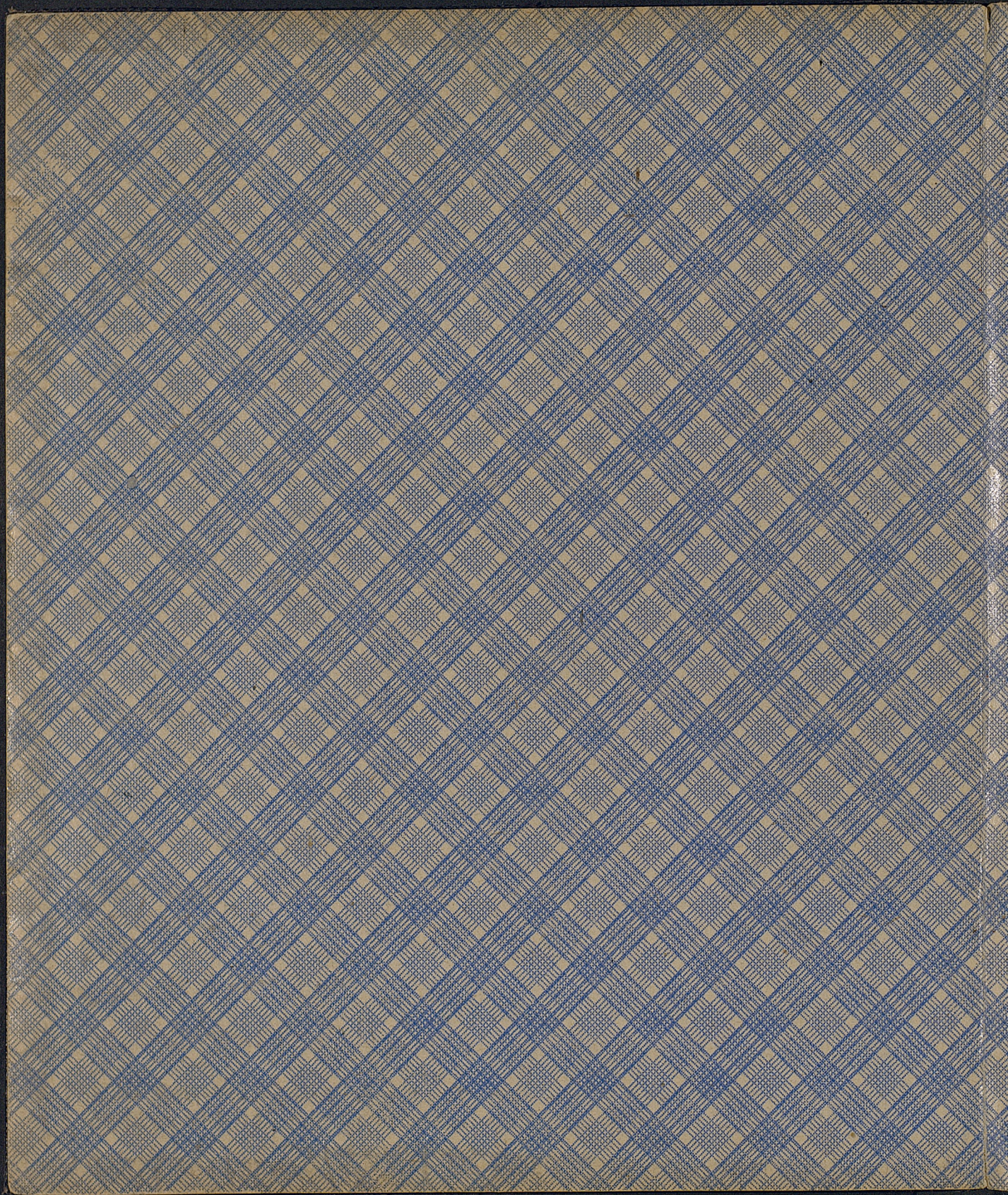


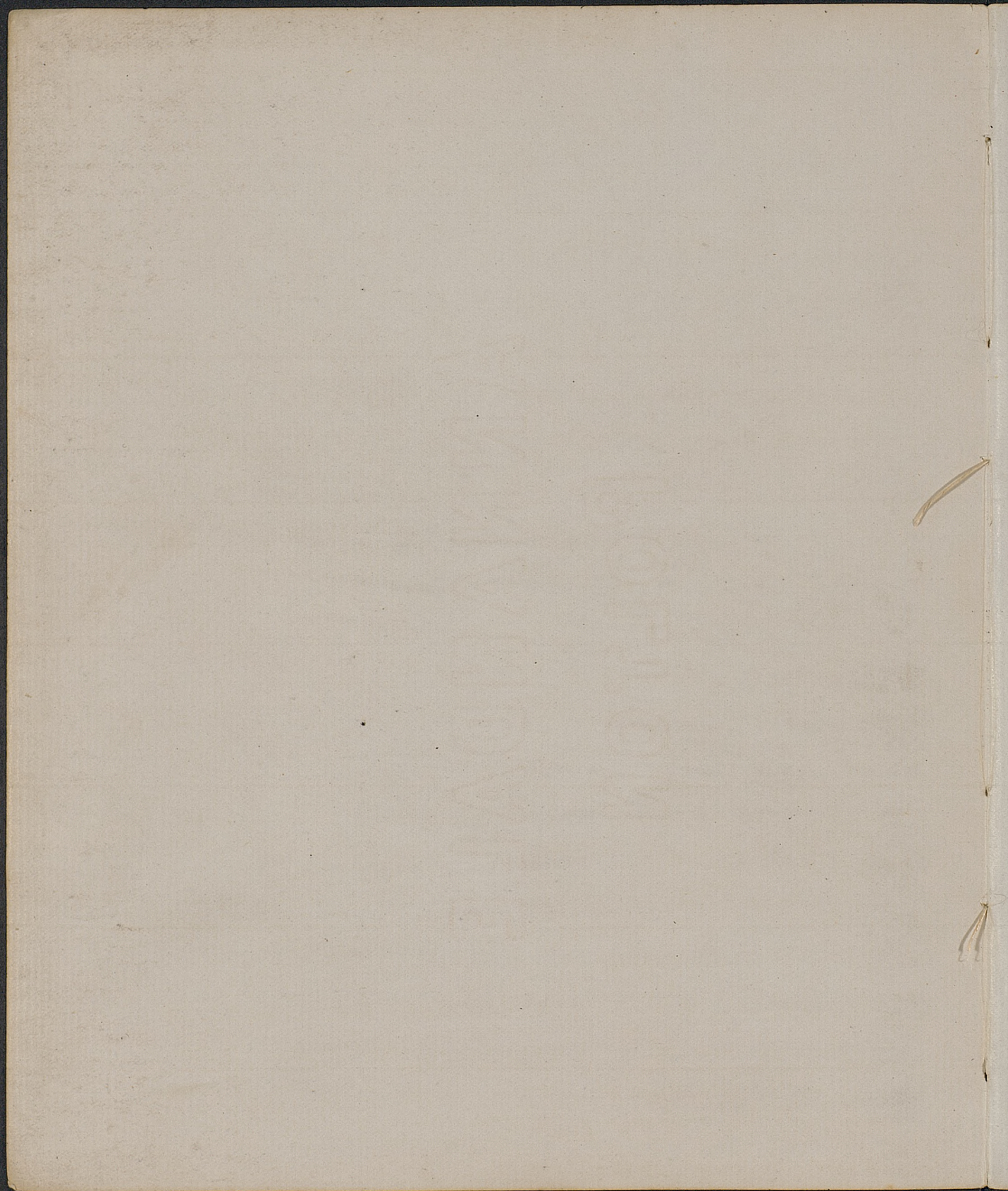
Vol. 6

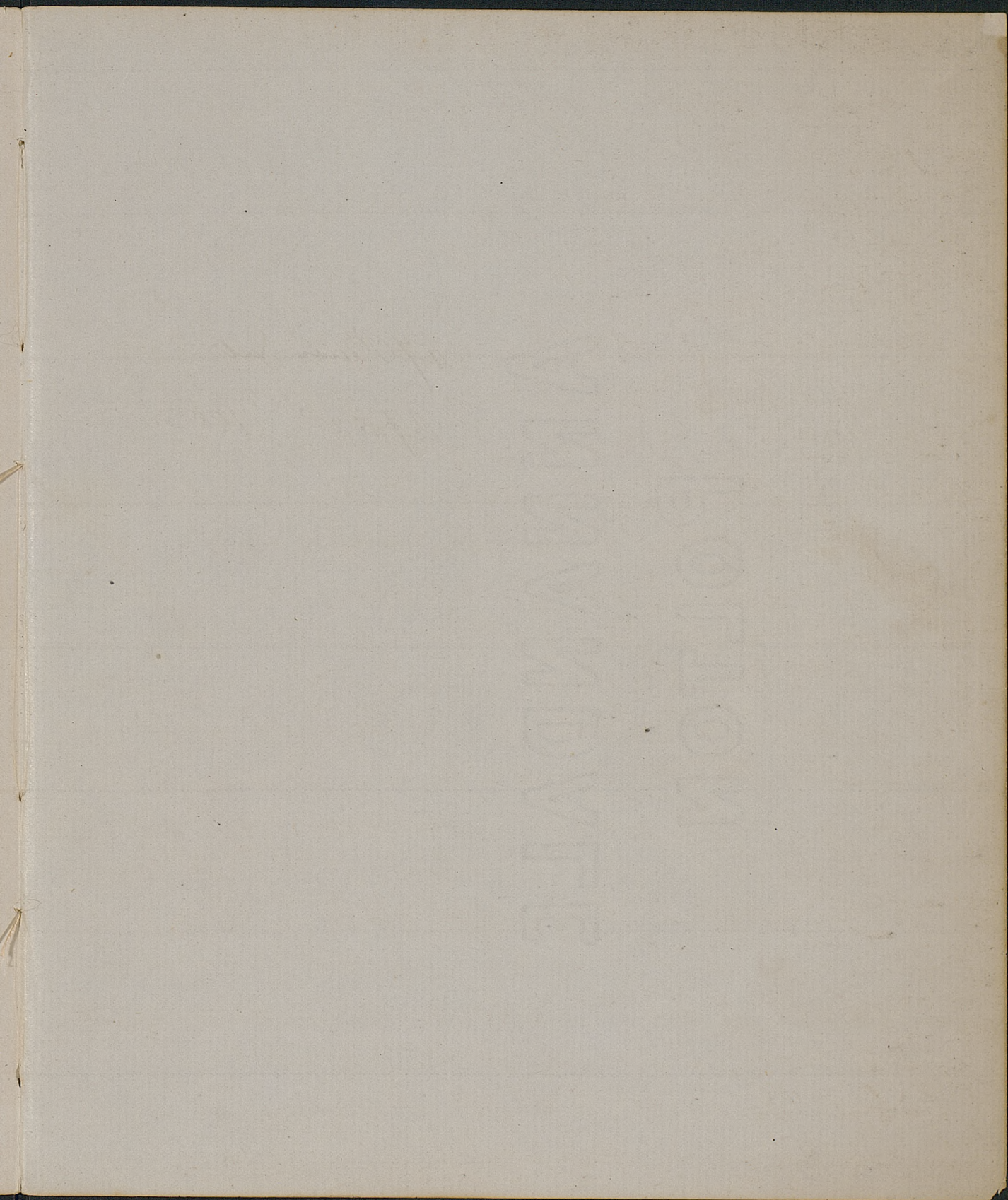
April 1883 ———

6









I

47th Minn. Stat.

April 22^d 1883

Essays & Abstracts

Vol. 6

1

47 Primer

DeLong

Animal Life

April 7th 1883

The problems of Morphology fall into two distinct classes, increase of mass & increase of structure.

1st Mode in which the parts are united into a whole; a fundamental difference between aggregation is produced by differences in the degree of combination of the increments, the ultimate unit of the increment being the same. Thus things can be added to by one at a time, ten at a time, hundred at a time: the question here is, does the organic form under consideration exhibit units of the singly compounded kind, of a doubly compounded or a triply compounded kind.

2nd Morphological problems of the second class have for their subject matter, changes of shape which accompany changes of aggregation, and deal with two factors, viz. the internal forces which that expend themselves in working out a structure in equilibrium with the forces to which ~~the~~ a central organism were exposed, & reflect the formative tendencies of organisms themselves; & secondly, the external forces to which the organism in question is at present exposed.

"Since the problem in all cases is, to ascertain the resultant of internal organising forces, tending to reproduce the ancestral forms, and the external modifying forces, tending to cause deviation from that form. In Spencer examines the details of the morphological composition & development of animals, & plants & finds that the a posteriori conclusions as to the nature of the changes which are undergone by organic matter in its evolution towards higher structure coincide remarkably & with the a priori ~~then~~ deductions from First Principles.

"The phenomena of symmetry & unsymmetry & asymmetry, which we have traced out among organic forms, are demonstrably in harmony with those laws of the redistribution of matter & motion to which Evolution conforms. Besides the myriad fold illustration of the instability of the homogeneous that are afforded by these aggregates of units of each order, which at first alike, lapse gradually into unlikeness; & besides the myriad-fold illustrations of the multiplication of effects, which these ever complicating differentiations exhibit to us; we have also myriad-fold illustrations of the definite

equality and inequality of structure, produced by definite equality & inequality of forces.))

Turning from the fact of structure to the fact of function. But Spencer deals with the physiological problems. In his summary of physiological development, the following paragraph explains best the result of his investigation conducted as it is, by the light of his a priori principles (Can it be called investigation or is it rather a search for illustrations).

"The principle that whatever new action an organism is subject to, must either overthrow the moving equilibrium of its functions and cause the sudden equilibration called death, or else must progressively alter the organic rhythms, until by the establishment of a new reaction to balance the new action, a new moving equilibrium is produced, applies as much to each member of an organism as to the organism in its totality.))

My object in seeking lessons in physiology, is to acquire a knowledge of the leading facts of morphological & physiological development.

But Spencer's presentation of them is too much that of special pleading. Also it is useless to me because from lack of knowledge, it remains to me

(4)

more learning about words and not about things. In the country where one has such numberless opportunities of examining organic life & animal, one almost deprives oneself of a sense, by a complete ignorance of cause & effect.

Direct & Indirect Equilibration. April 8th

"The external factors to which a species is exposed are of two kinds. They are such as act continuously or frequently on the individuals; or they are such as do not act continuously or frequently on the individuals. To a factor which ~~acts~~ continuously or frequently acts on individuals, the functions of the individuals adapt themselves - there is direct equilibration. While a factor which does not act continuously or frequently on the individuals, acts continuously on the species as the whole - either destroying such of the members as are least capable of resisting it, or fostering such of the members as are most capable of taking advantage of it."

^{current} The ~~present~~ discussion as to the ^{responsibility} ~~responsibility~~ of state interference in providing for all the individuals of a race certain favorable conditions for development

April 10th 1893

seems to be to rest on the question, whether in an advanced stage of animal evolution, direct equilibrium or functional adaptation is more or less important than indirect equilibrium or the survival of the fittest.

Before reducing the question to this issue, we must grant that the conditions presented by the state are favorable to development, that they do actually increase in the individual the power of adaptation to the surrounding social & economical facts.

If we deny this, education in the long run will become to the lower classes what Christianity appears to be to the lower races, a method of population determination and it will further ~~and so~~ the survival of the fittest, near much as the individual of those classes which are independent of state assistance & therefore at liberty to develop their qualities which the " exigencies of life " demand, both survive & multiply, & tho' this result has inappreciable effect the constitution of society in the old countries, ~~it will most appreciably~~ affect it both to a great extent determine the constitution of society in the new countries, to which after all the future of the world belongs.

(6)

~~And~~ On the other hand we must allow that the individuals who are born in circumstances, in which, without state aid, they could not procure those "favorable conditions," are as a mass inferior as raw material to the ~~mass~~ of individuals who are independent of state aid. It is evident that if we doubt this proposition, the accusation brought against Socialistic measures of furthering the survival of the unfittest is warranted - and the degree of this inferiority may be an important factor in determining the expediency of the measures.

The supporters of state education maintain that ~~they start~~ the state acts the part of the Philanthropic Capitalist - ~~It~~ ^{It} starts a man with a better stock in trade than he would otherwise acquire, only this start is given to all alike independent of any ability or any effort on their part or rather on the part of their parents to acquire it. This of course applies only to a limited extent to the present system which enforces payment from the parent; but for the sake of argument it is more convenient to

1. Are the mass of individuals who are presumably benefited by state aid superior as raw material to the mass of individuals who are independent of it.

Are the conditions presented to this mass of individual favorable to their real development; i.e. do they actually forward their chances of existence immediately in them or ultimately in their offspring? If the conditions are favorable to the majority of individuals are they equally favorable to the inferior individuals, & if not, what is the extent of the inequality - & does it amount to actual injury.

2. Does the withdrawal of capital ^{the individuals of} from the unbenefited classes interfere with their development of ~~the individuals of these classes~~ & growth, & if so what is the extent of the interference.

Upon the solution of these questions will depend 4. Whether Socialistic legislation is an interference with the law of the survival of the fittest, & if ~~then~~ ~~it~~ ~~be~~ ~~granted~~ ~~to~~ ~~that~~ ~~extent~~; ~~and~~ ~~it~~ ~~is~~ ~~evident~~ - that if the conditions presented are unfavorable to the survival & multiplication of the individuals

for whom they provided, the accusation that
 brought against socialistic measures that they interfere
 with the survival of the fittest & the reasons advanced
 in their defence that they promote functional
 adaptation are equally groundless. ~~And it is~~ ^{it is} ~~is~~
 impossible that the effect of socialistic measures
 may in the long run be directly the reverse of that
 commonly asserted, that ~~they~~ ^{they} may promote the
 survival of the fittest, & interfere with the functional
 intensify the action of the law of ~~indirect~~ ^{the survival of the fittest} ~~adaptation~~
 & retard the action of ~~direct~~ ^{direct} ~~adaptation~~ functional
 development.

There are only two other conceivable hypotheses
 of the effect of socialistic measures in general
 & of state education in particular.

The completely pessimistic hypothesis & the
 completely optimistic hypothesis.

1. That the conditions presented by the state are
 favorable to the multiplication of ^{the} minority of
 inferior individuals while they retard the adaptation
 of the mass to the surrounding circumstances.

