Preface & Notes by FN to selections from writers on religious mysticism which she translated from various authors. She apparently intended them for publication & in 1937 Mrs Nash approached the SPCK with a view to their publication. The annexed letter explains why they were not published.

The Spanish matter was translated not from the original but from the French. The translations have been destroyed.

Barbara Stephen
14 Sept 1941

These notes have been translated.

I do not dare to mention the names of the works authors from which these Extracts Notes have been translated, some of them for the first time into English. are taken. But, if any one reads them, & any one wishes to know the authors, I shall be happy to publish a Key.

from Spanish & other mystical writers.

It has been thought that they might have a fairer chance of acceptance now, if the names of their authors were not at first given
"Let us not lose time in bringing indictments against such or such religious doctrines. There is but one true; that which shows & gives us God.

The problem is: to enlarge and raise the notion of God, which for so many ages religious dogmas were furiously raging to shut up in the narrow limits of symbolism.

Exactly in the measure in which for half a century philosophy has spiritualized herself religion has visibly materialized herself -- Philosophy is no longer occupied now in contesting, or making a jest of, the legendary sides of Christianity mission."

What is true in the idea not what is geographical or historical in it. What can be got out of it of truth or progress persevere & be great unto the end -- Sept. 16/72

Mysticism {not to be the whole of life {rather to inspire the whole of life to inspire & not to interfere with

Search {for {after knowledge

& to lead to right practice

(& not be instead of) in the world

Nobody (who has time to read it) must read this book

To anybody who has time to read it this book is poison

The mechanism by which the human organization cures itself or kills itself is quite different from the (chemical action of medicine chemistry

Men have died & worms have eaten them but & men have got well & lived but not from the science -- or not want of science of medicine
Mystical books are for hard-worked people like you & me who have not time to read them -- not for young ladies and old gentlemen who have nothing else to do.

True Mysticism: Robinson Crusoe

in that he finds himself led into solitude & God's presence found in rewarding him for, more than compensating that solitude.

The most religious of this day feel objection to the name of Mystical (Divinity) -- Religion.

But even when they thoroughly accept our Saviour's words: And [we] my Father and I will come & dwell in him --

And what is this but the essence of all Mystical Theology? --

It is: that in all we do the Spirit of the Father & of the Spirit of Christ shall be our inspiration & our motive-action.

My meat is to do the will of the Father who sent me --

What is this but putting in the fewest & most striking possible meaning foundation words the basis of all real Mystical teaching Religion for that in all our actions, the food of the life in which they are to have their being upon which they are to live is to be the indwelling Presence of God, the union with God, that is, with the: Spirit of Goodness, Wisdom (& Power) : Supreme Power in performing all the actions of our lives, including drains.
All I mean by Myst. Theo. is what Christ meant.
He was the first great Mystic & who was at once yet the most active Reformer that ever lived.
The real essence of all true mysticism lies in his words and my Father will come unto him & we will &c.

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Preface

It may seem a strange thing to begin a book with: -- this book is not for any one who has time to read it. But the meaning of it is: this reading is good only as a preparation for work. If it is not to inspire life & work, it is bad. Just as the end of food is to enable us to live & work -- & its end is not to enable us to live & eat -- so the end of -- most reading perhaps but certainly of -- Mystical reading is -- not to read but -- to work.

For what is Mysticism? Is it not the attempt to draw near to God not by rites or ceremonies but by inward dispositions? Is it not merely a 'hard word' for: "The Kingdom of Heaven is within"?
Heaven is neither a place nor a time. There might be a Heaven not only here but now.

It is true that sometimes we must sacrifice not only health of body but health of mind (or peace) in the interest of God; that is, we must sacrifice heaven. But -- thou shalt be like God, for thou shalt see Him as He is -- yes: this may be here & now, as well as there & then.

And it may be for a time -- then lost -- then recovered -- both here & there -- (both in this world & "the other world") -- both now & then -- (both in what we call 'time' & in what we call 'eternity')

"The idea is God -- or at least the most practical way of living with God is living with ideas -- not merely thinking about Ideals, but doing & suffering for Ideals."
That Religion is not devotion but work & suffering & labour for the love of God:
this is the true doctrine of Mystics -- as is more particularly set forth in
"True Religion consists in having is: to have no other will but God's."  p.p
a treatise Definition or in modern language, an "Essay" of the 16th century.

Compare this with Dr. Johnson's the definition of Religion in Johnson's Dictionary: -- "virtue founded upon reverence of God & expectation of future rewards & punishments."  No in other words, on respect &
self-interest not a word of love
And imagine Christ the Religion which inspired Christ's own life 'founded' on the
motives given by Dr. Johnson's Dictionary

Christ Himself was the first true Mystic --
"My meat is to do the will of him that sent me & to finish His work."

What is this but putting in the fewest & most striking
Where shall I find God? In myself.
This is the true mystical doctrine

But then I myself must be in a state for Him to come & dwell in me. This is the whole aim of the mystical life: and all mystical rules in all times & countries have been laid down for putting the soul into such a state. (on the Lord's Prayer p.p.

That the Soul herself should be heaven: that Our Father which is in heaven should
dwell in her: that there is something within us infinitely more estimable than often comes out-- that God enlarges this "palace of our soul" by degrees so as to enable her to receive Himself that thus He gives her liberty: but that the soul must give herself up absolutely to Him for Him to do this: ** p.3 this is the conclusion & sum of the whole matter put into the beautiful language of the mystics. And of the
** the incalculable benefit of this occasional but frequent intercourse with the Perfect process they actually describe the steps — assign periods of months and years during which the steps they say, are commonly made by those who make them at all not [There is often a most striking similarity with the language of Plato in the words of these writers who certainly were guiltless of Greek]

[3]

Is there any such thing as 'heaven' (or 'salvation') as an event in place or in time? As a fact indeed it may be.

**Preface**

[This Book is not for any one who has time to read it.]

What is Mysticism? Is it not the attempt to draw near to God not by rites or ceremonies but by inward dispositions? Is it not merely a 'hard word' for: "The Kingdom of Heaven is within"?

That Religion is &c p. 2 {WRITTEN TO THE LEFT OF THE CROSSED OUT STATEMENT ABOVE}

Foot Note. And [it is singular that the greatest Mystic authors, some of whom were women, thought & wrote as during the times of when the Roman Catholic Church was most dominant & most worldly, & were though among her most fervent votaries, seemed as it were like a kind of reaction against her.]
A strong objection is now felt to the very name of Mystical Religion at this day even by those who thoroughly accept the words: "And my Father will love unto him, & we will come unto him, & make our abode with him."

And what is But this is but the essence of all Mystical Theology - namely, it is that, in all we do & in all we think & say the Spirit of the Father & the Spirit of the Son shall be our inspiration & the motive of our thought & action.

"My meat is to do, the will of the Father who him that sent me & to finish His work"

What is this but putting in the fewest & most striking possible words the meaning of all real Mystical doctrine; namely that, for all our actions, all our words, all our thoughts, the food upon which they are to live, the life in which they are to have their being, is to be the indwelling Presence of God, the union with God -- (that is, with the Supreme Power of Goodness & Wisdom,) in performing every act of our lives, from the highest prayer to the most every day need, such as cleaning out a drain*

*Foot Note 19
All we mean by Mystical Theology is what Christ meant: He at once the greatest Mystic & at once the most active Reformer that ever lived. For to Him, God was all everything; while to us God is often nothing.

And this is the real essence of all true Mysticism -- God being every thing to us. God as the Supreme Spirit of Wisdom Goodness, Wisdom and Power. It is: the use of the Ideal & especially of the spiritual Ideal at every moment, in every act of our lives: which is, of course, the essence also of common sense. *Foot Note. Dr. Andrew Combe {Insert}[2]

The fact is Are not 'Mystical' books are for hard-working people to inspire their daily work -- not for 'mystical' people, contemplative people, 'religious' people, idle unoccupied people, excitable young ladies? And Therefore we say: if this be true This book is not for any one who has time to read it -- [especially not for idle girls -- they will find poison in it.]
An eminent religious writer of the present day says:

tells us that fashionable young ladies may
read & really taste & enjoy & shed tears over
Thomas à Kempis, St. Francis of Sales &c the
would not have dared so much as to mention
/ have named the Spanish Mystical School /
St. Teresa) ( / / WRITTEN ABOVE MENTION)
& not be a bit the better for it
but the worse. They will be just as idle, as
frivolous, as flirting & as useless as ever -- yet
think themselves "religious."
He means no doubt that they will have their
feelings as one part, & their life another part
of themselves their being -- the life & the feelings not
inspiring one another.
One of the greatest religious Founders of this or of
any Age says: "I am convinced that preaching
like an Apostle without joining together those
that are awakened & training them up in the ways
of God is only begetting children for the Murderer."
In other words, if as Christ said: he was the "bread of life"
our religious feelings are is not ‘bread’
for our lives, if we make they had better not
be there at all. If we make no "provision
for the permanence" of a state of or the embodying in real actual life of our
spiritual Ideal,
we had better have none. If we live our
lives apart from our Spiritual Ideal, & keep the
Spiritual Ideal for Sundays or for prayers, it is like
NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN

people who go to hear Bach's Passion Music at Westminster Abbey, & think their enjoyment devotional feeling
Is it not Erasmus who said of St. Augustine & his followers: They were people who did nothing -- writing for people who had nothing to do. And is this not the real reason why the Mystical authors did so little for their own generation -- so much, or might do so much, for ours? If these Mystical feelings are true, must we not have them always, inspiring all our work? -- An "Ideal" is a poor thing unless it be the Ideal of every minute. It breeds only discontent. Suppose Phidias working at his statue, or Michael Angelo at his Cathedral, or the true Turgot at his Statesmanship, at his Legislation, or Moltke at his Campaigning sometimes with & sometimes without their Ideals in their heads, what would be the result? And how much more must this be the case with the spiritual Ideal! -- People who have not the courage or the perseverance of their Ideal end by having no Ideal at all Those who have to work on men & women must above all have their spiritual Ideal, their purpose, always present.
The "Mystical" state is the essence of common sense. And, in thinking that the "Mystical" state should be permanent, if at all, it is needless to say that this does not mean the ecstatic state.

It is very plain how 'ecstasies' were bred in people half-starved by long fastings & long watchings. So far from wondering that these half-starved people believed in their Visions, we wonder that they had not more.

The "Mystical" state -- by which we understand the drawing near to God by means of -- not Church or Ceremony but -- the state in which we keep, through God's Laws, our own soul-- is real & should be permanent. The 'ecstatic' state is unreal, & should not be at all.

The "Mystical" state is the essence of common sense if it is be real; that is, if God is be a reality. For we can only act & speak & think through Him; and what we need is to discover such laws of His as will enable us to be always acting & thinking in conscious concert or co-operation with Him. We cannot conceive that this, the very best gift we can have, can be the gift of arbitrary caprice on the part of our Almighty Father. But if we find out that He gives us 'grace' i.e. the "Mystical" state, in
accordance with certain laws which we can discover
& use -- is not that a truth & common sense?
These old Mystics, whom we call superstitious,
were far before us in their ideas of God & of prayer,
that is, of our communion with God -- in their knowledge of who God is
in their understanding of His character, in short.
Where they failed was in thinking that supposing this
world not to be what God has given us to work
upon.
There will be no heaven unless we make it.
And it is a very poor Theology which teaches
that we are not to ‘prepare’ this world -- but
only to ‘prepare for’ another.
Must we must not ‘possess’ God in this world here, if we wish
to ‘possess’ Him hereafter?
go on at IV pp. 22, 23, 24, 25

Motto

{Prayer }

All {this book} tends to one point only:
the abandoning giving ourselves up entirely to our Creator,
the having no other will but His will & the detaching
ourselves from creatures (from the things of this earth
& from ourselves)
Prayer: is not to ask what we wish of God
but what God wishes of us -- 1580 about

These old Mystics seem to have been beyond us in their understanding of God and prayer & of God -- "the good Master who hast made & formed the vessel of the body of Thy creature & hast put within so great a treasure, the soul, which bears the image of Thee, eternal God" -- 1380

This dying prayer -- (which will be translated & given entire) & most of the prayers which follow seem to come as near to the truth of prayer as can be -- And, alas! nearer than we do now.

There is scarcely a petition in them.
All God's operations in the body are "as it pleases His goodness."
There is never a word like the theory that His dealings with us are to shew His "power" -- still less that "of His own good pleasure" He has predestined any souls to eternal damnation.

Few are the petition for There is little mention of heaven for ourselves.
None of desire of happiness for ourselves none -- "Desire for personal salvation is not religion" -- says a great preacher, lately dead. "Anxiety for one's own soul is not the healthiest symptom. "Of course every one wishes to be safe."
It is singular how little mention there is either of "intercession," of "Atonement by Another's Merits."

True it is that we can only create a heaven for ourselves & others "by the Merits of Another," since it is only by working in accordance with God's Laws that we can do anything.

But there is nothing at all in these prayers as if God's anger had been bought off -- as if God had been bribed into giving us heaven -- a fancy place which we had done nothing to create -- by sufferings merely "to satisfy God's justice." [The whole structure of this doctrine seems to have been the invention of the last 3 centuries, & to have been founded upon a few almost casual, figurative words in the New Testament, otherwise to be interpreted perhaps, & not written at all by the Apos their supposed Author.]

In these prayers, there is often scarcely a word of self all through -- In the dying prayers, nothing of the "egotism of death" -- It is all the reformation of God's church -- that is, God's children, for whom self would give itself, its soul -- that occupies the dying thoughts. There is not often [even?]a desire to be released from trouble & suffering. On the contrary. There is often an offer desire to suffer the greatest suffering & to offer the greatest offering -- with ever greater pain -- if so any work can be done.

And still this, & all is ascribed to God's goodness. The offering is not to buy anything by suffering but --- if only the suppliant can do anything for God's children! These suppliants did not live to see "the reformation" of God's children. No more will any who now offer these prayers.--- But at least we can all work towards such practical "reformation." --
Seeing an Article headed "Positivism & Idealism": representing these as two opposite philosophies; (& certainly representing neither of them in our sense) I thought:-- are not the two one? or rather is not the one a necessary precursor and foundation to the other? E.g. positivism lays down that all things, moral as well as physical, are subject to law. Now indeed the tendency of this truth is, to substitute the idea of Law for that of a personal God -- to extinguish all possibility of a personal relation with the God, if there is one, of Law -- and more or less to do away with the hope that we can alter any thing much, since all is subject to Law. But, on the contrary, is not Positivism, rightly understood, the only way to Idealism -- the only way by which we can alter or improve anything? by which we can work out the "feeling of what is best," (so strong, especially in the Englishman) for ourselves & for others? is not the conception of universal Law the only way by which we can reach the conception of a Perfect God & therefore of our true relation, our personal connection with a Perfect God. It is said, even by the wisest, that the Theodicy of Universal Law can never be a religion, it can only be a School of Philosophy. Why so? Because (quoting the prevailing Christian idea) if you cannot "pray" to God, in the sense of asking something & being able to believe that He is "moved" to do that, instead of something else, by what you say to Him, there is no religion. But this is certainly not so. The Mystics of the 16th & 17th centuries, than whose, as no one denies, no more fervent religion ever existed in time, held much the same as what we do; viz. that to ask anything of God is blasphemous; that the object of "prayer" is rather to give to Him, to give our will to Him, than to ask Him to give His will to us -- i.e. to bring our wills to be like His, not to bring His will to be like ours. Yet, their whole life was prayer. We blame them (and justly) that they left active life for prayer. How then can
we say in the same breath that there is no "prayer" & no religion, if we believe this, viz. that God cannot alter His will cannot change His mind -- & that, if He could, we should not wish it?

A Perfect God cannot change His Mind.

Positivism says the latter half of this: Idealism the former half -- i.e. Positivism says, that universal Law, or the mind of God, is never altered. Idealism says that He would not be a Perfect God who could alter His mind & that we should expect to see God working as the only way a Perfect Being could work by universal Law.

Are not Positivism & Idealism then the same, not opposite, philosophies? And do they not then together shew what "prayer", offered to a Perfect God, is: -- working out His object, by His Laws, in a spirit (or will) one with His?

2. The old Puritan word "religious exercises" suits us well.

   It is said: the theodicy of a Law, instead of a God, is so dull. But the Law is not instead of a God. Law is only a word -- a word expressing the way in which a Perfect Will works. It does not take away God. It only shews us, in our imperfect thought, how He works.

   If we had "exercises" -- to consider what God's end is in His laws -- to propose to ourselves the same end He proposes to Himself -- to bring our will to enter into His designs, not only mystically but actively -- then we should have a "worship," a “service” just as devout as that of any Calvinist Evangelical or Roman Catholic--
f24 NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN OVER LIGHT PENCIL

with this advantage that it would be true --

THE FOLLOWING BLOCK OF INFORMATION HAS AN ARROW DRAWN FROM IT TO ✶ on f23v

To try to stimulate God to do His own work — to try to alter the will of Perfect Wisdom, Perfect Goodness, Perfect Power — if this be prayer, it is of course simply absurd.

But the Mystics who did not know of universal Law, prayed their whole lives through, but did not pray thus.

Let us add to their prayer the Active Life — we who know that God always acts by Law, & that we have to find out what these Laws are

Note: There is scarcely an educated religious man of the present day who really denies universal Law. But he objects to the word. A "fixed immutable plan" all educated religious men attribute to God. But all they object to the word "Law." May I then say here, once for all, that nothing is here meant by "Law" but the "fixed immutable plan" of God? that I would gladly alter the word, if I could A "fixed immutable plan" by God is what we call "Law." We are agreed.

[3]
3. "Philosophy as well as religion must have her mysteries." Yes: but she does not think so. On the contrary, all German theology, all religious enquiry now tends towards searching into one of Philosophy's apparently unsearchable mysteries, while those which, one would have thought, it was our life's whole business to find out, are left untouched. E.g. What the nature of (not God is -- (His character is left untouched), what is the relation of God to the world. And, in the sense of whose who very justly rejecting the idea of an outward creation these enquirers have invented the formula that God is "immanent" viz. living in the creation yet they are not Pantheists -- But what are the relations of God to the world is less or not at all inquired into.

It is as if a newly married wife consulting her husband's family mothers about him - what she is to do, to please him, as his wife {written above 'to please him'} they were to be answered take all the trouble you can to understand how the the relation of soul to is made an inmate of to the body, what is the difference between of the soul to mind -- never mind about his characters, his qualities, his likes, his dislikes, what you can do to help him on his way -- think only of the great problems of Life, Essence, the connection of the Abstract Soul & the Body -- not what you can do to keep his soul & body together of never mind about his relations to your active life with him

We don't even know how the our soul is "immanent" in our own body. How can we know how God is "immanent" in the creation? Yet we don't on that account feel we can know nothing of each other or of ourselves. If "God's ways are past finding out," certainly man's are. Or rather it is not "God's ways" or man's ways which may
not be perfectly made out, if we will but examine them. But
3. "Philosophy as well as religion must have her mysteries." it is God's nature & man's nature which are "past finding out." Fénélon says: one can only represent God "according to the different relations which He has to His works" -- these "relations" are all that we call perfections or attributes -- but we don't express thereby different things -- we only give to the same thing different names "according to its external relations." Yes: these "attributes" are God's character. This we must labour to understand. The essence of God is incomprehensible -- What this relation is to the world, this is philosophy, her mystery. But what His relations are to us, what His laws are, this is what we all of us can, what no body does, find out every day of our lives & all day.

The Trinity: this is religion, her mystery -- an effort to represent God in action, God at work, as the Son -- God in law, God at will, as the Father. We always feel a difficulty in conceiving of God willing, God law-ing, -- in finding anything for Him to do. The new German school justly reject the idea of an outward creation, as if so God were, dead. But when they say God is "immanent" in the creation, in order to shew He is alive, have they given any real information?

Let us not shirk these "mysteries" in finding out our theodicy -- I thank theology for the word. While striving, as we never yet have striven, to understand God's character, as we see it shewn forth every day of our lives -- in the "different relations which He has to His works" -- let us not shirk the fact, that we cannot understand God's relation to the world -- God existing as willing laws - that we cannot conceive of the Perfect, the Infinite.

Bossuet even asks: is perfection an obstacle to being? -- And Leibnitz answers No.

Vacherot says: the Perfect can only exist in thought, not in reality. Guizot says: the existence of God
is the first of miracles. Certain it is that we really
(this sentence continues on f26)

Again, there is probably no more universal
assertion than the existence of evil under a
good God is an "inscrutable mystery" to the
human understanding. Various hypotheses,
all more monstrous & unintelligible than the
original problem, have been put forward
about it — among which the most common
is, that there are two Gods, an Ormuzd and an
Arimanes, a Jehovah and a Satan, a good
God and a bad God.

But this kind of assertion is no more than
the assertion of our own laziness.
It would not be difficult to shew that we
really find it much more difficult to conceive
of perfection without evil — witness all the utterly
wearisome pictures of ennui, called heaven, which
we loathe & where we would not live, if we could, by all
poets & "inspired" writers — than of evil which is as it were
a necessary
part of perfection

{continued from f25v}
can, not only form no idea of the One Perfect Being,
but we can form no idea of what will become
of us, when we become perfect, as we are
promised. Are there to be many Perfects?
Or, as Bossuet seems to imply, is the moment
of perfection to be the moment of extinction.
The idea is absurd.
But "we must not confound the question
of the nature of God with that of the relations
of God & the world."
Yet many who will not allow that the
former is an "inscrutable mystery," freely tell
us that the latter are "past finding out."
E.g. Bossuet & Milton: they say that the
compatibility of God's foreknowledge & man's
free-will is an "inscrutable mystery" — tho' we must believe both that God foresees
everything man will will — & that Man
is free to will any thing.
The wiser Stuart Mill shews us not only that there is no mystery at all in it -- but that we are even angry if our fellow-creatures know us so little that they expect us to do something we cannot foresee what we shall do -- Now God's perfection of foreknowledge does not make a mystery where there is none with imperfect foreknowledge.

[6]

I.

It is said, even by the friends of God, that the thoughts appertaining to a religion of Law, do not assimilate themselves with, scarcely even allude to, any thoughts or doctrines of the past -- that, consequently, there are no convictions, (at all widespread) which Law-Theodicy can possibly lay hold of make its own -- that such a so new & strange a doctrine as this, viz. that he who cleans out a drain is serving God, doing God's will more than he who prays to Him "against plague, pestilence & famine" -- much of it is can scarcely be expected ever to gain any hold at all.

The theory of cleaning out the drain for the love as a service to God would be looked upon as the most arrant "Positivism" or Rationalism as irreconcilable in the highest degree with Mystical religion or Idealism -- ie. the attempt to approach God by means of an "interior" state within the soul.

[Tho', I believe if cleaning out the drain were done by way of "mortification," it would be accepted by the Roman Catholics as a religious act.]

But so far from there being no thoughts in the past so reconciled with the Law-Theodicy, to base[,] it upon, I find almost the whole of its feeling, tho' not of its practice in the mystical did some religious writers who at one time swayed half the mind of Europe-- and, what is most curious, in those who could have no knowledge at all that there was such a thing as Law. "We have not so much as heard if whether there be such a thing as any "Law". I will translate some passages; "freely," of course -- without giving the names of the authors, for because no one would believe it - & because attention would be constantly distracted by thinking whether their meaning had not been strained
Add Mss 45841

[7]
But [I will give a key separately & anybody may then see for himself]

My object is now, not to discuss whether so & so did or did not mean or say so & so, but to shew that there is absolutely nothing new to the human mind in the doctrine put forth of what is the right thing to say to God -- except in as far as Science had not then shewn the constancy of Law in the times of the authors named -- & that writers, justly considered in more than half the Christian world as the quintessence of Christianity, held just the same thoughts & principles, as to the communication we should have with God -- arrived at actually by the force of their devotion to God, while in ignorance of the fact that He acts by universal Law. In other words, what Law theology says now is only a development, made necessary by the discovery of Law, of what was said by Mystical theologians hundreds of years ago.

I hope thus to put forms of thought now considered so strange by Churches in more familiar form.

[I must testify to not having read these mystical works with any intention of hunting out opinions to support those of "Law." On the contrary, the passages "jumped into my eyes." The authors were always my study -- "copied by me from time to time for my own "Exercises" -- never thinking of putting them to the present use.]
In doing this, what must I to say by way of Preface? What the liberal President of a Roman Catholic Congress in Germany says this very year -- & which we may re-echo with the tears of our hearts: -- "that there was a time when theologians strove like brothers after a common end -- "that each endeavoured to interpret the others' expressions from each other's circle of thought."

[Does anyone do so now? How sure one feels, (at least, every one who has the ordinary amount of human modesty -- & who has no pretension to found any new doctrine or discover any new thing) that one’s “thoughts” & “expressions” will be mis-“interpreted” -- that one will be called bad names -- worse names than any convict was ever called by his Inspectors.]

"that now every attempt to handle principles of knowledge (in theological matters) immediately provokes a mania for denunciations & censures" -- [Alas! how true!]

Have I not been told, even when I had never said or written a word of opinion, that every body believed in my philanthropy & no one in my Christianity -- that my name which had been a household word (sic) would be banished from every hearth -- aye & much worse things.

And don't I know what hard words will be my share now?
But, what does it matter to us personally? None who knows even a little of this world can care much as to what is said of them personally. But we do care for the right -- do care for the truth being evil -- spoken of & this without the least enquiry, without people even taking the trouble to read what they abuse. Nay, they often make a boast of not that they have not read it & will not read it]

The Roman Catholic divine, above quoted, even goes so far as to say, "that in the present day, people's natural want of spiritual & mental elasticity is such as to make it an impossibility," (viz. for them to interpret or understand each other) "qui pauca considerat, facile pronunciavit."

"that the quiet observer who cares only for the welfare of the Church & of science is filled with grief & disgust."

[And this man's mouth was stopped!]

Certainly: the "quiet observer", who "cares only" that the character of God shall be known, "is filled with grief that those who are all pursuing the same noble single end and could help each other so well, are engaged solely in hindering each others --

And I would pray, as has been prayed before: --

"Lord, give thyself to be known by all, that all may love thee: permit not that souls should be ignorant who thou art. I know, Lord, that if thou discoverest thyself & givest thyself to be known, all will love thee!"

[10]
Erasmus says (of St. Augustine) that his is the work of one who had nothing to do, and who, like him, had nothing to do. Should not the whole religious work of the present day be to preach a true religion for those who have something to do?

The Mystics all suppose us to have nothing to do -- nay more, we the religious, are to live, tho' with as little as possible, on the produce of others' doings. One indeed recapitulates what we, the religious, have ordinarily to do, as follows: --

to get up to converse to pray
to go to bed to read
to eat to write

Now, those, who have led the busiest lives, especially in the care of others, can truly say that not one of those actions, nor all put together, made up their ordinary lives, or even a regular portion of their ordinary lives.

In active life, no one reads, writes or converses, except in order to bring about something -- i.e. not for the sake of reading, writing or conversing, any more than cats mew for the sake of mewing.

Getting up, going to bed, eating, are, in the life of the really busy, only intermediate actions, which could no more be called a part of their life than going from one room to another is. And happy too if, they can perform them at all regularly or "ordinarily"!

Would it now be a true Gospel to preach the true meaning of work being prayer?

E.g. the Bengal Sanitary Commissioners are acting according to God's Laws, & may be called God's great Missionaries in India, much more truly than Saint Francis Xavier.

[1] [11]
NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN OVER LIGHT PENCIL

Now, how comes it that one always united with God in spirit like St. Francis Xavier should have done His work less well than those who perhaps never think of Him.

The noble task (and what a noble task) of the present day would be to shew the religious truth that these two are one or at least twins: viz. uniting oneself in spirit with God (so called "mystical religion") and uniting oneself with His work, by observing what His universal laws are, as the only means of carrying out His work. Of these laws we know something -- the early Christians knew nothing.

To revert to the "new & strange" truth, that cleaning out a drain is doing God's will, while it is against God's will to pray that the Typhus, caused by the foul drain, should be removed, without the drain being removed. This is what, it is said, must shock all religious people & repel them at once.

Then, is it not the religious work of the present day to present the truth, (if it is a truth,) so that people need not be shocked by it, that we are just as much bound by one of God's laws to clean out a drain as by another of His laws "not to steal"?

Here are these poor men, or rather these great men, the Indian Presidency Sanitary Commissioners, exposing their lives every day in a most disgusting duty & wanting perhaps the most inspiring truth of all -- viz. that they are doing it in
God's service, that they are His missionaries, as much as Moses (who by the way combined the two) or more than St. Francis Xavier (who did not) or Henry Martyn ever were.

But so far from religion giving men this inspiring truth -- how often does it not even call them away from the physical active work & bid them take care of their souls -- Cannot we fancy how the gardening soldiers may have been preached to that they ought to practice submit to God's inscrutable will as to Cholera -- no one ever giving them the higher truth that it was God's will they should not submit to Cholera -- altho' they practised did it, without knowing it.

Sir John Lawrence has this inspiring truth. He went out as Governor General to India -- willingly, tho' against his will, because he knew it to be God's will, because he thought, like Moses, he was sent of God.

But, who else of all our public men has this truth?x Or is the House of Commons much inspired by the idea that they are God's missionaries (which they undoubtedly are) when passing "Local Government Acts," or the repeal of the Corn Laws, or &c &c

Here is a legislature doing God's will without knowing it while Saints & Missionaries, who are always thinking of God's will, from not knowing what it is, never do it.

Oh that men would preach the name word (or characters) of the Lord in this, +not new+, fashion. For it is a fashion as old as God Himself -- & teach men to unite themselves to God, not by asking but by acting.

Positivism is thus the handmaid of Mysticism --

by Positivism meaning the truth that God acts

x Note: On the contrary, one of the most disinterested & useful statesmen that ever was lived, Lord Althorp, tells us himself that he thought it right to retire from public life in order to prepare for death eternity -- he who never did anything in life but what {is our work} for eternity {we have to do}
by universal Law -- by Mysticism meaning personal communication with God. For we don't wish for a false communication with God but a true one. And the true one must be based on the manner of His acting, i.e. on His character. In this sense, therefore, Positivism is an initiatory doctrine -- not an antagonistic one -- to true religion.

The most entire absorption in the Perfect Being that ever was preached (in Christianity) was by the Mystics of the 16th & 17th centuries. Yet they say exactly what says Positivism, which is supposed to preclude the idea of a personal communication with God, viz. that we have no business to ask God to alter His perfect will -- our business is to find out what His perfect will is, and to do it.

And their religion was not dull. On the contrary. They are reproached for being always in an "extasy". We are told that the religion of Law must be dull.

Why?
Because its idea of prayer is the same as that of the highest Christians -- viz. that it is to be a means of bringing our will to God's, not His to ours?

Litanies (did we know more, should we not call them irreligious?) are to tell God what to do to teach God. Whereas we think prayer is for God to tell us what to do -- to teach us which He does by His laws

The reason why Rationalism is dull is that
it is tacitly thought, not openly said, that we can study
His laws as well without Him --

The reason why Mysticism is not dull is
that it prescribes so many "spiritual Exercises:"

We are going to try if we cannot have
spiritual Exercises too, founded in truth.

Note to next page 17 x I look in the "Times" of this day
before me, & I see, as one may see in every "Times" of every day, this
truth: "The laws of nature & of (CONTINUATION OF LINE ABOVE)
society teach us that labour is as necessary essential
to human life as air, shelter, food"

Why not call these God's laws, as they
are in truth? We were once told that
God's curse was labour -- Now we are told
it is nature's blessing. Another step in truth
will be to call it God's blessing -- For each
one of God's laws is His blessing.

Another illustration: the Sheffield Engineers
did not find out what were His laws in
making a reservoir and Sheffield was drowned.
Was this a "mysterious providence"? Rather,
would it not have been a "mysterious" -- what
must we call it, not "providence"? -- if Sheffield
had not been drowned --

And yet I find in one of the ablest (so called)
novels of the day -- by a man, too -- such is
the amazing vagueness or ignorance upon this subject
which prevails among the most highly educated literary
men from our Universities -- words to this effect
-- rather ask me to believe that it see God's
mercy goodness in the Great Plague of London than in
the murder of innocent women & children by the Indian Mutineers

It does seem the most extravagant
assumption to make of God that He is to
perform contradictions. He is to put man's
health under certain conditions, which man
is perfectly capable of finding out & fulfilling.
Yet, when man does not fulfil those
conditions, he is not to suffer in health.
Yes: the Great Plague of London was a proof
of God's goodness. We ourselves killed
more Englishwomen & children & innocent children
at Dum Dum by Sanitary neglects than
the Mutineers did at Cawnpore. And those women might die with the
feeling of martyrdom while in the slow deterioration of a race or in death
by disease of an individual. (CONTINUATION OF LINE ABOVE)
there is no such inspiring feeling -- We
ourselves kill more "innocent children"
every month at Liverpool than were killed
in all the Indian Mutiny -- Yet every one
of these terrible facts is a proof of God's goodness.
God's goodness in making us reasonable beings
to work out our own salvation, instead of brutes
Does this author really not know that Sanitary neglects always fall most
heavily on infants who certainly cannot get their own streets drained or
houses whitewashed? And yet would he call this law a proof of God's
badness.
2. Surely the Gospel is now, (writing for those who have something to do) to shew that every action is really based on finding out God's laws & shaping our conduct accordingly. Note -- and how much better & more inspiring to do this consciously! -- to shew that this is the way God would be served, that this is eternal life, viz. to know Him (& His character) not only in finding out His laws about the weight & strength of materials &c -- about the government of nations, whether He wishes them to be governed like children or like men -- &c &c but in doing all these things for His sake in His service -- It seems such a waste, when we are really doing His will not to know it is His. But nobody now refers the laws of God to God, except in petty compliments at British Associations.

The early Christians did not know God worked by law -- they thought He worked by miracle. Yet the knowledge of His "fixed immutable plan" is as old as Christianity & older.* "in whom is no variableness neither shadow of turning." x [Yet the very same Epistle which says this, says we are to try to turn Him.] [7] [17]

* It is found in Egyptian theology.
In these days when science has given to us so much new knowledge, cannot religion put a soul into it, as it were? -- Cannot we shew that there is no trade or profession (which ought to be/exist at all) which that is not a religious work? Of these -- politics (including Political & Social Economy) & education are the highest of all.

Yet the Political Economist is generally supposed a "hard man" -- rather going against religion -- while almsgiving to the sick poor is supposed to be the religious action. The removing the cesspool, which made them sick -- by the Officer of Health is not considered a religious action. Nor is it. For God is not supposed to have any interest in that kind of thing. And this although it is all His doing: -- viz that this invariable law should be, that cesspool produce disease. And few have any conscious idea of working this kind of work for His sake.

"He taught me that all that is done for His love is a true orison," says a poor servant-girl 250 years ago. Yes: but we must strain every power of mind we have, too, to find out that what we are doing for His love is done according to His intentions, His laws.

People always separate the two.

The scientific man, the Engineer do really think about His laws. They are obliged to do so. Because everything exists but by His laws. But then the Engineer's Engineering life is not his religion. His religion, if he has any, is to do nothing on Sundays that he would do on the week-day, & to prepare for death by leaving off all he did in life.
When Englishmen write in this way (I find this passage by merely opening a contemporary Magazine) it would seem as if English society were ripe for this doctrine

Footnote

"It never seems to occur to him that men can honestly believe that God sent them into the world expressly for the purpose of doing the business of the world; that the objects of the statesman, the lawyer, the doctor, the merchant, the shopkeeper, the day labourer, are as sacred as those of the priest; that when the scavenger cleans the street, or the stockbroker sells shares, or the publican serves his customers, he is discharging a divinely imposed duty, and playing his part -- and an essential part, too -- in a divine scheme, as much as a priest administering the sacrament to a dying man.

More or less consciously this sort of theory has a deep influence on English society. Much of that gravity & pertinacious energy, which seems to be mere systematic greediness, springs from it."

p.2 Introduction 1873

[19]
On the other hand, religious people, both Roman Catholic and Evangelical, suppose that, whether in education or in anything else, (except scientific professional work -- but then scientific professional work is not religious work, according to them) provided your intention is right with God, you have nothing at all to do with using all your faculties to find out what are God’s laws as to man's health, moral & physical, as to Free Trade, Political Economy, Legislation.

It is a very common mistake to suppose that if you do a thing "for His love", it is a true service of God; does not signify whether you have understood or not God's laws; and an equally common mistake to suppose that nothing is done for His service but what is done "for His love".

Surely it is a matter far more important than staying stopping the Great Plague or the Great Fire of London, that error shall be stayed that the truth should be preached: -- i.e. that is religion, which shall take up & inspire the intellectual work of the present day at the intellectual level of the present day -- inspire the practical intellectual work of all of us which shall settle the point whether it is God's will for us to pray, e.g. against Railway accidents or to prevent them -- the point whether God cares nothing at all about those things being done which make Railway accidents rare or impossible -- wishing to do it all Himself by miracle.

Instead of this the good think only of building new Churches. They never think, is that the thing to say to God which is said in Church.
But, if any one is engaged in "finding" people with good moral work, let him not leave this to preach a truth by words which he is really preaching by act.

It is more of a religious act to "find" the soldiers with workshops than it is even to preach to them that work is prayer.

Introduction 1873 {WRITTEN DIAGONALLY}

It is more of a religious act to employ the distressed Cotton Spinners on the Local Government Act Works than to preach to them the principles of God's government by Law.

It is more of a religious act to help the embryo statesmen, clergymen, professional men at our Universities to go straight in moral ways than to preach of to them the "reformation of the Church".

But why not do both?

[21]
Can a state be reached in which "persons have so strong a sense of the identity of their own actions with the will of God as to exclude every other feeling -- in which they neither wish to live nor wish to die except as they fulfil His will"?

Indeed I think this is the whole problem of religious life. But it is much more difficult to solve it practically, when the life is action, than when it is merely endurance.

The mystics lay down the rule of passive conformity with the will of God in the most absolute beauty. And, what is more, they practically lived up to it in the most complete perfection.

But then -- they did nothing: they made it a rule to do nothing: they did a few little manual works but just as we take exercise, because they were wise enough to see the necessity of keeping the physical part of their spirit, so to speak, in order. But St. Teresa one of them expressly assumes that "works of charity" are to be resorted to as a kind of pis aller, when the soul is incapable of contemplating God -- or as an act of self-mortification.

On one occasion, this Mystic is residing in a Hospital, waiting for her own Carmelite house to be ready. And she gives an orange, the only thing she can eat, to the Patients, not for their sakes but for her own. [Compare this with Sir Philip Sidney, giving up His drink of water to a soldier who wanted it more.]

For the same end namely self-mortification, one of the
NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN OVER LIGHT PENCIL

most promising of the early Spanish Jesuits dies of fever from carrying to College from market in the sun a pig, which the pig merchants were waiting to carry. And he & all the Jesuits think it not a great waste but a great act -- a worthy martyrdom.

St. Catherine of Genoa thinks it a better act to submit to Nurses' ill-treatment of their Patients & malversations in the Genoese Hospital, (of which she is afterwards made superintendent) in her own cause than to reform & manage the Nursing Establishment in her Patients' Cause.

Introduction 1873 (WRITTEN DIAGONALLY ACROSS THE PAGE)

Lord Althorp thinks it a better act to withdraw from the Ministry in order to prepare for death than to administer his office in his county's cause --

Fénélon says: he would not have lifted a finger if by so doing he could have saved the life of his admirable pupil (illeg) had he lived, would have been the future King of France. [Perhaps if he had not died the whole political history of the French nation had been different]

For the most opposite reasons, Cavour & the Duke of Burgundy both die for want of the most ordinary knowledge of the laws of God in those about them. And each all but drags the kingdom with him to his fall.

What is the moral?

To unite the active life of absolute conformity with God's will with the passive, to unite both in what you have to do for Him with what He has to do for you us (in what you find Him doing with your concerns or expect Him to do with your concerns) this is the whole end of life.

** [23]

Note ** St. Vincent de Paul sends his missionaries to the galleys "to visit the Son of God suffering for our crimes, in the person of these men who suffer for their own disorderly life."
But For even when one is we are ready & resolved to suffer everything, it is not so easy as it sounds to have feel the active conformity.

To take the most homely of all instances.

It is not for a Nurse to be always striving to maintain in herself a state of absolute "indifference" in neither wishing her Patient to live nor wishing him to die except as fulfilling God's will. On the contrary. Every action must be performed as if the Patient's life depended on it. Yet without anxiety -- anxiety of course defeating its own end. This is why men are often such bad Nurses in their own families.

I had always held that it was better for both Nurse & Patient to be told the exact truth as to the probable prospect of recovery. But I have had many severe lessons to the contrary. An excellent old Nurse, when told by the Doctor that the case of the child-Patient was hopeless, burst out, "oh! he should not have told me. I shant be able now to go on till the end as if the child might be made to live." She did go on till the end as if the child might be made to live. But for all that it was a lesson.

[24]
The death of a man important to his country's cause was hastened by being told that he had a fatal disease. The determination & the hope of living might have may given a sick man years of life. Here conformity with God's will as it were may prevented God's design.

On the whole, in critical & important action, of which life is full -- never more so than now (however much it may be said that there is no room now for heroic action -- there never was more room) -- on the whole, it is not a good plan to be always thinking whether the intention is right with God it adds an additional element of anxiety to the anxious -- whether the will is absolutely annihilated before His. In active life, the whole attention must be fixed on the action, it must not wander to the intention. One might even go farther & say: an action is not complete & efficient, if room be left for the actor to be diving into his intention. In times past, it was reckoned a great virtue for men of mental power to perform acts below their own powers such as sweeping out their cells, leaving the statesman's life for the hermitage. And then of course it was their only mental occupation to think about their intentions. But may one not say that this was just the test that those actions were it was not according to God's will that they should perform them those actions?

How is this active life to be connected with the absolute union with God, which all agree is necessary to carry out His designs is now the problem. [25]
Union with God ... ? What an object for our endeavour.  
But is God ever ill? is God ever in doubt?  
God has never to think of Himself --  
He is never doubtful as to the course He has to take.  
This doubt is the great chief cause which compels us to think of ourselves.

Again, God is never ill.  
When the mind is over tasked, either by the object being too great for our powers, or by the body giving way & being ill: then it is we are obliged to think of ourselves -- which is the greatest draw-back to being absolutely absorbed in God's will.  
Then with regard to external oppositions: --  
What would Christ have done, if he had had to work through Pilate?  
It is impossible for any one, not employed in active administrative life, to know how often one has to ask oneself that question: -- & also, how would an Perfect Excellent Being act have worked, being ill? being overtasked? being in doubt? the subject being beyond his powers?  
It appears that, in most of the actions we have to do at the present time, we cannot find an example in what Christ would have done. For he never thought himself mistaken, never hesitated as to his decision, as to the means to be taken, as far as we can tell.
Now, in all these states of mind, people who undertake anything in God's service beyond their own powers find the absolute passive union with God to be hindered. "If God charges you with a weight superior to your powers, He charges Himself, for He must supply the inefficiency of His servant.

That is why, Lord, very far from fearing lest Thou, shouldst impose upon me some Office which surpasses my faculties, I desire it on the contrary, in order to have Thee as the companion of my labours."

Here was the union with God indeed. Here is a true state of mind. Could it be constantly maintained? "To have God always present to one's thought in all one's actions" ought to be like "no more difficult than" "respiration" -- that is to say unconscious, going on of itself, & impeding as little or rather helping as much one's actions as respiration.

But in an active struggling life, although entirely in God's service, how often is "respiration" "difficult -- how often one is entirely out of breath -- every day one has to run oneself out of breath. If illness or feebleness come then one is always out of breath bodily & mental. How often one is obliged to stop & arrange how to get back one's breath. Indeed, it often comes to this that nothing is so "difficult" as "respiration", & that this difficulty has sometimes to absorb all one's attention.

The immense tension of mind felt by honest doers of the world's (God's) work now -- in solving administrative questions, scientific questions, questions how to govern, whether educationally, politically, economically, judicially -- this is entirely ignored by all religious writers, of whatever Church or age.
In doubt abstain: says the wise man. And the mystics say: when things present themselves in tumult to your thought, remit them into the hands of God, when you want counsel in any affair, humble your heart before God, recommending to Him the matter in question x awaiting His light in peace.

Now, who that is engaged in real work can do this?

Twenty times a day, every person engaged in work, whether the of an Institution or of an Government Office, or of an Army or of a ship, must give a decision at once upon a matter in which he is necessarily & rightly in doubt. And as to "awaiting" the result of consideration "in peace", thousands of lives may depend upon his being as instant & immediate as if in time of war. In fact, want of promptitude in Government Offices has been the main cause of fatal failures.

[26a]
"You will do more by the union you contract with our Lord than by your great application in seeking expedients to arrive at the end of your designs."

Is that true?

Have not greater mistakes been made by concluding that God exempts us from "seeking expedients" provided our intention be right with Him -- that He exempts us from using, nay even abusing our powers (using them to their destruction) in order to find out the means He has appointed to carry on His work -- the laws, in fact, by which He governs persons & kingdoms -- have not greater mistakes been made in this way than by concluding that God means us to employ, to strain, if need be, all our own powers to find out what He wants, even should we strain these till they give way.

[All Roman Catholic orders have, more or less, this radical defect: -- There is no exertion of mental power to find out, what is best for these children? for these sick? what would prevent this or that disease? how could this administration be improved?

The occasions where one sees this defect least is at the present time in their Missions among the Aborigines, where they do labour is taken now to find out what is best.]

To return.

How is this earnest enquiry after means to be reconciled with absolute acquiescence in God's will?
Surely it is to be done.
But how?
Now for the "Exercises" to bring us to this.

[28]
One of the "Exercises" by which the early Jesuits say that they brought themselves "to the perfection of God's service" in two years is: --

After I. forming a resolution to be God's entirely and II. studying what is the particular path He inspires: --

1. to propose in the morning to regulate every action by His spirit
2. to foresee & prevent occasions for our ordinary faults
3. to hold firm when occasions come
4. to receive His spirit on inspirations without reserve
5. to re-enter oneself every time the clock strikes, or the action changes

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Now, not from theory, but from practice, actual & laborious -- it will be found this does not answer [?]-- in real work -- I know one who, in daily administrative struggles with Government Offices, has done this exercise for two hours before beginning work & repeated it through the working day. In vain. It only makes the state of mind more anxious. It is a positive fact that to be thinking too much of God's will prevents one from doing His will -- that to be thinking of the action itself prescribed by His will & of that only is the way to do His will, in real work.

Returning to our homely illustration: it certainly would not do for a Nurse to be always examining herself to see whether in nursing her Patients, she thought of nothing but God's will. She must be thinking of them.

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In each action, one must as it were stake one’s existence in carrying out that action -- And if the action is not important enough for that, it had better not be done at all.

To practise the exercise given above is to create in oneself an additional anxious turn of mind -- a fear lest one should not be quite one with God -- & lest, the action failing, this should be due to a flaw in one's unity with God.

For those who are, e.g. engaged in a mathematical calculation, in a great scientific problem, it is obviously impossible to be stopping "every time the clock strikes", to see if they are doing it solely for God's sake.

Then there are those who are mentally tasked beyond their strength -- for these feverish exhaustion "when the action is over" makes it impossible to "re-enter & re-examine themselves".

The healthy thing is to be so absorbed in God's service as not to need all these exercises to see if one is so

But for this, it must in that case be an employment where powers of body & mind are healthily balanced -- so that each is exercised -- an employment with visible action on outward things & men -- not only writing.

And who can always command this?
The Mystics or Quietists expressly lay down: -- that a multiplicity of occupations is incompatible with perfection in God's service -- that there must be plenty of time not required for the duties of one's charge.

But how can any one, who ever had anything really to do for God, lay down such a rule?

For peace of mind it is certainly necessary. But we ought to be ready to go down "into hell" for God's service. "He descended into hell" scarcely any words in the Creed are more striking than these. And certainly a "multiplicity of occupations" overtasking one's powers is going down "into hell" for God's sake.

The "peace of a good conscience" -- how vain are those words! Conscience is a coward (some one truly says) who attacks the weak & well-intentioned & lets the strong sinner alone -- feverish exhaustion, morbid retrospection as to whether one has not said or done something to defeat His end (and this is what "re-entering one-self comes to) are really what constitute the mental alternations with active work of those who do work in His service, if it is beyond their powers -- not to speak of the good people disapproving, of those one would so fain agree with disagreeing -- all which one feels the more acutely, the more one's own powers decline. But let us serve God for His own interest -- not for our own.

To return.

How can people choose between a "multiplicity"
of occupations" all belonging to their charge? Is one to leave this? is one to leave that? No one who has had real work to do will say this. One must do the "duties of one's charge" till they are done. Can any others rule be laid down? How is one to do this & not that duty? I don't know --

To conclude.

The passive & the active life can be united of that we may be sure.

But it never has been done -- or even taught because the active life is quite a product of modern science.

Now -- to unite the two?

Neither Roman Catholic nor Evangelical world has ever accepted -- at all broadly or distinctly that, in such & such a measure, God's will is indeed to be suffered -- but, in such & such a measure, God's will is that we are to find out & work out exemption (for mankind) from what, if we don't, He has willed shall be suffered. And our business is to find out where these measures begin & end. Both religious worlds have hitherto taken for granted that there is not much we can do to improve the world. Nobody thinks that God is answering, as loud as He can speak, to every prayer in the Litany, you men are yourselves to remove the occasion for this & for this -- not to ask Me to remove it -- much less to submit to it. Instead of saying "We beseech thee to hear us

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good Lord," we might, if we really listened, hear the goodness of the Lord saying, Oh men, the perfection of your service to Me lies in your doing the thing yourselves --

But now the time has come.

Scientific men, without thinking it, are acting it. Practical men & political men & money making men & life Insurance Offices &c &c &c are really, tho' unconsciously, acting out these designs of God -- are really doing for Him what the Churches are praying Him to do for us.

Is it not the time to tell men so? to tell them you are really acting God's will tho' you don't know it -- and why will you lack the most inspiring motive of all? would you rather act out God's will unconsciously than consciously?

In other words is not the time come to teach men how to add passive union with God's will to active union with it?

All that is said about following the "Cross of Christ" may be adopted to the fullest extent -- nothing changed but this: -- people do not distinguish between the "cross" we have to bear x & the "cross" we are put here expressly to remove --

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x which It is indeed much more difficult to conceive of God as not bearing the Perfect as not bearing the Cross than of the Imperfect as having to bear it, notwithstanding all that is said as to the irreconcilable-ness of the existence of God & of evil.
NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN OVER LIGHT PENCIL

V.

1. "Preaching the Cross" is really preaching this truth -- viz that we must suffer all the consequences of our mistakes in finding out God's universal laws ("nature's laws") -- so only can mankind be created by mankind -- which is the greatest of God's laws.

   This involves a degree of suffering & sin, which those only who have gone forth & seen it & worked into it can conceive. People may talk of it in their studies & say that the existence of evil is the one inscrutable mystery. But if they knew what it really is, if they knew what it was to be on the rack, instead of looking at pictures of men on the rack -- then they could never rest till they had ascertained that God (Goodness) Himself is the author of evil -- not for eternity -- that makes all the difference. But the curious thing is that people recoil from thinking that God is the author of temporary evil, but believe that almighty God permits or ordains an evil which is to last for eternity. To say that God ordains a hell for eternity is making Him the Devil.

2. We must love what is loveable.

   To preach a religion of love must certainly include: to explain how God's character is loveable, to shew how God's providence -- (a word I would willingly substitute for God's laws, or say God's providence by law -- meaning, an universal providence, the only one we can imagine worthy of a Perfect God, not "special providences" -- not a putting in of His fingers here & there to counteract the Devil --) provides an universal rule, -- evil itself a part of it, infinite love the author -- by which man
can not condemn ("damn") himself but save himself (v. St. Augustine **Note)

That Christ on the Cross is the highest expression hitherto of God -- not in the vulgar meaning of the Atonement -- but in this meaning is most exact truth. God does hang on the Cross every day in every one of us.

(vide also meaning, Righteous (**) Note) & St. Vincent de Paul God's providence, God's laws, the Cross -- these are identical terms.

1. Christ preaches the Cross (as does all mystical theology).
2. God educates the world by His laws, i.e. by SIN, --
3. Man must create Mankind
4. All this evil, i.e. the Cross, is the proof of God's goodness -- the only way by which God could, without a contradiction, work out man's salvation, i.e. by which God could make man work out man's salvation

these four are identical propositions

But the advocates of the Devil say: there is too much evil to attribute to God.

There is just enough (not a millionth part of a grain more) just enough to teach man -- by his own mistakes, by his sins -- the way to perfection -- to perfection in eternity -- this being the only good. [35]

Note ** "For although I have created you without you, & without your having ever asked me" (why?) "because I loved you before you were at all -- nevertheless I shall not save you without you".

Note ** St Vincent de Paul sends his missionaries to the galleys “to visit the Son of God suffering for our crimes, in the person of these men who suffer for their own disorderly life.”
This is the doctrine of "the Cross".
In this sense Christ is "the way". He was the one, (though not the first) who voluntarily, eagerly, in his own person, not for his own perfection but for that of others embraced the Cross, taught us each the practice, the feeling of the Cross, to live the practical life of the Cross, each one of us for oneself.
Note [Bouddha was the first to do this. But the whole theory of Bouddhism, leaving out the Perfect God, the Perfect Man, by which "the Cross" is seen to emanate from Perfect & Almighty Goodness, is like the watch without the main spring.]
"The Cross" is God's working out of man's salvation by evil -- the identity of God's providence & God's ("nature's") laws.
But all we do now is to go on repeating that the co-existence of evil with a good God is an "impenetrable mystery" -- Whereas, if we were to look, we should see, it is much more difficult to conceive of a good God, a Per-fect Being, without evil, or who has not passed through evil, -- or even of our own future happiness without work (& how can there be work without evil? i.e. if everything is perfect) than to understand how Perfection can permit evil.
[For, how can man be perfected without sin, without evil, without "the Cross"?
But none affirm, none construct now. None affirm a perfect God working out by law, through sin, through evil, the eternal perfection & happiness of every one of us.
And yet, "greater thing than these shall ye do" so said Christ himself. Is not the "greater thing"
for that some one should shew how "nature's laws", now being discovered for the first time, are in effect but a part of a working out of the doctrine of the Cross?

"I may compass earth & heaven", says St. Bernard "the sea & the dry land, & nowhere shall I find Thee, save in the Cross. There Thou restest, there Thou feedest Thy flock & makest them to rest at noon. In that Cross art Thou found, of whomsoever findeth Thee."

This is literal truth.

"God forbid that I should glory save in the Cross of our Lord Jesus Christ," says St. Paul in one of those grand bursts of heroic enthusiasm, which there is nothing in all literature history to compare to.

"I offer myself to God" says Mary Magdalene de' Pazzi, in a humbler strain, "that I may never seek anything but Him crucified -- but to keep my soul united to Him" (that is, "in that Cross" where St. Bernard truly says He is alone to be found) 

[37]
"In the Cross of Christ I glory,
Towering o'er the wrecks of time,
All the lights of sacred story
Gather round its head sublime."

This rather vulgar little hymn, again, expresses the exact truth: "All "the lights of sacred story" (for all story is "sacred" -- is it not all subject to the laws of God?) has God created one nation & not another? -- ) all history then does but teach then, is (teaches us nothing but) us the way of God thro' "the Cross" to bring man to the perfection He has created him for, because, before man was, God loved him, as Augustine says.

3. Preaching Besides this historical meaning, preaching the "Cross of Christ" has another -- a practical meaning -- again not that of the Atonement, but: -- the uniting oneself with Christ who never ceases to love God the Father in the name of all men -- & this in the most perfect manner that can be imagined, that is to say, as a victim, voluntarily giving himself, to be offering himself up -- not, again in the vulgar sense, as if it were to appease the anger of a Perfect Being -- but in the sense of willingly incurring any & all sufferings which come in the way of helping on men &
carrying out God's will & work -- In this sense, the "victim" is to God as another Himself -- another Jesus Christ. In it, i.e. in us, the "victim", God sees Himself, God sees His son & loves him.

To do this -- for each man one to do this in his or her own person for me to do it myself -- to be always pleased with God & His cross -- to have as one's my sole object that He should be always pleased with me -- this is indeed the Cross of Christ -- bearing the Cross of Christ -- not his bearing it for me.

[39]

St. Catherine of Sienna

Desire for personal salvation is not religion.
Desire for one's own soul is not the healthiest symptom.

Of course every one wishes to be safe

Introduction 1873 {WRITTEN DIAGONALLY}

Drains

It is not the occupation but the spirit which makes the difference. The election of a bishop may be a most secular thing. The election of a representative may be a religious thing.

It is not the preluding such an election with public prayer that would make it a religious act.

It is religious so far as each man discharges his part as a duty & solemn responsibility.

not the question whether it is done for the State or the Church, but whether with God or without God.

Forgiving & forgetting

You cannot give yourself a bad memory if you have a good one. To forget is a foolish way of talking.
No mere maxims got by heart about forgiveness of injuries -- God alone can teach it -- by experience; by a sense of human frailty; by a perception of "the soul of goodness in things evil" -- by a cheerful trust in human nature -- by a strong sense of God's love -- by long & disciplined realization of the love of Christ -- only thus can we get that free, manly, large, princely spirit of matured manhood (Joseph)

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There is no blindness greater than that of those who think that the panacea for the evils of a country is to
Add Mss 45841

be found in ecclesiastical union.
Madness lies that way. An injury received --
a wrong suffered at the hands of one loved & trusted
may well unsettle reason on its throne -- the mere
suspicion of it makes strange havoc in the brain
when we rest on the wretched pinnacle we raise
for ourselves -- the false Gods of our worship. There
is but one remedy for that parching fever of the
soul. To bow down lower than men would thrust
us. To fall down at His feet who knelt at the feet
of Peter & even of Judas -- who would have knelt
at our feet, had we been there. This is the thought
that leaves no room for pride, scarcely for
indignation, as far as we are ourselves concerned.
What was she that she should resent neglect?
{A LINE IS DRAWN ACROSS THE PAGE:}
strained to the highest stretch of endurance
endurance had never taken the place of action
never been the fruit of easy weakness but the
concentration of power
the pain of being forced to pity where we meant
to reverence
or was it pity more angelic than human
at times our souls will fall sick -- does God
desert us then? And must we not try to love
as God does?
tried to shut all the world out from her
consciousness & be alone with God. But thro'
all & everything those words echoed

Add to St. Teresa
Add Mss 45841

**f46v** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN OVER LIGHT PENCIL

Sermons by the late Revd F.W. Robertson

4th Series Smith & Elder 1863

-----------------------------------------------------------------

The earliest: I have a baptism to be baptized with

latest : It is finished -- I have finished the work

Thou gavest me to do

He looked upon it, now that life was closed, chiefly as a duty that was fulfilled

The duty is done, the work is finished

The dark night settles down on each day

What will then be finished?

When it is finished what will it be?

Will it be, I have finished the work which

Thou gavest me to do.

-----------------------------------------------------------------

Dr. Döllinger to the R. Cath. Congress at Munich

I remember a time when there prevailed amongst theologians x x a brotherly striving after a common end x each endeavouring to interpret the other's expressions from the other's circle of thought x x from their natural want of spiritual & mental elasticity,

this may seem an impossible demand

(now/every attempt to handle x principles of knowledge in theological matters immediately provokes x a mania for denunciations & censures which must fill the quiet observer who cares only for the welfare of the Ch: & of science with grief & disgust

qui pauca considerat facile pronunciat

**f47** NOTE LIGHT PENCIL

What is Prayer?
Father, the hour is come; declare (explain) thy Son, that thy son may also declare thee; as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God & him whom thou hast sent. I have declared (explained) thee on earth: I have finished the work which thou gavest me to do. And now, O Father, explain thou me, by thyself, with the clearness (the manifestation) which I had by thee before the world was. I have manifested thy name to people whom thou gavest me from the world; thine they were & thou gavest them me; & they have kept thy word. Now they know that all thou hast given me is from thee. For I have given them the words which thou gavest me; & they have received it & recognised really that I went out from thee, & believe that thou hast sent me. I pray for them; I pray not for the world, but for them whom thou hast given me; for they are thine. And all that is mine is thine; and what is thine is mine; and I am manifested in them. And I am no more in the
world, but they are in the world, and I come to thee. Holy Father, keep them in thy name whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name. Those thou hast given me I have preserved; and not one of them is lost, except the lost child; (and so the writing was fulfilled.) But now I come to thee; & speak such things in the world, that they may have my joy perfect in themselves. I have given them thy word, & the world hates them; for they are not of the world, as then I too am not of the world. I pray not that thou shouldest take them out of the world but that thou shouldest preserve them from the evil. They are not of the world, as I too am not of the world. Make them holy in thy truth; thy word is truth. As thou hast sent me into the world, so I send them also into the world. I devote myself for them, in order that they also may be devoted in (for) the truth. But I pray not for these alone, but also for those who through their word will believe on me, that they all may be one, as thou, Father, in me, and I in thee, that they also may be one in us; in order that so the world may believe
thou hast sent me. And I have given them
I
the magnificence (mastery or brightness) which
thou hast given me, that they may be one, as
we are one, I in them, & thou in me, that they
may be perfect in one, & the world may discern
that thou hast sent me, & lovest them as thou
lovest me. Father, I will that, where I am,
they too may be with me, whom thou hast
given me, that they may see my mastery
(or brightness) which thou hast given me, for

thou hast loved me before the world was founded.
Just Father, the world knows thee not; but I
know thee, & these discern that thou hast

sent me. And I have made known to them
thy name & will make it known to them; that
the love, with which thou lovest me, may be
in them, and I in them.
Why do these expressions appear like self-assertions? Do they not on the contrary come particularly home to ourselves -- this I am sure we have no overweening idea of our own doings.

First of all, it is evident from the perpetual repetition (just what takes place when one, at the crisis of his fate, but not the moment of action not yet come, pours out his soul) that the prayer was made, & probably heard; under great agitation -- & that we cannot be sure that we have it exactly as it was said at all.

The first sentence bears no sign that he was asking God to declare him the Messiah by a coup d'état -- but just the contrary. In Ewald's interpretation of Isaiah LIII, we see what Christ did echo (not the common Jewish idea of a kingdom of glory upon earth but) the "good man" manifested thro' suffering & in contempt -- his "kingdom" one of "sorrows" freely accepted, not one of triumph -- And what gives a higher "kingdom" (greater power) than to accept every struggle, every grief, every calumny gladly, while going the road of God's will? That is freedom or power.

A and B seem rather inconsistent. But to accept suffering freely in the course of doing God's will is, as just said to acquire almost unlimited power over all flesh. C is surely no more than what we all say, viz. that to "know God", all His laws, His
character is the way by which mankind is to create mankind. For what is to "create" but to give "life"? [True, it must be the work of ages for mankind to do to "find out God" -- but Christ too says this -- in this very prayer, he perpetually, refers to what those who follow him will do -- & elsewhere he says "And greater works than these (his own) ye shall ye do."

C in the last sentence of the prayer repeats this -- & also sets aside any idea as if the object were to manifest himself -- he tells what the object is, viz. that they may all feel the same love, they for God, God for them, he for God & them.

D This phrase repels many. But many have said it themselves. Every one does who believes he has a mission. And who has not? The wonder is that I have found two eminent men, Sidney Herbert & Sir John Lawrence, who believed "my word", i.e. believed I was "declaring" God's "word", one of His laws.

E is always what I am striving to be able to say myself. It is evident that God has not given to me to persuade Lord de Grey or Sir C. Wood -- or even Mrs. Shaw Stewart or Col. Wilbraham. Why should I be cast down because it is so? -- Let me only think of that work which He has given me & admire that He should have given to such as I am His own power of convincing such as Sir John Lawrence is.

F F Do these expressions surprise? All the arguments for an eternity before us apply equally to an eternity behind us.
Notes from Devotional Authors of the Middle Ages, Dark Pencil & Pen over Light Pencil

Plato & St. Augustine say almost the same.

G I always feel that Sidney Herbert & Sir John Lawrence were God's, not mine (it is not my dear Clough, but God's dear Clough) -- that He gave them to me, not that I took them. It is obvious that I could not have convinced these great men, unless God had given them me (given them, that is, through the working of their own faculties, which enabled them to understand that law of God's which I was "declaring") since I cannot convince a very little one, Lord de G.

And so, on to H From this point the prayer is more applicable to one who has formed a great following -- Fliedner could say it on his death bed. It applies not to me, for whom have I who is "one with" me now? But what a strength it would be to me, if I had? Only one, but only one, I say to God. But I have not one. One I had. But she would have it no longer. One I might have had. But she would not have it. How often I have longed to say, I and Papa "are one", one "as thou, Father, in me & I in thee".

[As for -- I suppose it is scarcely possible for any two, to be more two than we are]

But then we must remark: how wonderful that Christ could say that he was "one with" such unpromising people as the disciples had shewn themselves to be. And yet it turned out that it was so.
That a man betrayed, tracked, hunted
with all his hopes blasted & all his plans
destroyed, should yet be able to speak of
his "joy" -- to wish his friends to feel HIS joy
should speak of sharing, not in time to come
but NOW, his "mastery" (brightness) with
his friends -- would that I could feel this,
as the rest! But I, I shrink at the bare
idea of any one suffering what I have done,
living the life I have done.

Every thing is spoiled, however, by
considering him not a man. If he is to be
Almighty God, then all this becomes without a
meaning -- his example is nothing to us --
And the horrible inconsistency of every
Christian sect lies in this; they tell us to
make Christ an example in everything.
And if we do, if e.g. I try to apply this
prayer of his to my own use, they are
shocked, you are shocked, nay, I am
shocked myself. In the sense in which
there is the Divine in every man, I indeed
believe that Christ is the highest example
of the ideal struggling in the Actual -- of
how, that is, the Divine in man acts in
the highest (best) possible way under the circumstances which every reformer must encounter in "the world".

But mark how he always recurs to this: they are to work "in the world", he was to work "in the world" -- to wish to be taken out of "the world" is a coward's wish. To grapple hand to hand with "the world" -- to make the whole of life action -- never to retire in contemplative ease -- if there be one thing he inculcates over & over again, this is it.

K And how he dwells upon (not this or that theological system but) God's words, His laws, being "truth".

Newman's Apologia tells us that "Justin, Athenagoras, Irenaeus, Clement, Tertullian, Origen, Lactantius, Sulpicius, Ambrose, Nazianzen" are truth -- Else where, that "St.Leo" "shews" him the truth. J.S. Mill implies that Zoroaster's theory is "truth". Many quote what Plato says. No one but Christ ever asks what God says -- ever tells us to listen to what God says, because what God says is "truth". And if he does, people immediately think that he means, by
God's "word", the Bible -- tho' the most important part of "the Bible"
certainly did not exist at all in his time --
& what did exist he frequently tells
us is incomplete.

There are a few expressions which do not
seem true. e.g. the object certainly
was -- not for them "to believe on him"
but -- for them to "know God", to feel
God's love "in them"selves -- to "be one"
in God, as God in him, as he says
himself

"Il (le Christ) ne nous révèle donc pas Dieu
sous tous les aspects"

And does not Christ say so himself?

It could scarcely be
expected, however, that the operations of nature were to
be suspended because of the unprepared condition of
This vessel.

p.2 x x
Deity, and in urging
x x them, it is with the earnestness & reverence due
to a Divine command that I do it." "There is scarcely
a single page in all my x x physiological works,
in which such a feeling was not active as I wrote."
"I almost lose the consciousness of self in the
anxiety to attain the end; & where I see clearly
a law of God in our own nature, I rely upon its
efficiency for good with a faith & peace
which no storm can shake, & feel pity for those
who remain blind to its origin, wisdom and
beneficence. I therefore say it solemnly x x
that I experienced great delight, when writing
my books, in the consciousness that I was, to
the best of my ability,
"expounding `the ways of God to man', & in so far fulfilling one of the highest objects of human existence. God was, indeed, ever present to my thoughts."

This was a man who was considered almost an unbeliever. If I may refer this once to myself, I can truly say that the feeling he describes has been ever present to my mind. Whether in having a drain cleaned out, or in ventilating a Hospital ward, or in urging the principles of healthy construction of buildings, or of temperance & useful occupation, or of sewerage & water supply, I always considered myself as obeying a direct command of God, & it was "with the earnestness & reverence due to" God's laws that I urged them. Nothing else could have carried me through my years of weariness.

To work at the improvement of mankind, without regarding these laws, as most so many Churches have done, is to try & "prevent the night from coming." E.g. we, in vain, labour at the moral progress of a population, if we leave it festering in unhealthy dwellings. Probably there is no influence stronger than the buildings they live in, for bad or for good, upon the inhabitants. If there are no means for decency, for cleanliness, no safe-guard for morality, in their dwellings, the population will, as a general rule, be indecent, unclean, immoral, drunken. A Government would say that it exists for the good & improvement of the nation which it governs. Yet the Government seems to be there to hang & imprison people, not to help in providing them...
with proper dwellings. It is vain to teach and to preach to a population under such circumstances. It is trying to "prevent the night from coming"

In lesser things, people struggle with themselves a whole life through, spend their efforts in telling themselves to be good, with circumstances under which they cannot 'be good'. They take no pains to alter these circumstances. And no one, takes pains to alter the circumstances for them.

go to p.3

[7]

If we substitute 'God's laws' or 'God's plan' for the word 'grace', which has always been misunderstood to mean an arbitrary will +almost a+ caprice of God, this is quite true. The laws by which He regulates our moral being are as perfectly invariable as those by which He regulates +or directs+ our physical being.

If 'grace' acknowledged to be His direct agency, were acknowledged to be given by laws -- invariable like Him, the giver -- the passage would be perfect +Only, His laws, +that is, His plan, His order, or government+ are admitted to be invariable, but are not admitted to be His direct agency.+

However, at the present day, scarcely a book can be opened without finding a Traces of the truth, about God's laws are everywhere to be found: this is from a little Evangelical book we find "It could scarcely be expected, however, that the operations of Nature were to be suspended because of the unprepared condition of this vessel." +But why not call them God's operations? And why not extend it to every thing?+

"The unvarying tendency of my mind is to regard the whole laws of the animal economy & of the universe, as the direct dictates of the

go to p.2 x x

[4]
It is true that often thy cannot rightly be altered. We must sometimes go to Sierra Leone & lose our health. So with moral Sierra Leones. But always we can bring in counter-acting circumstances for ourselves or for others. We can light the candles at midnight, tho' we cannot "prevent the night from coming". And Sometimes we can alter circumstances altogether. Insert p. 5 x x

In 1857, nine miles of country in India, with 25 villages, were laid waste by fever. Death sometimes came in 3 hours. Of 600 in a village, only a few in the centre houses lived. All the others died or fled. All the other houses were unroofed & tenantless. In the other villages, nothing was left but Pariah dogs. The crops were uncut. The dead lay about in the hollows unburied & unburnt. For there was nobody left to bury them. When the people did live, they degenerated, mentally & physically.

The cause of all this was a screw turned by a coolee (at 4 rupees a month) which flooded the low lands from the Ganges Canal faster than the water could be carried off. The man at the screw ruled the destinies of a large population, not only as to health & life but as to soul & mind, according as the screw turned to the right or to the left. Thus the cause, was only found out a few months ago some years after, by an enquiry made by Sir John Lawrence. And all the time the people were going on degenerating.

And then we talk of an 'inscrutable Providence' -- when to scrutinize & find out the 'ways of God', & for mankind to create the circumstances, which create mankind, through these, His laws -- is the 'way of God'.

[8] go on to p. 4
-- not to storm God by prayer into granting a life or restoring health.

What a misconception that is of the character of God -- what a God that must be, who would take a life upon which perhaps hang the moral destinies of many, merely because He has not been asked not to do it. A tigress would not be such a brute. She defends the lives of her cubs, not because they cry & growl, but because they are her cubs.

People go to God in prayer, "not to be taught by Him but to teach Him".

But what is real prayer? -- It is an actual communion (or "conversation") "of the soul with God". It is "the anticipated image of the "superior world, whither it carries us for a few moments."

"However well you we may know God, we "shall not love Him till our whole soul springs "towards Him, contracts the habit of going "out of the world, to converse with Him, & "is full of the thought that God answers our love".

[One who died almost a boy wrote these words: -- "the tendency of love is towards a "union so intimate as virtually to amount to "identification" -- "equally inseparable are the "notions of opposition to Love & Opposition to bliss. "Unless therefore the heart of a created being is at "one with the heart of God, it cannot but be "miserable". Is not this another definition of prayer?]
[The same boy goes on to say that Christ came "to render human love for the Most High a possible thing" -- that is to say, "redemption -- what Christ has done & suffered for mankind". And the former writer quoted says: "the greatest effects of prayer are promised to the intercession of Jesus Christ." This is a fine illustration of the true meaning of `intercession']

"If, in these destinies of humanity mankind" (the same writer goes on to say) "which we might be tempted to consider as a tissue of accidents -- an order, a plan, a direction are is to be found, as constant as it is firm, mankind is not forsaken. Even if Christianity were not there to furnish undeniable proof of it, all history testifies to it. Now this general, undoubted action, being composed of that multitude of particular actions which we experience without ceasing & of which the tissue of our life is in some sort formed, -- how can we doubt that these are not themselves comprised in the plan which presides over the whole although we cannot yet understand the place they occupy in it" -- especially not from a standing close at hand when we obstinately fix our looks from close

[10]
God's "direction" is the very word used by a famous all illustrious (so called) Pantheist of the several centuries ago.

"The direction of God," he says, is "the fixed and immutable order of nature, or concatenation of natural things." "The universal laws of nature, according to which all things are & are determined, are nothing else but God's eternal decrees, which involve always eternal truth & necessity." So that "whether we say all things are according to the laws of nature, or are ordered by God's decree & direction, we say the same thing."

But, if these things are true, then the whole human race is "inspired", as it has been said. And so it is. "And it the human race is worth it."

"Destiny," some one says, "I like the word destiny. It means destined by God."

"Fortune," says my Pantheist. "By
fortune I understand nothing but God's direction, as far as He directs human things by external & unexpected causes."

Certainly: and so He "inspires" the human race -- "inspires" them to find out "His ways" -- "directing them by His laws.

But there are "prophets" or "interpreters of God" from time to time, who interpret as has been said, the ways of God thus "revealed" to man, more clearly -- if, see the Pantheist, a prophet is "one who interprets revealed things to those who can have no certain knowledge of them, & who therefore can only embrace revealed things by faith."

[12]

My defects ---- instead of being a burden to me, they rejoice me after a fashion, because they humiliate me by discovering to me what is in me, & force me to put my confidence in God, by making me aware of my own impotence.

They are, in my sense, like so many windows of my soul, through which the light reaches me & makes me see that faults not voluntary cannot put obstacles in the way of my perfection.

In prayer

Introduction July 1873 {WRITTEN DIAGONALLY}

1550 16th century

I have no occasion either to stimulate His will; for He desires more than I do my good & the work I can do for Him by my services & my obedience. Besides, since He is my guide in the way I pursue, what can I do better than follow Him in peace, resting upon the truth of His word? -- If I do not obtain what I seek & desire, I obtain then, a greater good, namely, conformity of my will with His good pleasure; and it is this which is the aim of my life & the goal towards which I am never to cease to tend. Why should I want to know what He hides from me, -- why should I want to walk by
Add Mss 45841

a way which He does not open to me, or to advance more quickly than He chooses?
In speaking of the ideas of one's own minds --  
"I blush with shame when I think that these  
nothings put obstacles in the way of such great  
things."

[To make a fourth vow promise, after not less than ten  
years' in God's service & a second novitiate 'probation',  
begun 7 years after the first --  
viz. to go to serve God everywhere wherever it  
may please Him to send me.  
"The Evangelical workers -- God sends them  
where He wills without finding in them any  
resistance; they return alike at His call,  
glorifying Him & returning giving thanks to Him  
for the successes they have obtained; -- they  
say to Him, Here we are ready to set off  
again to go where seemeth to Thee well."

Note small type ( It may seem that there is no necessity to  
make  
a vow 'promise', after 'ten years in God's service', to go  
wherever it calls. Pastor Fliedner did it, &  
needed no vow.  
But in the discipline of life, without any  
vow promise-making, most people seriously engaged  
in God's service, will remember epochs  
corresponding, tho' not exactly, with 'first &  
second' novitiate probations, when they were first  
once called [12]
Exercise II  P. Balthazar Alvarez  
16th century

Evening (say to your soul)

What is the good of all these vain thoughts this useless thinking?

What comfort will it be to thee to know beforehand what God will ask of thee in the course of time? or else, why make thyself anxious about the wants of thy body? -- Has not God charged Himself with these cares when He took thee into His service? It is losing very mal à propos unnecessarily the advantages of thy happy position -- throwing them away on purpose, as it were. Do thy duty, and the divine goodness will take care of the rest.

My duty in fact is to content God, to satisfy & please Him.

Note small type [Indeed all religion is in these two things -- viz. that I should be always pleased with God, & that He should be pleased with me -- I always satisfied with what He does, He content with what I do]

Command Order, O, Lord, command order whatever Thou wilt. Turn me this way, turn me that; put my body to the torture; all is the same to me in Thy holy will.

[9]
It is not for him one that is religious to be in pain as to what he shall do tomorrow. Besides, if an evil spirit addresses this question to me, the answer is easy: -- I shall do what I find is ordered me.

Note: [But I must take every pains to find out what is ordered me.

(large type)

I make it my prayer, & that daily, that I may have done all that God's will requires of me. [Note: What an awful thing to think -- that there may be aught God has asked of me, & which I have not done, have not even heard Him ask.]

large type

When a master takes a servant, he contracts the an obligation to acknowledge his services. Can one conceive an honour fitter to fill & to satisfy a soul than that God should seek her services -- or than the obligation which God contracts towards her?

If God charges you with a weight greater than your powers, He charges Himself, for He must supply the insufficiency of His servant.

That is why, Lord, very far from fearing that Thou shouldst impose upon me some charge which is beyond my faculties. I desire it on the contrary, in order to have Thee for the companion of my work.
True Prayer

One of our great misfortunes is not to make good use of our sufferings & infirmities of the body in which God has great designs for us, uniting Himself with the soul much more perfectly by pain & grief than by great consolations.

True prayer consists not so much in receiving from God as in giving to Him, & after having accepted from Him His gifts, in returning them to Him by love.

At first this interior exercise is to receive the gifts which God offers, but afterwards it is to refer them & return them to Him, & to disengage oneself continually from all things, whether of the earth or above the earth, to stop & stay oneself in God alone & acquiesce solely in His good pleasure. N.B [We ought to prefer The fulfilling of God's will even to the rejoicing in God.

When struck with death: (M. Olier, founder of S. Sulpice) 1608-1657

His first thought was then to offer himself to God in the quality of a sacrifice, according to his promise which he had made long ago & to give himself up without reserve, in union with Jesus Christ dying on Calvary, to receive the stroke of death, in the way & at the time that it should please the Divine Majesty content to be forsaken & neglected even until death, for the sake end of honouring that of Jesus Christ, who was forsaken by almost all his friends: -- in so much the calm & the peace of did he preserve keep his soul. He bore all, not only with patience but with joy: his soul exulted in the Lord.
les secrets de Dieu: ceux de sa providence sur
les âmes en des conduites fort obscures.
With extracts from Père Surin

{THE FOLLOWING IS CROSSED OUT:}
B  La paix de l'âme
The kingdom of heaven is within
Heaven neither a place nor a time
There might be heaven not only here but now
Sometimes we must sacrifice not only
health of body but health of mind (paix de
l'âme) in the interest of God i.e. heaven
Thou shalt be like God for thou shalt see
Him as He is --
Yes here, now as well as there, then, this may be
And it may be for a time -- then lost -- then
recovered both here & there, both now & then
There is no such thing as heaven or salvation
as an event in place or in time -- tho' as a fact
it may be.
O'Dieu éternel! o bon maistre qui avez faict et formé le vaisseau du corps de vostre créature et y avez mis dedans un si grand thresor qu'est l'ame, laquelle porte l'image de vous Dieu éternel. Vo', mon bon maistre, & mon doux amour, estes ce maistre qui deffaictes & refaictes, rompez & refondez ce vaisseau selon qu'il plaist à votre bonté. A vous, père éternel, moy miserable offre de nouveau ma propre vie pour vos enfans: que toutes fois & quantes qu'il plaïra à vostre bonté vous me retiriez du corps & me rendiez au corps tousjours avec plus grande peine une fois que l'autre, pourveu que je voye la reformation de la saincte Eglise. Je vous recommande encores mes enfans très-aymez: et vous prie, souverain & éternel pere, que s'il plaisoit à vostre bonté & misericorde de me tirer de ce vaisseau & ne m'y faire plus retourner que vous ne les laissiez orphelins, mais visitez les avec vostre grace & tes faictes vivre morts avec une vraye & tres-parfaicte lumiere: liez-les ensemble au doux lieu de charité. Et vous prie, Dieu éternel que aucun ne me soit osté des mains: & me pardonnez
la grande ignorance & grande negligence que
j'ay commise en vostre Eglise de n'y avoir
pas faict ce que j'eusse peu & voulu & deu.
Je vous offre & vous recommande mes
enfans tres-aymez, car ils sont, mon ame.
Et s'il plaist à vostre bonté de me faire
encore demeurer en ce vaisseau, vous
souverain medecin guerissez le & luy
pourvoyez, car il est tout deschiré.
Donnez nous, pere eternel, donnez nous
votre douce benediction.
Amen.

It appears to me that this beautiful
dying prayer is as near the truth of prayer
as it is possible for us, with all our present
knowledge, to come.

You observe she says that all God's
operations in the body are "as it pleases His
goodness". Not a word about His power.
No thought of that abominable doctrine that
His dealings with us are to shew "His power"
or His "glory" -- or of that still more frightful
Evangelical doctrine that "of his own good pleasure"
He predestines souls to eternal damnation.

None of that cowardly, slavish begging for heaven for oneself "by another's merits". It is true that we can only create a heaven for ourselves & others "by the merits of Another" -- since it is only by working in accordance with God's laws that we can do anything -- but the vulgar meaning of the Atonement is that "Another" has positively bought of God (or bribed God into giving) us heaven -- & this by going thro' unheard of sufferings "to satisfy God's justice" -- as tho' I, who am innocent of Mr. Briggs' murder, by offering myself to be hung for Müller, could let him off.

There is scarcely a word of herself all through in this dying prayer -- the "egotism of death," as some one so truly calls it -- & which reigns almost unmixed in all the dying death-bed prayers which people think so beautiful.

Here it is all the "reformation of God's church", it is God's "children", for whom she would give "her soul", which occupy her dying thoughts
There is not even a desire for release (which is more than I can say for myself) but on the contrary she offers to suffer the pains of continually rallying from a dying state (& how great an offering that is none can tell like me!) with ever greater pain "every time" -- & still she ascribes this to God's goodness -- if only she can do anything for God's children.

She did not live to see "la réformation" of God's church: no more shall I But at least we can all work towards it.

^ here I {illeg. add?} the other dying prayer

One more quotation: and I have done.

"Or comment est-ce qu'on dit que l'amour est si fort qu'il peut tout, qu'il embrasse tout, qu'il endure tout, puisque de luy seul il ne peut connoistre Dieu, sans que l'entendement luy porte le flambeau? Cela est véritable, mais quand une fois l'entendement a cogneu l'objet de son amour, apres il passe outre, & n'en tient conte, parce que c'est un inquiet; où toutefois la condition ou bien l'honneur de l'amour est de s'occuper tout à aymer ce qu'il ayme."
Oraison

en laquelle sont certaines paroles que cette benoiste vierge dict en priant, après le terrible accident qu'elle eut la nuit du Lundy après la Septuagesime, quand elle fut amèrement ploree de la famille comme morte, depuis lequel accident elle ne fut jamais saine de corps mais continuellement malade jusqu'à la mort.

at Rome. April 29. 1380.

in her 33rd year

O'Dieu eternel! o bon maistre qui avez faict et formé le vaisseau du corps de vostre creature et y avez mis dedans un si grand thresor qu'est l'ame, laquelle porte l'image de vous Dieu eternal. Vo', mon bon maistre, & mon doux amour, estes ce maistre qui deffaictes & refaictes, rompez & refondez ce vaisseau selon qu'il plaist à votre bonté. A vous, père eternel, moy miserable offre de nouveau ma propre vie pour (vos enfans): que toutes fois & quantes qu'il plaira à vostre bonté vous me retiriez du corps & me rendiez au corps tousjours avec plus grande peine une fois que l'autre, pourveu que je voye la reformation de la (saincte Eglise). Je vous recommande encores mes enfans tres-aymez: & vous prie, souverain & eternel pere, que s'il plaise à vostre bonté & misericorde de me tirer de ce vaisseau & ne m'y faire plus retourner, que vous ne les laissez orphelins, mais visitez les avec vostre grace & les faictes vivre morts avec une vraye & tres parfaicte lumiere: liez-les ensemble au doux lien de charité. Et vous prie Dieu eternel que aucun ne me soit osté des mains: & me pardonnez la grande ignorance & grande negligence que j'ay commise (en vostre Eglise) de n'y avoir pas faict ce que j'eusse peu & voulu & deu. Je vous offre & vous recommande mes enfans tres-aymez, car ils sont, mon ame. Et s'il plaist à vostre bonté de me faire encores demeurer en ce vaisseau, vous souverain medecin, guerissez le & luy pourvoyez, car il est tout deschiré. Donnez nous, pere eternel, donnez nous votre douce benediction.

Amen:
June 8-9  Whitsunday 1867  Sacrament
This is the word of the Lord unto thee
Sacrament -- which is {pure
{real
the offering up of our body & blood in {true martyrdom to our God
(which if we mean anything by it at all)
as He did to our God.
substituting "the Church" for God
to me an unknown language
St. Catherine of Sienna
There Christ appeared to her & gave her his own heart.
There he administered to her the Sacrament with his own hands.
There she assumed the robe of poverty & gave her Lord the silver cross
and took from him the crown of thorns.
Stigmata
It was regarded as the sign of fellowship with Christ of worthiness to drink his cup & to be baptized with his baptism --
Orison

in which are certain words this blessed soul said in praying, after the terrible accident of the night of Monday after Septuagesima, when bitterly mourned by the family as dead & never were again sound of body death was became the only release from continual suffering.

Oh eternal God! oh good Master who hast made & formed the vessel of the body of thy creature, and hast put within so great a treasure, the soul, which bears the image of Thee eternal God. Thou, my good master & my love, art that master who undoest & re-doest, breakest & re-castest this vessel according as it pleases thy goodness. To thee, eternal Father, I miserable offer anew my own life for Thy children: that every time & as many times as it may please Thy goodness, Thou mayst with-draw me from the body & restore me to the body always with greater pain each time, provided I see the reformation of thy children holy Church.

I recommend to Thee once more my children so be-loved: & pray Thee, sovereign & eternal Father, if it pleased Thy goodness & mercy to take me out of this vessel, & make me no more return into it, that Thou shouldest not leave them orphans, but visit them with Thy grace & make them live, tho' dead, with a true & very perfect light: bind them together with the sweet tie of charity. And I pray thee, eternal God, that none be taken from my hand:
& pardon me the great ignorances & great negligences 
I have committed in Thy church fold -- not to having 
done in it what I could & would & ought. 
I offer to Thee and I commend to Thee my 
children dearly beloved; for they are my soul. 
And if it please Thy goodness to make me 
still remain in this vessel, do Thou, sovereign 
physician, cure it & provide for it, for it is 
all torn & broken. Give us, eternal Father, give us Thy 
sweet benediction 

{THE FOLLOWING HAS BEEN CROSSED OUT:}

Note

This beautiful dying prayer surely comes as near 
the truth of prayer as we can be be come even now (more shame 
for us.) There is scarcely a petition in it. 
All God's operations in the body are "as it 
pleases His goodness." Not a word like the theory 
that His dealings with us are to shew His "power" or His "glory". 
-- still less like the frightful doctrine that "of His own 
good pleasure" He has predestined any souls to eternal 
damnation. 
Nor is there scarcely a mention of heaven x for herself -- 
-- of desire of happiness for herself none -- of "intercession", 
of "atonement by Another's merits" none. [It is true 
that we can only create a heaven, for ourselves & others, 
"by the merits of another," since it is only by working in 
accordance with God's laws that we can do anything: but 
the vulgar meaning of the Atonement is that "Another" has 
positively bought off God's anger -- bribed God into giving us 
[2] 

* desire for personal salvation is not religion---
Anxiety for one's own soul is not the healthiest symptom. 
Of course every one wishes to be safe. 

Robertson
Exercise in Illness

Our Lord. It has been with joy unspeakable that I have waited for expected this hour to conduct my chosen & my beloved into solitude, there to speak heart to heart, and I have not been deceived in my expectation, for in all things she conforms herself to my will, & obeys me in that the way I have most pleasure in.

This solitude is nothing else than the state of infirmity & illness when our Lord speaks to the heart & not to the ear of His beloved.

The secret words He says to the soul whom He has honoured by His election & His choice are nothing else than the afflictions & pains of mind which she feel when she thinks that she is useless & imagines that she is losing all her time & is a burden to others who strive in vain to relieve her.

And this soul answers as is intended to these divine words, when she keeps her heart in humble & generous patience -- and, with faithful resignation, desires that the will & the eternal designs of God upon her, shall be entirely executed & accomplished.
Our Lord Say for the sick only two words only: --
1. that I may keep his soul in patience
2. that I may make every moment of his suffering to serve for his advancement & for my own work, according as my love has ordered in myself from all eternity for his salvation.

So is he indifferent whether God takes him out of his present life, or no, because, being full of confidence, he gives himself up to his Father's cares for him.

x x x Note to 16

The injuries which we receive from a friend cost us far more deeply than those which we receive from an enemy.

Be not sad because I permitted this to happen for thy eternal good; - - - - - desiring always to have thee near me, I permit thy friends to contradict thee, so that, finding no true faithfulness in any human creature, thou shouldest mightest have recourse to me with the more earnestness, the more thou recognisest me to possess the fulness of faithfulness & of all kinds of contentments, with the most stability.
The Lord: How should I shew myself Almighty, save by the power of hiding myself in myself wherever I am, so that I be neither known nor perceived, except in as far as is convenient according to the circumstance of place & time & person? For since the beginning of the creation of heaven & earth until now in the whole work of redemption, I have used far more the cunning of my love than the power of my might. And it is still the guidance of this same love which is shewn particularly in my patience bearing with the imperfect, until I bring them, still keeping intact their free will, into the way of perfection.

By a Benedictine nun -- 13th century on a page with extracts from S. Gertrude 1222-1292

[It seems that, in a few words, the ways of God in history could not be better indicated]

"Lord, give Thyself to be known by all, that all may love Thee; permit no soul to be ignorant who Thou art. I know, Lord, that if Thou discoverest Thyself & givest Thyself to be known, all will love Thee".

By a Carmelite nun 16th century

[This truly beautiful prayer is impossible of realization,
except as the world goes on. How can we know God perfectly, except by discovering all His laws? How can any one being, in a century in which mankind knows hardly one of God's laws, by himself find out God? As at the time of Christ, so in the Middle Ages, it was hardly known that God had laws, a plan, at all. The wisest believed, (as Father Newman in his Apologia) that "motion, light & life", "cause & effect", the "laws of nature" were due to "angels" -- they also believed that diseases, madness &c were due to devils (which the disciples of Christ also represent him as having believed -- apparently they have, on certain occasions, put their beliefs into his mouth, while, on others, it is obvious, from these very matters that they were not of a capacity to invent what he did say. Certainly that book represents him as little as most books of men's sayings & doings represent them) -- Others believed (as also Father Newman) that "the action of bodies politic & associations" is due to a kind of "middle spirits" capriciously "animating principles of certain Institutions."

In these days we acknowledge (& have discovered many of God's physical laws -- no one disbelieves that houses are built & do not fly, as Sir Jas:Stephen says -- that diseases are to be cured by Therapeutics (if at all) & not by exorcism or by miracle -- So far we have learnt of God's ways.

But we scarcely admit even now that God has historical or spiritual laws as unchangeable as
NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN OVER LIGHT PENCIL

His physical laws. And certainly we can scarcely point out a single one of these that we have definitely discovered. [Buckle made a great attempt. But every one was dissatisfied. And probably every one will allow that he was unsuccessful in shewing forth accurately any one single law.] We may perhaps know generally that, if families intermarry in and in, the race degenerates. We may believe generally that the production of such a character as Socrates is regulated (or preceded) by laws as minute as those which Dalton's discovery shews as regulating the chemical combinations by which Oxygen unites in exact multiples of numbers with mineral substances. But what these laws are we know scarcely at all. [And men & women are marrying every minute without so much as asking.]

Now, one person cannot find out all these laws. Mankind must find them out. One century cannot find them out, even were all mankind intent on the study, instead of only one here, one there, occupying himself about it at all. It must take all mankind all ages to find them out.

How then can they know God?

26
And is not this exactly what the Benedictine says has been God's course in history since the beginning? His plan is, not to reveal Himself suddenly & completely by the "force of His power". Indeed one may say that this would be a contradiction. For how could men understand Him, men who had as yet found out little or nothing for themselves? Perhaps indeed He already stands revealed. And to mankind ages hence the present revelation of Him will be complete revelation, when they have learnt to understand it. But to us at present, it is as though I were to read this page to my kittens. They understand much -- indeed they understand the expression of my face, the tone of my voice, much better than human beings do. If I but look sorrowful, they come & look up wistfully in my eyes & put up their mouths to lick my face. Thus men far from being unable even now to recognise the love of God, to try to imitate His goodness as far as they can:-- but to understand him entirely ----? not yet.
People often wonder how such & such a wise & good man, or period in history, could have so completely misunderstood the ways of God -- or have denied Him altogether -- could have conscientiously instituted in His name such & such a form of government, or created such an organization, as directly cut across the most manifest intentions of God with regard to men.

Despotic governments, religious persecutions, foundling Hospitals, Jesuit Colleges, may be cited as instances, great & small, of the latter; -- while, of the former, the notions that Christian Churches have taught of God, little less extraordinary than those of tribes we call savage -- may be safely given as examples.

But the Benedictine is wiser than we are who wonder at these things. She says: how can God reveal Himself except according to the times & to the men? And how marked it is that the attribute of a Perfect God is to reveal Himself, not by His power but by His love -- that is, conducting men by theirs own powers or "free will," (as it is commonly called) to discover God, no matter how slowly [God has eternity before Him & them] -- rather
than to reveal Himself by force, as it were --
(which is really what the wonderers seem to
expect of Him.)

Then the beautiful Carmelite prayer will come to have
a true sense -- viz. that, if God is but known
all who know Him must love Him. But to
"discover Himself", as it were by a flash of
lightning, is (not unworthy of Him -- such is
not a true word -- but/impossible, having
regard to man's state & the plan for his
perfection -- impossible, that is, in the sense
that it would be a contradiction. The
Perfect God (in whom there can be no
contradiction "neither shadow of turning") is
educating man to be able to "see Him as
He is."

En quoi ferais-je éclater ma toute
puissance, si elle n'avait pas le pouvoir
de me renfermer moi-même en moi-
même dans quelque endroit que je sois,
en sorte que je ne sois connu ni aperçu,
qu'autant qu'il est à propos selon la
circonstance des lieux, des temps & des
personnes? Car depuis le commencement
de la création du ciel & de la terre, je
me suis bien plus servi dans tout
l'ouvrage de la Rédemption, de l'adresse
de mon amour, que de la force de ma
puissance; et c'est encore la conduite de
celui même amour qui éclate particulière-
ment dans la patience que j'ai à
souffrir les imparfaits, jusques à ce
que je les conduise, en ménageant leur
libre arbitre, dans le chemin de la
perfection.  

That was said by an old despised
German Benedictine nun many hundred
years ago, & appears to me to come as
near the truth as can be in a very
few lines. I do not quote her as authority,
you may be sure, but because I think her words express the truth. What
What truth? Not what follows: --
"Lord, give Thyself to be known by all, that all may love Thee; permit no soul
to be ignorant who Thou art. I know, Lord, that, if Thou discoverest Thyself &
givest Thyself to be known, all will love Thee."

This beautiful prayer (which is by a Spanish nun of the 16th century) is impossible
of realization, except as the world goes on. How can we know God perfectly, except
by discovering all His laws? How can any one being in a century in which no one mankind
knows no one of God's laws find Him out by himself? At the time of Christ
in the middle ages, it was hardly known that God had laws at all --
The wisest believed (as Newman in his Apologia) that the laws of motion,
light &c were due to angelic spirits, that diseases, madness, &c were due to
devils (which Christ, also, seems to have believed, or at least his disciples represent him to have believed -- for God how can we tell that they have not put their beliefs into his mouth? -- certainly that book represents him as little as most books of men's saying & doings represent them) that the action of bodies corporate is due to a kind of "middle spirits" &c &c &c

In these days, we acknowledge & have discovered most many of God's physical laws -- we do not believe, as Stephen says, that houses are built & don't fly -- we believe know that diseases are to be cured by Therapeutics & not by exorcism or by miracle -- So far we have learnt of God's ways.

But we do not scarcely admit that God has mental laws as unchangeable as his physical ones -- & certainly we can scarcely point out a single one definitely, accurately discovered. We may
perhaps know generally that if families inter-
marry in & in, the race degenerates.
We may believe that the production of such
a character as Socrates is regulated by
laws as minute as Dalton's discovery
shews of the chemical combinations with
Oxygen in exact multiples of numbers.
But what these laws are we know
scarcely at all. And men & women are
marrying every minute without so much
as asking what they are.

Now, one person cannot find out all
these laws -- mankind must find them
out. One century cannot find them
out, even were all mankind intent
on the study, where perhaps not one
in a million is. It must take all
mankind millions of years.

How then can they know God?
And is not this exactly what my
Benedictine nun says has been God's
course in history "depuis le commencement."
The Cross
Believe me, my daughter, those whom my Father loves most are they whom He causes to suffer most, when He sees that their love to be equal to their suffering. How can I better testify that I love you than by desiring for you what I desired for myself?

There is the way of truth; & when you have known found it, you will help me to mourn the loss of those who have no other end for in all their desires, in all their cares, & in all their thoughts, but to follow quite the opposite way. * * Foot Note 1515-1582

* * Foot Note

{This is poor, compared to the last quotation, the highest, the noblest exponent there is of the way of 'the Cross' of the servant of God conquering thro' suffering. But it is the same truth.}

How often in the highest Xtian poetry & literature has the way of 'the Cross', the truth of the servant of God conquering thro' suffering been set forth since this the Jewish prophet told it!

Yet has there ever been anything to compare with this noblest, highest expression of the old truth?)

follows Isaiah

The Lord
Day & night depending on His word {HAS A BOX AROUND IT WITH THE WORDS Insert O . . . . . . . where TO ITS LEFT} None man can by of himself stay in the light any more than he can prevent the night from coming, because this depends on my {laws} Thus the best means of staying in the light is to know that you can contribute nothing to it, without my {laws} but that it proceeds from me alone; and that even were you within in the light, the night cometh as soon as I withdraw myself (illeg. 1515/1575?) 1582

Foot Note

(3)
Add Mss 45841

**f72v** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, LIGHT PENCIL

(THE FOLLOWING HAS BEEN CROSSED OUT:)

heads against a wall
witches
harlots
talking asses
asses talking
young gentlemen caught by the Law
savage tricks priest's tales
Samuel & Kings
Balliol College: like the Prophets
"more than a match" for Church & State

**f73** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN & LIGHT PENCIL

Consider, Lord, the great progress which evils are making every day. Have pity on those who have no pity on themselves. And since they are in so fatal a state that they will not go to Thee, go Thou Thyself to them, my God. I ask it in their name, sure that these who are dead will rise again as soon as they begin to re-enter into themselves, to know their misery, & to taste the sweetness of Thy laws -- O life that givest life to all, refuse me not this living water promised to all them that seek it. I seek it, My Saviour, I ask for it, & I come to Thee to receive it from Thee. Refuse me not my God, for Thou knowest my extreme need of it & that it is the only true remedy.

Lord, what cause to fear during this life, with its different fires! Some corrupt the soul & bring her as it were to dust, & some purify her so as to make her able to live, & to possess Thee eternally -- But they who drink Thy divine water shall walk without fear among the troubles & dangers of this miserable life.

