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Look we for another?

— We naturally ~~ask~~ to begin with — Is not one enough? "Yes" answers the emotion-stirred voice of Mr. Westcott from his self-generated fog: "Yes," echoes Mr. Karl Pearson "and more than enough." Again we ask therefore do we want one?

Every life that is lived in any true sense ~~is~~ has a motive power by which it is propelled through the currents of circumstance. + this is a motive power is ~~generally~~ an enthusiasm. This is as true of the coldly rational life as it is of the fervently religious. It is usually recognized only by the latter — the former ~~often~~ thinks that truth can always be reduced to the expression $2+2=4$ forgetting what metaphysical difficulties he overlooks in accepting that ~~few~~ formula as true. And an enthusiasm is not an easy fact to deal with on the method ~~of~~ of weights & measures. It is the result of having undeveloped potentialities — it is the spiritual hunger.

Evolutionists amazed by the prospect of a world in which the large majority of ^{living beings} animals die of starvation declare that the desire for food is the great & motive power of all development ~~human & well~~ in man as well as in animals. This is not altogether true in civilized communities the fear of starvation is not one that oppresses many people. Nature is not satisfied with the source of a potentiality to eat - she drives on men with that it is true but she has prepared for him new instruments of torture - potentialities for other things besides eating - hence enthusiasm, religion, suicide.

Whether development is or is not towards an end whether if it has an end that ^{end} is good are ~~but~~ details for the specialist - Let us accept it merely as ~~an accomplished~~ fact & recognizing ^{that} ~~that~~ whether we like it or not we are being run by an entrepreneur in a large a long and monotonous

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piece with an ill-constructed plot devoid of poetic
justice. Or to adopt another metaphor - we are
engine steam engines ~~impressed~~ which ~~are compelled~~ ^{to fulfil their}
functions must ^{work} ~~to go or desire to go~~ but have no motive power
supplied. The great question that ~~lies~~ ^{is} before us must
answer then is how to get motive power.

If ~~to~~ as I have said ~~we~~ ^{we} I was in perpetual
anxiety about my daily bread - the fear of
hunger would be a sufficient motive of action.
If I were ambitious - the necessity of being
wealthy might take its place. But we as a
~~society~~ are not likely to be blessed with
either of these motives. ~~Can we then extract from~~
~~life~~ ^{suffi} An endless vista of comfortable
Commonplace life - with cultivated ^{well dressed} acquaintances
breakfast every morning and refined conversation
on art or politics in the evening open before us
~~It~~ It is not tragedy that appeals me it is
equable success. It is not ruin that I dread
but commonplacency. I declare at times I

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feel tempted to imitate our brother Leab + take
a commission under General Booth.

But in this state it is better I think to look
for another than to live on the falsenized
ghost of the one like Mr. Book + Mr. Westcott.

That this indeed is the terrible position of the
Christian. When the pangs of hunger take hold
upon ^{him} and his soul writes he must not confess
it ~~to~~ to the world: he must be of a cheerful
countenance and ~~be~~ ^{act as} though he ~~be~~ were well
filled; to do otherwise would be to admit
the insufficiency of the one - to allow of
the possibility of another. ^{The Spartan boy takes a backseat in comparison} "How very hard it
is to be a Christian + to pump up emotion from
the dry wells of ~~f~~ ancient history at least once
a week. ~~The~~

But if the Christian has to conceal his
~~weakness~~ ^{suppleness} of soul ~~by~~ ^{pretend} then is a chance that
by pretending an emotion that he may at
length come to believe in it and receive
supplies of motive power from it.

But to those who have rashly vowed
 to tell their souls no lies - whose ~~will~~
 not morality is so strict that they
 will take from themselves their only
 stimulus to morality + their only means
 of life - to these I think must
 inevitably lay for another who shall ~~be~~
~~not~~ appear at last to drive them
 from the gnawings of their own ~~self~~ ^{morbid}
 consciousness and heal their scepticism
 with the balm of ~~of~~ blind faith in
 his own personality.

Nor is it incredible that they should
 be satisfied for there ^{has} ~~have~~ been ~~at~~
~~various~~ times many another besides
 the one. Savonarola produced the
 effect I speak of - ^{so did} Ignatius Loyola
 again + many others.

Should we then if such another come and if we found ourselves inextricably involved in a maze of futile introspection. ~~who~~, and speculation. If speculation carried to ~~to~~ ^{abandon} ~~give~~ ourselves up to the his inspiring influence. Speculation sometimes threatens to ~~to~~ undermine the foundation of that ^{vague} ~~modicum~~ optimism which is almost essential to action of any kind. A demon haunts us whatever we do and ~~to~~ all frustrates all our efforts with his unanswerable question cui bono? We would ~~sell~~ ^{sell} ourselves ~~body + soul~~ ^{soul} at such a moment to anyone that could hold out hopes of successfully exorcising him. Like ~~the~~ ^a man ~~who~~ is ~~is~~ with an incurable disease we are ready to take any quack medicine that is sufficiently ingeniously advertised.

We are ready ~~for~~ to be galled by the
 first Christ ~~or Wesley~~ that comes round
 with his spiritual anti-bilious pills &
 his list of marvellous cures, + unimpeachable
 testimonials. But ~~history shows~~ ~~# what the~~
 But the certified practitioners ~~are~~ who
 admit that the disease is incurable
 are safer - And history does not
 altogether ~~bring out~~ ^{witness to the truth} the high sounding phrases
 of the ~~marvellous~~ ^{wonderful} testimonials. We have
 the Anabaptists of Munster as a warning
 and the persecutions of the church.
~~to~~ No - it may be the most satisfactory
 thing to us personally to be the martyr
 of a great cause - but the martyr &
 the persecutor are the obverse & reverse
 of a coin - it is current truly - but
 it is bad.

~~It~~ It seems to me that we can
 extract out of the commonplace world
 emotion enough to keep us going perhaps
~~but~~ Express speed — so much the less
 chance of ~~missing~~ ^{missing} if the rails. The Society,
~~the university,~~ ^{loyally} ~~Society~~ ^{friendship.} — I have felt them
 in the way order will do much for us.
~~Perhaps~~ ^{Until} we may ~~achieve~~ ^{achieve} the greater
 triumph of all to live the commonplace
 life with as much fulness of emotion
 as though we were the leaders of a great
 revolution. ~~Until~~ ^{Until} we may ~~achieve~~ ^{we attain}
 to the ideal position of a stockbroker in
 India or being an unsuccessful usher in
 a private school in the spirit of a
 religious reformer or the leader of a
 revolution