This would mean the destruction of the race

2. That the conditions presented by the state

~~Assured~~ in no wise promotes the removal
of the inefficient, because they are practically
useless & even cumbersome to the superior
individuals; While they are ^{the} means of developing
faculties which in the hands of the nation which
will increase adaptive power of the race.
The first hypothesis seems to me untenable
if ~~we discuss~~ ~~social~~ ~~except~~ ~~or~~ ~~limit~~
our discussion to those social measures which
simply provide subsistence. But if we are
dealing with education direct or indirect it
seems simply that the extra development of certain
faculties which were ~~in the long run~~ ~~favorable~~
to useful in the struggle for existence, was beneficial
to the individual of lower physical & mental
regeneration & with less faculty develop, while
it was regressive to the individual with superior
& capability of development; an almost
impossible supportation. Or again
that the amount of benefit conferred and the
total area of one which it was extended, was
inferior in amount & extent to the injury inflicted
by the withdrawal of the Capital required from

11

The Unbenefited Classes.

The second hypothesis must be based on the supposition that the mass of individuals & incapable of providing for themselves certain favorable conditions are not superior to the mass of individuals & independent of state aid, which is in itself not at all a contradiction in terms, since the conditions provided by the state & which we have assumed to be favorable are exactly those conditions which are enjoyed by the independent classes - & moreover contradicts the almost self-evident fact that the successful individuals & their offspring are those individuals who have a greater power of adaptation to the surrounding circumstances.

The conclusion which seems forced upon one is that the action of the two laws varies inversely. Is the biological generalization of Herbert Spencer ^{correct} ~~justified~~; that as evolution advances the law of functional adaptation becomes a more important factor than the law of the survival of the fittest?

In what direction & to what extent do Societal measures influence the inverse variation of these two laws? ?

April 10th

(12)

"Where the life is comparatively simple, or where surrounding circumstances render some one function supremely important, the survival of the fittest may readily bring about the appropriate structural change, without any aid from the transmission of functionally-acquired modification. But in proportion as a healthy existence cannot be secured by a large endowment of some one power, but demands many powers; in the same proportion do there arise obstacles to the increase of any particular power, by the preservation of any of the features (as in the struggle for existence) // Biology. 106.

"The fitting of an organism to new circumstances becomes less & less effected by the survival of the fittest in proportion as the organism becomes complex."

~~As far as I understand it, Spencer's argument is in this~~

As far as I understand it, this is Spencer's argument in support of the above theory #

Success, in our complicated social life is due to may be the result of various faculties & of various combinations of faculties. The needs of society are so manifold that they capable of being satisfied

by individuals possessing utterly different & often opposite
 qualities; and even if we admit that a certain
 physical & mental constitution is necessary to success,
 the fact of sameness will frequently prevent the
 inheritance of this constitution by the offspring.
 And besides the heterogeneity of the medium in which
 the individuals live, there is another retarding
 obstacle to their development of this race through natural
 selection. The complicated nature of the ^{organ} structure
 necessitates the slow development of any one organ.
 because it implies the development of all the
 other organs. Therefore the slow but continuous action
 of "functional adaptation" acting as it does on
 the whole nature of the individual & upon the
 whole community of individuals is more calculated
 to help forward progress ~~than~~ in a highly
 organized organism than those laws which secure
 the survival of the fittest.

Natural Selection, no doubt, if ^{it} were allowed
 free play would be most useful in promoting &
 training Societies of useful individuals; but amongst
 civilized nations the adaptation of the community to
 social conditions, through the development of the

14
By sympathy & benevolence is so rapidly advancing
that society itself resorts to attempts to stifle
those very laws which ~~preserve~~ preserve the favored
laws in the struggle for existence. April 14th.

"125. (Psychology).

If we substitute for the word pleasure, the equivalent
phrase - a feeling which we seek to bring into
consciousness & maintain there, and if we substitute
for the word pain the equivalent phrase - a feeling
which we seek to get out of consciousness & to keep out.
We see at once that of the states of consciousness
which a creature endeavours to maintain are the
correlation of injurious actions and of the states of
consciousness which it endeavours to keep out
the correlation of beneficial actions, it must quickly
disappear through ~~the~~ persistence in the injurious &
avoidance of the beneficial. In other words, those
kinds of beings only can ~~survive~~ have survived in
which, on the average, a greater or desired feeling
went along with activities conducive to the
maintenance of life; and there must ever have
been, other things equal, the most numerous

and long - continued survival, among races in which
 these adjustments of feeling, to actions were the best,
 tending ever to bring about perfect adjustment.))

16th
 W. Spence in "Introduction of Psychology" undertakes
 an elaborate ~~analysis~~ subjective analysis of the
 "Composition of mind" and attempts to show
 in a general way a correspondence between the
 Subjective & Objective facts. His leading division is
 between Feelings & Relations between Feelings, corresponding
 to the physical distinction of nerve centre & nerve
 fibre. Feelings, are subdivided, into those that
 are peripherally initiated & (Sensations) & those that
 are internally, initiated (Emotions) - The former again
 subdivides into peripheral & extra-peripheral (concrete)
 His leading generalisation is that those parts of
 consciousness formed by externally, initiated feelings
 are distinguished by the predominance of the relational
 element, by the capability of the feelings to multi-
^{component} into clusters & of these clusters to multi-
 cluster. This distinguishing characteristic
 varies in degree with the direction of the contact

of the peripheral expansion of the nervous system
 with the external agent. Thus he mentions
 that visual feelings are above all others distinguished
 by their sharpness of mutual limitation & by the
 presence of the relational element in both the
 fundamental forms (space, time). I am too late
 of a physiologist to realize the corresponding
 physical facts which distinguish the retina.

~~Summary of his analysis.~~ There are many other
 interesting details of his analysis, such as the
 connection of the vivid feelings with the faint feelings
 of the same order & of allied orders, their clustering
 of vivid & faint feelings, constitution - was . . .
 " It is because of this tendency which vivid feelings
 have severally to ~~unite~~ cohere with the faint forms
 of the allpreceeding feelings like themselves, that there
 arise what we call ideas. A vivid feeling does
 not by itself constitute such a unit. But an
 idea or unit of knowledge, results when a vivid
 feeling is assimilated to, or coheres with, one or
 more of the faint-feelings left by such vivid feelings
 previously experienced.

From moment to moment the feelings that

Constitute knowledge separate - each becoming
fused with a whole series of them like itself which
have gone before it; 2 That we call knowing such
feelings as such or such, is but name for this act
of separation. 3. And this is the conclusion of
his induction. !

A Mind consists largely, 2 in one sense entirely, of
feelings. Not only do feelings constitute the inferior
tract of consciousness, but feelings are in all cases
the materials out of which, in the superior tract of
consciousness, Intellect is evolved by structural combination.
Everywhere feelings is the substance of which, where it
is present, Intellect is the form. And where Intellect
is not present or but little present, Mind consists of
feelings that are unformed or but little formed.

Intellect comprehends only the relational elements of
Mind; and to omit feelings is to omit the terms
between which the relations exist. The recognition
of this truth saves us from the error of looking for
correspondence between the development of the nervous
system & the degree of intelligence. As in (9) we saw
that the size of the nervous system varies partly as
the quantity of ~~feeling~~ function evolved, and partly as the

Complexity of the motion; so here we see that the size of the nervous system varies partly as the quantity of feeling (which has a general relation with the quantity of motion) and partly as the degree of intellect (which has a general relation with the complexity of the motion)

17th It certainly requires considerable self control to sit down to "hard study of theoretical psychology" when within one's little brain the ^{reflections of} ~~material~~ ^{the person's} ~~forms of these~~ "integrated feelings" are whirling about round the little "Ego" with looks approving & disapproving, & gestures insinuating & depreciating. The poor little "Ego" sits alone unable to avert its eyes for "one brief moment" from the fascinating spectacle of this ~~constant~~ ^{constant} courtship round of courting & retiring; - in real interest with receiving & little giving, only looking & showing. Even ^{when} one is comfortably established in one's own sanctum, three flights up, with the book open before one & a sheet of blue lined journal paper & pencil beside one, the talith of the tradesman's cart - & the rolling of the neighbour's carriage, drag back ^{into long conversations} the intricate question of appearance & expense, or the complicated problem of style versus "interestingness" as a

Life as we have seen in Biology may be defined briefly as the "Continuous adjustments of internal to external relations". The characterizing distinction of Psychology as a science is that it deals with a special class of these adjustments, with correspondences between the organism & its environment which "Exhibit some extension in Time & Space, some increase in speciality or complexity". Biology includes Objective Psychology, because it deals with all vital activities but in its more special sense it describes the relations between certain actions, A & B, within the organism (the existence of outside forces is implied). But Psychology is the science of the relation of A & B within the organism & a & b without the organism. Like all other classifications, ^{they} it is artificial. There is no line which can be drawn between those ^{vital} actions or class as physical & those vital actions or class as psychological but there is a gradual differentiation which we can trace if we examine the evolution of organic life.

The lowest form of Life exhibits correspondences direct & homogeneous. (yeast plant).

"The Life of these organisms consists, almost wholly,

of a few contemporaneous processes adjusted to the co-existent properties of the medium which surrounds it. As we advance to the higher plants & to zoophytes we see that the correspondence remains direct - it increases in heterogeneity. / April 1891

Dr Spencer in his Chapter on the "Correspondence as extending in ^{space} time" offers an interesting explanation (which he admits to be hypothetical) of the development of the senses by "the specialization of the various properties which every part of the elemental tissue possesses"; & gradual differentiation of parts which results in the localization of a ~~certain~~ special kind of susceptibility - to certain ~~parts of~~ portions of the tissue. (When this process had once fairly begun, one can understand how it would be furthered by functional adaptation & by natural selection.)

The succeeding Chapter on "Correspondence as extending in time & increasing in Speciality & Complexity" are really an elaboration & illustration of one part of his definition of Evolution, as an increasing heterogeneity - & definition of Parts.

The Chapter on the Co-ordination of Correspondences is interesting as it expresses in a clear way

The Nature of the Connection between the
 "order of ideas" & the "order of things"

"The most developed form of co-ordination is that exhibited by quantitative science. In this not only must specialia be combined with generalia after a perfectly definite manner; but there must be a perfect definiteness in each constituent of the combination. The perceptions by which the data are obtained must have their elements so exactly co-ordinated as to give measured results. The laws of dependence must be so known that they can be expressed numerically. And the process by which, out of data and laws, the prevision is finally evolved, must have each step united with preceding & succeeding steps in a mode which is quite specific"

It will further elucidate both this doctrine of Co-ordination & the general doctrine of correspondence if we consider now for the perfect adjustment of ideas to data relations, there must exist in the first, elements & changes symbolizing all the essential elements & changes in the last. Undeveloped Life is ^{led} by associations among some of the superficial attributes of things - Developed Life is led by associations

among those fundamental attributes on which the
action of things depend.

Before infallible guidance can be had, all the
elements of a relation must be known.

Whenever a group of inner relations, or cognitions,
is completely conformed to a group of outer relations
or phenomenon, by a rational process - whenever
there is what we call an understanding of the
phenomenon - the composition of the phenomenon
is, in a sense paralleled by the composition of the cognition.

"There is no more point of view from which the
phenomena of life must be contemplated. We have to
note how, out of co-ordination, there grows up integration.
Compound impressions, as well as the compound motions
guides of them, continually approach in their essential
characters to simple impressions & simple motions.
The co-ordinated elements of any stimulus, or of any
act ever tend towards union, eventually becoming
indistinguishable from one another only by analysis.
Further the connection between stimulus & act becomes
constantly become constantly closer, so that at last they
seem two sides of the same change.

"Not only to the constituents of the immediate perception, to the elements of the compound notion, and to the combination of the two, does this law apply, it applies also to the highest process of cognition. The most advanced conceptions of science display it equally with the achievements of manufacturing skill. For making a generalization is, in reality, integrating the various separate cognitions which the generalization includes - uniting them into a single cognition. After there has been a mental accumulation of facts presenting a certain commonness of nature (remembered first as isolated facts and further colligated as facts having some resemblance), there suddenly, on the occurrence perhaps of some typical example, arises a cognition of the relation of co-existence or sequence common to the whole group: The particular facts, before loosely aggregated, all at once crystallize into general fact - are integrated."

(From the Chapt. xi) "These several modes in which the essence of the correspondence displays itself, are but so many different aspects of one mode. The vast array of phenomena which, for convenience sake

As I have considered under distinct heads, form in
truth - one general continuous & inseparable evolution.
All have been furthered by each, & each
has been furthered by all.

"So that from the lowest - to the highest - forms of life,
the increasing adjustment of inner to outer relations,
is one indivisible progression. Just as out of the
homogeneous tissue with which every organism commences,
there arises by continuous differentiation & integration
a congeries of organs performing functions but
remaining mutually dependent, or rather growing
more mutually dependent; so, the correspondence
between the actions going on inside of the organism
& those going on outside of it, beginning with some
simple homogeneous correspondence, gradually become
differentiated into various orders of correspondences
which, though constantly more & more subdivided,
maintain a reciprocal - pair that grows ever greater."

I have extracted the foregoing pieces of Dehlfell's
Lucis analysis, so that they may be at hand for
future use. Today, alas! my muddled brain is
only capable of admiring - I cannot work out any
of the suggestions they contain.

copy
Lucis
analysis
1877
1878

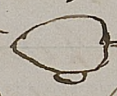
April 20th Changed my room to one looking on
the square garden behind. I found that, with my
very limited power of concentration the rattling down
Echubton Road & disturbed my morning meditation
on Divine Philosophy. Now I look upon green turf
& budding trees which ~~for~~ ^{to} my cockney eyes ^{from} ~~is~~ ^{is}
a charming scene. Nevertheless, my brain this
morning is as muddled as it was yesterday, the truth
being that the power one has for real honest thought
is much more limited than one's tone, therefore one
should not will never to shut oneself in test & in
relaxation (if it be true relaxation & not dissipation).
There happens to be in Mr Spencer's Chapt on the
"Law of Intelligence" a somewhat suggestive theory,
which I can certainly confirm from my own
mental experience & is well illustrated by my condition
this morning. The broad distinction between those vital
actions which we term psychical or intelligent
from those we term physical, is that the former
are presented in a relatively serial order whilst
the latter form an immense number of different series
brought up together. Digestion, secretion, circulation
Inspiration etc. ~~all conditions~~ are all manifested

Simultaneously in the organism; but we know from subjective analysis that compared with them simultaneous & comparatively independent physical changes, the psychological changes which constitute consciousness are ~~more~~ serial in arrangement. This subjective fact may be paralleled by the objective fact that the gradual development of the nervous system ^{as seen in} the lower forms of organic life to the highly intricate structure of the nervous system in organisms which we call intelligent is accompanied by the formation & gradual development of a great nervous center (brain) through which the various impressions received by different parts of the body are passed, & therefore necessarily assume a more or less serial order.

Now - (to come to the personally applicable part) in proportion as the changes which constitute consciousness are definitely serial is the degree of what I shall call "rushing power". When my brain is ^{as it is} today & was yesterday, I have the greatest difficulty in excluding from my consciousness numberless stray thoughts & memories. Even when I think I am fully started on a certain train of thought -

I wrote up the fact that I am in reality, listening
 to certain sounds, looking at certain things, & ^{or} ^{of} ^{thought.}
 remembering the speech or look of some person, ^{some extent} ^{mechanically following the} ^{of thought.}
 I suppose, if we want to explain it physiologically,
 we should say, that those nervous centers which are
 especially used in abstract thought - are not
 sufficiently stimulated, & that the mysterious lobes
 plus consciousness, reflect those changes which
 from their superior - in degree are then more
 important. The changes brought about by ^{direct or indirect} ~~sensory~~
 impression ~~direct or indirect~~ on the senses
 " Gradually differentiates from the lower order of
 changes constituting bodily life, the higher order
 of changes constituting mental life and comes a
 decidedly - serial arrangement in proportion as
 intelligence advances. Though this serial arrangement
 never becomes complete, yet in the human
 consciousness is approached completeness; and the
 highest processes of this consciousness are possible only
 on condition that its successive states, compound as
 they may be in nature, shall compare themselves
 as practically elementary. The fact that every proposition
 expresses a relation, & that every relation submits

between two terms, of which proves that distinct thought-
 processes serial arrangement of its components.)
 Before we leave the subject of "concentration", I have
 another small personal experience - It is much
 easier to exclude foreign elements from consciousness
 when one is ~~following~~^{working} out an original train
 of thought, than when one is following the workings
 of another mind; even when the train of thought
 happens to be identical or nearly identical. Possibly
 the explanation may lie in the fact, that "original
 thinking" ~~is~~ is paralleled physiologically by changes
 which are internally initiated, whereas the following
 out of another person's thought - necessitates the
 intermediate action of the senses, & thereby producing a
 slight irritation of the whole nervous system.
 Furthermore the equilibrium of nervous centres the
~~action of which is not exposed~~ & liberating force
 the subjective manifestation of which are even
 which are extraneous & unconnected with the
 order of ideas required.

April 22nd First morning's work with Willie Cripps.
 Preparing specimens. Wax gum melted forced into paper
 box. Specimen of tumour (heart paper) dipped into wax so
 that there should be a block of wax to sustain it  then submerged
 in wax so completely covered & allowed to cool. Paper removed
 & wax cut in sections until arrived at ^{apex} ~~point~~ of specimen
 & cut down in section until the stalk of tumour. Whole
 thing kept in spirit. Sections as slices of put into spirit
 then into dye; clove oil from alcohol they are mounted on
 fine glass. One drop of C. B. & thick slide put over.

April 23rd Read through W.C. "Edwards Disease of the Nucleus"
 Had great difficulty in understanding orig. technical
 phraseology & my practical ignorance of the material ^{nature} ~~the~~
 diseases of which he discusses. In my physiological studies
 must keep clear & distinct two lines of enquiry,
 1 How ^{a particular} organic substance became as it now is
 through differentiation from more homogeneous substance
 2 How that is at present the actual structure.
 Surely the latter ^{full progress of the present system} ~~is a full realization of its present state~~
 former? ^{very able to see the right} ~~is a full realization of its present state~~
 Under the ^{very able to see the right} ~~is a full realization of its present state~~
^{full knowledge of present structure} ~~is a full realization of its present state~~
 should precede the study of becoming unless
 one has been able to know ~~the~~

no volume.

