

St Paul

July 18 1884

My dear Henry

I would be
glad to submit upon bread
and water during the rest of
the summer if I might thereby
obtain access to your light
brightness. I am not sure
whether I have answered your last
letter or not, I generally do so
soon after receiving them but I
have a faint suspicion that I
did not this one, anyway I will
run the risk of sending two letters
for one in return. I am quite
weary of mathematical and Engu-
ing questions, I have been directing

most of my extra time lately to letters
two Sunday I was obliged
to assist at this point and
smudge my tent to radi-
cate mosquitoes they are be-
coming a perpetually unbro-
ble nuisance especially so
since they render my rooming
useless. To light a lamp is
to invite brood and
when once in a tent and ^{at length}
in pursuit of my own
smudging is feeble weapon
Your letter was received last
night much delighted by au-
thor word from you I'd guess
When shall we see each other a-
gain? Then seems to be no pros-
pect of it now. I agree
with you that our standard
in regard to the Review was

wrong that we should rather
endeavour to have made it a
library paper. The Review
is a commercial enterprise
it should be a paper to meet
the wants of the reader it
solicits. It should adapt 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.A. consti-
tution and its editors elected
for the whole ^{year} should not give
them an excuse for making
it ~~an~~ a plaything of their
whimsy, and in part we did
this. I do not think however
that we did wrong in the reject-
ing the part we did. Nobody
but the part wanted to read

such miserable work as
H. W. B. and others of less exalted
sentiment. It seems to me and has
all this year that we should
have tried to make the Review
a light breezy paper giving
college news discussing col-
lege topics and then not of
a transcendental nature
In a word adapted the paper
to its needs. The only one ba-
sis for a college paper - on which
gives the news and opinion that
relates to college affairs which
cannot be found elsewhere.
His editorial chairs are not to
be filled by women or nor to be
Literators giving their untried

causes a whetting at the college
Public's expense. Of course
our management is no
apart to all this criticism
But I do think that our an-
nual was wrong and could
not from the nature of the case
have made anything but a
mess. (Please pardon this). Is not
this the true position of a
college periodical? Both
of your last two letters
my dear Henry have so re-
actly met ^{my} position in regard
to moral position that I have
little more to say to them.
We are not unlike the rest
of the world in the great struggle

we must, though all we
are quite alike each other in
our temptations and desires
I have as much drawing
to fashionable society or what
is the same thing toward beau-
tiful accomplished women
with all the setting such you would
deserve in the richness of sur-
rounding the wealth, Calver
Chase. A peculiar passion
founded largely upon the neces-
sities of reproduction seemingly
quite gross in some of its details
but perfectly irresistible. I am
saved from some of this temp-
tation which you are not
I cannot not even after the
sacrifice Miss Bedford was
forced to undergo, enter
Society especially elegant

city with success. I am pleased
in a rather peculiar posi-
tion here for studying character.
I can see all human just
as it is without a restraint
I am the only person in the
division who has not broken
every commandment. They
are quite like animals, it is almost
impossible to get up any lecture
for their views. It is ~~not~~ perfect-
ly in accordance with their
whole surroundings, they
seem just adapted to their
little round of hard work
liquor, sexual intercourse
there seems to be no moral
side to their nature, and
just as soon as this you
now you can no more
condemn them than I can

could his imaginary culprits
they so completely harmonize
with their natures. They have
seemingly no struggles and
attempts or even blind grop-
ing after better things. They
can only be reached by a very
realistic religion. I am unable
to do anything for them. This
is different in the case of the
Engineer and wife they have
some little of the restraints
that belong to civilization ^{so} that
these voices in them belong to
fallen humanity. The most
hideous scenes I have every
seen or rather heard occur
between this Engineer and

mistress. I won't harrow
your soul with them. The
effect of all has been to discover
Wage me as you say. Especial-
ly has this been the effect of
what I have seen of Mrs. C. and
She has every vice a woman
can have I think and the
disgusting coarseness and
brutality and animality of
this huge Dutch prostitute for
she is nothing else has made
me fairly compare that woman-
hood can sink so low is an
astounding revelation to me
in the concrete. I am not as-
tonished now as I used to be
at the allowance granted

a man withheld from a woman
There is certainly something
in a low woman entirely a-
part from her influence upon
family life that is no far
worse than a man with all
her ^{own} views. I have no courage
to meet this problem of vice
without a strong belief. I wish
I could believe Christianity ^{can}
and propagate Athens as
Shelley did anything but
this dreadful intuition I ^{grow}
almost say. I am ashamed
afraid of my weakness. educa-
ted way about these creatures
about ^{me} I can do nothing
for these can more easily
sink to them than I can raise
them to myself. Such little
I can possibly do now