From the Meditation
of S Teresa
From the M.S headed Motto S. Teresa

* Four things, O God, I have to offer Thee
Which Thou hast not in all Thy treasury;
My Nothingness, my sad Necessity,
My fatal Sin & earnest Penitence --
Receive these gifts & take the Giver hence --
[This is the prayer of a Persian soul
of a different age, sex & race -- but of a like way of thinking both quite unlike the souls who pray for rain & against Cholera &c
Equally inseparable are the notions of opposition to Love & opposition to Bliss. Unless therefore the heart of a created being is at one, with the heart of God, it cannot but be miserable.

For in the Eternal Idea of God a created spirit is perhaps not seen, as a series of successive states. The tendency of love is towards a union so intimate as virtually to amount to identification.

vide Samuel Vincent "la prière"

to render human love for the Most High a possible thing

Redemption = what Christ has done & suffered for mankind.

Arthur Hallam

Erziehung = Offenbarung
bei dem einzeln = bei dem ganzen
Menschen = Menschengeschlechte

Oder, weil so zu viel Zeit für mich verloren gehen würde?
Verloren? -- Und was habe ich denn zu versäumen?
Ist nicht die ganze Ewigkeit mein?

Vincent {WRITTEN DIAGONALLY}

Geh deinen unmerklichen Schritt; ewige Vorsehung!
Nur lass mich dieser Unmerklichkeit wegen an dir nicht verzweifeln.

Lessing

Fraser's article {WRITTEN DIAGONALLY}
IV
Prayer to God that He may make us regain the time
which we have not used in loving Him & serving Him.
My God, my soul seems to untire herself & to find rest in
thinking of what joy what if Thy mercy should render her so happy as to possess Thee some day, that joy will be; but I should wish her to have served Thee first, since it has been in serving us that Thou hast won the happiness she presumes upon enjoying.
What shall I do, my God? what shall I do? O how late I have waited before inspiring myself with the desire of loving Thee, & how hast Thou made haste on the contrary to give Thy gifts & to call me to Thee that I might employ all myself wholly in Thy service! O my Lord, can it be that Thou shouldst forsake a miserable being -- can it be that Thou shouldst reject a poor beggar, when he comes to give himself to Thee? -- Thy greatness, -- has it bounds? Thy goodness, -- has it limits?
O my God & my mercy! how canst Thou show better what Thou art than by giving Thy knowledge to Thy servant? Great God, signalize Thy almightiness; cause it to be understood by in my soul by making me regain thro' loving Thee all the time I have lost in failing to love Thee. But is this not an extravagance which I am saying, since all the world generally says that time lost can never be regained!
My God, may all Thy creatures bless Thee!
Lord, I recognize the greatness of Thy power. If then Thou canst do all, as indeed Thou canst, what is there impossible for Him who is almighty? -- It is enough, my God, that Thou shouldst willest it; and, however miserable I am, I firmly believe that Thou canst do it. The greater the marvels of Thy laws, the more I consider that still greater things still the more I feel Thou canst do still greater things than these; --
my faith grow strong & the more certainly still I believe that Thou wilt do this thing I ask; for who can wonder at extraordinary things being done by Him who can do all things? Thou knowest, my God, that in my greatest misery I have never ceased to know the greatness of Thy power & Thy mercy. Have Lord, have regard to the grace which Thou hast done me never not to err on this point! Make me repair lost time by doubling Thy gifts for the time present & future, since Thou canst if Thou wilt & Thou dost will

This seems to be the very meaning of the word "perfect" --made through-- "made perfect thro' suffering"--completed--working out--& even the only idea we can form of the Perfect. We cannot really attach any meaning to perfect thought & feeling, unless its perfection has been attained by life & work, unless it is being realized (CONTINUATION OF LINE ABOVE) in life & work.

It is in fact a contradiction to suppose Perfection to exist except at work -- to exist without (CONTINUATION OF LINE ABOVE) exercise -- without "working out" -- i.e. we cannot conceive of perfect wisdom, perfect happiness (CONTINUATION OF LINE ABOVE) except as having attained, attained perfection thro' work. The ideas of the Impossible and of Perfection are contradictions.

"God in us" -- "grieving the Holy Spirit of God" -- "My Father worketh and I work" -- these seem all indications of this truth.

Indeed it is rather that we cannot explain or conceive of Perfection except as having worked (CONTINUATION OF LINE ABOVE) thro' Imperfection or sin than that we cannot conceive or explain how there can be sin (CONTINUATION OF LINE ABOVE) if there is a Perfect Being. The Eternal Perfect almost presupposes the Eternal Imperfect.

[4b]
Add Mss 45841

£77 NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN

Note to 11 from St. Teresa Extracts headed Injustice Does me so much good

I refrain with difficulty from pointing out 2 or 3 places where the alteration of a few words in their order would make our Translation at once more literal & more intelligible

But may we I first put in here a translation of Isaiah L11?

   God's servant conquering thro' suffering

L11.13-15 Behold, my servant shall deal prudently, x he shall be sublime & holy & be very high.
As many were horrified at thee -- so marred is his visage as to be unlike a man, & his form before the sons of men -- so will many nations start up, kings will shut their mouth before him;
-- for they saw what never had been told them, & learnt what they never had heard.

L111. Who hath believed our preaching? and Jehovah's arm -- to whom became it evident?
For he sprung up like a plant before him, & like a germ out of dry land, having no form nor comeliness that we should look at him, and no beauty that we should desire him; he is despised & rejected of men, a man of sorrows & acquainted with grief, and we hide as it were our faces before him; he was despised & we esteemed him not.

   But it was our griefs he hath borne, & our sorrows, these he laid upon himself, while we did esteem him stricken of God, smitten and humbled. Yet he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace came upon him, and through his stripes

   x What is "prudence"? -- Aiming at the most perfect
we are healed. All we like sheep have gone astray; we have turned every one to his own way; yet Jehovah hath made the iniquity of us all to meet on (strike) him.

He was oppressed, altho' he humbled himself, and opened not his mouth, as a lamb is brought to the slaughter, & as a sheep before her shearsers is dumb, so he opened not his mouth.x By distress (oppression) & by judgment (punishment) was he snatched away -- [and among his generation who thought that he was cut off out of the land of the living -- on account of my people's sin, of chastisement for them?] -- and his grave was put with the wicked, & his tomb with the evil doer, although he had done no wrong, neither was any deceit in his mouth.

Yet it pleased Jehovah to bruise him with grief: if he made his soul an offering for sin, he shall see seed live long, and the purpose of the Lord shall prosper in his hand. He shall see of the travail (service) of his soul & shall be satisfied (shall satisfy his eyes) -- through his wisdom shall my servant as the Just make many just; and their iniquities shall he lay upon himself. Therefore will I share with him among many -- and he shall conquer with numbers; because he poured out his soul unto death, and he was counted with the transgressors, since he bore the sins of many, & for sinners interfered --xx

x the repetition expresses continuance
xx (as a successful accomplisher of the Divine will & purpose, he shall live again in a successful multitude of those who have become just & blessed thro' him.)
How often in the highest Christian poetry & literature has the way of 'the Cross', the truth of the servant of God conquering thro' suffering, -- been set forth since this Jewish prophet told it!

Yet has there ever been anything to compare with this noblest, highest expression of the old truth?

Insert (13) (14)

["The real Jew x is grossly optimist: -- the Messiah, being "the Just" pre-eminently, must therefore be clothed with power & glory.

Nevertheless side by side with optimism, with the brutal faith in success, we find, in some of the prophets, a breath of spiritualism: -- that they conceive no beauty more divine than the just man crushed by fate: the servant of Jehovah despised & rejected, who carries the burthen of his brothers

The prophet shews: -- what power rests in grief, when freely accepted

No idea is more familiar to Jesus. It is pre-eminently the evangelical idea. Happy the afflicted! happy the oppressed! happy the persecuted! for in affliction there is joy -- in oppression there is a power which makes us masters of the earth -- in persecution there is victory for the good cause.

The whole Gospel shews Christ's contempt for material force, for success, for triumph. Matt. V. 39 &c

It was with him the deepest conviction that it is by suffering & resignation, one is we all powerful -- that it is by purity of heart -- one we overcomes

[13]

* and not only the Jew
It pleased him to be only a "son of man": -- even as so many pious men have rejoiced in their poverty, in their infirmity, in their powerlessness. Foxes have holes & the birds of the air have nests, &c Jesus never intended by this to attract compassion; he wishes to describe his normal position. What sense would there be in it, if his pretended synonym were given: -- a "Messiah" poorer than foxes!"

[14]

(found with Foot Note to p11a in St. Teresa II {But not seeming {to be long there

(Who cannot enter into this? mystic or philosopher? This is philosophy: this is religion.
'The Cross' is the way in which all fellow-workers with God must work.
'The Cross' is the way of God Himself.
In all ages, there has been an inkling of this: -- God descending into hell -- Christ carrying His cross -- ourselves to help Him in carrying His cross.
And is it not a 'cross' to God, speaking humanly, that we cannot be made perfect all at once, but that we must work through all this sin & suffering to perfection & happiness? (there is, of course, no 'must' with God, except in the sense that there can be no contradiction with Him).
We cannot understand it, we say. How can God suffer? How can God 'descend into Hell'?
But, can we understand the existence of God at all? Do we not conceive it rather as the lesser of two difficulties? It is more difficult to conceive of all these laws without a Law-Giver than to conceive of the existence of God.
And is it not more difficult to conceive of the good God living up there in Heaven by Himself, while we, His children, are suffering all this, than to conceive of Him 'bearing His Cross'?
But -- to the practical part of it. (We have ceased [11a]
so long really to believe in the miracles that we hardly feel any interest in controversies about them. But (there is nothing very inspiring in denying the miracles. Nor is there in anything that is simply negative. Let us press on to the things which are before -- which are positive.)

Every word that is said about the Cross may be used almost literally to signify what we mean by the way God intends (‘directs’) us to work out our perfection, for ourselves & mankind, by His laws.

In every newspaper we open we may see illustrations of this --

To One returning from a war, for instance, where thousands are thinking of nothing but duty -- are or 'the Cross' -- are suffering, are dying for it -- is forcibly struck at home to find "what I like" made a reason for doing everything or anything, or for not doing anything or everything -- instead of duty, or 'the Cross'.

And how literally true it is that nothing can be done in God's kingdom in that way?

We read the account of the burning of one of Her Majesty's ships. In 20 minutes the fire had overcome. But every man stood to his work. And when all was over, there was no selfish flying from danger. The sick were put into the boats first. And back & back came the boats under the falling burning spars & melting lead, till all the men but 91 were saved. The
master stood on-deck till the last, actually
minuting by his watch the progress of the fire,
the going overboard of the masts, & saved his log.
Now these men were probably not better than
other men. But they were in the daily habit of
thinking -- not of "what I like" -- as a reason, a
motive for action, but of duty. Had it been
otherwise, instead of 91 being lost, probably
not 91, perhaps not 10 would have been
saved, in the sudden catastrophe. Brave
captain -- brave master -- brave men!

Now take the burning of a Theatre.
Who behaved like a hero here? The clown,
the pantaloon, the carpenter. Yes, the poor
clown, the pantaloon were there for duty.
The audience were there for "what I like". That
makes the difference. We are told that,
notwithstanding the presence of mind of the
manager there was "a perfect stampede"
among the audience. Each rushed to overpower
the other. Had nine-tenths not been already
gone -- it being almost midnight -- there would
have been no chance but of a catastrophe as
frightful as that of Santiago.
Meanwhile, what were the clown & pantaloon doing? -- bringing all the ballet-girls safe out of the blazing theatre, though there was not time to take a coat or a shawl to cover up their gauze. Every kind of property was lost, even the money taken at the doors. But, like the noble captain who is the last to leave his sinking ship last, the clown & the pantaloon actually carried all these gauze-dressed women, whom a spark would have put into a blaze, safe out into the street & into the snow. Not one was lost. And the carpenter it was who mustered the whole troop of dancing children; and -- just as they were, in their pantomime-dresses, marched them out over the slush & mud snow to his own house & sheltered them there. Brave clown -- brave pantaloon -- brave carpenter! Were they not standing by their Master, by 'the Cross'? -- Yet probably they were not different, as men, from those in the Theatre. It is only the difference of whether I am there for 'the Cross' or for 'what I like'.}
O my God, I offer myself for the greatest bitterness in my connections with all, Thy work be done --

Se dépouiller ainsi de tout, c'est suivre Jesus Christ; (il nous présente le calice qu'il devait boire lui-même)

Se rechercher soi-même en Dieu, c'est s'attacher aux plaisirs qu'il répand dans les ames; ce qui est assurément fort contraire au pur amour. Mais chercher Dieu en lui-même, c'est vouloir et choisir à cause de notre Sauveur, tout ce qu'il y a de plus désolant dans la vie intérieure, soit qu'il vienne de Dieu, soit qu'il vienne des créatures: et c'est là sans doute un véritable amour pour Dieu.

Si quelqu'un s'était résolu avec beaucoup de courage, de porter la croix de Jésus Christ, c'est-à-dire, de souffrir pour Dieu toutes sortes de peines sans avoir égard à soi-même, il trouverait dans ses souffrances une solide nourriture d'esprit.

Les voies qui nous conduisent à Dieu ne consistent pas à faire beaucoup de méditations ni à sentir du goût dans la piété, mais à s'exposer pour Jésus Christ à toutes sortes de douleurs, à embrasser ce qui est plus conforme à sa croix,

x x s'ils s'y comportent lâchement, de quelque manière qu'ils agissent, jamais quelques sublimes que soient leurs communications avec Dieu, ils n'avanceront beaucoup en cette perfection.
f82v NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN

Je ne m'ennuye jamais, le temps ne me paraît pas long. Je prie, je pense que N.S. est bon, et qu'il est heureux dans le ciel, et cela me console d'être mauvais et d'être malheureux sur la terre.

Ravignan mourant

f83 NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN

Les pensées vagabondes de toutes sortes la pressaient si vivement et si continuellement qu'elle fit un voeu de ne s'arrêter jamais volontairement et délibérément à aucune pensée que de Dieu ou tendante à Dieu, ou de son obligation & de ses devoirs, ou de la charité.

Mère Favre

Second degré de l'amour de Dieu -- cherchant Dieu sans interruption -- inspire à l'ame des soins si empressés pour son Dieu, qu'elle le cherche partout, et que toutes ses pensées, toutes ses paroles, toutes ses actions ne tendent qu'à lui: soit qu'elle mange, soit qu'elle se dispose à prendre le repos du sommeil, soit qu'elle soit éveillée, soit qu'elle forme quelque dessin et quelque entreprise, elle ne songe, elle ne s'applique qu'à l'objet de son amour.

S. Jean de la Croix
Voici maintenant les qualités d'une âme dont la transformation en l'amour de Dieu est parfaite.

La première est l'amour de la pauvreté par lequel une âme se dépouille de toute affection pour la créature; en sorte qu'elle ne veut de place dans nul autre coeur que dans celui de J.C. qui seul est tout son bien, toute son espérance: ce qu'elle prouve par sa conduite, ajoutant à l'amour affectueux l'amour effectif.

La seconde est le désir d'être insultée, méprisée, baffouée par toute créature, sans trouver aucun coeur qui la plaigne et qui compatisse à sa douleur.

La troisième est le désir de partager tous les tourments de J.C., non d'une manière passagère mais durant toute sa vie.

Toute âme qui ne veut pas ces trois choses, la pauvreté, l'humiliation et la souffrance, peut être sûre qu'elle est encore loin de la bienheureuse ressemblance avec J.C.

La première propriété d'un ami est la transformation dans la volonté de celui qu'il aime. Or, la volonté de J.C., objet de notre amour me paraît être une vie pauvre, humiliée, douloureuse.

Je ne crois pas qu'il puisse y avoir un amour parfait entre un riche et un pauvre, entre un homme honoré et un homme méprisé, entre celui qui vit dans la douleur et celui qui vit dans les délices. La distance est trop grande entre ces conditions, et pour qu'il puisse y avoir entre deux êtres une perfection d'amour, il faut que l'un participe à la condition de l'autre; l'amour n'est pas seulement une vertu qui assimile, mais qui unit.

Sainte Angèle de Foligno
Be of good cheer: I have overcome the world.
Verily he has overcome all things in whom
the pleasures of them excite no joy, & the bitterness
of them no sadness.

St. John of the +.

[That is indifference: not overcoming.
Overcoming is when you extract the good
out of all things, evil as well as joyful,
as He did.] overcoming "evil with good"

[Holy Communion only a remembrance?
but a remembrance of what? a remembrance
that we are pledged to give our body & blood
for God & man, as he did. And do you
call that "only a remembrance"?]

Miss Nightingale
35 South Street
Park Lane
London
I sent them a selection of the extracts -- those that were in best order. RN.

{END OF PEN AND TYPING BEGINS}

Mrs. Nash.                                      10th November, 1937.

Langtree House.
Wood Green.
Fordingbridge.
Hants.
Dear Mrs Nash,

Miss Nightingale's Extracts.

I kept the MS. for the meeting of our Committee. It was examined with interest and reverence. But they were unanimous in feeling that no service would be rendered to the memory of the author by publishing what she had clearly not designed for publication. *  To take only one point -- not until a few years ago was the definitive edition of the works of St. Theresa published. || Any translation from the texts current || 80 years ago would be inadequate.

I return the MS. with thanks for being allowed to see it.

Yours sincerely,
W.K.L. Clarke {SIGNATURE IN PEN}
Editorial Secretary.

Enclosure.
{HAND WRITTEN}

* In answer (to thank) I explained that Cook thought she did mean to publish them. I think there is evidence of this in them -- notes about "large type".
The book of translations from the Mystics' projected by F.N. was not finished. I submitted the M.S. sheets to the S.P.C.K. and asked if they considered any part of them suitable for publication. They said not, as I expected, and accordingly I destroyed them.  

R. Nash

The translation was not good and the SPCK considered it would do Miss N. no credit.
Add Mss 45841

Add Mss 45842, microfilm, some paper copies; Adam Matthew reel 53

**f1r, pencil**

Omit Chap.

Genesis XIV . . . . . . . Chedorlaomer no good
XVIII 1 - 15 (XXI 1 - 5 stet) birth of Isaac
... useless story
XXIII 1 - 20 Burial of Sarah
XXIV 1 - 67 Marriage of Isaac

**ble** nasty story of th**XXV** 19 - 34 .................................................................
twins struggling
XXIX 21 - 29 concubinage
XXX 25 - 27 - 43
XXXI 1 - 55 Laban
XLVIII 11-14 17-22 useless blessings
XLIX at least omit v. 4 second part

Exodus calf was a cow
... profitable investigation

Leviticus **XIX** XI 44,5 XIX yes
III 14 - 39
Numbers IV 21 - 49 a little too much
XIV 26 - 45 of a good thing
XXI 21 - 35
or at least
34 - 49
Insert IX 15 - 23 about the cloud
Omit more of Numbers
& retain
Deuteronomy IV
Insert V or at least v.v. 22 to end
" " " 28, 29

Omit Joshua II Rahab
VI 17, 25 word harlot
X 1 - 5
Judges VII 1 - 25 story of the lapping
VIII 1 - 21
XI 1 omit " " " son of harlot

{written vertically up the right hand side of the page}
I have not taken one ass from them
Add Mss 45841

**f2r, pencil**

Job 111. 14 (desolate places – Pyramiden Ewald)

Stet v. 7 man is born unto trouble as the sparks fly upward to 27 17 despise not thou the chastening of the Almighty

Insert VI 24 - 26 [25 How forcible are right words

Job

Stet VI - 1 - 11

Insert 24 - 26

Stet VII 7 - 21

Stet VIII 1 - 22

Stet IX 1 - 12 25 to end

Stet X 1 - 8 16 - 22

Stet XI 1 - 20

Stet XII 1 - 3

Stet XIII 1 - 24

Stet XIV 1 - 13

Insert 14

Stet XV 1, 12,13, 14,15

? add 16 - 21 a dreadful sound v.21

Stet XVI 1,23

add 16 - 20

Stet 21, 22

Insert XVII 6 - 10

Stet 11 - 16 . . . too famous to be omitted

Insert XIX 13 - 20"

Stet 21,22 23-27 (my Redeemer liveth--Eichhorn)

Stet XXIX 18 (sand) Phoenix left.

Stet XXX 16 - 31
Also it does seem so impossible for children to understand these Psalms, taken as it were, out of all their setting.

Herder remarks on v. 2:—"Out of Zion," that is, out of the mountains where the Gods always dwelt now no longer out of Sinai, Seir but out of Zion, the shining crown, the chief ornament of the whole country, because God dwelt on it.

And on v. 4:—Before heaven & earth had Israel sworn the covenant (v. Deuteronomy XXXI. 28.) These must therefore be witnesses, how Israel had understood, & kept the covenant. But the Omniscient takes up the word in their name— but, the Judge becomes Himself the witness—(v. 7) & (v. 8) says: that he brings them not to judgment on account of the outward offerings—of those they bring enough.

v. 23 he says is the praise of Theocracy—[oh dear, if we were really under a Theocracy, if we, in serving under the Government, were serving God's Government, in pleasing God, were really pleasing the Cabinet, the War Office, the Poor Law Board, how easy our work would be! But now, if we are to please our rulers, we must displease God. For the House of Commons does not like at all what God likes!]

Oh dear how I wish "the Lord" was "King" or at least Prince of Wales. I like the Psalms beginning: The Lord is King.

In the whole Psalm God speaks as theocratic Judge as avenger of his constitution & Order.

[I should like to use those words, 'Welt Ordnung, Verfassung, Constitution, Order, Theodikè,—as you object to my words, Plan of God, Laws of God]

But I can testify that this Psalm is 'Hebrew Greek', to children,—without explanation or illustration.
Ps 147  Political Songs of Praise
concerning the Constitution of Judaea
celebrating God as king. God alone as a priest king,
Judaea as alone having such a Constitution,
such a Moral Order of things . . . . . . as fixed as
the Laws of Nature
[I think the Judaean poets had hold of a
truer idea than Plato - viz. the Laws of Nature. the
moral Laws - Moral Order, physical order
both the work of one God, both unalterable,
definite, fixed, eternal Orders - both woven together
as the warp and the woof - not as if the physical
order were one thing and the moral another
with "limits" between.
That is just what I don't think.
The Moral and Physical (the Great & the Little
considered as one
in each
This weaving together of the Laws of Nature and Laws of
the State, altho' as inartistic as Plato's works are
artistic, and altho' the unknown Psalmist seems
to think that to his country alone God has given a Constitution
is yet a truer idea than Plato's
limits.
Add Mss 45841

f4r, pencil

1  XCIX . . . . . . Herder's translation
Ps XVIII qu omit v.50
       omit XXIX or at least v.6 about
       Lebanon being a calf {red}
Insert XCIII done
        or LXXXII       omit 97 or at least v.7
        or 147 {red} with its vulgar 'conf-d' that's
        like me
       LXV not very good
tr. by yer (?) Herder's translation    Hör an mein volk

2  omit I   too much like Daphne
XXXVII    omit at least about the Lord's laughing
          v.13
          not very good
       nor LXV
       CI not very good. omit v.8 about the wicked
       CXIX I should keep part of this
          e.g vv 9 - 16
          33 - 40
          ? 145 - 152
       CXXXII Herder's remark
------- {blue}
{following crossed through with single vertical red line}
3 ? "confessional" slang
  ? VI
  ? XIII all that about enemies
LI v. Herder
XC v. Herder {blue}
Add Mss 45841

f5v, pencil.

4. where is Ps IV XVIII XLII observation
   Herder {red}
   " " LXVIII Let God arise? {red}
   " " LXXXII {red}
   " " CII {red}
Observation of Herder
   " " CV {red}
   omit XI so misanthropic
   XVI Adonai
   ? omit XXX ruhm süchtig menschenfeindlich
   XXXIII goodness-glory
   XL v. Herder & L
   LXXXIV v. Herder
   XCV v. Herder
   ? omit XCVII
   c.(v. Ps 95 Herder
   CXIII is not 112 better?
   at least omit 7,8,9 vv.
   qy omit CXV. not very good
   " " CXXI
   CXXII v. Herder
   qy omit 123 not a very moral lesson v.4
   tho' "my soul us exceedingly filled with" it
   at the present time
   omit 124
   " 125 under the guise of piety, vengeance
   " 127 v.v. 3,4,7 useless
   CXXX Adonai &c
   147 v. Herder {red}

f6r, pencil.

{both these paragraphs crossed through with a single vertical line down the middle}

5

LXVIII Osiris Prometheus
   ? omit 78 no interest to English boys
   " 79 " recall my sufferings during
   " 80 " those dreadful sermons
   CV St. Augustine's commentary
   v.15
   CXXXV I will not have drat Sihou [?] King
   of the Amorites
   CXXXVI " "
   137 omit vv 7,8,9.

6. ? omit ii nothing moral in it 72 is moral
   XXI not very edifying
   CX. Adonai
Add Mss 45841

132 v Herder
Add Mss 45841

**f7r pencil**

_Earliest age_

**Joel**

Heading "The Admonition to Repentence"
Insert II, 14 - 20  2 Paras
Stet II  1 - 17
Heading "The Promise after Repentence"
Stet ii  18 - 27
28 - 32

_Middle Ages_

**Amos**

Heading (The judgement of God upon the Northern kingdom & upon Judah & Israel)
Stet 1.1
2 ...alter "roar from Zion" to "thunder out of Zion"
3 - 5
6 - 8
9, 10
11, 12
13 - 15  This is what
ii. 1 - 3  the Lord roars
4, 5
6 - 16
Heading (The condemnation. (punishment)

iii 1 - 8
Heading (the voice of mourning (lamentation)
v. 1 - 3  print in verse
  The virgin  rise
  She is  up
4 - 9
10 - 17
18 - 27

**f8 pencil.**

**f8v**

_Middle ages_

**Hosea**

Stet i i
?  omit vi  v.8 - 11
  " XI. v.12  which belongs to XII if XII be omitted (& "ruleth
Insert XIII 1 - 9  is a mistranslation)
10 - XIV 16.  v. 14 is too remarkable to be omitted
XIV 1 - 9  & both these chapters are famous
Add Mss 45841

f9r pencil

Isaiah
Insert V. 8 - 24 XI.2  Dante's Convito  
XIV.9  Infernum Porticum  
Is p. 228 XXIII 14 - 23 to stay in?  
why omit XXVII?  
& XXX?  
Insert XXXVIII 1 - 9  
? Stet XLVIII vv 9,10,11 famous also 16,17,18 (red)

J.H Barnes Eq  
57 Pembroke Place  
Liverpool  {Pen FN re-using old paper for her notes! VR}

? Stet L Ewald's remark 4 - 9 or 4 - 11  
" LIV  5 - 11 too famous  
" LVII the righteous perisheth 15 too famous  
   high & holy one  
" LVIII  famous - "fast"  
   I have chosen  
" LIX  
LXI 10,11  Ewald's remark  

? Retain LXV . . . . . . . . . . LXVI {red}

Ewald  
VI. 1 - 13 prints 3 "Holy, holy" down to glory as 2 verses  
   9 "Hear ye" down to "perceive not" as 2 verses  
ii 2 - 11  
12 - to end 22 (curious those we should now only believe in  
the existence of those "whose breath is in  
their nostrils" given here as a proof  
of nonentity)

III 1  
V 1 - 7  
Insert " 8 - 24 x {red}  
" 25  
IX 8 - 12, 13 - 17, 18 - 21 3 "hand is stretched out still"  
Stet III 1 - 9, 10 - 16  add v.17
Add Mss 45841

f10r pencil

Isaiah (Ewald)

Till the beginning of Hezekiah's reign

VI 1 - 13
ii 2 - 11
12 - 22
iii 1 - 7
8 - 4 15
16 - 25
IV 1 - 6
V 1 - 7 Self-Condemnation
8 - 24
25
IX 8 - 12 13 - 17 18 - 21
X 1 - 4
V 26 - 30
XVII 1 - 11
Stet VII 1 - 9 10 - 16 (Emmanuel) add 17
18 - 25
VIII 1 - 4
5 - 15 (10 God with us)
16 - 22
IX 1 - 7
XIV 28 - 32
XV 1 - 8
XVI 1 - 14
Insert XXI 11 - 18 "What of the night, watchman?" too famous
XXIII 1 - 16 nimm die Harpe print in verse v.15
i 2 - 31

Later years of Assyrian Rule

XXII 1 - 14
15 - 25
XXVIII 1 - 27 O proud crown of drunken Ephraim
XXIX 1 - 14 O honiss [?] of God
15 - 24
XXX 1 - 34
XXXI 1 - 9 Egypt
XXXII 1 - 20
Add Mss 45841

**f11v pencil**

XX 1 - 6
X 5 - 33
XI 1 - 16 a branch shall grow out of Jesse
XII 1 - 6 not by Isaiah
    print from 'Thank' to 'holy one'
    in verse vv 4,5
    in 7 lines
XVII 12 - 14}
XVIII 1 - 8 } fragments
XIV 24 - 27}
XXXIII 1 - 24
XXXVII 22 - 35

After the Assyrian Rule
XIX 1 - 25
End of the Babylonian Captivity

Isaiah discerned

Ungennante XXI 1 - 10 1.) Babylon's Fall spied out (Title
XIII 2 - 22 The certainty of the Babylon's Fall (Title
XIV 1 - 4 2.) Story of redemption release Israel thereupon
(Title

4-15-24 (print) in verse
How art thou fallen Lucifer Son of the morning

der Grosser Ungenannte

1st Book XL - XLVIII The old & the new

XL 1.) Jehovah and His own (Title
1 - 2 (in large letters
Strophe 1.) hear to mouth [north?] 2.) hear to ever 6 - 8
9 - 19 print this
19 - 27 "
27 - 32

XLI 2.) The Idols & their Own (Title
1 - 8 print this
9 - 14
14 - 20
21 - 29

XLII 3.) Israel & the Heathen (Title
1 - 4 print in large letters
5 - 9 "So says God 10 - 12 print in verses (5 lines)
- 18
19 - 25

XLIII 1 - 9
9 - 22
23 - 27

XLIV 1 - 8
9 - 21
22 -
23 - 4 print in 3 lines of verses
24 - 29

XLV 1 - 9 print v.8 in 3 lines of verses
9 - 18 (19 - 24 XLVI 1,2) (3 - 13)
Add Mss 45841

f13v, pencil.

XLVII 1 - 5 print in verse Babylon & Israel (Title
5 - 7 "
8 - 11 "
11 - 15 "
XLVIII 1 - 11
12 - 23
2nd Book XLIX-LX (Israel - his image & his caricature)
Para XLIX 1 - 6 1.) Israel: the chosen servant of God Jehovah (Title
7 - 14 print 14 in verse
15 - 22
23 - 26)
L 1 - 3 1 para
4 - 9 2.) Israel & the combating struggling servant of

God/Jehovah - print in large letters

10 - 11
LI 1 - 9 Para
9 - 16 "
17 - 23 "
LII 1 - 12 3.) Israel the servant of Jehovah
conquering by through suffering (Title
LII 13 - 15 print in large letters
LIII 1 - 6 (in two parts)
7 - 12 (in 2 parts of 3 verses)
v.12 print in large letters
LIV 1 - 8 (print v.1 in verse
9 - 17
LV 1 - 8
9 - 14
LVI 1 - 8
9 - 12 LVII 1 - 6
LVII 7 - 14
15 - 21
LVIII 1 - 8 4.) Israel’s sins & Zion’s salvation (Title
9 - 14 10 - 14
LIX 1 - 8 1 - 4 15 - 18 print these 5 Divisions
9 - 15 LX 5 - 9 19 - 22 in verse
16 - 21

80
f14r, pencil.

LXI - LXIII - 6 The conclusion of both Books
          The Prophet
          LXI  1 - 9
          10, 11   LXII  1 - 5
                  6 - 13......}
          LXIII  1 - 6 ....................} print with inverted commas

Later addition
           LXIII, 7 - LXVI
           LXIII  7 - LXIV Last Prayer
              7 - 11
              12 - 17
              18, 19   LXIV  1 - 5
                      6 - 12
                      Last conclusion

LXV  1 - 7
     8 - 17
     18 - 25
LXVI  1 - 9
     10 - 17
     18 - 24

Another unknown
     Isaiah XXXIV  1 - 8
                    9 - 17
     XXXV  1 - 10
     Unknown XXIV  1 - 12
                    13 - 20
                    21 - 23   XXV  6 - 11
     XXV  1 - 4
     11, 12   XXVI  1 - 4   14 - 20
                    5 - 8   21   XXVII  1 - 6
                    9 - 13   7 - 13
15r, pen mainly; a few corrections in pencil.
It appears to me impossible to omit these famous passages viz. V 8-10......(printing them thus 11-17...... separate 18-24...... Paragraphs)
Or, if you omit vv. 8-10, 11-17, please insert vv. 18-24.
over. We cannot but look upon them as no less wanted in the present time against the great sin of our age, the "sin against the Holy Ghost" - clever, keen stupidity - as, it appears, they were in Isaiah's time - also in Christ's time. And Plato's & Socrates' teaching is but one war against this sin of stupidity & surely there is nothing which so wars ag against the higher spirit of life, namely the "Holy Ghost" - as this sin. I mean the always finding a moral reason for doing what one likes - the always finding an argument for thinking what one likes, i.e. not looking after the truth, but only to find in what one hears & reads & sees but looking only to find in all one knows an argument for one's own view - the calling evil good & good evil - the holding for light & light for darkness. the calling bitter sweet & sweet bitter - the being wise in one's own eyes. from p.4++ O how much there is of that now! how it stops all progress! how it embodies itself in the Magazine-y Literature of the present day! from p.4+
Please don't leave out those inestimable verses vv. 18-24.
"O those that draw iniquity with the cords of vanity - and, as with cart-ropes, the punishment - that say: `Let his work make speed & fly that we may see it - & let the counsel of the Holy One of Israel draw nigh & come that we may know it.' from p.4 O those

fl5v, pencil.
(First 3 lines in particular very smudged & hard to read)
"People passing from superstition into religion leave the higher impulses behind & nothing is left but a keen & often fanciful intellect. Is not this what we mean when we talk of youthful aspirations turning to dry & rather superficial criticism? Is not this what all the myths of the Germans during the last 100 years, Goethe's Mephistopheles what Bulwer's Zanoni (a very fine & forgotten work) are aimed against? Is not this the sin of all the magazine-y spirit of our age?
Add Mss 45841

fl6r pen

"who call evil good and good evil, that put darkness for light & light for darkness, bitter for sweet & sweet for bitter put! - O those that are wise in their own eyes, & prudent in their own light! O those that are heroes - to drink wine, and men of strength - to mingle strong drink, who justify the Unjust for corruption, & take the right of the righteous from them! Therefore as the tongue of fire devoureth the stubble & flaming chaff is consumed, their root will be as rottenness, & their blossom shall go up as dust, because they have cast away the law of the Lord of hosts & despised the word of the Holy One of Israel."

1. {red} Do put in leave the holy man his little joke! "heroes" - "to drink wine"
   v.22 takes up the denunciation at v.11
   v.23 " " " v.8
   v.24 is the punishment
   Why?
      Because of all this magazine-ing - of this never searching after truth - but only after criticism but only after arguments (in what they read or hear or observe) for their own views theories or opinions from p.5 ++
      Then, another "sin against the Holy Ghost", there is so much of speech (especially of advice) which is not even intended to say anything.

83
It is curious how St. Teresa & Goethe agree on this matter. St. Theresa says: when some one adduces the usual arguments, the arguments that one hears every day now — viz. that we have justly laughed out all our youthful aspirations, that we are not so green now as to expect to do anything, that the world is well enough that we must learn to leave things as they are that enthusiasm has done so much harm that criticism has revealed the nonsense of those beliefs that philanthropy has done more harm than good &c &c

ah she says that is indeed the Devil's argument for doing nothing.

Now it is quite curious that Socrates/Plato whose whole discourse was in a certain sense criticism never once turns into this sort of empty, "vacant" criticism. On the contrary his whole criticism is, so to speak, Idealism.

- his criticism is to support aspiration - not to quench it

[that is what J.S. Mill & alas the most tender among the Positivists say: they say: if there were a God, would He not have made Himself distinctly known to us? — We have prayed, & He has not answered us — . . If there were a plan thro' evil to bring this world to good would it not have succeeded long since, so that we might see it?]
J.S. Mill once wrote to me: if there were such a plan you would see much more evil, & the good would make much more "speed" to come]

You say - of Darwinianism - how curious if all this theory, founded on such "careful" observation, should collapse. I deny altogether the "careful" observation. They have constructed a circle on 2 or 3 points in the circumference - & all the points which would not come in to that circumference, they have put out of Court.

However, Darwinianism is a very venial sin. Not at all the "sin against the Holy Ghost" -

That sin is alledging the experience of the past not as a ground for doing something but for doing nothing.

You say: (in excuse for young people whose aspirations & plans go off)-'they see that others have failed before them'

That is just my reason for going on, instead of going off. I say: here are all these poor peoples whose plans having failed teach us what to do - teach us experience. They have had the suffering of the failure. We have the benefit of the experience. Now let us build upon their experience, find out how to build, avoid the errors & go on with the good.
- words said without a moment's thought
merely to avoid the necessity of having any thought
and which
Such words we only exhaust ourselves in
answering - false coin we which we give our real coin in exchange (or try
exchange) for real
opinions which are not considered opinions -
not intended to have a practical result at all
formed & given on the contrary in order to avoid the
necessity of doing anything practical -
how often I think of A.H.C. (dead now these 10 years)
& his saying: "the difficulty now of obtaining a
considered opinion."
how often I think of Goethe's Mesphiopheles
& Hofmann's "Golden Pot" which express the
same truth - aspirations going off into criticism.
O you who preach to Universities, take
these verses (Isaiah V 20, 21, 24) for your text
& preach us a Sermon on this great, crying sin
of the age.

{Following in pencil}
How much of that there is familiar! Almost always the aspiring
good one of the family, the deepest, highest character, is
met by the others - especially by parents - with this false coin
which probably they don't know to be false.
(How truly Socrates says: we had better do wrong & know it!)

Then there are the

IV Then there is "proclaiming ourselves virtuous when we are
simply consulting our own convenience." Without hypocrisy,
how much of that there is now!
But illustrations are only too easy to find.
And Goethe's Hofmann's St Teresa's Isaiah's Socrates' were but little boys to
ours us in presenting expressions of           (contemporaries

f18r, pencil.
V. I am glad that you stereotype your Plato
But you must not Stereotype your philosophy
The history of a science is not the science
Still less is the history of philosophy: philosophy
or the history of Religion: Religion
Histories of Religion (which are quite the fashion now)
are almost wholly destructive & critical. And
But they never go on to tell us: what Religion is
Now: that is the "sin against the Holy Ghost".
Yet it is now the sin of all the world that thinks at all.
It is impossible to keep up the acquaintance of a man, however otherwise estimable, who separates merely the 26 last Chapters of Isaiah from Isaiah merely by a shabby little Note & asterisk. ["Toleration", a word generally objectionable, is here rightly employed, in the sense that such a man puts himself out of the pale of "toleration."]

Surely the last 26 Chapters belong to the end of the Babylonish Captivity - & should be separated by a distinct division - while the shabby little note & asterisk might go to some isolated Chapters e.g. xxi \( \times \) XIII, XIV, among the first 39, which belong to the same time, the end of the Captivity - whereas the first 39 Chapters (generally) appear to belong to the "Middle Ages" of Prophecy.

But as it may be judged inconvenient to put Chaps XL - LXVI of Isaiah in a different part of the Bible, I will concede that point, & simply classify them. [I follow Ewald's Order.]

But they must be under a separate Heading with "End of Babylonian Captivity" (or words to that effect) printed distinctly under the Heading (not in a note)

---

Joel insert 1.14-20
Amos chap 111.1-8 is in (v. other side)
(Obadiah omitted)
(Jonah must come in somewhere. much more famous than Balaam or Samson. tho’ Luther laughs only 4 chaps.

Hosea
  omit vi vv 7 8-11
  insert xiii too famous to be omitted especially vv. 14-9, 4

Micah
insert 1.1
vi v. Ewald
  insert vii too famous to be omitted

Nahum
? insert iii v.8 famous allusion to Thebes-Egypt
  . . . . . . . . . . . . . . . . . . . . .
  (No Ammon)

Zephemiah
Habakkuk
Add Mss 45841

**f21v** blue pencil

Jeremiah
Insert I
" x at least from v 19 to end . . . . . . . } most
" xi " " 18 " " or from 17 } famous parts
" xii " " 1 to 7 . . . . . . . . . . . . . .
of } Jeremiah
" xv " " 16-21
" xviii" " 1-10
Stet xx 7-18
Insert xxiii from 16-32
?" xxiv . . . . . . . . . . . . . . . . . . . . . . . . . fys [?]
?" xxxii " " 26-44
" xxxiii
" xxxiv
?Stet xxxvi
?Insert historical Chapters
e.g. xxxvii-xlv
L to end the most famous Chap of all
(Lam) iii
Insert
? " V

**f22 pencil**

Middle Ages
Micah
insert I.1
The promise seems to begin at Chap iv
& should you not insert
IV 1-8
or at least 9-14 v. 1,2
stet 3-9
" 10-15 The imitation (reconciliation
stet VI 1-7
8-16
insert VII 1-6
7-13 too famous to be omitted
14-20

**f23v pencil**

Later Times
Surely you must put up to the Babylonian Captivity
Nahum here
stet I. 1
" 2-6
" 7-12
" 13-15 II 1,2
3-8
Add Mss 45841

9-13 iii.1
insert 2-7
" 8-13 v. 8 famous allusion to Thebes/Egypt
  14 - end

Zephaniah
insert i.1      stet
  " ii.11-end iii 1-7 The Admonition
stet 8-10 The promise . . . . . . . .
" 11-13
" 14-17
" 18-20

Habakkuk
stet I.1  The ringing complaint
" 2-4
" 5-11 12-17 The divine answer
stet ii 1-6 to "star"
" 6-8 "woe to
" 9-11
" 12-14
" 15-17
" 18-20
" iii 1 The prayer Prayer by Habakkuk the Prophet
   in Dithyrambic

2
3-5 print in verses
  God   Paran (Selah)
  His glory of his praise
  An his brightness    hand
And there . . . . . . . . . . . . . . . .
power
before him . . . . . . . . . . . . .     .
pestilence . . . . . . . . . . . . . . .   .
One . . . . . . . . . . . . . . . . . . .
  feet
Add Mss 45841

\textbf{f24}

Habakkuk

\textit{stet iii 6-9 print in verse}

He stood .................................. nations
And the everlasting ........................ everlasting
The perpetual ................................ everlasting
I saw ....................................... affliction
And the curtains ........................... tremble
Was ......................................... rivers
Was thine anger .............................. Sea
that thou didst ride ........................ salvation?
Thy bow ...................................... word. (Selah)
Thou didst ................................. rivers

10-12 The mountains ........................ passed by
   The deep ................................ hands on high
   The sun & moon ............................ habitation
   At the light ................................ Spear
   Thou ...................................... indignation
   Thou ...................................... anger

13-15 Thou wentest forth .................. anointed
   Thou woundedst ........................... neck (Selah)
   Thou didst strike ........................... to scatter me
   Their rejoicing ............................ secretly
   Thou didst walk ............................ horses
   through ................................... waters

\textit{f25}

Jeremiah

Insert I.1-3

4-10 11-16 The Introduction
17-19

Chapt VIII same beginning in the middle of a Paragraph
Qy Insert VII 1-11 The Visit to the Temple
 " 12-20
 " 21-28
 " 29- VIII, 3 stet

Stet ........................................ 4-13 The Accusation & the Punishment
 " 14-- IX 1
 " .........................................
 " 2-9
 " .........................................
10-18

Do not Zechariah 12, 1-13, 6 14
& Obadiah come in here?
Add Mss 45841

19-26

Insert X 1-8 The Hope
9-16
17-25 at least from 19 to end too famous

" XI 1-9 The uselessness of admonitions to
10-17 fidelity to the Covenant
18- XII, 3 (at least from 17 or 18 to end) too famous
4-10 (" " . . . . . . . . . . . . . . . . .)
1-7 too famous
11 - end

Insert XIV 1-9 The uselessness of intercession for the people
10-16
17 - XV, 4
5-9 (12)
(15) 16-21 (at least from 10-21) too famous

Insert XVI 19-XVII, 8 The people cannot be saved
Stet 5-18 9-18 9, 10 too famous
Insert 19-27 The Sabbath

" XVIII 1-10 a Type (at least 10 too famous
" XIX 14- XX, 6 another type
Stet XX 14-18 7-13 (at least 7-18 too famous
Stet XXII 1-9
" 10-19
" 20-30
" XXIII 1-8
9-15 Upon Prophets
16-24 }
25-32 } at least from 16-32 too famous
33 to end ?Insert XXIV fyo

£26v pencil

Jeremiah

Insert XXXS 1-4 The Hope
5-12
13-21
Stet XXXI 22- XXXi, 6 (no connection without previous chap
7-14
15-22
23-30 . . . . . . . . . . . . . . . . . .
31-40

?Insert XXXII 1-25 Signs & types of the hope
26-35 16-22
36- to end 44 26-44 too famous

?Insert XXXIII 1-9
10-19
20-23
24- to end The Word
Add Mss 45841

?Insert XXXIV 1-7 On Zebediah
8-13 14- to end On Slavery
Stet XXXV . . . . . . . . . . On the Rechabites
?Stet XXXVI . . . . . . . . . . Conclusion
Insert SLV A word of conclusion upon Baruch

[blue pencil]
Stet XLI 1 The Foreign Nations & Israel
  2 Against Egypt
  3-6 7,8 the flood (the Nile) 9 Lydians (Libyans
  7-9
  10-112
  13 - belongs to a later period
  14-18
  19-23 to (saith the Lord
  23-26 Though it cannot be (to 26)
  27, 28

Qy insert historical Chaps
XXXVII -XLV
L to end

f27 [faint pencil]
Historical upon Zedekiah
XXXIII
XXXIII
XXXIX
Historical upon the flight to Egypt
XL
XLI
XLII
XLIII
First warning against renewal of Idol worshi[
XLIV
   The word about Egypt
Stet XLVI 13-28
   The foreign nations (at an earlier time
Stet XLVI 1
"  2-12 upon Egypt
Insert XLVII 1 upon the Philistines
  2-4
  5-7 upon Moab
XLVIII
XLIX 1-6 upon Ammon
  7-22 Edom
  23-27 Damascus
  28-33 Arabia
  34-39 Elam
XXV Israel’s punishment in relation to all the nations
Add Mss 45841

XXVI v. other side

End of the Captivity (by an unknown prophet

. . . . . probably the same that

. . . . . . . wrote Isaiah XXIV

. . . . . . . . . . . . . . .

XXXV
35

f28 [repeat in Homer....]

f28v [pencil]

f29 [blue pencil]

Ezekiel Before the destruction of Jerusalem

Stet I 1-14
15-28 to "glory of the Lord"
28 iii 1-8 from "And when I saw it
9,10 iii 1-11
Insert 15-21 12 14 21 appears to be the end of the vision
" VIII 1-6 }
" 7-13} surely too famous to be omtitted
" 14- } to end}
" IX inkhorn
Stet X 1-8 (p. 264)
" 9-17
" 18-22 XI 1-4
 5-12
 13-25

About Prophets
Insert XII 21-28
Stet XIII 1-7
" 8-16
" 17-23 Prophetesses too famous to omit/"pillows"
Stet XIV 12-23 The consequences of the teacher
Stet XVII 1-10 The treachery of this time
11-21
22-24
Stet XVIII 1-9 The real Divine Righteousness
10-18
19-29
Insert 30-32
Stet XXI ? 1-9 The real Avenging Sword
XXI 1-7
" 8-17
" 18-32
Insert XXIV 1-14 The scorching but not purifying fire
.... 15-27 The death of the prophet’s wife
There is some want of perspective. The plan is not clear as to what space to give to:

(a) matters of universal importance, moral and spiritual, for example the first parts of Isaiah, Jeremiah, Ezekiel and the New Testament;
(b) matters of historical importance, for example which embrace the history of great nations—Egypt, Assyria, Babylon (the petty wars of the pettiest tribes, of the Ogs?, Samson’s, seem to take up a quite disproportionate place);
(c) matters of local importance but which have acquired a universal moral significance, for example Jonah is entirely left out, yet Jonah has a moral and spiritual meaning, while Samson, Balaam and Bathsheba have none;* [“or an immoral one” crossed out].
(d) matters of merely local importance and with no significance but an immoral one, for example the stories about Abraham, Isaac and Jacob, almost all of Joshua and Judges, and very much of Samuel and Kings.

The story of Achilles and his horses is far more fit for children than that of Balaam and his ass, which is only fit to be told to asses; the stories of Samson and Jephthah are only fit to be told to bull dogs and the story of Bathsheba to be told to Bathshebas. Yet we give all these stories to children as Holy Writ. There are some things in Homer we might better call Holy writ, many many in Sophocles and Aeschylus. The stories about Andromache and Antigone are worth all the women in the Old Testament put together, nay, almost all the women in the Bible.

Genesis
Omit Genesis 14 (Chedorlaomer no good)
17:1-15
21:105 stet birth of Isaac a useless story
23:1-20 burial of Sarah
24:1-67 marriage of Isaac
25:19-34 nasty story of the twins struggling
29:21-29 concubinage
30:25-27-43
31:1-55 Laban
48:11-14, 17-22 useless blessings
49? at least omit verse 4 second part

Exodus
calf was a cow; profitable investigation

Leviticus
11:44, 45, 19 yes
3:14-39

Numbers
4:21-49 a little too much of a good thing
14-26-45
Add Mss 45841

21:21-35 or at least 34-49
Insert 9:15-23 about the cloud
Omit more of Numbers.

Deuteronomy
Retain Deuteronomy 4
Insert 5 or at least verses 22 to the end or 28, 29.

Joshua
Omit Chapter 2 Rahab
6:17, 25 word harlot
9:1-5

Judges
7:1-25 story of the lapping
8:1-21
11:1 omit story of the son of harlot

Job
3:14 desolate places—Pyramiden (Ewald).
Ed: Ewald explained that the word translated “desolate places” was not of Hebrew origin; it did not make sense to “build desolate places.” He translated it *pyramids* instead. Nightingale noted also this different translation in annotating the Bible.
5:7 man is born unto trouble as the sparks fly upward to 27; 17 despise not thou the chastening of the Almighty.
Insert 6:24-26 (25 How forcible are right words).
Stet 6:1-11; insert 24-26
Stet 7:7-21
Stet 8:1-22
Stet 9:1-12, 25 to end
Stet 10:1-8, 16-22
Stet 11:1-20
Stet 12:1-3
Stet 13:1-24
Stet 14:1-13; insert 14
Stet 15:1, 12, 13 and 14, 15
Stet 16:1, 2; add 16-20; slet 21, 22
Insert 17:6-10; stet 11-16 too famous to be omitted
Insert 19:13-20 too famous to be omitted; stet 21, 22 and 23-27 (my Redeemer liveth—Eichhorn);
Stet 29:18 (sand) Phoenix left
Stet 30:16-31

The Psalms
Ed: The psalms were grouped in the School and Children’s Bible as follows:
1. greatness of God (8, 19, 18, 29, 50, 43, 97, 65)
2. instruction and exhortation (1, 15, 37, 119, 128, 133, 139)
3. penitence (6, 13, 38, 22, 51, 55, 69, 88, 39, 90)
4. trust, triumph (3, 11, 16, 20, 23, 24, 31, 33, 34, 40, 42-44, 46, 48, 49,
Add Mss 45841

5. history and patriotism (88, 83, 85, 80, 76, 126, 137, 122, 79)
6. royal, messianic (2, 11, 45, 72, 110, 132)
I have kept the conventional order for the comments on the psalms to facilitate
Omit? Ps 2 nothing moral in it [in]; Ps 72 is moral [in]
Where is Ps 4?

Ps 42 observation/Herder
Omit Ps 11--so misanthropic [not omitted]
Ps 16 Adonai
Omit Ps 30 ruhm suchtig, misanthropic [German menschenfeinlich]
Ps 33 goodness-glory
Ps 40 and 50 see Herder
Ps 34 see Herder
Ps 40 see Herder
Ps 67 Osiris Prometheus
Omit? Ps 78 no interest to English boys [omitted]
Omit? Ps 79 ditto; recall my sufferings [in]
Omit? Ps 80 ditto; during those dreadful sermons [in]
Omit 98 [not omitted]
See Ps 95 Herder
Ps 105 St Augustine’s commentary verse 5 [psalm omitted]
Ps 110 Adonai [in]
Ps 113; is not 112 better? At least omit verses 7-9 [not omitted; Ps 112 is omitted but 113 is in]
Query: omit 115--not very good [not omitted]
Query: omit 121 [not omitted]
Ps 122 see Herder
Query: omit Ps 123--not a very moral lesson verse 4 [not omitted], though “my soul is exceedingly filled with” it at the present time
Omit Ps 124 [not omitted]
Omit Ps 125 under the guise of piety, vengeance [not omitted]
Omit Ps 127 verses 3, 4, 7 useless [not omitted]
Ps 130 Adonai etc.
Ps 132 See Herder [in]
Ps 135 I will not have [illeg] King of the Amorites [omitted]
Ps 136 ditto [in]
Ps 137 Omit verses 7, 8, 9 [omitted]
Ps 147 see Herder

It does seem so impossible for children to understand these psalms, taken, as it were, out of all their setting. Herder remarks on V:2 “Out of Zion,” that is, out of the mountains where the Gods always dwelt, now no longer out of Sinai [Seir] but out of Zion, the shining crown, the chief ornament of the whole country, because God dwelt on it.

On 5:4--before heaven and earth had Israel sworn the covenant (see Deut 31:28). These must therefore be witnesses, how Israel had understood and kept
the covenant. The Omniscient takes up the word in their name, but the Judge
takes up the word in their name, (v. 7) and (v. 8) says that He brings them not to
judgment on account of the outward offerings, of those they bring enough.

Verse 23 is the praise of the theocracy. (Oh dear, if we were really under
a theocracy, if we, in serving under the government, were serving God’s
government, in pleasing God were really pleasing the cabinet, the War Office,
the Poor Law Board, how easy our work should be! But now, if we are to please
our rulers we must displease God. For the House of Commons does not like at
all what God likes! Oh dear how I wish “the Lord” was “King” or at least
Prince of Wales. I like the psalms beginning “The Lord is King.” In the whole
psalm God speaks as theocratic Judge, as avenger of his constitution and
order. (I should like to use those words Welt Ordnung, Verfassung,
constitution, order, theodikè as you object to my words “plan of God,” “laws
of God.” But I can testify that this psalm is “Hebrew Greek” to children,
without explanation or illustration.

Psalm 147--Political Songs of Praise
Concerning the Constitution of Judea, celebrating God as king, God alone as
a priest king, Judea as alone having such a constitution, such a moral order
of things as fixed in the laws of nature. I think the Judean poets had held
of a truer idea than Plato, namely the laws of nature, the moral laws—moral
order, physical order both the work of one God, both unalterable, definite,
fixed, eternal orders—both woven together as the warp and the woof—not as
if the physical order were one thing and the moral another, with limits
between. That is just what I don’t think.

The moral and physical, the great and the little, considered as one in
each. This weaving together of the laws of nature and laws of the state,
although as inartistic as Plato’s works are artistic, and although the unknown
psalmist seems to think that to his country alone God has given a
constitutions is yet a truer idea than Plato’s limits.

Isaiah
2:2-11, 12-to end 22 (curious those we should now only believe in the
existence of those “whose breath is in their nostrils,” given here as a proof
of nonentity” [in]
3:1-7, 8-15, 16-25
4:1-6
5:1-7 self-condemnation [in]
Insert 5:8-24, 25 (both in) 26-30
Ewald 6:1-13 prints three “Holy, holy” down to glory as two verses [only one
here] 9 “hear ye” down to “perceive not” as two verses [only one here] 7:1-9
[not in], 10-16 [in], add verse 17 [in]
Stet 7:1-9, 10-16 (Emmanuel) add 17, 18-25
8:1-4, 5-15 (verse 10 God with us), 16-22
9:1-7, 8-12, 13-17, 18-21 hand is stretched out still” [only 1-7 in]
10:1-4, 5-33

11:2 Dante’s Convito [in] 1-16 a branch shall grow out of Jesse
12:1-6 not by Isaiah; point from “Thank” to “holy one;” verses 4-5 in verse
in seven lines
14:9 Infernum Porticum 28-32 24-27 (fragments)
15:1-8
Add Mss 45841

16:1-14
17:1-11, 12-14 (fragments)
18:1-8 (fragments)
20:1-6
Insert 21:11-18 "What of the night, watchman?" too famous
23:1-16 "Nimm die Harpe" print in verse verse 15
Is p 228 23:14-23 to stay in? [only verse 14 in]
Why omit 27 and 30? [both omitted]
Later years of Assyrian Rule
22:1-14, 15-25
28:1-27 O proud crown of drunken Ephrain
31:1-34
31:1-9 Egypt
32:1-20
33:1-24
37:22-35
After the Assyrian Rule
19:1-25
30 [illeg]
End of the Baylonian captivity discerned
[illeg] 21:1-10 (1) Babylons fall spied out (title)
13:2-22 The certainty of Babylons fall (title)
14 1:4 (2) Story of redeemed release Israel thereupon (title)
4-15-24 print in verse. How art thou fallen Lucifer, son of the morning
The Great Un-named
First Book 24-47I The old and the new
40 (1) Jehovah and His own (title in large letters)
2-3
[illeg] Shophe? (1) hear) to mouth
(2) hear to ever 6-8
9-19 print this
19-27 print this
27-32
40 (2) The idols and their Own (title)
1-8 print this; 9-14; 14-20; 21-29
42 (3) Israel and the heathen (title) print in large letters
1-4; 5-9 "So says God"; 10-12 print in verses (five lines) -18; 19-25
43:1-9, 9-22, 23-27
44:1-8; 1-21; 22; 23-24 (print in three lives of verses); 24-29
45:1-9 print verse 8 in three lines of verses; 9-18, 19-24
46:1-2, 3-13
47:1-5 print in verse Babylon and Israel (title);
5-7 "
8-11 "
11-15 "
48:1-11; 12-23
Second book 49-50 Israel--his image and his caricature
Paragraph 49:1-6 (1) Israel: the chosen servant of God/Jehovah (title--print
Add Mss 45841

in large letters); 7-14 print verse 14 in verse; 15-22; 23-26
50:1-3 one paragraph; 4-9 (2) Israel and the combating/struggling servant of
God/Jehovah (print in large letters); 10-11
51:1-9 paragraph; 9-16 paragraph; 17-23 paragraph
52:1-12 (3) Israel the servant of Jehovah conquering through suffering (title
print in large letters)
52:13-15
53:1-6 (in two parts); 71-12 (in two parts of three verses) verse 12 print in
large letters
54:1-8 print verse 1 in verse; 9-17
55:1-8; 9-14
56:1-8; 9-12[to] 57:1-6
57:7-14; 15-21
58:1-8 (4) Israel’s sins and Zion’s salvation (title); 9'14
59:1-8, 9-15, 16-21
60:1-4; 5-9; 10-14; 15-18; 19-22 (print these five divisions in verse)
61-63:6 Conclusion of both books/the Prophet
61:1-9; 1-, 11; 62:1-5; 6-13
63:1-6 print with inverted commas

Later addition
63:7-66
63:7-64 last prayer; 7-11; 12-17; 18, 19; 64:1-5, 6-12 last conclusion
65:1-7; 8-17; 18-25
66:1-9; 10-17; 18-24

Another unknown
Isaiah 34:1-8; 9-17; 35:1-10
Unknown 24:1-12; 13-20; 21-23; 25:6-11
25:1-4; 11, 12; 26:1-4; 5-8; 9-13; 14-20 27:1-6; 7-13
It appears to me impossible to omit these famous passages, namely 5:8-10; 11-17; 18-24 (printing them thus/separate paragraphs). Or, if you omit verses 8-10, 11-17 please insert verses 18-24. We cannot but look upon them as no less wanted in the present time against the great sin of our age, the sin against the Holy Ghost, clever, keen stupidity, as, it appears, they were in Isaiah’s time, also in Christ’s time. And Plato’s and Socrates’ teaching is but one war against this sin of stupidity. Surely there is nothing which so kills the higher spirit of life, namely the Holy Ghost, as this sin--I mean the always finding a moral reason for doing what one likes, the always finding an argument for thinking what one likes, that is not looking after the truth in what one hears, reads and sees but looking only to find in all one knows an argument of one’s own view, the calling evil good and good evil, putting dearth for light and light for darkness, calling bitter sweet and sweet bitter, being wise in one’s own eyes. O how much there is of that now! How it stops all progress! How it embodies itself in the magazine-y literature of the present day! Please do not leave out those inestimable verses 18-24: “Who call evil good and good evil, that put darkness for light and light for darkness, bitter for sweet and sweet for bitter put! O those that are wise in their own eyes and prudent in their own light! O those that are heroes to drink wine, and men of strength, to mingle strong drink, who justify the unjust for corruption and take the right of the righteous form them! Therefore as the tongue of fire devoureth the stubble and flaming chaff is consumed, their root will be as rottenness, and their blossom shall go up as dust, because they have cast away the law of the Lord of hosts and despised the word of the Holy One of Israel.”

Do leave the holy man his little joke! Heroes “to drink wine.”

Verse 22 takes up the denunciation at verse 11; verse 23 takes up the denunciation at verse 8; verse 24 is the punishment.

How true that is! The blossom, that is, the aspirations of the young men and young women (often so high) of the present day, the great promise of their youth goes off and becomes dust, steel dust it is true—very keen and cutting—but not the less dust before they are [thirty was struck out] launched into life. Why? Because of all this magazine-ing, of this never searching after truth but only after criticism, but only after arguments (in what they read, hear or observe) for their own views, theories or opinions. Then another “sin against the Holy Ghost,” there is so much of speech (especially of advice) which is not even intended to say anything.

It is curious how St Teresa and Goethe agree on this matter. St Teresa says: When some one adduces the usual arguments, the arguments that one hears every day now, namely that we have justly laughed out all our youthful aspirations, that we are not so green now as to expect to do anything, that the world is well enough, that we must learn to leave things as they are, that enthusiasm has done so much harm, that criticism has revealed the nonsensical of those belief, that philanthropy has done more harm than good, etc. etc., ah, she says, that is indeed the Devil’s argument for doing nothing.

Now it is quite curious that Socrates/Plato, whose whole discourse was in a certain sense criticism, never once turns into this sort of empty,
vacant criticism. On the contrary, his whole criticism is, so to speak, idealism: his criticism is to support aspiration, not to quench it.

That is what J.S. Mill, alas the most tender among the positivists say. They say: if there were a God, would He not have made Himself distinctly known to us? We have prayed and He has not answered us. If there were a plan through evil to bring this world to good would it not have succeeded long since so that we might see it? J.S. Mill once wrote to me: if there were such a plan you would see much more evil and the good would make much more speed to come.

You say, of Darwinism, how if all this theory, founded on such “careful” observation, should collapse. I deny altogether the “careful” observation. They have constructed a circle on two or three points in the circumference and all the points which would not come in to that circumference they have put out of court. However, Darwinism is a very venial sin, not at all the “sin against the Holy Ghost.” That sin is alleging the experience of the past not as a ground for doing something but for doing nothing. You say, in excuse for young people whose aspirations and plans go off, “they see that others have failed before them.” That is just my reason for going on, instead of going off. I say: here are all these poor peoples whose plans having failed, teach us what to do, teach us experience. They have had the suffering of the failure. We have the benefit of the experience. Now let us build upon their experience, find out how to build, avoid the errors and go on with the good.

Words said without a moment’s thought, merely to avoid the necessity of having any thought. Such words we only exhaust ourselves in answering, false coin which we give our real coin in exchange, or attempt to exchange for (how truly Socrates says we had better do wrong and know it!). How much of that there is in families! Almost always the aspiring good one of the family, the deepest, highest character is met by the others—especially by parents—with this false coin which probably they don’t know to be false.

Then there are the opinions which are not considered opinions, not intended to have a practical result at all, formed and given on the contrary in order to avoid the necessity of doing anything practical. How often I think of A.H. Clough, dead now these ten years, and his saying: “the difficulty now of obtaining a considered opinion.”

How often I think of Goethe’s Mephistopheles and Hoffmann’s Golden Pot, which express the same truth, aspirations going off into criticism. O you who preach to univesities take these verses (Isaiah 5:20-21, 24) for your text and preach us a sermon on this great, crying sin of the age.

Then there is “proclaiming ourselves virtuous when we are simply consulting our own convenience.” Without hypocrisy, how much of that there is now! Illustrations are only too easy to find. And Goethe’s, Hoffmann’s, St Teresa’s, Isaiah’s, Socrates’s contemporaries were but little boys to us in presenting expressions.

I am glad that you stereotype your Plato but you must not stereotype your philosophy. The history of a science is not the science, still less is the history of philosophy philosophy, or the history of religion religion. Histories of religion, which are quite the fashion now, are almost wholly destructive and critical. They never go on to tell us what religions. Now that is the “sin against the Holy Ghost.” Yet is is now the sin of all the
Add Mss 45841

world that thinks at all.

“O those that draw iniquity with the cords of vanity and, as with cart ropes, the punishment, that say “Let his work make speed and fly that we may see it, and let the counsel of the Holy One of Israel draw nigh and come that we may know it.”

“People passing from superstition into religion leave the higher impulses behind and nothing is left but a keen and often fanciful intellect.” Is not this what we mean when we talk of youthful aspirations turning to dry and rather superficial criticism? Is not this what all the myths of the Germans during the last hundred years, what Bulwer’s Zanoni [?] (a very fine and forgotten work) are aimed against? Is not this the sin of all the magazine-iy spirit of our age?

Insert 38:1-9 [not inserted]
Stet? 48:9-11, 16-18 famous also [neither in]
Stet 50 Ewald’s remark 1-9 or 4-11 [only 1-3 in]
Stet 54:5-11 too famous, high and holy one [in]
58 famous fast; I have chosen [in]
59 famous [not in]
61:10, 11 Ewald’s remark
Retain 65 66 [65 in, not 66]
Ewald
It is impossible to keep up the acquaintance of a man, however otherwise estimable, who separates the twenty-six last chapters of Isaiah from Isaiah merely by a shabby little note and asterisk. (Toleration, a word generally objectionable, is here rightly employed, in the sense that such a man puts himself out of the pale of toleration.) Surely the last twenty-six chapters belong to the end of the Babylonian captivity and should be separated by a distinct division, while the shabby little note and asterisk might go to some isolated chapters, for example 13 and 14, among the first thirty-nine, which belong to the same time, the end of the captivity, whereas the first thirty-nine chapters generally appear to belong to the “Middle Ages” of prophecy.

As it may be judged inconvenient to put chapters 40-66 of Isaiah in a different part of the Bible I will concede that point and simply classify them (I follow Ewald’s order). But they must be under a separate heading with “End of Babylonian Captivity,” or words to that effect, printed distinctly under the heading, not in a note.

Ed: As so firmly urged, there is a headnote at the end of Chapter 40: “The remaining chapters are supposed to have been written by later prophets who lived during the Babylonian captivity.” Chapter 13 is titled “The destruction of Babylon” with no asterisk; Chapter 14 is titled “The restoration of Israel and their triumph over Babylon,” also with no asterisk.

Jeremiah

26 The destruction of the Temple
27-28 The yoke of the nations
Insert 29 The letter to the captive in Bablyon, a very remarkable letter

Ezekiel

Before the destruction of Jerusalem
1:28(2)-2:1-8 from “and when I saw it” [in]
Ed: Above, and in the following sections, Nightingale recommended a different paragraphing from the Authorized Version (including splitting verses and chapters), and Rogers followed the advice.
2:9-10-3:1-11 [in]
Insert 3:15-21; verse 21 appears to the end of the vision [in]
Insert 8:1-6 [in]; 1-13 surely too famous to be omitted [in]; 14-to end [in]
Surely insert 8 abominations on the wall, Tammuz, Egypt most famous [in]
Insert? 9 inhorn [all of Chapter 9 is in; “inhorn” is in the title]
Stet 10:1-8 (p 264) [1-7 in]; 9-17 [omitted]; 18-22 to 11:1-4 [in]
Stet 11:5-12, 13-25 [in]

About Prophets
Insert 12:21-28 [in]
Stet 14:2-23 The consequences of the treachery [in]
Stet 17:1-10 The treachery of this time, 11-21, 22-24 [in]
Stet 18:1-9 The real Divine righteousness, 10-18, 19-29, 30-32 [in]
Add Mss 45841

Stet 21 1-7, 8-17, 18-32 [in]
Insert 24:1-14 The scorching but not purifying fire [not in]
Stet 24:15-27 The death of the prophet’s wife [in]

Second Part--About Foreign Nations
Stet 28:1-10, 11-19, 20-26 against Zidon [in]
Insert? 29:1-7 Fall of Egypt, 8-106, 17-21 Appendix [not in]
Insert 30 1-9? The real avenging sword, the fall of Egypt’s allies with Egypt, 10-19, 10-26 the confirmation beginning [not in] Egypt too famous in history to omit this; I should put in Chapters 32, 32, 33 [not in]

Third Part
Stet 33:1-9 Conditions of salvation, 10-20, 21-30 First condition of improvement a real Prophet [in]
Insert? 34:1-10 second, the right Shepherd, 11-19 at least or 1-19, 20-31 [none of Chapter 34 in]
Insert 36:1-15 salvation from without and within [not in], 16-38 last ground of salvation, advance of salvation at least “new heart;” “new heart” too famous [not in], “enquired of”
Insert? 43 at least 1-12 return of God to the Temple [1-11 in]

Malachi
3:1-5 [in]; 6-12 [in]; 13-18 [in]
4:1-6 [in]

Middle Ages of Prophesy
Zechariah
Stet 1:1-6 [in], 7-17 [in], 18?-21 omit about “the four horns” [omitted]
Stet 3:1-10 [in]
Stet 8:1-6 [in]
Insert 12 at least from verse 9 to the end, on account of verse 10, “spirit of grace and of supplication” [not in]. See Ewald
Stet 11:1-3 [in], 4-16 [4-14 in], 11:17 [in?] -13:7-9 as end of piece

Zechariah Later Times, Up to the Babylonian Captivity
Insert 12:1-5, 8-9, 10-14
Stet 13:1-6 [in]
Stet 14:1-5, 6-11, 12-15, 16-21 [in], insert 17. If verse 17 is kept must not Chapter 10 be inserted [verse 17 not in and Chapter 10 not in]

“Note” should be put to each chapter and these appear to be two separate bits of Zechariah.
Ed: A note at the end of Chapter 8 states: “The remaining chapters are supposed to belong to an earlier time.”
Stet 37:1-14 Resurrection of the dead “enquired of” [in], 15-28 reunion of the parted--too famous [not in]
Insert? 43:1-12 at least return of God to the Temple [in], 13-27 [not in]

Here insert Jonah as a prophetic saga [Jonah in, but not before Daniel]
Daniel the Apolcalypic
Add Mss 45841

Stet 1 more famous than any Samsons
Stet 2 the dream
Is 1 meant to be left? Is 2 meant to be left?
Stet 3
Stet? 7 “ancient of days” too famous
Stet? 8 “the little horn”
Certainly stet 9
Stet? 10 “a man of desires” verse 11. See Ewald.

Surely Obadiah comes before Jeremiah and Ezekiel [done].

Earliest Age

Joel

Heading “The Admonition to Repentance”
1 1, 14-20
Insert 2:14-20 2 paragraphs
Stet 2 1:17 heading “The Promise after Repentance”
Stet 2:18-27
2:28-32

Middle Ages

Amos

Heading “The Judgment of God upon the Northern Kingdom and upon Judah and Israel
Stet 1:1
2...alter “roar from Zion” to “thunder out of Zion”
3-5, 6-8, 9-10, 11-12, 13-15 This is what
2:1-3 the Lord roars
4-5, 6-16
Heading “The condemnation-punishment”
3:1-8 heading “The Voice of Mourning-Lamentation”
5:1-3 Print in verse
The virgin rise
She is up
4-9, 10-17, 18-27

Hosea

Stet 1:1 [in]
Omit? 6:8-11 [omitted]
Omit 11:12 which belongs to 12 if Ch 11 be omitted [omitted] and “ruleth” is a mistranslation
Insert 13:1-9 [in], 10-16 [in] verse 14 is too remarkable to be omitted; 14:1-0--both these chapters are famous [in]

New Testament

Ed: It is clear that Nightingale’s advice on the selections on the crucifixion were acted on almost entirely; the only exception regards a passage from the gospel of John, which was to be reproduced in its entirety in any event.

The Crucifixion
Should not, with the most important day that ever was in the world, the fullest account be given of it? At least the seven sayings of Christ on the cross should be given. The whole account is “scamped” here. The two most affecting incidents, the “Father forgive” and the “Today shalt thou be with” entirely omitted. In an event of this nature, I should even put in John’s account, although John’s gospel is given entire (which is essential). I should give it thus:

Omit Matt 27:32 [omitted]
Stet Matt 27:33, 34 [in]
Insert Luke 23:33, 34 (the “Father forgive”) [in]
Stet Matt 27:35-43 (omit verse 44) [in and omitted as advice]
Insert? John 19:25-27 (the “Behold thy Mother”)
Stet Matt 27:45-49 (omit verse 50) [in and omitted as rec]
Insert Luke 23:46 (the “Father into thy hands...”) [in]
Insert “When Jesus therefore had received the vinegar, he said ‘It is finished.’” John 19:30 [not here]
Stet Matt 27:51-61 [in]

f28r, pencil.
{At bottom of page. Follows on from bottom f28v.}
in Homer we might better call "Holy" writ — many, many in Sophocles & Aeschylus
The stories about Andromache & Antigone are worth all the women in the O.T. put together — nay, almost all the women in the Bible.

f20 blue pencil

Joel insert 1.14-20
Amos chap 11.1-8 is in (v. other side)
(Obadiah omitted)
(Jonah must come in somewhere. much more famous than Balaam or Samson. tho’ Luther laughs only 4 chaps.

Hosea
omit vi vv 7 8-11
insert xiii too famous to be omitted especially vv. 14-9, 4

Micah
insert 1.1
vi v. Ewald
insert vii too famous to be omitted

Nahum
? insert iii v.8 famous allusion to Thebes-Egypt

......
Add Mss 45841

(No Ammon)

Zephemiah
Habakkuk

**f21v blue pencil**

Jeremiah
Insert I
" x at least from v 19 to end .......... } most
" xi " ii " 18 " " or from 17 } famous parts
" xii " " 1 to 7 .............
of } Jeremiah
" xv " " 16-21
" xviii" " 1-10
Stet xx 7-18

Insert xxiii from 16-32
?" xxiv ............... fys [?]
?" xxxii " " 26-44
" xxxiii
" xxxiv
?Stet xxxvi
?Insert historical Chapters
e.g. xxxvii-xlv
L to end the most famous Chap of all
(Lam) iii
Insert
? " V

**f22 pencil**

Middle Ages
Micah
insert I.1
The promise seems to begin at Chap iv
& should you not insert
IV 1-8
or at least 9-14 v. 1,2
stet 3-9
" 10-15 The imitation (reconciliation
stet VI 1-7
8-16
insert VII 1-6
7-13 too famous to be omitted
14-20

**f23v pencil**

Later Times
Surely you must put up to the Babylonian Captivity
Nahum here
stet I. 1
Add Mss 45841

" 2-6
" 7-12
" 13-15 II 1,2
  3-8
  9-13 iii.1
insert 2-7
" 8-13 v. 8 famous allusion to Thebes/Egypt
  14 - end

Zephaniah
insert i.1  stet
" ii.11-end iii 1-7  The Admonition
stet 8-10  The promise ............

" 11-13
" 14-17
" 18-20

Habakkuk
stet I.1  The ringing complaint
" 2-4
" 5-11 12-17 The divine answer
stet ii 1-6 to "star"
" 6-8 "woe to
" 9-11
" 12-14
" 15-17
" 18-20
" iii 1 The prayer Prayer by Habakkuk the Prophet in Dithyrambics

2
3-5 print in verses
God Paran (Selah)
His glory of his praise
An his brightness hand
And there ..........................
power
before him ..........................
pestilence ..........................
One ..........................
feet

£24
Habakkuk
stet iii 6-9 print in verse
He stood .......................... nations
And the everlasting ................ everlasting scattered
The perpetual .................... affliction
I saw ............................. affliction
And the curtains ................... tremble
Add Mss 45841

Was ................................... rivers
Was thine anger ................................ Sea
that thou didst ride ................................ salvation?
Thy bow ........................................... word. (Selah)
Thou didst ......................................... rivers

10-12 The mountains ................................ passed by
The deep ........................................... hands on high
The sun & moon ..................................... habitation
At the light ......................................... Spear
Thou .................................................. indignation
Thou .................................................. anger

13-15 Thou wentest forth ............................ anointed
Thou woundedst .................................... neck (Selah)
Thou didst strike .................................... to scatter me
Their rejoicing ...................................... secretly
Thou didst walk ..................................... horses
through .............................................. waters

16 16-17 not verses

18,19 [To the Chief Singer on my stringed instrument’

Do not Zechariah 12, 1-13, 6 14
& Obadiah come in here?

f25

Jeremiah

Insert I.1-3
  4-10 11-16 The Introduction
  17-19
Chapt VIII same beginning in the middle of a Paragraph
Qy Insert VII 1-11 The Visit to the Temple
  "  12-20
  "  21-28
  "  29- VIII, 3 stet
Stet  4-13 The Accusation & the Punishment
  "  14-- IX 1
  "  2-9
  "  10-18
  "  19-26

Insert X 1-8 The Hope
  9-16
  17-25 at least from 19 to end too famous
  "  XI 1-9 The uselessness of admonitions to
  10-17 fidelity to the Covenant

109
Add Mss 45841

18- XII, 3 (at least from 17 or 18 to end) too famous
4-10 (" ") . . . . . . . . . . . . . . . . . .
1-7 too famous
11 - end
Insert XIV 1-9 The uselessness of intercession for the people
10-16
17 - XV, 4
5-9 (12)
(15) 16-21 (at least from 10-21) too famous
Insert XVI 19-XVII, 8 The people cannot be saved
Stet 5-18 9-18 9, 10 too famous
Insert 19-27 The Sabbath
" XVIII 1-10 a Type (at least 10 too famous
" XIX 14- XX, 6 another type
Stet XX 14-18 7-13 (at least 7-18 too famous
Stet XXII 1-9
" 10-19
" 20-30
" XXIII 1-8
9-15 Upon Prophets
16-24 }
25-32 } at least from 16-32 too famous
33 to end ?Insert XXIV fyo

f26v pencil
Jeremiah
Insert XXX 1-4 The Hope
5-12
13-21
Stet XXXI 22- XXXi, 6 (no connection without previous chap
7-14
15-22
23-30 . . . . . . . . . . . . . . . . . .
31-40
?Insert XXXII 1-25 Signs & types of the hope
26-35 16-22
36- to end 44 26-44 too famous
?Insert XXXIII 1-9
10-19
20-23
24- to end The Word
?Insert XXXIV 1-7 On Zebediah
8-13 14- to end On Slavery
Stet XXXV . . . . . . On the Rechabites
?Stet XXXVI . . . . . . . . Conclusion
Insert SLV A word of concusion upon Baruch

[blue pencil]
Stet XLI 1 The Foreign Nations & Israel
Add Mss 45841

2  Against Egypt
3-6 7,8 the flood (the Nile) 9 Lydians (Libyans
7-9
10-112
13  - belongs to a later period
14-18
19-23 to (saith the Lord
23-26 Though it cannot be (to 26)
27, 28

Qy insert historical Chaps
XXXVII -XLV
L to end
Add Mss 45841

f27 [faint pencil]
Historical upon Zedekiah
XXXIII
XXXIII
XXXIX
Historical upon the flight to Egypt
XL
XLI
XLII
XLIII
First warning against renewal of Idol worshi[
XLIV
The word about Egypt
Stet XLVI 13-28
The foreign nations (at an earlier time
Stet XLVI 1
" 2-12 upon Egypt
Insert XLVII 1 upon the Philistines
2-4
5-7 upon Moab
XLVIII
XLIX 1-6 upon Ammon
7-22   Edom
23-27   Damascus
28-33   Arabia
34-39   Elam
XXV    Israel’s punishment in relation to all the nations
XXVI v. other side
   End of the Captivity (by an unknown prophet
   .... probably the same that
   ....... wrote Isaiah XXIV
   ................
XXXV 35

f28 [repeat in Homer....]
f29 [blue pencil]
Ezekiel Before the destruction of Jerusalem

Stet I 1-14
  15-28 to "glory of the Lord"
    28 iii 1-8 from "And when I saw it"
    9,10 iii 1-11
Insert 15-21 12  21 appears to be the end of the vision
  " VIII 1-6 }
  "    7-13} surely too famous to be omitted
  "    14- to end}
  " IX inkhorn
Stet X 1-8 (p. 264)
  "    9-17
  "    18-22 XI 1-4
     5-12
     13-25

About Prophets
Insert XII 21-28
Stet XIII 1-7
  "    8-16
  "    17-23 Prophetesses too famous to omit/"pillows"
Stet XIV 12-23 The consequences of the teacher
Stet XVII 1-10 The treachery of this time
    11-21
    22-24
Stet XVIII 1-9 The real Divine Righteousness
    10-18
    19-29
Insert 30-32
Stet XXI ? 1-9 The real Avenging Sword
    XXI 1-7
  "    8-17
  "    18-32
Insert XXIV 1-14 The scorching but not purifying fire
    ....  15-27 The death of the prophet’s wife
f28v, pencil.

Upon true & false prophecy
XXVI The destruction of the Temple
XXVII - XXVIII The yoke of the nations
Insert XXIX The letter to the captive in Babylon
a very remarkable letter

Some want of perspective. Plan not clear as to what space
to give to
a. matters of universal importance, moral & spiritual, e.g.
   first parts of Isaiah, Jeremiah, Ezekiel & the N.T.
b. matters of historical importance, e.g. which embrace the history
   of great nations Egypt, Assyria, Babylon
   [the petty wars of the pettiest tribes, of the Ogs, Samson's
   seem to take up a quite disproportionate place]
c. matters of local importance but which have acquired a
   universal moral significance - e.g. Jonah is
   entirely left out. yet Jonah has a moral &
   spiritual meaning, while Samson, Balaam &
   Bathsheba have none or an immoral one

d. matters of merely local importance & with no significance
   but an immoral one, e.g. the stories about
   Abraham, Isaac & Jacob - almost all Joshua
   & Judges - & very much of Samuel & Kings.

The story of Achilles & his horses is far more fit for children than
that of Balaam & his ass - which is only fit to be to be told
to asses - the stories of Samson & of Jephthah are only fit to be told to
bull dogs - & the story of Bathsheba to be told to Bathshebas. Yet we give
all these stories to children as "Holy Writ." There are many some things
(over)
{continues on f28r}
Add Mss 45841

f29, pencil

Ezekiel

Before the destruction of Jerusalem

Stet i 1 - 14
15 - 28 to "glory of the Lord"
28 ii 1 - 8 ...from "and when I saw it"
9, 10 iii 1 - 11

Insert 15 - 21 12 21 appears to be the end of the vision
" VIII 1 - 6 )
" 7 - 13) surely too famous to be omitted
" 14 - to end
IX inhorn

Stet X 1 - 8 (p.264
" 9 - 27
" 18 - 22 XI 1 - 4
" 5 - 12
" 13 - 25

About Prophets {blue}

Insert XII 21 - 28
Stet XIII 1 - 7
" 8 - 16
" 17 - 23 Prophetesses too famous to omit "pillows"

Stet XIV 12 - 23 The consequences of the treachery
Stet XVII 1 - 10 The treachery of this time
11 - 21
22 - 24
Stet XVIII 1 - 9 The real Divine Righteousness
10 - 18
19 - 29
30 - 32

Insert XXX ? The real avenging sword
Stet XXI 1 - 7
" 8 - 17
" 18 - 32

Insert XXIV 1 - 14 The scorching but not purifying fire
Stet 15 - 27 The death of the prophet's wife

f30v, pencil.

Ezekiel 2nd part

About foreign nations

Stet XXVIII 1 - 10 against Tyre
" 11 - 2619
" 20 - 26 against Zidon

? Insert XXIX 1 - 7 The Fall of Egypt
8 - 16
17 - 21 appendix
Add Mss 45841

? Insert XXX 1 - 9 The fall of Egypt's allies with Egypt
10 - 19
10 - 26 The confirmation beginning

{Written to right hand side of the above:}
Egypt too famous in history to omit this.
I should put in Chaps 31, 32, 34}
Add Mss 45841

3rd part

Stet XXXIII 1 - 9 conditions of Improvement Salvation
10 - 20
21 - 33 1st condition of improvement: a real Prophet

? Insert XXXIV 1 - 10} . . . 2nd The Right Shepherd
11 - 19} at least
20 - 31

" XXXVI 1 - 15 Salvation from without & within
16 - 38 Last ground of salvation at least
Advance of Salvation } "new heart"

Stet XXXVII 1 - 14 The Resurrection of the Dead } "enquired of"
15 - 28 The Reunion of the Parted too famous

The ordering of salvation

? Insert XLIII 1 - 12 at least return of God to the Temple
13 - 27

Surely Obadiah comes before Jeremiah & Ezekiel

f31r, pencil

Ezekiel

Surely Insert VIII abominations - on the wall. Tammuz
(Egypt - most famous)

? IX in horn

Stet XIII (Chap X is in . . . . . . . . . . p.264
- too famous to omit v. Ewald "pillows" prophetesses [corrected]

" XIV 12 - 23

Insert XXIX Egypt - too famous history to omit
XXX " " "
Egypt too famous a country
refer to Nahum iii. 8

" XXXIV at least from 11 - 19 or 1 - 19
" XXXVI " " " 16 - to end. "New heart" too famous
" enquired of"

? Insert XLIII " " " 1 - 12 - return of God to the Temple

Malachi

? Insert ii v. Herder priests & princes
both stand in place of God

Zechariah

Stet IX an account of v. 11 9 - 17

Insert XII at least from 9 to end on account of v. 10
"spirit of grace & of supplication"

(note see Ewald)
Add Mss 45841

**f32v, pencil.**

Daniel

Is I meant to be left?

II " "

more famous than any Samsons

? Stet VII "ancient of days" too famous

? Stet VIII " the little horn"

? Stet X "a man of desires" v 11

v. Ewald

**f33r, pencil.**

In the new Jerusalem

Haggai

Insert i 1, 2

Stet ii 1 - 9

10 - 19

20 - 23

Zechariah

Stet i 1 - 6

7 - 17 ?18 - 21 omit about "the 4 horns"

Stet iii 1 - 10

Stet XIII 1 - 6

" XIV 1 - 5 "Note" should be put to each chapter.

" 6 - 11 & these appear to be two separate

" 12 - 15 bits of Zechariah

" 16 - 21

Malachi

.......................

Jehovah the Loving

? Insert ii 1 - 4

5 - 9

Jehovah the All-One priests & princes

10 - 12 both stand in

13 - 16 place of God

Jehovah the Judge v. Herder

Stet ii 17 iii 1 - 5

6 - 12

13 - 18

Stet IV IV 1 - 6

Middle Ages of Prophesy

Zachariah

Stet IX 1 - 8

9 - 16

Insert. 17 X 1 - 6 If v 17 is kept must not chaps X be inserted?

Stet XI 1 - 3 4 - 16 17 - XIII 7 - 9 Insert Stet as end of piece

Zachariah Later Times. Up to the Babylonian Captivity

Insert XII 1 - 5
Add Mss 45841

8 - 9
10 - 14 v. 10 "Spirit of grace & of supplications"
   too famous to omit
f34v, pencil.

Here insert Jonah as a prophetic saga
Daniel the Apocalyptic
Stet i more famous than any Samsons
ii the dream
Stet iii
? Stet VII "Ancient of Days" too famous
? Stet VIII " the little horn"
Certainly Stet IX
? Stet X "a man of desire" v. 11

f35, pencil

The Crucifixion
Should not, with the most important day that ever
was in the world, the fullest account be given
of it?
At least the 7 sayings of Christ on the Cross should
be given
The whole account is `scamped' here. And
the two most affecting incidents, the "Father
forgive," & the "To-day shalt thou be with"
entirely omitted.
In an event of this nature, I should even put
in John's account, altho' John's Gospel is
given entire (which is essential)
I should give it thus:--
Omit Matt XXVII. 32
Insert instead Luke XXIII. 26 - 32
Stet L Instit Matt XXVII 33, 34 . . . . . . . .
Insert Luke XXIII 33, 34 (the "Father, forgive"
Stet Matt XXVII 35 - 44 (omit v44)
Insert Luke XXIII 39 - 43 (the "To-day shalt"
? Insert John XIX 25 - 27 (the "Behold thy Mother"
Stet Matt XXVII 45 - 49 (omit v.50)
Insert Luke XXIII 46 (the "Father into thy hands -------
Insert "When Jesus therefore had received the vinegar, he
said 'It is finished' - John XIX. 30

------
Stet Matt XXVII 51 - 61
*It is said that the reason why we believe that the sun will rise tomorrow is that the sun has always done so. But Joshua did not think so. Surely the reason is - that we depend on the invariable character of God.

---

Like poor Coleridge, how many have not felt that if annihilation & the possibility of heaven were at that moment offered to their choice, they would prefer the former. But And alas! The highest stamp of men after feels this - men who have conserated themselves to the good of their kind. Such men are generally extremely sensitive. And the very strain of constant self devotion acting on such a temperament, produces perhaps that feeling. So far more common (at least in this age) than any ecstacies of the Saints - of longing for a future state but - to be at rest.

We do not see such 'craving'. We believe on the contrary that there is not one subject interesting himself, on which ordinary man thinks so little, cares so little - & that, of the best people, there are many now who would rather not have a future state for no one of our beliefs* have we any dependence but - the character of God.* And this seems to most people to be a very poor dependence. At least none take the slightest pains to find out what the character of God is.

A very great deal of foregone conclusion, of what, as it appears to us, is untrue to fact & to the feeling of ordinary man, is talked, e.g. as to the belief in a future state that this is 'instinctive', 'intuitive', the fruit of the natural craving of man, &c &c &c. We do not see such 'craving'. We believe on the contrary that there is not one subject interesting himself, on which ordinary man thinks so little, cares so little - & that, of the best people, there are many now who would rather not have a future state for
themselves. But, whether this be so or not, whether these feelings or 'instincts' exist now or not, surely it is a complete fallacy to reason to the existence of a future state upon them.* {insert right column?}

Why is there a future state? Because God is— for no other reason. And we would gladly drop the words: 'a future state'. What 'future state'?— External life to lead each & every one of us to finite perfection & therefore to happiness: —Because there is a God is, therefore there is eternal life for each & for all of us, — for no other reason. And again we would drop the words: a God. What God? — that is the question. And no one answers it. It is only "because God is" that we shall have everlasting life.

*Surely the "presumption of an immortality" "grounded" merely on "unsatisfied instincts" is a fallacy. It is another thing to say a perfect God whose only design can be to lead every one of us to perfection put those "instincts" into us. He never leaves any work unfinished. He is invariable & without a shadow of turning — Therefore He will enable us to fulfill in another state those aspirations after perfection which He—has—are necessarily left "unsatisfied" in this — because this world is not perfect & cannot be made perfect till all mankind agree to make it so. Says Coleridge in a better mood "We must earn earth before we can earn heaven." Rather let us say: before we can "go to heaven", (as the phrase is) in this world or in any other, mankind must make heaven. And God's whole scheme is to put us in the way to make it. "we have to"
earn the earth before we can think of earning heaven". Yes: but when only a few are hungering & thirsting after righteousness - they cannot be "filled".

(rest of this column pencil)
Why has God happiness? - not because He can do what he like. But because what He likes is perfect.

Fitzj. Stephen might just as well try to prove that every man in London, taking the average, has £10000 a year, as that every man taking the average, has happiness. & put him here to suffer so much? [2]

It is said of the French soldier in an Expeditionary Force that he always chooses wants to know where he is going, what he is doing, why he is suffering. Except on the condition of telling him this, you will not get out of him all he can give.

This is the case with man as regards God. How can he man give his best unless he knows, unless you will tell him, unless you will try to find out for yourselves & for him what is God's place for him in this world & the next, (as it is truly called) - why there are such sufferings in this world - who is this God who has put him here - & why He has put him here?* Or in the expression He

Or in short, he wants to know why he is here, where he is going, what he is going, why he is suffering.
f37v, pen.
It sounds like a simple impertinence when you hear preachers & fathers & tutors & school-masters, literally ex cathedra, inculcating & laying down what they call the commands of God, & never telling you what the God is who commands - often indeed representing Him as worse than a Devil. "Because I am God & not man." But you represent Him as something far below man - worse than an Eastern Satrap
"Thou shalt love the Lord thy God with all thy heart & with all thy mind & with all thy soul & all thy strength." Ah from the mouth of him who said those words, they are indeed the first & greatest commandment. he who went about doing good, who said called
all we of us who are weary 
& heavy laden to come 
to him - who of towards his 
cruel torturers & murderers 
could say felt nothing but 
'Father, forgive them, 
for they know not 
what they do' - he 
might well say 'Thou 
shall love the Lord 
they God' for he needed 
not to explain to us 
His character.

But - and what a 
descent is here - what 
a bathos - for us to 
lay it down as a 
command to love 
the Lord God - poor 
mankind might 
easily answer: 'I 
can't love because I am 
ordered - least of all 
can I love one who seems only to 
make me miserable here 
to torture me hereafter. 
Let Him Shew me that He is 
good - that He is loveable 
- and I will shall love Him 
without being told'.
ff38v, pen.
But this is least of all what the preacher does. He may say that God is good, but he shews Him to be very bad. - he may say that God is 'love' - but he shews Him to be hate, worse than any hate of man.

A poor man dying in a Workhouse said to his nurse, after having seen his priest: - 'it does seem hard to have suffered so much here only to go to everlasting torments hereafter'.

Seldom has the feeling which is nevertheless, one would think, that of half the world been so simply expressed.

And lastly, my brethren, chiefly, first & last, it does appear {im..av..aible} to teach either that God is love, or that God commands any duty, unless God has a plan for bringing each & all of us to perfection. How can we work at all if there be not such a plan? (continues to right column)

It is not enough that God should not be willing to punish everlastingly to shew that He is good. He must have the be accomplishing a design "invariable & without a shadow of turning" to save every one of us everlastingly. There must be no giving the go-by to this searching out this question by us.
“The world is God's, not thine: let Him
Work out a change, if change must be”
says the Tempter, in the ballad. But this is but the Tempter says what is, though in another sense, strictly true. It is God who made the world & all that is in it, whose plans must work out its progress & perfection. And we can only do anything or do anything towards it exactly in as far as we are fellow-workers with God exactly in as far as we study, discover & work in accordance with His laws, His decisions, be anything, do anything. The "Tempter" (in the ballad) goes on:
"The hand that planted best can trim
"And nurse the old unfruitful tree".
Quite true: Tempter. But not true in so far as we are not trees. At least we advance beyond being trees. And then we must help to "trim" & "nurse" not only ourselves but those who have not yet advanced beyond being "trees".
"The world is God's, not thine"
Almost every race will acknowledge this. But God means to make it ours. And how can He make it ours except by leading us, by His invariable laws, to know how to govern by them? - It is law which makes us kings. His kingdom is a kingdom of law. Without laws, there can be no kingdom. He wants to give us His kingdom. How us He to do this?

II. 6

By Positivists it is thought that, to learn the laws of nature as far as we can without troubling our heads about Him who made them, if indeed there be One (about whom, they say, we can know nothing,) is the only course for man. Is not this leaving out the most inspiring part of it? -

What would they say if Suppose Plato had said, 'I find certain words, & certain life on which I mean to base my own. But I do not care as to whether these are the words, the life of Socrates. I can know nothing really about him. He is
The whole inspiration of Plato's life seems to have been: his having known Socrates. And shall it be less of an inspiration to us: to have known God, to know God?

By Positivists it is said: the aspirations, the "unsatisfied instincts" of man point not to the development of the particular man, to "eternal life" for him, as moralists say - but to the developments of "Humanity". This appears in strictly illogical. If one human life is a disappointing fragment, Humanity means a mass of disappointing fragments - of unfinished lives - of worthless abortions. Is it worth while for me to work either for Humanity or for myself, if this be so? - Above all, is it worth while for me to work if there be no God or if there be only such a God as this to be a fellow worker, to work up all our little puny efforts into a whole - a whole of which our efforts are parts & worth any thing, only is as much as they are parts?—
f40v, pencil.
To be a fellow worker with God is the highest inspiration of which we can conceive man capable. But how can we be fellow-workers with God, if we do not know His plan? -

Insert
6a
What is the most horrible & wholesale Infanticide compared to this? Not even that of the French woman farmer of children who poured vitriol instead of milk down the babies' throats & dipped their heads in boiling water, has just been convicted at Paris, was nothing to this.

III

It is of no use saying that God is just - unless you define what justice is. People have said in all Christian times that "God is just" & have credited him with an injustice such as transcends all human injustice that it is possible to conceive e.g that he condemns little babies to everlasting punishment for not being baptized who certainly could not get themselves baptized.

* {insert left hand column} But would He be just the more, even if though He does not damn the little babies, if He does not save them? if He has no scheme by which the little babies, who were never asked whether they would come into this world or not, are to be brought to perfect happiness?
It is of no use saying that God is love, unless you define what love is. That will do. That "God is Love" has been said for 18 centuries, while the most hideous crimes have been committed in the name of this "God of love", - crimes such as the most savage hate of man in a barbarous state had never invented.

It cannot be admitted that all we have to do in Theology, all we have to say in Moral Philosophy, is only by way of illustration, if by illustration is meant anecdote, of a few great principles, such as "God is love", "God is just" &c.

We have, on the contrary, to spread these few principles of hundreds of thousands of London poor.

Also, there seems to be an extraordinary confusion of mind about what happiness is. Whole books have been written to prove that there is a very equal distribution of happiness in the world. Paupers are accustomed to pauperism, rich people are accustomed to ennui. All these have their pleasures. This is the argument. Do people who argue this ever ask themselves for one moment what happiness is? - Do they really call the excitement of gin, the pleasure of sensuality, which diversify the miserable lives of hundreds of thousands of London poor - do they call a dead lock of carriages with dogs' heads instead of children's out of window in Hyde Park which is the break to the ennui of the rich, happiness? As well might they unite to prove that the average income of every man in London is £10000 a year as that the average lot is happiness.

What a poor idea of happiness this is! - Is not the happiness of God, such as we can conceive it, the only type of what happiness is? And what is God's happiness?
Add Mss 45841

f42r, pen.
not that He can do as He
likes - but that what He
likes to do is perfect.

{pencil}
The facts of the world, the laws
where they are discovered
always shew the plan of the
road to perfection.

{pen}
* In the very measure of the
progress we make in finding
out the real facts of
Science, Educational, Physical
or Sanitary, in that very
measure those facts show
the perfect God leading
man on to perfection.
E.g. I saw an advertisement
accidentally this morning
to this effect: "Fever in London
it's Social & Sanitary LESSONS".
Exactly as we find out
the real facts, we find
that everyone of those
facts has attached to it
exactly the lesson which
will lead us on to social
improvement. Were
"contagion" a fact, what
would be its lesson?
To isolate & to fly from
the Fever & cholera
great principles over
the whole domain of
the moral world.
They cover the whole
domain of Moral
Philosophy - the
whole field of human
action - since all
human action
springs from the
few great principles
of the character of
God of. Therefore we must know
what that is.
* Modern Positivism
has repeated vague,
ad nauseam that the
moral world as the
physical world is
governed by laws.
But we are ignorant
of almost every one
of these laws. Perhaps
the only one we could
adduce is that: Habit
makes things easier
makes i.e vicious habits
as well as power
virtuous ones become
more powerful by repetition.

But may it not be believed found that, as mankind has, in the last 30 years, gone at a pace hitherto unknown in all kinds of discoveries in Physical Science, discoveries in mechanic forces, in light & electricity, discoveries by sea & discoveries by land - - if mankind would set to work on the moral laws as they have done on the physical laws, equal discoveries would be achieved? -

Could we not discover how to redeem man from Pauperism - scarcely a single step has been made in this direction in England from Habitual Crime tho' our ears are dinned by Habitual Criminals Patient & leave him to die. To kill the cattle instead of improving their condition.

