especially as Blanche's husband.
As for Theresa, her blow came soon
enough. We read in the papers
of T. J.'s marriage, and afterwards
Mr. J. told mother that he had
married a fair Irish girl, very young
with not much in her. Just fancy
to 1 month after being so desperate
in love with a girl like Theresa.

(77) 39

Theresa loves it well enough, though
I believe she did retain a ~~little~~ feeling,
for the man she had twice refused,
~~but I believe it is all over.~~

Margaret is beginning to look about
her, she fixed on F. but I believe
she feels now that that is hopeless—

~~she felt as if she had to write lines
that would give her sisters, and not get
it if she did, that she could do by
and call ^{the} men they like.~~ F. goes

the world with us. What will be
the fate of those 4 unmarried sisters
of mine, all have their advantages—

The first, is clever, kind, true & rather plain
The 2nd is handsome, downright; very much
after the style of Mariamne in Less's *Jealousy*.

The 3rd is a "Dorothy" with very much
more practical sense; stylish to look at;
clever to talk to, though not furnished with
that easy ^{flow of} small talk which is so necessary
in London, and totally unadapted to the shans

and conventionalities of society, and
therefore ^{is} not being a favourite generally
at balls etc. She ^{is} bright, kind,
pretty, good tempered (I speak of her as she
seems to her partners at a ball, for to
describe Maggie at home, would require
a real artist), perfectly unscrupulous
in her conversation, affecting here, a
naïve ignorance, there, an ardent defence
of opinions she has just condemned to
a preceding partner, (and to the French
boy is the stupid old man) ^{she maintains} a snubbing
indifference. She would be a perfect
success in society, if she ~~was not~~ had
a little more polish and refinement
in her manners — . What a
curious girl she is, so thoroughly different
in society and at home. And yet I have
not the slightest doubt, that were she to
marry well, most of her faults would

Private -
slip off her. She would lose ^{her} ~~her~~ ^{conscience} ~~conscience~~ ^{and} ~~and~~ ^{self} ~~self~~ ^{reliance} ~~reliance~~ in her sense of duty ⁴⁰
and her love, which passions are both
naturally very strong in her, though
not developed, as they ought to be.

I believe seriously I injure my health
considerably by not taking care of my diet.
Except when I go out. This night not to be more
my daily allowance. Br. bread & bacon, or what-
ever there is. S. meat & fruit. G. S. Tea & butter,
Sup. 1. dish -

Romans. 1. 18 to 32. An illustration that
the Jews were not favoured by chance, but
because their forefathers began by obeying
their ^{Obedience to all men equally} conscience, & the spirit of God,
while the forefathers of the heathens
followed their passions, and became
outcasts to divine truth.

The Law and Old Testament were no more

Above than those who wrote it?
 Well incarnate as the Jews, because
 they had obeyed their consciences for many
 generations, had more of the Spirit of God,
 than had the same advantage even that the
 heathen.

Sept. 23. There must be a change!

I am getting decidedly self-satisfied
 conceited & selfish. I have not enough
 of that Christian humility, which is
 at the root of all virtues. I think
 too much of myself and not enough
 of other people. And then when
 I am thinking of myself, I do
 not think even in the right way.
 How the time I spend in building
 castles in the air, instead of examining
 myself.

July 19. Thanks to God, have I have given
 that up almost entirely, may I never
 pick up with that most injurious
 habit again

Sunday, Sept. . Here we are alone, (1)
Mother, Blanche, & myself. Poor Mother
she has two rather broken crutches to
lean upon. Blanche is a dear good
girl but she is unpractical^{at} and rather
inclined to bore you, even as for me.
I am as Mother says, too young,
too uneducated, & and not at all too
frivolous to be a companion to her.
But however I must take courage,
and try to change, & above all I
must guard against that self-satisfaction,
which I consider is one of my worst
faults. If I give into it, it will
prevent my ever improving myself.
And the only way to cure myself of it
is to go heart & soul into religion.
It is a pity I ever went off the path of
orthodox religion, it is a misfortune
that I was not brought up to believe

that to doubt was a crime.

But since I cannot accept the belief of my church or without inward questioning let me try and find a firm belief of my own, and let me act up to it. That is the most important thing, God helps me to do it!

Duday. Dec. 11. (74.

I think that the great benefit one receives from keeping a diary is that it often leads one to examine oneself and that it is a vent to ones feelings, ^{to} those feelings in particular that one cannot communicate to other people.

Since I have been poorly this autumn I have been thinking of nothing but myself, and I am sure that it is the most unhealthy state of mind. I am suffering from

18.44.

an indisposition which is
decidedly trying, ^{to my health of mind} ~~to me~~ as it
prevents ~~me~~ from doing much,
and that always makes me discontented
& low-spirited. I have never felt
so low spirited as I have this autumn.
I have felt for the first time in
~~my life~~ how much unhappiness
there is in life. But one has not
been given the choice of existing or
not existing, and all one has to think
of is how to live the best the most
useful & the happiest life. I have
come to the conclusion that the only
real happiness, is devoting oneself
to making other people happy. I feel
that is very much discouraging to lose
so much valuable time, when I might
be studying, but I believe that if
I take this illness as ill health, in

a proper way, & bear it bravely & cheerfully
I shall improve my character more than
I should have improved my mind in
the same time. And character needs
more than intellect in the ~~real~~ ^{real} ~~of~~ ^{of} life.

March 27. 1850.

Easter Eve. The day before I receive for
the first time the holy sacrament.

The last month or two has been a very
solemn epoch of my life, and may God grant
that I may never cease remembering the
vows which I have made, and before God
& man, that I intend to become a true
Christian that is a true disciple & follower
of Jesus Christ, making Him my
sole aim in life. And now I am going
to receive the great sacrament, which He
himself instituted as a perpetual means
of remembering His visit on earth.

God grant that it may really strengthen

18 45.

me. There are many things which remain still mysteries to me, like the doctrine of the Atonement. The idea that God demanded that some ^{innocent person} ~~one~~ should die for the sins of men, and that by the voluntary death of that ~~man~~ just men, wicked ~~men~~ damned men, who wd not otherwise have been saved are saved is repugnant to me. I firmly believe that Jesus Christ has & will save all ~~those~~ the world, but not so particularly by his death as by his Word. which ^{he} came down to preach. His whole preaching seems to me to indicate that, he never says that we shall be saved by his death but by belief in him & in the Word which he has preached. "And this is life eternal, that they may know thee the only true God and Jesus Christ, whom thou hast sent." "He that believeth on me shall have eternal life." It is the spirit that ~~reneweth~~

the flesh profelets nothing the words that
I speak unto you they are spirit they are
life" and this last was said after that
long discourse about his flesh as the
bread of life. And yet it is evident that
every one of his disciples believed in the Ab^{ment}
as a saving doctrine, and Christ himself
seems to set it forth once as a great truth
in the institution of the Lords supper.
Mt. 26. "This is my blood which is shed
for the remission of sins."

"To one man faith is as easy as the
simple trust of a child laying its head
on its fathers' breast; to another faith
in God at all is a severe intellectual
trial, & to yield fully & freely is almost
impossible, and he who knows all
hearts knows this, and will judge
rightly."

July 22 It is now ~~nearly~~ two months
since I have been here, with the fortnight
break of my visit to the Darknesses.
This ought to be a most important
time for me, as it

"To look upon nature to get into a forest
or out upon a moor, is no doubt a delightful
escape from the teasing ways of men. But
there is perhaps an aching of the heart as
well as a soothing in much contemplation
of still life. Where I think ^{there is} most consolation
is in the immensity of creation in the vigor
and pertinacity of life; the most wounded
heart considering these things can throw its
griefs into the vast mass of ~~maintained~~ life
see that there are other things besides it, have
an impression that there is a scheme of
creation large enough to answer all the
demands of unbridled imaginations." *Friend in Christ.*

July ^{after} It is very discouraging to find
that forming such high resolutions,
after reading & studying and getting as
one would have thought out of the
world of vanity and vexation of spirit,
that directly one gets into society one
talks such confounded nonsense
Confounded, or rather confounding
in the literal sense of the term.

It is such a dreadful thing to think
that on the Sunday one has taken
the Holy Sacrament, and of doing
that renewed as it were the vow of
one made on the day of one's
Confirmation that one should guilt
of talking frivolous. As it is
my Sunday is the most unholy day
in the week. I cannot sympathize
with the Quakers on their views
of religion - Oh that I had more

1895

Charif, true charif so that I might
see & revere, and not sneer at
and despise what I do not understand.
God only can give me help, I am
so weak so vain, so liable to fall into
self confidence.