31

April 24: My heart is so troublesome (physically
mentally it does not trouble me much) that I can't read
much this morning. It is useless keeping ~~two~~ a couple of
manuscript-books going - one can't have too confidence.
He becomes attached to one of them - an affection
which grows with the more or less perfect reflection of one's
own little ego. After all one of the chief attractions
of a "Diary book" is that it serves as a mental
looking-glass, wherein to look at oneself, complemented
& one does not care always to be reflected in the
unbecoming clothes of tiresome effort to understand
what is going outside the grasp of one's little intellect.
Sometimes a little pleasant chat with oneself
is refreshing. The thin book shall be kept exclusively
for that lowest result of social intercourse, a
collection of amusing stories about "big" people, all of
them "warranted untrue", and for any superficial
observation & reflection on the typical persons I meet
with in Society. This book shall be devoted to "Truth"
or rather it shall be dedicated to Truth, for devotion
implies intimacy or at least acquaintance,
& that is more than I can pretend to.
Now my life is divided sharply into the thoughtful

part 2 the active part, completely unconnected one with the other. They are in fact an attempt to realize two different - 2 almost ~~opposite~~ conflicting ideals necessitating a compromise as to energy 2 time which has to be perpetually readjusted. My only hope is that the one ideal is hidden from the other the truth being, that in my hearts of hearts I'm ashamed of it 2 yet it is actually the dominant internal power. Fortunately for me all external forces support the other motion, so perhaps the balance is a pretty good one. But it is a curious experience moving about among men 2 women talking much, as you all like to do, 2 never mentioning those thoughts 2 problems which are your real life 2 which absorb you in their pursuit 2 solution all the earnestness of your nature. This doubleness of motive, still more the dissemblance towards the work you live in, alluding even to your own family, must bring about a feeling of unreality; ~~that~~ ^{there} ~~is~~ ^{is} a loss of energy in the sudden transitions from the one life to the other. Happily one thing is clear to me - the state of doubtfulness will not be of long

Distraction; 2 The work that is done during that time
 will not be wasted time in whichever vocation
 my nature & my circumstances eventually force me
 into. I shall surely someday have the veil withdrawn
 & be allowed to gaze unobscured on the narrow limits
 of my own possibilities.

April 30th The time rushes, & I accomplish
 nothing. Only three months more & I am only
 beginning work - joined the C.O.S. & about to make
 arrangements for Physiology lessons; with but a
 poor prospect of much doing - considering that
 the social duties that are fast absorbing time &
 energy. If I can only get well started in laboratory
 work, it wd be easy to continue it in the country.
 It is hopeless to attempt to do much connected work
 in London, but one can just see the things
 which will explain and illustrate a whole course
 of reading, & learn the art of manipulation which
 will enable one to see more in the country.
 As for the C.O.S. I proposed to join it when in a
 slightly different state of mind, but the experience
 I shall gain from it will work in well with
 my "Human" studies. One learns very little about

34
Human nature from Society - It is too
much clothed with the "Conventionalities &
seemings"

May 2^d Summary of "Principles of Animals" (Carpenter)

Bulk of fabric composing Animal Life, made up of tissues similar
to those of vegetables, viz. Membrane & fibre; between these
elements may be resolved into cells, adhering sometimes in

exposed surfaces sometimes in lines only. The two tissues
peculiar to animals are the muscular & the nervous tissues.

1. Membranous tissue: Adipose tissue, is the animal tissue
most resembling vegetable tissue in structure & chemical
composition; isolated vesicles formed of transparent
membrane & containing oily substance. Vesicles do not
communicate one with the other, bathed in watery fluid.
Are clustered in masses enclosed in membrane, on which
blood vessels ramify; these masses in larger clusters have
distinct envelope. Least animalised in chemical compo-
sition nitrogen, more albumen.

Tissue of Chorda Dorsalis (in embryos of higher vertebrates) &
replacing the basis of vertebrae in lowest fishes; have
polyhedral form.

Pigment tissue, cells enclosing particles of coloring matter

Round or oval, send afterwards Transmutations.

Epidermic tissue, covering the whole exterior of the body, & lining mucous Canals under name of Epithelium.

Those epidermic cells exposed to the air become flattened, & are continually rubbed away & replaced from beneath.

Show their vesicular character by presence of nucleus.

In the deepest layers of epidermic cells, are mixed pigment-cells, which give colour to skin.

The cells of the epithelium not being exposed to air, retain the fluid. When flattened & arranged in regular layers, they form the pavement epithelium, & this can be detached in regular plates from the mucous membrane. The outer layer is constantly thrown off, & epithelium cells may be found in saliva, urine, & other fluids, by which the mucous membrane has been washed. At lower part of intestinal Canal cylindrical cells are arranged side by side.

The villi of the mucous membrane are covered with thin cylindrical cells, in some instances fringed with cilia.

These ciliated cells when detached & placed in fluid often move about with considerable rapidity.

Epidermic Appendages, are supposed to be formed of epidermic cells, which horny matter is deposited.

The Epidermis & all its appendages are extra vascular. Epidermal cells have little tendency to spontaneous decomposition & do not require constant interstitial change.

Cartilage is an intermediate tissue in respect of vitality & fibrous character. In its simplest form it consists of a number of cells lying close together in the middle of an intercellular substance & not permeated by blood vessels. The conversion of cartilage into bone, is effected by the deposition of earthy matter in the cells & in the intercellular substance & ~~the~~ for which purpose blood vessels are developed.

The substance of the long bones is traversed by a complex system of canals, (Haversian) which communicate with each other & with the ^{central} principal cavity. (A clear description of the process of development in H.S. Beal's). The connection between the blood vessels & the canals is not at present known.

Radial lines, prolongations of the medullary membrane. The periosteum, a membrane enclosing bone, together with the medullary substance are supplied by secretion & ruffly matter for reparative processes.

The fibrous tissues which enter into the composition of an animal, are supposed to be ~~repaired~~ are now

known than their origin in cells. It is supposed that fibres are long cells developed within the parent vesicle are in fact the muscles elongated; which when they have burst the envelope intertwine with each other.

What is generally called the Cellular tissue is a network of fibres & membranous laminae, woven into a somewhat reticulated texture; and a number of little cells or cavities are thus formed, which ordinarily contain a watery fluid slightly impregnated with albumen. These cavities are separated by network of fibres & strips of membrane, the communication freely into one another. Cellular tissue is diffused through the whole fabric of the adult animal; and contributes to the performance of the special functions of the different organs rather than executes any definite vital actions itself. In the healthy condition of this tissue, its interstices are filled with fluid, secreted from the blood vessels.

In early development the cellular tissue consists almost entirely of gelatine, in advanced life, a deposition of albumen replaces it.

The primitive fibres of which cellular tissue is composed sometimes arrange themselves into distinct membranes. Of these the Peritoneal Membrane is one of the most important

38

2 appear the fibres of bundles fibres so closely interwoven that no interstices appear. Serous membrane lines the thin Great Cavities of the body. — those of the head, chest & abdomen; enveloping the viscera they contain. Synovial membrane (an thin of the serous membrane) envelopes the end of bones & is reflected from one to another.

The membrane which lines the heart & the blood vessels presents many of the characteristics of this tissue & is lined with epithelium cells.

Ingo¹⁸⁸¹. How comic this is all this excitement about nothing. After a dinner where I have talked, I am absolutely useless in the way of brain-work. And we get previous little talking let ~~perhaps~~ one gain amusement! Spent the whole day with H.S. at private view. He worked-out, for me a sad destiny for one whose whole life has been his work. There is something pathetic in the isolation of his ^{mind} ~~brain~~, a sort of spider-like existence; sitting alone in the centre of his ^{medical} web ~~of theory~~ catching facts, & weaving them again into theory. It is sorrowful when the individual is lost in the work — when he is set apart to fulfil some

1883-

function, and ^{then} when working days are past
 left - as the brush, ~~of which~~ ^{of which is} the living kernel given
 to the world. On looking around & watching men
 & women, one sees how important a part "instinct"
 plays in their lives, how all-important it becomes in
 old age when the purely intellectual faculties grow
 dim, & one ~~regains~~ appreciates the barrenness of
 an old age where the instinctive feelings are undisturbed
 & the subject-matter of them absent. There is a
 look of sad resignation ⁱⁿ of Herbert Spencer's face, as if he
 fully realizes his position & waits patiently for the end,
~~which I think is~~ absolutely final. To me there is
 a comic pathos in his elaborate search of the pleasurable
 "sensations" as if sensations can ever take the place
 of emotions; and alas! in his consciousness there
 hardly exists an "exciting cause" for emotional feeling.
 And yet there is a capability for deep feeling, which I can
 now & then discover — a capability which has,
 I am convinced & is ~~now~~ now covered up with
 orthodox -ism presenting ^a hedge-hog's coat to the outside
 world ^{a surface} ~~which~~ hardly ^{virtually} ~~has~~ contact.
 I see what it is in him which is repulsive to some
 persons. It is the ^{mental} deformity ~~of the~~ ~~structure~~ which, besides,

40
from the extraordinary development of the intellectual
faculties joined with the very imperfect development
of the sympathetic & emotional qualities, a deformity
which when it does not result in pity, excites dislike.
There is no life of which I have a really intimate
knowledge which ^{seems to} me so inexpressibly sad
as the inarticulate life of Herbert Spencer, inarticulate
in all that concerns his own happiness.

If one could only get some one nature &
warm me it throughly - One's observation of different
individuals (except those of ^{one's} own family) is so
hopelessly judicial & is so interfered with by
a consciousness of ^{one's} own personality; by a
constant attempt to make use of them only
as self-reflection, ~~a~~ ~~attempt~~ ~~which~~ ~~is~~ ~~detracting~~
~~to~~ ~~the~~ ~~observation~~ ~~of~~ ~~others~~. Even now that
I have grown out of much self-consciousness the
pretentious mean feeling of personal mortification
& gratification about much time & energy, (as if
one's life were long enough & strong enough for that.)
And then ^{the} time & ^{the} inclination for thought and beauty
required; the latent of the actions & words of others
lying hidden, only discoverable by imagination

analysis. It is very painful, then would-be
 certain. Puffed out by the words & looks of others,
 to collapse when they speak you! Happily for me I
 am sensitive to the prick, thin-skinned, and when I
 become conscious of the "emptiness" I realize that it is
 only "wind" that has left me ~~and~~ that I have
what-else to fall back upon. And in some way,
 it is interesting to watch the rise & fall of feeling,
 in ones off the effects of which one sees in others.
 Still I think I may be said to have "completed
 my experience" in that direction. The "Powers for
 Good" help me to have done with it.

Aug 7th yesterday, pleasant morning with W.H.C. at
 microscopic work. Explained to me his theory that
 the leucocytes (white corpuscles of blood) were the real nuclei
 of the Epidermis & Epithelium, that the latter tissues
 were in fact the origin of those organisms which nourish
 us. Showed me beautiful sections in which you saw
 the nuclei at the base of epithelium cells & without
 them in the channels of which the reticulated tissue
 is formed.

May 9th Went over Mrs Carlyle's house (and it is
 eventually, Mrs Carlyle's house, made sacred to many
 persons by her own pathetic history of her life)
 with Father & Mrs Estlin Smith. A quaint evocation
 of two personalities in my mind — ~~Both women~~
 Mrs Estlin Smith & Mrs Carlyle. Both women of
 great social talent & charm. The unwilling in
 any gratification human nature could desire,
 the other denied all!

1881

May 16th Spent a very three days at the Argos &
 Standard. Miserably sick, walks about as if in an
 unpleasant dream, reminding me of other days when
 headache was habitual & life-weariness my ordinary
 frame of mind. Yet I was not much good as
 a companion to Darling Father. His great &
 tender devotion to her who is gone, & to those she
 has left behind strikes me every day more strongly.
 The grand simplicity of his nature, his motives
 transparent & uncomplicated, all resolvable indeed
 into one — desire to make those belonging to him
 happy. Read to me yesterday some of his journal
 in Rome, when he was courting Mother.

Just the same mind is now ^{evendence} uncritical ~~reference~~ for what was beautiful & good, no trace of cynicism or desire to analyse & qualify.

Perhaps in his business career, in business matters, he has developed a shrewdness & sharpness of thought & action & with it a cynical ^{de} appreciation of men & ~~things~~ ^{ways}, but this is foreign to his nature, has been acquired in the struggle for existence & never enters into his intimate relationships. With him the instinctive feelings are paramount. He would sacrifice all, to some extent even his self respect if he thought the happiness of some loved one were at stake. He is far away the most unselfish nature & most unself consciously nature I know.

The aged building looked most melancholy, actually ugly, & made still more dismal by the feeling that it was the work of a dead will, unexecuted by any living person, rising up defiantly. All associations there are now painful. The name withering Wellington's the record of the one quarrel, reminding Father of the few black days of his otherwise happy married life.

Mr Longley, behine this like a great innovation, the
 object of the Society being distinctly, to regain the
existing Charities, could not sanction it without
 full consideration of the Committee; my humble
 opinion being that it is desirable that the cases should
 be looked after, especially when the help has been adequate
 to start the individuals afresh (they might be encouraged
 & directed to ~~take~~ ^{share} form a permanent relationship
 established between the help & the helper advantageous
 to both); but that it would hardly do to avowedly
 introduce district-visiting. It would be better that
 the district-visiting should be undertaken by a separate
 Society having relation with the COS. If the COS
 undertook this new function, it would lose its
 distinguishing character & the "esprit de corps"
 might be lost, each District Committee developing
 at its own sweet will into a charitable institution
 with its own peculiar aims.

But when one comes to consider the cases that come
 before the Committee for help, a general doubt will
 arise as to the benefit derived by Society from charity of
 itself. The great benefit of developing ^{the} benevolence & increasing
 the experience of those who give their time & substance

Even with my slight insight into COS work
it seems clear that it is a decided improvement
on the old state of things. That there is certainly less
harm done. That in relieving cases to the ultimate
effect on Society is recognized & considered as an
argument for or against the case. But can still
in the majority of the cases it must be a systematic
giving of the weak & helpless often to the position
detriment of the stronger & the more helpful individuals.
tho' In some "cases" no doubt Society is directly benefited
by the individual being helped over a time of trouble
started afresh in his work & saved from becoming
a charge on the nation. But can there general
considerations have any weight? When we come
face to face with individual misery; & do these
economic facts bear any proportion in importance
to the moral facts with which "Charity" is concerned.
Does not the advisability of Charity depend on the
moral qualities which are developed in the relationship
of giver & receiver, & has not the genuine necessity
of religious Charity originated in the selfish &
one-sided view of this question, looking not to the for the
"blessing of him that gives" & ~~giving to the poor~~

~~in the training~~ and gaining completely the moral effect on the person who receives. The thing is clear to my mind, it is distinctly advantageous to us to go amongst the poor, we can get from them ~~so much that adds to the~~ ~~training is interesting~~ that our experience of life which is novel & interesting; the study of their lives & surroundings gives us the facts where we can attempt to solve the social problems; contact with them develops on the whole our finer qualities discharging us with our false & worldly application of men & things & educating in us a thoughtful benevolence. Perhaps the worst result for us is that our philanthropy is sometimes the cause of Pharisaical self congratulation - I have never noticed this in the real philanthropist - he is far too perplexed at the very meagre result (even if he can begin any permanent result) of his work, to feel much pride over it.

May 20th visited this morning Parry (old case). Had been dispenser took to opium-eating. Now unfit for work. Wife earning 15/- a week, has to support him & five other children

Two provided for relations, one board out at 4/ per
week. Still clings to her baby, poor woman.
"Why should I be separated from my children?"
"As if I were a bad woman. What will they think?"
"Of me, they will hear whispers against me, all."
"I stave all the while, night & day. I cannot bear."
"up much longer, I must give way." "

The wretched man, standing sulky in the corner
twisting his thumbs, cursing the wretched order of things,
talking of his better days & good education, could hold
well, talk & translate French, had a smattering of
Greek & Latin. All to no purpose! One is tempted
to a feeling of righteous indignation against the
man, but did he make himself; and is he not
on the whole ^{the} more pitiable? Look at the two faces.
An expression on the one of dogged discontent
& misery - ever present - disgust - of the world & himself;
marking the woman's face, deep lines of ~~of~~ herself.
Conscious effort, of perhaps agonising struggle,
agonising in those moments when she felt herself
face to face with the fact, that in the end she must
succeed; but still she loves, and the white one
for whom she is giving away strength & maybe

lips, smiles sweetly & stretches it's long arms
longingly towards her.

I walk back down Piccadilly, meeting the
well dressed young men & young women who have
been praying to Jesus of Nazareth that he should
forgive them having twirled & whirled & chattered
through the last week - "Sensitively" ignoring the
huge misery ~~surrounding~~ ^{around} them. At home - I find
Herbert Spencer & his devoted friend W. L. G. The poor
old philosopher will never weary of life - finding no
rest in it. I can hardly speak or be spoken to,
lest he should pay for each word ^{with} hours of sleepless
He having mastered thought is now a slave to ~~the~~
thinking.

Done

Aug 24th (Parqueuray). After good morning, work at
"articulations" meet in afternoon to B. M. & Mel.
Much more at refreshment room. Daughter of Harriet
More, socialist writer & refugee. Jarvis her livelihood
of teaching literature etc. & corresponding for socialist
newspapers; now editing "Progress" in the absence
absence of W. F. G. Very wrote ~~with~~ about
imprisonment of latter. "I couldn't do much for her

" in ~~the~~ More particular attacks but there was nothing
 " very in them. Ridicule is quite a legitimate weapon.
 " It is the weapon Voltaire used & did more good with
 " it than with any amount of serious argument
 " We think the Christian religion an immoral illusion
 " & we wish ^{to} any arguments - to persuade the people
 " that it is false, & ridicule appeals to the people
 " who have to deal with, with much greater force than
 " any amount of serious logical argument. The
 " striking difference of this century & the last is, that
 " free-thought - was the privilege of the ~~best~~ best
 " upper classes then & it is becoming the privilege
 " of the working classes now. We want to make them
 " disregard the mythical world & live for this world
 " & insist - of having what will make it pleasant.
 " to them

It was useless to argue with her - she refused to
 recognize the beauty of the Christian religion. She read
 the Gospels, as the Gospel of damnation. Thought that
 Christ, if he ^{had} ~~did~~ exist, was a weak headed individual
 with a good deal of sweetness of character but great
 lacking in heroism. " Did he not * in the last
 moment pray that the Cup might pass from him "

When I asked her what the "social program" was,
 she says sensibly remarks that I might as well ask
 her to give me in a short formula the whole theory
 of mechanics. Social program was a deduction
 from social science, which ^{is} the most complicated
 of ^{all} sciences. I replied that ^{even} the very little I knew about
 political economy (~~that is~~ the only social science
 we English understand) the social philosophers seemed
 to limit themselves to describing forces ^{as} were more
 or less necessary. She did not contradict this
 I do not know whether it is true or not. ???

In person she is comely, dressed in a slovenly
 picturesque way with curly black hair ~~disturbed~~ flying
 about in all directions. Fine eyes full of life & sympathy,
 otherwise ugly features & expression & complexion
 showing the signs of an unhealthy excited life kept up
 with stimulants & tempered by narcotics. Lives alone
 is much connected with Bradford sch. cordently peculiar
 views on love etc. & I should think has somewhat
 "natural" relations with men! Should fear that the
 chances were against her remaining long within the
 pale of "respectable" society. Asked me to come & see her.
 Exactly the life & character I should like to study.