This is the strictly logical "lesson" of "contagion". If it is not strictly followed it is only because men are so much better than their God. If "contagion" is a fact, this being the lesson which it teaches - can we escape the conclusion that God is a Devil?

Now take the real facts of "Infection". What is their lesson? Exactly that we should teach, if we wanted to stir this man up to social improvement. The lesson of "Infection" is to remove the conditions of dirt, over-crowding, of foulness of every kind under which men live. And even were not so-called "Infectious" disease attached to these conditions by the unchanging will of God, it would still be inseparable from social improvement that these conditions should be removed. May we not therefore say that "Infection" - (facts & doctrine) shew God to be a God of love. This is merely one instance. The facts of what is more strictly
Add Mss 45841

f43, pen.

* in the worst reyn years of the worst Pope 300 years ago a Roman bandit refused a pardon on the ground that robbing was more lucrative & the bandit's life more pleasant & secure than the honest man's in Rome. What is that but the state of London now? -

[8] Bills & the like - crime is actually increasing, instead of the reverse diminishing.

* {insert left hand column?}

Is it possible to believe that, if mankind were to lay their heads together, (instead of calling Injustice Justice in God) & find out what are the plans ways for bringing man to perfection, what are the laws that govern the moral world, that just as great strides might not be made in the next thirty years in this almost untrodden field as have been made in the field of natural science?

ff44-61 xeroxed. (except f52)
If every thing to the least little circumstance were not regulated by His laws exactly as it is, mankind would not be on its way to perfection.

Moses' Law was: What are these laws?

Appearances of a waste of Evil.

Moses' law was: Thou shalt not kill: Thou shalt not steal.

Misread, by Quetelet's laws might seem: Thou shalt kill & with such & such instruments: Thou shalt steal & at such & such ages.

But God's laws seem to be: given such & state such a state of Society, there shall be exactly so many murders & with such & such instruments: so many thefts & at such & such ages: So much pauperism, so many accidents in the street: so many suicides, so many marriages, at so many ages, even to the exact number of men, e.g. under 30 marrying women over 60

The whole depends upon the first clause: what is the state of Society.

This we sometimes do know: & sometimes do not. What we have to do, what God gives us to do, to find out what this Social State is, & how to alter it.

How to exchange “Original Sin for “Original Goodness”

By discovering God’s moral Laws - what &

1. How can there be Free-Will where there is law?
   Answer: How can there be Free-Will if there is not law? - "The truth shall make you free".
   What is it to be "free"?
   What is God's freedom?
   Can God will any thing?
   Would Wisdom will a folly? - Goodness a wrong?
   - Perfection imperfection?
   Would He be perfect, were this so?
   But He may will Imperfection on its way to Imperfection Perfect liberty is: to be able no more to sin.
2. Are Philosophy & Religion opposed to each other? or are they on different roads to the same object, the discovery of God's laws? -
Example: - 'saintly' & 'political' Popes.
How 'compromise' may cease.
Not one God but two: is really our Religion.
God's Problem: to conciliate His absolute Power with making us a Republic: with our self-Government.
Not free-thinking but true-thinking is what we have to seek after.
Impertinence of the idea that God will not stand bear
f63r, pen.

[6]

scrutiny, will not 'stand' 'free-thinking'.

3.(a) Free-will: not a "constant" quanity but a variable term, a progressive quantity: means power: which is not a standing or known quantity.

So with "responsiblity".

We cannot be "responsible" for what we do not know ourselves to possess. At first we know not what we have in us.

No one speaks of Intellect as an absolute quanity. Why of Free-Will?

For "Free-Will" substitute the word "Power".

There are masses of people whom none suppose to have "Free-Will".

(b.) "Original Sin" a fact.

How can I be "responsible" for an action which I did not do?

The child is not free: is not responsible.

Many are children all their lives.

Inheritance of man, as a fact, "original" sin — "predestination" to sin.

Can it not be made: "original" righteousness?

Can the system of transmission not become the transmission of good & not of evil?

May it not become: hereditary good & not hereditary bad?

There must be 'solidaritie' in the human race.

A Reductio ad absurdum: to be a race & not a race.

Races subject to given laws.

f63v blank
Cannot these laws be made the vehicle of good & not of bad?
Influences must influence.
We do not require the absurd.
(c.) When will 'Original' Sin be exchanged for 'Original' Goodness?
What we want is not "free-will' but Power.
God governs by His laws: but so do we - when we have discovered them.
What we want is: for it to be impossible for us to choose Evil.
God's laws: an organisation to lead us to Power.
Philosophy, the reason: Religion, the feeling of God's government.
Lastly: "where the Spirit of the Lord is, there is liberty".
To please men is slavery. For it is to please what is not neither Goodness nor Wisdom.
To please God is liberty.
We have to please others - not by the best that is in us but by that which is not best.
We have to please God - that is, the Supreme Power of Wisdom & Goodness . . by that which Wisdom & Goodness will love.

PostScript as to magazines upon magazines, Reviews of Reviews.

[faint pencil] sounds as with too
our offer in life to ascertain [?]
That means

(so independent as to be always able to choose the good not to choose between evil & good in other words evil

a miserable freedom choice

The truth shall make you free. John 8.32

The glorious liberty of the children of God. Rom 8.21

Where the Spirit of the Lord is, there is liberty. 2 Cor iii. 17

What is it to be free? - What is liberty? - is it not to be so independent of all the motives of self-interest which enslave ourselves, to be so independent of all motives which subject us to the varying dispositions of others, that we seek only in every action, in every word to be like Him who alone is free - And what is God's freedom? - What is the freedom that we must attain to be like Him? is it the freedom to choose between evil and good?

This is a question much discussed among religious philosophers
from Isaiah to St. Paul, from Plato down to Guizot & Paul Ianet.

It embraces in itself the whole problem of human life - of the origin & end of man - of free-will & providence - of the existence of evil & misery if God is perfect - of perfection & salvation - of prayer & the relation between God & man.

In all ages there have been philosophies seeking to give an answer to these problems - there have been philosophies denying that any answer can could be given to these problems - there have been religions asserting that only they can give any answer to these problems & that this answer can only be a sort of oracular 'non possumus' or rather 'I will because I am God' - God as a sort kind of Pope forbidding his faithful to enquire - not
as a Father answering His children, according as He can develop their intelligence to understand His answers.

A curious illustration of this is the *dictum* of a recent religious philosopher who says that we cannot deny the *possibility of miracles*, because that would be denying the liberty of God.

Without in the least entering into the question of miracles, which is not our purpose here, let us, if we can, enquire into what is meant by the liberty of God.

What a great words there this are! If the liberty of the children of God is so great 'glorious', what must be the glorious liberty of the Father! of Him who can accomplish all that He is free to will - the All Mighty - of Him who is not wise but Wisdom itself to know what
to will - of Him who is all Love, all Goodness, so that He can only will what is good, what is best, what is the Perfect Good.

Can? Says the not irreverent enquirer. But cannot God will anything, everything? - To Him nothing is impossible.

To this it is at least as reverent to reply:-
the name of God, Wisdom, Goodness, the All-Perfection, implies that He cannot will a folly, that He cannot will an imperfection, that He cannot will a wrong, an evil a contradiction. Do we wish, in order to satisfy our idea of the liberty of God that He it should include the possibility of His being free to will any of these things - or that, if He were to will a wrong, that should make
in other words, that is, it is *essential* to His nature, without which His nature would not be, to will only that which is Perfect

[pencil]

[2]

wrong right?

Would He be Perfect, is this were so? -

It is a favourite saying of the earnest Christian: - To God nothing is impossible. Rather should we not say: it is an impossibility to God to will that which is not right, all-wise, all-love, in a word, perfect, *in short* Perhaps this brings us a little nearer to the true meaning of the word *freedom*.

If the 'glorious liberty' of God is that He is never clouded by the weakness of error, so as not to will what is Wisdom - never misled by the passions of evil to will what is not all love, is not man free just in proportion as he grows nearer to this? To be free to choose error rather than
truth, is that what is meant by the 'glorious liberty' of the children of God? Is it this liberty not rather that no mist of error should have the possibility of disguising from them the truth? It is true that there is an anterior freedom to this - which God does not possess, so to speak, but which is necessary to us on our way to be like God. And that is, that truth is never forced upon us as it is upon animals who never make a mistake in building their habitations or in choosing their food, but who never improve. We are left, or I was about to say, but it is rather we are guided thro' making mistakes to find our way to truth.
And in this sense it is perhaps correct to say that we are free to choose between evil & good - tho' it would be still more correct if we said, we have not yet acquired the power (or liberty) always to choose what is good. We are still misled by self-interest, by stupidity, by weakness.

And this is not a mere stickling for correctness of phraseology. It is an important distinction in endeavouring to understand both the true character of Perfection, that is, of God - & of our own human or finite perfection, - to determine whether we do not mean by freedom, in our own case, power - in God! the impossibility of

by human liberty
power - power to do
right, unretarded
by wrong -
by the Divine liberty the
Perfection willing other than what is perfect - which is, in fact, a truism. Slavery is the state of its being possible for us to choose so to speak the evil - to follow after iniquity - that is bondage, as St Paul calls it, slavery, not liberty. Liberty us: to be enfranchised from the passions: which make this choice, this proclivity, possible - to be set free so that it is impossible for us to do other than follow after the Perfect.

What is then the divine liberty? -
Liberty to commit a folly? - Liberty to do wrong? -
What is human liberty?
{from here, pencil.}
to be free to commit sin? to be free to be the "servant of sin?" as Christ calls it "O free will!" cries the first of Christian mystics " how art thou the slave of thy liberty, if not fastened as with nails by love & fear to Him who has created thee!" And, farther on, an aspiration follows after the day when, joined to sovereign truth, it shall have no longer "the liberty of being able to sin."

This appears an exact definition & true account.
the real of the real
state of the case - both
philosophical & religious
- and when, farther on,
the same mystic says that
God cannot have the
liberty "to forget Himself
or to cease to love -
& that it would be in
Him imperfection, not
perfection, to have
such "liberty" this
appears to state truly the case
truly, both philosophical
& religious

Philosophy & religion
have always been considered
even by those few who,
have admitted the one
as a possible supplement to the
other, as two totally
different things - And
with two totally different
objects. And by far the
greater part of mankind
have totally denied either the
one or the other - that is,
as a competent judge in
investigating the affairs
which belong to God.

Now, is not the time come
when Moral Philosophy
& Religion or Theology
shall both enter on the
same course in enquiring
into the problems of the
government of God, of
the character of God,
of human life & the
end of man, what
free-will is, what
providence, what prayer?

Why should we call
it more Philosophy or
more Theology (the
true name is Theodikè)
which enquires what
is the nature of that Moral Government, upon which we absolutely depend? - It is an absolute government. It is tempered by no possibility of Parliamentary or representative or popular government. Yet is every man in it to be raised not only to be a king unto himself, perfectly free & independent citizen, but to be a king unto himself, nay even to be raised to the divine liberty. How can these things be? Under absolute Power, which we see that of God to be, how can there be absolute liberty or power in the hands of each man? Is not this the problem which philosophy, which Religion has to examine? -

When one comes to think of it, it is God's is the only instance of Absolute Power conciliated ot in combination with a true Republic. And it is surely worth thinking about.
is the Devil, we call him by a name no less opprobrious the free thinkers, for by free thinking we always mean

But, while Milton tells us it is the Devil that he who thinks about these things we call him the "free-thinker" - and to "free-thinking" is invariably attached a stigma as if it meant more or less of a denying of God? -

And, by the way, why must 'free-thinking' always mean more or less a denying of God? Is there any thing like the impertinence towards God, greatest consequently in the believer, to suppose that the moment he uses his thought freely, God cannot stand this investigation, and the whole fabric of his the government, the very existence of God falls to the ground.

Let free thinkers be those who freely investigate the character of God. And if they do not find in the Spirit of Perfection qualities we must not dare we say far higher than those usually attributed to God?, no for we suppose these qualities to be those of the Perfection are perfect, Spirit and no none and the qualities of can say but that Jehovah as of anymore than like Jupiter was not Imperfection - if he does they do not find these perfect qualities, it is
Add Mss 45841

**f72v, pen.**

not because they have thought too freely but because they have not thought freely enough.

**f73r, pen.**

{pencil}

How much more must this be the case in the beginning of this life. And all this life is to most all but a beginning.

{pencil}

The one great mistake appears to be in using the terms "liberty" "free-will" * & the like in an absolute sense. It is singular that writers otherwise philosophical should be guilty of this. * "Responsibility" (insert at * above) is another of these terms. They works which can only be used in a progressive sense.
They which can have only a progressive meaning.

In an accustomed existence or mode of being, persons may think themselves & perhaps are perfectly free. But put them into a new & unaccustomed existence, & they rightly feel that they have scarcely achieved the first step towards liberty.*{insert paragraph in left column.}

The first step in any new existence then closely resembles slavery.

So it is with "responsibility". Great progress must have been made by a person before he has any sense of or indeed any true responsibility.
He does not know what is in him or what can be brought out of the circumstances around him.

A child, and many remain children all their lives, from want of education, want of development, want of self-reliance, want of means in short for progress, is a slave to the circumstances in which he is born. He cannot help himself. People willingly acknowledge that he has no "responsibility", no "liberty".* {insert right column}

How then can "liberty" be an absolute quantity?

It is, so to speak, an evolving quantity.

And if we might be permitted to apply a mathematical term to it, it would be 'differentiation'.

{pencil}

One of the greatest of living writers says that women never know the faculties that are in them throughout their whole lives know the faculties that are in them.

{pencil}
This is acknowledged as regards Intellect. No one dreams of speaking if intellect as an absolute quantity. It is admitted to be progressive, to be increased, to be diminished, to be evolved, in short. Uncultivated, it deteriorates. Cultivated, it improves. Hence we have always thought that might not much confusion would be avoided, much clear ground gained, if for the word "liberty", "free-will", were substituted power.

What 'liberty' have 9 out of 10 every ten we see? - what 'liberty' has the pauper to raise himself? - the criminal to reform himself? - the fine lady who has never done any one useful wholesome thing in all her life to lead all at once a life of useful activity?

These cannot even see the misery evil of their lives, have not yet felt their misery.
We acknowledge this practically in almost every single instance. But misled by this word 'liberty', which we are so afraid of any one touching that we scarcely dare let it be discussed, theoretically we assert the very contrary. We are feverish about the words 'responsibility' & 'liberty'. We are so afraid of falling into Fatalism, of which there is little enough danger in our eager English West, that we will not give up for a moment that we are absolutely 'free', absolutely 'responsible' - tho' we never ask to be supposed absolutely 'intelligent' - still less absolutely 'powerful'.

On the contrary. We are equally anxious to proclaim our absolute dependence on
This is what it seems that it would be so very desirable if Religion & Philosophy would investigate together - would meet together upon. It is the same on a common ground for both.

And practically it is of the utmost importance that they should understand each other on this subject - one concerning every moment of our lives - & affecting every institution of our lives, Education, Pauperism, Criminal Reform, all administration that touches the progress of man. all legislation for what is absurdly called the 'well-being of the masses', or the national welfare.
Can we not then give a more precise meaning to those two words, 'responsibility' & 'liberty' - upon which so many Christian theologians have based their whole systems - & which appear to constitute the main ground of contention really not only in religion but in philosophy as to the government of God, if there is any.

That there is a certain amount of - call it what you will - original sin, fatality, pre-determined character in each child when it is born - whether born with it - or determined by the circumstances which surround it before any one pretends that is has 'liberty' or 'responsibility' - stealing unfairly a march upon its free-will as it were.

This no one denies, neither the philosopher of any kind, nor the religionist of any sect, at least not
f76v, pen.

practically.

Now, could we not build a religion upon this philosophy, if it is to be true? -

The philosopher truly says - of the doctrine called 'original sin,' - how can I be responsible for an action, (Adam's original sin) which not only I did not do was not free not to do but which I did not do at all? How could I have done it, if I was not born, says the poet? - "Comment l'aurait-je fais, si je n'etait pas ne?"

But the philosopher, might must also say:- there are years of life - in how many we leave to each to determine - when by the predisposition of its Constitution, of its circumstances, the child is not free, cannot be called free - how then can it be responsible?
And with many this state lasts all their lives. With all, it is not denied that the hereditary, the constitutional circumstances of birth - of birth which the child who is born cannot possibly contribute to, modify at present in the smallest possible degree - form a large portion of the character in all after life - exercise what many philosophers call a 'fatality' on the whole after life. Farther, that the circumstances of education, more or less out of the child's control. that is, which the child can only contribute to, modify or prevent in a certain small degree - form another small large portion of the character in all after life. All this
is not denied, either by philosophy or religion - so that the man has in a certain sense to pay for the sin of having been born. & also (in a few cases) to profit by a harvest which he has not sown. by to profit by the advantage of having been born.

The injustice of this has struck every 'free-thinker' since the world began - every one who has thought at all. But, as the cases of the former kind, that is, of the man having to pay for the sin of having been born, are much more numerous, or at least much more flagrant than those of the latter kind, that is, of the man entering into the good of having been born without any the sole out other
* convey a totally different meaning. As, e.g. 'responsibility' has been made to mean the fear of future punishment. Remove 'responsibility', which infers the fear of future punishment, it has been said, &

trouble or merit of his own, except the of having than being born - as a theological dogma or as a philosophical problem the question has resolved itself into this - the justice of that moral government which punishes man for what he has not done. [We should be glad here for the time to get rid of the word dogma of 'responsibility' in the Christian sense - because it has been so tortured in the following fashion: - if there is no sense of responsibility, i.e. no fear of future punishment, as to mean * (insert left hand column) men will sin with a cart rope, without restraint - so deeply rooted is the delusion that sin is delightful, is happiness, could we but remove the fear of future
f78v, pen.

punishment. Now it is in the directly opposite sense that we are using these words of 'responsibility', of 'sin', of 'liberty'. What we mean is that, as, whatever our religious dogma, or philosophical theory, no one practically doubts the fact that the vast majority of mankind are predestined to sin, - that is, that the circumstances of their birth & education, which they cannot possibly help, of can only help in the smallest possible degree, are such that they cannot help sinning or are predisposed to sin for at least a portion of their lives, how can we reconcile this pre-disposition,
(which is in itself a punishment for what they have not done) with any idea of Divine Justice, of justice in the government of this world?

This is the fact. We are not arguing any abstract view.

The fact is that, whatever our explanation, whatever our theory, however soon or however late we think that, in each individual, 'responsibility' or 'liberty' begins, we know & we do not dispute that there are in every individual so many ingredients, so many pre-dispositions, even so many physical hereditary evils which are without doubt in him, a part of his character before he has any 'responsibility' or 'liberty'. And that these pre-dispositions
which go to make up his character before he can mould it for himself are, in the present state of the world, so much more often infirmities, if not positive evils, than good qualities, that we have actually lapsed into the habit of calling them 'original sin', 'the fall', evils inseparable from humanity & the like - and not never 'original good', hereditary goodness &c. Was tho' we may sometimes say that courage or political convictions are transmitted from father to son - as when we talk of the Great Whig families. Otherwise we take for granted that it will be always hereditary 'bad' & not hereditary good. that the system is: the transmission of evil &
not of good. And in truth what we see before our eyes does but too sadly much warrant this conviction. We have to inherit evil & not good.

Yet no one supposes it possible that each infant can be born entirely independent of every other human being, inheriting nothing, without any qualities or predispositions - as if it were the only being in the world.

We at once see that this is a reductio ad absurdum, - that is is, so to speak, impossible and whatever we may say, we do not ask from God that which is impossible, absurd, contradictory.

Still We admit that the human race must have "solidarite" - that there is no such thing as a race of which the individuals
are as independent
one of the other as if
they were not a race
- that a race must
be subject to certain
given laws, by which
not only with life
at birth are given
certain qualities of life,
but also other influences
from one to the other,
not hereditary.
That influences influence,
that a race cannot
be a race & not a race,
that human nature
cannot be subject to
influences & not
subject to influences,
is a truism. We do
not require the absurd.
Still we never go
farther & say: but why,
- these being the laws of
transmission, of race,
of influence - why
cannot we make these
laws the vehicle of
good & not of bad.
Why do we expect evil
always to be transmitted, (so that we have actually invented a dogma to express it, a name to call it by) - & never expect that all this machinery, of which we do not really question the essential necessity, may become the machinery for the perfection, instead of the imperfection of the human race.

People always talk as if this machinery were invented expressly by God or the Devil for the propagation of evil forgetting that we may apply it equally to the propagation of good - that, without it, indeed, all good would be isolated, incapable of perpetuation, of transmission, if we can imagine such a thing. {following in pencil:}

Why cannot we make the doctrine of Original Sin into the doctrine of Original good?
It has been said by Philosophy that Christian dogma rests upon an absurd basis: responsibility without liberty.
that is, we are responsible for actions committed not by ourselves but by original sin - or by Adam.

But, suppose there is neither 'responsibility' nor 'liberty' in any absolute sense - in a progression sense, yes. When we know what is in us, we can become responsible for it. But we cannot be responsible for 'talents' which we did not even know existed. When we are free, then we are free. But this is a truism. When we are free to follow the right, free from passions which enslave & weaken us, when he have power to follow the right.
The dispute about liberty is very much a dispute about a word.

Free-will is a miserably poor thing. * {insert *right hand column} What we want {following in pencil:}

{have the} That is a miserable freedom of choice to

* if it is only to able to choose evil - to be free at liberty to commit sin.
to be the servant of sin, as Christ says
f82r, pen.

[10]
is - power, the power of
love, of the love of right,
so that it is impossible
to us to follow anything
but what is right -
not the liberty to
choose between right &
wrong. If we really
realized that is,
we should scarcely
think it worth while
to dispute about it
- the choice to beat
our wives or not, to maltreat
our children or not,
to make beasts of ourselves
or not - this is a very
poor liberty.

Suppose that all this
organization is only
an organization by
which God leads us to
power
{following in pencil:}
If upon such a Philosophy
as this of the world's government
we can build up the religion
which is the feeling, that
would be indeed a Religion.

(pencil:)
which is the reason
of this world's government
by God.
Alas too often have we to please others not by the best that is in us but by that which is not best. This is but too often the crying evil of families. The highest have to please the lowest - not the lowest the highest.

What then is human true liberty? - is it not to be so unfettered by self-interest that all our words we say & all we do has God alone as its subject.

that no desire of praise or reputation or self-advancement, creeps in no fear of pain or trouble or loss of credit creeps in to make our independence cease, to make us lose this glorious liberty which enables us to serve God without let or hindrance - Liberty being in fact service - the service of God in His laws. to have no other object but to please Him, not to please men except for His sake, through Him.

When we are beset with the feeling of the injustice of one, we are not free of spirit. When we are enthralled by the desire of pleasing another one or the fear of displeasing a third another, we are not free of spirit. *{insert left column}. When we are possessed with
the wish to live or the 

wish to die, or the 

passion of attaining 

this or that, independently 

of the will of God, we 

are not free of spirit. 

When we depend upon 

any human being for 

anything he or she can 
give or withhold from 

us, we are not free. 

When we have attained 
to be dependent on God 
alone, serving mankind 
in Him, to be independent 
of all that is not God, 
then we have attained, 
even in this world, 
the perfect liberty. 

*{insert right column}

When we fear nothing 

knowing that God 
will make all things 
work for good to 
those who love Him 

*{insert on left} 

When we prefer the 

blessing of loving & 

being beloved by Him 
to all else, then we 
are free. 

As Michael Angelo said M Angelo:-
"Time, earth & sin no more our course restrain 
O yield us then that glorious liberty!"
Add Mss 45841

f84r, pen.

(pencil) 1873
II When On what Government—night
will Mr. Lowe bring out
the our new Moral Budget? —
[- Another sub. 'Note of Interrogation'.
(pencil) by Florence Nightingale]

{Arch. note}
This is the 3rd article projected by F.N - see
Jowett's letter July 6.1873. but never published. LE.T.]
A Sub-note of Interrogation

I How will "Original Sin" be exchanged into "Original" Righteousness Goodness?

By discovering all the 'Laws' (God's thoughts) which register the details of His plan order plans of His moral government: the details of His "vast scheme of universal order."

Of these at present we know hardly any.

Begin where you leave off, says a friend,
& tell us - not that we are ignorant of these moral & divine 'laws' but - what they are.
[Shall we 'advertise' for them? -
Oh £200 which we see offered for the discovery of a criminal . . . . . . might well be multiplied by itself, & itself a thousand times, even in the mere Economy sense,- if we could thereby promote the discovery of (pencil) how he was made a criminal (pen) even but the tail of one of these laws: for thereon hang all our hopes for turning 'original' evil into 'original good.']

For if we work without the knowledge of these laws, the greatest best philanthropist of us all knows not but what he is doing more harm than instead of good.

Take two examples of this:- examples at once of laws almost wholly unsuspected till within the last generation - & of the untold mischief done for centuries by the teaching & practice of their contraries till by the best men & women.
7. The Foundling Hospital is the parent of Immorality.
2. Indiscriminate Dole-giving - from the private or the public purse - is the parent of paupersim.

Here are two very distinct 'laws':
- let us make the passing remark that the converse is not, as seems often supposed, also true. If we do not give to the Vagrant, he will not therefore find work. The suppression of the Foundling Hospital will not suppress Immorality: nor will some poor little offspring of Immorality not die which might be saved by a Foundling Hospital. All that the first means is: that so many illegitimate children will not but for Foundling Hospitals be born: that Foundling Hospitals produce foundlings: produce, that is, an "enormous increase in the number of exposed illegitimate children" - & that to render it easy to abandon a child safely & secretly is: to demoralize.

The second means that Almsgiving (un-'charitable' not "charitable") & Poor-Law Relieving - 'distribution of doles by Poor Laws or by individuals - without system, enquiry, or discrimination - without, above all, any plan for thereby setting the recipients on the way to maintaining themselves, or without practical judgment how to accomplish this -directly produces (as well as maintains at others' expence)
f87r, pen. {another draft of f86}

[2] (red)
1. The Foundling Hospitals produce is the mother parent of Immorality
2. Indiscriminate Dole-giving (from the private or the public purse) is the parent of pauperism.

Here are two very distinct "Laws":-

[let us make the passing remark that the converse of them is not, as seems sometimes to be supposed, also true: . . . . . . . . . . . . . .

if we do not give to the Vagrant, he will not therefore find work. The suppression of the Foundling Hospital will not suppress Immorality:

it would perhaps be more correct to say that Immorality is the offspring of the Foundling

nor will some poor little offspring of Immorality not die which might be saved by a Foundling Hospital: all it that the first means is that so many illegitimate children will not come into the world but for Foundling Hospitals:-

But the first of course means that Foundling Hospitals produce foundlings: produce, that is, an "enormous increase in the number of exposed "illegitimate children" & that to render it easy the to abandon a child safely & secretly is:

to demoralize.

The second means that Almsgiving (not "charitable" but un-"charitable") & Poor Law Relieving - 'distribution of doles' by Poor Laws or by individuals - without system, enquiry or discrimination - or without, above all, any plan of for thereby setting the recipients on the way to maintaining themselves, or without practical judgment how to accomplish this - directly produces (as well as maintains at the expense of
People say that "the great moral" truths laws are "well known". But in our day already a whole Revolution has taken place in the meaning of one "moral" truth law: Charity. It did mean: giving to beggars. There is danger lest it should come to mean: refusing beggars. Because people are always tumbling off over the horse the other side.

Other) "idle & miserable" people - directly diminishes industry, frugality, self-reliance [This is not to say that we are not to exercise "charity". - But it is to be 'charity' doing good & not harm.] These "laws" are - we will not say proved by but the actual result of 'register' of facts & numbers. "Facts are chiels that downa ding

Now the discovery of these two laws has revolutionized, or is in the process of revolutionizing a whole Department of Social or Moral Economy. - shewing how essential, how it is the 'One Thing Needful' for us to know God's laws or thoughts, if we are to any good, or even not to do immense harm - how the discovery of 'law', or rather of what these moral, divine laws are, ....... will make all the difference between the new Moral World & the old.

For the greater part of 2000 years two score centuries we have been making paupers, idle & miserable people, by our 'charity' - we have been making manufacturing vice & illegitimate children by our care for the poor little illegitimate children ones - We have been also killing them - as well as making them. But I will this paper is not now to enter into the
f90r, pen.

[4] frightful statistics especially in France of the mortality if the poor children of the state, whether 'farmed out' or in the good soeurs' Creches - of the legitimate as well as the illegitimate infants. Some day perhaps we a paper may enter upon these matters in detail. At present the object is: rather to obtain principles than to stop at details.

{pencil} Here again is another something like a law.

"family"       Law.

{Following in pen, written over pencil script (pencil script illegible)}

Large Union Schools do not - 'boarding out' in picked industrious families does foster habits of independence & frugality, & de-pauperize pauper children.

And this leads us to a 'law' also about 'Family' - Where the 'family' develops the good & active qualities of mind & heart & soul, the independence, industry, foresight & self-reliance, the affection & self-denial of man & woman, of each & every member of it, it is good, it is {pencil:} Where it crushes them, it is bad good, it is answering its end. Where it crushes these qualities, where it enervates, where it checks the right development & use of every faculty of any single member of it, it is not a family, it is a thumb-screw, a Procrustes' bed, an instrument either of torture or of deterioration, a Disabilities-instrument office.

This seems like a truism. But, truism or no, there is scarcely any truth so little understood or acted upon, even by the wisest peoples and, were it acted upon, it would almost by itself transform the world, in an
educational sense.

What is exp meant by a "perfect God"? Is it: One who "Are you prepared to maintain that He governs the world with the least pain possible consistently with His purposes of educating mankind? Certainly. He would not be a perfect God who did otherwise. Only would you put it in that way? As if God were a rival Doctor curing our diseases "with the least pain possible" [x]

or Merchant - as Antonio de Guevara really lays down when he says: "God & the Devil are like rival merchants, both "trafficking in the same goods, namely, the souls "& hearts of men."

The discovery of law raises us to the idea of a higher God than as being like a 'Rival Merchant'. And surely a better definition of the "perfection" of His Government would be this: that,* if anything, any law, were in the least possible degree different from what it is, mankind & every individual man would not be on his the way to Perfection.

* to say: if everything to the least little circumstance were not exactly as it is, mankind would not be on their way to perfection

This is the Kingdom of Law which, if rightly known & acted upon, would become the Kingdom of Heaven.

Practical work: to show how all comes right when you do one thing - which has all gone when you did the other is the best indication at present towards a perfect God working out perfection.

[x] quoted with approval by Augustin Baker, a Benedictine monk, who died in 1634, the author of Sancta 'Sophia'

e.g. you make pauperism - you can make independence
What is meant by a "perfect God"? "Are you prepared to maintain," writes a friend to me, "that He governs the world with the least pain possible "consistently with His purposes of educating mankind?" Certainly. He would not be a perfect God who did otherwise. Only, would you put it in that way - as if God were a rival Doctor, curing our diseases "with the least pain possible" - or rival Merchant as Antonio de Guevara * really lays down when he says: in the 16th century expressed it "God & the Devil are like rival merchants, both "trafficking in the same goods, namely, the souls & "hearts of men".

The discovery of law raises us to the idea of a higher God than that of this 'rival merchant.' And surely it were a better definition of the "perfection" of His Government to say: if every thing to the least little circumstance were not exactly as it is, mankind would not be on their way to perfection: if anything, any law, were in the least possible degree different from what it is, mankind & every individual of mankind would not be on the way Road to Perfection Progress. This is the Kingdom of law which, if rightly known & acted upon, would become the Kingdom of

* quoted with approbation by Augustine Baker, a Benedictine who died in 1634, the author of 'Sancta Sophia
The appearances of a dreadful 'waste' of evil — evil working out no good — are overwhelming, it is true.
But, whenever we do find out the 'law', & set our hands to the plough, the change of the evil into good is as striking & often as rapid as the 'original' evil.
We seem to see, without being able to assert, that the evil is to exist just so long & so much as is necessary to rouse us to find out the law by which to change it all into good.
But this we cannot assert. It is obvious that, if these laws exist, you can only work, to do anything, in accordance with these laws.

Only The discovery of law does make all the difference in the new Moral World from the old Moral World. And, were they the only witnesses, those two laws: Foundling Hospitals produce Demoralization — Alms-giving & Poor Law produce Pauperism — would be witnesses enough.

But the 'One Thing Needful' is: to discover all these Moral Laws.

We have now the most exact numbers as to how many thefts there will be in a year (supposing the present state of Society to continue) — at what ages exactly these thefts will be committed — how many of the thieves will be able to read & write, how many to read only, & how many neither to read nor write. [Curious speculation. p.411 Vol II]
Heaven.

The appearances of a dreadful 'waste' of by Evil - evil working out no apparent good - are overwhelming, it is true.

But, whenever we do find out the 'law', & set our hands to the plough, the transformation of evil into good is a striking & often as rapid as the 'original' evil.

Practical work: to show how all comes right when you do one thing right, all comes right, which all went wrong when you did another, is the best indication guide-post at present perhaps pointing towards a perfect God working out perfection - e.g. you made pauperism: you can make independence.

We seem to see, without being able to assert, that the evil is to exist just so long & so much as is necessary to rouse us to find out the laws by which to change it all into good. It is obvious that, if these laws exist at all, we can only work, so as to do anything, in accordance with these laws.

But the 'One Thing Needful' is: to discover what they are.

We have, e.g., now the most exact numbers as to of how many thefts there will be per annum - always presupposing the present social state of to continue - at what ages exactly these thefts will be committed - how many of the thieves will be able to read & write, how many to read only - & how many neither to read nor write.*

* There is however a most curious speculation as to how far education diminishes crime or only diminishes the probability of a criminal 'getting off' - i.e. not being committed or being convicted - so much so that M. Quetelet gives us a table of what are our superior advantages

for not being convicted.
Among these are:
- to have a superior education
- to be a woman
- to be more than 30 years old

&c &c

so that it is possible that 'education' less prevents the crime than the conviction of the crime.
As to suicide: we have the same exact data by which we can prophecy exactly how many will kill themselves every year (- always supposing the same state of society to continue) & even with what instruments - & at what hours of the 24.

If society is in such and such a condition, it produces regularly - with far more regularity than the Earth produces crops - just exactly such & such an amount of crime.

But it is the same, with accidents in the streets, for example - the last thing one would think in which regularity would appear:- since it is by the name "accidents" that they are known.

How can we tell whether a foolish woman will run make a dart across the street, & a cab be tearing round the corner just at that moment?

Yet our friend the Registrar-General will tell us exactly the number of accidents that will happen next quarter: nay, if on the last days of the quarter the number is not made up, we await, (not with coolness, let us hope) the inexorable Fate or law filling up its quota. always supposing the state of society not to change.
As to marriages: one would have thought that they would, more than anything else, show the fancies & the uncontrollable feelings of men & women. But no: they may be calculated with even greater regularity than Deaths: tho' a man marries but does not die 'to please himself'.

Yet, of these two classes of facts, that which may be calculated with the greatest exactness is that which depends most entirely of our own will & pleasure. (Identity of calculation & observation)

The numbers who marry at different ages may be prophecied for next year with the utmost exactness - even those marriages which appear to be the result of caprice: such as (repetition) men under 30 years of age marrying women above 60. Marriage & murder - the first apparently depending from on the feelings, the second from on the passions of mankind more than any other actions - & even the instruments with which murders will be committed - may be calculated with more exactness than any other actions. They take place year by year with perfect regularity.*

*See the whole question in Quetelet's in his stated by the great discoverer Quetelet, in his Physique Sociale - edition of 1869.
But we come now to the practical point: in these laws the first clause is never rarely stated exactly:—What is the social state which produces these fruits? The law is: given such and such a state of society, there will be such & such an amount of crime, of accidents, of letters posted without an address, of &c &c &c marriages, normal & abnormal &c &c &c.

The second clause: the numbers & relations of crimes, accidents, unaddressed letters, marriages at what ages, &c &c &c — is given us with the utmost possible exactitude — to a fraction. The first clause: what the social condition of society is which produces such a crop harvest — is not often exactly stated.

If we ask the question point-blank, we are told: ’This’. This state of is the social state which, being given, the second clause follows. ’This’: is, however, just what we have to find out more exactly.

**People** We are so blind to our social state. They We judge, each from his own very small circle. They We give such contradictory judgments. They We distinguish so little between what is factitious & what is essential. *They* estimate so little the relative importance of causes. They We often appear to know more about what was the social state of Rome or Athens than of the state of London in July 1873.

Still the very existence of these Statistical enquiries, of this interest about ”law”, shows that we are getting on

* {pencil}as Charles X thought the Revolution of 1830 was due to the rule having been relaxed that Chamberlains should approach him on their knees.
They We estimate so little the relative importances of causes: as Charles X when he considered that the Revolution of 1830 was due to the rule having been relaxed that Chamberlains should approach him on their knees.

Still does not the very existence of these statistical enquiries, of their interest about "law," show that we shall soon arrive at are on the way to being able to estimate exactly the first clause of these "laws" - viz 'if such & such are the circumstances, there will be the number of thefts, murders, suicides, foundlings &c &c already pointed out in figures - show that we shall be able to call upon people (people who go about the world) to point out what are these antecedent circumstances?
What then becomes of our Free Will?

When we come to this point, up starts the question of Free Will immediately:-
(a) If, from year to year, we must expect to see the same crimes in the same proportions, punished in the same proportions, can there be any Free Will? -

But this is merely saying that the same causes will have the same effects. And, (b.) these calculations do not decide what Mr. A. or Mrs. B., what each individual will do. We do not consult a Table of Mortality to know at what age Mr. A. or Mrs. B. will die. As well might we consult a Table of Crime, or any other sort of Tabular Return or Estimate, to know what Mr. A. or Mrs. B. will do.

Here "free-will" does comes in:—making such a calculation of our own actions impossible.
C. All the actions of man proceed with the greatest regularity. Whether he marry, or have offspring be born, or kill himself, or steal, or murder, always these things seem determined for him and beyond his power of free will. Is this fatalism? - not a bit of it. It only shews that the same effects follow the same social causes. "If I took it into my head," says our great Discoverer, "to have the pavement taken up before my door, & if next day they came to tell me, that several persons fell and hurt themselves in the night, is it for me to be astonished? On the contrary: would not these accidents be quite natural - and would not they recur night after night? It would be with a but bad grace For me to pretend that I am not the cause of the it the mischief, - that every body was is "free" to go as he where he pleases, & that those who fell ought to have carried lights, would be very bad grace on my part. Well, a great part of the our moral falls in this social order arise in the same way: and we cannot take too much care to avoid the occasions of these falls. "Here is the noble mission of the legislator -By modifying the atmosphere in which we live, he can improve the condition of his fellow creatures. What, should shall am I be a fatalist because I acknowledge that the air which you make me breathe is injurious to me, that it oppresses me, that it kills me? - Let me
When we come to this point the question of Free Will starts up immediately:-

(a) If from year to year we must expect to see the same crimes in the same proportions, punished in the same proportions, can there be any Free Will?

But this is merely saying that the same causes will have the same effects.

And b. these calculations do not decide what Mr. A. of Mrs. B., what each individual will do - You We do not consult a Table Death Rates of mortality to know at what age Mr. A. or Mrs. B. will die. And it would be just as absurd to consult another Criminal Rate a Table of Crime or any other sort of Tabular Return or Estimate to know what Mr. A or Mrs. B. will do. Here man's "free-will" comes in:- making such a calculation of his actions impossible [over c. "If, says our great Dis "If I were to take up the pavement before my house should I be astonished to hear in the morning that people had fallen & hurt themselves - and could I lay the blame on tje sufferers, inasmuch as they were "free" to go there or elsewhere?"

*For the whole matter, still see Quetelet's "Physique Sociale"
"breathe a purer air. Modify the circumstances among which I am forced to live, & you will give me a new life. So, my moral constitution may be strong,—yet without its being capable of always resisting the injurious causes with which you surround me. My moral life is, like my physical life, almost constantly in your hands. Your institutions tolerate or ever favour a crowd of snares & dangers: and, if I tumble, you beat me.

Would it not be better to begin filling up the ditch on the edge of which I am obliged to walk, or at least to try and light my road?"

*For the whole matter still see Quetelet's Physique Sociale. 1869 Edition.*
We may say that it is a law that on a good pavement, there will be only so many accidents: on a bad one, so many: on no pavement at all, so many more.

And in the same way we shall come to be able to say, when we have discovered & acted upon the 'laws': not, as in (a), that we must expect from year to year to see the same crimes, suicides, pauperism recurring - but: in such a social state condition there will be so many crimes only: in such another, so many more: in still worse social state condition, so many more.

The "collective" nation - & here it is fair to use the word "collective" - is responsible for such a degree of evil

Cannot the "collective" nation be brought to be responsible for such a degree - an ever-increasing degree - of good?

But d. can there be
"breathe a purer air - Modify the circumstances among which I am forced to live, & you will give me a new existence life. So, my moral constitution may be strong yet without its being possible for me always to resist the injurious causes with which you surround me. My moral existence is life is, like my physical life - almost constantly in your hands as is my physical existence life. Your institutions tolerate or ever favour a crowd of snares & dangers: & you strike me, if I imprudently I fall tumble. Would it not be better to try & seek to fill up the precipice on the brink of which I am obliged to walk, or at least ought you not to try & light my road?"

d. The "collective" nation is responsible for such & such a given amount of Crime, of Evil

   Cannot the "collective" nation be brought to be responsible for such a degree given amount - an ever-increasing - degree amount of good?

   Take for instance: the price of corn. Nothing influences the Death-rate - & indeed or the Birth-rate & Marriage-rate - & or indeed the improvement or degeneration of the human race - so much as dearth or the reverse.

   The influence of the price of bread is such that when it rises considerably, especially when it rises to famine price - the Death-rate mortality rises: the number of Marriages and Births falls: & not for that one year only or even so much for that one year so much but for the next succeeding years. And the a great rise in the price of bread is not only mortal: it is deteriorating to the human race.

   We speak not of such awful famines as those of India. Brissa fresh in our memory: Bengal whose horrors are not yet over.

   In Belgium (quoting Quetelet again): taking the 15 years from 1841 to 1855, the population increased by one tenth. At the beginning of this period the Births were as 1 to 30 Inhabitants: at the end as 1 to 36: showing a decrease.
f105v, pencil.
The deaths in 1847 & 1849 were as 1 to 36 inhabitants, & in 1851 & 1852 diminished down to only as 1 to 47 inhabitants: showing also a great decrease.
The marriages varied from year to year from 1 to 180 Inhabitants up to 1 to 131 inhabitants: the year of fewest marriages was the year of the highest price of corn, wheat and corn generally: it was also the year of most Deaths & of fewest Births.
These 15 years were the years of the gravest political events. But if a nation's character is not thereby altered no trace is left in its prosperity of such accidents & misfortunes.
The
It is for legislation

{feint pencil}

p.872 Theologians p.386
v.Tylor p.392 Governments pp.202 - 9
p.273
(d.) Take for an instance the price of corn. Nothing influences the Death-rate (& indeed the continuance of the human race) so much as the price of corn food. It is for legislation to prevent as much as possible the causes which make the price of corn vary so frightfully. Sir Robert Peel repealed the Corn Laws.

But it would seem that there must be a Chancellor of the Exchequer, Mr. Lowe and a "Budget" for our crime as well as our Finance. He must make his Estimates for moral things (or immorality) as for Revenue. The crop of crime will come in with more regularity than Taxes. For the annual returns of crime are a result of our social organization, & ea will not diminish unless the causes be modified. Will not the House of Commons recognize search out these causes - & the Ministerial & Opposition benches agree to make them disappear as soon as possible? -

For "it is Society which prepares the crime; "the criminal is only the instrument."

The sinner is a sort of pioneer, a martyr too: his sin is the result of the our social state.

There is indeed, or rather there was the race of
real Heroes, real Pioneers. The Pioneer's is the highest
calling, and God calls the highest men to it;
those who lead the Forlorn Hope & throw their
bodies in the breach. But the thieves &
murderers, who are also of God's calling, who
are, in some sense, His pioneers! - how much
more difficult is it to understand that He can
have called them to such far greater agonies!
- This it is probably which has given birth to
the expression that He himself "descends into
hell" with them. He could not call them to go
alone. St. Vincent de Paul seems to have had an
inkling of this truth when he summoned his
missionaries to the galleys "to visit the Son of
"God suffering for our crimes, in the person of
"these men who suffer for their own disorderly
"life."

But mark the inference: it is not that legal
Punishments & Criminal legislation is are to be
done away with. Punishment, at least preventive
punishment, is all the more necessary. It is:
that there must be other means of Prevention
which may at last supersede these Punishments
- this criminal legislation
e. Out of all this opens the way towards
Perfection of the human race, of every human
being in it.
And one of the principal results of civilization
is to bring man nearer to his mean or type.
And say not let it not be said that this is to bring him nearer
to the average or the common place.
It is to bring him nearer to the good & the
beautiful, to the type which must exist in God's mind for every
one of us.
There must be is no doubt as appears from researches a type in God's
mind for every
nation & one for every individual.
And Quetelet has shown this very plainly:
has actually reduced to curves & numbers the
deviations which revolve as it were round
this type. And his curves concern, strangely enough,
quite as much moral & intellectual as physical things.
Physical monstrosities tend to disappear more
& more. So does plague, pestilence and fame.
Shall not moral monstrosities be also made
to disappear, when their causes become known?
The causes of the Great Plague of London
are perfectly well known. And a Great Plague
here is now impossible.
Shall it not be so with Moral Pestilences? -
at least when we have a type before us.
But people have either nations or individuals no any type before them now? We say vaguely that "times improve," whereas sometimes it is evident that they do not improve, that they degenerate - or sometimes that exactly the same 'Budget' of crime or madness or ignorance is brought in every year - tho' not the same Budget of epidemic disease.

Indeed, how can nations improve, if they have no type before them?

f. And say not that everything will be reduced to an uninspiring dead level when the great deviations from types disappear.

New sources of Art, higher Inspirations will open every day.

Now that no nation or individual has a tangible type before the, all that they do is to imitate. When the Greeks believed in their gods, there came forth an Apollo Belvidere, a Ludovisi J uno.

Now we no longer believe in them, but we still imitate them. And there come forth Titian's Venuses & Canova's Perseus. When the Italians believed in the Virgin Mary, see the Pietà of Michel Angelo, the Madonna di San Sisto, the Holy Families of Raphael, the Mater Addolorato of Guercino & the Crucifiction of Guido.
And say not that a large section of us does still believe in the Virgin. It is the "feeble multitude" & the "helpless" sex, either man or woman, whose "zeal gains intensity from distance & ignorance" it is not who believe in "all that,"
These never produces a high style of Art. It is not the Leonard do Vinci and the M. Angelos who were the "most accomplished" men of their age.
What goes resorts now to the Papal throne "represents not the strength but rather the weakness" of the time, as an "Italian Correspondt." says: those who know not, not those who know. It is not the dependents on lookers to bayonets & foreign Powers who can reconstruct a high style school of Art or of anything or Inspiration of any kind.
No "school of the Prophets" can be theirs.
The "determination that Italy shall perish "so that Papal Rome shall live" will do nothing great: the great men of the high time of Art were the patriots of their day.

{Following very hard to read}
The general real enthusiasm of the living generation was with them then. Now it is against them all this foolery, & all conceits: only the dead are for these Mankind was for them patriots: now it is against them the patriots are on the other side: & mankind is still with them.
Not one man, a King may be for their friend for their "feeble multitude": but a whole nations is against him of the wise are their adversaries.
flr, pen.

[19] {red}

Angelo, the Madonna di San Sisto. And the same Titian, whose Venus is an earthly profligate, paints a Virgin fit for the skies. We still go on painting the Holy Family, though we have ceased to believe in it. And what holy families! And say not that a large section of us does still believe in the Virgin. It is not the clap grain of believers as they are exist now which produces a high style of Art. Leonardo da Vinci & Michel Angelo were the most accomplished men of their age. Might not our new & higher Inspiration be to paint a new Holy Family, the Holy Family of mankind? - Were we but inspired by that, as the Greeks & Italians were by their gods & goddesses, a new era of Art would come in. & donkeys costing £160 whereas the live donkey costs £1.* But now we paint horses, & game, & mustard pots, & dogs, & little boys grinning, & ladies on horseback, - and our great poets write about "Red Cotton Night caps," & take up any mean & vulgar or licentious or superstitious incident tale that comes in their way to make a poem of - and our great word painters with their unsurpassed talent in literary craft publish novels in 8 or 80 volumes, disdaining in their art the duties, interests, aspirations, ideals of humanity - and addicting themselves purely to failures in ideal as it would seem.

*this very sensible remark was made by the Shah of Persia at our Exhibition here. And that the artistical goodness of the portraiture of a valueless object does not make the portraiture valuable is a maxim which might be applied with great results to all Art & Poetry & especially to novel-writing Art (novelism)
But we see no Holy Families, nothing of what in the future might be - of the Ideal - of the type which God intends mankind to reach, & poets & artists, who are or ought to be our prophets - novelists, our artist-prophets, above all because most read - to set forth; we see nothing of all this now. People are hardly aware of the very great importance of the present phase of religious & domestic life, of the change going on, of the need of Reformers and of 'Prophets' for this hour of peculiar trial, to raise us from the dead.

II
When we now come to this point, the question of Free Will, which at this point is always raised immediately (g) Can there be Free Will where there is law?

The answer appears to be: how can there be Free Will where there is not law?

"The Truth shall make you free": yes, indeed, when we know the truth about the moral laws, then indeed we shall be "free".

{pencil} God governs by His laws. But so do we - when
Add Mss 45841

f113r, pencil. [20] {red}

But we see no Holy Families, nothing of what in the future might be - of the Ideal - of the type which God intends mankind to reach - & poets & artists - who are now (or ought to be) our prophets - might not novelists be our artist-prophets, above all; because above all read - to set forth. We see nothing of all this. People are hardly aware of the very great importance of the present phase of religions & domestic life - of the change going on - of the need of Reformers & of Artist- 'Prophets', whether Poets or Preachers or Novelists, for this hour of peculiar trial, to raise us from the dead.

* Footnote to last page.
This very sensible remark was made by the Shah of Persia at our Exhibition. And, that artistic goodness of portraiture of a valueless object does not make the portraiture valuable is an aesthetic lesson much wanted in all Art, Poetry & Novelism now-a-days.
These laws are so wisely co-ordinated that they even escape our attention." (pencil: Physique Sociale i. 278)
For they act & re-act on one another throughout God's moral, social and physical worlds. We can scarcely say where one ends & the other begins:
- which is physiological, which belongs to political economy, which to morality.
Hence, perhaps, the difficulty of discovering them.*

If a thing goes wrong, if a piece of machinery is out of joint, we can detect the intention of the machinery perhaps better than if it move with such unvarying regularity as to seem "to go of itself," as we put it. God's machinery never goes wrong. It is never out of joint. In fact, it works with such invariable regularity as to be imperceptible: so imperceptible that positivism says: there is no God, or, if there is, we cannot see Him. It would, perhaps, be scarcely possible to pay a greater tribute, a more unconscious homage to God's omnipotence, God's omnipresence.

In human government, a hitch betrays the governor's existence. In divine government, however, all one can say of it is: man's actions are reducible

* We propose to give some examples of these laws in a subsequent number. (pencil:) Quetelet v.ii, p.187 &c &c
i. "Influence du moral"
p.375 &c &c
Add Mss 45841

f115v

to such and such laws - i.e. registrable under such and such Laws. But, the nearer the human approaches to the Divine in the perfection of its arrangements, the less we think of the Law Giver. Indeed, we wonder how it ever could have been otherwise. We hardly believe that it ever has been otherwise. Sir Robert Peel repealed the Corn Laws. And we now can hardly conceive how any one ever could have taxed our bread.

The positivists say: you cannot know that there is a God: & you cannot know that there is no God: you cannot know anything about Him.
We say: you cannot but know Him: you cannot help knowing Him: you can help knowing human beings: indeed, in many cases, you cannot by no means get to know them: but you cannot help knowing God. For He is always at work all around you.

f115r, pencil.

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The Positivists say: you cannot know that there is a God: and you cannot know that there is no God: We say: you cannot but know Him: you cannot help knowing Him: you can help knowing human beings: indeed, in many cases, you cannot by no means get to know them: but you cannot help knowing God. For He is always at work all around you.
Can there be Free Will, then, where there is law? How can there be Free Will where if there is not law? is the answer. "The truth shall make you free". Aye, indeed, when we know "the truth" about the moral laws, then indeed we shall be "free". God governs by His laws. But so do we, - when we have discovered them.
a sub note of Interrogation

III When will 'Original Sin' be exchanged for Original Goodness?

{red} The truth shall make you free. John VIII. 32

The glorious liberty of the children of God. Rom. viii 21

Where the spirit of the Lord is, there is liberty 2 Cor iii. 17

Where the spirit of the Lord is, there is liberty 2 Cor iii. 17

What is it to be free? - What is liberty? -
- is it not to be so independent of all the motives of self-interest which enslave ourselves, to be so independent of all motives which subject us to the varying dispositions of others, that we are always able to choose the good - that we seek only in every action, in every word to be like Him who alone is free? -

And what is God's freedom? -
What is the freedom that we must attain to be like Him? -
- is it the freedom to choose between evil & good? -

This is a question which has been discussed among religious philosophers
from Isaiah to St. Paul, from Plato down to Guizot & Paul Janet. It embraces in itself the whole problem of human life - of the origin & end of man - of free-will & providence - of the existence of evil, if God is good - of perfection & salvation - of prayer & the relation between God & man.

In all ages there have been philosophies seeking to give an answer to these problems - there have been philosophies denying that any answers could be given to these problems - there have been "religions" asserting that only they can give any answer to these problems - & that this answer can only be a sort of oracular 'now possumus' - or rather 'I will, because I am God' - God as a sort of Pope forbidding his faithful to enquire - not as a
In a remarkable book (on "Enigmas") recently published, the Omnipotence of God is contested on the ground that He cannot will impossibilities—contradictions. It seems to us that this would be the Absurd God, not the Omnipotent God if He could.

Father answering His children, according as He can develop their intelligence to understand His answers.

A curious illustration of this is the dictum of a recent religious philosopher who says that he cannot deny the miracles, because that would be denying the 'liberty of God'.

Without in the least entering into the question of miracles, which is not to the purpose here, let us, if we can, enquire into what is meant by the 'liberty of God'.

What a great word this is! - If the liberty of the children of God is so 'glorious', what must be the glorious liberty of the Father! of Him who can accomplish all that He is free to will - the All Mighty of Him who is, not wise but, Wisdom itself to know what to will - of Him who is all love,
all Goodness, so that
He can only will what
is good, what is best,
what is the Perfect Good.

'Can?' - says the reverent
enquirer. But cannot
God will anything, every
thing?

To this it is at least as
reverent to reply: - the
name of God, Wisdom,
Goodness, the All-Perfection,
implies that He cannot
will a folly, that He
cannot will an
imperfection, that He
cannot will a wrong,
an evil, a contradiction.
Do we wish, in order
to satisfy our idea of
the liberty of God that
it should include the
possibility of His being
free to will any of
these things - or that,
if He were to will a
wrong, this should
make wrong right?

Would He be so Perfect,
were this so? -
It is a favourite word with the earnest Christian, 'To God nothing is impossible'. Rather should we not say: - nothing is impossible to God but to will that which is not right, all-wise, all-love, - in a word, perfect - that is, it is essential to His nature, without which His nature would not be, to will only that which is perfect.

Perhaps this brings us a little nearer to the true meaning of the word 'freedom'.

If the 'glorious liberty' of God is that He is never clouded by the weakness of error so as not to will what is Wisdom - never misled by the passions of evil to will what is not all love - is not man free just in proportion as he grows nearer to this? - To be free to choose error rather than
truth, is that what is meant by the 'glorious liberty' of the children of God? - Is not this liberty rather that no mist of error should have the possibility of disguising from them truth? -

Is it true that there is an anterior freedom to this - which God does not possess, so to speak, but which is necessary to us on our way to be like God. And that is, that truth is never forced upon us, as it is upon animals, who never make a mistake in building their habitations or in choosing their food, or in finding their way, but who never improve - at least not as individuals [we are not entering into Darwinianism.]

We are left, I was about to say but rather it is we are guided through making mistakes to find our way to truth.
And in this sense it is perhaps correct to say that we are free to choose between evil & good though it would be still more correct if we said; - we have not yet acquired the power (or liberty) always to choose what is good. We are still misled by self-interest, by stupidity, by weakness. We have not yet attained unto the perfect liberty. Perfect liberty is: - to be able no more to sin. And this is not a mere stickling for correctness in phraseology. It is an important distinction in endeavouring to understand something both of the true character of Perfection, that is, of God. & that of our own human or finite perfection - to determine whether by human liberty we do not mean freedom - power to do right, unretarded by wrong - by the Divine Liberty the impossibility of Perfection willing other than what is perfect - which is, in fact, a truism.
The state of its being possible for us to choose the evil wrong to follow after iniquity — that is bondage, as St Paul calls it, not liberty. Liberty is: to be enfranchised from passions, from proclivities, which make this choice possible. to be set free so that it is impossible for us to do other than follow after the Perfect.

What is then the Divine liberty? —
Liberty to commit a folly? — Liberty to do wrong? — to do other than bring the whole of his creatures to perfect righteousness & happiness? —
What is human liberty? — to be free to commit sin? — free to be the "servant of sin"? — as our Master calls it in the text — "O free will!" cries the first of Christian mystics.
"how art thou the slave of thy liberty, if not as it were nailed fastened as with nails to Him who created thee, by love & fear!" And there follows an aspiration after the day when, joined united to sovereign truth, it shall have no more "the liberty of being able to sin."

This appears an exact definition. This aspiration exclamation appears to be a real definition. And when, farther on, the same mystic says that God cannot have "liberty" to forget Himself, or to cease to love - & that it would be in Him imperfection, not perfection, to have such "liberty" - this appears to state truly the case, both philosophical & religious.

II. 2
Philosophy & Religion have always been supposed even by those few who have admitted the one as a
possible supplement to the other, as two totally different things with two totally different objects. And by far the greater part of mankind have entirely denied either the one or the other *(insert right column)* as a competent judge in investigating the affairs which belong to God. x*(insert right column)*

May not the time be now come when Moral Philosophy & Religion or Theology shall both enter on the same course in enquiring into the problems of the government of God, of the character of God, of human life & human will, & the end of man, what providence, what prayer? -

One of the greatest of epic poets has told us that such an enquiry is the occupation & the vain occupation of Devils. And it

* But in general either Philosophy or Religion has been entirely refused

x Political & Saintly Popes
Saintly Popes have done all the mischief

Cardinal Pallavicium

[?] (written on top of the above, in darker pencil:)
Insert 1,2 0 0
A Roman Catholic 'prelatic' authority, a Cardinal, in fact, has actually laid it down as a maxim that Popes & Cardinals might be divided into 'Saintly' & 'Political' Cardinals - into 'Saintly' & 'Political' Popes. But mark the Holy man's evident inference conclusion: - It is 'Saintly' Popes, he says, who have done all the mischief. [And he did not live to see the present Pontificate.] He gives his approbation to the 'Political' Cardinals on the ground, as far as one can make out, that they & they only can see that a "compromise" is inevitable, & should be accepted, between the exigencies of the times, the tendencies of human progress & of the Church - or of religion 'pure & simple'.

What a very curious state of mind this would be called, if it were not probably more or less the state of mind of all Churches! - as "Compromise:" - that disagreeable word would disappear - [is there any "compromise" in the Kingdom of God?] - if we considered the "exigencies of the times", the "tendencies of human progress", as the voice of the laws of God, - the same voice which inspires us with what are thought the more holy virtues. But it is in fact as holy to clean out a drain, or to teach needlework, in the right spirit, "as in His sight", following out the commandment of God', as to go to church or say our prayers.
There would no longer be any "compromise". Then it would be simply, after finding out laying again in our minds the foundation of the principles if the God's government of God, to go on to details. Or, as certainly it is the way of this world to do the reverse; that is, to fight one's way to principles through details, - it would be the study of "details" showing us the principles of God's government.

But it would not be: making a "compromise" between two Gods, the God who governs mankind & the world & "human progress", & the God who inspires Religion: as if Religion were for Him & not for man, not for "human progress" or the "exigencies of the times". It is evident that our really enlightened Cardinal thought that the God whom he professed to worship in his Church, - that Church, the 'wonder of the world' - was not the same God as He who is the cause of "the times", of mankind's existence, of mankind's "progress". And No more He is.

And no more do we think Him so now. Neither do we think of Him as much as at the present moment. And no more do we think Him so now. It is truly wonderful that the Unity of God, called the one starting point of Christian & Jewish doctrine, is the one doctrine that no one believes. It is the one form of speech that pervades all our prayers & religious books. Yet we none of us believe it. We believe not in one God, but in two: one for the world, & one for the church: one for mankind & one for Himself.
The degeneration of Parliament - where is our future Cabinet? - looms over us like a dark cloud - almost worse than the rise in scarcity of Coal. But this is not the place to discuss it. It may form part of a future paper. Only, did we study God as a God of law, we might avert that Parliamentary & administrative degeneration.

[36] {red} would seem as if the whole Christian world had been of his opinion. by the care they have taken to avoid any serious research into these all-momentous subjects. But are they not rather the highest intellectual occupation & the most fruitful of the occupations of the sons of God? Why call this that more the subject of Philosophy or more Theology - [is not the true name Theodikè?] which enquires what is the character of that moral government, upon which we absolutely depend? - It is an absolute government. No possibility of Parliamentary or representative or popular government tempers it. x{insert left column} Yet is every man & woman under it to be raised not only to be a perfectly free
& independent citizen, but to be a king unto himself, a queen unto herself - aye even to be raised to the Divine liberty.

How can these things be? - Under Absolute Power, which we see that of God to be, how can there be liberty or power in the hands of each man, each woman?

Is not this the problem which, so to speak, God has had to solve in His government - - - which Philosophy, which Religion has to examine? -

When we come to think of it, God's is the only instance of Absolute Power conciliated or in combination with a true Republic. And surely this is worth thinking about of.
But, while Milton tells us that he who thinks about these things is the Devil, we call him by a name no less opprobrious the 'free-thinker', for by 'free-thinking' we always mean more or less of a denying of God. Is there anything like the impertinence towards God, greatest consequently in the believer, to suppose that the moment he uses his thought 'freely', God cannot stand this or any investigation - and the whole fabric of the government, the very existence of God falls to the ground.

Let 'free-thinkers' be those who freely investigate the character of God. And if they do not find in the spirit of Perfection qualities - dare we say far higher than those usually attributed to God? - no, for the qualities of Perfection are perfect - and the qualities of Jehovah as of Jupiter were Imperfection
- if they do not find these perfect qualities, it is, not because they have thought too 'freely' but because they have not thought 'freely' enough.

III 3.

Let us now make another attempt to understand what is give a meaning to finite perfection, human liberty, or, in the words of our that text, 'the glorious liberty of the children of God', - a meaning not only religious & philosophical but practical & philosophical - so that we may be able to realize in ourselves that, 'where the spirit of the Lord is, there is liberty'.

(a) One great mistake then appears to be in using the terms "liberty", "free-will", "responsibility" & the like in an absolute sense. words which can only have a
progressive meaning — which can only be used in a *progressive* sense.

In an accustomed existence or mode of being, persons may think themselves, & perhaps are 'free'. But put them into a new & unaccustomed existence & they rightly feel that they have scarcely achieved the first step towards liberty. How much more must this be the case so in the beginning of this life. And all this life is to most but a beginning!

The first step in any new existence then closely resembles slavery.

So it is with "responsibility". Great progress must have been made by a person before he has any sense of or indeed any true responsibility. He does not know what is in him, or what can be brought out of the circumstances around him.
How then can he be responsible for what he does not know is there? A child - & many remain children all their lives, from want of education, want of development, want of self-reliance, want of means in short for progress - is a slave to the circumstances in which he is born. He cannot help himself. He is acknowledged to have no "responsibility", no "liberty".

One of the greatest of living modern writers says that women never their lives through know the faculties which are in them.

How then can "liberty" be an absolute quantity? It is, so to speak, an evolving quantity.

And if we might be permitted to apply a mathematical term to it, it would be 'differentiation'.
This is acknowledged as regards Intellect.

No one dreams of speaking of Intellect as an absolute quantity. It is admitted to be progressive, to be increased, to be diminished, to be evolved, in short. Uncultivated, it deteriorates. Cultivated, it improves.

Hence, might not much confusion be avoided, much clear ground gained, if for the word "liberty", "free will", were substituted power.

What 'liberty' have ninety-nine out of every hundred we see? - what 'liberty' has the pauper to raise himself? - the criminal to reform himself? - the fine lady who has never done any one wholesome thing in all her life - first to see her want of principle - then to lead all at once a life of useful activity? -

These cannot even see where the evil of their lives lies - And if they have felt their
misery, do not know
whence it comes nor
whither it goes.

We acknowledge this
practically in almost
every single instance.
But theoretically misled
by this word 'liberty' -
we assert the very
reverse. We are so afraid
of any one touching our
'liberty' that we
scarcely dare let it be
discussed. We are
feverish about our
'responsibility', afraid
of falling into Fatalism,
of which the danger
seems small enough
in our eager English West.
We will not give up for
a moment that we are
absolutely 'free', absolutely
'responsible' - tho' we
never ask to be supposed
absolutely 'intelligent' -
still less, absolutely
'powerful'.

On the contrary.
We are equally anxious
[44] {red}
to proclaim our absolute
dependence on God's laws.

If Religion & Philosophy
would but investigate
this subject together,
meet together upon this
ground, it is the same
or a common ground
for both.

And practically it is
of the utmost importance
that they should understand
one another on this
subject - one concerning
every moment of our
lives - affecting every
institution of our world,
Education, Pauperism,
(for indeed I am afraid
we must now call
Pauperism an 'Institution'
in England -
"I see but two things - misery
and God" -
says the poet.)
- Criminal Reform, all
administration that
touches the progress of man
- all legislation for
what is absurdly called
the 'well-being of the
masses' - all that touches
relates to the national
welfare.
(b) Secondly, can we not then give a more precise meaning to these two words 'responsibility' & 'liberty' — upon which much of Christian theology has based its whole system & which constitutes a main ground of contention not only in religion but in philosophy as to the government of God, if there is any.

That there is a certain amount of — call it what you will — 'original sin', fatality, pre-determined character in each child — whether born with the child- or determined by the circumstances which surround him or her before any one pretends that the child has 'liberty' or 'responsibility' — 'stealing unfairly a march' upon his 'freewill', as it were, or hers — — this no one denies, neither the philosopher
of any kind, nor the religionist of any sect - at least not practically.

Now, could we not build a religion upon this philosophy, if it be true?

The philosopher truly says - of the doctrine called 'original sin' - how can I be responsible for an action which not only I was not free not to do but which I did not do at all? - How could I have done it, if I was not born?, says the poet.

And both philosopher (& poet) & religionist must admit:- there are years of life - how many may be left to each to determine - when from the pre disposition of its constitution, of its circumstances, the child is not free, cannot be called free - how then can it be responsible?

And with many, very many, this state lasts all their lives. With all
it is not denied that tho hereditary, the constitutional circumstances of birth - of birth which the child who is born cannot possibly contribute to, modify or prevent, in any the slightest possible degree - form a large portion of the character in all after-life - exercise what many not only philosophers but practical men call a 'fatality' on the whole after-life. Farther, that the circumstances of education, more or less out of the child's control - that is, which the child can only contribute to, modify or prevent in a certain small degree - form another large portion of the character in all after life. All this is not denied, either by Philosophy or Religion - so that the man has
in a certain sense, to pay for the sin of having been born — & also (in a few cases which might [illeg] become the norm?) to profit by the good of having been born — to profit by a harvest which he has not sown.

The injustice apparent injustice of this has struck every 'free-thinker' since the world began — every one who has thought at all. But, as cases of the former kind — i.e. of man having to pay for the evil of having been born, are as Legion, or as 'Scarlet Ladies' — (so conspicuous —) to cases of the latter kind — i.e. of man entering into the good, the 'inheritance', of having been born, without other trouble or merit of his own than being born — — — it has, as a theological dogma or as a philosophical problem, narrowed itself into this:-
the justice of that moral government which punishes man for what he has not done.

[And, we do not mean:- punishes in a future world. The dogma of 'responsibility' has been so tortured as to have come to mean only or chiefly the fear of future punishment. Remove 'responsibility', says the Christian teacher, which infers the fear of future punishment - & men will sin 'with a cart-rope' - as if sin were perfectly delightful, that if only the dread of hell were removed.

We take the words, on the contrary, 'sin', 'responsibility', 'liberty', in their plain sense - viz. that the inheritance of man is, as a matter of fact, sin, which is misery; - not, which brings misery.]
As a plain matter of fact, then, the vast majority of mankind are predestined to sin. i.e. the circumstances of their birth & education, which they cannot possibly help, or can only help in the smallest possible degree, are such that they cannot help sinning, or are predisposed to sin for at least a portion of their lives.

How can we reconcile this pre-disposition - (which is in itself a punishment for what they have not done) with any idea of Divine Justice, of justice in the Moral Government of this world?

This is the fact. We are not arguing any abstract view.

The fact is that whatever our philosophical theory, whatever our religious dogma, whatever our practical explanation - however soon or however late it is, we think it is, according to our particular theory that, in each individual, 'responsibility'
or 'liberty' begins, we know & we do not dispute that there are, in every individual, many such & such moral ingredients - (we might almost say sin moral, as it is at present) - many such & such pre-dispositions, even so many such & such a physical hereditary constitution - which go to form, without doubt, in him a part of his character, before he has any 'responsibility' or 'liberty'.

and that these pre-dispositions which go to make up his character, before he can mould it for himself, are in the present state of the world so much more often & strikingly infirmities, if not positive evils, than good qualities - that we have actually and naturally lapsed into the habit of calling them
qualities or pre dispositions - as if it were the only being in the world.

We see at once that this is a *reductio ad absurdum* - a contradiction - that it is, so to speak, impossible. And, whatever we may say, we do not ask from God that which is impossible, absurd, contradictory.

We admit that there must be "solidarite" in the human race - x {insert right column} that there is & can be no such thing as a race of which the individuals are as independent one of the other as if they were not a race - that a race must be subject to certain given laws, (which laws however are only an expression of the facts & carry no compulsion with them - ) by which at birth are given not only with life certain qualities of life, but also other influences not hereditary from

We do not require God to create a new Adam - with every new human birth.

We admit each made out of the dust more castiglio [?] [castles in the air]
one to the other. The influences influence, that human nature cannot be subject to influences & not subject to influences, that a race cannot be a race & not a race, is a truism. We do not require the absurd.

Still we never go farther & say:— but why, there being the laws of transmission, of race, of influence—why cannot we make these laws the vehicle of good & not of bad—why do we expect evil always to be transmitted, (so that we have actually invented a dogma to express it, a name to call it by) & never expect that all this machinery, of which we do not really question the essential necessity, may become the machinery for the perfection," instead of the imperfection of the human race. (both the above words underlined in red.)

[8]
People always talk as if this machinery were invented expressly by God (or the Devil) for the propagation of evil - forgetting that we may apply it equally to the propagation of good - that, without it indeed, all good would be isolated, incapable of perpetuation, of transmission, would die, - like sound, like flame, like animal life, in an "exhausted Receiver."

But, we cannot even imagine such a thing.

Why then cannot we make the doctrine of Original Sin into the doctrine of original good?
When will 'Original Sin' be exchanged for 'Original' Goodness? and, lastly, thirdly, It has been said by Philosophy that Christian dogma meets upon an absurd basis:— responsibility without liberty. — that is, we are responsible for actions committed not by ourselves, but by 'original sin' — or by Adam. But, suppose there is neither 'responsibility' nor 'liberty' in any absolute sense in a progressive sense, yes. When we know what is in us, we can become responsible for it. But we cannot be responsible for 'talents' which we did not even know existed. When we are free, then we are free. But this is a truism. When we are always & at all times & in all moods free to follow the right, free from passions which enslave & weaken us, this is synonymous with:— when we have power to follow the right. The dispute about liberty
is very much a dispute about a word.

'Free-will' is a miserably poor thing, that is not what we want if it is only to be able to choose evil - that seems very much like weakness - if it is only to be at liberty to commit sin - that is a miserable weakness not freedom of choice. That is not what we want. What we want is: power, the power of love, of the love of right, the love of God, so that it is impossible to us to follow anything but what is right - not the liberty to choose between right & wrong -

If we really realized what that is, we should scarcely think it worth while to dispute about it - the liberty to be weak - the choice to beat our wives or not, to neglect our children or not, to make beasts of ourselves
or not - this is a very poor liberty. And let
us not blink strong instances, because it is
these instances which make us cry out, for
ourselves & others: - no, it is impossible for us
ever to do such things. And then we begin to
understand the true meaning of the word
'liberty.'

Suppose that all this organization is only
an organization by
which God leads us to to
attain our true Power - -

if upon such a Philosophy - which
is the reason of this world's government
by God - we can build
up the religion which
is the feeling - that
would be indeed a
Theology.
And, lastly, are we able to realize in ourselves that, where the spirit of the Lord is, there is liberty? What is this true liberty?—is it not to be so unfettered by self-interest that all we say & all we do has God above for its object—

— that no desire of praise or reputation or self-advancement, no fear of pain or trouble or loss of credit creeps in, to make our independence cease, to make us lose this 'glorious liberty'—which enables us to serve God without let or hindrance — liberty being in fact service — the service of God in His Laws — [The only liberty there can be is the service of an All-Powerful, of the Perfect. To be free from this is slavery!]

What is it to be free but to have no other object except to please
Him alone - to please men but for His sake, & through Him.

When we are beset with the feeling of an injustice done us, we are not free of spirit. When we are enthralled by the desire of pleasing one, or the fear of displeasing another, we are not free of spirit.

Alas! too often have we to please others, not by the best that is in us but by that which is not best. Too often is this the crying-evil of families, of schools, of Society. The higher have to please the lower - not the lower the higher.

When we are possessed with the wish to live or the wish to die, or the passion of attaining this or that, independently of the will of God, we are not free of spirit. When we depend upon any human being for anything he or she
can give or with-hold from us, we are not free. When we have attained to be dependent on God alone, serving mankind in Him, to be independent of all that is not God - then we have attained, even in this world, the perfect liberty. When we fear nothing, knowing that God will make all things work for good to those who love Him, when we prefer the blessing of loving & being beloved by Him to all else, then we are free.

As said Michael Angelo,:—
"Time, earth & sin no more our course restrain, O yield us then that glorious liberty!"

These remarkable lines about Freedom are from a work too little known by Mr. Hamilton of St. Ernan's - {from here, pencil:} Insert 1

When will the time arrive To rise for liberty? When will the hour come To bid the slaves be free? Or who shall speak the word, Or raise the banner high, Emblazon'd with that glorious sign - To all men "liberty!"

If truly thou say'st "when?"

Now is the time - even now! April 18/74

If thou sincerely askest "Who?"

Thou art the man - Even Thou!

And what is freedom? Is it to be Like the God we hear of - mighty as He? x x x

All this I can picture, yet plainly see
That all this never could make me free
   x x x
Yes, there is freedom. It is to be
Like the true Jehovah - Good as He,
Good, and conscious that Goodness shall
Overcome evil, & conquer all.
Good, with that Goodness that will not reign
Over minds crush'd, not over hearts slain;
(f139r, pencil)

With Goodness, which loves to see & feel
How spirits advance from woe to weal -
Which, the seeking mind, as a brother, greets,
Which, the longing heart, as a mother, meets,
Which, unless all other spirits are free,
For itself conceives of no liberty.
   x x x
But freedom is for those who feel
That in serving others is joy & weal;
He may be God, or he man may be,
He only can have liberty,
Who serves in love, as Jesus has done;
Who loves to serve, like that Holy One;
Who loves, and wins the love of hearts;
Who has good, & who good imparts:
A Spirit, who reigns by the power of love
In the world below, in Heaven above,
Whose utmost glory & highest gain
Is when all spirits with Him reign.

O 'tis a fearful, destroying lie,
That man without love can have liberty:
That kings by their grace can freedom give;
Or people by force can freedom achieve;
(f140r, pencil.)

Or that reform or revolution
Or any form of constitution
Can give one spark of liberty
To those thom truth has not made free,
To those whose joy is not to feel
Their neighbour's good - their brother's weal.
   x x
Till the heart's free choice is the good of all -
The thing which fools & deceivers call
By freedom's name is slavery -
   x x
The herd of slaves desire
to feed & not to think.
To act & to believe
At some commander's wink.

The rest, more reckless they, 
Will govern -
"As we see
"The people will be slaves
"Slavemasters let us be;"

f137r, pencil.

Add Mss 45841
These remarkable lines about Freedom are from a work too little known by Mr. Hamilton of St. Ernan's -

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To rise for liberty?
When will the hour come
To bid the slaves be free?
Or who shall speak the word,
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That all this never could make me free

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With Goodness, which loves to see & feel
How spirits advance from woe to weal -
Which, the seeking mind, as a brother, greets,
Which, the longing heart, as a mother, meets,
Which, unless all other spirits are free,
For itself conceives of no liberty.

x x x

But freedom is for those who feel
That in serving others is joy & weal;
He may be God, or he man may be,
He only can have liberty,
Who serves in love, as Jesus has done;
Who loves to serve, like that Holy One;
Who loves, and wins the love of hearts;
Who has good, & who good imparts:
A Spirit, who reigns by the power of love
In the world below, in Heaven above,
Whose utmost glory & highest gain
Is when all spirits with Him reign.

O 'tis a fearful, destroying lie,
That man without love can have liberty:
That kings by their grace can freedom give;
Or people by force can freedom achieve;
(f140r, pencil.)  

[4]
Or that reform or revolution  
Or any form of constitution  
Can give one spark of liberty  
To those thom truth has not made free,  
To those whose joy is not to feel  
Their neighbour's good - their brother's weal.  
  x x  
Till the heart's free choice is the good of all -  
The thing which fools & deceivers call  
By freedom's name is slavery -  
  x x
Add Mss 45841

f141r, pen. [3:47, ends at a stop.] [62] (red)

{Arch. note: [1873? - the year of the Fraser articles]}

Post script at the end.

May I take this opportunity of thanking unknown friends for their sympathy & suggestions, & still more, unknown friends="enemies" for their criticisms, on my first Article? -- but yet more should I have thanked the latter, had their criticisms been on my poor little article in its rough state, the 'Original Cow & Snuffers' -- & not on seeing the Extract of a Criticism of an Extract of my 'Article of Serial.'

Certainly a new art must have arisen in my elderly age;- out-magazining magazining.

And I hereby confidentially inform the shade of Mr. Fraser, that he may, on application to mee, see columns, closely-printed columns of small (but cruel) print upon a paper which none of the writers have read & state* that they have not read.--what! read a paper which we are going to review! - yes, Mr. Fraser, this is what magazine-ing has come to. Articles are not even written on original works, even if that work be only an article, but on a Review of an Article, -- & not even upon that, but upon a Review of a Review of an Extract of an Article, -- or in this case sometimes of an Extract of a Sermon upon an Extract of an Article of a 'Serial'--

I ought to feel flattered: I try to feel flattered. But, Mr. Fraser, is life long enough for this? is this the way to 'human progress'?

And -- but as this will not be read by my unknown friends critics, I come to a stop.

* I copy verbatim:- these words with variations occur in several of the printed critiques kindly sent me: "My knowledge of the scope of this "paper is derived from the Report of a Discourse upon the -- of "a -- &c &c"

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NOTES ON QUÉTELET PEN HANDWRITTEN BY NIGHTINGALE

ff142 DATED FEBRUARY 21, 1874
Quetelet Director of Obsy in 1828 born at Gand in 1796
published Physique Sociale 1835 Lettres sur la 1845
" Théorie des Probabilités appliquées aux Sciences Morales & Politiques
"L'homme, même sans y penser, suit instinctivement les lois qui lui sont prescrites et qu'il exécute, sans s'en douter, avec la régularité la plus grande".
Physique Sociale & Anthropométrie
Il a été le créateur d'une nouvelle science dans laquelle l'observation & le calcul s'allient pour faire ressortir les immuables lois qui gouvernent les phénomènes en apparence les plus accidentels de notre vie physique et jusqu'à nos moindres actions.
documens statistiques pour la philosophie sociale & politique ce que sont les données astronomiques ou les registres de la météorologie pour une explication raisonnée des mouvements des planètes & de l'atmosphère
leur usage ne devait pas se borner à des hommes verses [?] objets de nature administrative ou législative

{WRITTEN SIDEWAYS:}
The only fitting memorial to Q. to introduce his Science in the studies of Oxford.
the Science of wh: he was the discoverer upon wh:
alone Social & Political Philosophy can be founded: Wh: as he said himself ought by no means to be limited to the Administration or Legislative domain: but shd be the interpreter of all Theodikê all the Divine Govr & its laws embracing the smallest & most accidental to the greatest & most universal actions & phenomena of our Moral & Physical Life.
This Essay has been written under the pressure of continued illness & pressing incessant business of many kinds. I say this not as an excuse for its many faults: Which might have been a reason for not publishing it at all: but in order that it may the idea may not be prejudged/against owing to the failure in/of the execution. To me materials, time, power/strength & ability are wanting. But let any one work out this/world-wide idea: not original with me: and he will find in it the germ of a vast reform to be made in the World's Morality: not by confessions & bewailing our "desperate wickedness", but by practically growing the new Moral World out of the discovery of what the Laws are.

I. How will "Original Sin" be exchanged for "Original" Goodness?

By discovering all the 'Laws' (God's thoughts) which register -- we will not say subject -- & human's actions in the [a or &?] plans of His God's moral government: (His Theodikè): these are the details of His "vast scheme of universal order". For it is now understood that human actions are -- not subordinate to, but -- reducible to general Laws: that man is -- not submitting to but -- registering these Laws, "co-ordinated", as the Great Master of this discovery, Quetelet, whose loss we now mourn, says: "with such wisdom that they even escape our attention". Of these at present we know hardly any.

Our object in life is to ascertain -- not that we are ignorant of these moral & divine 'Laws' but -- what they are.

Shall we 'advertise' for them? £200 which we see offered for the discovery of a criminal -- might well be multiplied by itself, and itself a thousand times, even for the mere Economy sense. -- if we could thereby promote the discovery of how he was made a Criminal: if we could thereby catch but the tail of one of these Laws: for thereon hang all our hopes of turning 'original' evil into 'original' good.

[1]
But, if we work without the knowledge of these Laws, the best philanthropist of us all knows not but what he is doing harm instead of good. Take two or three examples of this: examples at once of Laws almost wholly unsuspected till within the last generation: and of untold mischief done for centuries by Legions of the greatest & best men & women teaching & practising the reverse as the Law of God.

1. The Foundling Hospital is the parent of Immorality
2. Indiscriminate Dole-giving -- from private or from public purse -- is the parent of pauperism --

Here are two very distinct 'Laws':

-let us make the passing remark that the converse is not, as seems often supposed, also true. If we do not give to the Vagrant, he will not therefore find work. The suppression of the Foundling Hospital will not suppress Immorality: nor will some poor little off-spring of Immorality not die which might have been saved by a Foundling Hospital. All that the first means is: that but for Foundling Hospitals so many illegitimate children will not be deserted, perhaps will not be born: that Foundling Hospitals produce foundlings: produce, that is, an "enormous increase in the number of exposed illegitimate children" -- & that to render it easy to abandon a child safely &
secretly is: to demoralize.

The second means that Almsgiving -- un-"charitable", not "charitable" -- & Poor-Law Relieving -- 'distribution of doles' by Poor-Law or by individual -- without system, enquiry or discrimination -- without, above all, any plan for thereby setting the recipients on the way to maintaining themselves, or without practical judgment how to accomplish this -- directly produces "idle & miserable" people, as well as maintains them at others' expence -- directly diminishes industry, frugality, self-reliance.

[This is not to say that we are to exercise no 'charity' -- It is the reverse. Our 'charity' is: to do good & not harm.]

These two "Laws" are more than proved by -- they are the actual result or 'register' of facts and numbers.
"Facts are chiels that downa ding".

And the discovery of these two Laws has revolutionized or is in process of revolutionizing a whole Department of Social or Moral Economy.
- shewing how essential it is, how it is indeed the 'One Thing Needful' for us to know God's Laws or Thoughts, if we are to do any good, if even we are not to do immense harm -- shewing too how the discovery of 'Law', or rather of what these Moral,
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divine Laws are, will make all the difference between the new & the old Moral Worlds. E.g. people say that "the great moral" Laws are "well known". But in our day already a whole revolution has taken place in the meaning of one "moral" Law: Charity.

It did mean: giving to beggars.

There is danger lest it should come to mean: refusing beggars.

For people are always tumbling over the horse the other side.

For the greater part of two score centuries, we have been making paupers, idle & miserable people, often from the highest religious motives, by our 'charity' -- we have been manufacturing vice & illegitimate children by our care for the poor little illegitimate ones. We have been also killing them**, as well as making them. But this paper is not now to enter into the frightful Death Statistics, especially in France, of the poor Children of the State, whether in the good Sisters' Crêches or 'farmed out' to nurse -- whether legitimate or illegitimate infants. A well known French physician said

[4]

** Note Sir James Simpson mentioned that, in the old Dublin Foundling Hospital of the last century, only some 135 lived out of 12,000 infants admitted.
It will only give these conclusions follow now:
1. Not only are Foundlings always more numerous where there are Foundling Hospitals but 2. Foundling Hospitals increase the Mortality of Foundlings: the Mortality of Foundling Hospitals is quite out of all proportion to that of the poorest homes. and 3. Not only is Infanticide hardly prevented by Foundling Hospitals: but Foundling Hospitals destroy a much greater number of children than infanticide.

There The Establishment of a 'tour' in a (foreign) town produces foundlings: i.e. exposed infants. Suppress it: infants are no longer exposed.

But there is another Species of Infanticide: the Deaths of children put out to nurse. In 1867 an eminent French physician cites a district where there are women always receiving nurse-children, & never returning them to their parents. This is his own expression. He says: that he cannot conceive how any woman could can be `such a fool as to commit infanticide when she could destroy her child so much more safely & agreeably to herself by putting it out to nurse'. This somewhat brutal manner of giving the truth may be some day illustrated in detail.

It is Infanticide: putting children out to nurse in this way. At present the object of this paper is: rather to obtain principles than to stop at details.

Now, looking at To us, considering these facts, if looking at them only considering them alone: would it not appear: Should we not say: what a how dreadful a 'waste' by Evil is here? how can we account for it but by supposing that there is a Kingdom of Evil -- a Devil -- not a 'perfect God' -- tormenting all these wretched little innocents, who certainly could not help themselves being born into this state? Yet if we do but once discover, understand & apply the "Laws", all this Evil may be transmuted into Good.
And here is not here another something like a Law? ... Large Union Schools do not, however good, foster habits of independence & frugality, de-pauperize pauper children, or fit them to make their own way in after life with the struggles of honest men & women: but rather to return upon the `Rates', or what is worse. `Boarding out' in picked industrious families does fit pauper children to re-enter the ranks of independence.

And does not this lead us to the tail of a `Law' about `Family'? ...

Where the `family' develops good & active qualities of mind & heart & soul, independence, industry, foresight & self-reliance of man & woman, affection & self-denial in each & every member, the `family' is doing its work, it is answering its end. But where it crushes these qualities, where it enervates, where it checks the right development & use of every faculty in any one member, it is not a family, it is a thumb-screw, a Procrustes' bed,
an instrument either of torture or of deterioration, a Disabilities=Office.
Does not this seem like a truism? Yet, truism or no, is there any truth so little understood or acted on, even by the wisest? And were it acted on would it not almost by itself transform the world in an educational sense?

[This paper merely touches on so vast a subject: to return to it perhaps some day]

Note. Dr. Jarvis, of the United States, justly remarks of Children's Nurses in general that, while no one employs a dress-maker without enquiring whether she can make dresses, no such enquiry is made before a Children's Nurse is employed whether she can nurse children -- understanding their constitutions & how to manage them: tho' "the most difficult task undertaken by man" (& woman) "is the creation & development of life" [End of Note]

What is meant by a "perfect God"?
"Are you prepared to maintain," writes one, "that He governs the world with the least pain possible consistently with His purposes of educating Mankind?"
Certainly: He would not be a perfect God who did otherwise.
Only, would you put it as if God were a rival Doctor, curing our diseases "with the least pain possible" -- or as Antonio de Guevara* in the 16th century expresses it: "God and the Devil are like rival merchants, both trafficking in the same goods, namely, the souls & hearts "of men".

* quoted with approbation by Augustine Baker, a Benedictine who died in 1634, in his noble work "Sancta Sophia". [6]
Does not the discovery of Law raise us to the idea of a higher God than that of a 'Rival Merchant'? Law leading each & every one of us thro' an infinite progress according to His plan.

And surely it were a better definition of the 'perfection' of His Government to say: if everything to the least little circumstance were not exactly as it is, mankind would not be on their way to perfection: if anything, any Law, were in the least possible degree other than it is, mankind & every individual of mankind would not be on the Road to Progress.

This is the Kingdom of Law which, if rightly known & acted upon, would become the Kingdom of Heaven. The appearances of a dreadful 'waste' by Evil -- evil working out no apparent good -- are overwhelming, it is true. But, whenever we do find out the 'Law', & set our hands to the plough, the transformation of evil into good is as striking & often as rapid & complete as the growth of 'original' evil.

Practical work: to show how, when you do a thing right, all the results come right, which all went wrong when you did something else: how sequences, foreseen & unforeseen, come right: is not this the best guide-post at present perhaps to pointing towards a perfect God who is working out Perfection in us & by us?-- e.g. you made Pauperism: you can make independence. We know out of what a school all came back to the [7]
Work-house: we know, out of what a school, all come go on to back to honest bread-winning.

We seem to see, without being able to assert it, that the evil is to exist just so long & so much as is necessary to rouse us to find out the Laws by which to change it all into good.

These ideas are as old as the hills: they existed even previous to Christianity. Does not Plato say:

1. there is no kingdom of evil in this world:
   2. it is the *truth*, in erroneous religions, doctrines, systems, which prevails: not the error.

   O brave Plato!

But the discovery of Law is new: almost of our generation.

And is it not obvious that, if these Laws exist at all, we can only work, so as to do anything, in accordance with these Laws?

Also: that the `One Thing needful' is: to discover what they are?

E.g. we have now the most exact numbers as to of how many thefts there will be per annum: always *pre-supposing* the present Social State to continue -- at precisely what ages these thefts will be committed -- how many of the thieves will be able to read & write, how many to read only, & how many

[8]
neither to read nor write.

Our master Quetelet justly points out that people often confuse moral & mental education with learning to read & write: that the simply learning to read & write does not in itself appear to have such an effect in diminishing crime as is commonly supposed. Often it only puts a new instrument into the criminal's hands: that much far too much stress has been laid on this circumstance of reading & writing.

There is also a most curious speculation as to how far education -- not diminishes crime but -- only increases the probability of criminal 'getting off' -- i.e. of his not being committed or not being convicted -- so much so that Quetelet gives us a Table of what are our superior [ital?] advantages for not being convicted.

Among these are:

- to have a superior education
- to be a woman
- to be more than 30 years old

&c &c

So that is it not possible that 'education' less prevents less the crime than the conviction?
So as to suicide: we have the same exact data by which we can prophesy exactly how many will kill themselves every year -- supposing always the same state of Society to continue -- & even by what instruments -- & at what hours of the 24. These things make our hair stand on end: as if we were predestined by some horrid Fate to suicide or crime. But ought they not rather to show us the arms put by Perfect Wisdom & Goodness into our hands with which to shape our own Fate & that of others?

If Society -- all resides in that if -- is in such & such a condition, it produces brings forth regularly -- quite regularly -- with far more regularity than the Earth brings forth her crops -- exactly such & such an amount of crime. It is the same also with, for example, accidents in the streets: the last thing, from its very name of 'accident', in which we should expect regularity to appear. How can we tell whether a foolish woman will make a dart across the street, just as an ill-driven cab is tearing round the corner? Yet our friend the Registrar-General will tell us exactly the number of accidents that will happen next Quarter: nay, were the number not made up on the last days of the Quarter, we await (not with coolness, let us hope) the inexorable Law or Fate
which -- always supposing the state of Society not to be changed -- always fills up its quota.

So as to marriages: we should have thought that these would, more than anything else, register only fancies & uncontrollable -- only feelings, unamenable to anything like the regularity of Law -- of men & women. But nevertheless, these may be calculated with even greater regularity than Deaths. Though a man marries but does not die 'to please himself' -- yet, of these two classes of events, that which may be calculated with the greatest exactness is that which depends most entirely on our own will & pleasure. The numbers who will marry at and their different ages may be prophesied for next year with exact precision -- yes, even those marriages which appear to be the result of eccentric caprice: such as those of women above 60 years of age with men under 30.

Marriage & Murder: the first apparently depending on the feelings -- the second on the passions -- of Mankind more than any other actions -- & even the instruments with which Murders will be committed -- may be calculated for years to come with more exactness than any other actions. They take place year by year with perfect regularity.*

* see the whole stated by the great discoverer, Quetelet, in his "Physique Sociale". Edition of 1869. [11]
Let us glance as we pass at what is perhaps the most extraordinary feature of the whole subject, & which stamps it with the precision & force & truth of "Law": namely that the series observed, & the series calculated beforehand, in all cases approximate so closely as to remind us of Newton & his agitation in observation of the apple falling, his calculation of the path of the Moon, & his agitation at the so great as to when on the eve of discovery whether the second would confirm the Law indicated by the first -- that he was obliged to call in some one to finish his calculation.

So Quetelet calculates his curve or his formula: and observes his facts.

The facts tally (approximately) with the formula.

And this as regards not only the dimensions but the actions of man.

Take the dimensions:

there is a human type, which Quetelet calls his "mean man": a preponderating number of this "mean man" exists: he, the "mean man", is a little under 5 ft. 8 inches in height: the numbers of shorter & taller men diminish regularly -- down to 5 ft & under -- & up to 6 ft. 4 inch & over: according to a regular curve: representing the variations from the race-type: the individuals thus varying being "required in less & less
"proportion as they depart in excess or defect from the "central type". Suppose as Plato would prescribe
we had made away with all the dwarfs & giants,
we could not have done it with impunity. For
our Chief Justice could tell us by the "formula"
how many there had been of each size, & how
many we had spirited away -- & this in one
millionth of the time it took him to decide the
case whether Roger Tichborne was there or ever
had been there or not.

Human heights, then, so far from being accidental, register
Laws the most exact: calculable beforehand to a regular curve:
& observable to tally with this curve.

So with human weights, human strength, quickness &c
And so, Quetelet believes, but had not fully worked
out the problem, with intellectual & moral qualities.
This as he says is one of the most admirable Laws
of Creation. All is under God. Nothing is
accidental. The observed facts of nature
are reduced to numerical calculation, as Tylor remarks.
This is a Law: a Law does not "govern" or "subordinate":
does not compel people to commit crime or suicide.
On the contrary, it put means into our hands to
prevent them, if we did but observe & use these
means. It simply reduces to calculation observed facts.
This is all that a Law means. These Laws or results change of course with the Causes which give them birth: for example, Civilization, Sanitary & Moral, changes the Law of Mortality by diminishing the Death-Rate. So is it with the Law of Morality. The causes influencing the Social system are to be recognized & modified. From the past we may predict the future. Let us no longer act empirically, in our Legislation, in our Philanthropy, in our Institutions, in our Government; but let us study & learn these Laws: O that this all important Science might become a part of University Education! let us make it a subject of study in our Schools & Universities: & then apply the Laws it discovers to us in our Political & Social Institutions.

To do this we must be able to appreciate with exactness the first clause: the condition of Society of which these observed facts are the product:

So far back as 1848, Quetelet said that one would think that it had been determined by Legal Enactment how many Marriages exactly should take place at each different age of the contracting parties: so great is the regularity. Were the figure fixed beforehand, the infractions to the rule could not be fewer. The `figure' is fixed beforehand: by the condition of Society -- by Religious & Social Institutions -- by the state of Government & Legislation. But this is only to say that the wills or inclinations of men & women will be the same: the same causes acting. It is only to say that the series of general facts by which Society exists registers invariable Law. Great social, political & scientific causes when they change change the series of facts: or results. These causes proceed from men: but are not generally -- or at least are only indirectly in general -- influenced by the will of an Individual. These causes are "the first clause": And: to return:
But we come now to the practical point: in these Laws the first clause is rarely stated with precision: what is the Social State which produces these fruits?

The `Law' is: given such & such a state of Society, there will be such & such an amount of crime, of accidents, of letters posted without an address, of marriages, normal & abnormal, &c &c &c.

The second clause: -- the numbers & relations of crimes, of accidents, of unaddressed letters, of marriages and at what ages, -- is given us with the utmost possible exactitude -- to a fraction, in fact.

The first clause: what the Social condition is which produces such a harvest: is not often exactly stated.

If we definitely ask the question, we are told: `This'. This is the Social state which, being given, the second clause follows.

"This": is however just what we have to find out exactly.

These numbers are fixed as long as National Laws & customs & individual circumstances remain the same. Many of these circumstances cannot be altered by persons: they can only be altered by nations & governments.

How great the importance then of Governments Statesmen studying these Laws -- Governments Parliaments or Powers which can gradually change those conditions of Society of which these Laws are the product.

Of these `Powers' one undoubtedly in this day is the Press.

Is it, as Plato would say, -- only he calls the Press by the name of `Sophists', -- is it only the "representative" of this world's influences, of party, of Society? It is not the "corruptor" of Society/the world: but is it the Leader of public opinion? Or does it only tell us what men say? Does it only "give back to the world their own opinions"? "make public opinion/Republic the test of truth"?
To return to the question: whether these Laws are immutable or only unchanged as long as their causes remain unchanged in the condition of Society.

Again & again Quetelet warns us to remember that, as we do not look in Tables of Mortality, or if we look we do not find, at what age A or B is to die: so Tables of Crime do not determine that A or B will commit murder, theft or suicide.

repetition (MARGINAL NOTE, WRITTEN SIDEWAYS)

That depends upon individual circumstances. These you can order or change for some As and Bs, so that you justly say you can "answer for" A or B "as for yourself" that he will never be found in the criminal's ranks.

No one seriously disbelieves that the condition of Society can be altered in like manner --

It is only for Society to will it.

But Society can only alter Society. Mankind must create Mankind: that is, Government, Legislation, Institutions, Churches, must bear a part in it.

That individual characters are so largely influenced by circumstances is however a proof, if one were needed: that the National character may be so too: in other words, that there is no fatality in these Laws.
The question is the more important: What are the circumstances of the Social state of which these crimes or accidents are the product? Have we not to find out?
Are we so not blind to our Social state?
Do not we judge, each from our own very small circle?
Do not we give such contradictory judgments? We distinguish so little between what is factitious & what is essential.
We sometimes appear to know more about the Social state of Rome or Athens some centuries before Christ than of the state of London in 1874.
Do we not estimate almost as little the relative importance of causes, as Charles X when he considered the Revolution of 1830 due to Kings having relaxed the etiquette of Chamberlains approaching on their knees?

Still, may not the very existence of all these Statistical enquiries, of this prevailing interest about "Law" show assure us that we are on our way to an exact estimate of the first clause of these our "Laws" -- namely, if such & such are continue to be the antecedent circumstances, there is, already counted out in figures, such & such a number of thefts, murders, suicides, foundlings or deserted pauper children, &c &c for future as for past years: -- what are these antecedent circumstances?
May we not find here a prophetic consciousness of a new power for man's progress, a new guide in action, be found in these Laws?

A method of Science cannot anticipate Science. But even the Method of the Moral Sciences we scarcely have yet.

Quetelet has discovered something (something of a method, & something of facts) capable of inexhaustible application: -- a true conception, & a certain inkling of facts.

He is always on his guard against confounding probability with truth.

He views truth as a matter of fact, & a matter of principle too resting on facts: he views truth as dealing with facts & also with ideas. He regards the Sciences only in relation to the idea of good. Have the wonders performed by Mechanical Science increased our real good? He approaches nearly to Plato's highest ideal of a Philosopher.

The 'inspiring vision', the true Ideal in the future is that of Perfection.

