

1: Carlyle, Thomas

Of the letters in this collection, nearly all by Carlyle himself and mostly to his brother Alexander, are published here for the first time in any form, and 97 more appear for the first time in their entirety.

Thomas Carlyle, when tutor to the Bullers, devoted a portion of his salary to enable John Carlyle to study medicine at the university of Edinburgh, where he took his degree of M. Two years later the same brother sent him to complete his medical education in Germany, and maintained him for several years in London, where he tried to obtain practice as a physician. In the following year he remitted money to his mother, and paid off his debt to his brother. Occasionally visiting England and Scotland, he spent some seven years in Italy with Lady Clare, in the intervals of his attendance practising for some time on his own account as a physician in Rome, where, during an outbreak of cholera, he gave his medical services gratuitously among the poor. Returning to England in , he became in travelling physician to the Duke of Buccleuch, with whom he revisited the continent. By he had resigned this position, and, possessed of a moderate competency, abandoned almost entirely the practice of his profession, declining an invitation from Lady Holland, given at the suggestion of Lord Jeffrey, to become her physician in attendance. The preface contains an estimate of Dante as a man and a poet, in which the influence of Thomas Carlyle is very conspicuous. A second edition, revised, appeared in , with a prefatory notice, in which Mr. Carlyle married a rich widow with several children, and she died in . After her death he resided for several years in Edinburgh, ultimately settling in Dumfriesshire. He devoted much of his time in later years to the study of the Icelandic language and literature. On the death of his sister-in-law, Mrs. Thomas Carlyle, he offered to take up his abode with his bereaved brother. The offer was declined. The letters are uniformly affectionate in tone. By his friends, Dr. Carlyle was regarded as a man of amiable and tranquil disposition, as well as of ability and accomplishment. Carlyle edited his friend Dr. In he made over to the acting committee of the Association for the Better Endowment of the University of Edinburgh 1,1. Carlyle did not, however, survive his brother. He died at Dumfries, 15 Dec.

2: The Carlyle Letters Online

Description. Letter from Alexander Carlyle to his brother, Thomas Carlyle, 30 January Compare Thomas' letter to Alexander of 3 February, reprinted in The Letters of Thomas Carlyle to His Brother Alexander, Ed.

Biography I am happy that you are using this web site and hope that you found it useful. Unfortunately, the cost of making this material freely available is increasing, so if you have found the site useful and would like to contribute towards its continuation, I would greatly appreciate it. Click the button to go to Paypal and make a donation.

Carlyle, Thomas This article was written by Leslie Stephen; it was published in *Thomas Carlyle, essayist and historian*, was born on 4 December at Ecclefechan in Annandale. He was grandson of a Thomas Carlyle, first a carpenter and afterwards a small farmer at Brownknowe, near Burnswark Hill. Francis, a brother of the elder Thomas, was a rough sailor of the Trunion type. The brothers had been separated by a long quarrel, and among the earliest recollections of the younger Thomas was a sight of the granduncle, who was being carried upstairs to be reconciled with the dying grandfather. Both brothers were tough, irascible men, as much given to fighting as to working. Thomas married Anne Gillespie, by whom he had four sons and two daughters. The second son, James, born in , inherited the paternal temper, and was roughly brought up, and allowed to ramble over the country shooting hares. He received early religious impressions from John Orr, schoolmaster and shoemaker, who was pious when sober, but often spent weeks at the pothouse. In James became apprenticed to a mason, William Brown, married to his eldest sister Fanny. He afterwards set up in business with a brother, built a house for himself in Ecclefechan, and there made a home for his father and brothers. In he married a cousin, Janet Carlyle, who died after giving birth to one son, John. Two years after her death James Carlyle married Janet Aitken. Their first child, Thomas, was followed by three sons and five daughters. The sons were John Aitken; Alexander b. The daughters were Janet, who died in infancy; Margaret b. Hanning, and settled in Canada. James Carlyle was from the first steady, abstemious, and a thorough workman. He was a man of remarkable force of mind and character, strong affections masked by habitual reserve, and the religious temperament characteristic of the stern Scotch Calvinist. Thomas Carlyle learnt reading from his mother, and arithmetic at five from his father. He was then sent to the village school. As the schoolmaster was incompetent he was taught by Johnstone, the burgher minister, and his son, an Edinburgh student. At Whitsuntide he was sent to Annan grammar school. He had already shown a violent temper, and his mother now made him promise not to return a blow. He had, consequently, to put up with much cruelty, until he turned against a tormentor, and, though beaten, proved himself to be a dangerous subject for bullying. The two first years, he says, were miserable. His school experience is reflected in *Sartor Resartus*. He learnt to read French and Latin and the Greek alphabet; he learnt a little geometry and algebra; and devoured all the books he could get. Carlyle accordingly walked to Edinburgh "a hundred miles distant" in the November term , and went through the usual course. He acquired some Greek and Latin; was disgusted with the uncongenial rhetoric of Thomas Brown upon the association philosophy; but made some real progress in mathematics under John Leslie, who earned his lasting gratitude by zealous help. He became a leading spirit among a small circle of friends of his own class. Their letters show remarkable interest in literary matters. Carlyle contemplated an epic poem. He still studied mathematics. He advised his friends sensibly, and was ready to help them from his little savings. To fill up the interval which must elapse before his intended ordination, Carlyle obtained in the mathematical tutorship at Annan. He was near his father, who had now settled in a farm at Mainhill, two miles from Ecclefechan. Here he passed his holidays; but his life at Annan was solitary, and chiefly spent among his books. His divinity course involved an annual address at Edinburgh. Irving was an old pupil of the Annan school, where Carlyle had once seen him on a visit. He had become a schoolmaster at Kirkcaldy. Some of the parents were discontented with his teaching, and resolved to import a second schoolmaster. Christieson professor of Latin at Edinburgh and Leslie recommended Carlyle, who thus in the summer of became a rival of Irving. Irving, however, welcomed him with a generosity which he warmly acknowledged, and they at once formed a close intimacy. He kept his pupils in awe without physical force, but his success was chiefly negative. An aunt with whom Miss Gordon lived put a stop to some talk of an

engagement. Miss Gordon took leave of him in a remarkable letter, in which, after a serious warning against the dangers of pride and excessive severity, she begs him to think of her as a sister, though she will not see him again. He accordingly went to Edinburgh in December with Irving, who had given up his own school with a view to entering upon his ministerial functions. Carlyle had now begun to suffer from the dyspepsia which tormented him through life: The little annoyances incidental to life in mean lodgings are transfigured into a haunting of the furies. He managed just to pay his way; but he soon gave up his law studies "always uncongenial" and found no other opening. The misery of the lower classes at this time of universal depression made a profound impression, and he sympathised with the general discontent. He was also going through a religious crisis. The collapse of his old beliefs seemed to leave him no escape from gloomy and degrading materialism. Carlyle had now taken to German study, and his great helper in this crisis appears to have been Goethe. The serenity of Goethe probably attracted him by the contrast to his own vehemence. Goethe, as he thought, showed that the highest culture and most unreserved acceptance of the results of modern inquiry might be combined with a reverent and truly religious conception of the universe. Carlyle continued to revere Goethe, though the religious sentiments which he preserved, Scotch Calvinism minus the dogma, were very unlike those of his spiritual guide. During this period of struggle Carlyle was supported by the steady confidence of his father, the anxious affection of his mother, and the cordial sympathy of his brothers and sisters. He was eagerly welcomed on occasional visits to Mainhill, and, though sometimes alarming his family by his complaints, always returned their affection and generally made the best of his prospects. To them he seldom said a harsh word. Another consolation was the friendship of Irving, now October under Chalmers at Glasgow. He visited Irving in , and at Drumclog Moor, whither Irving had walked with him on the way to Ecclefechan, explained to his friend the difference of faith which now divided them. The scene is vividly described in the Reminiscences. Carlyle walked fifty-four miles the next day, the longest walk he ever took. Irving did his utmost both to comfort Carlyle and to find him employment. Carlyle had applied in vain to London booksellers, proposing, for one thing, a complete translation of Schiller. Captain Basil Hall had offered to take Carlyle as a kind of scientific secretary, an offer which Carlyle declined. Meanwhile Irving, on preaching experimentally in Hatton Garden, had made acquaintance with two sisters, Mrs. Buller consulted Irving upon the education of her two eldest sons, Charles and Arthur, afterwards Sir Arthur. Irving recommended Edinburgh University with Carlyle for a tutor, and in January Carlyle accepted the proposal. The two lads joined him in the following spring. The parents of his pupils came to Edinburgh in the autumn of Carlyle lodged at 3 Moray Place, Pilrig Street, spending the day with his pupils. In the spring of the Bullers took Kinnaird House, near Dunkeld. Carlyle spent the rest of the year there with them, and on the whole happily, though occasionally grumbling at dyspepsia and the ways of fine ladies and gentlemen. At the end of January the Bullers finally returned to London, Carlyle staying at Mainhill to finish a translation of Wilhelm Meister. At the beginning of June he followed the Bullers to London in a sailing ship, and found them hesitating between various schemes. After a week at Kew with Charles Buller, who was now intended for Cambridge, he resolved to give up his place. He had been much attracted by his pupil Charles, but to his proud spirit a life of dependence upon grand people, with constantly unsettled plans and with no definite outlook for himself, had naturally become intolerable. His improved income had enabled him to help his family. He had been actively writing. Irving, who had finally settled in London, in the summer of had mentioned Carlyle to Taylor , proprietor of the London Magazine. Taylor offered him sixteen guineas a sheet for a series of Portraits of Men of Genius and Character. The first was to be a life of Schiller, which appeared in the London Magazine in An Edinburgh publisher, Boyd, accepted the translation of Wilhelm Meister. On leaving the Bullers he was thrown on his own resources. He stayed on in London trying to find some occupation. In the summer of he spent two months at Birmingham with Mr. Badams, a manufacturer, of some literary knowledge and scientific culture. From Birmingham Carlyle went to Dover, where the Irvings were staying, and made a brief visit to Paris, in company with Mr. He remembered every detail with singular fidelity, and his impressions were of service in the history of the French revolution. On returning, he took lodgings in Islington, near Irving, and stayed there, occupied in publishing negotiations, till his return to Scotland in March Carlyle received strong impressions from his first view of London society. He judged it

