

Maidstone Museum

Benjamin Harrison Archive

Volume 6

[This volume of Harrison's Notebook is not dated, unlike the two preceding volumes. November 1877 is the date on the first entry. The entries cover the dates from 1877 to 1886 which suggests that it must have been written up some time after 1886. This habit of copying events from one form of record to another sometimes results in mistakes, especially of chronology, often corrected by Edward Harrison as he gathered material for his Father's biography *Harrison of Ightham*.... Of note also is that BH's usual system of page numbering, that is two opposing pages numbered as one on the right upper corner, does not commence until p.26. Before this each side is counted as one page. Volume 6 differs from most of the others in that it contains not one single account of daily activities or of walks undertaken; instead the content consists of copied material, poems, articles from newspapers, academic papers and books. There are frequent reference to religion and God.]

P1. This entry, which continues to p.31, is dated November 20th 1877. Written in a beautiful copperplate hand, which inclines to the right and which is not in BH's readily identifiable handwriting. The entry commences 'It makes one homesick in this world to think that there [are?] so many rare people he can never know, and so many excellent people that scarcely anyone will know in fact. One discovers friends [?] by chance and cannot but feel regret that 30 years of life may have been spent without the least knowledge of him when he is once known, through fine opening is made like another little world, into a circle of loving heart...' The narrative continues in this vein and appears to be a quote from *Backlog Studies* p.118.¹ At the bottom of this page in a hand

¹ The *Backlog Studies* (1872) were the work of the 19th century American essayist and novelist Charles Dudley Warner (1829-1900). Warner was a friend of Mark Twain and biographer of Washington Irving, whose style of writing some think he

very easily identifiable as BH's is a two-line rhyme 'Imperious Caesar, dead and turned to clay Might stop a hole to keep the wind away'.

P.2. This page commences: 'Women are often ignorant of affairs, and besides many have a notion often that a woman ought to be privileged more than a man on business: but I tell you as a rule, that if men would insult their wives they would go a deal straighter in business operations than they do go'. *Backlog Studies* 87. Under this is a piece headed 'The Lesson of the Leaves'. It is about Kent, continuing overleaf [on another page also numbered '2'], with references to '...an old friend and true, a congenial man whom greeting, I blithely stride on by his side...'. This suggests that the writer was either a local person, or one intimately familiar with the area and also indicates that he, [inevitably he] was one of BH's many walking companions since the 'congenial man' referred to cannot have been anyone other than BH. The spring, pond and 'dear rivulet' must refer to the source of the Shode² and the early, diminutive, Shode as it meanders its way across the fields towards Ightham.

P.3. There is one correction (Silhouetting) on this page in BH's hand. The poetic form in this piece is of rhyming couplets, though not divided into two on the page, and is redolent of Edward Fitzgerald's *Rubaiyat of Omar Khayyam* in both tone as well as poetic form.³

P.4. More of the same description of bucolic scenes couched in language as exquisite as the handwriting. There is a particular reference to beech trees, of which there remain several mature examples on the west side of Oldbury, to which the poem probably refers⁴

emulated. He left a large body of work which is largely forgotten today, but which exercised considerable appeal in his lifetime.

² This may refer to the spring that arises on Oldbury Hill which gives rise to the pond known as the 'Waterflash', a pond probably dug in medieval times and which then flows out in a north-easterly direction and which is a contender for the source of the Shode. The other possible source, and one more obvious today, is that of a stream emerging from a spring in the Vale of Holmsdale, to the south-east of St. Clere Manor House. This source is not however that referred to in this entry.

³ Fitzgerald's *Rubaiyat* is actually a translation from Persian of the work of Omar Khayyam (1048-1131). Fitzgerald's translation was first published in 1859, being amended over time, presumably in response to the critical comment of scholars of the language and poetic form, who noted the many liberties taken in the translation. A *rubai* is a two-line stanza, which, coupled with another two-line stanza, gives the form so beloved by the Victorians, of Fitzgerald's 'Rubaiyat'.

⁴ The mature beech trees that currently stand to the north west of Oldbury Hill may be all that remain of larger stands and may not therefore be a totally reliable guide to the route of what was undoubtedly the record of an actual walk by BH and his poetically inclined companion.

P.5. The poem continues in the same vein, a nice example of which is the second paragraph, which starts ‘Sweet nature, methinks when I listen to thee...’

