

(no further record till Nov. 21st, when a note is added into the diary, headed national sailors' fair, and conveying the thanks of the managing committee to Mrs. Howe for her great industry and labor in editing the Boatswain's Whistle.

(no entry record until Sunday Dec. 11th)

Dreamed last night of dearest Sammy. I thought that I held him in my arms and kissed him and and again, almost too much for his comfort, . . . Oh, my darling little boy, what shall I ever know more of you! Quivus fit patientiae quicquid corrivere est aetas.

Thursday Dec. 22nd: Finished essay on the "Fact accomplished."

Friday, Dec. 23rd. ^{to Albert} Read parts of my essay on Poalrity and of these on Religion. He read to me a little of his paper on Emerson.

Tuesday Dec. 27th: Having today cashed half of Ward and Co's cheque for two hundred dollars, I determine to record the use made of every cent of this money and so begin here. Laura's dress \$2.50, to be repaid, Laura's fancy work fifty cents, my bonnet four-fifty (4.50). Saw Alena who seemed to be bright and serene. He said that he has found the remembrance of my three degrees of law helpful to him in the classifications and judgements, - which it greatly comforted me to hear.

Thursday Dec. 29th: Started alone for Lancaster, where Bird of the council met me at the depot. Dined with the Council and went afterwards to the girls reform school, where I read a poem of my own, written expressly for this occasion in conformity with a promise made by the governor a year since. It was a pleasant occasion. I thought it right to go.

1865. Jan. 3rd. Came today upon Kant's distinction between culture

January 5th. Bought this diary. Paid two-fifty for the same.*****
 Visited with Mary Dorr, Mrs. William Appleton, W. Skinner, two Mrs. Cushings, Bolt,
 Hubbard, John Sturgis, H.M. Sargent, O. Goodwin, Jos. Quinoy, Bowditch, Dresel,
 Ritchie, Mrs. Gordon Dexter.

January 6th. Waited on the Gov. and lady at the State House, at 11 a.m.,
 this being the day of his inauguration. Heard the best inaugural address yet delivered
 by the Governor. Sat between Mary Parkman and Emma Rogers. The governor said
 auspicate. Query, whether auspicate would not be better or a plain Saxon word
 best. Paid sixteen dollars for Harry's new boots, Laura ill. The governor less
 diffuse than usual, therefore clearer and more forcible. Spoke with Horace Sargent
 who had much to say of his brother, recently dead, my distant relative. On first
 seeing him I forgot about his recent loss and began to jest a little about his
 lameness, which I afterward felt to have been inappropriate.

January 7th. Louis A. Surette of Concord, Mass., came to invite me to
 read a paper before the Concord Lyceum on Wednesday evening next. I am to send him
 word tomorrow.

January 8th. To church, much divided in mind about Concord. Conclude to
 go unless Chev should make it absolutely impossible, - which I do not anticipate.

January 9th. Went to talk with Father Lethrop about Concord. He thought
 the fact of the Lyceum made a difference between such a matter and my former
 readings. I concluded not to go. His talk with me was kind, liberal, and sensible.
 He advised me to read my new essays this winter at my own house, and I decided to
 do so.

A morning visit received in study hours is a sickness from which the day
 does not recover. I can neither afford to be idle, nor to have friends who are so.
 Kant says that in the mathematical processes, the Definition is the first term
 and comes before the conception of the thing, in philosophy, the conception comes
 first, and Definition is the last step, or close of the explanation.

January 10th. Saw the Hunts about my charade for Mary Dorr, in which they
 cannot help me. Saw Fanny MacGregor who can and will. Alger came and asked me to
 contribute a short article to the Christian Examiner.

Kant says that after we have given up the point of knowledge in touching
 the existence of God and our own immortality, we may still retain ground for a
 firm belief in these things. An useful distinction.

January 11th. Man is impelled by inward force, regulated by outward
 circumstance. He is inspired from within, moralized from without. For no subjective
 view or impulse can be considered as moral until it has suffered an adjustment
 with outward and practical matters. To illustrate this partially: a man may be
 devout in himself, but he can be moral only in his relations with other men.

Kant says that the cause of sincere faith, or at least what he calls
 the good cause, is oftener found to have sincere enemies than sincere defenders.*****

January 13th. Early to Mary Dorr's, to consult about the charade.
 Read Kant and wrote as usual. Spent the p.m. in getting up my costumes for the
 Charade. The word was au-thor-ship. The first syllable was Awe: Jerry Abbott
 appearing as my scholar, and I giving him a lesson on the moral sentiments: the
 second was Thaw, in which a runaway couple, about to elope in a sleigh, are stopped
 by the god Thor, who does away with the ice, and prevents their escape. Flossy, as
 Frizzle the maid, did well. Ship was represented by a Secesh couple in Paris de-
 pendent on the success of blockade running; and Authorship was expressed as my
 appearance as a great composer, Jerry Abbott performing my Oratorio - a very
 comical thing indeed. The whole was a success.

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January 14th. Met Helen Bell who spoke of the pleasure her brother had latterly had in reading over one of my old Tribune letters. I instantly thought of my former intention of publishing a volume of these letters.

It is more important for us to govern ourselves by the knowledge we have, than to seek to amass knowledge and neglect discipline.

In the ideal, aim and result are one.

January 15th. Went to sit with Emma Cushman, whose baby has been very ill. Found him much better, and her beginning to brighten. In the p.m. copied some of my little poems written after Samway's death in to the book in which I intend to preserve them. This is always a painful labor. Received a note advising me that the Concord people wish me to read for them this week.

Walked with Harry at sunset. Edward Everett died today. In the evening came Herman Warner, Charles Inches Jr., and Joseph Howe.****

January 16th. He who is not able to command himself, cannot command anyone else. I allude to moral command, which is the only one in which intelligent beings can acquiesce. He who supplies force only must yield precedence to him who gives direction. The rarest men and women give the two, adding to the guidance of their wisdom the personal stimulus of their sympathy and magnetic power.

The three elements of movement are force, impulsion and direction. Of these, force is directly generated by the overcoming of the vis inertiae or or legitimate resistance of the statu quo. Impulsion and direction are in the ideal cause or necessary by whose prevalence the vis inertiae is overcome.

The progress from Despotism to Popular sovereignty is but another illustration of my proposition, - that a phenomenon and its opposite are only different stages of one agency. The privative process by which the many wills submit to the one supposed superior goes on by a natural progress to the opposite consummation in which the wills of the many reassert their power and prerogative. It still remains true that the many, in the first instance, were utterly unable to administer the governing function which they resigned into the hands of the one. This was their voluntary homage to the Ideal Unity on which the world's economy hangs. However mistaken they might be in the person of its representative, they were not mistaken as to its unity. But hark ye. The many cannot govern until they make personal and special recognition of that unity. It is the ideal that governs, whether in the person of one or of many. For the mere personal will ruling in the person of one, becomes the tyranny that men dethrone: - in the person of many, the anarchy that destroys society. We must remember that even in a popular sovereignty, all cannot govern. The minority must submit.

January 17th. Went to Mrs. C. L. Thayer's party. Kant calls the volition generated by instinct, arbitrium brutum, that generated by reason, he calls arbitrium liberum, an useful practical distinction. He holds that the three great questions of pure philosophy, viz. the freedom of the will, the existence of God and the fact of a future life, have little speculative importance. The solution of them which we desire is really for practical ends, as for morality and happiness. I became convinced a year ago that the objective assurance of these three points was of small importance in the labour of thought and its methods. In the work of our life we can only say that these three hypothetical facts represent a direction and embody a set of agencies which we find to be most helpful.

January 18th. Kant insists upon the practical moral importance of our belief in the existence of God because we cannot understand or admit the inevitability of moral results without the idea of a first cause, in virtue of which morality brings sociality, dignity and happiness. I call this the supreme of causation or the primary ideal necessity. It is that which we worship under the name of God and certainly represents a divine unity of result from which one infers a divine unity of end or aim. The necessity of belief in a future life he deduces from the insuperable union between the idea of happiness and that of moral desert. We feel that we belong to a moral as well as to a material world.

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Now our happiness in the one world is consequent upon our desert in the other; consequently, we are obliged to consider the moral world as future since its rewards and penalties are for us a result.

January 19th. Everett's funeral. I wrote some lines upon him, which I may or may not print, they would offend many, and might please some. I think them just and called for. I would gladly have written only in praise of him, but this, from my standpoint, was impossible.

Those who understand the unity in moral results will argue from this a corresponding unity in moral causes, for it will be safe to say that as the result is, the cause is. The rise in the sequence of pleasures from material to moral, nowhere allows the chain to be interrupted and the condition of the pleasurable set aside.

January 20th. In the empirical chain of causation the sequence is reversible; the man produces the child, the child the man, the question of precedence is simply one of time. In the ideal chain of causation the sequence can never be reversed; crime involves misfortune and despair, misfortune and despair are not adequate causes of crime. The divine creates or generates the human, the human cannot in this sense generate the divine. Man does indeed create for himself a God and this God, contingent upon the accident of his own personality, is included in the empirical chain of phenomena and suffers change, loss and gain, and sometimes extinction; but the true or absolute Godhead never changes its plan. Its necessity always antedates our being. Being at once beginning and end, the source of inspiration and subject of aspiration. Its two-fold ideal makes with our real the three tenses of time. It is the Alpha and Omega, and we are the links between. In nearly all materialistic reasoning, the ideal is confounded with the empirical causation.

January 21st. I read last evening the first half of my essay on Polarity, with many omissions, to our new club. The attendance was not numerous. Professor Rogers took me up sharply (not in temper) on my first statement and definition of Polarity. I suffered in this, but was bound to take it in good part. A thoroughbred dog can bear to be lifted by the ear without squealing. Endurance is a test of breeding. When allowed to proceed to the more vital parts of the essay, the professor heard me with approbation and interest, and concluded, I believe, that my intention and method justified my first statement, although my use of the word Polarity was not that recognized by physical science. I still believe that my Polarity represents a force indispensable to my theory and that the professor's partial understanding of my idea caused his dissent. I thought the process instructive to me. It showed how far I was intelligible without further explanation, how far not. Hon. A. Herbert came late.

January 22nd. I am to dine with Mrs. N. Thayer on Wednesday next at 6 p.m. The spirit of Mr. Clarke's sermon today, on the glory of the terrestrial and the glory of the celestial, was delightful. He had much to say of Mr. Everett whose successes in oratory and consequent honours belonged to the glory of the terrestrial, his later conversion to the northern interest to the glory of the celestial. I could not sympathize in this. I believe Mr. Everett's conversion to have been one of pure intellectual inevitability. Events so clearly demonstrated that two and two did not make five that it became impossible for him to insist that they did. I saw no trace of this Christian quickening in my intercourse with him touching the editorship of the Boatwain's Whistle. In this, I found him hard, illiberal, and bitter. Wrote for Alger in the afternoon, in the evening came the Governor, Charles Allen, W. Parks, and Carroll.

In the third part of Kant's transcendental Methoden Lehre, pp. 641 & 2, I find that statement which I have often heard E. P. Whipple attribute to Hegel, viz. that a true work of art, or philosophy, is measured and limited like an

organism. It is membered, not heaped together. It grows by inward power, not by outward addition. I think the whole universe to be such a work and to have grown so. The divine originating vigor being in the first act of creation and in such successive link or steps.

Mistakes in the order and sequence of causes, natural and ideal, are frequent and inevitable in early stages of culture. The truth that Man sees is the relation between two phenomena, but which is cause and which effect cannot be determined without the aid of a third element, namely experience, which will in some cases be logical, in others empirical or you might say observational. The false order necessitates a series of falsities for its support, in justification, and it is only after the maximum of these falsities has been attained and the coherence of thought utterly violated, that the true order is hit upon and initiated, vide, the Copernican system.

January 23rd. It is always legitimate to wish to rise above oneself, never above others. In this, however, as in other things, we must remember the maxim, natura non facit per saltum. All true rising must be gradual and laborious, in such wise that the man of tomorrow shall look down almost imperceptibly upon the man of today. All sudden elevations are either imaginary or factitious. If you had not a kingly mind before your coronation, no crown will make a king of you. The true king is somewhere, starving or hiding very like. For the true value which the counterfeit represents exists somewhere. The world has much dodging about to produce the real value and escape the false one.

January 24th. Very weary from keeping awake for Flossy last night. She let herself in so quietly that I did not hear her, so I woke myself up at short intervals, until at last I got up and found her in her room. Mr. Herbert dined with us, also Governor Andrew, F. B. Sanborn, and Isaac Newton, a friendly dinner with pleasant talk. But I missed Marie's tasteful cookery which used to make my poverty aesthetic. Mr. Newton observed that Miss Howmer's Zenobia, as to the figure and drapery, reminded him strongly of the Minerva in the Vatican. I at once felt this to be true, from my own recollection of that statue. This confirms my opinion that Miss H. has no genius and will never add anything to the history of art.

January 25th. Circular movement seems to me to be the only possible one which can be maintained for an indefinite length of time, in a limited space, which we must believe the universe to be. I do not mean by this a perfect circle, but a revolution around a fixed point or pole. The nearer this revolution approaches to the circle, the more compatible will be the revolutions of the greatest number of bodies that such a space could contain. The same obtains in society. Here all would be shock, impediment, and ultimate chaos but for the fine bonds of sympathy and diversity by which individuals become polarized, either as circumference or centre. In this way do the journeys of our various lives become compatible.

Dined at Mrs. Thayer's, a state dinner much too fine for me and my simple dress, which I consider noble in that I wore it at the Bryant festivity.

January 26th. Chev sick; rang us all up about 6 o'clock. I felt very cross, but tried to preach to myself out of my own doctrine, a thing as hard as for a physician to take his own medicine. Chev is really unwell and will need care. The moral distances which men are able to institute, form a very remarkable feature of society. They are important to each of us, for the preservation of personal and individual right. Reserve is an important item in all virtue. In a country so over-populated as England these ideal distances, which rank embodies, are probably indispensable to the working of the social machine and to the attainment of the human variety necessary to fill the unity. The same thing may have been the latent promoter of caste in India and in China. We must remember that in the government of the majority, you and I do not function as yourself and myself, i.e. in any personality, but as units in a sum on the positive or negative side. Hence the mistake of those who expect to find the greatest development of individuality in America. They do find energy resulting from the dynamic (word

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January 27th. Wrote part of my article for Christian Examiner. Kept Chev company as much as I could, his room being overheated and very exhausting to me. Read Kant and Livy as usual. At six p.m. dined with the Hunts. T.G. Appleton, H. Wilde, and the Thaxters composed the company. The dinner was very friendly and pleasant and at the end of the evening W. Hunt and I had some sincere talk about Miss Hosmer's statue of Zenobia, which I call second-rate, and which he says is not so good as pork and beans, and about Mr. Everett and the immense amount of public lying about him. My head had ached intensely all day, but as usual the excitement of company took the pain away.

January 28th. Sugar for kitchen table, four pounds at 28 cents.

January 29th. It occurred to me last night that the liberty wherewith Christ makes us free is most truly our emancipation from the tyranny and finality of the animal organism, while the instinct of this reigns supreme in our lives we are subject to constant suffering from the extravagance and unreason of our desires and the impossibility of ever satisfying them. For the ideal power that is in us and that partially identifies itself with our natural desires is not satisfied in their satisfactions, but demands a constant augmentation of means to answer its constant postponement of end. Nature does not supply these means. True Christian doctrine releases this ideal power from the dominion of the real, ever more and more, and thus endows us with the freedom to follow ideal ends, the only ones in which our whole nature can find satisfaction and rest.

Heard Mr. Clarke in the morning. In the p.m. finished article for the Christian Examiner, just before Alger came to claim it. He told me of the proposed Unitarian convention in New York. I instantly thought whether any one of my three lectures on religion might in any way come into such a matter. This thought might seem insane to some, practically it might prove impossible to carry out. Furnace fire went out by Ellen's fault. Key of my preserve closet lost, house cold! An uncomfortable evening. H. Wilde, Abbott, and Mrs. Romans came to consult about charades. Mr. Silsbee (Edward) came and complained of the superciliousness of Boston literary men. Poor man, the reason why they shun him would be clearer to others than to him. His immoderate talking is reason enough.

January 30th. Walked, read Kant and Livy as usual. Copied some of my fragments into my commonplace book. In the p.m. rehearsed one of the charades for Friday next with H. Wilde and Mrs. Romans. I shall write something, I think, upon the Ideal of Causation.

January 31st. I do not know whether to be glad or sorry that I wrote my essays on Polarity, Limitations, and those that follow, without a previous reading of Kant's Kritik des Reinen Vernunft. Kant's work settles many important questions as to modes of thought and methods of reasoning, and is, I should think, indispensable to all scientific education, whether its final end be physics or metaphysics. I may be able to correct my views somewhat by the light of his, but the plan of my little work being more cordial, practical, and sympathetic, may give it access to those whom Kant's laborious statements would not reach.

