Berlin Heights
Feb. 28, 1874

My dear Henry,

I have been in a most confused state lately. I have been trying to get strength for my work and some light in this miserable darkness, and greater power in working for others in Christianity. I have been praying and reading the Bible. I feel I do most thoroughly believe if I do any thing that they ought to form communion between maker and creation, and when I should such communion be found in sin or prayer. To know I do not know that there is a God, and more fundamentally still I do not even think of the intention...
But if I can pursue religion as I do other matters I am sure I shall not be unhappy, and perhaps gaining.

I feel that this is my great danger. It I will dwell on Christianity where it will go, in me peace and not the world's growth. And yet nothing cannot meet the wants of man.

Kerr has the doctrine I need.

Kerr has been ideal, no more.

Kerr has been inconsistent. But I have not much of the moral in my nature to find much rest in men's opinion. At least it now I think I need not longer occupy the place of a theologian. I would rather be a school teacher than a professor of metaphysics that I feel an often childish and weak mind shrewd in its dogmas and which rests upon fiction.
and leap with my eyes shed and heart open in Christian work. But I cannot do it. Aud yet I see no speedy solution of my doubts if I ask to get out of them. It looks like the work of your, and the end which leads as it seems to me not to a rational belief but a confi-

dence in Divine Instinct, a confidence that demands a acceptance much as the Inquisition did, and which my soul revolts against. As I said I can hard from a great attraction toward Kant lately. I can feel quite sure standingly a little ways into the Critique, and I admit that to me the doctrine of the subject is the doctrine of the subject, with his finalism and reason. The belief in them end up separate from realities now upon me, and the philosophy of Hamilton seems men and mindful and assumption that is in any illegitimate way into a Jordan without because it must gethynd. A Philosophy which starts out with the Pales and believes that there must be a consistent Philosophy, and finding the only means to two-ques is that this means must be corrected, will not try to be and will write him tomorrow. The assertion of the knowledge of the not me seems to me uninformede. It is not in my esti-

mation necessary to the Estab-
ishment of a Philosophy. The or-

diet of circumstances using the term his Hamilton's lends is that we perceive that which does not answer to our individuality which we do not connect with
ourseleves. But when Hamilton who maintains the possibility of a state of the soul beyond consciousness, finds authority for alleging that every thing that we know as not immediately connected with our own action we must know as also unconnected with ourselves I can not find. He starts out with his determination to found a consistent philosophy for double existing unconnected for this end finds it necessary to have a true witness in consciousnes. And therefore he accepts not only the immediate distinction of consciousness but also the witness drawn most naturally from it. Even allows him to say that what consciousness asserts that we think, when consciousness asserts that something not joined to our conscious existence arises with it, if it how does he the fruit the proof in the former assumption that it, arranges his in the farther assertion that every thing that conscious

ness perceive as separate from our conscious existence must be absolutely separate? Why can we not purely forms of the mind, which are not

the perception of immediate consciousness as a part of ourselves as something beyond ourselves. To restate the latter statement must as in form, but the perception that the do not belong to our subjective existence would be immediate. It is admitted possible that certain nature of the mind should be other subjective consciousness (I am not the term)

"innings term for Porter's consciousness") Why can not these states come under the cognizance of existence in general? Can we not seem for example this, and if it is true it would undermine even as in Hamiltonson's ground the perception of eternal idea. the name a object. And yet this speculation helps me out of this slumber and make

"class I am hungry for it to break out of depict work for me in soul which I want to enter for there
a miserable infidelity abroad which
Acorns only, whipping the colonists
I would not tell myself with it for worlds
I feel all that reproaches that you told
me of where U.S. north to try to affiliate
with you. But as certain as I in
ter has a Christian ask for me
a万户和 you in faith which I
do not want to descend to at determi-
nation to keep myself in the Churche
blind at my cost and to fight honest
doing as you would fight the devil.
I can tell that I have neither
perfectly or very decently candid.
I feel that in my recent state at
least prayer is the only reasonable
thing. But as soon as the pendu-
leum back I fear I shall be as we
were in the other side. I do my
fault, I perceive. I am only saying
what I have seen. I refused to do
what I felt was my duty, whereas
Oliphant and Stormes habit of mind
which was uncandid, and now the
habits stand by me. 11 pm
the subject of the preaching and
will I am not so much troubled
for of this I am confident. That
under war that philosophy there
is something that one must to see
I cannot compare exactly what it
is but that there is something I am
certain. Now in working for others
the best way to meet the world is to
keep to the old nomenclature, at
least. At present this nomenclature
amongst among us on this side to
keep me a work, and I must will
remain so. After all all say
we know that the only good
thing to work for is humanity
unless there is a God who is great
than all and can command our
services in the same way. If I
are to serve humanity I believe
eating and getting
I climbed out of here. I can't manage it, I think, nor can I do it well. And yet I don't see how I can work for anything practically in my present state. Perhaps I had better go teaching a Sabbath School class. But I am very dubious upon the subject. Perhaps I ought not to have written about it. I see how anyone could make the same mistake under these circumstances. I know that I need you and talk with me. I am very David to me. Thank you for appraising your friendship now and more lately. May we come in January or earlier when we have it. We shall all care for it. A very great success. Well goodbye, old friend, and don't forget me for I love you better than a brother.