P.6. The tone of the entry on this page becomes overtly religious, as shown for example in: ‘But here in the calm of the wood and the field lies evidence clearer than tempest can yield that an almighty hand and omniscient head have thought out and planned all the marvels outspread and above us around us, within and without till none but the blind a creator can doubt’.⁵

P.7. The overtly religious tone continues, the final line of which refers to a blindness and disbelief in the creator of such natural delights.

P.8. Here the poem extols the examination of minute life-forms, such as those found in the leaf-covered bed of the Shode. Again, this is viewed as evidence of the work of a divine creator.

P.9. From the microscopic world, contemplated on a leaf to macroscopic space, all of which, the writer contends, is the work of a creator who established ‘immutable laws’ that governs great and small.

P.10. In paragraph two on p.10, which begins ‘Let scientists argue as much as they may...’, there is an interesting sentence, ‘...germs simple at first, but with power inherent to reproduce others surpassing the parent...’.⁶

P.11. The description now takes a wider view of south-east England and the Downs, North and South.

⁵ At this point in the poem a theistic and creationist view of life is expounded, and celebrated rather than a scientific and evolutionary explanation of natural phenomena. The inclusion of this in BH’s notebook nicely illustrates the Jekyll and Hyde attitude of a society emerging from a time when religious thought dominated ideas of human existence, to one in which science usurped articles of faith in such matters.

⁶ Sounds very much like the acknowledgement of evolution, with the caveat that the divine creator set this all in motion in the first instance. The poet also appears to embrace an Aristotelian view of the existence of an unmoved ‘prime mover’, or God, who is eternal and who sets everything in the universe in motion. (Metaphysics).

P.12. The calcareous geology of the South-east is acknowledged with Cretaceous deposits being laid upon earlier clays⁷ The 'ocean' referred to on this page is the Tethys⁸.

P.13. The divine creator is again acknowledged as supreme in ancient times as now. A description, which appears to be of a [then] tree covered hill, as seen by the poet.

PP.14/15. A description of a place of peace, prosperity and freedom (presumably Britain) contrasted with a place, or perhaps many places, where chaos and war decimate life and degrade the land.

P's.16/17. The writer, in referring to '... man born to be wise...' reveals a knowledge of the work of Carl Linnaeus in whose *Systema Naturae* (10th edition 1758) man was given the binomial classification 'Homo sapiens', or 'wise man'. Page 17 ponders the fact that different religions behave prejudicially to any but their own set of beliefs and practices.

P.18. The long poem ends here and a new one, entitled 'Nature' begins. This consists of four lines divided into two sets of rhyming couplets and continues to p.25. It is in the same handwriting as the previous poem. The first image is that of a 'noble lady' who undoubtedly represents nature, as created by God and through whom universal and immutable laws are mediated. Man is seen as often ignorant of these laws and lacking in understanding of nature. Interestingly, in verse 25 science is seen as no enemy of God's laws but rather as a pioneer in their understanding. There are 27 verses in all. The initials 'CJD' and two dates conclude this poem on P.25: 22/09/77 and 19/11/77.

P.25. '*Vanity Fair* Dec 9th 1977' There follows a snippet from page 8 of this novel, mentioning Becky Sharp.

P.26. A poem entitled 'Sal Grogan's Face', the rhyming tale of a woman whose face is burnt and demon-like. The cause of her downfall is the love

⁷ Underlying the Lower Greensand upon which much of BH's world was situated, is Atherfield clay, from which many springs arise, a fact that is readily discernable to any who walk along the Bourne from Ightham to Windmill Lane, Buley.

⁸ The shallow epi-continental sea, at the margins of the Tethys Ocean, first spread across what is now Britain during the Jurassic period, laying down alternate layers of clay and limestone.

of an unworthy, drunken man whom she rescues from a fire only to be rejected by him. From *The Referee* ?January 7th 1878⁹.

PP.31/34. Extracts from a speech of Robert Love on the study of languages, and the ability to draw, dated February 1st 1879. The speech then picks up on the idea of the work ethic and denial of immediate gratification in order to reach ones life's goals. When not working, Love concludes that reading is a laudable leisure pursuit. He believes reading to be a great equalizer of people from every class. At the conclusion of the speech it is again dated, February 2nd 1879. Following this there is a short piece beginning 'Believe the best you can of this unfortunate person and hope the best'. The Paragraph following this begins 'A deeper philosopher than Phoebe... and ends on P. 36 'than human law has been able to establish'. It is an extract from the *House of Seven Gables* and is dated February 19th 1879.