Unfortunately one cannot deal with human beings without becoming more or less connected with them. If one takes one must also give, & a permanent relationship gradually rises up.

Went from Home to COS Committee. A brief-up to discuss question of starting district visitors to work specially for the COS. Mr. Gough, benevolent & well-bred Chairman rather opposed the plan - Mr. Gough, definitely objects on the ground that it would be departing from COS principles & starting a sectarian charitable institution. Mr. Hoopwood, carries the majority of committee with him. He states that the whole Siles District was unorganised because there was nothing to organise, or at any rate by sitting still they had never ~~got a start~~ got out that charity existed in the neighbourhood. That the COS through inaction was becoming a force.

In principle Mr. Gough was right, in the ~~practical~~ practical issue which really depended on the special circumstances I thought Mr. Hoopwood's plan advisable. Question really is whether COS is to supplement the material for organisation, as well as controlling it; the fact being that COS is in a critical state, threatened by two opposite dangers (which will only be averted by wise compromise).

a Manipulation), Death through inaction &
 Development into a sectarian organization which is
 however the distinctive universal character.

The first aim (Mr. Hoopwood contended) was to improve
 the condition of the poor, ~~however~~ this was to be effected
~~not~~ by improving the working machinery which existed,
 but if it did not exist, it must be manufactured.

If I had had the courage of my opinion and had
 thought that I had a right to resist, I should have
 suggested that the manufacture of machinery should have
 been conducted under the supervision of COS but not
 nominally by them. That it was almost worth a little
 trouble to avoid breaching with the principles of COS, and
 yet that it was absolutely necessary to effect what
 Mr. Hoopwood wanted. As it was I remained silent
 & voted for the innovation & with the majority.

(Cane's case). Mrs. Cane came last night. Well measured
 & well educated woman. Could make up her mind to leave
 her husband if a suitable plan could be found for her,
 as companion or maid. I went out much time left
 for him, but change her children.
 Cane's family history, so far as I can make it out.

The "abnormal development" gets another thing -]

I am very much interested in your most interesting. Enjoy sitting
 in that Cool room, with fresh ^{grass} through, 2 green trees
 in the garden, in an out of the way corner of London, and
 before us on the table diagrams, microscopic sections,
 2 various dissections - These last do not ~~not~~ distress
 but give me genuine pleasure to look at them.
 One knows behind all personalities 2 strives hard to
 ascertain the constitution of things, a constitution
 which to us is eternal 2 dependent on no one
 manipulation of it. To me there is a deep 2 perplexing
 pathos in the study of Life 2 Death, which to some
 natures might become almost tragic while in others
 it ~~develops~~ develops that half-sad half-egregious
 speculative interest, pleasant in so far as it removes us
 far above the petty struggles of mean nature 2
 conflicting interest, 2 sad in as much as it withdraws
 from our affections their permanency 2 from our
 aspirations their justice. In me such a study
 strengthens necessarium; and as I hurry down
 "The Sun Cool Pt." 2 goths up against the men 2 women
 of the "people", with their various expression of

Determined struggle with self-indulgence & discontented effort, the conviction that the fate of each individual is governed by conditions born of "the distant past" is irresistably forced upon me.

(17th)

~~Most of the phenomena of nature, you know, is that~~
A good portion of life is spent in "wondering", not so much about the "Why & Wherefore", that question is early set aside as ^{hopeless & unanswerable} ~~impossible~~, but not as to the What Is & the How is, and these questions apparently ~~insoluble~~ ^{solvable} are only superficially so & in their intricacy & complexity baffle human intelligence. But even if the instruments were finer & more accurate & we were able to disentangle the facts of one single phenomenon, so that the idea should correspond with the reality, if in our lives only still words would occupy long intervals whilst one appearance followed another in ceaseless continuity, time & opportunity failing for enquiry or observation. And this time is the time as I watch men & women pass by, whether they recognize me as slightly known or not. It seems like a curious

Denmark from which I must sooner or later
 emerge — The Conception of thought-unhindered
 by physical sensations remaining distinct & serving
 even to accentuate the "Curiousness" of the present
 state. I can well understand & sympathize with
 mysticism ~~as~~ originating perhaps ⁱⁿ ~~from~~ ^{an}
 simple astonishment at our ^{state} conditions ⁱⁿ ~~in~~ ^{as}
 as we are by material walls limiting on all sides,
 the outlook of our intelligence & yet possessing that
 within us which would persuade us that we can
 conceive ~~the~~ ^{of} a "Story" which is without.

And this faculty — it would be "faculty" is not always
 actually present in our nature.

There are long periods during which we ~~are~~
 contentedly adjust our daily actions to our daily
 needs, our vision rarely extending to those black
 walls; periods which of old were called
 unspiritual but which the 18th Century men &
 women dignify as practical & sensible.

And if in truth the unreasonableness & the
 naked barrenness of them walls be the grand discovery
 of the 18th century, the "Spiritual" faculty

Which has heretofore persistently urged us
 2. ~~strain~~ struggle 2 strain for one glimpse of
 that outer and unlimited world will gradually
 pass away leaving us to ~~at~~ grasp 2 clutch
 at those things which are within the walls
 and as this diary is in the front within a
 more or less continuous record of my own thoughts
 2 actions, this is my present state in this whirl
 of town-society life. The superficial part of
 my small intellect 2 the animal part of my
 nature ^{are alike} stimulated. My aims in life, the
 motives which have moved me in the best times
 of the past, are blurred 2 misty - All was in
 me certain - I wonder neither 2 flutter in secret
 after gratification gradually exhausting the
 credit-account of "good motive", the small
 experience I pick up being saturated by our
 ever-increasing perplexity at the "guarner" of
 things. ~~But~~ Possibly in our mental life, ~~but~~
 we are not forced into a groove of activity ~~but~~ we
 have periods of effort, 2 periods of receptivity
 during which we collect the materials ~~which~~ ^{called} ~~of~~ ^{later state} ~~of~~ ^{is} ~~affirmed~~
~~later~~ formed into action - governing motive.

Amphons, tho' in the dark life in this phase is
 Pharaoh, there still remains lurking in the depths
 of his nature a profound discontent, a doubt as
 to the usefulness of this career, a sort of things
 & contempt - for his own nature ⁱⁿ its enjoyment
 of these petty gratifications, and a somewhat
 unphased surprise at the presence of feelings hitherto
 ignored or quietly passed over as transient & unimportant.

June 14th Pictures of English Life in the 18th Century.

- The scientific medical man. Rising Barrister. Merchant Prince.
- British Museum Curator. Scientific woman. Literary dilettante.
- Socialist Refugee. Broad Church clergyman. Politician.
- Journalist. Politician. Dilettante wife. ~~Society~~ woman.
- Social artists. (woman). (Paddings! various).
- Lady Philanthropist. The 18th ^{cent} Genie & his ways.
- Philanthropic M.P. Family solicitor. Railway man.
- Engineer Contractor. Publisher.
- Courts of Law. Laboratory. House of Commons.
- Committee of C.O.S. Whitechapel parson.

(60)

27th ^{by} Last Saturday spent at St George Hill, with large party of somewhat elderly persons: Milford, Cropper, Sir P. Yonge, Sir W. Dorrington, Courties, Phipps, & Chamberlain. Spent most of the afternoon with Miss Chamberlain - a truly sunny woman, who is somewhat perplexed & bored by London season life. Essentially provincial - in the way of the South. Mr Chamberlain going on ~~about~~ in the evening & I had much conversation with him. His personality interested me. Mr. Milford, architect & diplomatist with a "divine" French accent & most charming manner. Lady Clarendon (his wife) pleasant attractive woman - ~~was~~ a little else.

Gradually sinking into a dr. nothing worth less life.
Ah. Me!

Aug 7th Sunday Herbert Spencer called looking at some wretches. No better - "I have no patience with that - is disagreeable;" "I don't ^{know} what to do with myself. Even if I go fishing what can I do with my evenings without pleasant society?" I am terribly bored. A man sinking into misery, with no loving hand to help help him.
Saw more of OS work, visited various

Cases. What is wanted in London, is a body of persons who would make it their business to know thoroughly each district, its capabilities & wants & would have the means of getting at the information about the districts. London is so huge, & the poor are so helpless & ignorant - I do not know even of those advantages which are open to them.

The clergy, as an adequate organization are worked out. Some secular body must take their place. Why do these hundreds & thousands of cultivated people go on boring themselves with unrealities when there is near to them this terrible reality of tortured life. If I could only devote my life to it. I might do something - but that is not my fate! Perhaps I stand now on the edge of a new life, shall watch the sun rise & disappear behind a black cloud extending out into a gray sky-covering. I shall not be deceived by its glory. If it is to be so. There is work & the influence that work brings, but not happiness. Am I strong enough to face that

62
Sunday 15: " If a future French salon should ever invent
a machine for registering thoughts, as they rush through
the brain many humiliating reflections will be
forced upon us during the London season. He speaks
in his "Essays on the Human Faculty" of the mind
"murmuring over the stones" but in the "social life"
we are heads in the Babylonian net little brain is
for the most part engaged in "chattering over the
revel-reflexions". Conversation becomes a mania
and a most demoralizing one. Even when alone,
it is continued in a sort of monologue and the man
& woman one has met strut about on the fourth
stage, monopolizing in their de-materialized form
the little time & energy left ~~by conversation~~
~~transmission~~. I suppose persons with real capabilities
can take easily as relaxation without becoming
absorbed by it; but when it is the relaxation
one must not have much to do with all that
abstract machinery which moves it -
As it is what between arrangements (which seem endless)
& the strength of conversation with this disconnected
companionship of ^{with} ~~some~~ many different minds, all
superior in strength & experience to ~~my~~ own, the little

Curious & interesting character, dominated by
 "intellectual passions" with ~~apparently~~ ^{with} self-control
 but ^{with} ~~any~~ amount of purpose. Herbert Spencer's
~~passion~~ ^{on} Chamberlain "A man who may mean
 well but ^{who} ~~does~~ ^{will do} an incalculable amount of mischief"
 Chamberlain on Herbert Spencer "Happy for the majority
 of the world his writing" is intelligible, otherwise
 his life would have been spent in doing "hard"
 No personal animus between them, but a fundamental
 antipathy of mind. In what does it originate?

I understand the working of Herbert Spencer's reason
 but I do not understand the reason of Chamberlain's
 passion. But then the nature - for which moves
 the man of action is ~~not~~ ^{seldom beyond} ~~the~~ ^{Philosophers}
 will influence but never ~~govern~~ ^{rule} the world; at least
 not until the human nature of the masses is fundamentally
 different; and then I suppose the philosophers too
 will have advanced into a still calmer sphere!
 How I should like to meet that man!

I have come across many interesting individuals ~~than~~
 Spencer - typical beings - with ~~no~~ ^{special} work to do
 in this world, ~~but~~ ^{one} ~~and~~ ^{above} the common duty
 of all men & women, living & reproducing; work to ~~do~~

for which human sacrifice must be made; of their own & others' happiness. And those who would do the work or would help others to do it must recognize this truth - For the days of self-annihilation & painful conflict are not passed and the great central ideal idea of Christianity, the sacrifice of the individual to the community - must still be the morning star which leads to greatness.

One requires a good deal of solitude to set one's mind in order after a life of receptivity - to sort out the useful impressions from the useless, to regulate the former amongst one's experiences & wipe out the latter. ~~And this is~~ Especially difficult. To deal with are those half-impressions, ^{of study} the dim & unfinished outlines ~~for the most part~~ & forms of ~~ideas~~ ^{of} ~~interest or beauty~~, & ~~which~~ ^{are not} fit in their incomplete state ~~to have~~ ^{to have} much practical value & will not endure unless completed by the imagination. So it is with the striking personalities I have come across. I long to get them out of my consciousness, so that I can turn my thoughts on to other subjects; & yet I hardly like to leave go of them until I have

Scenes 66

Get some slight tracing of their form.

Sunday 22nd. What is the my work this autumn? I have
got hold of a certain number of physiological facts,
but what am I going to do with them. What do I
want, ^{with} physical facts when my real interest ~~is~~ ^{is} in
Psychology. ~~But~~ ^{But} I feel that ~~my~~ ^{my} observation ~~only~~ ^{only} the
person of ~~observation~~ ^{observation} correct reasoning ^{upon} certain
data, ~~as~~ ^{as} least trained where the connection between
cause & effect is more directly cognizable, there less
is left to imagination. In other words, that it is
easier to adjust the order of thought to the order of
things, where the chain ^{of events} is more or less perfect.
That there is a certain community in the manner
of progression in all series of phenomena, & that
the mind having once reproduced truly one series, is
more likely to fill up with approximate corrections
the ~~intermediate~~ ^{intermediate} gaps left by the observation in ^{the} more
complicated & less discernible series of ~~one~~ facts.
Certainly the scientific mind seems to me the fairest -
the most purely rational. The only limit it
acknowledges is truth (in the most literal &
perhaps narrowest sense), a demonstrable accordance

67

of men both fact - This may be possible only in
dealing with the simplest phenomena, but it is a
state of mind which it is well that every one should
experience, if only to teach them a sublime truth
which is perfect one. In literature history,
geography, so much brain-work seems to be expended
~~on~~ ⁱⁿ mastering ~~collections~~ ^{collections} of facts between which
there is no connection or at any rate a superficial
or an artificial one. But then when we come to
human nature, and to human nature in combination,
it is possible to discern the chains or chains of
events - and ~~more especially~~ and in "practical
politics" ~~where we are~~ if we are free
to interfere through government with the sequence of
events & to introduce new factors which will ~~interfere~~ ^{interfere}
~~with~~ the natural order of things, is it not safer
in the hands of the governed by the instinctive craving
of society than of theories based on "little knowledge".
Why should we not regard society as an individual,
& acknowledge that it is natural & right that it should
satisfy & gratify its sensations & desires, through the
agency of self-government. Is it not possible
that government is not a thing eternal &

foreign to the Community but under the external
 agency by which ^{the social} it adjusts its actions to the
 conditions of the surrounding medium?

This answer is rather a digression from
 my first question. What is now my best course?
 is the development of my own free mind, the only
 question ^{at present}; shall I write within the region of my practical
 politics. My power of mastering facts, whether
 true, ~~connected~~, superficially, artificially or
 in no wise connected, is so minute, that I
 cannot afford to spend much time & energy upon
 collecting & registering facts from which I do not
 intend to reason. On the other hand of Life is
 a whole which begins with me & divides
 into many, or still better a tree of which each
 white twig (into which the higher branches are indefinitely
 sub-divided) is only reproduction as it were of the original
 trunk, shall we not better understand the
direction of the growth by studying the main trunk
 than by looking curiously into some one mass
 of white twigs, all hopeless intertwined with me as well.
 We can climb upwards & follow with ease
 the main branches, but if we begin at the top

of the furthestmost twig it may take more than
 a lifetime to reach one of the ~~prominent~~^{smaller} branches.
 Therefore I shall go creeping on from the ground
 but I shall vary it by looking up through that
 glorious mass of green & blue at the Blue Sky,
 the composition of which, let us earnestly pray, may
 never be discovered. Amen.

July 27th Last evening at St. James Gate. Alone. Looking
 from this dismal back room on to the square garden.
 From behind those trees & distant houses I have
 watched many a sunrise, when sleepers from
~~that~~ Continent. One in particular what?
 Superstitiously remember.

August 15th 25 Rutland Gate. Alas! Alas! the Whifflet!

Aug 26th The Whifflet pod is past for the present. The current of my
 life may bring me again within the sphere of its attraction -
 but now I again swim freely; both free banks of
 tangled verdure on each side & space I look right & readily
 into their depth & peering ^{to} curiously ^{the} quaintly coloured
 forms. Two books have at present fascinated me,
 & I will study & analyse them carefully before I ~~write~~

Set myself again to grapple with Physiology
 with a view of understanding the materialistic theory
 of Psychology. ~~My own~~ ^{My own} individual life
 maybe written, & if I am ever
 absorbed into another's life, I shall no doubt
 appreciate the pettyness of past existence, but ^{rather} ~~less~~
 feel as if I should regret it bitterly were I free to
 renounce it. Stamwich.

Renan's "Souvenirs d'Enfance et de Jeunesse."
 "What we tell of ourselves is always Poetry. To imagine
 that the petty details of our own lives are worthy of being
 perpetuated conflicts us of a mean vanity. We wish
 ourselves to transmit to others the theory of the universe which
 is incarnated in us"

The negativeness of Renan's theory of the world & the future
 resulted no doubt from the duality of his nature.
 His ^{immense} ~~he~~ ^{insistence} on giving carefully the natural history
 of his mind; tracing the opposite & conflicting qualities
 to the two races from which he sprang, the Jew & the
 Breton. He was an idealist with a contempt for
 materialism; a scientific man with a disbelief in the
 work of science. He tells lovely stories of the old vine

Rolling on the beauty of the hair has made its influence
 eliminating from them even that measure of pettyness &
 business which is common to ^{all} humanity; and then returns
 2 says; "but all these virtues rested on an untrue
 foundation; ^{the} were the beautiful & perfectly delicious
 fruit of a "poisonous tree - the work of that "fearful
 adventure of the middle age, the triumph of the ^{the} dogmatic
 spirit, ^{with the progress which} retarded civilization for 1000 years"

As a scientific man he holds that the aim of the work
 is the development of the intellect - ~~and not that religion~~
~~is withdrawable, a matter of personal taste~~ ^{the foundation}
~~necessary to this development is present~~ ^{as to the human} ^{with the} ^{that}

the rational basis for the spiritual & religious basis
 of life; ~~and~~ truth is only to be arise at through
 the logical faculty - untraced by ~~feeling~~ ^{feeling} the emotions
 "The duty of man is to place himself ^{individually} before the truth
 dictate of all personal ~~of~~ desire, and to allow
 himself to be drawn in the direction of ~~personal~~ ^{personal} ^{action}
 demonstration" And yet that result don't be forth
 formed by that effect ^{with the} ^{or} ^{on} ^{man's} ^{future} ~~the~~ ^{the}
 much desired ^{to} ^{reach} ^{of} ^{pure} ^{reason} ~~is~~ ^{the}
~~strengthened~~ - "The Era of mediocrity - in all things
 begins. Equality - breeds mediocrity - & it is by sacrificing

~~He has no theory of the universe. It is I~~

who has no theory of the universe, but he has
 no theory of life; has not even an opinion as to what
 is practically desirable. He is for ever repeating that
 he is an idealist; and yet he finds it necessary to
 adopt the singular principle of letting as his practical
 judgment the exact converse of his theoretical conviction
 & persistent experience teaching him that in the world
 of fact ~~is~~ ^{is} & sure to fail, that what ~~is~~ ^{is} true in
 poetry & religion ~~is~~ ^{is} false in the vulgar world of
 accomplished fact. An analysis of his mind would
~~no doubt be exceedingly interesting.~~ Apparently he has
 an aesthetic appreciation for the good & true, and
 at the same time a habit of logical faculty that forces upon
 him an utter materialistic. The result is a graceful
 triviality of thought - He advances numberless hypotheses
 in which he guffes with words - the meaning he attaches
 to certain terms perpetually changing. Truth to him
 is an abstraction, ^{which} at one moment denoting the ~~con-~~
deduction the verities correspondence of thought with
 fact - at another - the vague assertion of that faculty,
 which George Eliot calls ambition thought - & the
~~conclusion~~ of them no faculties are naturally instrumental

~~one with the other, the result on the readers mind~~
~~being a negation.~~ Curiously consistent with his
 love for the Old Regime ~~is~~ ⁱⁿ his view of women
 "The more man develops intellectually, the more he longs
 for the opposite ^{extreme} ~~part~~, the irrational, ~~weakness~~ ^{inferior} ~~in~~
 complete ignorance. The woman who is only the woman
 the creature of instinct who acts according to the dictates
 of an unreasoning conscience." "The beautiful
 & good woman is the mirror, which addresses our great
 moral defect with allegory of willow & clear rivers."