How little Shelley knew of human
nature, when he wrote the
Revolts of Isolan with the
what utter ignorance of the
the fall down of a vice bound nature
does he distrust his secure ^{own}
ship board. It almost makes
me laugh in scorn but I wish
I could believe it. I long for a
pain hell with which to
struggle these creatures, ~~and~~
~~things that will~~ shake their
animality with thoughts be-
yond the reaches of their
souls. What terror or the & the
trilogy of hell in future it is
a blessed reality now if it
could only be used as such
It is ridiculous to say that
such men can have mental
agonies worse than physical

and yet I do not think these
orators as much if at all
below the average of parsons
my student at Berlin in
anything except advantages
I don't think I could live the
life of a literateur now even
if I had the mental powers.
I have read Sartor Resartus
lately the description of the
wandering of Trufeldt across
as by far the finest part of the
volume Carlyle is only to be
his generalization vastly infe-
rior in his mysticism to her-
son his power shows itself
handling ^{my} concrete matters. Perfectly
contradictory his actual

mental condition and his ideal.
Sincerity is all he asks for
firm belief and yet his own
views are as cloudy as a
dyspeptic Soghamo. Absolutely
inane and uninteresting is most
of his so-called philosophy you
cannot even tolerate it as mis-
takes because it claims such
intimate connection with actual
daily life. You remember W. E.
Thompson was an enthusiastic
disciple of his and though
in much he is of a different
make and of course of infinitely
inferior ⁱⁿ genius there is much
of the raucous contemptuous
mysticism that claims

more than ^a lot of German
Philosophers and is so calmly
oblivious nay triumphant over
logical defects. Nothing respec-
tates me so soon. I suppose
because I can find nothing
I can stand on and there need
by brains reveal an so
satisfied with a foundation
of rancid gas and cannot
be disabused of their ideology.

Read John Halifax Tattle
man the other day and was
much disappointed in it.

It has such a grand title
I have always formed high
opinions of it. Merely from that
the imagination power is of a
very low grade still the plot
possesses some difficulty
Its aim being to make the

claim the end of a well lived
not very thoughtful life. A thing
Iro that has not attempted
and which Thackeray has
only introduced as a minor
part of his plot in the Newcomes
and even here it is of a tragic
character. It is I think an impos-
sible thing to accomplish. A
rip old age cannot be made
a climax with success for it
possesses no beauty ^{or power} in itself but
gathers all its light from the
past and the possible future
it is essentially ~~rather~~ quiet
and meditative and hence
cannot be the culmination of
a true novel. Thackeray grows
upon me in memory. I used
to think Hawthorne's imagination
world was the most marked

of any of the novelties. But though
it surpasses Thackeray in the
delightful coloring of its landscape
it has not the powerful analysis
that makes the memory of Thackeray
novels as real as the remem-
brances of travel, and adventure.
Indeed I place him even by
no right in this.

I have been struck lately with
the superiority of Kant's division
of what are his intuitions into
Belle des Philosophie. I thought
before what a jumbled mass of cog-
nitions are supposed to emanate
from our faculty of the mind
Space essentially connected with
the eternal world Time the

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necessary concomitant of the
consciousness. Mathematical
relations the product of the reason-
ing power of judgment. The
Definite and Absolute mere ne-
gation covered with a name.
Was there ever such an absurd
conglomeration of different ideas
as the products of one faculty
it is a piece of Philosophy
so foolishly worthy of the de-
struction ^{which} fell from Locke
pen upon the ridiculous Intu-
ition of Berkeley. You might
rather your Philosophy of
necessity by an addition which
has never yet been achieved to
wit the discovery of the funda-