Our guide in action is to be found in the conception, really worked out to discovery, of a Divine Perfect -- a Perfect God working out perfection for all.

This indeed is an "insufficient interpreter of the appearances of the world".

It is not only this: the "appearances of the world" are often just the reverse.

Nay: what is more: the "appearances" of Evil, the conviction of the extreme extent & depth of Evil -- it is actually this which is so great that it must lead us to look for the Perfect plan.

And this is to be found indicated in such enquiries as these.
Q. "These Laws are so wisely co-ordinated that they even escape our attention"

For they act & re-act on one another throughout God's Moral, Social & Physical Worlds. We can scarcely say where one ends & the other begins: -- or which belongs to the Physiological World, which to the Moral World, & which to Political Economy.

As an instance take the very common one that, if two sets of French men, the one of ages between 21 and 25, & the other of ages between 35 and 40, are placed in positions apparently equally favourable for theft, the propensity for thieving in the younger men is as 5 to 3 to that of the elder.

This moral relations comparison appears to vary less from year to year than purely physical comparisons of strength measured by the dynamometer from day to day.
When shall we come to registers of virtues & not of crimes/ves -- Ideals & not failures? When will the day come when we shall register not crimes & drunkenness as we do now but virtues & great actions deeds?

of heroism & endurance of self-sacrifice & love, trust & faith?

Now we judge of people by the fault in them instead of by the Ideal or perfection in them.

Now & then, when for example the Birkenhead goes down, & the men "obedient unto death" stand cool "as if on parade" in the sinking vessel, not to endanger the lives of the women & children, we see that there may arise a state of society if but for an hour in which we may say: here are 400 heroes, as we ordinarily say: here are 400 murderers drunkards.

At Thermopylae there were 300 martyrs to the love of country. And they live in history.

But the excitement to virtue heroism was nothing in the case of the Birkenhead to what it was in the inspiring conflict of Thermopylae struggle of Leonidas --

Obscurely those 400 martyrs to duty went down to their grave death among the sharks: so far as they knew, never to be heard of more.

Shall we say that the day of the purest self-sacrifice is past? -- shall we not rather try to bring about the day & the state of society when high thoughts & deeds are substituted as an order of things for meanness & selfishness?

Roughly speaking: man or what he chooses to call A portion of this Essay was written in 1851-2. Quetelet's great discoveries published in his 1871-69 Edition have disinterred the M.S. & given materials for continuing it.
his "free-will", is the effect of the causes of his Social System, Modify the causes: & you modify the man -- "free will" & all.

But Then shall we come to registers of virtues & not of crimes: of Ideals & not of failures.

In casual conversation we distinguish people now by their faults/bad: not by their virtues/good but especially, or even more yet more perhaps of do parents & conscientious educators in the conversation about their children & young people as they distinguish generally those whom we they are discussing by their defect from a standard, rarely by their coming up to it -- never perhaps by their surpassing it faults we rarely in speaking of them do they speak as of a high Ideal distinct in each, a different character of virtue which has to be trained or developed out of each. We rarely even ask: what is the ideal, the type in God's mind, for each? The type of the camel: we know what that is: where he will prosper: where he will decline. But the type of man: What is it? With grown-up people, it is a thing understood that they are not to improve -- No one thinks of asking whether Mr A or Mrs. B. is nearer to any ideal or type he or she may be pursuing. Because they are not pursuing any.

Yet Goethe said of Schiller that if he had been away from him for a week, he scarcely knew Schiller again: he had made such progress --

And some of the most remarkable developments known have been made after middle age: M. Angelo, Rousseau, Sir R. Peel, Wilkie, G. Sand, -- some great singers & actors But then these were all people who were pursuing a type or Ideal -- tending towards it thro' experience. In general, the plan of the world:
is: to do what is usual. The plan of God, the type in each individual to be educated or brought out of each boy or girl is not thought about at all.

There is indeed one remarkable exception: that of James Mill in educating his eldest son, John Stuart Mill. It seems indeed/nevertheless to have been rather the type in his own mind than the individuality of his son's which he was pursuing: but it still remains the most remarkable striking instance we know of a man uninterruptedly, vigorously, successfully carrying out a distinct type in his own mind of a positive, not negative, education. The son "came direct out of his father's brain".

In general, the vague talk of fathers & mothers, tutors & governesses, about children's faults is disheartening & useless to the last degree --
It would seem as if faults were the only element. It is like the conversation of a Hospital about diseases -- Some kind of disease seems the normal state of man to a Hospital Staff. So Faults are the only things they can see. One knows parents whose whole conversation for 10 or 25 years has been about their children's faults.

It is true that our popular theology that man is "desperately wicked" bears them out in this. And indeed so do the World's Statistics at present. No wonder that conversation is about people's faults & not about their virtues.
But if we could come to having Tabular Statistics of the acts of heroism, public virtue, industry, frugality, temperance &c &c, instead of having Tabular Statistics of Crime & Drunkenness, what a change that would be!
To return to our subject: namely, the connection of material physical conditions & moral actions:
or in other words that the Laws of the material World,
& the Laws of the Moral World, of the Political World, or the action of Government, of the economical World, or the conditions of Trade, Commerce, Manufacture, Agriculture, act & re-act on each other.
Idiotcy is the result of deficient intelligence: madness of over-excited intelligence -- idiotcy: of material influences: madness of social influences -- idiotcy: of mountains or rather valleys: the dark unaired sides of deep valleys breed idiots: there seems to be a relation between the increase of civilization & the increase of madness & also of suicide: but again drunkenness breeds madness.
[We are speaking of course quite generally: not writing a treatise on the Brain: but merely illustrating our subject.]
Again: there is the influence of seasons on Madness & also of suicide: & the influence of age on all forms of Mental Alienation: childhood being the age of most subject to imbecillity: youth of to mania: melancholy of belongs to a riper age: & dementia of to the eldest age. All this seems readily to be accounted for. The ages at which imagination & reason are most productive are the ages at which madness too is most prevalent & most inveterate. And when comes the age in at which in men the body's growth stops, the mind's growth,
& also alas! the growth of madness begins is most active. And there is also the maximum of crime. The proportion of suicides does not change directly with political change. This we should expect. But it develops with intelligence & madness. It varies with the hours of the day.

In the civil relation, it is the married woman & the single man who are most inclined to suicide. But among men & women living not in concubinage unmarried union the woman is 3 times more given to suicide than the man.

The influence of social organization on Suicide is quite regular. And Tables of Suicide, according to age/with the sex, according to sex/with the age, & even, as is well known, with the instruments of death, which the poor wretch will use & these again varying according to sex: e.g. men prefer murdering/self-destroyer Suicide hanging: women drowning: may be constructed for the future years, always supposing the social organization not to change, with the same exactness as Tables of Mortality: that is to say, the present year reproduces the figures of the last, & the next year will reproduce the figures of the present year. Or in other words, these results are not accidental: but their Law which however can be of course modified by modifying the causes is ascertainable & registrable to a fraction.

We merely glance at these curious relations: & leave them there. They must fructify in other minds than ours.
And in this regularity & certainty which makes our hair stand on end lies in fact our best, our only hope for the future. For were results not certain, how could we change foresee them? how could we modify, change them?

Take a large case now passing before our eyes: that of Southern Italy xx: where the Moral & Material Worlds have been most strikingly acting & re-acting on each other. There was misgovernment, civil & religious, most glaring: there were "priests & despots", in the Moral World, & in the Physical, as naturally follows brambles instead of corn, marshes & malaria instead of cultivation, of health & plenty. With Italian priests & ignorant mendicant monks go brigands & banditti/lazy peasants: & the picture is complete.

There are freedom now Laws & freedom & security: & the banditti/brigands are put down. Some months ago, for fear of these, no man could stir 500 yards outside the walls of his county town by day or even by day outside to go to his work.

The labourers/cultivators could only live in towns: cultivation almost ceased. The Road & the Rail are now beginning -- So is the School master. So therefore are cultivation, draining of marshes: employment of capital & of intelligence, of intercourse with landlords, soon, we may hope, to become resident.

Who shall say that we cannot cultivate & make man as we cultivate & make land?

For a most interesting account of the Abruzzi & of Torlonia's Marsh Transformed see the Times Correspondent.
Influence of men over Mortality Tables: or Laws of Nature
How Tables of Mortality can be modified none
knows better than we English --
Calcutta Water supply
Indian Army
Princes: individual Self-will goes so little to alter things.
It is the nation he represents that lets him do what he does.

What are the conditions for a thriving agriculture?
Security for the inhabitants of isolated dwellings:
easy distance between the labourer's house & his work:
good healthy houses: resident & enterprising landlords, employing
capital, intelligence & personal intercourse among their cultivators: cheap means of communication
with good markets, brought by the Road & Rail within reach
the School-master, the Printing Press & the Police -- freedom, civil
& religious -- are not these the requisites for good cultivation, which means in some
countries more, in others less, in Southern Italy almost entirely, the wealth & prosperity of the land? Mankind may create mankind. God has put it into our hands.

Take the other extreme: the lowest step of the ladder: Slavery. It is well known that Beet-root Sugar may actually carry the day against Cane Sugar because slave-labour cannot be relied upon against free labour -- that is, that the Institution, let us rather say the Degeneration of Slavery is such that thriving cultivation becomes impossible.
The different influences which reside over Births -- we may be excused for using the astrological phrase -- are as interesting as they are mysterious -- many of them being as yet unexplained.

The influence of Hours on Births is one well known instance e.g. there being are 5 births during the night to 4 during the day. It is well known that more boys are born than girls: but also that more boys die at birth & in infancy than girls.

This appears to be quite independent of climate: but not of town versus country. In Belgium, the preponderance of sons born over daughters appears to have been a little less in towns than in the country.

The proportional number of boys born over girls all over Europe is higher in wedlock than in illegitimacy. In France it would appear as if to agriculturalists -- that is, to persons whose employments tend to add to their physical strength, more boys are born: to those who are weakened by their employments, such as the work in factories & trade, more girls: and to persons of mixed employments, the number of boys & girls born is tends to become pretty nearly equal.

But the respective ages of the parents tends more than anything else to determine the proportion of male & female Births.

The more the father is older than the mother, the more boys are born to them.
When the mother is older than the father, or the same age as the father, then more girls are born than boys.

If this be true, the Births of one over the other sex can be regulated almost at our pleasure.

The Law of Births & Population appears then roughly to be thus:
the sex will be on the side of the excess of in age of the parent
the sex in excess will die in proportion to the difference in age between the parents.

Thus in England more boys are born in the country where men marry later than they do in the towns & are generally older than their wives.

So will illegitimate births: the ages of the parents are usually more equal: & more girls are born.

The relative ages of parents: not so much their age at which they at marriage: are supposed to determine generally the relative number of boys & girls: though it appears to have been shown that early marriages produce more daughters
In the English Peerage: widowers have decidedly more daughters.

These are curious particularities which we will not pursue: statistics are as yet wanting to work them out with perfect certainty.

And the object of quoting any of these instances here is not curiosity: still less Statistical Scientific pursuit -- but simply as illustrations of our great proposition that Mankind can modify can reform Mankind, can almost create Mankind by discovering & applying the Laws which govern registered (we will not say govern) the movements of the Moral World & that the Laws of the Moral & Physical existence of men so act & re-act upon one another that it appears as tho' their express purpose were thus to put power into man's hands:

Thus:

the difference of age of parents is the main "Regulator": that which chiefly determines the difference between the Births of the two Sexes and also from this depends in a measure the greater or less proportion of mortality in the children. Note [of course Children's Deaths are mainly due to sanitary or rather insanitary causes -- in a large English town, then deficient in almost every Sanitary essential, 53 out of every 100 children used to die under 5 years of age. Why the other 47 did not die we hardly know. It would be curious if we were to find that the difference of age in parents had any influence in determining which, under equally insanitary conditions, should live.]
The difference of age of parents is greater or less according to various circumstances e.g. in town or in country, in legitimate or in illegitimate connections unions, as well as in different countries.

Therefore the difference of Births between boys and girls varies as this main 'regulator' varies: i.e. according as the difference in age of parents varies in town or country: in legitimate or illegitimate union.

But taking Europe all over, generally, men are 5 or 6 years older than their wives when they marry.
And it would appear that when the father is older than the mother by from 1 to 6 years the Births of Sons are from as 103.5 to 106 to the Births of Daughters.

And taking Europe all over the Births of Sons over daughters appear to be as 106 to 100

We could scarcely have a more striking illustration of the way in which the Laws of the Moral & Material Worlds are made to act & re-act upon one another: & of the way in which we can act in modifying mankind thro' these Laws when we have discovered them, than this: namely that what seems to be a measure of prudence, -- that is, a man not marrying till he can afford it, -- & to stand within the sole domain of Political Economy, influences sensibly what
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seems to be purely physiological Law
-- namely the proportion of men & women
born into the world.

As to the absolute number of children born to each
married pair: we would only indicate the sort
or researches made: as for example

Too early marriages are without children, or the
children die. Above this age, marriages, at
whatever age under 33 in the man, &
under 26 in the woman, tend to have the same
number of children: & these are the ages which
tend to have the greatest number of children.

Where the man is a little older than his wife
is the prospect of the greatest number of
children.

The greatest number of marriages
for man as for woman takes place between
the ages of 26 and 30 -- the latter older age being
the maximum for men: the younger for
women.

look [?] about 106 Boys to 100  p. 179
   29(4
There are of course many other influences which sway the increase or decrease of population: each as for instance Malaria which not only increases the Death-rate but diminishes the Birth-rate.

But we cannot too often repeat that we are merely giving indications of Laws here: not seeking out the Laws themselves.

Merely showing how complex are the phenomena of these Laws -- each Law being one may say half Moral, half Material: & apparently expressly so, in order to give us dominion over us.

What then becomes of our Free Will?

When we come to this point, up starts the question of 'Free Will' immediately: --

(a) if, from year to year, we must expect to see the same crimes in the same proportions, punished in the same proportions, the same marriages, the same suicides, the same accidents, &c &c can there be any Free Will?

But to say that we must expect to see the same crimes, is merely saying, is it not? that the same causes will have the same effects:

It is merely an illustration of 'caeteris paribus'.

And (b) as above said, these calculations do not decide what Mr. A. or Mrs. B. what each individual will do. We do not consult a Table of Mortality to know at what age Mr. A. or Mrs. B. will die. As well might we consult a Table of Crime, or any other sort of Tabular Return or Estimate, to know what Mr. A. or Mrs. B. will do.

Here "free will" does come in: making such a calculation of our own actions impossible.

Or rather, as we should say, we can modify the causes or some causes which influence our own lives & actions or those of some of our nearest & dearest; & in this way
modify the results or lives & actions themselves. And if this were done on any great scale, by unity in action purpose of a great many, and with knowledge & wisdom, we should of course be able to modify the National life & action.

(c) All the actions of man proceed with the greatest regularity. Whether he marry or murder or steal, whether he be born or kill himself, these things seem always determined for him, & beyond his power of Free-Will.

Is this fatalism?
Not a bit of it.
It only shews that the same effects follow the same social causes.
"If I took it into my head," says our great Discoverer, "to have the pavement taken up before my door, & if next day they came to tell me, that several persons had fallen & hurt themselves in the night, am I to be surprised? On the contrary: would not such accidents be quite natural -- and would not they recur night after night? -- For me to pretend that I am no cause of the mischief -- that every body is 'free' to go where he likes -- & that those who fell ought to have carried a light, would be but bad grace on my part. "Now, a large part of our moral falls in this Social order arise in the same way: and we cannot take too much care to avert the occasions of these falls.

"Here is the Legislator's noble mission. By modifying the atmosphere in which we live, he can improve his fellow-creature's condition. What, am I a fatalist because I confess recognize that the air which you make me breathe hurts me does me harm, oppresses me, kills me? Let me breathe a purer air. Modify the circumstances amid which I am forced to live: and you will give me new life.

"So, my moral constitution may be strong, yet not without its being capable of always resisting the injurious causes with which you surround me. My moral life is, like my physical life, almost constantly in your hands. Your Institutions tolerate or even favour a crowd of snares & dangers: and, if I tumble, you beat me. Would it not be better to begin filling up the ditch on the edge of which I am obliged to walk, or at least to try & light my way?"
May we not say that it is a Law that, on a good pavement, there will be only so many accidents: on a bad one, so many: on no pavement at all, so many more? No one seriously doubts this: it is almost a truism: we do not take the alarm about our free-will, & or raise a cry that we must take care -- not test we do not improve our mend the pavement but -- lest we weaken the force of conviction in free-will? But when we come to Moral Laws, we are all agog: And yet, we do not might say: when we have discovered & acted upon the `Laws' which register the connection of Physical Conditions with Moral Actions: not, as in (a), that we must expect from year to year to see the same crimes, suicides, the same pauperism recurring: but -- under such & such Social conditions, there will be only so many crimes: under such other, so many more: under still worse Social conditions, so many more.

d. The "collective" nation: & here it is fair* to appeal to the "collective" nation: is responsible for such & such a degree of evil. Cannot the "collective" nation be brought to such knowledge & sense as to be responsible for such & such a degree -- an ever-increasing degree -- of good?

* Where it is unfair to appeal to the word, "collective" nation -- Humanity, is, is it not? -- when it is thought to substitute for continuous progress thro' eternity for each individual, progress of collections of individuals.
e. The great "sensitiveness" of Statistics* to "acting causes" is what strikes us, rather than the reverse. Statistics, i.e. Statistical facts, answer to the helm: i.e. to the modifying cause or spur. We are always blundering, are not we?, as to free will & choice. Man's `will' is determined by the "acting causes" of his `social system'. Alter these: and his will is altered

* Quetelet says that the most eloquent pages we can read, if we read them well, are the numerical Tables of Population.

Man is born, grows up & dies according to certain Laws, of which the whole or the mutual reactions have never been studied. The Science of Man gives us only researches on some of these Laws, results of single observations, or theories based on views. Moral & intellectual man has not been studied in his development. Nor has it been studied how he is influenced by the physical man which impresses its action at each age upon him -- nor how the moral & intellectual man impresses his action on the physical man -- That is, we have not studied these matters by the science of observation: observation of numbers & facts. There is a repugnance to look upon moral phenomena as `subject to' Law: registering Law, it would be more correct to say -- Nor is it possible for one man alone to undertake these observations. Are the Actions of Moral & Intellectual Man reducible to Laws? That is the question. We appeal to experience. The individual man seems accidental: a "fraction" of the race. But a "fraction" is not "accidental": the "fractions" make up the sum.
There are no incoherent facts.

There is an order in the March of Nature.

Moral faculties show general Laws: & immoral ones the same --

In crime, as we have seen, the numbers are reproduced with amazing regularity.

Even murders, which seem the result of 'rows' without motive: are yet uniform & regular, year by year: even as to the instruments employed.

The "Prison's Budget" is paid with more regularity than the Treasury's.

We can number beforehand how many poisonings, how many forgeries, just as we number beforehand Births & Deaths.

In this sense, 'Society prepares: the Criminal only executes' Crime.

In every social state, that is, certain crimes result from its organization.

This is no discouragement: but the reverse.

Men can be improved by improving their Institutions & all that influences their being.

Same causes: same effects. Alter the causes.

Man can govern by Laws Moral, as he does by Laws Physical.

For mankind can discover the Laws & govern by their means.
That is to say, that it is not in the intention of God

That mankind, ignorant mankind, can have an

eternal or infinite action -- at his own caprice --

How unjust, if it were so!

We are always blundering, are not we? [added]

God alone sets the limits: that is, the Laws.

We act within his Laws: under His Laws: & also by

His Laws. Here may be Here is discovered the Perfect Plan of the

Perfect God.

God governs by His Laws. But so do we: when we

have discovered them.

If it were otherwise, we could not learn from the past

for the future.

This re-action, or reflection of man upon himself is,

as Quetelet says, one of his noblest attributes: his

finest field of activity.

As a member of the social body, he is subject to

causes, but as a man he is their master.

Quetelet dwells on the "necessity" -- by which we

suppose he means their regularity reducible to Law --
of moral phenomena: but in this "necessity"

resides the power of improving the social state

which gives rise to these moral or immoral

phenomena.

Political Science is an enquiry into the precise Laws

of Politics.

Nothing has tended so much to stop the development of

these Sciences as the (so-called) Free-will theory.

But This only means no one seriously denies that the general will, so to

speak, produces the
causes of which the individual wills are the effects:
And the general will can be modified.

Are Statistics an Art or a Science: Quetelet asks?
And he answers by another question: is Botany an
Art or a Science? Botany at first was merely an
Inventory -- Now it is a Classification, An Anatomy, a
Physiology.
Statistics are not Historical or Political Science.
"History is Statistics in Motion": says Schlözer of Göttingen.
The Scientific Statistician must deduce & judge
as well as compile.

This brings us to our main point:

III
When will the Chancellor of the Exchequer give us a Budget of Crimes & Virtues?*
(or The Religion of Politics)

(a) What will the difference be between the New Moral World and the Old Moral World as determined by the discovery of Law?

In the new Moral World: to find out the sort of social state which prepares the crime: & to modify it so as to prepare the virtue.

In the old Moral World: to have a Church, supported by the State, which is to beg for heaven for us: to confess our sins for us -- that we are desperately wicked, as indeed we are: to absolve us: & to say that we won't do it any more: & then to confess again the same afternoon -- that we have done.

(b) Is not the character of God shown to be quite different by these two very different appreciations of Him?

And is it not our highest object to study His character in this His moral government?

* Even the word is wanting of Virtue in Action: but there are too many words to express Vice in Action: Sin: Crime -- a word in every mouth.
Influence of Governments

(c) As long as national Legislation, Laws and Local circumstances remain the same, we can compose Mortality Tables, Matrimonial Tables, Tables of Births, with the most absolute certainty for next year. One would think that Legal Enactments determined that exactly the same number of marriages should take place at the different ages every year, so great is the regularity, even in this matter which seems to depend entirely on human fancy, human passion, human will. Were the figure fixed beforehand by Law or Regulation, the infractions of the Rule could not be fewer.

It is fixed by Law: but a different kind of Law: a Law which is never broken: It is this: such a state of society, such will be the product. These numbers are fixed, as long as the social & national circumstances remain the same. Individuals cannot alter these: except by carrying what is called 'public opinion', which makes Governments, with them. [Even a despotic prince is no exception: for a despot can only do mischief or good, in as far as his nation will let him].

Governments can alter them: how great the
importance then of Governments studying these Laws! so as to change that Legislation which can change those conditions of society, of which these fixed numbers are the product: of which one may also say the previous Legislation was the product

"Statesmen are the best of missionaries", said Livingstone. Indeed they are.

Whether the same effects will return depends on whether the same causes are permanent.

Great as are now social changes, yet in the event which seems most to depend most entirely on man's & woman's free-will, viz. marriage, we find a greater regularity than in the Earth's productions or in Physical Laws where man's free will exercises no influence whatever. The same numbers are reproduced from year to year at the same ages: this cannot be the arrangement of chance. The number of men under 30 who marry women over 60 is the same. The young man marrying the sexagenarian is not the subject of fatality or of passion: yet he pays his tax rates & taxes

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Quetelet gives an instance where the Legislative change of the Militia age changed the age of marriage.
to this inexorable Treasury: this Budget -- the Budget of the customs & needs of our Social Organization

This & Estimate can be made drawn up beforehand with more certainty than that with which the Chancellor of the Exchequer estimates for the National Revenue & Expenditure: as also these rates & taxes are paid in more regularly than the nation, Italy especially, pays her Government taxes.

Quetelet observes: that man, so proud of ruling the World by his free-will, submits, unconsciously known to himself, more rigorously than any other created being, to the Laws to which he is subject.

We would not say: `submits' or `subject' -- but `registers' -- Man is the register of Laws more than any other creature i.e. his actions are reducible to these Laws -- registrable under these Laws -- At once he is the register: & can keep the register which no other creature can do.

And this is his safety: he can observe himself registering: & so alter himself that the register of himself shall be other than it is.
The influence of Civilization, of Political & Religious Institutions on the moral & physical nature of man is may be studied is at present little unknown as an exact science: & still less more as an Art by which to do perfectly that which we now do gropingly & in the dark is almost unknown.

We know, it is true, that Civilization lengthens life: by Sanitary measures: by extending commerce & improving agriculture: by liberalizing Institutions.

We know vaguely that certain crimes disappear in civilizations but on the other hand other crimes increase.

We know that some populations increase, others remain stationary: others actually decrease. And this appears to coincide with the increase or decrease of prosperity. Amsterdam, once the most flourishing city in Europe, lost her commerce: & with it her increasing population. If the average length of life is low, it is a mark of want of prosperity.

We know generally that Morals, Religious & political Institutions have their influence on Life Statistics. The number of still-born children increases with demoralization: as does the Death-rate of living children.

The religious Institutions of Lent & fasting diminish vitality: & the power of reproduction. The religious institution of Celibacy diminishes population.
Of Political Institutions: we know that conscriptions & war which fall upon the strongest & most valuable part of the population are causes which enfeeble successive generations. The population of France has sensibly declined, as we see by the Census of 1872. But, as the "Times" remarks, "a great war diminishes population by many more than by those who are killed in battle or who die from exposure in the field, nor is it within a few years that its full consequences will disclose themselves. The waste of national resources which it involves is far more grave in its effects even upon population than the destruction which is wrought directly by the sword of the enemy. In an army, too, which is levied by conscription, each soldier killed is, probably, a producer lost, & the means of national recovery are, of course, diminished by his removal."

"A war contribution over & above that exacted by the enemy will long continue to be due, & the payment of it to the last farthing will be beyond man's power to remit or to avoid. Its signs will be traced not only in a diminished population, but in a thousand other forms less easy to detect. A lower standard of education, of health, of comfort, and of all else which raises life & makes it more desirable, will long be among the disastrous consequences to France of her great war with Germany."
Religions celibacy diminishes population
Of Political Institutions: we know that conscriptions
& war which fall upon the strongest & most valuable
precious part of the population are causes
which enfeeble successive generations.
But above all it is Governments which dispose of life.
Is it not then the first, the most essential step
in to have a Political Science -- to raise it, if it is a science
at all, into an exact science -- to determine the
actual results of Legislative Measures, & Political
Institutions in figures: not to go on in this blind
way, changing Laws almost at random, as the
caprice of party -- but to make that an Art
which is the most essential of all Arts?
We know generally that Despotism stops the
development of the race. We see in Slavery
the excess of Tyranny in its essence: & we see that
slaves do not multiplying -- & dying bu and die in an immensely
greater proportion to that in which their Masters die.
We know generally that Freedom -- not the freedom
to do as we like -- but the freedom to develop our=
selves without trenching on the rights of others
to develop themselves -- favours industry &
individual effort.

But with such small exactness precision can we as yet apply these
principles that we often bring out a result almost exactly the
opposite result from
reverse of what we intended.
We cut our pattern so badly that our coat fits no one.
We create Institutions expressly for our protection: we
have calculated so ill that some reproduce the same
evils from year to year which they were meant to
cure: others shew results so blurred that we hardly
know whether in remedying one evil, we have not
created another: others seem to produce exactly
the opposite effect to what was expected.
But we can are able to it is with such small exactness that we can apply these principles with so little small of the needful exactness that of many of our Institutions, expressly created for our protection, we know foresaw the results so badly little indistinctly that some seem to produce expressly the opposite effect of what they are intended for others reproduce the same evils from year to year which they were meant to cure others pr shew results so indistinct that we hardly know whether in remedying one evil, we have not created another.}

E.g. We do not know whether in Vaccination we have not, while diminishing the Death-rate & Blind-rate of Small-pox, introduced other elements which tend to weaken the race. We do know that by Sanitary measures we can prevent Small-pox without weakening the race. The abolition of Small-pox, even were it complete, by Vaccination, is by no means a clear gain: vaccination does not increase population: and, at all events, while we have been depending on vaccination & neglecting Sanitary measures, we have only left other Zymotic diseases to reap the harvest which foul air has sown -- & fill up the number of the Death-compellers, formerly occupied by the Jove, Small-pox.

[14g]
To come to the influence of Benevolent Institutions on mortality.

Foundling Hospitals  p.p 380-5 p.395
Hospitals
Criminal Legislation on Crime
Thieves always returning to prison
Paupers to the Workhouse.

To him that hath much shall be given
The deterrent does not increase activity
Vagrants won't seek work because you do not give
"Be kindly affectioned one to another with brotherly love." Romans XII. 10.

"So we, being many, are one body in Christ, and every one members one of another." Romans XII. 5,6.

"having then gifts differing according to the grace that is given to us."

What is the type of a family in God's mind? and how is family love to be kept pure & holy in spite of the constant rubs & wears of time? Among the best & most amiable families, the answer to this question always is: by "mutual forbearance" -- by "healing influences."

It would almost seem as if the defence of "family" were much more crushing than the attack. People take for granted 1. that "family" is to be a state of War. And then 2. they talk of its "healing influences" just as we talk of a War Hospital.

That it is most frequently alas! a state of War, tho' carefully concealed,
there is, we fear, little doubt.

But then is it essential to the state of "Family" that it should be so?

"God made the family", it is always said -- and truly. For perhaps more clearly than ever does it appear that it is in the nature of things, that is, in God's thought, that, as long as Mankind is Mankind there shall be "families". And no Bentham, no Fourier, no Communism will ever convince Mankind of the contrary.

But, is it also in the nature of things that we should sit down, like the Old New Zealander, content with its being a state of War -- & only try to find out its
"healing influences"?

Or, rather, are we to be as the "wise & good fools", & entirely conceal from others & veil the fact to ourselves that it is, generally, a state of War?

That this is the safest plan there is no doubt. For we shall certainly be called "atheists" & wretches & fa perverters of family "if we don't pretend to be as great fools as they are."

Are we, then, to connive at this "fable convene"?

There is another, tho' rather frivolous way of meeting the difficulty by saying that the number of unhappy families is greatly exaggerated.
But, is it not much better to go to the root of the matter -- and, without disputing how many "unhappy families" there are, give some consideration to the point whether there need be any?

In our text, we are likened to the various members of one body. Now we know if these members are in a state of war, or even are not working, each according to its "differing" faculties, in perfect harmony, the body is not sound, or is, as we call it, in a state of ill-health. Is it necessary for a "family" to be a state of ill-health? --
That God means the family to be the essential groundwork of His social system, He takes pains to teach us every day in every way.

For instance: it is now commonly observed that, in the poorest labouring family, if one child is taken away & placed by Charity in the most carefully managed Asylum, the Asylum-bred child does not generally turn out so well even as the rest -- The large Workhouse Schools, even the very best & those in the country, which are at least as good as charitable Orphan Asylums, have succeeded so ill in training children to habits of energy & honest independence that we are now actually reverting.
to the plan of sending back pauper children to poor families, "boarding out", as it is called, thus creating for them artificial families.

These approximations to general laws, if we may call them so, are better evidence than the sentimental instances, often given, of some particular mother's influence [N.B. the father is always left out] People pick out an exceptionally good mother, an exceptionally admirable son, & then say triumphantly: -- "See a mother's influence'. Is it not the ordinarily good, (or the ordinarily bad) family that we ought to take? -- And does not this
appear to be a better 'Institution' than the best Asylum, or Boarding if we are to credit these attempts at finding general laws.

To take another, a physical instance: -- epidemics always thrive in large Asylums & Institutions -- also, the best Hospitals seem to afford Patients a worse chance of recovery than the poorest homes -- especially children, but most especially women giving birth to children.

These are but a few instances.
If, then, the family is in the nature of things, or in God's thought, the type, -- what, then, is to be the type of the family?

Surely this is the important question--leaving aside for the moment the number of "unhappy families" & whether it is "exaggerated".†

Even those most anxious to prove this, hardly assert that the type in God's mind in creating the "family" was the "family" as it is. Could we not make some approach to finding out what is the type of the "family" in God's mind? The most beautiful of the types of Beauty in the Italian Art of the Middle Ages is: the "Holy Family." Could we find out a type of what a "holy" family now would be?
[3]  a "holy" family now
would be? Are there any
holy families now?

A family was made to be
something else than a state
of War -- and, if unhappily
it is, some other remedy
is wanted, some other
change than merely
a `healing' influence.
Just as we never should
think of looking upon War
as the normal state of
nations, & upon legislation
as the mere task of
providing Armies with
Doctors & Ambulances,
so we should never
dream of looking upon
an unhappy state of
family life as its normal
state & upon the
appropriate remedy as
"healing powers."

To create a family life,
as it ought to be,
according to the type in
God's mind -- to shew an example of a better sort of family is surely a wiser thing to do than either to `renounce' the family, as the devout Roman Catholic, -- or, as the Protestant, to make it an idol, carefully to hide & deny its defects, & to hope for nothing higher than forbearance or healing.

What then is the type of a "family" in God's mind?

The "end" of the "Society", (as the rule of a certain Roman Catholic Order, rejecting the family, states) "is to promote the sanctification of its members, & to exercise every work of charity, especially those which regard our neighbour's
"eternal welfare."
Mutatis mutandis, would not this be a good "end" for the "family".
But, is the "end" of the "family" with us "to promote the sanctification of its "members" -- and "especially" their "eternal welfare"? Do people marry because the two, the man & the woman, can better do the work of God together than apart? -- Is this not almost unheard of? -- If a man, & more particularly if a woman, has really some great work of God on hand, is not he, & is not more particularly she, obliged as it were to remain unmarried, in order to remain free for God's work? Does not St. Paul almost recognize this? --
When we marry & have a "family", what is the "end"?

"The end" is to make money for one's family. that is the only definite type. If this is not necessary Those who have not this comfortable to enable themselves. We do not the sons to get on in live to do the work of the world, & the daughters God. to "marry well."

And let no one suppose that there is anything wrong in "making money" which is contrary to For certainly part of the work of God. the work of God is to "earn your bread by the sweat of your brow."

[4] Were there any "end" in the "family," such as the "Rule" mentions, we should examine in order to see if we had made progress in the purpose, of which the express type was in our minds as the "end" of our "family."

But the organization (or disorganization) of a family has nothing to do, except in very rare instances, with living together to do the work of God.

In the best & most amiable families, the highest tie is supposed to be: Mutual Forbearance -- just as it might be among the forced inmates of a prison or a Hospital.

It is strange that a family should be the only thing which we begin
without having a type in our minds of what we mean it to be. We do not even build a house without
seeing exactly before us that which we intend it should be when it is finished. We do not trust to some "reparative influence" (we do not exactly know what) to keep our house dry & warm, if we have left it without a roof, if we have neglected putting in fire-places, chimneys & kitchens, if we have omitted the ceilings & stair cases -- But life, family life, of all things the most important (one would think,) is the only thing which people begin without any type or purpose at all before them.

A good master of a College or School does not do this. On the contrary. He has a most definite Ideal always before his mind. He strains
every faculty to reach it. He does not at all trust to any patching or mending of "healing influences". But he goes straight to his Ideal or purpose, & works up to that. [But, with the "family", the usual & the best teaching alike is rather to prevent our having any Ideal, type or purpose in it. We are to `bear & forbear.' & if we sin in any of its relations, to ask forgiveness. Of organizing a family life which shall raise us, so as to sin no more, not one word.

There is nothing more depressing, nothing more bewildering, nothing more demoralizing than this sort of phrase-y-ness.
And now, while family life is organized so as to quench any great striving after the work of God, or at least not at all in reference to it, we deplore the wretched state of the world, call it a "mystery", & wonder whether the world will ever be any better.

And all the while, -- like the revolution of the day & night, on which we base all our Calendar, -- "family" is the only base of the social plan structure, of which we can positively be sure that it is God's plan, that it is the foundation He means for the whole Social Super- Structure, that we cannot alter this. Therefore would it not be worth our while to look out for God's type or purpose in it?
[5] But some do try, while leading the usual family life, to introduce their religious belief, their thoughts of God, into every part of it. They have "family" prayers, Sunday readings &c &c. But none, excepting perhaps the Moravians, or the Fliedners at Kaiserswerth, have organized family-life upon the model of their religious belief -- have set as its purpose to do the work of God and of the world.

On the contrary. The highest type we have is: to bear & forbear. If religion is that which bears fruit in the life, is there any religion now? Should we be in any way different from what we are now, if we had no religion? Religion is that which
makes us go to church, which makes us say grace -- but does religion make any difference in the type of our "family life"?

Christ's whole life was a war against the family. From a child, he said he must be about his Father's business. And when his family interrupted him, he said that his brothers & sisters were those who loved his Father in heaven.

But, if we were to preach this now, everyone would say that this is preaching doctrine subversive of all morality. But if to be about the Father's business were the family's business, if Christ's type were carried into the family, would that be subversive of all morality?
Now, that Christ went to the Marriage of Cana & turned water into wine there is given as evidence that Christ approved of marriage. Is not this ridiculous reasoning? Does anybody suppose that Christ & God disapprove of marriage? And if marriage is the foundation of God's whole system, would it not be better to find out its purpose, in which humanity & God might be at one? Perhaps one may say that Christ's type was to make all relations subordinate or rather subserving to "finishing the work God has given us to do", to being about "our Father's business" to doing God's work in the world
And, were the family really united to do this, it would indeed be a revolution. How soon would this world become "The Better World"!

But now you may almost say that, if a man & still more a woman has a work of God to do in the world, he & still more she must remain single -- he, because he will find no woman able to help him, to be a help-meet, she, because "family life" is expressly fashioned to waste her time for any great object of God's. And this, even when she is only a daughter at home out of many daughters -- unless indeed she has to leave home to earn her livelihood.
"God makes the family." -- it is said -- And indeed it is true. But God also makes love of action, desire in each man & woman for self-development, for a free career according to his or her ability, if it is not stifled -- for independence & self-exertion. And the best family education is that which gives opportunities of development & of acquiring independence, & the worst education is that which stifles them, > as indeed we see in Pauper Life. If we put the little pauper child out into an honest labouring man's family, struggling & making sacrifices to maintain its independence & self respect, the pauper child too will learn these habits. Indeed, we may say that independence &
self-exertion are among the first elements of a good education. And speaking of what are called the "higher classes" too, no accomplishments that can be taught are worth these. And a bad education is that which stifles them.

God makes attractions too. But the principle of the family is too often not to go by attractions. There may be one tyrant in the family and the tyrant may go by attraction -- but the others do not. In the best & most amiable families, the common course of things is for every one to give up just enough to prevent such collision as would make it intolerable.
But is it not good for the character to give up its own way? is often asked by conscientious people.

Yes, indeed in following God's way we must often give up our own way -- or rather we must make God's way our own way. But then it must be to follow God's way & not the world's way, or what is called, oh fatal word, the usual way.

Can there be a greater satire than to call this the usual way, which all are expected to follow, & then to go & confess in Church that it is a "desperately wicked" way?
But does not God intend all our peculiarities to be softened, our selfishness subdued by bearing the rubs of family life?

The question is a very simple one. Are we intended to go by attraction or by repulsion? -- Are we to put on a strait waistcoat? -- Good people make themselves resigned to a family. They do not kick nor struggle; and unquestionably this is much better than mere impatience of it. But it is as if we were to lay down as a principle -- 'there are plenty of things in the world for me to do, plenty of people whom I could help, & whom I could work with; but it is good for me to deny myself; I will put on a strait waistcoat; and I will be resigned to it; I will sit quiet & not complain nor resist.'
We know that crippling & physical deformity results from want of exercise & want of nourishment in Physical life. And what is a deformed or crippled body compared with a deformed or crippled life or soul? Is it then well to go on without a type, a purpose, leaving it to the accident of the moment to decide? This is frittering away our life.

When we think of the lives around us, squandered by the fancies of grown-up children who know not what they do -- when we see the abundance of good mind & energy running to waste -- our health, our strength, our time, our very virtues run to waste, instead of being utilized -- we do indeed see strongly the danger of having no type
or plan or settled purpose in family life. For, did you ask people seriously: 'do you mean your life to be spent in this way? -- do you intend to spend your next twenty years in doing this?' you receive one of these answers: from the weak & common-place "it is only for a little time; it would be thought unkind not to give way now" -- from the best & highest & what the world calls the happiest women. "Rather die -- better to die at once than to go on all our lives as now" -- from the shrewd "daughters at home live only to be something else -- that is, to marry." -- And then, if they do marry, to create a family just like the one they rushed out of.
Look round among families & see how many you know in which they do not think that there is something "very peculiar" about themselves -- "We do not go on well, but there are such peculiarities in my family." "I should not like to have it mentioned, but no one has such difficulties as I find in my family. But we must bear & forbear." Do you know one family where parents & grown-up sons & daughters have what may truly be called a beautiful relation to each other?

Very few people indeed, it may be said, live such an impoverishing & confusing & weakening life as the family life of the women of the richer classes. And each thinks it something "peculiar" in herself, if she cannot enjoy & take part in this life too.
She thinks she ought to break up her own mind to do so. It is because, by with our method of imprisoning in families, we have no type before us, unless it be the 'type' of being like every body else. Have parents any clear type in their minds of what their son or their daughter is intended to be by God? of what he ought to be when he leaves college or how the study of this or that profession will suit him? -- of what she ought to be at 21, or when she marries, or when they, her parents, die & leave her alone? An author of the great ascetic school of the 16th Century says that the business of the Teacher of youth is: "to take all the trouble necessary
"to educate them well, till
"he has raised them out of
"the perils they run, &
"placed them in the hands
"of God."

Might not we take this as a definition or type of what "family" has to do? -- But has a "family" any idea of taking charge of its younger members till they are fit to run alone, till they are armed against moral dangers, & can be placed in the combatant ranks of the Army of God?

X >

It is good for us to walk about & exercise all the muscles which are in our body.

So it is good, it is essential for us, we have the right to expect that our powers shall be exercised, opportunity given us for developing all our faculties, so that our lives may be
made worth having?
God means us to do what
we like, first learning to
like the right.
"For joy that a man is born
into the world," Christ says.
And that is a subject of joy.
But a woman must be
born into the family. If
she were born into the
world, that would be joy
too. But what joy is
there in her being born
into the smallest of all
possible spheres, which
will exercise perhaps no
single one of her faculties?
By the beautiful arrangements
of Providence that the
good of one shall tend to
the good of all, and
that one cannot be injured
without injuring the whole,
the whole family is
benefited by the development
of the faculties of each of
its members, the whole family
is injured as well as each of
its members by crippling any one of them.

No essential difference is made in the principle of the problem by asserting that "unhappy families" are not so numerous or not so unhappy as we suppose. That is like the "greatest happiness of the greatest number" theorists, who assert that there is, on the whole, happiness enough in this world, with its "compensations" -- favourite, misleading word! -- that the slave & the pauper are happier than we think, & so on. How little idea can they have of what is happiness -- how little of what the actual misery of mankind is, who write & theorize thus!
But, were each person one of us to count up, in his secret mind, the "families" whom he knows to be "unhappy", let us we might then, without disputing as to how many more there may be, try to find out whether there is not some type in the mind of God of what the "family" should be -- which would substitute new & sound & happy families for the old & unsound & unhappy families which, at best, the Moralists tell us we can only, as it is now, "heal".

If only one such family existed within every one's knowledge, what a field for consideration, as to whether "family" fulfils its purpose, this would be!

We are horrified when we read in the newspapers of one "Robbery & Murder." But there are people being continually "robbed & murdered"
The writer of a book just published coolly tells us -- and it is as well coolly to consider whether 1. it is. it is so what she tells us is not true 2. whether it is meant by God to be so. 2. it ought to be that the most important or at least the most reliable influence of "Education" is: -- "Reaction." in other words, that all present our training goes to make us what we are not to be -- or rather to make us not to be what we are to be -- O lame & impotent conclusion! Is this all the success we can hope to reach in Education & the Family -- to force a strong nature into opposition -- & by opposition into action? Can we really suppose that God has no higher an ideal than this for the Family, for Education?
Ought not rather the object of every education, of every family, to be -- to supply a machinery, an influence a facility, for working out the real ideal, God's ideal for each child's own nature, of each child's own nature, through its circumstances by the instruction given, by through its circumstances, by every item of its life, in short -- as long as it is unable to supply/decide or modify these circumstances for itself -- till it he or she is old enough & wise enough to decide or modify these circumstances for himself or herself, as far as they can be decided or modified?

But; of how many families, of how many educations, is this the object, the Ideal?
before our eyes -- And no one sees it. "robbed" of all their time.

There is scarcely any one who cannot, within his own experience, remember some instance where some amiable person has been slowly put to death at home -- Aye, and at an estimable & virtuous home.

That there must be something wrong in the present state of families, who are in (so-called) "easy circumstances," is shewn, even physically, by this that, there is scarcely a family, in which there are several daughters "at home," where one is not "an invalid" -- And the physician always says: -- `had she been a boy at school, this would not have happened.

The woman, in the richer classes, may leave home to marry, but for nothing else, To justify herself in wishing
for an independent occupation for the exercise of her faculties, she must take a husband.

The habitual preference of parents for docile agents in their grown-up children, sons & daughters instead of making independent coadjutors of them, -- the love of personal supremacy not only in the parents but in some one of the children at home, generally a daughter, who takes to "governessing" the rest including her parents these are among the most fatal causes of the long series of disastrous blunders in families --

What is to be done? -- resulting, as was once said by a man not unknown to fame, in the slow "decomposition" of one or more of their members.
What is to be done? -- To lay down rules for the "Reformation" of in families is, of course, as impossible as to lay down rules for a "Reformation" in Churches.

How to "renew a right spirit" among them?

We cannot teach them to think how this is to be done -- we who are only learners ourselves. We must ask them to teach themselves to think. And as every man & woman in the world has been, or is, or will be a member of a family, there perhaps can be no more general or useful a subject of thought. Of speech there is too much already. And, as this
never-failing, wishy-washy
flood of speech &
writing on the subject
appears only to be with
the object of concealing what every
one has experienced, of
ignoring what every
one has known, & of
laying down prescribing a few
nostrums which every one
has found of no use,
suppose we, for once,
enter each one into
our own heart & experience
in silence -- and without
putting on the customary
fancy-dress, or acting
the customary "tableau,"
consider, face to face with
God, & as if there were no
one but God & oneself
in the world, what, if
the salvation or regeneration
of every one of mankind
were God's object & ours,
as we sometimes say it is,
would be the part that
the "family" should take in this great Education of the World.
[10] What then is the goal that we should look to, the type for the "family"?
1. Is it not that all its members should have one will -- one will in many organs -- & modes of action -- that this will should be, as far as is possible to the imperfect, to be one with the Perfect, in feeling, in purpose, in volition?
   But the "family" will is not generally to be one with God. It is generally but a multiplied form of selfishness. What a man wants is, that his wife shall be "his", not that she shall be God's. What a mother wants is that her children shall be "devoted" to their "home", -- not that they shall be devoted to their God, to doing God's work in the world.
   Your own "home" is to be your first object -- not devotion to God & your neighbour.
Yet, how far better & finer the family, the home tie would be, were it not so narrow!

Were there an independent occupation for each, at one with the Perfect, at one and in which God & humanity would be at one, how much sweeter the return, how much closer the tie!

The wisdom of the Perfect Will through which we are to attain -- not be passive recipients of power & knowledge from the source of all power & knowledge -- is more & more recognised.

But are there parents whose type for their family children is that their children shall attain power, not submit to theirs?
If the type for the family were guided by the wish to be on the road to one will in every heart & mind of its members, the will to know such truth, to practise such truth as is within the reach of humanity, concerning our common Father, our common Ruler, & His will or plan for mankind -- to have as far as possible one will with His -- to co-operate with His plans -- to be His fellow-workers -- would not even the wish open out quite a different road, quite a different goal for families? -- Does this seem a vain imagination? To recall what has been done through human resources in scaling the skies, traversing the earth, penetrating its depths,
may well encourage us to draw on human resources for every object, for the fulfilment of every desire, placed by God in our nature. And is there any desire more universal, more right, than not to work alone, to bring the idiosyncrasies of many natures together to do a common work?

For two to marry because they can do together the work of God better than each can do it alone -- for a family to unite to do together their "Father's business" better than any can do it alone -- this would indeed be a marriage, this a home.

Not one family indeed, not many families in one generation, can accomplish this -- but many families in successive generations may -- And many families
or one family in this generation, may lay stones essential to the building, which future times shall raise.

But 2. the type of the family, as existing in the mind of God, must undoubtedly include the development of each. Individuality according to its type, so that each individual may be working out, according to his own idiosyncracy, a part of the great whole which is working with God by God.

The loving, conscientious, fervent Roman Catholic turns from the selfish & worldly beings around him to hold converse with the saints of Heaven.

But let families work aright & saints will indeed people the earth. Living, breathing fellow-creatures, earnest as the Saints
of old time, but with wisdom gathered from their predecessors & developed into new & higher phases of truth, will indeed hold converse with him.

The father of the family will indeed be a father of the "future age" --

But now, who are the fathers of the future ages? Almost invariably men who have, at the head of a College, or School, or Institution, or Office, or Assembly, influenced other men's sons. These men, if such there are, are the true fathers.

By whom are women & sometimes men influenced? By the "Virgin Mothers" of true & profound legend -- not by their own mothers.

Spiritual fathers & spiritual mothers there are indeed.
Each But, were the family what it should be, -- namely, at one with the purpose of God, -- each member of the family will develop in himself or herself, & also influence on the mode of development of the others.

By degrees, thro' life & work, are opened the counsels of eternity to each member who lives & works, till he becomes one in love, one in wisdom, one in comprehension with the Eternal Perfect.

Is this fanciful? -- Does not our own little experience point in this direction? --

It is fanciful indeed now -- for, instead of the Counsels of Eternity opening to any one, we can scarcely see any one who has learnt any lesson at all from life, who would not create
f23v

over again just the same kind of life -- nay who does not even sometimes boast of it And such is the "fable convenue" that the world applauds.

For the closest tie of all, is not the type to be the union of two in one, one with all, which all are to be one in God? Two in one, one with God, one with Mankind -- or rather an union in which to make the humanity of & God are the race at one with God -- the object of which is to make the Father & the Son one.

But where is there an example of such an union of two in one?

Of two in one, & that one one with God, & one with Mankind through God in doing God's work, we have perhaps no experience, but we have occasional approximations.
As for each race, so for each family -- while each race, so while each family, so while each member of the family preserves his own idiosyncrasy, developed & improved to its Ideal, his own mental & moral characteristics, & goes forth into the world with his own special mission, no one member of the family, no one family, no one race remains isolated on that account, or with a different purpose from the others.

While the family is such a narrow tie, there appears to be almost a natural antagonism among the members, a necessary incompatibility of interest, or, as we call it, of temper.

But let each one take his or her proper
place in the whole, in the great work of Mankind. And it will be found that every Individuality, properly developed, has its own work to do in the Perfect whole -- that Individuality will not do much without co-operation -- nor co-operation without Individuality -- that two in one will do more for the work of God than each one of those two by himself or herself -- & so of other less close ties.

But, to obtain this ever imperfect working of every part in a perfect whole, means & opportunities of development & of acquiring independence must be given by the "family" in youth Independence & self exertion
are among the very first elements of a good family education.

Frittering away the life, the time, the moral strength, -- allowing the independent faculties, the aspirations, the ideals of the youth to run to waste are among the very first elements of a bad family education. Faculties not utilized & developed in youth rarely come to hand afterwards when they are wanted.

And so we see the helpless, unhandy minds, or the petty tyrants of this youthful generation become the fathers & yet more the mothers of as helpless, unhandy minds, of as tiresome petty tyrants in the next generation.

Political Economy might well come in here to teach us -- But after all political economy must
recognize that the most valuable element in it which it often leaves out, is the moral one, the development of human faculty, the giving to each man or woman the highest & freest career according to his or her ability, developed according to its highest Ideal.

And thus shall each take his or her proper place in the great work for God & mankind, in the Perfect Whole.

"For we are members one of another" -- "members of the Lord's body" -- "that the members should have the same care one for another and whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it -- we are the body of Christ and members in particular"

Dec 31/70
Notes (some rough notes) by Nightingale

ff26-45 Pen and Pencil {Note: If folio is written in Pencil I have noted 'Pencil' at the top of the folio;
If there is no indication of 'Pencil' at the top of the page, the folio is written in Pen;
If there is a considerable amount of both Pen and Pencil on the folio, I have noted 'Pen and Pencil' at top of folio}
Handwritten by Nightingale
Dated 1871. May--date written in another hand

£26

Internal evidence
p. 16 dates this 1871. May
1871

{`Internal evidence
p. 16 dates...1871' is written in another hand}
{Lynn's note: this is p 1, next folios are other papers, sizes}

Were I satisfied with that "most disagreeable kind [5:281]
"of responsibility -- that for opinions & not acts," I could have just as much of that as I chose -- & a great deal more than I am able for. & could go on here till the end of my life, fancying that I was doing a great deal of good & that I was a great administrative if not political authority.

E.g. House of Commons men would be glad that I should give them my experience for them to make speeches about the Army Regulation Bill.
Chiefs of Depts or R. Commissions about other measures.
But I should be useless in this. I am entirely unfitted for it.
In all the Government work I have done, in both [9:649]
the R. Commissions which I conducted, in Sidney Herbert's 5 years xx of War Office work 1856-61,
in Sir John Lawrence's Indian work, I have always been responsible for acts as well as for opinions -- i.e. I not only 'got up' the data, Statistical, administrative & practical, brought out the evidence, & except in one instance wrote the Reports -- but I organized the Standing Commissions, Departments or other mechanism which were to carry out the Conclusions or Recommendations or "Opinions" when they were laid down.
[The reason why R. Commissions are become a sham & a stone of offence is that they don't do this.
They simply report.]
xx During those 5 years, S. Herbert came to me day by day. And we organized every practical step together.
these days of superficial discussion when everybody even the Cabinet is like a periodical & a Magazine --- that is, getting up from a little reading a subject, whether a pauper or an iron clad --- whether a soldier or a Colony, it does not matter as people get up Leading or periodical articles -- and calling that, Administration.

Ten years ago, we did the things people now prate about, write about, speechify debate, report about.

There is such a thing as truth of feeling, truth of mind -- a far higher thing, a far higher truth than truth of words. People are such Martinets about the truth of their words -- words which in spite of all the Johnsons, all the Academics, all the Lexicons, all the Delta Cruscas every body has a different meaning for -- And they think little of the great convictions, great feelings & purposes, in which every body has a different word for -- the in spite of every body who thinks at all thinking alike in these.
Are we to live alone because of this?
Travers Madge. Le P. Hyacinth

Negative & solitary Dissent is a mistake.
Every great Reformer began by being a solitary Dissenter, that is true.
Our Great Master Himself was a solitary Dissenter, to begin with.
But in every case it was a positive Dissent ending, not in a protest but in a great Reform.

"Faith" not the "enthusiasm of humanity" [3:175] but the "enthusiasm" of God.
And that is what was in Christ (& includes the other.) And every body who like Him "loves" God with all his heart & soul &c & contributes to others' knowing God's character better, so that they too may be able to "love God".
[how can paupers &c &c love or know God at all? everybody whose object of life is to do that

may enter the Society or Church which enables him best to follow that path --
without regarding differences of words tho' they were best away on distinctions in metaphysics not religion. [end 3:175]
Now it would be scarcely worth while to mention this as regarding only myself at all but for the great change come over the Administration during the last 10 years. -- this way of doing business, viz. the "opinions=not=the=acts" way, becoming the rule & not the exception -- i.e. measures are considered only on paper, in debating, or in Bills -- & not at all as to any organization for administering them -- considered as to how they will look in Parliament and in the Press, & very little if at all as to how they will act.

The change -- viz x considering measures 1. only on paper 2. only as regards the Ho of C & the newspapers -- has reached its climax under present Ministers.

In these days of superficial discussion, every body even the Cabinet is like a periodical or a Magazine -- i.e. they `get up' a subject, whether a pauper or an Iron clad, whether an Army or a Colony, from reading, calling for reports & Statistics, as people get up Leading Articles or Periodical articles.

And they call that: -- Administration. Ten years ago, we did the things people now talk about, write about, debate about, report about. i.e. we debated & reported first & did them afterwards -- Now people either do the things without the least gaining practical insight about them first -- "Or they debate & report without doing them afterwards.
To one who has worked for administrative reform as a matter of life & death -- has given life & death in the cause -- this chopping & changing, now the regular & admired habit of the English Cabinet, is inconceivable -- To see a man because he has done well about paupers transferred to iron clads -- keeping too part of his former work, as if the Navy were not enough to strain a man's whole energies & congratulated! because in the same week he proposes the Navy Estimates & the Local Taxation Bill -- both in the Magazine line -- and this is called promotion!!

i.e. because one office is paid at £5000 & the other at £2000 a year -- it was `impossible' -- (this is the Cabinet jargon) 
"to pass over so deserving & rising a man as Mr. Goschen" and a man as perfectly new to paupers was put to the paupers as Mr. Goschen to iron clads.

[there being a man identified all his active life with Free Trade & the people's progress -- also for years with the P.L. Bd and ignored]

It is as if a Navy Lieutenant who had commanded a gunboat well on the Coast of Africa were made R. Professor of Greek as promotion! as if because a man had made a Dictionary he was therefore to be made Archbp as if because a man was a good Chemist he was to be made C in C.

Nor is this invective.
To every body really behind the scenes -- to every body really interested, if any such there are, in the administration of the Poor Law, the Indian, the Military affairs of an Empire, it is perfectly well known that the Administration, if they still dare to call it by that name, of our affair is now exactly like the administration of the affairs of a Periodical. A measure is got up on paper, without the least practical insight as to how it will work but only as to how it will get thro' the H of C & the press.

Such is the Army R. Bill of which more hereafter. Such I am told (but I carefully avoid knowing anything I am not obliged to know) is the Local Taxation Bill.

What is the type before the Cabinet, before the Ho of C., of what England may become -- of what English human nature may become?

Have they any? --

Is it not merely how long they may `stay in' -- for the Cabinet as a Cabinet -- for the H of C as M.P.s for the Ct how they may manage the H of C. for the MPs how they may manage their constituents for all how they may impose on the press --

O for a pen like Pascal's to tell the experience of the last 10 years!
Can Politics be carried on without a type? --
can Pol Economy?
must they be without farther view than present
exigency of time & country or than what can or
cannot be done now?

[In politics, the very business of the Opposition
is to harass & oppose the Ministers & prevent their
carrying their measures -- And we call it `our
`glorious Constitution'
And it is true.
This is our `glorious constitution' now --
For, without any type before us in Politics, this is
the only method of Progress -- viz. two parties, one
calling itself Conservative, bidding against each
other for the favour of the Democracy, like two
adventurers, two players at `brag' & so giving no
`Household' suffrage & the like]

There is a kind of vague belief that Mankind goes on
improving -- that every generation is farther on than
the last.
There is, existing at the same time with the other,
a vague belief that it is a kind of law that
nations shall rise to a certain point & then fall,
without any particular reason but that it is "a law" --
-- like "Assyria" -- like `Egypt' -- like the `Roman Empire,'
we are told. And many say that the `Latin races'
& some that `England' is come to that point & must
now decline.
England certainly does shew some of the signs of national decline -- immense wealth, immense poverty side by side -- all in the minds of capitalists muddled together under the one name of 'increasing national prosperity' -- What is the type of 'national prosperity' in Mr. Gladstone's mind, Mr. Lowe's, Ld Overstone's? Is it our Workhouses, our Pauperism Returns? -- have they any type? -- have they any type? Do they think God like a Charitable Society, doing a little good to this individual & to that & not a little harm without any type in his mind as to bringing people out of pauperism & dependence into independence & self support? -- That is the common notion of God.

Miss Torrance's letter.
That England is declining we cannot be sure say. She showed symptoms of decline of a different kind viz. political corruption & social vice in the time of Sir R. Walpole. Yet she righted herself.

We only ask a question: -- what is the type of 'national prosperity' in the minds of the 1/2 dozen men who really govern us (M. Morier says -- I don't quite agree) "as absolutely as the Russian Czar the Russian Muziks"-

Do we know what the type of England -- of England & her Colonies & her Indian Empire ought to be?
Do we suppose, for instance, that the present condition of pauperism by the side of great riches in England is always to last, always to be called by Lord O.'s 'national prosperity'? Is that the type that English statesmen have before them? Has the English Prime Minister a type of what are the nature & destination of mankind, what of England in his head? --

The laws of Political Economy, if really discovered, are of course as immutable as the Laws of Nature -- But at present there is scarcely any extravagance which Pol Eco is not made to father -- e.g. the Workhouse Test which probably has made more paupers than anything else -- the theory that supply & demand will always, under all circumstances, in all countries, answer to each other -- which made the Orissa famine possible under our 'enlightened rule'.
the theories against Emigration --
So too with Criminal Legislation --
e.g. the `Habitual Criminals' Act' -- the only merit of which
is that it won't work --
So too.

We ask again: what is the type in the Prime Minister's
mind? --
e.g. the Army Regulation Bill
The Bill is not a Bill--It is a picture without
a back -- a frame without a picture -- a page, a voice
& nothing besides or behind.

Ministers openly profess that it is a measure taken
for --- what? -- to provide the elementary condition
of prosperity -- viz. security -- safety from foreign invasion for a great
country, the most wealthy in the world, in the very best
way which the Cabinet in charge of her can by their
united wits, by exerting their faculties to the utmost,
devide? --

Nothing of the kind.
Cruelly quoting an expression of Sidney Herbert's about
`panics,' they openly profess, re iterate & actually
proclaim that their policy is -- merely to meet a
`panic' -- that they do not pretend to any other --
Mr. Cardwell does not pretend that he has exerted
himself to produce a Bill which in his deliberate
judgment & that of the Cabinet shall constitute what
he thinks a safe & sufficient Army

(they are quite above hypocrisy -- that `homage' public `vice'
pays to public `virtue')

they take pains to proclaim that this measure is in the
people's `panics' point of view -- in the Strangers' Gallery or
approving Leading Article point of view -- in view of the public 'in front of the scene' who know nothing of the 'monstrous perspective.'

To us behind the scenes who know too that Mr. Cardwell is neither an 'ass' nor an 'idiot' it cannot but seem as if his Army Reg. Bill were merely for the H of C or the penny-a-liners.

Suppose the Devil to be the Bill's patron -- suppose it his business to get the Bill through -- could he have done other for it than what he has done? -- viz. inspire the Opposition with motions & with arguments actually worse than the Bill itself a true diabolical miracle (the worst Bill that surpassing all the Annals ever was known) of Thaumaturgy

It is perfectly true that the so-called A.R. Bill, the pretended Army re-organization, is neither a re-organizing, nor a regulating -- It is merely a Bill for the Abolition of Purchase --

What is to be placed in the room of Purchase? --

What are to be the principles on which Selection for Promotion is to be made? --

What are the tests, the trials, the operations, which are in time of peace to practice, to train, to develop, & at the same time to test the capacities of Officers in real tactics, real strategy, directing with success the operations & combinations with Subsidiary Services &c essential to an Army's very existence even for an hour in actual warfare -- which are to determine the Minister's choice for promotion? --
If there are none, however honest the Minister may be, his choice, his 'selection' is mere caprice. Mr. Cardwell has persistently refused to declare any plan. I am told that the 'plan' is: 'confidential Reports'-- [This was the plan on which was based the A.M.D's promotions -- And one of the first things done, after the Crimean War, was thro' S. Herbert to abolish it & put the promotions on a right footing.] If 'confidential Rts' are Mr. C's plan, it is no wonder that he refuses to tell it. But more probably he has none.

If this is the way to govern a great country, if the strongest Ministry of our times is not to advise not to guide not to lead but to follow either the H of C or public opinion & but simply to register popular feeling to satisfy popular ignorance, to make a 'scenic effect before the pit' -- then the chief organ of public opinion, the 'Times', amply justifies them by the crass ignorance of its leading Articles upon the Army. It authorizes the Cabinet to think: -- anything will do for them.

Again -- the Control Office -- the subsidiary Services -- So bad are these that they would not be able to keep the Regular Troops in the field for a week -- And what is the use of 'regulating' or re-organizing Reserves, Militia, Volunteers, without subsidiary services? It would only be 4 crashes or collapses instead of one.
[It was said quite coolly that tho' we might ask any sacrifices from the Volunteers we could not ask from them this to have operations in some wild part depending on the Control for subsidiary services (meaning that we could not ask them to let themselves be starved)

Then comes the official jubilation that the Control Office has justified its high reputation & confounded its enemies by having actually been able to supply at only a few days' notice at the distance of 5 whole miles from its base & from its stores at Aldershot 11,000 living men with --- one whole meal (the men returning to Aldershot for supper) --

Is that anything but currying favour with the most ignorant of publics? What is the difference between that & demagogue-ing-penny-a-lining? --
[12]

Why do not you, FN, the oldest inhabitant of the W.O., bring your experience to bear, by writing & publishing, by 'coaching' M.P.s &c to prompt or to modify Army Measures? --

My own conscience often asks FN the same --

F.N.'s answer to my conscience always is: --

that 'one ought to be either wholly in the movement or wholly outside of it' -- to do this --

that 'I cannot command all the data necessary to form an opinion' (in these go ahead changing marches of the World) 'such as I would myself implicitly trust to, tho' I have means of getting at many data which others have not.'

[it was otherwise in the first 5 years after the Crimean War -- I was then in possession of far more experience & knowledge concerning the actual working of the subsidiary Services of an Army in campaign than anyone else -- not excepting the C. in C. And that was the reason why I could always enable S. Herbert to carry his measures against or rather with the H.Q. by knowing more than they did --

Now the H.Q. know more than the W.O.
And this increases year by year -- & will continue to increase (in spite of any declarations in Parlt.)

The conclusion of course is not to have a C. in C. who knows less than a War Minister who knows nothing --

but to have a W.M. who knows something --

The reason why Ld de Grey did better than abler men at the W.O. is that he did know something -- having been Under S. of S. for War (under S. Herbert & Sir G. Lewis.)
But my third reason is this: --
the whole administrative policy which we initiated
was based upon the presumption that there was
a War Minister -- that he was & considered
himself the head of the W.O. administration --
that the Depts were to be organized each to be
complete & independent in itself -- each to be
immediately responsible to & dependent on the
War Minister who is responsible to Parl.
[Two of these Depts were already so organized
at the time of S. Herbert's death.]
Now there is no War Minister -- now he neither is
nor professes to be head of the W. O. administration.
I cannot even profess to suggest Regulations or an organization
for such a state of things. (how to regulate or
organize such a state of things) --

It is as if you were asked how to regulate a
campaign without a C. in C. of the Expedition.
-- how to govern Nurses without a Matron --
how to organize a Monarchy without a monarch --
a Republic without a Govt.
I am not likely to find fault with our C. in C. For I knew him & his doings in his best days -- under S. Herbert. But I have no hesitation in saying what indeed he said himself that Purchase which must go if it is to be replaced by Selection without any system for testing the capacities of Officers in the field in time of peace (no one can call "confidential Reports" a system) is safer than Selection, for Selection will mean nothing but the caprices of 2 men, the C. in C., & the S. of S. for War -- however honest they may be. [See what Selection by 'confidential Reports' has come to in the hands of Louis Napoleon, who was at least honest in this: -- that his fate & his dynasty depended on his having a good Army.]

But this is not all. It is absolutely ludicrous, it is playing with us, for the War Minister to proclaim & the H. of C. to believe, that the War Minister is sole responsible & paramount & the C. in C. his subordinate when the War Minister is changed. (I have known him changed 4 times in 12 months -- in 1866) -- when he knows nothing of the business but is put in from the Colonies, the Admiralty, the Post Mastership, as the case may be. And the C. in C. is permanent, & besides the "best man of business in the "H G. & W. O. put together" (as S. H always said & I entirely agree)

Whatever may be said to impose on Parlt, the paramount authority will always be the authority who knows most of the business, whether at the H.Q. or the W.O. This person exists at the H.Q. & not at the W.O. & is the D. of Cambridge & not Mr. Cardwell nor Sir J.P. -- nor Sir G. Lewis -- nor Ld Hartington, {continued from previous line}

nor Ld de G. tho' Ld de G. has been much the best War Minister since S. Herbert {continued from above line} except General Peel.
The like of what our Admn now is `in upper quarters'.
   I have not seen in the 17 years that I have
   been 'behind the scenes' --

The W. Min. openly proclaims that it is the public
   & the public's 'panic' -- & not he or the real
circumstances of the time -- which is to judge,
to decide what the state of the Army is to be.

Enough of my own position--which is not the real
question --
The real question is whether Ministers are not now
   completely losing sight of the idea that they are to have
any policy at all `as one great whole to be submitted
to the country & accepted or rejected by the country" --
   S. Herbert's view of Cabinet
   Sir R. Peel seems sometimes to have meditated like
   Socrates.
That we have no Colonial Policy at all is too painfully evident. Mr. Gladstone only wishes to cut the Colonies adrift. If this is his policy, then the least he can do is to put them on their legs before they are cast off or if they do not choose to be cast off to exact such conditions of them as shall be the price of our protection.

One of these of course wd be: Free Trade. Another no less essential for some of the Australian Colonies wd be something of a Homestead Law where the land quits like that by which the U. States colonize themselves -- viz. that each settler shd have not more than -- acres, so that a village, roads, bridges, a School & Churches speedily arise -- a community is formed for mutual protection & civilization -- instead of the vast 'runs & estates in Australia dividing one settler from another by hundreds of miles.

At one time I used to have numerous letters from Australian English settlers, strangers to me, praying that England shd exert her influence in favour of some line of this kind. Never, since the D. of N's death, have I known letters, referred to the C.O. meet but with the most contemptuous reception.

It was never: England ought to have a Colonial policy -- what shall it be? -- It was always: abuse of these poor settlers for even daring to turn their eyes to England daring to wish her to have a policy.
About other colonies: -- Sierra Leone & her water supply.

Is not the C.O. just as bad as Treasury W.O. or I.O.?

And the C.M is & considers himself merely a member who is to grease the Cabinet's measures thro' the H of L or of C as the case may be -- to be well spoken of in newspapers as a man of Parly addresses not at all as a man {continued from previous line} who is to have a policy & means of administering it according to a policy the greatest Colonial Empire the world has seen.

Or does Mr. Gladstone boldly put forth that England is to have no Colonial policy at all but simply to keep up her overgrown trade & commerce & manufactures, limiting herself & these to 'these islands' as her end & aim as well as her starting point? --

In that case it is very inconsistent of him not to stipulate for Free Trade & a Homestead measure as the price of our protection -- if the Colonies still wish to be protected.

It is asked: what is England's Colonial policy? Friday's debate answers: (May 12/71)

"Mr. Knatchbull-Hugessen, on behalf of the Colonial Office, "says: -- the policy of the British Govt is to preserve "a connexion between the mother country & the colonies "based on mutual good will & affection" --

["based" on Free Trade & good means of Colonization & a Homestead Law would have been more explicit. It is not to be supposed that we wish the "connexion" to be "based" on ill-will & dis affection.]

"If, he continues, the time should come when a
"colony desired a separate existence, it was the "aim of the C.O." --- what? -- to set the Colony on its legs so that it should have a secure & prosperous "separate existence"? No such thing -- of the poor Colony's safety not one word --

"it is the aim of the C.O. that we should part not without regret, but with a clear knowledge that no act of ours had led to the "separation" &c &c.

So that is the end & "aim" of England's "policy" with her Colonies --

Is this taken out of a farce (how well the English Molière caricatures official phrases!) or is it out of the Report of a debate of the greatest Representative Assembly in the world on one of the greatest questions in the world?

The end of the Debate is thus:
"Mr. B. Cochrane expressed his gratification at "the tone of the official speech. Mr. Greene "made some Observations on the Leeward Islands. "And Mr. Macfie with drew his motion."
Lord, to whom shall we go?

There are those of so benevolent a nature that they can work for mankind not only without prospect of any reward for themselves but without any definite idea of any scheme existing in the hands of a Perfect Being to bring every man to finite perfection & consequently happiness.

There are others of a harsher nature who cannot work thus -- Unless they can see a Perfect God working up every one of His human creatures to salvation, what they can do seems so little, so little, that, if it is not part, however small, of the great scheme of salvation, it seems not worth doing at all.

If God is, according to the formularies,

of every Christian Church, destining some to salvation, many, or even one, to damnation, of these His creatures who cannot help being born, I should hate, not love Him (they say) -- When I think of the mischief He has done, of His making these millions of miserable men, I think Him not a God of Love, but a God of Hate -- When I think of those clumsy expedients which He uses to repair the mischief He has done, which the (so-called) Christian Churches tell me of, the Atonement, the Resurrection, the Sacramental Absolution, Baptism, but which still leave millions upon millions to go to perdition, I am scared not only at the want of
Love but at the want of Wisdom & Power of their God.

In good & clever children who are being brought up under the usual Evangelical formulae in England, these thoughts are oftener present than their parents at all imagine —

[In Europe, under the usual Roman Catholic formula, it is well known the infidelity which ensues.]

An extremely good & clever child, a boy brought up by a model Nurse, who was really a good teacher of the usual (so-called) Scriptural doctrine of Christian salvation, said to her, without being at all naughty: "Don't tell me those nasty stories."

Can we not fancy our Lord himself, if

when a boy he had been told the "stories" about Himself which we now call the "scheme of salvation" calling them truly "nasty" stories? Would He have believed that it is now almost universally believed among Churches founded in His name that, unless we believe in the Atonement, the Resurrection, the Sacramental theories, we are without God in the world?

2. Alone without God in the world— Are there any who know as I do what it is to be alone pursuing the most difficult of objects without a friend in the world deprived of health to pursue that object a prisoner to one
little room without prospect of ever being better bereaved of friends by death whose death seemed to close all hope not only of personal happiness (that is nothing) but of success in life's objects -- if any such there are, then they know what it is to cry: Lord, to whom shall we go? -- for they have no one else -- But then they must know: to whom they go -- Is he a Perfect God? -- is he a God who works up all their own little efforts into His whole whose plan is to bring every one to perfection? If He is not, there is practically no God "to whom" they can go -- If there is no such God to whom they can go, they are practically alone without God in the world -- whether the God of the Churches, the imperfect God, as we must call Him, because we cannot love the God who has made these millions upon millions of miserable men to go to perdition after a life of misery whether He exists {continued from previous line} or not. And is not this the condition, even if they are not reduced to the extremity of anguish spoken of is not this the condition of half the educated men, the laity, whether "gentlemen" or artizans, we know of? -- Are they not alone without God in the world, because they cannot believe that a bad God is not a good God -- tho' they may not feel it painfully unless their circumstances are painful
3. What is it to be alone without God in the world?
   And why is it that now people think it not such a dreadful thing after all? -- although some of the greatest minds the world has ever seen have thought that God was the only one thing needful, the only thing worthy seeking after --
   With Him they had everything --
   Without Him nothing.
And these, minds not only in the (so-called) Christian world but in the (so called) heathen, in all the Oriental world.
Is it not because man with his Churches has made a God like an old woman that is really not worth caring for that we do not care for Him? -- because He is a God, altogether, as it were, outside the world He has made? --

Has there ever been a God conceived of, sought out & preached who could really inspire personal, individual religion -- that is, the religion which makes us do every action in the day as unto Him, as it really is?
Notes for a Sermon -- Notes on Religion ff50-67v -- version of the above folios 46-49, with some variations and additions as seen below Note: ff50-54 -- a repeat of ff46-49, with slight variation; ff54v-67v -- Notes on Religion--continued, but not repetition of ff46-49v

Pen Handwritten by Nightingale

Lord, to whom shall we go?
Without God in the world.

There are those of so benevolent a nature that they can work for mankind not only without prospect of any reward for themselves (that is easy) but without any definite idea of any scheme existing in the hands of a Perfect Being to bring every man to finite perfection & consequently happiness.

There are others of a harsher nature who cannot work thus -- Unless they can see a Perfect God working up every one of His human creatures to salvation, what they can do seems so little, so little, that, if it is not part, however small, of the great scheme of salvation, it seems
not worth doing at all.

If God is, according to the formularies of every Christian Church, destining some to salvation, many, or even one, to damnation, of these His creatures who cannot help being born, I should hate, not love Him (they say) -- When I think of the mischief He has done, of His making these millions of miserable men, I think Him not a God of Love, but a God of Hate. When I think of those clumsy expedients to repair the mischief He has done, which the (so-called) Christian Churches tell me of, the Atonement, the Resurrection, the Sacramental Absolution, Baptism & the like, but which
still leave millions upon millions to go to perdition, I am scared not only at the want of Love but at the want of Wisdom & Power of their God.

In good & clever & thoughtful children who are being brought up under the usual Evangelical formula in England, these thoughts are oftener present than their parents at all imagine.

In Europe, under the usual Roman Catholic formulae, the infidelity which ensues is well known.

An extremely good & reflective child, brought up by a model Nursery Governess, who was really a good teacher of the usual (so-called) Scriptural doctrine of
Christian salvation, said to her, without being at all naughty: -- "Don't tell me those nasty stories."
Can we not fancy our Lord himself, if when a boy he had been told the "stories" about Himself which we now call the "scheme of salvation," calling them truly "nasty" stories?
Would He have believed that it is now almost universally taught as a Creed among Churches founded in His name that; unless we believe in the Atonement, the Resurrection, or the Sacramental theories, we are "without God in the world"?
2. Alone without God in the world.
Are there any who know what it is to be alone, pursuing the most difficult of objects, without a friend in the world, deprived of health to pursue that object, -- a prisoner to one little room, without prospect of ever being better, bereaved of friends by death whose death seemed to close all hope not only of personal happiness (that is nothing) but of success in all that seemed worth having in life's objects -- if any such there are, then they know what it is to cry: -- Lord, to whom shall we go? -- For they have none else --
But then they must know: -- to whom they go -- Is he a Perfect God? -- is he a God who works up all their own little efforts into His whole -- whose plan is to bring
every one to perfection?

If He is not, practically there is no God "to whom" they can "go" -- If there is no such God to whom they can go they are practically alone without God in the world -- (whether there exists or not the God of the Churches, the imperfect God, as we must call Him --) because we cannot "go to" the God who has made these millions upon millions of miserable men to be handed over to perdition after a life of misery.

And is not this the condition, even if they are not reduced to the extremity of anguish we have spoken of -- is not this the condition of half the educated men, the laity, whether "gentlemen" or artizans, we know of?
Have they any God to whom they can "go"? --
And is it not rather their virtues than their faults which prevent them from having any?
Are they not alone without God in the world, because they cannot believe that a bad God is a good God -- though, unless their circumstances are painful, they may not feel His absence painfully.
3. What is it to be alone without God in the world? And why is it that now people think it not such a dreadful thing after all? although some of the greatest minds the world has ever known have thought that God was the One Thing needful, the only thing worth seeking after, the Only Reality. With Him they had everything. Without Him, nothing. And these, minds not only in the (so-called) Christian world but in the (so-called) heathen, in all the Oriental world.

Is it not because man with his Churches has made a God like an old woman that is really not worth caring for, that we do not care for Him? made him, as it were, a God altogether, outside the world He has created?
Has there ever been a God conceived of, sought out & preached who could really inspire personal, individual religion -- that is, the religion which makes us do every action in the day 'as unto Him', as it really is?
4. It is often said by Liberals of men of science, (especially of one, the most perfect both in science & feeling, who has lately gone from us -- why should we not name him? -- Faraday --) -- how extraordinary it is that they should have been so right in their science, so wrong in their religion!

That is true. But how much more extraordinary is it that men of the present day, Liberals, who make it a principle to be "free-thinkers" on all subjects, should not think out a Religion?

This is indeed the most extraordinary, & at the same time desperate phenomenon of the present day.
We have scarcely made the first step in Religion. Instead of there being nothing to say, there is every thing to say. We have to begin at the beginning to think out the Perfect God -- & what our relation to Him (our Religion) is. We have to begin at the beginning -- to teach from the first what Religion, what Perfection is. Criticism is not Religion. There is nothing very inspiring in denying the Miracles -- there is nothing very inspiring in denying the Resurrection -- there is nothing very inspiring in pooh-poohing the first Chapter of Genesis: Let all that settle itself: 'Let the dead past bury its dead'. Let us teach first the Perfect God -- & 'all these things will be added unto'
us -- that is, will be made plain of themselves.

And how are we to teach the Perfect God? --

First of all, let us say that at present He is not taught at all. Religion, the most important & difficult subject of all, is the only subject for which the mental condition of man generally is left entirely uneducated & deficient in any great guiding principles -- the only study for which the judgment is left utterly uncultivated.

We accept fables about God which we should not accept about any ordinarily good man -- folly of minds about "Table turning", would it not be exactly true & applicable altogether in the business of life. Religion. would it not be true?

What is If we were to apply what has been said by an unequalled man of science, when he finds out as to the utter
Would it not be true & applicable to say that
What people can believe (in Religion) is extraordinary?
that The "uneducated judgment" comes to such utterly false & foolish conclusions (in Religion) that the very first thing to be desired or done is: to educate the judgment (in Religion)?
May we not really say that some of the higher animals are superior in their to man in their instincts of reverence & affection -- that is, in that which they revere & love?
The `system of education' (I am still following the same authority, applying what he says to Theology)
which can leave the mental condition of man generally in these beliefs & non-beliefs (as to Religion) must be utterly deficient in some very important principle.

But is there any principle at all?

Have we not to find out & to teach the first principle in Religion?
5. It does not seem extraordinary that Faraday did not apply his unequalled powers in Experimental Philosophy to Religion.

He had been brought up educated to look upon it as a subject into which we were not to enquire -- quite as much as any Roman Catholic.

Had he been brought up educated to consider it as impious or blasphemous to look into the nature of matter, or inertia, or the magnetization of light -- would he ever have enquired into these?

It is at least doubtful.

It is perhaps impossible to over-rate the gigantic effort of mind of a Luther who enquires into that which he has been educated to think it `blasphemous', `impious' [is?] to enquire into.
Why has the Reformation stopped short?
It has secured us liberty of thought.
Have we made any use of the priceless gift it has given us, farther than in mere Criticism?
And is it not now the first business of Education (not to apply itself to this or that `interpretation' or `translation' but) to try to educate the mind so as that it shall not be deficient in the very first most important principle of Religion: -- is there a God whom we can love? If so, what is His plan towards us? -- what is our service, or our relation, towards Him?
[5] Is it not most extraordinary that, whereas the forces of England, the forces of Germany are arrayed almost on two sides with regard to questions of interpretation & questions of translation & questions of historical criticism & questions of Church, this one question, the (all-important one cannot say, the) all-important, the vital, the essential question, should never be thought out at all.

It is now said and taught that the Bible must be interpreted like any other book.

Shall it not be said & taught that the mind must be educated to look into Religion (we will not say like but) before any other subject -- Or there will be no Religion.
For Religion is certainly: -- to know God, in order that we may love Him.

And already it is almost a tacit admission that we must hate, not love the God of the Calvinists, the God of Pope Pius IX, if we believed in him.

The point of real importance is: what should be the mental education to fit men's minds to enquire into the character of God and our relations to Him with the success with which we enquire into His material works.
6. It is very plain that many more faculties are required to be brought into play to enquire into the characters of God than into the character of matter. For discoverers in both lines the insight of genius into the scientific thing to be discovered (which it then seeks to establish by its experiments or researches) is essential as Newton imagined or guessed at the Law of Attraction & then instituted experiments & calculations which decided his guess to be right. But the discoverer in Religion must have the higher imagination or conception which assimilates the higher spiritual impressions -- which conceives or assimilates the impressions
of other Religions, other ages, other arts, other natures, other methods of expressing the highest feelings.

It was said of one of the most inspired of Natural Philosophers that his preaching (he was a Sandemanian elder) was as different from, as inferior to his eloquent teaching as .....one would expect. It was little more than a string of texts out of the Bible.

How much this explains in both extremes, the Methodist -- & the Roman Catholic!

E.g. many Jesuits are truly learned men. Why are their conclusions "fossil", not living conclusions?
Because their first principle is that all we have to do is to learn what passes thro' the mind of the Church. All is said, all is done, when we have said this: -- if the mind of the Church is God's mind, & nothing else is God's mind, of course we have nothing to do but to study this mind: we have no business to have any other mind: there is no other mind, in fact.

So with the Evangelical believer. The Bible and the Bible alone was is God's mind to him. Of course he has nothing else to do but to quote, to study the Bible -- (sometimes bringing into this study certainly the strangest personal interpretations.) On his system, he says truly that it is 'impious', 'blasphemous' to bring any methods of human inquiry into this.
7. We return to the same thing: --

is not study of the most important, the All-important; viz. Religion, -- the only study for which our Education is entirely neglected -- the only study for which no training of mental processes is considered in the least necessary. As if we took literally the beautiful words about the `spirit of a child' -- & thought that the education & the mental powers of a child of four years old were all that was necessary to understand the Highest, the most difficult, the most important, the most universal, the most unexplored branch of knowledge that exists.
One mistake is that all this is made to be of the domain of faith the rest to be of the domain of knowledge. And 'faith' is such a prostituted word. By faith is often meant, thinking that right in God, theoretically, which would be wrong if we looked at it with well-cultivated human powers. Practically Christ's teaching was perfect. And if every one really did act without question on the practice & maxims of Christ; probably we might do without--Moral Philosophy or Theodike altogether.
8. What we want to find out is: 1. whether there is a good God — (Lord, to whom shall we go?)

2. if so, He will have a plan for bringing every one to perfection — 3. what are the details of this plan that we may second them?

Then: -- are we not to give a Mental Education for this highest of all enquiries, Religion? If we did, and if we made it a subject of enquiry, -- that is, how to make man perfect in accordance with the plan of God to make him perfect, -- should we not make as great discoveries in abolishing pauperism, in reforming criminals, in re-creating mankind as we have made in the last 30 years in mechanical Philosophy?
Of course, it needs not repeating, we cannot make these discoveries,—discoveries as to the evidence for God's character, for man's perfecting,—by the same methods as we find evidence for mechanical discoveries.

No.

But there is moral evidence (it is constantly investigated & in daily use in human things we could not go on a day without it in our intercourse with one another† — in all our plans not mechanical) there is "evidence for things unseen" — and "faith", in the old meaning, is a very good word.
9. Lastly:—let us not perceive that, in every one of these Religions, it is the truth which exerts the influence, every man, & not the part which is absolutely irreconcileable with any good philosophy. It is the truth & not the untruth in Methodism, Evangelical-ism, Anglican-ism, which has the elevation & ideal which, as is well said, "we cannot afford to dispense with for the common people" — or for any people. It is the truth & not the untruth in Roman Catholicism which gives so much more sanctity real saintliness to the good Roman Catholic than to the Protestant? That the Roman Catholics practise better than we do. "Blessed are the poor in spirit, for theirs is the kingdom of heaven" — is the reason why they
are more serene (if they are) in affliction and under provocation -- not because they hold some peculiar doctrine or other of faith in a Church -- in other words, it is their truth & not their falsehood which is their strength.

Suppose we believed in & practised that beatitude, as they do, should we not have, with the measure of doctrinal truth that we have over theirs, be stronger than they are?

St. Teresa's strength & that of the whole School of Mystic Ascetics, lay not in their doctrine of a God who was a wretched God -- they were so much better than their God -- but in their absolute purity of intention -- their absolute sinking of themselves in the idea of service --
and this with a strength of love & of devotion (which sprang from themselves, not from their peculiar notions of God -- which was in them, not in him) -- a strength of love which made them feel nothing a sacrifice -- not with a dumb, stupid, ascetic self-sacrifice.

With our truer idea of God, (if we had one) should we not, if we had their strength of love & devotion -- that is, their truth without their error -- should we not love Him even better than they loved their God?

So with the Evangelical & Methodist.

It is their truth & not their error which makes them strong.

Why do we not love our better God as they do, or better than they do,

their worse God?
They love better than they know Him.
We know Him better than we love Him.

Alas for us! for ours is the greater condemnation.
We are such martinets about the truth of words. We think so little about the truth of feeling or of ideas. Some know God much better than they love Him. Of course there is a want of truth of feeling there. Some love God much better than they know Him. Yet, altho' they have the truth of feeling, because they have not the "Liberal" phraseology of the present day, the rejecting Genesis, disbelief in miracles &c &c, we cannot conceive that they have any truth in Religion at all.

Take some instances: -- there is perhaps a greater & therefore truer conception of the whole scheme of God's creation & redemption in Michael Angelo's frescoes of the Sistine Chapel than exists anywhere up to
the present time. Yet the
whole of these are taken
from much-reviled Genesis,
from the prophecies of the
Messiah & the belief in the
Last Judgment.

Take another instance: --
some call the goodness of
God by some other name
-- as, e.g. the Evangelical
calls it the Saviour, the
Roman Catholic the Virgin
&c &c.

Is there not more
truth of feeling in the
devout Roman Catholic
woman who tells you
that she cannot doubt
the existence of the Virgin,
because she feels the
proofs of her goodness
"there, so near me," (tho'
for God she puts Virgin)
than in the expressions
we use of "God" being a
"jealous God", an "angry" God,
& of praise to God "because
"he does not desire the
[9] "death of a sinner"? [Were a man to "desire the death" of any one who had offended him, what words should we not find to express our just abhorrence of such a character.]

Take metaphysical examples: --

is there anything more true or more untrue in dividing the attributes of God into the Trinity, as we do -- or as the Germans do into the "Absolute" passing into the "Finite" -- or as the Egyptians did into the various symbols representing attributes=in=active & attributes=in=passive=operation -- or as the Roman Catholics do into the Virgin & various Saints -- or as the thousand and one religious philosophies?

The truth is: to believe in the goodness of God. That is the truth of feeling -- of infinitely more consequence than the truth of words.
Though it is probable that the Virgin never lived at all, at least (or certainly) not as she is represented -- yet there is a deeper truth in those to whom she stands as the goodness of God, & who find their best assurance of God being more than father, more than mother to us in that beautiful fable than there is in those who call her by I know not what disagreeable words.

Also: there can be no doubt, for all history, all society shews it us that there is a profound truth in the idea of the "Virgin Mother" -- since it is not people's own fathers & mothers who influence them most or most generally for good.

This is however merely a passing reflection.

Also: let us distinguish.
Also let us not suppose that there is truth in every religious idea, because we see truth in the idea of the Virgin Mother's goodness. There appears to be nothing but absolute falsehood in the idea, for instance, of Papal Infallibility. But there is truth in those who believe in the Virgin as we believe (or don't believe) in the goodness of God -- & to whom it is the inspiring comfort of their lives -- as the goodness of God ought to be (but is not) of ours.

There is truth in the ancient Greek's religion of thankfulness to of the River Gods, the fountain Nymphs, spreading plenty wherever they reach go -- more perhaps than in the Calvinist's idea of God.
In short, let us not suppose that any error or any partial belief "robs us" of the conviction that Truth is one. Is it not rather that what there is of true in various beliefs, in the Methodist's, the Evangelical's, the Roman Catholic's, the ancient Greek's, the ancient Buddhist's, the ancient Brahmin's, is one -- that truth is one in all these, & that where these Religions do elevate & idealize, it is not from the mixture of error but from the infusion of the One Truth in them.

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May it be given to us to say what we would fain say -- with truth & not with falsehood.  [end 2:351]
What is the character of God?

To ask one alone man to write a view of the present character of every race of the Globe would be nothing compared to asking one alone man to answer this question -- when no one else is studying it.

For to know the character of God we must know the history, past, present & future, of the Universe. All mankind must contribute to it. And what part of mankind is contributing to it?

We are told that more religious & theological publications appear than any other -- that is religion is more published about than any other subject.

This sounds encouraging.

And, amid all this paper & print about religion, we expect to find something about God.

Not at all.

There are: -- in Germany volumes upon volumes of profound & admirable criticism, philological, historical & comparative, upon the documents we call 'Scriptural' -- upon the documents, other nations, not Christian, call 'Scriptural' --

there are, all over Europe, but specially in England, enormous masses of superficial controversy between Roman Catholicism, Protestantism
& even the minor sects of Protestantism -- but without the most remote approach even to a question concerning who God is -- then there is all the Ecclesiastical controversy -- -- the 'geography of Palestine' == the 'fifth Gospel -- then there is an extraordinary mass, -- even in matter=of=fact Scotland & England, but what it is in Roman Catholic countries we can have scarcely an idea -- published of mere fancies & emotions, 'Passing Thoughts' on Religion, (as if anything were good enough for God), -- things which do not profess even to have the least thought in them -- & which are far more baseless fabrics, entire fictions than Walter Scott's, for he did study his historical characters. But why trouble myself ourselves to enumerate? -- All Magazine=writers know this much better than I do -- And in this sense no one person thinking & speaking alone of the 'character of God' cannot but think & speak, more or less, "without coming to the point."

But in another sense it is "extremely not so." One can come extremely "to the point" about the character of God One can say distinctly & definitely He is not so.
He is so.

over
Religion has now something better to think of than the squabbles of "Liberals" & Orthodox. She has to declare the character of God.

f69v {pencil}

to be born to a new life — to guide us in our new destinies.
But then we are stopped by being told: `all that we can say about this the character of God is that it is an impression -- {continued from above line} -- we cannot prove it' --

And there is some justice in the reproach.

We can only answer: -- there is no `proof,' but there is increasing evidence -- evidence already much greater than what Positivism founds its assertions upon, which expressly declines founding anything except upon absolute proof -- greater than what all mankind act upon in accepting what we call `the Laws of Nature' -- but whether it will be increasing evidence depends upon whether mankind will increase it -- contribute to it. Whether it ever will be logical certainty we may think doubtful. But what logical certainty have we outside mathematical Science? --

We are also stopped by being told that it is an unintelligible proposition that `Mankind' must study God --

And as we have admitted that one alone cannot by himself, we one feels, unlike M. Thiers, who can sit on 2 stools, as if we one were knocked off both one's stools -- And so -- we do not come "to the point."

After this apology let us however come to the point & without professing logical certainty, or proof, or anything but increasing evidence, evidence which it is for Mankind to increase -- say what seem to be a few of the characteristics of God, taught perhaps by no ecclesiastic organization,
tho' to be traced in every thing
And first our only evidence for Eternity, that is,
for individual Eternity, for an Eternity of future
progress for each & for all of us is: moral
evidence, the character of God.
But `what is the character of God'?
1. Not to create a world in order
to forgive it
or to damn it
or to save it by a Church
or by the Sacraments
or by the Atonement theory
or by prayer
or &c &c &c
or to be indifferent about it
(the `happiness enough' theory --
the Magazine-y theory of the present day)
but to create a world, according to a certain,
definite plan by which each & every one of us
is on the way to progress towards perfection,
i.e. happiness

[What the end is, the end to the "Way" to "Perfection,"
we can know so little that the Buddhists have
actually invented a word "Nirvana" for it.
There seems little power of moral thought perception in
those who have translated the thought & word of
the Ancient Buddhists to mean `annihilation,' as
the end of a series of lives, all whose aim is `purity"]
2. But it is a matter of fact (not of theory) that

(a) a very large portion of mankind are not on their way to progress at all & cannot be -- the laws of Nature, that is, of God, being what they are.
(b) the few that are are cut short by death

"What is the character of God'?

[This state of things is shocking to the moral sense, so shocking that, if we did really recognise & feel the vice, sin & misery of one square mile in London or Peking, we could think of nothing else.

Yet all Ecclesiastical organizations, & what is far more extraordinary all the 'liberal' thinkers of the present day say: we should sit down satisfied with this conception of God -- 'there is happiness enough,' they say (to 'justify' God) or (they say) 'it is mankind's own fault & God is just,' or 'Eve's fault' & the Devil's, or--

Edward Denison who did go into the East End of London to see, -- no, to feel, -- for himself uses the same kind of language as that: 'Mankind must create mankind,' which we have been found fault with for using in this sense: -- he says "The people create their destitution & their disease". He did not stop short there, as others do, but goes on to show very clearly how good legislation, compulsory education, supplemented by "gratuitous
"individual exertion," will mend, & how far only (& no farther) it will mend, this state of things. But religious & Magazine writers say: -- `it's the peoples' own fault -- it's not God's' -- (an odd apology for God.)

But what is the character of God? --

I recapitulate: --

(a) a very large portion of mankind are "creating"
not only "their destitution & their disease"
but their vice, whether it be rich vice or poor vice -- or their own "complete indifference"
to every thing "beyond the daily bread & beer" --
or (in another class) beyond the daily amusement & pleasure --
(b) the few that are not are cut short by death

God's character is: --
not to create an Eternity of which He alone is to be the spectator, merely to interest Himself, as it were --
but an Eternity in which each one will be on the way (thro' His laws) to progress towards perfection the inducement & means by which such progress is brought about being the sins & sufferings as well as the virtues & enjoyments of human beings -- the sinners & sufferers being also, it is needless to point out, on their way to perfection -- being in fact the pioneers.
What is the character of God?

3. 3. Not to look to 'good intentions'
without requiring practical wisdom --
to allow or assign blunders their full
consequences in evil as well as sins.
to require that is the same search, study,
earnest & wise endeavour, patient investigation
of laws in discovering & reforming
as in the material, so in the moral world.
[All that jargon about 'forgiveness,' 'salvation,'
-- & its reverse, -- is as much jargon in the
Moral & Spiritual as it would be in the Material
world, where people have now too much experience
to use it.

But, tho' 'experiences' is (or rather was) a
word always on the lips of Methodist Christians,
yet no one has really the least idea of gaining
'experience' by observation -- in moral & spiritual
things as in material.
(One has said, 'The kingdom of God cometh ? by
Note? observation' -- perhaps not exactly in this sense --
but it is worthy of note)

`Note' is written in left margin and there is a big bracket around
above 3 lines}

And the consequence is that we still believe
(or believe that we believe) things in the moral &
spiritual world in direct contradiction to
universal, every-day experience.

We are 'saved,' when we are 'saved,' -- not by
belief in this or that, in this Church or Sacrament
or in that Atonement -- but by the same or rather similar patient
investigation & successful discovery of the laws which
"save' us -- as is made when a ship is saved or lost by recognition or ignorance of her 'ultimate stability' laws & the like & are 'lost' by the same or rather similar ignorance or neglect as loses (continued from above line) the ship when she is lost.
In neither case do 'good intentions' receive, or blunders escape, success or failure, according to the law of consequences --

But this is a thing so altogether overlooked -- there is so absolutely no public opinion about it -- that, even if you could get people to examine the question at all of 'what is the character of God?'
you would tell you: it is the very reverse of all this -- 'God looks to the heart' -- 'God makes allowances' &c &c &c -- quite true in one respect:/sense: but the {`sense:' is written above `respect:'}
very reverse of true in our: respect/:sense -- the present {`:sense' is written above `respect'}/sense.

Men who would shudder at giving their opinion as to the strength of a beam, or the quality of a Medicine, without years of professional experience -- feeling very truly that hundreds of lives may depend on what they say. Yet they men will give you their opinion about the 'Origin of Evil,' 'Free-will,' God's plans of moral government, if He has any -- what we should call 'His character'-- without a week's, a day's, an hour's earnest thought, and in direct contradiction to universal, every-day experience, if it were but gathered up.
It is said that man likes protection, especially from the natural consequences of his own acts.

This strikes one at every step in religious life. Almost all religious theories are organized, as if the whole object of religion were not that man should learn the consequences of his own acts, so as to regulate his thoughts, feelings, wishes, actions thereby -- but that he should be `saved' from them --

What was God to do? --

One might put it down as a fourth point in the answer to what is God's character?

4. Not to create man in order to protect him from the consequences of his own acts
   but to: scheme/order such a Moral: Order/Law:plan,
   `{order' is written above `scheme' --- ':Law' and ':plan' are written above `Order'}
such Moral Laws of Nature, such a {plan/`Welt Ordnung`
   `Welt Ordnung' is written below `plan'}
as that there shall be means & inducements to bring man in eternity -- to think right, to will right, to act right --
   there being no such thing as eternal consequences for evil to anything poor, weak, ignorant man/`we' can do -- (which
   `{we' is written below `man'}
would be a vengeance unworthy of:/impossible to: a
   `{impossible to:' is written below `unworthy of:'
perfect God)
   but every consequence being exactly calculated in His order or plan to bring man at last to good.
"He writes His Law on our hearts because it is His own."

Rather He is in process of helping us ourselves to write His Laws on our hearts. To help us to learn in the best way what is right in Thought, feeling, action -- to realize what is right in thought, feeling, action, is His plan.

What is the best way? -- the way of a Perfect God?

It is obvious from the very word 'perfect' that man, even as he is now, can recognize no idea of 'perfection' except that of being 'made perfect thro' sufferings', labours, troubles and imperfection.

