30 Old Buckingham 22

Wednesday.

You were kind enough to tell
us the result of our
visit the other day, though
the welcome was not very

warm. During the journey,
the conversation was

interactive, but I must admit
that the weather was not
completely pleasant. We spent
the day at a nearby village,

where we enjoyed a nice meal.

My mother was thrilled to
see you and, as you may have
noticed, we spent much of our
time discussing

your recent work. She is fas-

cinated by your research
on ancient languages.

They are indeed curious
things - the origins of
human language. It is

remarkable how much we

still do not understand.

They are like children,
playing on the shore of the
unknown.
century. Phil. Can't agree. For it is like seeing people getting among the mangled bodies of their kin. To me the play their life among the mangled routes of those we love.

My father cannot even be persuaded to come up to town to see me. James Clark. I have had to walk by stealth alone at night to get the medical men to give me. It is well for me that the Tucketts of Chancy have taught me the way to do odd things.

Under these circumstances I have had no wrote to pursue. No one will ask
but the people return on Thursday to their own home in Hampshire to take the health of my sister at home. The doctors there are decidedly of opinion that by presence aggravate the disease. I have therefore said that in James Clark having given the awful warning, I cannot think it right to take apart in a way of going on which he has said will have such consequence. My dear parents cannot think it right to make the charge he prescribes. I hope they will not blame me for withdrawing from taking
Part way of life in which I must bitterly yield
My sister to her destruction
Sir James Clark having
Sophocles stated that the
brain is actually in a state
of disease that yielding
is her mode to increase this
state of the brain or by
apposition to it further
hears I must be perpetually
increasing her nervous
excitement & fostering the
Monomania about me.

I have at the same time
offered to take the whole
charge of her without a
wrote (which the education
I have received at different
places has made me
competent to do). Away from
home at any place the
medical men may come.

This, at any time, Theoros...
I am, they may recall she is to do this. I shall undertake myself bound to come.

The question remains what am I to do with a stranded ship which appears to be likely how every body? If I were to go to your in every capacity have told that should hasten the catastrophe by the fit of tears chysteries I should produce - which I am well accustomed to (in my Kairnstieth) you asked me whether I had anticipated this. Oh. For had long long weary years have been expecting it that it is almost by belief it has come at last. I believe I shall go for the present of the duty nearest at hand. I wrote
a little aunt. Wait to see what I can find out to be God's work for me.
I am blamed by everybody.
Most of all by themselves.
For seeking duty away from
the sphere in which it has
pleased God to place me.
Hardly anybody has any
idea of the true state of the
case, accepting the Medical
man for what the amusing
of Monomania, every thing
to smooth outside. It is
only known that the letters
were bad health. What
I can be doing away
from home. "Nobody can
understand," under such uncertainty.
I know you will pray for
us. For the poor shattered
brain. For the worn and
weary spirit. Which would
I have gladly given you my blood. I hope you can hardly forgive me the long story. I think you can hardly complain of my preserving how I hope that I have told the story of my way not for the pleasure of talking of myself, but because the history of my way will lead to the pleasure of talking of myself. I pray really be of some use. I know what certain modes of life will lead to. I have not seen the comfort of thinking that the organization was defective, that therefore it has come more directly from the hand of God. For I am told that there is nothing here which might not have been prevented, which might not he prevented now. Any story which I tell must
sound like a long complaint which I most earnestly desire I avoid. For God is very good. You accuse me of reserve. But if you knew how late I have desired a friend I prayed for a counsellor.

I wish to say one thing more about myself. Which is that, if you are kind enough to see the Abbé de Greter or the Superintend on my account I should be glad that neither the patient nor the sister should know that I was not a Catholic.

I do not ask you to write for I know well how much you have to do. But if at any time you should kindly have any communication to make,