Yours truly.
Well Old Boy the game is played.

The school dwindled down to 8 scholars and the board came to the conclusion that they could not afford to maintain many longer, and so I am back in the looking for a place. But from I must tell you how I stand. As I said in my last letter I have commenced praying and taking part in religious work. Because I felt the necessity of help not of my self. I could not continue any longer with such a flagrant distance from the ideal and a sinus and so I tried and succeeded in getting help outside of myself. Of course I have not changed my materially my views. Except that I believe it is philosophic to sorry.
I do not know that I believe there is any God. But in some way I get help. It may not reach beyond my own consciousness but still it gives me help and I need it so much that I cannot afford to drop it. If you admit the divinity of man, resting in the ideal that action and method of attaining becomes perfectly reasonable, indeed any method which does attain it would be reasonable. My view on the freedom of the will cannot be changed but as I said before there is an idea which the idea of obligation and sin, in human nature with an immoral will, being greatly in evidence. And it is quite true to say that I am dealing with the notion of strong enough to keep me praying and I trust that they will be with me. I cannot help outside of all when. In a word I am trying to do right as I do it under the notion of love and you will understand me, and with the help of prayer I am moderating successful. My dear boy I mean to work. I am like another instance of their religious influence if we can help it. We both feel that the only noble work is to work for others or for a God if there is one, and to refuse to do so is wicked. My plans are all undecided. I shall stay here for two weeks at least probably, to find something to do. If I don’t find anything I shall stay in the Endicott for this term. I have a great deal to write you but this is a business letter and I want to get it off as soon as possible. I have written to New Mexico, to Dakota, Wisconsin and made inquiries respecting Arizona. I want fight for a while out in the world for a while anyway. Is there anything I can do for Hawaii? I am in particular what it is. I have particular own about fixed returns. If I am anything when I am paid, pay figures and make a considerable thing at all. Thank you with
Everybody in San Francisco, & telegraph me of it, and as much about it as possible at my expense? I suppose that this will amount to nothing, but it will do no harm to write. I will write again this week more at length.

Now good bye old fellow and if there is a God may He bless you.

Yours, H. Read.
My dear Old Boy,

I would give a half million to see you again. But between me and thee there is a gulf or at least an ocean field and I am not so anxious for a drop of water as your presence. I will first proceed to explain my position. I am essentially when I was a student. I do not see anyone right and I think that looked like I thought I did all was upon redemption to be an hegemonic future. I am wallowing in the depth of aque TERMS. Not that I pay much attention to the Intuitions of others. I remarked in a former letter, I shall let alone making them to find us all religious...
matter as I do in all my natural
matter, I talk a little with
this. It is a fine man worthy of
request for me, and after-
type it on any man I know of.
I mention the fact that I have
no reason why the mind might
not be a material evolution of a
quality of matter. It would be
noted with the mind of a Spen-
cer. It said that we knew the mind
only as flint and the nature knew
only in its resistance to us, but
what this resistance was we could
not know and no one could
explain that this eternal not
one was the mind of God giving
certain reality of existence.
To enable to get in space, isn't it
that Berkeley enough went
corn Billy. It delighted his soul
that's Berkeley when I talk line of
come in what's not necessary
out of the president down at an

