

10 June 30

London.

W.S.



His sophistry was defined by Plato to be "that which, not being philosophy, aimed at seeming to be such" - so Sensationalist Art pretends to the vulgar which is beyond the ability of the artist."

In Sensational Art. - "Bodily emotion takes the place of intellectual."

Vigour which cannot reach its end in the work really harmful way, & hence reaches it by an inferior road, is the essence of sensationalism.

Great as Michel Angelo was in penetrative & inspiring imagination, profound in master, over the form & potent in dramatic characterization, his imperious ^{method} did not always allow him to maintain that balance of sobriety, that fine & golden moderation, which Sculpture has exacted from her most consummate followers.

PP 53.

"Sensational Art" Saturday Review [August 22 '63]

The Account of Simon de Montfort

* Photographs for Churches & other Ecclesiastical Buildings in France. Taken for the Architectural Photographic Association. Dover, Clendall, Downes, & Co. 1864.

1 quire per ann. 10.
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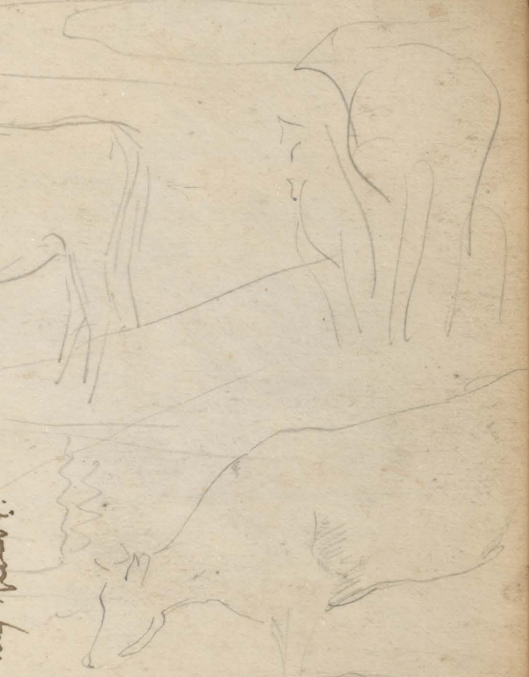
"Michael Angelo defines beauty, as the pangaria
of Superfluities."

"Government & co-operation are in all things the bessest
- Anarchy & competition! The Laws of Death.

"To be wealthy; say Mr Mills, is to have a large stock of wealth
articles." U.T.L. p. 121. p. 125 "which we can use"

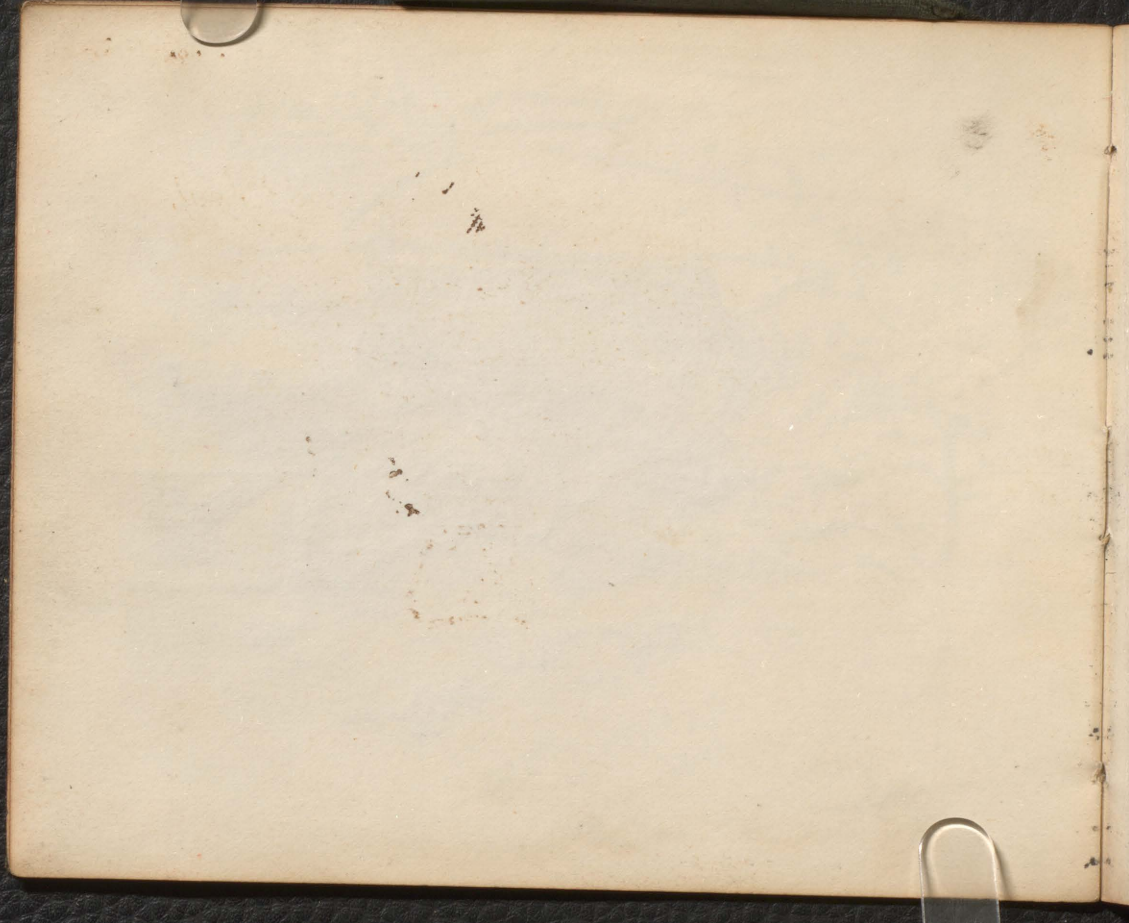
"Wealth ÷ The possession of the valuable by the (11 courses).
valiant." U.T.L. p. 125

p. 144. The vital question for individual & for nation, is,
wee "how much do they make?" but to what purpose
do they spend?"



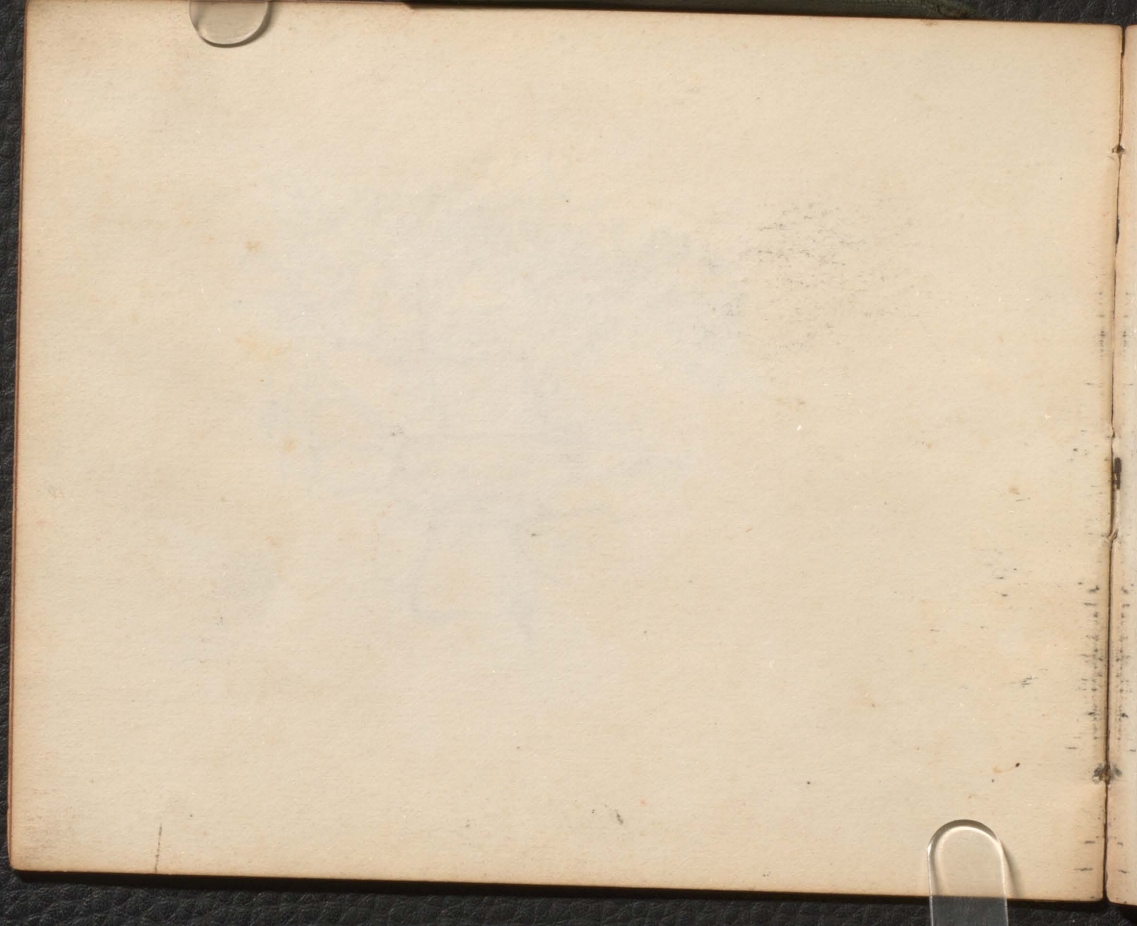




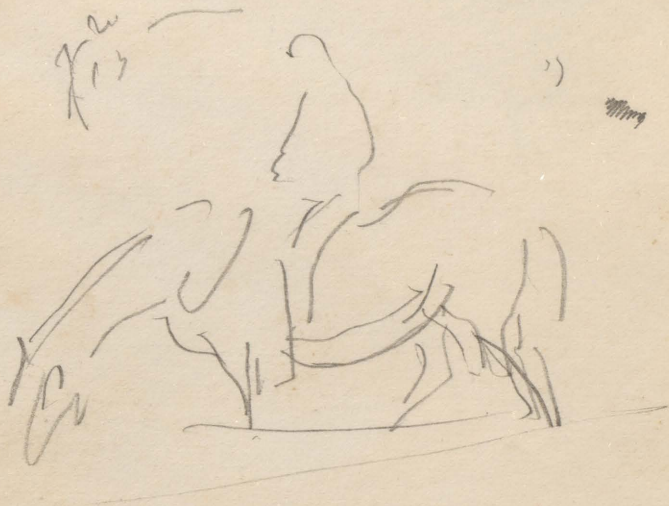


July 2 1864









R. orange

Pale Y. blue

W. purple

97.4184
Eve
8:40 P.M.

"Who seeks a measure must not speak."

"Out of the human bark go, as it were, his wings to Hell's city"

"of every diabol in nature, to reduce it to the dominion"

"of man." 17 A mind might make itself divine, but give in numbers the

"Who knows himself before he has been humbled in?"

"indignation at an outrage, or has heard an eloquent"

"prayer or has stored the thoughts of Hieronimo in a"

"natural ^{energy} of what a man?"

"History shall be a dull look. It shall walk

in comely in every just & wise man.

"A man shall be the Temple of fame. He shall

"walk, as the poets have described that goddess"

"in a robe pointed all over with wonderful events &

of perils; - has on some & features by their

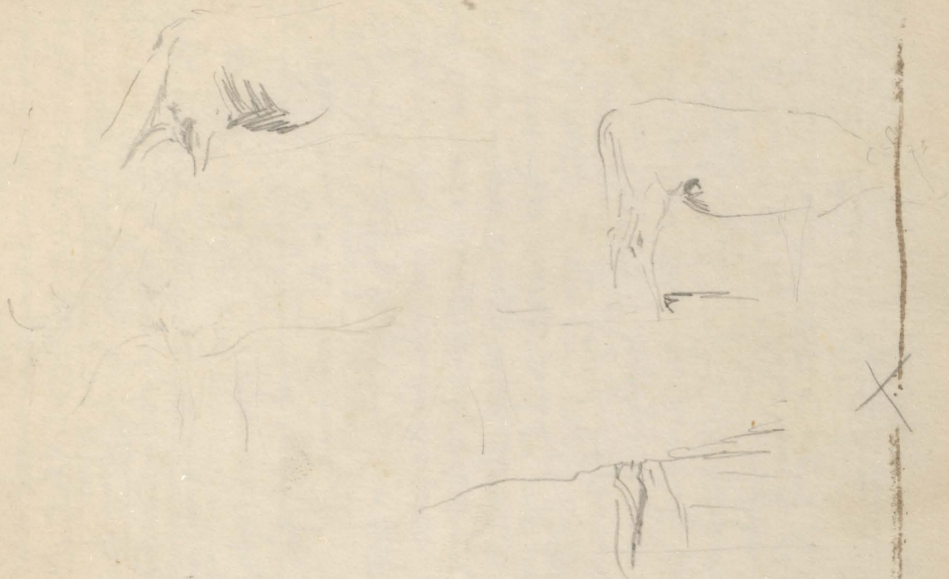
18 eyes all in full view shall be that variegated vest.

