

144 Ave. d'Jene Paris

Poeme Note Books W.D.

19

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Notes on "Down" "The soul that rises with us, our Ligeia's star, lingers many years to round itself to a separate mind, to learn the use of I and me - in other words to arouse from the delicious animal afaths of childhood & boyhood to the consciousness of self, to the sensations of" (over)

"In habits students of living, reverses I have lived these forty years dating from the time I put away childish things - an uncertain age surely from which to date a new birth but I can make it more precise to say that it was in my 18<sup>th</sup> year and I hold in my hand the instrument of my deliverance."

Notes Down. (in French very unusual for him, etc.)

The Awakening, Personal Environment, the Advantages of Res Augusta Domi. The curse of early prosperity, the care of colts. The absence of sense and conscience(?) in children. The mental kinks of youth, exercise, diet, sleep, hours of duty. Independence, the moods of youth, Be not solitary - be not idle - Caspar Wistar's motto: Than the precise mode (?) (arrangement) of my advent nothing could have been more fortunate. I came 9th - with twins ahead.

W.D.'s exactly →

The bliss of childhood. Faith.

What takes men to the student life?

A Birth Song, Swinburne, vol. iii, p. 78.

Now ere thy sense forget  
The heaven that fills it yet,  
Now sleeping or awake,  
If thou couldst tell or we  
Ask and be heard of thee,  
For love's undying sake

From thy dumb lips divine and bright mute speed  
Such news might touch our ear  
That then would burn to hear  
So high a message now for man's to reach.

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I. The Waste of Life. Of the millions of the fry of salmon it is estimated that not more than reach maturity. Part (?) of what is called the economy of nature myriads of young are hatched to equalize the inevitable loss  
Of every 1000 human embryos that start life it is not easy to say how many live out the nine months of of intra-uterine existence. The percentage of abortion (up to the ) and of miscarriages after it has been ) to living births has been variously estimated as from 25 to  
The salmon fry has scores of enemies, but none destroy it wantonly, all for purposes of food, and every one that dies serves a definite purpose. The human fry has too many enemies. It is the only embryo destroyed wantonly. Abortion - history - statistics.  
Theory of Aristotle who would interdict the case of these defectives. Hence the modern standpoint - a cruel and unacceptable doctrine, which would require a new Laodicean(?) for its enforcement.

(over)



9 These little beings with imperfect brains.  
Médecine Mentale. Medico-pédagogie. Ed (illeg.?)  
Paul Strauss - Enfance malheureuse - Paris. Ignoré. Dépopulation  
et puériculture - Revue philanthropique. Med. of the Acad. of Méd.

(2) Accidents - injury to the mothers facts - violent

(very illegible)

2 Disease of the parents.

Dis. of the emby. etc. Prof. 's collection of

Acc (idents) of developing - monsters.

- II. The accidents of childbirth.
- III. The perils of the first year.
- IV. The perils to the 5th year.
- V. 5th to the 15th.

### Puberty.

#### Bodily and mental deformities.

(a) Bodily. Humpty(?) complained that he was sent into this breathing world scarce half made up and cheated of feature by dissembling nature. The gross deformities of body are numerous and every anatomical museum contains scores of specimens of children born without brains or with the brains in a sac at the back of the head, or with the two eyes formed in one, in the abdominal organs in a sac in front of the abdomen, or with the two legs united or with two heads in-one like the Siamese twins united by a band. Fortunately a great majority of these defects are not consistent with life. Or, strange mishap! there has been a double ovum, but in the development they have become mixed up and the one is included in the other or only part of it develops, a leg and an arm growing out from the trunk or a head attached to the chest. But these grave bodily deformities are rare - the serious ones are incompatible with life, the minor ones like hare-lip or webbed fingers can be remedied or are not serious.

Mental defects. Far otherwise is it with the group of persons whose brain structure unfits them for normal mental development - the weak-minded, the imbecile and idiot. Certain sights shock us beyond expression when we see huge concentration camps in which Nature's failures are collected. Sunday service in a jail when 400 - 500 (4000-5000?) of them are

2 A visit to a lunatic asylum to see (Shelly?) but saddest of all is the asylum for the mentally defective and idiotic. A visit to the or to the Bicetre (both in Paris) with children is inexpressibly sad. The child is there, but not the same, the smile, but in a face without the full illumination.



