Near St. Paul
April 14, 1874

My dearest Fanny,

I wish that I could do you today old boy, just so that I could know how you are, and do anything I can to help you in which of course would be impossible situated as you are in the town of your family with your uncles and aunts relations and many friends especially. Some days ago I wrote your pillow to your grand aunt and asked your pillow and gave you a draught of roasting chestnuts to make your Christmas and thanksgiving tastes better and the weather was nice, and I was in a creatures heart and there for some reason or other I was in a creatures heart and there for some reason or other.
The literary monarch of the
Ancient and the Atlantic
for it is bright gold for every
line. That hiatus or mingled
gnomic will be your revenge. Why
should you need to be so
bored? I had read the aforesaid
Proverbs and I commence upon the
freedom of the Will and seek to
reject all possible variation
the moral world upon the two
devil rule. For the whole system
detailed, you must know if
not, you are a thinking too long after
writing. He has a fine style in other words
does not, you know, but he thought a long time
when he wrote he expressed truly poorly
for inevitability we thought on hat type
poor pants and of the whole arguments
which must the absolute upon the
matter is to be brought before the public
with reasons. This will it until unarguably
while thinking gave the thought the one which
must from the absolute gathering
and the can only be done by much writing
at this equal Kautung upon the
predications and misdeeds the peculiar.
deep thoughts, compatible with great comprehensibility of expression. Such a man...

of mankind, etc., and first, first, the next morning after the first week...Osborne will hold his school, and...every...throughout the whole morning, extending it, even and what a great...of 800 men should have done in the world, instead of outraging the moral...works and introducing disorder and...of pessimism into modern thought, and...cad with a generation in which he will institutionalize the work as a...of falsehood, standing: 'language...a gross mirroring of all of human circumstances' and that it is as...plain as the midday sun that you were a...sold by a...you on the spot, etc. I received this...will introduce with his...upon natural theology such...a justice and his own...
consequences, his apparent logical
readiness finds its straight adverse
the vagueness of the conditions of his
problem. He refuses to accept the
only argument that can bear with
when this question the assuming that
many of all generation accountable
ings. He shall, notably, to rule out the
in his argument, but, and the next
point the singularity of moral
action.

Dr. Balliol will
deliver a thorough lecture on the
subject. He will commence with
and antecedent # ordainment
the flight of the birds. Truth formulized
he will draw a logical argument
as the effect of the distinction of mankind
shows always moral, and the
get to answer the part of the book
separately. Bottled it will
publish in the Bibliotheca Scand a few
pages, an annihilation of the work, and
will be run either by the beginning the
end or in the middle somewhere.
To publish something a sort the produce of
the man who places her whole attribute
against the idea of mankind for producing
agreement and that he's aware

of gravity but that Mccartney differ
in two respects from the gentleman whose
care ended any injurious work. A man
his chelanic name first, being informed
the apocryphal gentricue. One is then moved
the world, if he had the power to free
an operation, but has not the power
and deals by means of the gentricue
man not having; both resembles
was not sufficient to attempt. Mr.
and the the least important
prints a 417 page futile attempt
to it. Mr. Mather will
something persisted. It was not
the work; but that he has supposed
it. He thinks that of and radical the
philosophy. And Mr. Nichols
brother buy a serious theorem
and chairman of the house.
Matter will consider the book Remains
and note for a comprehensive table
or she a condensation of. Dancy
abolition, which is she his opinion
of the effects such books, etc.
Stoys up all fellows and get the book not
and make relater. They made may.
Dear Sir:

I have a man upon the Reeves who will be somewhat acquainted of getting things rightful and put in proper order and start a correspondence with Jack first. Well, repeated to the State of Gabriel about Ramsey tonight but I must defer until you are better accus to place some harder food. I am at last out upon my swimming party with two parrots. Cheery cockerels of occasional knitting and wild knitting. Yellow, but I will learn something. You go on and do what I can to help there. Their work seems so difficult. Old fellows, sensible and don’t. For you forget your good friend, Mr. Head.

Yours truly,

[Signature]
Dear St Pauls
April 23rd 1884

My dear old fellow,

Your two good letters in

Precious Day before yesterday.

It was only by chance that I got them, these I had ordered
day mail to be 3415 2425
to which, you may direct them until further notice, but you
must see they are kept in the general delivery and not
my mail if there. Today all
in one morning and it was
a huge lot especially and
since that my appetite had
been greatly abated for it.

