

SHALL WE SIT ON THE SAFETY VALVE?

When I wrote this — I was entirely & guiltless of any meaning. To the merely phenomenal mind buffeted as it is with the waves of circumstance & ^{thus} it may seem an inversion of the natural order of thought.

But to the wise and good it will ever be a sign of their freedom that unchained by the a priori intellectual schemata of cause + effect they find the interpretation first and ~~then~~ ^{my betwixt,} model the facts of the universe to fit it — to do otherwise, would be grossly to panders to their incessantly ^{repeated} claim to an objective existence apart from ~~their relation~~ of the society.

If it be not blasphemous I would suggest that the White Queen ~~can~~ showed in her ^{manner} ~~method~~ of ~~living~~ ^{forward.} remembering of ~~behind~~ & living backwards a tendency towards the real existence otherwise unknown in her sex — perhaps after all it was but an

arrogant assertion of independence whereby the rattling of the chains becomes more audible.

There are therefore two possibilities. if we sit with a too unreflecting abandonment the boiler may burst & but on the other hand with an ~~too~~ unscrupled safety valve there is no pressure on the piston.

One arrangement of phenomena has arisen ^{during the past week} to fit this metaphor - the ~~&~~ engine is the state - if we disregard entirely the poverty of the unemployed the House of Commons & the Stock Exchange may ~~be~~ tumble about our ears - if we legislate too leniently for the discontented the contented may grow sullen and the work which is necessary to keep the engine going at all be left undone.

Disregarding an ~~metaphor~~ interpretation which requires so little of that contentation of ^{external,} ~~the~~ facts which is the joy of the enlightened just as much as the wailing of the damned is the delight of the saved

we come to another explanation. And if this should ^{give rise to} ~~address~~ questions 3
~~which resemble much that question~~ ^{once before discussed} of the Study & Marketplace.
~~in the society~~

Shall we ~~to~~ ~~express~~ our own ~~egotistical~~ subjectivity?
I beg you to remember how painfully limited the phenomenal universe is.
The getting on of the engine, is the object of the whole
proceeding is our influence of on men.

Shall we then express our own egotistical subjectivity?

Always provided that it is on the boil — let us
lukewarm + callous concept believe itself ^{calm} ~~calm~~ exterior

to be the result of superhuman efforts at compression.

~~his~~ it we will ^{spine forth} ~~disregard~~. but there are still the

two great classes those who believe in direct action
who try with all their might ^{at the weight,} and those who
spend their time in rigging up an apparatus of
pulleys that they may be able to ^{haul it} ~~pull~~ ^{at} something.
with more effect, the indirect actors.

Shall we carry the fortress by storm or lay siege
with mines ^{+ trenches} + starve the inhabitants into submission?

Shall we rush ~~to~~ up to ~~the~~ ~~at~~ the first corner in
the street & taking him by the arm say

"Allons Camerado, let us march along the road together — you are greater than Aeschylus I am greater than Aeschylus we two are greater than Shakspeare Plato Cervantes Louis XIV, ~~Dr. F. Parnell~~ and the President in his white house — we are individual souls Allons from all bat eyed formulas and tinkling cymbals." Ebullience is a great thing it is a measure of vitality & if we do thus no man will doubt of our ebullience

Even if he should doubt of our sanity (a small ^{thing} point in comparison)

And what is more ^{this touches the great heart of the people} the man will come — he will join our "Association for ~~the~~ assisting the Universal Soul to express itself." If we want Systems ^{which} this is the way — but ~~men are more~~ ~~than~~ systems the body is more than ~~the~~ meat and men than systems.

Yes and when my socialist friend ~~meets~~ approaches me in Regent Street - & clad in garments worth of this world - with ungainly shide & arms that imitate ~~the~~ a windmill - when he comes up to me & says with wonder-wide eyes that it is all growing that the social problem is at last being solved. I feel there is much to be said for him. In the first place he is not bored, even by me: while I am ^{often} bored by many things in general & him in particular.

To him nothing is common or unclear all is transformed with the rose-pink glow of his enthusiasm. All his actions are unselfish they are ^{strenuously} ~~are~~ ^{but} towards the attainment of the next step which is - the next but one to the attainment of the social millennium. (The belief in a millennium especially in the near future is a most inspiring thing it is one of the best best untrue things to practise believing before breakfast) This is by the way - a mental note made while my socialist friend explains the next step.

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The explanation takes more time and requires more waving
of arms than he assumes the ~~next step~~ with
accomplishment of the next step itself.