Man does not therefore really think it the act plan of a Perfect God to protect him from the consequences of his own acts -- God is leading him through labours, teaching him thro' mistakes.

The Father leads & teaches --

"Scientific habits of thought which," it is said, "are more & more controlling us, demand external "proofs which are difficult to find. It may be "that we require once more to have the living "certainties of the Divine Government brought home to us more palpably" --

I like the word: "living certainties of the Divine Government." Truly are they living certainties -- the consequences assigned to man's own acts.
But, the same paragraph goes on: --

"that a doctrine which has been the consolation of the heavy-laden for 1800 years may have generated once more a practical infidelity -- & that by natural & intelligent agencies in the furtherance of the everlasting purposes of our Father in heaven, the belief in a life beyond the grave may again be about to be with drawn."

But, unless there is "life beyond the grave," the Father is Himself with drawn.

Belief perhaps can hardly be sought. Belief must vary. We cannot always know what we believe. Many think they believe firmly what they do not believe. But evidence by which rightly to apprehend the 'character of God,' by which rightly to rule & regulate our feelings & actions may be sought for & found.

And since the Laws of Nature, the Moral Order tends to bring about righteousness in an increasing proportion of mankind, it may be predicted that an increasing proportion of mankind will thus regulate themselves & their lives -- and, as has occurred in other instances where Man draws inferences from known facts concerning an unknown future, the truth & right foundation of the inference will be verified in its fulfilment.
"The relations between man & man are now supposed to be governed by natural laws which enact themselves independent of considerations of justice. Political economy is erected into a science, & the shock to our moral nature is relieved by reflections that it refers only to earth, & that justice may take effect hereafter."

But exactly in proportion as Political Economy does this, Political Economy is not a science but a nescience.

Eg. the only real help that you can be given to man either by God or man is: to teach him to help himself.

Pol: Eco: rightly teaches this -- but it stops there --Or rather it does not teach this -- It teaches that you must refuse help to you man in order to teach him to help himself --

In how many instances does it teach him to help himself? --

'If you refuse to give to a vagrant, he will find work.'

This is the sort of vague axiom of Political Economists, against every-day experience -- Does this experience mean that you are to give to vagrants? -- Certainly not. It means 1. that you are to help people to prevent themselves from becoming vagrants.

2. that you are to help vagrants as far as possible to find & to do work.

True Political Economy, is the road to heaven ^ the path to the 'hereafter,' & by no means 'refers only to earth' -- Or rather earth & a hereafter, time & eternity are all one -- not two different lines -- but one continuous line -- ruled by the same laws of the same Eternal Father
Art thou a master in Israel & knowest not these things? --

Even with our present knowledge, there are many [not in] more characteristics, or essentials of the character of God, (i.e. without which God would not be) which could be given -- and: distinct/:"definite"
{`:"definite"' is written above `distinct} characteristics -- i.e. about which it is a question of absolute truth whether they are so or so -- whether God is so or whether He is as the Churches teach --

[in here] No greater harm, in confusing thought which was just being born, was perhaps ever done than by Kant in saying that we create God after our own image. We have done so, no doubt -- But Kant implies or is supposed to imply that we must always do so--that there are no other means of knowing God. Surely this is unphilosophical.
We can only discover God or apprehend God by the intense use of our own faculties, moral & intellectual & perceptive -- But it is just the same as with any recognition of other character -- A bad man or a stupid man or a rich & idle man can hardly recognize the excellence or the intellect or the labours, struggles & hardships of others -- But not on that account are the characters of these others otherwise than they are -- they are only not recognized.


Hegel was profound when he said, in answer to the proverb: No man is a hero to his valet-de-chambre. Yes 'No, but because the valet is a valet -- not because the hero is not a hero'.

And the hero is a hero, whether or no he is recognized by the valets or others.

Kant's proposition, as usually understood, is in fact an absurdity -- It is as if the hero's existence were made dependent on the valet's recognition --

Milton's proposition that we may reason -- & that the Devil does reason -- about "fate, foreknowledge, free will absolute" -- "and find no end, in wandering mazes lost" is one which has done almost equal harm with Kant's --

These "mazes" are in fact not mazes at all -- but very plain, indispensable questions, which we are quite able to solve, if we would but solve them

[Solvitur ambulando.]

And meanwhile there are "mazes" in which we lose ourselves every day, which we never can solve, such as: the nature of God, the origin or beginning of Creation, the beginning & end of Eternity or Perfection, "substances," "persons," &c -- to which we can really attach no meaning -- while questions so easy to answer, so essential to answer, as the character of Him upon whom we all & absolutely depend are left untouched. And good people are would be the first to throw stones, at if one should try to solve them -- But nobody does.
We have as yet no correct notion -- indeed no notion at all -- of God's character -- His plan -- His work -- what He is about -- what He thinks about us all -- though here He is working under our very eyes -- And we will neither judge Him by the work He does nor even trouble ourselves to observe what it is. If we would condescend to look carefully at His work, we should know at least a great deal more about Him than we do now -- And when we do it will surely be time enough to "speculate" -- (and here "speculation" is a word which may be used) about God's nature, origins, beginnings & endings -- properties of mind -- properties of matter &c &c -- time enough to make out that God is not what He is -- or is what He is not -- to "speculate" about Trinities, Incarnations, substances, persons &c &c -- phrases about which we can know nothing, & do not even understand the words we use, when applied to the human beings we do see. How can we understand them when applied to God, to Jesus Christ, to the Holy Spirit whom we don't see? --

But to return. [in again] The Laws of Mind, of the Moral World, are words now in every one's mouth -- especially in the Positivist mouth.
These we do acknowledge that we can discover.
What have we done to discover them?
Have we discovered one more than in Aristotle's time?
Do we know more than that `habit makes easy', & some few laws, half moral, half material, such as: that we must not marry our Sisters, or our blood relations, [and even this, that extraordinary animal, the Briton, has parodied into: `we must not marry our sisters=in=law'].

Of course, had we investigated & did we know these Metaphysical or Moral Laws, we should -- for each of these discovered -- have discovered a characteristic, an essential quality of the character of God. Not we. That would be too sensible. 
We prefer to chatter about what can never be any thing but a form of words to us -- `substances' & `persons' & the `inscrutable' fact of the presence of `evil' -- let me Take the evil away -- it will cease to be `inscrutable'.

"Whence do we get our knowledge of God?"
"1st answer -- from Nature & this leads to the recognition
"of fixed laws -- & tends to Sanitary improvement."

Certainly -- but to a great many other "improvements"
too. Laws, half moral, half material, must be endless.
But, except by stumbling upon them by accident,
scarcely have we discovered one. Such are the laws
which govern (that is, which represent, which
give a formula to) everything which has to do with
the progress or deterioration of races, with pauperization
or de-pauperization, (how to relieve the pauper without
impoverishing the rate-payer), education, legislation,
criminal (continued from above line)
reformation.
Now to have well-being without
self. (see over

x) We now know that suicides, street accidents,
the number of undirected letters put into the Post Office,
&c &c &c &c are so far the subject of Law that we
can calculate even the most incalculable: -- Man's
carelessness.

People have left off being so absurd as to say: --
then God has ordained that so many men shall cut
their throats in a year -- so many not address their
letters &c. They do not say that the Law makes the suicide,
(see over xx

But we don't see that people have gone on to
discover the laws & the applications of the laws by which
there shall be no more, e.g. suicides, paupers, criminals,
idiots, lunatics -- tho' we have discovered (but not applied)
the Laws by which there shall be no more Cholera. [We do not say
now: -- what a mystery that God should permit that dreadful plague,
Cholera!] (continued from above line)

x how to have well-being or prosperity
without self-indulgence--
working-life without degradation
increase of population without over=
crowding & rotting away body & soul
xx any more than they say that the geologist
makes the sand, the Tertiary formation
which he records-- The Law & the
Geologist simply register.
x how to have well-being or prosperity
    without self-indulgence --
    working-life without degradation
    increase of population without over-
    crowding & rotting away body & soul

xx
    any more than they say that the geologist
    makes the sand, the Tertiary formation
    which he records. The Law & the
    Geologist simply register.
This would lead us to a consideration which would contribute to the knowledge of an essential characteristic of the character of God: --

5. there have been enough, tho' alas! how few, examples of complete success at e.g. depauperization, made by individuals stumbling almost upon the plan by accident, to enable us to say with distinct certainty: -- there is a plan of God's, & we are to find it out, by which such & such evil may completely disappear --

While Poor Law Boards have been pauperizing with their Workhouse Tests & their unproductive Labour Tests & their Workhouse Schools, & have contentedly or discontentedly sate down with the truism: -- the same names will always appear in successive generations on the same Workhouse books [formerly it would have been said: -- God has ordained so many to be paupers -- Or: it is an inscrutable evil]

there are a few, but enough, examples in colonizing, in "boarding-out" pauper children, to warrant us in saying: -- these names will never appear again in Workhouse or Poor-Law books

There have been similar successful experiments in curing, diminishing or preventing idiotcy, lunacy, juvenile crime, drinking, &c &c ignorance, &c &c.
see page 20 xx

Here is an example the other way: --
the New York Prison Association for Penitentiary Reform has been publishing, publishing many years on its subject, & is now to hold an European Congress next year in London.
One of its subjects has been to teach the young thief that it is dearer to steal than to work by making him work out & repay the value of his theft -- letting him go when it is done.
The New York Association corresponds perpetually on this subject -- but never tries the experiment.
Meanwhile religionists go on perpetually -- how could a Good God create such a naughty world? -- juvenile crime is increasing -- & the like. If the same laws continue to operate, juvenile {next three lines are continued at bottom of page} crime will continue to increase -- for man or rather boy will continue to manifest these tendencies consequent on their operation.
A successful attempt at reform would be the best answer -- to these Jeremiads, it seems.
Would it not be more logical, as well as more practical, if we followed up the laws, which make these failures & these successes -- if we said: -- it is a plan of God (the character of God) that we shall do learn how to do away with pauperism, lunacy, ignorance, crime &c &c And there shall be no more pauperism, crime &c &c -- than to do as we do & wonder over the "origin of Evil" & how a good God can make such a bad world.

see back of p. 19.. xx)

But almost all ecclesiastical teaching, -- the doctrine of "forgiveness," whether thro' a Church or anything else, of man being "desperately wicked" -- is directly against any such discovery or plan.

Religions teaching theoretically (of course good men are always better)

[Note. De Pressensé says that all Churches springing from the Reformation (why does he not add Döllinger's Church?) are now engaged in a "serious crisis" -- And he or somebody adds that the English Church is now passing thro' such a Crisis.

But what Crisis? --

I ask myself: -- do they really call all this contemptible shallow Theology, all this Magazine-y criticism a "crisis"?

What is a crisis?

I have seen a Crisis in a campaign -- when 30,000 men were dying like flies for want of the necessaries

than their theories -- this is a truer general statement than that we are never up to our principles)

religious teaching theoretically has never been much more than threatening and promising.

Suppose other Education were limited to or consisted chiefly of promises & threats, what should we think of it?
of life -- And it was not known whether tomorrow
this exhausted host would not be like the
Assyrians all "dead men" -- & not from the
stroke of the enemy.

We saw a "Crisis" last year in Sedan & the
Siege of Paris & this year in the reign of the
Commune --

In illness we call it a "Crisis" when all the
powers of life array themselves in a life=&=death
struggle to drive out the powers of death.
And you sit & watch breathless, knowing that
tomorrow the sick man will be dead, if not
recovering.

But what is this religious "Crisis"? --
Is there anything like that here? --
Where God only is concerned, no one seems to care?
A 'Crisis' means a judgment, I suppose -- a decision --
a turning=point of awful import --
Is God a Perfect Ruler, bringing each one of
his miserable children to perfection? --
Or is he an old woman? --
Or is there no God?

Here is a Crisis indeed. This is what Religion has
now to decide.
One would think that all educated mankind would
join in the search "with groanings that cannot be
uttered"--  For surely no inquiry that can
occupy us is so tremendous, of such transcendent
importance.
An old Spanish writer says that, in his times, communion with God is only "a play" -- "a game". People go over in their 'memory,' he says, '2 or 3 points,' & then think they have 'prayed well' -- whereas, in: old/:other times, the Spirit of God (':other' is written above 'old') himself seemed to plead in us with 'groanings that cannot be uttered' -- But what would he say "of our times" if he lived now? --

It is a 'Crisis,' we are told.
God Himself is coming to judge us.
We are going to judge Him --
He is going to determine, we are going to determine what He is.
What do we find? --
Take up the Programme of any Ecclesiastical [add] Conference, Oecumenical Council, Church Congress or what not -- Here is the Programme of the Conference of the "Old Catholics" at Munich -- But that appears to refer merely to Church discipline & Infallibility pretensions -- And we may be indeed told that the "Old Catholics" must break through the chains of discipline now sought to be imposed upon them, before they can have any thought at all, real thought about God.
And this is true This is true-
Therefore take the Programme of our own "Church Congress of 1871" -- a Congress summoned no doubt for this awful Crisis --

The List of subjects is as follows: --

- Christian Evidences (not Evidences of the character of a Perfect God)
- Free & open Churches not free & open enquiry into Truth
- Church & State
- Foreign Missions
- Coast of Africa = Slave-trade
- Parochial Councils
- Promotion of unity among Christians ('unity' -- in what?)
- Dissolution of Concordats: dogma of Infallibility (what have we to do with that? this must be mere curiosity)
- Clerical Education
- Origin of Church Endowments
- Hymnology
- Duty of Church to Moral State of Society (an odd expression if Religion is Morality -- & the 'Church' to teach Religion)
- Deepening of the Spiritual Life "and" (I do not invent the "and")
- Church Patronage

And is this all? --

Can Anglicanism do no more for us in this rough sea, this "Crisis" of storm? --
Yes: there is one more subject: 'Education' -- a most important one --
But how we are to educate -- in what knowledge of God & His Laws -- whether what we say to God in our 'Churches' is the right thing to say to God -- of that not a trace --
Surely there are quite other questions to be asked in these times of 'Crisis' than these -- questions which can be answered neither by enquiring into what there is of true or false in Roman Catholicism, nor in Protestantism, nor in Calvinism, nor in the Fathers, nor in the Reformation (which was rather a revolt against false discipline than an enquiry into truth) (which rather concerned discipline than truth) nor in any other professed form of belief which has arisen since the publication of the writings contained in the New Testament.

Nearly 800 years ago, St. Anselm told us that he was "faith in search of understanding"
That expression is worthy of a Crisis. Yet even that fine expression is scarcely worthy of the present Crisis -- which is: man in search of God -- man with all his faculties of 'faith' & of 'understanding' enquiring: -- what is the character of God?
We say: the present Crisis is man in search of God. 
Alas! what man is in search of God? 
We refer to human 'experience' -- 
But what human experience is there now on this subject? 
We ought, rather to say: 'what will become human experience.'

Who now feels human experience to be grievous & repugnant, if estimated only according to what we see here? 
Who asks with any earnestness; -- is there evidence of that we cannot prove which may help us to live? --
Why does not man seek it now? -- 
If he does not seek it now, why should he in time to come? --

Whether he will or not depends upon what we do now -- or rather upon what a few do now -- as far as England is concerned, the M. of Balliol, Mill, Döllinger will come to nothing -- 'It will yet make a noise but an empty one' --
Nor the P. Hyacinthe.
Religion has quite other things to do now than to squabble about "Liberalism" or Orthodoxy. She has to give us the new birth to the new life in this 'Crisis.' She has to guide us to our new destinies. She has to over

declare the character of God.
We resume Question II: --

"Whence do we get our knowledge of God?"

"2nd Answer -- from the human reason & conscience --

"But what do we definitely learn of him from these?

"& on what grounds do we believe their anticipations? --

"And how is the God revealed in nature to be reconciled

"with the God in reason & conscience?"

We must not admit the word "reconcile," if it means

that truth, that His plan, is not one.

But if it means that while "nature" shews us a

world which can in no sense as it is be "reconciled"

with any sense of right in its Creator.

while "reason & conscience" (& all the faculties

which go to make up what we call the 'sense

of right') make us "anticipate" (I like the word)

a Perfect God, -- then that is exactly the question

which I think all Churches, all mankind in

this 'Crisis' ought to be trying not to ask but
to answer --

Also: I would not limit at all to
"Reason" & "Conscience" the office of searching out God. Neither do I like the words "intuition," "inward witness," "aspiration," "intellect" &c &c here -- Because all, all our faculties must be employed & exerted to their utmost strain in searching out God -- It is very truly said that the real source of literary excellence is a full emotional experience -- the secret of good writing is true knowing -- the cause of true knowing is hearty feeling. So I/we say with all my/our might, one of the essential sources of any true understanding of the character of God is a full experience of human feelings & affections. Without this there can be no true knowledge of God. Conceiving this, as we do, we think that the principal cause of the enormous mistakes into which the "Liberal" writers of the present day, -- the Stephens, the F. Newmans, the Gregs, & other Magazine-y authors -- fall as to the plan of God -- that we must not "claim" from Him a future state (such a word!) -- as to there being "happiness enough" in this world for us to believe in a good God -- is not a defect of intellect -- but a total defect of all the real experience of feeling -- of any true idea of what happiness really is -- of any true sympathy with or insight into the awful sufferings, the low miserable mean or standard, the dull uniform viciousness of mankind.
It is really extraordinary that the inability to rise above the "daily bread & beer" of these has been reflected in the most gifted of mankind who think or say that the "daily bread & beer" is happiness enough, aim high enough for `mankind'.

About this question of happiness there exist the strangest blunders: Hume actually says that the "happiness," meaning the vanity of a school little girl, immersed in the love of fine clothes, of all that we think most despicable in human nature & most likely to lead a woman to contempt meanness & ruin, of a little "Miss", (Hume's own word) putting on her fine frock for her first school dance is equal to the "happiness" of a victorious general see over who may be saving his country from slavery, or of a great orator.

We are not/no longer to say to be like those who

{no longer to say' is written above `not'}

When Cato gives his little Senate laws

What bosom beats not in his country's cause?

No: that is all fudge -- Cato was no more greater than a "little Miss".

It is hard to answer what does not admit of an answer -- to be as anxiously refuting nonsense as if it were sense -- to discuss what is not open to discussion -- what seems expressly put so as to confound one's understanding --

For, observe, the most contemptible form of child is expressly chosen the form no better than a peacock or a jay -- probably a great deal worse -- because the vanity of animals is more innocent than human vanity --

{Pencil}

{this section is referred to on f95 - `see over'}:

proclaimed perhaps the "Father of his country"--of other victorious generals too, we suppose, who have deserved "the gratitude of their country for victories achieved over ignorance, crime, disease & dirt"--or of an great orator--after having made an eloquent speech in a great assembly".
Raphael has shown us, in his Christ Holy Families, his infant Christ in the Dresden Madonna's arms, and Michael Angelo in the Cherubs which surround the Creator, what the ideal of Childhood can be such an ideal, such an expression he must be very unfortunate who has never seen even in some child of our days, saying its little prayer at its mother's knee or protecting a little lesser one still younger or weaker than itself. Had the words been that you may see heroism, love, patience, devotion, sorrow, as great & inspiring in the little child as in the hero, the martyr, or the patriot, struggling for God & his country's cause, they would have been God's own truth. But the child is taken in its lowest & most repulsive aspect -- and we are then told that its "happiness," -- the happiness, in a degree, of a harlot, -- is equal to that of a hero. Had, again, the proposition been the other way -- & had the writer said that he could find or imagine a victorious general, an eloquent orator, actuated by no higher motives & susceptible therefore of no higher happiness than a vain coquettish "missy" child, who ought to be whipped -- there is, or there might be, truth in the
saying. But, as it is, it stands thus: -- that those
who have been proclaimed "Fathers of the Country" {continued from
above line}
who have earned the gratitude of nations,
that Miltiades, Isocrates, that the Duke of
Wellington, that Burke & Fox & Cavour had no higher
feeling in the victories of armies or of eloquence
than a mean little child in a pink frock.
The morning after Waterloo, when the Duke of
Wellington was lying (not undressed) on his
camp-bed asleep, his face blackened with smoke
powder -- the list of our losses was brought in
& laid by his side -- An Aide de Officer,
coming in next for orders, found him busy & awake & busy --
& but two long white lines on his unwashed face
had been washed clean by
trickled down at reading the list of the Dead.
Was this very like the dancing child school-girl in the new
frock?
Let us leave all these vain, silly discussions
about a word which they such discussions are not worthy to
discuss. Let us understand, once for all, what
happiness is -- Happiness equals Perfection --
On the road to Perfection is on to be on the road
to Happiness -- A child may be on its way near to
Perfection, but not a child whose soul is in its
frock.
We must therefore have a great many more faculties besides "Reason" & "Conscience" in play to "reconcile" us with God -- or to enable us, rather, to understand God.

These (the faculties we want in play for the enquiry,) are quite different according as the object of the enquiry is: -- Science or Moral Science.

Intellect is enough to help us to enquire into Science although probably Darwinianism would never have been betrayed into its enormous mistakes if this generation had had an inkling or insight into the difference between the happiness of man & the happiness of brutes -- tho' we are quite inclined to think there is perhaps a doubt whether not only with it (continued from above line) but at present brutes are not about the same as men but that at present they are not generally higher than men -- & we agree with a friend who says: "these men who would slander the animals by calling them brutes"

Intellect then may be enough for the pursuit of Science -- the "God revealed in Nature" -- But for the pursuit of Moral Science, as, e.g. the knowledge of the character of God -- all, all, our faculties, intellectual, moral, emotional (or affectional), aesthetic and spiritual are wanting -- are essential.

It is no more possible for a man to apprehend the character of God who thinks that there is 'happiness enough' in this world than it would be for a man who had never seen anything but butterflies, gin-drinkers & pigs -- & did not know that anything higher could be created.

And yet the welcome which Lord Shaftesbury receives in Glasgow, shews how much high feeling there is for simple usefulness, for a long life, not brilliant, but spent in doing what as he thinks right -- The Glasgow men at least seem to think that there is some difference between Lord Shaftesbury's "happiness" & that of a "little Miss"
[Sir James Stephen himself, who ought to have known better, "reasons" somewhere in this way: -- that we must not suppose our feelings & wants to be those of the poor old Workhouse pauper -- or of the family occupying half a cellar in St. Giles'. "We are happy & they are happy 'in their way'"

Were it not for the absurd, the idiotic want of insight which this shows in a very good man but who knew nothing but except Clapham, the Colonial Office & his books, one would call this: -- simple brutality --

To think of all those hundreds & thousands festering & wallowing in vice & dirt & rotting in body, mind & soul, -- forsaken, one might say, by God & man, -- which any great overcrowded city can show -- but one a single family of which, one would think, one would die to save -- to think, as Lord Shaftesbury says, that the thousands who come into such towns from all parts of the country, "will live in the "most disgusting & horrible holes they can find" --

And then...for a man to call this happiness enough!!

It is impossible that such a man thinker could ever make the least any enquiry into the plan of God, the character of God, what is a Perfect God, what a Perfect Creator would do.

And, however paradoxical it may seem, it is true that one must be deeply & personally impressed with the misery & evil of this world to entertain the idea of a Perfect God at all -- to enquire at all into what a Perfect God would do. And therefore it requires a great deal besides "Reason" or "Reason & Conscience" to learn the character of God. {continued from above line}
"But what do we definitely learn of him from these?"

Very little, at present. Because hardly any body is trying to "learn" about him at all, "definitely" or indefinitely.

Still there are some things which we do learn with tremendous 'definite'-ness. "Conscience" -- and here must be said that Conscience's dictates have told Mankind such very different things at different times that experience, experience of God's work, would be a truer word. "Conscience", for example, told the Ptolemies to marry their sisters -- Now, it is a crime we must not even speak of. We have "definitely" learnt, with the most emphatic distinctness that human experience is capable of -- that it is part of the plan of God, of the character of God that we shall not marry our Sisters -- And thereby hangs a good deal more -- viz. that we should go forth & multiply i.e. vary & spread -- that races which intermarry & never go forth degenerate: &c.

[Of this we may perhaps say that we could only learn it from experience.

The marrying of brothers & sisters does not appear to be an intuitive matter -- (for remorse).

Or do we also learn only that it is part of the plan of God for us to speak the truth, only from experience of the inconvenient effects of false-speaking? -- Does God love Right, because it is Right? -- Or is it Right, because God loves it? -- Does God make Right? Or is God Right? --
Or are there different sorts of Right? -- by which a healthy, sinless child would know, for instance, that he must not kill or hurt another his sister, but would not know, for instance, that he must not marry his sister or speak falsely? --]

Of course, what we ought "definitely" "to learn" "of Him", of His character & plans "from these", i.e. from "Reason" & "Conscience" & all our faculties, is: all the laws of the Moral Government of the world, which are: -- so many traits of the character of God.

{the above paragraph `Of course...character of God.' is circled with directions to be transferred over to p. 36}

Probably by what is called "Reason & Conscience" is meant what we included under the term "sense of right" -- when we say that the present & past state of the world is repugnant to any "sense of right." [Conscience is so extravagantly developed to the exclusion of other faculties in F. Newman when he (continued from previous line) says that we must not "claim" any heaven from God that he really denies God any conscience.† And in this way it may be shewn that the cultivated mature "sense of right" is compounded of a good many other faculties, as above said, besides "Reason & Conscience". With many of the very best men, most full of reason & conscience & even religion, the state of the world is not repugnant to their "sense of right." But then their "sense of right" is tremendously imperfect -- & quite perhaps destitute of any true or hearty feeling. They deny God either conscience or feeling. And indeed nearly all the 'schemes' of
Christian Churches are quite repugnant to any cultivated "sense of right" see over
Still there are things that we "definitely learn of Him" E.g. the first four propositions as to what is the character of God are quite "definite".
Again, But Mr Martineau teaches that it is "Conscience" which reveals to us God. Why should Mr Martineau or Mr. Newman or the German School or the Intellectual School or the 'Reason & Conscience' School expect to find religion revealed by one faculty, or by two faculties, independent of others? --
    If I wish to understand a friend rightly, I do not say: -- my Conscience reveals to me Sidney Herbert --
    or my reason & conscience reveal to me Lord Raglan Mr. Jowett All my faculties are wanted.
    How much more must this be the case when it is God who is to be revealed? -- when it is God we wish to understand? when we wish crave to be really having intercourse with God? --
    But, besides this, Conscience by itself is a singularly blind guide -- It never tells us what is right & what is wrong. Or rather it has told different nations & different ages different things:
    Without all the faculties which go to make up, to gather what we call experience, Conscience is nothing.
    It tells us now to consider crimes what it told other periods to consider duties --
    Conscience told the old Romans to kill themselves.
    Conscience let the patriarchs have many wives & many concubines.
    Conscience told Calvin to burn Servetus --
    Conscience told Luther to marry a pretty nun.

Note referred to on f102--'see over'} {Pencil}
Note
Has Religious teaching theoretically (of course good men are always better than their theories -- this is a truer general statement than that we are never up to our theories or principles)
Has Religious teaching theoretically has never been much more than threatening & promising?
    What should we say of other Education, if limited to or consisting chiefly of in promises & threats? in appealing to our fears or our love of reward?
Of course, what we ought "definitely" "to learn" "of Him", of His character & plans "from these". i.e. from "Reason" & "Conscience" & all our faculties, is: all the laws of the Moral Government of the world, which are:--so many traits of the character of God.

tr. to p.36
"And on what grounds do we believe their anticipations?" --
How do we act with the impressions of our senses?
We test their conclusions by comparing them with those of mankind.
But do we act thus with regard to the conclusions of 'faith,' with regard to the "anticipations" (I like the word) the "anticipations" of "reason & conscience"?
On the contrary
We, that is one portion of us, compare them with those of two or three who lived nearly 2000 years ago, at a time when Printing, Science, & in that part of the world Philosophy were unknown -- when men had but little knowledge of each other, of other ages or of other nations -- and scarcely any, of the laws of God -- Others of us compare their conclusions with those of a Church -- an ecclesiastical organization -- a sect. They say: we want unity. What is unity?
Men have the strangest longings after unity, the strangest ideas about as to what unity is -- Men have the strangest longings after what they call the right of "private judgment" or individual opinion -- the strangest ideas as to what "private judgment" is for. Men don't like to be alone in the dark, or they don't care to be in the dark, if only they may exercise "private judgment". (continued from previous line)
There can be no unity unless there is something in us higher than the desire craving for the right of exercising "private judgment." And "private judgment" about truth is absurd. There is truth and we have to find it out
which everybody does exercise -- after all, whether in submitting to authority, which is only somebody else's "private judgment", or in isolating himself in his own "private judgment." The greatest thinkers, the most earnest, daring seekers after Truth have never used words like "private judgment" at all. They have rather thought of themselves, if at all, as inspired by Truth, inspired by God -- And "private judgment" about truth is as absurd an expression as if I were to say, the my "private judgment" about the Sun.
There is Truth -- and we have to find it out.
To get out of the difficulty, men have had recourse to the strangest shifts; they have gone to authority to secure unity. We see one of these shifts now -- the imposing the authority imposed by "private judgment" on "private judgment" -- in which there seems to be no better reasoning than this: --

the Pope is infallible because he says so.
And we are to believe it because he is infallible who says so.

[It is scarcely necessary to remark that other Popes have not said so. & that there most certainly there will come again Popes, if Popes there be at all, who will not say so.]

But there must be a greater authority among us than "private judgment" or individual opinion xx men are right in saying this -- And that greater authority must be God the search after Truth with all our faculties -- comparing what we gain by our own with {continued from previous line} what others gain.

And "private judgment" or opinion -- a very bad phrase -- or individual effort in searching after Truth -- must only be limited or rather enlarged or strengthened & confirmed in its exercise {continued from above 2 lines} by this higher unity or bond of union or authority -- which is,: Truth, God the search after Truth -- with all by all.

xx Note [We know how vague all this must appear but action (in thought) would render it clear. (see over)

It is needless to say that the mere servile bowing down to authority (even could it be sincere) is only a false is nothing but a factitious unity a dead Unity. {continued from above line} (The above passage: "But there must be...dead Unity' was initially bracketed in margin, but brackets were then crossed out)

Note [We know how vague all this must appear -- but action (in thought) would render it clear. (see over)

{continued on f104v}:

see back

In no other science except Religion not even in Moral Science- have men this confusion about "private judgment" & Truth

Men do not say, we shall exercise our "private judgments" about the Motion of the Earth -- or -- about the Morality of Marriage or Concubinage -- when treated as a subject of history -- & race --

They try to find out: how it is.
And Unity in ignorance is not unity. There can be no living
Unity but in Truth.

How can unity be living, not dead -- progressive,
not stationary or retrograde -- that is the question --
how can "private judgment" be really used in
search of Truth without being a mere mass of crude & conflicting
opinion or criticism -- destroying not only promoting Unity but progress
towards Truth -- that is the question. {continued from above line}

f104v {this passage is referred to on f104}:

see back
In no other science except Religion,
not even in Moral Science -- have men this
confusion about "private judgment" & Truth
Men do not say, we shall exercise our
"private judgments" about the Motion of the
Earth -- or about the Morality of Marriage
or Concubinage -- when treated as a subject of history -- & race --
They try to find out: -- how it is.
For Unity, of course, is absurd, unless it is Unity in Truth.

It seems as if there were three essentials for assuring ourselves that our reason, feeling, conscience, all our moral nature, tells us true -- i.e. -- is tending to unity in truth.

1. comparing their conclusions with those of Mankind -- of experience or what will become human experience.
   For what we refer to human experience is not in any large sense human experience now.
   Scarcely any body is gaining experience of this kind at present.
   Peradventure he is pursuing, that is the grouse, or the House of Commons, or money -- Or much more likely he is 'criticizing', Magazine-ing. Or peradventure he is asleep --

2. taking care to keep our means of belief, our moral sources of information in a healthy, active state.
   We do this as to our eyes & ears.
   We invent all kinds of instruments to assist them & strengthen their powers.
   We know that if eye or ear be diseased we shall not see or hear correctly.
   So is it with our moral eye -- "If thine eye be single" &c. But who thinks of this? --
But who thinks of this?
3. testing our conclusions by practice.
   "If any man shall do His will, he shall know
   of the doctrine whether it be of God" or not.
   If you will carry your belief into your practice,
   you will soon find out whether it is true.

As to 1, testing our conclusions by those of Mankind,
-- for this purpose, mankind must have conclusions.
At present they have none -- "the Spanish fleet
thou canst not see -- Because &c"
   Mankind must discover the character of God --
   Mankind must find out God --
   I cannot by myself find out God --
   Mankind must create Mankind --
human (i.e. Mankind's) experience must come to be
   the "grounds on which we believe the anticipations"
   of our "Reason & Conscience"
And mighty little we have as yet of that experience! --
   with all our "Criticism" --
We are as sheep without a shepherd. And before we can find out God
   As to 2. who thinks of this? -- I knew one who did.
And he did not, like Bishop Blougram, believe only
when incidental circumstances heightened religious sentiment.
Latterly he had arrived at a state of mind in which he
uniformly "felt it true" --

see
back
we must have shepherds whose call we can &/will
{`can &' is written above `will'}
   hear for many a generation yet to come.
It is said that by him "reasoning was not felt to be necessary"--This I doubt. But he laid unusual, not undue stress on being in the moral state when we can feel a Perfect God.

It need scarcely be said that, if I want my intellect in conversing with him or with Mr. Jowett or with Sidney Herbert I want it a great deal more in conversing with God --

But we must converse with all our faculties, if we would converse aright -- whether with God or man.

We must have sympathy with God, if we would understand Him -- just as we cannot understand a man rightly, if we cannot sympathize with him. And we must be in a condition to have sympathy with God.

The Mystics are right about this.

The R.C.'s had a foreshadowing of this when they insisted so much on a sympathy with Christ's Passion --

What is Christ's to God's Passion? would Christ have said to us, had he lived now --

{it breaks off here abruptly. dating: after met Jowett but SH still alive}
Be ye perfect, even as your Father in heaven is perfect.

Right or Perfection is God: not "identical with" God therefore the worship of God or Religion is: moral right i.e. to seek after moral perfection

Thus the "identity of Morality with Religion" is established

I do not think that 1. "the belief in a God" 2. "the belief in a future state -- is Religion.

On the contrary.

I think it is this very thing, the belief in a God, which has produced the divorce between Morality & Religion.

All races have believed in a God.

A God. What God?

The belief in a clever Power -- who has constructed this world (like Babbage's Calculating Machine) is not Religion.

That appears to me the fundamental mistake of the world: especially of the learned.

The belief in a Perfect God is: Religion -- is: Morality.

[Shelley says that, till we get rid of the word `God', we can have no religion.

And I have heard this repeated by the 'Liberal' thinkers of the present day till I am sick.

But there is this of truth in it: --

No belief but a belief in the existence of a Spirit of Perfection can constitute religion -- can constitute morality.

Men have not even looked for perfection in their God
The highest & most devotional spirits always excepting Christ's, have been content with such imperfections in their God -- never enquiring into the matter -- that it may really be said they have worshipped a Being worse than themselves.

Hence our associations with the name 'God' are generally anything but moral or perfect.

Hence the divorce between Morality & Religion.

Hence the necessity of substituting for the word 'God' the idea of the Spirit of Perfection.]

I beseech you, consider this: --
whether the University could not be taught -- not the 'belief in a God' but -- the belief in a Perfect God -- this being the only way to enforce the identity of Morality & Religion.

2. the belief in a future state
I think that absolutely the only argument for the belief in a future state is: the belief in a Perfect God. There is no other.

All the 'natural' arguments for it are not worth a straw --

Is not our knowledge of the character of God -- of the Perfection of God, the only ground for our belief that there is destined for each of us progress (or 'a future state') under other conditions when these 'human' conditions are over --

How? We have not the slightest idea.
But neither have we the slightest idea how
we came under these conditions -- the conditions of this 'state.'
This may be a 'future state' to our past.

The great, the crying, the unopposed error, the 'sin against the Holy Ghost,' of the 'Liberal' thinkers of the present day appears to me to be this: -- they have just as little idea of a 'Perfect' God, they strain after the idea of One just as little, as the veriest savage or Jew or R.C.

They are content with saying that, if there is a little more of happiness than of misery in this world, that 'justifies' God.

Now that is just what I don't think. Nothing of the kind can 'justify' a Perfect God to Himself.

And belief in a Perfect God is the only religion -- as belief in a 'future state' -- or, as it should rather be called, progress for each & for all of us towards perfection through Eternity -- rests entirely upon belief in a Perfect God -- upon that & nothing else.

He who preaches to Universities, let him hear.

[vide Ps XC.]
II. Religion, it is said, should rest upon facts (not upon legends.)

In one sense, religion does not rest upon historical facts at all.

Christ was the most important person that ever lived.

Tho' any school boy now might tell him more than he knew of the Laws of Nature & even of Moral Philosophy, yet he probably knew God, felt God, i.e understood more, or rather felt more of the character of God, than any person who has ever lived.

[I never read over again the story of his last days & of his death without thinking this -- All imitations of him, even St. Francis of Assisi's, have been tawdry, vulgar, dauby, in comparison.]

But does Religion rest on any historical 'facts' of his life or death.

[As to his Resurrection, it is not a historical fact in the first place -- But, if it were, what would it prove? -- Nothing -- especially nothing to those who believe him a person of the Trinity.]

On the other hand, our evidence for the existence of a Perfect God must rest first upon 'facts' -- not the facts of the life & death of one man, but the facts of all history, past, present & future, as far as we can collect or predict them -- upon the facts of the Laws of Nature, of the Moral Order (of which last we as yet know hardly anything) & what we can, by using our highest faculties, conceive of their character.
All commentaries, all philological, historical & geographical researches, upon the facts of the Old & New Testaments -- upon the dates of documents -- are & ever will be most interesting. But none that ever have been, or that ever can be, made, constitute one tittle of evidence for our Religion, the belief in a Perfect God -- except as they form a part of all history, past, present & future.

Ours are now quite other questions: -- & no enquiry into what is true or false in certain documents & certain religions will answer these questions which are, e.g.

is there any evidence for a Perfect God? --
what is His moral plan or order?
what was His plan in creating us? --
what would be the plan of a Perfect Being, for bringing into existence other beings?

(or my 3 questions)

N.B. I think that an uneasy unconscious consciousness of the excessive imperfection of our God is what has made men so feverish to set up Christ as God, as a set-off to the other God, a make weight, so that we might have somebody Good to look after us -- feverish, I mean, in calling people infidels for not believing in it.

[There is a truth in this: -- for it is the worst infidelity not to believe in a Perfect God.]

Now, If we were a little to change our 'venue' -- just to drop silently the Trinitarian & historical question -- & 'poser' a new question -- viz. is there a Perfect Spirit or God -- much of the controversy might vanish -- stumbling blocks of offence be removed -- or at least carted a little out of our road.
We cannot therefore consider Religion as
1. the belief in a God
2. the belief in a future State

With regard to 1. it must be the tie to a Perfect God & its practical consequences which constitutes Religion.
With regard to 2. the belief in a future state no more constitutes Religion than the belief that the sun will rise to morrow.

The belief that the existence of each & every one of us is constituted by a Perfect Spirit to be part only of an existence, during which each & every one of us is endlessly undergoing a process of Education through `future States'. & its practical consequences this is Religion. Because so only would a Supreme Being be perfect. So only can the whole history of God's Universe be otherwise than, to a thinking man, repulsive more & more, the more he knows of it -- i.e. unless he can see reason or evidence to conclude that, by God's Laws (of which Laws every feeling & act of every human being has been the result -- so that it has not been in human possibility that any human feeling or act in time past should have been other than it has been) that by God's Laws this existence is only part of His process of education.

This, if worked out, would not be vague or `bare' or `abstract'.
On the contrary Christianity: as now taught,
is or & would be seen to be the vaguest of all things, were it not for the (so-called) "Liberal" thinking of the present day which is vaguer still -- utterly vague, `bare' & sandy -- quick sands -- Irish bogs. [If any one would work out what we think, it rests on a very solid foundation indeed.]

E.g. the religious among the 'Liberal' thinkers say that the righteousness of God assures us that, if it is right that we should live again, we shall live again -- that God is righteous whatever follows the death of man.

Now that is just what we don't think -- what seems utterly confusing ourselves. It is like saying: Right is right, because it is not right.

Human beings entering as they do upon this existence by no will of their own -- being what they are by God's Laws without any possibility of having been anything else in the past -- we must come to the conclusion either that this existence is only part of a process of Education by God's Laws or that we live under an unrighteous Ruler.

That by God's Laws we cannot be otherwise than we are is a point impossible to go into, so as not to be misunderstood, in a short space.

But it can be said 1. that the belief in a God is no more religion than the belief in Gravitation -- 2. nor the belief in a 'future state' any more than the belief in the Eclipse of 1999.

It can be shewn that only the belief in a Perfect Spirit
Spirit with its practical consequences -- the belief in our life as being part of our endless education arre towards perfection as arranged by His Laws only this is: Religion.

Till we feel certain of the character of God, how can we "trust" him? -- We can have the same sort of certainty, tho' we cannot show proof, of the will of His that we have, tho' we cannot show proof, of the character of some human beings. The Balliol sheep feel certain of their Shepherd's character. But "Christians' & 'Liberals' alike feel so little certain of God's character that they have no real belief as the foundation of progress -- as the foundations for our belief in human progress. They think it quite uncertain what God may do. The very parc fathers who send their sons to Balliol, because they feel quite certain of what its Master will do, are quite uncertain whether the Master of the Universe may not do just the reverse.

This is vagueness with a vengeance.

But the doctrine of a Perfect God, if worked out, would be neither vague nor "abstract" --

[The old Duc de Broglie, while adoring his wife as his "part de bonheur dans ce monde" "et dans l'autre," used to say of Liberal Protestantism, that it was an "oreiller de paresse pour les âmes tièdes" -- that it was a compromise between philosophy & religion, without being either philosophical or religious (or something to that effect).]
that it took the Bible, without either admitting anything or rejecting anything.

Mutatis mutandis, this may be said of the 'Liberal' thinkers of the present day -- the vaguenesses, the 'bare'nesses, the indigestions which such men as Froude, Greg, Spencer, F Newman &c &c think it worth while to print & publish & I suppose to be read. They rival & this is saying a great deal -- the Anglican theologians in crudities.]

There is so much to say on the point that of what, once discover a Perfect God, man should do to be "perfect, like" Him that the only danger is of saying too much. If we really believed what we believe we believe, these are some of the consequences which would follow: --

1. we should estimate Moral Evil as the greatest evil to which the Laws that rule us subject mankind.
2. yet we should estimate Evil as right, because essential to our attaining progressive righteousness, by exercise of our own faculties in other words the 'Perfect' Father would not be 'perfect,' were it not that evil exists (being just the reverse of what the world says)
3. we should see that it would be a contradiction to the Perfect Spirit of Right for His creatures, His mankind to do other than sin and working their way upwards from ignorance to truth & righteousness i.e. to perfection
[10] 4. We should, above all other desires, desire to help the great sufferer for humanity, the sinner -- to prevent sin by education & the organization of life.

[We hear forever of the "Prevention of Diseases" Act. Some of us have devoted a great part of our lives to it. But the "Prevention of Sins" Act -- oh how is our soul 'straitened till it be accomplished' -- 'with desire I have desired' to prevent mankind from sinning -- how true wd all these expressions of the great worker agst sin come home to us -- how we should give our body & blood for men to feed upon, as he did -- to prevent men from sinning -- to forward those already making progress -- if we believed in a Perfect God -- if this were our aim, to be perfect as the Father is perfect.

5. Regret for anything great or small could have no place. Why complain, if we accept that the "Perfect" Spirit, the Father of righteousness, in the greatest & the smallest events of life, is working out the best for every one of us?

6. If we have ourselves erred, sinned, yet come round to a right mind; we should accept that the hardest of human evils in a right spirit -- not depressing or incapacitating ourselves -- for what of right is now possible to us -- by feelings of remorse which have no true foundation.

Lo, it is I.
7. Those of us who have well & successfully worked could have no self-applause, no self-satisfied mind.

(the "satisfaction of a good conscience" -- how absurd is that phrase -- our desire is that God, or the `Perfect,' should be "satisfied" with us -- that we should be "satisfied" with Him -- "satisfied" that the plans of the "Perfect Spirit" are working out the best for every one of us. And the highest of mankind are never "satisfied" with themselves.)

8. Those of us who have well & successfully worked could have no more desire for the praise of others than for their own. It was their meat & drink to work their best for objects they have in common with God, the Perfect Father. They could truly say with the greatest of all our workers; 'My meat is to do the will of Him who sent me & to finish His work.'

Why feel desire for praise or self-satisfaction more than when, being hungry, they take their meat? --

9. If injured & ill treated, of whom shall they complain? -- of the Perfect Father of Righteousness working out good for all? [St. Teresa -- an injury or insult is really made to God -- not to ourselves -- It strikes Him before it strikes us -- Who are we that we should be thinking of the outrage to us? -- If He is willing to bear it, why should not we?]

This mystical language becomes a literal truth if we really believe what we say we believe about the Perfect Father's plan.

The words, Father, forgive &c &c (which perhaps only one
has felt perfectly) become a literal consequence of any true understanding of the Father's plan & may the more easily pass into our feeling --

Father forgive me, for I knew not what I did will be added to the prayer. They 'knew not' -- they cd not help it -- I 'knew not' -- I could not help it. It was all part of His plan]

The word 'forgive' is literally true only in feeling.]

10. "Resignation" disappears as equally untrue in word & in feeling

N.B. It is a word never used in the Bible. How can we be "resigned" to the best -- to the will of the Perfect Father working out the best for every one of us? We are not "resigned" -- we co-operate -- we are his fellow-workers.

[Or would not 'obedience' also disappear? Obedience to the imperfect, erring man is intelligible -- It is often wise to obey a man, even tho' we know him to be fallible in judgment, or actually mistaken. To obey the Perfect Father, the Almighty Wisdom is unintelligible -- We try to co-operate, to second; we do not obey.]

11. Only thus can we make real & active in ourselves the feeling: 'I & my Father are one' -- 'My meat is to do His will.' 'Thy will, not mine, be done.' Thy will is my will.

Otherwise, to be 'one with' the God taught by the Pope, by modern Christianity & by 'Liberal' thinkers alike is just what I don't want to be. [The really great Saints were so much better than their God]
Nothing but love, the love of the Perfect, can make us truly say: 'Thy Will be done' -- And when we can truly say it & feel it as he did, we may truly say: 'It is finished.' Es ist vollbracht. The work of 'redemption' in us is accomplished.

But I am surely I don't want the will of the God, as he is generally represented, to be done -- on the contrary -- If I could, I would be like the Prometheus, the Osiris, wrestling 'gifts for men' from him.

Only then, if there is a Perfect spirit, working out the best for every one of us, -- we trying to be 'perfect' as He is perfect -- can any of those familiar words, so true in the mouth of him who said them receive a meaning for us. The prayer 'Thy will be done' (which we are supposed to say at least twice a day, which devout R. Catholics actually 'tell' on a Calculating Machine whether they have said the requisite hundreds of times,) ought to become 'Thy will be not done' -- if we believed in such a God as Calvin's or Abraham's or the Popes' or Mr. F. Newman's or Ash Wednesday's God --

With the God 'of Abraham, of Isaac & of Jacob' -- of whom we hear so much -- a parcel of 3 rascals, or if we include their God, of 4 -- I think we must decidedly say: His Will be not done =

Only, if He is the Perfect Spirit of Right, ought we to mean: Thy will be done --

Surely this is not vague or 'bare' or 'abstract' -- It seems
the only practical, distinct, flesh & blood belief.

12. Of course many other practical consequences from the belief if we did believe in a Perfect God might here be put down -- I will only now suggest one other: -- we should give up all those interminable returns upon ourselves, reviews of our errors, doubts, & wrongs, troubles, injuries suffered -- of which reviews a greater weakness is always the result -- we should start fresh every morning to `run with patience the appointed course' if we really believed in a Perfect God -- & in His plan for us. For it is a very different thing to start every day's work out of His past to starting it out of our own --
Notes on Evidence that there is a Perfect God

ff122-41 Pen and Pencil Handwritten by Nightingale [122-30 in [3:103-06]

f122

What is the evidence that there is a Perfect God?
condemned
too vague
but may
be worked
out by
asterisks.
{`condemned too vague...asterisks' is written sideways across the title `What is the evidence...?'}
{beginning of the essay}:

Is there evidence that we may take to heart & weave into the whole of life that the Laws a ○ ○ which unavoidably by us bring about the futilities, the miseries, the wickednesses in human life are the educators of their subjects for an Eternity of righteousness?

Is there evidence of the existence of a Supreme Mind whose thought is: -- the creation of a community of individual minds, each ever attaining or preparing for future attainment of progress in righteousness of character and of life -- both in himself, & in the other members of his community -- & this by inducement & means consequent on the Will of that supreme Mind -- thus being realized conditions which the righteous man will become conscious that he should will to exist, if by his will it were possible to him to produce them. (he should create if he could) repetition
{`repetition' is written sideways in margin beside above paragraph}

Is there evidence that each human mind being a member of this community, when ceasing to exist under the conditions of human existence, exists under other conditions -- and under the
conditions of human existence & under other conditions successive to it is ever attaining or preparing for future attainment of progress in righteousness of character & of life; & this through inducements & means afforded by the operation of the Laws of Nature.

Evidence in answer to these questions of such a Supreme Mind but he which man does not by his consciousness know to exist is is known to man by his experience. It is of this kind: -- facts important & continuous which, according to human experience, are as facts might be if those conditions exist but are facts which according to that experience would not otherwise occur.

There is one fact the most important that Man can know; for of this fact all other facts within his ken are consequences -- the most continuous, for it extends throughout the history of Man & of his surroundings as far as they are within his ken.

This fact is: -- the operation of the Laws of Nature.

That certain known facts, consequences of those Laws, are, according to human experience, as they might be if the Laws of which they are consequences are the expression of a Mind & Love

Men will say deny the fact of the progress of the human race being our experience of the operation of the Laws of Nature. They will say, they do not see man

Then you answer. No, the ever attaining or, Spanish Fleet thou canst not see preparing to attain

Because it is not yet in sight progress in righteous life for themselves

But what is not our experience now & others -- sometimes they see him retrograding
in God to like which are the Mind & Love in
Man which those Laws are in process of
teaching Mankind are of right character
-- which involves the inference that every human
mind has a Father ceaselessly & endlessly
educating him to righteousness --
    if no known fact prove this evidence to be
groundless --
    if it can be shown that a man will be
morally better if he accepts this evidence to the
extent of regulating his feelings & actions by it
    -- under these conditions it is right that
Man should to this extent accept this evidence.
We have plenty of warning

If it can be shown
that the inducement & means these Laws afford
are such as would be produced by a Righteous
Will, if able to put in action the thought
to do which the Laws of Nature are always
tending to make the desire of the minds they
are tending increasingly to produce
{written sideways at the bottom of f124}:
2
People will
say that you say: --
the history of Man
is repugnant to all unless
they find out that
it (the history) is the
creation of such a
Character, a God, such
that he would not
have made (created)
such a history
(unless the Laws that
produce it are the
creation of character (a God)
such that he would not
have produced/made such
{`made' is written above `produced'}
Laws
But why should not a man accept without evidence suppositions which will influence his life & character & which he believes will make him morally better? --

We have plenty of warning against trusting to human suppositions on religious subjects, except under definite conditions. Sincere & ardent Roman Catholics, High Churchmen, Low Churchmen, Unitarians, Positivists, `Spiritualist' `Table-turners' have told us that they feel better & happier for the religion they accept.

What are the definite conditions under which human experience teaches us that it is right to regulate our feelings & actions by evidence of the existence of a righteous Ruler, tho' we cannot prove His existence?

How great are the evils we suffer from not recognizing or mistaking feelings, which exist in other minds than our own!

It is impossible to prove the existence of these feelings of which we are not conscious -- But undeniably we should be wrong in refusing to take such means as we have (tho' we cannot have proof) for learning as much as we can in order to infer from it what those feelings are if it is of importance to any one's
welfare that we should know
   It is impossible to prove the existence
of a righteous Ruler of mankind -- of which
we are not conscious
   But if it is of unspeakable importance
to every one's welfare that we should know
what we can, we should be undeniably
wrong in refusing to take such means as
we have to learn what we can.
   If we accept those means to infer the
existence of a righteous Father of Mankind,
by whom a continuous education in
righteousness of character is assured to all
who exist or have existed under the conditions
of human existence -- if we accept this
evidence for the regulation of our feelings &
actions, good & no evil will come from it,
whether knowledge beyond our ken confirm
or refute it.
??
   But what are those means?
{written sideways at bottom of f126v}:
What are
those means?
??

2/2/72
[Jowett's figures]
{`Jowett's figures' is written in another hand}

f126*

{`2' written in middle of page, with no other writing}
Men take so little interest in the question of how the Will acts. Most, if they think of it at all, think vaguely that the words 'Liberty' & 'Necessity', words hardly understood & wholly misapplied, explain or express the problem. Or they consider this to be an unpractical subject -- this which enters into the very heart of human life & duty. But, without thoroughly entering into this subject (as to how the Will acts) one can neither see our the imperative need, to human nature at a certain stage of the progress of the world, to seek evidence that there is a Perfect God, a righteous Ruler, out of whose Past into whose Future we are going -- & not out of our own Past into our own Future.
In asking the question: --
what is the evidence that there is a Perfect God? --
one is forced to go back to ask many other questions --
one is forced also to go forward to the future also &
refer to what will become human experience, rather
than to what is human experience, for the verification
of such evidence as one can offer has.

And first, one must ask what a Perfect God
would do.

one must ask what conditions a righteous man brings about
2/2/72 as far as he can, to infer what would be the conditions
{'2/2/72' is written sideways}
he would bring about if he could
one must enquire into the nature of happiness.
3/2/72

{The whole paragraph beginning `And first...3/2/72' is circled}
a -- one must enquire into the nature of the
human will i.e. the way in which it operates

Mr. W.R. Greg thinks maintains that if every man enjoys life on the
whole, a man's life is enjoyment to him a good God might bring him
into existence. (Our survey of the human history may satisfy us,
for there is enjoyment in every life on the whole, tho' we may not always
think so.)

This is exactly what I don't think.

And all I want to say hinges on this.

Unless there is a Will causing each human mind to
exist under other conditions when ceasing to exist
under those of human existence -- human existence
being a portion of a never-ending education of
individual members of a community xx -- a portion of
an existence satisfactory to right moral feeling,
there cannot be a perfect God.

{The above paragraph has been bracketed in margin}

But that men's lives are "on the whole enjoyment
to them," I dispute as a fact. I am sure it is not true

xx in "that great University the Universe"
that every man's life is enjoyment on the whole. And if it were, it would be so much the worse, for certainly what has been enjoyment in some lives is not worth living for. Indeed it may almost be said that, as things are now, the higher the life, the less enjoyment.

Constituted as man is according to the type which the Laws of Nature, or as we should call them of a Perfect God, the Righteousness of himself & his community is his fitting aim. His righteous Father & Ruler will take care that in the course of the existence of each of His children, there is high & 2/2/72 true enjoyment, making the existence of each worth having to himself & others in the estimation of the Perfect.

{`2/2/72' is written sideways in margin}

If there be no Perfect, no Righteous Ruler in that case willingly I accept annihilation. I wish not for existence for myself or those I love unless under a Righteous Ruler.

Evidence for the existence of such I conceive is to be found. But if the evidence breaks down thro' facts we cannot know, for accepting it Man will be nobler while he lives, since he holds fast to truth in bearing in mind that it is not proof. Proof is a word which hardly belongs to human experience. Yet it is evidence -- it is not imagination.

The few who really think on religious subjects who have given up miraculous revelation generally, distinctly recognize that there is no proof of a future existence.
but some of those yet take for granted without evidence that the Laws of Nature are the Laws of a Righteous Ruler.

But one cannot reason on the human history without coming to the conclusion that there cannot be a Righteous Ruler, in the sense in which on other occasions we use the word righteous, unless the human mind when ceasing to exist under the conditions of human existence exists & is being educated to righteousness under other conditions.
to widen the circle of Man's sympathies -- of the satisfactions which beings so constituted prefer --

How narrow is that circle now! What time is complacently spent by men & women in a manner worthy of a butterfly as compared with what human faculties might do! -- But we may predict that the circle of human sympathies will widen till it takes in the whole of the existing human race, looking also to generations to come.

We shrink from putting an end to life -- but not from knowing lives to be bad or miserable which till Men have united with a Will to amend those poor lives we must not say could not be amended.

And speaking of what Men call the "mystery" of the "Origin of Evil," is there any evil of Feb 2 1872 which we can say: this could not be removed even if men joined together with the zeal & unity with which (very rightly) some try to make discoveries about the Sun, to remove it?

And does not this fact, if admitted, go far to explain the so-called `mystery'?
What is Right?

What are the feelings & actions from which we experience the satisfaction we express when we characterize them as morally right?

The conditions under which such pleasure, such satisfaction have been experienced have varied in different ages, nations, individuals—but it may be observed that the Laws which rule us tend to bring about in an increasing (??) proportion of Mankind that feelings & actions afford the satisfaction expressed when they are characterised as morally right from which results that, in proportion to their prevalence in Mankind, human sufferings lessen, human satisfactions become of higher kind.

Mankind have to learn from Experience and Observation what are the feelings & actions which lessen human sufferings, elevate human joys—that is to learn what are feelings & actions morally right.

But no one thinks now that it is an accident of a different race whether we are to marry our sisters or not—or that we are to go back to think stealing right—or suicide right—or revenge right. And in civilized nations no one thinks that to marry three or four wives 2/2/72 is right in any race. We do not say: let every one think as suits his difference of mind, his idiosyncracy. We acknowledge, however vaguely,
that Experience & Observations bring us to some conclusion as to what is morally right or for Mankind's welfare, the welfare of each & of all. Or, in other words, that Law has 2/2/72 a tendency to bring us to a common, definite idea of what is morally right & morally wrong.

Sacred be that word 'Right', sacred the 'Law' which reveals to us its proper signification.

Proof is a word which hardly belongs to human experience.

Law we may think of as the conception of Right xx 2/2/72 in the Mind of God. and of the tendency of Law to bring man to the same conception as God's.

Strange that the present Materialist school sets the belief in law as contrary to the belief in a Benevolent & Righteous Spirit, the Cause & Ruler of the Universe, when it may be shown that it would be contrary to Perfect Benevolence & Righteousness to influence otherwise than by Law! If by God we mean the Perfect Spirit of Wisdom & Benevolence, the thought & will of that Spirit would be Law.

If We find that that exists which would exist if such a Spirit existed, why are we to disbelieve it?

To such a Spirit we conceive that this is satisfaction to cause the limited & the imperfect to approximate to the Infinite & Perfect by means of law.

We are not supposing Right to be Right because God wills it so. Plato, "the highest exponent of Grecian ethics", teaches, "the good is not the good because the Gods love it; but the Gods love it because it is good". {continued from above line}
3++ Why is human existence grievous, repugnant to right feeling unless those propositions are true?

The Laws of Nature bring into existence successive communities of Mankind.

Consequently on the Laws of Nature, the individuals constituting those successive communities tend to bring about that individuals composing communities yet to come shall, in large & increasing proportion, unite in endeavouring to find out, shall succeed in finding out, how progressively to lessen the repetition evils to increase what is good in the lives of the community of which they are members.

We cannot say that there are not signs of this progress. E.g. In the 16th century the best of our race considered whipping the proper treatment for Lunatics. Now, almost more pains are expended on improving the condition of the pauper Lunatic than of the pauper Sane.

[This is only one example-]

To this progress, the sins & sufferings, the virtues & satisfactions of preceding communities are inducement & means.

The proposition: `que les mauvais exemples tendent autant à produisent les autant de vertus les que de vices' has been ridiculed. But is there not much sense & true experience in it?-

Our knowledge of what has been felt by Man is so imperfect--so imperfectly can we conceive (1)
++ what we are said to know of the feelings of others. That small indeed is our power of estimating what has been felt by man in the course of the progress of Man which the Laws of Nature tend to bring about.

We cannot know—if we knew we could not realize—the sins & sufferings of human beings during every instant of the human history in any of the capitals called Centres of Civilization, but we know that they are great & terrible.

If we conceive as far as a Man may what Humanity has to pass thro' of sin & suffering as the road to the progress of Man in times to come—if we think of the poverty of what have been human enjoyments compared with Man's capability for enjoyment—recollecting that Death closes each human existence, whether a man's life 3/2/72 has been worthy progress or has been such an existence that if this is his all of life for him it had been better that he had never been born—and of how many here can we say, if this life is all, that it were not better that they should never have been born?—

admitting too that it has not been possible to any man to have been other than he has been (the above paragraph is bracketed in the left and right margins)

—can it be doubted that human existence is grievous, repugnant to right moral feeling unless those propositions are true?

For, granting that the Laws of Nature are tending (2)
to induce increasing prevalence of right moral feeling & Will in mankind--are tending to induce mankind to find out how to realize their Will--no power in man can prevent that human existence is, according to known facts, repugnant to right moral feeling. `3/2/72' are both written sideways and the above paragraph is bracketed in the right and left margins)

The removal of evil by means (in part) of evil that has existed consequently on Laws unpreventible by the sinner & the sufferer -- the progress which righteous feeling approves cut short -- thro' those Laws in each individual by Death -- these are facts consequently on which it may be predicted that Mankind will come to feel that, if what we call the Laws of Nature are the Laws of Will, they are the Laws of an unrighteous Will -- Laws of a Ruler under whom it is repugnant, to the better feelings which those laws tend to produce, to live.

(The above paragraph is bracketed in the left and right margins)

work out this

[(3)]
Assuming that Every human feeling & action is a consequence of Laws unalterable by man, taking Let me take for granted for the present that this is the case. We call these uniform relations -- "Laws of 3/2/72 Nature," & thus we express the fact that they are as constant as if their constancy were the will of an Entity called Nature, possessing power to realize her Will that certain facts shall uniformly co-exist with & follow certain other facts.

It is consequent on the Laws of Nature that every human being enters the world with a definite, a peculiar constitution or manner of being, differing in certain respects from that of every other human being existing or that has existed -- yet so resembling that of every other human being that he is classed as a human being. In accordance with the Laws of Nature while the life of the individual continues, his constitution or manner of being differs at each successive instant from what it was at the preceding instant -- that difference being always in definite relation to his antecedent constitution & to his present circumstances. Certain conditions having existed, certain conditions existing, certain conditions are uniformly simultaneous with the latter, successive to the former. Thus are what we call `Laws of Nature' --
In the beginning stage of human life, pleasures & pains come unsought, unobserved. There is no capability to observe their uniform relation to definite conditions -- Indeed it would seem that this incapability continues in very many all their lives. But in others, life continuing for a certain length of time, the human being, in accordance with the laws that rule him, remembers the feelings he has experienced when they are past. He desires the recurrence of some -- he tries to avoid others. He notices a certain uniformity in the conditions from which pain & pleasure result. He finds out that, by observation & experience, he can progressively learn those conditions, progressively modify the conditions of human existence to a certain extent to his benefit. (Hence the education of the human race proceeds. {The above line is bracketed in left margin}

Human beings are so constituted that the pleasures or satisfactions of which they are susceptible differ in kind & degree. Some we distinguish by calling them of higher kind. Some lead to increasing satisfactions -- others to dissatisfactions. During the ages that mankind have existed, the Laws of Nature, through constitutions wanting & able to a certain extent to supply their wants, have been in process of affording inducement to Mankind progressively to discover the
3 + satisfactions which being so constituted prefer -- & how to attain them -- By observation & experience we Mankind are in process of attaining such progress for ourselves -- for others, our contemporaries & successors -- by the experience of moral good & evil, of enjoyment & suffering, by the observation of how they come about.

Experience is teaching that, to beings so constituted, so circumstanced, the satisfaction of all others preferable to them results from exercising in a certain way we call morally right the capabilities they possess -- [Their individual satisfaction is not however consciously their pursuit, tho' resulting from it & unconsciously the inducement to it.]

To such minds -- minds in such a state -- the state which thro' the Laws of Nature is becoming or will become increasingly prevalent in mankind, human existence is grievous & repugnant, unless the following propositions are true: viz. that right moral feeling will increasingly prevail in Mankind & that the so-called Laws of Nature are in process of bringing this about -- but to right moral feeling human existence is/mankind's lives are grievous, is/are repugnant in proportion to its strength, in proportion as a man knows & knowing realizes the feelings that have been experienced by mankind, unless the propositions stated below are true -- from which, if true, will follow that the Laws of Nature tend to induce Mankind to enquire whether they can discover any & if any
[43]
what evidence of the truth of those propositions. go on
That The operation of those Laws is produced by a
Mind, whose satisfaction is to create **a**
community of individual beings, each ever
attaining or preparing for future attainment of
progress in himself & in others of the community
of which he is a member -- progress attained
by inducement & means of the Laws that rule
him -- progress thro' which the existence of each
is satisfactory to right moral feeling. 3/2/72
{The above paragraph is bracketed in right margin}
{written sideways alongside above paragraph}:
too abstract
let us proceed to
facts
{back to text}:
That Every human being is a member of such a
community -- the existence of each human mind
being continuous under other conditions when
ceasing to exist under the conditions of human
existence --
{The above paragraph is bracketed in right margin}
That those Laws tend to bring about progressively in
Mankind, through their recognition that human
existence is repugnant to right moral feeing
(unless these propositions are true)
inducement to enquire whether any, and if any
what evidence can be found by us of their truth.
[If thus much can be made out, if in the course of time
 thus much that is predicted comes to pass, then
2/2/72 to those who hold that it does not befit human
beings to enquire whether the Laws that govern
them are the Laws of a Law-Giver, because it
is not possible to them to prove it, the answer
will be that those very Laws determine man to
this enquiry & elicit this answer.]
{The above paragraph is bracketed with the date `2/2/72' written
sideways in margin}
That it is the tendency of those Laws to bring about
2/2/72 that Man shall "feel sure tho' he cannot make sure" (A.H.C.
that those propositions are true.
{The above paragraph is bracketed with the date `2/2/72' written
sideways in margin}
What would be the scheme harmonious with the Perfect Will of a Perfect God?
Suppose that the more we learn concerning the Laws of Nature, concerning what is & has been, & concerning the future towards which is tending what is & has been -- the more we find reason to believe that; if there existed a Perfect God, the will of such a Being would be: --

1. the invariable uniformities observable in Nature (which we call 'Laws of Nature' --) determined by Himself
2. the creation of human beings, that is, beings adapted to find their happiness or satisfaction in the same will as the Perfect Will.

[In R.C. books mysticism, we hear perpetually, tho' not too often, of union with the Divine Will as our end & aim. But this union when worked up in to its highest degree seems to partake almost of the character of to a trance in their R.C. view -- Then, in the Theological view, we hear of God & Christ (or man) & the Holy Spirit in man being one -- a most beautiful idea -- but reduced by Doxologies, Gloria Patri's &c to the merest formula.

But the union of God & man in one common thought, feeling, purpose what an inspiring idea -- and suppose we should find out that
this is the end & aim of all the "Laws of Nature," that is, of God's Laws, the Laws of the Perfect.

3. that the making human beings are capable of observing recognizing uniformity in the conditions from which states of mind, their pains & their pleasures result -- and that the ma they thus should attain to the possession of the power to bring about, thro' their own work (not the work of one but of many, of all) that which is happiness or satisfaction to their own character will AND to the Perfect nature.

Suppose, further, that we arrive at the conviction that such a scheme alone would be consistent harmonious with a Perfect God Supreme, & that, the more we learn the essential nature of each different mode of being, the more we learn of the "total whole truth of things" -- the more evidence we find that such a scheme actually exists -- will it not, in such a case, (above two lines are bracketed in margin) be reasonable to trace these uniformities, these Laws, to the existence of a Perfect Will?

In other words, do we not find that **THE CHARACTER** exists -- will it not, in such a case, **3/2/72** to refer its existence to will & power in a righteous Being -- & hence to infer human existence to be in connexion with a future, by which connection alone we can 'justify the ways of God to man'.

The mode of operation of Law, from which this character & tendency are deduced, is that thereby are supplied means & inducement thro' which the imperfect moral nature will ultimately perfectionize itself & its kind. otherwise miscarriage serious
In the estimation of a Perfect Being, that is, of Perfect Wisdom, Love and Goodness, can any existence be worth having in which there is only a present & no future connected with the present -- or which should be only a part without a whole, that is, unconnected with any whole? --

If not, then it would be inconsistent with Omnipotent Goodness to create, to will such an existence: or with the tendency of Law discoverable

A temporary individual existence is a constant battling with disappointment, both to the individual & to others -- If the individual has right affections towards God & man, then he has only ignorance to contend with -- But, if he has Eternity for the contest, God's laws to guide him, how invigorating is this contention!

Who shall complain of it? What more animating prospect can man desire than this -- that man shall work in unison & sympathy with his kind, with certainty of success,

because God's character & God's laws insure it to him? -- But success in what? -- what are we living for? -- is it not for to be made perfect, fit for happiness in its largest, widest, highest success sense? -- And does not happiness in such sense mean the union of God & man in one common thought, feeling, purpose?

The perfect is constituted of the imperfect, which has lived & worked its way to perfection. But we have such vague ideas of the perfection of which we talk here come out of the abstract -- gives facts

Does anything come home to our experience as
perfection which is not thought & feeling
manifested in work? -- The perfect work is
imperfection perfecting itself --
May we not already read that the order
of the ages is eternal progress? --
There was a time when it was impossible
that man should interpret the world in this way.
And he interpreted it by Eve's apple, by the Persian Devil, by the Buddhist world
{continued from above line}
without God. But, if experience should prove that man may
attain (the individual & the kind) more & more
of the Divine Nature -- that the thought, the feeling,
the purpose of humanity may become one -- one
with itself -- one with the Perfect thought & feeling,
& purpose -- (the only true `Unity') -- if as man
improves he more & more recognises Goodness &
Wisdom at work in the Universe, doing what he
would do if he could -- if he recognizes more & more
that Goodness & Wisdom would not will progress
to be thro' successive individuals, each quenched
after contributing its work & experience -- if he
recognizes one spring, one cause for all the uniform
laws whence spring which govern
phenomena of the Universe -- viz. the Omnipotent
3/2/72 Spirit of a Wise Love -- thus may the verification
of what is predicted from the past of the human
history be referred to the future of the human history
{the above section is bracketed in left margin}
And, if these things are true, could the heart
of man desire anything for its help, its abiding
satisfaction, than to be thus ever surrounded with
the Spirit of Wisdom & Love, in which is all power?
Otherwise
the human
race will
be nothing
but a series
of infants
miscarrying
in the
womb --
{`Otherwise the human...in the womb' is written on an angle, in
orange pencil}
Unless we can believe that God is doing right, it seems impossible/unreasonable to expect of man to do right "for the love of God".

"How can God be justified to man?" is almost essentially a prior question to "How can man be just before God?"

Were there any truth in what is called accountability, as between an infinitely perfect Creator & his Creature, we should certainly have as much right to call our Creator "to account" as He would have to call us -- more, indeed, because He has created us, and, therefore, if a perfectly moral being, assumed a responsibility (according to all moral ideas) towards us. We have not created Him.

But the truth is, that the relation between a perfect Creator, creating & training His creatures for perfection -- that is, to be one with His creatures & ultimately with Himself -- is one of far higher character than mere "accountability" -- which always presupposes the servant obeying -- not the friend or child co-operating -- alike in intention, though not in power.

go on to (6a)
Although many have sought to be and to do what is right themselves few have yet sought to find out whether the Superior Power (when they acknowledge one) is and does what is right -- whether the conditions He has laid down for their own existence -- and which they are aware they cannot break through are what it is right for superior Power to lay down.

I want not to be too abstract about "Perfection" but to show some of the ways in which a 'Perfect' God leads on men to be 'perfect'.

`I want not to be...`'perfect' is written at bottom of page on an angle}
Notes on Christian Fellowship -- God's Fellowship

][ Is this God a God to have sympathy with?
]I[ What is God doing that we can be "fellows" in?
IV What means have we for organizing our life so that we may have fellowship with God, fellowship with man


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Christian Fellowship. God's Fellowship.

How we are to have fellowship or sympathy with man. How we are to have sympathy with God? {continued from above line}

What is Christian fellowship? --
And who has it here?

What Wesley said of the Church of England, may it not be said of nearly every School & College & Institution now -- alas nearly of every home: --

"who watched over these in love?"
"who marked their growth in grace?"
"who advised & exhorted them from time to time"?

Let every one look over his or her past experience, if he or she has any: look into his or her present experience & say how much of this Christian influence he or she has received or exercised.

Will the answer be -- no one: no home, no School, no College has ever exercised such over me -- nor have I over others.

Look over each home, each School, each College, each friendship you know -- is Christian fellowship there?
is it not rather a "mere jest"

now to ask if "Christian fellowship" exists?

Some few fortunate ones of us may have
known once, *twice* in our lives what it was to have such Christian fellowship -- twice it may be, if transcendentally blessed --
But then it was an accident, as it were -- it was not in the ordinary settled social or family relations of life -- it was quite outside of all these. Nor was it in the permanent business of life. And therefore circumstances, duties, the most ordinary & indispensable events tore it asunder -- so little was it a part of organized & civilized life, "till death us do part".

"What Christian connection relation is there" now "between" men or women? "what intercourse in "spiritual things"? -- "what watching over "each other's souls"?
There is a great deal of watching over each other's bodies, real or conventional --
Indeed it would be considered quite rude if we did not ask each other every morning or whenever we met: How do you do?
But it would be considered much ruder if we were to ask even in the closest intimacy: -- how does your soul do this morning? how do you feel to-day in mind? Are you happy, instead of: are you well? -- do you feel strong in spirit, instead of: do you feel strong on your legs?
[3]
We are full of enquiries about the East wind
& how it has affected our delicate acquaintances
-- with whom the weather has 'disagreed' --
& with whom the food has 'disagreed' --
But we never ask how does your life agree
with your soul -- how does such & such a
circumstance affect your spirit? --
One would think that the circumstances of
this life were perfect, the weather of the
soul always serene, the food of the spirit
always abundant & wholesome, from the
almost absolute want of sympathy we
meet with there.

As for "marking" others' "growth in grace",
we do not see how it can be, when we
never "mark" our own.
The first condition of enabling others to
make progress is: to be always making
progress ourselves.
This is especially the case with young people.
If they do not see their Seniors who have
to "watch over" them "pressing on towards
the goal of their high calling," how can they be
expected to make much account of the
"advice" & "exhortation" of these Seniors?
But, tho' we often repeat all those noble
is there any real conviction in any one that we, the elders, who have passed middle life are to be contending as earnestly for our own progress from year to year, & training every nerve to obtain a knowledge of how to bring the "kingdom of heaven" here, fighting our way thro' temptation & indifference, to victory -- just as much as if we were young men at Balliol College reading for a First Class or City men making money for our families or Prussian Officers learning or practising Strategy Tactics in front of the enemy?

is there any general settled scheme or purpose, or any scheme or purpose at all in grown-up people that they are to grow every year in knowing how to do God's will, which is: the improvement of mankind & not only of children -- & in doing it.

Schiller, we are told by Göthe, made such progress that, 'if you met him after the lapse of a week, you did not know him again.' Most great discoveries have been made in mature Life.

There are quite enough instances among statesmen, orators, lawyers, art painters, who have "changed" their "manner", after mature age -- & as all the world agrees, for the better -- among writers & artists.
male & female -- we will only instance Sir Robert Peel, Raphael, George Sand, Pauline Viardot Wilkie. to shew that improvement may go on as rapidly, perhaps more rapidly after or at middle life than in youth. [Columbus, Faraday, Sir I. Newton, Galileo were not young men when they made their discoveries.] DesCartes, St. Anselm. Why?

Because these people with have definite occupations, rousing all their faculties to exercise, in the same way that youth has.

Of course we ought all to improve every year as long as we are capable of gaining any experience. And the more experience, the more improvement -- so that mature age may actually improve & does actually improve where there is strenuous exercise of faculties, faster than youth.

But, in ordinary social life, it is actually set down, that people are not to improve. It is taken for granted, especially for women, that they are to give up such occupations as they learnt during the time of their education -- to except indeed they are earning their bread by it them -- to do things only "at odd times," which is what we call being 'Dilettanti' -- (women are almost always 'dilettanti' ++) to fritter away all their power -- so that they never can be in a state of mind to think a great thought, to do a great work,
[6] Is there any wonder then that women have rarely produced any original work, or any, with but few exceptions, with that the world might not be as well without?
    Can we ever often say: Mrs--- is improved since last year?
    And ought we not to be able to say of every Mr. & Mrs., of every man & woman, {continued from above line}
Mr, Mrs. and Miss, that they are improving every year?

=====
What means do we take to go on to perfection
{`What means...perfection' is written on an angle in margin}
2. And What expectation have we that in one year -- that in five years from this time -- we shall have made progress -- progress towards perfection -- that we shall no longer be obliged to say that we have done nothing that is right & all that is wrong?

    And, if we have no expectation that, as it is, we ever shall be better than we are now, is it not high time that we should try a different kind of life? -- would it not be possible to organize a life which will put us into circumstances in which we may expect, at the end of five years or of ten years to have made some step towards perfection? -- "Be ye perfect", Christ says. But who thinks of it? --
Look at the poverty poorness of our life! Can we expect that any but poor creatures shall come out of it? We see great & rich organizations deteriorating for want of being utilized -- withered, paralysed, extinguished, because ordinary social life affords no means of exercising their faculties -- It is almost a proverb: -- the "dreams of youth" But did Michael Angelo's genius fail, did Pascal's die in its become a common-place sort of man, did Sir Isaac Newton's powers die in their bud? --

Improvement forms no part in the business of society, of fellowship. [Of "Christian fellowship" there is none.] We have no sympathy for higher things with each other. We go into society, into fellowship (continued from above line) with our kind to be amused, not to further any greater object. And yet we say that we "strive day by day after righteousness". Do we day by day improve in it? -- Do Mr. & Mrs. -- improve every day? -- (repetition) Probably every person who has not some continuous elevating exercise of power deteriorates a little day by day.

Each person has to be interested about so many things which have no interest
each person has so little of an express type for
the day -- or, if he or she has one, knows so
little whether it is being realized or not --
that a slight deterioration daily, it appears,
must be necessarily produced -- as in the
body's health, if we were never to take
regular wholesome food & exercise, so in
the but only a heterogeneous variety of
accidental bits so in the soul's health.

3.
What is the our
type of out
for a day.
{`3. What is...for a day' is written on an angle in left margin}

3.
What is the type of a day, what should be
the type of each of our lives, is of course
what it is in God's thought But
does any one ask what God's thought is
about our social life, about our carriages,
our dinners, the every day distribution of our
time, what are called our social & family duties.
We have condemned people to do nothing with
their higher faculties, & called it duty, social virtue,
family sociability.
Do we ever think of bringing these into accordance
with God's purpose for each of us? --
Do we not eat for our own sake without any
reference to Him? & arrange our lives & our
parties & our drives in Hyde Park without any reference to Him?
-- {continued from above line}
If so, there can be no "Christian fellowships" --
no sympathy in higher things, for the higher things
are not there.
Do we try to organize a life by which it will be possible to each
And how is it of us to live in harmony with God's purpose
in fellowship with Him. (continued from above line)
    If we have no fellowship with God, we can
have no real fellowship with men.
And how is it possible to hold a conversation
with God when we are holding such a very
different conversation with men?
If we have been with God in our 'closet', we
cease to be with Him as soon as we are
at our work or with man -- instead of
being more with Him when at our work,
because it is His work, -- and it is more
in accordance with His purpose to work
than to meditate.

4.
Sympathy,
essential of
well-being.
What is happiness?
`Sympathy,...is happiness?' is written on an angle in left margin}
4.
Sympathy in good work is one of the essentials of well-being.
-- who has it? --

Who even knows what is well-being -- what is happiness is?
what is the capability of man for happiness? --
Instead of writing & preaching, as is the fashion now,
that there is happiness enough, I would preach
that there is no happiness at all -- & will not
be, unless we make it.
How intense is man's ignorance of what is happiness!
How earnestly people seek the circumstances
which will make impossible for them that for
which the type of human nature in God's thought
essentially hungers & thirsts!
And how eagerly are stones sought for bread! --
Why is this? --
Because people really indeed do not know what is their own, what man's capability for happiness --
Perhaps multitudes of really good people go through this life without experiencing it.
Indeed, those who do feel it are exceptions.
Enjoyment is felt by very many, & this prevents the want of happiness from being felt.
It would seem indeed as if while every body is on the hunt for enjoyment, it is too much trouble for any body to seek for happiness.
No one thinks for a moment: what is happiness in the thought of God, what is His own happiness.
Mankind have thought a great deal, it is true. -- perhaps more than they think now -- about doing the will of God -- but they have not thought what God is or what His will would be -- what He would like -- when they tried to do it.
And now people think less of what will be the will of God than of what will gain the sympathy of men -- Now, too, in times when what God likes & what men will sympathize with are so very different -- when in truth what God & man will sympathize with, is, hardly ever, the same thing.
What is friendship?
{'What is friendship' is written on an angle in left margin}
Sympathy in good work -- Where is it? --
Socrates' idea of friendship

Mr. Jowett says, in the introduction to one of Plato's Dialogues (the "Lysis") that Socrates' idea of friendship, (or sympathy, or what we should call "Christian fellowship,") is: that friendship arises out of human needs & wants -- & that the higher form or ideal of friendship exists only "for the sake of the good" -- or as what we should call say as in of sympathy in good, in good work.

How curious that not only should we not have improved upon the old heathen philosopher's {continued from above line} had a better idea of "Christian fellowship" than we have but that even his idea has not been carried out, has almost disappeared among us!

What are the higher "human needs & wants"? -- We have none that we know of -- that we want sympathy with? none but beyond the material & of the petty moral or immoral satisfactions & dissatisfactions of life. Therefore we cannot want sympathy for the higher needs which do not exist.

But how true it is that the idea real or "ideal" (which is the same thing) can only exist friendship or fellowship can only exist in good -- in real or "ideal" good.

And there must be a third among them -- a third in all these "twos" -- to make them real or "ideal" friends --

And that third must be God!
Once I knew two -- they met daily -- they were engaged together in work for the regeneration of a body of their fellow-creatures -- from the moment they entered the room together to the moment they parted, God was with them -- God was in all their work. No thought of themselves or of each other, except of fellowships in good work -- no thought of how each stood in each other's estimation -- ever disturbed that perfect sympathy -- the sympathy in God's work --

That was "Friendship".

How many such "Friendships" have you known?

Faraday's idea of Friendship

These two were both past middle age -- Both had held high posts in the World's administration -- There was not therefore any of the "illusion of youth" about the work or the tie which so bound them in sympathy, in "Friendship" -- And Death alone parted them -- Death only severed that tie.
Is mankind to make progress?

It is hardly an acknowledged principle now that mankind is to make progress. In politics, in political Economy, in the Church, is it their principle? On the contrary --

In one Church, at least, we are told every day that the "principles of civilization & modern progress" are the cause of all the evil there is in the world -- especially in France.

The English press replies that the evil arises from the Church which has "interposed for centuries the greatest obstacles to progress" -- which has kept the people in leading strings ignorance so long -- & which has allowed infidelity if not encouraged vice immorality in the "Society" leading classes, provided they were "submissively loyal" subservient to her -- provided they were the "Eldest Sons of the Church" --

No one seems exactly to know what are the "principles of civilization & modern progress". Indeed it is said: "No one pretends that progress & civilization are always good". One would think that "progress" which is not "good", was not "progress". But the confusion is absolute the ignorance as to what is progress (continued from above line)

And so it will be till we know what God is, till we understand the character of God. Without such understanding we can make no progress. All our capability of perfection depends upon it.

But what God is seems to interest no one. We discuss interminably the merest trifles. We never ask: -- what is the character of God? -- what is His purpose for m? -- what is His ideal for each of us? -- what is the character of each of us? -- & what our destination? what is His plan for each of us? work this out
Or, if we do, we have only a Sunday answer.

What is the 'world's' plan? --

To do what is "usual".

There is nothing about God in the lives we lead. We are to do what is usual. The way we are to spend our day -- the visits we are to make, the 'friendships,' O ill used word!, & acquaintances, the methods of making & spending our money, the dinners & parties we are to give -- that which is "usual" determines all these things.

Is it any wonder then if we don't make progress?

Do practical men believe that man is to make progress? -- What is "usual" & not what is progressive, not what is improving, not what calls forth all our faculties, is what we are to do.

But can we doubt that it is God's thought that man is to make progress towards perfection & not, that he is to do what is "usual" -- which Fashion or Custom sets, & not the search after Perfection, lays down.

To live a life to call out our good, & not to live a life to do what is "usual," seems to be the thought of God for us.

And in such a life only could we have friendship, fellowship worth the name.
For what discourse "tends to good" now?  
If we "gave ear" to such only, to what discourse should we give ear?
To "live apart" from men is now perhaps wise,  
because there is so little to be gained from men --  
But, if we were all, or most of us, in progress  
towards perfection, we should gain by living together -- & help the rest.
If the tie between each two friends, especially the greatest closest tie, that of husband & wife,  
were, that those two can do the work of God better together than apart, we well might say: this is true friendship, true fellowship, -- we well might hope thus to make progress towards perfection.
Is the Gospel the "good news" of a Perfect Being, a Perfect God, a Spirit of Perfect Goodness & Wisdom whose plan is for each of us to attain perfection, is it now preached? -- That is would be a Gospel indeed.
Did we enquire & know & realize what He is, did we realize Him, not thro' "special" "providences", but through all His "providences", did we then live in His presence, devoted to Him; one with Him -- would not the world then make progress? --would not the untold happiness of living consciously in the presence of such a Being, yet unknown, tell us what happiness is.
Do men feel any zeal now for the attainment of perfection? Or is the "zeal" only to do as others do? Is there any one who, not being satisfied with the world as it is, strains every nerve to help it out of its rut, till he can say, like Christ, "And how am I straitened till it be accomplished!"

Like Christ, Every person must be baptized with "fire" who would do anything which is not usually done in the conventional walk of his life -- which is not provided for in the ordinary course of things. How many of us are there who are willing to go through it?

We hear much of the benefits of conversation, of sympathy, of fellowship, of social life, to raise & quicken mankind. It is true that there is more intelligence among social than among solitary workmen. But, there is such are the superficial & vague opinions given in conversation, so little {continued from above 2 lines}

& silly is the Sympathy for the higher things, for the higher work of life, that the desire of sympathy means, as often as not, only the desire of opportunity to complain. At present, fellowship, social life seems as often to quicken error as truth. If all things are to go either according to our individual inclinations or according to the fashion established, of course it will always be so -- For fashion of life, as fashion of dress, springs from we know not whom. But it is easier to follow 'we know not whom' than to look for truth & right.
Instead of seeking for a true & comprehensive view of the character & purpose of God is essential alike to give us any truth of purpose & to support us under a sense of incapability. But instead of seeking for this true & comprehensive view of God's character & purpose in order to fashion our social life, we take for granted that our ways of life are right, are to last as long as the world -- [And this tho' we say every Sunday in Church that they are all wrong.] We only seek to modify particulars.

How is it likely that social or individual life can be well carried on, when we know & feel & enquire & ask so little of our own powers & characters & capabilities -- when we know & feel & enquire so little about the Perfect Being from whose Will spring the laws in consequence of which we are, in consequence of which we are exactly what we are, & can m & only by means of which we can learn to make ourselves what Mankind MUST be to attain happiness?

Meanwhile, we, i.e. Mankind, are regulating ourselves either by a mode or fashion of life liked or approved by a few -- or by the mode of life imposed upon us by the necessities of existence. And let us not blame us for this.
It is not in the nature of things that each man shall think out for himself what ought to be the organization, the regularly established circumstances of life, any more than that each should think out for himself the character of a Perfect God. All are not adapted for such thinking, for such searching into truth, any more than all are adapted to search into any other peculiar line of truth.

The nature of these truths is however by far the most important of all — & concerns every kind of truth, more intimately, more fundamentally than any other.

Yet these truths are least of all enquired into.

There is no regular, earnest study of them going on among mankind, as there is of other sciences.

What is the organization of life, what the circumstances which in God's thought are fitted, for the present day, to call out & develop the our capabilities & what Mankind should be is not at all considered.

Some say: the Bible settles it. [3:127]

But by far the greatest number think, or tacitly assume that God has nothing at all to do with such matters.

And it is obvious that the Bible does not
settle it -- for we can scarcely think that it
eexists in God's thought that we should
now, if we could, turn England & England's
circumstances at the present day into an
exact copy of what the life of Christ & His apostles
was.
And this is a melancholy instance of confusion
of thought & its results.
We suppose, (or rather we don't know whether we
do suppose or not,) that the Bible is to
regulate our those circumstances of life which
Mankind does regulate.
And therefore the most religious & earnest men
do not dream of setting to work to find out
what those circumstances, that organization
should be -- tho', if they were asked, they
would certainly acknowledge that they are
not meant by God to be the same as those
which we read of in the Gospels.
Men have it in their power to regulate circumstances.
Circumstances regulate that which, within
certain limits established by the laws of God,
the constitution of man & the his development
& character shall be. But how little do men go to the
foundation for their circumstances, how little do
they inquire what circumstances will call
forth the character adapted to fulfil the type
of mankind, his highest well-being, as it
exists in the purpose of God! Work this out (for each)
What is heaven?
How to make it?

What in short are the circumstances which will create heaven? --

There will be no heaven unless we make it.

Good thoughts don't make a heaven, any more than they make a garden --

But we say, *God is to do it for us*: not we

*God takes the will for the deed."

*God will reward a sincere wish to do right."

God will do no such thing: It is not His plan.

He does not treat men like children: mankind is to create mankind. We are to learn, first, *what is heaven*, and secondly, *how to make it*.

We are to ascertain what *is* right -- & then how to perform it.

What does "society" do with its members who can work? -- how does it employ their strength instead of repressing or frittering it away?

The will is not intended to be frittered away in little decisions about every moment. It is meant to have a great type before it -- means & inducements for attaining that type -- every day to receive some knowledge or training towards realizing it, every day to apply & test that knowledge by actual work. *Repose*, which is *the right employment of all our powers of mind & heart*; is found thus & only thus -- thus it may be found in an external hell.
There must be a certainty that the work of the Perfect is Perfection -- in other words that the Perfect Spirit of Love is bringing every one of His human creatures to finite perfection & everlasting happiness -- for us to find repose -- Otherwise any one who is really impressed with the horrors of this world, the intense sufferings of sin & vice here -- (-- & what must we feel if we really think them eternal?) can find no rest in what is called a "good conscience" which I suppose means: duty performed: the feeling of a state of health in the conscience as in the body -- tho' no one asks: how is your conscience this morning? as we ask: how is your health? --

But when we come to see how very narrow is the limit in within which the greatest workers of us all can have influence, without outside of which they are powerless -- when we come to realize the colossal calamities which crush the human race, the universal petty impotences which paralyse them, a "good conscience" ceases to comfort the best of us -- the common misery overpowers us -- we can no more rejoice over our own personal good conscience if all the rest of the world is in despair than we {continued from above line} could over our own good health, if the rest of the world were sick.

Then, oh then, we must have recourse to the truth, seek it out if we have it not already, that we are

in the hands of a Spirit of Perfection.

leading each one of us to Perfection in eternity.
But let no one despise the question problem of what can & cannot be done now -- Only let them have in view the farther type of what they are tending to of the way that they are going -- that what they are doing now may lead them farther along it -- not farther away from it. This is the great want: The 'Immediate Possible' must always be kept in account -- since the 'immediate or actual possible' is, in the nature of things, all we can do now. But the Eternal Possible must be present to our minds at the same time. Else, how could we work, at least to any purpose? -- Answer to Positivists {`Answer to Positivists written sideways alongside above 3 lines} Call it what you will: type-ideal, -- that which is possible, in eternity -- truth, -- heaven, the Absolute, the Perfect, Absolute Truth -- by whatever name it may be called -- let not the politician, the Prime Minister statesman, the Social Economist, the Educator, the Head of an Institution, the Parent, the family head work (continued from above line) without it -- or he will not even find himself doing even what is possible in time -- he will not attain even what is true in relation to present men & things -- much less what is true absolutely -- true, that is, {above section: `without it...true, that is' is bracketed in left margin} in God's eternal purpose. Practically true -- -- ideally or eternally true -- [Instead of the practical being opposed to the ideal, the practical is the only path to bringing the Ideal
to earth, to bringing it into actual existence/form & shape
{`form & shape' is written above `existence'}
And unless we have the Ideal, of course we
cannot practise it. *De non existentibus &c*'
{above 2 lines are bracketed in left margin}
And, If it does not appear in some kind of shape,
it is the same thing as if it did not exist. [3:129]

For all great men who try to work on spiritual
or moral worlds, for all little men who try
to lead their own families or households to
right & truth, if their Ideal were not
far beyond any Actual possible, they would do
nothing. And because their Ideal is far beyond
any Actual possible, they think they do nothing.
{above 2 lines are bracketed in left margin}
And so the poor Practical suffers in reputation.

Let every ideal be tested by the realities of life.
Only let these be looked at comprehensively,
that is, in relation to all being & all successions
of being; -- & let us be ever striving after this
comprehensive view, however imperfectly we attain it.
So only can we in any degree see as God sees --
which is the Ideal -- which is the truth.
This, we may suppose, is God's repose -- this
& the certainty that He is bringing all & each
of us in time & eternity to finite perfection.
Otherwise how could the Perfect Spirit of
Love be happy in the midst of all this --
wretchedness? -- 1,2

There is a kind of vague belief that mankind
goes on improving -- that every generation is
farther on than the last.
There is, existing at the same time with the other,
a vague belief that it is a kind of law
that nations shall rise to a certain point
& then fall, without any particular reason
but that it is a law -- "like Assyria", "like
Egypt", "like the Roman Empire", people
say -- and many say that France & some
that England is come to that point & must
now decline -- It is very true that nations
have risen & are now fallen -- but not-bec if
we could see into God's mind, should we see
there a law that so it shall be? --
Type of England? --
(`Type of England' is written on an angle in left margin)

Do we know yet what the type of England, of England & her Colonies, & Indian Empire, ought to be?

Do we suppose, for instance, that the present condition of pauperism, by the side of great riches, in England is always to last?
Is that the type that English Statesmen have before them?
Has the English Prime Minister a type of what are the nature & destination of mankind or of England in his head? --
Have any one a type before them, an ideal, L'idéal éternel in what they do?
  "possible
  "actuel

In her Press?
In her Politics?

It has very truly been said that ("to foreigners") "a nation is represented by its Press & its "politicians".

What is the type of England as "represented by its Press" or by its "politicians" to the world?
Is it that of an over-grown, ever-increasing trade or commerce?
Is it that of religious "liberty", which is a poor thing if it does not include mean religious thought? Liberty not to think is not much better than slavery as to what you are to think.

Is it political liberty, by means of municipal & representative Institutions? --

That indeed is a fine type. A country nation which
has no municipal rights & responsibilities is scarcely a country nation -- A representative Assembly which has no Borough representation is not a representative Assembly.

In our sister nation we have a terrible proof & example of this going on at this very moment.

Two essentials of happiness

Our attention is so little directed to high great objects, is so much spent on small objects, & we are so precluded from seeking fellowship & association (tho' association is a word now on every body's lips) for any high object, if we have it, freely in mankind that even the want of sympathy in good work, one essential of happiness, is scarcely recognized. The other essential of happiness, one ness with God, is if possible still less recognised.

Love God and love thy neighbour. How Christ resumed the whole science of man's well-being in those two sentences!

Translated into words of the present day in London, it might be put thus: --

to work at objects interesting in God's sight, important in the purposes of God for man --
to work with him or her or those who have
sympathy for each other, & who are mutually interested in these objects not only for each other's sakes but for God's sake & man's sake, & because they have a natural aptitude for the work.

But Who has this?
If it is to see father, mother & children living, & working together -- [this was on our lips to say; but in fact we never do see it. We see father, mother & girls living in the same house, & boys occasionally visiting them. We want to see all ages & both sexes really living & working for each other -- each contributing what the other has not, to improve, to create mankind. We want a family which will really live & work together in fellowship & in efficiency. If we see it not, let us, in all love, look whether God did not intend mankind to obtain fellowships, efficient work & help among the varieties of age, sex & character in the world.

But there is scarcely a glimpse at present of what are the wants of human nature, of what our capability for happiness is.
Darwin's Theory

{Darwin's Theory' is written on an angle in left margin}

There is a School of Naturalists now who say that mankind is descended from a certain monkey who lived somewhere some long time ago.
and indeed who trace our descent from much higher up from much lower animals. A good many people are very much shocked at this & say that it is derogatory to the dignity, to the high destination of human nature. But what difference is there between this Naturalist's theory, & that recommended to us now by so many good Essayists who tell us that there is plenty of happiness in the world -- that we are quite wrong to wish for anymore -- that we have no "claim" upon God for any more? Happiness? -- is it really the happiness of the animal which satisfies them, the happiness of the butterfly or the beaver? -- was it worth while to create man, to create this world & starry firmament for this? -- is this, the happiness we see here with very few exceptions, the happiness they think meet for man & his high destination? One would think that they not only believed us descended from the ape but believed us still apes -- The Naturalist's theory is elevating & ennobling compared to this -- If man is capable of nothing beyond the happiness we see, can create nothing better than any
The really demoralizing theory is not that we once were apes but that we are no more than apes now in capabilities for "high emprize" -- & that we ought to be 'satisfied'!! with the happiness of apes.

The Credentials of Religion, of Family

Altho' every one is talking about it the change going on which is taking place in religious & domestic life, no one seems fully aware of its very great importance -- of the crisis contained in the present phase of religion & family. When, as a very Christian peer, ushering in the lecture of an Archbishop, says: 'Religion is called upon now to produce her credentials' -- And so is family called upon now 'to produce her credentials.'

Authority is gone, both in the divine & in the human authors of being -- And unless we can
substitute for it, **accordance with right**, we may well say, this is a fearful crisis. Not only is a sister country, finding herself entirely without Municipal or Departmental rights, or duties with which therefore she cannot fulfil, struggling, (tho' the foreign enemy is occupying one third her fertile land, & she is on the brink of ruin, with her colossal debt to him still unpaid,) to overset all authority, all duty, all social stability altogether -- but the spiritual authority; hitherto unquestioned by nearly one half 170 millions of civilized Christendom, -- upon its declaring its Power infallible, -- finds all at once that this is the signal for the most cultivated part of its adherents to set at nought its authority for declaring itself infallible.

Yet in both cases, the catastrophe seems to have been almost wholly unforeseen. Yet in both cases the origin of it was the same -- Duty submitted to, -- not right accorded with, -- was exacted from the subjects of authority -- And they have "bettered the instruction" "with a vengeance" They feel now no reason for venerating or yielding to the powers which formerly influenced men's minds, from a sense of fear or of duty.

Authority in heaven and in earth

[Authority cannot be replaced, either in heaven or on earth. Is it not time then that we should look about to find for it a substitute, viz.]
accordance with right, -- time to make enquiry whether the authority which requires our allegiance is truth & right?
The spirit of mankind is tending to the discovery that all permanent power arises out of wisdom. Governing by the right of governing, & governing by the principle of right no longer mean the same thing. Under the idea that might was right, men have worshipped Gods, men have submitted to masters -- either the masters of nations or the masters of families in whom was no goodness, consequently no wisdom. But now the principle of authority is waning -- the principle of accordance with right can scarcely yet be said to be waxing. And an awful phase it is. Errors are dying out: but it is difficult to see the germs of truth growing up. Truth, in our relations both with God & with man, must come from substituting the accordance of the whole nature with right for the vague acknowledgement of authority from fear or duty. Man used to throw himself under the wheels of the Divinity's car -- Now, -- "he'll not lose a cup of drink for thee." The Papal car used to ride over Emperors -- Now, if it asserts its infallibility, it is the signal for its best adherents to revolt. But are we replacing it for a Perfect Spirit of Wisdom & Truth. & for accordance with that Spirit, as our religion & rule of right? --
Is this God a God to have sympathy with? --

If God is good
why is the world
so bad?

If God is good
why is the world
so bad?' is written on an angle in left margin)

All religions in all ages have felt the difficulty,
the overpowering question: if there is a Perfect
Creator, why this overwhelming evil in His world? --

And some have answered it by passing over the question of
perfection altogether & by representing Him (continued from above
line)
as a very imperfect God -- & others by denying a God
at all -- And these not the least religious.