February 1st. I read the latter half of my essay on Polarity to our new club at Charlotte Whipple's. Those who had heard the first half of course understood it best. H. James, Benj. Pierce and J. F. Clarke had not heard the first part. James professed not to understand my drift. Pierce and Clarke were interested in my statements, yet it seemed to me that Alger alone felt the value and meaning of the paper as I feel them. The young men also, Roberts and Walker, seemed interested. James started the subject of Perfection, and as usual, did his utmost to impart the confusion of his own mind to the discussion. Could not work hard today, so copied a little poem, Two Moments, into my Book of Sammy. This always seems like putting a knife into my heart. Dearest Sammy!

February 2nd. Did but little work; went to the Assembly in the evening, stayed till 1:15, much fatigued.

February 3rd. Had to work all day to get up costume for the charades. These were very successful. The words were periodical and knighthood. For the first syllable of the last word I gave the sleep-walking scene in Macbeth, Mrs. Homans and H. Wilde personating the nurse and doctor. This was much applauded. I did my best. For knighthood we had a tournament in which William Hunt and H. Wilde were the combatants. Mrs. Homans the queen of love and beauty, and Jerry Abbott the herald. This was done with real comic talent and gave great satisfaction.

Lady Macbeth night gown six dollars.

February 4th. Very weary and aching a little. I must keep out of these tomfooleries, though they have their use. They are much better than some other social entertainments, as after all they present some aesthetic points of interest. They are better than scandal, gluttony or wild dancing, but the artists and I have still better things to do.

Kant says that the unities of our reasonings and perceptions which we call syntheses, would be impossible without our primal unity of consciousness, which he calls *a priori*.

February 5th. All things work together for good to them that love God. This text like all the promises of the New Testament is usually interpreted as significant of some direct interference of the divine in behalf of those who succeed in propitiating Him. The true meaning is that by loving God you put yourself in a position in which the events and experiences of life will help you towards the supreme aim of your desires and endeavors. The goods that this love will bring you will not be such as you would specially desire if your affections were fixed on transient objects, although a moderate share of outward comfort usually responds to a conscientious life, but if you love God, your thoughts and affections will be set to a heavenly tune and the momentary disorders of life will be solved and absorbed in the eternal harmonies.

God's forgiveness of sin is in our day a phrase of very remote meaning. Christ always says, thy sins are forgiven thee. He never, I think, represents the divine as experiencing anger. Good and evil being facts of direction and power, our sins are forgiven when our effort at amendment more than compensates our previous effort in a contrary direction. Our temporary deficiency is then made up and we have beside an excess of impetus in the direction of the good and true which will carry us on in a course in which the true spirit of society and the true needs of nature will help us. In this we cannot indeed persevere without effort, nor can we come into this direction without an effort at the outset which shall more than compensate our previous distance from the true way. Hence the greater difficulty of delayed amendment. The distance between you and the right constantly augmenting, the effort necessary to overcome that distance becomes constantly greater. Should ~~xxx~~ like to write more fully about the superiority of the dynamic over the miraculous view of religion, - both inward and outward. Heard Clarke today as usual.

February 6th. Cheer not well. Read Kant with less interest than usual. Felt discouraged about my writings. If I could give them my voice I could bring them nearer to those whom I wish to reach. The difficulties in the way of this seem almost insurmountable.

February 7th. Wish to write about the Ideal of Causation, but am almost afraid to undertake another long treatise with so much matter of the same sort on hand and so small a prospect of being able to put it to the use I so greatly desire, that of viva voce instruction.

February 8th. Called last evening on George B. Emerson, to consult him a little about my lectures. He expressed much interest in my subjects and thought my point of view a new one. He advised me to take the Melba and invite hearers. He thought I might do good. Woodman came last evening. I have been writing on

Ideal of Causation, which I began yesterday. It is a great subject, but I am not sanguine about my success in treating it.

February 9th. I wrote and worked as usual and in the evening went out with J. F. Clarke's to meet the 'society', which out of the sacred limits is as incongruous an assembly as that in Noah's Ark. Passed a pleasant evening, but sympathy in what I wish to do would be society to me now, and I neither find it nor do wish to seek it.

February 10th. The Hunts, Dorrs and H. Wildo are coming to dine. I at work on Ideal of Causation.

Much fatigued with various small errands for the dinner, etc. The occasion was quiet but friendly, the dinner good. The wine cost three dollars, to my regret.

February 11th. Much tormented by interruptions. Could not get five quiet minutes at a time. Everybody torments me with every smallest errand, and I am trying to study philosophy!

February 12th. Bitter cold and snow. A dear sermon from James Freeman. A refreshing unity of thought and feeling in the services. Kant says that the object of all metaphysical investigation is comprised in the three ideas: God, Freedom, and Immortality. This may be so, but the practical objects of thought are the reality of what we experience, the justice of what we do, the substantiality of that for which we hope.

February 13th. Every individual existence is but the perseverance of reasons and forces which the individual is unable to originate, and if one individual is unable to originate his own existence, all individuals, considered in sum or in succession, are unable to originate it, since what is wanting in the individual is also wanting in the race. The cause of human life, therefore, exists elsewhere than in itself, viz. in the idea and absolute cause of all. What the individual does originate is the influence of his personality. Whether he aims at the ideal best or at the illusion of the contingent best: whether he help to exhaust the sequence of the false order or to build up the sequence of the true, he yet becomes the centre of a certain moral sphere whose extent and perseverance is measured by its value.

February 14th. Dried peaches, one pound fifty cents. Club at Dresel's last evening. Flossy went with me. The entertainment was music. Dresel's playing seemed too loud for the size of the room. His wife looked charmingly.

What Christ says of the eternity of punishment seems to me, in the light of the present day, to apply to the eternity of moral causes and their manifestation. The moment a man gives way to a malignant or sensual passion, he is in hell, where so long as he continues the worm does not die and the fire is not quenched. So long as the offense perseveres, the torment perseveres. But when he turns from the one, he escapes the other.

February 15th. Loss of human value. Unity of result, so far as our methods of thought can be taken as criteria of truth, marks unity of cause. I do not know that there is any a priori evidence of the ideal antecedence of morals which compares with this. The moral law, like the laws which we call natural for the sake of distinction, is omnipresent and eternal. Time and space make no difference in it. The different standards of morality apparent in different countries, periods, and individuals, mark different degrees, not kinds of moralization. The direction of the latter is always in one way. Social aberrations and perversions have their dynamic causes and justification, but the moral requirement, once contemplated, always says the same thing: it never contradicts itself.

Laugel called. I went with Mary Borr to see Helen Bell, Mrs. Lafarge and Mrs. John Bancroft.

Where man is God is.

February 16th. From what I have been lately writing, about ideal cause
its consequence, ideal value, it should follow that the equality recognized
in religion is not a condemned one. It is simply a recognition of
a partial and relative character of all human valuation, a recognition also of
standard lying beyond our judgment and experience whose supreme decisions may
averse ours. The imperfection of all before that standard institutes a negative
equality before it. All having sinned and come short of the glory of God. Hence it
never just for us to compare ourselves with others, unless we are at the same
time mindful to compare ourselves with the absolute standard in the abstract and
with its reflected ideal in our own practical consciousness. The Pharisee ~~xxxxxxx~~
his prayer compared himself with another man. The publican compared himself at
once with the ideal standard. Hence the utterance of the one was prayer, of the
other self-glorification. The worldly and vulgar-minded always esteem themselves
before God.

February 19th. Discouraged and feeling what I call spleen, which is a
want of interest in life and of positive hope. Thought of a series of state's
prison sermons which I should like to write and to deliver. I will do this, D.V.,
when I have finished my work on Ideal Causation.

February 21st. An interrupted morning. A good talk with Rev. J. H. Allen.
It is only by recognizing the unity of cause that we can contemplate unity of result.

February 23rd. Badly tired with errands. Mary Dorr took me to the Reads'
reception so early that we found few people and enjoyed little. Had a little talk
with Helen Bell and L. Hunt. Wrote a little in the p.m. At night should have gone
to meet Helen at Mrs. Dorr's but was ill with severe headache and general misery
and had to go to bed.

February 26th. Very rainy in the morning. Had a carriage for church.
Heard James Freeman. Worked a good deal on Ideal Causation. A severe headache.
The Millers to tea; party of about thirty in the evening, very pleasant and
cheerful.

February 27th. Julia's flowers three dollars. Is man a machine? If so,
what moves him? Vital force. What directs that? The absolute, which in man acts
by conscious reason, in brutes by sensitive instinct, in inorganic nature by
direct law. Many men get little beyond automatic action and instinct. Those who
do, in proportion as they do, are conscious of the absolute force which their
moral power derives.

Two things which are equal to a third are equal to each other. There-
fore the agreement of judgments in one object is an evidence of truth.

February 28th. At 2-15 p.m. today I finished my essay on the Ideal of
Causation. Read Livy in the p.m. Saw Charlotte Whipple; went with her and E. P.
to Agassiz's lecture; thence to Miss Chapman's to meet the Laugels, a pleasant
occasion, but it gives me real regret to part with M. Laugel. Having finished
my essay I shall give a little time to correspondence and business. The essay
is all I can make it at present.

The instinctive, immediate perception of ideal truths is sufficient
for the lives of the multitude of men. Criticism helps much to raise and widen
the sphere, even of this immediate perception, but Criticism has obligations which
the religious instinct has not, - it is bound to correct and administer the ma-
chinery of thought. Its labor is therefore unending. No excess, deficiency or
aberration must escape its pitiless notice. It corrects the aberrations of instinct
and the illusions of experience. The natural genius of mankind conceives the
the plan of social and mental fabrics; criticism sees the plan carried out.

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March 1st. At 1 p.m. received a farewell visit from M. Langel, a truly interesting and delightful person. I feel today the blank and reaction which follow the pressure and anxiety of the composition of one of my present ~~xxxxx~~ essays. I still see much to do before me, - a paper on the Causal Identity of Opposite Phenomena, one on Discipline and Culture, and the discourses of which I thought on the 19th ult. All of this I should be glad to accomplish, but am now intending to take some steps to get a hearing for what I have written since finishing the six essays I read last winter. Paid Mary Hamilton a visit today. Spoke with her of reading in New York. She advised me to make arrangements to do so at once.

March 2nd. Heard today the sad news of Sadie Turner's death. She was a charming child, about as old, I think, as my Julia, and the joy and comfort of the whole family. I answered her poor father's letter at once. This is a sorrow in which friends must give what little comfort they can. It is so little, but it helps somewhat. Heard also of the birth of Louisa Hunt's third daughter. Her safety is good news.

The complexity of human operations as indispensable adjunct to the simplicity of divine ideas is a subject illustrated by much that I have written in the past year, but it perhaps deserves special treatment in an essay by itself. Few of us consider the wide and laborious significance of the simplest formulas we employ. "I love you" opens out a long vista of labour and endeavor; otherwise it means, "I love myself and need you". The processes of life and thought and of all human business and government are highly complex. The ideas they represent are not the less simple. Hence idealogues constantly overlook the means necessary to carry out ends on whose usefulness all mankind would agree, but their coöperation in which is a matter of delicate and difficult dynamic.

March 3rd. Went to Mrs. Wadsworth's last evening, also to the Assembly. At the first place saw Lily Motley who seems very intelligent and pleasing. I have had a fluttering at my heart this winter which sometimes seems to me a serious symptom of disorder. I wish to write on Values, on the Complexity of Thought and Life, and the superiority of a Religion of Influence over a Religion of Authority. I fear however to make repetitions of things I have already said in the essays I have already written. These I must now carefully review.

The way of conquest seems to me on the whole to go from the north southward, not vice versa. The Romans conquered their southern neighbors and the Carthaginians. They never conquered the Germans. They only put them to school and taught them to conquer in their turn. Nor did they really conquer the Britons.

March 4th. Played all last evening for Laura's company to dance. My heart flutters today. It is a ~~xxxxxxx~~ feeling unknown to me until lately.

The brain not only thinks but acts, strikes, works, walks, even digests, since all of these functions depend primarily upon it. A man may lose his human powers, have only the brain of an animal and the life of an animal, this is a subtraction. But let that animal brain become hopelessly diseased, the body follows, and the whole soon perishes.

March 5th. To church as usual. Mr. Clarke's sermon had in it more of philosophy than of religion. A philosophy, however, not perfectly made out. I become more and more convinced that we need from the pulpit the immediateness of moral inspiration, not the circuitous windings of metaphysics.

Values govern the world. Moral values are always greatest, and always rule all others, though their attitude is sometimes positive, sometimes negative; now the power of doing, now that of suffering. In both forms, however, they rule. I wrote the other day that two things can only be fully compared with each other by being compared with a third. The minds in which this third is absent are always arbitrary, short-sighted, and illogical. They show a levity of judgment which he who possesses the standard can never show.

Values. Why does the congregation listen to the preacher? Because the value of his instruction is worth their attention. The value of the result of his

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Instruction is compound and belongs to him and to them. Ideal Cause, Ideal End or Aim, real means, real result. These four terms seem to me to be present in all that comes under our knowledge. The power is in the ideal cause, the value in the ideal result. The means represent the two. What we call result is not result, - has not finality in it, being but a later link in the phenomenal sequence. The ideal result has always a presence, a very partial one in our consciousness. To the ideal cause, however, the ideal result is entirely apparent. Absolute value is only in the ideal. The values of my teaching and of your learning are only correlative and cannot be compared. I know not which is most important that I should lead or you follow, general or army, priest or congregation, monarch or nation. The result after which both strive is an ideal one, never fully attained. With this ideal result the real may be compared. The relative importance of the two ~~xxxxxx~~ factors of the result cannot be compared or determined. Finished copying poems on dear Sunny. Added one.

March 6th. Head and eyes bad with neuralgia. I do not know whether to be glad or sorry that as I get on with my studies the insufficiency of my past work appears to me. The essays beginning with the one on Polarity may still stand. I shall not surpass them. But the three on Religion must, I fear, be remodelled. The six first are what they pretend to be, merely practical illustrations of ethical subjects.

I see today that the divine is as much static as dynamic. The perfection of the absolute cause implies perfection in the absolute result;+ and a consequent apparent imperfection in the parts of that result. The imperfection we perceive is that of our time and place. Our conviction of the harmony of the world grows ever with our knowledge of it.

March 7th. My eyes still feel the effects of yesterday's pain. I never felt the spring weather so keenly as in these days of March. **** I read over two of my essays on Religion yesterday and found them better than I feared they might be. The first and third may stand with little alteration. The middle one needs some additions.

The bond of sympathy is finer and stronger than that of interest. The third point which unites the two being more remote, gives a wider circle of action and liberty.

March 8th. Spent a good deal of time in arranging a charade for M.E. Dorr's party this evening. As it was desired that I should repeat my Lady Macbeth we settled upon nightshade. Night was the sleep walking, shade the scene from Shakespeare's J. Caesar in which the ghost appears to Brutus. Nightshade was the poisoning from Lucretia Borgia which we did in pantomime. Wilde, J. Abbott and I, Dresel supplying the music. It was very funny.****

March 9th. Studied as usual. Wrote to E. Lyulph Stanley. Received a sonnet from M. Laugel on the eve of departure, very graceful, not personal to me, except in the mention of the book I sent him. Dined with Carrie Tappan, Mrs. Hemans being the only company. Very pleasant, but I was not well, nor in spirits.

March 10th. Stopped, wrote nothing, but copied three poems into my new book. Consulted Dr. Clark on various symptoms. In the afternoon saw Mr. Fitz who brought an invitation from the (Parker) Fraternity to read a paper for them at their usual Friday meeting. I promised to do so. I am resting in these days and have determined to write no more essays until I shall have made some use of those already written. This with a view to understanding their real value. I have now been too long in my study. I must break out into real life and learn some more of its lessons. I am intending to read in New York next month, after that in Boston. I think I shall try to read my new course in Washington before I print it.

March 11th. Sat to Black for the photograph desired for the Century Club. H. Wilde gave his assistance. It promises to be a good one and is to be retouched and engraved. Received an invitation from a literary society of Tufts College, to deliver a poem at their anniversary, the day before Commencement. This anniversary would be July 11th. I should like to do this but feel quite uncertain about undertaking it.

March 12th. Julia's birthday, twenty-one years old, and almost a stranger to me. The moral distances of which I wrote some weeks ago prevail in these relations and have no doubt their value. I suffered much when this child was born, suffered in utter ignorance of pain and how to endure it. I would suffer a thousand times more to know that this child is to lead a good and happy life, to know that the life I gave was a boon, not a bane. I think that she will do well. She does not know her own value. I did not know mine at her age, nor for many years later. Such values are of course contingent ones. They depend upon the use we conclude to make of such powers as we have. She is not teachable; will experience good and ill for herself, and take her knowledge of life at first hand. I cannot reproach her with this, as I have done so myself. Whether it is the best way, God knows. I do not, but it seems inevitable for certain characters and certain combinations.