much as Knox judged the court of Mary, or St. John the Baptist the court of Herod. The circle to whom Irving had introduced him are described in the Reminiscences with a graphic power in which a desire to acknowledge real kindness and merit struggles against a generally unfavourable opinion.

3: Thomas Carlyle - Encyclopedia Britannica - Bible Encyclopedia

Carlyle, Thomas *The Letters of Thomas Carlyle to His Brother Alexander, with Related Family Letters*. Ed. by Marrs, Jr., Edwin W. See all formats and pricing.

After attending the University of Edinburgh, Carlyle became a mathematics teacher, [5] first in Annan and then in Kirkcaldy, where he became close friends with the mystic Edward Irving. Confusingly, there is another Scottish Thomas Carlyle, born a few years later, connected to Irving via work with the Catholic Apostolic Church. Carlyle developed a painful stomach ailment, possibly gastric ulcers, [11] that remained throughout his life and likely contributed to his reputation as a crotchety, argumentative, somewhat disagreeable personality. His prose style, famously cranky and occasionally savage, helped cement an air of irascibility. He became known as the "Sage of Chelsea", and a member of a literary circle which included the essayists Leigh Hunt and John Stuart Mill. A History 2 volumes, a historical study concentrating both on the oppression of the poor of France and on the horrors of the mob unleashed. The book was immediately successful. His first fiction was "Cruthers and Jonson", one of several abortive attempts at writing a novel. In addition to his essays on German literature, he branched out into wider ranging commentary on modern culture in his influential essays *Signs of the Times* and *Characteristics*. He wrote it in at his home which his wife Jane provided for him from her estate, Craigenputtock, [5] and was intended to be a new kind of book: He contemplates the "Everlasting No" of refusal, comes to the "Centre of Indifference", and eventually embraces the "Everlasting Yea". Given the enigmatic nature of Sartor Resartus, it is not surprising that it first achieved little success. Its popularity developed over the next few years, and it was published in book form in Boston, with a preface by Ralph Waldo Emerson, influencing the development of New England Transcendentalism. The first English edition followed in In Sartor Resartus, the narrator moves from the "Everlasting No" to the "Everlasting Yea," but only through "The Centre of Indifference," a position of agnosticism and detachment. Only after reducing desires and certainty, aiming at a Buddha-like "indifference", can the narrator realise affirmation. *Worship of Silence and Sorrow*[edit] This section does not cite any sources. Please help improve this section by adding citations to reliable sources. Unsourced material may be challenged and removed. A History in Thomas Carlyle in The book was based on a course of lectures he had given. The French Revolution had brought Carlyle fame, but little money. His friends worked to set him on his feet by organising courses of public lectures for him, drumming up an audience and selling guinea tickets. Carlyle did not like lecturing, but found that he could do it, and more importantly that it brought in some much-needed money. Between and, Carlyle delivered four such courses of lectures. The final course was on "Heroes. The greatest university of all is a collection of books. The book included lectures discussing people ranging from the field of religion through to literature and politics. The figures chosen for each lecture were presented by Carlyle as archetypal examples of individuals who, in their respective fields of endeavor, had dramatically impacted history in some way, for good or ill, and included such figures as Dante poet, Luther priest, and Napoleon king. In his work, Carlyle outlined Muhammad as a Hegelian agent of reform, insisting on his sincerity and commenting "how one man single-handedly, could weld warring tribes and wandering Bedouins into a most powerful and civilised nation in less than two decades. Societies, like organisms, evolve throughout history, thrive for a time, but inevitably become weak and die out, giving place to a stronger, superior breed. Heroes are those who affirm this life process, accepting its cruelty as necessary and thus good. For them courage is a more valuable virtue than love; heroes are noblemen, not saints. The hero functions first as a pattern for others to imitate, and second as a creator, moving history forwards not backwards history being the biography of great men. Carlyle was among the first of his age to recognize that the death of God is in itself nothing to be happy about, unless man steps in and creates new values to replace the old. For Carlyle the hero should become the object of worship, the center of a new religion proclaiming humanity as "the miracle of miracles The Heroic Vitalists feared that the recent trends toward democracy would hand over power to the ill-bred, uneducated, and immoral, whereas their belief in a transcendent force in nature directing itself onward and upward gave some hope that this overarching force would overrule in

favor of the strong, intelligent, and noble. He believed that the hero should be revered, not for the good he has done for the people, but simply out of admiration for the marvelous. The hero justifies himself as a man chosen by destiny to be great. In the life struggle he is a conqueror, growing stronger through conflict. The hero is not ashamed of his strength; instead of the Christian virtues of meekness, humility and compassion, he abides by the beatitudes of Heroic Vitalism: However, for Carlyle, unlike Aristotle, the world was filled with contradictions with which the hero had to deal. All heroes will be flawed. Their heroism lay in their creative energy in the face of these difficulties, not in their moral perfection. To sneer at such a person for their failings is the philosophy of those who seek comfort in the conventional. England is full of wealth However, after the Revolutions of and political agitations in the United Kingdom, Carlyle published a collection of essays entitled " Latter-Day Pamphlets " in which he attacked democracy as an absurd social ideal, while equally condemning hereditary aristocratic leadership. Two of these essays, No. Government should come from those most able to lead. But how such leaders were to be found, and how to follow their lead, was something Carlyle could not or would not clearly say. Marx and Engels agreed with Carlyle as far as his criticism of the hereditary aristocracy. He has one idea " a hatred of spoken and acted falsehood; and on this he harps through the whole eight pamphlets". As Governor of the Colony, Eyre, fearful of an island wide uprising, brutally suppressed the rebellion, and had many black peasants killed. He also authorised the execution of George William Gordon , a mixed-race colonial assemblyman who was suspected of involvement in the rebellion. These events created great controversy in Britain, resulting in demands for Eyre to be arrested and tried for murdering Gordon. Carlyle set up rival Governor Eyre Defense and Aid Committee for the defence, arguing that Eyre had acted decisively to restore order. Twice Eyre was charged with murder, but the cases never proceeded. Similar hard-line views were expressed in Shooting Niagara, and After? In this Carlyle tried to show how a heroic leader can forge a state, and help create a new moral culture for a nation. For Carlyle, Frederick epitomised the transition from the liberal Enlightenment ideals of the eighteenth century to a new modern culture of spiritual dynamism embodied by Germany, its thought and its polity. Carlyle struggled to write the book, calling it his "Thirteen Years War" with Frederick. Some of the nicknames he came up with for the work included, "the Nightmare," "the Minotaur," and "the Unutterable book" [37]. He made another trip to Germany to study battlefields in The work comprised six volumes; the first two volumes appeared in , the third in , the fourth in and the last two in Emerson considered it "Infinitely the wittiest book that was ever written". James Russell Lowell pointed out some faults, but wrote: Unfortunately, the skylight made it "the noisiest room in the house" [37]. Last works[edit] Later writings were generally short essays, notably the unsuccessful The Early Kings of Norway, [40] a series on early-medieval Norwegian warlords. Also An Essay on the Portraits of John Knox appeared in , attempting to prove that the best-known portrait of John Knox did not depict the Scottish prelate. In particular, he developed an antipathy to the Keeper of Printed Books, Anthony Panizzi despite the fact that Panizzi had allowed him many privileges not granted to other readers , and criticised him, as the "respectable Sub-Librarian", in a footnote to an article published in the Westminster Review. The most notable were with Margaret Gordon, a pupil of his friend Edward Irving. Even after he met Jane, he became enamoured of Kitty Kirkpatrick , the daughter of a British officer and an Indian princess. William Dalrymple , author of White Mughals , suggests that feelings were mutual, but social circumstances made the marriage impossible, as Carlyle was then poor. During that year Jewsbury was going through a depressive state and also experiencing religious doubt. She wrote to Carlyle for guidance and also thanked him for his well-written essays. Jewsbury and Jane from then on had a tight friendship and Carlyle also helped Jewsbury get on to the English literary scene. Over letters between Carlyle and his wife have been published showing the couple had an affection for each other marred by frequent and angry quarrels. Three weeks after his inaugural address there, Jane died, and he partly retired from active society. His last years were spent at 24 Cheyne Row then numbered 5 , Chelsea, London SW3 which is now a National Trust property [52] commemorating his life and works but he always wished to return to Craigenputtock. The frankness of this book was unheard of by the usually respectful standards of 19th-century biographies of the period. Froude, who had been designated by Carlyle himself as his biographer-to-be, was acutely aware of this belief. The inner secret of the features had been evidently caught. There was a likeness which no sculptor, no

