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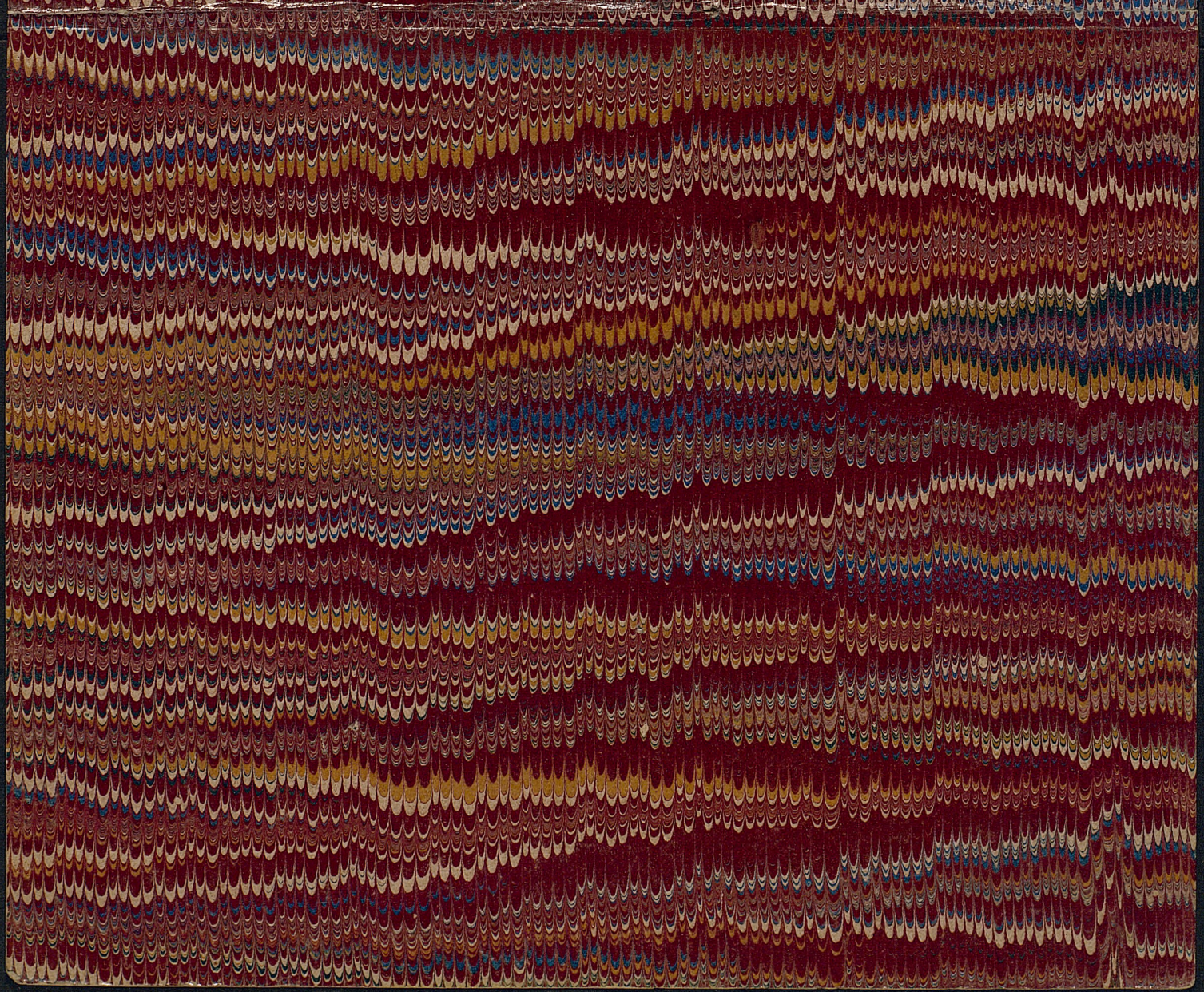

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Beatrix Potter.
Standish House
Stonehouse.
Feby. 19th 1880.

Book of Thoughts & Days —
Vol. IV

"Weak and narrow are the powers implanted in the limbs of men;
Many the woes that fall on them & blunt the edge of thought; short is the measure
of the life in death through which they toil; then they are borne away,
like smoke they vanish into air, and what they dream they know is the
little, each hath stumbled on in wandering about the world.
Yet boast they all that they have learnt the whole, ~~for~~ vain fools!!
For what that is, no eye hath seen, no ear hath heard, nor
can it be conceived by mind of man —." Empedocles.

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Index.

The Republic of Plato.
Exhibitions to B.M. 1880.
Dwing & Symonds Renaissance
(The Italian Trip.

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Notes on Grecian History & Literature (Continued)

Plato's Republic. Feb. 20th

The introduction to Plato's Republic is a discussion on the nature of Justice. The opening scene is exceedingly beautiful — perfect as a picture of of grecian life, and also as a description of the calm, thoughtful old age, possible at that stage of man's religious & intellectual development —

Cephalus, the aged host, is found by Socrates & his friends, resting between the sacrifices — which he, as patriarch of the house had been holding in the court —

He tells them of the pleasures of old age, — of the release from the furious & mad master sensuality — of the increased delight in ~~for~~ discourse & in meditation and rests all ~~happiness~~ chance of happiness in old age on a ~~chance~~ consciousness or innocence in your past life.

~~Thrasymachus~~ Polemarchus! Definition of Justice breaks

Now under Socrates' Dialectics -
Essentially the same as the Jewish precept.
Return good for good, evil for evil - and in
show. Socrates the meaning in that benevolence
which is an attribute of justice.
~~Thrasymachus~~ Thrasymachus' assertion that might is right
& justice the interest of the stronger -
is dispelled by Socrates - Who argues that
evil is not a principle of strength but of
dissolution - that the government
(who Thrasymachus' has declared the stronger)
~~and the~~ are analogous to a Corporation
of any other artist - & are interested in the production
of justice, & as the physicians are interested
in the production of health etc.

Now Glaucon & Adimantus - with that
the current opinion, regarding the respective
values of Justice & injustice, should be
more true ~~refuted~~, & strongly refuted

so as to elicit from Socrates, some real refutation of the expediency doctrine — For as Glaucon says, the world declares that it is well for a man to be able to practice injustice only as that is not possible for all, ~~therefore do~~ the majority & the weaker make a covenant with the minority, the strongest, and establish laws — But who can doubt that the unjust one, who is able to appear just, is not more prosperous than the just — Is it not then the appearance of justice and not the reality that men prain and seek after —

Adimantus adds to Glaucon's argument — the universal voice of poet, parent & tutor who teach virtue & justice for their consequent ~~good~~ rewards — But to secure them on earth, deceit, cleverness, & wealth are only required — and the poets, who are our only instructors as to the gods (if there

be Gods!) tell us that sacrifices and prayers only, are needed to propitiate them. Therefore if Socrates would controvert this universal opinion, that man should be just or appear just only when expedient, he must show ~~the~~ innate value in justice, apart from anything reward she may reap —

These arguments used by Glaucon & Adeimantus, open to us a view of the morality of the ordinary Greek mind — & ~~remind~~ recall to us the impression ~~produced by the~~ of a debased moral ~~tone~~ produced by the political history of the Grecian States — ~~[illegible] and by~~ This moral degradation is traced to its right source — the ~~depressing~~ effect of an inferior religion on a ~~[illegible]~~ Society advanced in its intellectual faculties

And now Socrates begins his investigation. Justice is found in a larger quantity in the

State then in the individual – its nature as manifested in the former is more easily discovered – suppose then that we imagine a State in the process of creation ~~[illegible]~~ then we shall trace the origin & development of justice & injustice.

The State is founded on the division of labour; on the experience of man, that it is cheaper & better that an individual shd devote himself to one pursuit – Socrates sketches the first social condition (and according to him the purest) where men ~~have few wants~~ desire only the necessaries of life "They will feed on barley & wheat making noble puddings & loaves – served up on a mat of clean leaves, themselves reclining on beds of yew and myrtle –

They & their children will feast, drinking to wine they have made, wearing garlands ~~they have made~~ on their heads having the praises of the gods on their lips, living in sweet society, and having a care their family

do not exceed their means, for they will have an eye to poverty and war —
But Glaucon insists that this were a society of brute animals, that the refinements & luxuries of life are needed for the civilised man —
~~Socrat~~ Socrates assents to describe the inflamed constitution and not the healthy one —
but then many other arts will grow up —
and amongst them the art of war — for the neighbour's land will be coveted for pasture & tillage.
And here will be required the guardian of the state who must unite philosophy & spirit.
How then are we to educate the youth to this art of guardian ship?
The orthodox method is by music, & gymnastics.
the former branch including all intellectual & moral education.
The first precaution to be taken with the young, is to feed their minds with truth, and not with the debasing lies totally to poets,

as to the nature & actions of the Gods —
For God can be guilty of no wickedness,
and for the wickedness, and truth in the world
he must find some other cause, unless
indeed he can ascribe the many inflicted
on man, to some benevolent chastisement inflicted
for their good — Neither can God, who is
perfect & unchangeable assume the shape &
form & heart, for he by nature true
cannot deceive — The poets therefore
can have no part in the education of the young.

Book III.

The poets too command a low ideal of life
and a fear of death, by the stories they
tell of Gods & heroes —
Plato strongly condemns the indecency,
immorality, & profanity ascribed to the Gods
& Heroes — The young must not be
permitted to listen to stories of another & a worse
world — or lament when their friends

Cease to live — they must fear nought — but being evil —
The subject then of poets must be divine & human virtue — & their style of rhythm & music must be simple & severe, "sounding the note a brave man utters, in danger & ~~distress~~ stern resolve, when overtaken by some evil — and at every crisis meeting fortune with calmness & endurance, or the harmony & rhythm expressive of entreaty or persuasion, of prayer to God, instruction to men, mercy ~~fulness~~ towards others, & of temperance & wisdom in the hour of success —
No actors, comedy & tragedy writers are to be allowed — for they imitate good & bad alike —
This principle of simplicity & purity is to carried all art — all education.
The gymnastic training is not to be used to develop particular muscles — but to

give strength and decision to the mind which is not to be accomplished by a merely musical training —

All luxury of diet is to be curtailed, & with it, the elaboration of the medical art, created to cure the diseases brought on by excess & indolence — The Physician is to give simple remedies, suited to the vigorous constitution the weak & diseased body ~~creatures~~ is to be allowed to die, as the creature within criminal mind is to be exterminated —

The ideal judge, is the man, brought up in innocence & purity, who knows vice, through observation of others, and not from subjective experience —

The elder men are to be the rulers — those who have been watched & tested, & proved to ~~as~~ prefer ~~ring~~ the interests of the state to themselves — the younger are to be the allies, and engaged in the military defence & internal police —

All arts are to be kept distinct, 2 the guardian or ruler is to devote his life to his calling. But the state is to appoint to each child the calling he is by nature fitted for — there is to be no distinction of birth but of nature — This book is concluded by a description of the life to be led by the guardians — they are to live together — without luxury and holding no property — neither possessing or using gold & silver — but receiving a fixed pay sufficient to their wants from these citizens.

In this book we have Plato's ideas of education, with this aim — a beautiful soul in a beautiful body —
His views as to the true nature of art — simple & ideal, as distinguished from imitation & fanciful — He would also ~~express~~ urge that all art is but the expression of moral energy, that the beautiful form (whether in art & nature) is

is to be considered and created as the type of an ideal ~~beauty~~ or spiritual beauty. The young then are to be brought up in a world of beauty - to be trained as advised in the symposium, to step from the appreciation of ~~the~~ manifested beauty to spiritual & ~~immaterial~~ essential Perfection.

Book IV.

A demonstrates objects that these guardians will have but little pleasure in life since they are to be debarred from all the pleasures of ~~life~~ wealth & leisure. Soc. answers that (assuming that the pleasures refused to them are the happiness of life) the state must be ordered for the happiness of all its members & not for one class - therefore the guardians must be brought to conditions suited for their profession, like other artists - Neither poverty nor wealth are to be set. ~~Those~~ for both breed discontent & vice - Each man is to have sufficient to carry on

his trade or occupation to the best advantage,
but not sufficient to live without his occupation.
This will make them the most powerful of States.
Now the four virtues are found in this ideal
State — wisdom in the rulers, courage in
the army, and temperance in all the classes —
& justice — for ~~which~~ the discovery of which
this state has been imagined, is found in
the division of labour, in each citizen doing
his own business — & confining himself to his
own sphere, of action & possession.
An analogous triple division, (to the three classes
in the state ~~rulers~~ ~~Councillors~~ rulers, auxiliaries
& traders) is to be found in "the man".
The rational faculty, the spirit, emotions,
energy, and the animal —
Justice ~~only~~ is to be found only in that man
who confines the different ~~des~~ parts of his nature
to their respective ~~own~~ spheres — the rational faculty will have supreme ~~as rulers~~ authority
to spirit, or emotions, will be an obedient auxiliary, to
as energy

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will have
~~to~~ the task of providing
the rational and the animal ~~as the ruled~~.
for the physical necessities of the soul
His superfluous tasks, whether the most happiness
will be found in the just or unjust state or
individual — ~~it is the same as the healthy or~~ the state of justice or injustice in the individual
or state is analogous ~~diseased body~~ — to that of health or disease in the body.
In this dialogue Plato insists that the great care
of the guardian should be in the right education
of the young — If this be attended to small matters
will take care of themselves — ~~but if the~~
He notices the institution of religion, of temples
& religious rites — after the Greek type —
He would seem in this cursory notice of religion
to reject the idea of creating a new religion
so long as the old one was purged of its impurities.

Book V.

Plato treats the subject of the relations of the sexes,
& the special education ~~of women~~ advisable
to women in a very dogmatic manner —
Women are essentially the same as men.
only weaker (intellectually morally & physically)

You will find also the three classes, golden silver, & brass - typifying the guardian, auxiliary, trader - in women, quite as plainly marked as in men - They are therefore from their youth upwards, the subjects to the same training and are work side by side. With men in the three great professions of the ideal state - The state is to order the marriages for the benefit of race - and the children are to be delivered up, immediately on their birth, to the state, the latter deciding whether they are to be preserved or not - No child is to know its parents - there is to be a community of goods, women & children; so that all the citizens of the state, vite regard each, according to their ages, as fathers & children, brothers & sisters etc -

Then Glaucon objects that this indeed is an ideal state, but not a possible society. Socrates replies that perfection in an ideal debars the same from realisation, but it -

admits of approximation — This society will not however be approximated until ~~of~~ rulers are philosophers, or philosophers' rulers.

Here follows a definition of real knowledge — Knowledge deals with absolute existence, that is to say with the absolute or ideal type of which the phenomena of nature are the imperfect representation. Opinion is the faculty dealing with the phenomenal or ~~represent~~ relative — is the intermediate ~~faculty~~ state between knowledge & ignorance, as the phenomenal is the intermediate between real existence & non existence.

Must the man who is incapable of seeing the unity of the many, who sees the various degrees & different forms of beauty, ~~and who~~ without considering them only as manifestations of the one ideal essence that man is no philosopher.

Book VI.

In this book we find the ideal Philosopher & ruler — in fact the ideal man.

Plate takes this opportunity to cover with ridicule the "Sophist or teacher of Philosophy" — ~~He~~ who is the slave and not the master of the public — He blames society at large more than the ignorant teacher, who supplies merely what is incessantly clamoured for — He points out the causes of the deficiency of true Philosophers — All young men of talent are encouraged & claimed by the people for politics, it is only the coarse souls too ambitious to remain in their mechanical profession, who seek to gain dignity by the profession of Philosophy — They are like to the "bald little timbrel who has got off durance and come into a fortune: he washes ~~himself~~ — the dirt off and has a new coat, ~~and~~ is decked out as a bridegroom and is going to marry his Master's daughter ~~the~~ & left poor & desolate — ~~and~~ When persons unworthy of education approach philosophy and make an alliance

with her who is in a rank above them
what sort of ideas and opinions are likely
to be generated? Will they not be sophisms and
captivating to the ear having nothing in
them genuine or akin to true wisdom"!
They would be philosophy but to
be organs through which the
many (who are coarse & brutal) express their opinion
as to what is good & what bad - etc.
And supposing that the exceptional nature
suited to become the philosopher, should through
illness or through the ~~malness~~ unimportance of his nature that
be saved from entering the more power giving
careers of politics - he is alone amongst wild beasts
unable to stem the tide of their wickedness -
he is content if he can only live his own life
pure from evil & unrighteousness, and depart
in peace & good will, with bright hopes -
But mostly these gifted natures consider
philosophy as a recreation - and give their serious
thought to their own professions.

~~Here~~ we find a sketch of the ideal life & education) "In childhood and youth their study & their philosophy should be suited to their tender years — let them take care of their bodies during the period of their growth ~~So that~~ and their philosophy will have instruments ready, as man advances to mature intelligence increasing the gymnastics of the soul — when their strength has passed civil & military duties (or active life of any kind) then let them range at will and have no other serious employment (but Philosophy).

Plato's ideal man should be with all personalities from his conversation — keeping his eye fixed on immutable principles — but at the same time should be a gentle sociable creature — loving humanity & taking a loving interest in all individuals.

In this chapter he proves that a state governed by these men would be the best, and attempts to prove that it is possible! —.

At the end of this book Plato's proceeds to consider

the method of true thought or wisdom -
The qualities of a true philosopher have been more or less found by the analogy of the ideal state - but these qualities are only the particular manifestations of the something required to complete the ideal man - & this is the possession of the Idea of Good - The Idea of Good is the sun of the intelligible world is the medium through which the subject is able to perceive the object - Without the possession of this medium no reality can be distinguished - This abstraction is also the "being" of all other abstract essences - as the sun is the generator of all Life.
These two worlds of the intelligible & the visible Plato does subdivide into four faculties.
In the visible, there is the world of reflection, shadow etc. and also the world of the ~~reality~~ material ~~rifle~~ objects, reflected etc.
In the Intelligible, there is the world mathematics - Geometry which borrows from the higher

Sphere of the visible world, figures & forms -
~~as~~ in which ~~[illegible]~~ it represents the abstractions.
The highest sphere is dominated by the Idea of
Good & is the world of Ideas.
To these four spheres correspond the four faculties
of man - Pure intelligence, active intelligence,
faith or persuasion, ~~[illegible]~~ and the knowledge
of Shadows etc.
Jowett throws a light on the ideal logic.
Plato has confused the process of acquiring
knowledge & the contemplation of absolute
knowledge - But the main idea of the ~~[illegible]~~
simile is the fundamental antithesis between
the visible & the intellectual world. & the subdivisions are
~~of~~ the permanent & the transient, the universal
& the particular - I do not however think
that this picture is meant to be a consistent
or perfect ~~description~~ representation of the faculties of man
& their objects - ~~but more an attempt~~:

Book VII.