I stayed from church today to take care of Maud who is quite unwell. This is a sacrifice, although I am bound and glad to make it, but I shall miss the church all the week.

One way in which religion advances the purification of the world is by substituting the bond of sympathy for the bond of interest. True association for selfish combination, the value of the church as a neutral ground where all lay aside their differences and hostilities, to unite in rendering homage to the Supreme in thought and inspiration, can never be exaggerated.

March 13th. Read second part of my essay on Limitations last evening to our little club. This part is mostly didactic, containing the moral application of the doctrine. I feared it might be tedious to Mr. Clarke, who indeed did not seem to me to take my meaning. He objected to our acquiescing in limitations. We do not acquiesce in them, but their coercion supplies the necessary element of resistance whose increase, up to a certain point, multiplies the efficiency of our force. Of course limitations do not create force, because secondary conditions can never generate primary ones. But the force being there, they inhibit it from wasting itself in discursive action and compel it to the onward course. Morals are the greatest of present limitations, restricting us to our closest category of right and wrong. The law shuts us in on either side, but the gospel opens the way of endless hope, so that our greatest liberty is consequent upon our most stringent restrictions. In spite of all compliments, I felt rather like a bores when the reading was over. Maud sick all day. Mr. Clark.

March 14th. Maud became so much worse yesterday that all pursuits had to be given up in the care of her. After beginning the homeopathic medicines, she was attacked with agonizing nausea from which she suffered at least eight hours, continual vomiting of bile, her poor little stomach being empty of everything else. We finally discontinued all medicine and gave arrow root with a teaspoonful of brandy to a cup. We gave her a teaspoonful of this at long intervals, accompanied by long continued friction with the hand. Two remedies gave relief. Oh, my dear Sunny, could I have seen you relieved in this way.

The question is, have we Americans in our social organization got beyond the savage or merely natural plane of every man for himself? The masses certainly have not, not even the numerical majority in New England. Republican Virtue must save us, republican institutions cannot. The institution is the work of the virtue and tends to preserve it, but cannot create it, hence the failure in France.

March 15th.**** True religion is the revealing rather than the revealed. Upon this I could hang an argument of some length.

To concert in the evening with C. T. Howe and my girls, to hear the Russian lady violoncellist and Wehli, the pianist, whose playing is remarkable. The lady plays but poorly. Miss Harris sang charmingly.

March 16th. The inward law, the outward conditions and the individual instance in which the two are combined form the elements of the unity of Being.

The old forms of religion worship the Divine, whether in singularity or in plurality, rather as the law breaker than as the law maker, - the favor and propitiation sought being a direct intervention against the otherwise inevitable order of nature. Science today recognize the ideal source of all law as conferring its greatest benefaction by its being.

To Cambridge with Chev and Julia, to visit Longfellow and Agassiz, neither of whom was at home. We did find Mrs. R. H. Dana. In the evening to the Assembly where I had a good long talk with Edward Cabot.

March 17th.***** I read over my essay several times and made some slight alterations. Walked and read much as usual. At 7:30 Moulton arrived with the carriage and I sprang into it, 1 lecture in hand. Chev looked much troubled, and this troubled me, but I could not help it. I found the hall pleasant, my audience very attentive. When I came to read the lecture I felt it had a value. Messrs. Calthrop and Slack congratulated me very kindly on my lecture. I was glad but very weary. To the Club afterwards where I had some gay talk. My lungs, however, somewhat feeling the effort.

March 18th. Chev to Newport with Julia.***** Mortuus reminiscitur alicui. Better to die remembering one's country than to live with our aspirations dead for us.***** My earliest Cutler ancestor was a Dutchman, the name being translated into English.

March 19th.***** Government by will is nothing but a series of Absolute acts whose endurance or non-endurance is contingent on the wills of others. Reason is the true governing power, and acts of will must be justified by reason, either before or after their accomplishment. Where such acts have been found by reason to be inadequate, he who performs them may be a tyrant but cannot be a master. For the reason of other men will conspire against his unreason. His only method is coercion, which is always uncertain, as its result depends not only upon the will of the one, but upon the passivity of the many. God governs the world by reason. Will is a secondary, not a primary, motive power. It is efficient and practical, but its value lies in being an instrument of reason. The forces of nature and the sequence of events may be considered as representing the will of God; but the divine reason in virtue of whose necessary preponderance all that is is as it is, this is the most absolute aspect of the Divine that human thought can realize.

There is no such thing as force without direction. Without direction no action is possible, nor even the passivity of those things whose contrast with the general movement causes us to consider them as inert. What we call Inertia marks a limitation, not an absence, of direction, since what stays still has as much a place assigned to it as what moves. This is as true in morality as in materiality. Mankind have entertained many a guest as divine who has turned out to be human. By these acts of entertainment none the less has the race been lifted and benefited. The hospitality we exercise is of more importance than the merits of our guests. The divine right of the stranger is a fundamental notion in the economy of the Orient, and I believe that with all the errors of enthusiasm, the hospitable heart of belief entertains more angels than the churlishness of doubt excludes devils.

Saw Gen. Rosecrans.

March 20th. We spent last evening very pleasantly at Henry James's.****
 I left before the other to visit Gen. Rosecrans at Miss Metcalf's. Today I have
 read Kant, copied two poems, paid three visits, begun Laugel's book and read my
 Latin, Livy as usual. But I am very dull and sleepy, - the spring weather. Met at
 the Jameses' Mr. White, the mathematician, with whom I had a good talk. Privation
 is a necessary condition in dynamics -- all first action being a privation of rest.

March 21st. Mattih Conway arrived. His talk is as ingenious and as
 unreasonable as ever. When he has done with saying what he does not mean he
 usually comes to what he does, which is much better. My head aches a little.
 Read Kant. I am now in the "Logique". Paid six visits, Devens, Homer, Chase,
 Lomenway, Shaw, and Theodore Lyman.

March 22nd. Lizzie Agassiz came to take leave of me, very kindly, as
 her time must be fully occupied. She will do much of the work of the Brazil ex-
 pedition.

Conway seems to me sophistic, dialectic -- grown fond of argument for
 argument's sake, i.e. delighting to show the ingenuity of his mind rather than
 aiming at solid study and progress. Welsh rarebit at Jerry Abbott's, very pleas-
 ant and social.

March 23rd. Told Conway what I had done this winter. My reading at the
 Bryant festival, at Lancaster, at the Fraternity the other night; all these
 things in my mind point one way, viz. toward the adoption of a profession of
 ethical exposition after my sort. The Tufts College matter I have not yet decided.
 The difficulties are great, the question is to me one of simple duty. If I am
 sent for and have the word to say I must say it.

Kant's Logique is much easier than his Critique of Pure Reason. I enjoy
 it daily. Am doing no literary work but resting my brain. Wish I could get the
 thread of what I was writing on Contradictions.

March 24th. Not a very good day, interruptions, little study, head-
 ache, - in the afternoon a good hour with Kant. Thomas N. Hazard and son dined
 with us, an endless talk about spiritualism after dinner. A little Latin, C.
 Whipple came, and a little walk. Did not go to the Fraternity, as I had intended.
 Stayed and talked with Chey and Conway. Found my late training of great use in
 withstanding the assumptions of the former, who has great practical force, but is
 utterly lacking in philosophical culture.

March 25th. A superior sermon from Mr. Clarke, treating somewhat of the
 divine mode of causation and quite fully of the providential aspect of things
 universal.

While we live in merely proximate things we are surely disappointed
 either in our object or in our effort. If we gain it we find it nothing, if we
 lose it we are nothing.

I determine that I can only be good if fulfilling my highest function.
 All else implies waste of power, leading to demoralization.

Conway accused the Republicans of having caused the fires in New York.
 I took him sharply to task for the same. Conway has become what Kant calls
 dialectic, i.e. fond of entertaining unsubstantial hypotheses which he abandons
 as easily as he assumes them, turning nevertheless to a certain falseness of
 mind which now seems to characterize his views.

March 27th. I am God, says the fool. I see God, says the wise man. For
 while you are your own supreme, you are your own god and self-worship is true
 atheism.

Club at Charlotte Whipple's. I was a little late. Rogers made some
 interesting statements regarding photo sculpture, and the new method of manu-
 facturing steel. Emerson read a blank verse journal of some days in the Adirondack

Mountains. Very fresh and naive. I read two new poems, "Amanda's Inventory" and "Philosophy". The Whipples urged me to recite my "Flag", but I held back and would not. Perhaps I was wrong, at any rate I felt very unhappy about it afterwards. The poems I read were well received and were, I think, good. I think of remodelling my second essay on Religion, calling it the Two Priesthoods. Read part of my "Fact Accomplished".

March 28th. I am lazy and dilatory today. I hang by the way and neither work nor play, which is what I abhor. My head is excitable. I have just read Kant's classification of Prejudices in his Logique, which is admirable. He says that prejudgments or anticipations form a very important element in our mental operations, but a prejudice is such an anticipatory judgment, not verified, but taken as a ground for further reasoning; this is making a subjective persuasion to take the place of an objective authority.

Declined the invitation from Tufts College, feeling unable to decide in favor of accepting it. But I was sorry and remembered the words, "He that hath put his hand to the plough and looketh back is not fit for the kingdom of heaven." God keep me from so looking back.

March 29th.***** Kant says that philosophical skepticism is only a suspension of judgment; an hypothesis according to the same is the inference of the truth of a supposed basis through the sufficiency of the consequences to be drawn from it. Thus an hypothesis is an inverted inference, cause being deduced from effect as effect from cause.

In this hypothesis three things must be true. The possibility of the supposition, the justice of the deduction, and the unity of the fundamental supposition, i.e. it must suffice without the help of additional hypotheses.

March 30th. I slept ill last night, have read and studied somewhat, with many interruptions. Chevy to New York. Laura ill.

According to my theory, the brain is formed by the limitation of the spinal column. When the formative principle can work no further in length it works in another form of extension and the brain is a sphere generated at the termination of a straight line. The arrest of the latter's progress developing the opposite polarities, of which circularity and sphericity are the results.

March 31st. Another restless night with unpleasant dreams. Took great trouble to hunt up Lane and Gov. Crawford for Chevy and Conway. Did not find them. Began Kant's Kritik des Urtheilskraft.

It is better to use a bad man by his better side than a good man by his worst side.

Christ said that he was older than Abraham. I think he used the expression as a measure of value. His thoughts were further back in the primal Ideal necessity. He did not speak of any personal life antedating his known existence. John must be understood in the same way. The sequence was in the cause and the sequence was ~~xxxxxxxx~~ one with the cause, i.e. was the Cause in its manifestation. In his own sense, Christ was also newer than we are, for his doctrine is still beyond the attainment of all and the appreciation of most of us.

April 1st. Too unwell with headache to do much. Dresel's concert in the afternoon, better than the first. A pleasant evening with the children.

April 2nd. An excellent sermon from James Freeman. A great subject, - "The liberty wherewith Christ has made you free". He gave an excellent exposition of religious liberty. I thought that in the beginning of the sermon, I traced a little recollection of my Limitations, but that might be a mere imagination. Thought again of my State's prison discourses. The true church has the key of the most vital truths, but her office is to unlock them, not to keep them locked.

Paul's "not under the law but under grace" tallies with the present doctrine that debts would be more easily collected without than with the help of the law. For the latter of the law in both cases offers technicalities through which its spirit may be evaded. A direct appeal to the personal honour of the debtor leaves him no alternative but the vindication or the repudiation of that honour.

In view of the possible strife between the radical and conservative elements in the coming Unitarian convention, this occurs to me, in all movements and modifications of society, a variety of new aspects and influences is likely to be developed. Over the adoption of some of these and the rejection of others, the church has her word to say. All things are right, but all things are not expedient, i.e. all views may be entertained, but all views are not equally religious nor equally favorable to religion. To the mass of opinion thus generated, the various orders of thought apply their several processes of assimilation. This suggestion will help the critical, the other the transcendental philosophy. This will be taken up by one set of minds, this by another. And this, the smallest part of the whole, is religious in its aspect, and will be adopted by the church. There is no essential religious element in negation.

April 3rd. Headache. Read Kant. Visited Mrs. Murray's studio, where I saw some really remarkable water color paintings.***** Richmond was taken this morning. Laus Deo!

April 5th. Paid a visit at Joseph N. Howe's. Found all busy with the coming wedding. Very weary am I with last evening's party. I find the introduction of the Kritik des Urtheilskraft very laborious reading. Laugel's *Problème*, a work of philosophical belles lettres, but more technically learned than profoundly reflected. Saw Booth in Hamlet, - still first rate, I think, although he has played it one hundred nights in New York. Hamlet is an aesthetic evangel. I know of no direct ethical work which contains such powerful moral illustration and instruction.

April 6th. My head weak and disordered. Locked at wedding presents for Maria Howe, also at dresses for self. Wrote to Mrs. Rutherford. Read Kant. Feel utterly prostrated, the spring weather, I suppose. Can't undertake any writing until I feel much stronger.

April 9th. Headache. Clarke gave some account of the convention which was a success and not a failure. His sermon was interesting and excellent, but too long. I have thought today that I would try to read in Philadelphia this spring. Of my State's prison discourses I have thought of two. For one I will have the text, "Except ye repent ye shall all likewise perish"; and for another, "Into the kingdom prepared for him from the foundation of the world". In the first I will treat of what is to be repented of, in the second of man as a king over nature. A third good text would be, "Thanks be to God who giveth us the victory through Jesus Christ our Lord".

Kant's distinction between the agreeable and the beautiful is most useful to remember, both in self-culture and in the education of others. We cannot too much teach our children to postpone what is immediately agreeable for what is ultimately beautiful. This recognises true art as a work and enjoyment of spirit, not of sense. This conception will lead us to sacrifice ease to study, luxury to desert. The rich revel in the agreeable, the poor can have the beautiful. To appreciate Raphael's picture is beautiful, to possess it is agreeable. In my view the true aesthetic is but the finer continuation of the ethical. The adoption of Kant's division explains matters darkened by the confusions of the day. In American culture the claims and merits of the two are little distinguished. Hence our students are luxurious, our men of letters want large incomes. Horace knew better. Sunt qui non habent est qui non curat habere.

April 10th. Maud's boots three dollars. Ribbons for victory forty cents. Today we have the news of Lee's surrender, with the whole remnant of his army. The city is alive with people, all flags hung out, shop windows decorated, processions in the streets. All friends meet and shake hands. In the newspaper bulletins such placards as "Gloria in excelsis Dec", "Thanks be to God". We all call it the greatest day of our lives. Apples half peck, fifty cents.

April 11th. Received a note from Judge Russell approving my design of reading to the prisoners. I instantly began my first essay, but found that to write what I intended would be no easy matter. I shall however try my best.

April 12th. All day occupied with Maria's (Howe) gay wedding. Had dressed before breakfast. To church soon after 11 a.m. Flossy looked charmingly, church full, bridal cortege very brilliant, four navy officers being the groomsmen, and the bridesmaids in white tarlatan dresses, one wearing blue trimmings (Flossy) one green, one yellow and one pink. A gay reception by gas light with music, cake, and wine. Afterwards a handsome collation to the family and bridal party. Chey looked very handsome, and his grace and elegance made me regret his careless habit of every day, not worse than mine indeed, but I think he gains more by dress and company manners than I do.

April 13th. Fast day, to church. James Freeman gave an excellent discourse on the times, quoting one verse of my Bryant poem "resurrection in the valley", etc. This gave me great pleasure. He does not think much of Sam's book, probably not as well as it deserves, but the knowledge of Sam's personality is the light behind the transparency in all that he does. I went to church to fatigue Satan. Afterwards made a visit to Mrs. B.E. who did not seem to have tired her devil out. Poor little lady, she seems to have more spirits and energy than she can manage to expend.

April 15th. A black day in history, though outwardly most fair. President Lincoln was assassinated in his box at the theatre last evening by J. Wilkes Booth. This atrocious act, which was consummated in a very theatrical manner, is enough to ruin not the Booth family only, but the theatrical profession. Since my Sam's death nothing has happened that has given me so much personal pain as this event. The city is paralyzed. But we can only work on and trust in God.

April 16th. Twice to church, it being Easter and Communion Sunday. Wrote somewhat on my first state prison talk, lecture, or what you will. After afternoon church called to visit -----, who spoke most unpleasantly of J. F. Clarke, whom I defended pretty warmly. She also said that no one believed in Christianity nowadays, a statement to which I also put in a strong demurrer. Her whole tone was extremely narrow and arrogant. What I now saw of her character explains her face.