Ecclesiastes - Making House July 9th

It is an old Jewish tradition that this book
was written by Solomon in his old age, after
no doubt he had fell into temptation and
deserted for a time (we may hope) the way of
wisdom. And it seems to bear the marks of
a mind satiated with pleasure, "And what I saw
my eyes desired I kept not from them." And
yet he was a man of a profound intellectual
nature, and also a ^{the his} practical one. But can
one wonder at ^{the thought} deep undercurrents of cynicism
in Ecclesiastes, if one takes into consideration,
~~in~~ ~~one~~ the deep abyss into which he had fallen
deep in comparison to the height he had once

gained. "And now, O Lord my God, thou hast
made me thy servant king instead of David,
and I am but a little child, I know not how
to come in or go out - etc. Give therefore unto
thy servant an understanding heart to discern
between good & bad etc. These words show what a
practically moral man, Solomon was. He longed
with a humble devout longing after those
virtues which would enable him to do God's
will & rule his people justly; and he gained
them. "So I have given thee a wise and understand-
ing heart" — . And who can read that
prayer of Solomons at the dedication of the
temple, without feeling what a deeply spiritual
nature he had, how he grasped the idea of
the infinite, invisible God omnipotent
God. And yet this same man who
acknowledged so fervently the universal
Father, when he was old, allowed his mind
to turn away his heart after other Gods

and built altars and "sacrificed ~~them unto strange~~
gods, & burnt incense before strange gods"

Then it seems not to ~~promised~~ surprise
me that he should write in his old age
"vanity of vanities, all is vanity, and condemn
as vanity much which is holy & beautiful
He seems to me to grasp the idea of the
eternity & all powerfulness of God compared
with the nothingness of man, ~~but at~~
^{with wonderful power}
~~the same~~ & on the other hand, ~~on the~~
~~other hand~~ he does not seem to have
experienced like his Father David did
how the human soul can rise above
the atmosphere of vanity by an intense
communion ^{with} of God. Solomon condemns
with almost a bitter satire all life, ~~to~~ but
the life of man who ~~is~~ eats & drinks, &
enjoys the good of his labour, lives joyfull
with the wife of his heart, & ~~to~~ do good in his
life, this last clause is only mentioned once
in the 4 places that this passage occurs.

At the same time one must not undervalue
the sound advice he gives even in ~~Colossians~~
~~sometimes by proverbs~~ ~~It seems suddenly~~
his practical nature seems suddenly to wake
up, & he exhorts his readers to fear God
& keep his commandments. There is
no better instance of this than in the
concluded verses of the book. After
having finished that sad, hopeless discourse
indeed by his usual motto "banish anxiety,"
says the preacher all is banish," he goes on
to say "And moreover, because the preacher
was wise, he still taught the people knowledge,
and sought to find out acceptable words,
and that which was written was upright
and true." And then turning himself
to his individual reader, "Let us hear the
conclusion of the whole matter: Fear God
and keep his commandments, for this
is the whole duty of man;" for God will

1845.

Bring every work into judgment, with every
secret thing whether it be good or bad."

"In understanding heart leads you to revere
as well as to suspect yourself, to revere that
in yourself which is God's image, to suspect
that ~~that~~ which was seeking to make image
of its own, to revere that which unites you
to to your fellow men and to suspect &
dread that which divides you from them."

F. D. Maurice.

July 11th? I always think it is profitable
just before one leaves a place, where
one has been residing for a considerable
time, to think over one's life, and
see what new ^{words} one has learnt, &
what books one has been reading
& what friends made. The first weeks
here, were not very happy ones, tho'
I think I might have been more content.

ted. But now that I have a room
to myself, I do not think there could
be a happier & more peaceful life.
I have enjoyed the little reading I have
been able to do immensely, and I am
looking forward to studying at Standish
more methodically than I have been able
to do here. But perhaps the book I
have most enjoyed is "Friends in Council,"
it is such a very suggestive book, without
being at all a deep book, which requires
much study. The study of the Old
Testament has been a deeply interesting
one to me. What impresses me is
the sympathy one feels for the characters,
they seemed so vividly described, that
one can almost see them & hear them
speak. In most biographies &
histories of men, you only get the ^{history of} actions
of a man, you do not see this struggle,

with their passions & their yearnings
after a better state ~~in a better state~~
Picty.

"It seems to us the divinest of all arts, for it
is the breathing or expression of that principle
or sentiment, which is deepest & sublimest
in human nature; we mean of that thirst
or aspiration, to which no mind is wholly
a stranger, for something purer & loftier touches
something more powerful, lofty and thrilling
than ordinary & real life affords." Channing.

Though I have never read Jane Eyre carefully
enough to be able to judge of it fairly, I
must say it impresses me as a disagreeable
I do not think ^{it} a pure book. The author's
conception of love is a feverish almost
useful passion. Her hero is frankly speaking
a bad & immoral man, whom she endeavours
to render attractive by giving ^{him} a certain

force of character, & much physical & intellectual power, ----- . Sep. 6th

Sep. 19. I must confess I am much more sorry to leave Stanclish than I expected. The last fortnight I have enjoyed very much & have been blessed with good health. But I hope at Bournemouth to grow much stronger, and I must be resolved to allow ^{with care of health} no pleasure in interesting study to interfere; and I must be particularly careful of my diet. The two studies I have taken up, Jewish History & English Law are both very interesting. I have chosen the latter because it is so thoroughly different from the former & employs a different set of muscles. I must try & not become egotistical in my thoughts. In that is a great

1. Water conclusions valid or not? March 1844. 2. (A very positive assertion!)

Oh you King! (96)

March 1844.

G.C.

danger when one leads a solitary life,
for my life with regard to thoughts is
completely solitary at Sterling House.

I propose every Sunday to write a short
sketch of my work, during the week,
and whether I can conscientiously say
that I have not transgressed the rules
of health. I must also above everything
endeavour not to think myself
superior to the other inmates of Sterling
House, because I have been brought
out more & circumstances & energy
to ^{reason} ~~think~~ on subjects which other girls
have mostly been told to ~~stay~~ ^{take on facts}. Both systems
have their advantages & disadvantages
but perhaps the mistake I fell into
most was giving gossiping conversations
and this is certainly most difficult
because it in a great way necessitates
keeping myself aloof from the girls
Society.

A most necessary caution.

Sep. 21. The first day at Working House.
I must confess I feel rather wretched.
I feel wrenched from a home & a family
which for the first time this year agreed
with me & where I have been thoroughly
happy. & a family who I was beginning
to appreciate & love, and today I probably
for the next week I shall have
no very settled occupation, and it
will require a little time to make
me enjoy the superior comforts of
home. The continual din of the piano,
the want of interesting conversation,
the ~~absence~~ ^{absence} of small comforts, & little
restraint on ones actions are all
circumstances which require to be
got accustomed to. On the other hand
I have a greater certainty of health
& have perfect peace & very little
responsibility. These advantages

That was indeed a wretched time
much more wretched than the
preceding autumn, when at least
tho I might not have been happy I
felt that I was doing my best to fulfill
difficult duties. — God grant that
this 13 weeks of peace & study may be
a blessing to me & a ~~step~~ preparation
for the perplexing duties of a come out
girl. ~~—~~ — — — —

"..... And dear Brethren we must
be content to see that the knowledge of
Him should evolve slowly in our minds;
we must be thankful if any perplexities,
any sorrows, from within or from
without prepare us for it. The name
of Him who was born of the virgin
may be familiar to us, it may be surroun-
ded with many beautiful & venerable
associations, it may recall moments

57
of youthful tenderness or remorse or
enthusiasm. Any yet it may rather
honor about your minds than be rooted
in them; we may be trying by acts of
memory or fancy, or strong passionate
efforts of what we call faith, to bind it
to us more closely. What we want,
I think, is to know the barrenness
and hollowness of our own selves.
If there is not some one beneath
ourselves, — the ground of all that
we desire & believe in and are, the spring
of our hopes and the consummation
of them, the fountain of all love
in every creature, and the satisfaction
of its love, — life is a very miserable
sleep, full of turbulent broken dreams,
mixed with a strange dread of waking.
— "He in whom alone we are ~~resting~~
all men & all brothers; in whom alone
our Father can behold us & see them."
Maurice.

Jan 25. These done nothing this week
in the way of reading. Studied a few
chapters in Teauché and read a sermon of
Trautman. But I have been suffering from
head-aches, and health certainly is more
important than reading; and I think
I have observed very strictly the rules of
~~Health~~ of the former.

After having spoken of ^{the} self crucifixion
Fenelon is always urging, he shows that there
is no danger of our thinking of ourselves
too much if we think in ^{the} right way, that
is to say, view ourselves as moral beings
accountable to a divine Judge; he proceeds
thus "There are however senses in which
we cannot too much forget ourselves, our
improvements of whatever kind, our
good deeds, our virtues, when they are
sugared upon by self-love, or so recalled
as to lift us above others, and to stifle

that sense of deficiency & thirst for progress
 by which alone we can be carried forward,
 these we cannot too earnestly drive from
 our thoughts. But distinctions whether
 of Mind, Body or Condition, when they
 minister to the vanity or pride, when they
 weaken the consciousness of a common
 nature with the human race, narrow our
 sympathies or deprave our judgments,
 these we cannot be too strict to forbid.
 Our pleasures when they are so exaggerated
 by the imagination as to distract & over-
 whelm the sense of duty, should be forbidden
 to guide their progress on our minds.