As a wise man has said,

That a Perfect Power would govern the world by
laws "on the obedience to which & on nothing else
"human welfare depends" -- & that this is what we
see about us is, I suppose, acknowledged yet but by
a few --

The great African travellers, husband & wife, on
the White Nile, are stung to out cry by the folly, the
stupidity of their Mahometan suite, who leave the
sections of steel steamers which alone make
their Expedition possible sticking in a Nile
sand bank without an effort to pull them out,
while they cry: -- 'God is good,' 'God is merciful,'
'praise God.'

Yet is this more foolish, more "aggravating,"
than what is done & taught by the great majority
of Christian religions, who declare the "mystery
of evil" insoluble, while God is good -- & who, so
far from saying that the whole purpose of God's
creation is that we should find out & learn to
keep those laws "on the obedience to which & on
nothing else human welfare depends" -- say that we
are never to expect this world to be much better than
it is -- that we are "desperately" wicked -- that God is to pull out a few -- & that the rest are doomed by this Perfect Creator, perhaps have been doomed for a from all eternity, to misery. What is the origin of Evil?

The goodness, wisdom & perfection of God (is the answer) who wills not that particular evil but that man shall learn by his mistakes. Indeed, practically, we can conceive of no other perfection but that which has been worked through, worked out of contest with evil.

(above 3 lines are bracketed in left margin)

All great religious movements, says a wise man, have been attempts to put these two truths: -- the truth of the Perfect Law-giver -- the truth of the welfare of man depending solely on keeping His laws -- within the reach of ordinary people, in a form which will practically influence their conscience, mode of life --- that is, to bring a theory which can only be thought out by a few, into the practise of the many.

Great reformers arise at intervals, he says: the intervals are periods of religious decay, during which the formulae which served to express vital truths are perverted to express vital falsehoods.

And is not this a period of religious decay & indifference? -- Has not the nation quite out grown its formulae? -- Do they mean anything to it? -- And is there not danger that, unless
some great religious reformer arises, men will come to believe that religion means nothing -- or that, if there is a God, it is not worth while to go & look for him -- He is not worth finding?
And certainly He is not worth looking for, if duty to Him only means -- not reforming His world according to His laws -- but doing something, like going to Church, or the like, performing some ceremony, & leading just the same life, prescribed by custom, as before -- if religion only means "a system of devices" for saving one's soul -- the "condition" of which salvation is to be belief in some dogma -- not working with God by God against all evil.

When will the Deliverer come? --

Arise, shine, for thy hour is here -- we may well say -- the hour of great darkness -- of the greatest darkness of all -- blank indifference, indifference to all but the most shallow Magazine=criticism -- the darkness out of which a St. Paul, an Augustine, a Luther should drag us into great light.

For, when our wise men have given us the historical view, often most ably, of the meaning of "great religious movements," we wait & hope
but we wait in vain -- for them to tell us: -- what are we to see & believe now? -- are there marks of a Perfect God? -- is He working out the perfection & happiness of each & of all of us? & how are we to help Him?
Could we not make such discoveries in His moral laws (as we have done in His physical laws) as that the moral world should make as rapid progress in the next 30 years as the physical material world has made in the last 30 years?

But here -- the voice of the teacher is dumb
No Moses appears to drag us out of Egyptian bondage -- The bondage indeed of superstition, -- of superstitions bowing down to mere Might -- appears rapidly breaking. But no striving after Right, after the Highest, takes its place -- no ordering of our lives after the Perfect -- no earnest search after understanding the purpose of that Will whose manifestation is the Universe -- after understanding what the various relations of life ought to be, in order to effect the welfare of mankind, which is His purpose --
What in His view is the welfare of mankind?
How in His view can it be effected?
When men & women set about a mode of life, organize their relations in life, of course these two questions ought to be paramount -- Are they?
In what are called the "lower classes," is there any type of life they are aiming to fulfil -- besides making a livelihood? --

The "higher classes" are as little pursuing any type, as little inquiring after the purposes of God in human life & society. Conventionality in the main lays down their life, spends their time & their money for them. Religion "so-called" & the affections & benevolence have a part -- (as among the poor) but conventionality, we might almost say, settles what this part is to be in their lives.

In whatever science it is, if we start from a fundamental law, progress is made.

The progress of mechanical & chemical science in the last 30 years has been what would have been called in a former age "miraculous" --

In the science of the organization of social life, might not the a similar or a greater progress be made, if we did but strive to find out what is God's character, what His purpose -- as we do to find out the laws & uses of Steam? of electricity? which are doubtless part of His purpose -- only that when we have found out these & applied them to practical use, we seem so little to take the farther step -- viz -- for what farther purpose in the organization of social life, in the welfare of mankind, are we to apply the discoveries of steam & electricity & the like put to practical purpose?
Our meaning is this:
more teaching (we will not say, better education)
is given to the working classes- to the women of the
"higher classes" -- They are taught grammar & astronomy
& political economy. This last does give some
principle as to the nature of life -- but not a
sufficiently comprehensive one -- not a divine one
and unselfish one. All this makes them
ambitious to rise, as they think -- But where? --
what is rising? -- Perhaps there was more
conscientiousness, less selfishness before, except
where sensuality got hold of a man. There is
now less drinking, more ambition to rise (as rising
is understood) in society than formerly.
In the "upper classes," people are infinitely better taught
-- especially women -- to understand various things.
But the better things are taught in detail, without a
principle being understood or felt.
For what purpose are they learnt?
Is it to further a right organization of society?
an improvement of organizations & circumstances?
So as to preclude the possibility of pauperism, the prevalence of
crime & vice? {continued from above line}
So with the discoveries in steam & electricity & the like
The most astonishing/`miraculous', facilities have been given to
{``miraculous'' is written above `astonishing'}
communications all over the earth -- Ariel has
put a girdle round the world "in twenty minutes" --
But has this tended to the right exercise of our
highest natures -- to the doing away of pauperism,
to the reformation of criminals, whether high or
Railways are, no doubt, as we say, a great ‘blessing to mankind’. But in one direction they have certainly called out an amount of unprincipled gambling, not to say swindling, with the fortunes of the most helpless & worthy & innocent of our nation, among high & low, which we perhaps scarcely knew existed?

Were Railways made for any higher purpose?

God means mankind to be improved by our improving organizations constitution & circumstances.

But what is the truth as to the what these improved organizations constitutions & circumstances should be depends upon a true understanding as to the character of God & man, of our relations to God & to our fellow-creatures -- And this true understanding depends upon, can only be obtained by a right exercise of all the faculties of all mankind --

And a right exercise of all the faculties of all mankind depends upon can only be obtained by a right organization of society, by mankind arranging circumstances so that we shall have employment, work, suited to call out our natures into right exercise -- Is there any purpose of this kind in the great, the colossal, material improvements we have made? --

Faults, deficiencies are the natural growth of the soil. Modify it, its productions will vary, -- will be better or worse, according to the soil whence they spring.

Thus God gives power to man.

Is there any purpose of giving such power to man in all our material progress?

{continued from above line}
In the history of material phenomena, we do indeed find the most valuable revelations as to God's purpose -- which purpose it is for us practically to realize.

But in the higher history of our consciousness, we must find the higher revelation of God's purposes & His character, without which we shall have no higher purpose in our material improvements.

For now we are adding immensely to man's material power, while adding not at all to perhaps taking from, his spiritual power of greater love, greater wisdom -- Who can say that man's love, his higher wisdom increases?

Well is it that man's power is so limited, while his love & wisdom are so feeble. Blessed are the limits of humanity, till it has advanced to greater purity & truth! Peculiar power, whether arising from nature or from circumstances, is seldom now a good for the individual or for mankind:

Supposing the fable of Frankenstein should become a truth, how frightful would be such a power faculty in the possession of mankind, with his small wisdom & love!

Yet this fable is, after all, no untrue illustration of our power. For we do create mankind. Just as much as Frankenstein created his monster, do we create monsters.
Take a homely instance.
A well-known Military School 'for the orphan boys of soldiers, to which annually large sums have been voted, had brought its education for "rising in life" to a very efficient point. Of all its pupils who volunteered joined for the Army, a very large majority proportion became Non Commissioned Officers -- a small certain proportion even obtained Commissions. But even its well-wishers remarked on the hardness of the boys, [3:137] thus well=taught, to any higher influences -- their inaptitude to any higher purpose, -- so that it was truly said of these boys that they were like the half savage colliers who cried: 'Try to convert me & I'll bray your brains out'. & that less promising converts than these mere children, these "little old men", could scarcely be found among hardened ruffians. {continued from previous line}
And it is now sadly discovered that for this expensive, well-taught, admirably managed School, admirably managed in all but its highest essentials, is a failure -- & that, had the boarding out among poor, honest families, now {continued from above line} recommended for pauper children, been substituted, it would have been a happy exchange, as to all which that really regards happiness, for the poor little Military orphans.
Once let us find the true principle for organizing practical life -- viz. what is God's purpose -- And truth in life, in the organization of society, would advance. But on this foundation alone can it make any real advance. In vain do fathers & mothers suffer & complain of their children, in vain do children suffer & complain of their parents, masters of servants, servants of masters, husbands & wives of their unsuitable wives & husbands -- all these disappointments & sufferings in the relations of society must continue till society springs from a true foundation, the character of God -- till it pursues a true type, revealed by understanding & feeling the character of God

At present social life has no purpose springing from a principle -- that principle springing from eternal universal truth. To see as God sees -- that is "truth". to think as He thinks. We must know God's thought to improve man's thought. To understand the thought & purpose of God is essential for us rightly to organize society & to arrange its work -- to understand the nature of man is essential also to organize his social arrangements & his work.

We can only know God's nature & man's nature by improving our social arrangements. We can only improve our social arrangements by knowing God's & man's nature.
On the other hand, in proportion as man's social arrangements & his work are right, improved more & more, God's nature & his own will be more & more revealed to him, better understood, more truly felt by him. We must work on, recollecting that we must see & know imperfectly God's & man's nature, while our social arrangements are imperfect--that our social arrangements must be imperfect, while we know God & man imperfectly. Hence we must be careful not to dogmatize, remembering that the light by which we work is imperfect, though more & more is attainable, whenever we work for it in a right direction.

How great is Thy wisdom who keepest silence, excepting in the never-silent voice of Law -- & excepting in those voices, those human voices, inspired by Thee in accordance with Law! -- If we complain of want of companionship, the want is only temporary -- & like all other wants to be supplied by our own work. As in the course of eternity we improve ourselves & our fellow-creatures, God will more & more dwell in us & in them, will speak to each through others; -- for no two are alike. Each therefore will be able to give & receive, to give to others some light from God which others have not, to receive from others some light from God which he has not. We are to have the voice of the One Perfect, ever the same; the varied voices of all mankind; but for both we are to work.
Both will be heard, only in proportion as man works -- and in proportion as man works aright one & the same God will be recognized by all -- for truth is one.

In religion, which comprehends all truth, as in the various kinds of truth which compose religion, there must be teachers & leaders. Every man will not go to the fountain head to work out his own religion. No man can think for another or feel for another vicariously; but one must supply for another what will call forth thought & feeling. How carefully, how earnestly then should those work who have the nature which disposes them to work out what religion is!

repetition

{``repetition' is written sideways alongside above paragraph}

The indifference of these times makes our difficulty -- indifference as to a truer sense of religion than exists -- as to a better organization of society than exists. For there is no loud or general call for either. There is an inclination in some to go back to the old forms of religion in the High Church party in every Church -- or in others to stick to the ease & well-doing of the English Church & to keep up protection by tests & Articles -- or in many more, because the error of these two courses is evident, to throw off all religion.

It is true that speculation is going on, as lists of books show -- But this does not go on with much earnestness -- not as if life & hope depended on it. It is more as an intellectual interest that men speculate, if at all, in religion -- not as Moses, as St. Paul, as Luther ("speculated" it would be called in the present day) "agonized" is the truer word.
And the same of social arrangements.

There is much discontent, though no definite demand for a better thing, which is so looked upon as impossible that you actually hear people say that, in the "family" there are "healing influences", that, in Education, the most "reliable" influence is "Reaction" -- as if in God's mind the type of a family were a Hospital -- of Education to a Debating Society, a House of Commons, a system of opposition with all the irresponsibility of opposition.

The improvement of religion & society, must go together. There can be no high tone & object in society, except from a true understanding, a true feeling of Him who brought man into life, of what His object is, His law for effecting His object -- Nor, while we live so poor a life, can we understand the nature, thought & purpose of the Highest, nor our own.

To offer help in work or in words to those who are indifferent to their own want of help is difficult. Each family or at any rate most families suffer more or less, but not deeply enough to make them seek for something else than the life they live. Most find relief & pleasure in the outward -- And none, absolutely none, take the least pains to find out (now that it is a fashion to say that the world is happy enough) what real happiness, real welfare is.

How can we expect any progress to be made? -- The theologians preach to us to despise riches -- the political economists preach to us to amass riches; and nobody asks: "What is well-being? -- What does God think well-being to be?" --
If we were to ask it, we should be told: 'that is a stupid question' -- We think so little about what God thinks at all. God has no interest in our thoughts. What He would say has no interest for us. He makes no impression on us. We think men much superior to God. We think God incapable of carrying on the business of a great nation. And the main question of all: new moral <"is well being riches or poverty; if it is neither, what is it?' is put aside as a question which does not concern us -- It is curious that some of the very best & most enlightened men have said on this score: 'do what you have to do. & do not perplex yourselves with abstract enquiry' -- when what we have to do is the very question: Positivist And oh if we could express with a voice loud enough to reach every theologian & -- a still small voice to reach every school child -- if we could say to all this world distracted with sects, to all the critics fighting about texts & words -- to all the orthodox fighting about Creeds & formulae & tests & Articles, which really have no meaning for them, any more than for those who reject them: -- it is indifferent what you believe if you do not act out your belief. It does not signify in the least -- If one could arise now to preach the religion of a Perfect God, act governing by law so as to bring each one of us in eternity to perfection, it would not matter one straw whether we believed it or not, unless we set to work to organize our life so as to act out our belief -- He would be like empty brass & a tinkling cymbal, even the teacher
of so sublime inspiring a doctrine as this, unless we made it into life.

We may appeal to experience to prove that persons of the deepest religious feeling, continuing in the present mode of life, can do nothing else but 'sin & repent': Unless we make a life which shall be the manifestation of our religion, it does not much signify what we believe.

Ought not our religion, if true, to make us happy? is often asked. The religion which we preach dictates a right life; and it cannot therefore be expected to produce well-being or happiness till there is a right life. We are not surprised at not being happy: -- how can one expect it? -- how can we expect of God that He should wish us to be happy? -- Our unhappiness is His voice, telling us to make a right life. To say that we wonder that our religion does not make us happy, is to say that, if we have a true religion, we ought to be able to do without food or without exercise. God intends that our faculties should all be in right exercise, that we should have no happiness without this; -- and our religion is to teach us to look out how to do this, not to enable us to do without it.

Is it not true then therefore that it does not much signify what we believe; unless we act out our belief?
Let us organize then our life to act out our religion.

To point out the evils of this or that social state, of the family, of the manner of living of the rich, of the manner of living of the poor, is useless & almost hurtful, unless we show a better life -- merely to protest against this or that form of life, against this or that religion or Church, to criticize in short, without practical action, succeeds is either in only just to shocking people or in titillating their literary/intellectual sense {`intellectual' is written above `literary'} -- is useless, unless we show a better life.

In times past, people did organize what they thought was a better life -- which it most certainly was in the cruel, brutal, grasping times out of which they sprung -- Francis of Assisi, Ignatius Loyola were examples of this -- But, though they thought a great deal, thought perhaps solely of what God thinks, of how God sees, of what He would like, ¥ yet the enormous mistakes they made as to His character, His intention in our creation were so incorporated in the Orders they founded as to blaze out immediately after & even before their own deaths -- And Protestant are almost revolted at the bare name of an Order.

The ideas which these great masters of religious organizations had of Him who is the source of all religion & of all organization were so curious & strange that, as has been truly said, the sacrifices they offered to God might have been more fitly offered
to Moloch -- & the imitations of Christ -- which they
presented in themselves were as unlike to His
"serene self-reverence" as anything we are able
to conceive
But let us not criticize -- let us reform.
It is very easy to criticize the Ancient Masters of
religious life -- but (now) we always stop there -- in these
days
We never go on to consider, to think out, & then to
act out what is the social organization of life
which would carry out God's thought for us
His children.
We know Him in some respects much better --
we feel Him much less than did those great
minds of the the former & the Middle Ages --
the Franciscans & the Albigenses -- Luther & Loyola -- Dante & Milton.
Why is this? --
Because we cannot feel Him in the poor lives we
lead.
Is God in our social life? -- Is eHe in the drawing-
room? -- Is He even in our family life? -- Is He in our
friendships? our marriages? --
If He is not there, it is no wonder that we do not
feel Him.
We are God's activity. Is He the soul of all we do?
The Evangelical formula objects to balls, to the Theatre,
not because God is not there, not because to be there
separates us from God -- for if this were its objection
it would object equally to the drawing-room or to church.
For God is often no more in church than He is in a
ball-room, no more in 'society' than in the theatre
at the opera.
We generally feel His presence no more in the one than in the other --
The Evangelical formula objects to the play/opera & the dancing, because it conceives these to be in some way displeasing to God -- or because we "should not like "to die in at the Opera" --
Surely the question is much more how we should wish to live than how we should wish to die.
But it seems to be supposed that God has nothing to do with social life -- that it would be impious to think that He cares anything as to what drives in the carriage we take -- as to what dinners we give -- as to how we spend our evenings -- or, for that matter our days --
repetition
{"repetition' is written sideways alongside the above paragraph}.

He has nothing to do but to punish us in some quite other state of being.
We never try to alter the organization of life so that we really shall be the activity of God.
To repent of our sins & bear with our sufferings is the theory of life. We never think of changing any organization, of seeking another of which shall help us to commit the object shall be for us to commit no more sins, to remove the sufferings.
On the contrary: we have an organization all ready to confess till the end of our lives that we have done nothing right but everything wrong -- and tho' we say that we mean to lead an entirely new life in future, it is clear we do not -- for we are to come back day after day to say exactly the same thing -- And we do not make the least little difference in our mode of life.
Our end must be one ness with God in all we do. His purpose must be ours in life. We speak of Christ as our example. What was it that he shewed us an example of? -- One ness with God. Christ's will was God's will -- the will of love. I would try to teach a child not to "submit" to God, nor to pray that anything should be otherwise -- but to second God Him. I would try to inspire it with the idea that it, the child, can second GOD!

If then the right we have the right end: viz. that to work out God's purpose is all we have to do, what are the means? --

We have said that we must first find out God's purpose -- And by altering a little Ignatius Loyola's formula, indeed the Christian formula, we may arrive at a pretty good definition. This formula is: that the end of man is "to praise & honour the Lord God & to save one's soul by serving Him." Is it not to "save" oneself & the world [oh "save" is indeed a `good word' -- "save" from this slough of vice & misery, of judgment & desolation, of indifference & selfish=ness & stupidity] -- to save the world & oneself by observing, finding out & keeping the laws of the Perfect Being to bring every one of us to perfection --
Think what a spectacle the world is now -- what it must be to Him. If we are not on our way to anything, if we have now simply to die, -- still more, if we are on our way to everlasting punishment -- we must think, if we think at all, that God, if He is as He is represented, is becoming hardened to evil? -- Is it not doing an immense injustice to the spirit of love & wisdom to think that He has called us here -- for what? -- to play our parts, our miserable parts, on a theatre, of which He is sole spectator? -- Was it worth while to create the world for this? --

It is the divine will that we should be made "perfect thro' suffering" is often said -- And so it is in a certain sense -- But, if we could look into the divine thought, into God's mind, we should not see there, "Suffering shall be the instrument of progress to human nature," or, "So much suffering shall be sent to make them perfect" -- but "human nature shall attain perfection by their own efforts xx -- and, in discovering the means by their own efforts, there will be suffering" -- not "suffering is the means to progress" -- for enjoyment is often the means.

xx This may be called the actual definition of perfection It is often said why can't God create men perfect without all this evil? Do you wish Him to create an impossibility? -- It is a truism
to say that perfection can only be worked out by active
& conscious effort. Or rather it is the very definition
of the word. Will God falsify Himself?

Also, in speaking of the evil which is in the world,
people say, "There are signs of the existence of a good
God. It is very difficult to understand how He
permits all this evil -- whether there is a Spirit
of Evil which causes it? -- or whether it is
altogether a mystery which we cannot comprehend?"

It is now known that storms are subject to laws so
invariable as that their coming can be exactly
foreseen. If people will look at these meteorological
signs, the "Royal Charter" need not be lost. Do we say,
how could God permit such a dreadful calamity
as the loss of all hands on board? The Devil must
have done it. No. We say, Let us Study the signs of
approaching gales, the laws of Ship stability -- And
we shall not be lost.

Is it not the same with moral evil, the laws of
which are just as calculable?

the organization of life p 324 [End of Note]

But no: people say, `man fell, and, since that, it is
Means no use his hoping to be good, for he must be bad, it
cannot but be sinning & repenting' (they even write it down
& put it into a prayer which is to last for ever) `a system
must be devised to save us in the next world -- nothing can
save us in this'. This is called sound doctrine -- We
don't try & labour & search after any organization of life
which shall enable us to leave off sinning, enable us to
act according to the purpose of God. We don't say `Let us
see whether there are not any of these evils out of which
it is in man's power to help mankind.' This has never been
tried, at least not after any type -- for the world, the many, the Seculars.

Religious Orders have tried it, & during the life-time of their founders have sometimes succeeded.

The characters of Ignatius Loyola, of Francis Xavier, & Francis Borgia, his first pupils, are some of the grandest types in history -- And in Ignatius Loyola's "Spiritual Exercises," it is noteworthy that he does not intend his spiritual disciples to go on sinning & repenting -- any more than Christ did. He whom we call our Master appears to have expected His disciples, all Christians, to repent -- & then to lead a new life in God's service -- 'Be ye perfect,' He says -- And all His discourses, the whole tenour of His life are to lead us on to strenuous exertion in active devotion --

In Ignatius Loyola's "Spiritual Exercises," there is, it is true, a system of Self-Examination -- in which we are to take one fault at a time -- and, with his usual soldier's exactness, he gives an example for a week -- The lines are long & the points we are to prick for each time of sinning are numerous for the first days of the week; but they diminish till Saturday when they are none -- Because, as he adds, it is just & right that, after so many days' watchfulness, we should have overcome the temptation.

Now, Ignatius Loyola was too great a genius in understanding & controlling the springs of the human heart if he had either observed or intended that this process should not or did not take place, that we should go on sinning & repenting every day to the end of our lives. to institute such a practice
There is some meaning in confessing our sins to God when it is done with such agonies of grief & shame as we read of in the lives of the early Puritans, of the founders of Religious Orders -- where, we see, it is the beginning of really living an entirely new life, outward as well as inward -- where it is really the entrance into the kingdom of heaven. That is: going at it 'like a man' -- But such petty whining as we hear now a days once a week, or 3 or 4 times a year -- the intermediate time being spent exactly as it was before -- that leads indeed to nothing but despair or indifference -- nothing but being as we were before, sinning & repenting & being absolved, & doing as it is written down for us to say -- There is nothing so dreary, so degrading to the whole character as this -- The man or woman ceases to be a character at all for to have character is to have our one's my thoughts, our one's my words, our one's my actions ONE -- But a great organization to put into form people's confession of their sins, while they live as they can, is the very way to destroy character.

Is there never to be any type of living by the purpose of God -- that is, what it was the purpose of God that our life should be? We cannot think that it is the purpose of God that this, this cheap sinning, this puny repenting, this idle absolving, should be our life. People go on without any view of what the purpose or character of God (for He is all one) & the nature of man require --

{`repetition' is written sideways beside `People go on...'}
That is the last thing that enters into our lives. And yet, one would have thought life the most important thing of all. One would have thought that men would have asked in the first place, "what is the character, the purpose of God? -- what the nature of man? -- what is the purpose of God as to the life we should lead?"

But no: nobody thinks of this' -- If you were to ask, 'what is the nature of man?' you would be answered: 'desperately wicked' -- If, 'what the purpose of God?' -- "to save some in the next world & to punish the rest -- & to leave all to their fate in this." [This, tho' not in words, is the virtual answer of the great Ecclesiastical organizations for man's sinning & repenting.]

And thus there is no organization for life.

It is not so in war -- Indeed it is not so for anything else. We know that anything which were done in the haphazard way in which we do life would fall to pieces -- And life does fall to pieces. Take, for instance, war -- The organization for War is a matter so essential to national existence that, with the smallest flaw in it, nations are overrun & go to destruction -- In war, everything is exactly adapted for its end, and the end is carried, for exact obedience is rendered -- Where the organization of War is deficient, the consequences are so tremendous that there is no need to dwell on the necessity of organization. We see Prussia in possession of France, France prostrate.

(The above page is written on letterhead, however the address is upside down at bottom of page):
35 South Street,
Park Lane,
W.
But are the consequences less tremendous when the organization of Life is deficient? -- Can there be anything more appalling in the defeats of War, in the routed Armies of Chanzy, Bourbaki, Faidherbe, B in the collapses of Wörth, Sedan, Metz, than there is in the standing defeat of an industrious & independence nation like in England, one tenth of whose population are paupers -- in the standing defeat of her attempts to reclaim criminals, which shows itself in her `Habitual Criminals' Act -- & that again is a failure -- in the standing defeat of all her Charities & of all her Police & of all her Poor Law-ing to reduce pauperism, vice, prostitution, crime, one inch if they do not increase it -- indeed Are these not failures worse than Sedan & Paris? Yet no one seems to notice them -- On the contrary -- When a man whom all esteem brings forward the subject of Pauperism in the House of Commons, he is all but counted out. He is told that the Poor-Law Board whose attempt to deal with pauperism is a standing, notorious & confessed failure are sufficient to cope with it, that it is their business to cope with it (which no doubt it is) & that we must let it alone!! [May 5/71 Debate on Mr. W.H. Smith's motion in the Ho: of C.] Then again our Railway Legislation was such a failure that it mulcted the share-holders, of whom a large number were the most frugal & most innocent of the repetition

{'repetition' is written in left margin beside above paragraph}
population, widows & spinsters, of 200 millions £
And what could an Army of Conquest have
done more? --
We might multiply instances ad infinitum -- Is there
any Church of which we could honestly say that it
has not been a failure? -- Very many indeed, in
past & present ages, unable to avoid recognizing
this undoubted failure, get over it by talking about
the Church's "divine origin," & saying that part of the
Mission of the Church is to condemn to everlasting
punishment. What a curious mission! -- She is
exactly actually said to hold the "keys of hell"
as well as of heaven -- as if part of the business of
a Church were to send people to hell --
[This is very like our way of keeping Hospitals Mortality Statistics --
as if part of the business of a Hospital were to kill,
which indeed it was --) & not thinking planning how to
improve Hospitals so as that they shall do their inmates
no harm.]
Lately, people have taken in hand Sanitary matters.
They have begun to think & to plan: how shall we
keep our population in health? -- how shall we
prevent disease, Mortality? -- ('preventible Mortality'
has become quite an acknowledged term) -- instead
of simply making organizations for disease when
it is there -- They do ask & search with really intense
earnestness: are the evils of Climate {continued from above line}
irremediable? -- are Cholera, Fever, Small-pox not
eradicable or capable of diminution? -- We hear on
all hands of improved dwellings, drainage, water-supply
new moral
old
`new moral
old " " ' is written alongside the above paragraph}
We see the immense results -- we are able to prophecy still more immense results --

These things have been done by intently studying the laws of God as to the commonest things of earth, air, water & the like & by using these laws in the manner He intended. We have tried to find out His purpose here --

{above paragraph is bracketed in left margin}

We have left off saying, what an extraordinary mystery that a good God should permit Cholera & Plague -- for by His laws those nations which have observed them have abolished Plague & may abolish Cholera --

But we have not left off saying or rather feeling: -- how can God be good when man is miserable?

Or rather this has led to three ways of thinking or no-thinking: --

One is (the way of routine) where even sensible & able men are content to take ideas on religion as they find them -- to have family prayers & go to Church -- do their work conscientiously -- & not enter upon what is always difficult -- thinking out for themselves.

One is (the 'Periodical' or Magazine way) to use the faculty of criticism on everything -- tho' only in a very superficial would-be historical way, -- never coming to any conclusions -- shewing up what is false in a superficial way (& also what is true in the same way) in the past & present systems of Religion but never going farther as to what is absolute, real ideal Truth -- saying that man is not miserable but quite happy enough

{continued from above line}

(and this is really not even superficial observation but absolutely contrary to what even the most superficial observation
& experience in any wide area might show) --
so that while one section of mankind is
saying that man is "desperately wicked" & miserable,
-- another is saying that man has happiness enough & ought
not to want more -- Surely we might
find out which of these is true.
new moral
old "

The third is: -- the way which there is reason to believe
has made the largest number of converts during the
last 20 years. Before that time, the existence of a
God was more generally taken for granted -- This way
is as follows: -- science, now so progressive, has helped
to show the absurdity of the commonly accepted views
on religion. Accustomed to verify their scientific beliefs
in a mode of which religious belief does not admit,
many thinking, highly moral men settle down into
the conclusion that as, if the Laws, that which rule us,
operate in consequence of a Will, we have no faculties
to enable us to prove its existence -- & we ought not
to waste them our faculties on questions by us unanswerable.
These men are enjoying the setting themselves free from
absurdities in which they were brought up too much
to feel their unsatisfied wants -- wants which nevertheless
are essential to our nature.

Now, if we were to study the Laws of God, the ways of
God, as intently as to Politics, Political Economy,
Pauperism, Education, Criminal Reformation, what
is Well being, as we have really begun to do as to
sanitary things, and to study how to use & apply
these Laws as He intended -- is there not reason
to think that we might make as great discoveries
as we have done in mechanical, chemical & physical things,
have obtain as immense results -- & be able to leave off saying,
`what a mystery the existence of Evil,' as we have
left off saying, `what a mystery the existence of Plague'?
The laws of Political Economy (and it is a great advance that we have discovered some) are as immutable as the laws of Nature -- But in consequence partly of our knowing so little of the laws which govern the minds & motives of mankind in general, of paupers & vagrants in particular, & partly of our knowing but some of the laws of Political Economy, there is scarcely any extravagance which has not been fostered under the banner of Political Economy. Such is, for instance, the Workhouse Test, which experience shows to be a direct means of promoting pauperism, the theory that supply & demand will always answer to each other, the theories against Emigration -- We do not put our theories to the test of practical observation & experience -- And then Political Economists either deny the existence of Pauperism or secretly wonder that it exists in spite of them -- And real practical doers of good, especially women, say 'I hate Political Economy' -- which is of course like saying: I hate the Laws of Nature.
So with Criminal Legislation--with all plans of Gaol Discipline -- reformatory Discipline --
So, too, with Churches -- where people actually deny, on behalf of their theory, what is passing before their eyes --
But, if the House of Commons, if the Cabinet were there for the purpose of discovering & carrying out the purposes of God in politics, for executing the laws of God, oh then what a change it would be!
Now, tho' we do not say so, we believe God to be quite inadequate to carrying on the business of a great nation -- a nation would fall to pieces if its business were done according to His will -- And no wonder, it certainly would, if done according to what we conceive now to be His will, to what we are told is His purpose. No wonder we exclude Him from our Cabinet, our House of Commons, our Politics, our Political Economy -- & think that Sunday is His day -- Monday the week-days are ours -- "Monday & Thursday" are the "Government nights" in the House of Commons -- God's evening is another evening in the week.

Well may people ridicule or be indignant at the idea of a religious government, of "Government nights" being God's "nights," when religion, when God's purpose & God's character, are so little understood or so little felt! -- The Government of the Jews was called a Theocracy -- but what a God was theirs! -- And what a God is ours! -- Let him not be called a God (or Spirit of Good) till we lose our sense of the meaning of words --
III. I was asked the question: what is "Christian fellowship"? And in trying to answer it, it invariably appeared that we cannot have fellowship or sympathy with men, unless we have something of real or important interest to be sympathetic about -- to be "fellows" in. We cannot be have "fellowship" over the weather or in a dinner party.

Fellowship in a College means fellow interest, fellow co-operation in the great, the transcendentally important business of educating youths who will have influence hereafter in the business of their country -- And when we see this carried out as by the "Master & Fellows" of Balliol -- that is indeed a "Fellowship". But there can be no human fellowship unless there is something to be "fellows" about -- How much more is this the case with God's "Fellowship"! How can we have any "fellowship" or sympathy with God, if we do not know, do not care anything about His plans, what He is doing with us & with mankind?

People complain & torment themselves about the "hardness of their hearts," because they cannot be interested in what are called His "Sunday" Services -- [Or rather they did complain, they did torment themselves. We imagine there is little of that kind of thing now --]

But how can they be interested about a God who merely has a few prayers & always the same
said to Him on Sunday -- & who has no plan for our welfare, for the perfecting of His mankind, the rest of the week? --

If we have not "fellowship" with God in all the business of our lives, in every work we do, if we may depend upon it that we can have no "fellowship" with Him on Sundays, tho' we may fancy, by making a spasmodic effort after it, that we have it.

But very few do even this now --

If we do not think that God is interested in us, in politics, in every Cabinet measure of the Cabinet, in every legislative measure of Parliament in Political Economy, in every Poor Law, in every pauper, in every Institution for the dependent, for the independent -- & interested not only in devices for getting them 'to heaven', as the phrase is, but for their independence & depauperization on earth -- if we do not think that God is interested in Criminal Legislation, in the question whether the 'Habitual Criminals Act' is a means of diminishing crime, in punishment for reformation, not for punishment -- interested in Education, primary Elementary Education, Middle Class Education, University Education, School Boards, University Tests Act, -- interested in Sanitary improvement -- in towns the drainage & water supply of towns -- so that His children may live their natural lives, -- in the
improvement of poor dwellings, so that His children may not be led into vice, intoxication, pauperism, by living in dwellings not fit for dogs -- interested in the colonization of His spreading populations -- a single fact of such importance that its presence or absence alone makes an immense item in the Anglo-Saxon prosperity, in French adversity.

if we do not think God interested in every item, every least little circumstance which makes up the progress to perfection of His own human creatures, the creatures He has created put into His world, how can we be interested in Him? -- how can we have fellowship, sympathy with Him? --

But what do we am I saying?....interest? --

If we do not think that all this, to the very minutest detail, -- is the work of God, the plan of God to bring His human creatures to perfection, -- that we are to co-operate with Him in this plan, -- to be His fellow-workers, -- yes that we are to create mankind with Him, to be His fellow workers even in creating -- how can we work with Him?

If we think that He puts His children into this world every day without any plan of except a little Sunday service, what must we think of Him? how can we work at all for plans of regenerating mankind? --
Perhaps we are told that Lord we do think of God's plan in all our Education, in all our Legislation -- that, e.g. Lord Salisbury in moving for a new Religious Test at Oxford in the Ho: of Lords May 8/71 last Monday week had solely God's interests in view.

Yes, but was it not only rather that it is thought a duty, a sort of compliment to God; something that, if we have not, He will be offended at, -- to have these Tests? Or does the House of Lords really think that it is God's plan, & that they, the Lords, are co-operating with God's plan, in His greatest English university, by shutting to shut out as much as a futile Test can do religious research into His plans? --

a Church 63

p 329

`63' is written inside an arrow, similar to < }

`a Church

p 329' is written on angle in left margin beside `63'}

Until we, I do not say recognize but search out God's plan hand i.e. His plan, in every whole & in every detail of Church organization of Politics, Legislation, Political Economy, {continued from above line}

Poor Law, Criminal Law, Education, Emigration --

-- what it is -- & try to co-operate with it -- to be His fellow-workers -- we cannot have 'fellowship' with God.

We seem to have wandered far from our subject viz. -- what is fellowship with man -- what is fellowship with God? -- But in reality when we came to try to answer these questions we found that it was very like trying to answer the question: what is water-supply? -- how to have a water-supply? -- if there were no water -- The first thing is to find the water-source. And in `fellowship' the first thing is to find the source of `fellowship'. {continued from above line}
What is God's plan in a Church? What meaning is there in the term 'Church' in His thought? -- Is it not that a Church should be a religious assembly seeking truth from Him, seeking from Him to think truly & to feel truly seeking to will truly -- and must we not add to this an organization of life in which we can act out such truth, such true thought, feeling & will? -- a religious assembly in which the Few whom the many recognize as able to be their leaders, as superior to themselves in the capacity of thought & of action shall communicate their knowledge & shall direct their common life, while each maintains independence, effort, a self-conscience.

If this is God's thought in a Church, if, as we may say, Christ expressly came to shew us, to say to us: approach God by moral, spiritual & active virtues, not by ceremonies, tests & priesthoods. - does the House of Lords understand a Church to be this -- does it think to uphold such a Church by Lord Salisbury's test? --

What is it to belong to the Church of England? -- Or rather what adherence is it that the test is supposed to secure? -- That of not being ineligible to certain employments.

Is this the Church of Christ? was this the thought of his teaching?
IV. And what means have we for organizing our life so that we may have fellowship with God, fellowship with man? --

First of all, there must be the right end, namely that we must work out God's purpose is all we have to do.

This end, it is true, has always been taught by earnest Christians of all times, Roman Catholic orders, Puritan heroes of faith.

But few have thought that we have to find out God's purpose -- to strain every energy to find it out -- whether in Politics, Political Economy, Education, Reformation, Legislation, Charity, or Churches.

The means are then: that we should follow our attractions, or as some call them vocations, as others, capabilities -- as others, natural inclinations -- that Education should be the discovering & cultivating of these vocations or capabilities -- not the countering of them -- (even from the cradle, the natural capabilities are so opposed, or at least so little sought for & drawn out that it is very probable that, when a boy goes to School, he has none -- the School-master may well say, not a little scornfully, that he has never known one in a thousand who has a 'vocation' --

A fortiori, this is the case with Girls -- For Conventional-ism, Custom rules the whole training given to girls, especially of what are called the Educated Classes. We can do not call it Education at all).
The means are then that we should pursue the occupations which our natural inclinations discover us to be fittest for. That we should take the friends we like best, that is, those who will have fellow-feeling, sympathy, fellowship with us in these occupations — who will be fellow workers with us in the work whose end is God.

But let us ever remember that, if we have not this end, if His purpose is not ours in life, the following our 'vocations' becomes mere caprice.

There is a great re-action now upon what was the case in my youth -- Then, (I take the case of women first because most obvious,) if a woman who was entitled by her father's fortune not to work for her bread wished to leave her father's roof for any purpose but marriage, it was almost equivalent to a loss of character but if she had say a Hospital or Educational vocation & wished to pursue it, she might almost as well say that she wished to be a kitchen-maid.

[This is a very curious/singular & unintelligible thing -- that in Protestantism -- at least in Anglo Saxon Protestantism -- the 3 Vocations which come most naturally to women -- viz. to nurse the sick, to educate children, to reform the vicious, -- should be stigmatized as the vocations calling of a 'kitchenmaids', (when not rendered necessary by poverty) in Roman Catholicism approved as the calling of Saints -- the calling of God -- Which is the true? which the better end God knows -- & man might know.

new " } world
{ `old moral}
new " } world' is written sideways alongside the above paragraph}
{this is nice}
A young Evangelical clergyman once remarked: in the Bible such women are called Deaconesses, 'Virgins', in England they are called 'old maids'.

There is now a great reaction to all this. Young ladies leave their homes, but it is only to follow their fancies -- it is only to do elsewhere what they like but to do it elsewhere to do the same things as they would do elsewhere at home they do they do at some other place.

It is not because they find in organizing their lives life, that family is too narrow a basis to build it upon -- & that Christ was right -- that, If you will do His work you must do as He says -- & that it was a proof of His wisdom & His strength when He said: "Who are my mother & my brethren?" -- He whose divine tenderness spoke also to His mother on the Cross, "Behold thy Son."

Fellowship in doing the work of God is the only true & lasting fellowship.

The family must be much larger enlarged, must be God's family if it is to fulfil its promises. Its promises are: love, sympathy, protection, support the opportunity of exercising & enjoying all these, of exercising & enjoying all our faculties. But there must be room for all these, for satisfying all these sympathies, this righteous love of action. To secure sympathizers, protectors, helpers, we must enlarge the family, must make it God's family.
E.g. A girl knows very well that, tho' her mother will say she cannot `spare her' from home to pursue a `vocation', yet that it would be the happiest, at least the most interesting moment of her mother's life probably to `spare her from home' for marriage. And how can such a `sympathy' as that be enough for a girl to live upon? -- It is falsifying the meaning of words to say that that should be the `home' which is to satisfy the righteous craving for love, sympathy, protection, support, work & fellowship in work. It is to say, the girl's family is sufficient for her, \textit{enough, because it is not.} \footnote{`sufficient for her,' is written above `enough'}

But as the one re-action against this is the girl escaping from home to do what she would do at home -- so the other is for women to undertake Professions \textit{to do as men do} -- E.g. they are to be Doctors but to have the same Education as men -- no matter how bad that is (as it is in the estimation of the best men) But such is the vagueness that, tho' it is all to \textit{do as men do}, if you ask them whether they are to attend men, they do not know or to they recoil. And so it goes on. Men attend women at times when you we might almost say that it is a Law of Nature that women should be attended by women -- And, tho' it is certainly no Law of Nature but perhaps the
reverse that men should be attended by women Physicians -- yet no one ever thinks, Let us turn all our attention to discover & perfect such a system of Education as shall enable women to attend Lying-in women as physicians & leave the other question alone till this is settled.

No. Women are to do as men do -- to have "men's Medical education" to be Doctors as men are.

[One of the very best women of the whole movement has just laid down that Greek & Latin & Euclid are the first step to a Medical education. She might with much greater plausibility or appearance of truth have said that a knowledge of Medicine was the first step to a Classical & Mathematical Education - because a knowledge of the laws of health would prevent Master & pupils from making such calls on physical vigour as to make the completion of the Education impossible.

Latin, Greek & Euclid have absolutely nothing to do (except in as far as all liberal education tends to strengthen the faculties) absolutely nothing to do with discovering & practicing the laws which govern/command health, which prevent or cure disease -- the laws which make medicine a Science & an Art.

They have had much to do with preventing it -- with preventing the discovery & practice of such laws -- by binding men fast in Aristotle & in technical
routine, in `practicing the blunders of their predecessors', in preventing Medicine becoming a real Science & a real Art --

How little do we really know more than Hippocrates did -- We have discovered the circulation of the blood, & some other principles -- & of late years we have discovered some of the laws which govern the health of Nations. But we know really little more of the cure of disease than Hippocrates did. Medicine is purely an experimental Science. And Latin, Greek & Euclid have done much to prevent it by keeping us in a routine, quoting chapter & verse of somebody -- just as with the sounds of Galileo's two weights, one ten times the other, falling at the same moment from the Tower of Pisa, the Aristotelians went on declaring that it was not so, because because quoting chapters & verse of Aristotle they proved that it could not be so -- just as, in Diet, tho' Chemistry is a most valuable aid, yet the Stomach must be its own Chemist. It is what the Stomach says it can digest & assimilate (& not what Chemistry says) that must be the constituent parts of its food) which must determine its diet.

It is all experimental.

The only man who can really be called a Physician
in these days in this country for the Midwifery branch knew not a word of either Latin, Greek or Euclid.

And a woman who knew all three found that they never helped her in her pursuit of Sanitary laws --

Experimental Science -- that is what is wanted now in Physic -- if we are to make the progress which we have scarcely made for 2000 years -- progress which has been made by Faraday in Chemistry -- but not by "Latin, Greek or Euclid," tho' there are most useful in their way.

The distinguished women on the Continent/in Europe (there is not one in England) who hold their place among men undisputed as authorities, no less scientific than practical, in Midwifery, won that place not by Latin, Greek or Euclid, but by a careful practical training in the art & in the science of Midwifery.

No one will dispute this --

†(I am not aware that Classical or Mathematical Education had any part at all in their training†).

In fact, Medicine can hardly yet be called an Art -- it cannot at all be called a Science at all at present just because it has been too much a reading of old formulae without a constant comparison with facts -- just because having obtained little root in the facts of the manner
in which the human frame conducts its own economy, by constant experiment & observation, its attempts to reconstruct Medicine in accordance with them are puny, weak or abortive -- -- sometimes do not come to life at all.

A woman might answer all these questions & conditions (in the Examination) & yet be in no sense which the Lying-in Patient -- the true Examiner -- would recognise -- a mid "skilled Midwife".

Mar 1/72

{The above paragraph `A woman..."skilled Midwife"' is actually written at bottom of page to be inserted at this point}

{in middle of page}:

To do as others do -- (if not), to do as men do -- the [illeg] of woman's life

To make a life for yourselves (young lady phrase of the present day) not God's thought.

Scarcely anything can be done by an individual alone
The more common way however of young ladies going out of their family duties now is: by doing `Charity' & by their zeal in which they seem to succeed in little but giving themselves Nervous Fevers.

The most usual way of `doing Charity', for London young ladies, is: to canvass for votes to some Institution where the election of some poor creature, Incurable, Orphan, or otherwise sick, maimed or destitute, is taking place.

This has now come to such a pitch that these votes, these Charitable votes, are positively sold! And the young ladies canvass you first to subscribe to the Institution & then to subscribe to buy them votes!

It has come to such a pitch that ladies give up their whole time for weeks to this work -- writing, I am told by themselves (& boasting of it) as many as 190 letters a day -- & having a Nervous Fever after it -- the only part of the whole which is not surprising!

And this is called Charity!!!

To do as others do -- if not, to do as men do -- principles of women's life.

(`To do as others do - if not, to do as men do - principles of women's life.' is written sideways in left margin alongside the above two paragraphs)

Some of the Institutions to which these Annual Elections or young-lady raids are made are so badly managed that one can only wish the poor creatures not to be elected to them.

If the `Nervous Fever' young ladies would instead of this Bedlam bustle of votes, qualify themselves for understanding, for managing, or at least for visiting & keeping some sort of wise & real inspection over, these Institutions -- would not their clients be better off -- & their own health of body & mind too?
But the very expense of paper, stamps & time of these Vote-bores would, if reckoned up & saved for the protegé clients -- together with the expense & trouble of that awful plague of Bazaars, make a pretty sum to save the client from going into an Institution at all.

The only effect on sensible women is that they will only subscribe to Institutions xx anonymously in order to avoid the inroads of the Vote-takers, even to read & answer whom wastes precious time. & that if the on compassionate women is that they will only vote for those who have not the busy ladies or the great ladies canvassing for them -- because they want it more. [This, it wd seem is very obvious. Why cannot the great ladies & the busy ladies provide for their own client? -- They wd know then a little more of real want & of the way to meet it -- which letter-wrinking & stamps is certainly is not --

And perhaps we might in time have done with many Institutions -- & think more of families --

It is well known that if a child is taken out of a poor honest family by Charitable Ladies & put into a large Asylum, that child runs a worse chance than the others who remain in the striving independent struggling family -- Hence the boarding out of Pauper children is now preferred to the large Union Schools.] Here "family" is the best form of Social Life. & for the very reason that it does what the Asylum does not do -- what the rich {continued from above line}

xx Institutions have been known to put the names of those, who have an influence in what is called Charitable Society, upon their Lists as Subscribers, saying their names were worth more than their money -- even after these had refused to subscribe except anonymously {continued from above line}
family does not do viz. call out & educate the faculties of the little member in the necessary struggle for independence which it sees going on around -- it in its home -- Yet a very few shillings a week with the supervision, if competent, of these Charitable Ladies, would ensure a better life to this poor child, boarded in some poor industrious family than all their fuz-buz & correspondence to get it into an Asylum, where it costs nearly as many £, & has a much worse chance. Election to Hospl posts

Another way of obtaining subscriptions for Charities, & busy idleness for ladies is by giving Subscribers the right of voting to the Medical & Secretariat posts of the Charity. The Subscribers can know nothing of the fitness of the Candidates for these posts in the large majority of cases -- The Candidates are put to the expence of printing & distributing Testimonials -- And again the precious time & money wasted wd almost fit up a bed or maintain an inmate for which the Charity is intended. But the busy-idle ladies have another vent for what is called Benevolence.

In the country, the young lady who wishes to do charity, usually takes the first to poor-peopling, which is too often only gossiping in the houses of the poor as we do in the houses of the rich -- writing down the names & ages of the children -- giving broth & blankets. Rarely is it a real healthy fellowship on a common ground worth having & which promotes independent thought & action on both sides. Next, to the "School". Now, in these days of Trained School Masters & School Mistresses, these cannot but know more than the Day Schools country can't say the charitable movement has improved the young ladies.
Add Mss 45841 566

above paragraph}
young lady -- And the utmost their politeness can do is usually not to resent her interference. She is discouraged if she is a sensible girl & feels her deficiencies. If she does not, she probably does a little harm & certainly no little good.

It is most singular that, tho' no young lady thinks she can play, sing, draw or dance without learning lessons -- & we hear of nothing so much as of her mother taking her to London for lessons -- yet every one lady, mother or daughter, thinks that she can put her finger or her foot into the most complex & wonderful work of God, the human being, to teach the young, to nurse & comfort the sick, to reform the erring, without the slightest previous teaching or training, without a rag of experience or even any serious consideration or more than her 'odd times' given to the work.

It can hardly be said that the Charitable movement has improved the young ladies.

Why is it that we in England -- I more than any -- recoil at the very idea of the mischief that would ensue from if Charitable Ladies were employed as Relieving Officers -- whereas the very best Relieving Officer organization that exists is that, in Paris, where the Sisters of Charity -- not good in other respects -- dispense aided by lay ladies--act as a the a regular body (in each Arrondissemement--) of Relieving Officers to the Municipal authorities? -- why but that they are trained to it as a regular work & we in England do it only at odd times, without any training at all or much thought of any kind?
[76]
& without any regard whatever to the natural capacities & to educate these to do the work of God? -- Charitable Ladies are a sort of Relieving Officers -- Why cannot they be good & wise ones?
With regard to young men of the richer classes, the problem is in one respect much easier, in the but in another much harder --
Young men are not expected to waste their time at home & call it `duty': they are not expected to make family & social life & accomplishments their staple of life -- with Charity & `poor=people'ing for their `odd times'. On the contrary -- they are laughed at & (we hope) despised for not having a regular occupation in life. If the young man is not to have a profession, he tries to enter the House of Commons -- to make politics his profession.
On the other hand, in educating a boy, in choosing a young man's profession, the difficulty is enormous of consulting & training his natural capacities & inclinations.
Everything is arranged contrary to these. The School, the University, there is no attraction in these. It is true that boys do like Eton & Rugby, that young men do like Oxford & Cambridge -- but it is generally in the inverse ratio of the purposes for which they are there. School & College are not liked for what they are intended for -- for learning & education --
they are liked for boating & cricket -- for
amusement. It is not the education which
boys like -- On the contrary, Schools & College Life
are is built upon the opposite principle; it is
laid down as a truism that boys cannot like
their "education" that they must be flogged
or coerced in some way.
For people to follow their attraction or vocation
is rarely or never thought of -- One boy wishes
to go to sea -- he must go into the Church,
because there is a "living" in the family
Another boy has a strong Mechanical turn --
he can find neither education for it at School
or College -- nor opportunity for it afterwards --
unless he is a commanding genius like a Watt
or a Stephenson, whose genius/capacity will force its way.
{`capacity' is written above `genius'}
It would be actually better for him to be
born in the lower classes, as most of these great
Inventors were -- there is less to prevent him
from following his bent --
Some most extraordinary instances have happened
lately in the highest class -- we call them
extraordinary because, taking place as they
did in the Peerage, they became known to all --
-- but who can tell how ordinary they may be
in all classes? where young noblemen have
died as common mates at sea, or common
mechanics on land, entirely separated from their
families, in order to satisfy some innocent, some
laudable attraction vocation -- calling one may indeed say --
And alas! who can say how many of the opposite instances, the ruins from gambling & racing, may not be due to these young noble (or ignoble) men having found no way, gifted with no strength of character to answer satisfy their to their more lawful callings? --

There have been many theories--of which we will merely instance Fourier's -- which consider attraction alone -- the natural capabilities.
There have been many theories -- of which we will only instance the best Roman Catholic Orders which consider God's end alone.
We consider neither.
We ought to consider both: the first as the means, the second as the end of all we do.
The Socialists & Roman Catholic orders are alike wanting in a main point. Two of the greatest founders of Orders, indeed of the greatest men who ever lived, Benedict, Ignatius Loyola, had & taught the right end, namely that to work out God's purpose is all we have to do -- But they mistook the means in a measure: & this measure became a more immeasurable mistake with each succeeding generation of their followers -- they thought that the purpose of God is to be forwarded by our being "like dead bodies," by our 'preferring the office we dislike most," by our "disregarding natural inclinations & friendships especially" --
We have often to disregard natural inclinations in treading the strait path & entering in at the narrow gate -- But He who teaches us to do this has nothing in His teaching of the "dead body", the "imp blind obedience" tone spirit -- On the contrary. He teaches quite another way.

[For any great end there must be perfect obedience & perfect obedience rendered knowingly & {continued from above line} consciously to an imperfect Leader. But this is quite different from the theory of regarding {continued from above line} your Superior "as God."]

The Socialists on the other hand have hold of the right means -- namely that we should follow our natural inclinations, attractions, capacities -- that to 'educate' is to discover & 'bring out' & train these capacities, not counteract them -- that we should take the occupations which our natural inclinations shew us to be fittest for -- the friends who will help us in our work, who please us best who will have the same Will as we have in doing the same work, the work instead of having the will to make us {continued from above line} give up our will, our work

But they have mistaken the means for the end; -- they have no end, no purpose but to follow their inclinations -- No

Now, our end must be one ness with God in all we do -- His purpose must be ours in life -- If this be not our "end," the following our vocations to becomes mere caprice --

We are the activity of God -- that is, we can only do anything in as far as we know & act in accordance with His laws which are His thought, His purpose -- This is acknowledged by all, even by those who call God the "Laws of Nature." [We explain this expression as follows: -- in the series of phenomena to which Man can trace no
beginning, "every phenomenon is related in a uniform "manner to some phenomena that coexist with it, "to some that have preceded, & to some that will "follow it," These uniform relations are called `Laws of Nature,' meaning that they are as constant as if their constancy were the Will of an Entity called, `Nature,' possessing power to realize her Will that certain facts shall uniformly co-exist with & follow certain other facts --]

It may be said that, provided we know these Laws, it is much the same whether they are called the `Laws of Nature' or the thought or purpose of God --

But it is a vastly different thing in reality whether we consider these Laws as springing from a moral will, the will of Right, the will of Perfect Love -- & their purpose to be -- the Springing about of right, right moral feeling, right will in mankind -- or whether we consider them as something we don't know what which we call the essential nature of the Universe.

{the above paragraph is bracketed in left margin}

It is a vastly different thing in practice whether we are working out of God's past -- or only out of our own past.

{The above paragraph is bracketed in left margin}

There seem to be two sections of mankind -- one, the Positivists, who stick to this that, tho' we can discover & recognize these Laws, we have no faculties which will enable us to recognize the Being from whom spring these Laws -- the other that God is like a Charitable Society.
doing a little good to this individual & to that
& not a little harm without any type in His
mind, any purpose, any plan as to
bringing the world by His laws out of imperfection
into perfection, out of darkness into light,
out of moral & physical pauperism & dependence
into moral & physical independence & self-support
-- out of childhood into manhood -- it is not so much as thought of
It is as it these looked upon God as something apart,
without, independent of all principle, to whom
you have only to submit. But if, for "God", we read
"the spirit of perfect love & wisdom", for "laws
of nature", we read "laws of perfect love & wisdom". how can we talk about submitting to perfect love,
directed by Wisdom?  -- We try to accord with
it; we don't submit. Submission is spoken of
among this class as a merit -- among the former
class, the Positivist, as a necessity. It is neither
the one nor the other. In so far as one is good, one
is part of the Divine Goodness, accordant with it,
willing the same things, omnipotent in as far as
one wills the same things. It is not submission --
{the above 3 lines are double-bracketed in left margin}
it is oneness: Christ's will was God's will -- the
will of Love -- And, with regard to the Positivist
theory, it makes, as above said an enormous
practical difference whether we find these Laws,
-- by which we have to act & by which above we can
act, whatever our doctrine -- to be laws of the Perfect
{the above 6 lines are bracketed together in left margin}

Spirit of Love & Wisdom -- or merely the
essential tho' blind, unintell laws of unconscious
`Nature'.

Do not protest against a bad life -- shew a better --

"To make a life for yourselves" not God's thought
(young lady phrase of

God's thought to be our daily study
p 337 [Sugg 2:337]
A few suggestions may be offered by way of summary:

Do not protest against a poor life -- a bad life -- shew a better
To do as others do is the rule of the great majority in this world.
This keeps down the mass -- But might it not raise the mass, if a few showed them a better life?
To do as others do, is above all the rule of women's life.
But those who have escaped from it have only the rule or rather the type to do as men do -- or "to make a life for yourselves" -- (the young-lady phrase of the present day) -- "To make a life for yourselves" is not God's thought.

God's thought is to be our daily study
Let the Almighty's thought, His purpose, be our daily study, so that ours may accord with it -- Instead of ever-reiterated prayers for what will be if it is right, will not be if it would be wrong, whether man prays or not instead of re iterated confessions of errors & regrets for errors, -- from again committing which we take no means to prevent ourselves -- let us take to a daily study of God's character, His thought, His will, His work -- to a daily devoting of ourselves to execute the work which He has given us natures capable of executing.

That would be a Church indeed!
Scarcely anything can be done by an individual alone. We must have "Societies."
"Societies" are now run mad. "For the redress of every oppression that is done under the sun, there is a Public Meeting. For the cure of every sorrow by which our land or our race can be visited, there are Patrons, Vice Presidents and Secretaries. For the diffusion of every blessing of which mankind can partake in common, there is a Committee".

This may truly be answered to us if we propose a "Society" --

Also: that other kind of Society, the 'religious Order' as it shows itself now may well be considered a great mistake -- namely that is, to form the life either of a "Society" or of the individuals composing it upon such a basis as this: -- viz. to "follow out God's thought" in an imaginary scheme of perfection for "each hour of the day" -- or in an ideal community upon an ideal basis of "developing ourselves," "according to God's Laws."

This is not God's thought. God's thought, as far as we can interpret it, is (in the present state of His world, at least) that we should "follow out" some one or more things, which appear most urgent in this world's work, & for which we have capacity -- at the expense of many other things which would perhaps contribute to further our own individual "development" -- & which in one sense must appear to be His thought, such as physical
health, intellectual cultivation &c.

The union of several in such a work, whether you call them by the name "Society" or not, is no doubt essential. A person working alone rarely accomplishes anything great.

It is indeed the office of the really Great to form followers. But to unite in order to "make a life for yourselves" (the phrase of those who are now breaking loose from Conventionality) is not God's thought. [also in Sugg 2:335]

What may be when His world is better off is another question.

In all things however, be not satisfied with thinking, do: by doing & accurately observing at once experience is gained. By thinking only, ideal theories are gained, brought to the test of no experience, & generally far astray. "Don't think, but try;" said old John Hunter, "be patient, be accurate."

"religious accuracy" -- not "good intentions". Ten can do not 10 times as much as one but 100 times as much
Fellow-workers then we should be in one spirit, under one head, the truthful, the Spirit of Perfect Truth, Perfect Righteousness, Perfect Wisdom, the Perfect Love, the Spirit of the Universe.

Fellowship we should then have indeed with each other, with God; in this He speaketh not to us indeed by words which reach the ear, by writings which reach the eye. His scripture is the past, the present, the future of the Universe, addressed to natures to whom He has given to partake of His own divine qualities. We too can love, we may learn how to love wisely. Wisdom -- of attributes only not the highest! but whose existence essentially depends on there being one attribute higher -- that is, Love -- for the essence of wisdom is: the pursuit of right means for a right-end.

New moral}
old moral} world

Qui Es tu?
St. Francis of Assisi over & over again

Quis sum ego?
[page torn] do appear the questions.
"In some respects this new moral world must be different from the highest morality which men have at present." — B.J.
e.g. "In former ages men have spoken of the blessing & example of religious poverty; perhaps in our own day a higher lesson & example might be gathered from the true use of riches". — B.J
{the above paragraph "e.g. "In former...riches""' is actually written further down the page, but directed to be inserted here}

"The difference between the old morality & the new seems to coincide with the difference between mankind ruled by Law & mankind not ruled but subjected to arbitrary will. M.S.

To learn the character of God by the new light i.e. that the Moral is like the Physical World the subject of Law should be our object.

And this is an essentially practical object -- for thus only can continuous progress be brought about by working on & by the "invariable uniformities" now generally acknowledged. Hitherto it has been sometimes progress, sometimes going back, both in different nations, & different individuals, & even in the same individual -- And no one knew how or why -- which was not surprising. Rather it was surprising that any progress was made -- for it was made almost hap=hazard, by accident -- not let us look at by recognizing or searching for any Law -- but by the humour which, it was supposed, God happened to be in.
Let us look at progress which has been made thro' individuals -- taking some of the most prominent characters in history -- Buddha, Moses, Paul, St. Ignatius Loyola, Francis of Assisi, Wesley -- But why have all these produced partial effects, seized the minds, gained absolute possession of large classes of minds at certain times, but lost, not gained influence in proportion as knowledge in all its various branches increased? Because something in all that those great minds taught or that it has been taught that they taught was at variance with other advancing knowledge. It is impossible now to the "moral sense of educated men" to believe all that, when those men lived, could be not only believed but could move men to enthusiastic feeling, to practical reforms. But is it not reasonable to expect that, from setting our minds, all that is within us to learn the character of God by the new light, the new Gospel which His Laws offer to us to read, to translate, to interpret, in which work all who will may join & help, we may discover in God's Laws teaching that, let Knowledge increase in any direction; to any extent, it will only confirm not contradict the revelation of God.
The God of Law cannot as yet fill the same place in the heart as the Christ God. The Father sacrificing His beloved Son because he must as it was thought in righteousness & justice punish sin was accepted by the good Heart & Conscience. The more righteous, the more severe must be His punishment of sin. In that sense the doctrine of eternal punishment becomes acceptable to the consciences of some good men. The Father loves us, but he could not love us so well, if He did not love righteousness more. But the intellect is throwing all this far from it, since Law has been discovered, & will induce even the Heart & the Conscience to turn from it. Then in their agony surveying the sins & sufferings of men produced by this inexorable Law they will exclaim, 'is there no help for us?' And the Intellect which has deprived them of their Christ God & His righteous Father will help them to the God of Law.

If the old Religion does not lose its hold on educated men, it must be because the Intellect submits to be silent on the subject of religion, since this old Religion is so obviously contradictory to the rule of Law.

The Spirit of Criticism reigns now impoverishing the human character which in past history we see blindly yet nobly working, fighting, suffering for Religion.
Let us try to realize the difference in the new moral world produced by the discovery that God rules by Law -- that we must now learn by actual facts, by exact evidence which we are or may be in the process of finding out, facts belonging to the domain of social problems, to the enquiry of into social conditions & their invariable results the paths by which we must tread in our great occupation of fellow-workers with God in the task of increasing good, lessening evil in this world.

We have no longer to "cast our bread upon the waters". On the contrary, we have to look carefully how & to whom & what bread we shall give, how & where & in what soil we shall sow our seed, & how to prepare the soil both in ourselves & others.

No longer have we to speak dogmatically: Be charitable -- be benevolent -- do good to all men. We can -- at least we may -- find out more & more the exact results of our actions, so that in being charitable, we may do real charity -- in being benevolent, we may do good & not harm -- that seeing we may see & hearing we may understand.

And the first great rule appears to be this: -- that we can only help people by helping them to help themselves.

Quetelet -- to whom the obligations of this generation are enormous in thus teaching us by the introduction of exact evidence in the shape of Social Statistics to estimate exactly the results of our actions -- has given one remarkable
instance in the case of Foundling Hospitals --

These, the offspring of benevolence, are found "to produce an enormous increase in the number of "exposed illegitimate children". They are thus proved to be not an engine of benevolence to benefit children but an engine to demoralize society.

Here we must not say: we will leave off charity. Quite the reverse -- we are to learn how charity is to be real -- how to be "charitable" rightly -- how charity is to do right & not wrong -- how wrong is done -- how right is to be done --

And this is only one instance of a perfectly inexhaustible field which is strongly engaging at last the attention of our generation -- the whole question of Pauperism, of Poor Law & Charitable Societies. Almsgiving has been may be justly described as an Institution "not only to maintain but actually to produce idle & miserable paupers" -- But may not the Poor Law be described with equal justice as such? -- What is the difference? -- Alike with "the public & private funds," alike with Poor Law & "Charity," much of the money "is spent in actually diminishing industry, frugality & self reliance."
But, in the great & just reaction there is now against "indiscriminate" or "emotional" alms giving, people seem actually to be losing sight of the other equally true principle that it is only by bringing individual feeling to bear upon individual feeling that we can help people to help themselves.

The "Times" now, there is actual danger of our coming to think that, if we could "organize" charity into "charitable Societies", all cognizant of each other's work, making thus a little supplementary Poor Law -- if we could abolish all personal "almsgiving" altogether, giving only thro' recognized agents, "organized" Societies, we should be 'all right' & finally Pauperism would be improved off the land.

The "Times" justly says that this would be nothing but a little supplementary voluntary Poor Law -- & to the reproach against "emotional" alms giving answers that without feeling many would not give at all & that the "emotions" we feel in paying our Poor Rates are not pleasurable or delightful.

But it seems to be overlooked by all that what is wanted is for the feeling ("emotion") to be applied directly & personally but wisely -- not in almsgiving -- one loathes the very word -- meaning as it always does "indiscriminate almsgiving" -- which is most certainly the result not of feeling unless it be a selfish one but of un=feeling.
Suppose the wealthy & educated Classes had an "organized" ("Charitable"?) "Society" for bringing up their children for marrying, for teaching, for nursing their relatives or friends. Did a "Society" ever bring feeling to bear? It is found that the best Union School is inferior to "boarding-out" in poor, honest, independent, hard-working families pauper children. Why? Because feeling is brought to bear. You have to invent a family for the child, if it has not one. Miss Rye on the same principle carries out the pauper children to Canada & places them there each in a family; & more families actually open their arms to these children than she has little applicants to place in them. Is not all real charity done in this way by personal feeling? -- People vaguely suppose: if you do not give to a vagrant, he will find work -- All experience shows the reverse. Yet every body can work. And individual feeling & influence is the best invention hitherto found for bringing the man (or woman or child) to his work -- & work to the man. And here combination is most useful is essential To know the outlets for work there are &c &c can only be done by combination, by co-operation. E.g. The needs of A decayed infirm old coachman out of work once defied all the efforts of his ¥ young lady friend to help him -- & he

March 25/72 R.N. 284. was going to the Workhouse -- when a Ladies' Committee started the idea that, from his very respectable appearance, he might find means of subsistence as an undertaker's man. No sooner said than done Timid female applicants for work-- Lunatic Asylums
I.

These "facts" -- an "increasing proportion of mankind," "finding their satisfaction" in "progressive righteousness" -- "progress of the human race" "progressive righteousness of character & life" "in the race" everybody will say are not "facts".

Everybody will point out such other facts as the following as contradicting these or at least qualifying the above assertions: -- so much that {continued from above line} some actual historical "facts" must be given as illustrations, if nothing more, of what {continued from above line} the writer asserts

e.g. 1. France, after 80 years of Revolution, produces an Insurrection, that of the Commune, a mere parody of the Great Revolution, inspired as that was by really great principles, tho' disfigured with crime -- inspired as this seems to have been by love of money, of ease, of self-indulgence, of idleness & not less disfigured with crime over xx

-- the first time in history perhaps where an armed Revolution & a Siege which used to be the product of great passions for Religion, for Liberty, for Self Government has been produced by the small passions, for money, not earned.

{There is a diagonal line drawn across the above 5 lines}

2. Again another e.g.' the greatest capital of the New World, New York, of that world founded by the old Puritans, for what? -- freedom to worship God.

is now turned into -- freedom to worship Mammon It is governed by a Municipality whose shameless corruption, -- literally shameless, as they do not seem shocked at being found out, -- appears to surpass every thing we have ever read of in the worst times of Papal or Imperial corruption, in worn-out old States ++

3. Again another e.g./example Spain, the greatest Monarchy of the
xx of getting luxury without labour, capital & pleasure without work -- of getting capital, in fact, the result of the labour of others, without labour of one's own, & scarcely less disfigured with crime. [The Great Revolution was in fact a spasmodic struggle, (an honourable effort, in some,) to do after doing something great -- the present Revolution of the Commune a struggle after doing nothing -- living on other people's earnings --

-- the first time in history perhaps where an armed Revolution which used to be the product of great passions, for Religion, for Liberty, for Independence, for Self-Government, has been produced by the small sordid passions, for money, luxury, pleasure, obtaining a great fortune by other ways than earning or inheriting it by of adventurers, in fact, the work.

X A competent French writer on the Commune says: -- we do not know how much it was inspired by Balzac's novels! -- whose heroes are all adventurers -- obtain great political eminence, colossal fortunes, means for unbridled vice & pleasure & luxury -- by -- the influence of women -- some hocus-pocus -- everything in fact but honest labour.
++ Hear what a writer of their own says of them: --

"City Credit suffering
Highly placed Officials charged openly
with the most shameless peculations
Revelations of corrupt expenditure without a parallel in the history of Municipal Government
Corruption has invaded the very fountains of justice
plunderers of the City
so many pirates
the purchased Judges who disgrace the New York Bench"
&c &c &c

Yet it appears now that all this is even short of the truth.
Middle Ages, whether for its liberties under in Castile & Aragon Ferdinand & Isabella, whether for its enterprise, in discovering new worlds {continued from above line} whether for its the grandest religious names, Ignatius Loyola, Francis Borgia, St. John of the Cross, St. Teresa -- Francis Xavier --

What is it now? --

What has it been for the last 2 centuries? --
But let us come nearer home: --

4. Again e.g. England is become "an unexampled accretion of wealth" AND there is a degraded, squalid, miserable population crowding the vast back slums of our large towns" -- "a positive deterioration of our race". "physical incapacity combined with moral depravity prevents the unemployed labour of the Metropolis from being absorbed by the active demand of the North" --

"brewers & distillers insisting upon furnishing unlimited supplies of intoxicating drink"

"water companies fighting for their dividends" got by giving supplying foul water to destroy the people.

"class interests" every where opposing "insurmountable obstacles to any real social "improvement".

Can we say that this is a better moral state of things than in Cromwell's times, for instance -- cruel as those were?
To this + we should add, as more alarming than anything else, -- the "Liberal" thinkers, the "Reformers" of the present day, -- all with one accord preaching that mankind is "happy enough" -- which, if it is so, is, as you say, so much the worse" -- these, the descendants! a descent indeed -- we will not call them the successors -- of men who thought nothing
preferring the word 'character' to 'Mind' -- because Mind is vaguely taken sometimes to mean only intellectual mind -- whereas, if we had to choose between the two phrases, I am sure that it would be more correct or comprehensive to say: the *Heart* of God than the Mind of God. For Mind scarcely includes even in common parlance the great characteristic: Love -- (a word I should prefer to Feeling.)

I will most gladly accept any other word for 'character', if you will give me one -- Or, if you leave me the word, I will put a note at the bottom (as I have saved the word 'creation' by a similar note) explaining what I mean to be as above that the Laws of Nature, including those of Moral Nature, indicate, are in fact the expression of a Will (if these Laws are not operating in consequence of a Conscious Intelligence willing them to be so, they are it is in direct contradiction to all our other experience -- this, the greatest experience we have -- they are the exception to everything else in human experience knowledge -- they are the only facts without a fact maker for Law is not a power it is only a formula -- a registering facts) -- are in fact the expression of a Will, induced by its Feeling to realize its Thought, the Thought of a Conscious Intelligence -- I believe tho' I have not metaphysical power to put it into words (continued from above line) that indeed stating a Law is stating the existence of a Law-giver is the same thing instead of (continued from above line) accounting for the absence of a Law Giver as some think

And this I call, for want of a better word, the 'character' of God.
Add Mss 45841 590

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worth having but God! to whom exile & imprisonment & torture
were as nothing if they but kept their `faith' -- who, if
they conceived that a great principle was
committed to them, thought neither of labours or tasks,
nor of disappointments, nor of mortifications,
nor of tortures & struggles, if only they might
be found worthy to keep that principle safe!

[Have you read the (unpublished) Memoir of Edward
Denison who went to live in the East End of
London, in order to feel with the people -- & is dead?
He was the only man of this day I know of who states
distinctly what he considers progress & how
attainable. So far from thinking the people
"happy enough à la Stephen he
thinks that they will not be happy enough, even when well-to-do, While
saying that they "create their destitution & their disease" he says that
"good legislation, {continued from above line} national education, with a quite attainable xx
amount (attainable where?) of voluntary effort (from
people, like himself) would make the people
sober, thrifty, industrious, steady, which would
reduce "the destitution & the disease" to quite
manageable limits -- but that this would
not spiritualize the people in the least --

would not raise them to higher objects, above the "daily
bread & beer"--]
Mr. Jowett says that I say that "it is no use praying for the `High Court
of Parliament' while Mr. Gladstone is Premier" -- Whether I say so
or not, I think it. Then, in the great Govt offices, anything like the
decline of administrative faculty during the last 10 years/over +++ I
could not have believed -- But I don't say this. Who would believe me? -- People
who I am sure have not seen known in all their lives so much of the
internal {continued from above line}
administration as I have known during every day of the last 17 years would
talk me down. And mere party M.P.s do not care about it. ☓ ☓ over
xx ["There were men once who thought their lives a trifle compared to their creed" --
Are there "three persons" now "who believe anything "enough to die for it"? --
"planted with tears & watered with blood & built up with lives" -- is there any good, not material, that any one cares enough for now to give "tears" & "blood" & "life" for? -- are there any whose life is a "long heroism" in defence of any faith -- to whom `what they believe' is "the one important thing in the world" which bears them through all these "deadly years" of life to a time when that faith may be fulfilled -- who can take their belief with them into a hell & "live there happy on the strength of it"? --
is there any "enthusiasm" now, not material, "as strong in failure as in success," &" needing no earthly "hope" to give it life?
Beside the "earnest faith" of those days, do not our own lives & times seem "singularly empty & poor"?]
⊙ ⊙ These are a few, a very few illustrations from modern times -- all excepting the last, of quite undeniable notoriety -- which people would cast in our teeth & justly -- if, without giving any evidence we were to state as an undoubted truth that "an increasing proportion of mankind" in "progressive righteousness" is &c &c &c &c {continued from above line}
"good laws, energetically enforced, with compulsory
education supplemented by gratuitous individual exertion"
(from people like himself -- where are they to be found?)
"will certainly succeed in giving the mass of the people
so much light as will generally guide them into so much
of industry & morality as is clearly conducive to their
bodily ease & advancement in life."
If the people were thus made sober, thrifty, industrious,
steady, "the destitution & disease" would, he says, be
brought "within quite manageable limits".
But, he adds -- but...."unfortunately this amount
"of change may be effected without the least
"improvement" in spiritualizing the people -- without
carrying them on to higher objects -- without
"raising the ideas beyond the daily bread & beer" --
I think this most striking from a young man,
born to all the greatest goods of life, who felt
the "improvidence dirt & their secondaries, crime
& disease" of London so much as to go to live
amongst them -- & yet who came to the conclusion
that there were worse things than these --
& in this age too when the best thinkers think
the world "happy enough".
+++ must be seen (as it can only be seen by a person
labouring to further no personal views) to be believed.
But I do not report this 'Who hath believed my Report'?
5. I will only not go back to the old races except just to say
('not' is actually underlined with a squiggly line)
Otherwise, it is impossible to imagine the startling
effect to one who sees it of the contrast between
the civilization of the old Egyptians, as seen in
their monuments & above all in their religion --
& the screeching, hooting fellah race one sees there
now -- You may say that the sculptures of Rameses
III with his foot on his enemy's neck are not
very inspiring -- But the peaceful agricultural
scenes of shewn on Beni Haesan's tombs, some centuries earlier,
& the above all the religious sculptures of Ipsamboul,
rock Temples, some of Karnak & of the Tombs of the
Kings where the Kings appear in every stage of being judged,
purified, tried & re-tried are illustrative of the highest possible moral
& spiritual
sense -- You may say that the slavery of the
Hebrews did not shew much civilization on the part
of their masters -- But what is that compared
with the self-complacent jubilation of the Evangelical
Newton (Cowper's friend) over his slave-dealings? --
++ p 6
6. Also: compare the character & career of Bouddha,
the whole end of whose religion is: -- purity --
compare the high metaphysical thought of the
early race of Hindostan
with Hindoo races & religions now --
with Buddhist countries now --
7. Also: can one see Rome now, degraded, coarsened,
enslaved, corrupted by a priest hood acting in the
name of Christ, & compare it with Rome under
the Ancient Republic -- & see anything there
but deterioration, instead of "progress"? -- p.6 +

Please don't say that 'Nirvana' means 'annihilation' -- without
remembering that some of the highest authorities dispute it. [What the
end is {continued from above line}
the end of the "Way" to "Perfection", we know so little that the
Buddhists, with {continued from above line}
the same idea that we have of endless progress, have actually invented a word (Nirvana) for it. But we ourselves can't say what we expect will happen to us when each of us has become "perfect" -- And stupid, modern thought has (in defiance of psychology) translated that word (Nirvana) to mean 'annihilation'.

This is what people will say

I am not saying that it cannot be answered

But it is not answering them to state & re-state any number of times that "these lessons are in process of producing in an increasing proportion of mankind" &c &c

Because they will say headed by J Stuart Mill, I believe: we don't see it

I would not blink one of these historical facts -- I would state, if possible, still more startling ones -- of deterioration

I would then bring up the facts which as we conceive would answer these other undeniable facts.

So only do I think a really fair case can be made.

When I ventured to say that we wanted "facts", I did not mean statements that "facts important & continuous" shew a "progressive righteousness in the human race" -- tho' I believe this to be is true or rather will be true. I meant, should we not come to close quarters, as we shall infallibly & state what these "facts" are -- one by one -- or at least give examples of them?

[I remember once saying to a man who had thought about these things, (what is in the "Suggestions") that the 'Virgin Mother of God' is such an advance on the Greek Mother of 'Love' -- And he said: Yes, but more crimes & persecutions & cruelties have been committed/perpetrated in the name of this 'Virgin Mother of God', whose name is 'Love', than in almost any other name whatever. Now this is true.]
However, if you say that now, at last, the Slave-trade is really abolished in all civilized nations -- I believe & hope that that *would* do for one of our facts showing "progressive righteousness" in "an increasing proportion of mankind" &c

But, if you say that, within the last year, there are signs of even Rome itself being regenerated by the Piedmontese, I believe & hope (tho' I hope more than I believe) that that might do for one of our facts -- eventually -- showing "progressive righteousness" &c

You know that there is a project of/for importing Waldensian labourers from the valleys of the Piedmontese Alps to for populating the Roman Campagna. What a very curious thing it will be if the old humble trodden persecuted religion/faith of the Waldenses shall/should be the means of regenerating the central very heart & core, the core proud central throne (standard) of Papal corruption!

[I once quoted to a religious & classical thinker:]

that the Virgin &c

see p.5

I will not farther multiply examples of deterioration.
Men will deny the "fact" of the "progress of the human race" being our "experience" of the "operation of the Laws of Nature". They will say: -- they do not see man "ever attaining or preparing to attain "progress in righteous life" "for themselves & others" -- sometimes they see him retrograding.

Then you answer: No, but it will become our "experience".

[The Spanish Fleet thou canst not see
Because -- it is not yet in sight!]

You use this "prediction" continually -- There are, as I believe, grounds for this "prediction" -- But must we not give these grounds in evidence?

Also: people will say that you say: --
the history of Man is "repugnant" to all (who have the moral sense which the "Laws of Nature are tending to produce in an increasing proportion of Mankind") unless they find out that it (the history) is the creation of a Character, a God such that He would not have made (created) such a history.

[or, in other words: --
unless the Laws that produce it (the history) are the creation of a character (a God) such that He would not have made (produced) such Laws]

At the stage at which our argument has arrived, we cannot call the above an unfair representation of what we have said.

It remains for us does it not? to develop our argument, so that it will not be fair for this to be said of it -- to bring up our "evidence", which we are continually talking of, but never adducing.
R.N. 293

For strait is the gate & narrow is the way that leadeth to eternal life -- And few there be that find it. Matt VII.14

Be ye perfect even as your Heavenly Father is perfect. Matt V. 48

How are we to reconcile these two things? Are we to be told as a general command that we are all to be perfect? -- And then are we to be thrown back into despair by being told that the way to be perfect is so difficult to find that it is as it were almost useless except for a few to look for it? And indeed it did not need an angel or even a prophet to tell us this. It is a fact which stares us in the face jumps into our eyes. It is scarcely a truth; it is a truism.
We need not look out into the world, or into history, to ascertain this fact. Every one of us, even in his own narrowest circle of experience, can proclaim the fact that few there be who find the way to perfection --

But, if we do look out into the world: if we do look into history, then the conviction we gain of this fact is appalling. It is absorbing -- And if any one of us were to realize the fact to its utmost extent, one can hardly suppose that it would not drive him mad.

Some one has said, I believe, that history is but the story of the crimes of the human race --
And this appears not far from the truth.

But is this all? --
People ask: -- if God has a plan by which everyone is to be brought to perfection -- what part is left to us? -- Every thing is left to us. It is we who have to do it. God only supplies means & inducements.

Mankind must is to create man. But each man must is to help in the creation that is, in the perfection of mankind. This is the practical application -- this the practical religion of our lives.

If I did not think I was part working as part of a scheme of God to bring us all to perfection I should strike work. [shirk?]

For what could I do among so many? -- so...
many miseries & sins?
   It is because it is God's plan to be completed in God's eternity that I work at all.
   People seem divided between the idea of the delusion God is to do it all -- & that God is to do nothing.

   Nothing? -- why it can exactly in the measure that I am in accordance with God's will, with His active will, that I can do anything.
   Yes, but (people say) if God will not alter any of His scheme in accordance with your prayer? --
   Is not prayer rather to ask God what He wishes of us than what #we wish of Him? --
   The mystics of the Middle Ages were far before us in this --
   Prayer is: -- when I have the instrument of the dentist in my mouth, not to ask that it may not hurt me, but that I may be willing to bear the hurt --
   Prayer is: -- when I get up in the morning -- not to get up because it will be unusual if I do not, because I shall be too late for breakfast or too late for my day's toil -- but: to get up to do God's work.
   "And thus the work of prayer begun -- Thou well mayst say God's will be done".
   But let no man say God is bringing us all to perfection -- if he himself is doing nothing in the work.
   Far nearer the truth is
Is the world really nothing but one vast gaol of criminals, with a few, a very few, pursuing an impossible ideal, an unattainable perfection? Is history nothing but the Police Annals of this universe of criminals? --

Or -- is history the story of the education of the human race? -- of the by a perfect God whose government of the universe which He has made is a training of each & of all of us to perfection -- not indeed, in time but in eternity.

My brethren: it may seem to you a paradox -- But I believe that none but those who are deeply, who are terribly convinced of the unutterable misery of and vice of the world as it is -- unutterable, unspeakable,
whether in its extent, whether in its horror, whether in its heighth or its depth, or if there be any other measure, in its immeasurable horror -- can realize the idea of a perfect God leading each one of us to perfection, can realize "eternal life" what those two words mean.

It is thus: -- you hear incessantly of "compensations" -- that "happiness is pretty equally distributed"

You hear of the "greatest possible happiness" principle -- all the heavy baggage of certain schools which used to call themselves by names both of Political Economy & of Christianity. You hear

Is it possible that people who talk in this way can realize the lies of millions upon millions of people existing in this world in this moment
whose existences cannot possibly by any stretch of reasoning, by any stretch of imagination, by any stretch of ingenuity be said to be worth having? Is it possible that they can realize the misery, the vice, contained in the worn out sin, the imbecillity contained in but one large London Workhouse? — or in one gambling Railway & Watering place? —

If by "compensation" they mean that the poor worn-out prostitute in the Workhouse can enjoy her stolen drop of gin, stolen perhaps from a sick or dying inmate under her care (?) — or her pipe — are we talking of men or of beasts? do we consider these pleasures, these "compensations" as constituting a life worth having? — in any sense of the word.
The pleasures of the gambler perhaps I need not dwell upon. But I will take less extreme cases. Is, on the whole, the life of those women whom you see blocking up Hyde Park ever in their carriages every summer afternoon -- & the London churches every Sunday morning -- worth having? -- while hundreds of thousands of

If you call the butterfly's their fellow-creatures -- life worth having, then certainly it theirs is in the very city in which they live are

Is the life of the collier, rotting in misery & the needlewoman, those shame -- no vague words. lives spent in the hardest within sight of their toil most incessant toil, with no other prospect, hope or thought but that of obtaining scarcely enough of daily bread & perhaps rest -- are these lives worth having?

They are like the lives of the beast, hunting for food for itself & its offspring -- but without the pleasure
of the hunt. And, if you say, they have the pleasures of marrying & of having children -- why, so has the dog.

If any one thinks my picture over-drawn, let him live as I have done, among the Pauper class -- the class which to the disgrace of England be it (not) told, forms, I am afraid to say, what proportion of Her vast population.

To any one who really realizes what these millions of lives are, no better than the beasts, in China, in Africa, in England -- the thought must be ever urgent, ever goading: -- is there a good God, after all? -- And, if there is, what were all these lives created for?

To satisfy a moment's
lust between a male & female human animal? Was this the purpose of the perfect God? These poor people who could by no possibility of their own prevent themselves from coming into this world who could by no possibility of their own raise themselves from what they are (let this be understood not as a theory but as a plain matter of fact which nobody will dispute) -- can that be a perfect God who creates & who governs a world where these things can be? -- Or is this world -- hell? --
We hear much talk of a "better world". Suppose this world is the better world. But how can this be? --

Is this world hell? -- Is hell the better world? --

Is it the better heaven?

If there is a scheme in God's government for bringing such one of us to perfection by God's laws in eternity -- then is not each stage of this eternity a "better world"? the best of worlds? --

Much confusion exists in the ordinary/popular mind about Perfection, salvation, life, salvation & damnation eternal life -- these are all synonymous --

The ordinary/popular idea of it seems to be that of a God who finds salvation or perfection (in this life). And yet we are all to be perfect.

As far we can understand, for human creatures perfection is only infinite capability of progress.

Go Judge who sits up like a Chairman of Quarter Sessions or rather like the Lord Chief Justice & deals out sentences according to the verdict of acquittal or guilt. But is not this the lowest possible idea of God? --
As far as we can understand, God's government is only that of laws by which man is the supplying means & perpetually progressing inducements to infinite mankind that is not always the individual -- man: -- is:

But He has said: -- Mankind shall crate mankind. they kill us for their play

And: -- mankind shall have Eternity to do it in.

Why should we despair? -- Is not all eternity ours? --
If this be all, had not God better not exist at all? Is this all He can do for the creatures He has made?

On the other hand, the conception of God in the philosopher's mind is apparently: -- that of a sage who looks on unmoved at the world He has created -- rather shall we say at the ruin He has made -- unmoved by the intensity of the sufferings He has produced. -- Nero fiddling while Rome is burning -- "They kill us for their sport" as Gloucester may well say of the Gods --

The repulsiveness of this conception, even when veiled in philosophical language, is such that the humble Christian may well say that the philosopher has no God at all. > 5b
For is there any thing more sublime higher in the idea of a God creating this world & all its suffering inhabitants on scientific principles for His own amusement than of a juggler performing his tricks, unless indeed there is a scheme by which all these wonderful laws of God are to bring every one of mankind to perfection, salvation, eternal life -- call it which we will.
The philosopher wise man, it is said, attributes no human affection to God. He recognizes a power necessary -- eternal -- which animates all nature And he resigns himself.

"No: he recognizes a Power All wise of which his own wisdom is a spark, All good, of which human affections are but emanations -- And he (does not resign himself -- he) tries to second this All-wise, All good Power.

To say that the Deity has no affections is actually to say that man is better than his God. And so he often is.
Salvation is not a place on a time. It is a state -- a state always progressing but always here;

It is represented in the Scriptures by the word "Life". And if any one will take the pains of looking thro' all the passages where our Lord or St. Paul make use of the word "life," he will perhaps be surprised to see how constantly it is used in this sense -- as a thing present -- a salvation not to come but here --

And in this sense you well may say This is the better world: --

You well may say -- This is hell.
Wesley springing on the cart which takes the murderer to the scaffold to speak to him of Christ's blood -- 'one word, one minute -- or the poor wretch will be launched to everlasting damnation say, you believe. Far nearer is he are these even to the speculative truth than the philosopher who reads & speculates in his Library -- & says Let my wife teach the boys the Catechism -- They had better belong to the church of England. It poses a man better in the world. He who perhaps least understands the ways of God is he who speculates on the perfection of this world without once giving a hand to further it -- or on the wickedness & imperfection of this world without once taking a step to mend it.
And the little girl who the other day ran back across the railway & took two babies which whom she saw in danger "crashing them down", as a bystander said "between herself" & the safe platform -- giving herself to certain death under the advancing Engine but saving the babes without a scratch -- She was a greater preacher of the ways of & of righteousness & God than all the Fathers of the Church who ever were born to write.

Let none think that it matters a straw whether he believes in a good or a bad God -- in a Moral or in immoral Philosophy in a scheme of universal perfection or universal damnation -- if he will not co-operate with that good God -- if he will not lift a hand to help the one or to prevent the other -- if all he lives for is his
dinner, his amusement, his health--his comfort, & perhaps his Sunday Church.

But, my brethren, let us be the fellow-workers of God. Then shall we learn to know of His spirit -- & of our own too -- what manner of spirit we are of -- Let us second him as far as we know of His ways -- Even the little child who got up in Church & said, Be Lord -- be Lord -- be very Lord -- --knew something of His them ways-- Then will He teach us more & more every day of His ways -- If any man will know of my doctrine &c
And this is eternal life to know God.

What is Theology? --
  is it not the knowledge of God's character? --
What is our work to be? religion?
  is it not the practical incarnation of the 'tie'
arising from our knowledge of God's character?
What is our work to be?
  is it not to be the incarnation of our religion,
of our knowledge of God's work & ways -- our religion the Ideal of our work? --
But is Religion or Theology now a great inspiring principle -- at all -- in the sense that it was to St. Paul
to Bernard, to Luther,  
to Wesley? --  
Is it anything more now  
but either an a re=assertion  
of former forms,  
which have now  
almost dropped  
their sense --  
or a criticism (and  
often very a rather petty &  
superficial criticism  
too) which has  
almost taken the  
place of either  
Theological or Religious  
research?  
On the other hand, good  
& clever men are not only  
encountering the old problem: --  
How can so much evil &  
suffering exist under a  
Righteous Ruler? --  
but are maintaining that,  
if what we call `Laws of  
Nature' are determined  
by a conscious Ruler,  
our faculties will not  
suffice to reveal His existence.
Would not the fundamental questions of a real Theology or Theodike be these three: --
I. Is the condition, present, past & future, (as far as we can make it out,) of mankind, consistent with any idea of Right in the mind of its Creator -- if it had a Creator -- in other words, is the history, the state, the end & aim or destination of the moral & intelligent world, that is, of human beings, satisfactory to our or to any moral sense -- taking all we can learn, by exerting all our powers to the utmost, of what has been, what is, what is to be -- is it such as we can reconcile with a high or with any conception of Right, -- of Right in the mind of a Perfect Being? --
It is impossible to say that the "scheme of salvation" (so-called -- & which might as well be called the scheme of damnation) -- even omitting the damming of little babies, which is only the apex, the intensification, of the Concentrated Essence of injustice of the rest of the scheme -- can appear right to any human being -- but then we get over this by saying that what God "does with His own" must be right & we beg the whole question as to whether He does do it.

And can the Atonement, the Sacramental or Church theory appear right? except indeed to the God Plato says that Right of our Articles or is Right -- not because the Gods love it -- but the Gods love it, because it is Right. of present modern sectarianism
II [the moral or practical question.]
What is it possible for man to do towards making human existence right, towards making the state of the moral world satisfactory to any moral sense, to his idea (not fanciful or traditional but worked out with all his powers) of the Perfect? --

What can he do to co-operate with the plan of a Perfect Creator, supposing he believes it is discovered that there is a Perfect plan? --

[query -- suppose Mankind were to set itself to regenerate mankind?]

Note to II. There is of course the Moral Philosophy side of Question II.

which is, that the Moral Laws of Nature being as unchangeable as the Material Laws -- 2
or practise that.

And, so far from thinking an enquiry into the plan of God "not practical," not of the first importance, perhaps we may conclude that the true reason of what we must call the almost utter failure of the most earnest Christian bodies in regenerating the world is: -- that they never do enquire into the plan of God.

But, so far from wondering that they have done so little -- so little towards reforming criminals so little towards educating the young -- so little (indeed nothing) towards educating the adult out of pauperism, towards raising the savage mass of the great town populations, -- nothing can be other than it is -- no one can be worse or better than he is -- but then comes in the "Eternity" part of the question -- And I would try to put down the heads of this: -- (e.g.) 1. Consider the existence of successive communities of human beings -- each one of whom has capability under certain conditions to attain the progress which the Laws of Nature tend to induce us to desire -- those conditions being attainable by us If we have the knowledge & will whereby to attain them --

2. the laws of Nature induce & afford means to a portion of Mankind to attain this will & knowledge --to another portion, the laws of Nature being
what they are, the attainment of such Will & knowledge is impossible. 3. In those who do attain such progress, its attainment in human existence is closed by death and administration, in their `Prison Discipline' (qy `discipline' a non discendo in their Legislation & 4. the inducement & means by which such progress is brought into what is the real plan of God -- no more than if God had never existed. For, if we had, could we have imagined that the `Workhouse Test', the `Unproductive Labour Test', were God's methods of de-pauperization? On the contrary -- One may almost say that the first & most elementary principles of God's method of depauperization, (as He has been telling us every year) are: -- to find productive labour
& to keep people out of the Workhouse -- for, once get them in & they will never get out -- no, nor their children, nor yet their children's children -- To help people to help themselves in finding productive labour in keeping (contd from above) perfection -- for man. It is true that, owing to Eve's sin, Westminster & Shoreditch, & St. James' Street & the East End of London and ... the greater part of the living human race are at this moment in a state of 'damnation' -- for what hell can be worse than their condition? But then Eve's historian or rather Commentator {contd from above line} (whose name is Legion) was a goose -- for he made the hell future -- whereas it is just the reverse: -- the hell is present, the progress towards perfection future.]

I would choose heads something like these four for enquiry -- and It would not be difficult to show, perhaps, that a
frame of mind which should be in accordance with such convictions would be the highest state of morality possible to human our nature -- (of a Criminal system of for punishment & repression of theft is: to maintain the thief in prison for a given time at the expence of his honest people, including those who have been robbed -- thus teaching the thief that it is cheaper to steal, a great deal, than to work?

Or should we think that a more likely way to repress theft & to reclaim the thief would be: -- to make the thief work out & restore the value of his theft, together with his own maintenance while doing so -- thus teaching him that it is cheaper to work than to steal?

End of Note to ]
These are but two instances. But do we ever inquire what is the plan of God in educating the young, the pauper, the criminal? God is to have a Church or Chapel to Himself. But He is to have nothing to do with Political Economy or with Government Administration or with House of Commons legislation.

But, most curious of all, He is to have to do with fighting & bloodshed & murder, by wholesale in war. One of the most religious men of this day, an old King, writes such despatches, thanking God for having
killed & wounded & captured perhaps half a million of men that we feel, if God is like that, He had better not exist at all.

Now, if mankind were really to look "how to regenerate mankind" not in Churches or Sacraments or in the Atonement or in bloody victories, but in the plan of God, -- what progress might we not make in the next 30 years in educating, in reforming, in de-pauperizing mankind?

Shyly, in the depth of their souls, very many among well conditioned boys & girls in their teens have, as an object of life, to -- "regenerate mankind" !!!
Of course, out of their teens, that is all gone --
Yes, says the world, because they see that others have failed.
But, why have "others failed"?
Among many reasons, there are four very obvious ones: --
1. because it is impossible that one man or one woman can achieve the "regeneration of mankind".
2. because the Religion taught us has nothing at all to do with the "regeneration of mankind"
3. because the Education given, with few exceptions, has nothing to do with how to "regenerate", improve, depauperize, spiritualize mankind -- with the plans of God or how far man may co-operate with them --
-- with the three questions, in short, which I venture, in my rude, rough language, here to propound.

4. because life, family life, social life, does so fritter away all plans of God, all consideration of plans of God --

But no one doubts, I suppose, that if MANKIND were to set itself "to regenerate mankind", mankind would be "regenerated" -- that, even 30 years of such a general universal effort, well-directed, would see a most astonishing progress.

No one doubts that there is a vast deal of honest enthusiasm in youth which might be well-directed.

No one doubts that
hitherto the object of Churches has not been to the "regenerate"ion of "mankind". It has been: to make people go to confession or to "public worship", or enter into "orders," or believe in Somebody's Infallibility, or in the "Atonement," or in Somebody being the "Scarlet Woman", or in the "corruption of the human heart" or in the "incorruption" of "Mary", or in the "Immaculate Conception". Nay, we may almost say that the object of religion has been how not to regenerate Mankind but how to send Mankind to heaven or to hell.
But, if the object of Education -- if the object of social life & of family life -- were: -- 1. to make use of these honest, tho' green enthusiasms 2. acknowledging that to "regenerate mankind" is possible, is an object -- acknowledging also the gross, the notorious, the innumerable failures -- to point out the causes of these failures, the essential conditions of success, -- which indeed have to be discovered -- at least to try, to set before itself as an object, the direction of these youthful enthusiasms towards plans, -- founded on common sense or the plans of God -- for the "regeneration of
"mankind" among which Politics, Political Economy, the conditions of Physical Life must of course bear an important part -- can we suppose, if the object of Education, of social life, of family life, were this, that here alone we should have no success in directing effort, in discovering means whereby to succeed? --

Let not the state of Physical Life be thought the ground work of Moral Life -- But at all events it is an essential condition of all National morality -- without which Moral Life cannot be, if the Physical Life is in a distinctly immoral or debasing state --
Question
III. Is there evidence
or is evidence to be had
by using all our powers
to the utmost, (not proof
but increasing evidence)
that, if this world is
not satisfactory to our
moral sense, there
is a Perfect Being who,
through those conditions
which it is not possible
for man to change, as
through those conditions
which it is possible
for man to change,
is working out a moral
World that shall be
Satisfactory to a
moral sense? A Perfect

Note to III.
Something like these three
Questions -- or whatever are
the fundamental questions
of all Theology, I would
keep in mind, in studying
the religions of the world,
& see how far they have
been answered or even
entertained --
Then follows 5
Dean S  &c
(over the page)
Surely, if there is such a plan, it becomes of the first importance for us to find it out.

Indeed, we can scarcely be said to have the least glimmer of the character of God without it.

So much, so very much is said about "Religious Education" in England that one is anxious to know what is done at the first seat of Education in the kingdom to give "Religious Education", which we suppose to mean: 1. teaching the knowledge of the character of God, of the plan of God. 2. accomplishing the "regeneration of mankind"

[Dean Stanley says that one of the fundamental questions of Theology is: the geography of Palestine. At least he says, quoting somebody, that the geography of Palestine "may fairly be considered a fifth Gospel"

Is it possible that a man, a great ecclesiastical head, in the most important Metropolis of the world, looks to the (contd from above)

historical & geographical criticism of Palestine, as being the salvation which is to bring 'good news' to the great mass of pauperism & sin & misery & vice & physical as well as moral deterioration which he can see seething by hundreds of thousands nowhere better than within 1/2 hour of his own great Ecclesiastical establishment--if these Are not in hell already, where are they? what is this but hell? 
(as a sick Workhouse pauper once said: 'we have nothing but misery in this world -- & those ___ clergy tell us we have nothing. to look to but misery in the next.) Religious teaching is theoretically too much limited to threatening & promising. But what should we say to any other Education which should consist chiefly of promises & threats? If people do not carry constantly in their heads some great land-mark, ideal or principle of what Religion is, they get led aside, or rather drawn away on all sides, till literally men & the best of men come to consider it merely a matter of historical or `geographical' criticism (as if that would `save' the world) & not a thing at all which we are to live & die for -- which is to inspire great reforms -- which is to regenerate mankind.

of the "regeneration of mankind" no trace

or, generally, giving answers to the 3 questions asked above.