April 17th. Read, wrote, and with Mrs. Andrew, to hear Governor's official announcement of the late event to the legislature, both houses being assembled. His address was excellent. The quotation from Macbeth, "For this Duncan, etc.", was most apt.

April 18th. I went to old Tompkins's house to find Edwin Booth and condole with him. Found he had left for New York on Sunday evening. Talked about him with Mrs. Tompkins. It seems his personal friends have rallied warmly around him, and they ought to do so. I was very sorry not to see him, but will write. Headache and discouragement.

April 19th. The day of President Lincoln's funeral, a sad disconnected day. I could not work, but strolled around to see the houses variously draped in black and white. I went to Dr. Bartol's church, not knowing of the service at our

own. Bartol's remarks were tender and pathetic. I was pleased to have heard them. Wrote some verses about the President, pretty good perhaps, scratching the last nearly in the dark just before bed time. In the afternoon took Maud in Beacon Street to see the procession.

April 20th. Saw Miss Luyster, who is at 93 Pinckney Street and is a very agreeable and intelligent person. Wrote a good deal, finishing my first prison discourse, and in the evening scribbling some comic verses to introduce Jerry Abbott's oratorio at Mrs. Grant's tomorrow evening.

Friday 21st. Read some tough pages in Kant. He says our pleasure in the aspect of the sublime comes from a sense of the superiority of our reason over our imagination, our imagination being unable to cope with the vastness of nature, but our reason knowing itself to be superior to that vastness, so it is a pleasure that grows out of a displeasure, the displeasure being the discovery of the inadequacy of our imagination to deal with objects and matters of great extent. This seems a good statement. Some individuals and some nations, like the French, stop at the pain and do not go on to the pleasure.

April 22nd. Worked in the morning, copying my longest poem on the late assassination.

April 25th. Early out for various errands, then to Mrs. Whitwell's to see Mrs. Dick Hunt. Got into the carriage with the two ladies and little Dickey, and drove to leave some cards with them. Mrs. Hunt promised to come in the evening, so the rest of the day was passed in getting together ten or a dozen friends to meet her. In this I succeeded, but was very tired with running about. Read them my flag poem and the oratorio. Little evening occasion was very cordial and agreeable. Rev. Clarke came, approved my plan of writing for the convicts and reading to them.

April 26th. Began to look at Bruce's work on Races. Little work, but struggled through some pages of Kant. The best thing I have lately found in him is the distinction between antinomic and heteronomic of taste, virtue, etc. This has made me see that all genuine mental and moral worth results from the original reflection and action of the person who evidences it. Told James Freeman Clarke that we ought now to have more to say about original virtue than about original sin. To which he assented. Those who reflect the opinions and adopt the habits of others are not in these respects original values, but conditions of the multiplication and numerical extension of the forms necessary to the maintenance of human society.

Came back from Newport.

Copied poem on Lincoln for the Commonwealth.

"April 27th. Sat a good while, talking with my daughters, who are very unlike each other, and very good company. Went on divers errands. Heard of Wilkes Booth's death, shot on refusing to give himself up - the best thing that could have happened for himself and his family. Visited Mrs. E. L. Pierce and Mrs. Carroll, and finished the morning at Mary Eustis', where we had some pleasant music. After dinner a Miss Julia Furbish called to consult me about a book of flag designs and patriotic songs. I promised to send her three of mine. C. D. Dehon came. Got a short reading of Kant. Mary Cushing's wedding visit, very pleasant. Mr. Van Brunt and Mr. Willis talked with Julia. She went home and I to the Assembly, to wait on Flossy. Home at 1 a.m.

April 29th. Went to see the Ladies' Battle at Mrs. Richards'. Laura played beautifully and looked fresh as a rosebud.

April 30th. To church as usual. Heard H. Foote of the Stone Chapel.

Quite a vigorous sermon, a little young and harsh in its flavor. Worked all the rest of the day at my report on music with which I took a good deal of pains. Went to the church meeting in the evening and read it, the reports on Sunday schools, finance and benevolent action having been read previously. I was a little nervous about it, not knowing whether my composition would cover the ground desired. Scribbled also some verses about Wilkes Booth, whom may God rest.

May 1st. Errands. Read Kant, made camphor bags for woollens. Took Maud to a children's fair, where I spent two dollars. Took Flossy to Mrs. Sparks', where I talked with Sparks, A. P. Peabody, Sillsbee, Paine the organist, Mrs. H. Greenough, and Rev. G. Haskins. Home at 5:20, very empty and weary. Then to Mrs. Amory's to attend the last of the German readings. Paid her six dollars for the same. The reading and company were very pleasant. After supper I recited the Flag poem and among others received the thanks of R. C. Winthrop who happened to be there. Had a fright in the night.

May 2nd. A day of constant interruptions. Cousin William Greene called, so I asked him to dine. James C. Davis in the morning came and asked us to go to the theatre. We accepted. After dinner came Mr. Roberts with his fiancée, Miss Barnes, to visit me.

May 3rd. Invited to S. G. Ward's at 8 o'clock. Flavoring extract .38, charity (I hope it will prove so) \$2.00. Flossy's sewing circle, many errands. East wind, headache, and depression. Did not go to S. G. Ward's. Stayed at home with Chev. Kant says, "By an aesthetic idea I understand that representation on the part of the power of imagination which gives much occasion for thought, although no determinate thought is adequate to it, in consequence of which no language can fully attain and express its meaning. We can easily see that the aesthetic idea is thus the opposite of the rational idea, which is, on the contrary, a conception (Begriff) to which no representation of the imagination can be adequate."

May 4th. Worked as usual. Chev. took the children to the theatre. At 10:30 p.m. came a policeman to inquire after Master Harry, who had been to the Tremont House three evenings latterly with Brigham, and had thrown fire buckets out of fourth story windows. Had to wake the boy out of his sound sleep. He confessed the truth. Just at this moment his father came in. Harry on telling the truth, was let off. Chev was very angry, but we had a long talk after which I went to bed happier than I have been for some time. Happier, I mean, about my relations with Chev. But both of us very sorry about our son, who is as mischievous as a monkey and may turn out ill for want of forethought. I don't think he will ever be guilty of malice prepense.

May 5th. Morning much as usual. A visit from Mrs. R. B. Forbes, who asked us to visit her soon at Milton. At 1:45 I went to the office to take Harry to apologize to the proprietor of the Tremont House for his mischief. Waiting for him, I saw Bird and talked with him of my prison plan, in which he seemed interested.

May 6th. Met J. F. Clarke, who made me quite happy by telling me that my report on music had given satisfaction and pleasure. This was quite a comfort to me.

Never make an apology to a man without breeding, for what only offends through his want of right feeling and wisdom. This because you only give him an opportunity to reward your politeness with impertinence. This à propos of Sleeper at the office, - a real Yankee brute, - a sort not common, I hope and believe, in New England.

Wrote to Dr. Raymond of Vassar Female College, offering my services and my Ethics. Began Tyndall's book on Heat.

Sunday, May 7th. Wandered today to attend Wasson's inauguration at the Melodien. Wendell Phillips made the address, reading two letters, one of invitation from the society, the other of acceptance from Wasson. His remarks were graceful, agreeable, not profound. He pleased more than Wasson, who has far more study, but less taste. Wasson's letter alluded to the Unitarian Convention as not having dared to express a belief in anything beyond traditional religion. In his sermon, for he preached one, he spoke of the Christians who still cling to tradition as playing Baby, as babes and cripples, etc. All this I disliked. His exposition of the divine human was good, but not great or very genial. It yet made me hope that he would not continue the critical strain most likely to be congenial to those of his congregation, but attempt to unite a body of people on a religious basis for a devout purpose, and one of edification. The grievance of the left wing of the denomination against the Convention suggested several thoughts to me: why do they reprove people with not daring to go beyond a certain limit in a certain direction? Are they sure that that direction is absolutely a true one? If, as the radicals say, opinion is a secondary matter and faith everything, why do they not recognize this fact in the affirmation as well as in the denial of traditional points of doctrine? Where sympathetic union and efficiency are an object, we must choose the platform on which the greatest number can sincerely unite, which will not be that of the subtlest metaphysics, or boldest criticism. Such a platform was surely an object to the Convention. Again, what edification is there in a perpetual review of the errors and mistakes of others? A true turning to the divine shows us that there is one centre for all souls. Our convergence to that, none can hinder and none need straiten. A religion is a turning primarily to God for inspiration and secondarily to our fellowmen for service. Criticism of others rarely leads men to reform themselves.

Lottie Hemenway died at 3:30 p.m., of spotted fever. A really good and intelligent girl. I grieve for her.

May 9th. Sent two dollars to Isidore -----, a Frenchman with several children, who implores assistance. I had already given him two dollars and shall give no more till better advised. Went out to get some flowers to send to Lottie Hemenway's funeral. Paid three dollars for same and .23 for a yard of white ribbon to tie them with. Wished to attend the funeral, but thought it better to err on the side of prudence where the peace and safety of a whole family are concerned.

Read Kant. Heard from J. H. Allen of Northboro, who will be glad to publish a proposed article in the Christian Examiner for July. Also from H---, who wishes me to get him some books from the Boston Public Library. If I should write for the magazine, it would be with a view to the reconciliation of difficulties by showing the ground of true religion to be intra-theological.

May 10th. Declined to get the books from the Public Library, which could not be done without an implied deception. Finished Kant's Kritik des Schön. und Erhab. Went to Salem to visit Warren Burton, ill with cancer. Found him comfortable, and housed with two kind, cheery women, - his wife, much younger than he, and her mother. His talk was, as usual, at once vague and vivid, showing the ease of satisfaction and delight of fancy which have made him on the whole rather a failure.

May 12th. To Newport by morning train, to find Chev and Julia gone, in spite of Chev's letter inviting me to come down by this very train, for purposes indicated by him. No carriage waited for me. I was forced to walk on the railroad, carrying a book and umbrella, the weather being showery, fortunately not worse. Arriving at the bottom of my Valley, I had much ado to scramble through it and was forced to take off shoes and stockings and cross the brook barefoot, the water being mid-leg deep. Came back the same day, none the worse, I believe. Did not lay this up against Chev, who meant no ill, but must remember that it is a proof of the want of steadfastness of his judgment.

May 13th. Worked much on essay. Went to Dresel's concert in the p.m., and fell asleep. In the evening said to Laura, "Jeff Davis will be taken tomorrow." Was so strongly impressed with the thought that I wanted to say it to Chev, but thought it too silly.

May 14th. To church as usual. Wrote too much on essay, and so, on the whole, lost time. The first thing I heard in the morning was the news of the capture of Jeff Davis. This made me think of my foreboding of the night before.

Things are proved to be divine only by their results. That command is divine which proves to have a divine justification. Thus use is the test of authority.

May 16th. Heat sudden and overpowering. Read Kant as usual. Much fatigued with running about for trimmings.

May 18th. Working all day for the girls' party tomorrow evening. Got only a very short reading of Kant and of Tyndall. Tea with the Bartels. Talk with Whipple, who furiously attacked Tacitus. Bartel and I, who know a good deal more about him, made a strong fight in his behalf.

May 19th. Working all day for the party. The lists of men and women accepting and refusing were balanced by my daughter F. with amusing anxiety. The women were at first largely ahead, but later in the day the men began to come up, and the two sexes are now neck and neck. Dear little Maud was in high glee over every male acceptance. Out of all this hubbub got forty-five precious minutes with Kant. I came today to his treatment of Spinoza, which is in the Kritik des Teleolog. und Urtheilskraft, heading 71 and 72. I still hold to my belief that Kant absorbed much from Spinoza, was never a disciple and only a critical reader, but nevertheless profited much by him. In fact, if Plato gives us the first term of the ideal philosophy, Spinoza gives us the second and Kant the third. The two first being richest in ideas, the last most elaborate in their application. Had a short visit from Senator Sumner.

May 20th. My party proved very gay and pleasant.***** Read a tough lesson in Kant. Have at last learned the meaning of teleological, and the difference between dogmatic and critical, constitutive and reflective. Am wearied to death. Have been to see the Artists' Album for the Chicago Fair. Attended chorus rehearsal for the Musical Festival, in which I am to take part.

May 21st. James Clarke's sermon was delightful. "Forgetting the things which are behind", was his text. The sermon treated of the good offices of Memory, and also of the benefits of forgetting in one connection what it is well to remember in another. He said it is important for us to forget our sins when we have once recognized and abandoned them. And this I think is true. In this connection, let me record from my experience that you must never, if you wish to raise the moral tone of a person, dwell upon his past faults. You must, on the contrary, help him to lose the whole frame of mind of which they were a part and a consequence. With a person recovering from insanity, you would never seek to keep in view the evidences of his former state of mind. These would always tend to prolong the morbid notion which must be broken up in order to produce cure. Newness of heart is a good phrase. Philosophy justifies intuition, and builds a long bridge of logic and ~~the~~ of necessity between the idea and its practical application. Did not the intuitions of Socrates precede the elaboration of Plato? The intuitions of Christ preceded the immense labor of the world's Christianization through moral philosophy and religious sympathy. The intuition of Goethe preceded the modern systems of botany and zoölogy. I think that the intuitions of Spinoza and Swedenborg preceded the elaboration of the ideal philosophy in which Kant is preëminent.

Attended a second rehearsal. This time we had the solo performers and the orchestra. The piece was Mendelssohn's Lobgesang, in which I joined the

alto. The part proved exceedingly difficult.

May 23rd. The Festival began with Mendelssohn's Hymn of Praise, which went beautifully. My part in this occupied most of the morning. Miss Papendick dined. I rested and read after dinner and went to the performance of Haydn's Creation in the evening. I had not rehearsed this, but had looked through the part which is very simple, compared with the alto in the Hymn of Praise. I got through pretty well; the performance was good.

May 24th. Attended rehearsal in the morning, concert in the p.m. Chorus rehearsal in the evening. Found Israel in Egypt less difficult than I had anticipated.

May 25th. Attended morning rehearsal, afternoon concert and sang in the evening. I got a short reading of Kant, which helped me through the day, but so much music is more than human nerves can respond to with pleasure. This confirms my belief in the limited power of our sensibilities in the direction of pure receptive enjoyment. The singing in the choruses fatigues me less than the hearing so many things.

May 27th. In the evening took my alto part in the performance of Elijah, which was magnificent. The audience was also magnificent. I had studied the part carefully, and so got through pretty well; it is a work of wonderful beauty. I passed the morning at Latin School Exhibition, where my boy Harry had a part, and spoke, on the whole, quite creditably. This day makes me forty-six years old. Thank God for so much.

May 28th. Sunday. Could not go to church, having to study the Messiah all the morning, and attend rehearsal of chorus and orchestra at 12, which proved to be nearly one p.m. As the rehearsal was a very partial one, I was forced to spend most of the afternoon in study of the oratorio. Spent also half an hour waiting en queue at Music Hall to get Chev a ticket for the evening. Got through with my study of Messiah just in time to dress and get a cup of tea, and then went to the oratorio. I felt a certain sadness in taking my last survey of the fine orchestra. I had especially observed three faces in it. One was that of a contra-bassist, quite strong and intelligent. A second was that of a French horn player, a small person with a very intelligent head and face, and glasses. The third face was that of Mr. Schmidt, a young violoncellist from Philadelphia, quite handsome and refined. I hear that he is the son of a gentleman, and an excellent artist. At one of the concerts I sat near enough to hear his playing, and thought it very excellent. The oratorio went finely. I made few mistakes in my part. The Hallelujah Chorus was especially fine. The whole audience rose as we commenced it. The most difficult choruses were, I think, "His yoke is easy", "Unto us a son", and "Let us break their bonds asunder". So farewell, delightful Festival! I little thought what a week of youth was in store for me, for these things carried me back to my early years and their passion for music. I remembered the wholeness with which I used to give myself up to the concerts and oratorios in New York and the intense reaction of melancholy which always followed these occasions.

May 29th. Still mourning the Festival a little. If I had kept up my music as I intended, in my early youth, I should never have done what I have done. I should never have studied philosophy, nor written what I have written. My life would have been more natural and passionate, but I think less valuable. Yet I cannot but regret the privation of this element in which I have lived for years, but I do believe that music is the most expensive of the fine arts. It uses up the whole man more than other arts do, and builds him up less. It is more passive, less intellectual than other arts. Its mastery is simple and absolute, while that of other arts is so complex as to involve a larger sphere of thought

and reflection. I have observed the faces of this orchestra just disbanded. Their average is considerably above the ordinary one, but they have probably more talent than thought.