tion of Induction. We cannot
conceive of ourselves as acting
but in accordance with law
two ~~ways~~ or in accordance
with law we ^{cannot} conceive of our
selves as acting in the future
but in accordance with
law? We form all our concep-
tion of forces from ^{the} analogy of
the power we find in us and
hence we think all force as
necessarily acting in accor-
dance with law which is the
substance of induction. Of
course this is open to the objec-
tion that our conception of ourselves
as acting in the future is an in-
duction but I think the ~~induc-~~
~~tion~~ objection incorrect. Your
idea of future time and induc-
tion from past time? If not I think

we have an immediate necessity
of connection between ourselves and
all our conceptions of time and
that all attempts separate them
are really futile, ^{no} any more than
it is possible to think ourselves
absent from space. We can
think our bodies absent but not
ourselves. When I say that I think
space would exist if I was de-
stroyed I merely juggle myself
by thinking myself somebody
else to perceive it. Can you
deliberately think your self out of
existence I don't think I can. Why
of course I must then think it
all. It is all nonsense these
intuitions as Prof. Ellis gave
them us. Did McCosh state
them as Prof. Ellis does.
I am very sorry to hear of

Your father's illness. No I should
never feel like leaving him now.

I was really never acquainted
with my father and never could
hear him until I had gone out
in the world and found out what
it was. What a miserably
small life our valley leads in such
a place as O. I should have the
kindest sympathy for Prof Frost
in such a place as this. In O.

he was a ^{religious} ~~moral~~ sufferer. Well
old boy I must stop I have afflicted
you about measure tonight. O that
I could see you. My address is
P.O. Box 2428 St. Paul, Minn. don't
send any more letters to O.

Your most aff. friend,
Frosthead.

St. Paul

Aug 7 / 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. They came up to Minneapolis and stayed to sleep with me and with them at Slater's boarding place, and after such a paradise to come back to a quarter row such as we have had here for the last week is enough to give the Cheery Brothers the Blues. The Equinox has been drunk off and on and mostly on for the last week

and between quarrels with his leaving nothing but a bitter dis-
wife and quarrels with his a quiet. Personally I have had
man and quarrels with his no trouble with Baults and
boarder he has kept himself by keeping as much by myself
and they camp in an uproar as possible I think shall not
and has so irritated me that but I may any day be mind
I have about lost my humour in the mess. Such a central
Tanau interest in him and from the work in memory
relations of his specie. You can't follow, and yet I ought to find
do anything in the line of read my work and real life
ing or thinking during such interest in working for such
a *pace de monieur* and *mutin* men. But our needs absolutely
man howling right outside some motives that will give
of your tent would destroy him an immediate power
the concentration of Socrates silent influence for abstract
and the hedonism of the goodness is nil when met
scene seems to slowly close by the power of the whiskey
in upon your soul like the Pottle. Tonight by some
walls of the Spanish Inquisition strange concatenation of causes
chamber stifling all beyond I am able to think of nothing
thy and noble feeling and but the deep we spent together

during the senior year. How
vividly the little room with the
Lilliputian coal stove the broken
headed bungee the bookcase with
De Quincey the poets and Tilton
and most distinctly of all your sis-
ter and you come before me
Sunday evening! I have
read the Prolegomena
all day not so very compre-
hendingly but with an in-
creasing sense of the power
of Kant's method. I am most
happily improved by my feeble knowledge
of the psychology and logic
of his time or indeed of any
time. I am now going to
give the critique a go

and like a rail road train
struggling with a steep grade
gain all the momentum
possible from what I can
master. The Prolegomena
is a great help, where one
has as we do to make up
our knowledge of terminology
psychology Logic and culture
per any thought from the con-
text 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 you have or
love sent for the prolegomena
I shall send it by the next mail.

You will have a fine time
with the President, whether you
floor him upon the "Freedom of
the Will or not. Draw him
out upon Philosophers in gen-
eral. I think we lost a great
deal in college by always
putting ourselves in antago-
nism with such men as
John and Perry would
have found as many points
of community as possible and
paid ourselves open to their
influence as much as possi-
ble, I do not much regret my
antagonism with Jack F.
but am ashamed that I
got so little from the President
and Prof. Ellis. I finished The
Vult of How today (these blots
are caused by mad battles with

mosquitoes) I am much im-
pressed with his moral nature
very curious. He seemed to have
been wonderfully independent
of all need of support himself
knew to have had no strug-
gle himself and from this very
circumstance to have much
underestimated the power of
evil, and never to have attained
any good appreciation of
Christianity. I wonder if he
consoled the poor workmen
of Marlowe with "Atheism
and Liberty." An Ideal
Child of the French Revolu-
tion. There is very little fine
imagination in the poem too
fierce it lacks as all his
poetry lacks the richness and
depth (neither on the words