Plato is if dissatisfied with his attempt; tries by the help of an Allegory to discover his meaning more clearly - Men are as prisoners in a cave with their backs turned to the light - they see but the ~~refle~~ shadows of the objects passing to & fro before to mouth of the cave - If suddenly turned round, they will be pained by the light & will not recognise the objects of which before they perceived the shadows - and if forced into the presence of the sun itself - their eyes will be darkened by the excess of ~~the sun~~ light. But when once it is familiar to them, how they will rejoice in passing from darkness to light, how worthless will appear the honours & glories of the den. Imagine, that they descend into their old habitation; in that darkness visible they will not be able to compete with their fellows in the measurement of the shadows; there will be many gibbers about the man who went on a visit to the sun & lost his eyes.

But in the ideal State, those Spirits who are equal to the sight of the sun, are not to be allowed to live entirely in the paradise of ideas – but are to be forced down to take the government of these human beings who are still prisoners in the cave, for those who have recognised the realities will be able (with little practice) to judge of the shadows "ten thousand times better than the prisoners who have knowledge is ~~but~~ of the ~~reflection~~ shadowed image.

How are our philosophers to arrive at this supreme knowledge – We have decided on their gymnastic & literary training – but this will not suffice to make them realise true being –
The Study of Number will be helpful –
It provokes the perception of difference & relation –
and through the purity of its abstractions it will ~~can~~ lead towards the realisation of the true ~~bein~~ unchangeable & everlasting being –
Thus the mathematician refuses to divide his unit

~~Ex~~ Sees in its division multiplication -
Likewise Geometry will be useful, providing always that it is directed towards the realisation of abstract truths - and not limited to its practical utility - .
Astronomy or knowledge of the stars is a sister science - the heavenly bodies must be regarded as the most sublime diagram of the abstract ideas of motion - only ~~that~~ to be studied in relation to these ideas and not for themselves - Socrates scorns the suggestion of Glaucon that the mere feeling of infinity & sublimity evoked by the contemplation of the heavens, tends to ennoble man.
Analogous to astronomy is the science of sound or harmony -
This scientific training however is but the prelude to the grand aim of education dialectics. By dialectic, as far as I understand Plato, is signified, ~~as~~ the

discussion ~~as~~ of the nature of the ultimate essence of all abstract ~~essences~~ ideas - we find in the earlier dialogues - Socrates invariably dragging his companions into this discussion, refusing to accept their terms, before attempting to reduce them ~~to their original~~ by a definition to their original equivalent in ~~the~~ the mind of man -. We see therefore Plato's consistency in considering the mathematical sciences good only insofar as they presented the images of the true existence to the mind, before the latter was capable of contemplating true existence unformulated -

"Until a person is able to abstract & define the idea of good, unless he can run the gauntlet of all objections and is ready to disprove them not be appeals to argument but to true existence etc -- . He knows neither absolute good nor any other good" -.

The scientific ~~[illegible]~~ knowledge is to imparted

in youth - but not under compulsion.
It is to be only recreation, the real attention is
~~[illegible]~~ to begin to the development of the body
through exercise & sleep -
At the age of 20 they are to begin their real scientific
study, ~~what they have before learnt without~~
~~[illegible]~~, the scrapes of knowledge gathered ~~in~~
youth are to be joined in one whole - and according
to their power of generalisation will their fitness
for the philosophical career be judged.
Caution ~~is~~ should be taken that dialectics are
not begun too early ~~and that~~ & that unfit
persons should not be instructed in them.
~~[illegible]~~ With unripe or unworthy minds
dialectical study has a tendency to produce
universal scepticism, leaving them a prey
to their passions - And here Plato would imply
that the mind incapable of ~~realisation~~ realising
abstract ideas had better not be freed from
the parental authority of the old formulas of

thought — The man then, says Plato with an ironical ~~[illegible]~~ minuteness in the application of his theories to real life, is not to be initiated into dialectics until 30 years of age. At 35 he is to devote himself to the public work — at 50 he may retire, to a life of Philosophy always taking his turn in the labour of governing; regarded by him as a stern duty or not as a reward —

In my abstract I have left ~~[illegible]~~ things, unnoticed — First Plato's assertion that the strong minds & bodies are both capable of greater good & greater evil — it is only to feeble that is capable of neither. Also the repeated stress he lays on the necessity for ~~[illegible]~~ physical & moral excellence, in the guardian — and lastly his assertion that women as well as men are to be educated to hold the position of Philosophers & guardians.

Book VIII.

And now Plato returns to his argument that the just man is happier than the unjust. He reviews the 4 imperfect forms of government, & their representative man —.

Timocracy (or the government of ~~honour~~ the ambitious in honours) — will succeed the ideal or aristocratical government (the g. of the best) — Corruption will creep into Philosophy, and simplicity of character, once her distinction, will be only found in the rougher & military nature. Music & dialectic will be ~~[illegible]~~ neglected and only such knowledge or training, favorable to the production of the perfect warrior will be encouraged. The representative man, will be self asserting & illeducated — fierce with slaves, obedient to rulers — a lover of literary excellence in others — & devoted himself to gymnastics and hunting —

But of this state will proceed the oligarchical (founded on riches) — The son of timocratical citizen, will see that

ambition for honours is beauty & vexation of spirit, and will become avaricious of money = He is cautious of his money & his reputation - defrauding only where he cannot be detected - In this state, will be found the pauper & the criminal - Using the result of avarice will degrade many from their rights -
Democracy is the natural ~~to~~ outcome of this - The paupers, who will be the majority, will see that in the hour of danger they are not despised - they will rise up against their oppressors, and proclaim absolute equality; or as Plato ironically puts it the equality of unequals -
In this democratical state will be found the greatest variety of character "This then will be regarded by some as the fairest of states -
~~Of~~ like an embroidered robe, spangled with the manners & characters of mankind, attractive to those who like women & children think variety charming -
Plato describes Democracy as a state of anarchy - The individual answering to this

State is surely meant by Plato to be a satyre on the worst side of Athenian life -
"He lives through the day indulging the appetite of the hour - and sometime he is tapped to drink and the strains of the flute; then he is for total abstinence and tries to get thin; and then again he is at gymnastics sometime idling and neglecting everything, then once more leaving the life of the Philosopher; often he is at Politics, and starts to his feet & says anything that may turn up, and if he is envious of anyone who is a warrior of he is in that direction. His life has neither order or law - this he terms gay & freedom & happiness.
"A man so various that he seems to be - not one, but all mankind's epitome".
This description of democracy is most interesting, and suggests the enormous advantage of a representative government, where all citizens have like rights, but where the distinguished few are chosen to carry on the business of government - We have but to turn to the history of Athens during the ascendancy of the demos.

to see how fatal it is to submit questions of home & foreign policy to the decision of the multitude — they serve excellently, as a court of justice, deciding on the general course of policy — but are quite incapable of carrying out any one course consistently when each particular point is submitted to them.

Book IX —

By a description of the life of a tyrant ~~a tyrannous~~ State &c — has proved the superior happiness of the just over the unjust, whether seen or unseen by gods or men.

There is a most glorious argument, at the end of this book summing up the advantages of the just over the unjust — a proof much wanted in this age of doubt of the doctrine of ~~fo~~ rewards & punishments in a future life —

Plato returns to his triple division of the soul of man — the principle by which a man learns, another by which he is angry, ambitious contentious, and a third or appetitive pleasure — to be summed up (this is hard) in

generalisation) by the love of gain.
According to the dominance of ~~these~~ one of these three principles - the individual will be a lover of wisdom, of ambition, or of gain. Each lover will deem the object of his love the fairest — but the lover of gain, will not have been in the presence of either honour or true wisdom, ~~and will therefore~~ the lover of honour will be a true judge only of the comparative pleasure of ambition or sensuality but will likewise know nought of the world of thought. — it will be the philosopher only the man who has experienced the delight of sensuality, ~~and~~ the pleasure of receiving the due honour ~~given~~ to his excellence, and who has lived a life of thought — it is this man only who can sit in judgement — & deliver to mass the true verdict as to the ~~real~~ comparative happiness ~~possible~~ in the exercise of these three faculties of man's nature. The 2nd argument is that as the reasoning faculty is the one by which a man judges, the judgement of the man, who possesses this most perfectly, will be the

most true.
The pleasures of the appetitive and of ambition and those resulting from cessation of pain or unsatisfied desire - There are three states; absolute pleasure, absence of both, pain - Mortals when in the painful state, are really pained and know the truth, when drawn to the intermediate state, believe that they have reached the goal of safety & pleasure, they know not that they are comparing black to grey, instead of black to white -
~~Ot~~ Further, as hunger, thirst and the like, are manifestations of the bodily state, want of knowledge is the inanition of the mind.
Which therefore is the truest - satisfaction - the acquisition of the real & the permanent, are that of the variable & passing -
For knowledge remains with you always, and increases your ~~power~~ intellectual power, whereas the gratification of the sensual appetites, beyond the necessities of life, leaves you without a pleasure & with a sense.

The just man will have a harmonious being -
~~each of his~~ the two subordinate faculties will receive
their healthy gratification - will the ruling faculty
pursue its way in the paradise of ideas.
But if either of the other faculties gains the mastery -
it fails through excess of attaining its own pleasure
and compels the others to pursue a shadow of pleasure
which is not theirs -
This therefore should be the aim of government
and education - to supply a deadly this ruling principle
of subordination of the inferior nature to the superior
until the individual is strong enough to stand
alone, self governed -
The ideal man will not seek health in order to be
found strong, but that through preserving the harmony
of the body he may acquire the perfect concord of the soul.

Plate accepts the idealism of his state "In heaven
there is a pattern of such a city, and he who desires
may behold this, and beholding, govern himself

accordingly — But whether ~~it is real~~ there really is or ever will be such an one, is of no importance to him" —

I do not think that the argument for the superiority of ~~the pleasures~~ intellectual pleasures over sensual is sufficiently dwelled on, by the defenders of the possibility of morality ~~without a faith~~ religious faith.

Jowett objects to Plato's assertion that they are more permanent — "All experience shows us that the pleasures of knowledge, though more ~~[illegible]~~ elevating are not more lasting than other pleasures and are almost equally dependent on the accidents of our bodily state".

This last proposition I shd allow — but there is in reality no complete analogy possible between the nourishment of the body & that of the mind — ~~except in so far as both~~

The individual piece of food in the one case conduces to the general nourishment of the ~~bodily~~ organs but in time ~~passes from the organism~~ passes away — ~~neither has it the double function of strengthening the general organism and~~ It has but one purpose, that of

~~that of conducing the~~ nourishment ~~of~~ the organism in question ~~and has no particular career of its own~~ —

~~But~~ The piece of knowledge, or experience or the digested product, thought — has through the faculty memory ~~an eternal existence~~ coexistence ~~with the conscious~~ as an individual with the conscious life of man.

We remember sensations, ~~but~~ because they are transformed into ideas, & retained as such in our brains — but the memory of sensations is but the ideal reflection of the real thing, whereas the recurrence of any thought — is a repetition of the ~~reality~~ original fact.

A particle of knowledge has too a career of its own, in as much as through its individual existence ~~it is able~~ it permits you to acquire other particles.

There is another way of looking at the superior permanence of the intellectual pleasure over the animal.

and that is the permanent increase of the former.
There is no proof, in fact it is to reverse, that the pleasures of eating & drinking increase with age & the acquisition of food ~~but you to eating~~ but the more knowledge you possess the more you are able to acquire & enjoy —

Book X.

Plato here elaborates his charge against the poets.
1st because they are imitators, that their productions are removed by three degrees from the real —
(viz the ideal type, the creator, the imitator) —
2nd that they are devoid of any true knowledge or even true opinion about their main subjects —
(being neither the users or the makers)
and 3rd Because they appeal to the emotional and not the rational faculty of man, forcing men to admire an unspecial expression of the emotions —
The immortality of the soul he seeks to prove by asserting the duality of man, & deducing —

that the ~~[illegible]~~ disease of one part cannot destroy the life of the other part. He proposes the theory of a fixed number of souls transmigrating through all forms of life.

The Republic of Plato is concluded by the wonderful allegory of the souls — the principle points of which I shall notice.

As in the Phaedo (?) he declares the incurable wickedness of some souls & therefore their eternal damnation — He acknowledges in his allegory the combination of necessity & free will in man's destiny — He explains his doctrine of recollection by the myth of the river of forgetfulness, which all souls must drink of.

He draws a ~~[illegible]~~ dramatic picture of the different souls of the great men of olden times, choosing their new life — Many like Agamemnon & Ajax embittered by the injustice of mankind, choose the ~~[illegible]~~ lot of the nobler animal — while Ulysses wants in search of the life of a private

man who had nothing to do
"Wherefore," says Plato summing up these words the teaching of his philosophy, wherefore my counsel is, that we hold fast to the heavenly way and follow after justice and virtue always, considering that the soul is immortal and able to endure every sort of good —
Thus we shall live dear to the gods, both while remaining here and when like conquerors at the games, we receive our reward — March 11th

The ideal man of Plato, must possess the 4 virtues, courage, temperance, justice & wisdom. He is to be free from all personal feelings, — even his love, toward humanity in general, ~~& individuals~~ & toward individuals of the race, is but to serve ~~this~~ as a guide to the abstract verities of the good & the Beautiful — he is to rise from love of the particular to love of the abstract.
Reversing Gaetano's maxim, Plato would

have that one man can ~~make~~ typify all humanity - The human being is no complex creature - he possesses three faculties, the rational, the emotional, & the animal - The rational is to be his sole guide - for all the truths of ~~morality~~ ~~and~~ religion are to be arrived at through the right use of his intellect - There is only thus one type of perfection, consequently in the ~~state~~ ideal state the governing nature will be exactly similar - Add to this a perfect body, & we have the Platonic ideal of man or woman. There is of course a complete absence of what we mean by the human sympathies - ~~for~~ these are to be finally extinguished by the community of women & children - & the complete destruction of family life.

Now the education of this ideal man is to be carried on by the state from its earliest infancy, and ~~with~~ no account is to be taken of the differences of sex or individual character.

The young man & woman until the age of 20 is devote
him & herself to the development of their physique;
~~morality~~ through the beautiful & enrolling influence
of true music & art, they are to be impregnated
with a high moral tone — the elements of science
are to be taught in play — But the important
education is to begin at 20 & to consist of the
mathematical & abstract sciences. From 30 to 35,
they are to realise through dialectic the nature of all existence, the idea of good.
This education of course is only to be given, to those
who are capable of it — Plato does not ~~treat~~ tell
us how he would educate the lower classes; and
particularly insists on the danger of applying
the dialectical training, necessary to the attainment
of philosophy, to the inferior nature —.

The constitution of his State, is very shadowy, & seems
to me to be but the form, ~~that~~ in which he has chosen
to present his philosophy to mankind — a magnified
representation of the individual man.

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The principle features of it are 1st to division of labour, 2nd allotment of the profession to be followed by to individual to be made from the judgment of his character. 3rd Community of all things. 4th Lastly the complete submission of the majority to the authority of the chosen few or best.
Of course its necessary condition being the perfection ~~of the~~ of the rulers, & the absolute obedience of the ruler —.
His religion & philosophy are identical, in as much as their ~~aim~~ common aim, is the realisation of an abstract idea — This however is not given to all men — and the Hellenic religion must be maintained purified from its debasing myths.

His difficulty to see what place Plato gives to art — he would have it simple & pure — the expression of the highest moral ~~& intellectual~~ feelings — & better science — to be given to the Poet, and the painter, of he but attempts to

unitate nature, is to be banished to communicate,

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Water Colour Exhibition. June 1880.

Evidently stretches from nature - with much of the true spirit of english landscape, ~~and~~ fields & hedgerows & low hills & breezy clouds - Roughly executed - a great sameness in idea.

S P Jackson's studies of the Thames are very sweet - He has managed to relieve the eternal green with soft gray purple lights true to low water scenery - But he ought to wander somewhere away from his love into more struggling scenery -

Marshall's London scenes are true, & he has caught the dingyness & get the poetry of London street & river life - He seems to have rubbed his paper to produce the effect of foggyness, & softened his strong ~~dark~~ dark colours by superadded streaky netting of White.

The rocks in foreground of Richardson's

Glencoe are wonderfully executed ~~for~~.
Giving the strength of outline & roughness of texture truly -
These ~~arts~~ above artists are all large in these touch, putting on their colour in washes & dry dashes - & painting I should think ~~from~~ with a long brush.
Birket Foster seems to love his little touches more than any object he seeks to represent by them. His clouds are painful in their deformity, so dry & cotton ovally with somewhat the general appearance of stemless foliage.
W. E. Walker's are exceedingly charming.
Here the execution is ~~[illegible]~~ fine & minute but there is no affectation & a great love of beauty - His drawing of trees is admirable & he is a tender colourist.
I like Charles Brenwhite's Salmon leap in South Wales -
Calcot's are not so charming as the picture

he exhibited in the winter. They are still more conventional in colouring and manner in their general composition. His old street are good, but he has what Ruskin characterises as the love of decay, for the sake of its picturesqueness of its aspect.
W. B. Angell's flowers & fruit are exceedingly delicious, the latter almost tantalizingly so. The other authors noticed were, Davidson Taylor, C. Montalba, Dobson, T. Watson, A. Moore, Margaret Gillies, J. Parker, & C. Rigby.

The Mosaics in British Museum.
Inspired by Ruskin, we found our way into the manuscript room - and spent some delightful hours over the old mediaeval illuminations. The Durham book, 720 Anatem Irish work, is perfect in its delicacy of colour & form. Whole pages illuminated with trees work & swan design

Scarlet, purple, plum, soft blue grey, emerald green & straw colour - with little black (of any) - the darkest colour being & mistrag brown. ~~The harmonies~~ These true symphonies of colour are perfect in the simplicity & yet infinite variety - There is no affectation of peculiar tints, the most commonly admired & brightest being used - but combined in such a way, as to produce harmonious brightness & softness.

Bustrini's book (french work 14th cent.) is perfect in its workmanship - but the colouring is not to me so healthily lovely as that of the Durham - There are certain morbid tones in it, ~~but~~ produced perhaps by the introduction of black - The designs are exquisite, exhibiting to perfection the loving conventionalizing of vegetable life.