photographer, had yet equalled or approached. Afterwards, I knew not how, it seemed to fade away. Carlyle is also important for helping to introduce German Romantic literature to Britain. Portrait of Thomas Carlyle. James McNeill Whistler, "Oil on canvas, x George Orwell called him, "a master of belittlement. Even at his emptiest sneer as when he said that Whitman thought he was a big man because he lived in a big country the victim does seem to shrink a little. Essentially a Romantic, Carlyle attempted to reconcile Romantic affirmations of feeling and freedom with respect for historical and political fact. Many believe that he was always more attracted to the idea of heroic struggle itself, than to any specific goal for which the struggle was being made.

4: Carlyle, John Aitken (DNB00) - Wikisource, the free online library

Enter your mobile number or email address below and we'll send you a link to download the free Kindle App. Then you can start reading Kindle books on your smartphone, tablet, or computer - no Kindle device required.

The French Revolution British essayist, historian and philosopher, born on the 4th of December at Ecclefechan, in Annandale, the eldest of the nine children of James Carlyle by his second wife, Janet Aitken. The father was by trade a mason, and afterwards a small farmer. He had joined a sect of seceders from the kirk, and had all the characteristics of the typical Scottish Calvinist. He was respected for his integrity and independence, and a stern outside covered warm affections. The family tie between all the Carlyles was unusually strong, and Thomas regarded his father with a reverence which found forcible expression in his Reminiscences. He always showed the tenderest love for his mother, and was the best of brothers. The narrow means of his parents were made sufficient by strict frugality. He was sent to the parish school when seven, and to Annan grammar school when ten years old. His pugnacity brought him into troubles with his fellows at Annan; but he soon showed an appetite for learning which induced his father to educate him for the ministry. He walked to Edinburgh in November, and entered the university. He cared little for any of the professors, except Sir John Leslie, from whom he learned some mathematics. He acquired a little classical knowledge, but the most valuable influence was that of his contemporaries. A few lads in positions similar to his own began to look up to him as an intellectual leader, and their correspondence with him shows remarkable interest in literary matters. In Carlyle, still looking forward to the career of a minister, obtained the mathematical mastership at Annan. He went to Edinburgh once or twice, to deliver the discourses required from students of divinity. He does not seem, however, to have taken to his profession very earnestly. He was too shy and proud to see many of the Annan people, and found his chief solace in reading such books as he could get. A previous meeting with Irving, also a native of Annan, had led to a little passage of arms, but Irving now welcomed Carlyle with a generosity which entirely won his heart, and the rivals soon became the closest of friends. Carlyle did his duties as a schoolmaster punctiliously, but found the life thoroughly uncongenial. No man was less fitted by temperament for the necessary drudgery and worry. A passing admiration for a Miss Gordon is supposed to have suggested the "Blumine" of Sartor Resartus; but he made no new friendships, and when Irving left at the end of Carlyle also resigned his post. He had by this time resolved to give up the ministry. He has given no details of the intellectual change which alienated him from the church. He had, however, been led by whatever process, to abandon the dogmatic system of his forefathers, though he was and always remained in profound sympathy with the spirit of their teaching. A period of severe struggle followed. He studied law for a time, but liked it no better than schoolmastering. He took a pupil or two, and wrote articles for the Edinburgh Encyclopaedia under the editorship of Brewster. He occasionally visited his family, and their unflinching confidence helped to keep up his courage. Meanwhile he was going through a spiritual crisis. Atheism seemed for a time to be the only alternative to his old creed. It was, however, profoundly repugnant to him. He cast out the spirit of negation, and henceforth the temper of his misery was changed to one, not of "whining", but of "indignation and grim fire-eyed defiance. In he had begun to study German, with which he soon acquired a very remarkable familiarity. The chief object of his reverence was Goethe. In many most important respects no two men could be more unlike; but, for the present, Carlyle seems to have seen in Goethe a proof that it was possible to reject outworn dogmas without sinking into materialism. Goethe, by singularly different methods, had emerged from a merely negative position into a lofty and coherent conception of the universe. A rat, he declared, was gnawing at the pit of his stomach. He was already suffering from the ailments, whatever their precise nature, from which he never escaped. He gave vent to his irritability by lamentations so grotesquely exaggerated as to make it difficult to estimate the real extent of the evil. Carlyle spent some time with the elder Bullers, but found a life of dependence upon fashionable people humiliating and unsatisfactory. He employed himself at intervals upon a life of Friedrich von Schiller and a translation of Wilhelm Meister. He finally gave up his tutorship in July, and for a time tried to find employment in London. The impressions made upon him by London men of letters were most unfavorable.