I want of imagination or perhaps
 the humanity that comes from
 struggle with evil in our
 self and appreciation of it
 in others he knew only the
 effect of sin not its power
 Well good night Old boy
 Immediatly. Aug 11. I have
 just been into town to see
 and hear Prof Ellis. I called
 upon him with Slater and had
 a very pleasant call. We talked
 about the difference between
 modern theologies the new
 error and Joseph Cook and
 difference between Prof Park of
 Andover and Pres Fairchild
 I did not learn anything new

self and I am positive the Prof
 did not we had no discussion
 and I did not wind him
 up but my heart was not
 a little warmed by meeting
 the fine Old gentleman with
 his large heart and I will
 add that though the conver-
 sation was not deep still
 it was not about the weather
 nor given to small talk and
 the change was an immense
 pleasure. You have been seeing
 and hearing Socrates while I
 was only meeting a disciple
 You must have enjoyed
 the Mrs. highly. I have
 come to the conclusion that

I must write something before becoming head-achey, and I am afraid I utterly forgot what few grains that I shall have to fall back upon I did possess. (A keyless and upon Hazlley Coleridge. I do not think I had better waste postage and anxiety by sending it to any two fiddler in connection with the magazine especially as I am four women are furnishing all the essentials of the most superb festivity in the magazine morally certain that it would and as this is likely to continue for much worse than yours late into the night I shall I think I shall commence by have the opportunity of boring you investigating as much as it comes interminably so I warn you within my power the subject here that you may happen of some considerable value if you feel inclined for by and substantially (meaning have nothing very startling to their common subject). My say I do not dare take any know^{ing} of metre is worthless philosophical subject as yet meant. I don't know the beside it would not serve the true object in a sonnet nor end very well anyway as I who invented it though I should desire mainly to give attention write the name of Petrarch to style. I thought of writing upon By the way have you seen Shelley but the subject is really the new history of the Three Kings

war by a German. I hadly said
to be very good indeed. I must
get hold of it as soon as possible
He had obtained a great ^{deal} ~~many~~
new information about Wallen-
stem or Waldstein as he spells
it and he traces all his mas-
tation and develops a much
worse character than is common-
ly given the Prince though I
believe it is by no means saintly
I have always thought that
the subject had been magni-
fied. I should have enjoyed
writing one myself upon the
subject. I must now how-
ever confine myself to the his-
torical novel to be occupied with

4
Frederick Barbarossa and the
Moorish Schoolmen grow
continual more in love with
the theme. What opportunities
for drawing distinguished charac-
ter what a magnificently new
bold ground to set behind my
plot, what field for popularizing
Scholasticism, and I think that
in our sense no system is
so well adapted for such populari-
zation for no philosophy as
such has permeated an age in
all its thought and so has
the ~~great~~ advantage of reflecting
mental and moral character
powerfully—the mental and moral
character of every day thinking is

of the day thus affording perfect
justification to the novelist
for bringing it in. I am afraid
that in the real power of draw-
ing human nature the essence
of the whole matter I should
merely be a miserable imitator
of Geo. Eliot. No amount
of reading or study I think
lead me to think of imitating
Thackeray, or Hawthorne either,
and this I think indicates the
superiority of imagination
which he possesses over
Geo Eliot. as it seems to me
now. Well I must stop this
small talk I will write
more seriously in reply
with the greatest affection
Yours

Frost Mead. Dec 24/28. S & Paul Hill

St. Paul

Aug 7 / 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. They came up to Minneapolis and stayed to sleep with me and with them at Slater's boarding place, and after such a paradise to come back to a quarter row such as we have had here for the last week is enough to give the Cheery Brothers the Blues. The Equinox has been drunk off and on and mostly on for the last week

St Paul

Aug 16 1884

My dear Henry,

Your letter was received today. I do not understand why you have persisted in sending all your letters to Orono. You were informed some two ~~weeks~~ months or three months ago that my address was St. Paul Box 425. But as you have good philosophical reasons therefor and as the answer to this may find me anywhere but in St. Paul I shall let the matter go with wondering what those reasons are. I think that you do the best.