Standish. Sept. 20.
The London season passed, with a happy result.
& Theresa & I are left to divide the honours of
the Potter sisterhood!
I with my little plan of Italy, or the less brilliant
alternative of German literature & philosophy.
The following facts & impressions do I gather from
Symonds Renaissance (Fine Arts).
"Painting, was the art demanded by the modern
intellect, emerging from the stillness of the mediaeval
world." During the dark period of the middle ages
the only art possible was that of architecture.
"In architecture alone, the mysticism of the
middle ages, their vague but potent feelings of
infinity, their yearning towards a deity invisible
but localised in holy things & places, found artistic
outlet. — Sculpture & painting imply a
sympathetic attitude towards the world of sense,
a love of all nature, and supremely, of her
greatest creation man. But Christianity pointed

something higher than material nature,
and refused to see the unity ~~of the beauty~~ beauty
~~of the form with the Idea~~ the complete subordination
of the beauty of the form with & to the beauty of
the Idea or Spirit, a truth revealed to us, & the
highest moments of Greek philosophy. This was necessary
in the evolution of man, this complete "casting
behind him of material beauty. This
imprisonment in the dark dungeon of the middle
ages. Then all evidence was shut out from his
eyes, ~~save~~ save one ray of the everlasting sun,
the Spirit. Then Plato preached his doctrine
mankind was too much enslaved & their animal
instincts to worship ~~God~~ moral goodness under
the form of physical beauty. It degenerated into
the idolatry of the sensuality & sensuousness.
The Renaissance was a compromise between these
two spirits of Greek philosophy & Christian asceticism.
Sculpture must represent perfection, a being
at rest, and filled the conditions of this life.

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It could not represent the ideal of Christianity, a spirit, striving through agony of body & mind, to free itself from the trammels of material existence, regarding its body as a "muddy vesture of decay." — The art of painting itself was incapable of the perfect expression of this idea, but she was capable of the compromise — She could sacrifice the beauty of form to that of expression, and could express emotion in its variety intensity subtlety better than sculpture.

"Yet painting had to omit the very pith & kernel of Christianity, as conceived by devout & uncompromising purists — — — Instead of riveting the fetters of ecclesiastical authority, instead of enforcing mysticism and asceticism, it really restored to mankind the sense of its own dignity & beauty and helped to prove untenability of the mediaeval standpoint — Painting therefore, was the art par excellence, the chosen channel, of the Renaissance feeling.

Italian architecture seems never to have gained
for itself, one complete style. The spirit of the Gothic
never took complete hold of the Italian mind.
"The northern Gothic church is like a body with
several members; the southern Gothic church
~~is like a body with several members~~ is an
accretion of beautiful atoms. The northern Gothic
style corresponds to the national unity of federated
races, organized by a social hierarchy of mutually
dependant ~~races~~ classes. In southern Gothic the style
we find a mirror of political disunity, independant
personality, burgher like equality, despotic will.
The Italian Gothic has no organic architecture, the
French & Northern Gothic alone deserve that epithet.

Painting.

Cimabue 1240. Florence. The Madonna of S. Maria Novella.
Still retains the Byzantine & Romanesque mannerisms.
Giotto. "The birth of Italian painting was closely
connected with the religious life of the Italians;
our Giotto's work, was a bible, a compendium of

grave diversity & human history. He learnt the ~~[illegible]~~ secret of giving flesh & blood reality to Christian thought. Giotto immediate successors occupied themselves with the great drama of the future life — preoccupying the minds of the Italians at the close of the middle ages. Orcagna in the Strozzi Chapel of S Maria Novella, set forth these scenes with a wonderful blending of beauty & grotesque invention, illustrating the divine Comedy. In S. Maria Novella (Florence) do we find frescoes of Taddeo Gaddi's illustrating the ascendance of dogmatic theology — at Rome also, in the church of S Maria Sopra Minerva — The school of Sienna was pietistic, tho' famed for its factious quarrel & its luxury. The same reflections are suggested by Perugia, torn by savage feuds, ~~[illegible]~~ get memorable in the history of painting as the head quarters of the pietistic Umbrian School —

"Giotto and his followers then painted the religious, philosophical & social conceptions of

the middle ages – Their great discovery as artists was the secret of depicting "Life"! But by their method and spirit they anticipated the ~~middle ages~~ Renaissance —

After this outburst of painting came a lull. The ideas of the middle ages had been worked out, the new culture had not sufficiently penetrated to be expressed in art – The 2nd period of activity, from 1400 to 1470, was devoted to realisation, and to the mastery of technical difficulties – Masaccio stands out as one of these pioneers of the Renaissance. (See Brancacci Chapel of the Carmine at Florence) & (Legend of S. Catherine ~~at Rome~~ in S. Clemente at Rome). He was the inspired genius of this school of realism, intent on the realisation of phenomenal truth.

We must turn aside from the course of artistic development to notice Fra Angelico – who was uninfluenced by the spirit of the Renaissance – He sought only to express the inner life of the adoring spirit – and thought the charm of Masaccio is as nothing as compared

with that that holds us spell bound before his ecstatic reveries, it is to the former and not to him that we must look for the progressive forces of the Italian art.
Andrea Mantegna (1431). Padua). was another link in the chain — His inspiration was derived from the antique — "We feel ourselves under the sway of a gigantic genius, called to paint people turned into stone. — His classic works, are distinguished for their purity & coldness of feeling but when this marble master chooses to be ~~intense~~ tragic, his intensity was terrible. — He was a brother in law to the two Bellini. He was successful in life, and loved magnificence. His supreme quality was studied purity of outline, severe & heightened style.
Luca Pignorelli (1441) Corona — was a painter & student of the human form. The most rapid movements & perilous contortions, he depicted with hard unerring outline. — His great works are the images of Doomsday Resurrection, Heaven & Hell in the chapel of Orvieto. S Brizio.

Signorelli was the first, and with the exception of Michael Angelo, the last painter then to use the body without sentiment, without voluptuousness, as the supreme decorative principle. In his absolute sincerity, he made a parade of hard rugged types, scorning to introduce an element of beauty, whether sensuous or ideal. — He has four degrees of form: the Demonic the abstract nude, the adolescent beauty of young men and the angelic. — He was attracted by the marvellous mechanism of the human frame, regarded as the most highly organised of animate existence. He ~~[illegible]~~ splendidly and loved magnificence in dress —

Perugino (1446). "The place occupied by Perugino in Italian painting is peculiar — In the middle of a positive & worldly age, declining fast to frigid scepticism & political corruption, he set the final touch of technical art upon the devotion of the middle ages." The flower of Umbrian piety blossomed in the masterpieces of his youth, and faded into dryness in the affectations of his manhood.

Perugino's style was superseded during his lifetime

by grander & nobler one - this may be said of Francia.
who was a more sincerely pious painter.
Fra Bartolommeo forms the connecting link between
pre Renaissance & the full Renaissance painting
His contribution to T.A. was in composition & painting.
Solidity & sincerity distinguish his work in every detail, his
feeling is elevated & sober. All he lacks, is boldness of imagination
the depth of passion & power of thought of the realist genius.
He was induced by Savanarola, to renounce his art, but he
worked for his convent in conjunction with Albertinelli.
(I have omitted to notice after Giotto & before the realistic
school. Fra Filippo & his school - Sandro Botticelli
is interesting to us as embodying the interminglement of
antique with modern fancy. His drawing was peculiarly
refined. Piero di Cosimo "Florentine realism
and quaint fancy are curiously blended, and it throws
a light on the so called paganism of the earlier renaissance.
Domenico Ghirlandago was the representative artist
of this period before 1470. His style was singularly
cold and prosaic.).

We now come to that glorious constellation of the full Renaissance comprising – Leonardo da Vinci (1452 to 1519). Michelangelo (1475 to 1564). Raphael 1483 1520, Antonio Allegri (Corregio) 1494 to 1534).

Leonardo da Vinci. (his sonnet).

"He who can do not what he wills, should try
To will what he can do; for since to vain
To will what can't be compassed, to abstain
From idle wishing is philosophy.
To all our happiness and grief imply,
Knowledge or not of will's ability.
Meg therefore can, who will what ought to be,
Nor wrest true reason from her seat away.
Nor what a man can, should he always will:
Oft what seemeth sweet what after is not so;
And what I wished, when had, hath cost a tear.
Then reader of these lines, if tho wouldst still ~~be helpful to thyself~~
Be helpful to thyself, to others dear,
Will to can along what thou ought to do."

Art, nature, life, the mysteries of existence the infinite capacity of human thought, the riddle of the world, all that the Greeks call Law, so swayed and allured him that while he dreamed & wrought, and never ceased to toil, he deemed to achieve but little. He believed in solving the insoluble. He was the wizard of the Renaissance.

~~Raphael~~. The Italian Trip.

Oct. 23rd The first day of our travels has not been over pleasant - A heavy sea on, a long day spent at the Lord Warden watching it from a smelly coffeeroom - At present I get on well with the party, tho' the only one I am really attracted to, in the least is Mrs Cobb, who is a really genuine motherly woman, with a honest straightforward mind & a warm heart. Mr Cobb, I am uncertain whether I shall get to like. There is something mediocre about him, tho he is accomplished and above the average, in cultivation - But his cultivation

cultivation

seems to me to consist in the knowledge of facts, and not in the appreciation of the spirit. As for Mr Watson, at present I do not like him - He has that meek & persistent determination to get his own way - Then he is personally most unattractive - However they are taking me to Rome! so I must not be over critical.

Oct 24th A glimpse of Paris - a perfect modern city - Without having seen it, one does not know what the modern town is, in its perfection.
The morning he spent in Notre Dame. He a little disappointed me - The building is beautiful, but after the romantic vision I had formed of it, from Victor Hugo's description, it deemed more like other cathedrals, and not so devotional in its feeling as some. The isles are beautiful - and the apse - in fact the construction seemed to me perfect. The pillars with their classical capitals I did not admire. The capitals looked out of place in a gothic building. Sainte Chapelle is a perfect little church -

I was struck very much by Paris itself, with its peculiar & unique charm — So much that one had felt about the French character, was here pictured — A great attractiveness, and yet behind one's admiration a slight contempt at the everywhere apparent effort to please — Our journey in the wagon lit was not over comfortable — and the Alps, did not quite come up to my expectation — or perhaps I was hardly in the right humour to enjoy them. Certainly they looked very glorious, as they ~~[illegible]~~ above the mist this morning — but the clouds had the best of it, and as soon as one snow ridge shone from behind them, they gathered round & hid the last one visible. I can't help smiling, at finding myself, settled down with this very elderly trio, with none of whom, have I had the slightest previous connection. They are none of them persons to whom I should naturally have taken to — They are exceedingly kind — and I think they like me, which is pleasant —

but I do not feel as if I were one of them.

That feeling has disappeared – one cannot in the
constant companionship of kindly people, with
sincere & warm hearted natures, without a tie
springing up between you & them –
Even in travelling companions, that is the most
important, is kindliness & sincerity – & simple mindedness.
We were only one evening at Boulogne – spent in
walking about the streets. How the first Italian
town – in short we felt the Italian medievalism
as we felt the German medievalism at
Nuremberg – Arcades houses & palaces, lighted
sharply dimly – with every now & then a dark
courtyard or alley with one red light – shining out
mysteriously.
Florence would have been delightful
had not I been troubled with a hard bit at the
back of my head, and a good deal of pain
in my heart.

The view from San Miente was too glorious, for expression - and as I shall return to Florence I will leave it. Perugia was intoxicating - Another glorious view over the Appennines, far away to their snowy summits, with an expanse of olive groves & vineyards giving an exquisite softness & mellowness - in the evening light - I never saw such colour - as those wonderful hues of gold, crimson & blue, from the convent window. The town itself is perfect as a specimen of a mediaeval fortified town - on the foundation of the bygone Etruscan & Roman city -. Part of the walls & the square massive towers are Roman, and give a solidity & grandeur to the view of it from the plains. Once inside the Roman gateways & walls, all is mediaeval - with narrow streets of high gloomy looking houses, all converging towards the central piazza - These streets are mostly so steep that - the stone pavement is formed into

steps — The Cow will imagine in these narrow ways, the scenes of bloodshed & intestine warfare described by Sigmundo — The day we were there, ~~The view from~~ was All Saints day, the streets were crowded with men, women & animals — collected from all parts of the County, for the great festival of the year — Early in the morning, I watched from my window the streams of white Calth, singular for their beauty, winding down into the open ~~space~~ market space outside the town. At 7 Mr Coble & I walked through the town to the Piazza, crowded with stalls, ~~with~~ the year's produce — Their is something peculiarly imposing in this piazza — His irregular in its form — On one side of it rises the Cathedral, on the other the grand municipal palace — In front of the Cathedral is the beautiful fountain designed Nicolo Pisano in the 15th Century — (Bronze statues of Juliens &c) on the other side of the Cathedral It was a touching & beautiful sight, inside the church to watch the kneeling groups of peasants

saying their devotions to their favorite saint, before beginning their day of business & pleasure. The morning we spent gazing at the works of Pietro Perugino - In the little chapel, decorated entirely with his frescoes - one seems most to appreciate his spirit.

~~At the end~~ The two frescoes of the Transfiguration & the Nativity are the most beautiful - The figure & expression of St John, are exquisite - There is more in those eyes, than Perugino's usual gentle & self sufficing piety - I looked at the face long. The remembrance of it will never leave me - The frescoes, of saints, philosophers, statesmen & monks are beautiful in line, & refinement of conception - But the type of human nature thereby portrayed is not a large hearted or large minded one - Perugino, seems to have had only one ideal - fully realized in his highest moments as in the figure of St John, but at other times one recognises only the reflection of this ideal

the outward form of it, produced from some other motive but love —
His portrait by himself is most interesting, but affords little clue to the incongruity of his painting & his life.
The Gallery has a large collection both of his paintings & of those of the earlier Umbrian school.
Benedetto Bonfigli's History of St Lodovico, is curious & has evidently much portraiture, of person & place in it. Taddeo Bartolli, with his gold background are beautiful as decorative work — The figures of Piero della Francesco have much determination in them — Mariotto, decoration — We hurried through these rooms — Of Perugino's works, I liked best — St Mary & St John, Magdeline & St Francis on either side of a wooden projecting cross — St Monaca & the Pieta La B. Colomba — Madonna della Confraternita della Consolazione — rather like what I have of Francia in composition & colour — Transfiguration, lacking in unity & not nearly so beautiful in composition as the frescoe, but wonderful in richness of colour.

Madonna con Santi - Virgin surrounded by the figures of St Francis, St Dominic, St Jerome, St Sebastian. In this you see, the grace in his arrangement of lines. St J. the baptist with saints.

According to Kugler, with the exception of the frescoes of the Sala del Cambio, Perugia does not possess the finest works of Perugino (B. 1446).

The Etruscan tombs were a revelation, and opened another subject for study.

This tomb of the Volumnii was carved in rock. ^ the ~~ceiling~~ haunting having the appearance of stone rafters. A large central room with a ~~large~~ principal chapel at the end, & smaller side chapels. In the end chapel lay reclining the figures of the Volumnii family - each one full length on a couch, with a stone cup wherewith to catch their tears - The figures were Grecian (to an ignorant eye) in feature & form but there was a peculiar formality & stiffness in their lines & drapery - In the centre of the roof, carved

in the living rock, gazing downward was the head of the Medusa, guardian of the tomb - Before each chapel, hung a highly decorated metal lamp - The side chapels were devoted to the remains of the servants of the family, some were dignified by statues, others simply enclosed in stone urns - but each abode was overlooked by the awful Medusa's head.

The journey to Rome was not pleasant for me nor the first few days there - but the idea of being actually in the eternal city sustained me through the vortex of it -.

On Sunday [illegible] we had a delicious drive out on the Campagna - The view looking towards the Albans hills, with the broken line of aqueduct arches & stone pines, was very lovely - There was a sweet soft feeling in the air, the birds were singing, butterflies flying, & flowers blooming - Yet we were surrounded by the tombs of Roman, Jew & christian - In this great

city, crowded with the memories & memorials of bygone worlds, the great mystery of the whys & the wherefore seems ever more ~~stifling~~ pressing. No wonder the church has chosen to make it her abode — Whereon this earth is the crying question asked with such terrible significance — Wherefore all this power, beauty and anguish — if it be not for some end & that end be good? In other lands, where man's part is secondary, where he is but one little atom of nature's system, one is content that he should have no life apart from her, that the individual should be born, & die, that the race should rise up & decay — & leave no vestige of its existence — But here it seems immortalised, and the spirits of the great departed cry unceasingly that they are not dead but hold.

Monday 8th A long morning in the vatican gallery of sculptures — Much time of course was spent in finding out what was what! Those statues of the Emperors

give one an idea of the energy & power of the men, but my ~~[illegible]~~ ignorance of their individual history is too absolute, for me to take much interest in them at present – It was refreshing to come on the bust of the greek sage, with whom one had some slight acquaintance –

The Laocoon, Appolo Belvedere, the athlete scraping his arm, & the mercury or antinous – one must look at many a time – before one dare speak of them.

Looking at the ~~Appolo~~ Antinous Belvedere the beautiful idealism of Plato – ~~took~~ possession of my mind. One seemed to realise the meaning of his gospel of beauty – . Returning from the vatican, W. Colle & I raw into St. Peter's & had just one glimpse of the interior – There is a solemnity in its gorgeousness, but surely it is not christian?

This morning 9th we spent on the Palatine. His difficult for an ignorance to make much of this great mass of the ruins – a labyrinth of arches – with rooms & passages of all shapes –

apparently, without much place in the construction.
The most distinct are the "Domus Tiberiana",
connected by a long subterranean passage with the
great palace. These rooms are much decorated — and
were evidently the private appartements of the emperors.
Near the Stadium, one of the finest ruins — the so
called ~~temple~~ palace of Augustus; with the famous
banqueting hall & vomitorium —
From the Palatine hill, I ~~saw~~ realised for the first time
the position of ancient Rome & its seven hills.
With the help of Ampere, one is able to clear
away the christian city & imagine the small
roman, sabine & etruscan settlements.
The most striking feature in the roman
architecture are those wonderful arches, &
imposing in their simplicity —
The Coliseum is grand as a mass of curves —
but the proportion of the upper part to the lower
seems to me heavy — There seems to me, in all the
ruins a great want of artistic imagination,

Their decorative work is meaningless & imitated from the Greeks — it is when they have some practical purpose in view, as in the aqueducts that they such giants in their conceptions & accomplishments.

The Barberini & Borghese pallaces have some beautiful pictures — but one has to seek for them among many utterly inferior works, & that the 1st visit is a rather ~~a~~ wearying.

In the Barberini there are two world famed pictures neither of which should scare to possess. Raphael Fornarina & Guido's Beatrice Cenci.

The Fornarina is a brazen faced woman — one does not know how far it may have been ruined by restoration.

The Beatrice Cenci is very disappointing — to me, both as a work of art, and perhaps more so as representing an historical character —

There is a beautiful Madonna & Child by Sodoma — with not much expression but much wonderful tone & colouring — and evidently main title picture of

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Botticelli's.