"Ware children ~~are~~ is a golden Age" (Nablis)

"The idish, the Tolian, the child & un-schooled fowls"

try, stand nearest to the light by which nature is

to be read than the discolours on the anti-quary -



Nature is an endless combination & repetition of a very few laws.
She knows the old well-known ^{air} ~~laws~~ through innumerable variations.
It is the spirit & not the fact that is ideal.

By a deeper apprehension & not primarily by a pain-ful acquisition of many manual skills, the artist achieves the power enabling other souls to a given activity.

7. It has been said that "Common souls pay with words."

8. The true poem is the poet's mind.

"The whole of beauty & charm is in centers."

"Alady, with whom I was riding in the forest said to me, that the woods always seemed to her to vibr, as if the genius who inhabit them suspended their deeds until the wayfarer has passed onward, a thought which poets has celebrated in the dance of the faunies which breaks off at the approach of human feet."

At 10, with whom I was riding under the receding heights and upright pillars of a group of very spare stark firs, said to me, that there the sound of the wind waving in them, seemed to be like the sound of the sea. "None knows the old well-known air through innumerable variations" - p. 7. Aug. 8, 1814.

9. The Gothic Cathedral is a Wasserman in stone substituted by the in-satiable demand of harmony in man.



ESSAYS BY R. W. EMERSON.

ESSAY I. HISTORY.

"There is no mind common to all individual men."

"Of the works of this mind history is the record."

"All the facts of history pre-exist in the mind as laws."

"The creation of a thousand forests is in one acorn, & Egypt ~~is~~ ^{is} pre-
formed in Rome, God, Britain, America, lie ~~is~~ ^{is} pre-~~formed~~ ^{already} in the first man."

"There is a relation between the hours of a life & the century of time."

"We as we read must become Greeks, Romans, Turks, priests & kings, or
"masters & executioners, must pass through these to some reality in our
"secret experience, or we shall learn nothing rightly."

"All literature writes the characters of the wise man."

"The student is to read history advised & with purpose; to esteem
"his own life the text, & ~~to~~ ^{to} look for the commentary."

"The world exists for the education of each man."

"What is history, said Napoleon, "but a fable agreed upon?"

"History is a huge anecdote," Novalis.)

"What if ^{the mind} does not see what it does not live it does not know."

"To the poet, to the philosopher, to the saint, all things are friendly,
& sacred, all events profitable, all days holy, all men divine."

"For the eye is fastened on the life and death of the circumstances."

"Nature is a mutable cloud, which is always & near the same."

"She casts the same thought into forests of forms, as a poet
"makes twenty fables with one mirror."

"A particular picture or copy of verses, if it do not make the
"soul's substance as it will maintain walk, although the
"reason of images will yet supervise the sense."

"The senseless is what remains to the senses, but is recalled &
"fit of the word of the understanding."

13. "What more vigor is needed to supply the quibbles of a substitution? A great & cautious man's head is the basis of a reformation."

14. "The admiring man discovers how deep a portaby he has in all literature — in all fable as well as in all history. He finds that the poet was no old fellow who described strange & impossible situations, but that universal man wrote by his pen a confession that for one & true for all."

14. "When the gods come among men they are not known."

"The power of music, the power of Poetry to unify, and as it were clasp wings to still nature in its petals the middle of nothing which was to his child heart an idle tale."

"The answer is not a name for you & me? — "The impossibility of dividing the waters of thought which are always gleaming & waving within sight of the soul."

"The transmigration of souls is no fable."

15. "What is our life but an endless variety of mingled pain & ecstasy? In a splendid variety these changes come, all putting questions to the human spirit."

"Plato said" that "poets utter great & wise things which they do not themselves understand."

"Magic — "is a deep presentiment of the powers of heaven"

+ WANTO TRIS LAST +

147. "Playground, type of Capitalism."

149. Ixia. - A wheel - Sicily & toothed, & rolling perpetually in the air: - the type of human labour when selfish & fruitless (kept far into the middle ages in their wheel of fortune) (from fortune, from the wheel & from the word, "to play") the wheel which has in it no wealth or spirit, but is whirled by chance only: whereas of all true work the Ezekiel vision is true, ~~that~~ that the Spirit of the Living Creature is in the wheels, & where the angels go, the wheels go by them; but none so otherwise.

155. As consumption is the end & aim of production, so life is the end & aim of consumption.

156. There is no wealth but life." Life, including all its richness of love, joy & of admiration. That country is the richest which nourishes the greatest number of noble & happy human beings - that man is richest who having perfected the functions of his own life to the utmost, has also the widest helpful influence, both personal, and by means of his possessions, on the lives of others.

168. "No air is such that is silent; it is only sweet when full of low currents of unwar sound - triplets of birds & murmurs & chirps of insects, & deep-toned words of men, & upward notes of childhood. As the art of life is learned, it will be found at last that all lovely things

are also necessary: — the wild fowls by the wayside, as well as the tamed con; & the wild birds & creatures of the forest, as well as the tamed cattle; because man doth not live by bread only, but also by the desert meane; by every hand's work, & unnumberable work of God.

171. All true economy is "Law of the house": strive to make that law strict, simple, generous; waste nothing, & judge nothing. Care in house to make ^{most} ~~most~~ of money, but care to make much of it; remembering always the great, palpable, inevitable fact — the rule & root of all economy — that what we have has, another do not have; & that every atom of substance, of whatever kind, used or consumed, is so much human life spent; which, if it issue in the saving of present life, or gaining more, is well spent, but if not, is either so much life prevented, or so much gain.

172. What condition of existence you create in the process of what you buy; secondly, whether the such you have paid is just to the producer, & in how proportion lodged in his hands; 3rd. to how much clearance, for food, knowledge, or art, this that you have bought can be put, & 4th, to whom & in what way it can be most speedily & serviceably distributed; in all dealings whatsoever insisting a entire openness & stern fulfilment; & in all things, a perfection & calmness of accomplishment; especially in fireness & purity of all marketable commodity:

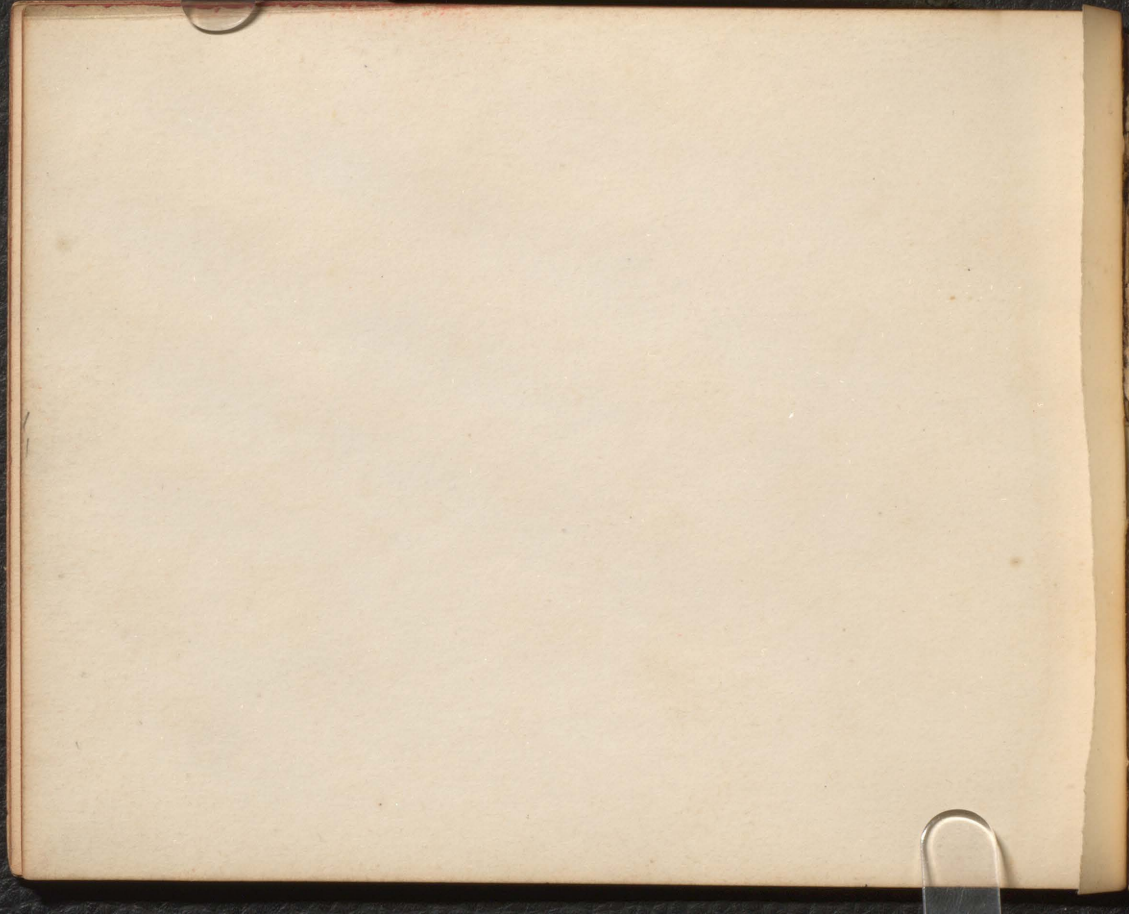
173/ watching at the same time for all ways of going,
or leading; houses of simple pleasure; & of steering
"ὄρον ἐν ἀσποδία ἡμεῶν" — The sum of enjoyment
depending not on the quantity of things tasted, but on
the vacuity and patience of Taste.

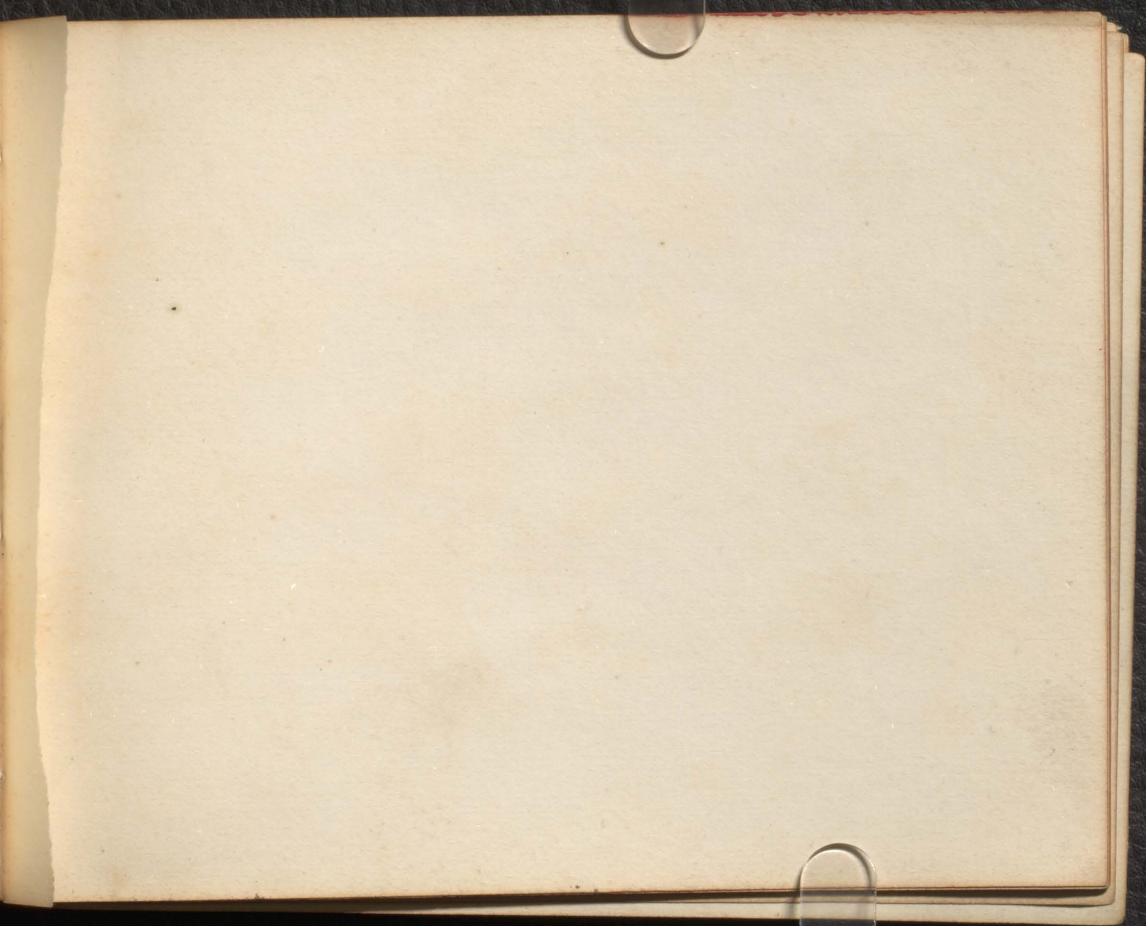
174 Go forth weeping & leaving ^{Maria's} path, good seed until
the time come, & the King draw. When Christ's
of bread, and by west of peace, shall be unto
this last, as unto thee.

