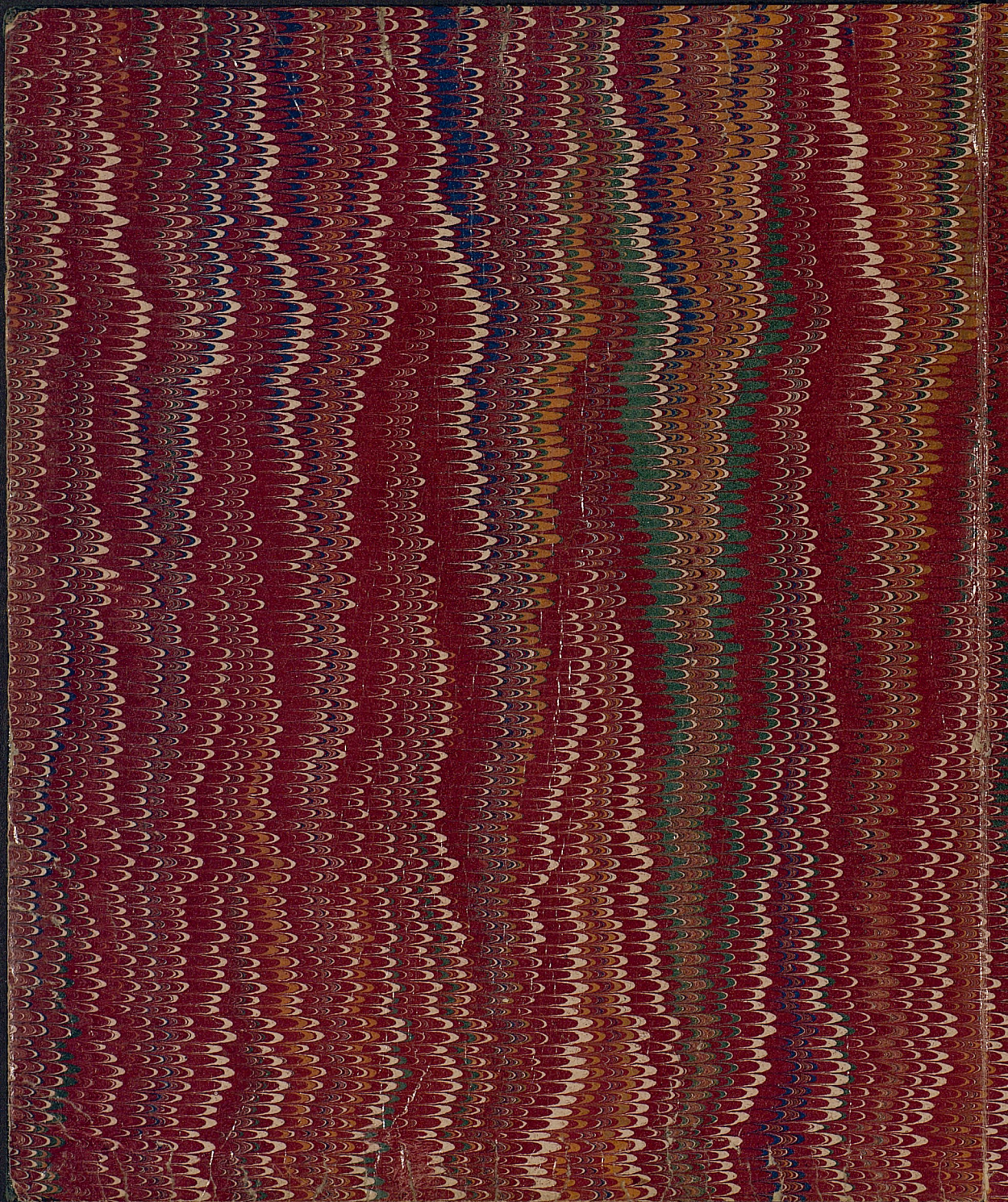
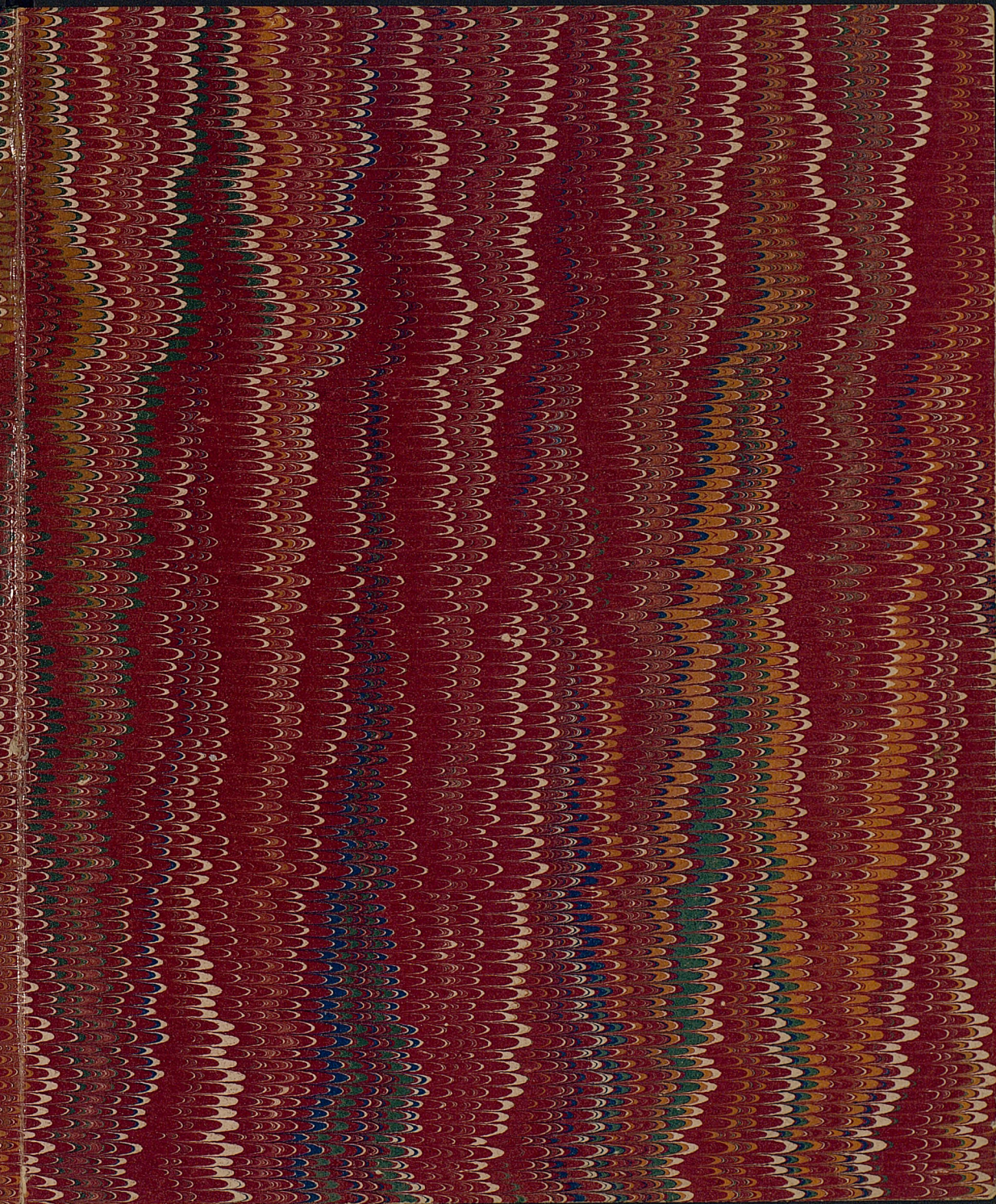


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Beatrice Potter
Rusland Hall.

Oct 3rd. 1879 ¹⁴ to Feb 1st. 1880.

Book of thoughts - 2 days. Vol. III (A Grecian life & thought).

"Man gets through his short life

With no more knowledge than is comprised in his own
slender fraction of observation & experience:

He struggles in vain to find out and explain the totality -
but neither eye, nor ear, nor reason, can assist him."
(fragment of Empedocles -)

1.

Spull

Notes on Grecian History (continued).

570 - 400.

Pericles, according to Grote was the author of the Athenian Democracy.

He rose to power by espousing the cause of the Athenian people - Before his reforms the franchise was confined to the four Ionic tribes - These he left undisturbed, as regards family or religious ties, but redistributed the whole population including the children of emigrants, ^{many} ~~some~~ metics, & even some of the superior order of slaves into ten tribes (named after different legendary heroes), these divided again into demes, probably about 100 demes to each tribe.

In order to avoid the possibility of local interests forming compact parties, he assigned to each tribe, demes not adjacent to each other - For instance Athens itself was divided into several demes, distributed among

the different tribes.

Each tribe had a chapel, sacred rites a festival in honour of its eponymous hero, a general (Strategi) & a magistrate ~~or rather~~ ^{two} the former respectively members of the Council of War (comprising the ten strategi & the Demarch) & the board of finance.

For the Demos was the primitive constituent of the Commonwealth - It had its own Demarch, its register of citizens, its elections, its public assembly, religious rites etc. Any inscription of new citizens took place at the assembly of Demos - all their legitimate sons receiving citizenship at the age of 18, and their adopted sons, their procreants & sons of the adopting citizen. It was through this adoption clause that rich non-free men gained admission into the body of citizens, & purchasing their adoption ^{on the register of} from a poor Demos - The Demos possessed

Considerable local administrative power.

The Ekklisia & the Senate of four hundred were retained from the Roman constitution, only the latter was augmented to five hundred, fifty being chosen by lot from each of the ten tribes - Cleisthenes enlarged its powers considerably at the expense of the Senate of the Cirespagus -

The year was distributed into ten portions called Prytanies - the fifty senators taking it by turns (ten at a time) to sit during each Prytany, tho' one representative from each of the other nine tribes respectively was required to make the sitting valid.

The Ekklisia was originally convoked once in every Prytany, afterwards more frequently. The right of special convocations was vested in the Senate & the Strategoi.

Kleisthenes first called into action the
 many people as *Stratē* or jurors.
 Four citizens above 30 years of age were annually
 elected, divided into ~~500~~ ten panels of 500
 each (1000 kept in reserve).

The Secures, sitting in judicature were
 called the *Helioi*.

The eight *Phoroi* & the Senate of *Gerontes*
 were both retained, but their powers
 were considerably diminished, & continued
 to diminish as the Democracy developed
 itself.

Ostracism was introduced by Kleisthenes.
 By this institution a citizen could be
 banished for a period of ten years, (afterwards
 cut down to 5) without loss of property
 or honor.

The Senate first agreed that it was
 necessary for the safety of the State that
 a certain citizen should be removed,

The Kleon was summoned, & if 6000
 votes were given for his banishment
 he was obliged to leave Athens within
 ten days - from then the history of
 ostracism - from its institution by
 Kleon to the last time it was employed
 against Hyperbides 90 years after.

He believes that it saved the Democracy
 & helped to create a constitutional morality
 & lived only to be twice dishonoured.

"Such then was the first Athenian Democracy,
 engendered as well by the reaction against
 Kippias & his dynasty, as ~~born~~ by the
 memorable partnership between Kleon
 & the enfranchised multitude

It was indeed a striking revolution, impressed
 upon the citizen not less by the sentiments to
 which it appealed than by the visible change
 which it made in social & political life.

He saw himself marshalled in the ranks of hoplites alongside of his companions in arms - he was enrolled in a new register, & his property in a new schedule, in his Demos & by his Demarch he found the year distributed afresh, for all legal purposes, into two parts bearing the name of *prytanes*, each marked by a solemn and free-spoken *Ekklesia* at which he had a right to be present

But the great novelty of all was, the authentic recognition of the two new tribes as a sovereign Demos or people, apart from all specialities of phratric or gentile origin, with free speech & equal law, retaining no distinction except the four classes of Solonian property schedule with their gradations eligible: "

Hinton, opened out to classes of dignity

of citizenship to the 3 classes, excluding only
 the fourth. The senate was elected by lot
 from the whole body of citizens - the Strategoi
~~then~~ were always chosen (by the show of hands)
 while the ~~citizenship~~ were afterwards elected by
 lot. Oct 22.

Proth is quite eloquent on the subject
 of Athenian Democracy - He believes it
 to be the cause of their superiority over other
 Greeks - "Among the Athenian citizens
 it produced a strength & unanimity of political
 sentiment, such as has rarely been
 seen in the histories of mankind, & which
 excites our surprise & admiration the more
 when we compare it with the apathy which
 had preceded, & which is even implied in
 Solon's famous proclamation against treachery
 in Sedition."

The Rise of Grecian Philosophy.

The Ionic Mind

No fewer days were noted for their practical wisdom, headed down to posterity in store of grammatical sentences.

One of them however Thales of Miletus (640-550) was the first Grecian philosopher, the first thinker who reported a ^{1st} sufficient explanation of the origin of all things, the cosmic & theodic theogony - & who advanced a theory of his friends in deductions from ^{self-observed laws of} nature (however far-fetched and absurd) or on abstract reasoning -

According to Thales water was the primordial element, from which all originates & to which all returns. To him also are credited the first steps in geometry, astronomy & physics. Moreover Thales is reported to have held that everything was living and full of gods.

2 Subsequent

Thales & the fellow contemporary philosophers
 disengage ^{the} previous thought from the old
 mode of accounting explanations but they
 did ^{not} disengage it from the old problems -
 These continued the three great questions
 as to the origin of the world as a whole,
 as to origin & destiny of the human ^{condition}
 race & their relation to the gods, as to
 the first appearance & reason of motion & change.
 all these were topics admitting of various
 plausible explanations, but none of them
 capable of real solution in the absence of
 accurate physical science - 2 ways of
 them lying out of the reach of human know.
 Anaximander gave a different direction
 to previous thought, in that he contended
 that the origin of all things was to be regarded
 as a primordial something, a "mathematical
 point which cannot for nothing in itself
 but is vigorous in generating laws

to any extent that may be desired
 "He passed from physics to metaphysics.
 He first introduced into Grecian philosophy
 that important word which signifies a beginning
 or a principle, and opened the metaphysical
 discussion carried on throughout the whole
 period of Grecian philosophy, as to the One
 & the Many - the Continuous & the Variable,
 that which exists Eternally as distinguished
 from the phenomenal." - (Kant's History of Philosophy)

"Examples which reject any physical
 interpretation starts with an opposite
 theory to Anaximander -

"Nature, in the conception of Anaximander
 consisted of a something having no other
 attributes except the unlimited power of
 producing generating & cancelling phenomenal
 changes - in this doctrine the phenomena
 were the Reality without which nothing could
 exist - Empedocles on the other hand declared

11

denounced the Subjective, & denied the
objective reality of all change or destruction,
requiring nature as one unchangeable
& indivisible whole, identical with God
Pyth. side of the philosophy, who attempted
an explanation to the great problem of
Existence - then grew up a body
of thinkers, denunciated Sceptics, who
regarded only too heavily the disproportion
between the problem & the power
of solution - & many of them disbelieved
in the attainability of general or (or abstract?)
truth - Pyth. believes that these thinkers have
not been fairly appreciated on account
of the odium thrown on them by half-sceptics
like Strato & Plato.

Pythagoras - S^o P^o b.c.
He was a native of Samos - & is
supposed to have travelled extensively
& become imbued with foreign ideas

"The primitive Pythagoras is inspired
 by the gods to reveal a new mode of life
 and to promise divine favour to select
 2 docile few as a recompense for strict
 ritual obedience, of austere self control
 and of laborious training, bodily as well
 as mental." "Veddo ut buns the exact
 philosophical & ethical & doctrines."

He seems to dwell much on numbers
 2 lines and their mutual relations, a sort
 of key to the universe, 2 (Chaos, unforts
 much mysticism 2 ritual from Egypt
 He founded a religious 2 semi political
 brotherhood in Magna Graecia, to which
 men of the most various pursuits & temperaments
 belonged - They were expelled from the west
 of the greek Italian cities soon after his
 death and only reappeared as a scientific
 2 religious body -
 he is supposed to have taught the transmigration

of souls, & consequently the observance
abstinence from flesh. —

In his notice of the Grecian Clauses in Italy,
Pots mentions the superiority of their Surgeons
& Physicians, & the great knowledge of the
Latter of the laws of Health — The latter especially
& Wharton distinguished for the bodily health
of its Citizens — In L'Etire remarks
"On savaît au juste ce qu'il falloit
pour conserver le corps seulement en bon
état ou pour traiter un malade — pour
former un militaire ou pour faire un
athlète. — Les admirables institutions
destinées dans l'antiquité à développer
& affermir le corps ont disparu; l'éducation
publique est dénuée à cet égard de toute
direction scientifique & générale, et demeure
abandonnée complètement au hasard."

The Great Athenians

Solon. 638 b.c. traces his descent from Codrus.
His mother first cousin the mother of Pericles.
Miltiades. Defeat of Choroebus, sent there by
Hippias 516 b.c. victor of Marathon. Died
in disgrace - after the failure of his expedition
against Paros.

Nemostokles - present with Miltiades at Marathon -
ally of the Athenians - saved the survivors
of Greece in the second Persian Invasion, died
as governor of Magnesia - in Persian pay
a traitor (his country).

Aristides (the Just). Renowned for his honesty
& integrity - was ostracised but recalled before
the battle of Salamis. Organized the Ionic

League under Athens and entered the trial
of the peace of each ally. Leader of the Conservatives
of Athens. In opposition to Themistokles leader
of the Democrats.