And what of the man with the pulleys - who has rigged
up his apparatus of thought before he acts - he has
one great enemy time - if he can once get his
apparatus into order doubtless he too can do more
with the same strength but meanwhile the man of
direct action has been whirling through society stirring
up the depths and a good deal of mind organizing
planning agitating appealing to emotions. prejudices
hopes. The enthusiast knows the same personality
to all men - he cares not what each individual
is - ~~they~~ are units to work in his system to.
believe his beliefs + hope his hopes. He takes
them by storm or he fails. and time is his
friend. While ~~to~~ Erasmus sat with his folios
in Queen's tower Luther effected the reformation
"Was hat gute geschehen das ich die schwämme

~~and~~ get him." ~~What~~ go yes and for that matter much
 of the bad too. What good is it for ^{to} the critic to be able
 to gain your lifelong adhesion to him if he can talk to you
 for a week - And what harm is it if the enthusiast

^{his} personality impresses in effect the longer you know him
 the first half hour is all that the majority of men
 will see of either of them for. And ten to one the critic

won't say a word in it. ^{The world is moved by personality & the more obvious}
~~more striking it is in proportion as it is more obvious~~ which

- One thing we must remember that the weight ~~has to be~~
 Enthusiasm has lifted must be retained in its place
 but by a constant output of enthusiastic ~~the~~ force. But if
 you raised it with the pulley you can tie the rope.

So much for their comparative action on society.

~~In themselves which is hyper-hobbes?~~

But my question is not that of study v. market place
 Exactly. Take two men neither of whom are actors men of
 action. Again we have the distinction one ~~also~~ impresses

his personality, one ~~also~~ suppresses it. ~~The world is moved by personality~~

~~the less that it is obvious but~~
 What ~~then~~ of the subjectively minded thinker. It may be but
 This is a hard saying.

The idealist is always an Egoist. ~~It~~ may be the etherealized
 is felt

sublimated extract of ^{egoism} it but ~~then~~ it may always ^{to be seen}
 He may be noble-minded + unselfish as Shelley or Victor Hugo

but there is always the note of self melody the bass accompaniment of self. ^{in the} He patronizes the universe by his views ^{of} it - the Deity is grateful for his belief in him.

of immorance ~~in~~ in his most inspired chapters.

~~Facts as facts~~ Facts exist to support his smothering theories. Moral ~~he usually moral~~ ^{He is} The universe he ~~thinks~~ thinks has a moral purpose and is ^{very} good because he sees in it a vast reflection of his own pure

soul and high aims. His mind is never a tabula rasa receptive to all impressions alike. It ~~about~~ ^{welcomes} some

is ^{triple brass against} fiercely antagonistic to others. In all this lies his strength. ~~It is~~ ^{course is} shot like a cannon ball, he stops not on his

^{way} ~~course~~ for curious deliberations - he appears like an agent of God on earth. The world is moved by him.

It may burn him ^{with} like Savonarola; ^{or} banish him ^{with} like Victor Hugo - but it is compelled to listen & often to obey.

The objectively minded man is ~~seen in all this as~~ best described as the negative of all this - he cannot be ^{Painted} described in positions. - he is ^{colours} negative - receptive passive. But his passivity is due to the screwing down of the safety-valve not to the fact that the water ^{is} not on the boil.

When you meet him he talks of the weather in preference to eternity, ~~he is~~ He never ~~says~~ says quite the same thing to ^{two} different people because he ~~believes~~ realizes that they are individuals & not units. Unstable as water he shall not excel. But perhaps these are things better than excellence.

He appears like a spectator at the world's show. He has friends but has no followers & ^{leaves} makes no school. transmits his teaching.

An enlightened & eminently religious world accuses him of gross materialism. And this is natural for to him the material is also spiritual. The same world was just ~~while~~ ^{on the contrary} the idealist is for ever "bringing all heaven before our eyes" not to say "under our feet" and is applauded by the same world for his spirituality though it ~~and~~ usually adds a corollary to the effect that it is only a splendid madness, and no way conduces to the ~~serious business of life and the stock market to the~~ understanding of the stock market, which after all is the serious business of an enlightened and eminently religious world.

But ~~to~~ he is not a materialist. Only to a religious ^{society} people which makes up for its rejection of

the maximum rate on six days of the week by

its acceptance of the ^{much} opposite on the south

he appears on one of them ^{more} gain ^{perhaps}

increased by the ~~the~~ holy abstinence of the Sabbath

He is not a materialist because for him ~~systems~~ matter

is the ~~the~~ ^{expression} of idea. ~~His objectivity is the ^{truth}~~

~~of his objectivity.~~ He is only objective in a

Also ^{the} ~~the~~ subjectivity of ^{Hamlet} ~~matter~~ is

Secondary sense.

Andon + Cloakha.

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