P.35 is omitted.

P.36. A couplet by Butler, on which BH, or another cited by BH, comments. An entry in handwriting other than BH's entitled 'Goody Blake and Harry Gill' which continues to P.40. 'A true story (Wordsworth, December 10th 1877)',¹⁰

P.40. *April Fools* by Nathaniel Hawthorne. The essence of this is that this custom is to be found in widely disparate cultures, the origins being cloaked in deep antiquity. The explanation concludes on P 43. The writing here is one of the BH variants [thankfully easier to read than some of the others]¹¹.

P.43. Extracts from Robert Dick's *Life*, dated January 29th 1879. This citation ponders the Dunnett sandstone beds. The theme of universal harmony, or what is even now popularly referred to as the music of the spheres, is begun on this page and continues to the following page where

⁹ *The Referee* was a Sunday sports and entertainment paper in which George R Simms, writing under the pseudonym 'Dagonet, wrote a weekly column. He was a socially concerned individual who wrote about the plight of the poor and, together with others, founded a charity, which provided two meals a day for children.

¹⁰ This is Wordsworth's attempt to write a poem in the language of the common [country] man.

¹¹ This is said to be a self-deprecatory, satirical essay in which Hawthorne shows his political persuasion [Democrat]. He was beloved of BH being a Transcendentalist with associations to Oliver Wendell Holmes and Ralph Waldo Emerson, also beloved of BH, who cites their works and makes mention of them on more than one occasion in his Notebooks.

perceived lack of harmony is noted to be not the fault of nature but of the individual.

P.44. Part of the entry records Dick's letter to Hugh Miller. His thoughts on the Boulder Clay deposit at Freswick farm, and more generally boulders, which concludes on p. 48.¹² This entry reveals the writers knowledge of philosophy (he mentions Berkley) though his geological observations remain the main focus of his interest.

P.48. More of Robert Dick, this time an enquiry from Dr. Sheurer about his views on Mosaic cosmogeny drew a negative response from Dick.

'Gems from Washington Irving's works' dated February 11th 1879 cites part of *Rip Van Winkle*, which continues overleaf where there are more citations.

P.49. *Slang* and an account of how America developed her version of the English language is another of Irving's works cited as is an account of the changes through which the church resulted in falling congregations.

P.50. An entry citing *The house of the seven gables* by Nathaniel Hawthorn. February 16th 1879. Coded writing so beloved of BH in which he transposes a letter with the previous letter so, in this case 'telling' becomes 'sdlkkmf'. EH translates with words pencilled in over the coded words. Another quasi-religious piece about the potential for greatness in young men!

P.51 'Song of The Heartsease'¹³. Continues to page facing P 52.

P.52 Citation from a work by John Cunningham, Geikie and others about the way young men have shaped the world followed by another entry, by the same author [?] about the life well lived being better than a life enriched by the acquisition of money and dated April 16th 1879.¹⁴

¹² Robert Dick was a man for whom BH had a fellow feeling. Dick worked as a baker whilst at the same time pursuing his interests in botany, marine zoology and geology. Dick was influenced by Hugh Miller's book entitled *The Old Red Sandstone*, about which he and Dick corresponded. Dick died in penury in 1866.

¹³ A poem from *Songs for British workmen* by Benjamin Gough.

¹⁴ John Cunningham Geikie was a Scottish-born gentleman of the cloth who worked in both Canada and England and who was a well-thought-of writer on matters of religion in the 19th century.

P.53. A poem by Tennyson in which he notes the development of female characteristics in men as they age, and vice versa in females.

A satire of the Ten Commandments, which are reduced to 7.

P.54. Cuttings from publication, the title of which is illegible, dated June 22nd 1879 and which is followed by another, somewhat rambling piece of bucolic wisdom. This continues to P. 55.

P.55. Extracts from the *Talmud* dated August 17th 1819 in which honouring one's wife is enjoined. This extract continues to P. 56.

P.56. The reading of the *Koran*, the *Zend Avesta*, the *Vedas*, which, this piece suggests, is not done with the intention of refuting them. Continues in this vein overleaf. Dated August 17th 1879

P.57. In red ink and expansive handwriting 'Coventry Patiniere...', an 'exquisite little poem' follows and continues overleaf to P. 58. The poem is about a son who's father is overly strict and, in the absence of his dead mother, the son's suffering is acute.