In the Borghese, the one picture is Titian's so called Divine & human love. There is nothing beautiful in the spirit, ~~of this~~ or much in the motive - but it is simply divine in the colouring - That one naked figure seems to be painted with eternal light, all else ~~looks~~ dear beside it - Francia's madonna & child is beautiful in expression & spirit. There is something so direct & honest in his piety - no self consciousness - and this to me makes his work more permanently attractive than Perugino's. A fine Entombment of Raffaelli's - a splendid group of figures - but not a religious work? The body of Christ is truly dead, & the figure of St. John is full of vitality. A St. Sebastian by Perugino, one of his most perfect works -

Saturday 13th. A glorious day on the Campagna among the ruins of the Aqueduct.

I spent most of the day stretching, and am not certain whether or should not have done

better to have simply "absorbed," but so much of my life to devoted to that pursuit, that one tires to take an opportunity for "doing."
There is sometimes very grand in those giant arches striding across the Campagna. One feels that one is looking at the work of some mighty energy — 1880

Sunday 14th. I cannot write down what I felt on this Sunday morning — watching the silent Mass, in St Peters —. Perhaps, there was a good deal of mere emotion in it — but it made me look back with regret on those days when I could pray in all sincerity of spirit, to my Father in heaven — I tried afterwards to work out in my mind the theory of the Roman Catholic faith as it might be accepted by the agnostic — ~~The~~ Human nature is a circumstance, with which we have to deal ~~with~~.
It seems to be divided into two parts, the emotional & the intellectual.

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My intellectual or logical faculty drives me to the conclusion that outside the knowledge of the relative or phenomenal, I know nothing except — perhaps that there must be an absolute, a something which is unknowable. But whether, the very fact that it is unknowable, does not present me from considering it or thinking about it or contemplating it, is a question which Mr Spencer's logic has not set at rest. My reason forces me to a purely negative conclusion; but I see very darkly before me and feel that my logical faculty is very insufficient to the task I set it. Nor do I feel that its present decision is a final one. But I possess another faculty, the emotional — which is the dominant spirit in all my better & nobler moments.

This spirit unceasingly insists that there is something above & around us which is worthy of absolute devotion & devout worship.

Sometimes it presents this something in the formula of

"the great mystery" and here it has attempted to join hands with my logical faculty, but this last persists that the unknowable has no qualities & cannot be an object for ~~our~~ feeling.
Then it points to a great ideal; Plato's Idea of the Beautiful or Perfect, but this idea, tho' it may be an subject for contemplation, cannot be an object of worship. Lastly there is the great Father & Creator the perfect object for devotion. He is the God of Christianity - not a far off personality, but united to man through his incarnation. This God is worshiped by protestant & catholic alike.
The protestant however declares virtually the supremacy of his own reason. He asserts that his religion is rational and can be defended by arguments. It is true that originally he declared the infallibility of the scriptures - but these, in their great variety, can be ~~made~~ shown to assert many contradictory dogmas -

and when once his individual mind is ~~of~~ regarded as arbitrator, as to how these contradictory statements are to be reconciled, so that a whole may be constructed, he cannot rest until he has made some examination into the different claims of the various authors of the Scriptures to divine inspiration - This he finds was decided by men whose infallibility he would not dare to assert - During this process, whatever may have been his conclusions on particular points the Bible, has lost its infallibility - He has sat in judgment over it - and acknowledges that his reason, his sense of logical truth, is his real guide the guide whom he is ~~to~~ morally obliged to follow. If he comes now into contact with modern science & modern philosophy & is sincere in his search after truth - he must arrive ultimately at a more or less sceptical conclusion - But the Catholic Church deals differently with the question.

True our nature is divided into, the intellectual

& emotional — True also, that your intellectual or logical faculty will force on your certain conclusions — These conclusions however, are utterly repugnant to your emotional nature, there is a want of harmony in your life — You would rest, from the little vanities & vexations of daily life, from all your own little petty struggles for self & its glory, you would rest in the worship & adoration of some being, who ~~was~~ is perfect in wisdom & beauty — and in that worship, you would strengthen that ideal within you, which should leaven your whole life —. But ~~so long as you submit~~, your reason sternly refuses its sanction to that worship — and so long as you consider your individual mind as the only authority of which you can be guided, you must recognise the supremacy of ~~the~~ your logical or reasoning faculty over your emotional or feeling faculty.

The Church offers ~~the~~ you the restoration of that harmony — without which your life is aimless & incomplete.
She declares herself to be the supreme reason. She does not ask you to interpret her, she provides her own interpreter in the priest, & suits her doctrine to the individual & the time. You do not renounce the authority of reason — but that of your individual reason, & this only on a question which it has already proved its incompetency to deal with, to the satisfaction of the rest of your nature.
So long, as you took on yourself the responsibility of deciding what was true, you were morally obliged to abide by the conclusions you arrived at, but in joining the Catholic Church you ~~decision~~ refer the decision on religious questions to a great association, ~~[illegible]~~ which has been composed through centuries of men dedicating their life & thought to the theory

& practice of a religious ideal.
Could not the agnostic, if he felt that his nature was not sufficiently developed to live without our emotional religion, could he not renounce his freedom to reason on that one subject, ~~to accept~~ & submit to the authority of the great religious body, in the subject of religion, as he would accept that of the great scientific body in the subject of science, even if in this latter case his own reason should lead him to different conclusions on any phenomena of nature to those arrived at by scientific men —?
Add to this, the beautiful Catholic ritual, ~~[illegible]~~ and the temptation to commit this intellectual (& perhaps, moral suicide?) is strong, to one whose life without ~~certainty~~, a religious faith is unbearable.
How long this peace would last, how soon you would bubble up, to the mass of falsehood & corruption around you, belongs to another chapter —
Which we will hope is not the record of the experiences of the majority of those human souls caught in the net of ~~Peter~~ the immortal Peter. Nov. 15th

(82)

Adieu!

Nov. 21st Our party has broken up - & the first chapter of my Italian trip, is finished!
It seems but yesterday since we four, were feeling miserable together in that very stuffy hotel at Dover, then I thought I should never become quite intimate with the Cobbs - They were so much older, & had that curious middle class "setness" - But when I got to really know them - I felt my own inferiority to them in genuineness & simple mindedness. They are both kind hearted & wide minded ~~people~~ persons - with much more real refinement of heart & mind than many better bred & more "cultured" individuals. Mrs Cobb is a very motherly woman, perfectly sincere & ~~straight~~ true hearted - but then she is rather heavy and a vee bit snubbing - at least to me, in which no doubt she shows true feminine discrimination of humbug! At one time, I thought she did not like me - she seemed suspicious of my pleasantness - then came my seedyness - & her motherly nature shoved itself - and my consequent

gratitude won her heart — With Mr. Cobb, I soon became fast friends — It is always so much easier to get on with men, they seldom criticise a girl, who is willing to make herself pleasant to them — And then their wider knowledge of human nature makes them more interesting as companions & enables one to be freer in one's conversation with them.
With a highly respectable matron, I always feel rather conciliatory & frightened lest I should let lose any of my bohemian sentiments — That feeling of constraint on my part, soon past away with Mr. Cobb, when I felt that she was certain that I was not insincere.
I am rather ashamed to think, how much self consciousness entered into my relationship with them & how much I suffered from personal vanity, —
I feel, on this eve of separation, that they ~~[illegible]~~ will be friends for life — at least it shall not be my fault — if we lose sight of each other — One can never have too many true friends in one's own class — even if they are not so attractive, as ~~better~~ better bred or as bohemian friends — Mr. Watson was unobjectionable but a nonentity to me!

Ampère gives a wonderfully pictorial & localised description of the foundation of the different latin, sabine & etruscan settlements on the 8 hills of Rome, of the gradual development from these three nationalities of the Roman people — He divests the old legends of all that is royal & miraculous in them — barbarising their heroes & king, down to their natural level so that they become real ~~people in your mind~~. ~~& you see them encamped~~ human beings. His not quite so easy to divest in one's mind eyes the seven hills of their habitations, & imagine them in their primitive condition of rock & forest. His easier to go to the Villa Mellini & look over the Tiber to the other spurs of hills, no doubt very similar in conformation to those chosen by the chieftains of the three nationalities, & imagine these thinly populated by semi barbarous tribes. From his first volume, one gathers

& their peculiar characteristics
a distinct idea of the three races, Latin,
Sabine, & etruscan. Combining together to make
the grand Roman nationality — Romulus &
his followers, composed of latin adventurers &
outlaws seem to have been the least important
of the three races. The sabines were the real
backbone — The Palatine with its Ende settlers
were soon subjugated by the sabine claus
settled on the Capitaline — They really established
Rome, as a dominant city over the surrounding
country. ~~To them~~ From them came the first
kings, and the great patricians families who
virtually governed in the early days of the
republic. It was the sabine kings, who colonised
the other hills of Rome with latins & sabines,
it was the sabine Brutus, who overthrew the
detestable tyranny of the etruscan despot. Tarquinius
Superbus. But notwithstanding, the Etruscans
seem to have been the great
civilising agents

They seem to have been a comparatively highly civilised race, & were on their decline? When the foundations of Rome were laid.
From them the Latins & Sabines learned the arts of architecture & sculpture, the ritual religious & political — & much of the future Roman love of splendour & luxury came from the Etruscans.
Monday 28th. Settled with Theresa in this very airy home, looking over the golden & brown tiled roofs of Florence, with that glorious group of buildings, dome & campaniles in the middle distance, towards the blue Apennines.
Henry & Margaret are here, silently happy.
One would hardly know her to be the same woman as the discontented, original interesting young person, who used to be so fascinating to me —
As these books are more or less an autobiography I ought to have mentioned to the great influence she has had on my life, for good chiefly, but also

from evil - With a powerful Nature like hers,
her influence in a weaker one, was complete,
even when one secretly knew, that she was mistaken.
But on the whole, ~~to that~~ her principles of life
were strong & wise - & she had a vigorous &
straight intellect - Nor she has found in Henry
Holbrook since she came to complete her -
a man utterly without worldliness or power to
compromise with evil.
We spent the morning together at San Gimignano.
The mosaics in the Duomo are more beautiful than any I have
seen - The large, benign figure of Christ, and
then circles of representations of different ~~figures~~
scenes out of the Old & New Testament - the figures
full of life & variety - & the coloring of course
exquisite - (13th).

While I am in Florence I shall ~~[illegible]~~ try as far as I am able, to make a systematic study of the great painters; taking notes on each picture as I see it, ~~[illegible]~~ and when I know it sufficiently to have digested it, I shall just put down what I think & feel about the author — Of course I know that all criticism from an ignoramus is impertinent, except when one ~~only~~ regards it merely as the means to a better understanding & appreciation of these great men, and as in itself worthless ~~as a judgement~~ Stuart Mill says that the very essence of thought is the appreciation of difference in objects, & one of the most general of differences, is that of better & worse, so that comparative condemnation, is almost a necessity, to the beginner in criticism

Giotto. 1276. 1336.

Giotto's type is very noble, tho' there is still some of the traditional Byzantine man woman & child. But there is a graced motherliness in the Madonna of the academy — & a splendid nobility in the S^{n} Louis in Santa Croce. One feels that his creations ~~[illegible]~~ are quite

worthy to be the parents of all those glorious children of the Italian artists.
His frescoes in the Bargello & in Santa Croce are woefully repainted - but in the composition one can see his freedom & originality - his nobility in ~~his~~ ideal, & power of portraiture.

Masaccio.

One afternoon we visited the Carmelite church and saw the frescoes of Masaccio & Filippino Lippi. There is great dignity & feeling in Masaccio's work - but in the bad light it is impossible to appreciate them - The figures of Adam & Eve being expelled from Eden are very beautiful - In the groups of bystanders in these frescoes, are many apparent portraits - Masaccio seems to have made a great stip and to have ~~one~~ been one of the chief links in the ~~great~~ chain of great artists, who carried Florentine art to such perfection

~~Fra Angelico 1387.~~ Domenico Ghirlandajo.

This is essentially a "clever" painter. There is much portraiture of person & place, & careful imitation of detail. His frescoes are interesting, as pictures of florentine life. Those in San Marin Novella which are supposed to represent the History of John the Baptist & the virgin, might well be scenes from florentine street & ~~[illegible]~~ household life. There is a graceful group; the birth of the virgin - with a portrait of Genevieve di Benci. But there is great want of expression in the faces - and where there is individual expression it does not seem to ~~be~~ have much to do with the subject of the ~~picture~~ painting. The background of these frescoes is carefully painted but very unimaginative.

In his Adoration of the Magi (Ufizzi) the faces of the two angels are pretty but meaningless - ~~that~~ the piece of oil cloth, which covers the steps to the virgin throne, is minutely

executed & so coloured as to attract the attention
of the spectator – His details labour be
bestowed on ~~artificial~~ manufactured goods,
& even in these he chooses the more
conventional designs –
His best suffer, in one of his finest compositions.
The 12 apostles are evidently portraits – 2
are executed with a good deal of vigour; but
they do not seem at all interested in Christ
Yet in a much subordinate being – the figure
of Judas is interesting. Here the patterns
on the table cloth, Dishes, &c, ~~&~~ ~~&~~ ~~&~~
~~&~~ ~~&~~ ~~&~~

Gentile da Fabriano. 1360. (Accademy).

His picture of the adoration of the Magi, pleased me much. The colouring is very beautiful, with that childlike love of magnificence, so touching when the magnificence is ~~laid~~ painted there to the honour & glory of the lovely saviour of mankind. The figure of the youthful knight is very beautiful, and is evidently the ideal of the painter. 28th

See from Kugler that both the two great head of the rival rates of venetian painters, Antonio da Murano & Jacobo Bellini issued from the atelier of Gentile da Fabriano.

Masaccio frescoes in the Carmine, are exceedingly interesting, as showing the immense advance made in art by him. great Diversity of the

~~Tellipo Lippi. 1412~~

Dec. 19th The time has flown, while we have been at Florence. I have hardly engaged it as much as I ought to have done; my health has been bad - and I have not been able to give the enthusiasm & time to the glorious works of art, that I should

if I had been quite up to the mark.
I shall not attempt to go right through the paintings of the principle artists as I had meant to do, but I shall just note down what I have most enjoyed.
A Giotto's next to his madonna & child in the accademy, which to me is simply glorious in its motherliness, rank his frescoes in S. Maria Novella. These represent 4 scenes out of the life of the virgin -
Two angels appearing to Joachim & Anna to tell them to meet at the Golden Gate. Joachim is an earnest godfearing old shepherd.
The meeting of St Anna has caught St Joachim by his mantle, and draws him to her - On her face there is the same nobility, the same large hearted motherliness as in his madonna.
Following Joachim are two rough figures, chattering to each other in their own common way.
One recognises a brother spirit to Shakspeare

in this, placing side by side, what is ignoble & what is noble in humanity – The 3d fresco is the birth of the virgin. St Anna lying in bed, really exhausted, (not acting the part as in Ghirlandajo) ~~looking at the child, for whom~~ One maid would offer her drink, but another woman lifts up her hand to stop her "She does not need it." She seems to say – but she is watching her patient carefully – In all these frescos the idealism is not in beauty of form, but in nobility of expression – There is very little detail.

Two delightful mornings in the Accademy – There is one picture there which defies description Tobias & the angels, marked a Botticelli, but supposed to be by some a "herrochio" with possibly some of Leonardo's work in it.

Botticelli's Allegory of Spring – A most fascinating picture – He is the artist perhaps, of whose mind, I should most

like to have the history - His visions into a world, peopled by beings, not human, or divine, but ~~by some~~ spiritual ~~professing~~ & minus the animal nature & the affections or heart of man ~~[illegible]~~, must have had their origin in some experience - they were not composed. In that Allegory of Spring, that beautiful woman, with the soulless face, is one of his typical creations - The central figure is that of a "true" woman, but who could decipher the meaning of her expression - There are 3 or 4 graceful figures, with arms entwined, dancing the dance of Spring, but with that extraordinary look of weirdness, which prevents them from being joyful creations.

His calumny of Appelles (in the Uffizi) perhaps Botticelli's most beautiful work -

The background is architectural - with great perfection in the execution of the detail - Indeed when you force your attention from the

subject of the picture to this background, ~~gone under~~ to those statues in the niches, so full of life & character, gone under why they did not detract your attention sooner from the main subject — ~~instead~~ This scene has the most extraordinary charm to me, because like all Botticelli's works, there seems to be more meaning in it, than one would ever be able to fully understand — The naked figure of the woman pointing to heaven, is exceedingly beautiful in its expression, of experience of sorrow & pain — Perhaps this woman's figure & his angels in his madonna pictures are the most human of his creations — They seem to have experienced sorrow & sun need to have risen above it. His madonna & child, with angels, is a most lovely picture — His colouring has a peculiar beauty of its own — & is recognisable by its peculiarity, his preference for mixed tints. His outline is often harsh — & his execution

I should think rapid? He did not spend long or labour on detail which did not ~~immediately~~ directly help out the expression of his idea; but when it was needed for that, as in the flowerings of the figure Spring?, he seemed to have devoted all his vigorous imagination to the execution of it. Besides the easel pictures, we saw some of beautiful remains of frescoes (Allegorical) in Villa Lemmi.

Philippino Lippi's verbos appear to me very beautiful & very full of truth. In his angels there is somewhat the same expression as in Botticelli's but they are more childlike –

In his vision of St Bernard, there is a noble hearter, snubber nosed child, his most characteristic angel. This is a very beautiful picture – We had spent a long morning of "place" sightseeing, when we sat down & rested, in the little chapel of the Badia church, in front of this vision of St Bernard. ~~The~~ A small, ideal faced woman, with a troup

& angels at the right of the picture - The clothing of this group is bright & simple: St Bernard in the the centre of the picture is looking devoutly & ~~wonder~~ full of wonderment at the beautiful vision - He is clad in brown - and the rest of the picture is in tones of grey & brown with one single spot of bright colour in the hood of the figure in the foreground - This prevents this picture from being a harmony of colour - but perhaps the contrast of the brightness of the vision, with the greyness of this life, even in the highest life possible on this earth is intentional - In this painting one notices Philippino's love of nature - St Bernard's cell & reading desk are formed of natural unhewn rock & wood - To the left of the picture is a most exquisitely painted rock rose - Philippino is a great lover of wild roses - That you see in that most exquisite

Harmony of colour, the ~~Sacred~~ Madonna & child with angels in the Cosini - This to me is one of the most beautiful of his paintings -
The faces of angels are exquisitely sweet & ~~full~~ noble - The colouring is somewhat like Botticelli's but ~~much softer in outline & execution~~ - it differs from the other works of Philippino's in this - the ~~tints~~ colours are mixed tints ever varying - Wonderful hues of blue, orange, red, brown, and such extraordinary delicacy in the execution. The landscape background seen under the arches is highly imaginative, so is that glimpse of wonderfully graduated blue evening? sky, behind the dark foliage of trees - Tho full of depth, the colouring is not dark, I do not think there is one spot of black in it.
Philippino's Adoration of the Magi requires study to appreciate it. You see here his extraordinary power, of representing & imagining different types of human nature

The world is here to worship Christ, each figure ~~would seem to tell the story~~ expresses its real adoration of Christ or its mere conformity to his law — . . .
The figure, for example to the left of the picture, and church dignitary, two kneeling, has an expression of worldly cynicism, of mere conformity to the power of Christianity — Contrasted to this figure is that of an aged Magi, also kneeling, with a beautiful expression of adoration & worship — . There is another fine picture in the same room of Madonna & child with four saints — The child here, is perhaps one of the most divine & earnest — . The other figure, seem less genuine in their adoration — The colouring is rich — but dark — the robe of the pope, is wonderful in its variations — The colouring of the Adoration, the rich, has no method in its tones & seems to me somewhat patchy.
When I saw the frescoes in the Carmine I did not know enough of Philippino's

work to appreciate them, and it was vitiately dark, but even then, I noted the great individuality of the figures.