Such parts or constituents of ourselves
 we are to forbid. Our moral, intellectual
 immortal nature we cannot remember
 too much. Under the consciousness of
 it we are to live — Channing.
 Essay on Truelove

Sunday Dec. 3rd I have this week been
able to study with more regularity.
I have got on pretty well with Isaiah
& have studied Gallam. I have
this morning been disappointed in
going to receive the Holy Sacrament.
Somehow or other I feel I neither
understand nor appreciate though
I believe it helps me. I believe
think it is the constant allusion to
atonement which in the English
Communion service which so distresses
me. I cannot at present believe in
that doctrine. It despists me. Probably
I completely misunderstand it.
But I believe that the sacrament
ought to be regarded, first as an
earnest avowal of your belonging
to the church of Christ to be to God.
yourself & mankind, secondly

83

as a sign of your penitence and your
desire to become better, & thirdly as
the receiving of the sacrament ought
to be stepping stones in the path of holiness.
I wish I could become more truthful.
It is such a dreadful fault, and yet
I find myself constantly telling downright
lies. God grant that I may earnestly
strive to cure myself of this great sin.
I do not know whether I am right
in giving all the time I have to spare
for the study of religion completely to the
Old Testament. But it appears to me
that by watching the Light glimmer
through the minds of the prophets I
shall be able to appreciate better the
full glory & greatness of the Religion
of God revealed through the words of
Christ.

Oct 4th Keed again today. I will make a

Practicing noting these lies, & putting a cross
on every one to the day of the month. I am
quite convinced that it is a most
desastrous habit.

Sunday Oct. 10th Another week passed.
I have read out pretty well. I suppose
I cannot ~~suppose~~ ^{expect} to do much in the way of
pious study. But let me devote my energy
to becoming truthful, & to guarding against
that feeling of satisfaction & vanity, &
to speaking not for effect but from
conviction. Oh! that by the next time
I ~~feel~~ take the sacrament I may be
more truthful & less vain.

Monday Oct 18 Have read very regularly this
week, but I am afraid this week it will be
impossible to do much in that way as I
am already in bed with a headache, which
feels ~~abcededly~~ bad.

Oct 31.st A beautiful sermon from W. D. L.

54

It seemed to awaken in me to the truth
that I am rather inclined to rest on the
slight improvements I have made. I must
work harder, try & become more truthful
both in my acts & in my conversation, less
vain & admiration-seeking, & never let
my thoughts rest with complacency on any
little distinction I may have of body or mind.
I seem to get on very slowly with my studies,
& it is rather discouraging sometimes to get so
little done.

"A dull mechanical temper of mind,
obedience to mere custom, impulses commu-
nicated from without, not from a spirit within,
a will recognizing no higher law than the
opinion of men, this is that turning away
from God, that implies denial of His presence.
The service of a righteous Being, demands
^{responses} a corresponding to his; he who is the Spirit
requires that we should worship him in spirit
and in truth." I Maurice.

12m 35.

Maurice's sermon on Hosea is most beautiful. I see clearly now what he has been trying to impress ^(all through his body) on one, that the history of Jews is a symbol of the individual history of each man & that of nations. That the same covenant that bound the Jews to God, & made their departing from Him an adultery, has bound every nation & will bind every man & every nation to Him, & that the same punishments which followed on their unfaithfulness, will follow alike on all who forget Him, & his covenant. Jewish history seems to me to be the key to all history, it explains in words what is hidden under the facts of secular history.

Lat Dec. 2nd. It is a pity one is not more truthful. I was an untruthful child, & I am an untruthful girl. One feels such a hypocrite, thinking of great doctrines, juggling & stumbling over them, when one does not carry out in one's life

the simplest principles of Christianity, such as
truth, charity. I wonder whether it would be
better to put aside all thoughts on doctrinal
points & simply try one's best to live a practical
Christian life. And yet it is very painful to live
a life in uncertainty of belief. It will be curious
to see if I ever gain a fixed firm belief
& whether I shall ever believe in the
doctrine of the Atonement

"He hath shewed thee, O man, what is good,
and what doth the Lord require of thee,
but to do justly, and to love mercy, and to
walk humbly before thee with thy God"
Micah VI. 8.

As far as I can see the Doctrine of the
Atonement does not come prominently forward
in the prophets. The doctrine of sacrificing
everything to God undoubtedly does, but
the prophets seem to me to have been

send to the Jews ^{to ensure them} that nothing separated
them from God but their refusal to repent
& reform, that no sacrifice ^{of this other creature} could bring
them nearer God, that what he desired
was ~~not~~ that they should do justly. Yet
in the I, III of Isaiah & elsewhere there is a
mysterious allusion that there was one
who would take ~~the~~ the sins of mankind
on him & whose soul should be a sin
offering. ? ?

Dec 9th The reason why I tell so many stories
is pride & vanity. It is very often from the wish
that people may think me better in one way
or another. ~~So~~ that I exaggerate so fearfully.
I see clearly if one wishes really to become
truthful one must seek to be so in one's
smaller actions & words.

Dec. 16th I am going to see Mr. Child tomorrow
& to tell the truth I rather dread it. Why I do not
know. I suppose it is because I am not

quite sure what I am going to say to him. It is ⁵⁶ a
great merit of course, for of course it must be
a great advantage for a young student of Religion to be
able to ask advice & explanation of a man who has
spent all his life to the study & practice of it.

After my house.

14th. The dreaded interview is over. I felt
decidedly nervous & was unable to say all that
I wished. A girl is at a decided disadvantage
~~to~~ sitting opposite to a clergyman, & discussing
religious doctrines. Mr. P. said that the
doctrine of the Atonement being found in
the scriptures we ought to believe in it
as it is only through them that we can gain
any knowledge of God or his dealings with men.
I answered that I did not see that the doctrine
of the Atonement came prominently forward in
Gospels & also that hardly at all in Christ's own
words. He then asked me if I did not
consider that the Scriptures stood on the same

1845.

footing in their claim to infallibility as the
Gospels. I said I thought not, as I considered
the latter to be the faithful record of Christ's own
words while the former were the writings of
good men, many of whom had learnt at the
feet of Christ, but who could hardly claim
the ~~in~~ further words the authority of their
masters. (Including St Paul's Epistles I must
be careful to examine how much authority
he does claim) He finally lent me Dr. Channing's
book of the doctrine of the Atonement.

I hope when I return home I shall not
lose ~~my~~ the little earnestness I have gained,
that I shall be diligent in the study of Religion.
I do not want to come out, and I hope
I shall have enough ~~with~~ determination
& firmness to carry my point. They family
does not really want another come out
member, + they are almost too many as
it is. I wish my aim in life to be

May 15th

1846.

"And I will give them one heart,
and I will put a new spirit within
them; and I will take the stony heart
out of their flesh and will give an
heart of flesh: That they may walk
in my statutes, & keep my ordi-
nances and do them: and they
shall be my people and I will be
their God." E. L. E. 12. 1. 1. 1.

May 20th.

"Thus saith the Lord God; I will also
take of the highest branch of the high cedar
and will set it; I will crop off from
the top of his twigs a tender one, and will
plant it upon an high mountain
and eminent: In the mountain of
the height of Israel will I plant it: and
it shall bring forth boughs and bear fruit
and be a goodly cedar: and under it

Shall dwell all foot of every vine;
in the shadow of the branches thereof
shall they dwell. And all the trees
of the field shall know that ~~from~~ the
Lord have brought down the high trees
have, scattered the low tree & have
erected up the green tree & made the
dry tree to flourish: For the Lord
have spoken and have done it. "

Isaiah ~~LXVII~~

August 15th

"To speak not of entering in or
emerging from a state of ecstasy;
but what, actually useful to the
eyes passionless; but what passionless,
to be even actually useful.

Constantly to refer the existence
of external phenomena to one
essence (heart)

So regarding such terms as obedience

and disobedience, regarding
enemies or friends as the same
discarding the usual way of
speaking of things as identical
or different, uniting life and
death, reconciling the hot T, and
the T, hypostatizing space, regarding
the field of creation as unoriginated
existing under one aspect
motion and rest, silence and
utterance, overflowing with
sympathy to all creatures,
teaching our Master taught
(Chinese scriptures).
Aiqun 188

I have indeed altered my religious
belief this last six months.
to an extent I should never
have thought possible a year
ago. I see now that the year

I speak at Government I say
was vainly trying to smother
my involunt of truth or clinging
to the old fact.

And now that I have shaken off
the chains of the beautiful old fact
shall I rise to something higher
or shall I stare about me like
a newly liberated ^{slave} captive unable
to decide which way to go, and
perhaps the worse for being freed
from the service of a lucid master.
So I look on death and truth
its less calmness than I used?

["Speaking of the different heavens"] "In all
these worlds because there is only a limited
~~board~~ still a connection with being there
(is only a ² limited board) and a remnant
of personal existence) therefore ^{and} recurrence
of life n death!"

"With us however is alone found the true method of arriving at ultimate Salvation; and it is ⁱⁿ casting off all the trammels of conscious existence."

"But with respect to the modes of manifestation of the universal essence we may briefly say that there are three forms or bodies (persons) which it assumes."

"The Omnipresent" "The infinitely glorious & pure" and "Sabha Muni" (the name of Buddha):

Now these ~~three~~ three Pāthāgatas are all included in one substantial essence.

The three are the same ^{as} ~~and~~ yet one not one, and yet not diverse.

Without heart ~~or~~ or composition.

When regarded as one the three persons are spoken ~~of~~ of as Pāthāgatas.

But it may be asked if the three ⁵⁰
persons are one substance, how is it
that this substance is differently
manifested? In reply we say there is
no real difference, these manifestations
are only different views of the same
essence —

"The heart or universal self as a shiffling
rockman makes all the different
conditions of existence throughout the two
regions of space, everything in the universe
results from the operation of this universal
essence" [And the conclusion of the whole
treatise is this — that ^{the} one true essence
is like a bright mirror, which is the
basis of all phenomena, the basis itself
is permanent and true, the phenomena
ever-crowded and unreal; as the mirror
however is capable of reflecting all images,
so the true essence embraces all phenomena
and all things exist in it and by it —

"I am about to declare the traditional
revels of Sohya's Tathagata.

