St Paul
July 18, 1884

My dear Henry,

I enclose a grn to subject upon bread and water during the rest of the summer if I might thereby obtain access to your Light. I am not sure whether I can answer your last letter or not. I generally do so soon after receiving the news but I have a faint suspicion that I did not this one. Anyway I will run the risk of sending this letter for your information. I am quite conscious of mathematical and engineering studies. I have been directing
most of my extra time lately to labor on the Second Sunday I was obliged to spend at this point and
encourage my tent to eradicate mosquitoes they are slowly coming a perfectly untoward
menace especially because they make my room useless. To light a lamp is to invite incursion and
when once in a tent and only
perpetuating a voyage among
your letter was received last
night much delighted by ano-
ther word from your Excellency
when shall we see each other a
gain? Then seems to be no pro-
spect of it now. I agree
with you that our standard, in regard to the Review was
wrong that we should not have
continued to have made it a
deliberate paper. Indeed
is a commercial enterprise
believed to a paper to meet
the wants of the public it
publicly. It believed it self to the demand. Because
it can live even if not
adapted to that demand be-
cause it is a College paper
supported by the U.T.I. Con-
titution and it editors related
for the whole should not per-
tinue an excuse for making it
a part of the thing
of which we have
mentioned this. I do not think however
that we did coming in the year
of the partition did nobody
but the post wants to read.
such miserable, such as H.H.R. and others of our division. It seems to me, and has all this year that we should have tried to make the period a light glass paper giving college needs distinguishing college to press, and thus not of a purely accidental nature. In a word adapted the paper to its needs. This only our basis for a college paper, on which give the news and opinion that relates to college aims which cannot be found elsewhere. As it relates to chairs annual (to be filled by women) or not to be chairmen giving their contents.

causes a worrying at the college public's reception. Of course our management is as open to all its criticism. But I do think that our aims were wrong and could not form this nature of the case have made anything but worse. Please partitively. I do not think the true position of college periodic and both of your last two letters may be wholly seen as if my position in up to moral position that I have little more to say to them. We can not write the rest of the world in the great struggle.
We must go through an entire change in our temptation and desire. I have as much dressing as fashionable society so what is the same thing toward beautiful accomplished women with all the setting that your desire to the richness of surrounding the wealth of their chase. A peculiar passion found largely upon the necessity of reproducing seemingly quite as much in some of its most vivid and purely spiritual. I am saved from some of this temptation which you may not. Cannot we know after the experience will afford no success to enabling outer society especially, it seems with society with success, I am placed on a rather peculiar position here for studying reasons. I can still learn just as it is without a retreat I am lonely person in this division which have not been any accomplishment. They are quite like animals, it is almost impossible to get up anywhere for their view. It is not perfect ly in accordance with their whole surrounding they seem just adapted to their little round of hard work, liquid period, surrounding them seems to be as moral side to their nature and as soon as this moment you can no more condemn them than fear.
comes his imaginary culprit, they are completely harmonious with their natures. They can seemingly no strongly nor attempt, or even desire, going after better things. They can only be pleased by any realistic religion I am unable to do anything for them. This is different in the case of the religious and with them they have some little of the restraint so that belong to simpler aims, that there was in them belong to follow the common. The next ridiculous issue I have ever seen rather black record between this imaginary man to motives. I don't know why and your soul with them. The effects of it all has been to discover my one as you say. Especially has this been the stuff of what I have been off when I was. She has every odd a woman can have. I think and the disquieting conclusion and my vitality and animality of this huge Dutch Constitution for child's nothing else has made me fairly curious. That womanhood can exist so hard is an astonishing revelation to me in the century. I am not astonished now as I used to be at the allowance granted
a man withhold from a woman. There is certainly something in a low woman entirely a part from her influence upon society which is not, so far worse than a man with all her views. I have no courage to meet this problem of vice without a strong belief. Surely I could believe in Christ and give up my propensities. Atheism as Shelley did anything, but this dreadful reaction I find almost as. I am ashamed afraid of my weaknesses educated when fourteen them among it. I can do nothing for them even more easily into them they come in. I can possibly do now.