dynamic

a limit to our knowledge of the
world which seems to me
fractured with any superficial concept
is for Berkeley, I back slender
know that eternalrown in its
effects only and that that was the
knowledge of a cause to not know
of its effect or what it could do,
that we allow only the possible
and not the of matter or whatever
the eternal for me may be, but how
I cannot see how he is looked upon
the subject. We know I understand
him at first only to the same effect as we
we, we do not know anything with
out us why as we know the cause
of these effects as producing trend,
now how we can get a mind ourselve
and more and still for Berkeley
how we can run out below from
absolute Idealism that is Berkeley
and hopeless if I may thus
over one upon a Nature which
is an Objective Idealist. But it how
one thing to my mind was
an important thing like. I just
misunderstand. For so, I wrote by
I do not see how any bodily feeling in the possibility of the future modifications of consciousness can escape from the possibility of the events they cause. I have no knowledge whatever for the cause of this effect, which we know and the Principal Knowledge would have as well for these as for the most casual of matters. I tell you that Agnosticism is a most dangerous tool to handle especially by one who believes in reality. I would as soon walk in the Ohio river to undermine the foundations of a wooden or ironing house as to call in agnosticism to remove difficulties and expect to find my faiths foundation still secure. Whether in Mythologies semi-Illusionism or in Real Philosophy are the Butcher's argument, anyone formerly will remark, though if I remonstrated 80 more to their remonstrance all the thought that I would from you old fellows would be my yearly object. Will I not resign her
delirious about taking the place, I should come every Saturday to take
a place when I could not swing the body from the chair. The way I
would see people in contemptible terms and say to them, "I do not
think so," for instance, that I had never seen them and could not
think of them. They probably had not written the accounts that
had been in the world for the last twenty years. I had but one
account in the world, because the woman natural to that city had
left the city and was not in it, and I was to have the opportunity to
think of myself and not by any means with absolute accuracy. This
was trying to relieve the sense of the place. The work which calls to
me every morning in the worthy persons, to follow after them right
through and I am forced to the Church Hall of the City. Will I
keep on thinking until I find something that I can settle as my

Particular belief or disbelief. I do not understand the unreasonable persons which separate us. Henry, will and unite of us and you all to do a charity! My determination to follow the right as I see it remains and I trust God if man is one will make it permanent. If my conceptions fulfill I could find more comfort and infinite relief in the Bible of the Book that passeth all understanding, then I could begin loathing any when I see in the sum.

Will do fellow good night and don't fail. Yours and I will write again with in one.

Yours most.

Best friend.
My dear Annie,

Your letter came last night and brought me great pleasure. I had come to think that you had forgotten me, as I was sure that several of the men from our company had written lately. I had written lately myself, but none of those letters have reached you for a week or more.

Your letter was dated from Honolulu March 1, and it arrived here allowing for a day in coming here. It has been quite a long journey, so that the weather has been quite frequent and regular. Are those steamers as steady as you would expect? My prospect has not changed much lately except to grow a little stronger. I almost got the place in Elgin. The poem applied to your letter, but it is a pity that there is nothing to be got from the greater.
...a good many people such as we under such circumstances will bring it as much and perhaps more good than I went and preached a necessity of Christ's salvation. The moral condition of the world is powerful enough to stimulate me and Christianity is the strongest hold of the greatest advantage, their reality and I shall adapt myself to the practical grant and should have a mind the Barbarians of the Middle Ages to send us for agents to Sacred and the name Mary because they were what they ends appreciate. I feel that Christianity is in some respects more reasonable and in some less reasonable. The atonement the possibility of an explanation of the reunion seem reasonable to me, the old testament some wonderful took that I find it almost impossible to explain. Humanly speaking, was more or less the news, for Christ came in the full need of time - a Deity with a few words lightened man, giving the advantage...
of a kingdom not made with hands and the adaptation of such a kingdom to human nature, could have been the power of a man whose influence attacked the foundation of this world and resolved the whole system of nature, could have been the necessity of attacking something laughed and human at the root of the night. But the explanation of the old testament is by means of explanation. It power depends as manifestly upon the immediate manifestation of God power, the education of the people is such a matter that the learner learner turns back, as a man learning turn by turn, an argument and the whole account of war against the many impossibilities of human conceit and as such that it is much more impossible than the new testament. But still the whole system here seems as an entirety not necessary but than by means of the whole idea of the thing of God seems more and more the fiction of Atomic reasoning. The infinite as a to conception of the human mind seems mere ridiculous and such terms and explanation of the he is that in apprehend the definite but cannot turn to one. Much like Joseph's Coaks explanation of the Frankie by means of the cunning containing color light and heat. The explanation of the information I mentioned was that Billy Long on that turn was two distinct personages united in impyntious way and this is no more another phrenelish claim. Poor is explanation of the Trinity. By the way Billy's manner of explaining the Messiah of belief in Christ for salvation is at the hill's head is no man that due to his urgency than the doctrine itself. In his edition, the author worst phan concept new and men reveling to me. Prof. Wright reached this morning and which agrees on the sufficing which
Christ had undergone servitude and mortification. To elevate humanity above the rest of the rebellious divinity, and to destroy the very edifice of the superstitious pleasures of the divine, Christ is to be seen in the most complete subjection of his nature. But I am constrained to say this notwithstanding the fact that men transferred the inordinate quality unreservedly to the other parts of their nature. But I am constrained still to see Christianity and its influence in the world and its effect on the human and physical and its effect on the soul and not the means but rather the result. The only trouble is that we are not yet convinced that we shall have to disarm and to do much good in practical work with men. But that deception is to me a small point if only by that means I may do good of God do I think I shall half to let it pass and understand that I have my only in Christianity and my only in Christianity and my only in Christianity and my only in Christianity and my only in Christianity.
interpret at as a blunder. I do not know if I am in doubt that now the most natural
question of the universe can be given by myself. But no, without asking
all this I cannot go out into the world and not work for men. The spirit of a
minister is strong in me and once fairly by it. I wish to fight a battle. I wish
to lead a fight without
in the world. Some moments in that spirit, I shall die in a house to fight with
of course this all assumes that I shall
I am a tutor, my present attitude towards
myself, in all my work, not as a man
unquestionable, as I say, and that is absolutely
moment, I am afraid that the need of
the work, that was acting influence
work I can gain by putting myself in the
ways of Christ and one will lead me to dwell with which we may can
ful reanimation of the which was the way one of our lives.
parable of the