I do not know whether I
might it said to tell you
my religious enthusiasm or not.
I slept a prayer meeting in Berlin Heights tranquility
that it would do good and by self about finding out for the truth I saw no harm therewith as I felt and feel that I ought
er more of it. I stated in an Answer to not being a speculator and
pray more commonly that I thought I had not been candid that
never after was determined to my being do my duty and
day it. I continued to study and reading the Bible daily
the Latter Day Book and mothers care. I longed for
much help from it. Prayer also was powerfullydirective
does not seem very rigidly does not seem for
ought enough to make me feel that I must do what I ought to
by a good while before going to the Lord to ask for
it up I feel that I do not need no likelihood of my
real help from it at all but to my idea that
just forget. Upon religious
subjects I have formed a nice
hardly I said that I was not
considered because I felt I had
influence for planning with the Lord. And
not by all possible influence for
praying with the Lord. And
I know that I had not been me to one need they may
Once way of communication with things, and the latter revealed. I believe Christianity is the only power capable of grappling with such as it has not gone as we both believe. I allowed in any such position looking on a person of a minute term too. Because as yet my characters' trustworthiness I admit. But upon the necessity, hypothesis of evil character not overthrow by evident and not arbitrary influence. Should not hinder the but then is another distinction among such matters to wit weak and strong characters. I know no such example as our own. But there is a difference that mine, rooted in the whole nature which I can not resist. As soon as I get time it will all come to a settlement and the design appear and what through brought to bear for the reverence of God and land upon other points. In the kind eye, I can settle them already, I have no looked into them so I ought. If this religious way is religious, surely it is. I am a religious, outright and hope to remain such, but I do not think that this is what you refer to and are you clear of it because it is what is my own. As to what I have some times been afraid if I admit but my God would please his Father in my sincerity, that I shall accept the whole doctrine of Christianity without notion and follow it in that manner but I have not reached that point and most divinely. How could though I can from personal experience.
Almost all that I am worth, I give to the thought, what I write, or not. If when I come upon me, or not, but I think I did so that I must not waste time. I can write to resign the methods of learning slow your how to cross, to learn, if you could not enjoy and I do not adopt any way and I would throw myself, not feel much. I am very much. To do with much, I feel, much I am and I tend to, both and our nation, I would and Janet Sundays and posty when you get a chance but 07 her not gone out, but to tracks I am bent out. Well my delay, this is any miserable letter, I read to the conclusion that I am a miserable fellow. I would rather see you than almost any thing else. There was an poor poor help they want a railroad built in Tennessee.

I will write again Sunday and make up for the temrity of this letter.

Goodnight old boy I am thoroughly
St. Paul Gunn
May 3rd, 1874

My dear Henry, your letter was received today and did my soul more good than anything that I received for a long time. I blest my heart to know my dear Henry that I was alone in a struggle which may be successful but for which I am thankful. The Fall term commences the second Tuesday in September but I think that the Seminary term will not commence until a week or two later, at least this is my remembrance of the regime in my father's life. But I am not sure but that it may commence
at the same time with those - brought him home from a col-
gage term since the term new. book and so today she was
bom postponed until the second after him and they both
Monday Tuesday. I met together with Billy the reman-
tion, and it being almost done now tight she was
unbearable. She joined by a
good workman. When he came home to her to pitch in
he goes off upon a knife when wherever he can get money.
He has been off upon this for
erjice, uncommitted, and he
has a wife who is the worst
most disgracing woman I
ever met upon the. She speaks
awful越是 vile language
in a low Dutch woman. The
workman is a better specimen
and might it bought under
the right influence amount
to something. But Evans
takes himself to town and
is to keep tight to lay and
master when we are first the attack he is to
come to St. Paul. Mr. Barks the Merchaut Hotel. It
does not approve of his two makes paintbox boil to
bands getting down and think of his money and
wishing for him once and young anew.
I shall do what good I can for the Party but I think it will be very little. I shall try to do my duty as best I can and make a State but I have very little confidence in my self. I am educating a people closely and think that in the course of the business I shall learn considerably. I do not know what I shall do after I am through here. If you come cross the continent on the Northern Pacific, that will bring you into St. Paul and I shall see you. I cant think of your going by and not seeing you. Of course in the Patent Office and I will get the rates front line if you will mention it to me. The transfer of $5.00 all transfers paid. You cant do better than the U.S. if you would meet me.