Cimon, son of Miltiades - leader after

The Death of Aristides, of the aristocratical party at Athens. Finally expelled the Persians from Ionia & the Islands - 466.

Pericles son Xanthippus (a cousin of Miltiades) the greatest Athenian statesman -

"He soon displays a character which combined the pecuniary probity of Aristides, ^{with the resource} and large views of Themistocles" - In whom he succeeded as leader of the Democratical party at Athens - With the help of Ephialtes (a man of low origin² afterwards ^{an} assassinated) he introduced Democratical innovations in the Kleisthenean constitution - The most important of these, was the establishment of the Dikasteries, & the payment of their members -

Before this innovation, the judicial power ~~was~~ was exercised by the Ephors, & the Senate of Areopagus (composed of retired Ephors). Pericles removed this power both from the individual magistrates & from the Senate, leaving

& then later the trial of homicides, only -
 & for transferring it to the numerous Juries
 or panels of jurors - selected from the Citizens
 of lot. 600 were drawn annually & distributed
 in ten panels of 60 - These Juries sat
 in Civil & Criminal cases, an Oyer or
 other Magistrate presiding according to the
 nature of the case - The Magistrate
 simply submitted to each the Evidence, giving
 results of his examination - The witnesses
 for & against the accused & accused were
 heard - Supporting the accused was found
 guilty, the ^{accusant's} penalty was often waived at, by
 both parties stating punishment that they
 considered due, to which a jury accepted one
 or the other -

It was probably about this time that the Coroners
 were chosen of lot -

The Homotheta & the Praefici peranomora
 were both instituted to prevent the

haste & impulsive action of the Ekklesia
 in legislation - Under the reforms of Pericles
 the latter assembly could only pass an enactment
 for one particular occasion - If any citizen
 desired the introduction of a new law or the
 repeal of an old one - he was obliged to give
 public notice of it, & ~~to hold a meeting~~ ~~and~~
 to defend his measure against a
 public speaker before the ~~ekklesia~~, an
 assembly of about 1000 citizens -

As an additional security, the said ~~citizen~~
 could be indicted (under the *prophetarumun*) before
 a *dykasterion* for introducing a law, contrary
 to some existing statute, without duly giving
 notice ~~in compliance of the law~~ the introduction
 of his law would invalidate the existing statute.

Grote ascribes much of the Athenian greatness
 to the institution of *Isotelia* or *praxiteles*
 to an extraordinary degree public speaking
 & *deinon* - as developing the judicial
 faculty among the body of citizens

He notices the appearance of the Pelotas & Siphont
 in this generation - The Siphont & Pelotas
 originally deputed a professed teacher, of morality,
 to array reason & civility, and often
 the professional & paid pleader - before the
 Siphonts -

Such was the political condition of Athens,
 at the height of her power - and it is
 interesting to find ^{the} Thucydides, ^{contemporary}
 accounts of her national peculiarities,
 & speak of the unfriendly Corinthian
 envoy at Sparta and by her greatest orator
 & leader -

"You do not reflect how thoroughly different
 the Athenians are from yourselves.
 They are innovators of nature, sharp both
 in devising and in executing what they have
 determined - they dare beyond their
 means, run risks beyond their own

judgement and keep alive their hopes
in Desperate Circumstances

They love foreign service -
Moreover they take ^{their} bodies on behalf of their
city as if they were the bodies of others - While
their minds are most of all their own,
for exertion in her service
(and the summing up) "To speak the truth
in word, such is their inborn temper,
that they will neither remain apart themselves
nor allow rest to others." (The Cicerone)

The Character of Richard III a description
Shakespeare - written for in competition
with Maggi for a prize of 6 pair of gloves.

~~If we come to examine~~ The only way
by which we can arrive at a true conception
of a man's character, whether in fiction
or ⁱⁿ real life, is to take, first his own actions
and words, secondly his reputation, and

thirds, the description of men he chooses
as his friends and companions.

If we take the two first acts of Shakspeare's
Richard II. where King Richard is viewed as a
reigning monarch, and apply this text to them,
we shall find that he ^{appears} an arbitrary and illadvised
boy, and that in his words and actions, he proves
himself to be equally wanting in wisdom and
good feeling - Nothing can be more ^{base} revolting
than his behaviour to Gaunt, to show he does
not seem to have owed any grudge - His first
thought on being informed of his uncle's death,
is an outspoken wish for his speedy death,
so as to enable him to seize ^{large} on the inheritance
of the house of Lancaster, to supply himself with
funds for the Irish expedition. Al Gaunt's
death has his coarse violence, then roused
by his uncle's much deserved rebuke, is
revolting, and Shakspeare does not attempt
to palliate the injustice of the Usurpation.

of his cousin's property -

As regards his reputation, his two biographers, when describing his character, describe him as leading an idle and dissipated life, amusing himself with introducing Italian fashions into the English Court - Jaunt accuses him bitterly, of ruining his country by unjust taxation, of spending the nation's revenue on his own pleasures & vices, and of neglecting completely England's prestige abroad.

As to the Company thing Richard keeps, Shakespeare is particular to surround him with men of mean extraction, without character & ability.

The great nobles of the state hold aloof and regard him with contempt & are surrounded & governed by flatterers.

I think the impressions we receive of the character Richard II. as drawn by Shakespeare in the first two acts of this tragedy are epitomised by the words of Bolingbroke in the play of

Henry IV, when describing the late King to his son - "The shipping thing, he pulled up a Iron, with shallow garters and rank basin bits Iron kindled a Iron barrel, card his slate, munging his royalty with capering fools. In short Shakespeare's Richard II of the first act two acts resembles the historical Richard or rather that unfavorable representation of him which Shakespeare would have found in ~~the~~ the only histories of this reign, written according to Hume by contemporaries of the Lancastrian princes - Hume sums up the character of this unfortunate prince in these words "He was violent in his temper profuse in his expense fond of idleness & magnificence, devoted to favorites & addicted to pleasure."

Now if we turn to the last 3 acts of this tragedy, we shall find a very different man playing the part of Richard II. This change

I think was inevitable - For Shakespeare had chosen him as the central figure of his drama - the facts of history, prevented Richard from being a hero of action, either noble or villainous, his power to interest the audience must rest on the ^{beauty} beauty or strength of his mind as expressed in noble stoicism or in pathetic resignation.

Independently of this necessity, the sympathies of the great poet, irrespective of political bias, would be drawn to the King, deserted by his subjects - for Shakespeare always shows a peculiar tenderness for those who, ^{either from} through natural incapability or ^{from} through adverse circumstances, are ~~un~~ powerless to meet or cope with the difficulties & troubles of their life.

The transition from the historical ~~to~~ to the ideal Richard is not made suddenly, so as to startle the audience - In the interval

between the 2^o & 3^o acts, Shakespeare
 both originates Shil in some way accounts for
 the change, by isolating his hero from all
 evil influences, giving him as companions
 the pious & noble minded Bishop of Carlisle.
 In the first scene, where Richard appears
 in his new character, he shows signs of a
 sanguine, hasty, & irritable temper, quite in
 harmony with his character as sketched in
 the first acts, but gradually even this
 disappears, giving place to a philosophical
 & religious resignation, only to be found in
 one who had lived, more or less in the world of
 thought, and not in a world of uncles &
 frivolous activity.

Indeed there would be something almost
 repulsive in the extraordinary alteration in
 the moral tone of the hero, & if we were
 not to accept this transformation as a
 radical one, to be accounted for by us

possible development of Richard's character, but rather by a complete change in Shakespeare's conception, forced on him by his sympathies and by the artistic necessities of the drama.

Should we not suspect the piety which in success had allowed a monarch to trample on the rights of his people, to murder & despoil his ^{and which} his men, yet in misfortune supplies him with a faith which led him to exclaim "For every man that Bolingbroke hath pressed / Clift shrewd steel against our golden crown / God for his Richard hath in heavenly pay / A glorious angel, then if angels fight, weak men must fall for heaven still guards the right."

If we come to examine this ideal Richard we shall find it impossible to form a complete conception of him. - There is a slight resemblance of him to Hercules, more in tone of thought, than in real character. They both make

the usurper of his crown, before the nobles
 and ^{the} people who have deserted ^{him} & rebelled
 against him - and yet does not hesitate
 in the presence of this hostile ^{audience} assembly, to
 analyse his past & present position, treating
 it with the most touching pathos ^{but} & ~~rather~~ ^{rather} ~~being~~
 and with a half playful half tearful irony.
 But in truth it is almost impossible to fully
 realise and picture to one's mind a character
 which has become the ~~medium~~ ^{channel} ~~through which~~ ^{the} ~~feelings~~ ^{for the}
 innermost feelings, & the deepest thoughts of
 a great poet - are we not in reality dealing
 more with a mood of the great author's mind,
 with one particular manifestation of his
 soul than with a distinct conception of
 an ^{foreign} objective personality.

(Father professed himself so delighted with both our
 essays that he presents each of us with a £1.

Notes on Grecian History Continued

In Pericles' funeral oration, as given by Thucydides, we find a brilliant picture of Athens, her Constitution & society - I think it will be worth while making a short abstract of it. It is of immense importance as a contemporary account of the social and political life of Athens at her zenith, of the social state which produces more great men ^{all contemporaries} in every branch of intellectual eminence, than any preceding or succeeding age? He opens by explaining the difficulty of composing a funeral oration not which will ^{rather} surpass or fall short of the public opinion as to the merits of those commemorated by it - He then proceeds to give due honour to the remote ancestors & the immediate forefathers of the living Athenians - Ch. 37 is an eulogy on the Athenian Democracy as so constituted "that if we look to the laws as

Shall find all Athenians on a footing of perfect equality as regards their private rights - Distinctions in public service rest on the merit of the man & not on caste, no citizen being prevented by his rank from serving his country - Society is perfectly tolerant - "we are not angry with our neighbour for following the bent of his humour, nor do our faces bear censorious looks, however perhaps but odious."

Ch. 38 - Public recreation is encouraged - the artistic & religious feelings of the Athenians fostered by public festivals - famed for their beauty & magnificence - as to the private establishments of the great public men - ~~among~~ citizens especially remarkable for their splendour -

This is no doubt generally compared in the mind of Pericles & his audience, with the obligatory simplicity & meanness of the households in the private life of the Spartan noble.

39 Superiority of the Athenian education

in not forcing in the young, physical prowess,
~~and being a natural of life,~~ ~~or~~ and developing
 at the expense of all the other faculties.

the fighting instinct - 2 Pericles maintains
 that tho' they live in ease & luxury, instead of
 under a toilsome training, they make as good
 as brave & valiant soldiers.

40 Superiority in certain literature -

The competent political knowledge of any
 Athenian citizen -

41 "In one word, I declare that our capital at
 large is the school of Greece; while if we look
 to the citizens individually I believe that every man
 amongst us could prove himself qualified to meet
 exigencies the most various & the most versatile the
 most graceful." The rest of his oration is
 devoted to the praise of the fallen, and to ^{an} exhortation
 to the survivors to emulate their deeds.

This consolation ~~to~~ he offers to the relatives
 is that they must remember that the lot

of man is Chequered from childhood with calamity
 and that those exquisite fortunes bless fate is
 brilliant with in life or death - ~~and that~~
 affliction or death (here brilliant signifies "notorious")
 & whose term of life has not been prolonged
 beyond the term of enjoyment -

In the speeches of Pericles, one notices particularly
 the ~~French~~ ^{Attic} tone & perhaps Greek love of the praise
 of Soteris - for P.'s leading argument is frequently
 the glory they will win, & the renown they will leave -
 There is much too of the pride of intellect, and
 the superiority of this over brute force -

There was a strong feeling among the Athenians,
 at the time, that there were ^{too} many of regulating
~~your~~ ^{foreign} relations with foreign ^{policy} nations - as expediting,
 or in other words, getting as much as you could,
 and keeping what you had got, & that means
 or fair, and principle which would oblige you
 to consult the rights of other nations, & would involve
 denouncing the government of any nation
 which declared it's will for independence

index that strikes the heart in the
 political speaker, is the entire honesty, & earnestness
 the true motives are exposed, and the enabled
 absence of self-diminution as to the nobility or
 selfishness of their action - They recognize the
 nobility of a perfectly upright policy but they declare
 that it was too much to expect from human nature
 this absence of hunting, I think must proceed from
 their not having ^{had} a religion, which taught ^a morality
 much higher than ~~the~~ the natural morality of
 their society -

Cleon's speech also bears on the character
 of Athenian society & Athenian Democracy -
 He declares that a Democracy is incapable
 of a true foreign policy - first because
 * the people, enjoying ^{judging} themselves, desire
 to allow others like freedom, & secondly
 because a government practically conducted
 by the great mass of citizens, in an assembly

There they are more or less, at the time of
 any eloquence, in recalculation of a consistent
 policy - & is always liable to sudden & complete
 change, & revolution of feelings, such as
 in the case, in question, where they has already
 decide on a ~~of~~ 200,000,000 massacre of the
 Highlanders & now repent of it. - Clean
 & attempt to bury them into a sticking their
 first decision - In spite of the low tone
 of his oratory there is some sound criticism,
 & in his speech, of the Pittianian ~~democracy~~
 character as ~~developed~~ manifested in
 their public life - He condemns the complete
 ascendancy which ^{our} any able orator is able to
 gain in the management of affairs, &
 maintains, that duller & more humble men
 would ~~prove~~ to prove better administrators
 by satirizing the cardinal ~~fact~~ desire
 of all to ~~no~~ hear themselves talk, to carp
 at the argument of all but unfavourable

Speakers - which attempting to anticipate & their
 applause (and showing that are wiles but have come
 to the same conclusion themselves) to clear point
 made by their leaders - of judging not
 of evidence, but by the novelty of the argument.
 used, of refusing their assent to well known
 truths, being the slaves of every new paradox;
 In fact to accuse ^{them} of behaving, as if they
 were in the theatre, judging of the wisdom of a
 measure, by the eloquence of its defender.
 "In one word, you are overpowered by the
 pleasures of the ear, and are like men sitting to
 be amused by rhetoricians rather than deliberating
 on state affairs. - His whole speech is
 devoted to invective, and accuses them
 opposed to him of base cowardly (which
 implies that they were bribed by the Influencers)

Scudler replies to Cleon -

That he does not agree with those who object

to frequent discussions on important matters,
 seeing that papers & folios are the two
 influences especially hostile to our policy
 and that the only means of throwing light on
 a subject is through debate. He condemns those
 also, then discourses to pass a bad measure, unsupportable
 by argument, seek to gain the audience by plausible
 calumnies of their opponents - attacking not only
 their understanding but their honesty.

Dr. Dole, declares that if this personal abuse
 & ~~reproaches~~ were allowed, it would discourage
 in the assembly - it would prevent good criticism
 from taking a part in the debate, but that their
 good name should be sullied by suspicion
 of dishonesty. He shews the assembly should
 not be partial; for or prejudiced against the
 any speaker - or when once they have given
 their assent, should they throw the whole responsibility
 on the successful Counselor, but rather hold
 themselves equally responsible for the wisdom
 of the measure

He then proceeds to the point in question
 the unadvisability of the ~~blatant~~ slaughter
 of the Myslieneans - his argument is
 confessedly one of laws on expediency &
 not on abstract justice -

his first point is, that punishment ^{in revenge} does not
 deter them from a like commission of the
 offence - That wickedness is the natural result of
 certain instincts in man which will continue
 to urge them to the same vice - That severity
 has attempted by increasing the severity of the
 punishment & decrease the frequency of the crime
 and has failed - so that the Athenians must
 not hope for a signal vengeance on the Myslieneans
 to prevent them from following their example
 of revolt -

According to ^{De Motu}
~~Indes~~ it will make the other seceders more
 desperate - as they will judge it hopeless to
 retreat then steps - The true policy in governing
 other states is to guard against their defection

by considerable administration and not by
exceptional legislation - ~~upside~~ -

But his great argument is that in making
the Commons, who were not really implicated
in the result, ~~all~~ and who ^{had been} ~~were~~ ready to choose
the city over the Athenians, Athens would be
making antagonists of their natural friends,
and forcing them to join the party of her
enemies - For the great struggle now going
on, ~~was~~ between Democracy, represented by
Athens, & Oligarchy represented by the Peloponnesians,
has been mirrored in the civil dissensions
of the greater part of the smaller Grecian Communities.
If then ~~fracturing~~ the treaty with the Democratic
party & the oligarchical party alike, should not
only be violating justice but also all policy -
(The defence against the Megalarians was repealed,
& only those directly responsible for the result
executed)

Whether Thucydides' account of the
 Peloponnesian Conference is ~~at~~ a correct one, is doubtful
 but probably transmits the principles
 of Athenian policy - it is not likely that
 he, an Athenian, would have intentionally
 given an unfavorable account of his
 Country's international morality - & besides
 there is nothing more remarkable in this
 great historian than ^{his} perfect impartiality
 & want of personal bias - His one object
 seems to be to give a truthful account, &
 to one which ^{will} receive credence from the
 Peck of all ~~known~~ countries & times -
 To appreciate this conference we must first
 remember the circumstances giving rise to it.
 The Athenians, having concluded a peace with
 Sparta, were considering how they might
 secure & extend their empire. The island
 of Melos, was a Dorian colony, which had
 never been included in the Roman Confederation.