With respect to the uncreately pure
and universally diffused body,
that is incapable of either beginning
or end. But by the constraining
power of his great love, he was
led to assume a human form,
and to be born in the world."

Extracts from the Chinese Scriptures
state it that Boudolha was supposed
to be by his followers, the incarnation
of the universally diffused essence.

He was no more than other men in
this, that they may all attain
to union with the universal essence
and therefore exemption from death
disease and old age, but that Boudolha from
his pure exceeding love to mankind
chose to be re-incarnated — I think the

61

at one passage or following sufficiently also
this — Buddha says
"The power of evil doubtless will prevent
many from embracing the truth of my
doctrine, yet if there should be no profit
at all to man-kind by the declaration
of the truth, I would forthwith return
to the Nirvana (non being)."

"Thus he truly described himself as the
father and the mother of his helpless
children, their guide and leader
along the precipitous path of life
shedding the light of his truth like
the sun and moon in the vault
of heaven; providing a ferry boat
for passengers over this vain sea
of shadows, as a propitious rain
cloud, restoring all nature to life;
providing salvation and refuge

by directing men into the final
path that leads to the eternal
city."

Brahma and gods comforted Buddha ^{in words}
~~in~~ to this effect "That all the different
systems of the ~~last~~ one ~~now~~ were
designed to one end, and that to
overthrow the stronghold of Sin."

The 4 characteristics of the State of the
Inverness are, permanence, joy, personal
existence, and purity. The three eternal ^{truths}
Supreme Wisdoms, complete deliverance,
essential body.

"Therefore he exhorted them to strive
after an imperishable body, to cut
away and discard the unreal" ^(He, that)

Quoted from the Chinese Sutra.

"Primitive Buddhism, then is this, a
revelation from a degraded and

unsatisfying ceremonial worship to a
moral conviction that life and its pleasures
are insufficient to satisfy the cravings
of the heart; and that virtue is the only
true road to happiness - "

Heath commentary.

The followers of Buddha worshipped him
(and even all his relics) though they believed
he did not exist as a person -

One of his disciples endeavored to explain this
by in the following way "Even as the
wind spreads itself in every direction
so is the virtue of Buddha everywhere
diffused; but yet ~~so~~ so that some wind
dying out is not again produced ~~so~~ is
there no reception of the offerings or prayers
on the part of Buddha)"

The Meditation prescribed by Buddha to
those who ~~was~~ longed for eternal rest, though
as an idea, one of the grandest parts
of his religion seems to me to have been
the characteristic which dammed it
for the religion of a progressive religion
~~was~~ race — and we find in fact that
his followers carried it to such an excess
as to result in ^{many cases in} mental paralysis
This is however hardly peculiar to
the Buddhists. We find the same idea
in the sect called Jucetans 14th century
and according to W. Siffeld, ^{mental in heridity from mental defect} is not
seldom the case of the monks in
modern Catholic convents.

"Patience and resignation are the one Road.
Buddha has declared no better path exists.
The disciple who is angry or impatient
cannot really be called a Shaman."

"What is it ~~puts~~ ^{that} an end to peace and joy?
What is it ~~overthrows~~ ^{that} all self possession?
What is it ~~the~~ ^{the} poisonous root,
That ~~always~~ ^{always} ~~the~~ ^{the} growth of virtue?
Reply.

"Destroy anger and there will be rest;
Destroy anger and there will be peace;
Anger is the poisonous root
Which ~~over~~ ^{over} ~~throws~~ ^{throws} the growth of virtue"

"Without complaint, without envy;
Continuing in the practice of the Precepts;
Knowing the way to moderate appetite;
Ever firm without weight of care;

"Irid and ever advancing in virtue;
This is the doctrine of all the Buddhas.

"~~It is~~ As a butterfly alights on a flower
and destroys not its form or its sweetness,
but taking a sip of its sweets
and leaving the merchant follower of Buddha
to geting so lost and all consequent disappointments
fixed and unchangeable, enters the Nirvana.

"Practising no evil way;
Advancing in the exercise of virtue;
Purifying both mind and will;
This is the doctrine of all the Buddhas.

The man who guards his mouth with ^{virtuous} ~~virtuous~~ motives
and cleanses both his mind and will,
permits his body to engage in no wrong;
This is the triple purification,
To attain to which,
Is the full doctrine of all the Buddhas.

* James not not hurt to another's possessions
 Respects not another man's faults or mission
 Looks only to his own behaviour & conduct,
 James care to observe if this is correct or not

"The heart scrupulously avoiding idle dissipation,
 & diligent in applying itself to the Holy Law of Buddha
 & other from Chinese scriptures
 Buddhism though it points to a path
 of virtue and has a morality quite as
 pure & beautiful as that of Christianity
 makes the only aim of the disciple
 a selfish one. In order to reach Nirvana
 he is to subdue his passions; his self-denial
 & abstinence are not for to benefit his fellow
 creatures so much as to help himself
 in the great work of casting off the
 "trammels of his personal existence"

Thus "the good of our fellow creatures" is not
the aim of the Buddhist, and charity
devotion and love fall to the same
level, ^{as} self mortification and the practice
of meditation. The "aim" in a religious
life is ~~at least~~ quite if not more
important than the means ^{to attain to the aim} proclaimed
for ^{the age} it lasts through ages, and the
religion lives or falls through it, whereas
the means ~~change~~ can change with
the growth of the moral sense without
^{their change} destroying the vital part of the religion
system. — And that is the reason
(I believe it that I cannot show such
a wonderful elasticity. The aim though
not unimpaired and selfishness is
essentially a pure one. It is founded
on a love of God as God and on
devotion to the great interests of humanity.
It grows "self" more than any other

religious system I know of, and that is ⁶⁵
why I can imagine it living long after
the immortality of the soul as a doctrine
has been acknowledged by man's mind to
be out of the ~~her~~ ~~of~~ ~~the~~ ~~human~~ ~~mind~~ —
Aug 28.

The Buddhists identified personal existence
so much with the three sorrows, viz. birth
disease, decay and death, that they declared
that perfect rest and happiness could
not be attained without non personal existence.
Thus the Chinese scriptures describe it
thus — "I no may justly define
 Nirvana as that sort of non existence
which consists in the absence of
something even half different from itself."

" Buddha said: The Shaman who has left
behind his family, banished desire,

penetrated the deep principle that
there is of universal mind, understood
the principle that there is no subjective
personal existence, or objective aim in
life or result to be obtained, whose heart
is neither hampered by the practice
of Religion or fettered by the bonds of
life, without anxious thought, without
active endeavours, without careful
preparation, without successful accomplish-
ment, attaining the highest possible
point of true being, without passing
through any successive and distinct
stages of progress — this is, indeed, is
"to be Religious" (or to attain or practice
Bodhi, i.e. Supreme Knowledge).

"He who accepts the Law of Buddha
must forgo all worldly wealth, must
beg whatever he requires, take one meal
time under a tree and be concerned

for nothing more." Extract from Ch. Seret

Though we can't help admiring
the beauty and purity of the Buddhist
morality ~~we can't help seeing that~~ ^{it is clear}
these ethical laws were founded on
an entirely wrong basis, that of restraining
curbing and inflicting pain on their
faculties; and consequently if strictly
followed out this principle would tend
to produce a race of men of stunted
and deformed growth —

Buddha had a strong aversion to mere
speculation as to the nature of the world etc
He never inquired deeply into the cause —
of all things, and he cordently discouraged
such questions among his disciples,
hence we find him saying
"Do feed one good man, is infinitely
better than attending to questions about
heaven and earth." And again he says

to a young disciple questioning him
as to the nature of life the immortals etc
"What I consider worth considering
is the question of Life or Death
and the 4 truths, sorrow, accumulation²
extinction¹, the self — I explain
~~to~~ an analysis these truths: here is
my field of speculation; therefore I
exclude and ignore all other questions,
all preferences or questions about
transmigration, or idle or vain
questions. I devote myself wholly to
moral culture, as to arrive at
the highest conditions of moral
virtue, aiming solely to obtain an
unchangeable good!"

1. The existence of sorrow.
2. The accumulation of it through life.
3. The extinction of it ~~the~~ by the harvest.
4. The way being selfish enjoyment of life or health.

These following lines taken out of the daily
Manual of the Buddhist priests are repeated in
particular occasions

(On hearing the convent bell or ringing it themselves)

"Oh may the music of this Bell extend throughout the mystic land
And, heard beyond the iron walls and gloomy gloom of earth
Produce in all a perfect rest, and quiet every care,
And guide each living soul to hie itself in Mind Supreme.

(On first waking)

"On first awaking from my sleep,
I ought to pray that every breathing thing
May wake to saving wisdom, rest,
As the wide and boundless universe."

(On washing)

"E thus I wash my face, I pray
That every living soul may gain
Religious knowledge, which admits
Of no defilement, through eternity."

(Memorial a piece of Worship)

"As I enter within this sacred enclosure
I pray that every living soul,
Aspiring to the highest worship
May find ~~therein~~ complete repose,
And rest ^{therein} unmoved and fixed."