If you will speak to him. In your statement of facts Fracass and liberal ideas, I am not sure you gave too much in the relation in which you said that the belief in the immediate knowledge of the internal world would lead in the overthrowing of the Ideals. That in my estimation is not the point at issue and is only a consequence following up it. This argument to get the same as I, I see its not extensively (Kant uses it) the argument drawn from the immediate knowledge of the world. Is that the question of the Ideals, the sense and time bound to settle first and the aspirant of the perception would hang upon that, this may exactly what you mean or I may be a misinterpret
Lectures arguments. I know that
farther on in the Postscript he says that upon the doctrine
of Mediate Perception his doctrine
of the doctrine is absolutely
proven and in the argument
drawn only in the Postscript he
seems to me at least to see
it upon the doctrine. Yet
my poor conception being
the belief largely upon the in-
possibility of the evidence which
of Christianity claims to be
internal realities and upon the war
was my duty to see if I could
impossibility of our Perceiving those
if they did exist. I do not think that
grounds of belief which I sat
FAZ was just a natural Reaction
and in my life. My read-
would have made the point
I see the doctrine of Perce
and thus proved Ideality, but
rather would have proved Ideali-
ity and then proved his doctrine
of perception format and by the
way upon his book that doe
who loses all if it is not only
less except as any doctrine
of perception is inconsistent
with a doctrine of truth.
much better aye was answer than I did. Regard to Preece's statement I do place much confidence in it. His statement is that we only know

regard, I cause us by their theory

first views that knowledge or

least the external world. As you say we only know something

realistic as how this resistance

may of matter redound with

gods, it or God will, and still

meet this to the requirement

of rational resistance. But

which is the nature of that which

neither, not to say natural

realist claims that the rational

more that than the extrinsic

for if we did we should have

some other name to solve it, beyond the knowledge that makes it extended and durable time. Which is natural realism. The object would not perish.

we know extended some that that

we knew God will rely only that the only thing that we know of it was that it was to us for that was the only way

in which we can know adequ
cer by its effect and... only 20

far as it did its justice. But say

the knowledge of the resistance

simply descriptive and cannot

is not knowledge of the rational

world as it is, in realitate

and the only purely intellectual element that resistance is the
delusion. Now it seems to me that

ly more reasonable to make that

Sehulmein in part of the mind

and the whole only. This argu-

ment brought from Cammecoder

is of any object as you can open

formed occasionally merely powers

but since we both the same or, while

upon the Secondary Qualities of
of matter as the primary color. Color is outside of us as there is extension in matter and as far as my unconsciousness is concerned I would absolutely reject the one in the mind as the other. In the one case with force and events constantly move abeeld, in the other case moveable. The primary color of immediate perception seems to me as it is a very small matter when it is right. For the perception is remanded entirely to the perception of space. The sensation of force resistance gives us immediate perception. But the perception resides entirely there in the intuition where space is and is real. I fear that my analysis is faulty but that the body is color. It looks to me now. Will you please point over the ends. I do not have much confidence in the doctrine of immediate perception. In regard to the unconsciousness problem of the soul, still I do not think your answer and asked conclusion for I do not see that much effect upon modern "thinking" and hence about uncertainty as an unconscious. Thought does not affect the thing. But does it escape an influence offrashion and if unconsciousness is the effect and not the cause of anything, can we say anything of what are unconscious. In the nature of the case is the art itself art an inescapable technique of consciousness but why impossible? Certainly Hamilton lies himself open to such objections. But I do not place any obstacles the theory for if I find myself in Aristotelian place I would know about explanation that I take no pleasure in its contemplation. Will all yellow inuk the top. Write soon for I want to hear.
come if it will not cause you too much inconvenience, you
must let me see you. It is a mighty old boy we have under our
charge which is worthy of your
may be worty'd it?
you're most truly,
Yours sincerely,
Frost Head
St. Paul, Minn.,
June 10, 1871.

My dear Henry,

Firstly you will have to rescue the despatched sheets to Sendan, for my paper is very slow. Secondly you will have to rescue the disintegrated condition of my intellect for what little brainpower I have I am afraid is wearing very low. Thirdly you will have to rescue the disjointed state of the arguments I give. And fourthly they are so interlocked and thought out and will in all probability when you have traveled through two buckets of chaff for two grains of wheat be sound and be chaff distinguished all. Fourthly you will have to rescue the disjointed state of my handwriting but you must
from our intelligence. In that form of other men, man-made, physical senses, and recognition of intelligence in animals by the same in animals and comparing the same under similar circumstances, we find as effects adaptation in nature and in human nature. We conclude intelligence or rather we must suppose intelligence from the means we need to the finiteness of the means we need to freedom. And then he more freedom, intelligence from freedom in the second into his nature. But directly to the bottom of this argument we have written the adapting process of freedom for the future governing the present. We find upon walking into the mind of man for he working outside we and a force within us. This force cannot directly control the form, we can do nothing for we can do nothing. We can do nothing. We can do nothing.
difference between the work of human and natural forces. For e.g., Bley's work of proving that the work of man is only a condition to the work of man is not adapted to the needs of nature. If we do a mechanism of the usefulness of which is not understood and is not universally accepted as a mechanism of the useful, we should have the argument for belief in it. Human beings are not machines, not as they are not capable of understanding and hence it is of human work. This argument from one intelligence to another is the same as another argument in evolution. Humans with nothing but the necessity of believing that the uniform past still is the uniform future. And hence all around such as this it immediately condi