Carlyle felt by this time conscious of having a message to deliver to mankind, and his comrades, he thought, were making literature a trade instead of a vocation, and prostituting their talents to frivolous journalism. He went once to see Samuel Taylor Coleridge, who was then delivering his oracular utterances at Highgate, and the only result was the singularly vivid portrait given in a famous chapter in his life of Sterling. Coleridge seemed to him to be ineffectual as a philosopher, and personally to be a melancholy instance of genius running to waste. Carlyle, conscious of great abilities, and impressed by such instances of the deleterious effects of the social atmosphere of London, resolved to settle in his native district. There he could live frugally and achieve some real work. He could, for one thing, be the interpreter of Germany to England. A friendly letter from Goethe, acknowledging the translation of Wilhelm Meister, reached him at the end of and greatly encouraged him. Goethe afterwards spoke warmly of the life of Schiller, and desired it to be translated into German. Letters occasionally passed between them in later years, which were edited by Professor Charles Eliot Norton in *The gift of a seal to Goethe on his birthday in "from fifteen English friends"*, including Scott and Wordsworth, was suggested and carried out by Carlyle. The interest in German, which Carlyle did so much to promote, suggested to him other translations and reviews during the next few years, and he made some preparations for a history of German literature. British curiosity, however, about such matters seems to have been soon satisfied, and the demand for such work slackened. Carlyle was meanwhile passing through the most important crisis of his personal history. Jane Baillie Welsh, born, was the only child of Dr. She had shown precocious talent, and was sent to the school at Haddington where Edward Irving was a master. Her old tutor, Irving, was now at Kirkcaldy, where he became engaged to a Miss Martin. He visited Haddington occasionally in the following years, and a strong mutual regard arose between him and Miss Welsh. They contemplated a marriage, and Irving endeavored to obtain a release from his previous engagement. The Martin family held him to his word, and he took a final leave of Miss Welsh in. Meanwhile he had brought Carlyle from Edinburgh and introduced him to the Welshes. Carlyle was attracted by the brilliant abilities of the young lady, procured books for her and wrote letters to her as an intellectual guide. The two were to perform a new variation upon the theme of Abelard and Heloise. The process, however, took some time. She still declared that she did not love him well enough to become his wife. In she gradually relented so far as to say that she would marry if he could achieve independence. She had been brought up in a station superior to that of the Carlyles, and could not accept the life of hardship which would be necessary in his present circumstances. He was determined not to abandon his vocation as a man of genius by following the lower though more profitable paths to literary success, and expected that his wife should partake the necessary sacrifice of comfort. The natural result of such discussions followed. The attraction became stronger on both sides, in spite of occasional spasms of doubt. An odd incident precipitated the result. Basil Montague, wrote to Miss Welsh, to exhort her to suppress her love for Irving, who had married Miss Martin in. Miss Welsh replied by announcing her intention to marry Carlyle; and then told him the whole story, of which he had previously been ignorant. He properly begged her not to yield to the impulse without due consideration. It took place on the 17th of October. Carlyle had now to arrange the mode of life which should enable him to fulfil his aspiration. His wife had made over her income to her mother, but he had saved a small sum upon which to begin housekeeping. A passing suggestion from Mrs. Carlyle that they might live with her mother was judiciously abandoned. Carlyle had thought of occupying Craigenputtock, a remote and dreary farm belonging to Mrs. His wife objected his utter incapacity as a farmer; and they finally took a small house at Comely Bank, Edinburgh, where they could live on a humble scale. The brilliant conversation of both attracted some notice in the literary society of Edinburgh. Though Jeffrey had no intellectual sympathy with Carlyle, he accepted some articles for the *Review* and became warmly attached to Mrs. Carlyle began to be known as leader of a new "mystic" school, and his earnings enabled him to send his brother John to study in Germany. The public appetite, however, for "mysticism" was not keen. In spite of support from Jeffrey and other friends, Carlyle failed in a candidature for a professorship at St. His brother, Alexander, had now taken the farm at Craigenputtock, and the Carlyles decided to settle at the separate dwelling-house there, which would bring them nearer to Mrs. They went there in, and began a hard struggle. Carlyle, indomitably determined to make no concessions for immediate profit, wrote slowly and carefully, and turned out some of his most finished work. He labored "passionately" at Sartor

Resartus, and made articles out of fragments originally intended for the history of German literature. The money difficulty soon became more pressing. In spite of such drawbacks, Carlyle in later years looked back upon the life at Craigenputtock as on the whole a comparatively healthy and even happy period, as it was certainly one of most strenuous and courageous endeavor. Though often absorbed in his work and made both gloomy and irritable by his anxieties, he found relief in rides with his wife, and occasionally visiting their relations. Their letters during temporary separations are most affectionate. The bleak climate, however, the solitude, and the necessity of managing a household with a single servant, were excessively trying to a delicate woman, though Mrs. Carlyle concealed from her husband the extent of her sacrifices. The position was gradually becoming untenable.

5: Thomas Carlyle - Wikipedia

Genre/Form: Records and correspondence Correspondence: Additional Physical Format: Online version: Carlyle, Thomas, Letters of Thomas Carlyle to his brother Alexander.

The father was by trade a mason, and afterwards a small farmer. He had joined a sect of seceders from the kirk, and had all the characteristics of the typical Scottish Calvinist. He was respected for his integrity and independence, and a stern outside covered warm affections. The family tie between all the Carlyles was unusually strong, and Thomas regarded his father with a reverence which found forcible expression in his Reminiscences. He always showed the tenderest love for his mother, and was the best of brothers. The narrow means of his parents were made sufficient by strict frugality. He was sent to the parish school when seven, and to Annan grammar-school when ten years old. His pugnacity brought him into troubles with his fellows at Annan; but he soon showed an appetite for learning which induced his father to educate him for the ministry. He walked to Edinburgh in November, and entered the university. He cared little for any of the professors, except Sir John Leslie, from whom he learned some mathematics. He acquired a little classical knowledge, but the most valuable influence was that of his contemporaries. A few lads in positions similar to his own began to look up to him as an intellectual leader, and their correspondence with him shows remarkable interest in literary matters. In Carlyle, still looking forward to the career of a minister, obtained the mathematical mastership at Annan. The salary of £60 or 70 a year enabled him to save a little money. He went to Edinburgh once or twice, to deliver the discourses required from students of divinity. He does not seem, however, to have taken to his profession very earnestly. He was too shy and proud to see many of the Annan people, and found his chief solace in reading such books as he could get. A previous meeting with Irving, also a native of Annan, had led to a little passage of arms, but Irving now welcomed Carlyle with a generosity which entirely won his heart, and the rivals soon became the closest of friends. Carlyle did his duties as a schoolmaster punctiliously, but found the life thoroughly uncongenial. No man was less fitted by temperament for the necessary drudgery and worry. A passing admiration for a Miss Gordon is supposed to have suggested the "Blumine" of Sartor Resartus; but he made no new friendships, and when Irving left at the end of Carlyle also resigned his post. He had by this time resolved to give up the ministry. He has given no details of the intellectual change which alienated him from the church. He had, however, been led, by whatever process, to abandon the dogmatic system of his forefathers, though he was and always remained in profound sympathy with the spirit of their teaching. A period of severe struggle followed. He studied law for a time, but liked it no better than schoolmastering. He took a pupil or two, and wrote articles for the Edinburgh Encyclopaedia under the editorship of Brewster. He occasionally visited his family, and their unfailing confidence helped to keep up his courage. Meanwhile he was going through a spiritual crisis. Atheism seemed, for a time to be the only alternative to his old creed. It was, however, profoundly repugnant to him. He cast out the spirit of negation, and henceforth the temper of his misery was changed to one, not of "whining," but of "indignation and grim fire-eyed defiance. In he had begun to study German, with which he soon acquired a very remarkable familiarity. The chief object of his reverence was Goethe. In many most important respects no two men could be more unlike; but, for the present, Carlyle seems to have seen in Goethe a proof that it was possible to reject outworn dogmas without sinking into materialism. Goethe, by singularly different methods, had emerged from a merely negative position into a lofty and coherent conception of the universe. A rat, he declared, was gnawing at the pit of his stomach. He was already suffering from the ailments, whatever their precise nature, from which he never escaped. He gave vent to his irritability by lamentations so grotesquely exaggerated as to make it difficult to estimate the real extent of the evil. Carlyle spent some time with the elder Bullers, but found a life of dependence upon fashionable people humiliating and unsatisfactory. He employed himself at intervals upon a life of Schiller and a translation of Wilhelm Meister. He finally gave up his tutorship in July, and for a time tried to find employment in London. The impressions made upon him by London men of letters were most unfavourable. Carlyle felt by this time conscious of having a message to deliver to mankind, and his comrades, he thought, were making literature a trade instead of a vocation, and prostituting their talents to