One-of-lifels-great-tragedies

We are in the presence of one of life's great tragedies. A lovelier child never throve amid all the happinesses which should surround a happy home. Everything which this world could offer - position, wealth, family brightened the prospects of little Alfred J. At two years of age he was one of those Reubenesque children and to see him naked like the picture of Bacchus, with his curly head, great blue eyes, and a laugh that rang as music through the house. A severe attack of measles, an unusual complication of inflammation of the membrane of the brain, a slow convalescence, and then the tragedy began. It would have been a hard blow to any mother to lose such a child but to have it come out from that long anxious period with a mind as blank as when it left the womb was a terrible trial - no recognition of father or mother, no power of speech, not even the power to smile. Months passed, and hoping against hope, we looked for a re-education of the brain and a recovery, but at three with the bodily development impaired, the mind had made no progress. The material basis has been irrevocably damaged. Other children have come to solace the heart-broken mother. Years have passed, and at long intervals I have seen the child, now a boy of 16 or 17, fortunately good-natured and easy to manage, but with no more intelligence than a new-born baby. But the love and devotion of the family are lavished on the helpless one who, as if to repay the devotion, seems to know his mother and will cease his restless aimless ceaseless wandering to come at her call. Faithful soul! She insists that he knows what she says and understands more than we suppose, and for a moment or two she will catch his attention and he will fix his eyes upon her as if hypnotized, with a strange look and then in a moment be off to touch and handle for the 1000th time in the day every object in the room. In how many families is this history repeated? There are in England and Wales, in almost every one of which the failure of the mental development has been a source of misery and grief to the parents. But as I have just mentioned, the devotion which these bring out is one. I saw one day with Dr. Julius Friedenwald a woman aged 83 very ill with pneumonia

*Aluporin*

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(Page headed 'Morning' but no notes below)

On the opposite page "Notes - for students only".  
The Outlook - habits - control - tobacco - alcohol - Venus - Ten years of preparation. Pride, Ideals, How to study Life, Books, Friends, Personal temptations.

(Page headed 'High Noon' - no notes below).

Opposite page is the following:-

Noon - notes.

Success. Pace fastest at 25. Career settled, marriage, choice of a wife (Hooker).

Failure. - doubts.

(over)



## Evening.

I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all.

There is no fool like an old fool. Proverb.

Opposite page:- Notes I.  
The not unpeaceful evening of a day  
Made black by morning storms.

Notes II. black page.

Notes III.

## The old student.

It was one of those nocturnal November afternoons in London - 1872 or 3 I think, that I left the Laboratory depressed and disappointed with the ill luck I had had with some experiments. As I left the Gower St. Gate there came to mind the injunction of my old teacher in ----- to call upon Dr. ----- whose work had been so fundamental and whose name was literally a household word in the medical profession. (The following is evidently a note on the call - it is written on a separate leaf and slipped in place - E.F.S.)  
Nov. 1, '03. R. Stud.

### The Old Student

1. Where did T.W.J. live in 1873?
2. Pictures of the
3. Life of.

I got in with some difficulty and with still greater difficulty made him understand that I wished to pay a social call at the request of my old teacher who was an enthusiastic admirer of his work. Half-study, half consulting-room, and littered with books and prints, the light of an oil-lamp scarcely served to show the darker recesses of the room or even at first to give a picture clear picture of the old student. He looked a man of 70 ( he was ), grey, and with the parchment yellow skin so often seen in men who have lived long among books and with a settled melancholy - the morbus eruditorum of Burton - of continence which told of a long struggle with defeat at the end. Chill penury seemed to have frozen the genial current of his soul, and after the usual exchange of commonplaces, I felt hopeless and abashed by the civility and the replies, and in despair I asked if he had made any further observations in the rhythmical contraction of the arteries of the bat's wings. Like magic a change came in his expression, and he began to question me about my teacher and when he found that they had been working for years at the same problems and that he had made me familiar with his many investigations, his greeting became most cordial.



Night.

The night cometh when no man can work.  
Whatever thy hand findeth to do, do it with thy might; for there is no  
work, nor device, nor knowledge, nor wisdom in the grave whither thou  
goest.

(Loose notes headed Night):-

"The night cometh when no man can work"  
Is there wisdom in the grave whither thou goest?

Death in sections. Death as a creditor.  
Die dearly.

Life in death. See Anc. Mariner.

Swift the curtain fell before the act was completed.  
Oblivion for most of us. To be as tho' we had not been.