But though Dorian, it has been neutral
 in the Peloponnesian war; so that the Athenians
 could not complain - had no ground of for
 quarrel - ~~For~~ Since the death of Pericles
 the Athenian foreign policy had been more
 a ~~case~~ in the hands of unprincipled revolution
 than - they gained the vulgar ear, by in
 advocating an "imperial policy," a policy likely
 to appeal to the feelings of national greed &
 pride, ~~if the~~ ^{instinct} ~~instinct~~ very strong in the Athenian
 mob - For ~~it~~ we must remember that the
 mob requires ~~ground~~ basis for foreign policy
 among the Athenian politicians & their hearers,
 but expediency - they professedly put expediency
 on one side, the strong, ~~has~~ principle of justice
 ought to govern the ~~subordinate~~ intercourse
 of states - They had lost the noble generosity
 of the heroic Greek - ~~and~~ ~~had~~ springing from
 Superstition, from the belief that the gods would
 avenge exceptional injustice & treachery, & they had

Not required justice, that later development
 of social life - which even now is scarcely
 the dominant principle in international politics,
 tho' its position has for some time (in fact the
 Old Supremacy of the Christian Religion) been
 accepted in theory ~~and~~ but not in action -
 It is this contradiction between the theory, intellectually
 received, and the practice, ^{consequent} founded on the
 present possibilities of human nature, which
 has produced that great ^{conscious} amount of ^{deception} ^{to} ^{the} ^{world},
~~and~~ deception and real motives, which appear
 in all the international dealings of modern times.
 But to return to the Greek Athenian -
 In Pericles they had an exceptionally ^{good} leader of free
 & Democracy - In his private life, Pericles
 extraordinary oratorical power, he gained
 complete ascendancy in the governing assembly -
 He was undoubtedly a man with a high
 moral nature - ^(for those times.) ~~of great~~ intellectual & a
 powerful intellect - and the natural result

A character & intellect ^{true} ~~in~~ ~~border~~ - of the
Attain of moral & intellectual vision, ^{true vision}

But still even he appeals to the strength
of the Attainian - and supports his comparatively
first & humane policy & argument of
obedience, and as is often the case,
an obedient policy, by Russell's argument
of justice & humanity - ~~the~~ ~~in~~ ~~the~~

Perich shows that he considers that abstract
justice, ~~is~~ ~~to~~ ~~be~~ ~~powerful~~ ~~to~~ ~~move~~ ~~the~~ ~~Attainian~~
openly - . How it is quite natural that
at his death, orator, proposing originally
& ~~certains~~ ~~but~~ ~~equally~~ ~~the~~ ~~clear~~ ~~words~~ ~~to~~

and only distinguished from the rest of
the people & their powers of expression & their
subtlety of argument would have the
advantage of men of superior moral calibre
since the ^{argument, especially the} ~~best~~ ~~of~~ ~~moral~~ ~~tests~~ ~~that~~ ~~are~~ ~~ever~~
not required as legitimate, ^{in the discussion of foreign policy} and therefore
of no advantage to them.

And accordingly began, after the death of Pericles, from unprincipled politicians like Cleon, most influential in the Athenian Parliament -

It was at the invitation of Alcibiades that Athens undertook her expedition against Melos; the Conference, (of which I give a short abstract) was held between the Athenian General, embassador & the Melian territory & the Melian representatives.

*The Athenians open the discussion, ^{in assertion} by that no arguments, except those resting on the present circumstances & the "real evils" of the parties in question ^{on their side, or gain by requiring the advantages of the other} will be advanced - Each party is well aware that questions of pure right are rarely weighed when power is equally balanced, and that otherwise, the stronger exact all they can, and the weak submit.

The Melians - Even if you repudiate justice, still it will be really expedient, for you, to abide

the principle, that the weaker should derive benefit
from the reasonableness & justice of his case -
for if you should ever be in that position you will
have more to lose - and a more ^{fearful} retribution by fear.

Attorney - We do not fear external foes such
as Macedonia - but more the roots of subject alien,
and it is in support of this doctrine that we
desire strongly over you - It would not suit
us to have you as merely a friendly state - since
allowing you to maintain your independence would
lose us prestige among our subjects.

Julian - Does they not make distinction between
a people unconnected to you, & the weaker, who are for
the most part obedient -

Attorney - There is no want of equitable claims
& independence in all cases - It is a question of
Power - If they maintain their strength it is freedom
it is because of their strength, if we refrain from
attacking them, it is because of our weakness.

Helians - By attacking a neutral state you gain the enmity of all other neutral states, - This will regard your attack on them as a question of time.

Athenians - This does not apply to us - In law cities do not fear us - and the number of our enemies, & the severity of our rule, would ~~throw caution~~ ~~the mind~~ have sufficient reason to rebel - & are only kept down by fear of our power -

Helians - Would not the world despise us for being submitting - when there was still a chance of successful resistance -

Athenians - So not like a reckless gambler trust to hope - and "imitate the map of mankind who, when they might still save themselves by human means - the moment that rational hopes fail them in the hour of distress take refuge in visionary ^{expectations} oracles, and similar delusions fed by divination and oracles, and

Similar delusions, that both the hopes they cherish
are the agents of ruin - (This shows the practical
materialism of the Athenians).

Pericles - He bids put our trust in the gods.
Their protection is due from the righteousness of the
cause, & in the Lacedaemonians - who are under
a moral obligation to protect us - on account of
our mutual enmity.

Athenians.

There is nothing in our theory or practice foreign
to the principles which men suppose to actuate the
gods - For we believe that the gods & gods &
Men obey an imperious law of nature, to maintain
inflexibly their ^{divine} power wherever they can power.

The Lacedaemonians though honorable in their relations
towards each other, could everywhere their conduct
in foreign policy that honour is a strength of pleasure
& right of mediation -

(There follows a description, as to the expediency
for the Lacedaemonians of giving the aid of Pericles.)

the Athenians said up the Conference &
 asserting that the Peloponnesians have advanced ^{no} ^{possibilities} ~~nothing~~
 on which they can not reasonably expect to save
 their country - That they would be forced to
 seek their lives for fear of disgrace.

'How often does the dread of disgrace, then, entail
 on men, through their selfish fear of an unjust
 term, entanglement in real & irremediable
 disasters, bringing for them a more shameful
 disgrace, because it is the offspring not of misfortune
 but of their own infatuation.

The Peloponnesians refuse to submit - Their Capital
 is blockaded, after some months, surrenders -
 On the proposal of Alcibiades, all adult males
 were put to death, women & children sold into
 slavery -

"Despotism (usurped authority) whether embodied
 in one absolute ruler, or represented by an imperial
 City, thinks nothing inconsistent that is politic

and requires no relationship there no confidence
is felt; its enmity or its friendship towards
other states can only be a question of ~~time~~ passing
convenience - This rule applies to us.

(From the speech of the Athenians envoys at
Camarina, in answer to the Syracusan Answer.)

Alcibiades

You could almost infer the man and the whole
character of his policy as a statesman from
his speech on the occasion of the Syracusan
debate - He defends his ^{league} greater ^{league} ^{league} ^{league}
abroad and at home on the plea that it gains
for the Athenians much prestige - and that
besides it was not unfair that a man of his
wealth & station should repudiate equality with
the Mass.

He describes the Syracuse Sicilian Greeks as a
motley race incapable of a united policy - he
urges that there is non Greek population, and
who will assist in smothering Syracuse.

It is by a policy of intervention that dominion
 is won, and the position of an imperial city
 compels her to intrigue systematically for the
 subjection of one state while ^{the} enlightens ^{her} her
 vein upon another. — If she do it is not safe for
 her to stop in a system career of aggrandizement.

"Athens if condemned to political inaction
 abroad, would follow the general law of nature and
 wear away her strength in internal agitation
 her skills in all ^{the} branches growing dull from
 desuetude: whereas, if her energies are kept
 in constant play, she will always be adding to
 her stock of experience, and will be more familiar
 with the art of self defence, than instead of
 being discussed in debate, it is practiced in
 reality. On the whole I am of opinion
 that the change from political enterprise to
 political inaction would be fatal to a state
 that thus communities enjoying the safest
 position, those political action is most

in harmony with the national character and
 customs, ~~even if they fall~~

Nov. 8th Maggie left this morning - 1879

I feel her up, terribly. We are so perfectly
 intimate and at one with each other - and when
 I am with her I want no other society -

We have had a very happy time here together -
 have read, talked, walked & slept together -

and now she is gone it is a dreary blank ⁺

I do hope the dear girl will enjoy herself
 and come back much happier - & more
 contented with life, as she is likely to get it.

(I must go plodding on - towards some goal
 that may never be reached - Ah - The !
 Courage mon amie, Courage -)

What a magnificent description of the
 defeat of the Athenians before Spacorus and
 their disastrous retreat - in the VIII book of
 Thucydides - what a magnificent picture of
 the Greek - with his intense feelings & passions.
 There is something grand in the simple short
 language, ~~with no exaggeration or hyperbole~~
~~no~~ ~~no~~ ~~attempt~~ used by Thucydides, to

relate those fearful events - In this account
~~rather~~ ^{beginning} we see the Greeks of the Peloponnese - the
 Greeks, governed by impulse, feeling a living
 more in these short battle field hours, than
 in a lifetime of peace - each individual
 impelled by ^{the} ~~instincts~~ ^{excesses} of ambition, hatred,
 desperation, fear -

Thucydides heightens his dramatic effect
 by ~~the~~ seeming Cothrup - with which he
 tells of those fearful misfortune to his own
 countrymen - in his own life time.

I give an extract, from his account of
 the retreat.

" It was a fearful & ~~the~~ wretched scene then
 not on account of the single circumstance alone
 that they were retreating after having lost their
 Ships, and while both themselves and their
 Country were in danger instead of being in
 high hope; but also because on leaving the camp
 every one had grievous things to behold with his eyes
 and to feel with his heart. For as the dead lay
 unburied, and anyone saw a friend on the ground,
 he was struck at once with grief and fear.
 And the living who were left, wounded or sick,
 bore to the living a much more sorrowful spectacle than
 the dead, and more pitiable than those who had perished.
 For having recourse to entreaties and wailings, they
 reduced them to utter perplexity, appealing to each
 individual friend or relative, hanging on their
 comrades, or following as far as they could
 & when the strength of their body failed, not being
 left behind without many appeals to heaven &
 many lamentations. So that the whole army being
 filled with tears, did not easily get away.

With all due respect to Grote, I think the exception
 only ^{to} a undue confidence ^{in his opinion} shown by the Athenians
 & British, ~~was almost as strong a proof, as any~~
 was almost as strong a proof of the incapability
 of an assembly composed of, it was of the whole
 mass of citizens of executive government, as
 the fact of their ~~own~~ constant recandancy
 of Demagogues like Cleon - the fact is often cited
 by the abusers of Democracy - I do not just
 see what Grote is ^{at} ~~winning~~ - whether he wishes to
 prove the abstract superiority of Democracy over
 our unrepresentative government, or whether he
 wishes to make out that absolutely none of the
 misfortunes which overtook the Athenians, were
 the accounts ^{to} by their peculiar political Constitution.
 It seems clear to me that if a perfectly democratical
 government is ⁱⁿ the abstract the only perfectly right
 one, it is not likely to be the one suited for the
 preservation of a race of human beings in the
 first stage of civilization - It may produce

a precocious intellectual development, as we find
 an advanced & scientific education only in the
 case of a very young child, but surely it cannot
 be a healthy & allround growth - and cannot
 but end in average the majority of cases, in
 premature death & decay - ?

There seems to me little doubt that the Athenians
 bred their great dramatists, philosophers, orators,
 & their perfectly unrestrained social life & the
 great encouragement & education given by
 their political system to intellectual faculties.
 Every citizen belonged to great debating society,
 where he listened as critic & judge - and then
 if he had any intellectual talent, he could rise
 to eminence - Besides this universal debating
 society, there were many minor ones
 in which the individual opinions & actions
 of Athenian ^{citizens} were discussed & judged.
 For the *Stoicheion* were composed of men,
 who were influenced by interest or previous

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the defendant, since they were chosen by lot, & were ignorant of the ^{case} ~~case~~
prejudiced for or against the ^{parties} ~~individuals~~ ^{before them} ~~judged~~ -
their decision depends on the power of the
pleaders, & appeal successfully to their
intuition or feelings - not always to their
judgment -

There is nothing more remarkable to me
than the complete absence of the judicial
faculty in the Athenian - That faculty
that ^{equally} on one side, appeals to the sympathies
and arguments resting not on the particular
facts under consideration but on abstract
principles - What makes the speeches of
the Athenian orator so intensely interesting to
us, ~~that they were~~ is the abundance of
general principles - the elegant appeals
to the the different emotions of the audience,
but their ~~own~~ ^{own} ~~peculiarities~~ ^{peculiarities}, more than
anything any direct information, teaches us
the nature of that audience - that it's
decision depends entirely, either on the

Question, & sympathetic Treatment in the Faculty
 or on the abstract plausibility of several
 Propositions advanced in Defense or Condemnation
 of the Course under Consideration -

Whether this predominance of the Constitutive
 & intellectual faculties over the judicious is
 always the case in a large degree, I have
 not sufficient ^{historical} knowledge to judge - but whether
 this peculiarity has originally developed by
 the political Constitution, or whether a man
 inclines to think it was ^{in certain places} characteristic
 of the Greek still the Constitution as providing
 ever recurring opportunities for the exercise
 of the two faculties, both actively & critically
 would act on the national character, &
 encourages the development of the surface
 feeling and intellectual subtilty in the Athenian
 Citizen.

Another proof of the great influence of nature

⁵⁶
in the Athenian assembly is its self protection measure
rhetoric is the regular exclusion of professional
rhetoricians (teachers of rhetoric) from speaking
either in the public assembly or before the
Dikasteria - as they were considered to stand at
an unfair advantage with the private speaker,
as a fencing master, with a private gentleman
in a duel.

(Demogogus & Olympeus at Athens).

The Athenian History is so full of interest,
that it is impossible to know where to stop
and mark, learn & digest - and yet one feels
obliged to hurry on, life is short & art is long
(as Pithagoras) - and yet I know, no more
painful feeling than this striving after all the knowledge
that is essential to the ^{comprehension} study of some particular
subject, and combine with a desire to shut
one's eyes & ears to the nonessential or rather
the noncharacteristic - for as Stuart Mill
says we only conceive a thing, by it's difference

to other things? And this of course is all the more difficult than you studying Grecian history. Then like me, one has no other historical pictures stored away in one's brain - both which to compare it -

There is much to be learnt in the manner of the oligarchical revolution or of the subsequent restoration of the Democracy - We have traced the rise of Democratic institutions, from ^{the time} of Solon (with the short interruption of the Peisistratids) to their final development under Pericles -

We have seen in the speeches of Thucydides how the government of Athens was carried on at home, and on that principle she acted abroad - in short we have watched the ^{Athenian} Democracy successful in her struggle - committing the great blunders of judgement which led to the loss of her empire, and also to the subversion of her constitution.

Thucydides gives a graphic account of all this oligarchical revolution - and since he belongs to

the aristocratic party, he was not likely to be prejudiced against the latter, if it

Alkibiades, whose treacherous advice & subsequent treachery - here (together with Nicias' incompetence) the cause of the downfall of Athens opened negotiations with the Athenian generals at Samos, instructing them that a Persian alliance could be made, if he were recalled and an oligarchical government established at Athens.

The generals, most of them aristocrats, listened with avidity, and dispatched Pericles to take the necessary measures at Athens. Pericles & his colleagues addressed the assembly - and tho' there was indignant opposition, both against the establishment of the oligarchy and the recall of Alkibiades, the people were at least reluctantly convinced by the argument of Pericles, that Persian aid or at least neutrality was necessary for the preservation of Athens, and that was only to be purchased on these conditions. He visits all the Clubs "which had previously

visited in the City for mutual support in business
and elections & office "an ~~set on~~ ^{organised} fool, under
the management of Cauterham an ~~organ~~ ^{organ} union for
the abolition of the Democracy -

The generals at Tamor in the meantime, had had their
eyes opened to the poverlship of Albi trades, & effecting
a permanent alliance - but they still intended to carry
through the revolution at Alchem and dispatches Persauda
& soon time, & - ordering him on the way to establish
Oligarchis in the Altheisan Dependancies -

Arrived at Alchem, he found the work practically done.
A law of youth had been employed by the "Union" to
assassinate the leaders of the opposition - one in
open daylight, and so great was the terror, that no
Citizen dared to open his mouth - measures were
taken against the murderer - Cuning's reports
has been spread as the universality of the movement
so that no Citizen dared to address another on the
subject, but he should find that his listener was
one of the Conspirators - - An assembly was

Convened & moved out of the city, ~~and~~ ~~the~~ ~~revolution~~
 Joseph Narbonne was refused, a resolution passed
 placing the government into the hands of a
 five hundred, empowered to call the five thousand
 a mythical body, only created to give an
 appearance of popularity and to ~~soo~~ ~~down~~
 strengthen the belief that there was a considerable
 number of citizens approving & participating
 in the revolution -

It was not likely that a revolution accomplished by
~~but~~ a fraud & deception would be permanent.

The most remarkable part of it was that it was not
 accepted at Tamos, where it has first originated.