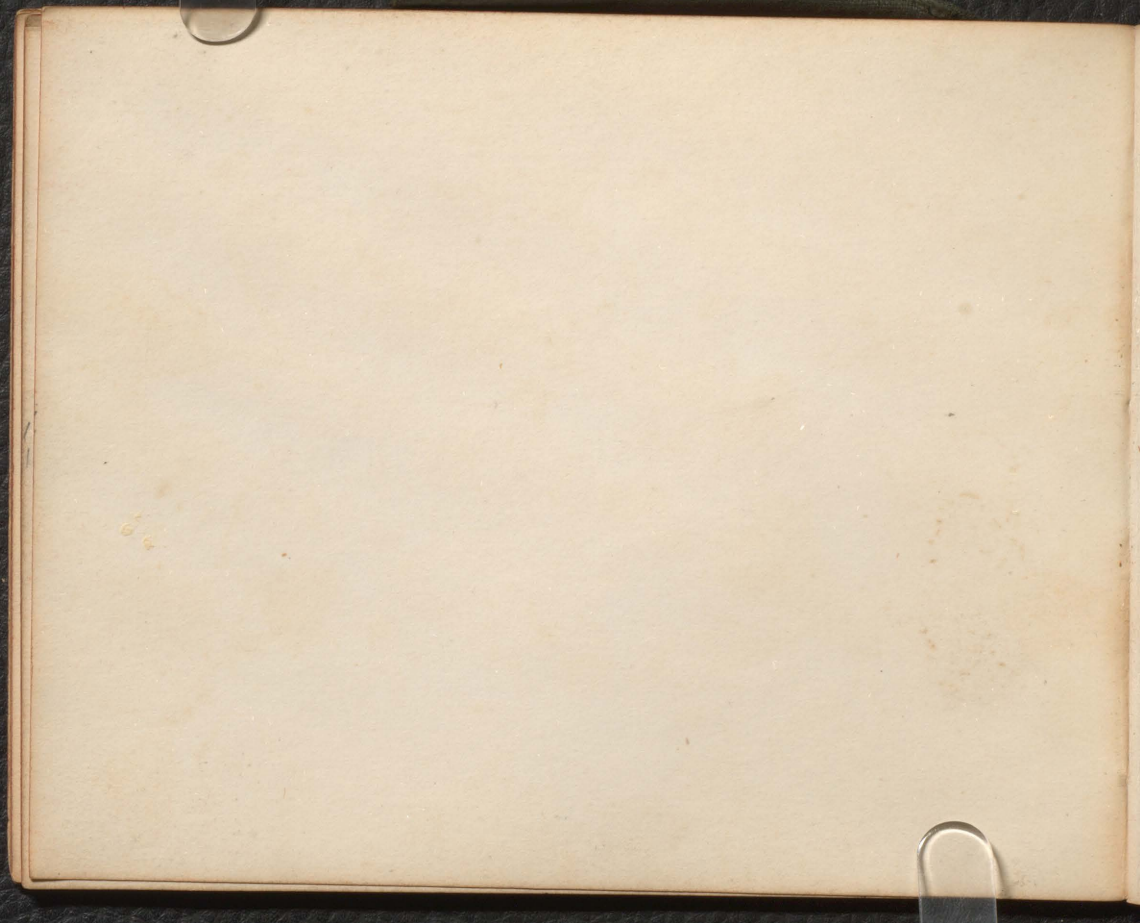
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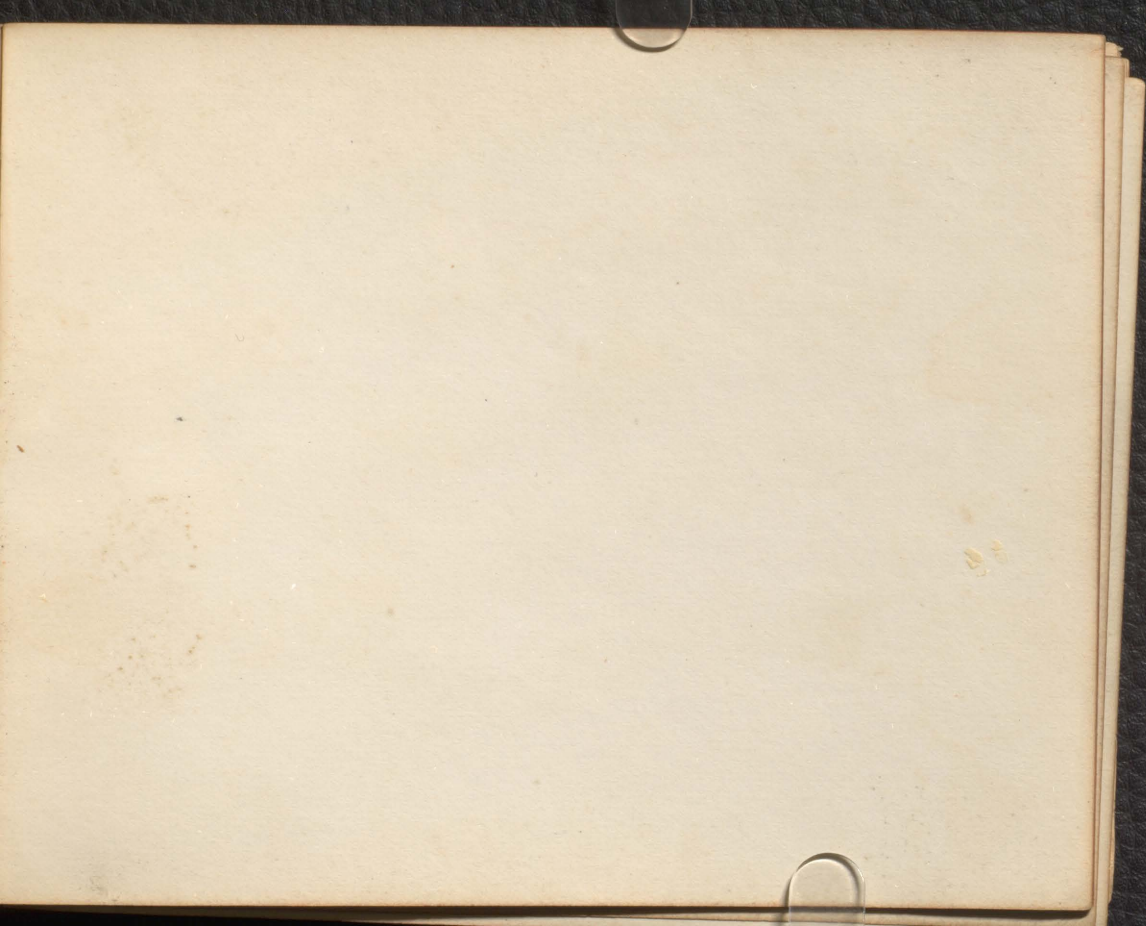
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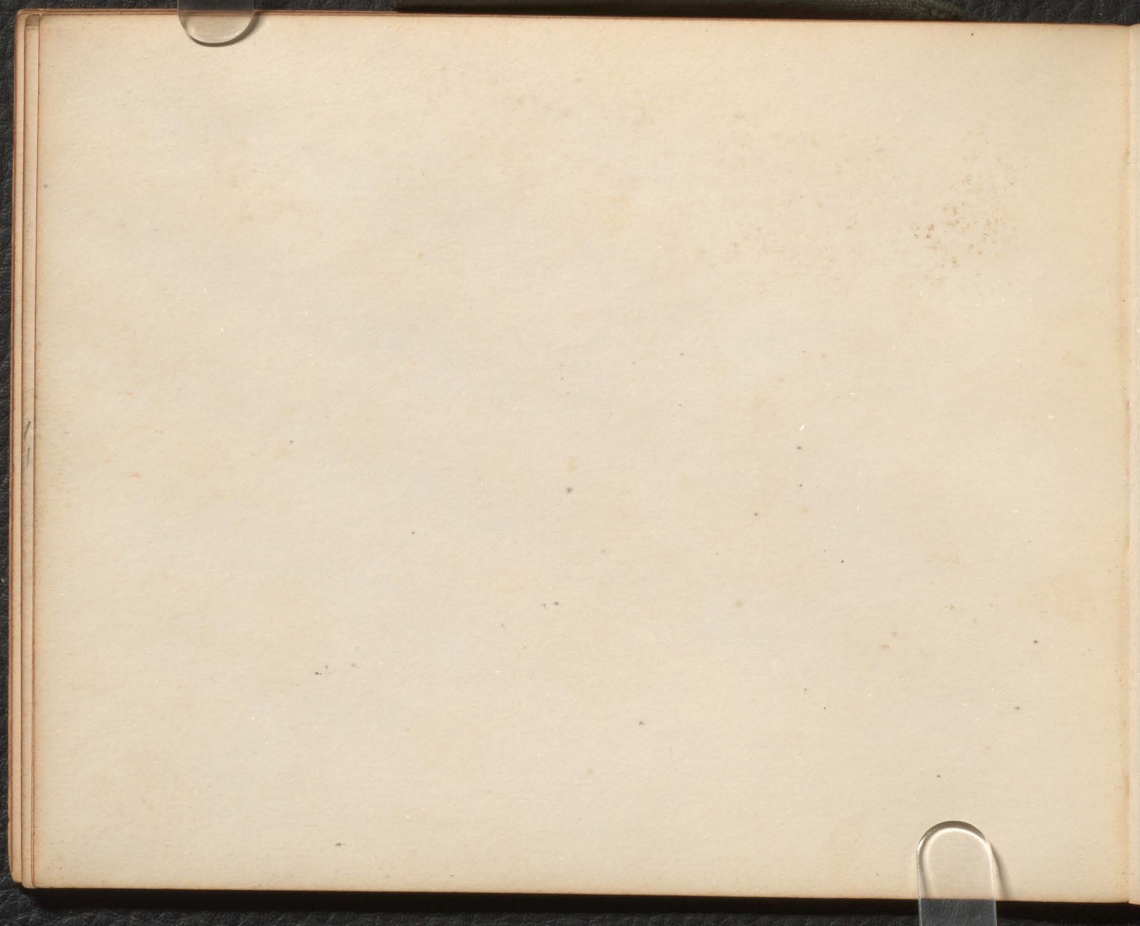