P.58. An article entitled 'Recreation' from *Nineteenth Century*, dated September 1879. The etymology of the word 'recreation' is discussed as well as other aspects, and continues onto P. 59.

P.59. A copy of an article on the physiology of nutrition and the effects that good, or poor, nutrition may have upon general health, continues to P.70. It seems to be related to the preceding topic of recreation and possibly comes from the same publication.

P.70. Copy of 'Antiquity of Man' by Sidney B.J Skertchly FGS, dated 7th February 1879. The authors note that written history in this country begins with the Romans. It is wide-ranging, though fairly superficial and touches on, for example, Neolithic, Bronze Age (which it later noted had an antiquity of between 3-4000 years) and 'Keltic' culture. There is a list of different types of Neolithic stone structure, suggesting that, though Druids worshipped before these megaliths, they predate such use by this group of people. There is also some discussion of Neolithic stone tools, judged often to have aesthetic appeal, which distinguishes them from Palaeolithic implements. Brandon flint use is mentioned, especially in relation to the pits from which flint was extracted and its use as gun-flint.

On P.76, there is a newspaper clipping about Kentish brasses. The entry continues but is now dealing with historical (from Roman times) and geological evidence of silting, peat deposition and erosion. Reference to prehistoric times however, continues. On P.79, there is a chapter entitled 'Palaeolithic'. The geological term 'unconformity'¹⁵ is used to describe the cultural break between the Palaeolithic and the Neolithic. Reference to the theories of Dr. Croll is made on this page too.¹⁶The entry continues to P. 82.

On P.81 (concluding on P. 82) the confluence of the Rhine and the Thames during Palaeolithic times is noted, as is the presence of Palaeolithic stone tools in the drift gravels and caves of Britain, though not Scotland. In England, drawings of animals had been found.

P.82. An extract from Hugh Miller's *Testimony of the rocks*, page 372. This deals with the valley of the Nile, with the desert and alludes to Napoleon's Egyptian adventures.

P.83. A poem entitled 'Work without hope'. A snippet from *Middlemarch* in pencil, followed by 'Casabon (the affable archangel)'. Clearly copied by BH from an article or book, the title of which he does not provide.

P.84.The 'Extracts from geology of the London Basin geological survey' sent to BH by Professor Prestwich in October 1880. The title of which is: 'Denudation'. This continues to P. 86 where there is a copy of another geological article about valleys, possibly from the same source but of a later date, December 30th 1883. The tributaries of the Thames and the river characteristics of the Medway continue to P. 87.

P.87. A discourse on the discovery of coprolites in the eastern counties taken from *Longman's Magazine* and authored by 'A. Faithful' (The Parish Priest! among others).Dated December 31st 1883.

¹⁵ An unconformity refers to sedimentary rocks in which there is a break in the sequence of strata during which time no deposition took place. The possible causes are multiple and include uplift and erosion.

¹⁶ James Croll was an autodidact whose job as a caretaker of the Museum at the Andersonian College, Glasgow, gave him access to the library there. This allowed him to read widely and develop astronomical theories that, although superseded by those of Milankovitch in the second decade of the 20th century, were revolutionary at the time. He corresponded with luminaries of his time such as Darwin and Lyell and was given the job of 'keeper of maps', in recognition of his enormous contribution to the understanding of ice ages.

There is no P.88.

P.89. Another copy of an article, or book, this time about the River Darent and its catchment basin, some 314 square miles, which includes the Cray and the Ravensbourne. There follows a paragraph about a prince who recovers from an illness, which is celebrated in a service of thanksgiving to God and a Baronetcy for his doctor! Attributed to Herbert Spencer.

There follow three short paragraphs, the first about Parliament, the second on natural selection and another, which starts 'The bane of philosophy is pomposity...' In red ink in the margin 'Bagehot's philosophy and politics'. February 3 1884'. Overleaf there is a short paragraph on the universality of the belief in witchcraft, which, though not attributed, has been copied by BH from a published article.

P.90. Two passages from the works of Dean Swift. Another passage, this time on 'Works of Fiction' by W.R. Greg which continues overleaf.

P.91. Under the title 'British and Foreign Characteristics' BH cites an article account of how culture colours human perception of others.

P.92. Copied article from previous page continues to P. 95, where it concludes.