The Udon Altonian army & the Saurian populace
 being too severely faithful to the democracy, declared
 against ^{it} & put to death thirty of the three
 hundred ^{of the Saurian} oligarchical conspirators, banishing the
 rest - but refrained from touching the real authors -
 the Altonian generals - An oath of fidelity to
 the democratic institutions was taken with

Enthusiasm & Sacrifice and Athenian

Thus the Athenian Democracy ~~was~~ ^{was} ~~born~~ ^{born} ~~from~~ ^{from} ~~the~~ ^{the} ~~substance~~ ^{substance} ~~of~~ ^{of} ~~the~~ ^{the} ~~old~~ ^{old} ~~at~~ ^{at} ~~Athena~~ ^{Athena}, still lived in the most salient part of the nation -

The four hundred at Athens - soon split into two factions - the extreme oligarchs attempted to introduce a Spartan garrison and were opposed by the popular party - at last the latter finding that the oligarchy would eventually go to be disposed openly declared for the people - ^{and without resistance} ~~admitted~~ ^{a Committee consisting of 300 was established} ~~with the Athenian fleet~~ ^{demanded}.

The Democracy was restored without bloodshed after a few months abeyance - Most of the leaders of this Revolution escape, Antiphon & Archibuteus were condemned & executed.

In this account we see how peacefully for those times this Revolution had been accomplished - we see the great advantage of Democratical institutions in educating the citizen - in the sense of legality -

The Oligarchs ~~did~~ ^{did not} ~~attempt~~ ^{attempt} ~~to~~ ^{to} ~~begin~~ ^{begin} ~~the~~ ^{the} ~~work~~ ^{work} ~~of~~ ^{of} ~~restoration~~ ^{restoration}.

Plot against the Democracy by force - they obtained
a partial consent of the people, ~~under~~ by irresistible
arguments, if those arguments had not been founded
on false statements - and it was through a wide
spread fraud that they finally succeeded -

They were deposed in the quietest & most dignified
manner, tho' they were convicted of shameful
treachery - and their ringleaders were given a
fair trial before condemnation.

But that is so painful in Athenian history in Grecian
history is the treachery of individual citizens
shown so remarkably in the Peloponnesian war -
and so revoltingly in the career of Alcibiades.

Certainly there is a great lack of character,
of moral tone, all the more painful because
accompanied by extraordinary intellectual &
artistic development - in the Grecian.

Some great faculty is wanting -

The vigorous & healthy animal of the Odyssey
with his fine generous nature, ^{but his} simple strong

affection for his birth & his, with his clear vision
 as to his own ~~natural~~ interests, has developed
 beyond expectation - into the subtle reason,
 the refined "art" - ~~in~~ ^{but} He has ^{lost} somewhat
 of his primitive generosity & simplicity of nature
 but then he has lost his barbarous ignorance -
 and has learned to use his intellect otherwise
 than in outwitting his neighbours, - I have not
 yet read the Grecian philosophy, but therefore
 can only judge of it fresh as he appears in politics,
 but what seems to be his deficiency both in
 his primitive character & his later development
 is a want of the "infinite" also the want almost
 of the consciousness of the unknowable as
 unknowable - ~~the~~ ^{an} absolute denial of any authority
 but Reason - an almost scornful rejection
 of arguments resting on any other basis, but the
 basis of pure rationality - I can not bear speaking
 of the reason of the 18th century which may
 perhaps lead us to the same glorious light, which

has been admitted into the human heart, through
 the past centuries, by the religious & poetic feelings -
 This reason. I mean the reason unhumiliated
 by eyes of doubt, neglect & change - the arbitrary
 & infallible ^{assertion} ~~fact~~ - only restrained by certain
 formal laws, manufactured by itself -

Impulse of this authoritative ascendancy of
 reason, the Greek continued to be a creature of
 impulse - and in many we find him in
 history as frequently determined to certain courses
 by his impulsive sympathies & by his untroubled
 moments of Greek & vengeance - as by
~~arrangements~~ declaring for a policy because
~~suffered for~~ of its expediency & rationality.

But the Athenian (as the representative Greek)
 showed his distrust in ~~an~~ impulse as a wise
 guide, by the various regulations for guarding
 himself against ~~his~~ ^{its} ~~own~~ ^{impulsive} ~~impulses~~
 and by his frequent recourse, when he had
~~acted on it~~ : ~~there~~ ^{he} ~~himself~~ ^{to} ~~act on~~

~~a decision~~ carry out what he had decided on
then under the influence of some passion.

There is little doubt that the Democratical party
in Athens in spite of its many shortcomings,
was the "National party" and the party of order.
The oligarchical leaders were traditionally attached
to Sparta and then sufficiently powerful to
act called in her assistance against their fellow
countrymen — All the Democratical reforms
had been worked out peacefully — and that is
more significant, the Corinthean revolution, coming
succeeding the dominion of the 400 & the 50
were accomplished with singular moderation.
This is all the more astonishing after the
tyrches & licentious reign of the Thirty — when there was
enough for a bloodthirsty revenge —
The Demos never plunders the "god men" —
but Kritias & his colleagues after exterminating political
enemies — seize on the persons & property of Athenians
& their is order to gratify their cupidity.

Notwithstanding

I think Grote's summary of the Athenian history
of the Athenian empire is rather partial - more
I mean its internal history especially in
his valuation of the two parties at Athens.
Athens rose through her patriotism in the defence
of Hellenic interests against barbarian -
She was then a democracy - and the head of the
popular party, Themistocles (the afterward traitor)
was the her adviser leader in this patriotic
policy - Hence this statesman, who requires
that the greatness of Athens rests on her defence
~~consequence & admissibility~~ on her naval power.
For in the first place it was well nigh impossible
without a virtuous & disinterested ^{integrity at every step} ~~character~~ ^{to} ~~the~~ ^{with}
~~character~~ ~~of~~ ~~the~~ ~~state~~, ^{to} ~~be~~ ~~able~~ ~~to~~ ~~compete~~ ~~with~~
Sparta, as a military power - whereas her love
enterprise, her universality & power of public works
could give ^{her} an immense advantage over the ~~other~~
~~to~~ ~~be~~ ~~able~~ ~~to~~ ~~compete~~ ~~with~~ ~~the~~ ~~other~~
in dealing with ~~the~~ ~~other~~ for ² ~~various~~ ^{isolated} dependencies.

Independently of her peculiar characteristics -

in ~~the~~ becoming the leader of the Senate
& Imperial ^{Senate} ~~Senate~~ she could be dealing with
Roman members ^{the Senate} of the great Hellespont
war on nearly connected interests & sympathies
with her own colonies - On the Tumulans there were
few Romans, she was surrounded by Strians
Boetians etc. to Aristides (a leader of the
Democratic party) she owes that judicious settlement
of the Roman or common obligations of the Roman
Confederation - to Pericles. The further development
of her naval power -

Pericles was her greatest & best statesman
and perhaps if an Athenian had his advice been
followed Athens would have maintained her
empire - Under his the Athenians inclined to doubt
his policy in opening the war with the Peloponnesians
by espousing the quarrel of the Megareans -

The temptation was great, for the Athenians had a
~~large~~ ^{large} fleet, the most considerable after that

of Athens would side with one party in the inevitable war - and Pericles in accepting her alliance secured it - But the war of Ionia was just unconnected with the Athenian empire, and was moreover at war with her mother country. - And the great principles of colonial obedience & deference was included in the contest.

Under Pericles, great democratic innovations were made in the Athenian constitution - The franchise was lowered, the judicial power placed in the hands of the people - and the tedious practice of the payment of the jurors - and non periculum ~~et~~ ~~periculum~~ measures enacted to protect the Ecclesia from impulsive action, or from one & prevent any revolution in the constitution without due consideration. The foreign policy of Pericles was in the whole conservative & not aggressive - He strongly urged the republic for confining themselves to a naval dominion - and not attempting to

to increase their empire - In the interval between
 the death of Pericles and defeat of ^{Alkibiades} ~~Pericles~~
 before in Sicily we find the two parties
 the popular & the aristocratic party, and occupying
 distinct views as to the foreign policy of the
 Athenians. The aristocratic inclined for peace &
 moderation, the democratic insisting on an
 "imperial policy" ^{to be} carried ^{out} with vigour - and
 frequently, as in the case of the Mytileneans &
 Melians, with injustice & cruelty - The weak
 spirit of the Athenian democracy, ~~as a doubt~~
 taken as an experiment of popular government
 was its foreign policy - Grote's assertion that
 Athens proved herself to be the only Hellenic
 community capable of an imperial position
 is perfectly true - but then we must take
 into consideration, that the position of Athens
 was made when she was practically under
 the dictatorship ^{as regards foreign policy} of the two great statesmen,
 Themistocles & Pericles, directed the foreign

When her assembly was liberated from
 the overpowering influence of a great personalist
 like Pericles, and therefore able to pronounce
 of popular will can fairly judge of the
 working of popular institutions, then Athens
 showed herself incapable of empire -

the ~~foreign~~ and of the capability of a large
 mass of citizens to decide on the most urgent
 than before her both basely and rashly;

with no consistent principle of action,
 completely at the mercy of a plausible &
 eloquent speaker -

The Athenian Democracy was a receipt of
 the Athenian Character - Not the best form
 of government, which would have developed
 the Athenian intellect, but I am inclined
 to think that as a political experiment
 she judges by its success in competition for
 power with other forms of government
 it failed - If we look at it, as an

educational system of the intellectual & social
faculties ^{of man} it was an eminent, glorious success.

"For such was the natural tendency of the
freeman bold & political nonintergration or
disintergration, that the ruin of the Athenian
Empire, incorporating so many states into
one system in the regard as a most extraordinary
accident"

"It is precisely this spirit of non-
intergration - this love of individuality, ^{in a free} which
prevents the ~~freedom~~ from combining effectually
and then the different branches of it from combining
& forming ^{an} a power with no definite interest
& policy. Which shows itself in ^{in a state} states

~~by~~ Democratical institutions if allowed free
play will result in Democratic institutions -

It is doubtful whether ^{the so-called civilization} the civilization favorable
to the development of ^{as an intellectual & aesthetic being} the individual man
will be ^{to some completion which will now exclude him into a position of strain} educational & nation for a military
superiority - ~~rather~~ and ~~and~~ government

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to the effect "that he would not remember past wrongs, nor would he let anyone else do."

The knights, who had participated as a class in the monstrosities of the thing were left undisturbed in life & property, & only required that they pay back the loan granted to them out of the public funds for their outfit - The ~~loan~~ sum of money borrowed ^{from the Macedonians} of the 10,000 talents was repaid, & the proposal that it should be compensated by confiscation of the property of those individuals who had borrowed it rejected & the assembly - nor did the Demos take this opportunity to enrich themselves - A decree was passed making all contracts & decisions of arbitration, before the reign of the thing binding the parties concerned - In no instance ~~did we see~~ of episode of Athenian history do we see the explaining, the great efficiency in internal government, of the democratic institutions -

Grecian Philosophy. (Continued). (Date) 75

After a short survey of the Grecian Lyric & Comedy
Date which he marks as the intermediate stage
through which Grecian literature passes from
the Lyric & gnomic poetry & to the heroes of the
Iliad then into the Rhetoric, Dialectic & ethical
speculation of the 5th Century, he proceeds to
give a detailed account of the rise of philosophy
& learning and its ultimate division into
Rhetoric as used for practical & state purposes, &
into the camps of pure professors and into pure
philosophical speculation - represented by Socrates
& his disciples - The development of Rhetoric
& Dialectic is much due to the luxuriance of
Citizen life ^{in the} under popular governments.
We find first ^{then largely} it in the Sicilian & Italian Colonies
Combined in the Jews of Elean, & Eusebius talks of
Agriculture - Jews of Mass already mentioned
to first Sicilian Philosophers - all of them
start different theories to account for
"Evilness", assuming the illusive character of

phenomena, but borrowing from some of
their appearances to explain their theory -

Xenophanes as we have seen denies the
objection valid of phenomena, "supposing a
something not perceivable by sense, & but not
conceivable by reason; a one and all, continuous
finite, which was not only real & self-existent
but was the only reality - eternal, immovable
& unchangeable, to which matter knowable -

Xen was a pupil of Anaxagoras and defended
his theory of the ~~two~~ One against that of the many,
giving out his views chiefly in conversation
to the circle at Athens, instructing Pericles & Socrates for
highly - He introduced the negative way of arguing
against opponents -

Xen's doctrine & greater part of his Chapter to
the vindication of the Septent -

This name was first given to men, eminent
& for intellectual ~~talent~~ talent - The education
at Athens was divided into two branches,

Gymnasium & Museum - This latter word first
 denoted poets & Musicians (with strictness) but afterwards
 to teachers of music became the professors of philosophy
 & learning - and these men were designated by the
 name Sophist - The word Sophist kept its primitive
 meaning until Plato used it as an appellation
 for paid rhetoricians in contradistinction to
 unpaid philosophers - But even after this
 time, he as the dialecticians & he among them
 were classed along with the rhetoricians under the Sophists.

Socrates was the most eminent of the Plain teachers.
 & was a man of exemplary character.
 In fact the word Sophist denoted two classes of men
 according to the person who employed it, and in both
 cases, it became an unfavorable appellation.

The uneducated public represents of the Comedians
 included in the Sophists, all teachers, paid or unpaid,
 & ridiculed them, a proceeding natural to the ignorant.
 Plato & his disciples, however, turned to avoid from general
 circulation, probably because of the odium attached to it

by the jealousy of the ^{bulgar} ignorant & employed or to
 signifying all non-theoretical teachers,
 all those who accepting the precept of League
 Society & morality, ~~and~~ endeavoured to fit their
 pupils to act & speak with credit as Citizens
 of Athens. They were naturally men of the most
 discerning character & views, & had nothing in
 common but ^{the} occupation of a practical teacher
 of Athenian youth.

The popular Grecian religion.

The Greeks had retained their dogmas & the
 bulgar believed in them implicitly - Indeed their
 religious belief was ^{often} ^{influenced} ~~guided~~ ^{by} their conduct
 as is shown in the frequent reference ^{to} the Oracle - &
 the attention paid to omens - The more cultivated
 Greeks like to Harpocrates during his residence to
 it, ~~the~~ ^{the} various & distinguished Athenian Citizens like
 Hippias, Cato, & others guided by Democritus.

It was no doubt among the leading men
 that a scepticism & incredulity of the gods prevailed

the basis of

It is important not to accept their leading men,
 Diplomats, Mithridates, ~~Demetrius~~ ^{Cleopatra} or Grippus
 to represent the state of religious feeling at Athens.
 The beautiful superstitions of Greece, immortalized by
 their earlier poets, were still important factors in
 the Athenian society - This is clearly proved
 by the great & fearful excitement caused by the
 mutilation of the Hermae & the profanation of
 the Eleusinian Mysteries - and the reality of the
 religious sentiment we must bear in mind, when
 considering the action of the Athenians in many ~~other~~.

The Grecian Drama -

"The tragic Drama belongs essentially to the festival
 of Dionysus, being originally a dramatic song in his
 honour to which were successively superadded
 the comic Masques, a dialogue between two actors,
 & regular plot with 3 actors, and the chorus itself introduced
 into the scene -" The subjects were generally

From a heroic noble exception of a Person of Part.
 Historical Drama were not sufficiently successful -
 as shown by those of Phrynicus the most subsequent
 Tragedies & Dramatic Entertainings events. (Tragedy)

The New exhibition first consisted of three serious
 Dramas Councils & Sequence of subjects, but Sophocles
 made them distinct - Afterwards a fourth
 a satirical Drama was added then making
 tetralogy - The expense of training the Chorus
 & action was undertaken by the wealthy Citizens,
 each took deputing one of them number & organizing
 the Superintendence it -

"It was under that great Development of the
 power of Athens after the republic of Xerxes that
 Athens the Theater with its appearances, attained
 the maximum of its Culture"

We must bear in mind that the representation
 were frequented by the whole Athenian population.
 At first the admission was gratuitous but
 after the restoration & improvement of the theater about 485?

The latter was let out to a contractor who sold
 the places, for a time the price
 here & elude. This was however ~~was~~ ^{was} ~~was~~
 of Pericles, the paper ^{is} ~~is~~ ^{is} ~~is~~ fixing the price,
 & also in order to enable the poorest to attend,
 the theatre, or festival pay, was given to each citizen
 sufficient to purchase ~~the~~ an inferior seat for both
 days. - "So powerful a body of poetical influence
 has probably never been brought to act upon the
 emotions of any other population; and when we
 consider the extraordinary beauty of these immortal
 compositions, which form stamped tragedy as a
 separate department of poetry & gave it a dignity
 never since reached, we shall be satisfied that
 the taste, the feelings and the intellectual
 standard, of the Athenian multitude must have
 been scarcely improved and exalted of such efforts.
 The reception of such pleasures, through the eye & the
 ear as well as amidst ~~in~~ ⁱⁿ a sympathizing crowd
 was a fact of no small importance in the mental history of
 the people." (8th ed.).