theory in justice I am not a
my warm supporter of it. But
I am unacquainted with a bet
ter. Your induction system is
a little vague to my thought
as yet so you will please ex-
cuse me for not adopting it
immediately. You seem to al-
low no possibility of a man
guiding his actions by feelings
of self interest from a brief
lent motive. A young man
out into the world and sees
how the business world is
only and solely pass the upon
the condition of its subscribing
to the law of competition

He also perceives the necessity
of the presence of business
men of high integrity. Now
the question is requiring

this, these the necessity of action
commerce & industry and its
conditions sine quibus non
and desirability of honest
men in these positions, can
he go into business life to fill
this needed place as his ultimate
and always present though per-
haps not consciously present
motive and yet take pleasure
in a gain inspiration and guid-
ance within these limits,
that an honest will wishes
for humanity prescribes to
business, by his ambition to
obtain power to gratify his
own pleasure and those of
his friends, his desire to surpass
others honestly in the race
and yet be really guided
by his before spoken of ultimate

motor. Do you admit 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
immediate enjoyments that
diving, etc. gives. If you do
I do not see why you can-
not admit the other. That
a man entering business
life lay down certain rules
to guide his actions by cal-
led ^{rules} honesty means that he
sees a certain position in
the business world bounded
by these rules which for the

✓
sake of humanity, demands fit
ling and within that sphere
he may be ~~be~~ guided and
stimulated to the full of possibility
by the feelings of self interest or
sympathy and still truly
acting upon the first motive.
at least there is no contradic-
tion in the case to my view, though
I suppose that you must have
found ^{an} impossibility or so
manifest an explanation ~~was~~
not have escaped you. The only
other questions are ^{whether} the reasons
Christian merchants (using plain
terms in the presence which does
not collide with the doctrine of
necessity) really prompted by

these ultimate motives. You have a broader experience than I and your Inductive method may stand upon the observation. As far as my experience goes I see nothing against much in favor of this hypothesis. You speak the highest or philosophical class as those who have attained the vantage ground of settled sentiment. I think that human character sets of itself and that after the age of forty it is practically impossible for a man to be actuated by one motive in the counting room and by another one in the church and as I see men that I can not doubt are sincere in the latter place I can but think them so in the former.

I think that my little experience in the world has increased my belief in the existence of this ultimate purpose and I believe that stability of character consists not in a regular course of prevailing motions so much as the undeviating following of this motion though this will in due ~~case~~ just such a course of middle motives as one might say. And this is the sum total of the Pres. Philosophy. The desire to fill a true position in the world to do our duty by their friends because they see it is the nearest duty is the ground motive and ruling motive with such men as you cite and makes such cases as you cite of A & B and the lawyer

perfectly reasonable and
probable. But if then being
with in this the Press, has
already said, it better than
I have and if then read you
will please indicate my error
or in your next, and I will
follow your Inductive Moral
Philosophy heartily as this.

In speaking of the argu-
ment from design you state
that you think the assump-
tion that Design can only be
the result of intellect as ration-
ally unwaranted. I am not sure
whether you in following your
later German philosopher
and subscribing to unconsi-
derate design in the which I shall
avoid discussion upon the

subject as the idea of a blind
force unconsciously designing
means nothing to me and will
not probably until I am argu-
ed with works of Kant & Hegel
upon the subject and probably
will not read them, or whether
you mean that the assump-
tion that a blind force cannot
produce adaptations, ^{is unwaranted} in the
which case I perfectly agree
with you and you have stated
the only difficulty with that I have
with the ~~last~~ argument
from design. No argument from
analogy as it seems to me can
have any force unless founded
upon an argument from