(In loving before Buddha)

"King of Jew and most exalted Lord,
Unrivalled through the threefold world,
Teacher and Guide of men & gods,
Our loving Father, and of all that breathes
I bow my self in lowest reverence, and pray
That thou wouldst destroy the power of destiny,
To set forth all thy praise
Unbounded time would not suffice."

The Conception of the Universal Spirit.

"He who looks for me, the true Pathapala
through any material form; or seeks me
through any audible sound, that man
has entered on an erroneous course —

69
Cyren - " If there be a man who speaks of
Zathagata as coming or going, sitting
or sleeping, that man is ignorant of
the system I declare - "

It is hardly possible to understand the
idea regarding the universe the Buddhists
held, as it was so very different at
different periods. - The doctrine that
Buddha really promulgated had very
little to say on the nature of the universe,
consequently all sorts of theories, sometimes
the most opposed to each other were
attributed to him by Buddhist divines,
in different ages and countries.

But in the southern school at one time
an almost absolute atheism and nihilism
was maintained, whereas in the
northern, every now and then their rigid
pantheistic essence reaches, transforms
itself into some conception very like
a personal creator. Sep. 5. (135)

The following extracts are out of a
Sutra translated into Chinese, the
original of which was probably compiled
about the 4th c. d.

"And they began to recognize the fact
that from the earliest moment till
now, they had utterly overlooked
and lost the true Heart, and mistaken
for it the false connections of external
things, and the distinctions of mere
shadowy appearances. But now
they began to understand, just like
a lost child who suddenly meets
with its tender mother, and so they
adored Buddha, desiring above
all things to hear Gotama's open
out and explain the differences
between that which is body and
that which is mind, the true
and false, the empty and

the real, and contrasting that ^{by}
which is visible and perishing with
that which is invisible and eternal
to cause them to attain to a
clear comprehension of the true
nature (which is the basis of all
which is called mind).

In this Sutra we have the very heart of
the Buddhist doctrine as developed
no doubt by the northern school.

According to this all matter is unreal
only "capricious forms generated out
of the darkness of the false reflections
of the heart (mind).

Form bodies, the earth and space
only exist in the middle of the
ever true and mysterious heart.

All which is ~~now~~ ^{is} embodied in
the mind will cease to exist,

or rather has never had any but a

Janeid and unreal existence.

"All the flitting and unreal conditions
of being have nevertheless a distinct
place of origin, and also appear
according to a fixed order; for
these so-called vanishing qualities
are really part and parcel of the
substance of the excellent body
of Wisdom, even down to the
five Shuddhas (senses) etc. —
all these have a distinct origin."
The Buddhists did not deny the
existence of matter, but rather declared
that it was mind seen through
the diseased sight of mankinds;
then, it assumed the appearance
of the various phenomena of
nature — Like the man with
a calumet in his eye,

instead.
Looking at a Lamp, sees a halo
of colours around it. The lamp
exists, and like the true essence
is ^{reinforced} (by the light of the
diseased,) ^{the former} into a web of colour, ^{and the} ^{latter}
into ^{the} phenomenal appearance of matter.

Another simile is used by Buddha
A man looking fixedly at a certain
point in space, soon sees many
fantastic shapes. "Whence do they
come, whither go they — They are
neither self-caused nor resulting
from causal emanation.

They do not exist. So with the various
phenomena of nature." — Sep. 12¹⁸⁹⁵

All the elements ^{of nature} are contained in
Patmagata's mysterious nature,
and neither self-caused nor proceed from
spontaneous emanation production

or causal connection -

The Buddhists denied the idea of Cause
According to them
There was an eternal mind, through and
of that mind all things were evolved.

"This great assembly perceived that
each one's heart was coextensive
with the universe, seeing clearly
the empty character of the universe
as plainly as a leaf in the hand,
and that all things in the universe
^{belong}
are all alike to the essentially
bright and primordial Heart of Buddha
and that this heart is everywhere
diffused; and comprehends
all things within itself."

And still reflecting they beheld
their generated bodies, or so
many grains of dust in the
wide expanse of the universal
void, now safe, now lost, or as

a bubble of the sea, arising from
nothing and born to be destroyed;
~~but even the same~~. But their
perfect and independent soul
not to be destroyed, but ever the
same; identical with the substance
of Buddha; incapable of increase
or diminution: —

After a description of the nature of
Jettagata, which unites as his characteristics
all possible contradictions, the author of
this Sutra (examining the authority of Buddha)
proceeds —

"How then can men, or followers of
Buddha ever hope by mere language,
fathoming as it were the infinite wisdom,
to attain to that unsearchable knowledge —
Just as if you had a lute or a viol,
although these instruments are capable
of rendering exquisite harmonies,

yet, if they be not skilfully touched,
they will not after all produce any
good music, so it is with you and all
men: you all possess this inestimable
and perfect Heart of Divine Wisdom;
it dwells in you fully, but it is
falsely alone, by right handling
and wise manipulation, who can
bring forth the brightness and
the shadows, which you, by your
futile efforts in search after your
own heart, do but excite the dust
and obscure the object of your search,
because you do not earnestly seek
after the way of imperishable wisdom.

Buddha in this Sutra exceeds the function
of the Virgin of & sin and error,
& saying that both are merely delusions,
which, acted upon—

1896 -

This discourse is my calling Sin & a
with name, for the question still
remains, where came this ~~error~~ delusion?

The mystical period of Buddhism
seems a striking resemblance to
Mianit. The universal Presence
arises about a personal character;
Because of its intimate union with
the "Self" of every individual man,
it becomes his ^{crisp reality} Father, and is always
seeking to ^{to} ~~be~~ deliver
from delusion the true part of
man's nature. The Buddha Amittaha
is worshipped (in this period) as
the manifestation of the Eternal Self
under the form of "The Speech or
Word." Relief in him is
enjoyed as the very road to Salvation
and the ~~the~~ very parables seem

to be identical ^{to} ~~with~~ those used
attributed to J. Christ - Thus a
man firmly believing in Annihilation
is likened to "a tree whose root is
deeply bedded in the earth, the winds
and storms being rife against it"
The Buddhist divines of this period lay
more particular stress ^{on} ~~of~~ Faith than
on good works - and salvation.
was now the result of a particular
condition of thought than a consequence
of an alteration of life - and
firm belief immediately before
death was considered more important
than ^{striving after perfect} ~~a~~ ^{of} ~~the~~ ^{of} morality -
It ~~was~~ true that according to them
the firm belief could hardly be attained
before the triple purification of Mind
Body ^{and what appears to be} ~~in~~ ^{action}. In this they compare
favorably with some other Divines

who seem to think that abstract
wretchedness belongs to those who,
however guilty, prefer faith in the name
of Jesus Christ immediately before death.

Sept. 19th

I agree with H. H. Maine in his ~~criticism~~
~~on~~ the selfishness of the
aim of the Buddhist. How of goodness
either in the abstract or personified
in fact is not the motive of the
~~same~~ Buddhist; nor is the
love of the fellow man at all
prominent, ^{as an aim} except in the ^{love} character
of the Buddha, themselves -

The aim is distinctly and purely
selfish, escape from the physical
evil (by old age, disease, and death)
of life - and love of goodness and
man kind take the same place

in Buddhism morally as
meditation and separation from
the baneful and innocent pleasures
and ties of life - But on the other
hand I think the same author
is not unfair to the metaphysical
conceptions of at any rate Chinese
Buddhism. I think the Buddhist
distinctly believed in an alluring
food, and to draw a sharp
line between the real and the
unreal, mind and matter -
As to the Nirvāṇa, I should
think that Buddha himself
hardly understood what he
meant. He merely thought that
it was characterized by the absence
of every thing that was evil
and as he considered that all the
faculties were in themselves

the cause of the evil, he denied their
existence in the ~~present~~ state
of perfection. That of course
misinterpreted of the letter would
develop into a belief of ~~an~~ in
annihilation after death, but if
the spirit of this belief was along
to (viz the absence of all evil in the
future state) I can quite believe
that the Chinese, ^{came to} regarding the
three characteristics of his name
to be, "Supreme Wisdom,
Complet deliverance, and Essential
Body" —

A Hellaric must have ~~rather~~ gathered
his information from any different
source ~~from~~ the translation of the
Buddhist Scripture from the Chinese
as if ^{he} had read them and acknowledged
their authenticity he could hardly say

"it n'ya pas dans tout le Bouddhisme,
traces d'une idée de Dieu" (1)

Il ne distingue pas l'âme des corps,
ni l'esprit de la matière. (1)

L'homme, selon lui, n'est en rien
distinct de la plus vile matière —

Sept 23

What was the god of the Jews? Often a
vengeful capricious being, who worked the
damnation or salvation ~~of their souls~~ of
his king, more for ~~their~~ ^{his} own
glorification than for their good!

Yet at times, with that grand tenderness
the old Jewish prophets loved him.

It is almost impossible to remember
this ~~characteristic~~ ^{of their god} conception — they
rise and fall with their own frame
of mind — One can imagine
the prophet, tired and almost fierce

at the imbecility and ingratitude of his
people, perhaps suffering from persecutions,
blasphemy turning in them ^{headbent multitude}, and in the
name of their God uttering fearful and
vengeful words — At other times,
perhaps rested and refreshed, perhaps
encouraged and inspired by some sign
of reformation, feeling the principles
of God strong within him, and around
him, he addresses his countrymen,
with words, tho' full of sadness.