How little Shelley could have imagined, when he wrote the Devil's Advocate with the utmost confidence of a view sound nature does he attempt to reconcile. It almost makes me laugh in 2000 but such could believe it. I long for a vision, felt with which to taste their cruelty, constancy that will shake their criminally with thought beyond their reach of their crime. Whatever is the law of hell in future it is a blessed reality now if it could only be used as such. This is intolerable to say that there to myself. Such little such men can have mental and spiritual power to do the
And yet I do not think there are durations an which is at all below the average temper of the student at Oxford in anything except advantage I cannot think I could feel the life of a literatur now even I have the mental power. I have this Cartouche lately the description of the wanderings of angels drawn up by the quiet part of the volume Carlyle is very full and his judgment is very vigorous in his interpretation. He is a professor of his account to my present state of mind and I say with my common sense. It is of my entire matter. It is perfectly contradictory to actual mental condition and his ideal. Simplicity is all the basis for form or belief and yet his own views are as ready as a skeptic's. I cannot countenance it as any virtue because it claims such interest, connection with actual daily life. You remember E. Thomson was an enthusiastic disciple of his and though he may believe it a different method and of an entirely inferior inferior there is much of the lasting contemptuous contemptuous must seem that claims.
more than that of Gemmae
Philosophers, and is equally
oblivious to triumph over
logical defects. Nothing reas-
sonable makes me go soon, I
don't because I can find nothing
I can stand on and thus read
by trained reason an as
satisfied with a foundation
of range. It is and cannot
be disabused of their doubts.

- John Calvert -

men the other day and was
more disappointed in it.

I have such a grand title
I have always found his
triumph of its Memphis from that
The imagination, others in a
very low grade still think plot
passages over difficulties. It's aim bring to


climbed the end of a will lived
not very edifying life. At least

On that has not attempted
and which Shakespear has
only introduced as a minor
part of his Plot in his Waverly,
and even then it is of a rage
character. This is the impossible thing to accomplish. A
ings of all ages cannot be made
a clinical with purposes for it
posses no truth so well but
gathers all its light from the
past and the possible future.
It is essentially quiet and
meditative and hence
cannot be the culmination of
a true novel. Shakespear grew
upon me in my memory, I tried
to think Hawthorn's imaginative
world was the most marked
A party of the nobility. But through its disguise the church, in the coloring of its landscape, is not the Beautiful Analyst. It is the memory of these novel, as real as the memory of travel and adventure, which I place here beyond this.

Thus, true contrast, with the superior of Kant, division of what is not subjective, like the dot, Philosophy. Though concepts are supposed to encroach on our faculty of the mind, space mentally connected with the eternal world. Thus, the necessary constituent of the consequences. Mathematical relations the product of the counting power of judgment the deficiency and absolute mere negative coordinates in a name.

We are not given an absurd combination of different ideas as the product of our faculty, it is a piece of Philosophy! Nothing is worthy of the distinction of falling from Locke. I open the ridiculous dictum of Bolzmann. You might rely on your Philosophy of necessity by an additional which has nearly it own accord to tear the discovery of the friends.
tion of Induction. We cannot, we have no immediate means, exercise of ourselves in testing our conceptions, in testing our knowledge, and no conception of either is consistent with our own knowledge of time and space, or in accordance with our conceptions of space and time. We cannot act in the future, we cannot act in accordance with a law. If we form all our conceptions of forces from analogy of the force we find in ourselves, we think all forces necessarily act in accordance with law which is the substance of intuition. Our conception of the object

that our conception of ourselves as acting in the future, is incorrect. Our idea of future time and intu-

action from past time? I do think, I am only sorry better.
Your father ill. No I should not feel like leaving him now. I was really never acquainted with my father and never could have been until I had gone out in the world and found out what it was. What a miserable small life our really leads we look a place as O. I always have the kindest sympathy for Prof. Tread in such a place as this. In O. he was a moral subject. Will old boy just step I am afflicted you above measure tonight. So that could keep your address is P.O. Box 2478 St Paul Minn. last send any more letters to O. Your mother Frostread.
St. Paul
Aug 1, 1884