difference or I might better ^{say} ~~is~~ ^{then is} ~~no~~
valid argument from design which ~~would produce~~ ^{is} ~~not composed~~ ^{of the two elements} ~~produced~~ ^{is as perfect as in the}
the one ^{only} ~~removes~~ ^{the possibility} ~~former~~ ^{case} ~~the~~ ^{argument} ~~or~~ ^{amounts} ~~probability~~ ^{to nothing} ~~of the~~ ^{simply} ~~action~~ ^{or} ~~of other~~ ^{cause} ~~causes~~ ^{another} ~~and another~~ ^{cause} ~~which~~ ^{might}
shows the likelihood of the action ~~have~~ ^{produced} ~~it~~. ~~Then~~ ^{would}
of the given cause. ~~In~~ ^{the} ~~back~~ ^{or} ~~by~~ ^{the} ~~same~~ ^{weakness} ~~in~~ ^{the} ~~argument~~ ^{if} ~~we~~ ^{have} ~~absolutely~~ ^{no} ~~proof~~
neither example of the ^{loaded} ~~dice~~ ^{we} ~~first~~ ^{prove} ~~that~~ ^{the} ~~forces~~ ^{of} ~~nature~~ ^{did} ~~not~~ ^{produce}
the succession of falls of double ~~in~~ ^{the} ~~slightest~~ ^{degree} ~~investigated~~
sixes by an argument from difference ~~the~~ ^{law} ~~of~~ ^{the} ~~fall~~ ^{of} ~~dice~~ ^{and} ~~hence~~
and then we prove the ~~had~~ ^{drawn} ~~absolutely~~ ^{no} ~~induction~~
likelihood of the action of ~~upon~~ ^{the} ~~subject~~. ~~Nobody~~ ^{could}
human intellect in the ~~case~~ ^{prove} ~~that~~ ^{that} ~~nature~~ ^{did} ~~not
If nature ^{has} ~~frequently~~ ^{thrown} ~~these~~ ^{produce} ~~this~~ ^{succession} ~~falls~~
double sixes as man's intellect and so nobody could prove them
working by means of loaded ~~the~~ ^{result} ~~of~~ ^{human} ~~intelligence~~
dice, though ^{the} ~~analogy~~ ^{prop-} ~~how~~ ^{near} ~~perfect~~ ^{the} ~~similarity~~ ^{between}
er (that is the resemblance ~~between~~ ^{the} ~~configuration~~ ^{and} ~~the~~ ^{result} ~~of~~ ^{human}~~

~~then the result that human intelligence~~
~~would produce and the result~~
~~produced is as perfect as in the~~
~~former case the argument~~
~~amounts to nothing simply or~~
~~cause another cause might~~
~~have produced it. Then would~~
~~be the same weakness in the ar-~~
~~gument if we absolutely no proof~~
~~that nature did not produce~~
~~such results, i. e. if we had never~~
~~in the slightest degree investigated~~
~~the law of the fall of dice and hence~~
~~had drawn absolutely no induction~~
~~upon the subject. Nobody could~~
~~prove that nature did not~~
~~produce this succession falls~~
~~as nobody could prove them~~
~~the result of human intelligence~~
~~how near perfect the similarity between~~
~~the configuration and the result of human~~

intelligence. Now this is the case
in the argument from design.
The matter to be proved is ~~whether~~
that a blind force cannot pro-
duce adaptation can it ever be
proved that a blind force does
not produce adaptation ~~or that~~ ^{it does}
not produce them so frequently ^{as} ~~and~~
I see no escape from the ~~truth~~ ^{idea} in a
nearly ^{little} intellect creating and govern-
ing the universe. But that is precisely
what we do not know. The argument
drawn from the dice proves only
that nature does not produce ~~certain~~
adaptations that are set to her but
offers no proof that natural laws do
not produce any adaptations by
itself, since we know that

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it does produce certain adaptations
and to offer as proof that it is
not guided by intelligence in
these activities the fact that
the forces guided or not guided
do ^{not} produce certain adaptations
is the case of the grossest petitio
principii. We have no
evidence as to the ~~upon~~ ^{question}
whether a blind force
may produce adaptations or
as in the state of the blindest
agnosticism upon the subject
and hence no argument from
the mere similarity between
the products of nature and the
products of man's intellect is
of the least account. The cause

of the use of the argument at all rests in the supposition of a world of chance that prophesies invention in thinking of the subject. They invariably assume a world in which there is just a little possibility of there being a succession of adaptations as there is of the laws of nature throwing double sixes. Of course no such world exists and we know absolutely nothing about the products of blind force since that is what we trying to prove that nature is not. They say blind force cannot produce adaptation for see here we try this force of nature upon certain adaptations as throwing up the alphabet to see if it will come down in the lead and we prove by