Pardible future. His other cause is in the line of
metaphysics. I can give myself up to thought and set
a vision and expediently try to
find the truth, the truth as I see it, the truth as
I want it. I can get some place to
check and mix my own self and ready
and reading, see if I can publish or
help by and find what I can do. To
Germany? I was asked to publish,
as a careful consideration of all the
day and all sides and units. I do
not know which I would enjoy the
most. In my thoughts, she is the one in which I
would give more place a, a study
my weaker ones. She latter seem
agrees with all the hazards and
calculation of my nature. I am made
up upon two certainly different pages
of the two forms of my

The life that two forms of my contemplation,
was that way once down. It is
what stands on one side of the my
stone. But of course that which must decide me is not the most pleasant at least coincident from two things as such.

Booth. But in what place will it be most good. Of course it is our wish to do good a great deal of comfort and a good deal of confidence in our own power to decide either way. The purpose of my own fitting the world either way seems small but the prospect in the former seems the best. There is a great deal of good work that can be done in popularizing metaphysics in the American will it ever be after among the common people. Such men as W. H. Hall are problems that must be solved. I know you remember and I have not yet

Substantiation, the principle that you remember and I have not yet. The problem of the subject is, beyond the

Hanging at the end of the object of the microscope. But it is something we can still influence, in stimulating

The other part of the middle class which is up to the end of the ministry. But if I grant my action of the good deeds as might appear but I could not do much personal work. And without this we
In regard to the question of the will in an not minor dispa...
the active motive for daily life that the other, that at a lower time and I cannot make. That is the great reason why I am to take up metaphysics I am continually and ever only, coming from problems which I am afraid to undertake because of the influence upon my soul. I want to give myself to the which I can give my whole self to, and that I can't. Thus I am not only with any will, I am instead finding the aesthetic as to pass over so many that I do not transcendental. Have you got the Prolegomena? Had you tackled that? Am I sure that you must pass and that you will conjecture will for it them that these got the essential of the aesthetic and you can certainly do better than O. Miss Sharp tells me that you said you could not make anything out of him. But must I ad rather how mistaken of sleep when not much much attention I need that a careful conclude his post factum terms last help me wonderfully. I am not certain whether the words, according to his pecuniary doctrine of pure or rather cognition, he knows allows nothing but humanly to immediate contact within its kind world or whether it is the result of his doctrine of transcendental Idealism or that caused by it. The cause of the other I think! And I can not decide from his own statement from performing reading I came to the latter conclusion but it is very confusingly I am told the company given to the former. I am encouraged by that, his statement in regards to antagonist judgment being Synthetical or universal. I am more and more impressed with the reasonableness of the doctrines of the Idealism of space and time, for it seems to me that if the senses of smell and hearing in man are applicable upon that thing. If we cannot know ought directly than the sensations extended matter it does not seem to me that we get
any immediate knowledge through
this said sense. For in my conscious
ness I find no such perception,
Furthermore transferring the idylic
from our sensational to the determin
beings to me, non existent upon
the Idealistic
the former then there upon the
thesis of natural realism. Well,
I must stop and will develop these
undefined thoughts later. I hope
you have nothing in especially end
with this letter, and that you will
write shortly writing me and if
I am not sent it will be forwarded. You
know to Prof. Smith has accepted a
Call to the Board of Foreign Missions
as Secretary. I have a host of thing
must write I especially should not
but will defect.
Yours affectionately,
Proff. Mead.