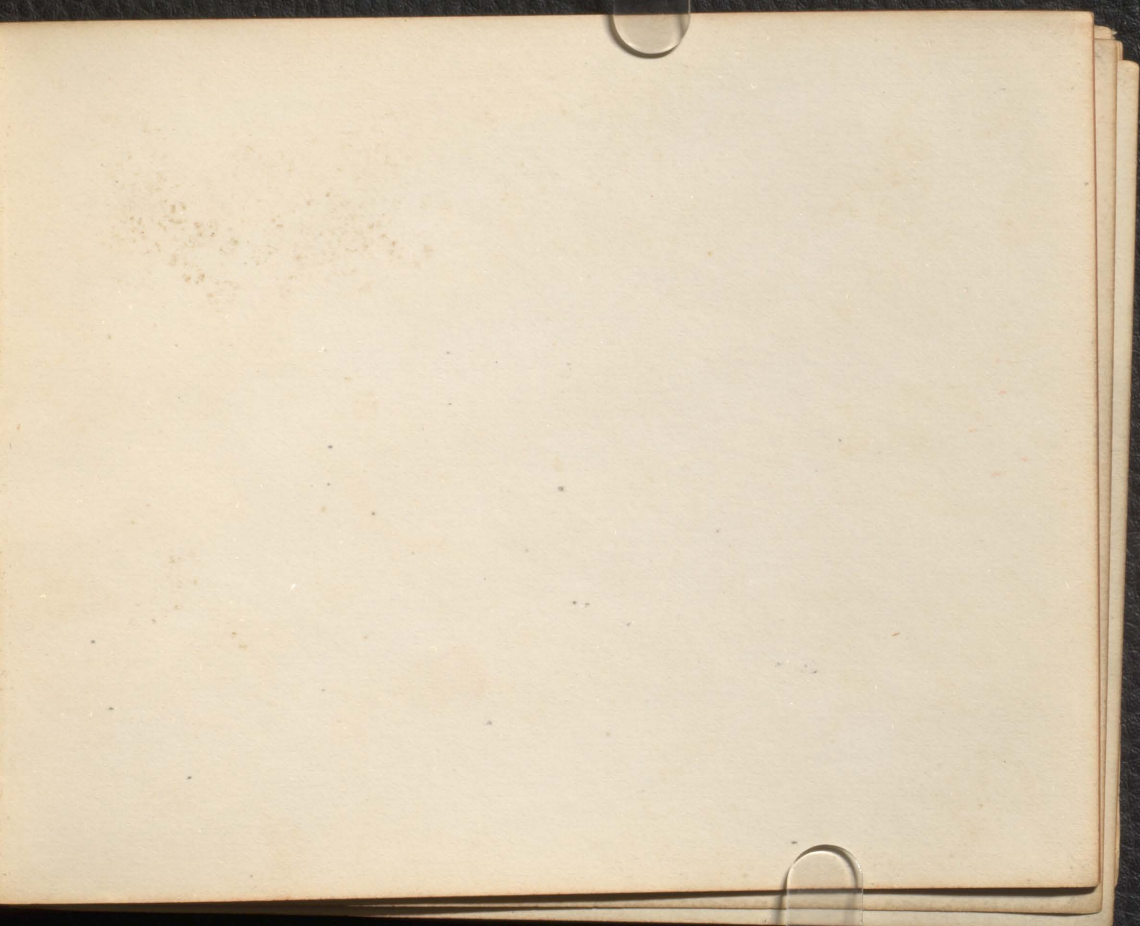


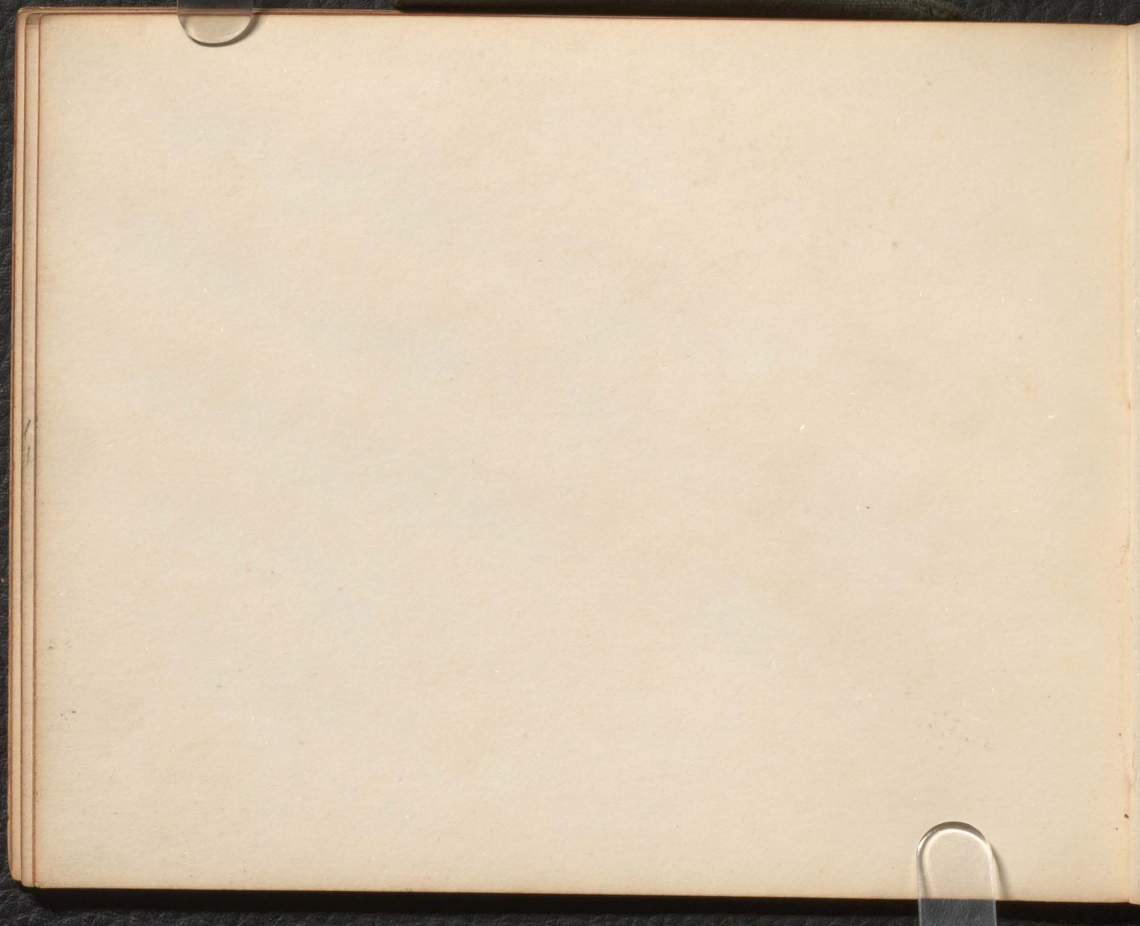


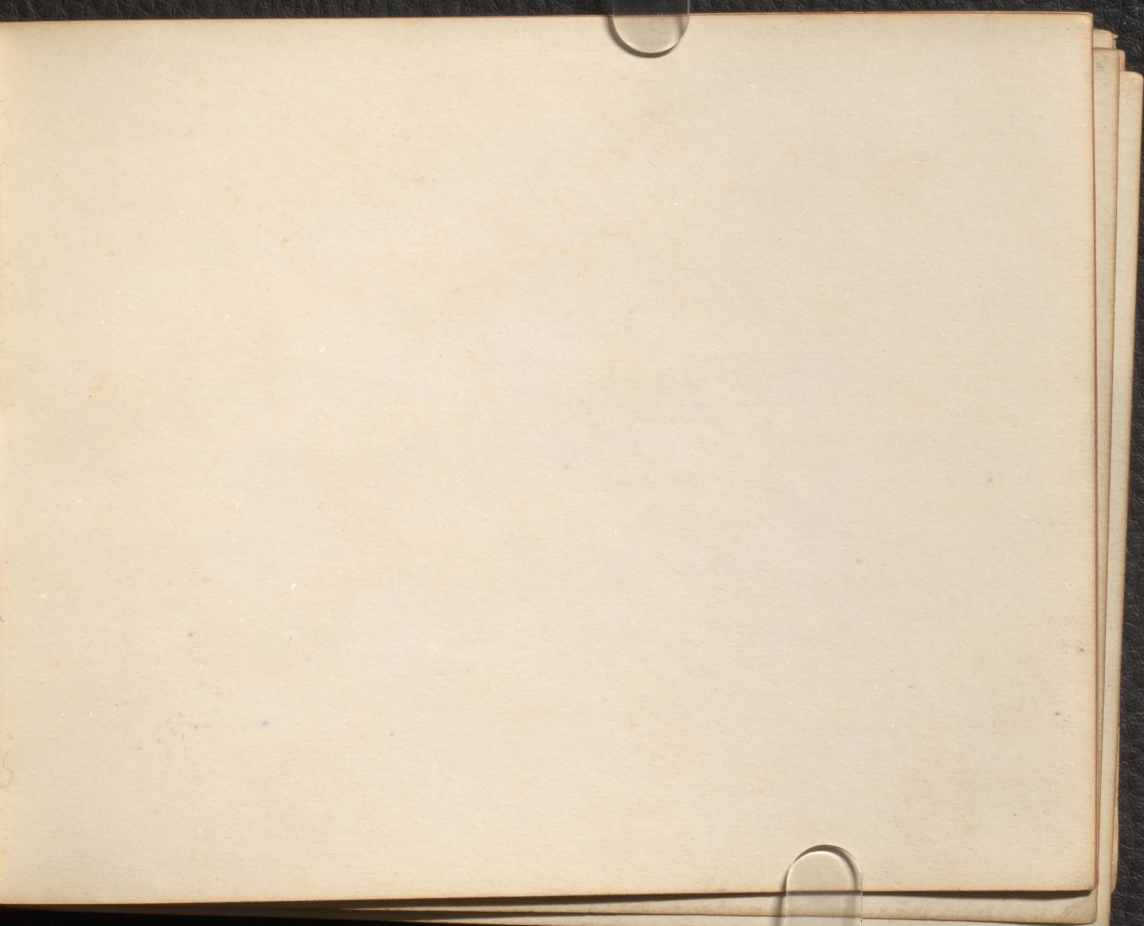


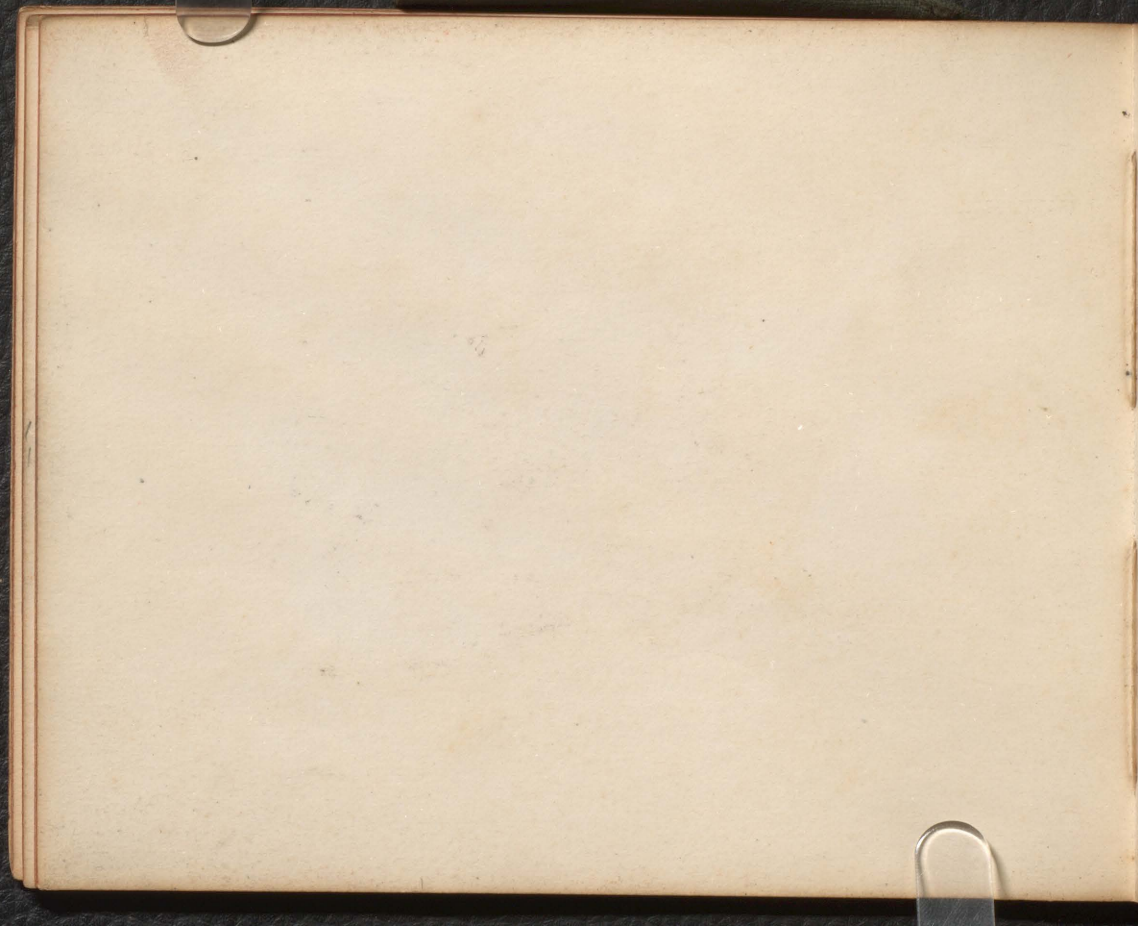




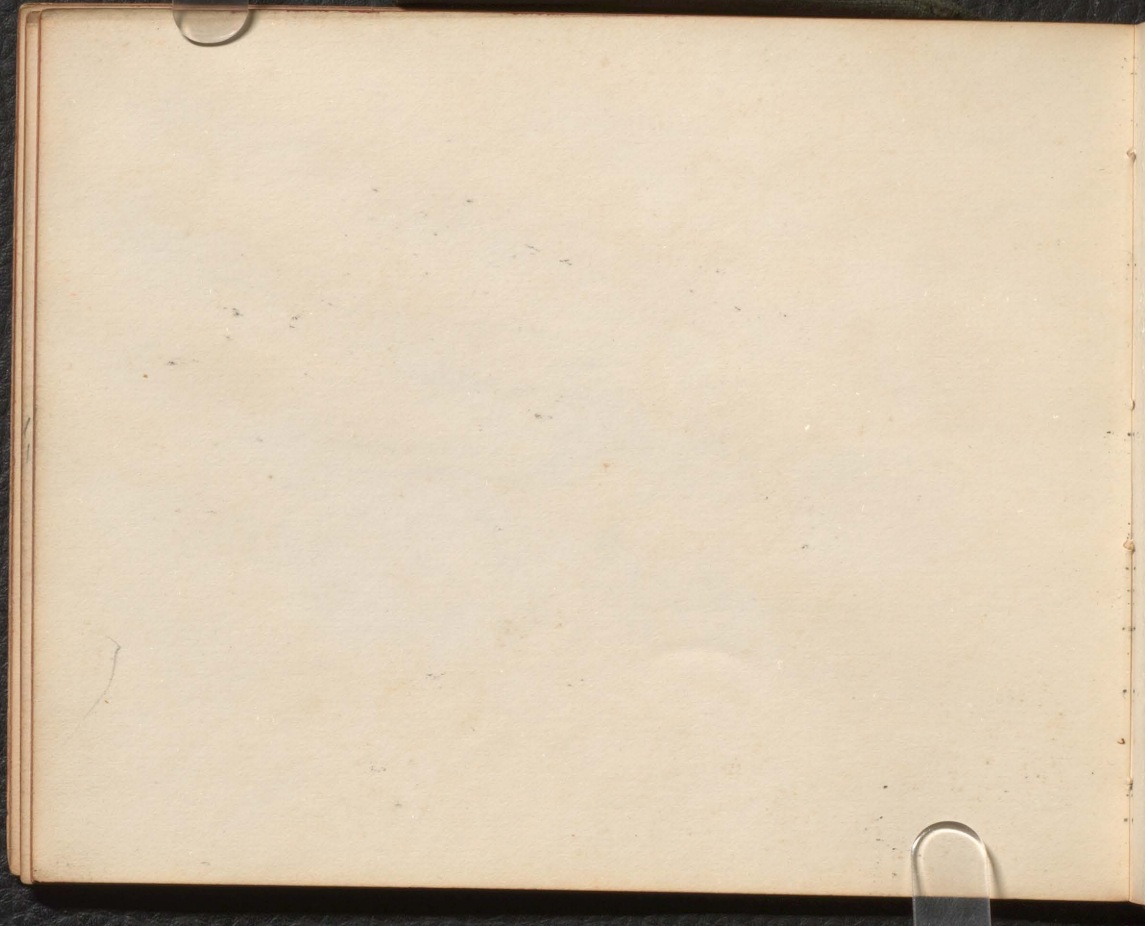




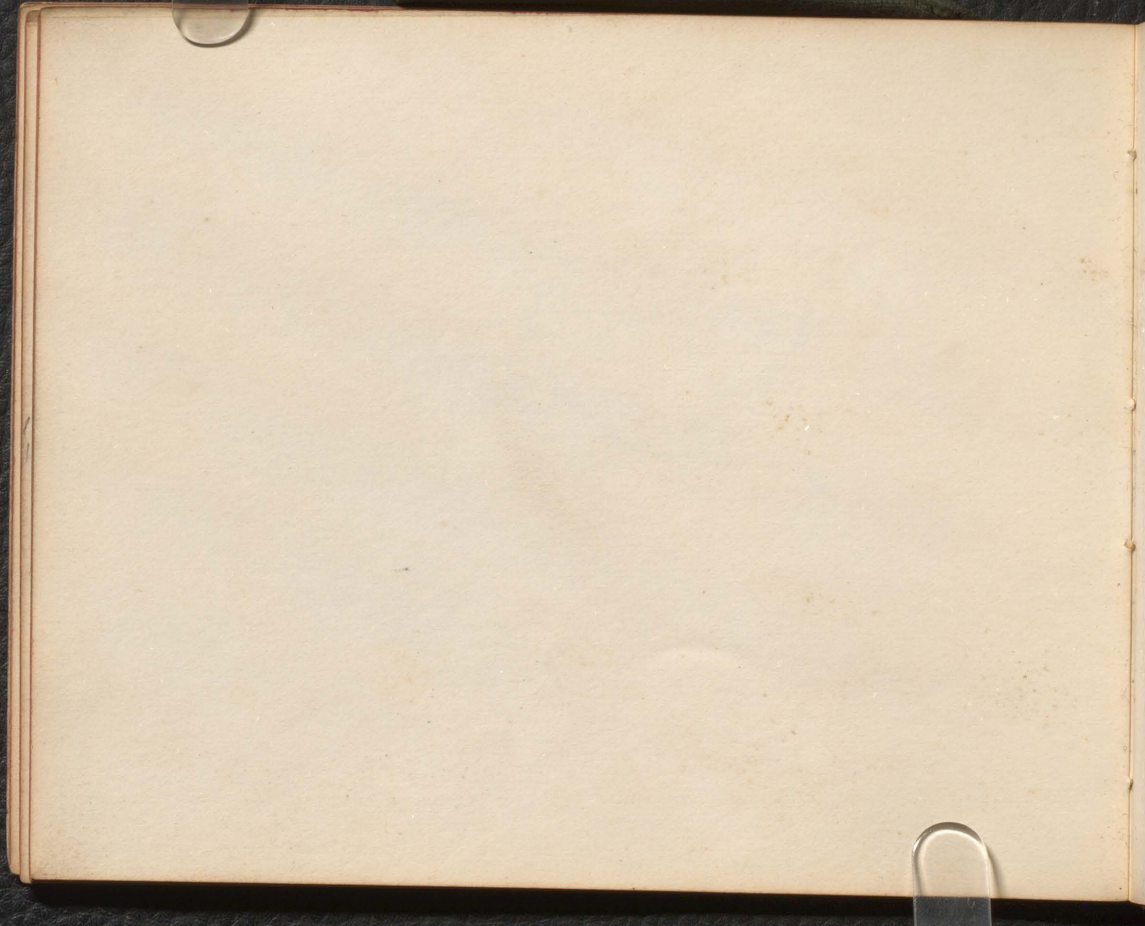


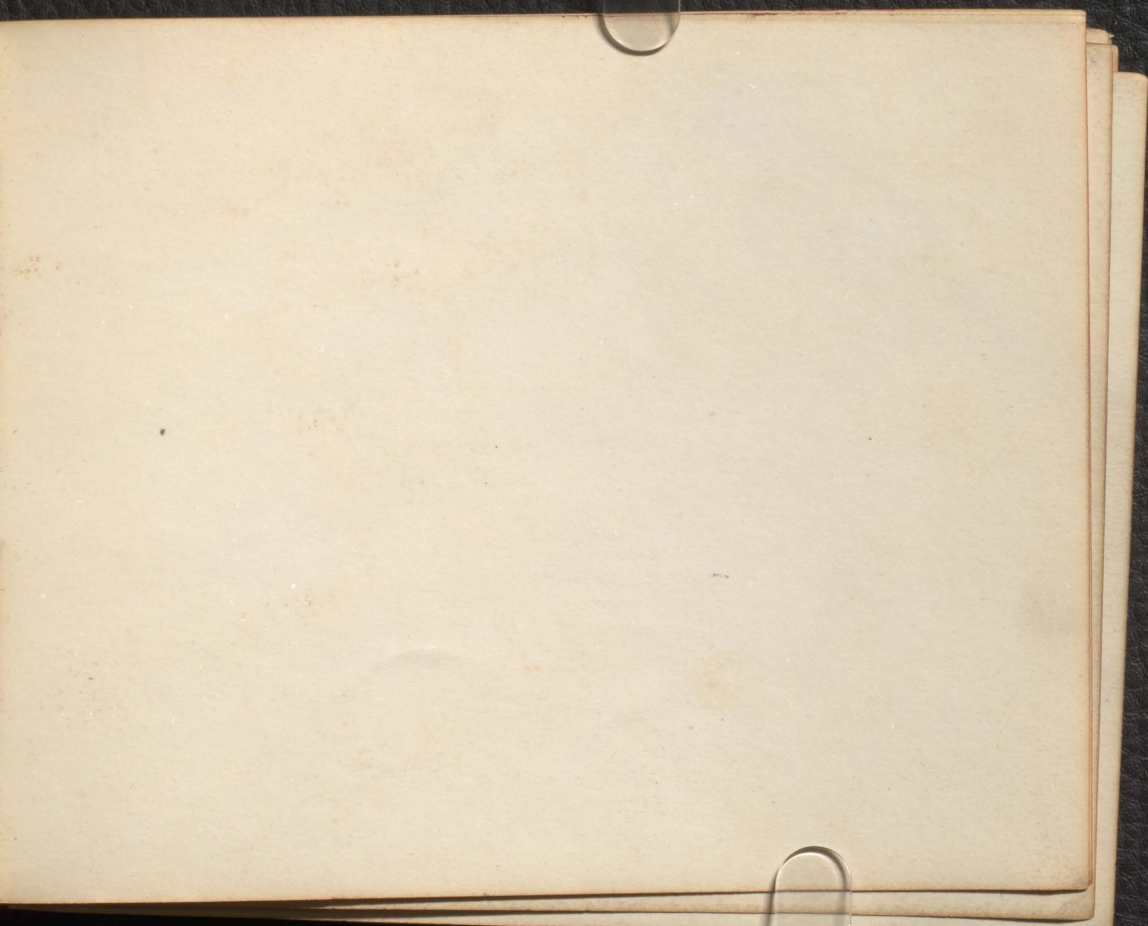