The moral height of the Trilogy of Eschylus
 is the certain punishment of crime, by a
 righteous & almighty ~~father~~ power -

The basis of the philosophy is the principle of
 the uniformity of nature - and applied to
 human beings - the necessity for their being
 as they are, and acting as they do -

The moral side of this great doctrine of
~~predetermined~~ necessity, is brought out
 in the struggle in Agamemnon; ~~that~~ which
 is to my mind the most beautiful of the three
 dramas -

Jove is the almighty Father, the supreme
 ruler of the earth - the other gods are
 subordinate to him - or rather they are but
 his instruments - and always working in
 harmony with his will -

He ordains all for the good of his children
 His chastisement is not purely retributive

but correction - he is the wisdom ~~and~~,
 that men shall buy wisdom ~~and~~ in the
 words of ~~the~~ ^{Chorus} he ordains that men
 shall buy wisdom at the cost of pain - even
 in sleep - the anguish of remembered ill
 drops on the heart against the will - ~~rebellious~~
~~is~~ then tutoring rebellious men to wisdom
 In this play the Chorus ^{in the play} represents as it were
 the memory & conscience of humanity -
 telling of past deeds, praying their consequences
~~of the deeds~~ through the knowledge of the inevitable laws
 of justice - ~~above~~ but above all testifying
 to the great fundamental principle of the
 moral government of the world -
 It is common of old men the idea of age
 being naturally associated with the ~~reminiscence~~
 the memory of events long since past and with the
 existence of a contemplative conscience, enabling
 them to foresee the future.
 A deep melancholy underlies their utterances

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A contrast of human happiness as always accompanied
of human crime, a terrible realization,
that the evil inheritance of sin is handed down
from generation to generation.

This melancholy is ~~not~~ ^{plainly} endurable, is
even ~~even~~ beautiful, because it is tempered
2 subordinate to a faithful acquiescence
in the pre-ordaining will of the righteous judge,
and finds its most complete expression
in the two lines constantly recurring in the
ode Jesus - Cheat the devil, cast the bait
but let the right prevail.

The whole interest of the plot of Agamemnon the tragedy
is built on this one principle of retributive justice -
and we naturally find, as in ^{all} works of art
composed to illustrate a law, or to lift to a
principle, that the free will and development
of the character, considered as personalities, is
sacrificed. ~~This principle to the~~ Author's omniscience
We cannot blame Agamemnon for the

of his enterprise, is high ^a & ^{an} unselfish one -
 for ⁱⁿ the ^{deed} ~~cause~~ he sacrifices his own affection to
 the interests of the & the common good of his
 army - and to the successful prosecution of
 a righteous undertaking -
 Agamemnon, on the other hand is not fulfilling
 the duties of a father - (2^d this is actually of the
 basest & most baseless passions) - which pretends
 to be governed by a just desire to avenge her child -
 At the conclusion of the drama, the chorus,
 has its character ~~of~~ representation of collective
 humanity - becoming an assemblage of individual
 citizens - each influenced & inspired by a feeling
 of horror for the murder of their king, and with
 a suspicion as to the tyrannical intentions
 of the murderers - His dignity is greatly
 diminished - and we are therefore better
 prepared for the clay - in that most
 glorious scene - dominated by the prophetic
 spirit of Cassandra -

Her attention is riveted on her - the chorus
 on that inevitable burst of prophetic fire
 lighting up with ^{shiny} ~~dark~~ ^{crimson} ~~dark~~ the
~~low light~~ the dark ^{dark} ~~dark~~ ^{crimson} ~~dark~~ of the past & present
~~present & future~~ - bringing ~~light~~ ^{light} the ~~bloody~~
~~crimson~~ ~~now~~ being enacted ~~rather~~ ~~the~~ ~~future~~,
 and throwing its own ~~light~~ ^{light} on the future -
 The chorus, in this scene, is ~~but~~ the
 questioning echo of Cassandra - it has
 no independent existence ~~in~~ ~~it~~ is
 in fact there, ~~as~~ ~~an~~ ~~adornment~~ ~~to~~ ~~her~~ ~~life~~ &
 draws from her that "mighty" surge of prophecy
 occupying her grief - The ~~view~~ &
~~in~~ ~~the~~ ~~last~~ ~~scene~~ ~~is~~ ~~the~~ ~~terrible~~ ~~beauty~~ ~~of~~
~~this~~ ~~scene~~ ~~is~~ ~~too~~ ~~great~~ ~~to~~ ~~be~~ ~~expressed~~ ~~in~~ ~~words~~ -
~~It~~ ~~must~~ ~~have~~ ~~mastered~~ ~~the~~ ~~sympathies~~ &
~~attention~~ ~~of~~ ~~the~~ ~~audience~~ - ~~is~~ ~~still~~ ~~more~~
~~regretful~~ & the suppression for a moment of the
 more merciful side of divine justice - ~~by~~ ~~the~~
~~by~~ ~~the~~ ~~substitution~~ ~~of~~ ~~the~~ ~~despairing~~ ~~and~~ ~~almost~~
_{substitutions}

Electra's personality stands out clear & beautiful - as a woman whose tender heart has not ceased to mourn her sister's, her Father's death & ^{on transparent & crime} her mother's ~~betrayal~~ - and ^{she} welcomes back her brother - as an object for devotion & love, than as a protector ^{more} ~~against the~~ ^{secondary} ~~ill treatment~~ ^{from the miseries & hardships} of her mother - The scene below at the Father's tomb is one of great poetic beauty.

The chorus plays a secondary part - is composed of slave women - whose sympathies & counsel are given to the orphan children.

The religion, ^{feeling & faith} ~~in this play~~ is not so spiritual as in the plays in Agamemnon - There is one beautiful touch - When Electra hesitates through with her prayer for a spirit fairer than her mother's & requests that those who slaughter her should be slain - Still there is no longer one Supreme power - ^{the Unit} receiving the prayers & sending comfort to mortals, but those

²
~~Decision~~ ^{Decision} who, in his judgment ^{to} independence
of ~~prop~~ ^{involvement} & sacrifice - or rather whose judgment
is preordained according to the laws of justice.
In the Caeplian, we find various ~~dicta~~
appealed to - and urge to cooperation by
laws of sacrifice - The shade of the Father
is the power most earnestly affected to be invoked,
and the barbarous ~~idea~~ belief, that until
revenge the departed spirit cannot rest is
the prime motive, ~~being~~ ^{urging} ~~in~~ ~~order~~ to ~~instigate~~ -
The last scene, in which the ^{at scene in the background} ~~forces~~ ~~are~~
~~the~~ ~~opening~~ ~~of~~ ~~the~~ ~~third~~ ~~act~~ ~~of~~ ~~the~~ ~~tragedy~~ - the
~~Pennsides~~ - is more to be considered as
the opening of the third Drama, the Pennsides,
than as the legitimate conclusion of the Caeplian
and in ~~consideration~~ ~~of~~ ~~one~~ ~~Drama~~ - The climax
of the latter is reached at the great & dramatic
Criman's ~~stagnant~~ death of Cylemester -
The appearance of the forces in the third binding
together the two last plays -

The Eumenides serves to conclude the
 trilogy in two ways - it winds up the
 story of the sin & consequent punishment
 of the Atreidae, and carries the scene of
 the play, by admirable measures as if
 we consider the purely artistic trilogy as a
 work of art, to Athens - in order to glorify
 her position as head of the judicial head
 of the great majority of Greek speaking races,
 and takes Pylades ^{moreover} takes the opportunity
 of discovering to the assembled audience
 the high origin of their democratic institutions,
 and their admirable working, securing
 each party even handed justice.
 Athena herself refuses to judge the case
 of Orestes - ~~she essentially decides~~
~~after her casting vote~~ - handing it over
 to the judgment of twelve citizens.
 Orestes only escapes his doom through her
 casting vote, and in this even division

of the Citizens - in a case which easily admits
of the decisions, we have a testimony to the
great impartiality & manly independence of the
Athenian jury - .

It somewhat spoils the artistic effect of the
Drama - their ^{introduction} ~~admission~~ of contemporary
politics & ^{2d degree} ~~paltriest~~ feeling - especially as
the characters are legendary - and are treated
as such - ~~was much as they were not being~~
developed as personalities, except in their
broad ^{the emotional} & mythical outline - but rather being
made the exponents, by their actions & sufferings,
of great moral principles - and for which
~~to find both a religious & philosophical~~
~~interpretation~~ -

But ^{in the drama} not find very much beauty in their
play compared with the other two - The Chorus
consists of the Furies, Republians being belonging
to the earlier race of gods - and to them was entrusted
the duty of avenging the blood of relatives -

Thus they describe themselves
 For Fate supreme ordains that we
 This office hold for evermore -
 Mortals intrude with kinder gore
 We scatter, till under earth they flee
 And when in death

They give their breath
 In beds, still on the walls, then lie
 For such Fate's decree: True murderers be -
 Their eyes conceive that witness occasion,
 Of crime ever mindful, should watch & pray
 Apart from the gods our wretched spirits believe
 To living and to dead -

If it were fair to explain the Greek
 Gods & their actions & allegory - I should
 say that the furies represent the inevitable
 and indiscriminate punishment of crime
 of the laws of nature. ^{2. They in the execution of their} ~~And~~ the judgement
 of ~~the~~ ^{the} ~~gods~~ ^{the} ~~gods~~ ^{gods} ~~is~~ ^{is} ~~more~~ ^{is} ~~merciful~~ ^{is} ~~in~~ ^{is} ~~the~~ ^{is}
 more truly ^{is} ~~just~~ ^{is} ~~because~~ ^{is} ~~it~~ ^{is} ~~takes~~ ^{is} ~~into~~ ^{is} ~~consideration~~ ^{is}

The Reign of Queen Victoria from Succession
 Ascended the throne 1837. Whig Ministry in
 P.M. Lord Melbourne ^{Prisul. of} Lord Grey - In Opposition --
 1. Lord Brougham - He was made Lord Chancellor
 by Whigs 30. Left out of government in 35 - remainder
 of his life and unattached critic 2. Lord Lyndhurst
 Tory - 3. Lord Wellington & Peel - latter leader of
 Opposition in house of Commons - Lord Melbourne
 Foreign secretary - Peel leader in Commons -
 O'Connell & their supporters of the government.
 Rebellion in Canada - Lord Durham sent out 38.
 Recalled by government -
 In the year 37 & 38 Railway, introduced & the first steam
 engine built - 40 Penny post introduced on plan
 of Rowland Hill - 31 Bill of Reform - Motion 2
 his followers - People's Charter 38. 1 Manhood suffrage.
 2 Annual Parliament. 3 Abolition of property qualification for
 members - 4 Vote by Ballot. 5 Payment of members -
 6 Division of the country into equal electoral districts.

34 Jamaica bill (transfer) constitution then -
 Munro's org & majority of 5 in their favour - 400
 Peel refuses to take office unless the ladies of the head chamber
 are changed - Melbourne comes back - The Reform bill
 successfully secreted for our defence it -
 Committee of Council to dispose of 20,000 a year
 votes for educational grants - Approval of Gladstone
 Peel - Stanley - Disraeli - Carrington & Peel &
 Russell & O'Connell & Irish members.
 An defence of Turkey against Mohammed of Egypt
 40 Convention of London between Great B. A. P. & R.
 to deprive him of his usual professions - leaving him
 Egypt - Government defeated on J. Russell
 proposal to substitute P/ duty for sliding scale.

Conservative Ministry June 4/1.

Peel. Prime Minister L. Lyndhurst - Chancellor -
 Sir J. Graham - Home Secretary - Lord Alton Foreign Office
 L. Stanley Colonial Minister - Gladstone not in the
 Ministry.

The War of Afghanistan, commenced under the Whig Ministry & the Treasury (Lord Auckland).

Alex. Burnes & others Aug. 37. 38. & c. issue Manifesto to Putes of England with Calcutta - the people receive our protegi
 Dulland. Nov. 2. 41. Insurrection breaks out. Murder of A. Burnes.
 Unconditional surrender of B. troops of Akbar Khan -
 Murder of Macnaghten - English take no steps to avenge it -
 another treaty made between them and A. Khan - Surrender
 from - retreat - Slaughters in the mountain passes -

D. Bryson, sole survivor - Lord P. Pemberton sent out - Great loss & no action - Officers take it as
 the end of the war - General Pollock enters Calcut 42
 D. Bryson, Great losses & returns prisoners.

L. Gen. P. Pemberton announces to Congress failure of E. G. policy
 "If a sovereign upon a reluctant people would be
 inconsistent with the policy as it is with the principles of the E. G. policy."
 East India Company returns a rule of Afghan -

The State of Somerset!

Private Meeting - Trial of O'Connell - by a Protestant jury -
 condemned 12 months imprisonment - judgment reversed

House of Lords. Restriction legislation against
 the employment of women in coal mines - Factory act
 limiting working hours for children under 13 to 6 hours daily
 (44) - Grant to B. C. Clays in Ireland.

W. Gladstone resigns his office of President of Board of Trade
 on the appointment of Sir Robert Peel as Chief Secretary for Ireland.

Test removed from calling for that municipal
 officers - Bank Charter act - limits the number of

Rebecca riots in Wales - on the increase of tithes.

Murray's election opened & Government

Scinde annexed - Ashburton Treaty (42)

arrangements between of B. P. & U. S. A. - Sir J. Franklin
 expedition (the last 45)

Irish Famine - repeal of the Corn Laws 46

Coercion bill, same time, brings about fall of Government

Free trade, High Protection, subsequent Government of

1846. Russell Ministry - G. Palmerston - Foreign

Secretary - Sir C. Wood - Chancellor of Exchequer - G. Grey

Colonial, Sir J. Grey - Hon. Sec. - Macaulay - Department of Revenue.

Great Britain - suspension of Bank Ch. Act 47.

(Notes on Greek Drama)

Sophocles

It is very difficult to judge of Sophocles when your study of him is limited to his works, is limited to a free translation - (this this is greatly preferable to an inferior paraphrase) - for but the necessarily loose construction & ill adapted words ~~and~~ ~~greatly~~ the add greatly to the difficulty of appreciating the poetic sublimity & general human interest of the plays - My plan in writing this short survey of his dramas, will be first to point out in what he resembles Euripides, ~~then~~ here we shall probably discover the characteristics general to Greek Dramatists; - Secondly, to note the difference in his plan & treatment of the same subject matter as found in the ~~works of~~ ~~the~~ ~~tragedy~~ ~~of~~ ~~the~~ ~~Electra~~, then showing the development of the dramatic art, & his special peculiarities illustrating the progress of Athenian society.

I find two beliefs underlying the

plays both of Euripides & Sophocles -
 One is the doctrine of necessity - the other, the
 usual correlation in religious minds, retribution
 & ~~then this~~ ^{penal judgment} ~~2~~ ^{or just} ~~forth~~ ^{desert} ~~generation~~ - I have
 already shown how dominant these two
 beliefs form the basis & aim of the plays
 of Euripides - how in fact ~~are~~ both the plot
 & the interest individual interest of the
 character is subordinated to these dominant
 ideas - They are to be found equally in
 Sophocles, in the choice of his subject matter
 & in the construction of his plot -
 We have only to turn to his trilogy of Oedipus
 & demonstrate this - Every action of
 his hero has been preordained by fate.
 When first Oedipus he was destined to be
 terrible guilt both towards his father & his mother
 and the ~~both his parents through a~~ ~~that~~ ~~a~~
~~the~~ then aware of this fate, he attempts
 to escape it by a self imposed exile - he accomplishes

the prediction in perfect innocence of
 heart, & and in the crown of the flag, no
 attempt - is made even by his enemies
 regard him as responsible for his terrible
 crimes - Indeed on this story of his life
 rests the pattern exquisite pattern of his story,
 and the fullness of his death -

The origin of his misfortunes is an unusual
 occurrence in his family - though this
 is only mentioned as a necessary assumption
 of Sophocles, and ^{not} dwelt upon as in Eschylus.
 A second point of resemblance between
 the two Dramatists - is the general optimism
 tone as regards the worth of life - generally
 the focus is the ^{hero's} part of the heroes -
 And again ^{in his language} the ~~characters~~, then composed of
 human beings - represent in their ideas
 2 sympathies, the probable human condition
 the influences of pure feeling or passion
 Contemplating the course of events as ^{practical} they unfolded

Consideration the great belief about
 universal among the primitive races of
 the world - and according to Mr. Spencer the
 origin ^{was derived by history} of ~~the~~ ~~basis~~ of all subsequent religious
 structure - origin of the religious feeling -
 In its simplest form, it was an intense
 realization of the continued existence of the
 dead parent or ancestor - generally accompanied
 by an attitude of fear & propitiation ^{toward}
 the deceased - and among the Greeks, with
 a sense that the spirit of the departed was in many
 dependent for its happiness on the ~~behavior~~ ^{conduct}
 conduct of the living - more especially
 should its death have been accomplished
 through violence - for then it found
 no rest till avenged - Electra's intense
 & never ceasing grief, for her murdered father
 be ^{not} ^{than} ~~must~~ ~~regard~~ ~~as~~ ~~we~~ ~~should~~ ~~the~~ ~~grief~~ ~~of~~
 a Christian relation - It was a religious duty,
 and a selfish one as well, her persistent

through

carried out their conception, by an accurate observation
 & description of the particular facts, inferring
 from them the general laws governing the
 Spiritual or physical form ~~considered~~ under
 consideration - or whether they attempt
 to account for & explain the action &
 character of their subject, by the assertion
 of broad generalizing theories - In short I think

I believe that the superiority of the former
 method of treatment ^{of an uneducated subject} in ~~art~~ ^{in art} & the latter ^{one} ~~method~~
 corresponds ^{to the} ~~with~~ ^{to the} preference given
 in Science to the inductive process over the
 deductive -

To illustrate the complexity of nature, I quote
 a short passage from the words of Placida -

"The Wretch that I am, Childless, unloved,
 ever young, Deceives in tears, supporting
 unceasing ~~from~~ pain of nurseries; which he (Placida)
 forgetful of all that he has received"