The List of "Professors & Lecturers on Moral Philosophy & Theology at that seat of Education seems ample.

Let us see what they do towards answering the 3 questions.

There is ✱ one Professor of "Divinity", who lectures this term on the history of the "Book of Common Prayer". [Does he teach the way to "regenerate mankind"]?

There is another Professor of Divinity, who lectures on the Creed.

That is indeed a great subject. "I believe in God the Father Almighty, Maker of heaven & earth." To lecture on those sublime, all sufficient
In studying the religions of the world, I would fix upon some great features, in all Religions, & see whether they are conspicuous from their presence or their absence in each as it passed under review, as e.g.

1. how far the search after a Perfect God comes out of each of them.

2. how far the search after Truth comes out of each of them --viz. that there is a Truth & we have to find it

There is a Professor of "Pastoral Theology," lecturing on the "Ministry of the Christian Church", which is doubtless teaching them how to "regenerate mankind".

There is a Professor of Ecclesiastical History, who lectures on the history of the Church "since the
an absolute Truth, not depending upon `Church' or `private judgment' either -- not upon what he is, if He is there we can gather of what `I think' or upon what `you think'. But there he is, if He is there & we have to find Him out

As to all Theological Essays, Lectures &c here there is every thing in this Theology, except God -- there is every thing except the belief that there is a Truth, & we have to find it out. Of search after a Perfect God not a trace.

I would keep in view some sort of main questions in studying the religions of the world as e.g. is there a plan for bringing each of us to perfection? -- What we are, God has made us (if there is a God) -- Was it worth making us?

"Council of Nicaea" -- which can be no other than teaching us from what has been & what is to discover the plan of

God in raising the man Im thro' Imperfection to Perfection For what we can learn from history on this point is all important to guide our future steps in co-operating with God's plan.

There is a Professor of Exegesis and a Lecturer on the Septuagint.

There is a Professor of Moral Philosophy, who doubtless is engaged in discovering the moral government of God in the reign of Law.

There is another Professor of Moral & Metaphysical Philosophy who lectures on "Nicomachean
Ethics”. [Have we discovered nothing since those days? Or can we discover nothing?]

There is a Professor of Logic, whose lectures must be of inestimable price -- for there is nothing in which a Baconian method is more wanted than in Religion or Theology.

There is a Professor & also a Reader on Ancient History -- Does either apply his lectures to the question whether history is satisfactory to our moral sense? --

For anything the world has done yet, would it not have been much better not to have made us? -- -- what can have been such a miserable world? if there is a plan for bringing us all to perfection, surely the most momentous study of Theology is, to discover what this is -- & of Religion, to second it.

The materials for study we have always before us: -- in this Earth & ourselves. -- the study of Theology being: the character & plan of God.

Yet these materials, always before us, are the only ones the Theologians don't use.

Yet this study, the character & plan of God, is the only study the Theologians never make.

They prose about the metaphysical nature of God &
Supposing all these important Professorships, filled by the ablest men, were to combine their utmost efforts to discover the Perfect God -- can any one doubt that great progress would be made in the discovery? -- But, suppose that Mankind were to combine to discover the Perfect God, to find out the perfect plan of God -- to find out the evidence that God's plan is for each human being to become perfect -- & what the plan for each human being is -- can any one doubt that mankind would succeed -- would succeed too in "regenerating", in creating mankind? -- & that "mankind" should do this is the whole
key to God's moral
government or Theodiké?

To this it is commonly
objected: --
1. that it all can only
   amount to a strong feeling
   in one's own mind
2. that the process of
discovery, the whole thing,
   must be so different
   from any chemical, any
   scientific, or practical
discovery that it is
   useless to talk about
   any Baconian method
   as applied to religion.
3. that we have only
   our "inward witness" to
   say what religion is.

Undoubtedly one of
the very greatest mistakes
which the old Unitarians
ever made was to think
that "Intellect" alone was
to discover religious truth,
just as if it were only a
scientific truth.
The study of the stars no doubt reveals to us something of the character of God. But the study of history, of mankind is far more interesting than the study of astronomy. Men are far more interesting than stars. and it reveals far more of the character of God to see Him at work among conscious intelligent beings than among matter & nebula.

Certainly our "inward witness" is to tell us what Religion is,

If by "inward witness" is meant all our powers, honestly & strenuously developed & exercised, our conscience, our "soul", our imagination -- in the sense of power of conception -- our intellect our striving after Right -- our Ideal -- which Ideal the most intellectual people are often the most
singularly without -- our love of action -- our sympathies with men's highest happiness -- which again many of the writers on these subjects seem to be absolutely wanting in -- -- they tell us to be satisfied with the state of this world on the grounds that man is happy as a whole, that he is as happy as he deserves, that there is compensation -- & not only do they ignore the immense mass of acute human suffering, of acute human vice, but the best happiness which they assign would be hardly worth having by a beast. Our "inward witness" then, to be worth anything, must comprise all these powers.
But the idea, entertained by some, of an "intuitive" feeling, which is to teach us God, appears to be another of the greatest mistakes that has been made.

Why should we think that, for God alone, are not required all the faculties we have, moral, spiritual, `affectional', intellectual, to understand Him?

Is it not rather for God chiefly that all these are required?

4. It is also commonly said that either there can be no evidence or only partial evidence that there is such a 'plan of God'.

There is really at present scarcely any evidence at all of the "Reign of Law" in the Moral World.
How many laws could be enumerated in the moral or spiritual world by the most fervent believer in the "Reign of Law" as we enumerate physical laws?

Yet, if all the Professors of Moral & Metaphysical Philosophy were to set to work as the Professors of Natural Philosophy do, if all mankind were to set to work to discover these moral or spiritual laws, can we doubt that Mankind would discover the laws of the Moral or Spiritual world, just as mankind is discovering those of the Material World.

But then mankind must discover a Baconian method of investigation of the moral world,
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-- (not the same, of course, as that for investigating the physical world)

Hitherto there has been none, absolutely none.

The whole system, the whole plan of God, according to our teachers, has been: --

to forgive us
to let us off.
all one mistake

Can God have created this world, merely to forgive it? --

Of any plan of "regenerating mankind," either in His mind or in ours, not one word.

But, if mankind were to set to work to discover such a plan -- would not "evidence" cease to be instead of talking about "Grace" or "Forgiveness" or "Infant Baptism" or "Sacramental" efficacy,
or "Apostolic Succession,"
or literal "Interpretation,"
or historical "authenticity,"
or Miracles, or "Infallibility"
-- if mankind were to set
to work to discover such
a plan, to discover the
laws of the God's Moral World,
by which we could He intends us to
command the "state
of grace" in ourselves --
would not "evidence"
cease to be "partial"
& become complete?

Certainly, to find out
the plan of God, to
answer the three Questions,
we must have, that is
mankind must have
1. an investigation of the
`reign of Law' in the
moral or spiritual world
2. our "inward witness" --
if that is allowed to
include all our faculties,
moral & intellectual --
developed, cultivated & exercised to their fullest extent.
All questions of Theology, all questions of moral Philosophy appear to be merely parts of these Three great questions --

Since we can only reason from what we see --
But does any system of Theology make any attempt to answer them?

Let us not make the mistake of thinking we derive our consciousness of God from our "conscience," our "aspirations," our "soul" or "intuition," our "intellec"t" --

These are our tools not our reservoirs. We have to exercise not only our "conscience," our intellect," our "soul," but all, all our faculties, every faculty we have, & with all our mights upon what we see, upon what we can observe, upon what we can learn from history -- & all mankind must do
this -- tho' there must be leaders & discoverers, as in every thing else in order to find any true answer to these three Questions. It must be the consciousness & experience, not of one but of mankind.

No criticism or examination of what is true or false in "Holy Scriptures" -- (how truly we may call them holy!) -- of what is true or false in Roman Catholic, Lutheran, Calvinistic, Evangelical, "Liberal", Anglican, or Greek or other Church, High or Low or Broad, answers these questions.

Supposing too all the "revisers", all the interpreters, all the translators, all the
searchers of old M.S.S. of the Old & New Testaments to have conscientiously finished their work, & to have given us the correct "reading," the exact translation of every word in the Old & New Testaments, to have eliminated every "interpolation," -- shall we be any nearer to a real apprehension of God's purpose in Creation, of His moral Government?

Strauss is now read without the horror which the Orthodox feel -- but would not quite a different sort of horror be felt in asking this: -- has he or has all the German School, excepting perhaps Ewald -- or has all the English "Liberal" School -- or have all the critics or any of the critics, with all that patient
daring & laborious investigation, brought us one shadow of a shade nearer (directly) to a true Theodikè? Or have the "Liberals" (so-called), meaning the Non conformists, in England, France, Germany, Spain, Italy, with all their careful thought? --

Shall we be any nearer to the plan of God's moral government in creation -- (by "Creation" meaning merely manifestation of thought & purpose in human existence) -- when we have attended all the Lectures on Theology & Moral Philosophy in both the Universities?

Are not these Lectures mere repetition of what is agreed upon already
by some "Articles" of some Church, mere arriving at foregone conclusions, mere form, mere rhetoric, mere statement of general & by no means intelligible views, or "Articles of faith" -- quite as much as those of the Schoolmen were in the Middle Ages? --

And may we not truly say that we want a Baconian method for Theology quite as much as we did for Science -- as great a revolution, tho' not the same -- a method, that is, a minute, deep searching, methodical manner of investigation into the character of God?

Do we not make even more startling mistakes in the character of God than we ever did in
Science -- taking for granted things, tho' their very opposites stare us in the face every day? --

And have the "Liberals" made the least attempt after such a "method" of investigating Theology, any more than the "orthodox" have? --

Wesley instituted a "method" for his Methodists for investigating their own characters, a very small branch of the plan of God; (that we should examine ourselves & tell our "experiences" to one another) and this has been such a bond among the poorest & most uncultivated that on it perhaps Wesleyanism has grown & thriven & stood for so many years --

Could we not institute a "method", in which all might take a part,
of investigation into
the One vast, all-
important, Only Reality,
the character of God? --

A published University
definition of Theology is at
"1. the speculative habit
which transports the
mind into another world.
"2. an ethical principle
regulative of our conduct
in this world."

Is not Theology the
knowledge of God's character?
And is it not a curious
things to leave out all
mention of God in that
which is, if anything,
only the science of God,
& to call such science
a "speculative habit"? --

One might as well call
the study of Astronomy a
"speculative habit".
God, whom perhaps we
may call the only Reality,
is the subject, of all others, which we shake all belief in, as a reality, by this kind of speaking.

And, is it not of the very highest importance to find out God's character? Is not God's character our only dependence for a future state -- & for the present state as well -- (which nobody seems to think of) -- that is, our only dependence as to how we are governed in it -- & what we ought to do in it? --

If it is of any importance for us to know the laws of our own country, the Acts passed by our Legislature, the School Acts, the Poor Law Acts, the Land Tenure Acts, in order that we may
know what to do -- is it not of far greater importance to study the acts of God's government than those of the Queen's -- since the former we cannot alter & they are not temporary -- God does not go out of Office like the Prime Minister.

It is said: -- but we can see the Acts of the Queen's Government -- the Police, the Judges, the School Board, the Poor Law Officials &c &c

And cannot we see many of the Acts of God's government? And, if we could make out God's character from the things we see, should we not be able to make out things we do not see from God's character?

If we could make out

11 the moral Laws of this
world from the things we see, should we not be able to make out the moral Laws of the future world from the insight we should thereby gain into God's character? And is it not for this that a Baconian method is required, -- instead of repeating formulae which have ceased to be even the tattered clothing, the worn-out cloak of any thing which any educated laity believes? --

The services of the Church of England, & still more those of the Church of Rome, may be said to be the wonders of the world -- far more so than the Pyramids. Though even the dead dust of Cheops has
been lost from the Great Pyramid, & the immense structure contains no longer the object for which it was piled up -- -- is it not still more the case with the Churches that their elaborate systems & ceremonies no longer even embody or contain a dust -- much less a soul -- for the men these immense systems are for? Is the Church more living than the Pyramids?
Lastly: -- all Theology appears, in all ages, to have made this great mistake -- viz. to have tried to begin at the beginning -- i.e. to explain "Creation" (so-called) which you can't -- & to go on to the end i.e. to explain Infinity, Eternity, Perfection, God's mode of existence -- which you can't understand.

And it has been said that, without this, you cannot teach a Theology.

Begin not at the beginning which you can't understand -- any more than the end -- [how can you begin at the beginning of a circle? -- the popular emblem of eternity as a "circle" seems to bear
this meaning & no
more than this --] -- begin, not at the beginning
but at the middle, at
the point where you are
-- try to discover all you
can from what you see
about Theology, or the
knowledge of God's character
-- then calculate backwards
& calculate forwards, --
as far as you can, to
all that you can learn
about, though you
cannot see --

We don't say about
astronomy that we can
know nothing about it,
because we do not know
what was the beginning
of the Sun or what
will be the end of the Sun.

On the contrary.
We began from what
we saw -- from the point
where we were -- &
calculated all the motions, & the laws regulating the motions, & their distances, of the heavenly bodies which we could see. And only within a very few years have we had even a guess of at what the Sun is made of much less, of how it came there.

Let us not say again, 'but the calculations of material things are so different'. They are different. But the calculations of Science can only be made with the Intellect, with costly instruments, with education rare & expensive. Our affections, our spiritual or moral faculties are of no use to us here -- In the
study of the character of God, on the contrary, all our faculties, moral, spiritual, intellectual, come into play. All are of use to us -- And Him we have always with us. His acts, His character we can study every moment of the day. We have not to be looking at His movements, at His character, through telescopes which few can command & fewer still make any use of. We have not to wait for an eclipse of the Sun in order to verify our guesses of what it is made of --

God is ever present in every thing, conscious, or material, which surrounds us.

May we learn to see Him as He is! & not as He is not! --
A Battalion of soldiers, Regiment marching into a Station where three Cholera had been ravaging for two years, were "chaffed" by the Regiments marching out, & told they would with the words "you will never come out of it alive." "Please God, we won't have Cholera," they said. At least, they did not say "please God," I am afraid, but another word -- And they gardened so hard in ground where no men had been able to grow vegetables before, besides making Workshops & Gymnasia, that they did not have a single case of Cholera.

Now, I am bold to say that, even with the horrid exclamation, these men were doing God's work more, were more in accordance with what is really His will, were more His servants, than if they had done made, what is commonly called, an act of complete resignation or to God's will, entirely indifferent whether they had Cholera or not, so it was His will.

[The fallacy lies in this: that it is not His will for people to have Cholera or rather that it is His will for people to learn how to prevent it Cholera for themselves.]
1. The whole of the moral laws, as well as the physical laws, must be known to know what God is & what our relation to Him -- And, so far from our knowing all the laws of the moral government of God, there are perhaps but two that we do know -- It must take all mankind all time to discover them all.

2. Scientific addresses appear to say that, tho' God may be justly complimented for His scientific & astronomical skill, yet there are no moral laws. Or, if there are, we can't find them out. They say: -- the laws of material phenomena we can find out. the laws of moral phenomena we can't -- indeed there are none. a "higher aid," the caprice of Grace, is necessary in this, the moral, world -- it is not at all necessary in the other (the material) -- tho' it is polite to pay God a little compliment, as the Reigning Sovereign, as we do to the Queen -- tho' we know she does not govern -- in the moral world there is nothing outside of us -- nothing therefore to investigate but the mind which investigates -- nothing therefore to bring under the formula of laws --

Prof. Stokes
3. It is scarcely possible, I think, to imagine a greater tissue of blunders. And it also explains the origin of that one great blunder about "Toleration."

If there is no absolute truth about an exterior moral world, then it is quite just to say that the moral world is as we think it that we have made God `after our own image' -- & that we must `tolerate' man's religious opinions, whatever they are.

But if there is as much (or more) evidence of the existence of a moral world, governed by fixed absolute laws, or thoughts, of an invariable Perfect God as there is for the existence of a material world -- then it is nonsense as intolerable to talk of `Let every man think as he likes' as it would be to say `Let every man think as he likes' as to Newton's discoveries.

What man has to do is not to `think as he likes' but as he finds out -- not to `tolerate' but to discover.

4. We want a Bacon to lay down the method for discovering in the moral world as the Bacon did for the physical world.

Were such a method once discovered, then, as the last 30 years have transformed the surface of the globe by its physical discoveries, so the next 30 years
might transform the moral condition of mankind by its moral discoveries. We might discover how to reform the criminal -- how to abolish pauperism -- how to educate youth -- how to create mankind.

5 It is a pity that the 'Protestanten Verein' in Germany should not make progress which started with some such idea as this (continued from above line) -- that there are definite relations between God & man -- that it would be as well to find them out -- that there is to be had definite knowledge about the moral as about the physical world. that it is the first duty of mankind to make this use of their reason, as indeed there can be no happiness for mankind unless this first discovery is made that some second Luther or some Association will arise to lead the way & find the method -- that the 'Church of the Future' &; a new religious age will be built on this foundation.

Is not all the English cant about 'Toleration,' 'Liberal opinions,' &c deplorable, compared with this? -- the English 'method' which, if applied to Science, Politics, Mechanics, would have left us still 'like the ancient Briton, without a stool to sit on.' query
The historical School, e.g. Lecky -- contributes very much to our making no discoveries in morals. They are so occupied in analysing & comparing past moral theories & methods -- that they discourage (& themselves appear to disbelieve) the possibility of coming to definite knowledge by definite method in the moral world as we do in the physical.

E.g. the haze about 'necessity,' & 'Free-will' in which we are is evidence that we have not mastered for general use the simplest problem in the moral world.

We cannot but help knowing God.
But, it is said, so many, very many, good men as well as bad, do not know God. Some of the wisest & best have not known Him.

There are of course degrees in knowing God as in knowing His creatures. Also: the blind cannot know people 'by sight', as the saying is. Also there are periods in the world's history when, as the movements of the planets could not be known, not having been discovered or travelling by steam, God could not be practised by any one man, so God could not be known, discovered or known, or acquaintance with Him be practised.

`We cannot but know God': is, of course, only true in a certain sense. Whether And not To know a person well or intimately is also a different thing question from not knowing him at all.

Whether we know Him well or not, intimately or not, rightly or not, depends upon the exercise, the right use of all our faculties, of those of all Mankind.

Of course the finite can never know the Infinite perfectly. This is a truism-- A part cannot contain the Whole. To expect that one finite being should be able to apprehend perfectly the Infinite Being is nonsense. When we say: we cannot but know God, we do not mean this such an absurdity.

Besides, our moral state has so much to do with our knowing God. It has nothing to do with our knowing mathematical truth.

As an Italian writer of the 13th century says: "No one can
"arrive at any acquaintance with God or any knowledge of Him but by humility." that is, by following in a meek & lowly spirit His moral as well as His physical Laws -- not prejudging anything according to our own conceit.

Humility has nothing to do with our knowing the Stars -- tho' the greatest Astronomers have been humble for the same reason, that they found they could pre-judge nothing: but must discover, not invent or theorize.

Grain of millet

All that has ever been spoken or written about God, & all that ever has will been spoken or written about God, (says the same great Italian writer, great a writer, like Socrates, because he never wrote) is not so much by a millionth part times as a grain of millet is to the heavens. This is of course a truism. We cannot know as much of God as a grain is to the whole Universe. The same great Italian, -- great because this was said in the days when the man's spirit was in bondage -- says that all Scripture but speaks to us of God as a mother speaks makes soft inarticulate words sounds to her babe, which the babe that could not understand her otherwise words. [end 3:238]
Essay -- Argument
We cannot but know God.
whether we know him well or not
intimately or not (rightly or not)
depends upon
the exercise the right using
of all our faculties & of those of
all mankind
Some of the wisest & best
have not known Him

Jesus/Christ calls a
Satan/one
{`Jesus/Christ.../one' is written
sideways along folio}
Thus far as to what family is not intended to be -- But why, with all the horrible aspects that family puts on in all their most repulsive features native crudeness among the bad poor. (continued from above line) why do we oftener see family in its real true human divine aspect among the good poor? Because there it is what it is intended to be: There it is the elder member helping the younger to an honest independent activity, to a life of exertion & independence -- the younger seeing the sacrifices that are made to keep up a frugal self-respect -- to "keep off the rates" -- There it is just what it is not in the rich family even where the moral tone is relatively much higher: it is giving a responsibility for his or her own life & for that of perhaps a child of a year or two younger to the little nurse of 5 years old, to the girl helping mother, or taking younger brothers & sisters to School, or minding baby -- Then the very circumstance, so complained of by Educationists & Philanthropists, of taking boys & girls away too early from School to assist the family earnings is but another proof of the development of the instinct of
responsibility & independence in the poor child --
while the rich child is still if a girl dressing her doll,
taking tiresome walks in the Park with her
Nurse or Governess or still more tiresome drives
with her Mama -- or if a boy making himself
a nuisance in the family School-room or Nursery
or at best playing fag at School & doing his
lessons by 'cribs' -- or, if more thoughtful,
longing for practical work & wondering that his
elders do not "think more of God -- I am always
thinking of God" --

A lady who has done almost more than any one else other individual
in practically solving the question of how to approach
the London poor so as to really to help them
says with regard to the efforts of Volunteer ladies
if properly organized that while not
depreciating the work of Sisterhoods the
influence of a really good, we 'family' woman
coming in & out backwards & forwards from a
good warm bright home bringing family manners with her to sympathize with
& help to reform, regularize & tidy the poor home, bringing in & retempering --

herself in her own home to bring back new light,
new warmth, new intelligence, is the best
of all.

What is wanted is not to take the poor out of
their families but to help them to stay in
their families -- to make their families what
they should be.

Every one has known some instance which may
truly be called Sublime & is by no means unique
of some poor mother slaving & toiling for her children
till she has reared them all in honest independence
I will tell of one only: -- the widow of a journeyman
plumber, killed by an accident,
We know so absolutely nothing of the laws which determine a particular idiosyncrasy -- of what will be the choice out of the 254 sets of elements (latent & ) of Mr. Galton -- we can hardly in the least guess what will be the character of any particular child born of any particular father or mother -- nay if two born at but a year's interval under apparently precisely different similar circumstances may have apparently diametrically opposite characters --

We know generally that races deteriorate in close town life, in unsunned valleys, by marrying in & in; but in particular instances we scarcely know anything -- how vigour of mind & even of body may sometimes come out of the least vigorous parents -- & much more often the reverse -- viz. out of the most vigorous parents the smallest vigour of mind or body.

Then there is the whole Chapter of Accidents: no, of Circumstances, of the influence of which we know so little that one author has said that the only influence of Education that we really do know is: Reaction against it

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Notes on Positivism ff296-300 Pencil Handwritten by FN [5:382-83]

Positivists:

is it possible for any to be farther advanced/more stoutly engaged in the opposite road to that indicated by Stuart Mill himself as the best possible or the only one for making progress in religious enquiry: viz. the Jewish where there were the Hebrew conservative of the sacerdotal order; & opposed to him & always digging into him the daring, erratic & unconstitutional Prophet: who became more than a match for kings & priests.
Positivists say we cannot know any thing about God.
Is not this exactly the same spirit as the R. Catholic
wh: says we can know nothing about God but thro'
the Church -- or the Protestant wh. says we can know
nothing about God but thro' the Bible?
Is it likely that the Positivist will "know any thing about
God"?
Or he says what good ever came of an enquiry about God?
Of course, as long as men said that no good could
come of an enquiry into the solar system, men did not
discover the Mechanism of the Heavens. They studied
astrology instead.

"We cannot but know God".
We see how to J.S. Mill by his education
it was made impossible that
he should know God.
The Positivists distinctly say that
they will not know God: will
not enquire about Him:
upon principle: (they do not
deny His existence)
it is not meant that the knowledge
of God is forced upon us:
of course, if we will not look,
we shall not see
A man (stuff I 34.
is not to be satisfied that he can
find out nothing about God, if only
his little experience tells him
nothing: he may be blind.
But here are people saying: we
will not find out anything about God.
Of course they don't
God never forces Himself --
-- who does indeed?
Stuff II 171
113
God is always speaking to us.
Different natures
hear different things
But the wise & good Positivist
won't hear at all.

In conversation
We distinguish people now
by their faults: never by their
virtues.

J.S. Mill "started direct from his father's brain" --
He really was what his father had made him
He is the one real example of education
made in the "workshop of his father's mind".

The great mischief is -- is it not? that division between Secular
& religious work, between moral & religious --
As has been well said, R. Catholicism has proscribed
what it calls secular, that is industrial & thinking
work. Protestantism afraid to do this has made
a sort of sneaking compromise with it -- shewn a sort
of half-hearted toleration for it. R. Cism. says: Despise
this world entirely for another. Pism says: look upon this world
as a desert wh: you have to pass thro' to another --
But what on earth is the meaning of this? This earth
is the place we have to make Heaven -- There
will be no Heaven unless we make it -- Whatsoever we
do, whether we eat or drink or sleep, we are to do all to the glory of God. It is a most curious thing that Protestantism which affects to go entirely by the teaching of the Bible should make any distinction between the Secular & the Religious -- For if ever the doctrine were preached that God is to be in all we do & say & think, it is there. If ever there were a religious work, it is cleaning out a drain: it is the art of building: it is raising & buying food: & fuel, & clothing: it is every thing which contributes to making our bodies, which are "the temples of God" healthy & efficient temples -- not tumble-down & unsound temples -- It is: the education & statesmanship which raises us above stocks & stones. [end 3:241] It is:

the art & science which enlarges our intellectual powers view, our sphere of vision, our power of action for raising this world into Heaven --

The old Puritan quoted by the Confederate General Robert Lee as an example to his son seems to have been exactly in the right when sitting in Congress the Connecticut Chamber. An immense blackness came on: & the members thinking {continued from above line} [“Congress” struck out then unstruck out] that it was the end of the World, they called out to adjourn breakup the Session, that all might prepare for death: but the Puritan cried: No, if it is the end of the world, let it find me at my duty -- & went on with & called for lights that the business in hand might be gone on proceeded with.
If death can find us at our duty, that is the best preparation for death. [end 3:187]

Then: all the mistakes about the character of God seem to have come from the distinction between ye Moral & ye Religious. If we looked upon God as ye author of Morality, the Creator of the Laws of the Moral World, if we thought of God as Right & Right as God, we should never have invented all those extraordinary systems about eternal fire, & unbaptized babies, & being saved by dogma & rite & 'Mumbo-Jumbo'--

It is true that it is very difficult to understand how God can be all Right when we see His world all wrong. But then: we can set to work to set it right, & that is the true solution to this 'enigma'-- [end 3:175]

* if we thought of God as Right
  instead of thinking that Might is Right like our friend the Shah of Persia who thinks concludes that whether Russia or England is the mightiest is the true criterion as to which is the rightest
  And what is this but what we think of God?

Notes on Stephenism ff304-07 Pencil Handwritten by Nightingale
(LM: 1871 or later) [3:166-70]

Stephenism: Stephen's "Liberty F.E."

Yes: that is the true view of the world, if there is no God to work out a plan of perfection.
S. is quite right in saying the world is made for the strong & selfish who are neither fools nor Cowards & care for nothing beyond themselves -- He is quite justified from looking only at what he sees before his eyes in concluding that this is the plan of God.
What other 'plan' does the aspect of London present? Taking the world as it is, his is the truth.
And Harrison's beautiful Essay on the Religion of Inhumanity is false?
Where does he see these 'waves' of 'collective action' bringing happiness & improvement to mankind? --
One might almost say that one sees the reverse.
Where is the wave that has brought happiness/improvement to the East End of London -- or indeed to the West End?
And has the wave of 1870-1 brought progress to Paris & France, or indeed for that matter are we sure that it has brought real progress to Berlin & Germany? --

Then comes Greg on the Non-Survival of the Fittest -- in which he is most undoubtedly right -- as also in the Survival of the Non-Fittest --
The devoted unselfish workers for humanity do not perpetuate themselves -- have no progeny --
The puny, selfish workers for themselves have large families --
There may however be an element or many elements in this of which we are at present totally ignorant -- just as we are ignorant how the most consummate blunders (Ratazzi's) have sometimes brought happiness to their country --

I mean that the finest specimens of humanity, moral & physical, have by no means always -- have they ever? -- had children like themselves -- or been the children of parents like themselves -- for it cuts both ways -- inferior specimens of humanity have had superior children -- & superior inferior children
Who were Howard's father & mother?
Who Socrates'?
Who Sidney Herbert's?
   Wesley's
& what were Socrates' children?
Luther's
Mrs. Fry's
So many laws must be concerned in this -- vide Galton's 264 progenitors which we must study as fast as we can that we can scarcely lay down Mr. Greg's law 'hard & fast' --

Also: there comes in the way of his regret that the best men & women do not marry or have children this: -- who are those who have had the most influence over us? over the world? who have been our real spiritual fathers & mothers? the real spiritual fathers & mothers of the world?

Virgin Mothers?
Virgin Fathers?

let so Christ to the world? St. Paul to the world? St. Teresa?
Mrs. Fry? J.S. Mill?

& let each one consult his or her own experience -- These Virgin Fathers & Mothers have sometimes been married -- sometimes not been childless -- But it is not over their own children x (Mrs. Fry's) that they have had influence -- It is over others -- They have brought many to perfection -- out of darkness into light -- The Dresden Madonna is a true truth

x indeed their own children have not been like them
The fathers & mothers of the human race are not the (its) fathers & mothers according to the flesh. Was there ever such a father to the race as Christ? or St. Paul? -- And who doubts that, had they married & had children, they would less have been fathers -- Luther who had children was he a father to the human race thro' his children or without Did any one ever hear of his children? As a rule, have any great man's children been his great men? --
The great women of the race have been so few -- But the same rule holds.

Dresden Madonna    } Virgin Mothers
M. Angelo's Pietà }

The great legend of the Virgin Mother: its true meaning is this: --

Note on Religion ff308-08v Pencil Handwritten by Nightingale

That the R Catholics practise better than we do ("Blessed are the poor in spirit, for theirs is the kingdom of heaven" is the reason why, if they are, they are more serene in affliction & under provocation -- not because they hold some peculiar doctrine of other of faith in a Church in other words, it is their truth not their falsehood which is their strength.

Suppose we believed in & practised that beatitude, as they do, do you not think, with the measure of doctrinal truth that we have over theirs, we should be stronger than they are --

St. Teresa's strength lay, not in her doctrine of a God who was a wretched God -- she was so much better than her God -- but in her absolute purity of intention -- her absolute sinking of herself in her God -- & that with a strength of affection (which was in her, not in him) not with a dumb, stupid, ascetic self-sacrifice which made her feel nothing a sacrifice

With our true idea of a God, do not ye think that,
if we had her strength of affection, i.e. her truth without her error, we should love Him even better than she loved her God?
So with the Evangelical & Methodist
It is their truth & not their error which
makes them strong.
Why do we not love our better God as they
do or better than they do their worse God?
They love better than they know Him
We know Him better than we love Him

Alas for us! for ours is the greater condemnation

Mr Spottiswoode R.N. 266
Freewill & necessity, regarded as they usu-
ally are, viz. as mutually Exclusive
theories, [illeg] are doubtless little or no
better than mere words. But is there
not a higher point of view from wh.
they may be seen to be partial or rela-
tive truths, false when separated, true
when combined, -- like the two pic-
tures in a stereoscope. Look at our-
selves from our own side alone, as
beings having no reference to God (&
this I am afraid what the re-
pondent's "matter of experience" comes
to) we are free at all events to will.
Look at ourselves from the side of an
omniscient omnipotent being, as an
opposite class of people do, (& this really
means think of God as omniscient
omnipotent [illeg] & omni-one
or two other things only, but devoid of all sense of that relationship between Himself & us, wh. when viewed from our side we call duty) & we can see no more room for man's will now, than for God's will before. -- But rise above all this alternation & strife: it is a fancied freedom which the will exercises in opposition to God's Laws, for God's laws are our laws, they are the laws of our own nature, essence, & condition; it is a fancied necessity wh. constrains men to act, except in self deterioration & destruction, according to God's will. We are all free (as it is called) to commit suicide or murder, but our free will wills that we should not commit it.

I do not agree with the respondent in thinking that "human volition is above all law", because in "subjecting its own action to law" it recognises the superiority in one sense of the law to itself. -- The idea of God is not (as the respondent says) "universal", neither is the idea that "the universe & man come from the same being". -- It is of course "possible for God to reveal himself &c"; but it seems to me that He reveals himself through all the objects of human observation & experience, & consequently through human observation & experience themselves. If I understand rightly, the enquirer wd. include the Bible among the channels of revelation; the respondent wd. exclude all others.

One word more about Freedom & necessity. We are not all, nor any of us at
all times philosophers; some of us, & all at times, are fain to put aside these things, & turn to a simpler life. Therefore let us not, even among speculative thoughts, wholly reject the testimony of our feelings. And when is it on looking back calmly on past times, when is it that we find we have felt most truly free, most truly loosened from the power of others & the tyranny of our own evil habits & sinful self? Is it when we have flown in the face of all reason & experience, & settled for ourselves without reference to others, & without thought of God & his creation; or when we recognise that, so far as circumstances are similar, similar actions will produce similar results, & when we are willing to act in harmony with the laws in wh. we have our being, or as it is also expressed "to walk humbly with our God."
And the bread that I will give is my flesh, which I will give for the life of the world. He that eateth my flesh & drinketh my blood, dwelleth in me and I in him. It is the spirit that quickeneth: the flesh profiteth nothing: the words that I speak unto you, they are spirit & they are life. And feed on him in thy heart.

Now is my soul troubled: And what shall I say? Father, save me from this hour: but for this cause came I unto this hour. So now it was not you that sent me hither but God.

There is scarcely a single page in all my physiological works, in which such a feeling was not active as I wrote. The unvarying tendency of my mind is to regard the whole laws of the animal economy & of the universe as the direct dictates of the Deity; and in urging compliance with them, it is with the earnestness & reverence due to a Divine command that I do it. I almost lose the consciousness of self in the anxiety to attain the end; & where I see clearly a law of God in our own nature, I rely upon its efficiency for good with a faith & peace which no storm can shake, & feel pity for those who remain blind to its origin, wisdom & beneficence. I therefore say it solemnly, & with the prospect of death at no distant day, that I
experienced great delight, when writing my books, in the consciousness that I was, to the best of my ability, expounding 'the ways of God to man' and in so far fulfilling one of the highest objects of human existence.

God was indeed ever present to my thoughts.

Dr. Andrew Combe
(called an 'Unbeliever')

All this I can truly say of all my public life--and nothing else would have carried me through its weary sufferings, during which I have wondered every day how I should have patience to live till morning.

March/65 FN

in August God said to me
What hast thou to do with rest & ease?
I thought thou hadst given these up long since
Therefore mind that is the word of God unto thee in August 1866
April 2/67

{IN LIGHT PENCIL:}
[13 years since I went to 1 Harley St.]
10 " " began at the W.O. (came back from Crimea (began with tr S.

9 " " have been ill
5 " " Sidney Herbert's death]
[India & Poor Law Board since that]
How He has led me by a way which I have not known
In quietness and in confidence shall be thy strength.
If He has anything more for thee to do for Him, surely
He will lead thee to do it by His own way.
Do not worry thyself with failures & details
Do not trouble thyself at Dr. Sutherland's absences--

at Logan's appointment ) at Mr. Farnall's removal--
at Muir's non-appointmt ) at the mislaying of the Despatch

Look to the whole, as it stands in God's mind,
not to the parts which thou canst not touch.
See to what He wants thee to do for Him.
Canst thou not trust Him to do His own work?
"The friend, the comforter, the fellow-worker--is God."
Do not wear thyself with these passions & excitements.
Have faith in Him to "work down that which troubles thee."

[Saturday's excitement with Mrs. S. about DG]
It must be always painful to be pulled out of a false position

It may be that they only come as messengers --
that it is really God who has need of you
My child, did you not once say you would try
to do whatever work He gave you?
And is not endurance oftentimes as much His work
as leading armies or commanding fleets? --
You ought to stand far above such petty annoyance
Gently take that which ungently came
And without scorn forgive
This is the word of the Lord unto thee
London May 7 1867
It is 30 years since I called thee unto my service
Embley February 7 1837
It is 15 years to-day since I called thee to the perfection of my service (to be a Saviour)
Tapton May 7 1852
How hast thou answered?—
What opportunities have I not given thee since then?—
I entered thee at Harley St. August 12 1853
" " Scutari November 4 1854
" " with Sidney Herbert
{THE FOLLOWING APPEARS UPSIDE DOWN:}
God's government
or God's character which is the same thing for Mr. Jowett's Lectures (the most important subject of all)

To get all Sciences -- especially the Moral ones -- out of the region of criticism -- & into the region of discovery -- seems to me the very aim of Philosophy --
Astronomy
Knowledge of God
The Passion of God -- Good Friday sermons
The Character of God -- Theology, Divinity, Theodikè
The Perfection of God something {acted thro'} {suffered
Rationalists (Liberals)
so anxious to be free to think any thing that they don't feel it of any importance to think something is of no consequence
ff7-7v NOTE JULY 28, 1867 LIGHT PENCIL

£7 1867?

July 28 6:30 pm
I have seen His face
the Crown of glory inseparably united with the Crown of Thorns -- giving forth the same light
Three times he has called me
once to His service Feb 7 1837
once to be a Deliverer May 7 1852
once to the Cross July 28 1865
to suffer more even than I have hitherto done
aut pati aut mori
for on the Cross I shall see his face
Am I being offered to him?
Then this is his answer
the cross of thorns round the light--radiating head
And is it not worth all to see his face?
And may I think that I am another Himself, another like that?
Oh too happy aut pati aut mori, oh too blessed that He should look upon me as
another like that
another en état de victime
for all perfection is in that x x

"For she had seen the face of God and that face
was Love -- love like the human, only deeper, deeper
tenderer, lovelier, stronger. She could not recall
what she had seen, or how she had known it, but the conviction remained that she had seen his face,
& that it was infinitely beautiful.
"`He has been wi' me a' the time, my God. He gied
me my, & sent to tak’ care o’ me, and aut [?] And he sent the cat when I gaed till him. An’ he’s been wi’ me I kenna hoo lang, and he’s wi’ me noo. And I hae seen his face, and I’ll see his face again.”

“Is it true that all our experiences will one day revive in entire clearness of outline, passing before the horror struck soul to the denial of time and the assertion of ever present eternity? If so, then God be with us for we shall need Him.”

And how can I then be hard upon others?

Et Dieu lui-même, qu’est ce que vous voulez qu’il fasse à une âme crucifiée? C’est un autre lui-même, un autre Jésus Christ, une autre victime. En elle, il voit son fils. Il l’aime.
Et alors cette âme crucifiée, si elle a ce courage, elle est heureuse car toute la perfection est là: c’est l’amour de la croix, la paix sur la croix.
Queen Margaret

Used to offer himself up in prayer for her at the tomb of St. C. as long as he lived
Always rising early -- then she passed to the church and there, with prayers and tears, offered herself up as a sacrifice to God
And if the angels in heaven rejoiced over the finding of such a wanderer why should she cut the cable of love & let her go adrift from her heart? Ought she not to love her still? -- But she would have no right if she did nothing to restore her

August 7-12 1867
To offer myself -- He offers himself up for Oxford
14 years since I went to Harley St.
And how the Lord has led me by the hand
11 years since I returned from Scutari
how God has guided me
6 years since Sidney Herbert's death
30 years last February since I was first called Feb 1837
15 " May " since the second & greater call May 1852
And how quickly God followed that up -- how faithful He has been to His word --

In 5 years from that time I had done Harley St. & Scutari
(those two were exactly 3 years like our Saviour's life)
& was embarked in the R. Commission -- which has led to all the rest
{CONTINUATION OF LINE ABOVE}
O God -- if it should be thy will now to give me, like St. Teresa, 20 years more of life, till I am 67, give me to offer up every day to Thy service {CONTINUATION OF LINE ABOVE}
"Seest thou not thy father & mother here? They have lived together more than all thy life, & they understand one another not a bit more than they did the first day they came together. The planes of their orbits never cross.

We grow bad, we grow mad in the solitude, long before we pass the great portal, if the Father be not with us.

As the disciples of the Master would know Him no more after the flesh once they had known Him in the spirit, so shall we only begin to know our people, when we are free, & are no longer self-blinded, in the house of the Father" ("in the house of the Father" here" on earth.)

If my dame ever spoke a spiteful word of any human being -- yet give her a cause of personal provocation, & you shut her mouth close --

I feel myself not only a shattered wreck of what I was, but a phantom among other phantoms whose blindness is such that we do not know till the crash comes, & the inconceivable change has passed over us (1861) that we are no more than so many phantoms.

_He asks it of us --_ He asks it of his poor ones with bent heads & broken hearts

_He asks it of us --_ What does he ask?

FN Sept. 23/67

Oct 20/67

not one who exhibits somewhat to the service & worship of God but) the man who offers himself a holocaust to God -- all that he is and all that he has his soul and his body his substance & his surroundings x the very essence of Xtian obedience = absolute self-sacrifice to God not weekly only but daily (expressions of all Xtian worship) "And here we offer & present unto Thee, O Lord, ourselves, our souls & bodies, to be a reasonable, holy & lively sacrifice unto Thee."

Am I sure that I sacrifice & offer all that I am & all that I have daily to him? my soul & body? reasonably & holily? to what He asks of me? --

Do I always seek to know what He asks of me?

Ce qui nous est nécessaire, c'est de mettre toute la force de notre prière à ne pas lui demander ce qui nous souhaitons mais ce qu'il souhaite de nous. x by chastity obedience & poverty.
August 2 1868
(7 years ago.)
How fervent the wishes of one who enters upon the solemn engagement to work for God. And who among us, as he thinks of the crust of worldliness which has encircled all those holy aspirations with which he was then filled, how the promises of self-devotion & single-heartedness towards God, have become too much a thing of the past and of memory only - - - -
It is not that there is no desire left to do one's duty But there is no longer that freshness, that heartiness, that oneness of purpose Happy they who have been enabled to retain all the zeal and devotedness of their first love!
ff12-13 Note AUGUST 1868 DARK PENCIL

f1
2 [?] August 1868
   a time I will not say of despondency but a solemn time to me. (every life has its solemn times, if people would but mark them)
   For this week in August saw
15 years ago my going to Harley St
12 years ago my return from the Crimea home, since which time I have not revisited this home & have never had 10 minutes leisure
7 years ago the death of the best friend & fellow worker man or woman ever had, Sidney Herbert, whose labours were the highest good as his too early death was the deepest loss the Army -- I had almost said the country -- ever had
5 years ago we finished the Report of the R. Indian San: Comm: which has, praise be to God & thanks to the appointment of Sir John L.
borne good fruit both for natives & Europeans -- altho' we must all of us feel, as people do whose idea is higher than human power of performance, that the work in India might have progressed more rapidly 11 years ago since I was taken ill with the illness from which I have never risen again

How much I have to thank God for who has indeed led me by a way which I have not known -- At the same time He has seen fit to send me trials & troubles like deep & rushing waters which one cannot cross were one to look down into them. I am almost the last survivor of my fellow workers in England--men, some of them but little older than I. And this very year has seen the death of the best & dearest of my pupils, my "Una", who was many years younger than I.

Now she is gone I cannot think how I could ever be unhappy, when she was doing God's work so gallantly at Lpool.

Life under this discipline, loses -- shall I say? or gains -- all its value. x It becomes but as a part of eternity. And past & future would seem almost more a reality & a presence than the present -- were it not for pressing duty.

I don't know that I ever wrote so much about my own things before. But I must leave off now. For indeed I am driven by business

x The more value we can set on this portion of God's eternity, called life -- and I do value it, tho' not so much as perhaps I ought -- the more we shall be fulfilling His intentions & doing His work, both for ourselves & those around us--both in joy & in sorrow--both in young & in old age
Commencez tout de nouveau à marcher dans le chemin de la mortification, et continuez d'y marcher sans vous soucier de ce qui vous regarde, mais n'ayant autre dessein que de faire la volonté de Dieu. pour ne chercher votre repos que dans la volonté de Dieu. ce ne sera pas votre satisfaction, votre paix, que vous vous proposerez pour fin

Lord, let me be willing merely to do Thy will -- not aspiring to any sympathy, any satisfaction, not even any peace for myself -- giving up all idea of being of use or even a pleasure, if such is not Thy will.
"I give thee joy! O faith-ful word". He goes on to describe the "martyr" breathing out "his last sigh" in "ignominious death," believing his work to have "failed." And he says "I give thee joy. O not in vain" So do I say "Shall give thee joy" that is a "faith"-ful word. Tho' the Workhouse work seems to have failed, that "word" "shall give thee joy". Tho' the War Office work seems to have failed, that word "shall give thee joy" Tho' the Italian Kingdom seems to have failed, that word "shall give thee joy" "Shall give thee joy! O not in vain!" Why? -- Because we believe in God. That is "Faith" indeed. Because we believe not that the what we wish will be done but that, what will be done is the very best.

after a higher truth. It is the spirit of devotion & self-sacrifice, wh. aspires in some way or other to be a saviour of men. He who has this spirit, whether consciously or unconsciously, whether he be a Man of Science or a Minister of a Church is a Christian by whatever term he may call himself. For men are to be judged not by their opinions but by their lives; not by what they say or do but by what they are.
The war of 1866 was the crime of Prussia & 1870 France & the result universal ruin. the ladies sillier than the men when one holds their stupid noses on the touchstone of a serious conversation -- the men have seen something of business & public interest, wh: gives them a certain back more or less.

note on env? Pencil to be turned back into this petty, stagnant, stifly life Embley Aug 7/72

Thursday Oct 24/72 after the Sacrament lurid gloomy beautiful sunrise O my Creator art Thou leading every man of us to perfection? Or is this only a metaphysical idea for which there is no evidence? Is man only a constant repetition of himself? Thou knowest that thro' all these 20 horrible years, I have been supported & only supported by the belief [I think I must believe it still, or I am sure I could not work] that, I was working with Thee, who wert bringing every one, even our poor Nurses, to perfection. I always thought that at last I should write a book--at least that some one in my time would write a book putting this forth & shewing the evidence

telling in whom we have believed & how we know in whom we h. bd.
for it -- & shewing some at least of the laws by which Thou wert bringing us to perfection. Now -- is all that over? is it nothing but a metaphysical idea? Art Thou not on a plan for our everlasting progress? Are all generations the same, O Creator, Master & Judge? It cannot be so. Septimius [?] Those who succeed know not the want of this. But -- those who fail -- ? Moral Philosophy is it Metaphysical Philosophy or is it a study of the plan of God & of the laws by which his Moral Government is carried on? {EVIDENTLY FN DIDN'T INTEND PUBLICATION OF HER RELIGIOUS VIEWS}

What? have I led you so wonderfully all these 20 years? And you cannot trust me now? 19 years from ago I took you to Harley St. 16 " " brought you back from Scutari " " completed your 1st R.C. 11 " " raised up your work after S.H.'s death 9 " " completed your 2nd R.C. for India & set the Indian work on its legs (5 years from my promise of May 1852 it was all done -- you had had your 3 years from Aug 1853 to Aug 1856 you won in your 1st R.C.) at Harley St. & Scutari And you cannot trust me now.

July 17/74 Dieu m’a fait &c. See March 12, Nov.15/7
When we toil to do the right for God, & pray to Him for more light, we often get instead a sense of His stillness & waiting -- Not an atom more certainty to go by, but a warmer & wider sense of His love, and a greater willingness to let Him do as He pleases with this world of His"

April 4/73
"And don't you feel a burning desire to set it right for them -- taste & dogma & all! Yet God is in no hurry with them. But I think He will set them right at last, & perhaps we shall have to be set right too."

"We think of religion as if it were a game that we had to play with an August Opponent -- a game at which both could not win, & yet they actually think they can play it unfairly. They want to cheat -- But in that grand & awful game, it cannot be said that either wins unless both do."

4/4/73
"The ducks sat every one with her face to the wind, so that it blew all their feathers the right way. Their work went on just as well in spite of the wind: so will ours if we face it". 
April 1873

"There is great rest & comfort however in committing the whole matter to the Master to whom the souls of these poor people are even more precious than to us --"

Mrs. Elmslie
Kashmir

Aug 31/73

The soul has nothing to do:
Nothing to be anxious about:
but to ask: What can I do, my God?
Let the will be absolutely in God's hands
for Him to let the thing turn out as He pleases, while the understanding does His business.

[c.1873-1874]

Eph: 1.17 that God may give
the spirit of Wisdom
Ye your
He shall search for me with all his
2 you
| heart & I will be found of him
| -- to give you an expected end
| Jer XXIX 13, 14, 11
| the praises of Him who hath called
| you out of darkness into His
| marvellous light 1 Pet II 9
| 1 John 1.5
| Where is the way where light dwellelth?
| God is light
| Job 38 19
| He will bring me forth to the light & I shall behold His righteousness
| Micah 7.9
| And in Thy light shall he see light
| Ps. 36.9
He shall seek me & find me
Jer XXIX 13
He sought the Lord if haply he might feel after Him & find Him,
Acts 17.27
Arise, shine, for thy light is come: & the glory of the Lord is risen upon thee.
Isa 60. 1
The Lord shall be unto thee an everlasting Light
Isa 60.20
He gave his heart to seek & search out wisdom
I said, I will be wise
I applied mine heart to know & to search & to seek out wisdom
Ecc 7.23,5
And in Thy Light &c Ps
I would seek unto God Job V 8

One thing have I desired of the L that will I seek after
My heart said unto Thee, Thy face, Lord will I seek
Ps 27 4,8
I commune with mine own heart & my spirit made diligent search.
Ps. 77.6
The highest honour to be God's servant & fellow worker: but sometimes a higher honour -- & I may be more acceptable in failure than in success -- or rather failure may be the way to success -- to God's success, with me or without me. Unmitigated success or having no sense of failure is often God's failure.

Almost every 3 years my life disfigured, transfigured, altogether changed by failure.

Our lives cannot be our own: 100 elements come in some which we could, some which we could not foresee which make failure. We must look upon these as God's elements as much as are elements of success.

God is always doing the best. He does the best sometimes by my failure.

How miserable is my faith: the Penitent Thief actually saw God's "kingdom" coming thro' the most frightful scene of evil the world has ever seen: the crucifixion of the "Lord," who was to give him the "kingdom," & his own crucifixion which he said was "just" --

I fail more in every work I do than you are failing in this work.

O God send Thyself men
send Thyself women.

O God it has all been done for my own satisfaction (complacency)

O God, give me nothing, no satisfaction: So Thou dost remedy this:

God what wilt Thou (not I) have them to do?
you are to be bound to the Cross: O God, not that: take this cup from me:

but how can I follow Him? He had nothing to be forgiven: yes, I everything.

Sell all Thou hast & follow me: (never have followed Him yet):

& His will. O God forgive, forgive. All things are possible with Thee: take this cup from me.
f30v NOTE JANUARY 11-14, 1878 DARK PENCIL

1878
Jan 11-12 O God, I solemnly renounce in (before) Thee all self satisfaction: but lay not on me more than I am able to bear.
Lord, Thou knowest She was almost too much for me:
O favour her, favour her, but lay not on me more than I can bear
Jan 12-13 not in Thine anger lest Thou bring me to nothing
Thou hast brought me to nothing: but Dieu seul est, il suffit.
I am nothing: but Thou art God.
Jan 13-14 Crush me: I deserve it: but O save Thy work, it is Thy work
Am I floundering about like her?
O let me not spend a life in judging Mrs. W.
O God, I cannot, cannot manage those Thou hast given me in charge.
I am talking to God? no, but I am always talking to them.
"is not crowned, except striving by lawful means." God's means & ways
O is this Thy way? is this Thy way? miserable God to see all these ways
going wrong. What is Thy peace?
Behold the handmaid of the Lord (40 years ago) be it unto me according to
Thy word.
{ON THE LEFT SIDE OF PAGE, WRITTEN AT 90 DEGREES:}
Fenelon           S. Francois de S.
Condron [?] Be content that God
Mme Louise should be God
{GETTING INTO LATER MATERIAL, MORE FRAGMENTED}

f31 NOTE DARK PENCIL [c. 1876-1877]
Intellect
What is civilization? Mind coming to be the acknowledged power over matter
What is religion? The soul spirit coming to be the acknowledged power
the Power of {Wisdom & Goodness
over brute force
matter
ff32-34 NOTE JUNE 9-10, 1888 PEN {THIS PAGE IS DIVIDED BY A LINE IN THE CENTER}

f32
June 9/88  4 p.m. dressing-room: | He restoreth my soul: He leadeth me
Fritz Fliedner's letter -- wrote to | in the paths of righteousness
O the rush of recollections -- from | for His name's sake

the day in my room at Embley when | Hewlett's letter: to decide
I first read a Kaiserswerth Annual Report | his & our course -- A S. C-
--from the last day I saw Madame Fliedner| Failure or success are not in our hands
--of past life. | O Love, I give myself to Thee
And what He has done for me -- for | how much of myself do I give Him?
the work x since that time -- | Only for Sunday? Only a little bit of my
in employing me for the work. | shrivelled & blackened heart -- of my mind
And I have never thanked Him. | O take it all:

O Lord, I thank Thee: How unworthy | Unkind thoughts are sin: He
-- worthless | takes them as if they were unkind
[Household troubles disappear -- I have | thoughts of Him -- O deliver me
only to "walk in love."] | from these.
X all great Hosps have now Training Schools
June 10/88  4 a.m.
Humiliation -- Ly Rosebury -- Prss of Wales
Little Elizabeth -- Pray for her -- "If I let you keep her (Mrs. Nd.) will

x  all great Hosps have now Training Schools
"you love her, as Xt has loved you?" O God, enable me.
Let me be humbled, so God be glorified & these poor people blessed & comforted
Miss Gibson: She needs humiliation less than I
Miss Buchanan last night -- Miss Pringle: Miss Crossland
  x S. Hamilton Xtian }
  Everett Albert } new. cheeky
S. Barthe
  Herbert Elizth }
  Solly Alexa }

Miss [Missum] (Leopold)
Mrs. Hannay
Ward well in hand
no drive
All wards overfull
Many Sisters prefer Probrs to Extra nurses
for Special cases
[Extra Staff much better now: more under the Sisters
Miss Squire/Charity
Probationers say she & Miss Winterton (Arthur) teach them more & Miss Masson
x want to learn what the Matron's position is
Supervision her chief duty
I. Do not these chits want to teach the Matron what her position is?
[Ho: Surgeons & Physicians
Nurses of an inferior class to Edinburgh Nurses
Probrs not frequently changed, except the third
Never 3 new Probrs on 1st of month.
Each one, 2 months in Ward
Thou hast done such wonderful things for me --
And I -- failure, failure, sin, 'making a lie', degeneration
"Take it all away". Take away my self, my self's will, my self's life, my self's name —
(& Jesus, enter in, I to rise again with Thee this Easter)
& fill me with Thyself.
Mrs. Broomhead's death
Love
"I know you not" or know you only by your persecution of me.

April 21/88 6 a.m.
   O God I throw the whole charge of my life upon Thee.
   household
   India

Wilt Thou accept it?
   Yes: but then you must be as if you were not.
You must give up all this expostulating & defending of yourself & leave it all to me.
O God Thou didst promise that I should be dead by Good Friday March 30 & rise again on Easter Day.
And I am not I put Thee in charge
   that is Love in charge

======
I am Jesus whom thou persecutest
I am God the Father whom thou grievest
I am the Holy Spirit whom thou Sinnest against. L. Borgia [?]
Lord what wilt Thou have me to do?
Nov 12/88 A.H.C. G.H.N. Mrs. Wardr

my failures in all the relations of life -- Ld Lucan’s death

Ld Lansdowne
A.S.C.

6 months
given me
to life
before I enter
the Immediate
Presence
Perhaps it may be for the good of Thy kingdom
that I may not live again.
Let it be with me what is for Thy (glory) kingdom, what
Thou carest for
O God Thou who art Love & kindness, I give
myself to Thee. Thine only, wholly Thine to be --
O make me wholly Thine
Feed my sheep -- let it be by love & kindness I manage at home --
not Scold my sheep --
It is not the written characters, it is not the sound of the voice
that carries weight; it is what power God puts into them.

Xmas 1888
I don't like the X Commandmts
-- it is all `you shall not, you shall not,' till Xt explained
them. Negatives never gave love:
love to each other & to God
And I don't like the (perpetual
telling us of the) perfection of
having no other will but God's
It ought to be a strong will,
to second His: that is the
real end & aim & perfection
Let that be our Xmas blessing
Alas me! how far from it

Jan 11/89
It is my business
   No, it's not. It is your Father's business
It's not my business. Take strength in that
   No, it's not. It's your Father's
March 16/89    "To-day is the day of salvation"
6 am --
{THE FOLLOWING IS WRITTEN DIAGONALLY:}
a perfect
type of my
behaviour
to God
appointed
me
for my
instruction
Almighty
Love praying
for them
{WRITING FROM LEFT TO RIGHT RESUMES:}
As Mrs. N to me, so have I been to God.
"Did you ever ask me?" He says to me -- "What I would
have -- in all this
And Thou hast forgiven sin out of love this life of godlessness towards Thee
Whose benefits to me have been past my utmost
imaginings -- who has given me a life that I could
never at 24, at 17 have even prayed for -- And I cannot forgive
& love
{THE FOLLOWING IS WRITTEN DIAGONALLY:}
O if
God were to
me as I am to
them my little household
with whom I have taken
Holy Communion, Communion
with Christ
O Father, Thou who art Love
I am not Thy child nor Thy
servant.
NOTE MARCH 7, 1889 DARK PENCIL

after March 13

March 7/89
6 a.m.
"Choose ye this day Whom ye will serve" -- Joshua --
I do choose to serve God:
but it is another thing to learn
how to serve Him, the God of Love & Kindness who art
with the humble
ones
after nearly 69 years of lovelessness --
O teach me how to serve Thee
I cannot love -- That I should love as Xt hath loved us
O Christ, who art the Way
"Confident in self-despair" --
O God. O aime-moi

NOTE April 23 1889 LIGHT PENCIL

23 April 1889 23 Mar. 1889
Easter Tuesday -- 2 a.m. Last night no food I could take
God found me Fénélon Fénélon The would be selfless man
& "moral I don't" awakened to his monstrous self
O Christ. O Christ.
I have never in all my charities prayed for them -- never cared Whether they had food or not.
O Christ pray for them for I cannot.

Mr. Thomson Mrs. Neild Nurses & B.N.A.
Hannah Allen ElizTH Miss Pringle
Mrs. Brown Nelly Army S.C.
Lizzie Holmes Ly Dufferin
Martha Sheldon
O thank Thee that Thou hast awakened me at last to my wickedness by want of food & cooking for so long -- to my monstrous iniquity & self
their Father & my Father
their God & my God
**f42** NOTE APRIL 19, 21-22 1889 LIGHT PENCIL {f42 IS A FOLDED PIECE OF PAPER WITH WRITING ON BOTH SIDES OF THE FOLD}

Easter Sunday - Monday 1889 5-8 am
To prepare you for Me to be able to rise in your heart
In love I come to save you.
O Christ. O unfaithful. O save me -- O save her -- (Mrs. N.)
Your salvation is bound up in hers
I will take the cup of salvation 8.35 & call upon

{THE PAGE MUST THEN BE ROTATED TO READ WHAT IS ON THE OTHER SIDE OF THE FOLD}
April 19/89 Good Friday -- perhaps my last
No notice taken of it in my house but salt fish & a visit to
the Pagan Deity (Beaconsfield) covered with primroses
It was Primrose Day -- not Good Friday --
And two of us going to confirmation [I gave two little lessons]
on the Seven Words on the Cross &c

O God, I can do nothing, nothing whatever

**f43** NOTES ON ENV. JUNE 21 1889 DARK PENCIL & PEN [CANCELLATION STAMP READS:]
NOTTINGHAM
U14
JU 21 [June 21 1889]
89
{THE ENVELOPE IS ADDRESSED IN PEN TO FN, IT READS:}
Miss F. Nightingale
10 South St.
London. W. Park Lane
{OVER TOP OF THE ADDRESSED ENVELOPE FN WRITES THE FOLLOWING IN LIGHT PENCIL:}
Nurses B.N.A. Pss Xtian
Bribery & Corruption -- Nurses
touting
22 Lord teach me how to pray
The Lord has found me -- poor old FN
O God give me a message for her -- Miss POI [?]
have always failed for her Lizzie

for A.H.C. B.N.A.?}
NOTES ON AN ENVELOPE JULY 21, 1889 DARK PENCIL & TYPED

Saml. Parr,
Mineral Water Manufacturer,
South Sherwood Street,
Nottingham.

We love not
those who are
loveable but those
we can make happy. We can grieve God
please Him & make Him happy or
unhappy; So we can love Him
How tender t'is to ask us to love Him

NOTES FEBRUARY 1-2, 1890 DARK PENCIL

Feb 1-2/90
-interview with Mrs. N
-selected candidates for St. T's

In my 70th year:
It is you who have brought St. Thomas' to this
"terrible pass".
You have never been its "mother-chief".
You have never been the "m chief" of your little
household.
It is you who are like a "broken reed" -- like a "cistern
"which holds no water".
You take the Cross (the "Day of Crucifixion") & you use
it as a club to give blows with.
You have insight -- but you can give no prescriptions.
There has been no spirit of religion in St. T's
**f45v** NOTE JANUARY 29, 1890 DARK PENCIL

Dr. Ord God's call

{THE FOLLOWING IS WRITTEN DIAGONALLY:}

Miss Masson

She raised

her eyebrows

& the thing {A WORD IS CUT OFF}

removed that

ought to be

removed.

She waves

her little finger?}

& the thing [word cut off]

brought that

ought to be

brought

the Patient

in perfect

order

{WRITING FROM LEFT TO RIGHT RESUMES:}

Jan 29/90 Selection of Candidates

- Now is my soul ----- And what shall I say ? _ _ _ ?

Yet for this cause came I unto this hour --

Father, glorify Thy name -- not mine.

**f46** NOTE Nov 11, 1890 DARK PENCIL

11/3/90 Miss P. Ly H.

O that this could be made an occasion

of drawing together the two Churches at least

in mutual understanding instead of the

constant & increasing misrepresentation &

antagonism on both sides.

When there is a Cardinal of the party

it is worth trying.

And we must be straight forward

because he is so astute.

**f47v** NOTE DARK PENCIL

Because Tennyson is ridiculous, that does not make

God ridiculous: & God would be ridiculous

if he created only abortions who certainly

can't help coming into the world.
The R.C. Church wants to have both.
1. no distinction of creed
2. entire adherence to their creed

1. Adhesion to themselves (consequently proselytizing) is essential to your own & others’ salvation ∴ every good R.C. must do his or her best to proselytize all under his or her influence  || heterodoxy  
|| a moral fault

2. it is a grievous "wrong" & an unpardonable "bigotry" not to have a R.C. (that is, a proselytizer) at the head of a Protestant Institution. See the length of the sword by the sheath (measure the depth of this conviction by our misery at passing)

*THE FOLLOWING IS WRITTEN SIDEWAYS AT A 90 DEGREE ANGLE ON THE RIGHT SIDE OF THE PAGE:*

with Miss Pringle "Father forgive them

There's no reasoning with R.C.'s because everything must give way to salvation

April 4/90

Crucifixion of our Lord -- April 7

Gethsemane: Midnight

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<tr>
<td>1 am</td>
<td>Matt XXVI 30-46</td>
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<tr>
<td>to 6 am</td>
<td>47-56</td>
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<td>to 9.30 &quot;&quot;</td>
<td>57-75</td>
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<tr>
<td>John XVIII 28-40</td>
<td>XIX 1-17</td>
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Crucifixion 9 am to 3 p.m

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<td>Matt XXVII 45-49</td>
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<td>John XIX 25-30</td>
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(Darkness -- noon)

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<td>Matt XXVII 51-61</td>
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<td>John XIX 31-37-42</td>
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</tbody>
</table>

Burial 4 p.m
ff50-51 NOTE, JANUARY 9, 1891 DARK PENCIL

f50
Jan 9/91
O God forgive me, O God save me.
Christ, I have never been Thy servant
Make me Thy servant altogether -- not the servant of many seeking their sympathy
not Thine. I have never
drawn near to Thee. O make me
[E. does not light my fire]
Pay me that Thou owest, I cry in my heart
And I have never paid Thee that I owe Thee
for Thy wonderful gifts to me. Now,

f51 NOTE JANUARY 9, 1891 DARK PENCIL

Jan 9/91 [3]
He has found me, lost Florence Nightingale
I have never sought Him, never been
His servant to all these servants & family
in all this Claydon time, not praying
for others -- but only acting
[He found me -- when E. did not light the fire]
The birds fighting instead of feeding
& so losing the food
So when we criticize each
other instead of thinking What is to be done
& so lose the opportunity.
Stat Professorship
Glory to God

f51v NOTE Jan 5-7, 1891 LIGHT PENCIL [2]
now Thou art drawing me near to Thee, making me Thy servant by that shock -- And
I have never served those whom Thou hast put under me for me to serve -- I have never felt anything but pay me that Thou owest
Jan 5-7/91
Dear GW.'s jabber about herself & her doings for others -- doll. Shock
So I jabber -- So I do not serve these sweet things
So I always seek my own glory -- not Thine
Glory T.O
ff52-52v NOTE GOOD FRIDAY 1891 DARK PENCIL

f52
Good Friday 1891
O God, the Father of our Saviour, let to-day
when He died be the death of all our
mean prides, our selfishnesses, littlenesses,
doing things to be seen of men, falsenesses,
Let us be filled instead with His holy
spirit -- with love to Him & to each other,
which will drive out self -- And let us
steer a straight course to with Thee, instead of
drifting along with the foolish virgins -- And

f52v NOTE DARK PENCIL
And let our little household be one
family in Jesus Christ. And let us
each one of us be a servant to all, as He was.

f53 NOTE APRIL 16-17, 1891 DARK PENCIL
April 16-17/91
This day is the gift of Eternal Life offered to you
for nothing.
What is the Gift of Eternal Life?
The kingdom of heaven in your heart here now
of God          within
of Love
& hereafter without
O God give it me - give it us
Is this little household the k of heaven?

f54 NOTE APRIL 20-21, 1891 LIGHT PENCIL
April 20-21/91
The kingdom of Love in my heart now to-day
I had only self at C.,
Pour down upon me Thy Holy Spirit
   to give me wisdom  understanding
   power   words
   love
Tell me what to say to her, O God, to-day --
Here am I send me.
The blackbird sings: He careth for you to take you the
   best way -- to give you love
May 31/91       B.N.A.       F. Galton -- my failure

Abide with me fast falls the even tide
O I have been all wrong
O God defend the Nurses -- & their heads further the Congress
establish Moral Statistics (F. Galton)
pour out Thy Holy Spirit upon us two
make my will adversary & me
To care for these things & not whether I fail
God does not fail or am humbled & disappointed
but it is no use struggling -- the in dwelling God alone can do it.
Faith is to say "yes" to God

May 31/91       [2] The Promised Land -- till she looked for it for others
she could not see the Promised Land
You cannot be saved till you have ceased to look for your own salvation
He is here -- He is with me -- He is in me --
Servants -- so much with you -- noticing you so much -- pray that Christ may be seen in you to-day
Trust in God
Help of the helpless
Aug 7/91x 35 years of non-union with God
Union with God (Lawrence Oliphant
tho' service for the neighbour
thus only can the neighbour be served
thus only can man be made a fitting instrument
I have not loved Thee:  but Thou hast loved me
I have not found Thee:  but Thou hast found me
How to co-operate with the beloved dead
not by decorating the grave
in the daily activities of life
x Embley- saw where my Father died.

Dr. Norman Moore -- Embley Aug/91
Old Gravel Lane
Wapping?
Mrs. N. Moore -- Carving
annual sale
self-suffering
Little Gads dr [?] Ld Browne
Carving
{WRITTEN SIDEWAYS IN THE MIDDLE OF THE PAGE ARE THE FOLLOWING WORDS:}
Evan [?]
Sam
Hertford
x Miss Simpson & Nurz [?]
daughter of Dean of
Exeter
will live in same house
Nov 26-27/91 night of misery
O loving loving Father

   pull my soul out of the pit -- for thine own sake
remember my iniquities no more --
   but do not say: Forgive as I forgive
but send me Thy love -- Forgive us all five as me
   the greatest sinner of us all

O God let me omit nothing to help these poor
rural mothers & girls all over England: County Council
   I who have omitted every highest motive all my life --
not Xtian -- not even a gentlewoman
   O God let me omit nothing to help the Bombay

rural poor.
O God don't let me omit anything to
help those who are nearest to me or dependent
on me -- I who have sinned so in all this.
   God's past -- not my past.
f61 NOTE JANUARY 6-7, 1892 DARK PENCIL

Jan 6-7/92 Claydon
not weighing our offences
but pardoning our merits
O how I have weighed their offences -- Mrs. B

f62 NOTE Jan 25-26, 1892 DARK PENCIL

Jan 25-26/92 Crawford -- Siam: India
O God, give us holiness x (wholly for Thy cause
O God, do this thing for us x
& let us do it for Thee
O God, forgive me as I forgive -- pardon
the forgiveness of love
Lord, what wilt Thou have me to do?
special blessing -- distinct guidance

f63 NOTE Jan 29/30, 1892 DARK PENCIL

Jan 29/30 1892 Mr. Morant: Fred
Power Divine
I thought only of vanity & not of poor old King
what wd. be thought of me or Court Doctor, Siam
or Gordon Boys' Home or M. Robin Jacquemyns
or poor Messenger
O God, grant us holiness (wholly for Thy cause
or poor Messenger
O God, poor old King } O God, do this thing for us
Gordon Boys' Home } And let us do it for Thee
India Office P.S.S. }
Siam }

{THE FOLLOWING IS WRITTEN DIAGONALLY:}
infirmities
reproaches
necessities
St. Paul
Sir Linton Simmons
f64 NOTE FEBRUARY 7, 1892 DARK PENCIL

Feb 7/92  Calls to work ?to holiness
Lea Hurst: Shore's door -- Behold the handmaid of the Lord
Embley Feb. 7/37 "The Way to do Good"

Lea Hurst /48  on my knees on Middle Hurst: not going to
|                                               Hamburg
|Alexandria /50  to throw my body in the breach   nuns
|___
Bridge Hill /44  call to Hospital work
   which have I followed?
Feb 7/92 South St.  God is the Commander
   He lays out the plan of battle
   [do not know how to cope with the
   many new engagements]

f65 NOTE MARCH 1892 DARK PENCIL

March /92
O Infinite Love that plannest the battle, & allottest each post & art C. in C
make Thyself known to me, make Thyself known in me
I have never counted myself one of Thy servants. I
must get out of this mess alone. Wilt Thou count
me one of Thy servants? Wilt Thou take command
altogether?
O, give me love & truth & judgment--a right
judgment, in all things -- Give me Thy holy Spirit.
light to shine as on all who do not shut it out
What an honour to be employed by God as His fellow
worker. If He stops employing me, then I know He is
working on, & perhaps He will employ me again.
f66v NOTE MARCH 10-12, 1892 DARK PENCIL

[2]
Humbling Glorifying blessing & comforting me Thee them
Not what I am, O Lord, but what Thou art
over & over again March 10-11/92
is the reason of my hope
I cast myself & all my work on Thee,
yield me to Thy love --
failure of Telegram to Bombay
I was cock-a-hoop

(THE FOLLOWING APPEARS SIDEWAYS ON THE RIGHT SIDE OF THE PAGE:}
My illness: Pringle
Boys: Leopold
7 mo. away: Gordon
no respecter of rules
I accomplice
my neglects
the results
O God, my C. in C -- my Father my Friend
direct me cannot serve
except
God only as Father

12/3/92

f67 NOTE MARCH 14, 1892 DARK PENCIL

March 14/92 Pss Xtian
I.O Prayers
And the sinners, now who turn
To the Cross their aged eyes
All the love of Christ shall learn
At His feet in Paradise
Except the Lord build the city, they
labour but in vain that build it
Except the Lord keep the city, the
watchman waketh but in vain.
not for happiness but not for peace
can you be holy/wholly for God
rather you must wish to
go thro' fire & water &
humiliation for God

March 27/92
Behold the handmaid of the Lord -- Lea Hurst 1836
   I have never been His handmaid---Wilt Thou accept me
now?

====
Lord what wilt Thou have me to do?
What wilt thou that I should do unto thee?
====
The Lord thy God shall answer thee
This is the pathway for thy feet
O hither turn no more to stray
====
O gracious God, work on, work on
   I am suspended
====
{THE FOLLOWING APPEARS SIDEWAYS ON THE RIGHT SIDE OF THE PAGE:}  
Tho across thy
path shall
steal. The waves
of sorrow, sad &
slow

"It is by the ceaseless battery of a commonplace temptation
   that the moral nature is undermined & the citadel
of great souls won"
Always speaking not for Truth but for praise.
   What wilt thou that I should do unto thee?
Let me be humbled, so Thou be glorified & these
My God, give me Truth & Love
**f71 NOTE MARCH 31, 1892 DARK PENCIL**

March 31/92
Lord what wilt Thou have me to do?
What wilt thou that I should do unto thee?
Lord that Thou wilt show me what Thou wilt
have me to do?
O Lord what has she done but what I 50 years ago?
Bu G + N?

**f72 NOTE APRIL 22, 1892 DARK PENCIL**

Ap 22/92
A little longer
Just now nothing seems
worth caring for but the
highest -- love & forgiveness
& suffering & joy -- & the
counsel of the Highest.
There is no shame more --
nor humiliation -- nor
drawing back. For He that
is mightiest shall
guide -- & a little child
shall lead
And the blessedness of it
outweighs the sadness --
158--
Duty's Bondsman p. --172

**ff73-74v NOTE MAY 7-8, 1892 DARK PENCIL**

**f73**
May 7-8/92
I cast it all into Thy hands, O God. Wilt Thou
accept it? [God has given me to do now what
I cannot do.
====
"To have some one to love worth x loving -- & some one thing
to do worth doing is -- going to heaven"
O God, grant me love -- grant me heaven
grace
And let my love the answer be
To grace Thy love has brought to me
x Yes, but our enemies are the ones worth loving--
those whom we dislike & are troublesome to us -- or --
those to whom we wish to do merely our duty, not
what is best for them--
May 7-8/92
My flesh & my heart faileth -- But Thou art the
strength of my heart & my portion forever.
one look from Thee
subdues the disobedient will
And Thy rebellious worm is still
Thou art as ready to forgive
As I am

May 26/92
Teaching all things whatsoever I have
Parting Command
commanded you (love.) truth)
And lo I am with you alway, even unto
the end of the world -- Parting Promise
Not What I am. O Lord, but what Thou Art
O Lord tell me what to say -- in this [illeg. revision?]
of Nursing & Training of Nurses. Tell me, inspire me,
direct, control, suggest this day
All I should think or do & say --
Let me be humbled, so Thou be glorified & these poor people blessed & comforted.

June 2-3/92 10 S. St at 72!
Thou art here, in this room, because Thou lovest me. O how canst Thou love me?
O Christ make me love others, as Thou lovest me -- for Not what I am, O Lord, but what Thou art
O Christ, let this house, let all, be Thine and me be Thy guest -- { The darkness deepens:
{ No: so shall there be light
for "putting the world to rights"
the daily reading -- to be fitted into the various doings of the
{THE REST GOT CUT OFF}

Whit Sunday June 3/92 Pss of Wales
Empress
O pardon
We want a double measure of Thy spirit now to tide us over this difficult time, this misery {our first
{opposition to {R. Charter
O God give us His holy Spirit -- not of religious excitement but of His good sense & wisdom
do to make "our duty & our business together one"
the spirit of His power & of love & of a sound mind the spirit of counsel & of understanding -- to teach us what is wrong & what is right -- to give us a right judgment the spirit of love, joy, peace, not the peace of absence of distress but of `long-suffering, gentleness', goodness, faith, meekness, temperance joint heirs of salvation -- the greatest tie of all
You are keeping the Lord waiting
-- the indwelling God
[indwelling love, gentleness, faith, meekness, temperance]
that your light may give light to all that are in the house

Oh Come to Jesus now
Jesus is HERE

June 17/92 O Father of an Infinite Majesty waiting for me T.O.

O Father of an Infinite Majesty
waiting for me
(Let me be humbled, so Thou be glorified, and these poor people blessed & comforted)
And giving Thy personal interest in all my (our) concerns
Come into my heart & dwelling & drive me out

O Father of an Infinite Majesty waiting for me
(Let me be humbled, so Thou be glorified, and these poor people blessed & comforted)
And giving Thy personal interest in all my (our) concerns
Come into my heart & dwelling & drive me out

Teach me, my God & King
In all things Thee to see (Thou who art Love & Wisdom & Power)
(in all these tangles & difficulties),
And what I do in any thing
To do it as to Thee
Lord, what wilt Thou have me to do?
Let me be humbled } so Thou be glorified
& evermore rejoice in ) & give us a right judgment
Thy holy comfort } in all things
& these poor people blest & comforted
This is the last day of August

"Letters from Hell." This will certainly be the last chance for becoming wholly God's in what I do or say.

Teach me, my God & King
in all things Thee to see -- in all this labyrinth & perplexity & failure

Come, Lord, come Wisdom, Love & Power
Open our ears to hear
Let us not miss the appointed hour
Save, Lord, by hope or fear

Save us both

Sept. 14/92 from April 4/88

He, Sir G. Grey, lost himself that he might find a higher self; & those who saw him bowed their heads in reverence before the presence of a power that was not of this world.

Above all things he did not like to discuss the characters or motives of others

"Those hues that mark the sun's decline
So grand, so gorgeous, Lord, are thine."
Oct 7-8 Claydon - a clearer atmosphere = heaven x
6 a.m. greater temptations, greater evils = marpt [?]
greater divine dwelling, in her
O God, God, God, save me from the precipice, from
myself, from my own vain glory.
O God, I am willing to go into prison & into
judgment if Thou art with me.
into { humiliation & "hell," if it is Thy blessed
{ so I am with Thee.
will for my salvation --
And Thou wilt bring me from prison &
from judgment.
{THE FOLLOWING IS WRITTEN DIAGONALLY:}
while
I myself a
cast away
And who
shall declare
her generation?

x the fiery furnace of
heaven & God with you.

Oct 11-12/92 Claydon unreality by missioners
W.S.S.
v.s.
all for self
Come in, Lord Jesus, Holy Spirit, come into my
heart now
drive out self-monstrous self
all for self -- there is no room for Thee
Come in & make no room for me
[Silence -- such a silence] 72 years nemesis of me
& that these poor people may be blessed &
comforted
[Is He come in?]
NOTE NOVEMBER 11-12, 1892 DARK PENCIL

Nov 11-12/92       Claydon
O Father (not "of Lies" but of Truth)
of Truth, in whom is no variableness nor
shadow of turning.

Of His own will begat He us in the spirit
of truth, that we might be a kind of first
fruits of His creatures
[And what an ignoble lying show "first fruits"
of nursing I have been!]

O God who art the Builder -- not I -- build up what
Thou wouldest, not I, have done

NOTE NOVEMBER 21-22, 1892 DARK PENCIL

South St.   Nov 21-22/92   Claydon { R. Charter: 1st day fail [toil?]}
failure { Pamphlet F.V.      fail
Sir H.V. {       - Bratby

* end

hearts,
Lift up your heads, O ye gates, & be ye lift up,
* ye everlasting doors, & the King of Glory shall
come in. Who is the K. of G. The Lord strong in battle
O God of battles, steel Thy soldiers' hearts
against happy go lucki-ness, courtiership
fashion & mere money-making

God: I have conducted you all your life
with my mine own hand --
O God, conduct me now -- do Thou bring good
out of this failure. O God teach me what to do
Guide us O Thou great Jehovah

T.O.
from p. 1
in bringing good out of the R. Charter blow.
Bring good Thyself --
Our golden bowl is broken: dissolved in the
acid of their R. Ch.
Perverse & foolish
but still in love He sought me
and home, rejoicing -- he rejoicing -- brought me
We are in God's hand, brother, not in theirs, the R. Council's
verse
*He that hath clean hands & a pure heart -- he sees God's glory
O God wash my hands clean & my heart pure.

South St. Dec 5/92 2-4 a.m. waked by illness at that moment
Come in, Lord Jesus. Come into my heart moon shone on Christ's
now x figure -- 1st time since I
He is come in lived here --
I am accepted then the bright & morning star
Lord. I have given up my will to Thee -- Keep me to it
x What shall I do (not what shall I say) to be saved?
    Lord, what wilt Thou have me to do? (not to say)
    perplexity
    Miss Frere's request
    "openly confess"
God will do it for you --
    That was a miracle -- your seeing Christ at that moment
    He thought of you in love
Who measures life by love
The facts of life are also the Word of God. To Those who kick against them will be said how truly: "It is hard for thee to kick against the pricks".

They are there not to criticize (unless criticism means to draw out the highest ideal) -- not to rebel against but to work up into God's ideal for each one of us.

And our feelings, our words, nay our very prayers are only of use when in close relation with the facts of life which are God's facts, God's word -- the groundwork of "the Bible within us".

Our patience with our circumstances & ourselves -- more content to work where we are placed -- more anxiety to fulfil our appointed work than to see the result thereof -- are not these the fruits of God's Laws? And so God gives us to continue in our "blessed Drudgery" which is the discipline He sees best for most of us.

What a preachment for Rosy's Wedding day.

Medical & Surgical evens & morns

2 Day Assistants Senior: Wards
Senior: Home Sister Junior: Ward maids
Miss Spencer housekeeping
classes
1 Night Supt came a little before 10
or 2 latter part of it
Laundry Head
Kitchen Head
unity

Chapter - every evening 8 o'cl or 9- to 10 an hour
Add Mss 45841

732

talk over the nurses
Miss Ashby
Brompton
ff93-94v NOTE FEBRUARY 1, 1893 DARK PENCIL

f93
Feb 1/93
O God: I am here, my sinful child
And I, Thy sinful child, am here.
Come in, Lord Jesus, come into my heart now:
tho' it may be with humiliation, with loss & trial
with self-sacrifice, the sacrifice of the selfish self.
Let me forgive & seek forgiveness --
Come into my heart with lessons of patience,
gentleness & love: of purity & humility.
Keep my thoughts in order. Be really my Master
I have given myself to Thee -- give me eternal life this day.

f94 NOTE DARK PENCIL

[3]
Have faith in God
Toussaint

f94v NOTE FEBRUARY 1, 1893 DARK PENCIL

[2] Feb 1/93
Use me, O Lord, as Thou wilt -- Unless
Thou use me, I am helpless.
Da quod jubes et jube quod vis --
Let me not miss the appointed hour --
Am I am still alive to-day
one more day my faith by works to
"prove" -- But Thou must do it all --
Another month -- one more month may
still be mine old Traffy

ff95-96v NOTE FEBRUARY 16-17, 1893 DARK PENCIL

f95
Feb 16-17/93
Bless the Lord, O my soul. And all that is within
me, all, repentance, remorse, anxiety, disappointment,
all bless His holy name.
Bless the Lord, O my Soul, & forget not all His
benefits -- Crimea, India, Nurse-training, all, all,
WHO FORGIVETH ALL THY INIQUITIES, WHO HEALETH
all thy diseases, Who crowneth thee with LOVING
kindness & tender mercies, Who redeemeth thy
life from destruction, Who satisfieth thy mouth
with good things, x so that thy youth shall be renewed like the eagle's,

The Lord executeth righteousness & judgment for all that are oppressed --

Mr. Higham, those whom I have oppressed & those who have oppressed me

x Prepare yourself to see people by presenting them before God that gives kindness patience & sympathy

Give us this day our daily bread Dr. O

The truth shall prosper, but not through me.

O God make the truth to prosper in me, by me, if Thou wilt, with me or without me

Da quod jubes et jube quod vis

Was March 7 to have been my death day?

Lady B.C.

Christ made me His own

What is it to be His own?

To serve God -- "Ready to die? ready to die?"

To know that He One who is holier, higher, larger than our own acts is enwrapping us, guiding us, guiding the world -- leading us by a way which we have not known even by cold perspirations
NOTE MARCH 13-14, 1893 DARK PENCIL

March 13-14/93 Savonarola
Chicago
Incapacity
Want of food
[Pain 9?]

Christ has made me His own (at 72) to serve God
to take the step from death unto life to-day
I accept Him (oh impudence!) to-day & God His Father
as my Father, my Master, and my dearest Friend
He offers Himself
- to-day I accept the cup of salvation (in
everything that happens) offered so full & free
- to-day I offer myself in return to be trained
to serve & please the Lord God as His handmaid
& to love Him as His child --
& to love as my sisters His other children
especially -- --

Christ made me His own
1. to serve & love God as He did
2. to be aware of the moral government
   as much larger, higher, holier than my
   own acts (in which lies my hope)
   as is His material government
   than anything I can do in wielding the stars
   He must govern & train the Nurses
   -- not I.

To ask for His holy spirit many times to-day
I have not to bear the burden.
I am He who bears the burden & so gladly
NOTE MARCH 15-16, 1893 DARK PENCIL

March 15-16/93  Chicago
March 13-16  Savonarola
Henry V.

complete reunion with divine purity
renovabitur - renovabitur
she shall be renewed -- he shall be renewed
renovated

====
Commit thy way unto the Lord -- trust also in
Him -- & He shall bring it to pass -- Chicago
by Monday
20th

====
in great straights -- so ill -- no help -- eyes
But He who has conducted thee by a way then
hast not known so long, surely He will conduct
thee in this
====
His hand shall/lead her still.

NOTE MARCH 21, 1893 DARK PENCIL

March 21/93  Voice
End of Chicago paper
The Hour & the Man

Christ our Lord is risen to-day
Our triumphant holy day
Sun rose in a fog like a raw scarlet poppy
but with bright blue above & below it -- so cold
O Christ let not our fog obscure Thy rising
like that -- like a chapter read by memory
& routine -- without sense or feeling
without love to God or man
O Christ give me love to those in my house.
Then shall I be able somewhat to see thy love and
feel Thy warmth -- not like a red poppy
sun all shut out by the fumes & fogs
of town

On the threshold of Nursing
The future which I shall not see
when every mother is a Health Nurse
& every poor sick person has the opportunity
of being District-nursed at home
God did not mean mothers to be always
accompanied by Doctors.
And Hospitals are only an intermediate
stage of civilization -- never intended at all even to
take in the whole Sick population

March 27/93
Cor mundum in me crea, Domine
That prayer of Savonarola's was answered
in his martyrdom. Then he sought
only "complete reunion" with the "Divine"
"purity".
March 28/93
Some great purpose which could exalt the
common deeds of a dusty life with divine
ardour -- not a mere dragging at tangled threads Church

Fight the good fight of faith: lay hold on
eternal life: this life is passing away from
you.
up
Judas: to pull himself together by God's grace
& give all that remained to give to His service
Instead of this, his base soul rushed straight
into the Presence of the Judge of all the earth
he did
Peter rose again because (of his genuine) love (for)
Christ x x x Christ's love, free & boundless.
T.O.
**Add Mss 45841 738**

**f105 NOTE DARK PENCIL**

Moses - God points out a way, for you, makes you want to do something for Him, to come forward as in Confirmation & put yourself on His side, to try to raise & lift up the tone of the people you live & work among, [Don't begin, says the Devil, what you will not be able to carry out]

Moses - hasty temper -- people ever dissatisfied & murmuring, ungrateful

God was training him thro' all life's ups & downs, just as He is training you & me now. He sees the sort of training you need in your work; home & every day life, & gives it you. It rests with you to accept it or no. It may be your lot to live as Moses did among people who are always provoking & irritating you -- that is the training to make you patient & teach you self-control -- or you may be with those who are always mocking your efforts to live a noble higher life. That is the way training to make you loyal & true to your colours deliberately choosing God's side (by love

**f105v NOTE DARK PENCIL AND BLUE PENCIL**

[2]

is brought before every one of us to-day: how are we showing our love to Christ?

From His Cross. He speaks to you to-day to show you what your life might be if only you would make it so

"I loved you -- do you for My sake love one another"?

"I can do nothing: God and I can do everything"
NOTE APRIL 28, 1893 DARK PENCIL

[3]
April 28/93  He was indeed backed up
           by superhuman strength -- he was urged on by the
           strongest power in the world -- Love.
St. Paul -- "Conversion means "turning right round"
changing not in fits & starts but altogether
Never once did he allow himself to feel safe, to forget
what he had been: in the midst of his most
brilliant sermons he would remind his hearers
how x x he had persecuted stood by when Stephen was stoned,
how weak he was & only kept up by God's strength
& the love of Christ" [Then how can I not love
others?]. Now that is the spirit in which you must
work if you want to alter your lives -- Jesus claims you
to be His soldier & servant as He claimed Paul on the D. road
Nothing so fatal as self-confidence -- you are never in
such danger as when you feel safe

NOTE MAY 1-2, 1893 DARK PENCIL

May 1-2/93  - Loss of B. Coutts - paper
           - Mrs. S.J. [?]
Lay hold on eternal life -- love
   Lord how can I? Give it me --
Let me will & pray, will & pray never
to be sardonic, ever to be love --
every moment of the day --
   that is to lay hold on eternal life
impossible to me -- all things are possible to Thee
   This is inspired by the Holy Spirit -- which
will carry it thro' --
   t Some of the disciples did not so much as

NOTE DARK PENCIL

[2]
know that there was a Holy Spirit -- And we
who know we make no use of Him
f109 NOTE MAY 5-6, 1893 DARK PENCIL

May 5-6/93

Journée des Malades
Gratry

Dies irae, dies illa
Solvet saeclum in favillâ
Ne me perdas illa die.                          {WRITTEN DIAGONALLY:
Father, into Thy hands I commend my spirit        suivre
Lord, what wilt Thou have me to do?               dans tous les
Why do you judge your brother?                   replis de mon
You do it unto Me.                                ame)
Grace = active loving Presence of God in the supernatural
Grace = χάρις = love                            rendre grâce
God very near to us
Devil = lies

f110 NOTE MAY 7, 1893 DARK PENCIL

May 7/93
You believe in the Word:
You don't believe in the Work --
This appe
Nowhere Christ says: Blessed are
    the fashionable --
but Blessed are the persecuted --
    that is they who have to work
against fashion & popularity
The Spirit of Nursing is all changing.
Pss Xtain -- no preparation
jumps right into it in her drawing-room dress
Madame Louise de France -- prepared by going
into a Convent
Now, Countesses & Duchesses are put themselves at
the head of everything of (Committee)
of which they can barely remember the name --
& to which they do not give a day's work --
two weaknesses of the present day
June 4-5/-6/7/-93
O God do I care for the Advent of our King --
for His "kingdom" to "come" (for which we
pray every day) more than for anything else
-- do I care for it at all?
The Lord's Prayer, which is to be our model,
teaches us to pray for others (God knows
what they want) before we pray for our own
wants. Have I ever prayed for others?
Pss Xtain. The Nursing is passing into new hands

Oh words! words! what a power are words
what has Pss Xtain done for the
"education" & "training" of Nurses? what
for the "status" of Nurses?
Is it by Registration?
or by her fine dress? & receptions?
how has she informed herself?
Pray for her! this new Superior of Nursing!
June 7/93
ff112 NOTE JUNE 7-8, 1893 DARK PENCIL

June 7-8/93
Perhaps I may be preparing & being trained for work in another world by humiliation, even from "attendants", failure, &c. the consequence of living in a state of "darkness" in this -- of prayerlessness. Never to speak with authority or dictation -- patience, forbearance, encouragement, entreaty, the way to teach or influence. How have I done it?

ff113-16v NOTE JUNE 1893 [replaced by f114v and f115] DARK PENCIL

f113

June/93
Father, forgive them, for they know not what they do
Father, forgive me, for I knew not what I did
O God, the Father of an infinite Majesty --
give me Thy holy Spirit
(20 times a day)
to convince me of sin, of righteousness
above all to give me love
a real, individual love for everyone -- this alone will make us happy
without this we cannot be happy
{THE FOLLOWING IS WRITTEN DIAGONALLY:}
Holy Spirit
Holy life
to see Xt's love
I vow if [illeg]
will give me
the strength, the reason --
confession
love - forgiveness
suffering - joy
Counsel of the Highest
to steady each
around God
{WRITTEN SIDEWAYS ON THE RIGHT SIDE OF THE PAGE:}
patience - humiliation
& sympathy
[illeg]
add mss 45841
743

f114v NOTE DARK PENCIL

[4]
Thy Holy Spirit -- (20 times a day)
  to give me -- nothing else matters --
love, forgiveness, suffering, joy -- and the
  counsel of the Highest
& we may be sure of having it, if only we
wish & trust wholly to do His work --
to give me a right judgment in all things
  & to rejoice in His holy comfort
to give me love, joy, peace, long suffering,
gentleness, goodness, faith, meekness, temperance
humiliation, patience & sympathy

f115 NOTE DARK PENCIL

[5]
Thy Holy Spirit -- to do -- the Saviour's work --
  & to bring every one to Him are
1. a holy Life -- holy: consecrated to the divine use
2. influence on each small circle
to have this -- you must study the minds &
  characters around you -- & then apply with
right judgment the truth in love -- the food,
the medicine appropriate
  Without these two
3. your great schemes of usefulness
will be for ambition, for yourself, not
for God
f116v NOTE DARK PENCIL

[6]
- Thy holy Spirit
to make me learn sympathy with them by my own
troubles & illness -- instead of making me think
that they should allow for me --
O I never prayed for any of them
I only talked of them
{WRITTEN DIAGONALLY ON THE RIGHT HAND SIDE OF THE PAGE:}
A lie is
my strength
not God
in power of Father of lies
{DIAGONAL WRITING STOPS}
- Thy holy Spirit to see God's love, Christ's love
  for me -- & to love Him in return & be wholly
  His.
"I can be calm & free from care
"On every shore, if God be there."
{WRITTEN DIAGONALLY ON THE RIGHT HAND SIDE OF THE PAGE:}
like
Jesus in
being
abused

ff117-18v NOTE JULY 1, 1893 DARK PENCIL (WORDS CUT OFF)

f117
July 1/93
Joseph & his brethren -- O how unlike Joseph I have been.
  Let me atone.  O God too late.
Can I atone by being gentle & kind & forgiving
to all these?
Let not my weak, unknowing hand
  Presume Thy bolts to throw
Or deal damnation round the land
  On each I judge Thy foe --
{WRITTEN DIAGONALLY AT THE BOTTOM OF THE PAGE:}
Bowler [?]
Shore
Charlie
Pss of Wales
make good
if it be
possible
O God
Father forgive them, for
Father forgive me, for
holy -- consecrated
Add Mss 45841

to divine use
-- study each
character
O God. Not what I am O Lord but what Thou art
------- Shore -- O form his life for him
-- The R. Charter for Nurses -- O let us improve tha[t]/
our Training-Schools -- improve our Registers.
   Do Thou do it -- May I be Thy handmaid?
-- Pss Xtian -- Pss of Wales -- Restore, O Lord -- make
good, if it be possible, my unforgive-able
failures -- let this be Thy forgiveness of me.
   Father, Father
-- Bowler. O pray for her, for me, that we may please
Thee & do right to one another. Thy handmaid let me be.
Thy holy Spirit -- right judgment -- comfort -- if only we seek to please Thee

I am only just getting a little
strength after a 6 months'
ilness. Else I should have
written before

{THE FOLLOWING IS WRITTEN AT 90 DEGREES TO THE ABOVE:}
Life grows more precious as one
grows older & tries to do what one can --
& looks forward into eternity to be
still used by Him who gives us our
work -- & hopes to do it better
I trust you find satisfaction as you
ought in your most glorious work
knowing that it is His --
F.N. 19/7/93
Da quod jubes & jube quod vis.
Give common sense to B. give temper to all of us.
When Thou takedst upon Thyself to deliver
man, Thou didst not abhor the V.'s W.x
O God, the meekness & gentleness & purity of
Christ -- God, give me this, give me Thy holy
Spirit, with all that that means -- love, joy, long

August 28-29/93

x Thou didst open the kingdom of heaven
to all believers -- "Thy kingdom" is the "kingdom
"of heaven". And we can have it here. It is within

O God of mercy            prayer
Just
What should I do or whither flee
   If Thou wert not my trust?
And how can the little household trust me?
   how can I be their trust?
Lord, I am nothing to them -- I can do nothing
   with them.
How can I make "Thy kingdom" in this house?
   But Thou canst.
Thy kingdom come. Let it come.
Thy Will be done. O do Thy will, O Lord, & make me do it.
NOTE SEPTEMBER 16-17, 1893 DARK PENCIL

Embley Sept 16-17/93

Expiation  I to servants
servants to I

Expiation
not punishment

The two Expiations for one self -- the prisons
the innocent for the guilty -- the Convent
Les Misérables

the two saved him
love  from
for Cossette
humility from the Bishop

his heart overflowed with gratitude

[2]

He shall open the kingdom of heaven to all believers
Lord I believe: help Thou my unbelief

NOTE OCTOBER 18-19, 1893 DARK PENCIL

Oct. 18-19/93  S. St

Father, give me Thy Spirit -- the Spirit of God,
what a boon

the Spirit of Love
the Spirit of Joy -- of our connexion with God the Love of
God not the wrath of God

the Spirit of Peace -- the peace of God which passeth
all understanding -- the peace of Christ,

ie. of knowing His own relation with the
lovingness, long-suffering of a Father

of having ποίμνιον a work to do for God
& no work but His

of having a will -- His will -- & no will
but His.
Of course if we have no other work but God's
 & no other will but God's we shall have peace
the Spirit of long-suffering -- God has been so
 long-suffering with me -- cannot I be long-
 suffering with my fellows? but to be long-
 suffering one must be one with God --
 cheerfully accomplish those things Thou wouldst
 have done
Father, nothing is hard to Thee -- give me the
Spirit of Love & a little meat with it
the Spirit of Gentleness
{WRITTEN DIAGONALLY ON THE RIGHT SIDE OF THE PAGE:}
O God, I am left alone
with Epigrams --
be thou with me.

Strong in the strength that God supplies
Through the Eternal Son
What is that strength?
  1. our relationship with the Father
  2. doing a work for Him -- His help & superintendence.
  3. having no will but His --
with fire to come in & the fire to come out of us
    killing myself, them & Him

Lord save us we perish
Nov 3-4/93

Our arrival at Scutari 39 years ago
Bowler's [?] departure
These 39 years I have never "tried to please" Thee
-- I have never acted as Thy servant.
-- Yet the immense blessings I have had
-- the longings of my heart accomplished
And now not forgotten but drawn to Thee by
difficulty & disappointment.
That the spirit of Christ might rest upon me

[2]
O Lord, I shall make such an awkward old
servant -- Wilt Thou "stoop" to
train me, to teach me to be Thy servant?

prayer for B.

Lord, what wilt Thou have me to do?
"open the "kingdom of heaven" to all believers"
But do we wish for the "kingdom of heaven"?
to be "poor in spirit"? what is the "kingdom of heaven"?
to be

to be as "little children?"

It is truly a "new birth"
"I will have mercy upon whom I will have mercy?"
but not upon me Lord?
Let the unrighteous man forsake his thoughts & turn
unto the Lord -- & He will abundantly pardon.
How am I to forsake my thoughts? Lord -- It is like living
& ceasing to live at once

Lord, what wilt Thou have me to do?
What wilt Thou have me to do?
for when I am weak, then am I strong
And do I open the kingdom of heaven to
those dependent upon me by being with me?