Philippo Lippi's paintings are not so attractive to me as those of his two pupils - There is a charming ~~madonna~~ ~~scale~~ Holy family in the Uffizi with his usual short faced angels, very lovely in their robust childishness - In his picture of the Coronation of the Virgin in the Accademy, you see what a beautiful colourist he was. This is a perfect piece of colour - wonderfully soft - in its hues of blue, brown & yellow - A soft ever varying blue seems to be the dominant note - There is no black or dark colour of any sort. There are one or two figures of great beauty, but he ~~would~~ seems to me inferior both in ~~power~~ his ideal and also in his power of depicting human nature as it is to Philippino - But he did not see his frescoes at Prato. - .

Lorenzo di Credi's Nativity is one of the

is one of the most beautiful of the pictures in that most fascinating collection of the Eccadary. The colouring is very beautiful, & the landscape background & gradated sky is full of feeling. His baby & here lying on a bundle of corn is irresistible – He had evidently an immense love for babyhood, see his studies of little dimpled hands & arms in the Uffizzi passage.
The flowers, grass, weeds, in this picture are painted with the most loving care – In their beauty & loveliness they are all praising God for the birth of the Saviour of mankind.
A charming annunciation by the same author in the Uffizi – acted to wonderful portraits of the finest of which I have the photograph.
One perfect Gem of Mantegna's, representing the Circumcision, the ~~Annunciation~~ Adoration, the Ascension – The Circumcision is the most beautiful – architectural background, is sculpture, the sacrifice of Isac & the

giving of the law -
"The figures ~~of~~ in the Circumcision are three tall women, the virgin with child, St Anna? & St Elisabeth? with John - The figure of St Elisabeth is exceedingly graceful, with the little John, his finger in his mouth looking pointingly on the ground - St Anna, has an expression of interest in the operation - Her face & figure are ~~f~~ wonderfully dignified - Perhaps the great dignity of Mantegna's figures renders them somewhat cold! The high priest, with little attendant & St Joseph with offering of doves complete the group. This little attendant, is a most charming ~~little~~ creation, he is handing a gold tray with the necessary ~~instruments~~ scissors & bandages -. The finish of this picture is marvellous - ~~His~~ figures are so rounded, by the great delicacy & truth of the shading that you would fancy, they were sculptured - The drapery is most exquisite. The colouring is harmonious but quiet.
The other two partitions are inferior -

evidently Mantegna was no lover of nature.
His human beings seem to have been turned
into stone, ~~before~~ he in his imagination before
he gave them out. The colouring too of the
~~to~~ Adoration & ascension is not harmonious
The Madonna & child are beautiful & dignified
so is the figure of Christ ascending; but I do
not like those bodyless ~~angels~~ cherubs, rising out of false
clouds. Some of his drawings in the Uffizi
passage are most fascinating.
I think that passage would be one of my favorite
haunts if I were in Florence, in warmer
weather. Since we have been here it has
been almost too cold to be much there, we have
only had a glimpse of its treasures. Enough
to ~~show~~ teach one what exquisite draughtsmen
the early Italian painters were.
There are some most lovely drawings of
Leonardo's - the only works of his at Florence
except ~~the~~ very much injured picture

of the Adoration – but they are quite sufficient to teach you, what a wonderful genius he was – In these Drawings, he uses all & any means to produce his effect – he was unscrupulous as to the means he employed – & this, alas, resulted in the destruction by time of his most glorious works – Among these drawings are many beautiful ones, ignoti – & others of great delicacy & grace of Pinturrichio & Perugino.
Some charming & half expressed fancies of Botticelli's, Lorenzo di Credi, Philippo & Philippino & a head of Verrochio, surely by the same hand as the Tobias, in the Accademy –.
And then the drawings & etchings? of Raphael, revealing his extraordinary power over the human form (particularly when in motion) and also the wonderful versatility of his imagination ~~When I wishes~~ His impossible to express what I think of Raphael – He is not an artist who moves me – I remain always cold when

I look at his work, tho' perhaps there is no artist who excites my admiration more – There is absolute Perfection in the expression of his idea – but often the idea does not seem to me a very noble or inspiring one – the Madonna with the goldfinch, is an example of this – Nothing can exceed the beauty of this picture in composition & colour – There is depth without darkness – exceeding beauty of line & sweetness of expression – this is particularly attractive in the children – but one requires something more than sweetness in a woman. (The predominant colours are brown & blue with rose vest, the flesh is almost golden.) the execution is almost too perfect, the background is purist – There is no effort, absolute peace – . His not the peace succeeding victory – but the peace that has known no struggle – therefore it has no inspiring effect –

The vision of Ezekiel is to me the greatest

of Raphael's imagination works - in spirit - Here, combined with ~~great~~ wonderful clearness of execution you have great power & vigour in the ~~execution~~ expression. The expression in the eyes of the Almighty is one that only a great genius can conceive & execute - His not God, it is Humanity at its highest -

No photographs do Raphael's pictures justice One of his great ~~beauties~~ charms, is beauty of tone - the tender depth of colour without blackness. His portraits ~~seem to me~~, are simply wonderful. Cardinal Bibiena is a type - the subtle minded Italian - the intellectual athlete - Every feature is expression of refinement of intellect - His more than a portrait, it is an ideal - perhaps that Raphael felt to be the ideal of his age - For Raphael seems to me to have ~~been~~ ~~greater as~~ a translated the ideas & feelings of others, into his own language of painting, not to have originated - you do not feel, when you look at his works, that he is striving to teach

you some truth — that he, himself has experienced but rather, that he has appreciated an "idea" or feeling, as existing in other minds, and has immediately ~~uttered it~~ given it to mankind in his own medium — Besides Cardinal Bibiena, there are other glorious portraits. I unfortunately did not see much of the Pellis — Leo X. a worldly old Prelate, the personification of worldly wisdom, with a strong animal nature — Surely there is something of the Roman in this man? there is the same dogged nest of will? Every line is expression of energy, a want of principle in accomplishing his end, & an intellectual appreciation of the means necessary —. As art connoisseur he has been examining with a magnifying glass an illuminated bible — a beautifully worked hole is on the table — His robe is wondrous in execution the other accessories are plain. — Raphael never wasted his labour, on what was in important

as Shorland go —
When we left Florence this morning, I felt that we have had but a glimpse into that glorious world of Italian art — One would have spent months & months to be able to decide the relative importance even to ~~you~~ oneself, personally, of the old masters.
It is almost impossible, ~~when~~ at first ~~you look~~ not to have phases — You ~~discover~~ see for the first time a great painting — in it you discover ~~to~~ some great beauty, or new truth. For the time you can look at no other artists work — you must search for the other works, of your "Meister" —
I hardly think that one has appreciated or even begun to appreciate a great author, until one has passed through that stage of complete submission, of the suspension of all criticism — One must love before one can judge. — I feel that I have scarcely seen Fra Angelico's works, because I have only looked at them casually — as a recreation from the study of more congenial spirits.

Then there is the mediaeval sculpture — so much that I have seen blindly — The Miss is the close of the 2nd chapt of my Italian trip — There have been a few tedious hours of absolute incapability, but it has been on the whole a happy life — and the three "Home figures" of 50 Lungarno have a pleasant remembrance — Rome again is before me — with its entangled net of interests & associations. Dec. 21st.

Jany 22nd. Our stay in Rome up to now has hardly been very pleasant — There have been days of great enjoyment & a great freedom from any unhappiness during the whole time — but the Roman climate is detestable, barging daily almost hourly between depressing heat & intense cold. Xmas week with all the museums closed & those dismal farces of church services does not leave a happy impression, especially as Maggie was sadly & miserable.

the natural result of the conditions of married existence. It was painful to see her so poorly, & now since her marriage, since the necessary break in our absolute intimacy it is rather painful to me to be with her. She was such a complete companion to me ~~more complete than~~ and ~~her loss~~ as such she is not to be replaced — It is rather bitter at first, however glad ~~one~~ may be for her sake, & one does not care to have the remembrance of an irretrievably past friendship forced upon one, by her presence —

It is difficult to remember that one has done — one has seen so little for the last month — a whole fortnight in bed, & a not ~~quite~~ sufficiently complete recovery to promise much for the next fortnight —!

Feby 2nd — Alas — we must away — This wretched climate has undone me! & the only

thing is flight. Poor Theresa who has been a most devoted nurse is torn away from unfinished sightseeing. She is a dear sweet unselfish creature, and I feel quite remorseful, for being such an unlucky travelling companion. The time for me, chiefly spent in the queer shaped room has been by no means without its charm. There have been hours of depression & many of physical discomfort. but I have never had that utter, hopeless, melancholy, which has come upon me when ill at home. Whether this is due to the difference of lung & liver complaints, or whether the happy change comes from the new faith that has crept into my heart. I cannot tell. Certain it is, that life seems nobler & more worth living, even if one rests incapable of much action.

It is impossible for a woman to live in

agnosticism – That is a creed which is only the product of one side of our nature, the purely rational – and ~~is a faith~~ ought we persistently to refuse authority to that other faculty which George Eliot calls the emotive thought? – and thus, when we allow this faculty to govern us in action, when we secretly recognise it as ~~not be~~ our guide in our highest moments. Again what is the meaning of our longing for prayer, of our feeling happier & nobler for it – Why should we determine in our own minds that the rational ~~should sit in judgement~~, faculty should be regarded as the infallible head in our mental constitution – The History of the human mind, shown ~~by~~ in the works of the greatest of the race, ~~shows us that the~~ proves that what has been logically true to one age ~~&~~ has been logically untrue to another – whereas ~~the conclusions~~ we are all able to sympathise & enter into the

almost inspired utterances of the ~~emotional~~ emotive thought of philosophers & poets of old — Where is Plato now, in logic — His logic seems almost childish to us, from its verbleness — & yet who can read the assertions of his faith, without feeling humble & awed, ~~if not with agnosticism, yet~~ & willing almost to be his disciple — Is it not possible that our logic also is verbal — & that we are foolish in insisting on the finality of its conclusions. But perhaps the real difficulty is that the emotional faculty though it gives us a yearning, & longing for, perhaps even a distinct consciousness of something above us, refuses to formulate & to systematise — & even forces us to see moral flaws in all the present religious systems.

I suppose with most people it is the ~~the~~ our sense ~~moral~~ of what is morally untrusty ~~instinction~~ ~~morality~~, which first shakes your faith in Xtianity, it is moral

disapprobation of some of the dogmas, which forces you to question rationally the rest — And this would be still more the case in an attempt to join ~~any one of the existing churches~~ — the Catholic church — You would be obliged to stifle your sense of what was right as well as that of what was true —

The pension life has been irksome, in the constant presentation of different types of inferior English people, but even in this it has been rather an amusing experience. Then the Ottys were ~~an unique e.g.~~ different from any people one has yet come across. Mrs Otty, was an almost complete realisation of the Christian ideal — Her life had been a constant self sacrifice to others — ~~first in order to~~ From her childhood she had worked in order that her brothers should have a fair start, ~~to~~ and now she is going to give herself entirely to a "religious life" in the most beautiful sense —

a life of continual communion with a spiritual ideal, & of continual work for others. She is one of those rare women, who seem to be perfect human beings, a possibility denied to the masculine nature? — She was a revelation to me of the vitality still to be found in the catholic ~~church~~ christianity — & her companionship the insight I had into her past & present life quite compensated for the disappointment of being incapacitated for sightseeing —.
There was another mind that I really became better acquainted with through this illness — George Elliot's. Perhaps it was her noble influence which made me feel happier & more contented —.
In her stories of life, she always takes the deep earnest view — untouched by cynicism —
I know no ~~at~~ author ~~to~~ who is ~~sad~~ so sad & so unequal — consequently her sadness is ennobling & not discouraging — His the pettyness & smallnesses the little lyings &

deceptions which create the most real tragedies around us - but then there is much that is great & beautiful in human nature. She believes in man, but not in his happiness? All the nobler natures are struggling both within & without - it is only the baser ones that ~~can lead~~ are continually placid -. She is always in her works provoking the question - why this noble suffering, for what end if it does not result in happiness - And to this question she gives no answer but an assertion that it is right -.

Daniel Deronda interested me deeply, because in it she seems to express her last thoughts, the conclusions of her experience of life -. One sees from it the preference she gives to emotive over purely rational thought - & also her conception of the Ideal ~~human~~ human being -. It is mangue - Daniel Deronda has no real existence - but in her attempt -

she gives us elements of real human greatness — elements of the really perfect character which are ignored by the ordinary englishman — Then in this book George Elliot shows almost a naive belief in human nature which most english readers would call morbid idealism — All Daniel Deronda's relationships are ideal & involve a simplicity of heart which few believe in as existing in the intelligent human creature — certainly not in the male! — Some day I hope to really study her works, so as to see the growth of her mind — Now before I finish this 3rd chapter of Experiences in Italy, — one word about that Rome, so fascinating & so depressing — It is impossible to describe —! March 20th Leave Rome in peace — It is too painful to think of all those delights, half seen & not appreciated — Since that Therese & I have had a black time — Poor girl how irritating

I have had whole year spoilt by an incapable sister — but it will soon be over, this long stay in this most emergent of places —
I have given myself up to Balzac for the last 5 weeks, which has perhaps not contributed to my happiness — (Père Goriot, Pierette, Deputé d'Arcis — La recherche de l'Absolu — Jesus Christ en Flandres) — He is an utter cynic — & complete disbeliever in ~~human nature~~ the progress of human nature — If there is one state of the human being, which is not utterly corrupt, it is the peasant — the simple man who has not thought or analysed —
In the very beautiful little study "Jesus Christ en Flandre" you find this belief dramatically brought out & I quote the following passage ~~with~~ which is the most charming expression of it.
"Les deux paysans, restaient silencieux, résignés et soumis à la volonté de Dieu, en gens accoutumés à suivre instinctivement, comme

les animant, le branle donné à la nature. Ainsi d'un côté, les richesses, l'orgueil, la science, la débauche, le crime, toute la société humaine telle que le font les arts, la pensée, l'éducation, le monde et des lois; mais aussi de ce côté seulement, les cris, la terreur, mille sentiments divers combattus par des doutes affreux; là, seulement, les angoisses de la peur. Puis au dessus de ces existences un homme puissant, le patron de la barque ne doutant de rien, le roi fataliste, faisant sa propre providence et criant: Sainte Pepe et non pas Sainte Vierge — enfin, défiant l'orage et luttant avec la mer corps à corps —. A l'autre bout de la nacelle, des faibles!.... la mère berçant dans son sein une petite enfant qui souriait à l'orage; une fille jadis joyeuse, maintenant livrée à des horribles remords; un soldat criblé de blessures, sans autres récompense que sa vie mutilée

Jour pris d'un dernier infatigable,
il avait à peine un morceau de pain trempé
de pleurs ; réanimé il se levait de tout et
marchait sans souci, heureux quand il se voyait
sa gloire au fond d'un pot de bière ou qu'il
la racontait à des enfants qui l'admiraient.
Il commettait sagement à Dieu le soin de son
avenir ; enfin deux paysans, sens de peine
et de fatigue, le travail incarné, le labeur
dont vivait le monde. Ces simples créatures
étaient insoucieuses de la pensée et de ses
trésors, mais prêtes à les abîmer dans une
croyance, ayant la foi d'autant plus robuste
qu'elles n'avaient jamais vu de doute ni
analysé ; natures vierges où la conscience
était restée pure et le sentiment puissant ;
le remords, le malheur, l'amour, le travail
avaient exercé, purifié, concentré, décuplé
leur volonté, la seule chose qui, dans l'homme
ressemble à ce que les savants nomment "une âme"

Then if there is any one part of human nature which this profoundly cynical observer believes in, it is the emotional & instinctive part, that which impels man to annihilate himself irrationally for some idea or some ~~person~~ feeling. If there is one character he admires it is the one ~~with~~ of inconsiderate thoughtless self devotion (Père Goriot; La recherche de l'Absolu).

But unfortunately these characters are not dwelt upon are not analysed with such ~~[illegible]~~ care as the crowds of base motived & mean spirited men & women ~~dissected~~ spiritually dissected for your benefit in his course of "Comédie humaine". And the dissection is carried on with an evident ~~engagement~~ pleasure in the disease of the subject very different in its ease to the rather affectedly strained description of his ideal characters which are composed & not drawn from life.

This being the case, it is natural that

his books should be profoundly melancholy & enervating in their influence – His one emphatic conclusion is, those that are bad shall prosper & be happy – It would seem that all goodness was manqué, in this world – that it had some deadly property & was a curse to its possessor – I have never read such disgustingly true ~~any~~ analysis of mean base thought and ~~feeling~~ – Perhaps his most revolting type is the celibataire, male & female – (Pierrette, Curé de Tours) – Especially in woman, her only nobility, is in self immolation to her lover ~~husband~~ & child – if these two feelings are undeveloped – there is no chance for her –. And in his analysis of these two feelings, it is purely the instinctive & not the spiritual love that he describes –. The wife is the mistress of her husband – if it is between husband & wife that "the love" exists, which is rare! French society, if Balzac, is as true a portrait

painter as one would judge from the pictures (Manner of the
must be a sink of impurity & dirt.
There is another ideal of Balzac's -
the great criminal - the man of gigantesque
courage, who from some unknown height,
looks down on society & its laws, despises
& defies them. This is also a "composition"
& a highly dramatic one -. It is based
on Balzac's assertion that the laws of man
are favorable to crime & not to virtue
"La société décerne à la vertu cent louis
de rente pour sa vieillesse, un second étage,
du pain à discrétion, quelques foulards neufs,
et une vieille femme accompagnée de ses
enfants - Quant au vice, s'il a quelque
hardiesse, s'il peut tourner habilement
un article du Code, la société légitime ses
millions volés, lui jette des rubans, le
farcit d'honneurs et l'accable de considération.
Le gouvernement est d'ailleurs en harmonie

avec cette société profondement illogique".
(Melmoth reconcilié) ... Therefore this hero defies
this iniquitous society - & creates a morality
of his own which allows him to kill, & steal,
without ceasing to be "un homme aussi grand
dans le crime qu'il pourrait être dans le
vertu". (This ideal seems to have had its
attractions for Victor Hugo, & perhaps for
the french mind in general, for what was
the first Napoleon but a vulgarised specimen
of this species ~~of~~ of "grand criminel", idealised
by historian & novelist -)
Balzac as far as I have read him has
no philosophy or religion - He may have an
intellectual belief in God - but he certainly
has no faith in the moral government of the world
& in his writings there is no hint at
an immortality for man - ~~no development~~
~~of his nature~~ no tracing of his development
through suffering repression ...