the laws of nature that there are only some ^{chances} ~~chances~~ that they will happen. Now the adaptations of the universe are vastly greater than that of the blind eggs by the laws of nature we ~~prove~~ ^{only see} that there are ⁱⁿ infinitely small chances that the universe can be produced by blind force. Now either these forces by whose laws they discover the chances of the production of their proteins or adaptations are blind or intelligent if we assume them blind we merely prove that while they do not act with not produce certain simple adaptations they do constantly produce vastly more complex ones. If we assume the forces of nature intelligent we ~~then~~ ^{prove that} the laws of the

adapted to produce certain adapta-
tions will not produce certain
simple adaptation that we set
to nature so that we in neither
have the slightest ~~argument~~
knowledge what a blind force
can or will do. And here & be-
comes comprehensible the fact that
always heads lectures and books
written by Chisholm were upon
the subject of evolution and kind-
red topics to wit that though
evolution and the other develop-
ments of modern science have
multiplied vastly the number
of and complexity of adaptations
nevertheless ^{never} ~~human~~ is so unrea-
sonable as to always think that

5 -
these advances un toward ^{atheism} ~~theism~~
The reason simply is that before
these advances the human intellect
best thought that it had found
two walls the walls of chance
and the walls of law. For it saw
certain operations of nature
which presented to it no possi-
ble ends (and the case that up-
puted biblical ^{a priori} and upon
astronomer was not given to
exercising much faith in the
adaptations it did not see). And
of course if it did not find
that there was a wall ^{justly} which
there was no adaptation it knew
that it must be the result of blind
force. For it is impossible for

any intelligence we are acquainted
with & act without ^{us}
~~for it~~ And if it was ^{not} a world of
intelligent ^{beings} it must be a world
of blind forces and once seeing
the results of blind forces about
them of and in black and white
outline against the world the
adaptations of ^{they did perceive} nature they had
all the materials for a convincing
argument from design. They
had the realm of Chaos and Old
Night still battling in a kind
of Mosaic war with
the intelligent forces of the Creator.
They had the elements of
difference and similarity
and hence the argument
was strong and conclusive.
So the mouth that saw us

perceivable order in the stars the
movement of the sun was a regu-
larity that demanded another
cause to explain. To him that
was struggling in a fearful fight
with its seeming enemies about
it saw the different species
seemingly but partly rescued ~~from~~
portion of chaos with no order in
development - these particles of
celestial fire demanded ^{some} other
causes ^{not} than the brute
dead forces matter about it
and this so like to the only source
known to them human intellect
that they with the whole force
of a strong proof could believe in
an intelligent creator. But to
say the Realm of Chaos and
Old Night no longer visit the
most recent notice of the

father it is forced to subvert
a law as ^{written} intelligence as that
which guides ^{our} the seen the seen
ing force and aliens of life, an
its friends and lifting this ^{up} lifting
from ~~at~~ the most grovelling form
of living existence as forced
to be the agents of deifying it
in man. But this so far from
increasing our ^{surety} surety of the
existence of the ^{un}belly ^{interior}
tor leaves us in ~~a~~ perfect agnos-
ticism upon the subject for who
knows what blind force by its
self can do. Nothing is unadap-
ted now we can no longer point
to the abysmal gulf that yawns
between blind and intelligence

6
force for we have no proof that it
exists at all. So that we come back
to the men, ^{allowable} presumption that since
we see intelligence the cause
of adaptation in the ^{human} ~~human~~ world
~~it~~ we may assume it so in the
physical world. But knowing ab-
solutely nothing about the possibi-
lities of blind force this assumption
seems but an unscientific differ-
entiation from zero. There is my senti-
ment upon the question of Design.
They are probably fallacious as
most of my independent con-
tractions are, and ^{you} will be doing a
very noble thing in removing
the fallacy. But I doubt that
you will because you practically

about the same thing when you
say that we are going from the
works of man down to those of
nature, ^{we} gradually drop off
all the ^{distinctive} marks of human work
man chip and has nothing left
but adaptation ^{which} is a very
weak proof, which if means any
thing must mean that with the
destructive mark of human
workmanship we can use the
the argument of difference improving
them not the results of nature.