~~The defect of all his with the English reader~~
^{English}
 We are too serious-minded & thorough appreciators
 of Newman. We take him as a man serious "Should he
 is skipping gaily" after his own words & laughing
 in his sleeve at our ponderous attempt to follow
 him. We should not go to him to be taught - but to be
 amused & amused with paradoxes - like babies
 & beautiful light. Reason on to the subjects - written
 & prose - poems telling of things gone by - & we know
 & then to have our logical faculty startled into
 admiration by a subtle & old blooded analysis,
 based ^{on} a vast erudition. Even his system is
 charming. He ~~deliberately~~ ^{deliberately} ~~looks~~ ^{looks} in the light & warmth

of his own self-love offering up to the "unborn"
 thanksgiving for the perfection of his own nature &
 the pleasantness of his surroundings -
 Very characteristic are his last words - intranslatable
 in their fascinating quality. "A moins que mes dernières
 années ne me réservent des peines bien cruelles, si à ce cas,
 en disant adieu à la vie, j'ai à remercier la cause de
 tout bien de la charmante promenade qu'il m'a deviné
 d'accomplir à travers la vieillesse."

1883

Sept. 10th Said farewell to a curiously mixed party of acquaintances
 staying with us for the Lincoln Festival. Six or seven ordinary
 young persons - a conventional & somewhat elderly bachelor peer,
 who has spent his life of expectation in what playing;
 as a distinguished Indian Governor - Sir R. Temple - distinguished
 more for his eccentric ugliness - . Conservative -
 Conservatism, as far as I could understand, consisting of
 certain general principles of the improvement of the people -
 "not to be applied." Interested me, because he had that
 ordinary mixture of conventional orthodoxy & conventional
 wisdom which I seldom meet with in persons of superior
 mental calibre. He certainly keeps his religion & his
 practical theory of life in water-tight compartments

I'm man. He tries in vain to gain information from
 General Courtney; after generously relating to us for three
 days - but our superior intellects remain to all men
 inarticulate. I am now quite freed of him, because I have
 ceased to expect to be interested by him; given up, not for
 all that vain desire "to improve the shining sword."
 Still, when those shaggy eyebrows are drawn together,
 and those capacious lips are parted, I listen breathlessly
 to the words of the oracle, as today at lunch: "Every day,
 I agree more with Louis Michel; La philanthropie, c'est
 une mensonge. - every day I hear, I believe more in modified
 political economy." Alas! my thoughts run on politics
 now - a rather ponderous hesitating & ambling in the
 labyrinth of political problems - knocking up against
 fellow-wanderers, who, unlike me seem to be guided
 by some invisible thread.

Sept. 17th. There is little doubt in my mind that Comparative
 Physiology is knowledge of the development of animal life, is
 in the only key & the only basis for a science of zoology; but
~~it~~ I doubt ^{whether} the analogy of the animal organism is ~~not~~ necessarily an
 infallible argument when applied to the social organism,
 because we may choose any stage in animal

evolution & declare ^{it} that to be analogous to the present-
 stage of social evolution. Further, there is doubt. The laws
 of evolution remain the same. The units of matter upon
 which they act are ^{infinitely} more ^{complex} ^{organized} ^{than in the animal} ^{organism}
 Instead of the cell we have the man. And in the same way
 that we are forced to study the nature & the origin of the cell to
 understand the gradual differentiation of homogeneous cells
 into various tissues having different functions, so must we
 understand the nature & origin of the man to understand
 the manner in which classes of men are differentiated & built-
 up into one organism. In "The Study of Man" we do
 not keep blind-fold across the chasm which divides
 the physical & objective interpretation from the subjective
 & mental. We assert that the one is conditioned on the
 other; that mental phenomena are unobservable except when
 accompanied by certain well defined physical effects, directly within
 the cognizance of our senses - but the ^{relation of the} ^{connection} ^{between} ^{them} ^{is} ^{indivisible}
 The causal relationship seems to me unbreakable & unmeasurable.

We have in the social organism a new set of relationships,
 of action & re-action between the units, and to be studied
 after a period of examination into the elements composing these
 units, & this examination can not be conducted by a
 method of subjective analysis incapable of objective verification

Urmant

2 Independent movement on the ~~Constitution~~ presence of the
 2 proportion ^{in 2^d construction} of the elements in the student mind. The
 presence of a mental faculty is necessary to the perception
 of it. The subject-matter with which ^{the student} starts is
byronically limited by the limits of his own ~~own~~ moral
2 intellectual nature. The full realization of this
 fact seems to me of immense importance. Something beyond
 human intellectual faculty is ~~required~~ necessary to the
 psychologist & sociologist. He must have himself
 experienced types of those mental forces, the action of which
 he desires to formulate - & the origin & nature of which he
 desires to describe - ~~with some degree~~ - in order to
 describe the ~~best~~ ^{best} ~~forming~~ and then describe applies
 as much to the theoretical exponent of mental forces as it
 does ^{to the} ~~the~~ ^{practical} ~~empirical~~ ^{social} ~~the~~ ^{statistician}

Therefore before again adopting the objective method in dealing
 with the evolution of society we have to pass through
 a process of introspection, a process incapable of objective
 reproduction; ^{as to the nature of the result} the conclusions drawn ^{at} may afterwards
 be verified ^{2 extended} ~~but~~ they cannot be supplemented by an objective
 study of society.

And this enormous advance is completely necessary to
 to relate the function of the analog between the

Animal & social organisms, used as one argument & not
simply as an ~~abstract~~ illustration; this it does not.
in any way diminish the necessity ^{perhaps} for the fullness of a knowledge
of the workings of the great laws of evolution on comparatively
simple matters, before attempting to study ^{the} ^{more} ^{complex} ^{social}
^{problems} ^{which} ^{are} ^{more} ^{complicated} ^{matters}. ^{Before} ^{attempting} ^{to} ^{reach} ^{at} ^{the} ^{theories} ^{regarding} ^{the} ^{development} ^{of} ^{society}, ^{we}
^{must} ^{study} ^{thoroughly} ^{the} ^{great} ^{social} ^{organisms} ^{themselves},
(a process of incalculable difficulty in the present state of historical
knowledge) ^{and} ^{not} ^{only} ^{seek} ^{among} ^{social} ^{facts} ^{for} ^{the}
those which illustrate a preconceived theory deduced from
the elementary workings of nature's laws in the lower planes
of life. ~~But in the study~~ ~~of~~ ~~the~~ ~~evolution~~ ~~of~~ ~~the~~ ~~social~~ ~~organisms~~ ~~themselves~~
of animal evolution, will teach us the method of investigation
to be pursued, will train us in the process of classification
& induction & will provide us with numerous illustrations
& suggestions. And further, it is absolutely necessary,
~~to form part of the preliminary study~~ ~~of~~ ~~the~~ ~~history~~ ~~of~~ ~~the~~ ~~social~~ ~~organisms~~
~~with~~ ~~which~~ ~~we~~ ~~have~~ ~~to~~ ~~deal~~ ~~as~~ ~~a~~ ~~preliminary~~ ~~step~~
of the knowledge of the ^{the} ^{physical} ^{side}
of the preliminary study with the nature of social ^{the} ^{social} ^{organisms} ^{themselves}.
And with this aim in view I shall attempt a short abstract
of Sargent's introduction to Animal Physiology, wherein he

Discussion of the nature of the ~~stage~~ ^{stage}, plus 2 methods of
Comparative Physiology.

The cell is the first stage in the Animal Kingdom.
It is formed at first of homogeneous protoplasm, from
which in after life an external covering is differentiated
& an internal nucleus. It exhibits the phenomena
of sensibility, contractility; it assimilates food,
grows & reproduces (reproduction is here the
extension of growth beyond the limits of individual existence).
If the primitive cell be the first stage of a higher
organism, the cells ~~from~~ which it is the parent, will commu-
nicate with itself & a process of differentiation, first
quantitative, then qualitative will ensue; & as
the organism grows with the multiplication of its cells,
differences of form & difference of substance will produce
organs having an increasingly definite & individual
relationship with surrounding circumstances.

The first differentiation of the primitive group of
cells, is into the two layers of ectoderm & endoderm,
& differentiation of form & substance, co-existent with
a differentiation of form, the formation of an
internal cavity, opening at the opening of which

The two layers are continuous. This junction form is named the gastrula. The endoderm & the ectoderm are the germ-layers of the organism from which the mesoderm or intermediate-layer is in time produced. The ectoderm retains the functions of sensibility & contractility; from it are developed those organs which maintain the relationship with the outer world. The endoderm assumes the function of nutrition. From it are developed those organs which nourish the body & reproduce the germs of like organisms.

"As the origin of the mesoderm, out of which important organs are formed, is still very obscure, the relations of these organs to one or other of the germinal layers is an open question".

By "elementary organs" Szentgyorgyi describes the differentiation of certain tracts of cells; with substances, morphologically & physiologically different. Differentiation of form, & differentiation of structure act & react upon each other; and at a certain stage in animal evolution, for all the various tissues having definite & different properties. These tissues are divided into the vegetable & animal tissues: the former group is common to vegetable & animal life; ~~at the~~ the animal

of Epithelial tissues, & tissues of connective substances.
 The Epithelial tissues are the "elementary" organs of
 nutrition & reproduction; are similar to the primitive
 cell in arrangement & character; & retain their
 essential character & function in the highest organisms.
 From this tissue, probably all other tissues are
 developed, & without it, of any, no higher tissue can
 be maintained? Connective substances serve a
 more or less mechanical ~~sub~~ purpose - & when in organic
 substances ^{are} deposited the form various tissues is formed.
 which becomes the mechanical basis of the body.

The animal tissues are the muscular & the nervous
 tissues; the eminently contractile, & the eminently irritable
 & automatic. They both originate in the sensory layer
 through the differentiation of the ectodermic cells
 into those which are more sensitive & those that are
 more contractile. Upon the development of these tissues
 & of the organs of which they form the substance, depends the
~~the developmental~~ evolution of those functional specializations
 which distinguish animal life: locomotion & sensation.

In the process of animal evolution; system of organs
 arise, which ~~serve~~ ^{coordinate} the various
 activities of the body, serving as a guide in the

Interchange of material & of energy;

As division of labour is intensified, each organ becomes more dependant on the other organs - becomes less fit to do the general work of the system. (Correlation).

The differentiation of the individuals of one species into male & female shows a dependence of one individual on another before reproduction can be performed.

(It is seen that the male forms regularly phylogenetically in the ~~order~~ order (cetoderm & the female is the endoderm).)

"Reduction is a constant phenomenon dependant on differentiation."
 Surely organs or organisms are simplified & pass to a lower stage.

"Reduction may" The Reduction of an organ is necessarily connected with the function, a change in which must be regarded as the cause of the reduction. Loss of function produces atrophy & changes in the organ. Atrophy reduction is, on the whole, the cause of the simplification of an organ, & therefore of the organism also; but it is not a phenomenon which makes the organism absolutely lower in degree. Reduction may rather lead to a higher differentiation as it does when larval organs are removed; it may even lead to higher forms even in the series of organisms derived from one another, by facilitating the higher development of those not affected by it. This is strikingly seen in the

Numerical relations of parts, which become individually more useful as they diminish in number.)

(The division of Zoology ^{is divided} into Physiology & Morphology -
 The former dealing with function; latter with structure; & a
 "material substratum" of those functions. Morphology is
 again divided into; Anatomy & Embryology; anatomy dealing with
 the actual state of the adult organism, Embryology with the
 structural phases through which it passes -
 Ontogeny is the development of the individual, Phylogeny, the
 development of the phylum.)

If I can get the same sort of thing in Botany I shall do, & can
 pass on after finally up. I mean Physiology & the psychophysical
 analytical section of Sept. 22nd

I intend to work up those physiology papers - & read Stuart Mill's
 Logic & do as much practical work in way of dissection &
 microscopic investigation as may be. In the mean time tho' I
 may be perfectly to a small extent the machine, I am laying up
 an literary stock-in-trade - refusing even to receive the impressions
 of those pictures which are constantly passing before me, some
 of them passing away into the dimness of the past ^{on the threshold} - ~~for~~
~~respective~~ ~~particular~~ ~~disposition~~ ~~of~~ ~~the~~ ~~part~~ - ~~for~~

One such scene; in the Staudach Garden, & the family life therein.
 During the warm summer months, with its luxuriant growth
 of tree, shrub & flower. It has been our nursery - & our play ground
 afterwards the place of our suffering - the half-hated, the half-loved,
 companion & confidant - in our evening & melancholy "discontent".
 We have wandered arm-in-arm along its paths, or moodily
 lounged under the trees, hoping ^{through} its companionship - ^{through} its solitude to
 gain some rest & ease from that eternal question - "For what good?"

And then the brighter days; and then more frequent as one
 grew in strength, then one revelled in delicious sensations & brooded
 over exciting thoughts; of joy arising from a sympathy with
 mind deeper & nobler than our own - thoughts over past achievement
 & dreamt of future achievement or perchance of - Love -

The early mornings at sunrise, watching from under the oak tree
 the mist rise from between the water lilies & creep up the well
 kept slope. In twilight & moonlight - walking & meditating;
 enjoying alone all things, absolute independence of thought & feeling.
 & direct communion with the divine spirit nature.

And then again, watching the clouds roll up the valley,
 heap themselves up & break down in thunder; - or in the
 evening gazing at the sunset with its glorious cloud colour
 & cloud form; forming the an everlastingly & everchanging
 background of the lake garden ~~and everchanging in form but mortal~~
 to the tall dead trees, everchanging in form, but mortal.

With all the chapters on the functions & values of the Slogans
 clear away the mist. He from the origin of the difference
 between Deduction & Induction science; & discusses the role
 which the Deductive method plays in the "advancement
 of learning". It will be immensely useful to me when I come to
 deal with the analysis of these two mental qualities
 required for the exact sciences & then required for dealing with
 social & psychological sciences. I see now, that I did not
 before, that the mathematical sciences arise from induction, like
 all other sciences; the difference lying in the fact that the
 inductions which form the basis of geometry & mathematics
 are comparatively few in number & peculiar in nature,
 the greater part of mathematical science dealing with
 the combination of these inductions so as to bring more
 complicated facts within their compass rather than them.

The axioms & definitions upon which geometrical science
 is based are not facts; but qualities which are
 related in our minds from the ^{other} qualifying qualities
 which in fact are always combined with them; they
 are the common factors present in all phenomena,
~~which we can deal with apart from the result of~~
 which in combination we can deal with quite apart
 from the result of the remaining varying factors.

One remark of Mills is very suggestive: "But if it comes
 to be discovered that variations of quality in any class of
 phenomena, correspond regularly to variations of ^{quantity} quality in that
~~or in~~ either in those same or in some other phenomena; ...
 Possibly it may be established that all difference in matter
~~may~~ is the result of a numerical difference in the combination
 of the units which compose it; & this analysis into the
~~and ultimate~~ constitution of the atom may ^{not} give to our
 'magnification ~~an infinite~~ a series of numerical relations
 extending into infinity. And we can conceive that the ~~theory~~
~~formulas~~ of Evolution might eventually be reduced to a
 mathematical ~~form~~ form - and each manipulation
 of life become a problem to be worked, modified etc true
 by the solution of an almost infinite number of
 surrounding problems, all acting & re-acting on each other.
 The Quality seems to me to be, a complication in the
 relation of quantities. Which is not to be understood & which
 is therefore accepted by the mind as a unit. ~~Sept. 26th 1899~~
 As these units become more & more complicated, a
 more complicated apparatus is required in the subject for
 appreciating them. ~~It is these~~ Thus to understand
 (that is the ~~idea to understand~~ force the action & reaction in
 construction) of the unit-mass, a unit of equivalent

Complication in the Subject - is necessary. That to me
 is the rational basis of my pre-theory, that to be a great-
 Scientist (~~that is to understand~~ you must more or less
 assume in your own nature ^{the} complex ingredients - mixed
 in varying proportion in the units: with which you have to deal
 If A & B be two men of different mental constitutions
 & possessing each of them a different set of mental qualities
 you must be able to analyze both sets of qualities, before you
 can form what will be the result of their coming into contact.

Sept. 26 (83.

Spent the whole week with Prof. C. - A great genuine woman
 not attractive or interesting in person or intellect; sympathetic
 in character, valuing things truly & attempting honestly to
 guide both herself & others by high principle. Threw more
 light on J.C.'s character. Coming from such honest surroundings
 he surely must be straight - in intention - ~~that is to say~~
 He is one of many able minds who are ^{all} working for the same
 end & choosing the same means; and yet all in darkness
 when they disclose their reasoning. Much must be learnt
 in studying the life & thought of such a man; discovering
 how representative he was, how much his ^{convictions} ~~opinions~~ were
 the result of individual characteristics & how much they were
 the effect of surrounding circumstances. They are convictions





Personality held, his whole energy is thrown into the attempt to reach them. Is the basis of these convictions honest experience & thought or were they originally the tools of ambition, now become inextricably woven into the love for power, & to his own mind no longer distinguishable from it. What is his principle? Is the Government the interpreter of people's wants? - is the mission of the governing class to satisfy the sensations of the great social machine, or should the edicts of the more intelligent portion of the Community be taken as the remedies, unperturbed of the longings of the patient.