Palanza -

Self analysis is interesting but perhaps unwise as tending to increase the morbid depression that suggests it - ! ? _____

Father arrived at San Remo & found us in not a very happy condition. The incapability produced by the relaxing climate - the deadly ennui from the absence of any occupation & of sympathetic companionship had forced me into an abnormal condition of body & soul out of which I have not yet emerged, nor shall emerge till I recover my moral balance by being forced out of myself - It has been sadly disappointing that Journal of "our trip in Italy" begun with so much enthusiasm & promise of interest & pleasure & ending in ill health & self disgust, with increased estrangement from between me & Mother.

Too utterly discouraged to think with any hopefulness of the future - too pluckless to take up any pursuit - & yet suffering acutely from absence of any occupation & from irritating restlessness.

However all things must end – & misery after a certain time consumes itself – on it's subject.
Theresa is a sweet girl, full of bright sympathy – but lacking in judgement – Fox Bosy, inspite (perhaps because) of her nobility of character, I see rocks ahead if she does not quickly leave her state of spinsterhood on emerging from the schoolroom. Dearest old Father – it adds to one's self disgust, the thought that some day one will regret bitterly having added to his worries – I write this, Friday evening, our last day in Italy – after a fortnight spent at this most enchantingly lonely place – Ah me ... April 28th.

Standish May 14th
The English country looks perfectly enchanting clothed in it's spring loveliness –
No foreign land, however exquisite it may be, can have the same ~~influence on~~ power of calling out the sympathy & affection of the beholder as the native country with it's

manifold associations of ~~pleasure~~ the happiness, & ~~the~~ struggles which sum up one's past existence - So entirely are we the creatures of ideas & not of the senses -

All those miserable egotistical feelings are for the time fled & though from the lack of health & not altogether pleasant prospect is before me - still I am determined to set again cheerfully to work & try to appreciate all the loveliness and beauty around me - hoping all the while to add to it instead of lessening it. With this immense amount of leisure, with this perfect comfort, one ought to add to one's power of usefulness - when that usefulness comes to be tested - We have such a short ~~span~~ term of life, it is hardly worthy to moan over the little ~~[illegible]~~ imperfections of our lot; - ~~[illegible]~~ ~~[illegible]~~ - When suffering & misery surrounds us us -

The course of reading I propose for myself

This autumn is English history & literature
with Shakespeare as the aim & centre.
I ought properly to tackle Rome – but have
not the energy to begin on a subject so
utterly distasteful to me – New Italian art
& poetry necessitate the learning of Italian
& I am in too great a want of immediate
food to spend the necessary time over the
utensils – Not a moment of my time & effort
that is required for practical work shall be
unemployed – that is the true secret of happiness
& freedom from egotistical brood ings –
No more foolish trifling with health – but a steady
perseverance in the path of duty – alas! the only
straight way left to us poor children of the
19th Century.

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Abstract from Liebig's European Morals ~~not~~

"In the age of Cato & Cicero the character of the ideal was wholly Roman tho' the philosophical expression was ~~Greek~~ derived from the Greek stoics. He exhibited all the force, the grandeur, the hardness the practical tendency which Roman circumstances had early created, combined with that catholicity of spirit which resulted from very recent political & intellectual changes. In the course of time, the Greek element, which represented the more humane spirit of antiquity gained an ascendency. It did so by simple propagandism, aided by the long peace of the Antonines, by the effeminate habits produced by the increasing luxury by the attractions of the metropolis, which had drawn multitudes of Greeks to ~~Romans~~ Rome, by the

patronage of the Emperors, and also by the increasing realisation of the doctrine of universal brotherhood. The change in the type of virtue was shown in the influence of the eclectic, & for the most part platonic moralists, whose special assaults were directed against the Stoical condemnation of the emotions and in the gradual softening of the Stoical type. In Seneca the hardness of the sect-the apparent is broken by precepts of a very extensive benevolence, tho' that benevolence springs rather from a sense of duty than from tenderness of feeling.
In Dion Chrysostom the practical benevolence is not less prominent, but there is both less of pride & of callousness. Epictetus embodied the sternest Stoicism in his manual but his Dissertations exhibit a deep religious and a wide range of sympathies.

In Marcus Aurelius the emotional elements greatly increased & the amiable qualities began to predominate over the heroic ones. We find at the same time a new strep laid upon purity of thought & ~~feeling~~ imagination, a growing feeling of reverence, and an earnest desire to reform popular religion.

The 2nd stage exhibits a happy combination of the Roman & Greek spirits — Stoicism was still the religion of a people who were rulers & organisers of the world, who had learnt to sacrifice everything to ~~the~~ pride & the sense of duty. It had over become amiable gentle & spiritual — ... In the very moment that the ideal of the sect reached its highest perfection a new movement began, & the philosophy sunk into disrepute.

In this as in the preceding ones all was normal & regular. The long continuance of despotic government had gradually

destroyed the active public spirit of Stoicism was the principle. The predominance of the subtle intellect of Greece, and the multiplication of rhetoricians, had converted the philosophy into a school of disputation and of casuistry. The increasing cultivation of the emotions continued, till that may be termed the moral centre was changed, and the development of feeling was deemed more important than the regulation of actions. This cultivation of the emotions predisposed men to religion. A reaction intensified by many minor causes set in against the scepticism of the preceding generation, and Alexandria gradually became the moral capital of the Empire. The Roman type speedily disappeared. A union was effected between superstitious rites and philosophy, and the worship of Egyptian deities prepared the way for the teaching of the Neoplatonists.

who combined the most visionary part of the speculations of Plato with the ancient philosophies of the East. In Plotinus we find most of the first; in Iamblichus most of the second. The minds of men under their influence grew introspective, credulous and superstitious and found their ideal states in the hallucinations of ecstasy & the calm of an unpractical mysticism"

Sunday 12th Quite recovered from the extraordinary state of mind into which I had fallen –

A really pleasant 4 weeks at Standish & a complete reestablishment of pleasant relationship to Mother –

I have engaged Lecky's History of European Morals, which has attracted me back to my original course of reading –

His first chapter on the different schools of moral philosophers was suggestive –

The theory that all morality consists

in a ~~knowledge~~ highly instructed self-interest.
and that the only aim of the virtuous man
should be happiness, either of himself or others
Seems to me false - As a practical principle
it is useful, because it presupposes infinite
knowledge - Who can tell whether the remote
consequences of a particular deed may not
be more injurious to the sum total of human
happiness than the immediate resultant
happiness - The reparation to, the
watches in the course of history the immoral
deed of one man helping on some change
beneficial to the race - As a theory the
Intuitionist objection is not on the ground that it
refuses to recognise the development of certain
instincts which require gratification
Just apart from any intellectual judgment
on the utility of the actions -
Another great objection to it is the great
doubt whether what we term happiness

is really ~~advanced~~ increased by progress – a doubt which is somewhat supported by the fact that there is at present in the most thinking nation a great school of pessimists.
He gives a vivid ~~[illegible]~~ description in his succeeding chapters, of the morals & manners of the Roman Empire –

I P.M. ~~July~~ Aug. 5th 81. Standish –
A not night! & sleep impossible – perhaps the finishing hour of one of those queer little periods into which our spiritual life seems to be divided – the last gasp of a motion, tho' only a secondary one to the action of I past months. Happily for me my first motion has been dutty & therefore my past content with life has some true foundation, ~~which~~ & promises well for the future – How curious that feeling is that, one's life is a dream – & that all outward existence is a dream, most days a pleasant one, but always capable of changing into a nightmare.

Surely there must be something stable within us, some connection with the great whole, which is undoubtedly governed by law — His only when ~~we get~~ this connection becomes weak, that we would willingly be quit ~~of~~ our lives; to me it seems to lie in our willing submission to the promptings of duty, of the Daemon within us — & our happiness depends on the ~~strength~~ more or less undivided rule of this Daemon. ~~within us~~ — and what is death? the departure from our body of this ruling principle or spirit — & where goes it — into non-existence?

Why should we believe more in the actual existence of what is recognise by our eyes than in that of what we know to exist through the higher agency of mind.

"Leichter ist es freilich dass eine Allgemeine ins Gedächtniss zu fassen als die vielen Besonderheiten."

Ritter.

This paragraph of Ritter seems to me so apt in these days of vide generalisations that I must translate it.

"When I consider the strong inclination in these days to "construct" history, I see that it goes hand in hand with our scientific indolence (wissenschaftlichen Bequemlichkeitsphilosophie) (with our love of science made easy.) All "construction of History arises from our desire to generalise ~~to~~ on the facts she presents to us — and certainly it is easier to remember one generalisation ~~to~~ than to recollect many particular facts. The author will naturally anticipate the wish of the reader. If the latter insists on having the thread of the History, the plan of its development constantly before his eyes, the former will attempt — in short phrases to give the quintessence of the events. Besides in the superficial reading of the present day we do not gain much ~~to~~ enable us from a judgement as to the true meaning of events, also we have but a weak faith in the ways of Providence (in the moral government of the world) & still less scientific conviction of the

(in the presence of a rational law?).

actuality of the "reasonable" in development of Humanity, therefore we require the author to act as interpreter and to supply us with the judgement with the survey of the whole & with the information (Nachweis). As we wish it, so is it given us –

Consequently we find numerous ~~generalisations~~ generalising remarks in History – & the Construction of History differs only from these in that it is a systematic & all including generalisation.

~~We~~ But as an author I will not serve this love of ease, this weak faith, & forgetfulness –

"Das allgemeine Schema ist ~~todt~~ immer todt; das Leben, welche die Geschichte gewähren kann, ist, daß sie in jedem Momente unsers Daseins in uns wirke, den Gedanken an das Ganze in einer jeden besondern Entwicklung in uns erzeuge."

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Athenian Character from Rusland. Aug 30th

Becker's Charicles.

"As the pupil is in the eye so is Athens in Hellas — But it is a fickle & untrustworthy people — as easily inspired by high thoughts as it is quickly carried away into some abomination of unrighteousness; now deeply moved to pity by the tragic end of a Œdipus or a by the sorrow of an unfortunate daughter of Troy & from that going to plan ~~misfortune~~ by a web of wicked artifices the misfortune & ruin ~~to~~ of a fellow citizen — a spoilt child ~~full of~~ moody & vain — scanning itself in the glory of ~~an~~ past days, the iniquities of which are ~~outshone~~ hid from view by the light of great deeds; delighting itself with the vain title of the purest Hellenic blood; and with the glorious reputation of having first practised law & right — and yet ~~breeding~~ nourishing in its own bosom ~~the~~ a poisonous brood of unworthy sycophants & sacrificing

anglan to the caprice of a moment —
ever calling on the name of freedom & ~~punishing~~ threatening with death or banishment
those who speak freely & not according to the
wishes of the multitude.
And yet in the Athenian ~~character~~, there is the
most loveable combination of earnestness &
lightheartedness — he goes through life with ease
& happiness — contented, whether he is asked
to laugh or to fight — appreciating alike the
the most inspiring poetry of tragedy & the
most farcical caricature of the comic stage,
engaging equally the companionship of the
earnest philosopher and that of the ~~the~~ frivolous
Hetäre — miserly in his own household
& mean at the ~~state~~ table of the exchanger,
but profuse, when it is a matter, of shining
in a "Choregie" or of exhibiting some master
piece of art.

The Athenian Education

In the notes to Charicles there is much interesting matter, through the study of which one can attain a true conception of the Athenian life.
In his notes on "the Education" he gives for the whole history of the Greek child from its birth after the first bath it was tightly wrapped in swaddling clothes (except the Spartan).
On the fifth day was the great feast, on which occasion the child was carried round the house by the midwife & on this or the 5th day the father announced whether he adopted it — If he rejected it, it was exposed & left or even condemned to death — (The children of the destitute are supposed to have been saved by the State). On the tenth day was held the grand feast at which presents were made to the child by relations & dependents. 2. The celebration of which could be brought up as proof of the public recognition of the responsibilities of paternity by the father.

The child was generally named after the grandfather ~~or father~~ — Surnames were not usual — except when the father's name was added ~~taken~~ to distinguish the individual from others of the same name. Athenian wit soon christened with nicknames. Detmorses were much employed — not only slaves but ~~distressed~~ poor citizen women in bad circumstances — Honey was given to babies — & when they were able to digest solid food, the not over refined method pursued of the nurse chewing the food herself previous to ~~[illegible]~~ administering it ~~[illegible]~~. His hardly credible ~~[illegible]~~ what Athanäus recounts, that a man continued continued to nourish himself in this way all through life.

As to cradles there is no sufficient authority, for ~~[illegible]~~ determining whether they were used.

We know however that mothers & nurses sang children to sleep & rocked them in their arms. Metal tops were hung round children's necks

& babies' rattles are mentioned as invented by Archytas: Dolls or rather clay figures representing men & women of every class & type & also mythological persons are frequently referred to — Many other playthings & games are cited, & it is told of Agesilaos that he was found being drawn about by his children on a wooden horse — As regards their discipline the beating was customary & this generally with the slipper — They were also frightened into obedience by threats of hobgoblins & malicious spirits — & tales & fables were often recited to amuse them — These last ~~[illegible]~~ as played an important part in their earlier education, hence Plato's concern for their subject matter. Boys & girls shared together till the age of 6 this female supervision.

After that age the boys were placed under the control of a Pedagogue, who conducted them to & from the Gymnasium & school serving

half as servant, half as master.
It is very uncertain, when the boy was removed entirely from the home – & educated in the gymnasium & in the school of ~~the~~ some learned man – but probably about 10 –
Before that age most of his strength was employed in the development of his physique.
It is doubtful whether there was any state institution or control of schools & masters – It is probable that sometimes the "Gens" ~~established~~ ~~the~~ paid masters ~~in the art of~~ for music & gymnastics – from whom any of the children of the Gens could have ~~had~~ free instruction.
Anyhow it would seem that the freedom of the parent was not interfered with in the education of the child & that it would depend for its quality on his conscientiousness.
There was little supervision of the masters by the state except that were obliged to be over 40 & that the maximum charge was fixed.
The education consisted in three "disciplines" grammar, music, gymnastic.

& such Aristotle adds, drawing & painting
Grammar includes, reading, writing, &
arithmetic. The latter was taught by Objects.
When the children had conquered & understood
what was read, Poetry was given them, such
they learnt by heart & to recite.
Music was taught in the 12th year & was supposed
to have educational influence as well as to provide
recreation to the mind. The flute was much
liked in Athens but was placed below the Lyre.
School was continued till the 16th year.
From the 16th to the 18 year the time of the youth was
given up principally to Gymnastics.
There was of course a higher & more advanced
education to be obtained by rich parents for their
sons from Rhetors & Sophists who seem to have
charged exorbitantly. Many poor lovers of
learning worked during the night in order to
attend these Schools in the day.
After 18 the boys was comparatively free

except he was then liable to the duties of a citizen. The poorer ones entered on their bread earning careers - the richer ones spent the next two years in "testing their inclinations" - generally in sport in training horses for the public games, in cock ~~fighting~~ & quail fighting. This does not apply to Sparta. As for the girls education, this was carried on by the mother & handmaidens - It would have been against the Greek idea of feminine modesty, to have had public institutions. Great attention was paid to the manners of young people, & great reverence & respect for age was insisted on.

Rus Lund Sept 8th

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Extract from History of Philosophy

G. H. Lewis.

"The valid objection against metaphysics is not so much against the subjects of inquiry as against the method of inquiry; if the method were legitimate, the results would be legitimated. I shall consider this method by & by; for the present I invoke the unequivocal verdict of history, which pronounces it to be the prolonged impotence of 2000 years, & all its results, as shifting as the visionary phantoms of reverie. When we are awake, says Aristotle, we have a world in common; when we dream, each man has his own. ~~world~~ Thant apply applies this to metaphysicians, 'when we find a variety of men having a variety of worlds, we may conclude them to be dreaming!

His because the majority of thinking men have been convinced that inquiries conducted on the metaphysical method are but as dreams, that they have everywhere in Europe fallen

into discredit. Once the pride and glory of the
greatest intellects & still forming an important
element of liberal culture, the present decadence
of metaphysics is attested no less by the complaints
of its few followers than by the triumphing taunts
of its opponents. Its now believe its large
promises; & still fewer devote to it that passionate
patience which is devoted now by thousands
to science. Every day the conviction seems stronger
that metaphysics is condemned, by the very
nature of its method, to bandy forever in the
torturous labyrinth, & within those circumscribed
& binding spaces weary seekers are continually
finding themselves in the trodden tracks
of predecessors who could find no exit."
Metaphysical philosophy has been ever in
movement, but the movement has been circular,
and this fact has is thrown into stronger relief
by contrast with the linear progress of science.
Instead of perpetually finding itself afar

years of gigantic effort endeavour, returned to the precise point from which it started, Science finds itself, year by year, & almost day by day, advancing step by step, each accumulation of power adding to the momentum of its progress; each evolution, like the evolutions of organic development, bringing with it a new functional superiority, which in its turn becomes the agent of higher developments. ——— ;

Onward, & for ever onward, mightier & forever mightier, rolls the wondrous stream tide of discovery. While the first principles of Metaphysical Philosophy are to this day, much a matter of dispute as there were 2000 years ago, the first principles of science are securely established, & form the guiding lights of European progress. Precisely the same questions are agitated in Germany now as were agitated in Ancient Greece; while we more certain methods of solving them with no nearer hopes of

ultimate success. The History of Philosophy presents the spectacle of thousands of intellects, some of them the greatest that have made our race illustrious, steadily concentrated on problems believed to be of vital importance, yet producing no other result than a correction of the extreme facility of error, and the demonstration of any probability that truth can be reached. The only conquest has been critical that is to say psychological.

.....

To aspire to the knowledge of more than phenomena — their resemblances, coexistences, & successions is to aspire to transcend the inevitable limits of human faculty. To know more, we must be more!"

Sept. 62.

The Objective & Subjective Methods.

"Truth is the correspondence between the order of ideas & the order of phenomena, so that the one is the reflection of the other — the movement of thought following the movement of things.