Intellectual Death.

Moral and Spiritual Death.

Death of the body.

If a man die shall he live again?

Everything that we know of the body and of its functions speaks  
against immortality. The be all and end all science tells us is with  
death of a soul in the theological sense, of a psychic apart from the  
presence(?) of a person in spirit apart from the body not only do we  
know nothing, but everything that we do know of the functions of the  
brain speaks in harsh and hopeless tones against the life of humanity.  
Like the beasts that perish, one place for the man etc. alike.  
(Ecclesiastes.)

Death. To one is landing on some silent shore. (earth).

And yet the hope of immortality springs eternal in the human breast  
and comes to all. Would that modern commentators had not taken  
away those splendid words of Job - yet in my flesh shall I see God.  
There were few enough passages in the Old Testament indicating a  
belief in a future life - they might have left that noble sentence.  
The Greeks alone reached a sublime faith in the life to come. In  
no mortal was the full assurance of the future life so profound,  
so surely manifested as in Socrates. It too had the comfortable  
assurance of which the Xtian(?) speaks more often than he feels.  
The nobility of that figure before his accusing (?) (unfinished).

The heaven pictured by the Xtian with its life of insipid monotony  
amid the cold, metallic (science and precious stones) surroundings  
will awaken the aspirations of Achilles "I rather live in a (unfinished)"

(OVER.)

*2" I'd rather be a slave or serve  
a slave for hire than rule  
the vast Kingdom of the dead"  
(from memory G.W.F.  
1955)*

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Notes.

Intellectual Death, mental dissolution, physical decay, life in death. Suicide.

Few taste the bitterness of death; to most of us death as birth is a sleep and a forgetting: a few (like Gorgias) on the very verge of the confines of Nature, upwards of one hundred years old, pass away with his jest on their lips "already is sleep beginning to transfer his charge of me to his brother"; to most of us death is the stony-hearted creditor, who wrings his pledges one by one, and in successive distraints leaves the house uninhabitable. Few pass the age limit of the Psalmist with natural force unabated, for most of us the tragedy so graphically pictured in Ecclesiastes (unfinished) Prodicus. G.T. p. 428.

Then for an ending the majestic paragraph of Carlyle Sartor Resartus last paragraph of Book iii, chap. ix "A little while ago they were not; a little while, and they are not, their very ashes are not" etc.

Copy  
Latin  
?

(Next page) Chapter

The advantages of Ill-health - The Bridle of Theages.

In the of Plato Socrates says of Theages

Ill health may be either a bridle or a spur. Those who have never

known the madness of superfluous health, as Gibbon calls it, who

have been kept out of the arena or have been disqualified from

'Dieust' (?) for bodily disabilities have often ample compensations.

Theages was doubtless a delicate lad, perhaps with a cough, or he may

have had a form of Grecian neurasthenia. It was not much but

enough to keep him out of the gymnasium and from the rough and tumble

spirits of the lads of his age. His father took special care with

his education, and no boy of his age knew the poets more thoroughly.

He fell early under the influence of Socrates who saw the fine type

of his character and commended the pride that had restrained him from

public life. Poor fellow! We may suppose, ~~that~~ so often happens, as

he grew older he grew stronger as in the ----- there is an allusion

to him which shows that he had felt strong enough to go to the wars.

DIENST  
2



In youth bad health may mean life-ruin. The neurasthenic boy of 12 or 13, the only son - the pride of his mother - the despair of his father - pampered, spoilt, after a hurried pilgrimage of a week or two at each of the 5 or 6 large private schools of New England, without discipline, a bodily, mental and too often a moral wreck at 16 or 17 - what picture more distressing, and yet how often have I seen it as the mother and son come into my consulting-room and I have jotted down at the top of the history card before I had asked a question "the only son of his mother". Separated from his mother, a wholesome out-of-door life, proper companions, a good tutor saves a few, but I meet them - lads of ten or 15 years ago - stranded in London, or in Paris, or flitting from the Riviera to Egypt, lost souls, not strong enough to go to the devil like men, but with just vitality enough to play the butterfly. The salvation of these lads is easy if they can be put in good surroundings for a long enough period. The summer camps have been most helpful, and such a school as that founded by my friend ----- whose untimely death so many deplore; the summer in the Adirondaks and the winter in Florida puts vitality and self-confidence into these boys, and I have known several of them saved. The sad cases in life are the cripples, the lame, the deformed, the dwarves, the hunchbacks. Some of the bitterest confessions to which I have listened have been of the boyhood of these maimed and halt. The bliss of childhood (unfinished)

Some pages further on follow these "Memoranda".