My dear Oldfellow,

I am going through a regular fit of the Blues, consequent upon the visit I had from my mother and sister. She came up to Minneapolis and stayed today with me, and we ate at Slacks Boarding House, and after such a paradise it came back to the usual mess such as we have had here for the last week is enough to give the Cheery Blues over the Blues. The Enginer has been drunk off and on and mostly on for the last week.
and between wards with his leaving nothing but a bitter sin.
and quarks with his quiet. Personally I have had
man and quarks with his boarder he has kept himself
and they camp in an uproar
and has 20 listeners to that but I may any way behind
I hear about lost my hunch in the field. Such a cent-
taneous interest in him and from the work in running
travels of his place. You can police and yet I ought to fail
do anything in the line of bad my work and real life-
ing or thinking during such interest in working forible
transportation of men. But our needs absolutely
man knowing right outside some notion that will give
of your tent would destroy him an immediate power
the concentration of Socrates. Delicte influence for abstract
and the headache of the goodness is still taken met
scene seems to slowly close by the power of the Whiskey
in upon your soul like the Baffle. I might by some
well off Spanish Inquisition strange and a nation of such
chamber. Stealing all I could I am able to think of nothing
thay and noble feeling and
but the deep we speak together
during the senior year. How vividly the little room with the tilt-up coal stove is broken-headed. bunch the bookcase with Deists, the Fords and Gibbon and most noticeably of all your step-by-step and your dog before you. Sunday evening, I have read the Prolegomena all day not very con- hendingly but with a sense of the power of Kant's method. I am most inspired by my fresh flack of the psychology and logic of this time or indeed of ancient times. I am now going to give the critique a going and like a rail road train struggling with a steep grade will all the momentum possible for what I can master. The Prolegomena is a great help, when one has as one does to make up our knowledge of terminology, psychology, logic and the original thought from the con- but it is invaluable to have two treatises upon the same subject written from different standpoints not to mention the obscurity of style. If you don't write that any less or have extra for the Prolegomena I shall send it by the next mail.
You will have a fine line mosquito. I am much in with the President, whether you floor him upon the Freedom of the Will or not. Draw back,且le up in Philosophers in general. I think we last a great deal in college by alchemy. Cutting ourselves into autopsies, meus with such means, John and I have pronounced them found as many points of community as possible and paid too slow open to their influence as much as possible, I do not much regret my antagonism with [illegible] but I am ashamed that I just a little from the President. \( \text{[Illegible]} \) Ellis. I finish the work of Alonso to disappointment, these blots are caused by our battles with

(not fully legible)
I want of imagination or perhaps
the humanity that comes from
struggle with evil in our
self and appreciation of it
in others. We scarce only the
effect of sin not its power.

Well God will get Oldboy
immediately. Aug 11. I have
just been into town to see
and bear off Ellicott's call
apon him with Slater and had
a very pleasant call. We talked
about the difference between
modern theologians the new
cask and Joseph Cook and
difference between Dr. Parker/
Audouins and Fred Fairchild.
I did not learn anything new

self and I am positive the boy
did not we had no dinner
fire and I did not wind up
but my heart was not
a little warmed by meeting
the fine Old Gentleman with
his large heart and I will
add that thought the conver-
sation was not deep still
it was not about the weather
nor give small talk and
the change was an immense
pleasure. You have been very
and hearing outdoor while I
was only meeting a disciple
You must have enjoyed
the tree. Luckily I have
come to the conclusion that
I must write something from becoming headache, and I am afraid I utterly forget what I was going to tell you that I shall have to fall back on. I did go and see Mr. Shelley Coleridge. I almost two fiddlers in connection with him. He had written out a parting for you and women as furnishing and anxiety by sending it today. All the essentials of the most magazine especially and an expert's facility in the various morally certain that it would and as this is likely to embarrass much worse than yours. Late into the night I shall think I shall commence by have the opportunity of boring you investigating as much as some determinably or disturb you with that you may warn if you feel inclined for! I have nothing very startling to say, I do not dare take any hints from my poor power the subject of some to consider and technical and essentially (meaning their common subject). My thoughts no is the little object in a sonnet or who received it though I should mention the name of Wordsworth. By the way have you seen this need. Seeing of the 'New York'

I.
by a German. I find, indeed, that the Sun is good medicine. I must get hold of it as soon as possible. He has obtained a great deal of new information about Wallerstein in addition as he tells it. He traces all his moral nature and develops a much worse character than is common by giving the Brune, though Si
gorov is by no means exactly I have always thought that the subject had been neglected. I have ever enjoyed writing on myself upon this subject. I must show how ever to inspire myself to the atomic moral to which a piece such as his is worked out.