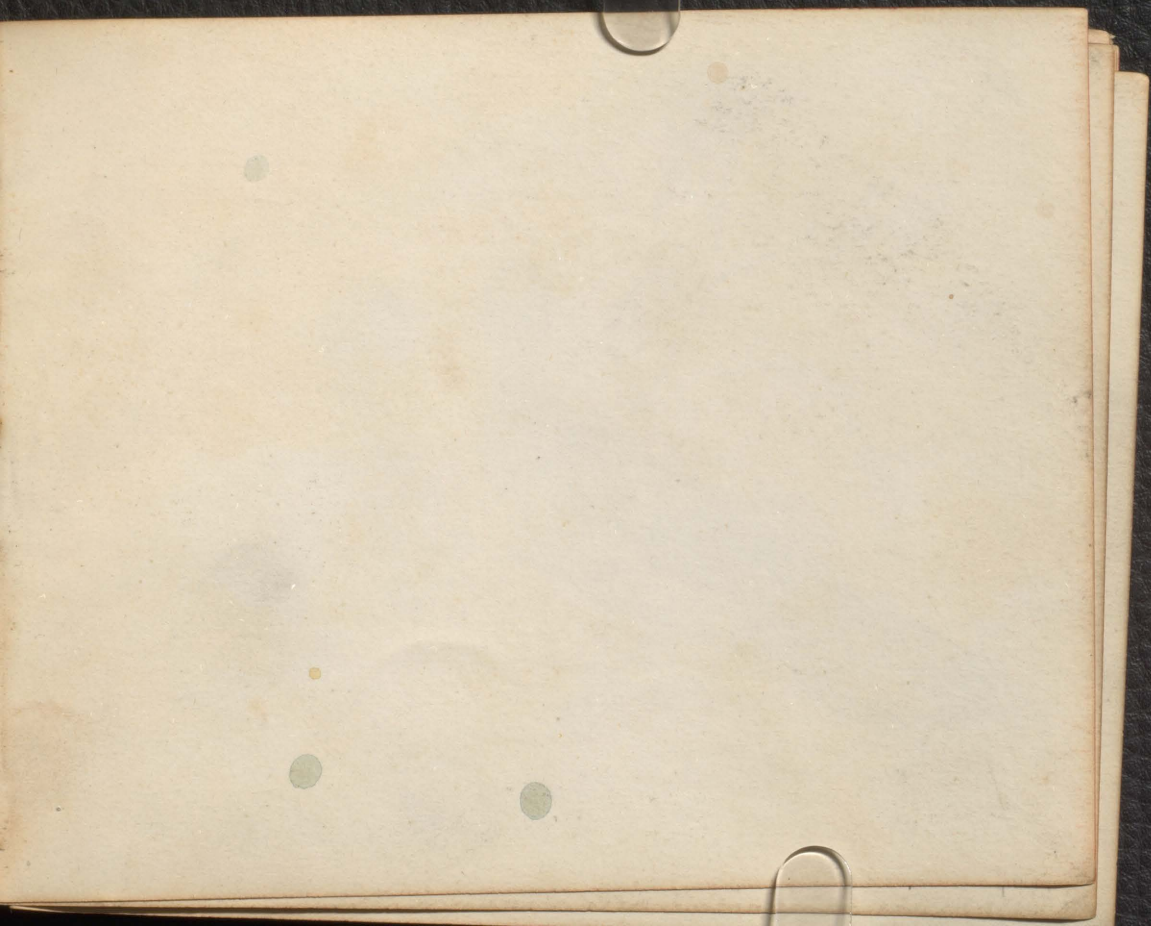












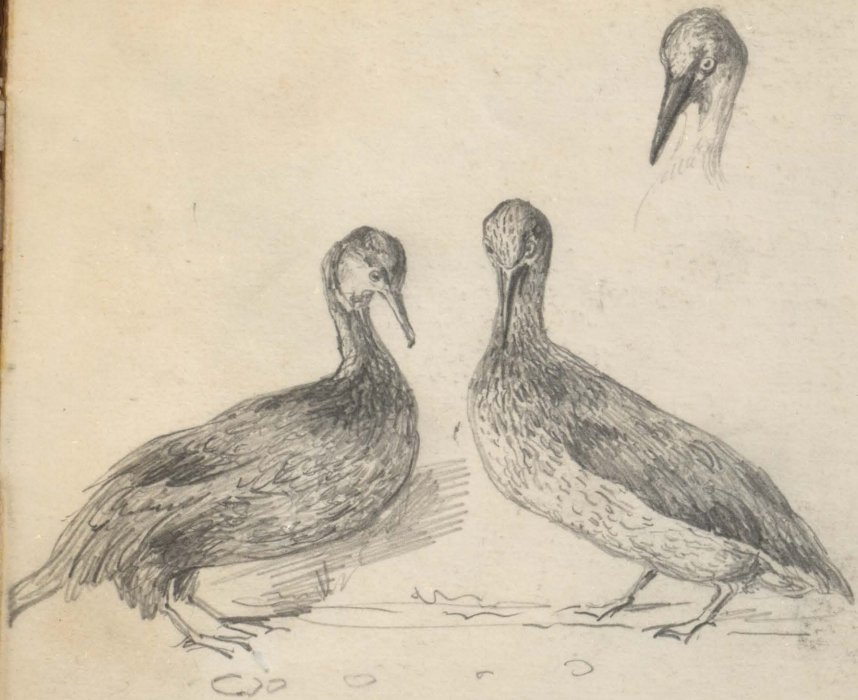
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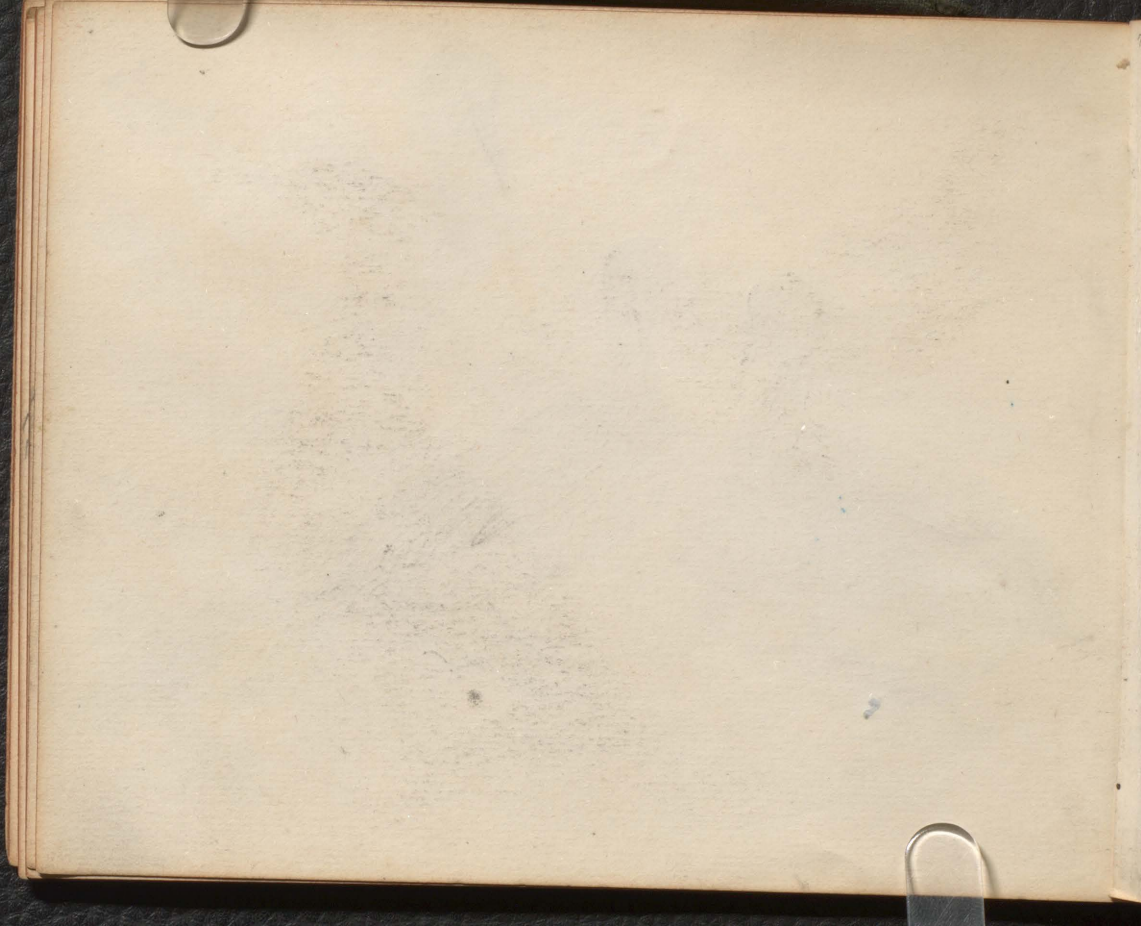
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Solan Geese

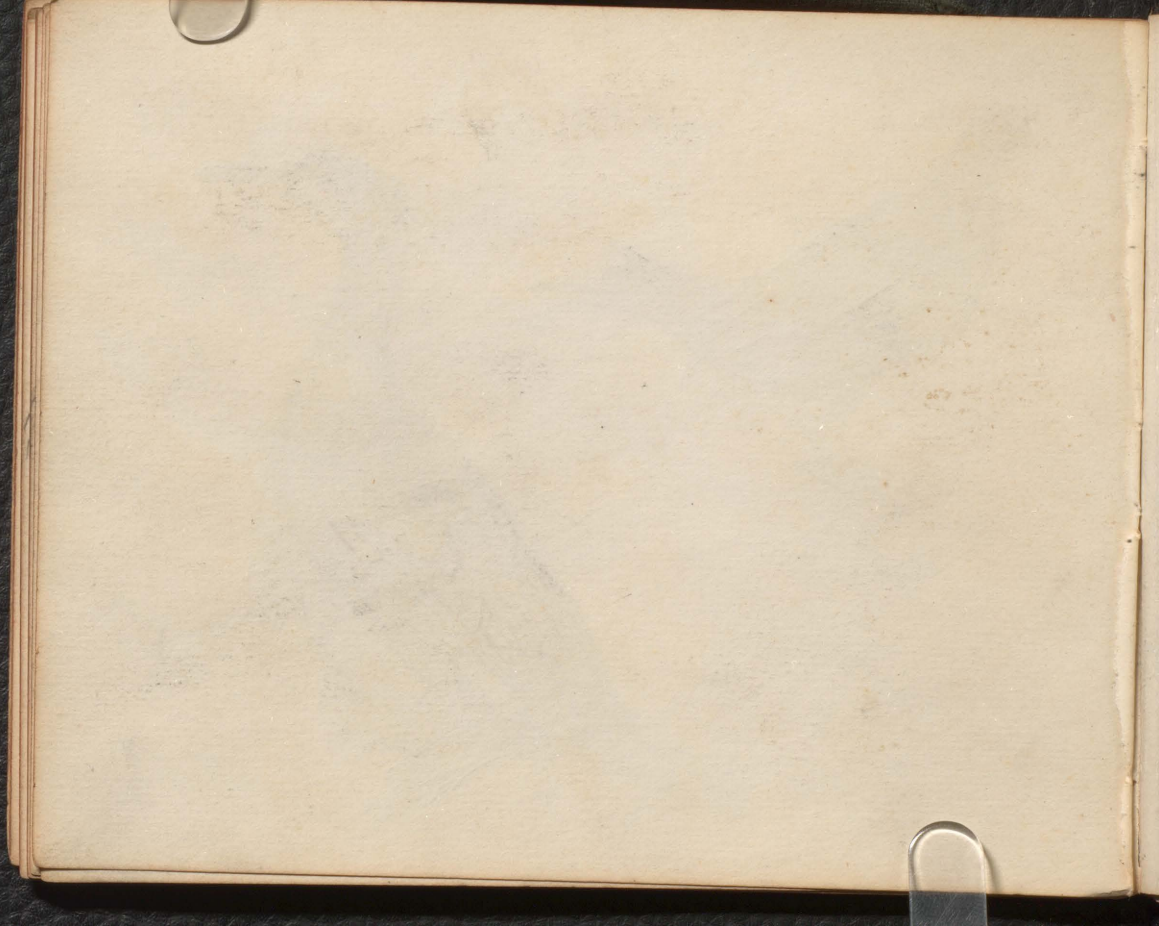