Here we have several reasons for the ^{extent} ~~reasoning~~ of

of her ~~mess~~ ^{mess} - exclusion of the ruling
 intention, of grief and horror at her for the
~~her father's~~ ^{her father's} unavenged murder of her father.
 She ~~cannot~~ ^{is} herself shut out from the two
 true pillars for the stability of a woman's
 heart & mind - as ~~leading~~ ⁱⁿ a life she is
 leading a spiritually waning life - isolated in
 her mind and not knowing where to turn for
 comfort & direction - Cruel suspicions
 arise in her mind that the brother she
 saved from death, ^{knows help} ~~from her~~ ^{to}
 for help - is unfaithful to his father's
 memory - and her -
~~And it is here that I would draw the~~
~~first comparison between Sophocles &~~
~~Pericles~~ - In the course of the play
 more especially in the scene alluded to
 we have a vivid picture of Pericles the Detacher
 of Pericles's life ... We see her manly
 yet dead, ~~sitting~~ ^{sitting} insufficiently fed

forces through Henry & Vidua to stand for her ¹¹⁹
after ~~the~~ ^{commission} ~~attribution~~ of her ~~disgrace~~ ^{disgrace} &
Punishment - and always, answering them
their ill-treatment by ~~utter~~ ² ~~words~~ ^{force} of reproaches
& ~~condemnation~~ ⁱⁿ ~~and~~ ^{the} ~~words~~ of the
Chorus continually sending quarrels by
her sad spirit - . But her greatest trial
is the her forced abode with her father's assassin,
the night of Egisthus. Enters on her father's
throne - dresses in the very garments he wore,
pouring out libations to the ~~sanctified~~ ~~hallowed~~
God - We ~~hear~~ ~~her~~ ~~mother~~, ~~led~~ ~~by~~ ~~her~~
~~never~~ ~~ceasing~~ ~~sorrow~~ - ~~singing~~ ~~accusing~~ ~~her~~
"with such harsh terms, as those of God - Deeds
things of hate, & blasphemy in the father's dead -
May not these perish early, nor may the mother
God ever release thee from thy present woe."
& when she hears, that Orestes is about, to return
imprisoned she cries aloud - "Art thou not the
Cause of all this - Is this not the work,
that didst steal & spirit away Orestes from my

hands! - To assure thou shalt pay the Deed
 Jewell, at last -

I have not time to dwell on the wonderful
 & introduction of Chrysothemis as a foil
 to Electra - presents an exact exhibition
 of Character & Conduct - Her sister thro
 "grievous" at Father's assassination, thence it
 sets the course both toward jail, & she significantly
 puts it - and even conceals & heard the repudiation
 of her from her mother to the prayer of her de-
 arness & dire - then mocking at his
 misery - staunchly refusing Electra her
 aid in the ^{different} person of the Deuter & daughter
 to avenge her father's ~~unhappy~~ death with her own
 arm, since her brother was no more in the
 law of the living - Her brings us
 the closing scene when Orestes reveals
 himself to Electra - Here is admirably
 contrasted the deep emotional nature of
 the sister with the practical determination

of Orestes, & accomplished such a feat -
 he has carried us - "in overflow of words,
 & might, and tells me neither how much is
 admitted, nor how Orestes' brain the
 riches of my father's know - for then they take
 Orestes' Orestes - the true occasion, but in truth
 there showing, when concealing, we may by
 the one journey, such our unsetting feet."

It would be difficult indeed to give a complete
 representation of Orestes' & personal without
 justifying to the play - ~~but~~ all I think is to
 suggest the two points in which the realness
 of Sophocles of the historic character is in fact
 of the legend are ^{of Sophocles} that differ, from
 that of Euripides - These chosen (poor) character
 of Orestes - as the particular point of comparison
 because it is a radical & favorite ^{conception of Sophocles} ^{of Euripides} of Sophocles,
 & Euripides more fully his general method, and
 also because it is ^{perhaps} ~~perhaps~~ ^{the} ~~most~~ ^{most} ~~valuable~~ ^{valuable} ~~conception~~ ^{conception}
 Orestes, the most developed of the characters

in the Cleopatra - The Plot of
 the play - has one quality, that of tenderness,
 but over and above the possession of this one
 quality - we know nothing of her - She ~~is~~ ^{is}
~~is~~ ^{is} apparently submissive to her fate & she
~~her~~ ^{her} father's commands - She does not tell
~~us~~ ^{us} of her ~~own~~ ^{own} life - nor can we call
 this ~~deficiency~~ ^{deficiency} of reality in the character of
 Cleopatra, a deficiency - By some this
 treatment of mysterious character & legendary
~~history~~ ^{history} ~~plot~~ ^{plot} might be considered as more artistic
 than ~~the~~ ^{the} actual humanity of Sophocles -
 If we regard these legends, as shadowy forms
 in allegories from religious ~~sentiments~~ ^{feelings}
 of the Greeks & moral exhortation of the Greeks,
 Cleopatra would be right in retaining a
 more or less idealistic form - a high morally
~~Greek form~~ ^{Greek form} for the form - each
 individual representing some moral or spiritual
 form - rather to subject us to it than form

was expended ^{more abstractly} - ~~and~~ then we consider that
 the Greek religion ~~was~~ ^{was} ~~prominent~~ ^{prominent} Greek mind
 one of no ^{known} ~~free~~ - physical or spiritual which
 has not immediately embodied in a human form
~~and~~ - ~~the~~ ~~idea~~ ~~of~~ ~~the~~ ~~existence~~ ~~of~~ ~~the~~ ~~nature~~
 of the ~~existence~~ ~~of~~ ~~the~~ ~~existence~~ ~~of~~ ~~the~~ ~~nature~~
~~is~~ ~~the~~ ~~more~~ ~~true~~ - But Ptolemy regards
 the legend ^{the} in particular of men & women
 similar to the ~~men~~ ~~&~~ ~~women~~ of action made
 Athenian of his day or day - the great
 religion ^{doctrines} underlying the ~~stories~~ ^{of} the fate of these
 grand heroes & heroines, he tells them ~~he~~ ~~upon~~ ~~them~~
~~to~~ ~~read~~ ~~them~~ ~~to~~ - only they need to intensify
 & justify the pathetic appeal of his character to
 the sympathy of the audience, but he never ~~allowed~~
 to those principles ^{to} interfere with the free action
 & development of his individual parts.
 I think ~~we~~ ~~see~~ ~~more~~ ~~than~~ ~~are~~ ~~accidental~~ ~~differences~~
 in the ~~is~~ ~~the~~ ~~discrepancy~~ ~~to~~ ~~see~~ ~~more~~ ~~than~~
 between the ~~is~~ ~~the~~ ~~discrepancy~~ ~~to~~ ~~see~~ ~~more~~ ~~than~~

Ricultural

an individual Difference of Genius.
 Though they were ^{for some years} ~~constant~~ ~~contemporary~~ ~~time~~
 competitors - Pindarus was a senior author
 about 20 years senior to Sophocles - He grew
 up under the influence of that the universal
 feeling ~~the~~ patriotic feeling impelling to
 attainments & their glorious resistance of
 the Persian ^{war} - He had spent his youth
 in the service of his country - in a society
 of citizens, engaged in one idea, the
 successful repulse of the barbarian -
 the complicated & variable civilization
 & variable society - which grew out of the
 Athenian democracy as the Athenian Empire
 had not yet appeared - It was natural that
 he should seek to express in his Dramas
 great minded principles - Sophocles on the law
 of ~~divinity~~ ~~is a society~~ ~~connected~~
~~was constantly~~ ~~in the~~ ~~company~~ ~~with~~ ~~of~~ ~~that~~
 later ^{of them} ~~creation~~ ~~of~~ ~~the~~ ~~Greek~~ ~~race~~ - ~~the~~ ~~Athenian~~ ~~disorder~~
 & Pericles as practical & meet the exigencies

116/ Continuation of McCarty's brief - 1

1849.

(Russell month.) re-appointment from itself under
L. Bentinck & Disraeli - Spanish marriages -
French revolution 48 - Chartist demonstration
200,000 persons sworn & special Constables -
Prison Kapden among them - Examination of Chartist
petition presented by W. O'Connor - "5 million and signature"
Short of 2 million - Copies of false signatures -
Irish Release movement under O'Brien - Keagher -
Kitchell & Driffy. Transportation of Kitchell
O'Brien & Keagher sentenced to death - changed to transportation (47)

(St. Pacifico. 50. L. Stalmaston great speech
Ministerial Triumph - W. Cochrane's motion
failure of his speech in defence of L. Peel. Death of Sir
Robert Peel. Recalibration of the P.C. hierarchy
General excitement - Ministry obliged to bring forward
a bill which comes too late. L. G. B. 151 L. J. Russell
resigns - The other parties viz. Peelite, Corn - cannot
form a ministry. Peelite dissent of W. Gladstone, L. D. Cairns
Sir J. Graham - W. D. Herbert. McCarty's bill - Peelite
bill not for ratification under Stanley & Disraeli. On protection

For centuries they had been regarded
 with terror, and Europe had united itself against
 her since the sudden rise of the Russian Empire
 another rapid decay - they were looked upon as a necessary
 check to the former power in her march onward &
 were upheld as such by the more wealthy powers.
 The ostensible cause of the Crimean war was a
 dispute with the guardianship of the Holy places -
 The real cause was the different interpretation put
 on a clause of the treaty of Katchub-Kainarji
 (1774) - "The Sultan's ports" promised to protect
 constantly the Christian religion and its churches
 and also to allow the members of the Imperial Court to make
 such occasions representations as well in favour of
 the new church in Constantinople (mentioned in
 the 16th article) - as in favour of their respective heresies
 promising to take such representation into due consideration -
 The 16th article has permitted the Russian government to
 build a Greek Church in Constantinople.
 This Russia considered as an engagement on the part of

to North Atlantic regions her jurisdiction over
all Christian lands ending in Turkey - virtual mastery
to reform ultimate referee -

The Vienna Note to which Lord Russell affords greatest - and
has really required the claim - The government act
beably a Lord Palmerston forces them to take a blockade
& afford no recognition - 53 The Turkish fleet

On 17th at Tinspe Nov. 30th - Feb. 27 54 England's
Declaration of war - Embarkation of allied forces.

Sept. 14 54 - Want of generalship as well as breakdown
of transport system 55 Lord Russell's reaction for

"Examination of the conduct of the department in
government ministry to & from the war - August 6 1854

break down of Coalition ministry - Lord Palmerston
Prime Minister - Lord Russell Sec. Admir. C. Lewis;

C. E. Ditch of P. Nicolas - Lord Russell's failure at
Vienna Congress & consequent resignation - Underneath success

him - Sept. The fall of Sebastopol. Peace of Paris March 1856.
(Hypothetical mention Sardinia joining to allies in 55 attempt

to integrate of Caserta - then making her position as
European state -

Rindlaw Dec. 14th. 1880.

This autumn has been a very happy one for me - and the secret of my happiness has been plenty of occupation - of a varied description - Perhaps before, my health shielded me from much exertion - and I look forward with a sort of dread to the effect the Swedish climate & cold may have; but I do believe, independently of having better health, I have started on a brighter path of existence - that I have gained immensely by taking up Drawing & Music - with a spirit of free ideas of art & a spirit of general emulation; & then I owe to Ruskin - and to Goethe - Last Spring, I learnt from Goethe, the strength of his endowments & no ordinary activity in youth, & the loss of his calm interested existence in old age - a kindly & sympathetic interest for all around him - human personation, ideas, nature - And Ruskin adds

Let him desire for exactly the true nature that
 should inspire ~~the~~ - love & reverence, and
 a religion ~~growing~~ for a more perfect knowledge
 of surrounding nature -

Some part of the custom has been very
 sweet - We three men have seen much of
 each other - & Maggi & I particularly
 have had a perfect communion of pursuits &
 ideas - We had a delightful little trip among
 our sublime little hills - & read through the
 first 2 vol. of Modern painters together -
 & the little experience has inspired us with
 a wish to go sketching & reading down together,
 should we remain lonely spiders.

As far as my own private studies are concerned
 the book will belong to the most considerable
 portion of my reading - as recreation I have
 read Wilhelm Meisters - I have not read it
 sufficiently carefully (really review it -
 it would take many months study to

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to both
Consider the book as a whole - both a definite
philosophy of life, and in its constituent parts
of ~~Domestic Criticism~~ 'Studies of Character'
& Society, Domestic, artistic & literary
Criticism, theories of education, idealistic
& half such speculations, of an ideal society,
the book is a perfect pouring out of Galt's soul
with just the shadow of plot, every now & then
surprising for its ingenuity, thrown together
this wonderful mass of poetry, philosophy,
& human life.

One thing is clear, Galt writes to impress on his
reader, the advantages of liberty, of unrestrained
liberty in thought and deed - I do not mean
licentiousness - ~~allowing~~ ^{giving} your opinions
complete free scope to your opinion: - this
involves an enlargement of the intellect or rather
the expansion of the ~~action~~ useful activity.
But Galt builds on the principle, both in education
of children and in life, that it is better

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dirty, insidiously too licentious & frivolous -
perhaps in polite society you may light on some
human soul, who will impart to you some ^{total} human
truth - I rather wish to know & divide the
good & bad - notwithstanding the
number & variety of his characters, we do not
find one perfect one, or one, entirely destitute
of attraction & interest & qualities.

Perhaps it would be said that the heroine of
"The Confessions of a beautiful soul" was without
fault - It is a wonderful conception, when we
think of the heroine - but this is a loving
& sympathetic conception, it is full of
deficiencies - of such serious deficiencies
that they would disable the lovely soul from
being a ^{wise} mother or a good wife -
There are some rather repulsive characters -
Serlo is a man for instance, but he is most respectable
member of society - & is disagreeable from
his little weaknesses - Serlo is just what

Nature & his superior education made him
 as he can't quarrel with her. He is an
 & usually a intellectually powerful Companion
 he pretends to ^{no} nobility of heart or action -
 Philine it is impossible not like ~~her~~ you
 despise & strongly disapprove of her -

Of course that falls upon me in the book
 is the utter disregard of Matrimony as a rule -
 & Chastity - It is not immoral, simply
 because it apparently acknowledges no morality -
 It might be living in a society where
 marriage was a meaningless formality -
 & promiscuous connection no shame -

As far as I can see Melville's only principle about
 it was that the physical connection was no
 tie to fidelity - even when accompanied by
 & sentimental affection, but ~~when~~ there was
 a real marriage of souls - then any breach
 would be a breach of faith - in the most
 solemn sense - What fancy too that he

I wish, like George Sear, believe that there was
 greater immorality in living with a man
 after you had ceased to love him, than to form
 a fresh connection with a more congenial
 spirit - Before leaving Geth for the
 present, I add a translation of some of
 Wilhelm Meister's *Zufuhr* brief as James's
 remarks on to them, which I cannot help thinking
~~The first part~~ is it has much of Geth's
 philosophy.

"Certain long, Life is short - judgment difficult,
 the opportunities - passing - To act in care, to
 think is difficult - to act under the guidance
 of thought; to reason - All beginning is merry,
 the world is the land of hope - The boy is
 contented & amused, the impression decides
 him - he learns, playing, earnestness surprises
 him - To imitate is born in us, to what
 is the imitation is not so easily found. Seldom
 is the excellent form, still more rarely, prized -

The Height attracts us, and the steps; with
 the Summit in view, we would wander willingly
 on the plain: Only a part of Art can be
 taught - the artist wants the whole -
 He who only knows half, is often estranged & talks
 much. He who possesses the whole, ~~but~~ may
 only do - and talk seldom or late.

The former have ~~no secrets~~ & nothing hidden &
 no power - Their Doctrine (or 4 hands rather say
 that Logos ~~is~~ here represents the whole product
 of their minds ~~noting~~ the doctrine) -
 is like baked bread, easy & satisfying for the
 day - but meal cannot be sown - and the ~~whole~~
 seed corn, must not be ground - Words are good
 but they are not the best - highest - The highest
 is not apparent through words - The Spirit that moves
^{fact} in the highest - Action is only understood
 by the Spirit - & brought forth again (i.e. heard, fruit)
 No one knows, ~~what he does~~ what he does, when he acts
 rightly - but we are always conscious of our ~~infirmities~~

He, who, may work by Signs, is a Pedant
 a hypocrite or a bungler - There are many
 of them, & they are happy in each other's Society.
 Their Chatter retards the learner, & their ^{insidious} ~~insidious~~
 mediocrity oppresses the best - The true
 principle wisdom (Lafou) of Aristotle, opens
 the mind; the meaning (Winn here express
 more than "meaning", it is more the life giving kernel)
 for where words fail, action speaks - The
 true learner, learns to unroll the unknown from
 the known -

This, as James says, is in reference to the development
 of the "art thought" (Kunstpfein) -

The second part deals with Life - custom
 to explain, by ~~itself~~ an account of the Secretology
 & its founder - to Albi -

"The love of the mystical & gnostic is great &
 Symbolical is gnostic is great. & is often
 a sign of a certain depth of character -"

In this belief, the latter confirmed by group society

I could not truly conform to this society -

I had no other interest vailed in all things to
 have clearness - I had no ^{the} interest - than to know
 the world as she is - and I corrupted the rest
 of my best companions with this dream - and
 consequently we began only to see the narrowness
 of them - & to think ourselves excellent persons
 (this is really an abstract & untranslatable) But the
 Ethic taught us that man must not watch
 (or study) other men, without ~~his~~ being interested
 in their respective developments - that one was
 really only fit to study oneself then one was in
 activity - The ceremony of the society were
 as they were gradually took a form & operable,
 the form of a handicraft - which raised itself
 to an Art - From this came the letter of
 "Lufotungu Gefütten und Maiften"
 It wants to systematize our work, knowledge
 & therefore arose, the Confession, of ourselves
 and of others - and from these were composed
 die Lufotungu -

"Not all men really aim at their development
 of their nature, many wish a domestic remedy
 to ensure well-being, & except for riches and
 for ~~every~~ description of happiness - All those
 who did not wish ^{with} really to attain their feet,
 were retarded (or averted?) by multiplication
 & other hocus-focum - or kept apart.