If the Government is an outside force to be directed by the ablest minds to remedial measures against the dire disorders of society; then it is a question of correct diagnosis & most judicious thought-out treatment; possibly the wisest physician will have most to do. If however Government is only an organ of the body-politic, its function is the gratification of the instincts of the Community. To limit this legitimate gratification would be to increase the pain - until it could no longer be expressed without injury to the whole system. Is that his principle? It

The Argosy. Oct. 11 - '83.

"Those that seek for something more than happiness in their work, must not complain if happiness is not their portion."

Fraser.

St. Agnes. Oct. 17th

Quaint pictures of the fashioned village life, with the innovating
~~influence~~ ^{spirit} creeping in ^{in the person} of the ^a level & somewhat thin-minded young
 boys school-mistress who craves & forces the children, even in these
 free mountain districts, with ~~data~~ historical & geographical
 common-places. And as a background to this new regime, there is
 the old grilla-like Rector whose heart & soul rest in a collection
 of beetles. The grand old church, daughter of Vintona, with its graceful
~~massive~~ Gothic pillars & beautiful traces windows covered with
 lichen & ferns growing from between the stones. On a Sunday
 the old Rector is watched by a faithful congregation of 14 ~~persons~~
 (his cure is 900!) attiring himself ~~with~~ in his surplice with all
 Christian simplicity before in the presence of his flock. Then follows
 the old, old, thing, droned out with but a dim recollection of its
 meaning; the strength of that white-haired & bent old man,
 soon with the rusting of all his faculties, ^{for given 2 for 4 years} are far away in the illusion
 of an active youth or possibly amongst his beetles. As for the
 congregation, they sleep, or they shiver; for this dark & beautifully
 constructed church is without warmth, spiritual or physical.
 The "odour of sanctity" which in days gone by comforted the
 congregation of the people has been replaced by an odour of damp
 & decay. In vain does that pathetic old lady, the Rector's sister,
 deck out her holy of holies with moth-eaten scarlet cloth; it

Blank lined page from a notebook.

Fragment of a handwritten document, showing the right edge of a page with some illegible text.

Fragment of a handwritten document, showing a page with cursive handwriting. The visible text includes the words "The" and "So".



screen only to bring out more strongly the moss-grown state of
 the altar rails. As a curate to teach the more distant ^{inhabitants} members
 of the parish, an illiterate workman of whom the best that can
 be said is that "he is very quiet." So says the young school-mistress,
 who quietly ignores him, and administers without hindrance
 sturdy smart canings to accentuate the vivacious baptisms with
 which she teaches the succession of Sakon kings & efforts & triumphs
 of Armapy - Bkemia.

The Argos. Oct. 19th

Sitting this morning on the stone fence overlooking the Wye,
 winding its way between the rich wooded banks of the
 hills, I was meditating on these delicious sensations of clear form
 light & warmth, & thinking over the many times I had as a child
 sat on that selfsame spot experiencing the same sensations &
 translating them into the same ^{feelings} conditions. For are not all
 our ^{experiences} feelings, whether of love, art, religion, translations of
 sensation into terms of feeling in the same way as all our science
 is the translation of sensation into terms of thought.
 Consciousness of sensation is the bridge by which we cross over
 into the ~~the~~ mysterious world of ~~feeling~~ emotion & thought &
 the whole mental history of man can be summed up in
 his never ceasing effort to attain this world; to create within

False being which will spabline in his consciousness.
 Those actual being which are without.

Feelings are the creation of man's experience, beginning
 in the darkness of that "Unknown" which separates the physical
 from the mental, the body from the soul.

Linked together into groups & between these groups.
 As well as a certain place & order in space & time, we have
 ideas & the succession of ideas; & man's ingenuity has invented
 a system by which he seeks to secure the correspondence in
 order of these his own creations with those of the great
 world-spirit without. All his energies are now bent on
 this task of formulating the ~~new~~ new material his
 fore-fathers have created: In the eagerness & intensity
 of the effort he, from time to time, asserts that the world
 belongs to the form & not to the matter. He looks back with
 a pity mingled with contempt ^{through} at those dark ages, during
 which the mind of man, ² ^{conspicuous} ^{burdened} with an insupportable
 burden of sorrow, brought forth feelings & he forgets that
 to this child & his progeny he owes the power of his thought.
 Love, art, religion, are etc of them children of this ^{little} ^{child} ^{of} ^{the} ^{world};
~~his devotion to them man sought relief from his suffering~~
 unconstrained & natural, not yet drilled into the mechanical
 possession of reason. To them, man has, in the past.

on exchanging form,

Turned for relief & so on; in them he has found a perfect
York, ~~as soon as~~ ~~exchange form~~. Did - "The race of
men in those minds these children ~~with~~ ^{and} ~~not~~ ~~at~~ ~~all~~.

(The Agnes). A young couple have settled at Invercraff - 1/2 a mile from
there. Husband, ~~the~~ younger son of Lord Buchan, 6ft. 3 in height;
amiable & well bred & to the canal above no more.
The wife, a bright light-haired woman with blue skin & soft blue
eyes. A bon & bred aristocrat, introduced at 18 to the world as it may
be seen in London fashionable life; engaged at 19, married at 20,
no children. Four years spent at Cambridge, her husband waiting in
Paris for work as land surveyor.

"At first it seemed a delightful ideal life; every afternoon &
evening spent in the study & rooms of some charming friend, and then
evening you know are the scene of comfort; in the most delightful
Cultures Society. My greatest friend was a pretty lively little woman,
wife of the organist of Trinity. She spent her life in teaching &
breaking platonic friendships & people said "That W^m Stanger would
not go so far as W^m Pelham did not countenance her."
My husband was completely out of it & was intensely bored by the
continual chattering; & I felt that the life was unreal, so I decided
to settle in the country & take of country pursuits, & he is much
happier here, says he can't sleep because he has so much to

"Think about (a farm of ten acres) & we are sufficiently
 "romantic to like each other's society; I really saw nothing of him"
 "at Cambridge; my head was so full of ideas & subjects of study"
 "he knew nothing, ^{after all} it is better to have sympathy with one's husband"
 "even if it is over a cow" So spoke the young white woman
 as she tripped along to the tumble-down Church, to teach
 the church-choir. A true little heroine in her way.
 Searching for the realities of life in the stolid stupidity of the
 inhabitants of this hill. Nov. 2nd

Standish. Mrs. Three weeks thoroughly engaged at the Argow, & some
 good work done. Nature too has matured my plans for the
 future. If I remain free (which alas is a ~~very~~ ^{very} ~~far~~ ^{far} ~~off~~ ^{off} ~~chance~~ ^{chance})
 I see pretty clearly where the work is, which I would do.
 Whether I have sufficient faculty remains to be seen.
 Proof of incapacity will not be wanting, if I am strong
 enough to see it. At present, in this phase of my work,
 my duties as an ordinary woman are not interfered with
 by ~~my own~~ the pursuit of my private ends. I doubt whether
 they would ^{not} ~~would~~ be, if we chose to remain unmarried.
 It is almost needless to the health of a woman, physical &
 mental, to have definite home duties to fulfil; details
 of practical management, & above all things, some one

dependent on her love & tender care. So long as Father lives
 & his home is the center for young lives, I have mission
 enough as a woman. If to this most important work
 I could join another work, a work that had safety, the better, ^{ambition}
 of reputation, then possibly I might remain content to know
 only through sympathy, those feelings which abate the energies
 of most women. A time would come, when I should stand alone,
 substitute of those close intimacies, which become ever more precious
 as animal spirit & intellectual energies fail. If I could not
 honestly say: "the work was good"; I should bitterly regret the absence
 of human ties, the neglect & drain of those powers ^{which belong}
 for good which belong to all women alike. Still one must
 have courage, faith in oneself, trusting to the sincerity of ones
 return & like one when it is misplaced. All I can pray for is
 vigour - freedom from petty self-complacence, vain content,
 which ~~clouds~~ ^{leads} ~~is~~ from ~~my~~ ^{my} view the clear ^{of human connection} ~~holiness~~ ^{with the}
 mountain peaks pointing to heaven.

This well-forgotten - will show me pretty clearly, whether or not
 I have the gift of social diagnosis, & the well-lit is
 the diag will be the means of testing it.

My Bacon experiences. Nov. 7th to Nov. 20th
see Diary Oct 6 1886. Standish

I shall not write in this book the detailed account of
Bacon & his habits. Upon that account I shall
not say claims to an individual life; & the spirit
of truth grant that I may see clearly. That last
evening at Bacon I heard a ~~most~~ good sermon
from a disinterested minister without culture; who had
been a farmer the first part of his life & left
his book only when called upon by the divine
spirit. "Thy face, Lord will I see" upon this he
promised an earnest effort to individuals
to seek earnestly the power of disinterested effort
towards goodness & truth, each in his line. That
they therefore marked out for them; not losing
sight of the welfare of their own souls in that fast-
fading dream of a separation & cooperation.

I was strongly moved as I listened to the
words of that thin spare looking man whose words
frame seemed shaken by the earnestness of his spirit;
& in silence I renewed the one that I would
work for the cause of goodness & truth; & pray
that I might be shown my way clearly.

Feb. 24th. Alas! I shall not be the man I was & I shall be sadly paid
 it for well as for ever.

~~Jan. 20th~~ Dec. 3rd

I began my account, but a practical problem has retroceded
 & I must keep all my strength of mind to deal with it
 but they will not do. I will not give way to a feeling
 however strong which is not sanctioned by my better self.
 I will not waste a life in Vaud when we meet the
 opportunity for good for a life in which infidelity is
 at home with itself. "Il y a une prudence supérieure
 à celle qu'on qualifie ordinairement de ce nom, elle consiste
 à suivre hardiment son caractère, en acceptant avec
 courage les inconvénients et les inconvénients qu'il faut
 produire."

Dec. 27th Dutton a miserable Roman party.
 The philosopher very low; feeling his pulse, & looking
 suspiciously at every morsel of food, speaking gradually
 every word & generally appearing unutterable things.
 A shame round the billiard-table; poor old man.
 & with Coleridge after
 Saturday; better. "It would never have done

for me to marry - I could not have stood the
 monotony of married life & then I should have
 been too fanatical. I must have had a rational
 woman with great sympathy & considerable sense
 of humour: "Rather I prefer to find ~~some~~ ^{some}
 rational women are generally ordinary dull &
 self-centred." That is a very atrocious generalisation;
 George Eliot was highly rational & yet intensely sympathetic;
 but then her death ~~of~~ (which appeared a very
 important one to me), was physical. I could not
 have married a woman who had not great physical
 attraction. ^{and} The brother of the philosopher
 stretching his long limbs out & leaning that patient
 theory making machine on the side of the armchair,
 his upper lip appearing peculiarly long & his
 eyes peculiarly small.

I often what-^{ever} his part remembrance &
 future prospects was excited & really unhappy;
 the "do die his best" appear ~~fully~~ genial & happy
 slight feeling of ^{in his best} ~~of~~ & consciousness of wide
 difference of opinion on a possibly coming question
 When both & hostess are not at hand
 like themselves & the words there is not -

Sound chance of real service. However my
fortunes state cannot long endure. The "tube or not"
one will soon be settled.

See New York's Post 1883 Standard (Postcard 2? alone).

It is indeed an eye for me. Two distinct ways open to me; one
of which, it seems inevitable, that I must take. Herbert Spencer's
last words: "It is not only foolish, but absolutely wrong of
you not to publish your Bacon's experiences. At the present
time, a protest, founded on actual observation of the working
of man in his normal state, against the pernicious tendency
of political activity, would be invaluable (!!!) I shall
arrange with Knicker about publishing ~~some~~ an article from you."
And while the philosopher is discussing with the editor of
The 19th Century the desirability of encouraging a beloved disciple
to come into the literary arena, the same beloved disciple
is entertaining with no untended feeling the arch-enemy;
the very embodiment of the "pernicious tendency."

And this horrible dilemma which appears to threaten
me (principle versus feeling) renders all my thought-
of historical. My own immediate fate stares me in the face
wherever I turn. I seem to be moving onward amidst

a company of phantoms, some pushing, others restraining,
 but both parties equally powerful in their powers, equally
 influential in their influence on the result. I, too, seem
 to be as in a dream, acting a part with my own family
 as audience - a part which makes itself as I go on,
 the final scene of which lies not within that healthy
 region of free-willing foresight. And as the time
 approaches I dare not think; but trust ~~some~~ ~~will~~
~~be~~ ~~able~~ ~~to~~ ~~find~~ ~~the~~ ~~strength~~ ~~for~~ ~~it~~ -
 That the energy stored up in days of thoughtless res-
 t will suffice for the last struggle; or that by chance
 some ~~new~~ current arising within the "shell" will
 will drift me outward. This truly is my last hope; of
 do hope for continued independence of mind & body.

Malaga July 12th

1884

Another small episode in my life over. After 32 weeks of
 feverish indecision, the day comes. Home full of young people
 & the three last days past in dancing & games; I feeling
 all the while as if I were dancing in a dream towards some
 precipice. Saturday 5th remainder of the fair ball party -
 chatting round the afternoon tea-table, the great main son
 & daughter amongst them. The door opens "D Chamberlain"

General uprising. I advance from enmity. There, 2 in
 no previous case about five or six pounds, just received
 into his hand. General feeling of discontent; 2d. our
 quite understanding the reason of Mr. Chamberlain's
 advent. There exists cordially no cordiality between
 him 2 his host; for latter in a few minutes returns
 to play patience with an absent 2 distressed look
 utterly disgusted at the supposed intentions of his visitor.
 At dinner, after some speeches, we plunge into essentials 2
 he begins to vehemently hunt his requirements. That evening
 2 the next morning till lunch we are on "susceptible"
 terms. A dispute over state education breaks the chain
 "It is a question of authority with women, ~~political opinions~~
 of you believe in Herbert Spencer you don't believe in
 me" This opens the battle. By a subtle arrangement
 we find ourselves in the garden. "It pains me to hear
 any of my views controverted" 2 with this preface he
 begins with the same exactitude to lay down the articles of his
 political creed. I remain modestly silent; but noticing my
 silence he remarks that he requires "intelligent sympathy"
 from women. "Servility," Chamberlain, ^{think} "not sympathy,"
 intelligent servility; that many women give men, but the
 difficulty lies in changing our master; in giving

from one tone of thought to the next - with
intelligence. And then I advanced to ~~him~~ ~~with~~
 as I dare my gentle objections to his general proposition,
 feeling that in this case I owed it to the man to show
 myself to be absolutely sincere. He ~~immediately~~
 refuted my objections by reasserting his convictions
 passionately, his expression becoming every minute more
 glowing & determined. He tells me the history of his political
 career, how his creed had ~~grown~~ ~~up~~ on a basis of
 experience & sympathy; how his desire to benefit "the
 many" had become gradually a passion absorbing
 within itself his whole nature. "Hitherto the will to do"
 "have governed their course, for their own interests; ~~they~~"
 " & I will do them this credit; they have achieved"
 " their object; " Now, I think the time is approaching"
 " for those who work & have not. My aim in life is"
 " to make life pleasant for the great majority; I"
 " do not care if it becomes in the process less pleasant"
 " for the well-to-do minority. Take America for instance"
 " Cultured persons complain that the society there is vulgar,"
 " less agreeable to the delicate tastes of delicately trained minds;"
 " but it is infinitely preferable to the ordinary vulgar."
 " I suggest merely that this characteristic of American

Society does not appear to have any relation to the ^asuperior
 equalisation of conditions, brought about by American institutions.
 That no doubt - the working class are better off, but ^{that} that solely
 is due to the unlimited space & power of development of the
 American continent; on the other hand huge fortunes
 are accumulated & seem to be more numerous than in
 Europe & to wield more power. That in fact the plutocracy
 owing to the generally corrupt nature of American institutions
 is said to be more powerful there than in any country.

And so we wandered up & down the different paths
 of the Strand & garden, the mist which had hid the charm
 between us gradually clearing off. Not a suspicion of
 feeling did he show towards me. He was simply determined
 to assert his conviction. If I remained silent he watched
 my expression narrowly, I felt his curious scrutinizing eyes
 noting each movement as if he were anxious to ascertain
 whether I yielded to his absolute supremacy. If I objected
 to or ventured to qualify his theories or his statements, he
 smothered objection & qualification by an absolute denial,
 & continued his assertion. ~~As he came in after the book's~~
~~with~~ He ^{as he came in} remembered that he felt as if he had been making a
 speech. I felt utterly exhausted; we hardly spoke to each other
 the rest of the day. The next morning when the players

head left. He suggested some more "exercise". I think both
 of us felt that all was over between us, so that we talked
 more pleasantly, but soon then he insisted on bringing me
 back from translation to a discussion as to the intellectual
 subordination of women. "I have only one domestic trouble,"
 "my son & daughter are bitten with the 'domestic' right mania."
 "I don't allow any action on the subject." "You don't
 allow division of opinion in your household?" "I don't
 allow ^{with} people thinking differently from me." "But you
 don't allow the expression of the difference?" "No."
 And that little was ended our intercourse.

Now that the pain & indignation are over, I can't help regretting
 that absorption in the peculiar nature of our relationship left me
 so little capable of taking the opportunities he gave me of
 knowing him. His political creed is ^{Wade's man} ~~Wade's man~~: the outcome
 of his peculiar physical & mental temperament - played upon
 by the experience of his life. He is neither a reasoner nor
 an observer in the scientific sense. He does not deduce
 his ~~opinion~~ ^{opinion} by the aid of certain well thought-out principles,
 from certain carefully observed facts. He aims at nothing at
 being the man to express the desires of ^{the} ~~the~~ ^{well-to-do} ~~well-to-do~~
 the majority of his countrymen. His force rests on

His intuitive knowledge of a certain class of his countrymen,
 His ~~formulating~~ faculty of formulating the same 2 of
 re-expressing them ^{with} forcibly on a mass of indifferent minded
 men who because these desires are co-extensive with their
 apparent ^{or real} interests have them latent within them.

Whether these desires are normal 2 the gratification of them
 consistent with the health 2 well being of the English
 body politic is a question ~~upon~~ upon which I certainly
 do not presume to have an opinion. He is an organ
 of great individual ~~force~~ ^{force}; the extent of his ~~power~~ ^{influence} will
 depend on the ^{relative} ~~relative~~ ^{importance} of the ~~position~~ ^{position} he is adapted
 to ~~fill~~ ^{represent}. ^{relative power}

By nature he is an enthusiast 2 a despot.