frivolous journalism. He went once to see Coleridge, who was then delivering his oracular utterances at Highgate, and the only result was the singularly vivid portrait given in a famous chapter in his life of Sterling. Coleridge seemed to him to be ineffectual as a philosopher, and personally to be a melancholy instance of genius running to waste. Carlyle, conscious of great abilities, and impressed by such instances of the deleterious effects of the social atmosphere of London, resolved to settle in his native district. There he could live frugally and achieve some real work. He could, for one thing, be the interpreter of Germany to England. A friendly letter from Goethe, acknowledging the translation of *Wilhelm Meister*, reached him at the end of and greatly encouraged him. Goethe afterwards spoke warmly of the life of Schiller, and desired it to be translated into German. Letters occasionally passed between them in later years, which were edited by Professor Charles Eliot Norton in *The gift of a seal to Goethe on his birthday in "from fifteen English friends,"* including Scott and Wordsworth, was suggested and carried out by Carlyle. The interest in German, which Carlyle did so much to promote, suggested to him other translations and reviews during the next few years, and he made some preparations for a history of German literature. British curiosity, however, about such matters seems to have been soon satisfied, and the demand for such work slackened. Carlyle was meanwhile passing through the most important crisis of his personal history. She had shown precocious talent, and was sent to the school at Haddington where Edward Irving q. Her old tutor, Irving, was now at Kirkcaldy, where he became engaged to a Miss Martin. He visited Haddington occasionally in the following years, and a strong mutual regard arose between him and Miss Welsh. They contemplated a marriage, and Irving endeavoured to obtain a release from his previous engagement. The Martin family held him to his word, and he took a final leave of Miss Welsh in . Meanwhile he had brought Carlyle from Edinburgh and introduced him to the Welshes. Carlyle was attracted by the brilliant abilities of the young lady, procured books for her and wrote letters to her as an intellectual guide. The two were to perform a new variation upon the theme of Abelard and Heloise. Until , when Mr. The process, however, took some time. Her father had bequeathed to her his whole property D to boo a year. She still declared that she did not love him well enough to become his wife. In she gradually relented so far as to say that she would marry if he could achieve independence. She had been brought up in a station superior to that of the Carlyles, and could not accept the life of hardship which would be necessary in his present circumstances. He was determined not to abandon his vocation as a man of genius by following the lower though more profitable paths to literary success, and expected that his wife should partake the necessary sacrifice of comfort. The natural result of such discussions followed. The attraction became stronger on both sides, in spite of occasional spasms of doubt. An odd incident precipitated the result. Miss Welsh replied by announcing her intention to marry Carlyle; and then told him the whole story, of which he had previously been ignorant. He properly begged her not to yield to the impulse without due consideration. It took place on the 17th of October Carlyle had now to arrange the mode of life which should enable him to fulfil his aspiration. His wife had made over her income to her mother, but he had saved a small sum upon which to begin housekeeping. A passing suggestion from Mrs Carlyle that they might live with her mother was judiciously abandoned. Carlyle had thought of occupying Craigenputtock, a remote and dreary farm belonging to Mrs Welsh. His wife objected his utter incapacity as a farmer; and they finally took a small house at Comely Bank, Edinburgh, where they could live on a humble scale. The brilliant conversation of both attracted some notice in the literary society of Edinburgh. Though Jeffrey had no intellectual sympathy with Carlyle, he accepted some articles for the Review and became warmly attached to Mrs Carlyle. Carlyle began to be known as leader of a new "mystic" school, and his earnings enabled him to send his brother John to study in Germany. The public appetite, however, for "mysticism" was not keen. In spite of support from Jeffrey and other friends, Carlyle failed in a candidature for a professorship at St Andrews. His brother, Alexander, had now taken the farm at Craigenputtock, and the Carlyles decided to settle at the separate dwelling-house there, which would bring them nearer to Mrs Welsh. They went there in , and began a hard struggle. Carlyle, indomitably determined to make no concessions for immediate profit, wrote slowly and carefully, and turned out some of his most finished work. He laboured "passionately" at *Sartor Resartus*, and made articles out of fragments originally intended for the history of German literature. The money difficulty soon became more pressing. In spite of such drawbacks, Carlyle in later years looked back upon the life at Craigenputtock as on

the whole a comparatively healthy and even happy period, as it was certainly one of most strenuous and courageous endeavour. Though often absorbed in his work and made both gloomy and irritable by his anxieties, he found relief in rides with his wife, and occasionally visiting their relations. Their letters during temporary separations are most affectionate. The bleak climate, however, the solitude, and the necessity of managing a household with a single servant, were excessively trying to a delicate woman, though Mrs Carlyle concealed from her husband the extent of her sacrifices. The position was gradually becoming untenable. In the autumn of Carlyle was forced to accept a loan of X50 from Jeffrey, and went in search of work to London, whither his wife followed him. He made some engagements with publishers, though no one would take Sartor Resartus, and returned to Craigenputtock in the spring of

6: Search Results for: Thomas Carlyle | Harvard University Press

Citation Information. The Letters of Thomas Carlyle to His Brother Alexander, with Related Family Letters. Edited by Marrs, Jr., Edwin W. Harvard University Press.

He was grandson of a Thomas Carlyle, first a carpenter and afterwards a small farmer at Brownknowe, near Burnswark Hill. Francis, a brother of the elder Thomas, was a rough sailor of the Trunion type. The brothers had been separated by a long quarrel, and among the earliest recollections of the younger Thomas was a sight of the granduncle, who was being carried upstairs to be reconciled with the dying grandfather. Both brothers were tough, irascible men, as much given to fighting as to working. Thomas married Anna Gillespie, by whom had had four sons and two daughters. The second, James, born in , inherited the paternal temper, and was roughly brought up, and allowed to ramble over the country shooting hares. He received early religious impressions from John Orr, schoolmaster and shoemaker, who was pious when sober, but often spent weeks at the pot-house. In James became apprenticed to a mason, William Brown, married to his eldest sister Fanny. He afterwards set up business with a brother, built a house for himself in Ecclefechan, and there made a home for his father and brothers. In he married a cousin, Janet Carlyle, who died after giving birth to one son, John. Two years after her death James Carlyle married Janet Aitken. Their first child, Thomas, was followed by three sons and five daughters. The sons were John Aitken [q. The daughters were Janet, who died in infancy; Margaret b 18?? Hanning, and settled in Canada. James Carlyle was from the first steady, abstemious, and a thorough workman. He was a man of remarkable force of mind and character, strong affections masked by habitual reserve, and the religious temperament characteristic of the stern Scotch Calvinist. Thomas Carlyle learnt reading from his mother, and arithmetic at five from his father. He was then sent to the village school. As the schoolmaster was incompetent he was taught by Johnstone, the burgher minister, and his son, an Edinburgh student. At Whitsuntide ho was sent to Annan grammar school, He had already shown violent temper, and his mother now made him promise not to return a blow. He had, consequently, to put up with much cruelty, until he turned against a tormentor, and, though beaten, proved himself to be a dangerous subject for bullying. The two first years, he says, were miserable. He learnt to read French and Latin and the Greek alphabet; he learnt a little geometry and algebra; and devoured all the books he could get. Carlyle accordingly walked to Edinburgh â€” a hundred miles distant â€” in the November term , and went through the usual course. He acquired some Greek and Latin; was disgusted with the uncongenial rhetoric of Thomas Brown upon the association philosophy; but made some real progress in mathematics under John Leslie, who earned his lasting gratitude by zealous help. He became a leading spirit among a small circle of friends of his own class. Their letters show remarkable interest in literary matters. Carlyle contemplated an epic poem. He still studied mathematics. He advised his friends sensibly, and was ready to help them from his little savings. To fill up the interval which must elapse before his intended ordination, Carlyle obtained in the mathematical tutorship at Annan. He thus became independent, and was able to put by something from his salary of 60l. He was near his father, who had now settled in a farm at Mainhill, two miles from Ecclefechan. Here he passed his holidays; but his life at Annan was solitary, and chiefly spent among his books. His divinity course involved an annual address at Edinburgh. Irving miserable was an old pupil of the Annan school, where Carlyle had once seen him on a visit. He had become a schoolmaster at Kirkcaldy. Some of the parents were discontented with his teaching, and resolved to import a second schoolmaster. Christieson professor of Latin at Edinburgh and Leslie recommended Carlyle, who thus in the summer of became a rival of Irving. Irving, however, welcomed him with a generosity which he warmly acknowledged, and they at once formed a close intimacy. He kept his pupils in awe without physical force, but his success was the chiefly negative. Miss Gordon took leave of him in a remarkable letter, in which, after a serious warning against the dangers of pride and excessive severity, she begs him to think of her as a sister, though she will not see him again. In September he told his father that he had saved about 90l. He accordingly went to Edinburgh in December with Irving, who had given up his own school with a view to entering upon his ministerial functions. Carlyle had now begun to suffer from the dyspepsia which tormented him through life: The little annoyances incidental to

