

The great body of their philologists and mathematicians
 and among their rationalists or on religious topics
 despising. Every one of these should according to your
 notions have been English - You have arbitrarily
 selected the partisans of a school and joined to them
 a probably worthless individual at least as a contra-
 versarist - calling him a sample and then use the
 word German as a term of contempt for the sum
 total - Can you wonder that any lover & admirer
 of the German intellect, especially one who believes
 that if he possess any one mental quality that entitles
 him to the least respect, that he owes it all to -
 Germans? Can you wonder that this should not
 excite a counter-irritation - Indeed on reflection
 you ought to be affronted with those who who
 standing in such a relation feel nothing when they
 hear such language - I recollect a German student
 writing on one of my Stammb. Blätter (Album pages)
 at Lima more than 40 years ^{since} 4 lines from Percy's
 ballads I quote from memory & at hap. hazard
 The thought made an impression on me
 What does delight thee most?
 "To gaze on Beauty still"
 Whom dost thou deem thy foe?
 "Contempt of my good will"
 I recollect thinking at the time that this was intended
 as a gentle hint that I had behaved indifferently to
 his laudable opinion - I saw the writer last year

31st May 1847
 30 Russell Square Lond.

My dear Sir

I have no reluctance to confess that after my very
 free conversation with you at the Hon Cons, thinking over
 what I had said I was not perfectly satisfied with my
 self - I was apprehensive I had carried my freedom of
 speech too far; that I had presumed rather too much
 on my being between 30 & 40 years older than you -
 forgetting that it is not so much, that you are a young
 man, as that I am an old one - A very great difference.
 I thought myself in some measure warranted in what I said
 by your having called on me to read your article in the way
 of a challenge; I being as you well know an avowed admirer
 of that school of philosophy of which you expressed such
 unmeasured contempt - And I committed this fault in
 making the article bear the sins of a whole sect or party
 applying to it particularly & of course to you as the
 writer language which I have for years been in
 the habit of using on occasion of ~~such~~ like contro-
 versies. I have but one other apologetic remark
 to make which is general and the correctness of
 which you will at once recognise - That we are in
 more danger of exceeding the bounds of courteous
 expression when we are conscious of respect and
 perfect good will towards the object of our free

speech than when the consciousness of personal contempt puts us on our guard - I had nothing of this kind to restrain me - This I beg you to be assured of And I flatter myself that a knowledge of your own feelings towards me will make this not difficult on your part - And thus it will be easy for us to preserve most amicable relations towards each other notwithstanding a decided opposition of taste and in opinion on abstract points - which does not interfere with personal friendship - It is not the idem sentire - or idem credere which is required for cordial & frequent intercourse but the idem velle et rolle - These are practical sentiments - And above all, the idem sentire de re publica And among the clergy & indeed all serious persons the Church in its broadest sense is res publica in the most significant sense of the word - Consider what I have written above as an apology - And as I am not unwilling to fill this paper, having been awoken at 5 A.M. by the Sun which shines on my bed And having no better employment just now, I will go on with the subject begging you on the contrary to consider what I shall write as by no means personal but as generalities arising out of my personal speculative taste on these

common objects - And yet casting my eye over your letter I cannot help remarking that you have lugged into the controversy what seems to me a strange & rather darkening illustration - I have read De Morgan's paper And being no mathematician left the substance unconsidered, but the logic & tone are models of good sense & propriety - But how English? Really you ought not to monopolize for our nation those practical virtues - I am as English as you are; And if there be something of rationality in minds, mine is as little former as any mans, less than I wish it were; for the faculty of profound & continuous thought is their universally conceded quality - But who made Sir W. Hamilton - Scotch to the backbone - a German? I have not read his paper, you say - He wanders God knows where - And call him a sample of the German - Reflect again - Can you deliberately repeat this? Goethe described Schellings philosophy as a bladder of air ^{wandering} in infinite space - And you will find other metaphysical dreamers - I presume Plato & numerous followers may be so characterized - But there never was a thinker who so firmly & continuously stuck to his subject with such triumphant results as Kant - Luther did not stick closer to the Pope - Generally, the German reformers were not dreamers - Spinoza, Leibniz, Neuhart

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at Heidelberg - as warm hearted as ever - But I
must change the subject or I shall grow sentimental
another German vice as those think who still know
Göthe ^{only} as the author of Werter and Schiller of the
Robbers. I see by the bye that you hint at coming
out hereafter as a German translator, threatening
to over whelm me as a German-scholar and
naming Bencke as one of the best - what Bencke
is this? Not my friend W. Bencke author
of the Commentary on the Romans - A profound thinker
in my estimation but in yours he would be one
of the wildest - who professed Orthodoxy but held
our English Orthodox in utter contempt, for their
ignorance of biblical philology and their habit of
giving the vulgarest interpretation to the sublimes
of myths - Treating the "Fall of Man" - as a matter of
fact, believing that the Tree of Knowledge bore an
actual apple that might be cored & peeled & d. &c.
It cannot be this Bencke you mean - For he
would have joined W. Henrick in his ^{historical} speculations
and given a metaphysical interpretation
to the Orthodox dogmata that would have
been equally offensive to the literal matter of
act II - of the Puritany school and the matter
of fact Evangelicals of the Alliance.

Among the profoundest of all the Oracular Sayings

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of Goethe is this - That every man who is really
anything at all is entitled to his individuality.
It matters less what he is, than that he should be
something - have entirety, complete self; character
All the great defined creatures of the natural world
have a right to life - liable of course to destruction
if incompatible with the life or well being of others -
but then having a right to self defence - And so in
the world of mind - whoever is the representative
of a class is entitled to respect - We ought to reverence
the chiefs of all the races or tribes - Reserving to our-
selves a legitimate ^{to the tribe} hostility - Contempt does not
become the private towards the hostile general
in chief - Wordsworth made himself ridiculous
when he called Candide a dull book - He might
abuse infidelity to his hearts contempt - No respectable
Calvinist ever writes of Channing with contempt
tho' he proclaims it - ym to be mere Deism
with perfect propriety from his own point of
view - I luckily took up this half sheet that
I might not be betrayed into wearying you by
a long letter - I know not whether I have made
myself intelligible - But tho' I write in fragments
they belong to a whole, but who will care to join
the pieces? - So no more -

respectfully & truly yours

Rev. E. Tazart -

H. C. Robinson