May 30th. Studied somewhat, eyes somewhat strained, probably by reading the music of the oratorios. Allen will not take my essay unless I alter its form, which I cannot do. Probably I shall not publish it at present. At five p.m. went to Unitarian collation, where Hen. T. D. Eliot of New Bedford presided. Heard much tolerable speaking, but nothing of any special value or importance. Bellows harangued upon the necessity of denominational drill and organization to secure the progress of the sect. The spirit and direction of his remarks seem to me an erroneous one. Unitarianism is critical, not dogmatic, regulative not constitutive. All positive points of belief it has in common with all other Christian sects. It is more important in its influence on other sects than noticeable as a sect. I value it above measure, but at the same time recognize that the ideal church is not in one denomination but in all.

May 31st. I really suffered last evening from the crowd of things which I wished to say, and which at one word of command would have flashed out into light, and I think into eloquence. It is by a fine use of natural logic that the Quaker denomination allows women to speak under the pressure of religious conviction. "In Christ Jesus there is neither male nor female" is a good sentence. Paul did not carry this out in his church discipline, yet one sees he felt it in his religious contemplation. I feel that a woman's whole moral responsibility is lowered by the fact that she must never obey a transcendent command of conscience. Man can give her nothing to take the place of this. It is the divine right of the human soul.

"June 1st. Thursday. Met Hedge and made him come in and visit me. Had, first, a pleasant talk with him and then an unsatisfactory discussion of my favorite plan of reading my essays. He advises immediate publication and the abandonment of the other project which is that of reading them as extensively as I can in private rooms and to invited audiences. What he said was dry, disappointing and unappreciative. I do not less love him, nor the less justify his giving his own views. They cannot be mine. I forgot to record on Tuesday that at the Unitarian Festival Mayor Lincoln invited me to write the ode for the next Fourth of July. This I promised to do, and the next day made a sketch of one. Saw the procession in commemoration of President Lincoln today. At 3 P.M. went to the Music Hall, to join the choir in the performance of the music selected for the occasion.

June 2nd. Friday. Charles Sumner's eulogy on President Lincoln will neither increase nor diminish his reputation. It was put together with a certain skill and its tone was sincere and humane, as he ever is. Still, I think that as a whole it was commonplace. He made use of the occasion to posit a broad statement of the necessity of negro suffrage and put this on the true ground of a social necessity. Few people understand that civic right is a higher privilege than natural right; there is no power in natural right to enforce universal suffrage. But the moment it is decreed as a civic right, the disabilities inhibiting from it must be other than those of color. Shall now begin remodelling my article on the Ideal Church.

Helen and Minnie came to dine and were delightful. I read them my essay on the Ideal Church, which seemed to me much less clear than when I wrote it.

June 3rd. Saturday. Decidedly I have spleen in these days. Throughout my whole body I feel a mingled restlessness and feebleness as if the nerves were irritated and the muscles powerless. I feel puzzled too about the worth of what I have been doing for nearly three years past. There is no one to help me in these matters. I determine still to work on and hope on. Much of the work of every life is done in the dark.

Kant well says that the idea of God is the only possible link between duty

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(the object of the moral law) and happiness (the object of the natural law). This is true. God originates and sanctions both.

In nature we find neither first cause, nor final object, for both of these we must go to Morals, or the ideal from which they derive.

June 4th. Sunday. The heat of this day and its occupations allowed me no time for writing. I went to church twice.*****

The Dressel baby was baptized, it being Whitsunday. My dear Sammy was baptized on this day, but after the morning service. Was very weary from walking twice to church and once home. In the evening had ten friends in, the one for whom I invited these was Emma Cushman, my bright little pet. It was a cheerful evening.

June 5th. Monday. Spleen today and utter discouragement. The wind is east and this gives me the strange feeling described before of restlessness and powerlessness. My literary affairs are in very confused state. I have no market; this troubles me. Chev takes away my voice, and I do not see how or where to print. God keep me from falling away from my purpose, to do only what seems to be necessary and called for in my vocation, and not to produce for money, praise or amusement. Kant makes a nice distinction when he says that the object of proof must be to convince, not to persuade, to unfold objective ground for satisfaction, not to awaken subjective preference for a special argument. I have long felt that it involves an unhappy concession to persuade men where we have the means of convincing them.

(Entry for the 6th wholly unimportant)

June 7th. Wednesday. Hearing people talk lately about the political necessity of negro suffrage, some lamenting at the same time that it should be acceded to on social not on moral grounds, it occurred to me that the only necessities legitimately impossible upon man are social and political ones. Freedom is so far implied in the essence of morality that while measures may be compulsory, morals cannot be so. Having reasoned this out, I find something akin to it at the close of Kant's Kritik des Teleolog. Urtheilskraft. Here he says that those who attempt to give freedom a negative attitude and to derive the compulsoriness of moral obligation from the positive character of the ideas of God and immortality, necessarily fail. These ideas, on the contrary, derive their authority from the supersensual character of human freedom, whose results are sensible to experience and whose natural aim and sanction involve the postulates of God and Immortality.

June 8th. Thursday. Was melancholy and godless all day, having taken my volume of Kant back to the Athanaeum for the yearly re-arrangement. Could not interest myself in anything. Read two poor essays in North American Review, visited old Mrs. Sumner, whose chariot and horses are nearly ready. She was very bright and pleasant for one so feeble. In the evening walked and talked with Julia.***** Chev told me that we should probably sell the Valley and let it first for the summer. I passed a restless night in consequence.

June 9th. Friday. If I have any true philosophy, any sincere religion, these must support me under the deprivation of the Valley. I feel this and resolve to do well, but Nature will suffer. That place has been my confidant, my bosom friend, intimate to me as no human being ever will be, dear and comforting also to my children, but I am so puzzled that I fear to resist Chev lest he might prove to be in the right and I in the wrong. Got a volume of Kant from the Public Library. Feel better.***** Let me never go back from use to pleasure. If this remain only a silent passive prayer it is better to keep it in this shape than not at all. But I believe that things will open up for me. Logic, Physics, Ethics; all formal science is logic; material science has two divisions - the laws of nature, physics, and the laws of freedom, ethics. Kant believes in the subdivision of intellectual labor, so do I.

June 10th. Saturday. Child writes to me asking me to contribute two or

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three articles to Home Weekly. He will pay me fifty dollars for the same. Sends also a prospectus for a prize story. Some deeds of duty are against inclination, some agree with inclination. The principle of duty does not consist in your doing what you do not wish to do, but in your doing the thing whether you wish it or not, through duty and not from inclination. Only in this way is real contentment to be attained - (this after reading Kant)*****

June 11th. Sunday. Heard James F. as usual with great contentment. Thought of a good text for a sermon, 'In the world ye shall have tribulation', the scope being to show that our tribulation, if we try to do well, is in the world, our refuge and comfort in the church. Thought of starting a society in Newport for the practice of sacred music, availing ourselves of the summer musicians and the possible aid of such ladies as Miss Reed, etc., for solos. Such an enterprise would be humanizing, and would supply a better object than the empty reunions of fashion.

In the afternoon rewrote and finished an ode for the Fourth of July. I think it will be good though not easy to sing.

The passionless religion so much preached, in which the passions of fear and approbateness and personal love fill the arena, are properly daemonic, not divine. For passion is demonic, and the mere application of personal feeling to unseen objects does not materially change their character nor in any degree efface their personality. This method does not bring us in sight of the divine. The peace of God is the synthesis of divine satisfaction.

Thursday, June 15th. For want of room elsewhere I am forced to record here that for George W. Childs I think I shall write a brief paper about the Jews in Rome, another about the study of Kant, a third about an imaginary meeting of people who have tried patent inventions. Shall also fish out a story written some time ago, may write something about Victor Hugo.

June 12th. Monday. Went out as usual. Had in the street a sudden attack of weakness and dizziness; managed to get home, but passed the morning in bed suffering from nausea, confusion in the head, and utter debility. Sent for my Doctor, found him gone to Europe. Tried to find some brandy, but not succeeding, good sleep answered just as well. By dinner time I was able to go down and take a mutton chop, which made me nearly all right. But I did for the time feel very uncomfortably. Managed afterwards to read Kant and Livy.*****

June 13th. Tuesday. Not energetic today, enjoyed Kant. According to him morals rest upon an a priori notion or conviction of pure reason and are in no wise drawn from imitation or experience. The imitation of a virtuous action is not necessarily virtuous. You must seek the immediate inspiration of the inner principle, not the secondary inspiration of example, if you wish to attain real virtue. For the action you praise as virtuous, if it really was so, became virtuous through the following of this immediate inspiration. So says Kant, and so I believe. Much of the morality in religion commonly preached leads away from this originality of virtue, and obscures its ideal in the soul.

Went to Milton to dine with Mr. and Mrs. E. L. Pierce. Had a very pleasant dinner and drive afterwards. Came back to tea and then they drove me down to the Norfolk House. Found C. Sumner at the house when I reached home.

June 14th. Wednesday.***** Came to the Categorical Imperative in Kant. This is the ideal or perfect will giving the law to the imperfect will which we find in each human individual. The perfect soul does well from an interior or subjective necessity, but the moral law would be as much incumbent on a higher rational being as it is on man. Only to the perfect soul it offers no compulsion, since its objects and the objects of such a soul are identical. Very busy preparing for a tea party which turned out delightfully. Mr. Clarke and Lilian, Hedge, the Pierces, Lehman, Dresels, Dwight, the Whipples, and Warner and E. Jackson.

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June 15th. Thursday (Vide June 11th) Read Kant with great pleasure. There are three imperatives, viz: that of skill, which is problematic, being incumbent upon you only in view of the attainment of an object which you may or may not propose to yourself; the second is that of happiness which Kant calls assertorisch (predicable), because the object is one which a man is a priori sure to propose to himself. The third he calls apodictic, or practical, - it is the imperative of morality. He further characterizes the three as, first technical, imperative of art; second, imperative of happiness; third, dogmatic, imperative of morals. In the first ~~and~~ the ~~XXXXX~~ means are certain, the end supposable; in the second the end is certain, the means are uncertain; in the third, means and end are one. The obligation of the action rests in itself. So far Kant. I add, however, that this dogmatic imperative is individual and in this way universal, it imposes itself upon all men but one man cannot impose it upon another.

June 17th. Worked hard all the morning at a summation of my Three Degrees which I read over yesterday. Wrote incessantly from 11 to 2 P.M. Read Kant in the afternoon. Every rational being must be considered not as means to an end but as an object in himself. On this Kant founds the universality of the Moral Law.

June 18th. Sunday. James Freeman absent. His substitute not greatly to the taste of the congregation. He reproached the Unitarians, not unkindly, with a want of combined action, which he ascribed to their intense individuality. This caused me to reflect that this individuality is more supremely important in the () of the religious world than the combination recommended by him. For it is significant of the individual inspiration of true morality. Every truly moral act is the act of a convinced conscience; acts of compliance are social, not moral. Mormonism falsely styles itself a religion. It is a social institution. Man is not so constituted that he can so stride back out of civilization into animality, or what is the same thing, into barbarism with the sanction of his moral nature. This is an irruption of the natural law under the form of the sexual instinct. It fortifies itself by an ecclesiastical organization, and further aids and justifies itself by calling to its help a gross superstition. It imposes itself upon our social polity under the guise of a religion, but it is really only a form of social agreement that points away from all ideal faith, from all civic duty. Neither is Catholicism, in so far as it is in league with absolutism, a religion. The subjugation of individual conscience is on the contrary in itself an irreligion, Catholicism offering itself and its convenience to the acceptance of men, stands in the attitude of a religion. Catholicism asserting its own infallibility and solemnity as a religion and aiding these pretensions as it is forced to by the forcible restriction of the most human attributes of man is not a religion, but a policy. In absolute Catholic countries, ~~XXXXXXXXXXXXXXXXXXXX~~ ~~XXXXXXXXXXXX~~ Church and State enter into a social compact to uphold each other, but this compact does not constitute a religious action on the part of the church. Such a mode of action is simply social, and lacking the sanction of the people, tyrannical and unjust.

June 19th. Monday. Much wearied in looking for a parlour girl. Read Kant. Shall try to improve my Three Degrees of Law, but must also furnish more verse for Eichberg.

June 20th. Tuesday. A good subject for an essay or conversation would be a parallel between the instinctive and deliberative virtues. I should like also to make an exhaustive treatment of Action and Passion.

The reconciliation of the contradictions in our various points of view lie beyond our power and wisdom, but the larger the mind the greater its power in reconciling apparent ~~XXXXXXXXXX~~ oppositions. The violent and absolute antagonisms of intolerant people result from the narrowness of their knowledge. In order to know where to find your true antagonist you must know where to place yourself, which everyone does not.

If men must have toys, let us give them cats, dogs, horses, but not women, for the toy usage goes far to spoil all others.

Gingerbread, 15 cents.

June 31st, Tuesday. Attended the meeting at Faneuil Hall to consider the reconstruction of the southern states. Dana made a statement to the effect that voting was a civic, not a natural right, and built up the propriety of negro suffrage on the basis first of military right, then of duty to the negro, this being the only mode of enabling him to protect himself against his late masters. His treatment was intended to be exhaustive, and was able, though cold and conceded. Beecher tumbled up on the platform immediately after, not having heard him, knocked the whole question to pieces with his great ~~xxxxxxxx~~ democratic power, his humor and his magnetism. It was nature after art, and his nature is much greater than Dana's art. He was practically right, I think, in putting the sentiment and necessity of the case first. The measure is just and necessary. The mechanism of why is too intricate and easy of misunderstanding for a popular assembly. Still Dana is right about civic and natural right.

June 22nd. Thursday. I enjoyed Beecher's overflow exceedingly. But it grieves me a little on hearing Chev and others speak of this to find that the ruder the statement of right, the more acceptable it is to the popular mind. Another rainy afternoon with frightful thunder and lightning. I studied somewhat and finished reading over my Three Degrees.

June 23rd. Friday. Class Day. To Flossy a delight, to me a fatigue, but a pleasure because she so enjoys it. Was partly glad I had not my dear eldest with me, as she suffers on such occasions unless she receives special support. Still, I regretted for her the too much withdrawn course of her life. Made acquaintance with Dr. F. Greenough, an intelligent young man, and with Mrs. Mason Warren, also very pleasant.

My first poem, which is second best for Fourth of July, is accepted. The measure of the other was not easily suited to any tune the children could sing. And there was no time to compose music for it. I shall offer the other for the celebration of the returned students in Cambridge, which will be in July.

June 24th. Saturday. It is always a mistake to bring forward the critical aspect of a subject when the moment demands its synthetic and sympathetic aspect; to present the two in conjunction is rarely well accomplished. Parker's Webster was I think, a success of this kind. Dana's view the other day was critical, Beecher's sympathetic. The morale of the occasion was all in Beecher's speech.*****Sumner in the evening, a long and pleasant visit. He is a very sweet-hearted man, and does not grow old. Learn that my article on the Ideal Church will be printed in the July Examiner. Sumner praised Dana's speech. Chev, having read it, liked it well.

June 25th, Sunday. This promises to be my last writing in Boston for some time to come. Went to church this morning; heard a cogent, energetic sermon from Mr. Herbert of Fairhaven, Vt. Heard that at the clergymen's excursion last week my Battle Hymn was sung in Pilgrim Hall, Southside Adams singing the verses and the others all joining in the chorus. This pleased me much - the true mission of art and religion being one of reconciliation.

June 26th. Monday. Busy with packing the whole day until 4:30, when I left Boston for the Valley. Was greatly fatigued; took with me Maud Parks and my Maud. Had a severe congestion in my right eye all day.

June 27th. Tuesday. Busy unpacking. Not well. Read somewhat in Kant and Livy, but suffered from a sort of faintness.***** (List of silver follows)

June 28th. Wednesday. Up early and to town with Chev.

Kant says that the moral law is not binding upon us because it interests us, but on the contrary it interests us because it is binding upon us. The apparent contradiction between natural necessity and moral freedom comes from a confusion of the two points of view. Man as a phenomenon is subject to natural necessity and the

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influence of inclinations and desires suggested by sense. Man as an intelligence rises above these and attains moral freedom. I am feeble and good for nothing.

June 29th. Thursday. Slept late by mistake, drove with Chev to see about cows, mowing machines, and other country matters. Read in Kant, but am feeble and unwell.

June 30th. Friday. Chev to Boston. Drove him to the cars. We had the two Mauds in the carriage. I begin to feel better, but have been very miserable until today. Read in Kant. Copied some additions to my moral dynamics; gave the children some instruction. Read Livy in the afternoon and hunted for things missing, probably left behind. Took tea in the Valley with the children and afterwards walked down to the sea, where we found mussels.

July 2nd. Sunday. To church with the two Mauds. Heard a young clergyman deliver himself of his progress with the confusion and redundancy usual in that class of discourses, yet full of good thoughts and intentions. The experienced merchant shows his wares one by one and gives each of them time and room to make its own impression. The beginner pulls them all out at once so that you see none of them well. Brooks administered the communion, appearing feeble.