life in mean lodgings are transfigured into a hunting of the furies. The misery of the lower classes at this time of universal depression made a profound impression, and he sympathised with the general discontent. He was also going through a religious crisis. The collapse of his old beliefs seemed to leave him no escape from gloomy and degrading materialism. Carlyle had now taken to German study, and his great helper in this crisis appears to have been Goethe. The serenity of Goethe probably attracted him by contrast to his own vehemence. Goethe, as he thought, showed that the highest culture and most unreserved acceptance of the results of modern inquiry might be combined with a reverent and truly religious conception of the universe. Carlyle continued to revere Goethe, though the religious sentiments which he preserved, Scotch Calvinism minus the dogma, were very unlike those of his spiritual guide. During this period of struggle Carlyle was supported by the steady confidence of his father, the anxious affection of his mother, and the cordial sympathy of his brothers and sisters. He was eagerly welcomed on occasional visits to Mainhill, and, though sometimes alarming his family by his complaints, always returned their affection and generally made the best of his prospects. To them he seldom said a harsh word. Another consolation was the friendship of Irving, now October. He visited Irving in , and at Drumclog Moor, whither Irving had walked with him on the way to Ecclefechan, explained to his friend the difference of faith which now divided them. Carlyle walked fifty-four miles the next day, the longest walk he ever took. Irving did his utmost both to comfort Carlyle and to find him employment. Carlyle had applied in vain to London booksellers, proposing, for one thing, a complete translation of Schiller. Captain Basil Hall had offered to take Carlyle as a kind of scientific secretary, an offer which Carlyle declined. Meanwhile Irving, on preaching experimentally in Hatton Garden, had made acquaintance with two sisters, Mrs. Buller consulted Irving upon the education of her two eldest sons, Charles [q. Irving recommended Edinburgh University with Carlyle for a tutor, and in January Carlyle accepted the proposal. The two lads joined him in the following spring. His salary was l. The parents of his pupils came to Edinburgh in the autumn of Carlyle lodged at 3 Moray Place, Pilrig Street, spending the day with his pupils. In the spring of the Bullers took Kinnaird House, near Dunkeld. Carlyle spent the rest of the year there with them, and on the whole happily, though occasionally grumbling at dyspepsia and the ways of fine ladies and gentlemen. After a week at Kew with Charles Buller, who was now intended for Cambridge, he resolved to give up his place. He had been much attracted by his pupil Charles, but to his proud spirit a life of dependence upon grand people, with constantly unsettled plans and with no definite outlook for himself, had naturally become intolerable. His improved income had enabled him to help his family. Out of his l. He had been actively writing. On leaving the Bullers he was thrown on his own resources. He stayed on in London trying to find some occupation. In the summer of he spent two months at Birmingham with Mr. Badams, a manufacturer, of some literary knowledge and scientific culture. For Badams, see Reminiscences, ii. From Birmingham Carlyle went to Dover, where the Irvings were staying, and made a brief visit to Paris, in company with Mr. He remembered every detail with singular fidelity, and his impressions were of service in the history of the French revolution. On returning, he took lodgings in Islington, near Irving, and stayed there, occupied in publishing negotiations, till his return to Scotland in March Carlyle received strong impressions from his first view of London society. He judged it much as Knox judged the court of Mary, or St. John the Baptist see Froude, ii. Basil Montagu, of whom there is a striking and generally favourable portrait Reminiscences, p. But the social atmosphere was evidently uncongenial. He still admired Irving, whom he always loved; but felt keenly that his friend was surrounded by a circle whose flattery was dangerous to his simplicity, and which mistook a flush of excitement for deep religious feeling. Carlyle formed a still more disparaging estimate of the men of letters. If his judgment was harsh, it put new force into his resolution to deliver his own message to a backsliding generation, and to refuse at whatever cost to prostitute his talents for gain or flattery. The translation had been successful. Carlyle had arranged to translate other selections from German writers, which ultimately appeared in He proceeded to carry out his scheme of retirement. His father took a farm called Hoddam Hill, about two miles from Mainhill, at a rent of l. His brother Alexander managed the farm; and Carlyle settled down with his books, and after some idleness took up his translating. Jane Baillie Welsh was descended from two unrelated families, both named Welsh.

7: Index : The Letters of Thomas Carlyle to His Brother Alexander, with Related Family Letters

Get this from a library! [Briefe, engl.] The letters of Thomas Carlyle to his brother Alexander.. [Thomas Carlyle; Edwin Wilson Marrs].

Additional Information In lieu of an abstract, here is a brief excerpt of the content: The notes appear in this volume as he left them, except for the correction of obvious errors. All works cited by Ewen are in the bibliographies, but the notes often fail to specify the edition used. For the most part, it has been possible to determine the edition or a close equivalent, but in some cases more accessible reprints have been listed, or in the case of some classics, recent critical editions. Several works cited by Ewen exist in so many editions, both old and new, that only the title is given in the bibliography, without any particular edition being cited. Letters of Matthew Arnold " New York and London, Macmillan and Co. Moscow, Foreign Languages Publishing House, With a Selection of Letters by Family and Friends: Oxford, Clarendon Press, Jane Eyre, a Norton Critical Edition. New York, Norton, 3d ed. Milford, Oxford University Press, A Poem unpublished, London, Penguin Books, Roe Head Journal 14 Oct. New York, Norton, , p. London, Oxford University Press, New York, Columbia University Press, New York, Liberal Arts Press, The Harvard Classics, The Works of Thomas Carlyle. London, Chapman and Hall, " , vol. Early Letters of Thomas Carlyle. London and New York, Macmillan, The French Revolution; a history. In The Works of Thomas Carlyle. Letters of Thomas Carlyle. London, New York, Macmillan, The Life of Friedrich Schiller: You are not currently authenticated. View freely available titles:

8: Project MUSE - Bengough and Carlyle

Thomas Carlyle by Thomas Johnson, Century Magazine, January Courtesy Wikimedia Commons.. His last major work was the epic life of Frederick the Great (). In this Carlyle tried to show how a heroic leader can forge a state, and help create a new moral culture for a nation.

Thomas Carlyle was born at Ecclefechan in Dumfriesshire. His father, James Carlyle, was a stonemason, a man of intellect and strong character, and his mother was, as he said, "of the fairest descent, that of the pious, the just, and the wise. He then went to the Grammar School of Annan, and in to the University of Edinburgh, the 90 miles to which he travelled on foot. After completing his "Arts" course, he went on to divinity with the view of entering the Church, but about the middle of his course found that he could not proceed. He became a schoolmaster first at Annan and then at Kirkcaldy. Returning in to Edinburgh he for a time studied law and took pupils; but his health was bad, he suffered from insomnia and dyspepsia, and he tired of law. For the next 2 years, , he acted as tutor. In the following year he married Jane Baillie Welsh, and settled in Edinburgh. Here his first work was *Specimens of German Romance* 4 vols. A much more important matter was his friendship with Jeffrey and his connection with the *Edinburgh Review*, in which appeared, among others, his essays on Richter, Burns, Characteristics, and German Poetry. Andrews, and the same year he went to Craigenputtock, a small property in Dumfriesshire belonging to Mrs. Carlyle, where they remained for several years, and where many of his best essays and *Sartor Resartus* were written, and where his correspondence with Goethe began. He immediately set to work on his *French Revolution*. Its originality, brilliance, and vividness took the world by storm, and his reputation as one of the foremost men of letters in the country was at once and finally established. In the same year he delivered 4 courses on German Literature, Periods of European Culture, Revolutions of Modern Europe, and Heroes and Hero-Worship, the page last of which was published as a book in *Books* now followed each other rapidly, *Chartism* had appeared in , *Past and Present* came out in , and *Letters and Speeches of Oliver Cromwell* in In he began his largest, if not his greatest work, *Frederick the Great*, which occupied him from that year until , and in connection with which he made 2 visits to Germany in and In he was elected Lord Rector of the University of Edinburgh. Almost immediately afterwards a heavy blow fell upon him in the death of Mrs. Whatever his faults, of which the most was made in some quarters, there can be no doubt that C. In his *Reminiscences* pub. The Franco-German War of profoundly interested him, and evoked a plea for Germany. From this time his health began to give way more and more. In his right hand became paralysed. In he received the distinction of the Prussian Order of Merit, as the biographer of its founder, and in the same year, Mr. Disraeli offered him the choice of the Grand Cross of the Bath or a baronetcy and a pension, all of which he declined. The completion of his 80th year in was made the occasion of many tributes of respect and veneration, including a gold medal from some of his Scottish admirers. Burial in Westminster Abbey was offered, but he had left instructions that he should lie with his kindred. He bequeathed the property of Craigenputtock to the Univ. Thomas Carlyle - Project Gutenberg eText After attending Edinburgh University , Carlyle became a mathematics teacher, first in Annan and then in Kirkcaldy, where he became close friends with the mystic Edward Irving. In , Carlyle went back to Edinburgh University, where he suffered an intense crisis of faith and conversion that would provide the material for *Sartor Resartus*. He also began reading deeply in German literature. Early writings Edit His first major work, *Sartor Resartus* was intended to be a new kind of book: The narrator finds contempt for all things in human society and life. He contemplates the "Everlasting No" of refusal, comes to the "Centre of Indifference," and eventually embraces the "Everlasting Yea. Carlyle establishes that the bases for common belief and faith are empty, that men are locked into hollow forms and satiated by vacuous pleasures and certainties. His narrator rebels against the smugness of his age and the positive claims of authority. He eventually finds that rage cannot provide a meaning for life, that he cannot answer the eternal question by merely rejecting all answers. He seeks a new world where religion has a new form, where the essential truths once revolutionary and undeniable are again made new. *Sartor Resartus* was initially considered bizarre and incomprehensible, but had a limited success in the United States , where it was admired by Ralph Waldo Emerson , influencing the development of New