Frederick Barbarossa and the Moorish Schoolmen grew continual more in love with the theme, what opportunities for drawing distinguished charac
ter what a magnificently new bole ground to let in my plot, what yields for the roasting. School, I am sure I think that in our case no difficulty as well adapted for such populari
tion, for no philosopy such has permeated away in all its thought and so was the advantage of simply mental and moral character powerfully, the mental and moral character of every day thought is
of the day thus offering perfect justification to the poet for bringing it in. I am afraid that in the real powers of drawing human nature the reserve of the whole matter I should merely be a miserable imitator of T. S. Eliot. No amount of reading or study I think would lead me to think of it as only.

Thackeray, or Hawthorne, and this I think indicates the dispensability of imagination which he possesses over T. S. Eliot. as it seems to me now. Well I must stop this small talk. I will write more seriously in respect with the greatest affection.

Your,

[Signature]
St. Paul
Aug 1884

My dear Old fellow,

I am going through a regular fit of the Blues, consequent upon the visit I had from my mother and sister. She came up to Minneapolis and stayed today with me. I had dinner at Smith's hotel and after such a paradise to come back to a parlor room such as we have here for the last week is enough to give the Cheyne body and the Blues. The engineer has been drunk off and on and mostly on for the last week.
St. Paul
Aug 16 1884

My dear Hanny,

Your letter was received today. I do not understand why you have persisted in sending all your letters to Oberlin. You were informed some two weeks months three months ago that my address was St. Paul 22425.

But as you have good philosophy and reason for and as the answer to this may find one any when but in St. Paul I shall let the matter go with wondering what those reasons are. I think that you do the fre.
the original justice I am not a
ting being supporter of it. But
I am unacquainted with a bet-
ter. Your instructions system is
a little vague to my thought
as yet so you will please re-
cause me for not adopting im-
mediately. You seem to
how no possibility of a unique
leading his actions by feeling
motion and yet take pleasure
of self-interest from a buyer gain impetuous and guid-
ment motion. A young horse out into the world and see
how the business world is
only and study the upon
the condition of its belonging
to the laws of competition.
He also perceives the neces-
ity of the presence of business
men of high integrity. Now
to the question is recognizing by his before opinion of ultim
n motion! Do you deny that I can go into the water for the sake of my health and yet guide and stimulate my swimming by the desire to surpass my fellow bathers? My desire to find all the same that I enjoy meat; when living to grow. If you do not see why you cannot admit the other? That a man entering business life lays down certain rules to guide his actions by which similarly means that he is in a certain position in the business world bounded by these rules which for the sake of humanity demands pitiful and not the chafes. The may be guides and stimulate the self-interest by the feelings of self-interest. The sympathy and still truly acting upon the first notion at least then is no contradiction in the case to my view that I suppose that you must have found impossibility of an unmistakable explanation and not be escaped upon the very other question as the rearguard Christian merchants (unlike their lean in the free society which does not collide with the doctrine of necessity) really prompted by
Subject as the idea of a blind
force unconsciously designing
means nothing to me and will
not probably until I am acquain-
ted with the works of Kant.

Upon the subject and whether
you mean that the assumption
of a blind force cannot
produce adaptations in the
which case I perfectly agree
with you and you have stated
only difficultly well what I see
with this. The argument

No argument from
analogy as it seems to me can
have any from a useless founded
upon an argument from
differences or slight returns. There is no valid argument from design which would produce and demonstrate that the result shall human utility is not composed of the two causes, the one making the result of the action of the other, that it amounts to nothing simply causes and another which causes another cause might show the likelihood of the action of another. In the same way, if we disregard the forces of nature did not produce the succession of falls of double axes by an argument for design once and then prove the the likelihood of the action of human utility in the case of nature as frequently these produce the succession of double axes as many utilities and so nobody could prove that nature did not work by means of loads the result of human utility, and is through the analogy, pop. however the similarity theory, or that is to resemble matter, the conjunction and the result of human—
intelligence. Now this is the case in the argument for design.