difference we can show the work of human in almost instantaneous as distinguished from nature. But it is also found in nature certain as a mechanism for life, to move, but still perfectly distinguished from the use and hence (which is apparent conclusion) there must be a similar intelligent guiding nature. The reduction among furniture distinguished between many work and nature, and thus is applied to from them the result of the same cause. The particular method of stating this is by means of the word 'human' and 'natural'. Now next comes an apparent unity without much along as has long been distinguished the time being only amount to the following: the effect of natural forces as viewed in relation to human need, but then it is to make certain facts come down upright the forces.
nate fact by this criterion. What
motion has done she will do
what she has not done she
will not do. She never has
and hence never will produce
machines to watch a
watching mechanism. And hence
finding there no attri-
FINITE theory to the only cause
that theory competent to that
doing suggests intelligent
and in arriving finally
at a second step knowing
that it must mean: that
human intelligence acts in
accordance with natural
future ends. This thing about
the as it must be thinks what
our gregarious civilizations
in evolvement the following. We
find a difference in these men
and machines work done
by finiality by means of this
of nature. gravitation adhesion
machines to produce certain
reality perfectly calculable.
we could only force all condi-
tions. But if our minds really
it chance when the die is looked
and comes up double six every time
and it is really the lawless
production by the. We act upon
no due of that adapted to our
intelligence here discerned that
not nature holding any
force to discern. She does thing
in working all the mechanics
of some intelligence. Nature
does not produce certain
tations within. She aids intelligent
by nature never produces
any without need aid. What
fallacy is this? Something else
a universal usage minor and
particular major is not.?
More of course as this argument
of the long-standing views of the old philosophy and is no substitute for the weaknesses of deeper metaphysical questions when you ask I cannot stand almost on a level in entire with great philosophizers. There, but is the cream of daily experience, the ripest fruit of human induction. A daily growth, do but accumulate in quantity, probably my judgment will appear reasonable, but I am in such a mood these few months that I feel I am not different from anybody else. I am not calling him a fool and accusing that trust would kill the shining blush from her face. Such influence in the long run would prove greater than the truth. Such a deed could not stand. I could not find the scale and I do not feel any could not merit.
But to return. In the first part of his work he stated by the way don't show your ignorance by calling the name but pronounce it the English fashion slightly aspirating the e I and if anyone would you what about...

is it the other Johnson who? (See Robert Hare, for he is not more than half a man anyway.) She was the daughter of quality of riccarton in the record. She shows that the cause of this gallantry is intelligence as opposed to "Our Virgil who remains unremarked" I commenced the latter and but was so indisposed with a phrase that contained the most ultra a religious phrase upon faith and design and Hughes general lack of good.

I, therefore, am

Woe is me. I have many many

gallantries had beheld. I stand in the gorgeous splendor

of the hurricane, magnifica
tion a rotite of divinad

they were they were ag

cumbred above the my and

all the crowd called to bow

their feet, or show themselves

vulnerable to error. A sor

row with new thought in

the voters because through some

flatter the little intellect of

every gazing philosopher

that bow to his own work through

a powerful passage and at

least of his emigrants with

the same gloom to intrench

but reversed. Did you notice

a turn for with anopper as

seem if you have so 2 and

we will perceive the body of

these verses. And if you don't

ever the tuck it can shuck

down as in a precariat.
critical cholera pleasal and ministry at present with strong
sympathy. For it is no. Than
nothing much read in lately. Than real mining

reminiscent lately idle.

Regrets. Danes which are

the most thick pentagone all

literature. Dreaming to

thee. lawn in. Regrets.

and Dante this summer.

I have not changed propose. more undoubtedly spoken of u

tion at a 39 seated with Charlie Society. Will for

can constantly jumping book a descent world for religion

and forth from the world. always who will meditate

of the good. I referred them stand you thoroughly.

killed that just in a way. When can. And I am not the

it formed delight a world to do what I thought. That

Philosopher of Princesty. Chapter is Roncador. starry

Serious I am a money for what is immortality Paul

I know is the only thing with in that truly glorification

living for. I know any which is truly natural

which I don. I want the. Does I long to eat talk

reasons for me to write this with you old fellow.
Don't break your resolution to come over. And stop at Paul. My work has new patterns. I will not be hard this summer. Avoid Do not say anything about your coming or anything relating to it. Yours sincerely

F. A. Meade

Face '84 (83?)