England Transcendentalism. In , Carlyle moved to London and began to move among celebrated company, thanks to the fame of Sartor Resartus. All these books were influential in their day, especially on writers such as Charles Dickens and John Ruskin. However, after the Revolutions of and political agitations in the United Kingdom , Carlyle published a collection of essays entitled "Latter-Day Pamphlets" in which he attacked democracy as an absurd social ideal, while equally condemning hereditary aristocratic leadership. The latter was deadening, the former nonsensical: Government should come from the ablest. But how we were to recognise the ablest, and to follow their lead, was something Carlyle could not clearly say. In later writings Carlyle sought to examine instances of heroic leadership in history. In Sartor Resartus, the narrator moves from the "Everlasting No" to the "Everlasting Yea," but only through "The Center of Indifference," which is a position not merely of agnosticism , but also of detachment. Only after reducing desires and certainty and aiming at a Buddha -like "indifference" can the narrator move toward an affirmation. Based on Goethe calling Christianity the "Worship of Sorrow," and "our highest religion, for the Son of Man," Carlyle adds, interpreting this, "there is no noble crown, well worn or even ill worn, but is a crown of thorns. His last major work was the epic life of Frederick the Great In this Carlyle tried to show how a heroic leader can forge a state, and help create a new moral culture for a nation. For Carlyle, Frederick epitomised the transition from the liberal Enlightenment ideals of the eighteenth century to a new modern culture of spiritual dynamism: However, the effort involved in the writing of the book took its toll on Carlyle, who became increasingly depressed, and subject to various probably psychosomatic ailments. His notoriously racist essay, "An Occasional Discourse on the Nigger Question" [2] suggested that slavery should never have been abolished. It had kept order, and forced work from people who would otherwise have been lazy and feckless. Eyre had been accused of brutal lynchings while suppressing a rebellion. Carlyle set up a committee to defend Eyre, while Mill organised for his prosecution. Private life Edit Carlyle had a number of romantic attachments before he married. The most notable were with Margaret Gordon, a pupil of his friend Edward Irving. Even after he met Jane, he became enamoured of Kitty Kirkpatrick, the daughter of a British officer and an Indian princess. William Dalrymple, author of White Mughals, suggests that feelings were mutual, but social circumstances made the marriage impossible, as Carlyle was then poor. The letters between Carlyle and his wife have been published, and they show that the couple had an affection for one another that was marred by frequent quarrels. Their personal relations is the cause of much speculation by biographers, but the couple was apparently celibate. Carlyle became increasingly alienated from his wife. Although she had been an invalid for some time, her death came unexpectedly and plunged him into despair, during which he wrote his highly self-critical Reminiscences of Jane Welsh Carlyle. This was published after his death by his biographer James Anthony Froude, who also made public his belief that the marriage was unconsummated. This frankness was unheard of in the usually respectful biographies of the period. Froude, who had been designated by Carlyle himself as his biographer-to-be, was acutely aware of this belief. He was appointed rector of the University of Edinburgh. The Early Kings of Norway: Also an Essay on the Portraits of John Knox appeared in His style is perhaps the most remarkable and individual in page 75our literature, intensely strong, vivid, and picturesque, but utterly unconventional, and often whimsical or explosive. He had in a high degree the poetic and imaginative faculty, and also irresistible humour, pungent sarcasm, insight, tenderness, and fierce indignation. In his Sartor Resartus, Carlyle challenged the basis of conventional faith and accepted pieties. He believed that religion required a new form where the essential truths, once revolutionary but grown ossified, were again made new. For Carlyle, individualism and laissez-faire capitalism were undermining communal human and spiritual values. While recognizing political, economic, and social factors, he believed that these forces were essentially spiritual and needed to be directed by leaders with boldness and vision. His increasing hostility to modern egalitarian democracy would influence the development of socialism, while insistence upon the need for heroic leadership, paradoxically, contributed to the later emergence of fascism]. A late, notoriously racist essay suggesting that slavery should never have been abolished lent support to the American slave system and contributed to his break with liberal reformers such as John Stuart Mill. A history in The resulting second version was filled with a passionate intensity, hitherto unknown in historical writing. This dehumanization of society was a theme pursued in later books. In Past and Present , Carlyle sounded a note of conservative

scepticism that could later be seen in Matthew Arnold and John Ruskin: Communal values were collapsing into isolated individualism and ruthless laissez-faire capitalism, justified by what he called the "dismal science" of economics. Carlyle moved towards his later thinking during the 1830s, leading to a break with many old friends and allies such as Mill and, to a lesser extent, Emerson. His belief in the importance of heroic leadership found form in his book "Heroes and Hero Worship," in which he compared different types of heroes. However, for Carlyle, unlike Aristotle, the world was filled with contradictions with which the hero had to deal. All heroes will be flawed. Their heroism lay in their creative energy in the face of these difficulties, not in their moral perfection. To sneer at such a person for their failings is the philosophy of those who seek comfort in the conventional. Recognition Edit Work detail, showing Carlyle 1 and F. Painting by Ford Madox Brown , Thomas Carlyle is notable both for his continuation of older traditions of the Tory satirists of the 18th century in England and for forging a new tradition of Victorian era criticism of progress. Sartor Resartus can be seen both as an extension of the chaotic, sceptical satires of Jonathan Swift and Laurence Sterne and as an annunciation of a new point of view on values. However, few would follow Carlyle into a narrow and solitary resolution, and even those who would come to praise heroes would not be as remorseless for the weak. Carlyle is also important for helping to introduce German Romantic literature to Britain. Carlyle also made a favorable impression on some slaveholders in the United States southern states.

CARLYLE, THOMAS (), *British essayist, historian and philosopher, born on Dec. 4, , at Ecclefechan, in Annandale, was the eldest of the nine children of James Carlyle by his second wife, Margaret Aitken.*

The father was by trade a mason, and then a small farmer. He had joined a sect of seceders from the kirk, and had all the characteristics of the typical Scottish Calvinist. He was respected for his integrity and independence, and a stern outside covered warm affections. The family tie between all the Carlyles was unusually strong, and Thomas regarded his father with a reverence which found forcible expression in his Reminiscences. He always showed the tenderest love for his mother, and was the best of brothers. The narrow means of his parents were made sufficient by strict frugality. He was sent to school when he was about five and to Annan grammar school when ten years old, and soon showed an appetite for learning which induced his father to decide to educate him for the ministry. He walked to Edinburgh in Nov. Of the professors, he liked Sir John Leslie the best and distinguished himself in mathematics. A few lads in positions similar to his own began to look up to him as an intellectual leader, and their correspondence with him shows remarkable interest in literary matters. In Carlyle, still looking forward to the career of a minister, obtained the mathematical mastership at Annan. The salary of 160 or a year enabled him to save a little money. He went to Edinburgh twice to deliver the discourses required from students of divinity, but the main occupation of his leisure time was wide reading in French and English literature and the study of mathematics. A previous meeting with Irving, also a native of Annan, had led to a little passage of arms, but Irving now welcomed Carlyle with a generosity which entirely won his heart, and the rivals soon became the closest of friends. Carlyle did his duties as a schoolmaster punctiliously, but found the life thoroughly uncongenial. No man was less fitted by temperament for the necessary drudgery and worry. His admiration for a Miss Gordon there seems to have suggested the "Blumine" of Sartor Resartus; but he made no new friendships, and when Irving left at the end of Carlyle also resigned his post. He had by this time given up the ministry and altogether ceased to believe in Christianity in the winter of , though he was and always remained in profound sympathy with its moral teaching. A period of severe struggle followed. He studied law for a time, but liked it no better than schoolmastering. He took a pupil or two, and wrote articles for the Edinburgh Encyclopaedia under the editorship of Brewster. He occasionally visited his family, and their unfailing confidence helped to keep up his courage. Meanwhile he was going through a spiritual crisis. Atheism was profoundly repugnant to him. At last, one day in July or Aug. He cast out the spirit of negation, and henceforth the temper of his misery was changed to one, not of "whining," but of "indignation and grim fire-eyed defiance. In g he had begun to read German, with which he soon acquired a very remarkable familiarity. The chief object of his reverence was Goethe. In many most important respects no two men could be more unlike; but, for the present, Carlyle seems to have seen in Goethe a proof that it was possible to reject outworn dogmas without sinking into materialism. Goethe, by singularly different methods, had emerged from a merely negative position into a lofty and coherent conception of the universe. A rat, he declared, was gnawing at the pit of his stomach. He was already suffering from the agonies of indigestion from which he continued to suffer all his life. Carlyle was tutor to the young Bullers till July, , when it was decided to send them to Cambridge and both Charles Buller and his parents continued to be his friends as long as they lived. It was through Charles Buller that he later became acquainted with the Barings. Meanwhile he was employed upon a life of Schiller and a translation of Wilhelm Meister. The impressions made upon him by London men of letters in were most unfavourable. Carlyle felt by this time conscious of having a message to deliver to mankind, and the men of letters, he thought, were making literature a trade instead of a vocation, and prostituting their talents to frivolous journalism. He went once to see Coleridge, who was then delivering his oracular utterances at Highgate, and the only result was the singularly vivid portrait given in a famous chapter in his life of Sterling. Coleridge seemed to him to be ineffectual as a philosopher, and personally to be a melancholy instance of genius running to waste. Carlyle, conscious of great abilities, and impressed by such instances of the deleterious effects of the social atmosphere of London, resolved to settle in his native district. There he could