In their present weakness, are inspired
with a faith strong and deep, that the
good will ultimately triumph ^{to her.} and the wickedness
And it is at these moments, that
the Hebrew prophet rises to that grandeur,
and that he addresses from his little his
words come home to future generations
unnumbered. It is then, he
loses sight of the Judaism and
nationality of his God, and then that God

refrains
resolves itself into a principle of good ^{and}
eternal truths, striving to bring
all things to it, that the Hebrew prophet ^{declines}
ceases to be ^{our} the teacher of his nation
and age, and becomes ~~to~~ a world-prophet!
Oct. 6th.

Nov. 1875

"It is in truth a sad sight for any
one who has been, what Bacon recommends
"a servant and interpreter of nature",
to see these pretentious schemers, with
their clumsy mechanisms, trying to
supersede the great laws of existence.
Such an one, no longer regarding the
mere outside of things, has learned
to look for ^{the} secret forces by which
they are upheld. After patient
study, this chaos of phenomena into
the midst of which he was born has
begun to generalize itself to him;

and where there seemed nothing but 76
confusion, he can now discern the dim
outlines of a gigantic plan.

No accidents, no chance; but everywhere
order, or completeness.

Throughout he finds the same vital
principles, even in action, even successful,
and embracing the minutest details.

Growth is unceasing; and the slow, also
perfect: showing itself here in some
rapidly-developing outline, and there
where necessity is less, exhibiting only
the fibres of incipient organization.

Presentable as it is subtle, he sees
in the volume of these changes, a power
that bears on words, peoples and
governments, regardless of their
theories, and schemes, and prejudices
— a power which sucks the life out
of their lauded institutions, shrouds

up their state parliaments with a
breath, paralyzes long venerated authorities,
obliterates the most deeply engraved laws,
makes statesman recant and puts
prophets to the blush, buries cherished
customs, shelves precedents, and whips
before men are conscious of the fact,
has wrought a revolution in all things,
and filled the world with a higher life
fact— Always towards perfection
is the mighty movement— Towards
a complete development and a more
unmixed good; subordinating
in its universality all petty
irregularities and falling back, as
the curvature of the earth, subordinating
mountain and valleys. Even in
evil, the student learns to
recognize only an struggling beneficence.
But above all, he is struck with

the inherent sufficiency of things,
and with the complex simplicity
of ~~these~~ ^{all} principles — . Day by day,
he sees further beauty.

Each new fact illustrates more clearly
some recognised law, or discloses some
unconceived perfection, completeness;
contemplation thus perpetually
discovers to him a higher harmony,
and cherishes in him a deeper faith.
Social States. (Herbert Spencer).

He could wish for a grander faith than this.

Not as adventitious, therefore, will the wise
man regard the faith that is in him. —
Not as something which may be shifted,
and made subordinate to calculation
of policy; but as supreme authority
to which all his actions should bend.
The highest truth conceivable by him

he will fearlessly utter, and will
endeavour to get embodied in fact
his purest idealisms: knowing that,
let that may come of it, he is thus
playing his appointed part in the
world — knowing that, if he can
get ~~at~~ done the thing he aims at —
well: if not — well also, though not
so well.

1843—

March. 14th — Not much done I am afraid since
October. — A little clerical reading — a little
dissipation — a good deal of ill health, and great
deal of idleness. Wallace's Russia, a most
interesting book, giving quite a glimpse into
Russian life — The lower class unintelligent
with not much nobility of feeling — poorly educated
and enclosed with a good deal of thick skinned
Common sense — Educated Class — with much
generous enthusiasm and unnatural

in intellectual & philosophical knowledge

precocious, from having suddenly all the
study worked out philosophy of the western
minds, nations laid open before them,
before they would naturally have arrived at it.
if they had been obliged to work it out for
themselves - . The national Church as closed
as it is possible to imagine any Christian Church,
and no considerable religious life outside
its fold = Lower Classes immersed in the most
complete & materialism of Superstition, Religious
Classes freedom of sceptical = ~~It does~~ Russian
Society from Wallace's account does not present
a very hopeful aspect = ~~It impresses me~~
They may and probably will be the medium
of through which western civilization will
advance into the Eastern Countries, but
they do seem to have in them the makings
of a great nation (I mean intellectually and
morally). ???

Consulted J. Ferry's *Sand*; a glorious book

Full of poetry and idealism = but the
idea of love not a ~~very~~ pure one, though
evidently the author has tried her best to
make her ^{hero} heroine as above the animal
heart of love as Novello; ~~but~~ ^{she} has not produced
a natural and healthy description = because
I should say her own experience of that
Sentiment had of no means been ^{in its character} ~~con~~
~~unmixed~~ ~~pure~~ and ~~unblemished~~ untainted
& animation - She evidently floats in
coarse scenes; and describes the workings
of coarse minds, too true, not to have had
some sympathy ^{with} and likeness to them herself.
Music is the religion of Conductors, and
a grand and sanctifying religion it is -
The book seems to me ~~in its~~ as a whole
one which inspires and purifies, a great
thing to say of a French novel!

Jean (of Bloda Kroupton)

This book has not a noble aspiration

1844.

79

is a ~~fine~~ ~~most~~ ~~lovely~~ Sentiment;
 and gives one the impression of having
 been written by a common, coarse mind -
 The description of the "Indulgents" and their
 vulgarity is very clear, and life like
~~and evidently taken from life.~~ But how
 infinitely more refined are these ^{personifications} "examples of
 vulgarity" than would be refined people
 the hero and heroine ~~and their friends~~
 Their vulgarity is not of dress or appearance
 or manners but of heart and mind =
 No Society to which they belong, ranks ~~not~~
 far beneath the Society which the Indulgents
 girls enjoyed at the "arrivées" = in spite
 of the old names, family estates, and occasional
~~hand~~ ^{name} handles with which Miss Wroughton
 Smother, the ~~most~~ commonest and
 coarsest of the characters of "her refined Society".
 I should say that this book might do
 harm to the uneducated and morally
 deficient, because it covers all the immorality

and heart and mind vulgar of the
hero or heroine of a superficial good taste
and intellectual refinement - that the
eloquent sweep is too transparent to fool
the educated - - -

Sydney Smith and Macaulay I have
clipped into - What a clear, brilliant
healthy mind the former had - what a
delightful companion - ~~the only thing~~
I stay devoid of mysticism or ~~any~~
practical fancy, and in heart a ~~materialist~~
materialist - He certainly was in his wrong
place in the church if such a honest
truthful spirit could be in the wrong place
any where - Macaulay writing I do not admire
I could not say anything of him but repeat
parrot like the usual criticism passed
on him, become a treason.

Gaïci has been my study, but I can't
say that I have advanced much in it.

I have learnt the difference, Terms, proportions,
inferences, of Copernicus, Galileo - but
the fruit of the study is to come -
I must read Smith, Mr. Forbes, Treatise
and get on with Stewart Hill also I
shall stop at the language of Science
all my life -

As for my religious opinion, they all
as Mr. Spencer's Social States left them =
I am afraid I may say that I have
no religion whatsoever, for I have not
yet crossed the religion of Science -
Of one thing I am quite certain that no
character is perfect without religion = !

March 31st.

These just finished Miss Martineau's
autobiography = I do not agree with the
very severe criticism passed on her by
the reviews = That she was selfcentered
egotistical, and confident. I find so

with out much love in her character, that
she looked at people ~~at people~~ through unloving
spectacles, that she perceived ~~people's~~ ^{their} faults ^{rather} sooner
than their virtues, it is impossible to help
remarking = Bel. I believe notwithstanding
she was a high minded honorable woman with
on the whole a just appreciation of ~~things~~ ^{men} and
ideas = I was struck particularly with ~~the~~ ^{her} that
remarkable candour she describes ~~the~~ ^{her} faults
and her disagreeable and unlovable qualities
when a child = her nervous irritability when a
woman = I believe her autobiography to give a
faithful picture of her character = with no
false modesty about her talents and her
accomplishment, and no false shame about
her faults and weaknesses = which she as
a necessarian considered inevitable =
She seems to have left her mind and
character to be dissected as she did her brain,
for the good of Science and Truth =

As for her religious opinions, at the end of her
life, one agrees with them, and therefore finds
them neither arrogant nor shallow = I do
not see that she threw off the old faith
in a frivolous and light hearted manner -
From the time she became a "Reverend" at 20
the seeds of "Gynophobia" were sown in her mind,
and it was not till after the age of 40
that she finally adopted the ultra free thinking
doctrines = And that was after 5 years peaceful
illness with immense opportunities for quiet
and serious thought = The picture of her
old age and waiting for death is full of
hope and true religion = Her life unless
most less, begins with piteous wining ~~at~~
at the unhappiness and vicissitudes ^{the world} of life and
inherent system, and ends in a song of praise
and an ignoring of self in the wider interests
of humanity = Altogether, even keeping in view
her many faults, her life was a noble one

cleared to what she believed her duty; the
search for truth, and the unfeared
propagation of it =

Miss Martineau's Autobiography has given me a
higher idea of the Religion of Occurrence =

March 31st Is it any good registering good
intentions? Perhaps as a wholesome warning
when one finds them unfulfilled =

I do intend trying to lead a more serious life;
so that when I have to give up my exertions