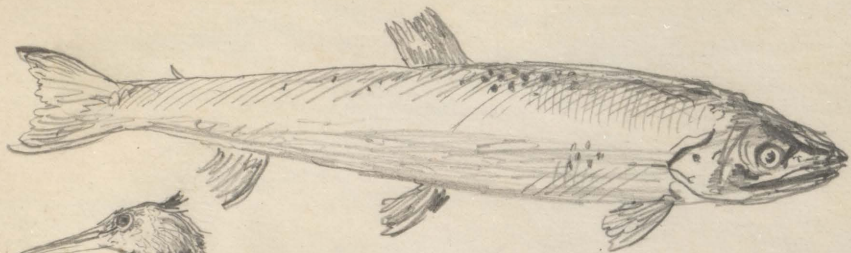


Blackcock



Cormorant





Sun cat - Aug 8 1864 (2)

W, pale blue

Yell & Fingre

green purple

blue

X Interest Negs
line of Rd

Red

Kod

Red

Kod

Red

Kod

Kod

Kod

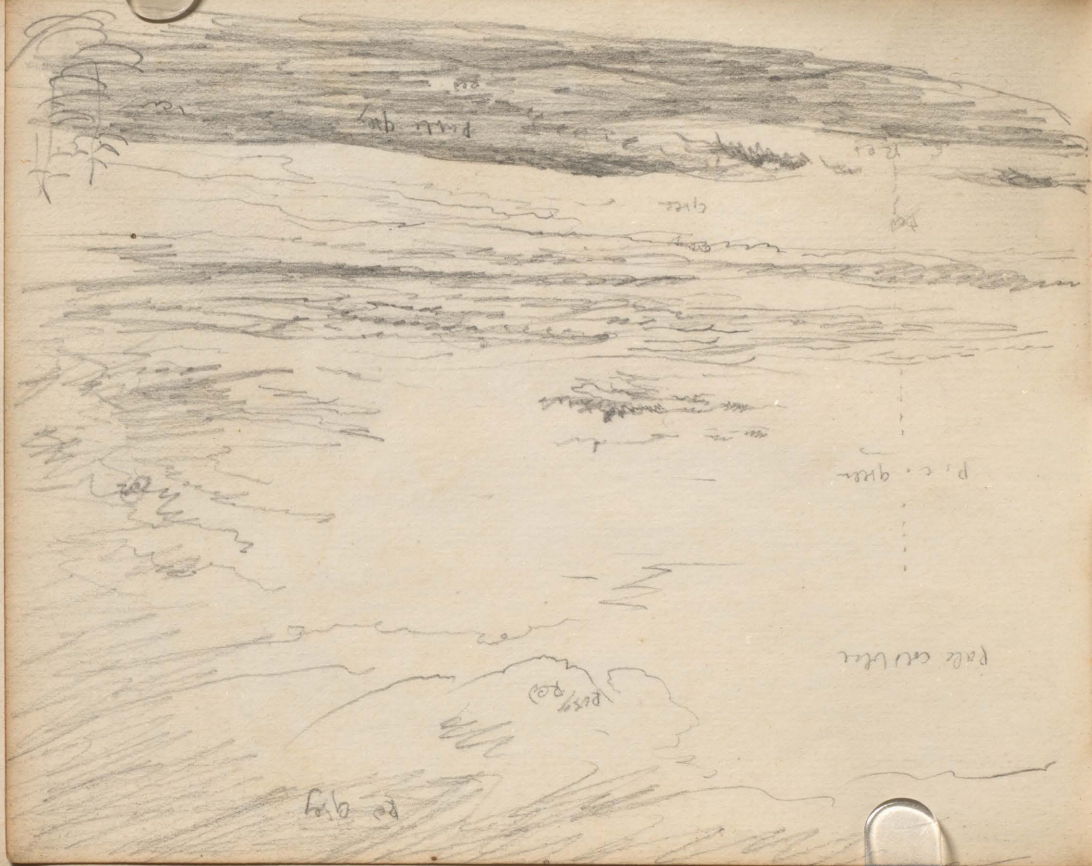
Kod

X

[Large, stylized handwritten scribbles]

(A78)