The matter to be proved is that a blind force cannot produce adaptation, and if we prove that a blind force does not produce adaptation, does not produce the most frequently, I see no escape from the belief in a being who created and governs the universe. But this is precisely what we do not know. The argument drawn from the dice, proving that matter does not produce adaptation, the blind, is set up to be but one form of proof that natural forces do not produce any adaptation by itself, since we know that it does produce certain adaptations and to offer as proof that it is not guided by intelligence in these actions. The fact that the forces guided or not guided do produce certain adaptations is the basis of the greatest scientific principles. Without it, there can be no improvement as to the question whether a blind force may produce adaptations or not in the state of the world against which we form the subjects, and hence no arguments from the mere similarity between the human and the products of man whether is of the best account. The cause
of the use of the argument at
will rest in the supposition
world of change that people always
invent in thinking of the subject
They inevitably assume a
world in which there is greater
little possibility of thinking a
succession of adaptations as
they are of the laws of nature
throwing double sticks. Of course
no such world exists or can have
absolutely nothing about the
production of blind force alone.
that is what we are trying to prove
that nature is not. The blind
force cannot produce adapta-
tions for the law of the force
of nature upon certain adapta-
tions is throwing up the alphabet
of it to see if it will come down
in the head, and can properly
declares of nature that they
are only some inerrant truths
that they will happen. Now
the adaptations of the universe
are vastly greater than that of
the blood cells by the laws of na-
ture we prove that there is infinitely
small chance that the universe
can be produced by blind force
how ever those forces by which
knowledge they discover the chances
of the production of these particu-
lar adaptations on blind or intel-
ligent if we assume them blind we
may prove that while they
do not accidentally produce certain
simple adaptations they
do constantly produce vastly
more complex ones. If we as-
sume the forces of nature with
put in there the laws of the
adapted to produce certain adaptations will not produce certain simple adaptations that are set to no tune so that we in neither have the slightest evidence of knowledge of a healing force can or will do. And hear & becomes comprehensible the fact that always heads lectures and books written by which men upon the subject of evolution and their direct course to that through evolution and the other developments of modern science has multiplied vastly the number of mind complexities of adaptations so that the belief hereunto is erroneous as to always think that these advances unanswerable.

The reason simply is that for the advances the human will not thought that it has found too wild the world of chance and the world of lead. For it has certain operations of nature which proceed to it is possible ends and the race that up to gated biblical and upon astronomers was not given requiring much faith in the adaptations it did notice. And of course if it did not find that been was a world which there was no adaptation I knew that it must the result for. For it is impossible for
any intelligence or an acquiescence with its authoritative force. And if it was not a world of intelligent, it must be a world of blind forces and processes at the present of blind forces about the seen and the unseen and which outline against the world and the adaptations of nature, they hold all the materials for a convincing argument from design. It is the realm of chaos and old night still battling in a world of more obvious confusion with the intelligent forces of the creator. They battle the elements of difference and similarity and hence the argument was strong and conclusive. To the mathematician it was not easy to reconcile the movement of the disc with a regularity that demanded another cause to explain. I think that if struggling in a painful fight with its seeming fineness about it and the different species seemingly but partly revealed portions of chaos with no order in development these particles of celestial fire demanded over other causes that the brute idea of forces matter about it and this is like to the only son known to them as an intellect that beholds the whole of a strong proof could believe in an intelligent creator. But to lay the realm of chaos and old night no longer with the most receptive notion of the
father it is found to be an event
in bases as intelligible as that
which gives our sense the mean-
ing force and alias of life an-
its friends and lifting the lofty
from of the most growing soul
looking existence as forced
for the agent of clarifying it
us man. But this so far from
infringing our theory of the
existence of the verbally censura
for leaves us in a perfect rigor
 tracing upon the subject for those
views what blind force by its
self can do. Nothing else can do.

now we can no longer point
to the abyssal Gulf that years,
bitone blind and tabletoate

forces for we have no proof that it
such at all. So after come back
to the men presumption that even
we see intelligible the cause
of adaptation in the human,
world & we may assume it so in the
physical world. But regarding
absolutely nothing about the past.