Of course in coming to nature these
marks are dropped and beyond them
we have necessarily no argument
from difference. But you will
probably ^{scorn} the insinuation
and will point out my ^{error}
with lofty disdain which I
will gladly brook if you will point

out said error. Well my dear old
boy my candle my only source of
illumination now the chimney
of my lamp is broken is within
an inch narrow of the candle
stick and I must go to bed. We
must get to work why should
we waste our youth in such
inefficient studies Pyronia Melan
cholia I am disgusted with nothing
to live for in it but to be the ^{erased}
of the passing which is noble
idea over all about us deep
ing life compressing ⁱⁿ the great
fulks of action, whole years in
to minutes and in this sense
philosophical disgust and
we must not face our
own ideals but let the world
go on with out help humanity
no better for our assistance

and the only glorious life in
world. How state flat and
unprofitable it all is. How one
long for fiery action that could
swallow ^{up} all this inactive and
inbreile cowardice, in the man
that looks neither behind nor
before but in itself sums up
the fierce but glorious possi-
bilities of life.

To front out there to stand beside her
where crown ^{aven} checks beside her
To front a big ice mass and not
to yield

This shows me think I'd like to plan
and measure of a stalwart man
I'd like to be like the old heroic breed
that stands self poised in man
hood and in death

7
Not tried to frame excuses for ^{his}
birth

"I'd from within with all the
force he needs." Sunday morn-
ing. I just glanced over the
sheet I have written and I am
very much ashamed of them
the regression is poor and much
too profuse for the thought. If
you wade through it all you
will undoubtedly agree with me

I suppose that the ^{best} ^{way}
say that space was not endowed
with any qualities, but that within
that space God situated certain
forces or himself acted within that
space at least this is the possible
statement I can give to it which

means any thing. Points of force of course do not assume that the points exercise the force merely that they defile the position of ^{the} force. It is a poor theory if we try 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 see how strenuously Kant disclaims Idealism and separates his philosophy from that of Berkeley. To Berkeley the outside world is an illusion to Kant ~~is~~ nothing of the outside world is known only certain effect produced upon himself called phenomena that resemble not in the slightest degree their causes. The phenomena really exists in the mind the only mistake is to suppose it

eternal and yet Kant claims that he overthrows and establishes the only tenable barrier against Berkeley's Idealism. And yet a more absolutely subjective system than Kant's cannot be conceived. Certain feelings set in certain forms of space and time and these in certain logical forms or categories afford us our only cognitions!! It is the most depressing philosophy that ~~myself~~ I have met with, students more so by the constant claims he makes to have bounded all thought and have completely clipped the wing of errant apnoema. The little sphere of his experience no wider than the form of thought and ~~the~~ possible feelings and no more worthy belief than the most unfounded statement it is possible

to present for he aims at no objective validity though he talks much about it but means by it merely consistency of statements. There is something supremely depressing in establishing a new truth by proving new forms of thought and hence wrote nothing beyond oneself. This is the opponent of James Agassiz.

He ^{was} not built for mere philosophical speculation. Yet unfortunately with too much of the temperament to allow us to ^{swallow} swallow intuitions and such orthodox doctrines. Billy told me this spring that he got such superior happiness from his religion that he would not underwrite himself if possible

8.

I wish that I might get better state in which my mind would hold these ultimate truths and hold onto them with the grip of a drowning man.

What I want to do now is to get some position in South America or Mexico or the Hawaiian Islands or Japan or China. I would that I might get out of United States, knock around about the world a little. It would do me a vast amount of good in fact be worth something to me. Suppose that they are building no railroads in the Dominion of Kalakaua or what ever his name may be, nor instituting any sort

in view. I do see how I am ^{not}
to get any of those positions I do
not know when to apply for them

I am utterly at a loss for this
winter. It is disgusting. I am ashamed
^{ed} of myself that I should be at loss in
the matter but so it is. Well I can
only let the matter rest and look
around what little I can and patient
ly wait and wattle for the rest

I have not made any progress
in my A.C. beyond looking
into the structure of the sonnet
a little. After this I think you can
spare yourself the fashionable falsehood
in regard to my bringing bond by your's
Of course you know perfectly well that I would
only be too glad to have them as long as the
Encyclopedia. I am afraid that the world
the Devil and the Devil are getting a hold up
on you. Ever yours affectionately
H. H. Mead.