This correspondence can never be absolute: it must, from the very structure of the mind be relative; but this relative accuracy suffices when it enables us to foresee with certainty the changes which will arise in the external order of ~~ideas~~ phenomena under given conditions."

Lewis uses these two phrases, order in ideas, movement in thought, in reference to the ordinary formula "ideas conformable with objects, because: 'If truth is the conformity of ideas with objects, truth is a chimera or idealism irresistible' ——— .

"Indeed the ultimate aim of knowledge is adaptation, and we call it truth when

this adaptation is precise" ——

To attain to this correspondence between the internal & ~~the~~ external order is ~~Search~~ the object of Search; and the methods of Search are two:

a. The objective method which ~~moulds realities on its conclusions conceptions, endeavouring to discern the order of things~~ moulds its conceptions on realities by closely following the movements of objects as they severally present themselves to sense, so that the movements of thoughts may synchronise with the movements of things.

B. The subjective method which moulds realities on its conceptions, endeavouring to discern the order of things, not by step by step adjustments of the order of ideas to it, but by an anticipatory rush of thought, the direction of which is ~~not~~ determined by thoughts and not controlled by objects.

Observation of objects presented to the mind must be succeeded by Conjecture ~~as to their~~ respecting the connecting, but unobserved, links. The successive stages of inquiry are from observation to conjecture, from conjecture to verification. The subjective method stops at the first stage: its function is hypothesis. The objective method passes on to the third stage: its function is verification. ——— Both physicist & metaphysician employ observation & conjecture; but the physicist, if true to the objective method, is careful to verify by the accuracy of his observations & conjectures, subordinating the order of his ideas to the order of phenomena; whereas the metaphysicist is careless of verification, and is quite ready to rely on rules and conclusions which are absolutely incapable of verification. The one freely employs hypothesis under the rigorous test condition of never

relying on a conjecture as a fact, never assuming that a harmony in his conceptions must necessarily imply a corresponding arrangement in phenomena; the other employs Hypothesis under the single condition of not thereby introducing a logical discord. In the one case the "anticipatory rush of ideas is controlled by the confrontation of ideas to objects. In the other case the rush of thought is only controlled by the confrontation of ideas with ideas. Briefly, then, it may be said that the Objective method seeks truth in the relations of Objects; whereas the subjective Method seeks it in the relation of ideas." - - - - - -

Philosophers expound the ~~subjective or~~ objective & subjective elements of which knowledge is composed, as the material & formal elements. Things furnish the material, thought the form.

In both methods the mind has to supply the formal elements; in both it has to link

together sensations by inferences, and to classify objects according to inferred relations. But the Objective method simply coordinates materials furnished by Experience; it introduces no new ~~elements~~ materials; or if it admits them it does so provisionally & hypothetically; they are not accepted as real objects, until their reality has been otherwise proved.
Whereas the Subjective method is continually overstepping the limits which divide the material from the formal — confounding concepts with percepts, ideas with objects, conjectures with realities . . . — .
The distinguishing characteristic of Science is its method of graduated verification, and not as some think the employment of induction in lieu of deduction. All science is deductive, & deductive in its proportion to its separation from ordinary knowledge; and its coordination into a system. The true antithesis is not

Darling Ballsbridge.
(Browne)
Monday evening
[? 1887]

Dearest Bee,

I don't know how to thank
enough for lending me
Antonimus. You know-
rather you don't know how
ch I needed a tonic of
kind just now. It is the
y time in which to read
when one had got into
late I had; and I and
be full in proportion.
think by the marking
have not finished
book I am in the X
ter Shall I send you it
st Tell me.
me thank you for that
t time at Standish.
s without alloy. Don't
away from me Bee
er - ! Have you got

Caroline Darling (Mrs. Browne) *(157A) 80

Ball's Green.
Monday evening
[?1887]

My dearest Bee,

I don't know how to thank you enough for lending me M. Antoninus. You know — or rather you don't know how much I needed a tonic of the kind just now. It is the very time in which to read it when one had got into the state I had; and I am grateful in proportion.

I think by the marking you have not finished the book I am in the X Chapter Shall I send you it by post Tell me.

Let me thank you for that sweet time at Standish. It was without alloy. Don't drift away from me Bee — ever —. Have you got

to Rutland by now. Mind you write to me soon and tell me how you are physically as well as mentally.

Do not waste your strength on that German History but get some authority to prescribe for a course of reading in English on philosophy. I should like to read the same & shall ask A. Gardner for suggestions. I remember she told me that Marcus Aurelius was almost her favorite book. It will be one of mine henceforth I find it so invigorating.

When you can afford it

you shall give me a copy
for my own. I am
copying pages meanwhile
to call me until I have
a copy and did not my
house made economy
necessary I should order
it at once. I love it.
As far as you have read
do you agree with it
heart & soul? — I do —
but it is too high and
make a rule of life. I
cannot attain unto it
it shows me a thousand
shortcomings of mine
and makes them

(157C)

detestable to me.
He makes purity of heart
steadiness of purpose; perfect
self control appear to me
the objects alone worth living for &
as these can be pursued in
any conditions of time &
space he makes one con
tent with circumstances
and determined only to
pursue righteousness.
Have you Epictetus with
you. Is it anything like
as fine - Do you advise
me to read it.
Write very soon to
Yours devotedly
Carey.

(157C)

detestable to me.
He makes purity of heart
steadiness of purpose; perfect
self control appear to me
the objects alone worth living for &
as these can be pursued in
any conditions of time &
space he makes one con
tent with circumstances
and determined only to
pursue righteousness.
Have you Epictetus with
you. Is it anything like
as fine - Do you advise
me to read it.
Write very soon to
Yours devotedly
Corp.

(157D) (82)

Longfords,
Minchinhampton.

Caroline Darling

Sunday

My dearest Bee,

I shall value my Marcus Aurelius so much. No I don't think it a miserable philosophy I think it grand & strong, but don't you see this comes from my having been so miserably and weakly dependent on others; on their approbation, admiration and affection; that I have gone through depths when these have been withheld from me.

Do I bore you with my remarks. I do not think Mrs P. is unhappy really. Bill is so good at his work. So diligent. I shall ask Theresa to bring Thyler when she comes over. I am reading Epictetus but I do not like him so well as Marcus Aurelius. Write soon to yours devotedly Cary. Address as I am Balls Green there at post time.

I wanted something to
shew me that the
opinions of others has
no real power over
one's onward course
and this book has
sustained me under
what was to me a
very severe trial but
which has now
righted itself - As
all things do - If one
could only remember
this. Thanks for
the 9/6. I will post
all your books before
long - no eye has

seen your diaries. In fact they are in my drawer at Bell's Green. I sleep there, and that is why I have not finished them yet. Do not like that Miss Jenkin now She is inhuman in her coldness & is capable of turning into ridicule those who are "real" before her I am sure. I wish I had some of that coldness? Wish I could live healthy without

157F

the absolute need I have
of loving somebody
passionately - It always
brings me more pain
than pleasure, and
yet to my life's end
I shall do it - I know.
Mary Reid is very ill
indeed, down on
her back again and
an attack of jaundice
at the same time.
I knew some illness
was impending when
I saw her and the
depressed state of
mind she was in is
now explained.

84

(1579) Friday morning.

14, Prince's Gardens,
S.W.

Mrs Charles Alfred Cripps
(n. Theresa Potter; 1852-1893)

[7 Sept.] 1881

My darling Bee

In spite of the purely selfish excitement which engrossed me all yesterday I could not cannot help thinking of you being poorly again, and I do hope it is nothing at all permanent or bad you are feeling. I shall write to you also first of all, as I feel in my own mind that you have been all along helping me to come to the decision I took on Wednesday. Now

I know I shall never regret it.
Alfred came here yesterday and made
me quite sure of that, by the sensitive
tender way he showed me that my
nature was really understood by
him, its weakness as well as its
better parts; that his love for me is
so devoted that it must be a source
of the strongest moral support.
Sure I must read it. Beatrice I
have woke up the last few days to
a dark vision of my past life and
the reality will be ever of my
whole nature and until yesterday

I dreaded lest the love that was offered me should not be understanding or deep enough to help me into something better. But I do trust and believe it is, and in this hope my mind is calmer & more happy every time I think of it. I have been in great trouble, and now it is like a calm after storms. I know you love me too, well enough to like to hear & sympathise with all this, and so I must tell you Bee. He has a great admiration for you, and no want of intimacy must prevent you from being every year a dearer friend to both of us. There was a case in court at 10 o'clock this morning and so

he went off by the evening train to London
comes down by the 1.14. at Strood and
tonight he returns by the 5.49. to stay
here until next Thursday when he has
business again in London. I shall
go to Cannons; he very much wishes
it so I shall give up the Hadsen
visit altogether for the present. In
that case I should go to Rutland
about the 25th and meanwhile am
longing to see you all and tell you
more than I can write in letters.

Always your loving
Sister Theresa.

(157 I)

Yrs. very affly
C. Alfred Cripps

Standish House,
Stonehouse,
Gloucestershire.

157 J

Charles Alfred Cripps
(1st Baron Parmoor;
1852–1941)

Sept 11
[1881]

My dear Bertie.

It was so kind of you to write such an affectionate letter to Theresa. She was so pleased with it & this is enough to tell you my delight. We are getting happier, if possible, every day & intend to make you a confirmed optimist during our visit to

Rusland Hall, which
I shall hope to postpone
until business takes me
back to London. It is
a great satisfaction
knowing that all
my future to be sisters-
in-law do not seem
to grudge me such a
prize & are kind
enough to say that

157K

they think I may develop
into something tolerable
with time. I hope when
we settle down often to
see you & to talk again
over all the problems
which trouble the
spirits of the Unorthodox -
My only present to
Theresa has been a
box of Cigarettes & I
will bring you a good
supply to Rustand -

157 L

Really my happiness
is quite Complete &
what is better I feel
very Confident of the
Sureness of the basis
on which it rests.
It will be very nice
to come & see you at
Rusland, & for Theresa's
Sake, we shall not
stop more than an
orthodox time at
Penmoor.

157 M 88

Mrs. Arthur T. Playne
(n. Mary Potter; 1849–1923)

Longparish.
Monday.
[? Sept.] 1881

Dearest Bee,

You will like to hear about our visit to Standish yesterday. We found them all working learningly happily, poor Willie quite overgrown. Alfred working & learning as though he had been engaged to Theresa since his birth & evidently worshipping the ground she treads on. & Theresa, wonderful

157 M

to relate, head over ears in love
with him. She would like to have
bored me to death with never-
ceasing accounts of his per-
fections - according to her he
is the best, the cleverest the
most perfect man that ever
lived - altogether he is great
enough to be the first man in
the land, but quite to good
to accept high worldly honours.
I don't feel at all sure that
next week you won't hear
that there is no family under

the sun to compare to the family at Parmoor. However it is all very charming & she, dear girl is looking handsomer than ever & has a peculiarly sweet & settled look that is new to her face. Nothing could be more satisfactory than the state of her affections & I must say we think him an uncommonly nice fellow, but downy - of course he admired Billy & said pretty things, which made us think him very delightful. in fact he made me quite believe that he liked & admired my darling -
They are to go off on Wednesday to

(1570)

Rutland Gate & I am to send Mary to look after Blanche at Standish that Theresa may be free to be off with her beloved. Blanche leaves Standish on Saturday.
We want to have all the married sisters & their husbands here for the Wedding. Willie & Blanche think it a charming plan. We had such a nice surprise on Saturday. We had our cricket sports in the afternoon & at the end of the giving away prizes the boys presented Billy with a most perfect bat with silver inscription "Presented by the members of M.H. & CC to their Captain W. H. Plague. Sep 10. 1881". We were

all utterly amazed, never having heard a word of it - He turned as white as a sheet - I enclose you the letter he had sent all round to the boys - I left it entirely to him, thinking whatever he wrote had better be his own - It will amuse Papa -

Thank him & Mother for their nice letters, I shall write to her soon - & let me know directly anything is settled about the wedding -

Bye the bye, mind your Ps & Qs - Theresa won't like to remember that you were talked off with

157R

Alfred - you will be amused at
the present state of mind -
Write to me whenever you can
a few minutes to spare -
& bless me for this gossip as
I am frightfully busy today

Yours always
Mary S Rogers

(1578) 91

10 Rutland Gate
Sept 11th
[1881]

Mrs. Daniel Meinertzhagen
(n. Georgina Potter;
1850–1914)

My dear Bee

I have hardly digested the news of Theresa's engagement yet; at present I view it with mixed feelings. I think Alfred Cripps a capital fellow, and he is sure to be a somebody in the world. Rich is

(157 T)

always a satisfaction to a wife and particularly to the mother of the somebody's children. And there is no doubt about his being a kind hearted upright man. Theresa is sure to be happy with him with her sympathetic nature, though the leap has been a hard one for her to make without any strong feeling

for him. But that will
come, and I expect
rather sooner than he
expects. Now for the
pros. I must say that
personally I regret losing
one of the available maiden
sisters. Our experience this
summer has been that
two or three unattached
beings in a large family
are most comforting
and necessary.

then there is the whole Cripps family to be re-embraced or rather re-pecked. We must not make such a face at it this time. They are worthy people, quite as good as we are. Certainly it will be very nice having Theresa settled in London. What regular Cockneys we are

Mrs Daniel Meinertzhagen

(157 V)

7 Sept. 1881

in our natural tendencies.
I feel sure that London
is your destiny too,
my dear Dee. I hope
you are feeling stronger.
You will all miss Nurse
very much, and Rosie
will hardly be able to
spare you for some
years.
Now about the wall

paper. Morris' address
is Oxford St. His papers
are expensive but pink
the prettiest I have seen.
A man called Noble
93 Gloucester Road has
very nice ordinary ones
we had some from him
this summer.
If you like I can get you

(157 W)

some dresses for
you will let me
know your taste,
what colour &c.
I hope I shall be able
to pay you a visit up
at Rusland some
time in October or November.
I can't answer for Dec
but love to you all
Ever your affec
L Meinertzhagen

(157 X)

Hardcopy

Mrs. Henry Hobhouse
(n. Margaret Potter,
1854–1921)

4 ~~John Street~~
Berkeley Square W.

[? Sept. 1881]

Dearest Father

I am so much

obliged for all your

letters. It is particularly

delightful to hear how

happy "the young couple"

are. Theresa always was

enthusiastic. I think

Mr. Cripps' congratulations

were a little too strong

but otherwise the letter

was a nice one. When is

157 Y

the Wedding fixed for?
& what about presents
Would Bee tell me
what, different members
of the family intend
to give. W. thought of
spending about £20.
I wonder whether Mousa
would like an article
of plate or Jewellery.
Hadspen is now quite
full for Stephens ceremony
The Old Bishop Hobhouse

performed it charmingly
& Margaret stood Godmother
with great solemnity.
I was proxy for Ben
I assure you in "the family"
it was a matter of great
importance. Aunt Eliza
is here - formidable but
most anxious to be pleasant.
Reginald Talbot relieves
the slightly heavy nature
of a Hookhouse gathering
of Old Uncles & Aunts.
He is a very cheery pleasant
fellow. Sir A & Sadyth come
on Wednesday. George
also has promised a
visit. Did I con tele

1572

you that Henry is going into Sir Henry Thrings office to work for Harry Jenkyns & learn the business. Of course it will not interfere with any work he *might* be fortunate enough to get. Alfred Cripps has asked him if he would like to take one of his smaller rooms at the temple. I have strongly advised him to do so. It is so good of you to think of Henry in the Bill — though I should be the last to wish him to be put into it ~~unless~~ if a more experienced man

97

157 AA

~~4, John Street,~~

~~Berkeley Square. W.~~

were desirable.

Perhaps he might be in it as a supernumerary for of course his fee need only be a trifle

Please give Mamma a my best love & thanks for and acceptance of, both her invitation to Handish & the welcome Fro for the garment. Is the wedding really to be a smart one? Love & kisses to Bei. Mary's letter

157 AB

interested & amused us.
I had such a delightful
surprise yesterday. A
beautiful intaglio cross
matching my other ornament
arrived from Robert!
to commemorate
baby's birth.

I must return to the
Aunts
ever your affec^ate^ Clide

Jno H Hobhouse

157 AC 98

Mrs. Charles Alfred Cripps
(n. Theresa Potter; 1852–1893)

[? Sept.] 1881

My dearest Bee

I know you cannot, with all your sympathetic hearts, have too much of Alfred's & my news & even the stupid little details of our love-life will amuse & please you. We spent a very pleasant day together with his dear old grandmother, Mrs Lawrence, at the Inerns, on Monday & came back to Standish

by the 5.49 train. I had no idea she was such a refined & charming old lady. I was of course very gratified when I heard her speak with tears in her eyes of Alfred as "the treasure of the lot." It appears he loved a great deal with her as a boy, and it really was charming to see his fresh love & tenderness towards her. When we went away she said "Well my dear I shall not say I hope but I am sure you will be one of the happiest women in

England with such a good man as your husband." I was then taken to see his old nurse who was 30 years with them: she stared at me & said, "I don't believe it" and afterwards when I assured her it was true, "Well you are a clever lady, I never expected master Alfred to get married to any body", & since then we have laughed heartily together over the base schemes she evidently thought I must have employed, to catch such a difficult fish. Miss Denman too was not amazing when I took him to the

157 AE

Hospital with her "Lor Mrs Theresa, is he one of them three chances we heard about last season? which sent Alfred into roars of laughter. Now see we are growing quite facetious, as a relief to the really serious questions we are often talking over together. Yesterday he dined here and got on swimmingly with Dee, & George who genuinely like him & find him congenial. We all smoked together out of my first present, a box of 100 cigarettes, they talked over their Oxford & school & life together.

100

Ore & George are going to the Crystal Palace tonight to dine, & see the fireworks, leaving us to dine & chat together afterwards. Unless he has more work to keep him in Town tomorrow we shall go to Tamworth after lunch. He is quite ready to take me to Thisland next week so you may expect to see us about Thursday next. We shall come to London on Wednesday evening to break the joining. I am so longing to see you all & have a talk with Mother & Father. Alfred wrote to Henry Hobhouse

157 AF

yesterday, offering to let him an empty room next to his at the Temple, where Henry could see something of his work & live in common with Alfred & Mr Fox in their rooms next door. Lots of Alfred's friends have asked to have the room, and I should think Henry would be very wise to accept it at once, but no doubt will do so without being advised. I am just expecting Louisa to have a long "jaw": she wrote him such a charming letter, & he is quite

ready to make friends with her?
am delighted to say, & wants me to
be more than ever to one another.
I have told him all about the
Brother & the week I have this
summer Beatrice. Now I look
back it was a very near shave.
I hope so much you are better
for you say nothing about yourself
in your letter. Leaving you & Doris at
home alone, is one drawback there
in my prospects, but even that, (I feel
quite selfish when I say it) does
not prevent me from being very

happy. I shall trust to you for one Beatrice not to let any selfishness grow & prosper in the future — you have always been absolutely frank with me & must keep up the old relations at any cost. I know so well you are better fitted than I am to make as good a man as Alfred, happy & I do trust dear you will soon find him; we shall do our little best to look him up for you. Love to all of you

From your devoted sister

Theresa.