Ref. 18. To if blind force this attempt
need but an unfeignedal differ-
entiation from Torr. There is no
ment upon the question of the gen-

They are probably following as
much of my independent founda-
tions only, and will do as a
very noble thing in removing
the fallacy. But I don't think
you will approve your practically
admit the same thing when you say that we are going from the working man down to those in distress. So a really drop off all the marks of him that work man-chips and that nothing left but adaptation when is any work proof, which if 's useless any thing must mean that with the destruction mark of human condition ship we have use the argument of difference in proportion there is the result of nation. Of course if coming the man the man the drop and beyond them we have necessarily as argument from difference. But you will probably come the misconception and will point out my error with lofty disappointment. I will gladly back if you will point out said error. Well may chandeliers may not have of illumination nor the clarity of my lamp's broken with too thin an inch in-arms of the candle stick and I must go to bed. We must get to work why should we waste our youth in such insufficient alright? How many people clothes I am despatched with fail to live for on the business, except of the passing which is noble and lead upon all about. Adapting life completing the great field of action whole year un to minutes and in this day philosophically dissect our conceptions can not face our own ideals but let the world go without help humanity no better for our assistance
and the only glorious life
involved. It is a state that is
unprofitable at all. Moreover
by the formula that could
work all this machinery and
imbibe cowardice, in the main
that looks neither behind nor
before but in itself rises up
the the fierce but glorious possi-
ble line of life.

Submit But there instead of it
when coward chickeende her,
so wait a bit with anxiety
he yield

This shows well into God's plan
the meaning of a slave coat
not to be like the old herioc joys
that stinks itself point in mean.

It's far above all the force he
needs.
means anything. Points of force of course do not assume that the points exercise the force merely that they define the position of force. It is a poor theory of writing it at all by common sense leading to almost as many absurdities as Berkeley's Idealism. You will be interested when you get the Prolegomena in the law atomistically Kant disclaims Idealism and separates his philosophy from that of Berkeley. Its Berkley's outside world is an illusion to Kant. That nothing of the outside world is known only certain effects produced upon himself called phenomena that resemble nothing the slightest degree their causes. The phenomena are really exist in the mind the only mistake is to suppose it eternal and yet Kant claims that he overthrow and established the only tenable barrier against it. He borrowed Idealism and yet a monadologically subjective system that Kant cannot be in accordance. Certain feelings get in certain forms of space and time and there in certain logical forms or categories afford us our only cognition. As the most interesting philosophy that my child I have maturity and don't now go by the constant claims he makes to have bounded all thought and have completely stripped the wing of certainty and reason. The little sphere of his experience no wider than the form of things and their possible feelings and no more worthy belief than the most unfounded statement it is possible
to present for being at no objection validity though he talks much about it but me noisy at nearly consistency of statements. There is something supremely depressing in establishing agreement by proving new forms of thought and hence evoking nothing beyond oneself. This is the ingredient of human experience. It was not built for mere philosophical speculation. Yet unfortunately with too much of the temperament to allow us to follow intuitions and such orthodox doctrines. Billy told me this spring that he got such supernatural happiness from his religion that he would not undergo himself of possible

I wish that I might get to the state in which my mind and held those ultimate truths and hold into there with the grip of a drowning man. What I want to do now is losgte some position in South American or Mexico or the Hawaiian Islands or Japan or China. I would that I might get out of United Statesocked around about the world a little. It would do me a vast amount of good in fact to go with something new. I suppose that they are building no railways in the dominions of Kalakaua revolution has taken place in a very misterious way instituting any cast.
It is utterly a loss for this winter. This is quite true. I am afraid of myself that I should be at loss in the matter but as it is, well I can only let the matter rest and look around what little can and patient by wait and watch for the rest.

I have not made any progress in my A.C. beyond looking into the direction of the doublet a little. After this I think you can
spare yourself the falsehood in regard to my being bound by yours. Of course you read perfectly well that I am not in too good shape to do a lot of the Encyclopedia. I am afraid that this will
the whole and this an getting a hold up.

Yours, ever yours affectionately

[Signature]