In pencil, and dated July 6th 1884, a copy of an article entitled 'Studies in Animal Life'.

P.95. From the *Cornhill Magazine*, p 70, Vol 1, a copy of part of an article written in pencil. It concerns the view of insect life when seen under a microscope.

P.96. In pencil, a copy of a passage from Darwin's *Origin of species* p 439, about birds.

Gems from Emerson. August 188? 'There seemed a pool of honey about his heart which lubricated all his speech and action with fine jets of mead'.

'May Walter Besant (all in a garden fair)'. There follows a copy of this little Victorian gem. Dated May 24th 1885. This continues to P. 97.

P.98. A copy of 'A Holiday on a Kentish Heath' by Phil Robinson' continues to P. 99 where an entry on the 'Ichneuman Fly' describes the life-cycle of this insect.

P.100. A copy of the 'Ballad of Hiram Hovar' by Oliver Wendell Holmes (a parody of a poem by Whittier)¹⁷. This continues to P. 101.

P.101. A copy of an article from the Pall Mall magazine, dated February 9th 1888 and entitled 'The Dodo of Scotland Yard. Continues overleaf from P 102.

P.103. An article from *Pall Mall Magazine* entitled 'The dodo turned Bubbly-Jock', dated February 1886, about the riots in the West End.

Copy of a short article on Socratic philosophy from the *Pall Mall Magazine*, dated October 1886.

Dated October 24th 1888, a copy of an article, possibly from the *Pall Mall Magazine*, about science - 'in other words knowledge' - and religion, which it is here contended, are not enemies and attributed to 'Holmes' [must be Oliver Wendell].

Overleaf follows a little Victorian homily about pouring quarts into persons only capable of holding pints! A metaphor of course for intellectual capacity re: the finer points of theology, science and higher cultural pursuits. '...The land of the Golden Fleece'.

[From this point we start on P.1 at the other end of the notebook]

P.1. A two-line quote from the work of John Bunyon and a verse from Milton's poem, 'Samson Agonistes', which is followed by verses of *Paradise Lost*¹⁸. A copy of a piece on the 'Grego Creed of Christendom'. This continues to P. 5 and includes unlikely illustrations of theological points, for example a scene in church which involves a dog and Mr. Punch (P. 3).

¹⁷ John Greenleaf Whittier was an influential American Quaker and one of the 19th century 'Fireside Poets'.

¹⁸ The two works appeared at around the same time.

P.5. Another moral example which involves ‘struggles’ and ‘strugglers’ By ‘G.H Lewis’ in *Studies in animal life*¹⁹.

There follow some thoughts about genius, which, according to Carlyle means ‘transcendent capacity’.

P.6. A few lines from *Animal studies*. Two verses of a poem, entitled ‘Upwards’ by Miss L.S. Bevington’ which concludes on P. 7 and which is followed by another piece entitled ‘Unto This Present’, dated November 1879 and which concludes on P.9. The theme of this is also theological.

P.9. More poetry of quasi-religious tone, dated November 5th 1879 and which concludes on P.10

P.11. Also dated November 5th 1879, there follows another poem distinctly [morla ???] in tone entitled ‘For Woman’s Sake’. Yet another poem about the first four months of the year follows which concludes on P.13.

P.13. Two verses of a poem by Oliver Wendell Holmes from The ‘Iron Gate’.

P. 14. A poem entitled ‘Old Age’ followed by a note in Edward Harrison’s handwriting, which indicates that this verse was sent to Lady Prestwich by BH and included in *Life of Sir Joseph Prestwich* written by Lady Prestwich.

P.15. A copy of a piece about John Stuart Mill entitled ‘Caroline Fox of Pen...ck’ from ‘Review of Life’ in *Daily News* December 9th 1881.

An article from *The Century* magazine, dated May 1882 entitled ‘Notes on Reading’.

P.16. Extracts from ‘Canon Holes’ a speech to the working men of Derby.

P.17. ‘Epitath (spelt as by BH) on a Muse’ followed by ‘The Divine Weed’, copy of an article on tobacco. A copy of an article from the *Daily*

¹⁹ A literary and theatre critic, philosopher and religious sceptic , George Henry Lewis, was probably best known for the fact that he and George Eliot lived openly together, never marrying.

News, February 10th. Begins ‘Sitting on the fence’ and suggests that this characteristic is marked among the ‘oriental races’.