live frugally and achieve some real work. He could for one thing, be the interpreter of Germany to England. A friendly letter from Goethe, acknowledging the translation of Wilhelm Meister, reached him towards the end of and greatly encouraged him. Goethe afterwards spoke warmly of the life of Schiller, and it was translated into German. Letters occasionally passed between them in later years, which were edited by Charles Eliot Norton in The gift of a seal to Goethe on his birthday in "from fifteen English friends," including Scott and Wordsworth, was suggested and carried out by Carlyle. Carlyle did much to promote interest in German literature during the next few years, and made some preparations for a history of German literature. British curiosity, however, about such matters seems to have been soon satisfied, and the demand for such work slackened. Carlyle meanwhile was passing through the most important crisis of his personal history. Jane Baillie Welsh, born 1801, was the only child of Dr. She had shown precocious talent, and was sent to the school at Haddington where Edward Irving q. Her old tutor, Irving, was now at Kirkcaldy, where he became engaged to a Miss Martin. He visited Haddington occasionally in the following years, and a strong mutual regard arose between him and Miss Welsh. They contemplated a marriage, and Irving endeavoured to obtain a release from his previous engagement. The Martin family held him to his word, and he took a final leave of Miss Welsh in Meanwhile he had brought Carlyle from Edinburgh and introduced him to the Welshes. Carlyle was attracted by the brilliant abilities of the young lady, procured books for her and wrote letters to her as an intellectual guide. The two were to perform a new variation upon the theme of Abelard and Heloise. A good deal of uncertainty long covered the precise character of their relations. Until 1809, when Mr. The process, however, took some time. She also made her will and bequeathed the fee-simple of the estate to Carlyle. She had been brought up in a station superior to that of the Carlyles, and could not accept the life of hardship which would be necessary in his present circumstances. He was determined not to abandon his vocation as a man of genius by following the lower though more profitable paths to literary success, and expected that his wife should share the necessary sacrifice of comfort. The natural result of such discussions followed. The attraction became stronger on both sides, in spite of occasional spasms of doubt. Basil Montague, wrote to Miss Welsh, to exhort her to suppress her love for Irving, who had married Miss Martin in Miss Welsh replied by announcing her intention to marry Carlyle; and then told him the whole story, of which he had previously been ignorant. He properly begged her not to yield to the impulse without due consideration. It took place on Oct. Carlyle had now to arrange the mode of life which should enable him to fulfil his aspiration. His wife had made over her income to her mother, but he had saved a small sum upon which to begin housekeeping. A passing suggestion from Mrs. Carlyle that they might live with her mother was judiciously abandoned. Carlyle had thought of occupying Craigenputtock, a remote and dreary farm belonging to Mrs. His wife objected to his utter incapacity as a farmer; and they finally took a small house at Comely Bank, Edinburgh, where they could live on a humble scale. The brilliant conversation of both attracted some notice in the literary society of Edinburgh. The most important connection was with Francis, Lord Jeffrey, still editor of the Edinburgh Review. Though Jeffrey had no intellectual sympathy with Carlyle, he accepted some articles for the Review and became warmly attached to Mrs. Carlyle began to be known as leader of a new "mystic" school, and his earnings enabled him to send his brother John to study in Germany. The public appetite, however, for "mysticism" was not keen. In spite of support from Jeffrey and other friends, Carlyle failed in a candidature for a professorship at St. His brother, Alexander, had now taken the farm at Craigenputtock, and the Carlyles decided to settle at the separate dwelling-house there, which would bring them nearer to Mrs. They went there in , and began a hard struggle. Carlyle, indomitably determined to make no concessions for immediate profit, wrote slowly and carefully, and turned out some of his most finished work. He laboured "passionately" - at Sartor Resartus, and made articles out of fragments originally intended for the history of German literature. The money difficulty soon became more pressing. In spite of such drawbacks, Carlyle in later years looked back upon the life at Craigenputtock as on the whole a comparatively healthy and even happy period, as it was certainly one of most strenuous and courageous endeavour. Though absorbed in his work, he found relief in rides with his wife, and occasionally visiting their relations. Their letters during temporary separations are most affectionate. The bleak climate, however, the solitude, and the necessity of managing a household with a single servant, were trying to a delicate woman. In the autumn of

Carlyle accepted a loan of £500 from Jeffrey, and went in search of work to London, whither his wife followed him. He made some engagements with publishers, though no one would take *Sartor Resartus*, and he returned to Craigenputtock in the spring of 1837. Jeffrey, stimulated perhaps by his sympathy for Mrs. Carlyle, was characteristically generous. In 1838 he applied to Jeffrey for a post at the Edinburgh Observatory, for which his knowledge of mathematics and astronomy made him specially well qualified. But Jeffrey preferred to give the job to a man who had been clerk in his service, which led to a break between Carlyle and Jeffrey which lasted some years. In the beginning of the 1840s the Carlyles made another trial of Edinburgh. Besides, the materials for the history of the French Revolution which he had decided to write were more accessible in London; so they went there in the summer of 1840 and took the house at 5 now 24 Cheyne row, Chelsea, which Carlyle inhabited till his death; the house has since been bought for the public.

Nobodys better than you, Mom Html web page design U.S. conventional oil and gas production Scripture Study Book Universal history of the world Botany books in telugu Outer Banks Low Price Appendix, I: Pakistans Reply and Counter-Complaint Employee retention strategies journal 1993-2006 : mediocrity, Redskins style Primum non nocere : a supervisors odyssey Paula B. Fuqua Freedom and equality as the modern ideology Alone, together, apart History of construction industry Socialism and the law Transformation of Life Great God of love STEP SIX: THE RIGHT WAY TO SHAMPOO 53 Chinese Legal Reform (European Institute of Japanese Studies East Asian Economics Business Ser) Tahir ul qadri book on hazrat ali Structural design a practical guide for architects 2nd edition Tarantella napoletana sheet music The Oxford Companion to Food 2nd Ed Hes your defender . and youre his Surgical Specialties (Board Review Series) 7.9 Using assertions, 143 Spreading the burden? Party dress sheet music Growing up with spina bifida. Water-level data for selected wells on or near the Idaho National Engineering Laboratory, Idaho, 1983 thr Globalization and profitability since 1950 : a tale of two phases? Andrew Glyn What shall the redeemed wear? Baseline survey report on village courts in Bangladesh Triumphs And Tragedies Africa, its retreat of hope V. 4. Vertical economy, interchange, and social change during the formative period Dale W. Quattrin Gubbio studiolo and its conservation. The nobility of agriculture Carving Antique Shorebirds Mac os guide for windows users