I may feel that I have done my little towards
fulfilling the law of progress = I do not wish

either to be spent idle, or to be worn at and

to get on with things = Knowledge gives happiness
and I believe power to do renders other lives

happier = I only wish I had more sympathy
with other people, more energy and more love =

One hardly feels that one has a right to live

if one is not fulfilling some duty = Towards

humanity = As it may be interesting in future years
to know what my religious convictions were at 19;
I might as well state roughly what are my vague
beliefs = I do not see that there is sufficient evidence
either for believing in a future life or in a personal
Creator of the universe - I had at present beliefs
(if no means without inward fear at my audacity)
that Deism is in no way superior in kind
tho' in degree to the other great religions =
and that it was a natural product = of the
human mind = That Deism is not the
best religion conceivable = That the idea of
working out your own salvation, of doing good
and believing blindly in order to ~~be~~ arrive
at eternal bliss is through its intense selfishness,
an immoral ^{doctrine} = I believe also that as soon
as our religion becomes truly unselfish,
^{and is considered in} the speculation as to ^{the} future existence of the
individual, will die out = But what seems
to me clear is that we are at a very early
period of man's existence, and that we

have only just arrived at the true basis of
knowledge = and that brighter bright and glorious
days are in store for our successors on this
earth =

Aug 16th

The Romantic Legend of Buddha

A most interesting and dramatic account
of the life of Sakya Muni, translated into
Chinese from the Sanskrit about the 70 A.D.

The Legend opens with a description scene
from the Devas' heavens where ^{to fulfill} Buddha
resided before his incarnation - The signs
of death appear on him and the Devas
lament that he must leave them - He
however comforts them by saying that
he leaves them to take once more the
human form, so that he may teach all
men and gods the way of life, before he
enters the heavens - He chooses the
Sakya family to be born into - Their

Previous history is related - They were descended
miraculously from an ancient Indian King,
and had settled in the ~~Great~~ Snowy Mountains
in North India - Here ^{in July} Buddha was born
of the virgin Maya, the betrothed of the
Sakya King Sudhodhana - Before the
conception of Buddha, Maya declared
her intention of leading a religious ^{life} free from
all impurity of mind and body, she
therefore returned to her father's house
with her husband's consent - and Buddha
the Bodhisattva entered into on the right side
of Maya - He is born under a tree, without
pain to his mother and all the gods and
~~the~~ heavenly attendants sing

"The Queen now brings forth the Child,
Able to divide the sheet of life and death,
In heaven and earth, no teacher,

Can equal him -

Able to deliver both Devas

And men from every kind of sorrow;

The state of the children and youth of
the young prince may be said to be miraculous
since he knows everything without teaching
and from the beginning he is conscious
of his great mission - But when arrived
at nineteen he is surrounded with
carnal pleasures, for his father is fearful
lest he should become a recluse according
to the prediction of the prophet Amos -
Therefore he builds a tower three balconies
for his son, and provides him with
a harem of the most beautiful women -
and here the prince indulges in the
~~most~~ sensual pleasures - It is curious
fact that he becomes distinctly human
at this period of his history, and seems ^{almost}
to lose sight of his mission - Now
Doga putra, determined to arouse him
of some spiritual manifestation, awakes
in him the desire to see the great gurus.

This is the great turning point of his life -
On his first drive he meets an old man,
decrepid and cramped up by age -
He immediately inquires of his coachman,
~~the tutor~~ "What man is this enduring
such pain?" The Coachman answers,
"It is age, and imples, sorrow and pain
from all pleasures of sense and joys of
bedded life, the senses blunted, the
memory lost, the limbs and joints in tremor
all, disobedient to the will -"

The Prince asks, whether this fate is common
to all men kind. The Coachman replies
"Even so, the rich and poor are alike destined
for this, every thing that lives must share
in this common lot." Then the Prince
desired the charioteer to return and entering
his palace and meditating on what he had
seen, saying - "So then I too must become old!
the laws of old age being universal, how can I

deliver my body and soul from such calamity.

* And the King his Father increased within the palace the means of indulgence and objects of desire, so as to prevent the Prince from longing to leave the society of his female companions for the outer world -

So the Prince still dwelt in his palace, and indulged himself in all carnal pleasures - having as yet only this one subject of doubt or cause of distress -

Again the Deva awakens in him the desire to drive in the outer gardens, and this time he meets a sick man, emaciated of disease - groaning and lying on the ground. - The Prince rises from his chariot to help him and demands from his servant, "who is this wretched being?" The Collector replies - "This man's body is unbound and deprived of all vital power and crew, and daily looking for death.

he endures his misery without help or
remedy". The Prince inquires, whether sickness
is common to men generally: he is answered
"It is not restricted to this man alone, but folly
and men are alike unable to avoid this
misery": And the Prince again commanded
his chamberlain to conduct ^{him} ~~him~~ to his palace,
and after he had entered he sat ~~and~~
meditated on the truth he had heard,
that he also must some day be reduced
of sickness to the condition of the man he had
seen — But the thing increased even more
the inducements to pleasure within the
palace of the Prince — Thus then, the
Prince lived within his palace even more ~~more~~ ^{still}
absorbed, night and day, in the pursuit
of sensuous pleasures —
And ~~then~~ again, the Deity caused the
Prince to go ~~to~~ forth from his palace to visit
the gardens outside the city, and on his way

thither he ~~meets~~ sees a bier with a corpse
on it - And around about it, are women
weeping and howling - And the Prince
overwhelmed with sorrow, cries out "Who is
this lying on the bed borne by four men, and
surrounded of friends weeping and lamenting?"
The Coachman answers "This person has
now done with life, Great Prince; he is now
with the stones and the wood, just as the leaf
or ~~dead leaf~~ fallen leaf; no more shall he see
father or mother, brother or sister - therefore
it is called a dead body" - And the Prince
inquired "Must I, also die?" - And he was
answered, "Your Sacred body must also come
to this - It is the destiny of all flesh -
Solds and men, rich and poor alike, must die,
Whether their present condition be good or bad,
All creatures at the appointed time must ~~be~~ ^{be} ~~to~~ ^{to} ~~the~~ ^{the} ~~gate~~ ^{gate}
Then the Prince replied "If this be really so,
and this body of mine must die and become

like this, than what have I to do with pleasure,
and why should I go to the garden to find enjoyment
concerns - Turn again, O coachman, turn
again your chariot, that I may meditate
on what you have said." Then the Prince
entered again his palace, and meditated
on the impermanency of all things -
But nothing, his father continued to urge on
him every mode of gratifying his sensual
desires - And so matters still continued.

And so it came to pass that the Deceit
again stirred up in the Prince's mind a
desire to go abroad - And this time
on his way out of the city he met a mendicant
with shaven crown and long robes, with left
shoulder bare, holding in his right hand
a pilgrims staff in his left hand a
alm's bowl - And the Prince asked of his
character "Who is this man, with such slow and

"O signified deep, neither to strip the right or the
left - And to Charides answered -

"This is mendicant, he practices constantly
virtues and avoids vices; he gives himself
to charity restrains his appetites and bodily
desires etc. etc. - When the King had some
conversation with the Shaman and worshipped
him, and forth with returned to the palace
of the King his father and spoke thus -

"Would that your majesty would hear me!
I wish to become a mendicant and to seek
the Nirvana; all worldly things are chargeable
and transitory - And the King troubled
with fear and sorrow and implored his
son to wait until he was old to become
a recluse" for he said, a few years, and
I shall give up my government, and then
you, my son will succeed me -
And the King overcome with hesitation
retired to his palace - and the King redoubled

the guards round about the Prince's palace
so that he might not escape - and increased
the temptation to pleasure within the palace -"

This is the conclusion of the first part of Sakya
Prince's life - We have seen him indulging
in all the most sensual pleasures, though
unwillingly - But it shows that before his
arriving at the state of Supreme wisdom, he
was far from human and ignorant - The account
of his flight is dramatic - He has long
meditated on it, but waking one night from
profound slumber dreams he sees all the women
around him lying in unbecomingly positions
with faces contorted, and immediately conceives
a desire to fly from the sensually aroused
him - Then the Devil approaches him and
declares, "that the vows made of him, to abstain
or earth and be incarnated in the world and
to enjoy the pleasures of life, have been accomplished"

and that now it is time for him to become
a ruler. The Prince Prince after evoking
silently the Universal Spirit, was now to
return to that scene of pleasure and leave the
city on his horse Kuntaka, surrounded by
Devas, who prevent any of the inhabitants
~~the~~ guards walking, and who noiselessly
open the city gates —

When the Prince had arrived at a forest,
he dismissed his servant Tchamka with
his horse, and giving him the royal jewels
secretly bid him return to the King his father,
and tell him "that I seek no personal gain
or profit by what I do, that I look for no
reward — not even to be born in heaven —
but I seek solely the benefit of all flesh,
to bring back those who have wandered
from the right path, to enlighten those who
are living in dark and gloomy error,
to save them from the countless

88
recurrence of birth and death, to remove from
the world all sources of sorrow and pain, therefore
seeing me thus rejoicing in carrying out
my purpose, thinking my father should shake
off all feeling of grief and sorrow on my account.