M. I made a covenant with mine eyes; why then should I think upon a maid, Job. 31, 1 (?)

Betwixt mine eyes and heart a league is took (Sonnets).

D. Of Celtic stock, the son of a colonist, I ~~was~~ one of a large family <sup>D</sup> passed the first ten years of my life 'in the bush', the chief wealth of which was in health and good spirits. Frugal devotion and self-sacrifice ~~on the part~~ on the part of our parents enabled us to enjoy good education, and my awakening came when I was senior prefect of the ~~Western~~ School and as I was busy preparing for College: Johnson says most truly that what <sup>influ</sup> ~~me~~ <sup>most</sup> most .....

How true in my own case! The change to the ----- School was an accident. Not of sufficient moment to be referred to

"Not to know things without the Arch (?) of our intellectuals, or what spirits apprehend, is the imperfection of our nature not our knowledge, and rather conscience than ignorance in man".

Sir T. Browne, Tract. XI, p. 60, 1686 edit.

"Banish all objects of lust, shut up all youth into the severest discipline that can be exercised or an hermitage, you (ye?) cannot make them chaste that came not thither so". Areopagitica.

"The cloud of mortal destiny" which Horace fronted so bravely.

Ovid, p. 81.



The loneliness of old age. 29.xi.00. Saw a man aet, 73, 4 children, xv gd child.. Not a soul at home to speak with. It comes with added bitterness to the man who has not learnt to be independent, to have the springs of happiness within him, and who has trained himself to ~~be~~ (end)

"Equally zealous in the service of Apollo and Bacchus"

The three seals of Manichoeism - "signaculum ovis" forbids the eating of unclean food - animals, etc. wine etc. and impure speech; "signaculum manus" prohibits all traffic with things generally in so far as they carry in them elements of darkness. "Signaculum sirius(?) which forbids every gratification of sexual desire"  
B.E. Hartnack(?) Harbiack(?) The Electi or perfect and the Auditores or secular Manichoeans.

"And to godliness, brotherly kindness; and to brotherly kindness, charity". II Peter, 1, 7.

"Feel slightly, think little, never plan, never brood. Everything depends on the circulation; take care of it. Take the world as you find it, enjoy everything". Disraeli.

Despise not the days of quiet, restful study - far from the madding crowd's ignoble strife. There is much of truth in these words of St. Augustus(?) "Depart from the highways".  
Motto - Take no thought for the morrow. Go work to-day.  
Religion: the four groups of St. Theresians, Laodiceans,

Pericles and the Amulet.  
Despondency - suicide - Case in Montreal.

Loves of old men, the Evelyn Hopes of literature.  
Follies of old men with young girls.  
The steadfast Faith and True Intent with which the Lover of Sir Thoma Wyatt besought his Mistress in his poem  
"Forget not yet the tried intent  
Of -----"

#### Appendix 1.

Books of the Heart - Books of the Head.  
Heredity. Science makes light of the sentimental feelings of the Norman blood of the Vere de Veres. Happy the man who finds among his four greatgrandfathers at least two horny-handed sons of toil and he will probably have a better outlook on life if three(?) of his great-grandmothers have known the milk-pail and have been able to count a brood of eight or ten. Mixed indeed is the blood of each one of us and who will sort the molecules that have come from any one of the eight ancestors, even so close as the third generation? But science has not the whole field here - there is the perpetuation of a strain of which breeders take note - who does not prize the Morgan blood in his brother - and a sort of chain, invisible, impalpable, but not the less real, links the generations of a family together and justifies a pride of birth and blood. And we may all take pride in breed if not in blood.

See Science & Immortality?

To be finished



We think of our ancestors as an ever increasing total, and a man of English blood 17 (12?) generations back at the date of the Norman conquest has----millions of ascendants about --- times as many as existed on the island at the time. He must revere the pyramid, and after a certain number of generations so many of the ascendants are the same persons that the total is a diminishing quantity and most (unfinished)

Mysticism and positivism the two opposing conceptions.

(On opposite page)

Not from without us, only from within,  
Comes or can ever come upon us light  
Whereby the soul keeps ever truth in sight.  
Swinbure, Giordano Browne. (?)

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