A deep sympathy with the misery 2 incompleteness of most
 men's lives and an earnest desire to ~~reform~~ ^{reform} reject this,
 transform political action into a religious crusade; but
 running alongside this genuine enthusiasm, is a passionate
 desire to crush opposition ~~to~~ ^{him} with a longing to
 feel his foot on the necks of others. Tho' he would
 persuade himself that he represents the right 2 his
 adversaries the wrong. In this belief, he, as a man
 with a vigorous reason, occasionally feels shaken.
 If it were to fall the rationale of the whole tenor of his

Thought & action would be destroyed. Therefore he
 hates the moderate man, the man who refuses to allow
 that political ^{principles} ~~principles~~ are a question of morality & he ~~prefers~~
 asserts that ^{the opportunity} the result of exercising good reason on
 certain disputable facts. He prefers the adversary who
 regards him as the incarnation of the evil ^{one} and answers
 his evil speech with virulent abuse.

Enthusiasm and self-will are ^{the} dominant forces in
 Chamberlain's ~~with~~ mind. A keen calculating
 intellect, admirable in manipulating practical detail
 & in adapting ^{to} ~~to~~ means to the end, considerable diplomatic
 power & personal influence over men are the instruments
 whereby he effects his objects.

And now that in all over, I have a stunted feeling,
 as I gradually wake up to the new surroundings; &
 look forward to new modifications of them.
 Plenty of practical work immediately in front of me, which
 will absorb my small lot of energy for the well-sit weeks.
 Then a return ~~to the old work~~ to the old work. Only, every day,
 a actual observation of men & things takes the place of
 accumulation of facts from books & boundin trains of
 thought. ^{Undoubtedly} the Baum trip is the right-

direction. To profit by that kind of observation, I must
gain more knowledge of legal & commercial matters;
understand the theory of government before I can
appreciate the deficiencies in the practice. The time
is come now for a defined object; towards which all
my energies must be bent.

But the different phases of life, into which one gets a glimpse
as one goes on one's own way, are so intensely interesting.
Scene I of "The Pelhamms at Pursercroft" page (93).
In ~~the~~ three days at Slainish, the little woman chattered out the
whole history of her own life, of her relationship to her own family
to her husband's family, & lastly to the husband himself.
Gave me a ready description of conventional aristocratic life &
pitiable condition of celebrated women bewailing their condition
Her family ^(clerk) thrives on the out skirt of fashion & somewhat
 Bohemian. Brought up to consider the Pelhamms as great
people, Sturmon as a great historic place. Reads "The Pelhamms"
were ideal people to me & every thing about them fascinated me "
It was under this influence I married Arthur." The said
Arthur looks vacantly at his little chattering wife with those
meaningless well shaped eyes, and asks her every now & then
"Where she's got to..."

Not without some wit either when sufficiently stimulated by
 his jealousy of his wife's superior energy - will "The truth is
 Evelyn, you are going through a Carlylean phase, you think
 of nothing but purpose with a big P & I'm heartily sick
 of it." But the Honorable Arthur when spoken to on the
 financial business detail puts his hand to his head & looks
 hopeless. Far between them, ~~from~~ increasing.
 Coming here, I find the little lady has thrown herself
 vehemently into all the good works possible amongst the
 benighted inhabitants of this hill. Utterly unfettered by
 temperament & past training to steady work, she has
 undertaken to be correspondent to the school, started a savings
 bank, choir practice & Sunday school.

In the mean-while another individual appears on the scene
 & changes for the Drowsy resident-widow's curate with Evelyn's
 wife we find a Welshman of different temperament.
 Short-striking built man, with thick neck & heavy chin, large
 sensual mouth with pleasant smile & bright eagle eyes.
 Something of the lower race about him. Apparently unself-conscious,
 & impulsive & genuine in his desire to make things better.
 Making up for with geniality for a certain illiterateness
 of phrasing. Took Semitic languages, & theological trips
 at Cambridge. Well versed in German literature. More I can't

say; except that he has now absolute power & that
 Mr. Polham do I think that he chooses. ~~Now two young~~
 that - fair haired, will be a surfeit little woman with
 her undeveloped nature will be ~~thrown on~~ ^{depend for} the ~~company~~ ^{company}
 & help on that strong sturdy man, of ~~sturdy~~ ^{strong} nature
 & enthusiastic ~~consequence~~ - inconsequent - mind. All their
 work will be together; while "Arthur" lounges & studies over
 his tea & sees; they sit together concocting plans of ^{perhaps} reform.
 This afternoon I pass by the study window, trying in vain
 to understand the ~~reversal~~ of the husband, I catch sight
 of the two heads bent over school accounts & wonder what
 will be the end of it. July 14th

"Le difficile est de ne pas promulguer que les lois nécessaires; de
 rester à jamais fidèle à ce principe vraiment-constitutionnel de la
 société, de se mettre en garde contre le futur de gouverner, la
 plus funeste maladie des gouvernements modernes. (Michelet)"
 July 24th July 24th

" Democracy at Home "

Receiving a pressing letter from Prof C. & feeling convinced that the negotiation was off, I saw no harm in going for two days to Birmingham to ~~see~~ ^{watch} the great man at home. I am afraid there is dash of the adventures about me; & it strikes me as rather comically interesting to misadventure. The top-most branch of the Caucus under the circumstances. *Ed*

Highbury is a very elaborately built red-brick house with numerous bow-windows & long glass-paned porches stretching along the brow of the hill upon which it is placed.

Inside, there is very much taste & all very good. At first you admire the bright softness of the colouring & the general luxurious comfort of the rooms & furniture, but after four or twenty hours the sparkle goes on you, & you long for a bare floor & a plain deal table. The two Miss Amblerins sit ill at ease in the midst of the luxury. They are dressed with the dowdiness of the middle class, & are both of them simple & genuine, naturally inclined for hard work & simple fare & loving the easy intercourse of family life & intimate friendships. From the great man they get consideration but little sympathy; possibly they don't give it. He comes & goes, asks his friends

2 exhibit over them 2 see letters of her brother-in-law
 In Birmingham they make kindly honest questions 2
 are useful to him; in London they are silent 2 sit silently
 between the distinguished men who dine with the future
 "Prime Minister" 2 try in vain to interest, 2 be interested ^{time}
 in the fashionable world who drives who stays - The cabinet
~~after breakfast~~ ~~London~~ in their drawing room on a
 Wednesday.

In spite of the luxury 2 brightness of the house, a gloom
 overhangs the "Home". The drawing-room with its
 elaborately carved marble arches, its satin paper, 2 rich
 hangings 2 ~~plush~~ ^{plush} ~~velvet~~ ^{velvet} ~~curtains~~ has a forbidding grand
 appearance. No books, no work, no music, not even
^{permeates} any antimacassar, ~~and~~ ^{nothing} ~~but~~ the offensive richness
 of the satin-covered furniture. Here ^{in the evening} ^{29th of January} the whole
 family assembled, (except the dead) ready to receive me.
 Presently the great man himself emerges from his glass
 houses 2 gives me a constrained polite welcome.
 "Are we about to take part in a funeral procession - think?
 2 sink oppressed into a perfectly constructed arm-chair.
 Enter "Mr Bright" - "Mrs Polton", "I think you know her"
 "No - me", say I humbly, "but I think you knew my ^{with the same name} ~~my~~ ^{uncle} ~~uncle~~
 Grandfather Laurence Heyworth" - "Laurence Heyworth - Geo

Then you are the daughter of Laurence Hayward - one of
 the two or three women a man remembers to the end
 of his life as beautiful in expression & form "2 with
 this introduction ^{and} intercourse with the veteran nation
 becomes naturally of the most kindly description & immediately
 he dives into the memories of the past, tells me of his
 visit to Justice & describes the girl-hostess, Mrs. Charmed
 the teacher & anti-con-law league enthusiast who visited
 her father. This afternoon, however, the man is
 too ^{unpleasant & restless} ~~unpleasant~~ with the prospect of the evening to
 greatly ^{his favorite topic} ~~enjoy~~ ^{remember} ~~enjoy~~ the ^{so to speak} ~~enjoy~~ ^{of the} ~~enjoy~~
 the room. "There is one consolation for me," says Chamberlain
 "Bright is a terrible fidget. He is a good deal worse than I"
 "Oh; Miss P. M., I shall reserve the other rooms for
 tomorrow & then I shall do the honors myself. I don't
 want my sister to take you there" & ~~with~~ ^{with} ~~the~~ ^{the} ~~forthwith~~
 returns to his library.

At dinner we are all subdued. As only stranger,
 a certain George Hally from Liverpool, intimate friend
 of Mr. Holt, who fawns upon & flatters Chamberlain,
 till I feel inclined to shriek with nervous irritation

Armin Chamberlain, a big fair haired youth, of handsome
 feature & fine countenance & sunny sympathetic temperament
 is deputed by his father to meet us somewhere in the
 Town-hall. We are placed in ^{the} front ^{seats} of the
 Balcony overlooking the platform. A long row of
 Chamberlains & Heinrichs continue our line. The men look
 earnest & honest. The great men's brothers perhaps have a
 bit of the cad in dress & manner; the women are plain
 & unpretentious, essentially ungraceful, might be
 labelled "for use & not for ornament" and are treated
 accordingly. Armin Chamberlain, by whom I sit
 instructs me concerning the liberal association I describe,
 to me the theory of its organisation & ^{as forming the 2nd & 3rd & 4th & 5th} points out proudly
 from among the members (all ranged in raised seats behind
 the platform), strong featured artisans & mechanics
 scattered amongst the sheepish-looking individuals who
 compose the majority. "Not a good place for hearing,
 behind the speakers, but a place of honour; as you say
 if there were a row, I would feel myself amongst friends."

Below us, packed as close as may be, stand some
 thousands of men. Strong barriers divide the hall into
 sections, and as a new comer tries to push himself
 in or a faint-hearted one attempts to retire,

The whole section sways too & fro. A wonderful sight - watching these thousands of faces upturned in eager expectancy. Garibaldi cheers his out of the general hum, as a favorite member of the 400 seats himself; & friendly voices from the crowd distinguish members of neighboring constituencies & delegates of other caucuses as they take their places on the platform.

The Band strikes up, & the three members for Birmingham enter. ^{John Bright} The veteran orator is received with affectionate & loyal applause as he stands for a moment before the children & the children's children of his old friends & contemporaries. Truly, a full-looking individual elderly gentleman with rabbit-like countenance & shagging suit forms an interval between Bright & Chamberlain; and in his weak mediocrity, he looks comically out of place as a masterstroke vacuum between these two strong ^{men} pillars of humanity.

Chamberlain, the master & the darling of his town is received with deafening shouts. The Birmingham citizen (unless he belongs to the despised & down trodden minority) waves "his" arm; for has he not ~~the~~ time Birmingham to the proud position of one of the









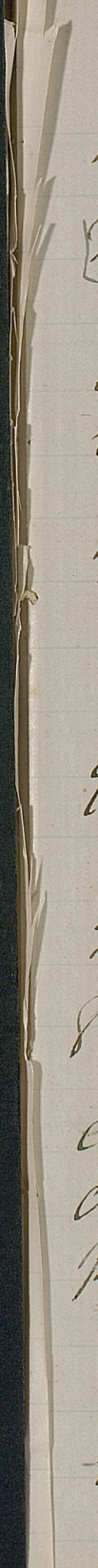












Handwritten cursive text, partially visible on the right edge of the paper strip. The text is difficult to decipher due to the damage and the angle of the image, but appears to be a list or series of entries.

great political centres of the universe!

The members speeches may be read elsewhere.

I was disappointed in Bright - as an orator.

Still there was something really pathetic in the strong echo of the past; this old old story of Weymouth told by the stern-looking old man who seemed gradually to be consciousness of the crowd beneath him & see himself only confronted with the faces of the past.

The people listened with reverence & interest and as one looked down upon them and one's eye wandered from face to face one could hardly resist the impression that this mass of human beings, now under the influence of one mind, were animated by one soul. Perhaps the subtle & calming effect - of the people's sympathy is due to this great fact of the one in the many?

While Philip simply meandered through political commonplaces & defended himself with feeble voice from charges of lukewarmness & want of loyalty - to the radical programme the crowd ^{disregard} more became a concourse of individuals.

The subtle bond was broken which had bound man to man & fused all into one substance worked upon by one outside force. Laughter & loud-toned chaff passed from neighbour to neighbour. Conflicting cries

Chorus of the Crowd outside sending it's tribute of sympathy.
 Perfectly still stood the people's tribune, till the
 people exhausted & expectant gradually subsided into fitful
 & murmuring cries. At the first sound of his voice
 they became as one man. Into the tones of his voice
 he poured the warmth & feeling which ~~was~~ ^{was} lacking in his
 words and every thought, every feeling, the slightest intonation
 of irony & contempt was reflected on the face of the crowd.

It might have been a woman listening to the
 words of her lover. Perfect response, unquestioning receptivity.

Who reasons with his men. The wise man ~~is~~
 his will, urges it with warmth & bitterness & flattery
 it with flattery & occasional appeals to moral sentiments.
 No wonder, the modern politician turns with disgust from
 the cantankerous debates of an educated "House" to the
 mind-numbing sympathy of an uneducated & like-thinking
 crowd. Not extraordinary, that the man of passionate
 conviction, or of the will which stimulates it & clothes
 it in fiery words general principles ^{now} ~~ignoring~~ all
 complexity in things, should become the ruling spirit
 when the ultimate appeal, the moving force, rests with the
 masses, whose desires are prompted by passion & unqualified
 by thought.

of "Speak up Philip"; "make way for a better man"
 "we'll hear you" & mixed down attempt to clap
 him into a speedy end, showed the varying temper of
 of a mixed multitude. As the time advanced the
 backmost portion became more & more unruly. Whilst
 the eyes of those in front gradually centred themselves on the
 face of the next speaker. He seemed lost in silent
 thought. You could watch in his expression some form
 of feeling working itself into the mystery of his mind.

Was that feeling spontaneous or intentioned?

Was it created by an intense desire to dominate; to impress
 his own personality & his own aims on that phlegmatic material
 beneath him, or did it arise from the consciousness of
 helpful power, from genuine sympathy with the wants &
 cravings of the great mass who trusted him?

As he rose slowly & stood silently before his people, his
 whole face & form seemed transformed. The crowd became
 wild with enthusiasm. Hats, handkerchiefs, coats
 even were waved frantically as an outlet for feeling.

The few hundreds of privileged individuals seated in
 the balcony rose to their feet. There was one loud
 uproar of applause & in the intervals between
 each fresh outburst - one could distinguish the

Church House: Birmingham Society is superior
in earnestness, sincerity & natural intelligence to any
Society in the United Kingdom & Apparently the conversion
remains unshaken by wide social experience, for the
Cabinet Minister & his women-kind repeat with warmth
the same assertion in the London Drawing room.

Certainly as far as my experience went of the Family
& its immediate surroundings, earnestness & simplicity
of motive were strikingly present.

In living amongst the ~~best~~ Mill-hands of
East-Lancashire I was impressed with the depth & feeling
of their religious faith. It seemed to absorb the entire
nature, to claim as its own all the energy unused
in the actual struggle for existence & after the gratification
of the simple animal instincts, the surplus power,
whether physical, intellectual or moral, was devoted
to religion. Even the social intercourse was based on
religious sympathy & religious effort and it was this
the ^{Western} ~~Eastern~~ ^{transparency} of life which attracted
my interest & admiration. For a time, it contrasted
favorably with the extraordinary complexity of the
mental activity which is formed by London &
cosmopolitan life & which with some natures tends

That evening at supper we entertained some twenty of the
 Concas. The Chief sat silent, in a state of suppressed
 exaltation; a subtle denision to sympathy or indifference even
 from an outsider. His faithful followers talked amongst
 themselves on local matters, questions of party strategy &
 discipline & looked at him from time to time with
 respectful admiration.

The man's power as a leader & controller of men
 is proved by his position in his own town.

As far as one could judge from watching the large parties
 of adherents who humbly eat & drink at the Great man's
 table, morning, noon, & night, & from listening attentively
 to their conversation with each other & to him, his authority
 over the organization he has created is absolute.

He requires no distinction of class, & in this as in
 all other matters, he is supported by the powerful clan
 to which he belongs. The Sheriffs, & Chamberlains form
 the aristocracy & plutocracy of Birmingham.

They stand far above the town society in social position
 wealth & culture & yet they spend their lives as quiet
 citizens taking an active & leading part in the
 municipal, political, & educational life of their town.
 There is one eternal refrain in the Chamberlain

His force & battle with the powers of evil than in the somewhat cynical or at any rate indefinitely varied & qualified political opinions of London society.

The devotion of his electors no doubt springs partly from their consciousness of his genuine loyalty & affection for them; but the submission of the whole town to his autocratic rule arises from his power of dealing with different types of men: of enforcing submission by high-handed arbitrariness, attracting devotion by the mesmeric quality of his person & manipulating the remainder through wise presentation of their interests & consideration for their petty weaknesses.

In his treatment of some members of the association (I noticed this particularly in his attitude towards Bradburn) he used the simple power of "you shall" & "you'll go to the devil if you don't". The second power of attraction, is shown to a certain extent in private intercourse with his most intimate friends, but chiefly in his public relationship towards his own constituency & is proved by the emotional nature of their enthusiasm.

It is to this power that Chamberlain owes all the happiness of his life & it is the re-action of this power which releases his sympathies & also his egotism.

to Foreign Action & Impetuous Thought.

The same quality of one-sidedness is present in the Birmingham Radical Set.

Political Conviction takes the place here of religious faith & intolerance of unbelief in the main articles of the Creed is as bitter in the one case as in the other.

Possibly the Bible from its inherent self-containedness is a more promising ground for individualism than the radical programme, & less likely to favor the supremacy of one interpreter. Heine said some fifty years ago "talk to an Englishman on religion & he is a fanatic, talk to him on politics & he is a man of the world." It would seem to me from my slight experience at Beauport & Birmingham, that that part of the Englishman's nature which has found gratification in religion is now drifting into political life & when I suggested this to W. Chamberlain he answered "I quite agree with you, & I rejoice in it." "I have always had a prejudice against religion as strabing" "The passion is man's nature." It is only natural then that this being his view he should find in the uncompromising belief of his own set - a more sympathetic atmosphere wherein to recruit

me into his interests. I have not met him
 since except for a few minutes at an evening party.
 I don't know how it will all end. Certainly not
 in my happiness. As it is, his personally absorbs
 all my thoughts & he occupies a too prominent
 position for me not to be continually reminded of
 him. At the best, he will leave a present blank
 tho' a past interest. And if the fate should
 smile on (against my will) all joy & light-heartedness
 will go from me. I shall be absorbed into the
 life of a man, whose aims are not my aims;
 who will refuse me all freedom of thought in
 my intercourse with him; to whom career ~~is~~
~~inspired~~ I shall have to subordinate all my
 life, mental & physical, ^{to without thought of myself & my own} ^{the} usefulness of ^{his} ^{career}
 whether it be inspired by earnest conviction or by
 ambition, ~~is not known~~. Beliefs are so much
 a matter of temperament, & my temperament
 (if it be not ridiculous to compare the nature of an
 ordinary young woman with that of an extraordinary
 man) is exactly opposite to his. I hate every form
 of despotism. My admiration first for Galt,
 then for Herbert Spencer, rested on their great

What it will develop so as to assume a form which will extend beyond the immediate influence of his personality - is one of the questions which will decide his future position. At present he fails to express it in his written words, except the bitterness of his hatred & contempt, but one side of his passion.