I am puzzled by Kant's attitude on the moral question. According to him the best things done for the pleasure of doing them are merely natural, not moral actions. The loftiest efforts and studies, where they spring from an innate love of a pursuit are not more laudable though more useful than the pleasures of sense and simple nature. It is a question with me whether anything is laudable, praise being only of subjective value to those who utter and to those who receive it. But this element of love which makes high things natural and easy to lofty minds appears to me a more essential part of our moral action than Kant would seem to make it. I know that life based upon the idea even of lofty pleasures is a failure, relatively to the highest ends of man. I fear and hate the grandest epicurism, which makes virtue herself a minister, not a mistress, but to contemplate a single hour of life with the pleasurable element eliminated from it frightens me. Religion itself is an aesthetic and God the supreme of joys.

July 4th. Tuesday. The children rose at 4:30. I was down by 7:30. Found the drawingroom dressed with evergreens, and fresh butter for breakfast, which the children had obtained from Chasw with some exertion. An intensely hot day. The butcher coming, we have fresh meat for the first time in three days.

Wrote and studied somewhat. The day was intensely hot. Going down to the Valley, soon after 5 P.M., sat long reading and working in the delicious coolness, which brought on an agonizing attack of pain in the back of the head and neck, accompanied by nervous nausea. After some resistance, I had to go to bed, where I remained.

July 5th. Wednesday. Woke after a sleep of twelve hours, quite free from pain, but rather weak. Think yesterday's attack must have been partly the result of the weather. The air was full of undischarged electricity. None of us were quite well. Went to Newport where I saw Aunt Lou and Aunty Francis again. Aunt Lou was bright and charming, winced a little when Southern matters were mentioned. Aunty was thunderous in her loyalty, always most true-hearted. Saw also Lizzie Latimer, my dear old friend.

July 7th. Friday. Finished the summation of my Three Degrees, but do not decide whether to print it before the essays, after, or not at all.

July 8th. Saturday. Finished a rough draft of the verses for Eichberg. Was truly glad to get so near the end of this unfortunate work whose conception is his and so imperfect that no effort of mine in the execution can make it good. Laura and Chev came.

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July 9th. Sunday. Laura's pleasant company has quite set me up today. The variety of character and color in the minds of a family is a great item of enjoyment. Laura is the most sympathetic and companionable of my children..

Kant makes the dictation of the moral law in us quite anterior to the idea of any good, even the highest. The good of the moral law is a mode of action, which in itself constitutes man's highest object as a free agent. This precedence I grant, if it be recognized as an ideal, not an historical one. For in children the contrary phenomenon is manifest.. They are led to a proper course of action by the proposing at first of the mere natural goods of which they are sensible, afterwards by the sense of honor and desert. Some of us are naturally well-inclined, some ill-inclined. But those who follow the pure, severe standard of Duty for itself alone are so exceptional that, though their mode of operation be the rule in ideals, it is the exception in reals. I doubt not that the action of man's moral sense is much mixed even in his natural and personal desires. But Kant's condition, the simple satisfaction of fulfilling one's duty, would seem poor and abstract, if stripped of all spiritual joys and imaginative illusions..

July 10th. Monday. To town in the P.M. train, to see the Mann statue, in order to criticise it for Chev's pamphlet. Visited it immediately on my arrival. Was disappointed at once, but found the head and arms good, the legs and right side very poor. Going to hunt to Hamilton Wilde, I encountered William Hunt, who took a careful survey of it with me. The right leg and right side are certainly poor, if not out of drawing. Still Hunt praised the statue for its simplicity and parental character. Went afterwards with him to his studio, to see a portrait of Lincoln just commenced. This promises to be fine.

July 11th. Passed the day in town, intending to leave, but the weather being rather rainy and Julia rather clinging to me, I waited until next day. Rummaged the house on Chestnut Street for various things. Visited Mrs. Sumner, and talked with C. Sumner about the Mann statue. He advised me to get within the gates to see it better. I did so and found it better on a nearer view..

July 13th. Chev took the 8 A.M. train for Boston. In the afternoon we abode in the Valley, when three detachments of company tumbled in upon us. To wit - Colonel Higginson and Mrs. McKay, the Tweedys and John Field and the Allstons. All were friendly. On my speaking of the rudeness occasionally shown me by a certain lady, Mrs. Tweedy said, 'But that was in the presence of your superiors, was it not?' I replied, 'I do not know that I was ever in Mrs. Blank's company under those circumstances.' After which we all laughed. Passed the morning in making a rough draft of my critique of the Mann statue. Read Kant also.

July 15th. Nearly finished copying my critique, in which I have spoken as much as possible of the general interest of the statue and as little as I could of its faults.

July 17th. Monday.. Found the man Merrill so troublesome and insubordinate that to my great regret I gave him warning. Had I not done this, in two or three days all the servants would have been beyond control. Went to town, visited Sarah Clarke. Saw Miss Foley from Rome, also visited Mrs. Bigelow.***** Wrote to Chev and sent my criticism of the Mann statue. Sent also my verses to Eichberg. Took the two Mauds to town..

July 18th. Tuesday. Headache; read Kant. The a priori of the moral law in relation to the other faculties of man is a great point for whose clear making out in philosophy the world should thank Emanuel Kant. I have long felt that in reasoning on moral obligations it was a sine qua non to place their dictates entirely above and distinct from the promptings of natural inclination. Kant demonstrates the danger of the opposite course which makes a moral sense only a nicer natural inclination, thus ignoring that opposition of duty and inclination which has to be met and provided for so frequently in every well-intentioned life. Finished all work for

Eichberg as well as I could.

July 19th. Wednesday. It occurred to me today in reading Mark VI:26, that Herod's perplexity might have been solved by one honest word. 'I promised to give thee anything of Mine thou shouldst ask. Now John Baptist's head is not mine, but his, and as I do not possess it, I cannot give it thee.'

The plan of going to England and reading there strongly recommends itself to me in these latter days. Being now free from all literary engagements, I purpose to devote ~~xxxxx~~ the necessary length of time to the revision of my essays on Polarity and the Three Degrees of Law.

Kant shows that the psychological freedom assumed in later days is merely a finer automatism, merely the inmost working of the machine. Moral freedom deriving from an unseen, unexplained a priori source is transcendent and absolute; - the only freedom conceivable.

July 20th. Thursday. Whenever Kant speaks of Spinoza, it always seems to me as if he did not understand or appreciate him. As a finality, I do not accept Spinoza either, but as a great master of thought and the author of a magnificent synthetic statement, I must always revere him. All the mystics fall too readily into the mechanical view of morals. Hence their sympathy with mathematical processes and use of mathematical symbols. My own essays written last year are tinged with this, whether to the degree of error or not I cannot tell. But I think there is truth enough in them to give them justification and value. To the Andersens in the evening, where Elbert's skill in prestidigitation amused a large party. Harry arrived having passed the examinations for entering Harvard quite creditably, only two conditions.

July 21st. To Sarah Clarke's, to sit to Miss Foley for my medallion, at her request. This proved a very pleasant engagement, Foley and Sarah being two of my congenials. Chev and Julia had to walk from the Grove. The carriage sent for them did not wait through Connor's misunderstanding. They were very weary and we very sorry.

July 22nd. Saturday. Read Kant under difficulties, hearing the piano-tuning in the distance. The great advantage of the moral law is that its results are definite and speculative. It reconciles all antinomies or dialectic contradictions which exist between the speculative propositions of pure reason by giving us, in our own persons, experience of the conditioned and unconditioned in one, - since our natural lives are conditioned and our moral lives, transcending these conditions, are free.

July 23rd. Sunday. Had some good talk with my dear Julia.

Reading to the children, "Foxes have holes and birds of the air have nests but the Son of Man hath not where to lay his head," - my little Maud's eyes filled with tears.

July 24th. Monday. To town by 10 A.M. ~~xxxxx~~, where I sat to Miss Foley all the morning, dined with her and my dear Sarah, and took the three P.M. train out, walking up from the depot, which was warm work. Learned at Sarah's that my poem hastily sent to Cambridge for the Commemoration, July 21st, had been read aloud by Sam Eliot, the delight of my girlish days.

July 25th. Much worried by want of preparedness for today's picnic. Managed however to get up three chickens, killed on short notice, a pan of excellent gingerbread, two cans of peaches, and a little bread and butter. Went in the express wagon, which Connor had harnessed carelessly, nearly occasioning an accident. At the picnic, I repeated my Cambridge poem, which had been printed in Boston Transcript and New York Evening Post, and read Ananda's Inventory and my long poem on Lincoln's death. Made good acquaintance with John Burstow. To the Andersens' in evening for a call.

Duty depends upon an objective, happiness on a subjective sense; the first is capable of a general and particular definition, the second is not.

July 26th. Wednesday. The pursuit of happiness not being a source of moralization in man, according to Kant, the formula of our Declaration of Independence does not express the highest prerogative of man, which is, in this view, the performance of duty. Kant's distinction between obedience to the moral law and the following of any, even the purest and happiest inclination, as the source of good life in man, has theoretical justification and importance, but does not give a full solution of the practical features of the case. The importance of natural impulse is not sufficiently recognized by him. My statements are imperfect, but they bring up points which he leaves out of view. I know, however, that the confusion of duty with happiness is practically pernicious, since, in this sense, if you make duty identical with happiness, happiness becomes duty, and the pursuit of personal inclination receives an unwarranted sanction.

July 27th. Thursday. Town yesterday P.M. Sat for a photograph for Miss Foley. Did various errands, and took tea with Sarah, bringing Annie Bigelow home for a visit to Maud. Kant considers the doctrine of immortality necessary to the morality of man, because, as that morality can only be conceived of as an unending progress, whatever puts a stop to it, in so far abridges our plans and prospects of self-improvement. This is very ingenious. In his system and perhaps in all practice, the idea of immortality is compatible with a higher morality than is its opposite. A better sort of people usually believe in immortality, a more selfish and sensual sort in entire death. The one not unnaturally abhor the limitations of self and sense, the other desire them. But I find it insufficient to substitute ideal for material ends in our views of life. We can so live as to taste of immortality every day. As Infinity and Eternity are terms out of time and space, the question of endless duration in our personality becomes inexpressible in philosophical language.

July 28th. Friday. Studied Kant, read part of essay on Limitation, which now seems to me somewhat superficial. Sewed on Maud's petticoat. Croquet at 5 P.M.

July 29th. Saturday. Kant says that hope or fear, becoming the motive of an action, destroys its moral value. He says that morality is not that which teaches us how to be happy, but how to deserve happiness. Also, we must not assume the ultimate aim of God in creation to be the happiness of rational beings, because this is merely an indulgent or conceded good, not worthy of the highest, self-sufficing wisdom. The honor of God, Kant thinks, not taken in an anthropomorphic sense, best expresses this ultimate supreme good. But I think we had better simply call it ideal, and not seek to define it. Received \$20. from the Editor of the Nation for my poem, The New Exodus. Felt encouraged.

July 30th. Sunday. Spleeny and irreligious. Started for church, but were met by an insipient shower; being all in best clothes in an open carriage and without an umbrella, we turned back. I did this with great regret, as Rev. Furness of Philadelphia was to preach, but Flossy's gossamer attire would not have stood a ducking. And I also was in lace and feathers, to my sorrow and mortification, as I usually go very plainly dressed.

July 31st. Monday. In town at 9 A.M., to sit to Miss Foley. In the afternoon mended Harry's shirt, finished Maud's skirt, read Livy and Tyndall and played croquet, which made me very cross.

August 1st. Tuesday. Kant says a speculative limitation of pure reason and practical enlargement of the same alone bring the two (speculative and practical) into that relation of equality in which reason can be appropriately employed; and this shows that the way to wisdom ~~xxxxx~~ for us men unavoidably leads through science, of which, however, one can only be convinced after attaining this end.

August 2nd. Wednesday. Kant's distinction between the legality of an action and its morality is at once acute and sound. Legality is attained when the form of an action is in accordance with the prescriptions of the moral law, but an action is moral only when performed through inner and personal esteem of the moral law itself. All forms of mental tyranny are, therefore, against morality, because they insist upon the action without waiting for the conviction, which alone gives it moral value.

Exhumed my French story and began its termination. Mended a sheet badly torn.

Foley and W. Appleton to tea. No butter, to my great chagrin. After their departure, found butter had been hid away. Felt badly, my table was so bare. The new man, Miller, came.

August 3rd. Thursday. Read no Kant. Went to town instead on business for my tea party, which will take place on Saturday. Sat to Miss Foley for forty minutes. In the afternoon read Livy, mended stockings and sat in the Valley. Hannah wants me to raise her wages.

August 4th. Friday. Studied Kant, wrote a little on my story, which I think I shall try to put into shape for some periodical. The intense heat of my room makes my working in the afternoon impossible. I get into a bath of perspiration.

August 5th. Saturday. Worked like a dog all day. Went in town, running about to pick up all the articles above mentioned. (List of purchases). Wanted to order ice-cream, but trusted to Flossy, who decided against it. Came home, cut bread and butter, spread sandwiches till just within time to slip off one dress and slip on another. My company was most pleasant and more numerous than I had anticipated, but the provisions proved very inadequate, and I suffered intensely about it. Chev arrived half sick, with Julia, too late for the company.

August 6th. Sunday. Took care of Chev a great part of the day.

August 7th. Monday. I believe Christ's miracles to be entirely unimportant in ~~xxxxxx~~ a moral view. If he possessed power unshared by common man, these powers were gifts, not merits. The purity of his life, his zeal, faith, sincerity, and affection, were his merits. The other supposed powers were as purely phenomenal as were his size and stature. The power to feed five thousand men with five loaves is phenomenal, the desire to do it is divine. His forgiveness of his enemies was a divine miracle, his resurrection a phenomenal one. He himself may have thought of this distinction when he said, 'Except ye see signs and wonders, ye will not believe.'

August 8th. Tuesday. Read Kant and Livy. David Hall came for a morning visit. To Newport at 12 for Miss Vernon's musical party, which was very fine. Miss Morse and Decatur Smith, both of Philadelphia, sang very charmingly. Sebastian Schlesinger sang very well, and my old acquaintance, Mary Johnston Powell played a trio of Beethoven with Messrs. Cary and Finkenstadt.

August 9th. Wednesday. Punishment does not properly belong at all to the administration of morals but to the judicial administration. The requisition of this being distinct from although not opposite to demands of duty, must be enforced by the pathological agency of human inclinations and repulsions, and its machinery must be drawn from the latter. From this point of view God cannot punish. Crime brings its own bitter fruit by inevitable sequence, but it brings no special penal visitation from God.

Ethics and law have obligations in common, but have not the same mode of obligation. Reward and punishment, however, are educational, one measuring the shortcoming of actions according to legal standards, the other measuring a transcendence of legal obligation.

All the laws of society being founded upon the idea of mutual compact, ordinances incapacitating one party in any human combination from the powers of entering into a compact, emancipated him also from the duties consequent upon a compact. Such ordinances are against the very idea on which law is founded. They can therefore never become laws.

Rights and duties are inseparable in human beings. God has rights without duties. Man has rights and duties. If a slave have no rights, he also has no duties. Much disheartened as to prospects.

August 24th. Thursday. There must be a strict equality between the labor of obtaining the foundation of currency (gold and silver metal) and the labor of producing commodities to be purchased by the currency. If the production of money is too easy, labor will be overpaid and diminished. If too difficult, it will be underpaid and the basis of human life will be diminished. Thus, to obtain the sine qua non of commerce, the labor of the world must be equally divided between the production of direct and indirect values, - direct values being the objects of commerce, indirect values being the metals which are its organs. In all competitions between these two, the prime necessity has the advantage. Merely gold and silver bearing countries have to pay dearly for the necessities of life.

August 25th. In town for Flossy's croquet party. (List of purchases)
Flossy's party was pleasant but too small.

August 26th. Saturday. Military necessity is the only adequate motive for military measures. Moral necessities must be carried out by moral means.

As Society cannot at any time dispense with the machinery of law it follows that one set of ~~ordinances~~ ordinances must be obeyed until another of superior weight and authority can be substituted for it. Laws, which violate the moral sense of a community cannot be enforced. For, as obedience to law rests primarily on the idea of moral obligation, a law which should be at variance with this idea, tends to overthrow the whole basis of law and ~~only~~ can only be enforced in the form of arbitrary requisition. The will of the community is not capable of direct action, it can only act by representation. This representation has its fullest and most steadfast stronghold in the laws and constitution of the body politic, and until a modification of these shall be agreed upon, the laws and constitution must be considered as standing for the representative will of the community against the arbitrary innovation of no matter what parties. Reformers may therefore advocate opinions contrary to existing laws, but may not advise action in opposition to them otherwise than in amendments of such laws voted and agreed upon by the people at large.