X Interest



pale blue

pale blue

pale blue

pale blue

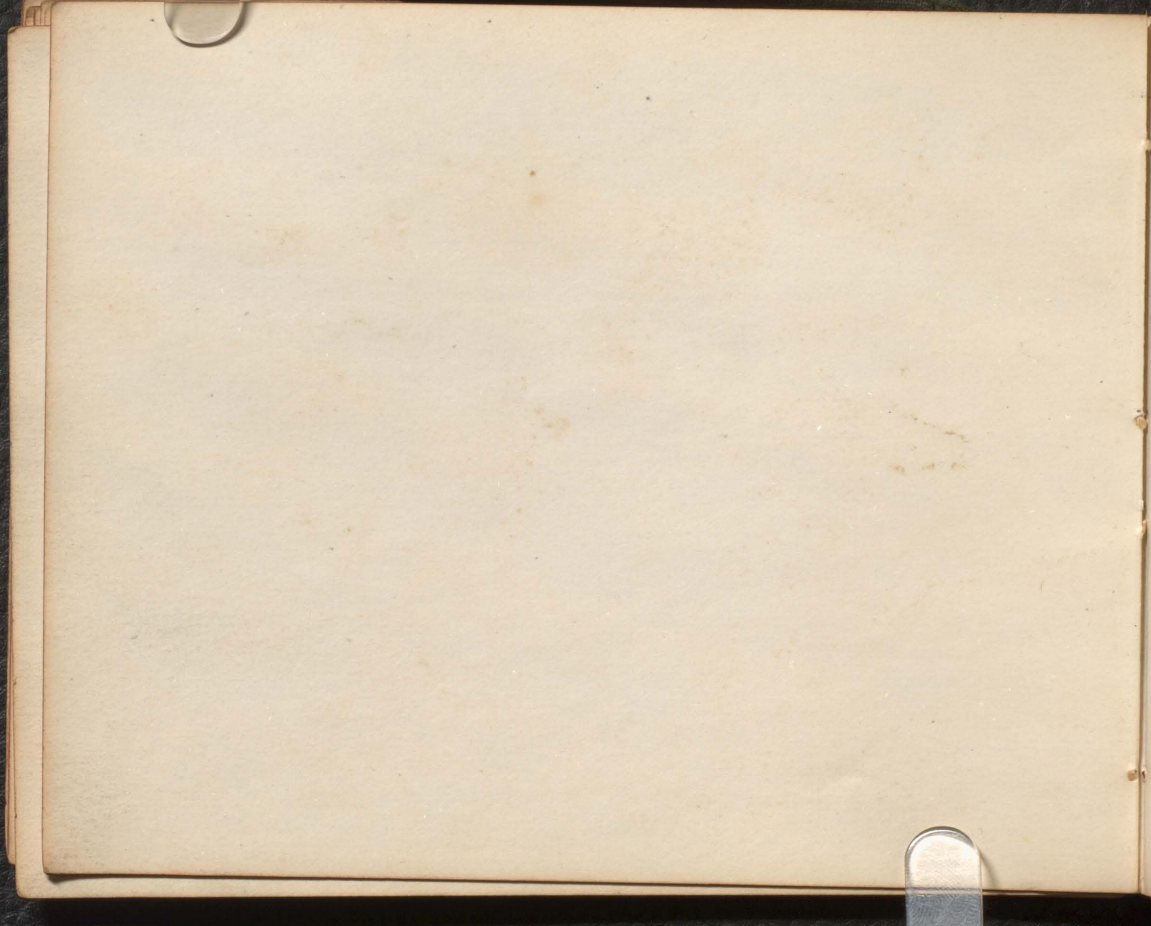
pale blue

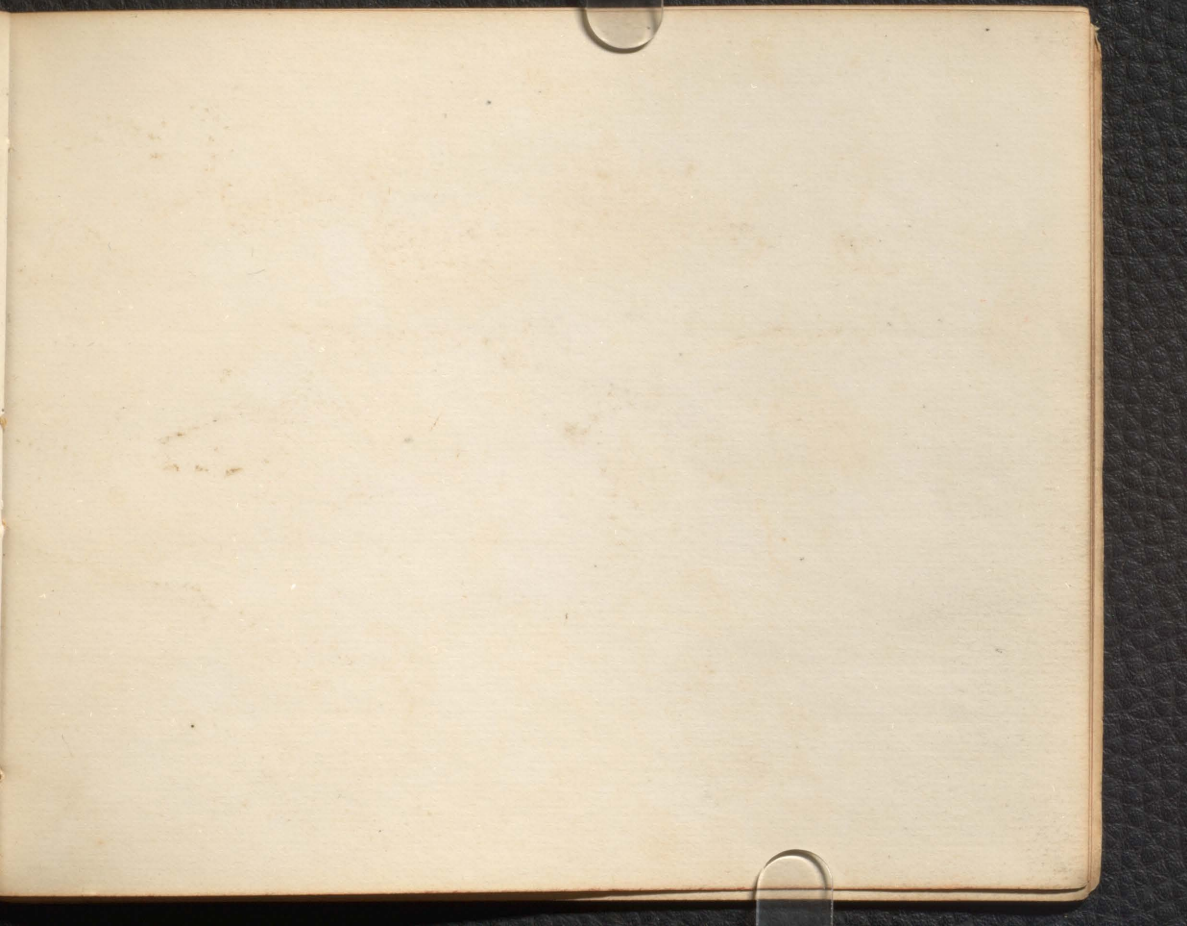
pale blue

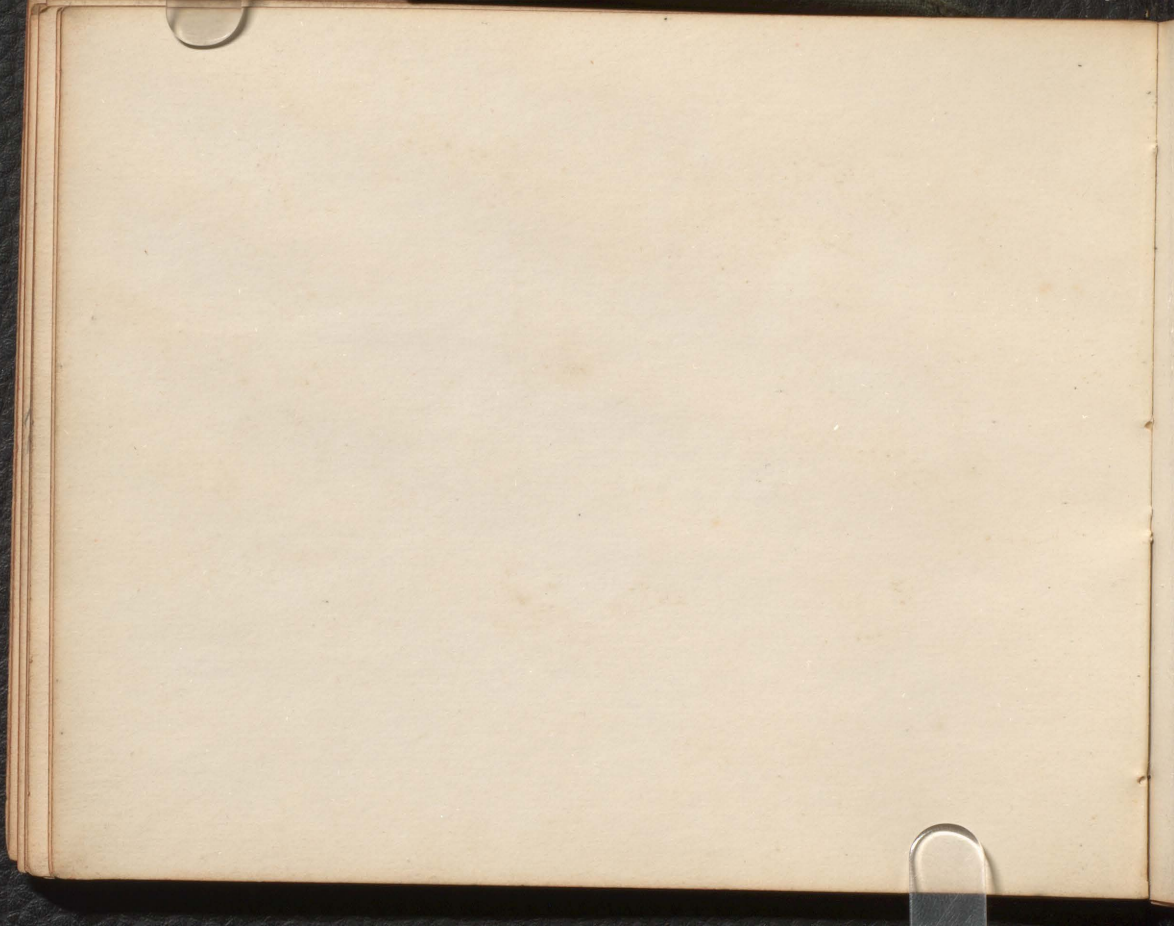
pale blue

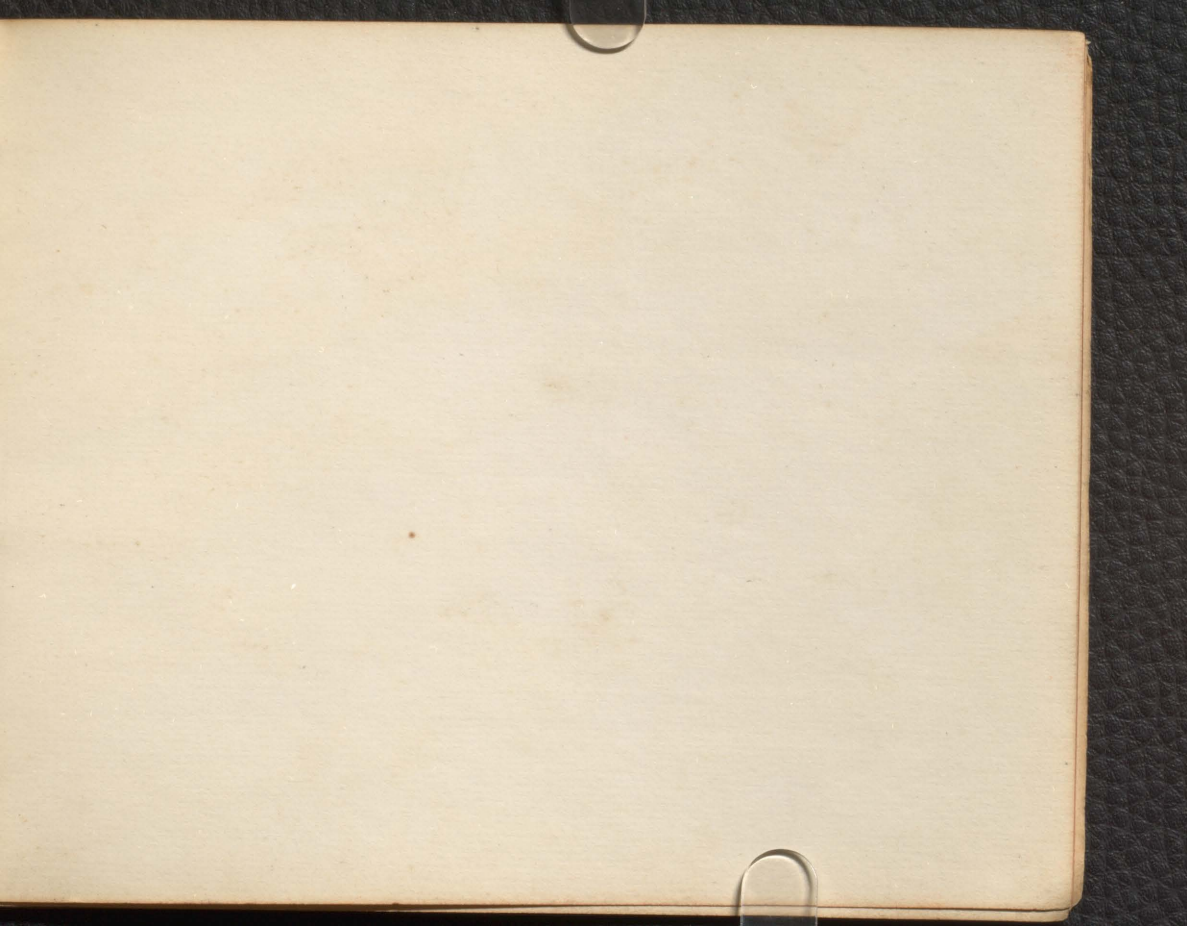
in dark

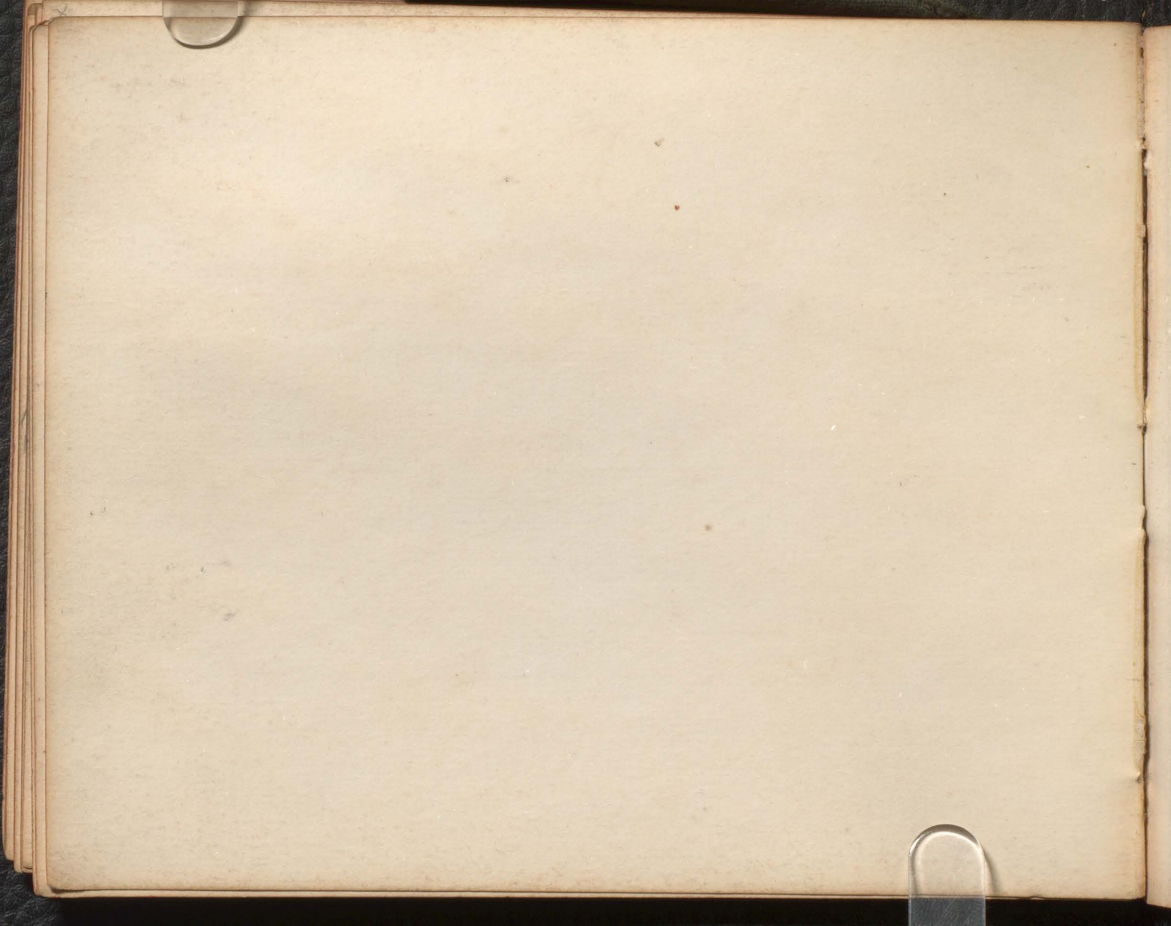
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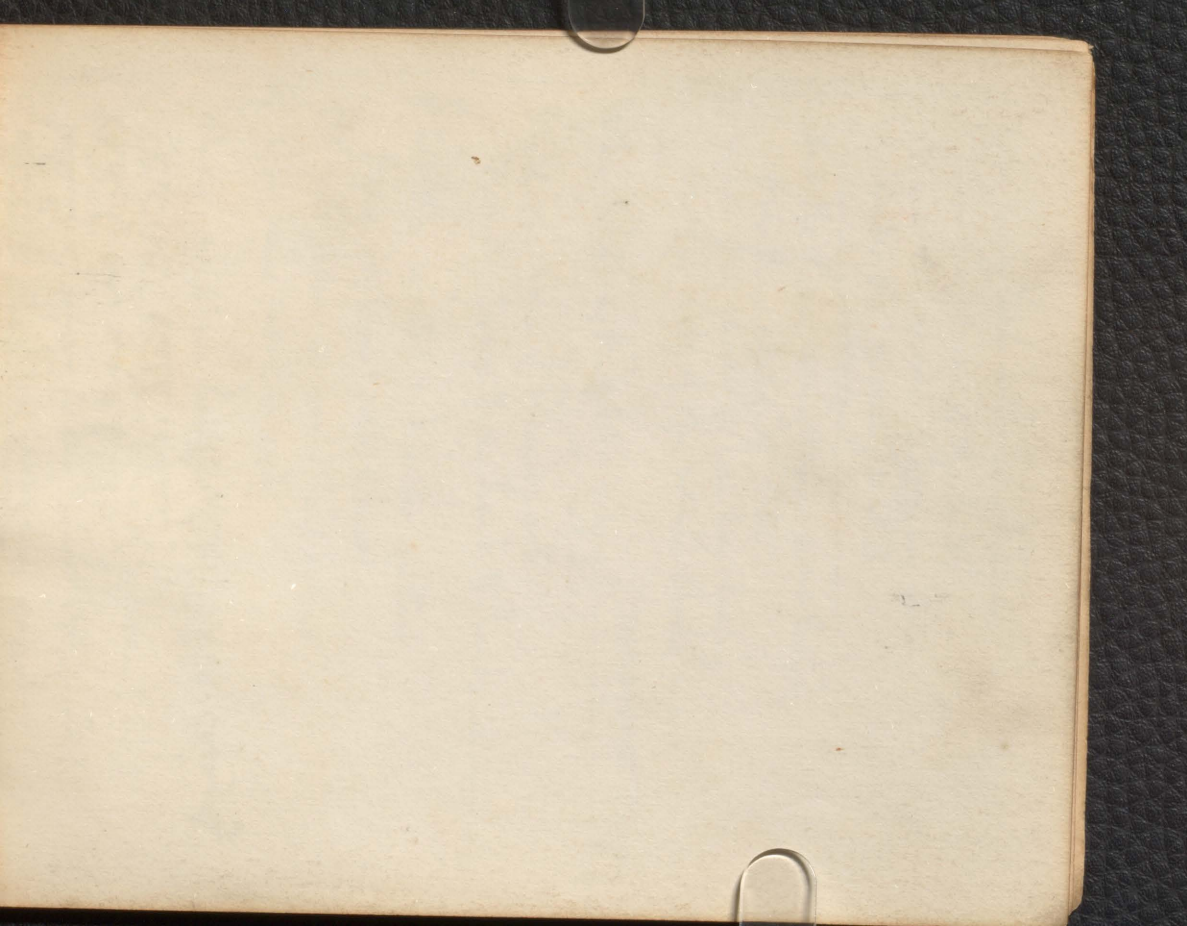












Wiles a lip gives nibe for kissing;
While a mark from man is wrong;
Known by every walt & blessing;
That He wold is young.

THE WORLDS AGE. Kingsley



"The merry brown hares come leaping
Over the crest of the hill,
Where the deer & coney sleeping
Under the moonlight stide."

But the merry brown hares come leaping
Over the uplands stide,
Where the deer & coney sleeping
On the side of the white challs hild."

"Who will say the well is dry?
THE BND SQUIRE: C Kingly

Still the rue of Hero-spirits
Pass the lamp from hand to hand;

Still the yaffel's hunter gatters
Flinging iron from well & wood;
The wile dare as dared his fathers

Give him cause as good.
While a slave bewails his fetters;

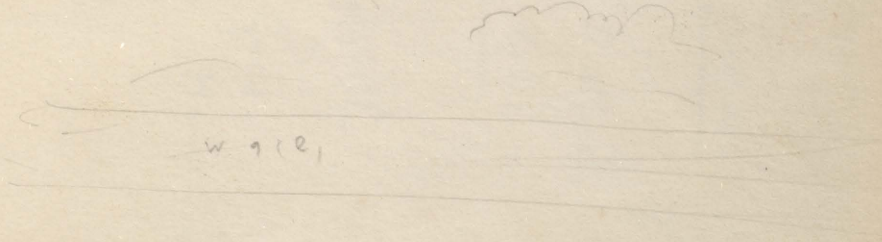
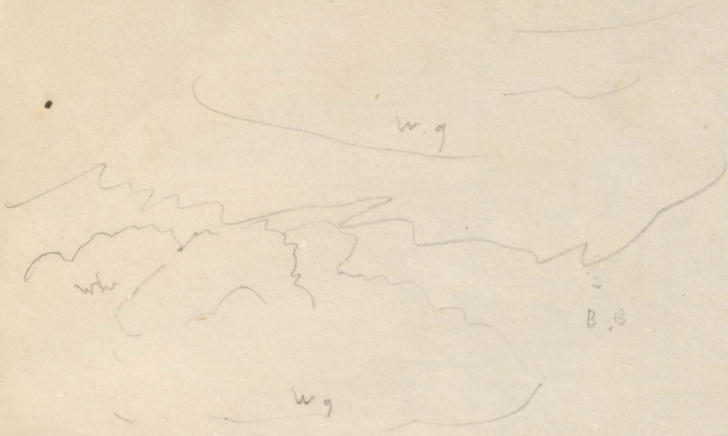
While an orphan pleads in vain;