The interval between Sakya牟尼 (Buddha's)
escape from his father's house and his
arrival at Supreme Wisdom is about 8 years.
The first part of the time he goes from hermit
to hermit to learn from ^{them} the way to complete
deliverance. They all enjoin severe
mortification of the flesh and penance
and declare as its reward birth in
Heaven - But none of these systems
seem satisfactory to the Buddha,
as they do not prevent men from birth,
future births - For six years he fasts
and loses all his beauty and strength
Then he reflects "It is heaven men

Seeks continually their own profit that sorrows
come, and what can I do but this?

So he partook of strengthening food and
bathed his body - etc. - and proceeded
to the Bodhi tree -

This story of Buddha's life must have
been written long after his death -

It does not strike one as a real record,
it is too complicated and too burdened
at every turn by the most extravagant
miracles, in fact one hardly feels that
as if one was reading of men made
of genuine flesh and blood - I do
not know what it is that gives an
impression of "incongruity" about
these eastern ideas, philosophies and
ideas - They seem wanting in good
red blood - Their ~~ideas~~ are ~~rich~~,
& their principles of morality are so
advanced, some of their philosophy

So precocious, and yet they seem to
have no shyness and ~~uncertainty~~ ^{uncompromising}
dread of the great sins, no true basis
for their systems of philosophy and
religion - I think I feel now they ^{have} ~~do~~
have not advanced - Their ^{gradual advancement} ~~is~~ ^{is} ~~no~~ ^{is} ~~system~~
^{founded on facts} in their growth of their scientific ideas -
Now and then ~~one~~ a true idea is
snatched but it is a piece broken off
from truth, and not connected with any
facts known to them - and therefore
easily lost sight of. Indeed they have
no means of verifying their ~~own~~
generalizations, some they have little
or no scientific knowledge of the phenomena
around them -

The description of the Temptation of
Sathya Sai in the court one (Mara)
is very fine - It takes place just before

Satyajit Muni enters into the ^{*}the state
of supreme wisdom. He is seated beneath
the Bodhi Tree, and heired first deces
all his beautiful daughters to tempt Satyja
to give up his determination to search
after supreme enlightenment and
to return to the pleasures of life - but
Satyja Muni dismisses them and by
involunt their father not to attempt to overcome
his determination of the Holy One -

The Mara tries with cleverful words to
persuade him from his purpose, promising
him dominion over this world, but
Satyja still rebukes him and warns
him that hereafter he will destroy
his estate and wrest from him his
power and dominion - Then Mara
enraged orders all the evil spirits
to torment and kill him, but their
shafts fall aunders to the ground

1907

before the virtues and wisdom of Bodhisattvas.

"Three parts of the evening were gone.
The class that indicated the fourth part appeared,
All source of sorrow now destroyed, Bodhi attained.
This is what men call "perfect enlightenment".
And Subhya牟尼 became Parshvata -
amidst supernatural splendours -

"There was no strife or hatred among
mantrials, the blind received their sight,
the deaf heard and the dumb spoke.
Those who were bound in Hell were released,
and every kind of beast being,
beast, demon and all created things
found rest and peace."

Then the world knowing one having
attained arrived at perfect enlighten-
ment uttered the following sutras -

"Through eyes past have I acquired continents that
that which my heart cleared now have I attained.
How quickly have I arrived at the ever constant.

Conclusion
(179)

And landed on the very shore of Nirvana.
The Sorrows and opposition of the world,
The Goads of the Karma Lokas, Mara's minions,
None are unable to affect me, they are ^{resolutions} ~~destiny~~ ^{cast out}.
By the power of religious merit and of wisdom are

Let a man but persevere with ^{resolution} ~~unflinching~~ ^{perseverance}
And seek Supreme Wisdom, it will not be
When once obtained, then farewell to ^{hard to acquire} ~~sorrow~~,
All sin and guilt are ^{cast away} ~~prevented~~.
This was the very first ^{utterance} ~~utterance~~
of Patichajata after attaining Supreme Wisdom.

After many parables, to show how he had
triumphed in previous existences over
Mara, he begins to consider whether he
shall declare the Law to men kind =
He hesitates, on considering the depths of
the ignorance of mankind weighed down
by sorrow and sin, but he is finally

[912]

persuaded to do so by Brahma and
seeks the five virtues, etc. then he practices
penance, and exhorts them as a preparation
for receiving the glad tidings to
"Reject and forsake ^{all} places of common penance.
Checks and control entirely sensuous gratifications;
If a man is able to follow these two lines of conduct
immediately he will attain the true by ^{the} ^{way} of ^{the} ^{four} ^{great} ^{truths}.
They are then to believe in the Four Great
Truths, (before quoted).

Sept. 10th

" In the beginning there was neither night nor light,
Then there was neither sky nor atmosphere above.
What then enshrouded all this teeming universe?
Was it enclined in the gulf profound of water?
Then there was neither death, nor immortality —
Then there was neither day, nor night, nor light, nor darkness —
Only the existent one breathed calmly, self-contained.
Nought else but ^{than} him there was — nought else beyond — above —
Then first came darkness hid in darkness, gloom in gloom!
Heat all was water, all a chaos indiscerned,
In which the One lay void, shrouded in nothingness.
Then turning inwards, he by self developed force
Of inner fervour and intense abstraction, drew.
And now in him Desire, the primal germ of mind,
Arose, which learned ^{men} profoundly searching, says
Is the first scintilla bond connecting entity
With nullity — . This ray that bristled downward life
Where was it then? — Before? or was it found above?
Were there parturient powers and latent qualities
And fecund principles beneath, and active forces,

That energized aloft? Who knows? Who can declare?
How and from what has sprung this universe? The gods
themselves are subsequent to its development.

Who then can penetrate its ~~rise~~ the secret of its rise?
Whether it was framed or not, made or not made!

The only

Who is highest heaven sits, the omniscient lord,
Assuredly knows all, or — haply knows he not — "

— Quoted by Monier Williams "Indian Wisdom" — Rigveda.
1100 B.C.

"A wife is half the man, his truest friend —
A loving ^{wife} is a perpetual spring
Of virtue, pleasure, wealth; a faithful wife
Is his best aid in seeking heavenly bliss;
A sweetly speaking wife is a companion
In solitude; a father in advice;
A mother in all seasons of distress,
A rest in passing through life's vicissitudes —

Quoted by S. A. from Mahā-Bhārata —

Moorcroft. Sept. 13th 1844.

This book, begun as a diary ends as in extracts and abstracts of books. One's interest in one's own character ceases to be so absorbing, when one as one grows in knowledge -

Christianity certainly made one more egotistical, more desirous to secure one's own salvation -

Whatever may be the faults or rather the shortcomings of the new religion it accomplishes one thing, it removes the thoughts from that wee bit of the world called Self to the great whole - The individual has no part in it - It is more than silent as to his future existence - Man sinks down to comparative insignificance - He is removed in degree but not in kind from the mere animal and vegetable - In truth it requires a noble nature to profess with cheerfulness this religion - and the ideal it presents to us is far higher than any presented

of the great religions of the world -

93
Two words on its addition before closing
this book =. It is no longer a wonder to
me that it ~~was~~ ^{does} not exercise much power
over the nations professing it - The two great
doctrines it taught ~~were~~ false -

That man's aim in life was to be made
a selfish one, i.e. to rid himself of the
great evil of existence - Starting with the
idea that life was an evil and would
ever continue one, they proceeded to check
every clearer goal and had, to run before
death, so as not to be overtaken by that
great changer before they had plunged
themselves in non-existence - or rather
union in the Supreme impersonality
of the universe - How could a religion,
which thus enjoined on man every possible
virtue, forbade the exercise of the faculties,
regenerate or advance the growth of man -

The ~~great~~ seed of selfishness founded on
superstition is contained in so all the
ancient religions of the world, and it is this
seed small at first and hidden? A beautiful
morality, which eventually overthrows
one religion after the other. Man, as he
progresses cannot shut his eyes from the
fact that he is but an insignificant part
of the universe, that he best feels the object
of his existence in trying humbly to understand
and in so far as he is related to him, lives
in harmony with, the laws revealed by
nature and his consciousness, without
hope or wish for ~~some~~ supernatural
world.

But Buddhism tho' based on falsehood
gathers round it as it grew, a most
lovely morality and a noble philosophy
in its theory of the ~~cause~~ origin of all
things, which I do not think we find in

the more positive theology of Kleanth - 94
 It guarded as sacred the Great Mystery;
 and that is the reason I believe, of its charm
 to modern thinkers - I hope I may have
 an opportunity of studying Kleanth's some
 day, then perhaps I ^{may} find its superiority to that
 religion and the reasons of the acceptance of
 Kleanth by the greater nations of the world,
 and of the degradation of the rest into
 miserable superstition of the greater numbers
 of its adherents -

Kleanth's Notes.

Good. Better. 5.
 Greater & deeper. 4.
 Greater & deeper. 3.
 Greater & deeper. 2.
 Greater & deeper. 1.
 Greater & deeper. 0.

1056

881

Mad. Cur. 190.

105

2. 90.

3 Cornus 50

4 Anemone 65

5 Gev. 162

6 C. 65

4 Anemone 184

8 Cornus 182

1000. 1000.

Stem Stem, 1000.

Stem Stem, 35.

Stem Stem, 80

Stem Stem, 30

Stem Stem, 32

Stem Stem, 30

Stem Stem, 29

Stem Stem, 1000.

930

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1/2

(189)

4/4