P.18. Some discussion of peoples ‘from high latitudes’ [18. ??] Dated February 22nd 1885, this entry concludes on P.19.

P.19. The poetry of ‘Jas Lovell’ as taken from *Cornhill Magazine* January 1875. Continues on to P. 19. Also included here is a printed article on ‘Wasted Sundays’.

Overleaf. Extracts from the life of ‘Geo Eliot’ which concludes on P.22 and is dated March 15th 1885.

P.22. *Gil Blas*, a book in French, which the recipient of the note recorded here, may not have read.

Lofty quote on ‘learning’

Quote from page 92 of an unnamed publication, on the topic of Autumn, which concludes on P. 23.

P.23. Discussion as to the relative merits of Strauss and Handel.

An extract from page 399 of an article or part of a book on hilly districts and houses which moves on to consider man’s parasitism, comparing humanity to an epizoon, making his abode in the skin of the planetary organism’. On the next page where man and mollusc are compared (houses on backs etc), the article compares evolution to housing, the ultimate stage of which is a palace or a temple. Concludes on P. 24

CP.24. A copy of part of a letter to Mrs P.A. Taylor, p. 400, dated 1856. ‘It is never too late to write generous words, and although circumstances are not likely to allow of our acquiring a more intimate knowledge of each other from personal intercourse, it will always be a pleasant thought to me that you have remembered me kindly, and [underlined, AM] interpreted me nobly. You are one of a minority who know how to use their imagination in the service of charity’.

P.24. A poem entitled, ‘What the choir say about the New Barnet’ which continues to P. 25 and has been culled from *The Spectator* of March 14th, the year not being given.

P.25. A discussion on what constitutes science, entitled ‘Science and Knowledge’. Imagine a science of sciences and you have attained the true notion of the scope of a university’ Hermeneutics’.

Extracts from ‘Enchiridion’ in which Carlyle’s reminiscences of his father are quoted and which concludes on P. 26.

P.26. Thoughts on the art of reading by Chas F. Richardson, which outlines all the arcane secrets of successful reading, is revealed in this little homily. No indication as to which book or article this was taken from..

P.27. Here the art of letter writing is dissected. And all that follows, to P. 29, is the work of Jane Welsh Carlyle²⁰

P.29. An entry entitled ‘Notes from George Eliot’s life’. Of special interest to BH are the parts of her life that involve Limpsfield, which together with Kentish localities, are especially quoted.

P.31. More episodes from the life of George Eliot, beginning on this page with part of a letter sent to her by Professor Stowe (the husband of Harriet Beecher Stowe). More episodes are cited, which continue to P. 32, all of which are very positive and exude an enthusiasm for life.

P.32. ‘Flash the Fire Brigade Horse’. A poetic account of a brave ‘hoss’.

P.33. ‘The Nictitating Membrane. The two learned people of the village were the rector and the doctor...’ This is clearly a witty piece quoted from Oliver Wendell Holmes, dated January 24th 1886.

Newspaper clipping below short note on Andrew Lang

P.34. An entry about Archbishop Moore of Canterbury, father of the Rev. Moore of Wrotham, which gives an account of this gentleman’s elevation from butcher’s son to Archbishop. Continues to P. 35 and is dated January 18th 1886.

P.35. A lighthearted entry entitled ‘Droll definitions’ which continues to P. 38.

²⁰ Jane Welsh Carlyle was the wife of the essayist Carlyle, to whose work BH often has recourse. She was said by Tennyson to be superior in her letter writing to her husband, with whom she had a fractious and rather turbulent marriage.

P.38. A short citation from Ruskin's 'Fors Clavigera'. Like Carlyle, John Ruskin was a person whose work was much appreciated by BH.

P.39. In red ink, an entry entitled 'Star Myths', the thoughts of Artemis Ward by Andrew Lang.²¹

In pencil, more from the work of John Ruskin, for example 'Do your own work whether it be for life or death'. This piece continues to P. 40.

P.41. An entry entitled, 'truth of Matthew Arnold's Lives' - Victorian morality with a slightly psychoanalytic edge to it. Continues to P 42.

Volume 6 concludes.

Angela Muthana. For and on behalf of, Maidstone Museum and Bentsliff Art Gallery.

17th June 2014.

²¹ Andrew Lang, famous for his series of books about fairies (1889-1910), here citing a real person, that is Artemis Ward, whose thoughts, here expressed, no doubt reflected Lang's own ideas.