While an infant lispes his letters,
Heir of all the ages gain;

PALINODIA. 1841.

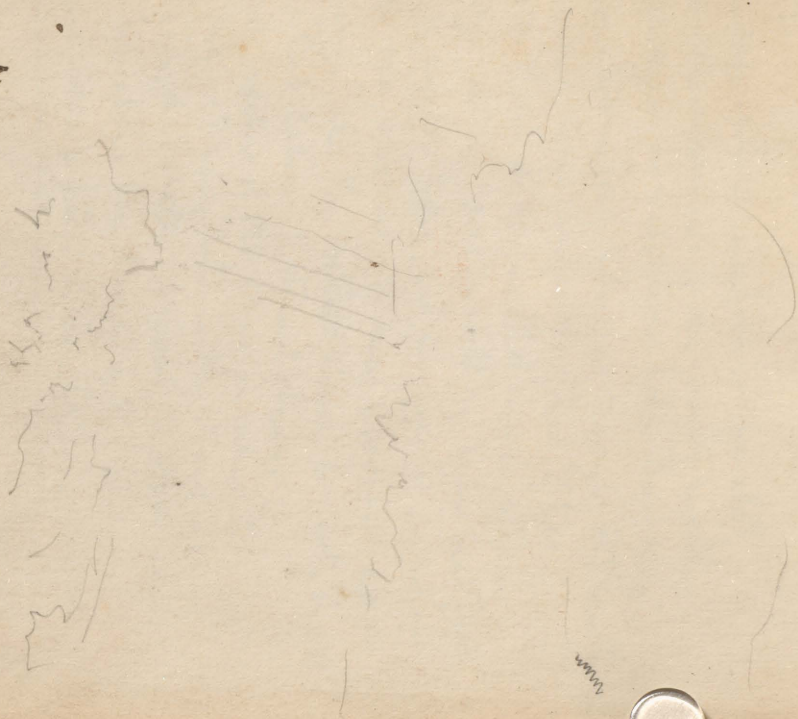
~~Wilds~~ ~~where~~ ~~unsettled~~ ~~elms~~, for ~~elms~~,
Above the ~~measures~~ of the ~~measur~~ world,
My thoughts in exultation held their way;
Where hemulus whisp'ers through the ~~rustling~~ glade
Were one to me unweath'ed tones of love;
Joy will not object ~~wordless~~ music, stealing
Though all my soul, while my pulse beat fast
With aimless hope, and unexpressed desire —

Then sea, who wash to me a ~~profound~~ deep
Through all thy restless waves, & wafting shores
Of silent ~~calm~~ & ~~eternal~~ change;
First ~~leader~~ of the ~~dense~~ ~~immensity~~;
Of ever-shifting life, in thy strange fens
Of fish, and shells, & ~~waves~~, & ~~foamy~~ weals:
To me alike thy frenzy & thy sleep
Have been a deep, & breathless joy: —

C. T. Kingdon



17/17



17/17

Hibbert. Chapman. Frame Maker

~~Barbers~~ Barbers. Port

Sheffield.

Michelle Withers Esq

St James St

Sheffield.

Spencer Hill

Williamson Rds.

Frada. Frame Maker

New York St

Sheffield.

William Gregory Esq. June

Roslyn Green

Hampstead.





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