It only confounds them, who feel things
 & concepts distinctly, for that they were born,
 and who were sufficiently experienced, to grow
 their way with happiness & ease.

"Then you have overburdened with me - Oesterlin
 Wilhelm - - -" He, in whom there
 is much to be unfolded, will be later & later
 in enlightening on himself & the world -

(There are few who have the Spirit (Minn)
 and are at the same time capable of the Act -
 The spirit broadens but shrinks, the act
 widens but shrinks (Das Minn erweitert
 aber verengt; Die That beengt aber befreit).)

(Here is the description of the ether & his vision).

Nature has given him a free sharp insight into
all the forces (or faculties) abiding in man,
^{each} which can be developed in ~~the~~ ^{the} ^{various} directions.

For men, even the most eminent, are very limited
(in their sympathies). They ~~are~~ ^{each} value particular
qualities in themselves & others - only those qualities
which they encourage, ~~and~~ ^{but} in the contrary, the ether
has sympathy (Nirvan) for all, pleasure in
all - to acknowledge or promote it.

As all men make up humanity, ~~and~~
as all nature's forces constitute the Universe -
and then are often in opposition to each other

which they seek to destroy each other, Nature
holds them together & ~~and~~ brings them
forth again - Now I am giving you

Hier ist die Beschreibung des Äthers & seiner Vision
über die Kräfte, die in dem Menschen abruhen,
welche in verschiedenen Richtungen entwickelt werden können.
Denn die Menschen selbst, selbst die ausgezeichnetsten,
sind in ihren Sympathien sehr beschränkt. Sie schätzen
besondere Eigenschaften an sich selbst und an andern
nur, welche sie fördern, und im Gegentheil, der Äther
hat Sympathie für alle, Freude in allem, zu erkennen
und zu fördern. Da alle Menschen die Menschheit bilden,
und alle Naturkräfte das Universum bilden, und dann
oft in Opposition zu einander stehen, welche sie zu zerstören
suchen, hält die Natur sie zusammen und bringt sie
wieder hervor. Jetzt gebe ich Ihnen
die Beschreibung des christlichen Geistes, von
dem ich und von dem die Kinder des Geistes
die Kräfte der Natur im Himmel

alittle & much besides her
 in man, an must be developed, not in units
~~an~~ ⁱⁿ ~~the~~ ⁱⁿ individual, but ~~drives~~
 among man.

Janus holds probably faith in speaking
 through him, that children should be
 given a wide & general education in
 order to fit them for some particular career -
 "Man sided help but prepares the element
 in which the one sided (or rather unaided)
 may work - Clear the ground for it -
 and bring it in with the day for the one sided -
 (or technically ~~to~~ informed) - ||

These digress considerably from my
 brief review of them ~~three~~ months at
 Bucken - I have spent much time
 in Devon - I have almost come to think
 that Bucken is right, they he says that
 it requires a captain to be a Colonel.
 Certainly is a limitation on Cambridge

Decent Draughtsman, and fair & correct
 a light & shade - but by being delight
 in Color, makes me feel very ~~much~~
 the impossibility of ever representing the subtilly
 and perfect unity - I have enjoyed
 the Country intensely - I shall never forget
 the long walks on the moon - with the
 beautiful effects of Cloud, Mist, & Aurora
 & sun shine on the distant hills, lakes, &
 valleys - and the cold & clear looking foreground,
 or rich & stormy in the morning -
 It is perfect - the soil is rocky - the fire is
 dry - and comfortable bed awaits here -
 I cannot close this, without expressing of
 gratitude for all the blessings, of health &
 strength, intellectual & artistic enjoyments,
 I have received this last month -
 I can only feel gratitude & reverence,
 from all the heart - ?

Beate V. de ...

184 Treaty of England, France, Austria, Prussia

Turkey & Sardinia

The treaty of Paris with the effect that all
acquiescence on both sides went to restore their original
boundaries - Sultan now forms a commercial
general condition of Christians - The Black Sea
& Neutralized - its bays, ports, thrown open to
the coasting trade of all nations - but no ships
of war, with the exception of an equal number of
small armed vessels in the Black Sea to be in
accordance with the navigation of the Danube
thrown open. Certain regulations of Russian
frontiers in Bessarabia. Sultan engaged to
admit no foreign ships of war into the Bosphorus
& Dardanelles during times of peace.

Treaty between France, Prussia & Sweden - to
alter the delimiting line with regard to
fishery rights to Russia, & to cooperate in giving
support to her in war -

Articles of Commerce carefully agreed
upon between representatives. American officers
her consent. 15. Protesting in 2 remaining

Abolished 2^d Neutral Convention, enemies goods
 except Contrabands of war: 3^d Neutral Convention
 under enemies flag, except Contrabands of war,
 are not liable to capture. 4th Blockade is
 valid the sooner the more effective. Mounted
 sufficient force to prevent access of the
 enemies coast -
 2 Cruisers war, England Oct 24. Thousands.
 41 millions of money.

The Burlington - Old Masters.

I had but a hurried glance at them. None such attracted me the most was a house - a Venetian scene - bathed in light - The colouring was very rich - a little too much red & yellow, for the first impression, but harmonizing itself, when you had studied it for a little time.

The figures in the foreground, consisting on the one side of a procession with the host just about to embark - on the other of the vales, & more for some 2 irregular figures, a monk standing in the middle ~~is~~ ^{is} ~~shortly~~ ^{shortly} ~~the~~ were beautifully executed - The details of the architecture was carried out both in the distance & in the corners of the picture there a few smaller artist ones were shown over - Another one remarkable about Turner - you never see the detail unless you look for it - The 'wonderfully delicate

2 minutes - It is like the Detroit of nature,
 it does not force itself on your attention,
 This is his great charm - He is unobtrusive.

There were many Dutch Landscapes -
 I never saw so much beauty or truth in
 them - 2 some here exhibited by Ruysdael
 were true absolute perfection looking -

Two or three like "Mourning" by van der Meer
 struck me as ^{special} ~~peculiar~~ in their tone & feeling -
 I feel quite at sea in judging of such
 old masters of portraiture as Holbein.

His ^{pictures} are powerful, full of the individuality
 & unity of conception which marks a great
 master, but ^{his} ~~the~~ subjects ^{appear to have been} ~~were~~ an uninteresting
 and unbeautiful set of people -

"Simplicity" of Rembrandt - is a charming
 picture, so are many of his portraits -

I never can distinguish them from
 Sainsbury - the portrait of Rembrandt

are exceedingly pretty

Then there were two pictures of Titian's
son of Pheron, which I thought - carried
brown & coloured - a wonderful portrait
of Horus, of a Philosopher - you might
examine the pictures as close as you please
(I do not) represent human beings most minutely

John Hunt & Prout.

Prout's ^{papers} all that is worth saying about them
too extensive - Not genuine but happy &
conscientious labour - Hunt's work is beautiful
as far as I could see not done in washes but
in delicate long touches - His most exquisite
effects are produced by breaking many ^{small} colours
together - Much long colour used - in his
later works - Prout's pencil sketches
~~are~~ beautiful in their detail & feeling -
very superior to his colour ~~work~~ - studies,
from latter ~~are~~ crude & harsh with too

Architecture

gradation - In his pencil sketches, as one
 line ~~is~~ ^{is} carried on to great length, it stops at
 its ~~main direction~~ ^{main direction} to turn round the corner
 & creep into a little crevice or dip into
 a little channel - formed by the channel or hollowed
 out by the rain - Every line describing the
 general contour or following out the ornament
 of the building leads on into individual parts
 & it on little feet - These sketches are charming -
~~beauty~~ ^{beauty} with no pretensions to powerful &
 impressive conception, but perfect in
 the truthfulness & affection -

Presence -

Some charming water colours, of Dutch
 masters - flat & fanciful with pale
 wash - & real 'rain' clouds -
 No exceedingly clever flower paintings
 of a lady - and some striking studies of
 flowers (Clara Kuntelba, inferior
 however to those due to habits in the Dutch school

Leuty's rooms - But the gems in this
Exhibition are Burne's *Four Recent Studies*,
absolutely perfect of their kind -

The Society of Painters in Water Colours.

Callow's sketches were the most attractive
I saw in the exhibition. Dover & Sandgate
for instance are lovely in their colouring
and composition - and some of his scenes
in Continental towns - Delightful -
As to his method - Just as he uses little or no
body colour - he has no particular touch -
but accomplishes his effect by washes &
rubbing - Much rose madder in his architectural
studies - His ~~water~~ ^{use} of colours in his sketches
is a certain style of colouring, & a slight conventional
of composition -
Paul Haffel - Some of his are full of
sun - but this very charming in colouring

is too refined - like the usual effect of water
 in his or rather to be any effect except one
 particular moment - he is in fact a man
 & his colouring - Some of his sketches in the shade,
 & taken in the shade, are one delicately
 graduated program - ~~the~~ every square inch
 is variegated, yet the square inch in which
 is expressed the least distance part of the wood
 & the same in colour as that expressing the head of
 a weed - His skin is lead on in
 matter fellow, springing out with almost
 a morbid delicacy of contrast from the gray
 gradated green - Still they are very sweet &
 pretty - He uses ~~an enormous~~ broad colour
 extensively - The light is roughly left -
 (I think to show the high light is first spread
 over the picture) but the detail of the structure
 is ^{in general} done with color - Here again there is
 no one touch - the unity & staidness of the artist's
 personality lies in the colouring & the delicacy of the

Chiaroscuro.

Clara Montalba - Her sketches of the Thames, its bridges and shores - are full of romance. A stern ~~and~~ ~~stern~~ ~~kind~~ - Blackfriars' bridge is the most powerful - The foreground bridge is forcibly painted - ~~but~~ the colour is thrown back by the richness of the hue of barge, just about to glide under it - There is ~~delight~~ a true characteristic dignity, ~~unlike~~ ~~with~~ ~~the~~ the whole relieved by touches of white on the four figures looking over & on the ripples of the water to the right - The left of the bridge is merged into a smoky chaos out of which rise the towers in the distance the spire outline of St Paul's & other buildings. The execution of most of her pictures is coarse, affected & coarse - She seems to possess few colours -

S. P. Jackson - Some charming suggestions
 sketches of the houses - full of sweet melancholy
 feeling - There's something inexplicably
 attractive to me in flat landscape with
 water as the object of interest - as with the
 Archaic shapes of English elms & hedges
 showing up against the sky - His colouring
 is quiet & transparent - or rather atmospheric -
 I do not know that there is a picture in this
 gallery that I prefer to the Summer morning on
 the Thames - J. C. W. C. W.

Sand Cox & Collyer & Smith are
 drawing masters - they have both extreme
 mannerisms in their touches & in their colouring
 but especially in the former - To me they are
 no mannerism more painful than that
 of a mechanical touch - In colouring &
 composition, you see the stamp of a man's
 feeling & thought - He may not be able

Triff & Birket Foster are examples of real artists who have adopted a certain touch - to accomplish the effect of shape - In the latter this is markedly the case but it proceeds with him from an loving desire to give every leaf of the tree - His sketch is his sketch - but does not destroy their beauty -

Albert Ford's picture struck me as original and truly forward. In "The Market" the ~~two~~ ^{are} original conceptions the ^{arranged} ~~happily~~ arrangement of clouds - & great relief from the general monotony of cloud land in landscape painting.

St. Lawrence Harbour - ~~Triff~~ & Basil Brady had a rough truthfulness of colour, & an unconventionality of composition - but some of his other sketches, such as "Green Skating" ~~Structure~~ ^{are} exceedingly ugly & feelingless in their coloring -

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In Koverpauls W. Russell Cairns of the
Kalam - Some of her sketches, particularly
'Study of Chrysanthemum' are clear & life like.
Prof. Haurin's are pretty drawn with
much tender feeling -
Among the other pictures I noticed, were some
clear sketches of animals heads & of
Willis - Old over studies of Thomas Vane -
Sefia, studies of Walter Hale -
pretty little picture of Charles Davidson -
Trunkful looking sketches of A. P. Squire
A woman's figure are clever, but his sea!
Aug. 11th 6. Stratford Mass

There is so much that is glorious in
the Phaedo, that one hardly dares to criticize
any part of it - One feels in the presence of
a great and holy mind and is overwhelmed
by a feeling of reverence and adoration.

The sublimity of the situation, enhanced by
the simplicity of the ^{narrative} relation, the grand
calmness & gentle humor of the central
figure, ^{for} awaiting death - saying his
last words to his disciples & comforting them -
almost forces one ^{to} kneel and pray.

In dialogues Plato calls out strongly
all the "feelings for immortality" existent in
his reader - ^{of which} ^{feelings} ^{exist} ⁱⁿ ^{the} ^{human} ^{mind} ^{and} ^{which}
"The body is a source of endless trouble
because of the mere requirement of food,
and also is liable to diseases which overtaken

and infused us in the search after truth:
 and by filling us full of lusts, fears, fancies,
 and idols and every sort of folly, prevent
 our ever having a people say, so much as
 a thought - " - - - " Moreover, if there is time
 and an inclination towards philosophy, yet
 the body introduces a turmoil and confusion
 and fear into the course of speculation, and
 hinders us from seeing the truth; and all
 experience teaches us shows that if we would have
 pure knowledge of anything we must quit
 the body - - - " either knowledge is not to
 be attained at all or after death if at all,
 after death."

It is then only too heavily felt barrier to
 all real thought, presents the desires
 & needs of the body, together with the
 appreciation of what
 intuitive ~~that~~ our minds, untrammelled
 would be capable ^{of higher feeling which} ~~that~~ causes us as that
 strong desire, in most men, amounting to

A Conviction ~~in the~~

feels, that when our body loses its individuality, our "thoughts" so far from being destroyed, may rather be liberated from the slave-like condition of materialization -

So far as Plato expresses this feeling, dwelling on it as a great argument for the belief in immortality, I follow him - but then ^{he} continues to give logical proof of the after existence of the soul - his reasoning seems to me utterly fallacious -

Like the self-destruction logic of the former dialogues, it is verbal - & deductive - treating ~~abstract~~ terms, symbolical of abstract & intenses, as if they represented in our thoughts - a real & known quality. X

His first argument, is the doctrine of Contraries - ~~or so it is~~ - all things generate from their opposites - "Anything which becomes greater, must become greater after"

* Perhaps this was the great lesson which Socrates wished to teach in his destructive analysis of thought.

being less - Analogously, sleep is the
 contrary of wakefulness, death of life.
 From ~~the~~ life will proceed death, &
 from death will proceed life -

The 2nd argument advanced, is the
 Great Platonic doctrine of reminiscence.
 It is deduced from the fact that all
 men have certain original ideas
 not capable of being learnt from the objective
 world - For instance there is no such thing
 in natural phenomena, as "perfect equality"
 of two objects, yet man has the ~~idea~~ idea
 of "perfect equality", and recognizes that
 the relation equality falls short of his ideal.
 This knowledge of abstract & ideal existence
 cannot have been acquired, & must therefore
 have been reflected - and proven that
 man's soul must have existed before birth.

The 3rd argument rests on the duality of man's

Proves that Compound substances are those
 divisible, and that simple substances are
 indivisible — The body is to Compound,
 and the soul? The indivisible the ^{indivisible} ~~indivisible~~
 further there are two sentences 'th seen
 to unseen, the body is to seen, and the soul
 then united to her is forced to live in the bodily
 world, but has not seen then the true viz
 then abstract himself from objects of life —
 Then the tendency of soul, is toward the unseen
 and therefore to the permanent & unchangeable —

Simplicius' objection that the soul may be
 like an harp — tho' more spiritual
 than the instrument, it is ^{yet} dependent for
 its existence on that instrument, is
 answered by Simplicius with the remainder that
 he has already admitted the existence of
 the soul before birth which is unchangeable
 like his analogy of the harp.

fall - "I find in the disposed, mind
 will dispose for the best" "and I rejoiced
 that I had at last found the teacher of the Cause
 of existence" - But as he proceeded he
 found that his guide pursued the great final
 Cause, dealing with the particular & immediate
 Causes of the phenomena he examined "having
 recourse to air, ether, water and other ^{elements} ~~centricities~~"
 Socrates perceived that here he ^{found} ~~found~~
 Conditions ~~with the true cause~~ for Cause =
 and was convinced that he himself like
 his teacher Anaxagoras, had failed in the
 contemplation of true existence -
 "It occurred to me that my soul might be
 hindered altogether if I looked at things with
 my eyes or tried by the help of the senses to apprehend
 them" "I thought I had better have recourse
 to ideas and seek in them the truth of
 existence" "I therefore ^{assumed} some principles
 which I judge to be the strongest, and then"

affirms as true whatever seemed to agree
with this, whether relating to cause or anything
else; and that which disagreed I regarded
as untrue.