157 AH

(157 AI)

102

Tuesday.
[? Sept.]
1881

SCOTTS LODORE HOTEL
KESWICK

Tell Dorie I shall write to her very soon & also to Mother. I thought as Alfred wants to her yesterday I might send this to you. My dearest love to all at Rusland.

Dearest Bee

I promised I would

Mrs. Charles Alfred Cripps. (n. Theresa Potter; 1852-1893)

write to you while we were away and as Alfred has gone out for a short constitutional I can spare a little time to have a chat with my poor old spinster sister. I need not tell you that we are having a very happy delightful time and are both beginning to wish that we were

not obliged to settle down to
our London life so soon.
We are so glad we came to the
Lakes instead of going to York, —
the scenery and the autumn tints
have been simply perfect and
now as I look out upon this
room window, Derwentwater is one
golden glow of Loveliness. I don't at
all agree with the people who
say it is all the same wherever
you spend your honey moon: there
is no time in life when one

157 AJ

is so grateful for beautiful surroundings
outside of one's own life. I cannot
express much in a letter how
all my anticipations of Alfred's
tenderness & depth of love have
fallen short of the reality, but I
would like to make you all feel
as I do — That every day my
belief in the future of our lives
together is gathering strength &
taking a more definite and
more beautiful form. We are
probably staying here until
Friday or even Saturday and then

going to Lichfield on our way to London where we shall be on Monday afternoon. I have been very tired until today but am feeling much rested now and we are going to make a few expeditions if this lovely weather keeps up.

Do some of you write to me, it seems hard sometimes to realise that the old spinster life & home are things of the past and you dear representative of them must often put me in remembrance.

Your loving sister Theresa.

157. AK

between induction & deduction, but between
verified & unverified cases of induction
& deduction. The difference between ancient
& modern philosophy is this in the facility
with which the one accepts axioms & hypotheses
as the basis for its deductions, and the cultivated
caution with which the other insists on
verifying its axioms & hypotheses before
deducing conclusions from them." S/S 4/11

The last of the sisterhood, at least of those of
my generation, pledged herself!
Dear Nessa, with her sweet sunny nature,
never meant to live alone, or without devotion
& love given & returned — Still it is sad
this last final break up of the home life
with all its ups & downs, through which we
have been loving companions — tho' our
intimacy has not been so direct & unclouded as between Virginia & me.

158

Now I am left alone, with this "problematical" younger sister. Shall I rise equal to the occasion? & casting aside all self consciousness & miserable morbidness, make the best of the materials at hand for the good of all. As Mary says it is on these occasions that the true stuff of a character is tested: whether it is one which moulds or is moulded by circumstances

"If thou workest at that which is before thee, following right reason seriously, vigorously, calmly, without allowing anything to distract thee, but keeping thy divine part pure, as if thou shouldst be bound to give it back immediately; if thou holdest to this, expecting nothing, fearing nothing, but satisfied with thy present activity according to nature, and with heroic truth in every word & sound which thou utterest, thou wilt live happy.

And there is no man to prevent this."
"The perfection of the moral character consists in this, in passing every day as the last, & in being neither violently excited, nor torpid nor playing the hypocrite."
"When thou hast done a good act & another has received it, why dost thou look for a third thing besides these, as fools do, either to have the reputation of having done a good act or to obtain a reward."
M. Antoninus ~~What a bright star of moral ph~~

Rusland Sept 8th 1881.

Mr Spencer's visit always interest me, & leave me with new ideas & the clearing up of old ones — He ~~always~~ leaves me too with a due realisation of the poverty of my intellect & the incapability of dealing with most of Problems which are continually cropping up: of the comparative uselessness of all my

miserable little studies, — and with the feeling too that I should do better to sacrifice all other aims to that of health.

Indeed the science of the laws of health is raised to a religion or at least to a morality & perhaps is the only certain basis for your ~~the happiness of y~~ individual happiness & that of your descendants.

It is painful in looking back on one's past life, to feel how much one has neglected it, sometimes from self indulgence, sometimes from a mistaken valuation of ~~different~~ various accomplishments & attainments.

It seems also that one has no positive result from all one's little intellectual strivings & that one has gone a circuitous route to arrive at negative conclusions or at the best, at such simple & self evident conclusions, ~~that~~ that one could have understood them & accepted them without all this labour

I often wonder whether the "wrong doing" in one's self education has had any counter balancing advantages - Whether all those wanderings through the intricate labyrinths of Theology & Metaphysics have been utterly futile, or whether they have resulted in a greater depth of thought & feeling than we could have attained to, if scientifically educated - One thing seems clear to me that by knowing my own experience & from H. Spencer's Mathematical demonstration, that there is a fatal mistake being made in the "improved education of women", in that it is education being a purely intellectual one, & restricted even in the intellectual as much as the neglects one great faculty of the intellect, the Observation. //

Also there seems to me little doubt - but that women should have a real knowledge of the different branches of household work, at least sufficient for them to understand the difficulties

between
of bad & good work — that they should be
taught — to apply method to the practical
duties of life & not allowed to be content
with ~~the slovenly [illegible]~~ answering the very
slight demands made by Society on their
usefulness — But then comes the
personal question — how am I to remedy
this in myself, I who fully recognise the
evil — I dislike all mechanical work, and
have an instinctive feeling that it is waste
of time if I can possibly work my brain.
& it seems to require so much cultivation
even to arrive at the conclusion that this
over valuation of it is a mistake.

There has been another great deficiency
in one's education — which is now past
remedy — & that is the deficiency in the
love of games & of sport.
One was so early imbued with utilitarianism
of my the more short sighted kind that

one never had the heart to employ oneself in any way which did not seem productive of some immediate benefit either ~~for~~ to oneself or ~~for~~ to others. As Dr Spencer says there are many qualities of mind & character developed by games — & some which are rarely called out in every day life — This then is the conclusion of the whole matter, that if ever I have the education of children under my control, I shall sacrifice everything in their early years to health & vigour & that I shall try and make their lives happy & joyful by the cultivation of their legitimately pleasure giving faculties —.

These 24 years ~~now~~ of my life now are nearly past & gone — I know now pretty clearly what I ought to do (tho' less than ever what I ought to think) and yet I cannot ~~govern~~ maintain my reason as the ruler of my nature, but am still constantly enslaved by

instinct & impulse – What extraordinary blindness it is, which leads one for one moment to congratulate oneself on one's ~~own~~ little group of qualities & attainments. And yet on the other hand however one may blame oneself, has one the energy to do better – might it not be that this small allotment of energy cannot be used in all directions.

Perhaps the whole question lies in the right choice of the direction! ! Sept 12th

To return to Lewis – After having demonstrated that truth & the correspondence between the internal & external order – the next question to be considered is the test of this correspondence. I shall abstract this chapter keeping as much as possible to his phrasiology

The ultimate test must be in the verdict of consciousness, whether the verdicts

of consciousness are or are not conformable with objective reality.
The result ~~into~~ of an examination into the claims of consciousness to infallibility ~~of consciousness~~ is that it is only infallible in verdicts limited to identical propositions or perhaps the better phrase would be propositions of equivalence. e.g. A is A. whatever is is.
This immunity from error is accompanied by infertility of knowledge — our only resource is in the vigilance of verification, or the ascertainment that every object is what it declares itself to be. The famous "principium identitatis" is not a guide but a test, tho' Hegel & Locke maintain that identical propositions are frivolous — nevertheless verification consists in reducing propositions to Identity or Equivalence. Error arises with Inference, being nothing else but a misstatement of the correspondence between what is inferred & what is.

There are two ways of correction, the real & the ideal test.
The first is the reduction of inference to sensation the other to the necessities of thought.
Both are reductions to identical or equivalent propositions which render their negatives unthinkable.
Condillac distinguishes between those identical propositions which are frivolous, ~~by~~ because their identity is one of terms, and those which are serious because their identity is one of ideas. Thus to say 6 is 6 teaches nothing, but to say 3 added to 3 = 6 enlarges knowledge. The terms 3 & 3 & 6 denote the same relations but connote different ideas.
Our knowledge begins with the discernment of resemblances & differences: it ends in the establishment of equations, which are resemblances abstracted from differences & raised into equivalents (the equivalence

ging in the relation of terms one to the other).
His the unfolding of such identities — the exhibition of uniform relations under different signs — that mathematics & indeed all science consists.
Mr Spencer has shown how the establishment of Likeness is the process of all reasoning — passing from Likeness to Identity as it passes from quantitative to qualitative reasoning.
We have already reached the sublime height of regarding all phenomena simply as modifications of each other, capable of being substituted one for the other, being, indeed, only expressions of equivalent relations, different signs of the same quantities. This is the grand doctrine of equivalents, which is illustrated in the convertibility of forces. It penetrates beneath the diversities of expression & searches out the identities of nature.
But if consciousness is the ultimate test, & since it cannot transcend its own sphere

How can it be the test of objective truth. We answer, that we can never know more than states of consciousness, we cannot know objects per se. But since truth, is the correspondence of between the internal & external order we have no need for deeper knowledge — The touchstone of knowledge is precision. The subjective test is the unthinkableness of the negative.

We must content ourselves with relative certainty, one which permits precision. There are many questions beyond the reach of demonstration, such as the existence of the external world; the question has no claim to discussion, since the evidence on which it could be decided is not within the compass of the human faculty.

The old sceptical position that "truth relatively to man cannot be defined as consisting in the conformity of knowledge with its object,

for to mean the object itself exists only as it is known by one faculty or another" is set aside by regarding truth as the correspondence between the order of Ideas & that of things — it is quite indifferent whether things are ~~[illegible]~~ like or unlike our conception of them so long as we have ascertained their order. We may admit the real law to be different from what we conceive, provided that there be an equivalence
We must no longer seek truth in the conformity of Ideas with objects, (which is impossible) nor in the agreement of Ideas with Ideas, which is a purely subjective condition carrying with it no objective validity; but in an equation of the internal & external orders —".

The chapter on Infirmities of thought I ~~[illegible]~~ have a very dim understanding of. Probably because I have no real knowledge of scientific research.

The first great infirmity is that tendency to commute the formal into material elements, to take Relations out of their proper category, and transport them into the Category of Things. This is the parent of the Metaphysics. Having combined certain elements of particular experiences into a single Conception, we treat the Conception as if it were an individual or "Object". The belief in Universals is a well known example - Bain says "the more we analyse & decompose Concrete Objects into abstract qualities that make them up, the more difficult it is to transmute it to the Concrete. And yet this process of resolving natural aggregates into their ultimate abstractions is the great instrument of philosophy. Then abstracts represent the Constants: whereas the Concrete are the variable; and then variable by their multiplicity & change confuse the eye & distract the attention

But if as our infirmity tends, we give objective independance to these abstracts, we distort the order of things; in other words we follow the movement of ~~things~~ thought instead of the movement of things. In Science we are forced to correct ~~the~~ this tendency by our failures in reconciliating our calculation with observation.

In Metaphysics we see an illustration of this infirmity in the doctrine of a vital principle. Life is a connexus of the organic activities: a compact whole of various particular facts, abstracted from these ~~facts~~ particulars & raised into an objective reality. Each organ is composed of constituent tissues, each tissue has its constituent elements; each element, each tissue has its specific properties; the activity of each organ is the sum of these properties; the organism is the connexus of the whole. And because the functional relation of each organ to the whole, of each tissue to each organ, is necessarily dependant on the ~~whole~~

establishes connexion, both terms of the relation being inseparable, some physiologist have argued that the connexion is prior to the organs the whole generating the parts; instead of being a generalisation from the parts.

Thus in the doctrine of the vital principle we have realised an abstraction, have created an entity out of a relation.

"Because vital phenomena are only observed under a special conjunction of circumstances conditions, in which forces elsewhere observed acting in different ~~conditions~~ directions / are seen to have specific direction impressed on them, we form an abstract of this special conjunction & give it objective reality.

..... In Life ~~in the same~~ [illegible] animal is the sum of the particular vital activities; not a power anterior to & independent of those activities.

In 2nd Instance of Morbid, in the forgetfulness

"That every investigation requires for its completion that analysis be succeeded by Synthesis, i.e. the preliminary abstractions be succeeded by a restoration of the rejected elements, so that the Synthesis be made to correspond with reality.

Necessary Truths.

This chapter is only a discussion as to the origin of the mind of man - whether it is the result of "some of the modifications which arise from the relations of the sensitive organisms & its environment;" or whether there enters into the composition of the human being, something which could not have been evolved by the Experience of the individual or the race.

Locke argues against the new metaphysical view of Potential existence, in the preceding chapter which arises from mistaking Anatomy for Morphology & Logic for Psychology.

"Mind is a susceptive existence from

experiences, and the laws are the action of results. The forms of thought are developed just as the forms of an organism are developed. The infant Newton is no more the author of the Principia, than the egg is the game cock." But "Sensibility is not passive, cannot be conceived ~~of~~ otherwise than as an excitation. Biology teaches that the sensitive organism inherits certain ~~structures~~ aptitudes as it inherits the structure of its progenitors; so that the individual may be said to resume the experience of the race."

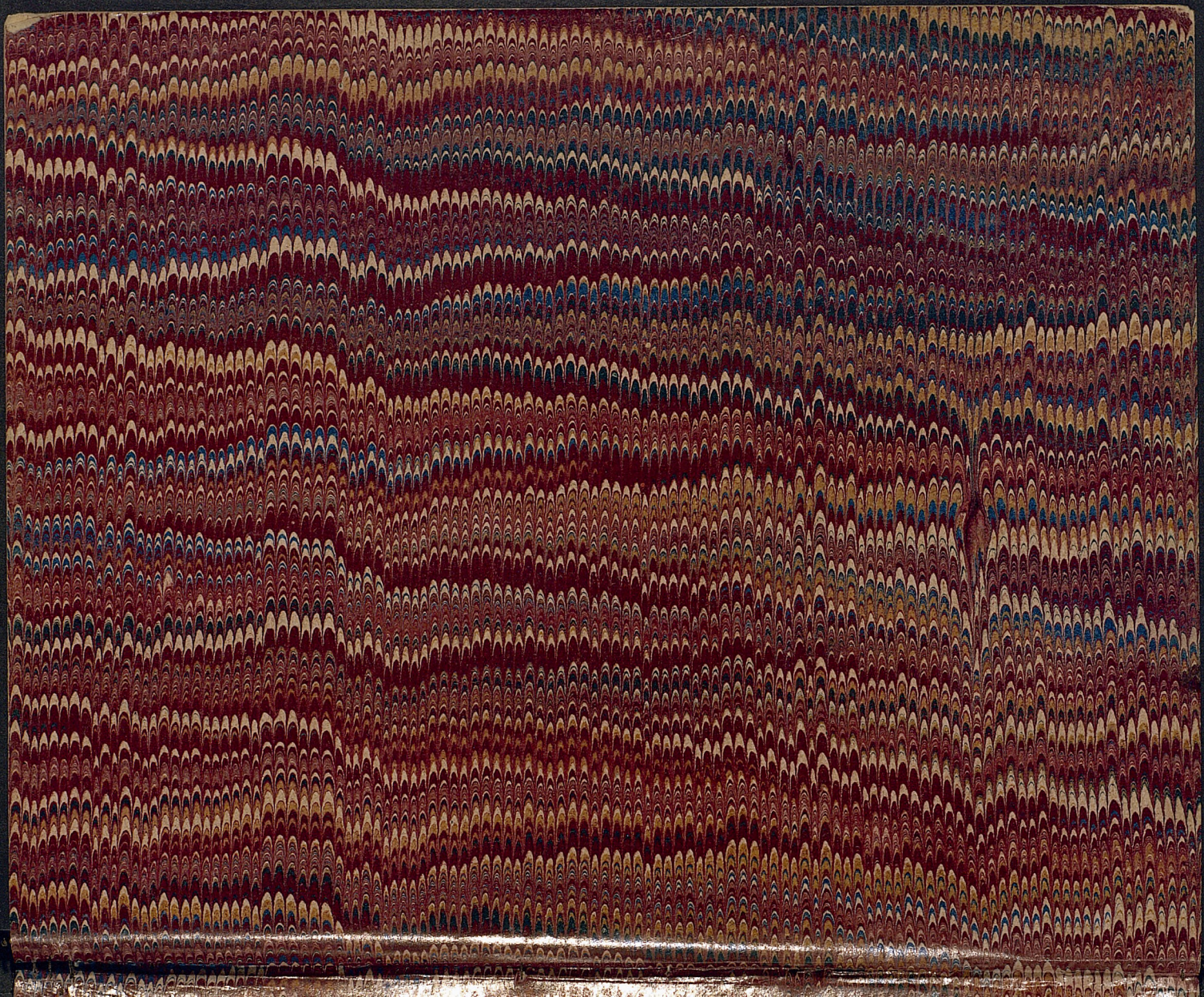
The real difference between the sensational school & the a priori school consists in the former considering the "forms of thought" evolved by experience whereas the latter consider them as conditions of experience. The a priori school urge that there are two classes of truths, the contingent - the necessary - the one slap the result of experience

the other the result of intuition - Leon remarks that the fallacy lies in overlooking the distinction between objective fact and our subjective knowledge of it - that the true antithesis, ~~lies~~ is not between contingent & necessary truths, but between verified & unverified propositions. All verified propositions are necessary truths, all unverified propositions are contingent -

There is a good deal of interesting argument & demonstration in this Chapter - but O alas! do not require it to convince me of the soundness of his view of the human being. It is the philosophy which my logic faculty has always dictated to the rest of my nature & which the emotional part ~~of my~~ has always resented. ~~But also this~~ Moreover evolutional & agnostic philosophy seems to me to be more the clearance way of false ideas than the presentation of a system ~~on the~~ of thought - on which we can

base our lives. It destroys all our present grounds for believing, in immortality, in any being higher than humanity, but how dare we measure the great discoveries of the future, & limit the progress of ~~humanity~~. human thought ~~[illegible]~~.
There is little doubt, but that at present this philosophy darkens the life of man, & the greater his egotism the blacker appears to him the impersonality of the universe - Still this very darkness may force us to keep ~~a light~~ the light of human sympathy burning clearly in our hearts, may oblige us to study & insist on the conditions for health of body & mind - / His curious that the "strangeness of life" the weird unreality of it, constantly oppresses me. Morning after morning I wake up with wonder that I should exist - & all my relationships with men & things seem

the passing dreams — this I have felt — much more since I have lost the one real intimacy of my life — Perhaps it will cease when ——— ! Sept 22nd 81.

Bertram Potter.
Rowland Hall.

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