His diplomatic talent is unquestioned; & is manifested in his administration of public & local affairs & in his parliamentary work. The only ^{case} ~~circumstance~~ in which he does not show it is in "la recherche d'une femme"; but then possibly he does not consider one so worthy of manipulation.

Is it ever allowed to write truthfully of one's relationship to a man? If one tells anything, one should tell all.

A diary is only the reflection of one's mind for one's own interest & amusement in after years: or rather it is with one an outlet for expression.

I cannot feel or think or see without a desire to formulate; & this desire is not satisfied, unless the formula is as complete as I can make it & expressive of the whole experience.

All the small "Affaires de Coeurs" of past years

I have left unmentioned, simply because they

126

growth in natural development. If I married him
 I should become a slave as regards my own mental
 life. I should either destroy my intellectual individuality
 & I can imagine doing that under the influence of
 strong feeling, or I should become a pure observer
 & throw up the ball of right & wrong in "matters
 of opinion." In the latter case, I should separate even
 more completely than I do now, my intellect - from
 my feeling. When feeling became strong, as it
 would do with me in marriage, it would mean the
 absolute subordination of the reason to it, or eternal
 separation; & if life apart were impossible the ^{"pure intellect"} ~~man~~
 would die. I should become far exceed the mother &
 the woman of the book, intent only in fulfilling
 practical duties & gaining practical ends. And that,
 Mary would say, is Standard March 16th 1884.
 a consummation devoutly to be wished for.

The Cottage Hospital. April 8th 1884.

This afternoon I drove from Longford to settle up everything at Staudish. A lovely Spring day, with moisture & sunshine, and soft sights & sounds of nature's love & growth all around me.

The early Spring months have always been sweet at Staudish: the loveliest memories of my childhood gather round the first long days, when the dreary walks along the muddy roads directly after the mid-day meal, were replaced by the scramble among hyacinths & ferns, the gathering of primroses & violets & the building of castles in the hours of sunset & dusk.

My childhood was not on the whole a happy one; ill-health & nervous affections & the mental disorders which spring from these: ill temper & resentment marred it. Hours spent in secret places under the shade of shrub & tree, in the leaf-filled hollows of the wood & in the ^{quarters of the} ~~quarters~~, where I would sit & imagine love scenes & death-bed scenes & compare up the intimacy & tenderness lacking in my life made up the happy moments: but long dreary times of brooding & resentment, sharp pangs of mortified vanity & remorse for untruthfulness, constant physical discomfort & frequent pain, absorbed the greater part of my existence — and the lovelessness was



These flowers I picked in 8th April 1884. I put them in
a left bottle with W. D. D. D. The cones in the bottle July 1885 - 2 I stuck them
Oct. 24 1885. - Stodd. Hall

each a lovingly watched problem, the respectful working out
 of which the mother tries to discern & help forward. Husbands
 in the prime of life, each with his work in the world
 true useful work, honestly done. The cup of happiness
 seemed very full. And presiding over this group of human
 beings all enjoying health & success & the happiness which
 both bring, the strong sweet nature of the Father, loved
 even ^{as} his few little failings; a nature ever changeful
 & yet persistent, one of which you dare not count &
 yet in fact find enduring in sympathy & help.
 And clinging to him the loved child of the mother.

This is the last scene to which the Standish garden
 has formed the back-ground of family home.

The flowers & birds & the soft light of the setting sun
 as it steamed through the mist & spread enchantment
 around seemed to say: "Some-day you will look
 "back on this time, spent here, as one of peace &
 "achievement - one of promise & content; other days are
 "coming, there may be the dazzling bright sun of the
 "midday sun, but there will also be a darkness which
 "you know not. Past miseries have been but the
 "the chilliness of the grey dawn; future sorrow
 "will have the blackness of night - in which you will

absolute.

It is only later that I have known the true childish happiness, that I have experienced the deliciousness of life; known what it is to feel in my own sensations. But as I wandered this afternoon along the Swedish walks & picked these flowers all memories whether bitter or sweet, were clothed with the beautiful sadness of the setting sun, soon to be lost in the vision of night - a night which may be to each individual mind, eternal.

The garden seemed to breath back the feelings & thoughts, thoughts & felt here: the struggles & strivings for bad & good ends, the plans of active minds for worldly happiness & the longings after a deeper & purer life & all these were blended ^{into one} & seemed as a departed being. The multitude of memories weighed on me; I could have sat down & wept, if weeping were my habit.

The air was heavily laden with scents & sounds, all nature seemed springing upwards; I, alone, looked toward the past, had a part youth behind me, a youth of endurance more than of action, still a youth full of discipline & leading to present happiness. Friendships made & happily not broken, ties of blood & constant companionship slackened but not destroyed by the divine fact of action full grown life. The three sisters all ~~were~~ in health & happiness, young ones growing from babyhood into childhood, from childhood into youth,

132

" Wonder Discomfite if it be not relieved by the inward
 " Light of hope & faith in a rising Sun. Child, beware!
 " of the stars of noble effort & noble faith shine not clearly
 " in that night, if their light & the soft moon light of
 " clear conscience be overclouded by indulged desire
 " & muddy motive. That night will be dark indeed,
 " will have the darkness of eternal death. You stand
 " on the threshold of active life: ways open before you
 " each step must decide you. Fear not, but judge by the
 " true light which is given you. Work & pray.

And lately I have allowed it free play, and must
 have a struggle with it, before I can again have peace.
 Can I begin this struggle bravely & instantly. What is the
 use of drifting; unless indeed I half desire to
 be where the current of my own feeling will bring me.
 And there is the trouble. My own mind is not made up.
 I have been meditating over the question for five
 months, have done some little else but think about
 it and I am no nearer solving it. Practically I have
 resisted, have refused to take the line of subordination
 & absolute dependence which wd have brought things
 to a crisis. Possibly my refusal to consent to the conditions
 will have cured all disease on the other side. Then this
 mortification shall be retained. I shall have been only
 decently truthful & honest & can abide by the consequences.
 But if the question be put in another form.
 Let me look facts clearly in the face & take counsel
 with myself. Ambition & superstition began the
 feeling, a desire to play a part in the world, & a belief
 that as the wife of a great man I shd play a bigger part
 than as a spinster or an ordinary married woman.
 Let me analyse the part of Mr. P. He has taken
 his line for better or for worse in politics; he has

York Arms April 22nd 1881

Settled at last. I am very thankful I read the
 the day in Bain, that it was advisable I had some
 news of your wishes & aims that in the State
 it helped forward consistency. Looking back through
 my diary I find that I have had a decided intention
 for work the last two years now & about the practical
 aim of fulfilling my domestic duties & making the
 best of my position. This aim has been based on
 the belief that I have faculty for literary work.
 Now I think this has been a delusion. Still I don't
 see how I could do better than keep up my own
 individual interests. There is so much spare time in
 my life it must be filled somehow. If there is a fit
 of discouragement, I throw up everything. (For if I gave up
 my aim it would mean this with me, I wouldn't do
 purposeless work) I should ^{be} miserably restless, probably
 give way to some strong feeling & find my own nature
 too much for me. My nature is like a strong willful
 child, unless she keeps it occupied, it gives me constant
 trouble. If she were happy & contented it, give way to
 it & allow it to amuse itself in its own secret fashion,
 it becomes unbecomingly & a curse to its owner.

& I should deserve mercy. It is no use saying that
 my signature is of no importance. Certainly not if the
 work; but all important to me. The first duty of
 the individual is to live truly & honestly according
 to ^{the} nature which has been given to him. One man
 I think of course said ironically - my views I my husband
 should be regarded in our profession accept implicitly
 his view of you wrong? but I cannot - I shirk the
 responsibility of using my judgment before I
 acknowledge his authority. Social questions are the
 vital questions of today. They take the place of Religion.
 I do not pretend to solve them. Their solution seems to
 be very much a matter of temperament. Still the
 most insignificant mind has a certain bias, has
 an intellectual ~~own~~ as well as a moral conscience.
 If we willfully defy the laws of our special
 mental constitution, we must suffer the penalty of a
 diseased & twisted nature; or must leave this life
 conscious of faithlessness to the faith which is in us.
 Now even if I put on one side the question of
 of the right or wrong in the aim pursued in political
 action, the one on which I look for no opinion
 & must therefore safely accept that of another

an overpowering ambition ~~exists~~, he will not hesitate
 much as to the means of gaining his ends. He has
 told me distinctly that he will not have his opinions
 being "contravened" in his actions criticized. He desires a
 woman who is personally attractive to him, who will
 sympathize & encourage him, be a continual rest to him
 giving him the uncompromising education which the
 books will not do. His complements & objects are intensely
 attracted to me. I feel I can believe the gloom, such
 understand the mixed nature, & the difficulties of a nature
 that in which genuine enthusiasm & personal ambition are
 so curiously interwoven. The outward circumstances of
 the life of a politician's wife would be distasteful to me,
 or rather they would be supremely demoralizing, unless
 they were accepted as a means to an end in which
 I myself believed. And here is really the kernel
 of the question. Do I believe in the drift of his
 political views and do I believe that the means employed
 are honest. If I do not believe that this line of
 political action is right; if I do not believe that the
 end is pursued without deviating from the first
 moral principles, & will yet to sign both aim & means
 with my signature, I should be selling my soul

I saw with my devotion & sympathy, there could I
 turn to for peace, that peace which passeth all
 understanding, the peace of a satisfied conscience;
 the deep content ~~from~~ arising from the consciousness
 that however dimly our intellectual & moral qualities
 may be we are ~~making the best use of them~~
 striving honestly to benefit them & use them for the
 good of our fellow creatures. I thank not influence
 him. He has shown me that distinctly. He has
 been straightforward ^{all through} ~~in that~~ has told me distinctly
 his requirements. When I have ^{been} absolutely honest with him
 he has turned away. That is not what he wants, ~~and~~
I know it. It is only when I have simulated
 "the former complaints" turned the conversation
 from principles to personalities that he has joined me.
 He has pointed out to me plainly the hardships
 in the life of the wife of a man absorbed in public life,
 has wished me to be not influenced by any glamour
 that may surround it, has said in so many words
 "only devotion to my aims will justify you in accepting it"
 And I have not only no devotion, ^{& these aims} but have to trust
 my ^{reasons} ~~motives~~ in order to tolerate them
 And now, what is the straightest course.

power. There still remains the question of means.

I can & must judge as to the honesty & straight forwardness of them. It requires no special knowledge, no great reasoning power, to ~~understand~~ understand a lie;

information with deliberate & fabricated, false accusations advanced, passions appealed to, ^{to} attain other ends than those proposed. A higher standard of justice is asked for in ^{them in any other} social action. The social reformer professes to be an uncompromising, absolute ~~independence~~ ~~independence~~.

~~He~~ He solemnly declares that he is working for the public good, His State authority, derived from public opinion, arises from the faith of the people in his honesty of purpose & force of understanding.

If he uses his ^{mind} ~~power~~ ~~power~~ to manipulate facts, & twist them so that they shall serve his own personal interests, if the craving for power is greater than the desire for truth, he is a traitor to the society to which he professes ~~loyalty~~ ^{loyalty}. ~~Allegedly~~ ~~allegedly~~ ~~interested~~ ~~as~~ ~~I~~ ~~am~~, in the welfare of humanity; (I cannot conscientiously permit to help it forward), I must not help guiding each separate action according to the laws of my own mind; & if I must not express that judgment, had to it silently & acquiesce in wrong doing, not only acquiesce but help it

Mrs. has come back to me in an unsatisfactory
 state of body & mind. She is still suffering from
 that wretched education which has drilled out of her
 all vigour & firmness & left her mind a prey
 to nervous feeling. My great difficulty with her, is that
 I dare not be too intimate with her but she should
 adopt me as a model. She is in such an intense
 imitative stage, that it is sufficient for me to ~~say~~
 think or say anything, for her to imitate it with
 copy it - ^{the} result is ridiculous. Her mind is greatly
 different from mine but at present she from child
 is not sufficiently intelligent to do it. Her mind
 has been absorbed by the process of "appropriation"
 & is quite incapable of any ^{other} process. From seven
 years old to sixteen she did nothing but appropriation
 knowledge. Her whole energy was devoted to this cause
 that amount which she had been given to such physical
 development was forced into supporting the dull monotony
 of the endless cramming. At sixteen her physical
 development stopped. She became wretchedly hysterical
 incapable of physical enjoyment, nervous & gloomy
 & she has not yet recovered. Now she has given up
 all mental work & has the rarely in her life which

Is it not to cut the knot, by refusing all further
 intercourse. I know how strong the temptations
 which would entice me into it. Great personal
 attraction, & the gratification of a woman's instruction
 long for love & support I settled a defined occupation
 and by and by, the desire for the personal prestige
 & importance I should acquire by becoming his wife.
 And if I no longer write for it what is the use of
 playing further with my own nature. Looking back on the
 whole affair, I confess to myself that my action & thought
 have been wanting in dignity & nicety of feeling.

I have chattered about feelings which should be
 kept within the walls of ladies. The only excuse may
 be the extraordinary nature of the man & his method
 & the nature which the public position gave
 to his personality. But now I can make a fresh start,
 force my thoughts from their dwelling place of the
 last few months, & devote myself, beyond
 doubt, to the natural & true development of my own
 nature. Amen.

And first among my duties now, is my duty to Mary

May 9th 1884

I shall not write again in this book.
 It is the close of a period with me. I began it
 with my old ambition strong upon me; writing my
 little fancies to their utmost, in the full belief
 that some day I should have some thing to tell to the world.
 This strange conceit was fostered by the retirement of
 a woman's life, living & striving by herself, shielded
 from all tests as to the real worth of her work.
 And now in this period, another path seemed open
 to me, another high way to prominence.
 That also ~~is~~ is closed. ~~Now~~; I remain beset
 & discouraged; my old ambition farther unreachably.
 I prayed for light & thence it. I see clearly ~~now~~ that
 my intellectual faculty - is only average, that I have
 no special mission to discover & tell ought to mankind
 that desire with me has simulated power.
 Strength too fails me now. I look up & through
 the books on my table & ~~understand~~ neither understand
 nor care to understand what I read. My imagination
 has fastened upon me forms of feeling. The woman's
 nature has been stirred to its depths; I have loved &
 lost; but - possibly by my own willful mis-handling

And leave the cause of mental ability.

The remaining months of the year I shall devote
myself body & soul to my home duties, to settling
Father & Boy in their new life, making this
house a centre to the family & of real sociability.
I shall look about me for some permanent work
some sphere of practical usefulness. With Miss Darling
as lieutenant I ought to be able to get through plenty
of work as far as I can see very efficiently.

life together; remaining only the seemingly dreary round
 of common-place duties. And the slanders
 & reproaches within my soul brought strikingly into
 relief by the luxury & coarseness of my surroundings
 the Duke seems a night-mare. There is glitter all
 around me & darkness within; the darkness of
 blind desire yearning for the light of love. All sympathy
 is shut from me. I stand alone with my own nature
 now too strong for me. I clutch desperately at my duty
 & those around me, that last hope for the soul despoiling
 of its own happiness; my head whirls, my courage fails,
 me & yet I am goaded on by the misery of guest-throngs:
 with one activity much dignifies me. Still there rise
 up before me, the mild forms of these maidens: Humility,
 Tenderness, Discretion, & they beckon me with loving
 smiles to follow them.

Aug 9th Amherst.

possibly also for my own happiness; but still lost.
 Let me look that fact bravely in the face & learn by
 it. I may not again struggle with my nature; and yet -
 I would not be without the experience of the last months.
 It has broadened the basis of sympathy, as all true
 experience does, even if it be the experience of our own errors,
 of our own craving for the perfection of another being. We must
feel with (mitgeföhle) in order to understand, & to feel
 with we must have felt before. The person stands
 out - bowed up with the last sounds of a departing day.
 Mary Botkin's gentle loving contempt - for any special work
 outside the ordinary sphere of a woman's life; her high
 standard of excellence which should discourage any vain
 attempt to leave the beaten track of a woman's duty.
 And I, having secretly rebelled in feeling, having yielded
 up my soul, believing that it was indeed found satisfaction
 in this. She made me ready to renounce my old aims
 & acknowledge the way of the new feeling. ~~Probably that~~
 the three three days at Southern seemed designed to
 increase ~~the~~ sensitiveness ~~of the senses~~ to the blow.
 And when it came, then crushed by the love & the
 expression that it was over, my whole return came
 very happy. Both ideals had fallen. Life alone,

me cruelly to part from him in haste &
misunderstanding - not knowing whether I had
offended him by word or deed - but now that
bitterness has passed from me and I shall
watch his career - & whether he rises or falls
in the world's estimation I shall know that
I am watching the struggle of an earnest mind

July 28th via last word. I have seen the great-
 man once or twice this season - there was a little
 flicker of feeling & then it died - died a natural
 death from the confusion of things - & he was the
 wisest of the two. Perhaps I shall soon hear of
 his marriage to a woman who would suit him &
 his conditions. I was not equal to it.

But we have parted friends & understand each
 other. A few years, possibly a few months & I
 shall be a name to him - one of the many women
 he has liked, examined, found wanting in qualities
 of "philability of nature" & dismissed from his
 thoughts. All his energy of thought & feeling
 is & always will be devoted to his great purpose
 in life - if I had from the first believed in
 that purpose, if my ~~first~~ first influence which formed
 me & the natural tendency of my character - if there
 had been different - I might have been his helpmate.
 It would not have been a happy life - it might have
 been a noble one. Of the simple spontaneous love
 there was none between us. He has it not to give
 and my feeling for him was gradually created
 within me by many mixed motives. It pained

148

147

150

149

152

181

If in case of my death I should wish that
all these diary books after being used (if the
shoals care to) of Father should be sent direct -

to my Darling

Betina Potter
August 1st 1884

153

AMMANDALE
POLLITON