This principle, has the ~~existence~~ assumption
that there is an absolute beauty, goodness
& greatness — and is followed by the
deduction, that beauty, goodness, greatness
as manifested in nature, are only in so
far, beautiful, good & great, as they
accord with the absolute existence of
these qualities in the mind — in other words,
the absolute existence is subjective,
the objection will existing only in so far
as ~~the~~ ^{it} partaking of the essence of the absolute
is subjective type —

It follows from this, that a flower, is not
beautiful, because of its form or colour
but because a partaker of the beautiful —
Now in this absolute and subjective existence

'essential opposites exclude each other'
 and the concrete, then it has inherent
 in it an opposite, will exclude it's opposite -
 Fire excludes snow - The W. B. (having inherent
 opposites) excludes the addition of one more,
 which will make it four (four having inherent
 opposites) -

The soul or thought, having in it inherent
 life (since it when man is in suspension
 of his thought that he is alive) will exclude
 the idea of death - Cebes has admitted
 that the soul is immortal of nature, since
 it does not die (as a rule) with the body,
 then surely since it does not return or perish
 then death advances, it must be imperishable.
 It must rise above death; for we have
 seen that the opposites when brought
 into juxtaposition, will either be perished or taken
 as in the case of fire & snow -

The proof then that the soul is immortal is given

This last argument, the objections are
 obvious, we could not accept, even
 if we allowed this assertion that the soul
 real existence, from which we can judge
 of the problem of life & death in the ideal
 or subjective - His deduction from the
 premises, rests on the assumption that
 the soul is of nature immortal that it
 has for certain existed previous to birth
 and does not ^{generally} ~~generally~~ exist after the
 dissolution of the body - See Cebes objection.
 His 1st argument is purely verbal -
 Confusing the different for the opposite -
 and ignores, in the further assumption that
 all life proceeds from death, the fact that
 the individual proceeds from the living
 organism of his species and not ^{from} the dead.
 We can only apply to our death to the individual,
 the matter concerning the individual, is
 not here dead, ~~being~~ after the death of

the former than during its lifetime -

The doctrine of immorality, excludes
the possibility of the inheritance of fundamental
ideas, and of the gradual development
of them in the species, as well as the possibility
of their creation in the individual at birth
the gradually developed, as the plant from the
seed, in the lifetime.

So Crates distinctly advances the doctrine
of transmigration, holding that only the
philosopher, will be liberated passing from
the body - other men will be judged according
to their deeds - some cast into everlasting
punishment.

There is a sublime and grand morality
advanced - a rejection of the expedient
as the rule of conduct.

The Pilosopher controls his desires, and the
moral man controls himself a healthy body

Let the order & number, the soul,
 of exercising her faculties, and subordinating
 all to her interests -

The soul is really "thought" - The good
 Citizen who leads an exemplary life, will
 not at his death, be removed to the abode
 of the gods - he will have his just reward
 in his future life - but the Paradise is
 reserved to the true Philosopher who lives in
 the dulcet life - It is here that there is a
 remarkable resemblance between Grecian
 & Indian philosophy - the religious duty
 being more essentially an intellectual
 & not a moral effort - It is affirmed in
 both philosophies that the intellectual progress
 cannot be carried on without a moral purity,
 as this purity is carried to the last degree
 of asceticism by the Indian, whereas in the
 mind of the Greek, it consists only of a restraining
 of the desires of the flesh, to their necessary

At Agathon's table are assembled men
 of learning & science - Agathon himself is
 a tragic poet of eminence and is celebrating
 his victory ~~with~~ over the tragedians
 at his wedding festival -

Socrates enters and takes his place on the
 Couch; after the libations had been offered
 & the hymn sung, and there ^{had} been the
 usual ceremonies - Pausanias reminds
 them that they had had a bout yesterday, from
 which most of them were still suffering, and it
 was ~~proper~~ in propriety of some of the party
 that there should be conversation instead of ~~drinking~~
~~their hands~~ ~~and~~ ~~read~~ - the subject chosen
 is Love -

Phaedrus delivers a rather superior discourse
 on the exalting effects of love on human
 nature, and declares that Love ought to
 be honoured, as a mighty God, especially
 wonderful at his birth, for he is the eldest of the

Good -

Platonism only refers to mythos to
 & illustrate in theory that there are two
 kinds - Aphrodite, the daughter of Uranus
 Spring from the male alone, is heavenly
 love, whereas Aphrodite the daughter of Zeus
 & Dionysus, is the common love - being
 such as the meaner sort of men feel, apt to
 be of women as well as of youths.

But those who are inspired by the heavenly
 love, turn to the male, the more valiant
 and intelligent return - loving without
 but intelligent beings, whose return is
 beginning to develop -

As then I dwell, on the different way that
 the love of youths is regarded ^{as} honorable &
 dishonorable of different ~~places~~ ^{ages} - we
 declare that so long as the action of the
 love is a high one, so long as the connection
 is sanctified by an intellectual communion

Is long as it is the love of the soul, rather than of the body, and is constant after the flame of youth has passed there is a tenacious passion both to the lover & the beloved -

Cristophanes having eaten too much, and consequently suffering from Hiccough, is obliged to consult a - and Prigmeaches (the physician) gives us a dissertation on metaphysical physics - and sums up his discourse, I am sorry love to the harmony of opposites, in all existence - the physician's duty being to reconcile these hostile elements, for medicine may be regarded as the knowledge of the loves & dislikes of the body how to gratify them & how to restrain them.

Cristophanes follows, the hiccough is gone & however true he had had recourse to the remedy recommended by Prigmeaches

and the wonders with characteristic
 friendliness, whether the principles of order in
 the human frame require those sort of exercises
 and ticklings -

His speech is in the form of a rather Coarse
 fable on the origin of man - full of
 humour but given devoid of the high moral
 tone characteristic of previous Discourses in the other
 Discourses - The upshot of it is, that the
 Men and Women, partaking of the Original
 Man & Woman, are generally fascinated
 by their own Sex, whereas the descendants of
 a "Man & Woman" are the adulterers &
 Concubines forever - There is not ~~one~~ rather
 fine touch in it, the parallel of the intensity
 of Love, the desire of Love, the one united
 in the life and forming one soul in the next -
 We find also the doctrine of affinities -
 Each human being, has his other half -
 whether of his own Sex or of the opposite.

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Protagoras, the beautiful youth, and accomplished poet delivers himself of his opinion in the name of the god Love - ascribing (a. Socrates ~~critically~~ sarcastically remarks) every species of Pleasure & glory - Declaring him to be the youngest of the gods and ~~the~~ everlasting youthful for ever.

Socrates after a half admiring and half critical criticism of Protagoras's eulogy, and a reminder to the company, that true Pleasure ~~does~~ not consist in glorification, refuses to give his view of Love, before he has gained Protagoras's admission of his premise - "that Love is a being, the Desire, and therefore is deficient of beauty & goodness - (here Beautiful ~~is~~ declared to be good) - This he achieves by his usual dialectic, and turns the rest of his discourse into the form of a tale of love, which

~~to~~ heard from Socrates of the plague
 to the women, who defaced the plague at
 Athens ten years, & scorpion - a divine
 His character of Socrates, to him to appear
 ignorant - perhaps to it arise from his
 unfavorable judgment of the Socratic
 those chief aim was to appear wise
 & learned - His career sometimes prodigious
 far, and his dull added power of
 the imitation of his adherents -

But his reasons for introducing another
 as the originator of his ideas, are first,
 a certain wish not to take the position of
 teacher, and critic towards his host, and also
 because the consequence from his discourse
 enabled him to use his favorite dialectical
 method for introducing and defending
 his principles -

Socrates then taught - Socrates that
 Love was not a mighty god, neither was

4 fair & good - but rather the mean
 between divine & human, fair & foul -
 (A rather apt example is given here, to explain
 the mean - Right opinion is the mean between
 ignorance & ~~wisdom~~ ^{wisdom} - if it is true, therefore
 not ignorance, it is not founded on knowledge
 therefore it is not wisdom).

He cannot be fair & good, because he desires
 beauty & good rep - He cannot be a god, for
 gods possess both.

He was born of the divine Poros (Pluck)
 and of the mortal Penia (Poverty), on
 Aphrodite's birthday, whose presence he is.

"He is bold, enterprising, strong, always at some
 intrigue, keen in the pursuit of wisdom etc.

He is, in fact, the type of all desires in human
 nature - Consequently all men love,
 though for all men desire some good, for
 the sake of happiness - But love has been
 restricted to one particular form of desire

just as poetry has been restricted to one form of Creation, whereas poetry is in reality, all passage of non-being into being. This then is the nature of Love -

Plotinus tells us that his ~~method~~ ^{goal} in which he accomplishes his desire is through "birth in beauty" - whether of body or soul - "there is a certain age when human nature is desirous of procreation; but this procreation must be in beauty & not in

deformity - and this is the mystery of man & woman, which is a divine thing, for conception and generation are a principle of immortality in the mortal Creation -

Love is not only manifested at the time of conception but is the cause of happiness & springs from the same everlasting source the desire for immortality.

Amable and Florio & willows are after all acts of the same desire, but here

it unworldly through fame, that the
 great spirit ~~is~~ strives for -

"Men whose bodies are creative, beget
 themselves to women and beget children -
 " but Creation souls, for there are men
 who are more creative in their souls than in
 their bodies, conceive wisdom & virtue.
 And such creators, are the poets, and artists -

But the fairest sort of wisdom is concerned
 in the ordering of states & families, which
 is called justice or temperance -

And he who is young is thus inspired, desires
 in maturity to beget & generate - He wanders
 about seeking beauty; and when he finds a
 noble nurtured soul, there is an union of
 the two, and to such an one, he is full of fair
 speech about virtue and wisdom - and this
 educates him; and at the touch and
 presence of the beautiful, he brings forth
 the beautiful, conceived long ago -

and in Company they tend that which he has
brought forth, and they are bound together
so far nearer to them than who bear
mortal children - "

"Then are the deeper mysteries of Love - "

The remainder of Dr. Sturges's discourse
is the grandest & most soul stirring
appeal to the idealism of our nature -

It is so beautiful in its form as well
as sublime in its matter, that we feel
it almost sacrilege to repeat it in any
but ~~our~~ Plato's own words -

The teacher, Socrates, that he who would proceed
rightly, should learn first to love beauty in
one form only, out of that should he create
beautiful thoughts - Then should he become a
lover of all beautiful forms - learning from
this that beauty of mind is fairer than beauty
of form - He will love the virtuous soul
tho' not possessed of comeliness - and will

Teach his beloved the beauty to be contemplated
 Beauty in all existent - to then consider
 beauty of Merion as a small thing.

"For he who has been instructed thus far
 in the nature of Love, looking at the
 abundance of Beauty, and creating and
 beholding many fair thoughts, then he comes
 towards the end will suddenly perceive

a nature of boundless beauty, Beauty true
 absolute, separate, simple, everlasting, which
 without diminution, without increase, &
 without change the ever growing and ever perishing
 beauties of other things."

"And the true order of ^{reaching} ^{object} ~~going~~ to the things of Love
 is then the beauties of earth as the steps by
 which he mounts upwards, going from
 one fair form, to two, from two to still,
 from fair forms, to fair actions, from fair
 actions to fair notions, until from them
 last he arrives at absolute beauty.

"Do you notice that in that Communion
 only, beholdin Beauty with the eye of the
 mind, the divine beauty, clear, unalloyed,
 not clogg'd with the pollution of humanness
 and between the Colours & beauties of human
 life - whether looking, and ^{concern} ^{the body} ~~concern~~
 with the true beauty, divine & simple ~~and~~
 brings into being, true Creations of ~~beauty~~
 are virtue and not idols only?"

Do you notice that thus he will bring forth
 not images of Beauty, but realities -
 and in bringing forth true virtues will
 become a friend of God and be immortal
 if mortal man may?"

For And now to come change -

That felt that no other man could take
 the tale of love after the magic words of
 Socrates - a Band of beauteous heads
 of Alcibiades, ~~bring a different~~ ⁱⁿ
~~lead~~ ~~into~~ ~~the~~ ~~court~~

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and Alcibiades enters, drunk & festively
attired - He is begged by the Company to
take & send ~~and~~ ~~from~~ some mounds
to attention - He tells many anecdotes
of Socrates - One which throws a great light
on the character of the latter. He observed
in the former dialogue, that an ardent
lover of beautiful forms, to find Socrates
was - Now we see that he loves them
as an emanation of absolute Beauty
(and in the word Beauty must be included all
virtue & wisdom and could generally be
better rendered by Perfection) exemplified
in his actions & life, his glorious doctrine.
It is no doubt a sequel to the Discourse
that Plato introduces this drunken confidence
of Alcibiades.

This Dialogue throws light on many things -
We see why the Greeks considered the love of
youth honorable - because it was

Generally connected with an intellectual
 communion - whereas the love of women
~~the mind has been~~ seldom sufficiently
 educated to be the intellectual help mate
 of man, but ^{demands} a mere gratification of
 the sensual desire -

We notice too ~~how~~ ^{that an} uncertain the place
~~the~~ ~~words~~ & the ~~implication~~ ^{held} in the educated
 Greek mind - how much it was used as
 a parable to explain the nature of abstract
 sentences - varying in its form with
 the fancy of the speaker -

The Character of Socrates is developed -

It is one of those conceptions which it is
 impossible to formulate - ^{in words} ~~It is~~ ~~not~~ ~~that~~
 & ~~that~~ - ~~our~~ mind gathers it up
 and ~~we~~ files it - without our being able
 to reproduce it in a definite statement of
 qualities & deficiencies - And yet we can
 bring to mind many of the characteristics

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of the great personality - His determined
apertion of his own ignorance - his
arrogant deference to his adversaries'
arguments & apertions, his persistent
and often tedious dialectical method -
~~his wonderful physics~~, his tolerance for
the plain sensual pleasures and yet his
abstinence from them, combined with
his great natural capability & physical
fitness to indulge in them - all these
~~combined~~ ~~form~~ and many more
combined formed a whole "unlike" as
Alcibiades said "to any other human being
that is or ever has been" -

We see the same idealism as in the *Alcibiades* -
carried from a philosophy to religion -
for in Socrates' discourse on beauty, an
idea became the aim and object of
adoration for all humanity.

The intellect too, ^{in the *Alcibiades*} is the best instrument,

Protagoras

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and its Creation, the final part of
Protagoras human nature -
both personal immortality is only
mentioned as possible supreme reward, and
rather thrown into the background. of the
immortality of generation whether physical
intellectual or moral - July ~~12th~~ 12th

Socrates & Protagoras lying at midday
under the plane tree, with the clear stream
flowing at their feet - and the Orpheus,
Chirruping around them - discuss together
love & rhetoric - Socrates tells a wonderful
allegory of the nature of the soul and of the
true love - The soul is like ~~two~~ a pair of
Bucian horses and a charioteer - One horse
is white and ever anxious to soar upwards,
so is the charioteer - but the other horse is
illshaped & deformed and drags both
charioteer & companion down to the

& the earth - Still Character & the
 Noble still remember their divine
 origin and the pleasure they once caught
 of the divine Beauty - When they see
 human beauty, they fall down & worship
 & if they are not overcome by the course
 unisonal thro' worship of it, they become
 true lovers, seeing in this beauty, a
 manifestation of the divine Essence &
 attempting to form the union of their
 beloved with a mirror & a likeness
 of their God's -

As rhetoric, Plato insists that no formal
 laws will enable a man to become an orator -
 that demands real genius, and the ^{knowledge} ~~education~~
 necessary for it is a knowledge is an acquaintance
 with human nature - a power of analysis
 in the one hand and of intuition on the other -

July 14th 1887.

Greecian Chronology

- Homer - about 750. First Olympiad
- Legislation of Lycurgus - about 550.
- Min. 600. Pericles 560. P. of Pericles & Cleon 540.
- Pythagoras 530. Pindar wrote 500. Battle of Marathon 490
- Herodotus borne in 484. Pausanias joins to Persia & Greece
- 480 birth of Euripides. 468 Pericles begins to take part in public affairs, Socrates born, Aristides dies, Sophocles joins to Persia & Greece. 458 Euripides joins Persia.
- 431 Peloponnesian War. 429 Death of Pericles, birth of Plato. 436 Cratylus comes to Persia.
- 425 The Spartans invade & Cleon. The Archonship of Aristophanes. 424 Callias of Selinus, Socrates & Xenophanes.
- Thucydides the historian in command Amphipolis, 23
- Clouds of Aristophanes exhibits. 22 Protagoras, Soph. c. & letters.
- 421 Peace of Nicias declared - 19. Alcibiades marches out Peloponnesus. The Peace of Nicias. - 16 Congress of Nicias.
- 15 Athenian Sicilian expedition 16 Birds of Aristophanes.
- 13 Persians & destruction of Athenians before S. of Naupactus.
- 11 The four hundred Agorotata of Aristophanes.

9. Philocletus of Sphocles - & Death of Euripides
 10. Death of Aristophanes - & Death of Euripides & Sphocles.
 11. Complete Destruction of Athenian Fleet - Prop (Arith)
 12. Cleon's Capture - 30 Years - for 8 months
 13. Alcibiades' Return to Athens - 1. Expedition to Sicily -
 400 Return of 10,000 - 99. Death of Socrates.