The a posteriori of natural science and the a priori of mathematics stand for each other in the relation of centre and circumference, a priori being the centre, a posteriori the circumference. The same with the a priori of logic and the a posteriori of experience in all sorts. A posteriori prevails largely in the reasoning of today as the result of the predominance of the methods of natural (empirical) science. But with only a posteriori, we can have no absolute truth, no steadfast authority, no school.

August 28th. Monday. With the girls to a matinée at Bellevue Hall. They danced and I was happy, Julia with "Brownbread" Phelps and Floss with W. Blake, with tea afterwards at Mrs. Brooks's, where we passed a pleasant hour. Drove cut home and got there safely, laus Deo!

August 30th. Wednesday. To the fashionable picnic, bought a black shetland shawl for \$5.50. Picnic very handsome in all arrangements and tolerably amusing. Had some talk with Mrs. Ward McAllister, who represents Auntie Francis as very unreasonable. She never had much reason or judgment, but great natural wit and entire sincerity.

September 2nd. Saturday. My croquet party kept us busy all day. It was pleasant enough. Thirty-one guests came, which was well considering the uncertainty of the weather.

September 3rd.. To town and to church.. Octavius Frothingham preached quite a brilliant sermon mostly on the distinction between giving and sharing, with a cogent application of the doctrine of sharing to the black man in the negative freedom of his present condition. The first half of the sermon was too phrased-y and rhetorical.. The second half eloquent with a true inspiration of zeal and conviction.

Saw good Miss Reed.

Kant's distinction between subordination and coördination is excellent.. In true Christianity all is coördination, "fellow-workers with Christ". Subordination is a natural and military, not a moral necessity. Man is the first value and that from which all other values derive. A human babe is, therefore, of more importance than any silver, gold or treasure or convenience of any sort. Few seem to recognize this fact out of the sphere of their own personal affections..

Because you have a right and obligation to think for yourself, it does not follow that you are not bound in justice to think in a certain way and not in another. Your liberty consists in this, that you arrive at the truth by means of your own mental operations, not those of another person. No one can make the entertainment of any opinion or maxim obligatory to you from without. It must commend itself to your judgment. Judgment is not the less to be formed and cultivated, hence authority of rules and standards in art, science and literature.

September 4th. Monday. Kant distinguishes right into three domains; state right, popular right, and international right. He distinguishes the powers of a state into three, viz: sovereignty in the law-giver, fulfilling power in the ruler, and right-deciding power in the person of the judge. Potestas legislativa, rectoria, et judicaria, which he compares to the three terms of a syllogism, major premise, minor premise, and conclusion. This is substantially the usual division into legislative, executive and judiciary. All citizens share in the passive rights of citizenship, but not in its active rights, for which certain conditions are needed. Voting is one of these rights. He makes freedom to consist in obedience only to such laws as the citizen, as such, recognizes. Civil equality is the condition that the citizen shall owe allegiance to no one who owes none to him, in other words reciprocity of civil obligation.

September 5th.. Chev, Julia and Bird away. Harry left the horse and carriage near the barn and the consequence was an upset, breaking both traces and threatening destruction to horse and carriage. Fortunately a tree stood in the way and the horse was stopped, quite uninjured..

Kant says that a paternal government is the most tyrannical of all because it treats citizens like children.

September 6th. Wednesday.. To town (Boston) to find a house which it would suit us to buy or hire. The Sargents having given us warning to leave No. 13

Chestnut St. In the p.m. visited 19 Boylston Place, which is for sale and would be quite suitable in most respects. Went to Chestnut St., also to the Washburns' and invited Matty to go down next day. Saw also Mary Gray who will go.

September 7th. Thursday. Visited Apthorp. Saw house in Ashburton Place, price \$25,000.. Saw Boylston Place again. Chev would not let me go down to Newport, so sent the two girls down, gave them the peaches and sent Fleasy \$5. for house expenses. Found the Institute detestable, glare, heat, noise and smells.. Harry brought Praag to tea, so I bought a dozen peaches and jumbles.

September 8th. To Cambridge with Chev and Harry to arrange about Harry's rooms. To Boylston Place again. To Newport by 4:30 P.M. train. A well-dressed

elderly man insisted upon sitting beside me, although there were other vacant seats just as good. I was very angry at him, but concluded not to speak to the conductor, not knowing whether I had a right to turn him out or not. He did not speak or otherwise annoy me.

September 9th. Saturday. Enjoyed the Valley. Read Kant. He attributes the French Revolution to the summoning of the States General, on the ground that the king by referring to them the financial administration which before had belonged to him had given back to the people the supreme power which he derived from them and which they were under no obligation to render back to him.

September 10th. Sunday. Sent a carriage full of young people to church. Stayed at home. Visited the Andersons, returning to them borrowed tea and mustard. Read Kant on state rights. According to him, wars of conquest are only allowable in a state of nature, not in a state of peace (which is not to be attained without a compact whose necessity is supreme and whose obligations are sacred) so Napoleon's crusade against the constituted authority of the European republic was without logical justification, - which accounts for the speedy downfall of his empire. What he accomplished had only the subjective justification of his genius and his ambition. His work was of great indirect use in sweeping away certain barriers of usage and superstition. He drew a picture of government on a large scale and thus set a pattern which inevitably enlarged the procedure of his successors, who lost through him the prestige of divine right and of absolute power. But the inadequacy of his object showed itself through the affluence of his genius. The universal dominion of the Napoleon family was not to be desired or endured by the civilized world at large. The hare in the end overtook the tortoise, and slow plodding justice with her royal (or, ducal?) back, distanced splendid ambition mounted on first rate ability, once and forever.

A long visit from Jacob.

"My peace I give unto you" is a wonderful saying. What peace have most of us to give each other? But Christ has given peace to the world, - Peace at least as an ideal object to be ever sought but never ~~xxxxxxx~~ fully attained.

September 11th. Monday. All rights, social, civil and political exist primarily in the mass of the people and derive from natural and original human right.

The institution of laws and society at once supposes two different and conflicting aims in man; for the maintenance of what he should wish over what he may wish, are all civil and social conventions constituted. Thus society at its outset makes distinction between the ideal human will and the actual human will, and all governments, ecclesiastical and temporal are held to administer to the one at the expense of the other. Things which would infallibly become the personal objects of a number of men, if left to their own guidance, cannot be supposed to be the legitimate objects of the human race, inasmuch as they tend to its constant degradation and final destruction. Governments, therefore, uphold the ideal above the actual will of man. Education and religion work in the same direction.

September 12th. Tuesday. Began to put together some thoughts on the Ideal State, which may or may not attain the length and dignity of a paper for the Christian Examiner.

A picnic at Paradise with the Hazards. We came late and left early, but enjoyed ourselves very well.

September 13th. Wednesday. Kant distinguishes two sorts of affection, - one material or quantitative, the other formal or qualitative. The first is a term of comprehension, implying the presence of all the parts of the subject, - the second is a term of relation and signifies the agreement of all the qualities or properties of a subject toward one end or aim.

September 17th.Sunday. To Zion Church to hear my cousin, Marion McAllister preach. Text: "Son, remember that thou in thy life time receivest thy good things", sermon as far removed from it as possible, weak, sentimental, illiterate. He left out the 'd' in receivest and committed other errors in pronunciation, but to sit with the two aunts in the old church so familiar to my childhood was touching and impressive. Hither my father was careful to bring us; imperfect as his doctrine now appears to me, he looks down upon me from the height of a better life than mine and still appears to me as my superior. Spoke to Mrs. Bigelow of reading over here for Brooks's Benefit.

September 18th.Monday. To town, taking Susy Winkley, Maud, and Ellen Gray. Saw Hunt, Mrs. Gulston, and Reed about my reading, which I fix for Thursday. Miss Gulston takes five tickets, Mrs. Furness five, Miss Reed will try to dispose of two or more.**** The man is in his body as the ideal cause in the natural order. He cannot change the natural order, but he can morally rise above it.

September 20th.Wednesday. Stayed at home to read over my lecture which I have not seen for nearly two years. Found the standpoint substantially correct according to my present views. I have chosen the one on Duality of Character. My statement is an anticipation of the ideal philosophy which I had not at that time studied under Kant, its true master.

September 21st.Thursday. A little nervous about my reading. Studied my essay pretty well, dressed early and left home at 11 A.M., Conway driving and Laura, Maud and Ellen Gray accompanying me. Reached Mrs. Hunt's at 12. Asked for a cup of tea, and had some with bread and butter. Saw the sweet little boy. Mrs. Hunt very kind and cordial! At one, Mr. Hunt led me to the studio which I found well-filled, my two aunts in the front row, to my great surprise, Bancroft, too, quite near me. I shortened the essay somewhat. It was well heard and received. Afterwards I read my poem called "Philosophy", and was urged to recite my Battle Hymn, which I did. I was much gratified by the kind reception I met with and the sight of many friends of my youth. A most pleasant lunch afterwards at Mrs. Hunt's, with the Tweedys, Tuckermans, Field and Laura.

September 22nd. Friday. Kant says that for one duty there can be only one reason. Where several reasons are alleged for one act the different reasons refer to different obligations which one act may combine. When people try by the multitude of reasons alleged to make amends for the want of weight of any one reason, they help themselves very poorly. For diverse insufficient grounds of obligation placed together, do not help each other's insufficiency. The several reasons should succeed each other as cause and effect till they lead to the sufficient reason.

Left the Valley (for Boston) with Laura, Bradford and Muz. Met Aunt Lou in the cars. Conway also came with us.

September 23rd.Sunday. Chestnut St. Twice to South Boston to sit with Chev. Turning back from September 29th, when I began to read Grote's account of Plato's Republic, Justice in itself seems to me to be an ideal represented by a fact. As we know it, it is a mode of thinking which necessitates a certain mode of action. The mode of action is to uphold the truth in all matters of obligation and opinion.

September 25th.Monday. Went to visit Chev at Inst. In the afternoon ran around to invite guests for Aunt Lou and Aunt Maria. Collected some eighteen pleasant people, mostly neighbors.

The want of understanding of the true coördination and subordination of society is ignorance not knowledge, weakness not power. In America, where it so largely prevails, it is an evil to be accounted for and to be remedied (a slow process) not an advantage to be rejoiced in. Coördination is a moral and primal, subordination

a secondary and social necessity. So the true church makes one what the true state makes many. One God, one faith, one baptism, for monarch and subject, rich and poor. But the Catholic Church does not administer this fairly, doing her best to keep down culture in the least favored orders of society.

September 26th. Tuesday. Conway left. Waited on Auntie a good deal, went with her to visit the Misses Danforth, her old friends. Read a little in Kant after dinner, for the first time in four days. Wrote to urge Chev to come and see Auntie.

The idea of virtue is inseparable from that of progress, because virtue, being an ideal and therefore unattainable, must be sought by an onward effort. This is the objective reason, the subjective being that the nature of man is so dynamic in its facts and principles that stand-still is impossible for it. When it does not rise, it sinks.

September 27th. Wednesday. Chev came over and saw Auntie. I wrote letters for her to Charles Dana and Governor Andrew in Julian's behalf. Went to the cars with her, and came home and read Kant.

The moral law does not prescribe the action, but the spirit which shall inspire all action. Hence, to insist upon certain measures and special actions is a matter of social or political influence, not of ethical instruction. Without duty to oneself, there could be no duty to anyone else. Kant says this but does not account for it in the clearest way. The moral obligations which I recognize towards others spring from a law in of my own practical reason, obedience to which must be an object to me before I can have any paramount reason for rendering such obedience. In order, therefore, that others may be an object to me, I must first be an object to myself. My first obligation, however, will be to the ideal of manhood.

September 28th. Thursday. I see no outlook before me. So many ~~fix~~ fields for activity, but for passivity, which seems incumbent upon me, only uselessness, obscurity, deterioration. Some effort I must make. It is on the ground of nature that every individual is actually or potentially, the enemy of every other individual. The outer form of society is only a compact in which interests are combined by mutual concessions, and sacrifices of some ends and promotions of others are agreed upon and enforced. Here each one foregoes something of his exterminating selfishness in consideration of a good or immunity which he can secure upon no other condition. It is only in morals and religion that all men are friends and brothers. On this ground all tributes to humanity are paid out of benevolence and the sense of a common bond of dignity and affection inherent in all, which all must do their best to promote. Those people who work by promoting antagonisms are still on the natural ground, their means are not moral, even though their ends should seem so.

September 29th. Friday. Kant denies the Aristotelian doctrine that a virtue is the mean between two opposite extremes. I came to the same conclusion in my ethical studies of last year, - finding that a virtuous life and all its actions spring from one object and intention and a vicious life from another. The difference between the two is therefore not quantitative but qualitative. Virtue, on the Aristotelian plane, would be merely negative, a non excess. I stated that gluttony and temperance were not merely degrees of feeding, but showed a difference of moral direction. The mystics are often charged with materialism, while their great ends are almost purely idealistic. The omission of classification induced by their synthesis is the cause of this, also in part the careless judgment of the world. Hunted for a house in vain.

September 30th. Saturday. Kant makes a good distinction between an ideal and an idol. The ideal is the discovery of your reason, the idol the invention of your skill.

October 3rd. Tuesday. The oneness of virtue and the manifold subdivisions of merit are two points not to be overlooked in ethical consideration and instruction. We are bound to confer all benefits in a manner which shall not impair the self-respect of the party who receives them.

Longfellow, Hedge and Prof. Nicoll, son of the astronomer, dined. A pleasant occasion. Packed for Barnstable, whither Mrs. Andrew invites me to accompany her. Flossy goes with me.

The advantage of American society is not that men are really equal or that the subdivisions and orders of the human family are not found there as much as elsewhere; but that in American institutions there is nothing to perpetuate or necessitate those exaggerations of the natural differences upon which despotic governments and aristocratic society are founded.

The same with the church. In all Protestant, no less than in all Catholic churches, we shall find the two sorts of religion, literal and spiritual, experimental and formal, instructed and inspired. But in liberal Protestantism there is nothing to exaggerate and perpetuate the distinction between the two. The broader platform, on the contrary, tends ever to the spiritualization of the lower order of minds and to the popularization of the higher. So the two are held in a virtual, not an enforced cooperation, in an efficient, not a sentimental sympathy.

The severest critics of society do not discern its ideal features, they do not believe in the supreme power of the ideal, and not looking for traces of that power, they do not find them. The absolute efficiency of moral causes is unknown to them.

The distinctions between white and black as hitherto enforced in this country, aim a death blow at the foundation of all law and morals. For law and morals suppose all men to be human and to have human obligations which involve human privileges. The law, therefore, by which you undermine the foundations of all law, cannot nowadays have the sanction either of legality or morality.

October 4th. Wednesday. Early to Barnstable, where we found Mrs. Andrew at Judge Day's. To the hall where we found a good assemblage of people, but a deplorable entertainment. Afterwards to Frank Bacon's where we found hospitality, good cheer and croquet. Mr. Bacon afterwards drove us to see Miss Phinney and back to the Days'. Flossy dressed Mrs. Andrews' hair for the ball. She herself looked very well in her blue ball dress. The ball was broken up at 12 by the ill breeding and ill temper of Col. Henshaw, commander of Ancient and Honorable Artillery. Introduced in the cars to Maj.-Gen'l Sickles.

October 5th. To Harwich to attend the opening of the Rail Road. We were taken to the house of Mr. Snow, where we found a family circle and pleasant open fire. Afterwards heard the Gov. make a good speech and Gen'l Sickles a ready one. Had lunch at Mrs. Snow's - back to Boston, where we arrived late, at 8 o'clock.

October 6th. Friday. Much excited and worried about plans and prospects. Chev has bought the house in Boylston Place. God grant it may be for the best. Determine to have classes in Philosophy, and to ask a reasonable price for my tickets.

The Sunday's devotion without the week's thought and use is a spire without a meeting-house. It leaps upward, but crowns and covers nothing. I have too often set down the moral weight I have to carry and frisked around it. But the voice now tells me that I must bear it to the end or lose it forever.

I cannot benefit anybody except a child or a fool, according to my ideas of happiness, but according to his. If I force upon him an undesired gift, I confer no benefit. This is from Kant.

October 7th. Saturday. Much pleased with my new house.

The higher creature has his skeleton inside, the lower, the tortoise, etc, has it outside. So the higher natures have their constraints within (conscience),

the lower have them without, (laws and customs).

October 8th. Sunday. To church. A crude, illiterate, ambitious sermon, in the cockney tongue by . Reading Grote's Plato. He finds fault with Plato for making the personal happiness of the just man the primary ground of recommendation for justice. There is certainly this ground for such objection, that if we make moral obligation devolve from any considerations of personal happiness, the individual obliged will be justified ~~will~~ as well in omitting duties as in performing them, on this ground. He may assume to be the best judge of his own happiness and to forward its attainment by means which we shall consider immoral. Kant's statement is far better, viz: that duty is an obligation which we owe to the ideal of manhood, as represented in our own persons and those of other men. Plato ~~might~~ not the less might justly extol the happiness of those who fulfil their just obligations, since although the attainment of this happiness is not the first motive for virtuous effort, yet happiness is to be attained in no other way. The error is one of statement, not of fact.

Charles Sumner called late in the afternoon. Millard called to invite me to go to hear Mme. Parepa, which I did with great contentment. It is long since we have heard so majestic a voice. She sang among other things Handel's superb aria, "If guiltless blood", ~~xxxxxx~~ which was new to me and wonderfully fine. Carl Rosa played beautifully on the violin.

October 9th. Monday. Worried to death about the new house, which Chev threatens to sell. Went about the streets like an uneasy ghost. People seemed to look at me.*****

October 10th. Tuesday. Looked at houses with Chev. Very unsettled. Read Kant and hunted up my lyrics, of which many now seem to me too personal for publication. The labor of looking over the mss. nearly made me ill. Had a new bad feeling of intense pressure in the right temple.

Dear Sam came in the evening, also Sumner for a short time.

October 11th. Wednesday. Still the bad feeling in my right temple. Took Nux Vomica, determined to push on with my volume. Visited Longfellow in the afternoon. Had some talk about my volume. Visited Harry at college and looked at the Sullivans' house.

October 12th. Thursday. Very unwell. Saw Tilton and agreed to go to press immediately. Promised to visit Mary Deer tomorrow afternoon to meet M. Larret, a French gentleman. Nearly distracted by headache.

October 13th. Saturday. ~~xxxxxx~~. Almost distracted with work of various sorts: My book, the new house, this one full of company, and a small party in the evening, Marquis de Chambrun, M. Moregne, Charles Sumner, Charles T. How, and some of the neighbors.

October 15th. Sunday. To hear James Freeman, who preached an excellent sermon, a doctrinal one, unusual for him. He told me that Lilian would help to arrange my poems and she promised to do so. In the evening the Wards and Julia, with Harry and L. Parmelee went to hear Parepa in Haydn's Creation.

October 19th. Thursday. All these days much hurried with proofs. Went in the evening to the opening of the new wards in the women's hospital. Read two short poems, according to promise. These were kindly received. George Bond gave me a beautiful bouquet. Coming home, I found M. Boisières come to take leave. Went afterwards to Charlotte Whipple's to meet the Burlingames. Put \$5. into the donation vase at the hospital.

October 23rd. Monday. To Boys' Reform School at Westboro with J.H.

Stephenson, George Bond, Mrs. Dall, Mrs. Johnson, Mr. Kappnitz of Russia, and others. A pleasant journey; a drive of two miles. The school is beautifully situated and we visited it thoroughly. In the yard where the boys were collected before dinner, the guests were introduced. Quite a number crowded to see the author of the Battle Hymn. Two or three said to me, "Are you the woman that wrote that Battle Hymn?" When I told them that I was they seemed much pleased. This I felt to be a great honour. We had an excellent dinner at 12 o'clock. At three P.M. met the boys and teachers in the chapel. They sang my Hymn. I read my fourth Parable. Mrs. Dall made an address, part of which was very complimentary to me. She is always very fluent.

October 25th. Wednesday. Dined with A.C. Baldwin. Julia and Flossy went with me. A pleasant and social occasion. George Parkman and G. S. Hale came in and were very jolly.

October 26th. Thursday. Wrote ~~me~~ asking editor of N.Y. Evening Post and Nation to announce my volume in their columns.

October 27th. Friday. Harassed with correcting proof and furnishing copy. Ran to Bartol for a little help which he gave me. Mr. Kappnitz dined and George Hale, at 2:30. At 5:30 Flossy and I went to take the cars for Natick, to attend Senator Wilson's silver wedding. The two gentlemen met us there. Arrived at Natick we found an omnibus into which we crowded ourselves. Arrived at the place, we took off our things in one house and then went into another, Wilson's, to attend the party. The silver was very handsome. It was displayed in two upper rooms, the house cheap and small, a band of music upstairs little heard from ~~below~~ the noise below. Wilson and his wife received us very cordially. I told George Hale that the company reminded me of one French author, - Rabble-ais. This was the Natick company, as the guests from town and elsewhere were very well-dressed and well-behaved.

November 3rd. Friday. Moving all day. This is my last writing in this dear house, 13 Chestnut Street, where I have had three years of good work, social and family enjoyment. Here I enjoyed my dear Sammy for six happy months. Here I mourned long and bitterly for him. Here I read my six lectures on Practical Ethics. Some of my best days have been passed in this house. God be thanked for the same.

November 9th. Thursday. My first writing in the new house, where may God ~~xxxx~~ help and bless us all. May no dark action shade our record in this house, and, if possible, no surpassing sorrow.

Flossy's lozenges, .35. Good rehearsal of Handel and Haydn. Paid Harry ten dollars promised him for attending Bible class last winter.

November 11th. Saturday. Busy all day. Took 5:30 train for Newport, where I visit Sarah Clarke. Found a warm welcome and a cosy tea table. Blazing wood fire in my room, and a feather bed to sleep on. Slept well.

November 12th. To Valley where I picked up all the things I could find, ran down into the Valley which was lovely. Found Chas. Chase with a black and a white labourer playing cards in the mill. Saw Cogshall. Back to Sarah's to dinner. Corrected some proofs. To tea at the Tweedy's, very pleasant. Frank Scott was there. T.W. Higginson came in.

November 14th. Tuesday. Worked all day as usual. Had a visit from Mrs. Holland. Am to read at her house on Friday evening, November 24th. At 4 P.M. went to the anniversary of the woman's hospital in the Warren Street Chapel, where Dr. Elizabeth Blackwell read a good address, Dr. Zach her report, and I read two poems, "Endeavor" and the Beggar Boy parable.

November 15th. Ran about to hunt for a parlour and chamber girl. Was very weary in body, weary also in mind of this empty mode of life. Went to printing

office, to give last reading to proofs; read one third of my volume, having read about the same quantity yesterday. Late to dinner, suffering all day with neuralgia. Undressed and lay down. Was just on the pillow when C. Sumner came. I instantly arose and redressed myself. It was his first visit in our new house. We had a long and pleasant talk about art, history, and philosophy, the Caesars, the new historical opinions, Bacon, Descartes, etc. After tea Flossy and I went to Handel and Haydn rehearsal of Judas Maccabaeus, which I enjoyed.

November 19th. Sunday. Had the comforts of faith from dear James Freeman today. Felt restored to something like the peace I enjoyed before these two tasks of printing and moving broke up all leisure and all study. Determined to hold on with both hands to the largeness of philosophical pursuit and study, and to do my utmost to be useful in this connection and path of life. Wrote to George Ripley, Tuckerman, Mrs. Holland. Went to sing in Judas Maccabaeus, which was beautiful.

November 20th, Monday. Comforting myself with Hedge's book. Determined to pass no more godless days. Unwell with rheumatic feeling in the head, corresponding to a certain jumpiness in my heart, a bad symptom.

November 21st. Tuesday. Only a little reading of Grote's Plato. Plato's Theory of Reminiscence seems to me only a literal application of the antecedence of ideal cause to material fact. Mind acts by direct ideal power, whose source is neither in the present individual existence nor in any other. Its authority antedates and examines the evidence of the senses. All thought is a reference of questions to a deciding power in the individual's mind. This acts from the beginning by assuming the power to judge of appearances. The antecedence here is simply that of idea over form. The Mayor invited me in person to meet the Tunisian Ambassador at his house this evening. I went, found a pleasant party. The Mayor desired Senator Sumner to take me down to supper.

November 22nd. Social meeting in our vestry.***** (List of purchases) Did not go to social meeting. Went to French play with John Dwight, Julia having gone, to my regret, with another party. Got out my Ideal State and worked upon it. Read Hedge.

November 23rd. Wrote to Colonel Hamilton, son of Alexander, thanking for the gift of a lock of his father's hair, and a photograph of his bust.

November 24th. Friday. I am to read at Mrs. Holland's.

I did read at Mrs. Holland's. My audience was not what I should have expected from those I have had in other places. It was not large, and composed mostly of women. I read for the first time the Fact Accomplished. I was gratified by the presence of Profs. Pierce, Levering, Eustis and Winlock, and of Dr. Peabody. All but the latter spoke kindly to me of the lecture. I was on the whole pleased and quite glad to have gone. Sorry not to have spoken with Dr. P., sorry too not to have seen Dr. Hill there. Mr. Rappnitz drove home with me and seemed much pleased with the lecture.

November 28th. Broke a part of one of my back teeth, which troubles me much.

November 29th. Wednesday. Got Harrington's Oceana and glanced at portions of it, for mention in my Ideal State. Worked at the same.***** I to Claflin's party, where I had a pleasant talk with C. Sumner, and saw all the political notabilities. I did not like the party very well. It was showy and expensive enough, but showed a want of social tact and experience.

Sumner told me that Webster had been much taken with the Oceana, and had adopted from it the idea of the representation of property, which he caused to be adopted in Massachusetts. Mrs. Holland called and told me that my reading had given far more pleasure than I had supposed possible. Sarah Clarke dined.

I have got one day ahead in my writing (dates have been corrected) so that which was recorded on Tuesday took place on Monday and so on with the rest. This morning at waking thought of an improvement to one line of my poem "A Baby's Shoes". Going to the printing office, I was just in time to have the alteration made in the plate.

The representation of property might seem to have some justification in economics; in ethics it has none, since its tendency is to increase and exaggerate the inequality of human privilege and to place additional power in the hands of those whose wealth already gives them a preponderance. The creation of wealth is not an inevitable proof of desert, far from it. Its inheritance does not even prove efficiency. We must judge men by primary, not symbolical values. Morality and intelligence are true values. Society is forced to adopt a low standard of both as the basis of political efficiency.

"Friday, December 1st. To go to Dr. Wilson at 9 A.M. Went in great fear, suffered great pain, but short, for doctor only cut away one side of the broken tooth, to put in a gutta serena filling, to be replaced later.

To class in Comparative Theology at Mrs. Wells'. In the evening at Mrs. Dix's at Hotel Pelham, where I saw many friends and J. and F. also enjoyed themselves.

December 4th. Monday. Read Grote's Plato. Wrote a further ending for my Ideal State. Having finished my morning's work, I employed a few spare moments in writing a burlesque salutatory address for the opening of our club, which meets this evening at Governor Andrew's.

My speech was quite successful, more so than I should have expected. Mrs. Fields complimented me upon it. Tom Gould read Tennyson's Ulysses very well. Dr. Holmes read "Canaan" by himself and Wilson's "Old Colour Sergeant". A pleasant evening. Governor Andrew also made a little speech and told a story.

"December 5th. Tuesday. Grote's Plato. Heraclitus with his constant process of generation and destruction seems to have something like Spinoza's infinite succession and like what I have tried to express about the natural order in my essay on Ideal Causation. His statement that every man in himself is irrational, reason belonging truly to the universal or whole with which the mind of each man is in conjunction, is like my doctrine of limitation. Whether you make this universal, the wholeness of the secondary reason of man or the primary reason of God, the truth itself is philosophical. I should apply it to both.

December 7th. Thursday. To church. A sermon on the war, the altar and pulpit ~~exposed~~ dressed with sheaves, ears of corn and fruits. Began my study for the class of comparative theology. Dined with Joseph Howe. He was ill and I took his place and carved.

December 8th. Friday. Saw Mrs. Lodge about Alger's matters and Mr. O. Gould about her club evening. Wrote for the class today.

What I wrote for the class was perhaps more learned than interesting, being a brief summary, not completed, of the theogonic and cosmogonic doctrine of the pre-Socratic philosophies. Church rehearsal at my house for Christmas. Rehearsed, "Tune your harps", from Judas Maccabaeus.

December 9th. Saturday. Wretched with headache. Read long in Grote's Plato, - of the opinion of Plato's works and different theories of various German scholars relative to the order of composition of certain of his works and the authenticity of certain of them.

December 10th. Sunday. James F. preached a sermon on the Dualism of Nature as a divine and necessary institution. After various illustrations of this, he applied the antagonisms between the whites and blacks in this country as rendering the two capable of useful co-operation.

December 12th. Tuesday. Grote's Plato. In Alcibiades 1st and 2nd, we find the suggestion of the summum bonum or supreme ideal good, the knowledge of which alone makes other knowledge safe and desirable: in euthephron or holiness, we find the suggestion of this in its moral aspects. Holiness does not derive its virtue from the sanction of the gods. They love what is holy because it is holy. But an act or attribute is not so because it is agreeable to them. This supposes a moral attraction beyond any imaginable personality.

Saw my new volume today at Tilton's. It looks very well, but I am not sanguine about its fate.

December 14th. Thursday. Rehearsal of charade at 4 Park St, at 3:30. ~~Wk~~ Worked hard at charades. Sat for Miss Foley for finishing touch upon my medallion.

December 15th. Friday. Rehearsed charade in the afternoon. Wrote a little part for dear Laura. We rehearsed this charade six or seven times. The club began with a very interesting talk from Prof. Pierce on the source of the sun's heat. He rejected Thomson's theory of the aerolites falling from a certain distance upon the sun. This would increase the size of the sun and shorten the solar year, in which no change is perceptible to the nicest calculation. He attributes the heat to the jar of aerolites against each other in the sun's immediate ~~xxxxxxxxxx~~ surrounding. Adopting the nebular hypothesis, which he extends to the development theory in the spirit, not the form of Darwin, he supposes the sun to have undergone considerable shrinkage since its first appearance in the world of matter, having been a ~~xxxxxxxx~~ nebula at first. My charade was successful. Mary Gould and Carroll did very well. It had cost me unusual work and shall be my last for some time.

December 16th. Saturday. Sarah Clarke and Foley are to dine with me at 5:30. Went out at 10 A.M. to take Foley to see Hunt whom we found in his studio in a queer knitted coat. He showed us an unfinished head of General Grant, in which it struck me that the eyes looked like the two scales of a balance in which men and events could be weighed.

December 17th. Sunday. A good sermon from J.F.O. and a most fatiguing rehearsal of our chorus which goes poorly.

Confucius said, "I do not open up the truth to any one who is not eager to get knowledge, nor help out anyone who is not anxious to explain himself. When I have presented one corner of a subject to anyone and he cannot from it learn the other three, I do not repeat my lesson." Lautze(?) says, "Where we have intelligence resulting from sincerity, this condition is to be ascribed to nature, where we have sincerity resulting from intelligence this condition is to be ascribed to instruction. But given the sincerity, and there shall be the intelligence. Given the intelligence, and there shall be the sincerity."

We all learn to recognize the difference between spontaneous and acquired morality, of which both are useful, but the first eminent and delightful. Let us be always mindful of two things, perfection and imperfection. The first we worship, the second we are. Law is the iron framework that holds the fluent universe, for even its solids are fluent, subject as they are to disintegration and detrition, regenerating themselves from the common stock of the elementary substances..

December 20th. Foley and Laura left for New York, Laura to visit Aunt H.***** In afternoon learn of Uncle McAllister's death. This news would have prevented Laura's trip to New York if I had learned of it earlier.

December 21st. Received Uncle's Christmas gift of \$200. I have been for some days past utterly without means, my advances for the family not having been repaid. This I believe to have been unavoidable. This remittance is a great boon.

December 22nd. Warner and Kappatitz dined, and we all went afterwards to Alger's last reading at Mrs. Lodge's. It was very pleasant. Helen Bell was there. She and Mrs. Alger spoke to me of my book and in a manner which gave me much pleasure. Henry Styles also went with me to the lecture. In the afternoon I attended the class of Comparative Theology. Subject, Character of God and Providence.

December 24th. Sunday. To church where J.F.C. preached a pleasant Christmas sermon, quiting at its close the first line and last verse of my Battle Hymn. We sang the chorus "Tune your Harps", from Judas Macabbaeus tolerably. After church went to rehearse the Messiah for the oratorio tonight. A stormy, uncomfortable day after a mild morning.

December 30th. Saturday. Dreamed of dearest Sunny for the first time in quite a long period. Dreamed that I had thought him dead, but found him coming to life. Doctors and friends said that he would be restored if left to himself. I seemed to see him dimly and not looking like his former self. Still the dream was a boon.

Rehearsal of Mendelssohn's Elijah. Took Maud and Harry. Dear little Maud enjoyed it much, and was specially delighted to see Carl Rosa who came for a short time. Parepa sang very finely.

December 31st. Sunday. An interesting New Year's sermon from H.F.C. Rehearsal after church. A noncommittal note from Longfellow, thanking for my volume, but declining to praise or criticise, most strangely, I think. Hedge and J.F. Clarke treated me more generously. A letter from Annie.