Making capital out of his death!! General Committee
God without God

{A LINE DRAWN ACROSS THE PAGE:}

one with Christ & with His members -- Communion
O when, Lord? We are as distant as the poles asunder
Nov 29-30/93
he should open the kingdom of heaven to all believers
what is the kingdom of heaven -- the poor in spirit the persecuted for righteousness sake
then heaven is not the place we suppose [it] -- it is this -- And the abode of the Blessed? Who are the Blessed? Matt V I am Thy servant. This is Thy work. Lord, what wilt Thou have me to do? Teach me how to do it. Now, O Lord, now.
I found myself on the ground I had killed myself & God in me. He no longer dwelleth in me

Mr. Jowett He was good & his own goodness made him see God -- the goodness of God I am not good -- & I require to find out what we can of the Moral Govt of God -- to see Him to be good & moral it to be moral

Advent Sunday/93
A Department & not a man or woman Mr. Jowett was not a Dept. but a man Am I a Dept.? fit to appear before God -- pure of heart works of darkness -- the killing of God within one -- the worst of all murders -- & no one knows of it
April 26-27/94 Marshall going Brownie's death
Bessie's Confirmation
Mr. Gardiner
And yet I am not alone, for the Father is with me
the Father of an Infinite Majesty
Charity, Love

I pray that He may pour into our hearts that
most excellent gift of charity, the very bond of
peace (of love, joy, long-suffering)
& of all virtues
Mr. Gardiner -- moral government of God
bringing good out of evil, bringing virtues to which
evil is essential
O Father, turn this to good in all our hearts
[2] Lady M. Forester's
death)
Kaiserswerth

Be joyful in the Lord, my heart --
How much He has brought out quite unexpected
since that time, which then seemed impossible
====
Do Thou, then, put such thoughts into my
mind such words into my
every hour mouth
To make the final decision between (Christ) God & self
with Prayer April 27/94

April 27-28/94
To make the decision whether God's or self's
Ye are bought with a price -- ye are not
your own -- O how happy to be God's.
Help of the helpless -- And what help? The Father
of an Infinite Majesty -- Charity
Father, if it be possible -- let this cup pass from me
nevertheless, not as I will' but as Thou wilt
f136v NOTE April 13, 1894 DARK PENCIL

[2]

thorn in the flesh
the messenger of Satan to buffet me
I prayed 3 times that it might be taken away
Answer: My grace is sufficient for you -- My
strength is made perfect in your weakness --
All things with prayer
To pray for F.
Whit Sunday April 13 Mrs. M. April 9

ff137-38v NOTE April 20, 1894 DARK PENCIL

f137
to Shore April 20/94
the kingdom of heaven
within -- not the result of
success & ease but of *
suffering & sin see Beatitudes
He seems to have been
almost the first to bring
this thought to the Western
world -- that this is the
moral govt. of God --
which we do so misapprehend -- But in the Eastern,
Buddhism which has
something of the same
resulted only in submission
-- in the Western, WORK was
the outcome.
Christ & St. Paul the
greatest workers the world
has seen dwell so little
upon work, so much upon
the spirit with which
work is to be done
St. Paul -- work for 30 years
finest utterance panegyric
of spirit of love, 1 Cor XIII
This has been done by
persons incapable of all
ordinary work -- & not been
done by persons who
worked the hardest.

What was vacillation in his
manhood -- in his last 2
years one wondered how he
did so much.

May 10-11/94
dreams about not being ready to go (start
foretaste
signal for not being ready to go (death
forewarning
What is it to be ready for death?
to be Christ-like -- to love, to forgive like
Him -- to feel no resentments
to thirst for this above all things
to be holy -- doing everything for God

New Year's Day 1895 4 a.m.
Personal union with Jesus Christ
without this we are nothing
Father, give me this personal union.
Come in, Lord Jesus, come into my heart now. There is no room
each day more & more of this New Year. 1895
And may it be a better & a happier year
than any before.
me
So help us God!
f141 NOTE JANUARY 27-28, 1895 DARK PENCIL

Claydon Jan 27-28/95 Sacrament
To believe in Christ as our friend:
that is Faith
To act for Christ as His friends:
that is Practice

f142 NOTE Feb 26-27, 1895 DARK PENCIL

Claydon Feb 26-27/95 Ash Wednesday (4 mo)
Pss Xn
Sir H.A.
Lady V
God the only person in the world
no self-assertion -- I am nothing -- all
blunders & failures & sins
Mr. Jowett -- Genl. Gordon
such different men -- saw each feeling that
there was none but God in the room
Practically, there is nothing but God: what wilt Thou
have me to do? go or stay? do or not do?
S. Francis d'Assisi -- love -- humility -- Mr. Jowett
1873
Derwent -- God, do Thy will in me, by me, with or
without me. That is the ONLY thing
[2]
Lord, save us, we perish
We are without a guide
I give it all into the hands of God
ff143-43v NOTE FEBRUARY 28, 1895 DARK PENCIL

f143
Feb 28/95
Christ the only person in the world
   Greater His love than death or hell
   (The love of Christ to me)
God the only person in the Universe
   When shall I find my better part
   All taken up with Thee?
What madness, then, all this self-assertion?
   Lord, save us, we perish
[2]
There is but one person in the world -- And
   that is -- Christ
There is but one person in the world. And
   that is -- the Devil
There is but one person in the world. And
   that is -- me
"The first condition of working for a few years longer is absolute
calmness -- the great effort must be a quieter one, more
free from anxiety & personality. As we get older, we ought to
know ourselves & to know the world better: & to direct the blows
better & to be indifferent about the result, knowing T.O

f143v NOTE DARK PENCIL

"that no single thing is of so much importance
as appears at the time, if we only go on to the
end. The secret of rest is to live & act on a
higher state of life

f144 NOTE MARCH 6, 1895 DARK PENCIL

March 6/95
   I shall stand next
Before God's throne: the moment's close at hand
When man, the first, last time, has leave to lay
His whole heart bare before its Maker, leave
To clear up the long error of a life
And choose one happiness for evermore

Whose service is perfect freedom
**ff146-47v** NOTE APRIL 14, 1895 DARK PENCIL

Easter Day April 14/95 -- God first 
look up to Him first before looking at 
O Father of an Infinite Majesty yourself 
Thy name, Thy day, not mine, be hallowed Thy kingdom come, not mine. O God 
have mercy upon Thy whole Church -- & upon this little household. 
Thy will be done, not mine, on earth as it is in heaven. O God, what is Thy will for me? give me actively to do it (all these papers) Lord, what will Thou have me to do? gentleness & meekness? "mistress of myself "& my room." Now for me -- for us: "Give us 

**f147v** NOTE DARK PENCIL

[2] 
Now for me: for us -- 
1 Give us this day our daily bread -- 
2 And forgive us our trespasses, our debts to Thee -- as we 
3. And lead us not into temptation -- nor let us lead others 
4. But deliver us from evil. F.L.B.S. 
Let us
NOTE APRIL 14-15, 1895 LIGHT PENCIL

Easter Day April 14-15/95
Seeley's Natural Religion almost the most interesting book I ever read -- but surely the binding up natural religion & the Church, the making Civilization a Religion is a chimaera, is feeble -- What is there to be tied to, to worship? It wants the "one thing needful" -- the God & Father of all who is by fixed laws of moral government bringing every one to perfection -- to civilization if you choose to call it so.

NOTE DARK PENCIL

Mr. Jowett
That was the peculiar strength of the man that he would call & feel "life" "a splendid gift" even while he was 'eating his heart' & found it often a rather bitter & scanty meal [see Louis]

NOTE OCTOBER 14, 1895 DARK PENCIL

God is light & in Him is no darkness at all If we walk in the light. Sermon
This is new to every one of us -- not old. We think of God -- not as light but as darkness If we are going on, with some little secret sin, some secret sin pretending to be good, that is not walking in God's light, it is walking in darkness. Some say you can tell people by their walk -- walking with God is thinking of Him -- looking to Him -- [He is with us -- but we are not with Him for the most part] He God is truth, T.O. wickedness looking up holiness & love truth holiness love if we walk thus we shall find sin & Satan vanish away.
f151v NOTE DARK PENCIL

fellowship [2]
To walk with Him is to walk in truth,
holiness & love -- these three are one,
& we cannot have one without the
others. God is truth, holiness & love.
We think too much of the wickedness of
the world, too much about Satan
& too little about God -- We should
think of God as He put down wickedness
(put down Satan) & as He would put
down Satan now, if we each of us walked in His light

f152 NOTE NOVEMBER 19, 1895 DARK PENCIL Nov 19/95

Have we two asked for the "living water"
the Spirit of God fresh every day
not stagnant
do we two "know" Christ enough to ask
for it?
"Unless a man be born again he cannot
enter the kingdom of God"
It is obvious we can't make ourselves
a second birth.
have we asked to be "born again" so that we
can "enter the kingdom of heaven here
Nov 20

Pour upo into us such love of Thee
that we, loving Thee above all things,
may, above all, do all things, do allegate. to Thy honour & glory, as did Jesus Christ our Lord.

Our Father, which art in Heaven;- make us Thy loving children,
make us long to be with Thee as daughters with a loving father.
Thou art Love, and she that dwelleth in Love, dwelleth in Thee,
and Thou in her. Let us choose this day whom we will serve,
whether Thee or the "Father of lies" -- whom we will please,
whether Thee or ourselves. Let us not put self in Thy place.

Hallowed be Thy Name. Let us not profane it by praying without
really thinking of Thee, or wishing for what we ask for, or with-
out looking for the answer, whether in our daily prayers or at
Church.

Thy Kingdom come. Help us to try to bring about Thy Kingdom.
Reign within our hearts because Thou sayest: The Kingdom of God
is within, but let us try to make it without also. Let us always
try to be about our Father's business.

Thy Will be done on Earth as it is in Heaven. Lord, we would
have no Will but Thine, and we would try actively to do Thy Will,
and be about our Father's business, always, even in all the trifling
things of our daily work, for nothing is trifling with Thee;
as Thy Son when at Nazareth was still about His Father's business.

Give us this day our daily bread. Feed our souls, oh Lord,
as well as our bodies, and whether we eat or drink or whatsoever
we do, let us do all to Thy Glory.

Forgive us our trespasses as we forgive them that trespass
against us. Teach us to love those whom we dislike, or who do
us an injury, and let us remember that if we do not, if we bear
malice, we are actually asking Thee not to forgive us our tres-
passes.
Lead us not into temptation. Let us do battle against our besetting Sin which most often tempts us, remembering the Roman Soldier whose faithfulness St. Paul tells us to imitate, and remembering the Great Captain of our Salvation. Let us not run into places or things which give us wrong ideas. Let us not be seeking our own credit—a temptation which sometimes pursues us even in doing good things, and speaking good words, or at Church.

But deliver us from Evil. Deliver us from unconscientious work, doing things unto man and not unto God. Let us turn murmuring into prayer. Deliver us from wrong thoughts, wrong words, wrong actions; above all from that hardness of heart, and indifference which Thou dost call Death: and give us the Eternal Life which our Lord tells us must begin here and now, if we are to have it there.

Amen.

Our Father, which art in Heaven:—make us Thy loving children, make us long to be with Thee as daughters with a loving father. Thou art Love, and she that dwelleth in Love, dwelleth in Thee, and Thou in her. Let us choose this day whom we will serve, whether Thee or the "Father of lies"—whom we will please, whether Thee or ourselves. Let us not put self in Thy place.

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Amen.

O Lord, make me wish for nothing but that Thy will should be done -- by me, by all in this house --

O Lord my God, do Thou Thy holy Will

  teach me what it is, teach me not only
to know but to do it & how it is to be
done -- teach us all --
how to preserve my sight
box of letters in the cellar?
And had I not had that break in 1874 & before, perhaps God would never have given me the 20 years since impression not reflection
My meat is to do -- is it? -- the will of God that sent me to finish His work.
And without this food, no faith, no prayer is of any use

Come in, Lord Jesus, come into my heart now, with Thy sweetness (gentleness) modesty humility shame facedness (refinement)

But do I wish for these things?

Have we (I) asked to be born again? " " " " for the living waters?

O Lord my God, teach me what Thy holy Will is for me for each hour, each work, each thought enthusiastic love for God for what He has done for me -- especially since 1874 father to me Thou art & mother too & sister dear.
NOTE AUGUST 12, 1896 DARK PENCIL

Aug 12/96

Impression
Return from Crimea
Jason Che mi resta?
Medea Io

1856 I wrote to Dr. Suthd. & Col Lefroy
that `Io' did not remain to me
But God did -- And
I have had
40 years
of it

{And I have had 40 years of it IS WRITTEN DIAGONALLY}
[And see today is 43 years since I
went to Harley St] 1853
Now Io does really not
remain to me
But God does
He can still work & will
25th-26th
In 3 years Aug 53 to Aug 56 all
was done.
Purveyor's Dept Sub. Com.
A.M.D. Regns " " "
Statistical Farr " "
Visit to the Queen 1856
Sir W. Wedderburn 13/8/96

Dogma: not only is it not possible to have unity in dogma -- but it is no use -- dogma is not religion -- on the contrary if dogma is to be the subject of faith & not of reason, the more you reason about it, the less religious you have made it. You have only strengthened intolerance

You have not made less selfish any one more unselfish

or given more love.

Christ's doctrine was Do unto others as you would be done by -- that makes people more unselfish. He ridiculed Ceremonies even Sabbath keeping put aside -- neglected all Dogmas --

We or are we following Christ? We or are we following the Scribes & Pharisees?

Scribes & Pharisees
ff165-66v NOTE NOVEMBER 2, 1896 DARK PENCIL

f165

All Saints Day
All Souls Day Nov 2/96
Yes: one does feel the passing away of so many who seemed essential to the world.
I have no one now to whom I could speak of those who are gone.
But all the more I am eager to see Successors -- what is that verse? that the earnest expectation of the creature waiteth for the manifestation of the sons (& daughters) of God -- & that the whole earth groaneth & travaileth until now.
And I am thankful for the many noble souls I have known.
f167 NOTE NOVEMBER 7 & 8, 1896 DARK PENCIL

Nov 7 & 8/96        Age 76
Strong not in the Strength
    in self-importance -- consequence
not to speak or think of others' faults
    but to speak to God
    God is not my private Secretary
x must be born again
76 years of self
    x now to be Thine & Thine alone
Lord, speak to me that I may speak

ff168-69v NOTE DECEMBER 6, 1896 DARK PENCIL

f168
Dec 6/96                             3 m
God asks me Have you been a "Propaganda of the
    "Gospel" in your own little household? By
    "love & humility?"
Lord, what am I to do? -- meals --
    Take no thought of the morrow what
    you are to eat or drink or wherewithal you
    shall be clothed -- For your heavenly Father
    knoweth ye have need of these things
The morrow shall take thought of the things for itself --

f169 NOTE DARK PENCIL

[3]
    meals. "My meat is to do the will of
    God & to finish His work"
O God make me to "aim", to "end", to
    "centre" all I do in Thee --
Then let Thy "quickening "spirit" o'er us
    reign
let me be "born again" in this
let me "know" Christ so as to ask
    for "living waters"
**f169v** NOTE DARK PENCIL

[2]

God asks
Do you know God?
   in knowledge of whom standeth eternal life
   No
Then how can He know you?
   "I know you not -- Depart from me, ye wicked, into everlasting hell" --
   Heaven is not a place or a time --
   in "knowledge" of God it consists
   Nor is hell -- it consists in NOT "knowing "God".

**ff170-71v** NOTE DECEMBER 25, 1896 DARK PENCIL

**f170**

Xmas Day/96
   Christ has arrived
   us
What will be His first word to me?
Lovest thou Me?
And what will be my answer?
Lord, I love Thee: help Thou my want of love --
Would you offer less than a perfect
   nursing with a perfect love to God?
cooking work
   T.O.

**f170v** NOTE DARK PENCIL

Not what we do but what we are.

**f171v** NOTE DECEMBER 25, 1896 DARK PENCIL

Xmas Day   [2]   row
O Christ
   (us)
   Take Thou (me) in charge this day
Instead of my work "beginning, continuing 
"& ending in Thee", it has been `to get it off 
`my mind'.   I have put self in
God's place.
O God, forgive. O let me feel
"the love of Christ to me" by His work
   in my heart.
NOTE DECEMBER 25, 1896 DARK PENCIL

Xmas Day/96
Glory to God in the highest, peace &
good will -- But it has not come.
Perhaps because in our own households
we do not make peace
The worst wars have been in the name
of Religion. The bitterest quarrels
between Catholics & Protestants --
Christianity has not made peace but a
"sword".

NOTE FEBRUARY 17, 1897 DARK PENCIL

Feb 17/97
impression
& simply fall upon the Almighty arms
Almighty Father make all things right
Put out myself & put in Thyself
Thy strength is made perfect in my weakness
Therefore I take pleasure in my infirmities
that the power of Christ may rest upon me
born again every morning
O Jesus, how patiently to knock
  I open wide the gate

NOTE MARCH 3, 1897 DARK PENCIL

Shrove Tuesday Ash Wednesday March 3/97
Am I shrived? It is no use being shrived
if we do not make a firm determination to
lead an entirely new life -- to truly & earnestly
repent us of our sins, to be in love & charity
with all our neighbours, & to lead a new life,
following the commandments of God & walking
henceforth in His most holy ways -- that is what
  Christ called, to be born again
  da quod jubes et jube quod vis
Lord what wilt Thou have me to do? in each thing
Launch your bark, Mariner
Straight for the Beacon Steer
f175 NOTE DARK PENCIL

[2]
to apply to God (& not to tell stories to our fellow men) in all our undertakings -- begun, continued & ended in Him
to apply to God & not only to "get it off one's mind"
"I trust in God to make a way out for both of us through this trial"
F. Galton Ly Wantage Dublin
to nurse the Plague Genl. Newmarch

f176 NOTE MARCH 11-12, 1897 DARK PENCIL

March 11-12/97
O God to be born again -- every morning
To speak to Thee instead of to men in thought
I am of unclean lips
  Touch my lips with a live coal from the altar
I am here: send me --
  To speak to-day
  What shall I say?

f177 NOTE MARCH 20-21, 1897 DARK PENCIL

March 20-21/97
For God is good -- And goodness still
  Delighteth to forgive
O this goodness to me thro' all these years of Viceroy --
& how I have neglected Him
  And He has forgiven
Am I "good" to "forgive"?

f178 NOTE APRIL 10-11, 1897 DARK PENCIL

April 10/48                      April 10-11/97
Chartist Meeting -- D. of Wellington
50 ie. 49 years ago.
And what have been the immense benefits
of God to me these 454 years -- & are still -- benefits unprecedented -- unique impression -- but grown too hard to in old age to receive it
  O God -- Let me be born again --
Not what I am, O Lord, but what Thou art
May 22-3/97
I want God: what who is God? the God of forgiveness, of Wisdom & Love -- our Father.
the blessings -- the fruits of the Spirit -- are all not blessings to work -- not to success in good work but are the inward state of the heart & soul within
Such is the God who answers our cry -- Tho' He does in His infinite goodness give me work for Him -- this is our Father whom we have to be like -- to serve -- in knowledge of whom standeth our eternal life.

[2]
Act, act in the Living Present
Christ within & God o'erhead

May 24/97
In these terrible circumstances, I believe we cannot please God better than to "Nothing pleases Him so much as our putting our whole ^ trust in Him." Mrs. Holmes
In these terrible circumstances, I believe we cannot please God better than to trust in him.
[or] Nothing pleases him so much as our putting our whole trust in him.
May He ever help
I Pray that He will help ^ me to trusting Him
May he ever help me to trust him.
[or] I pray that he will help me to trust him.

E'en the hour that darkest seemeth
Shall His changeless goodness prove
Everywhere His brightness streameth
God is Wisdom. God is Love.

June 2/97
Hast Thou not a blessing for me too, O my Father?
O Lord my God, do Thou Thy holy Will show
And teach me Thy Will
and how to do it
NOTE JUNE 11-12, 1897 DARK PENCIL

end of
June 11-12/97 Whitsun Friday May 21/97
week
You must have that "most excellent gift of charity"
before you can have a "right judgment in all things"
You must be able to pray for every one instead
of criticizing & talking over before you can 'judge rightly' --
You must be 'born again'.
"And that sweet thought that I am Thine" must be
that "     " " she is Thine" --
before you can know what to do for her --
in this terrible dilemma
In the near future of death, you must not think of
reproach for the cruel past -- it will all be transmuted
into the early love.

NOTE JUNE 19, 1897 DARK PENCIL

June 19/97
O my God, draw me out up, I pray Thee,
to serve & please Thee in newness of life.
O raise us up, we beseech Thee, O our God,
& Father, to serve & please Thee in newness of life
There is no one to take care of us but God.

NOTE Sept 18-19, 1897 DARK PENCIL

Sept. 18-19/97 impression night & morning
loving God & living for Him
What has He done for me?
"O if I might! O if I might!" [Lea Hurst]
And He pulled me out of the pit & set me
again on firm ground
Life is -- loving God & living for Him
& our fellow-creatures
in Him

Sept. 20 -- Anniversary 1854
Battle of the Alma -- & how much has
come of it. Thank Thee, God.
NOTE SEPTEMBER 20-21, 1897 DARK PENCIL

Sept 20 (+ Alma) - 21/97 impression
Lord, I my vows x to Thee renew
[Invisible Environment]
The kingdom of heaven is not within me.
x loving God & living for Him -- that is for fellow-
creatures
+ O Lord, pour into our hearts such love towards
Thee that we, loving Thee above all things may
above all things seek Thy honour & glory --
and our fellow-creatures x
x to pray for them that despitefully use us & perc.
& to walk straight
This is "the kingdom"
{WRITTEN DIAGONALLY:}
Father
forgive
them

NOTE DARK PENCIL

[2]
Let the Hindoo, the Buddhist, the Christian [4:508]
each live in his God's sight, doing His
work rightly

NOTE SEPTEMBER 25-26, 1897 DARK PENCIL Sept 25-26/97

Oh could we but relinquish all
Our earthly props & simply fall
On Thy Almighty arms.

------------------------------
Old age is coming on -- & I am alone
And yet I am not alone, for the Father is
with me -- with me in the spirit of wisdom
& understanding ("Invisible Environment") the spirit
of concert & of might, the spirit of knowledge & of
the fear of God -- of quick understanding in the
fear of God -- And thou shalt not judge from the
seeing of the eye nor reprove from the hearing of the ear"
of "love, joy, peace, long-suffering, gentleness, goodness" &c
NOTE SEPTEMBER 29-30, 1897 DARK PENCIL Sept 29-30/97

great thunderstorm
[illeg]
Lord, what wilt Thou have me to do?
Memory & eyes fail

O God, we are all wrong
and Thou art all right --
O God who art the author of peace & lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom.
"But let Thy quickening spirit o'er us reign How light the labour then, the soul how free O yield us then that glorious Liberty."

NOTE OCTOBER 2-3, 1897 DARK PENCIL

Oct 2-3/97
no papers could be found
Everything is lost but God -- God x is found
And wilt Thou accept me, who have never accepted Thee?
The kingdom of heaven is within: And you could not make it without, unless it is "within".

x What God is found? an angry God? or He who received the Prodigal Son? Am I a penitent Prodigal daughter? Will He make me one?

NOTE OCTOBER 16, 1897 DARK PENCIL

Oct. 16/97
Christ came not to be ministered unto but to minister [And He prayed]

NOTE OCTOBER 31, 1897 DARK PENCIL

Oct. 31/97
{WRITTEN DIAGONALLY: how then do I dare not to care! He careth for me: He careth for her too (my un-friend) blessed be God.
**f191 NOTE Nov 3, 1897 DARK PENCIL**

Nov. 3/97

strong impression

Blessed are the pure in heart; for they

shall see God

the pure in heart are those who only wish

for God's will -- for the right, for the good

whether it is for a new servant or for an

old one who has left them -- for those who

have despitefully used them -- or for friends

O God make me pure in heart, for I

cannot make myself

**f192 NOTE NOVEMBER 13, 1897 DARK PENCIL Nov 13/97 [3:217]**

What can the "crown" of "life" be? It cannot

be rest -- or from life -- For "life" is active livingness

& energetic love. To crown life must be to give

a greater power of life & love & action.

And so must it be with Mr. Jowett.

**f193v NOTE DARK PENCIL**

[2]

To cure disease -- not to restore or maintain

health is our Physicians' career.
Oct 19/98
10, SOUTH STREET,
   PARK LANE. W.  [printed address]

Most prayers are only affectation -- You ask for what you don't want & don't think you shall get -- Or they are only prayers out of a book --

Do you ask for Communion with x God? x Perfect Wisdom & Perfect Love
"And simply fall "On His almighty arms".

My God, x I love Thee with all my heart
Because Thou lovest me

x

God = Perfect Wisdom & Perfect Love
Child of the dust, I heard thee moan
      Will God forsake & not return?
{WRITTEN SIDEWAYS:
The Earl of Crewe
      23. Hill St.}
April 16 -- a.m.
O Jesu I have promised
      To serve Thee to the end
And I have not yet begun
      My Saviour & my friend
God "in Christ" is our Father
      not God in Gravitation
Till I love God as He loves me
      I shall not have Him in me to do
my things

Come in, Lord Jesus, come in now.
     What wilt thou that I should do
unto thee?
     Lord to do Thy holy will
to teach me what it is
     & how to do it.
What wilt Thou have me to do?
     I give Thee my thoughts
     I do not give Thee my heart,
     my love.
Yet who has received from Thee
more than I have? my life, my
work -- But I have not made it
Thy work.
     Thy Holy Spirit is
     counsel & understanding
     c'est
     ce que
     voudra le guide intérieur de mon âme
     si je l'écoute
f196 NOTE JUNE 1899 DARK PENCIL

June/99
10, SOUTH STREET,
PARK LANE. W. [printed address]

What is the language supposed to be spoken at the "Last Judgment"?
Is it a language with grammar according to the orthodox idea of language?
Or is it an impression stronger than any spoken words?
What is the language or languages spoken in heaven?

f197 NOTE JULY 4, 1899 LIGHT PENCIL

London July 4/99
Thou hast given this day in trust to me.
I give this day in trust to Thee
Ye that do truly & earnestly repent you of your sins & are in love & charity with your neighbour & intend to lead a new life following the commandments of God (end of Matthew V) & walking from henceforth in His holy ways Draw near

f198 NOTE JULY 1899 DARK PENCIL

July/99
10, SOUTH STREET,
PARK LANE. W. [printed address]

To ask for "a right judgment"
"in all things"
without this we have to blunder on & find things out for ourselves'
"God's house" -- Is this God's house? is this room God's house?
NOTE JULY 1899 DARK PENCIL

July/99
10, SOUTH STREET, [printed address]
PARK LANE. W.

the sympathy of God
(suffering with us (me)
can He! sympathise with me!? And I! can't sympathise
with others!?

NOTE SEPTEMBER 1899 DARK PENCIL WRITTEN ON THE FRONT OF AN ENVELOPE

ff200-200v
Ready -- ready to do
everything, ready to do
nothing, according as it is
Thy will -- ready to die,
ready to live
O Lord my God, do Thou
Thy holy will -- the will of
Perfect Wisdom, perfect
Love
{WRITTEN DIAGONALLY:
restful
solitude
with God
Henri Perreyve perdre sa vocation
Mère Ste Colombe - Sacré Coeur
Riminà (Je vous pardonne) pendra
Sept./99 morning 8 a.m.
prayer
not asking   Is this death?
do Thou Thy holy Will,
I will lie still -- I will
not stir lest I forsake
Thy arm or break the charm
Which lulls me clinging to
my Father's breast
in perfect rest
How splendid those yellow
flowers. We can't make
yellow stuff, yellow gowns.
God I have loved her/me
this is the change -- this is death
{WRITTEN SIDEWAYS ON THE ENVELOPE IS THE FOLLOWING:}
-- O death, where
is thy sting, where
I thank the Lord who has
given us the victory thro
our Lord Jesus Christ

Secretary's post: Mrs. Norris
at the end of this winter
  10, SOUTH STREET,
    PARK LANE. W. [printed address]

Rabbi Ben Ezra
   Browning
Grow old along with me
The best is yet to be
The last of life -- for which
the first was made
Then welcome each rebuff
That turns earth's smoothness
rough
Each sting that bids
not stand nor sit but go
Be one for 3 parts pain
Strive & hold fast the pain
f202v  NOTE DARK PENCIL

Cramley [?] Ly Monteagle's?

sister

Monteagle
Foynes
Miss Pringle at 9 p.m. dinner
24 Wilton Road |
Bexhill
till Monday
St. Lucifer
^ purity
^ pride

ff203-04  NOTE DARK PENCIL

f203

Should you like to be

God? -- I shouldn't --

Why, because there is so
little permanent improvement
We are sober, chaste &
giving our lives for one
another, just while the
fighting is going on -- but
no improvement is lasting.
It is a losing battle
Yet war is a terrible thing,
if that to make us good
if that alone will do it.
In all those planets &
fixed stars which I suppose
are God's kingdom, is there

f203v  NOTE DARK PENCIL

the same losing battle going
on?
It is hard to say that we
are better than the ancient
Romans than the men &
women in Homer & Virgil
-- is it not? Are the men &
women in Shakespeare
& Milton better than those?
than those in Homer &
Virgil? Voltaire says:
Il (Milton) semble chanter
Pour les fous, pour les anges
& pour les diables
There is some truth in that
At all events, Tennyson
f204 NOTE FEBRUARY 1900 DARK PENCIL

does not "sing" for "the mad, "the angels & devils."
But does he try to make
us somewhat more like
the angels?
Does Browning? Yes,
more than Tennyson -- At
least in his Paracelsus --
But in our youth we
had only Shakespeare
& Milton -- And surely
they were better reading
than Tennyson -- Do people
read them now?
I doubt
Feb 1900

f205 NOTE APRIL 28, 1900 DARK PENCIL

April 28 1900
10, SOUTH STREET,
PARK LANE. W. [printed address]
O guard us, guide us,
help us
keep us, find us
x feed us feed
For we have no friend
help
but Thee
Yet possessing every blessing
If our God our Father be
x O help us, guide us
keep us, feed us
For we have no help but
Thee
Yet
x feed us
May/1900
10, SOUTH STREET, [printed address]
PARK LANE. W.

O holy, blessed & glorious
Father,
do Thou Thy holy Will
be
I will lie still
I will not stir, lest I
forsake Thy arm
or break the charm
lulls
which holds me, clinging
to my Father's breast
In perfect rest.
[in these times when there is
"unfortunately" "no persecution"
restful solitude with God]

May 1900
10, SOUTH STREET, [printed address]
PARK LANE. W.

My life was not painful
but tiresome --
To do the same things
as our seniors did day by
day x
It was not sympathy
that failed us but common
sense & principle
I never had a happy moment
till I went into Hospital life
I never had an unhappy moment
x To hear little disjointed bits
read aloud to us out of
book or newspaper --
after --

My mother was so afraid of my hearing indecencies. I had heard more indecencies from girls the daughters of her Evangelical friends when I had to do hostess in the nursery than I ever did in all my Hospital life.

May 21, 1901
10, SOUTH STREET, - [printed address]
PARK LANE. W.

Gen +/− 1 God created the heaven & the earth
Gen 28.17 This is the gate of heaven
Ex 20.11 The Lord made heaven & earth
Deut X 14 The heaven & the heaven of heavens are the Lord's
II Samuel XXII 8 Then the earth shook & trembled. The foundations of heaven moved & shook Because he was wrath
II Chronicles II.6 Who is able to build Him a house? Seeing the heaven & the heaven of heavens cannot contain him
II Kings XIX.6.15. Thou hast made heaven & earth
Job XX 27  The heaven shall reveal his iniquity -- And the earth shall rise up against Him "  
   XXII 12  Is not God in the height of heaven?  
   XXVI 11  The pillars of heaven trembled & are astonished at His reproof.  
   XXXVIII 33. Knowest Thou the ordinances of heaven?  
Psalms XX.6  He will hear him from His holy heaven.  
   LXIX.34.  Let the heaven & earth praise Him.  
   LXXVII 18   The voice of Thy thunder was in the heaven  
   LX111 21  And hath given them of the corn of heaven 
Ps LXXXIX--6  Who in the heavens "  
   " CXXXXVIII 13 His glory is above the earth & heaven  
Isaiah XL.12  And meted out heaven with a span  
Jer. LI.15.  And has stretched out the heaven by His understanding  
Daniel IV.15  And let it be wet with the dew of heaven "  
   " 23 And a holy one coming down from heaven  
   " 25 And they shall wet Thee with the dew of heaven  
   33 And his body was wet with the dew of heaven
Sometimes I wish I were dead.
But then I remember there
will be even more people in
the next world than in this.
God help us when the
weakness of our bodies
is sometimes able to
subdue the strength of
our souls

So help me God --
[torn] to take the work offered me
to do it as well as I can
Not to keep on watching with intense
anxiety
& rehearsing to myself what I ought to have done
or what ought to be done next -
"not by violent exertions
but by deeper

I can't tell you the horror & dread that was upon me
about my work
David
Good work is seated upon worries & not upon smoothness
And worries seat us upon the Rock where alone is our help.
She must be a happy woman or an unhappy woman
who has never felt that "horror & dread" --
How often have I felt it
but horror & dread put one in the Fort
Then that is the "Fort" we have to "hold"
"for He is coming" --
And she must be an unhappy woman who never
holds that Fort "by God's grace" --
[3:184]

I should dread above all other Eternities, to sing in heaven -- "a little Devil to play with"
I should like, above all other Eternities, to work in hell -- with great fellowship in work -- "to save the puir burning bodies"

Scott hm

But to be shut up with Dean -- & -- & -- & Bishop -- & -- & -- & Archbp -- not in hell but (say) in a country house -- for 1000 years the spirit shrinks appalled at the thought I wonder Dante never thought of that for eternal damnation (vide Commentators for meaning of word 'eternal')

[end 3:184]

[4]

As soon as rate-payers have power of rating, money-rates decrease & Death rates increase
1 Kitchen
{1 Back K. 4 rooms
{1 Small Pantry
2 BD Rooms

[4]

However, I may have failed in training those, O God, raise up those who will be better & wiser than I was to train others better than I did. The weaker I am, the more be Thou my strength.

Let not our Nurses' hearts be hardened, now in the day of their success as hearts are hardened by being self-indulgent & self-interested Let us not see in their faces the look of mistress-y-ing self-willed authority -- nor hear in their voices the tone of vanity & conceit. Be Thou their guide!
Irish bricklayer
take it royally
Cdst thou not watch
Gther Matthew dried up
Coffer out generalled God
had you done it on purpose to prove us right
shd. have dismissed a Nurse
cannot entrust the Nurses
worst of all to go & fail
celebrated your brother's death
I am come le marché à la main to accept
resignation
good Pagan only wishing to do justice

Thy Father's love / 6 per 100
Card: Consider Him that endured
" Stand up for Jesus 3/per 1000
At Home
In
Who is Right? 3/per 1000
God says To-day
The D.
Manchester Y.M.C.A. 56 Peter St. Manchester
What shd. we do except for our Father's love lost
x he studied Jesus died that's the Physician isn't it?
better to die & be at rest than to live
2 o'cl day he died
When we go back
I shall do my duty & then ask leave
tell her to fear God till I come
he lay & thought
So mild & thankful so well behaved Miss N.
tell her I'm better very weak
he was very thoughtful, he would lie & study
{WRITTEN DIAGONALLY IS THE FOLLOWING:}
I was such a novice
I waded through
my mind rose
with my wages
I saved up
my first wage
to buy my
mother a cap
God's blessing can do more
in a moment
than I & Doctor
in a week
When I go into a house
I ask God's blessing
upon what I'm going to do
taking his medicine
glass x
My Novel Vol III  Part IV
Sermon
Bear ye one another's burdens
(good Samaritan)
to
learning of Levite
document of priest
Xt deigns not to allude
the `loathed Samaritan'
who had `sympathy'
What to us are now priest & Levite?

-----------------------------------------------

{THE FOLLOWING HAS A LINE DRAWN THROUGH IT:
Middlemarch
unsurpassed talent in literary craft
essentially ignoble to disdain in her art
the duties, interests, aspirations, ideals
of humanity & addict itself purely
to failures in ideal}
1 Octavia Hill to every street
wd. regenerate London
----
And I must request that you will not
repeat such an observation [Mr. Lowe

The Pilgrim's Progress thro to Confirmation
First to choose whom I will serve
remembering that I may grow too hard to do it
in old age
& to put away strange Gods -- that is strange
ways & habits & things that have power over me
& keep me away from Him
Then: old wrong things may again get power over
me, & I ask God out of His own loving-kindness
& for His own sake, not because I am good, to deliver
me from them, "for they are great"
f222

with all our hearts: that is, in the spirit of gentleness & forbearance: that spirit alone gives power. May it be ours:

with all our minds. for God loves a business-like woman: He is so orderly & business-like Himself: He would have us shew method in our work -- like Him -- For what is His Law, methodical & regular to the utmost nicety of detail, whether in making a grain of Oxide or in the movements of the Heavens but method carried to its perfect form:

f222v

business in its perfection: so let us be business like as He is:

Livingstone: true greatness

Be ye perfect as your Father &c in the smallest trifle or nicest detail as in the gentle spirit of the whole

f223

anxious

lest the work should not be well done: no: that it will be: but lest it should not be discreetly done: so as to secure the greatest good:

for the glory of God & not our own: God is so silent In this way people of half the talent often get more good done than people of twice the talent who go their own way: & assert themselves: & not God: God never asserts Himself: He puts His own sayings into other people's mouths: how much prudence, how much reserve (zeal is not enough) necessary not to be strong where you ought to be weak: not to be weak where you ought to be strong.
Aug 18

A.M.D.
Mrs. Deeble
Miss Stewart

God undertakes the work
joy in heaven
Ananias & Sapphira
Thy Victory O Lord not mine

10, SOUTH STREET,
PARK LANE. W. [printed address]

I always bless God that I have
seen soldiers among the tribe
of war -- their
comradeship, their literal
following of Christ in laying
down their lives for each
other -- many lives have been
lost to my knowledge by their
rushing back when out of
danger themselves to fetch in
back a wounded comrade.
This cannot be done in peace
but "greater things than this
shall ye do" -- Now, now
imperial
save the spiritual lives of
one another -- It is more difficult
to behave like true soldiers of God
in peace than in war
Benedict was turned away by temptation from the Convent -- but recovered himself. My temptation was towards the Convent -- but I was recovered by God for the Crimea & lay work.

Benedict - scarce food
I [J?] " "
Benedict - "whatever they take a fancy to they call holy -- the unlawful is that to which they feel no temptation"

[2]
single combat -- God himself being their aid against the sins of the flesh & thoughts of evil

How am I to tell what is God's will for the little things of every day in order that I may obey it? God is always speaking in the circumstances of our every day life if we will but listen & honestly ask Him "Lord what wilt Thou have one to do? [me?]"

The little housemaid who modestly said in answer to a question asked her in class that she thought she had grace, when asked why she thought so, truly answered: Because I sweep under the mats. What is grace?

So the old hymn says:
Who sweeps a room as by His laws, makes that & the action fine.
The circumstances of our every day life are
God's voice in another way
If people round us are rather aggravating,
that is a call to us for patience & self-control
& not to be aggravating in return -
Do I obey that call?

O let me then at length be
 taught
What I am still so slow to
 learn
That God is love & changeth
 not
Nor knows the shadow of a turn
----
Sweet truth & easy to repeat
But when my faith is sharply tried
I find myself a learner yet
Uncertain, slow & apt to slide
----
But oh my God one look from Thee
Subdues the disobedient will
Drives doubt & discontent away
And Thy rebellious worm is still
----
Thou art as ready to forgive
As I am ready to repine     T.O.

4th Verse
Thou art as ready to forgive
As I am ready to repine
Thou therefore all the praise
 receive
Be shame & self abhorrence
 mine
f231v  NOTE DARK PENCIL

10, SOUTH STREET,
PARK LANE. W. [printed address]

Port Wine -- for Burton
A Bath
Institute by & bye
Secretary Mr. Burton
£100

Co-op News

ff232-33  NOTE DARK PENCIL

f232
Leeds
Oh teach health, teach health, teach
health, to rich & poor, to educated & if there
be any uneducated oh teach it all the more --
to men -- to women especially -- to young
mothers, to young mothers especially --
the old ones can do not realize that
they have any responsibility
for the health of their children & grammar

The lecture, the book is only the beginning --
Health comes before Greek -- It seems to be
of no use talking
the young ones -- & here is what elementary literary education is good for if followed up by practical application -- are much readier to take it in --

children -- Bengal
Teach the young mothers both before & after the birth of their children

Mr. Jowett - he might have lived for years R. sad & terrible losses to the country.

Shore examples - terrible examples --
Christ is not a doctrine not a lecture but a life
What is life? What inspires the things we do & say feel & think & do & say & do every day

Medical Students I can remember heart & liver

Inkerman
How much a few can do!
It is always the minority that works the great reforms -- never the majority.
This is as difficult to reconcile with party government, as to reconcile the "survival of the fittest" with Xtianity (ie. the goodness of God)

Signs of the Moral Govt of God. After forgiveness the working out "to the uttermost farthing" of consequences -- yet leading right
traces he finds of God's moral govt
   I mean by God's moral govt or this particular
branch of it His bringing good out of evil
   -- of the highest qualities evil an essential --
Beatitudes. Evil brings its own consequences
but it also brings the highest good --
The reform of Nursing -- Hungarian War
----------------------------------------------------------
but there again bring to highest good
Personal Recollections
Historical      Hungary      Nursing
He makes use of people the most unlikely
----------------------------------------------------------
I should so have liked to see Mr Gardiner
   When I saw him, I was too ill to ask him,
I wanted to ask him about the moral govt of God.
   I have nearly all my life cared about this --
The great object in studying history is, is it not?
to find out what we can about it from this --
History is the biography of God.
    the greatest philosopher
    Prof Mohl teaching all the Eastern
languages to write a history of God.
    To hear from a man like Mr. Gardiner
(whom probably I shall never see again) what

f236v NOTE DARK PENCIL

MS 1894
She took away religion & gave me nothing but logic instead. She took away prayer & gave me nothing but law instead. Religion is not logic. M. Mohl

`Is there a God in London? No: else why all this evil in London?`  
`But it's evil that calls out the highest good. There could be no good without evil. `Wherever there's evil, as a foreigner

said to me, you find something to cure it on foot, or to avert it. There can be no good without evil. There can be no evil without good. If it's the Devil that has made evil, he must have been greatly deceived, he must be a fool; for he's created the highest good: he has created no end of good

& with a dog

The good Shepherd does not drive His sheep -- He goes first before them & leads them.
Gertrude

"Remember life is God's greatest gift
to us for which we must be thankful
every moment & no sorrow however great
must make us forget this & no darkness
make us not use this greatest gift to the
utmost power of good within us." I am
always feeling how much not how little
has been given to me in all the beautiful
great loveable people I have known
in my life -- The world has been made better
by so many & we are left behind to keep

their lines of light still bright
by our memory & knowledge of them

"I believe in God" -- What does that mean? Unless
it is a belief which governs our whole life, it means
nothing at all. If it does not work a change
in our affections x motives in our characters, it
means nothing; it is just a word rattled off
our tongues. "Thou believest there is one God,"
says James: "thou doest well: the Devils
also believe." To believe in God truly is
not possible, unless we are different in behaviour
different in every relation of life from what
we should be if we did not believe in God --
to be righteous, unselfish ./ faithiful, hopeful --
to be trustful amid all the troubles of life
because they are part of the Father Almighty's
education of His children. This is to believe
in God, to believe in truth, righteousness
mercy and love, to be followed through every
extremity.

The above appears to be a lesson for a young
servant, whose version of what the Creed teaches us
is pencilled above. With 1894 papers. Damaged.
f242 NOTE PEN WRITTEN IN A HAND OTHER THAN FN'S

Lines often repeated by F. Nightingale
   in her latter years -- (Jotted down by E.F.B.
            --------------
"Fair, bright & sweet is Morn
When daylight newly born
Breaks with unearthly glory on the vision;
But Eve to me is fraught
With more unearthly celestial thought
And purer touches of immortal being."
            --------------
"Sol pauses on the hill
The hour of darkness lingers still
But sad his light to eyes
And dark the mountain once delightful dies
Gloom on the lovely land he seems to pour
The land where Phoebus never frown'd before."
            --------------
"Elle ne voulait m'aimer
Et je ne l'aimais pas
j'en aurai des regrets
Mais je n'en mourrai pas"!
            --------------
Also Shelley's "Lament"
& lines from Milton & many hymns especially

f242v NOTE PEN

2 verses from Cowpers Hymn 246  Ancient & Modern.
   "Have we no words?  Ah, think again,
Words flow apace when we complain,
And fill our fellow-creature's ear
With the sad tale of all our care.
Were half the breath [?] thus vainly spent
To Heaven in supplication sent,
our cheerful song would oftener be
"Hear what the Lord hath done for me."
Add Mss 45841

Add Mss 45845, microfilm, Notes and Memoranda on Religious and Other Subjects 1860-1901, Adam Matthew reel 55

ff1-3v NOTES ON RELIGION PENCIL HANDWRITTEN BY FN

f1 PENCIL

crede ut intelligas
rather
intellige ut credas

the faith which tells you that the greatest faithlessness
is to refuse to enquire

The end of Lecky's book is striking. If we could suppose
all the upper classes denying themselves for the sake
of the lower for one generation only, then "the reign of
Christ" might begin in a sense which Christianity
has never yet known.

Grace abounding
Why we should not have our portraits taken

1. I wish to be forgotten. Some of the best things the world has had done for it have been done by we don't know whom. I think we should give our work to God who does it & then be forgotten ourselves

2. But I don't think it worth while even for those I care for most to be remembered
   "Where are the great that thou wouldst wish to praise thee"
   Can you even depend upon the same thing being thought in the afternoon that was thought in the morning?

3. I think the greatest evil of this world is men & women meeting together in idleness & not in work

Vice (immorality) is not what I am thinking of that is by no means the greatest of its consequences.

It is the total misunderstanding of woman's life, of her work in the world, in men's minds which it brings about -- and generally the misapprehending of men & of women by each other as human beings

It is as yet unknown for men & for women to meet together to do the world's work (whatever Mrs. Jameson may say) for married people as little as any --

This being the case with living people, it is impossible to one to see a woman's statue in a drawing room or a man's either for that matter doing nothing

I think it is indecent. I have seen the statue of Diana Artemis without any more clothes than
born in Atalanta in Calydon had nothing but a ray of a veil on, I suppose because clothes would have hindered her work. And these do not appear to me indecent (improper). I have been a Matron of a Hospital -- the only position in which a woman is really in charge of fullgrown men -- And that does not appear to me to be indecent. I have lived a more public life then ever Queen or actress did. And that does not appear to me to be improper.

But it is improper to my mind to see a man's or a woman's portrait staring, doing nothing, in an idle assemblage of men or women or men & women.

Politics clergy not the highest ministers of religion unless also educators just the difference between writing about a battle & fighting it. between talking about history & acting unless the pulpit like Fliedner's & perhaps Arnold's is really the centre of their Institution I should like to preach to people to whom I could say Come & I will shew you a life -- not "generally"
Medicine does not cure. It is nature only that cures. All that medicine has to do is to find out what prevents the operations of Nature in curing - & then by the most careful accumulation of facts to ascertain what is the remedy to remove the obstruction out of Nature's way, & how best to apply it.

De-materialize them
Hospital a box to keep cases in
(Creeds) "do not only bind men's consciences they bind the very operations of the Spirit of God in men"

Medicine binds the very operation of the Spirit of God in men for the operations of nature are the operations of the 'Spirit of God' and medicine ought to be the way of finding out what are those laws or operations of nature by which man's body is to be made the temple of God's spirit It ought to be the education of the mind of the finder-out, so that the spirit of God may work in it freely & enable him to make discoveries -- as the political man in political life & the divine in religious, so the medical man in the laws of health. But Medical education stands in the way of all this & defeats the very spirit of God itself.

When I used to see those noble young fellows many of them years & years ago among the Medl Students I think how many

of them might have been discoverers of the operations of the "Spirit of God" in the bodies of men & how they were bound, hand & foot, by their Medl creeds.
Medical profession

don't study the "proportion of the whole to the parts" but only the proportion of the parts to the whole -- that makes all the difference

What they want is, to study that which lies behind phenomena/metaphysical in the old sense. Only I would change the word & instead of meta put pros.

What they should have is first the mental training to enable them to see the "proportion of the whole to the parts" -- then 2. let them apply their minds, so trained, to the phenomena

But now they put 2. before 1. or rather leave out 1. altogether.

Zoology is a very different thing looked at by us to what it is, looked at by Him who made it.

Nosology ought to be simply an attempt, conventional, real -- in being nothing beyond the diseases, beyond the dogs & cats

It is in having no metaphysic, according to the old sense

Goethe Wanderjahre

He says that the first period of education ought to be an introduction to the 2nd the 2nd to the 3rd & that neither 1st 2nd nor 3rd is a final education
All medicine now is formalizing or formialiarizing
Now the man who makes the formula is generally
a great genius. But then it is necessary that
the man who learns the formula should be as great
a genius as the man who made it.
Else he takes only the formula & never sees the steps
& processes that led to it.
It is just the same between the great physician & the
little physician as between the great philosopher &
the commonplace man
The little physician puts all the questions (to
Nature, I mean) but the right ones --
comforts himself that such & such nostrums &c,
tries to expel a "specific"  `ginn`
& listens as little as he can to the teaching of Nature

If the Great Being created the Soul & its belongings
& we admit that we should listen to His teaching
& call it inspiration
Then if as some nations have thought there is a
second Great Being, second only to the Greatest
who created the body & its belongings
I would listen to his teachings too
On dit que le genre humain est inspiré
   Inspiration only at long intervals -- Mr Jowett
Shew how it is mankind which is inspired,
how the poor prostitute, the galley slave, the
infirm old cripple in the Workhouse are
shewing the way, are pioneers of God's expedition,
are putting into our hands the power He
means us to have, He has made His laws on
purpose to give us
The 'inspiration' is in all
He descended into Hell. This world is Hell
   You would not call it so if ... Mr Jowett
shew how there is no reason to think there ever
will be any heaven more beautiful than this
or any hell more dreadful lower than this world
God is always descending into hell and we
should always be ready to descend into hell
with him
those pioneers, the prostitute, the convict have
to descend into hell without him. But they
are not really without him -- they, even they
are 'inspired' them, even them -- they are
shewing the way -- explaining His order

obedience unto death
   will be turned into
obedience unto life
Free will (according to Spinoza)
   the more perfect a being the less free will he
has
   God has no free will
the more perfect a being the more he acts
   according to the necessity of his nature
will not the same thing as choice
   will = power   power springs from the nature
free will not incompatible with the fore
   knowledge even in a human being of what
we shall do.  J. S. Mill
will = power
if we could exchange the word
we should see then: viz that 'power' is not
incompatible with fore knowledge
Man's character determined by organization & circumstances; these determined by God; how He works our character; inspiration out of these.

God made sin stuff.

Certainly

Péché originel=péché antérieur
enfer = lieu inférieur e.g. la terre
Il n'y a donc pas d'enfer absolu i.e. d'éternité des peines, pas plus qu'il n'y a de béatitude oisive, sans travail et sans progrès

religions = événemens, Institutions plutôt que doctrines

La résurrection: la forme sémitique de l'immortalité de l'âme
l'âme revit l'âme survit
la faiblesse de toutes les théories sur l'origine des âmes ramène à la pensée de leur pré-existence dans une autre économie que l'économie terrestre. Cette pré-existence suppose leur transmigration par des mondes différents, et cette transmigration suppose contre ces mondes une corrélation et une harmonie que l'astronomie fait entrevoir. Cette succession d'existences diverses, qui, a en juger par celle qui nous est connue, sont très loin d'être parfaites ne peut s'expliquer que par l'accomplissement d'une loi morale qui n'est elle-même que la justice divine
Ce doit être une série d'épreuves, d'expiations, de progrès qui conduisent, par un amendement, par une purification continue, à des degrés de plus en plus élevés d'excellence et de béatitude.

Jean Regnard "Ciel & Terre"

Tout est ciel: la terre même est dans le ciel et en fait partie
brain only an organ like the blood
il y a un moi
heart may be the seat of the moi rather than the brain

Claude Bernard
Spencer -- Gnostics -- Plato

The main central principle, that of considering not the visible but the invisible as the truly Existent, not this life but the future as the true life has so much connection with Christianity (that we cannot but recognize in this principle a preparation for it, or of mankind for it, on the part of the Greeks --

(Plato) makes (not virtue the means for attaining happiness but happiness to consist in virtue) makes virtue in so far as it has its reward in itself, independent of all impure motives, even of a regard to future recompense, which, nevertheless, he emphatically inculcates Thus he raised the idea of virtue as much above the Xtian idea of it -- only the foremost of the Xtian teachers have in this respect come near to Plato.

(Aristotle) in accordance with his tendency to outward experience, laid more stress upon external good & evil as possible helps or obstacles to moral effort.

(Stoics) -- superiority of wise men consists only

in his having put himself in accordance with the law of the Universe, & adapted himself to the general reason of the world; and resignation to destiny as the will of God, the subordination of the individual will to the will of the Divinity is preached by the Stoics (like) precepts of Xt.

Stoics -- first to look upon all men as brothers, all having God for their father x x a family under the common law of reason (prepared the idea of the Logos, Stoics: x (pointed out to the Alexandrian Jews & to the Christians in the study of the O.T. & N.T.) the way of substituting at their pleasure a different meaning when they did not like the literal one

x in interpreting Homer & Hesiod
Modern Christianity

The deep demoralization of Catholicism is putting the outward for the inward -- power in the place of right -- authority for truth -- confession instead of independence.

The deep demoralization of Protestantism is putting past facts in the place of ideas -- past miracles which can never be proved in the place of the nature of God -- feelings in the place of a strong sense of right & wrong.

The superficiality & levity of rationalism is the paltry criticism in the place of religion -- negative instead of the positive -- destruction for construction -- the few for the many.

The Evangelical has a deep sense of sin & evil in the world. This is truer than either the external-ordinance-view or the Epicurean "take things easy" view.

Plato, Xenophon, Isocrates, M. Antoninus

I cannot resist the conclusion that the religious & moral notions of mankind have gone back since these.

[7]

to say -- because it is teaching the "word of God". The only thing is: -- one must be very careful to find out -- what it is that God does say.
The working man is not Conservative, because he has nothing to conserve.

Make equal laws for the poor man & the rich man, & the poor man will have [illeg] thing to conserve --

Parliamentary reform will not do this for him. Because, if he elects a M.P., the M.P., as soon as he gets into Parlt, will do just like the others. The British Constitution is {blue}

Parly men care for nothing but to let Parly men {blue} live at peace & to ride out there (in the Park) or to drive in carriages with servants behind them

Let each poor man be able to earn his freehold house -- & he will become conservative.

The Railway laws of Parlt, turning the poor men out of their houses & making them "Compensation," are exactly as if Parlt were to make a law that any body might snatch my watch out of my pocket, as I walked along Oxford St, provided he made me "Compensation" for it

Mormons -- it is made their life interest (the duty, the benefit) of every/all man to provide for the industry/production of every man. In England it is no man's duty/benefit

provide for the industry/production of the working man.

The result is: -- that he tries to provide for it himself (by strikes, by unions) & in his ignorance he drives the trade out of the country.

If all the well-to-do & well-educated men in London were to put their heads together, to mend the condition of the working man (which brings about the strikes) would it not be too easy?

political -- social
The Brit: Constitution is only
Reform will only give working-men a share in political -- not the very least share in social life
England had better be nowhere then, as far as she herself is concerned be where she is {blue}
P.L. scheme
a cost & a mischief & a trial & a failure
And because it will fail it will lead to better ways
But don't you be drawn in to help other people
with their schemes.
If they choose to make a scheme & to submit it
to you, we will help.

"Liberalism = free development of individual man"
Nonsense, because
I, a thief (?), have not opportunity to develop myself.
"protest that working man is not a child, to be taken
care of by a paternal Govt"
That means, every man for himself -- God for us all.
But you mustn't expect me to be the
instrument of God for any others than myself
City of London -- richest place in the world --
look at its poor rates: -
but there is absolutely no organization of any
kind whatever to prevent this misery.
   local self-government
Certain parishes can keep down pauperism
Certain parishes can't keep down sickness

Sir J. Lawrence [WRITTEN DIAGONALLY]
Nursing  ?
ff15-15v NOTES ON RELIGION PENCIL HANDWRITTEN BY FN [7:707-08]

f15 DARK PENCIL

No one can doubt the intense Protestantism of Scotland - this is simply a feeling of justice a feeling that Xtianity cannot be supported by such means, -- that as Xtianity is the life of Xt to be lived by every one of us, this we cannot force on any people by forcing an Establishment on them for them to pay for as a conquered people.

To-day is St. Andrew, who so loved & longed for that + on which he died. We must ask God to-day for 'love of the +' - We have not to die on the +, as he had But I sometimes think that, if we wd ask for love of the + in little trifles, we should not be so worn & worried by the anxieties & irritations of this life. Many of us, I hope, give our lives to serve God. But, unless we can carry out this service with calmness & patience under little crosses, there is not much of the life of the + in it, I think. I am myself so torn with anxieties - And yet I wd so fain try to imitate those persons whom one reads of in past times --among the Puritans & among the Ascetics who had so strong a feeling of their own lives being one with the will of God as to exclude every other feeling, every care, every excitement of temper. They wished for nothing except as they fulfilled God's will. Such a feeling would give us infinite rest & almost infinite strength. Perhaps the people who have led quiet, contemplative lives have been most successful in gaining this sort of feeling. But this ought not to be. In this age, more than ever, to do God's work in the world, we must abide above the
rubbing & fighting against the world. And I don't see why, if it is God's work we are doing, we might not make our active life (still more than the other) a "spiritual Exercise", casting all our little cares as well as our whole lives into the hands of God, fulfilling His law in the small as well as the great things. I am sure I have known people who, quite late in life, improved in doing this.

I don't think God calls our little troubles little. nor yet little our yielding to them. Neither is a trifle in His eyes - He knows our troubles are great to us -- & also He knows that we need not sink under them, if since we can find our strength in Him - "Come unto me &c &c take my yoke &c &c" from one who led the most active life in His Father's service - & not a recluse life at all - must surely mean this -

---

I do so dislike that phrase - natural religion - especially when it is put as it were in opposition to Christian religion - as if Christ had taught us nothing of the service of a good God.

The fact is that the only great error of Pastor Fliedner is the main point of resemblance between Kaiserswerth & the "High Ch. communities" --

The fact is that the great merit of the "Romish charitable orders" is, what P. Fliedner lost sight of, what St. John's has not lost sight of.

The day has come when "woman's work" will be taken up "in the Church" -- not in the way our "High Church communities" have done it, but in the way Mr. Rathbone has done it. And there is not a man in England who has done more than he, or as much as he, for "Woman's Work in the (true) Church" - tho' his work has all been "secular"
I do not think the probability of marrying
the difficulty that some do.
I am not sure that I think marriage one of
the 7 deadly sins (tho' I hear it spoken of
in the sisterhoods as if it were the other thing).
And I am very sure that our Trained Nurses
& Supts are much more fit for wives & mothers
than they would have been without.
If they fulfil their engagement, usually for
3, 4 or 5 years, I think we have no sort of
right to complain.
But - our very best do not marry - they
become so interested in their work that they

give it a life-long devotion.
I am an old woman now - & have knocked
about the world a good deal - And
my experience is that "vows" are a work
purely gratuitous. Those who
devote themselves to the work need no
vows to keep them from marrying. And
those who need vows to keep them from
marrying had better not make them
This is my experience.
Agnes Jones - just as little likely to marry as
if she had made 20 vows.
Another coming on - tho' not yet with her
divine qualities - who needs no vows
With regard to Sisterhoods - choice should
be
left to idiosyncrasy of particular character
Obedience

The best will always obey - enable you to obey
For the qualities which lead to the best obedience are the same as those which enable you to command
viz - love of order
a power of discerning the whole & the relation of the parts to the whole in an essential element in an organization
a willingness to carry out the common good at any personal cost
None who cannot obey will ever be able to command -
For she who has to command has to make more sacrifices to the common good than any one else.
And if she looks upon her command as anything but a service, she will be the slave of all - she must be the willing servant of all - But the service of common obedience is far easier than the service of command.
For the servant is the servant of one - But the Supt is the servant of all.

Health -
Would not women have better health if they led more active lives -
Is there no medium possible between women who are ill because of overwork & those who are ill because of underwork?
Does Providence intend each of us to be the one or the other? -
NOTES ON PLASTERERS DARK PENCIL HANDWRITTEN BY NIGHTINGALE
DATED ?1869

Plasterers
this organization is part of our capital*
We have expended effort
time
money upon it
We have raised wages by it from __ to __ in such a time.
"just as money is part of a capitalist's capital
Now the people who remain outside us we
are obliged to combine against not
because we want to interfere with them
but because they are clandestinely (using our
organization/capital without paying-in their shares
to it.
They are profiting by the improved wages
which we have raised - without
contributing anything (as we contribute)
towards this result.
All great powers of organization are gone down
among the artisans.

?1869 [arch]

NOTES ON WOMEN AND WORK DARK PENCIL HANDWRITTEN BY FN

To have to do the work of an Office
in a home subject to the interruptions
of a home & the work of a home in
an Office subject to the business
of an Office __ is the hardest
life. No man has to do it.
When I know how much I give
up (in e.g. not seeing you) of
great pleasures to be so
frittered away by persons who
have hardly anything but their
pleasures to do.

1869 [arch]
Irish Ch.

If three fifths of their present property is left them, & the balance or more than the balance is made up by the faithful - the enthusiastic Orangemen - then, are they to have all that property without the restraints of the state.

It is just what happens with the Railways the Railways exercise a control in (or over) the legislature - And no control is exercised over the Railways.

You will have the spiritual power will exercising a control over the Legislature - & no control over the spiritual power.

In all history, this is what has cost the most bloodshed in the world - ecclesiastical government.

Henry VIII shewed his strong coarse common sense - when they were going to take the Ch. with an organization derived from the Papal power & set it free from the P.p No: he said the Ch. shall have a head - And I will be that head.

Mr. Froude has damaged his character.

Let the faithful pay - But, if the Irish Ch. is to be disendowed, let there be an Act of Parlt that there shall be no endowments.

From the moment there is a Presbyterian Genl. Assembly, a Wesleyan Conference, Bishops of ye Ch of S. there comes an Ecclesiastical Govt, an ecclesiastical union interfering with the state, wh has no power over it And that's the Devil, as all Scripture & all history says My kingdom is not of this world. Whoever said that, shewed the most consummate political insight - Let the faithful pay - let those who go to worship & let there be no more Eccl. Govt than the Independents have
Strauss makes no attempt (as Ewald does) to get at the eternal idea - the indestructible thought which far from being destroyed by destroying the miracles & fables about Christ, is on the contrary established by such destruction.

fructify for eternity by God's "co-operation" - i.e. by our being fellow-workers with Him (this is, of course, necessary & essential to every good work) thro' Eternity. Eternity always seems to me not a harvest but a spring-time - a time of ever-increasing, never ending growth - We need never lament, provided we have good will to be fellow-workers with God, how little we have done here; -- any more than delicate people who are unable to do much before breakfast, need tear themselves to pieces about this inability -

I like the books of the early centuries of this Millennium -- (for every 1000 of God's years is, in fact, one of his Milleniums --) because they seem to me to rise so much higher than those, whether Protestant or R. Catholic or Rationalist, of these later centuries, in the appreciation of how this life is only a little piece of an eternal education - And they often take pains to show that, if one's state of mind is in conformity with this, What does the loss of all the Sacraments in the world signify - or sudden or early death or loss of opportunities or &c &c?
All Anglo Saxon enactments contemplate the removal of an evil not the prevention of an evil -
All the Napoleonic ideas do not take into consideration the existence of an evil at all - but the prospect of an evil.
They do not punish for an evil in prospect -- but they make enactments to prevent it.
All the Sanitary enactments of Leviticus are not for removal but for prevention of an evil. They say, if you do so & so or if you unless you do so & so, you will have the plague.
In theocratic language, I will -- send the plagues of the Gentiles, if you do so & so.

The Anglo-Saxon mind says: - the evil must exist before I will take action
The Celtic goes forward & takes the initiative in prevention.

Demerara -
The Civilians did nothing at all
The Military did just what we told them not to do
Our theory is - it is better to suffer an occasional evil than to take all this trouble of prevention

At present there seems small chance of a really united Germany, nor have the German people up to this time gained anything whatever in consequence of the Prussian successes. In Hanover the discontent is very widely spread, nor is there one of the conquered States in which the Prussian rule has been willingly accepted by the inhabitants

enthusiasts like Mr. Grant Duff believe the regeneration of Germany to be at hand. He must have a great deal of patience.

For Schleswig & Holstein it is finis Poloniae
Bismarck ill £47500 dolation
(BELOW IS A DIAGRAM OF A GLOBE? WITH ARROWS)
Our alarm in this country is passing or has past away since the arrest of many ring-leaders in the Fenian conspiracy. The opinion of the lower orders is now turning against the Fenians, not as conspirators but as impostors who had excited hopes only to be disappointed. Irish R.C. clergy - the extreme ultramontane party which even in R. C. Belgium, Italy & Austria is incompatible with government. You cannot afford to act upon the principles of abstract justice.

But the blood of the Nation is up, & they will not stop until they have killed half a million of men & ruined both nations for 20 years to come.

O why could he, irreplaceable, not be spared? But when the Father gave up His own Son to die He might well have said Not that one, not the one Precious Son - Yet that Son was given. Oh may we not try to be perfect (in giving) even as the Father in Heaven is perfect - in giving Him our best, even as He gave us His best? to sacrifice the one precious Being as He did -- to drink the cup He has given us - which He drank Himself - which even God the Father drank -

The frivolity of the newspapers in speaking of France as if she were a child to be whipped or a blackguard to be flogged has been base -- Does not this threatened Siege of Paris rather recall the words of Christ weeping over Jerusalem? - And must we not suppose Him, in human figure of speech, weeping far more over that great city Paris?
1st Napoleon wd have satisfied himself
with his own eyes & his own judgment
3rd Napoleon qualified neither by education
habit nor health for wresting such
knowledge from those interested in
concealing it.

The main cause of the French
disaster is the Intendance: --
the pillage & dishonesty has been
quite beyond belief
& is the cause of the terrible
failure in the organization of
everything in the French Army -
- stores - ammunition - clothing
- guns - everything falling short.
Unless "want of flexibility" is
euphonious for the above short comings & malpractices - I do
not see how we can call the
Intendance fault "want of
flexibility" -
When MacMahon was ordered
to attack at Wissenbourgh, he
had "ni vivres ni cartouches" - &
said so - but in vain.
False Muster rolls of the
Battalions -- men returned at
900 strong who never have
been more than 500 at any time

And this running through
everything.
The false muster rolls of the
Intendance are nothing to the
false muster rolls of our Batteries
The danger of German militarism is not so much the danger of war, tho' that is not small, as the danger to its own Institutions - to its own National progress. All representative rights & liberties, all freedom of the press, such as they were, are not only declining but absolutely annihilating, if not annihilated, under the present régime. A Military Dictatorship seems all that is before them - absorbing all the better tendencies not only of Prussia - but the tendencies far nobler & better of all than Prussian of all that is not Prussia - into Prussia.

[I have just been declaiming against Mr. Gladstone with his Parliament. But only imagine Mr. Gladstone without a Parliament!]

An honest & industrious Bureaucracy, a high standard of National education is not enough to make a great nation. Yet that is all that Prussia has.

An article in the "R. des 2 Mondes," most remarkable as coming from a Frenchman, says: - how happy is Italy to have been defeated at Custozza & Lipa - how happy to have achieved her independence & not been victorious - Had she won those battles, she wd have fallen under Military Dictatorship - Now she can turn her attention to internal reform & improvement.

Does not that rather hit the German nail on the head? - Germany was perhaps never farther from a free national life, from free representative Institutions than at this moment.
If a Prussian requisition to show their flag floating
over "toutes les gloires de la France", I still am
obliged to them - for each & all of those galleries,
halls & saloons is to me hallowed by some -
death bed remembrance & scenes in strange &
weird contrast to all the splendour.

refugee work would require the training of a
detective - & keeps all your powers of suspicion
in constant play against every species of deception.

the little I have been able to really observe
myself might perhaps be of some use to check
or illustrate testimony from a wider range -

I can't write things twice over.

given to the Mairie lending fund -
not being able to realize the horror with which the
most sensitive & interesting people would record
the idea of applying to it. Everything connected with
the Mairie Savours of pauperism in its ugliest & lowest aspects

English gifts must be distributed by English hands

that same Galerie des Glaces where the new
Emperor was proclaimed on Jan 18 had again its
long rows of Hospital beds & sick faces from
the Sortie of the 19th part of the price paid
for that page of history
like some wild & dreadful dream

till one's head reels & one's heart sickens

Paris capitulating

so terrible a moment has never been seen in the
history of sieges, in the history of war, in the history of the
world.
if you knew the feeling of suspense for all those poor young wives, all the parents, in a country where every man you may say is gone to offer his life! -

Not one family (in the city) that has not many sometimes all the men belonging to it gone to face the enemy.

And this again was something of joy! -

To get one son home not too badly wounded, to get the remains of the other brought home by faithful hands, to hear all that there is to hear, to know that he has not much suffered, that none but loving hands have approached him

These are consolations when compared to this most horrible war, bringing death & ruin to hundreds of thousands

In the last 10 years, administration has deteriorated so much as to have become almost imbecile - and the Ho: of C. in usurping the powers of the Administn (such as they used to be 15 years ago) has lost its own - all the result as it appears to me of the literary critical Magazine y spirit of the day -

Were I advising a young friend now, I shd say:

keep out of the pamphleteering, conferenc-ing
- Public meeting - Magazine-ing - Association-ing
- Committee-ing, wishy washy flood, out of the being always on-the-go

Do one thing well, one good practical useful thing - it may be literature but if it is don't write about a thing (as all Magazine writers even statesmen do now) but of a thing, of something which you really do know & can contribute personal knowledge of your own to - accomplish some one useful work, whether it is usual or unusual for your class or sex - don't talk or write but do it. You may write afterwds, when you have something to write of. But now people write first & (don't) do afterwards. Writing is not for work but instead of work now.
ff40-44 NOTES ON LAWS OF NATURE PENCIL HANDWRITTEN BY NIGHTINGALE

f40 LIGHT PENCIL

Laws of Nature

Nemesis shall make the better better, the worse worse

2 The better shall not help their own nearest without/
The impelling Saviour shall come from above, not from below/within - Buddha, Moses - Nurses - Denison

2 is explicable God means us to go abroad

====

I don't think the world sailing on its way a proof of a good God - On the contrary - I should say what a pity so (much power was given to such a wretch - ( Comte - cd have made a better universe himself, (such an enormous disproportion

====

I am so afraid of coming to: I feel it - bee & then to feeling sometimes like Mr. Jowett & a future state

====

A future state of progress more than a feeling, a conviction to me - Pauperism bring it to an end - so many signs of a good God - must he not have made continual progress?

====

Can it be that each of us † is in the future generation? That will give the successive lives of improvement to - each. And the best go away to another world - like Christ Miranda=Madman Diotima FN [end 4:506]

f41v DARK PENCIL

Uniformities yet not uniformities there is the little bit that God does then how can we reckon on uniformities? P. & I [J?] Ma & Pa trying to make by Law, if they had, 2 children alike.
Garibaldi: The English are never discontented by anything, & always know how to get out of a difficulty. This is steadiness.

The extenuating method of statement more effective than the exaggerating one: rule of rhetoric.

Law -- self derived thro' Shores -- undeveloped Shores & Evans S pe (?) thro' Smiths may it not all be Law?

drive into a corner -- quite unwise -- Miss Xtie my own tendency

It is not very inspiring to deny M. Yes -- they leave off preaching about miracles -- But they don't substitute anything for it. They don't teach: the laws of Nature are but the register of the thoughts of God. x There are your miracles - (Bad word: law) The spiritual laws are the same - But what are they? Impossible that the highest & best our communion with [God is arbitrary Montée de S. Carmel - {the order of things {the moral Govt

X fall = rise damnation devil getting the better French of God

self-perfection absurd without God x Philo -- the word of God
Jowett - Prayer -

Or can there be a higher exercise of the reason than this? (prayers) the highest expression not merely of the feeling but of the reason when exercised in the contemplation of the Divine Being

It is the wish stronger than any earthly wish in desire to live in His service only - x x x Other men live for the most part in dependence on the opinion of their fellow men; they are the creatures of their own interests there can never be any doubt that God wills that we should fulfill his will under the shadow of His will we shall be safe amid the changes of human things.

Above all let us be truthful seeking to view ourselves & our lives in His presence, neither better than we are nor worse than we are - making our prayers the first motive & spring of all our actions - & sometimes passing before God in the mind's eye all those with whom we are in any way connected, that we may be better able to do our duty towards them & more ready to think of them all in their several ranks & stations as the creatures of God equally with ourselves - each one having a life & being & affections as valuable to himself & to God as oneself

as years go on & our faculties become weaker & narrower, instead of creeping into ourselves we may still be expanding in the divine presence & cheered by the warmth of the divine love
Stephen

worship: the setting up of an ideal to be your guide & aim
in cases of difficulty?

The first efforts of the intellect, the great efforts of the imagination may be sustained & excited by the reflection that the universe is cosmos & not chaos, conceivable by the human mind, bearing in itself the traces of being, so to speak, the thought of a mind of which the human mind is a kind of reflection.

Adam Smith when anxious to discover the principles of the wealth of nations; or Trabonian &c when they arranged the chaos of the Roman law; or the founders of the British Empire in India; yet these were items; & not trifling items either, in that, collective whole which makes up `humanity struggling with its destiny -

And if there be a God at all who cares for men & treats them as accountable moral agents, it is inconceivable that he should not have viewed the due discharge of the tasks we have mentioned as duties of the highest & most sacred kind, quite as high & sacred as preaching or praying or administering the sacraments.

This tendency to separate the common business of life from that department of it specially illustrated by the teaching & example of Christ reacts upon the character of persons engaged in those other pursuits, & leads them to take an irreligious view of occupations which (so to speak) are unsanctified by one who is supposed to have summed up in himself every form (± PAGE TORN) kind of human holiness.
Add Mss 45841

NOTES ON LIFE
DARK PENCIL HANDWRITTEN BY NIGHTINGALE DATED 1867

35 South Street,
Park Lane,
London. W.

{WRITTEN SIDEWAYS ON THE PAGE:}
not to let your mind be scarred with painful recollections
Vestries, Govt Offices &c
They weaken & enslave us. simply obstacles to be got rid
of

{WRITTEN SIDEWAYS ON THE PAGE:}
Miss Carpenter in India
(a terrible woman but much to be respected)

{SIDEWAYS ON THE TOP RIGHT:}
Miss Carpenter in India
intelligent religion

{These are jottings from J’s letters ETC HAS A CIRCLE AROUND IT}

There is a way in which these troubles might raise us out of ourselves, if we could only live a higher life above physical or mental depressions, if we could recognize them as the conditions under which God would have us work for Him.

I know that you must be wretchedly tired & weary of life, & in a state in which every thing leaves pains & stings of mind — to rise above all this, & get into a clearer atmosphere, & rest in the will of God, not only in reference to the general purpose of life but also down to its least details.

To emerge from this state of wretchedness we must get a fortnight of rest seeing no one, thinking of nothing.

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NOTES ON RELIGION

Dark pencil handwritten by Nightingale

**£46v**

Every body now considers, in education, in theology; that it is what they like - not what God likes - which is to tell The duty of those who survive clearly is to leave him with God & in true calm & peace of mind (absolutely silent about him) to fulfill the call to finish his work - perhaps to survey what they propose to themselves & think of what is possibly within their compass & then to offer that up to God as a work not of one year or two years but to be fulfilled by them when & how he pleases - 'Whosoever shall lose his soul shall gain it' But there is an interval between the losing the soul & the gaining it again which is full of pain & distraction.

Christ appears to the Saint offering him blessings spiritual or temporal. The answer is 'Lord that I may suffer more

One must now do the work of two - One must find rest not in any other but in the immediate fulfilment of the will of God. The friend, the consoler, the fellow-worker is - God. That we are doing His will & working as a part of a constituted order - having a place - is a reason for deep calm & peace

NOTES ON SCIENCE/PHILOSOPHY

Light pencil handwritten by Nightingale

**£47**

God is a Spirit -
He creates other Spirits -
These spirits create their own casing -
When He throws off the germ, the germ creates its own body, its own material always the same -
Thus Materialism disappears or rather is the best evidence of Spiritualism -

When Physiologists operate upon the body, you justly say, the spirit is not there -
They investigate the material without its spiritual, its creator -
It was the spiritual created the material

Aristotle
Stahl
Materialism = the truest proof of Spiritualism
And now there has sprung up another kind of language different from the O.T., different from the New, in which men speak to one another of truth & duty & the law of God & nature. This is the language of Moral & Political Philosophy. Is this another Gospel or not another but the same, accidentally expressed in different words? - Is there any antagonism between Xtnianity & the true analysis of the laws of human action?

This is the principle of disinterestedness, of self sacrifice, of living for others & not for ourselves, of separation from the world & from our fellow men, that in a higher sense we may be restored to them.

3 forms which the principle of self-sacrifice may take in men -- there is the love of truth

the love of mankind

& that in which the two others meet or ought to meet

the love of God

And the lover of truth is an unaccommodating being x x he will not say what he does not know. He must think for himself within the range of his own faculties; he cannot accept the opinion & authority of others unless he has proven them.

x x he tries to judge fairly of things & persons & refuses to condemn where he has not heard - conscious of his own ignorance & will only judge within the limits of his own knowledge - FAIR-MINDEDNESS

2

xx higher spring of human nature = love of mankind & of such an absorbing love as Christ had or as St. Paul had of all men everywhere there is seldom now to be found a trace (among men).
Mr. Jowett

union of great strength & great feeling in the same character (very admirable)
which ‘could not afford to love so much’, if it were not perfectly self-restrained & controlled
the sense of communion in their high interests & duties = their `union in Christ'
[love = fellow-service. A H.C]

There are persons who have cherished an early recollection to the latent hour of their lives. How much better to have consecrated such a recollection as an active principle of life to have given up to all what originally was meant for one

3. true criterion of the love of God will not be that we think of Him in this or that way but that we are willing to put His will in the place of our will, & that we seek to carry on His work in the world which is eternal instead of being wholly occupied with our own paltry interests of time

a Divine Perfection xx who knows us altogether in our inmost souls & still loves us we are conscious that we are working together with Him & we begin to feel that we are included in a plan begun in this world, continued as we believe in another. Thus we are no longer wanderers out of the way on the shores of time, but borne up in the Everlasting arms.

xx wherever there is any element of disinterestedness, or unselfishness, any desire to live above the world, any solemn feeling that we are in the hands of God—there too is a spring of water which may freshen & revive life

[end 3:573]
"Cruel chance" -

A great part of the doubt in the world comes from the fact that there are in it so many more of the impressible as compared with the originating minds. Where the openness to impression is balanced by the power of production, the painful questions of the world are speedily met by their answers; where such is not the case, there are often long periods of suffering till the child - answer of truth is brought to the birth. Hence the need for every impressible mind to be, by reading or speech, held in living association with an original mind able to combat those suggestions of doubt & even unbelief, which the look of things must often occasion - a look which comes from our inability to gain other than fragmentary visions of the work that the Father worketh hitherto. When the kingdom of heaven is at [3:577-78] hand, one sign thereof will be that all clergymen will be more or less of the latter sort, & mere receptive, goodness, no more than education & moral character will be considered sufficient reason for a man's occupying the high position of an instructor of his fellows. But even now this possession of original power is not by any means to be limited to those who make public show of the same. In many a humble parish priest it shows itself at the bed side &c x x alto' there are many who so far from being able to console wisely are incapable of understanding the condition of those that need consolation.

You will take things into your own hands & order them after a preventive & self-protective fashion lest God should have ordained the worst for you, which worst, after all, would be best met by doing His will without enquiry into the future & which worst is no evil.

Faith is as essential to manhood as foresight. It is very absurd to trust God for the future & not trust Him for the present. The man who is not anxious is the man most likely to do the right thing. He is cool & collected & ready.

Take no thought what answer ye shall make, for it will be given you when the time comes - [end 3:578]
God was ever seeking to lift the load of sin off me
(for surely all fear is sin, & one of the most oppressive
sins from which the Lord came to save us) Only He
could not without my help, for that would be to do me
more harm than good by taking the one thing in which
I was like Him away from me - my action

To work for your bread is not to take your own way,
for it is God's way. x x If you would but just take
His way, He will take care that you have a life to be
very glad of & very thankful for -

I will just begin with myself, that so I might see
Him in everything & rejoice in EVERYTHING as His gift [end 3:575]
x x the faith that trusts so that it will obey.

Chap XIV-XVII St. John [3:580]
worlds of meaning in the words into which hardly any of
them would enter But the best things are just those
from which the humble will draw the truth they are capable
of seeing [end 3:580]

I went to bed, often the very best thing a man can do -
for sleep will bring him from God what no effort of his
OWN WILL can compass.

O God, when the dark day comes, in which I can feel
nothing, may I be able to front it with the memory of this day's
strength, & so help myself to trust in the Father! calling to mind "the
days of old"-like

David

There could be no end to our relation with each other
- it could not be broken, for it was in the Lord -
which alone can give security - to any tie.
The glorification of God is the glorification of the human race - for the glory of God is the glory of man, & that glory is love - Welcome sickness, welcome sorrow, welcome death, revealing that glory! -

His heart is sore till He can make His child see the love which is His glory x x till He can make His children good like Himself [end 3:581]

[My love of - * was my glory

God's love of man is His glory]

My own history (history = my growth towards the right conditions of existence)

There are people who, if you ask the story of their lives, have nothing to tell but the course of the outward events that have constituted, as it were, the clothes of their history.

At the same time, some of the most important crises in my own history have passed, as it were, without my consciousness being awake enough to lay hold of & interpret their phenomena. "The wind bloweth where it listeth" x x only, when it was gone, I found myself more responsible, more (eager) than before x x Life is the true object of a man's care: there is no occasion to make himself think about death

It is equally foolish to answer the questions that will arise by declining to think about them, to meet (it) by refusing to meet it.
Judgment

this is the faculty of seeing words & things as they truly
are & in their true proportions whether in a narrower
or a wider sphere -

`art of measuring' Gracè

what in literature & art is called taste
in every day life          good sense

To acquire this attitude of mind in any high degree
either on religious & political questions when our
prejudices come in to play or in practical matters
where our interests are affected is one of the
greatest triumphs of the human intellect
And one of the highest exercises of the judgment is
to know our own limit & definitely to abstain from
judging in things beyond us in medicine & law e.g.
in questions of criticism & interpretation, in doubtful
matters of evidence which either do not admit of
being proven at all, or which we have not the means
of adequately examining; - And when we have
learnt the first lesson that we cannot trust
ourselves, to learn also whom we can trust.   [end 3:581]

For every man of education ought to be able to
exercise a sort of general judgment on the merits of
his fellow men; he ought to be able to distinguish
between the true physician & the mere empiric,
between the sound lawyer & the rhetorical speaker,
between the severe thinker & the popular writer or
talker, between the real critic & the dreamer of
dreams or inventor of paradoxes. When we see

persons lightly taking up with some fanciful
opinion about antiquity, some new marvel in
medicine, some often repeated tale of the
supernatural which they have no means of
investigating      that is a great sign of want
of education,      x x to be imposed upon by the
semblance of knowledge.

Mathematics fix the attention
Natural Sciences increase powers of observation
Study of Language gives subtilty & exactness in the use
of words
Reading of history gives experience & insight into the
world
Moral Sciences impart (or ought to impart) a
knowledge which comes still nearer
home to us the knowledge of ourselves
not expecting that in an altered world they would grow up exactly like ourselves but rather in the hope that they might arrive at something better & that what is common to all Xtians took precedence of that in which they differed – & what was permanent in religion of that which was transient

A man may look back upon his own past, when he has reached middle life & see how he has been guided by the Providence of God in childhood in youth in manhood – what his difficulties have been & how far he has surmounted them what his mistakes have been – in what cases accident has kept him out of harm's way.

And if he is a good & energetic man – if he is a real man & a brave man – he will look forward, not only with thankfulness to the past but with hope to the future He will not say to himself, "I can never again have a first love or spring time of life" – "the best of my days are over now" But at 30, 40 or 50 years he will feel himself to be beginning still & have a good hope in him that the last years of his life will be happier & more useful & more energetic than his earlier life – not to be counted mournfully as they pass away one by one, but rather more seriously & as if they were more & more important because bringing him nearer to eternity, And the chief ground of this good hope will be
that he knows himself better & knows other men better - if he has not the freshness & the loves of his youth, neither has he the quarrels of his youth, nor does he mistake his friends for his enemies; he has learned to recognize the really important things of life & to put aside the little ones - And so he goes on in peace, to his end.

Even so the Ch of Christ may be now only in the middle of her course x x x and in looking back on her own vicissitudes in past ages, she has the same kind of retrospect as the individual of great errors & great crimes, of friends mistaken for enemies & enemies for friends, of passions assuming the form of virtues & yet, withal, she has a sense of the Providence of God watching over her & only by degrees has she arrived at the knowledge of her true self - only by degrees has she learned to cast the light of experience on the words of Christ. And now with a deeper consciousness of human nature & a deeper insight into the purposes of God, she goes forth in another & wider spirit - acknowledging the good & truth everywhere - acknowledging the presence of Christ,

even among those who are not called by his name whether in this or in former ages - to meet the wants of men, to heal their religious differences, to alleviate their physical necessities - not to unite as many as can be got together under the banner of Christ as if he were some leader of a party -- but to bring back all nations & sorts & languages into the family of him who is the God & Father of them all regarding them as as already his in Christ & in spite of their enmities & divisions in spite of their ignorance & superstitions yet parted from him - only by such a passing cloud as might for a little season separate a father from his children
Instead of Christianity converting the world, the world has in part converted Christianity. Christianity may have failed, because the spirit of party has taken the place of spirit of Christ. Hope may be called the attitude of cheerfulness towards God & towards human life.

How is true religion ever to prevail? The religious feelings of mankind are on the other side & seek rest in some lower satisfaction --

Plato, Xenophon, Isocrates, M. Antoninus cannot resist conclusion that the religious & moral notions of mankind have gone back. Hooker is an Anglican politician; Taylor a spurious ascetic 'ductor dubitantium' without any real knowledge of the world or of human nature; South a jester, Warburton a paradoxical ruffian. Paley clear but not truthful

[better men of humbler pretensions

Henry, Tillotson, Burnet

None of them ever attained to the mere 'temperament' of Locke or Milton. None of them ever preferred truth to the Ch. of England perhaps no man ever preferred truth to his Church.

The future of the University of those that thou gavest me I have not lost one - Whether instead of distant missions, ordinary life may not be regarded as a sort of mission. Yet a kind of secrecy required in the attempt.
The Evangelical has a deep sense of sin & evil in the world. This is truer than either the external ordinance view on the Epicurean "take things easy" view [end 3:584]

Modern Xtianity [3:239-40]
The deep demoralization of Catholicism is putting the outward for the inward; power in the place of right authority for truth - confession instead of independence

The deep demoralization of Protestantism is putting past facts in the place of ideas - past miracles which can never be proved in the place of the nature of God - feelings in the place of a strong sense of right & wrong -

The superficially & levity of rationalism is the paltry criticism in the place of religion -- negative instead of the positive -- destruction for construction -- the few for the many

Dean Elliot said "the religion of the future will be neither my religion nor yours"

He thought that the Christian world was ripe for the preaching of a new religion of communion with God.

1. Idealism       Genius of Catholicism
2. Sentimentalism about the past. Aesthetics
3. Organization of the Clergy
4. Conservatism -- Old foggeyism
5. Individual love of spiritual power
6. Individual sense of persons rising above the world in which they live
7. Disappointments in love!! in the love of the world as well as other kinds of love
trying to think & feel gently about all as not having intended many things hurtful & painful to us & believing that tho' we are weak & fevered, God who has done so much for us will fulfil our work still have a usefulness & in a certain sense happiness such as no Englishwoman has had in this century

Ought one to allow one's heartstrings to break because some Minister is stupid or careless instead of taking all the means & leaving the result to God.

People want to be shaken out of the great sin of keeping (taking) the world as it is. Think that the work of God neither hastes nor rests - & that we should go about it in the spirit of order which prevails in the world. Is that notion vain of being made perfect through suffering?

Mr. Jowett

Who can tell us the difference between transubstantiation & consubstantiation, unless he can first analyse the meaning of the word `substance'? Who can give the faintest conception of the meaning of a real presence or a real spiritual presence of a divine nature in a material object? Behold he is present everywhere & especially in the heart & reason of man

Over all the difficulties of our own characters & the remembrances of shame & pain & the uncertainties of human things, there is one who remains immovable who is our friend & father - & in that thought we have peace & strength.

in all the higher & nobler thoughts which possess his mind (the Psalmist's) he recognises a divine Inspiration But we have not the same joyous confidence in God
Mr. Jowett
deficient — in the higher sort of judgment — capable of reasoning within a certain limit but not beyond it — & always incapable of understanding the answer to their own arguments

in arguing with himself pen in hand. For mere reading is a pleasing idleness. Nothing makes so great a difference between two men of equal abilities as the habit of writing down the thoughts. It teaches those to think who never thought before.

the best thoughts of most men are those which come to them unbidden & which often pass away never to be recalled.

in a civilized country every one at any age ought to have the means provided him of learning anything. (larger towns say above 100000 should have Universities)

principles which have been verified by facts now perhaps forgotten by him, for no man can retain in his memory all the grounds of his opinions, but which give him the measure of any new facts which may be presented to him.

few subjects of which people so ignorant as of the history of the last 20 years
to read the newspapers with advantage, we must have some independent information

Pol. Eco: in understanding their own place in the great machine of which they form a part.
such persons are themselves children & seem to be
hardly fit for this world. For no man can walk
without stumbling who is ignorant of himself - self-
knowledge is a real safeguard & security. When a
man has clearly set before his mind his own
weakness - (he may be sensitive or passionate or too
much given to sentiment) then he gets out of the way
of the persons or circumstances which call out his
weakness - he takes the measure of himself & cannot
be easily made to look foolish or ridiculous.

They come into contact with their fellowmen & are
influenced by them & in turn influence them

He is most of a man who has most of this social
nature; but also he must not lose his own individuality.
The highest aim of social ambition should be to be
perfectly at ease with all classes, at home with all
persons & yet to be independent of them. And when
to this knowledge of human nature, this grace & facility
of manner is added some nobler aspiration for the
good of others, some light & warmth of affection
which instinctively responds to the feelings of others
then social influences may be said to have done
their perfect work in the formation of the character.
Two men 
the same promise of the future
both equally upright & honourable
the one rises to eminence the other is nowhere
one of them has the power of growth the other not
the one takes kindly to life & the world the other shrinks into himself & learns nothing & forgets nothing. At 30 he is a little more shy & prejudiced than he was at 20 - at 40 than he was at 30 -
the other is always losing them
the one is always making friends & connexions
the one is full of knowledge of the world & ever increasing his acquaintance with men & things
in short the one has profited by the circumstances of life & learned the lesson which they were intended to teach him

A man is being educated by the society in which he lives when he begins to know his own character & the characters of his fellow-men. Some men know others but do not know themselves - & some men know neither themselves nor others. To one man a very slight experience of life will throw a flood of light on himself & his relations to his fellow men - & he very soon acquires the art of piloting; he at once learns to see himself as others see him. There is another sort of man who when the same facts are presented to him draws no lesson from them; he never in his whole life was able to understand the character of another or to correct the least of his own faults. The utter blindness of parents to their children's character
Some religious discipline is no doubt needed by us. The object of "exercitia spiritualia" is I suppose to calm & harmonize our minds, also to give us strength & force. The difficulty is to know & supply what is really wanting to us. And may not our work become the spiritual exercise and the spiritual exercise our work?

I suppose there have been persons who have had so strong a sense of the identity of their own actions with the will of God as to exclude every other feeling who have neither wished to live nor wished to die except as they fulfill his will. Can we acquire this? I don't know. But such a sense of things would no doubt give infinite rest & almost infinite power. Perhaps quietists have been most successful in gaining this sort of feeling but the quietists are not the people who have passed all their lives rubbing & fighting against the world. But I don't see why active life might not become a sort of passive life too, passive in the hands of God & in the fulfillment of the laws of nature. I sometimes fancy that there are possibilities of human character much greater than have been realized & the manner in which character may grow & change quite late in life.

The very idea of the truth is becoming ridiculous.

It would seriously impede your influence if you were known to have the influence.

When we have determined to give everything to God, - then I think we have fairly won & ought to enjoy - rest.

The result is with Him Why should we vex ourselves over the details of our work? or seem to deny at each step the general principle on which our minds really repose?

To have been enabled to cooperate in doing God's work in the world to the extent is a blessing & a compensation such as no one else has. [end 3:585]

I sometimes think that the death & not the [this para 3:175] resurrection of Christ is the really strengthening & consoling fact - that human nature could have risen to that does show that it is divine. How curious it is that adversity & suffering should be the 'blessing of the New Testament,' - & this is probably the only Xtian doctrine which is not to be found somewhere in Gentile anticipation of Xtianity.
Mr. Jowett [3:585]

'good actions produce good habits' (Aristotle)
i.e. that we make ourselves what we are
that in all our actions we assimilate something
we take up something into our own nature which we
cannot immediately lay aside
we are bound not by any decree of fate, & still less by
the will of God but by our past history.
A man may hurl a stone (Aristotle) but he cannot
recall the throw. xx he may be borne along the stream,
which ends in a cataract & only by a convulsive
effort if at all can he save himself as he nears
the fatal point.

Life would be intolerable if we had to think over all the
minutiae of our actions xx how we are to address others
& similar particulars of behaviour pa. L. H.
And therefore nature has given us the power of
acquiring habits that we may be at rest & have
time to think of more important matters
And the same power may extend to a higher field
& we may acquire habits of courage, temperance,
self-reliance, reticence & the like. [end 3:585]

PRAYER: a communion with God which is also the
highest expression of the moral & intellectual
faculties - the wish of a life summed up in a few words
- the desire for freedom from the things of this world
& for devotion to His service

Let us pray for her - for what is prayer but giving
her to God & His holy, blessed will? - Macdonald

the desire to have friends
who are better than ourselves
able to raise us up instead of
pulling us down

like a tree - principle of growth
Ps. 1.3
  going on unto perfection
Heb. VI.I.
  3 forms of principle of growth
  1. love of truth
  2. love of mankind
  3. love of God.
Mankind often speak of themselves as the creatures of circumstances - but are they not also the creators of circumstances. And evils physical as well as moral which cannot be met directly by efforts of the will may often be approached from a distance, by a change of circumstances. There are soils & climates for human beings as well as for trees & flowers.

A young man experiences some change of life. He has a new character to make among strangers & a new chance of happiness & suddenly he begins to grow.

A man cannot make himself well or ill at any moment by an effort of the will (tho' indeed at the time he may do something to cure himself, by calmness, by the absence of anxiety, by the use of means to ends). But because he cannot exercise a supernatural power over his health, he is apt to think that these matters are not within his own control.

In this country the health of the poor is to a great extent dependent on the rich. In a generation or two we might change (their physical state) health of the poor) if we could rise to our calling & recognize that we are the lords of circumstances & not the slaves of them. If some leading citizen in a town will during his whole life oppose a strong will & an intelligent conviction to the interested ignorance of the rest of mankind

{written upside down at bottom of page}:

No originality - nothing but criticism
No one asks himself or herself: - what means can be discovered to stem this great increasing tide of Pauperism or misery they only ask - how can we write a clever criticism on the - old means - on other people's means - which indeed often need criticism very much
the true dignity of human nature which is to be engaged in His service.

we seem to feel at the Communion that we are passing into the presence of God & laying before Him our lives & actions. That which always is in fact we solemnly & distinctly acknowledge.

We can imagine some one coming to Christ & asking him about this difficulty: 'Lord, how wilt Thou [see] take up Thine abode in us & in what manner shall we be conscious of Thy presence?' And Christ answering `Whoever will take up his Cross & follow me I am one with him-' To be like Him is to live for others & not for ourselves, to be dead to the world & the opinions of the world, & to love the truth. Thus in such an altered world, the image of Christ may still be present with us.

And there is the plan of life which we desire to consecrate to His Service the literary work which we hope to complete if we are spared, not from any motive of vain glory, but that we may do something for the sake of truth & add if but a little to the stock of human knowledge.
in that other world of which we know so little we have no one on whom we can rely but God only.
Let us sometimes be alone with Him in this world, for the time will come when we shall be alone with Him.

We know that the will & purpose of God is that we should become like Him, that we should put off the garment of self, & put on the Lord Jesus Christ. And we feel that this is a great & protracted work which cannot be accomplished without many a struggle & many sharp pangs, dividing the body from the spirit us from ourselves (& there may be those, who are saved so as by fire) - an Education to be carried on thro' countless ages -

the everlasting purpose that all His creatures should be good even as He is good

or might give us such a sense of peace as is expressed in those pathetic words. Yea, tho' I walk thro' the valley, &c
Let us not say, How can we get rid of the difficulty of the existence of evil? But how can we get rid of evil?

there may be brought by you a kingdom of heaven into your own parish at the present hour as well as in another life
Mr. Jowett March 28/69

You cannot imagine God professing Himself of a particular religious opinion
[Xtians now very like Greeks of old transferring to their God their own passions, motives & interests]

And the thought of Him seems to emancipate us from the violence of party, from the waving & conflict of our own minds.

God alone represents to us that impartiality of judgment which is truly free

[As to truth, absolute truth, in religious facts: -
"First of all there are facts - of history, of science, of life. You do not make these according to your own pleasure - there is no doubt about them for the most part your wishes & feelings have nothing to do with them. They manifest themselves to every one that is able to understand them xx There are some things no doubt of which mankind are ignorant, some things which seem to be utterly beyond the range of their knowledge, as there are other things which are insufficiently proved by evidence or insufficiently verified by observation. But do not let us on that account believe that all things are uncertain - there can be no greater mark of ignorance than this - or imagine that human life & knowledge are in confusion because our minds are in confusion xx x These facts shew us not how He may be supposed to govern & order the world according to some theory but how He actually does govern the world. Neither can facts be disregarded in religion. We dispute about them as tho' they were questions of party or opinion

Neither can our wishes or feelings affect them in any degree any more than any other facts of history.
xx The temper & character of the recipient has nothing to do with the acknowledgement of them.

dogmatizing where we cannot know

Doubts about historic facts they seem to him to be beside the question
"Ye shall know the truth & the truth shall make you free"

He whose aim is perfectly single whose object is only to do the will of God on earth shall have a revelation of God in his daily life. His mind shall be unclouded by passion, by weakness; he shall see God as he truly is; he shall see himself as he truly is; he shall see other men also as they truly are, for he shall see them in a measure as they are in the sight of God. He shall take the true measure of this life; its poorness & meanness & transitoriness when regarded as an end in itself - the vastness of its capabilities & opportunities when devoted to service of God. And day by day & every day he will become more & more confident in his own abiding conviction: 'I know in whom I have believed' & that He will be able to save me to the end.

As he passes into his second childhood he will become more & more dependent on his Father who is in heaven: ready to live or die in obedience to His will, as St. Paul For he knows that nothing can separate him from the power & love of God.
mind is more severe & restricted, the judgement of the larger heart & brain which has more the touch of human feeling & can better take in all the circumstances of an act is the more merciful as well as the more just. Or to take a parallel from another world: May we not believe that the merciful yet just judgement of Christ is the anticipation of a higher judgement which God will one day pass upon His creatures?

`He went about removing burdens.' The burden of sin, the burden of the law, the burden of tradition, the burden of days & places, the burden of the letter, what is expressed in a single instance in the words `The Sabbath was made for man & not man for the Sabbath' or `The hour is coming & now is'

what a load of superstition might seem to have been removed by these few words if under various pretences & in other forms mankind had not been always re imposing it.

And the central principle of his life will be that he is working not in his own strength but seeking to carry out the plan of God in the world. Like some physical philosopher he will be trying all his life long to discover this & when he has found it he will conform himself to it. And if at times the presence of God seems to be withdrawn from him x3
Oh the peace there is in that soul which has no more will of its own, which has no more thought for itself than the babe asleep in its mother's arms. xxx

When I can find myself alone with God, I am no longer myself, a feeble, dying woman, for He takes full possession of me, soul & heart, brain & will and I no longer live, but He lives in me. There is no joy like that joy; there is no union like the union of the Divine spirit with my mortal spirit. xxx

"I could bear any trouble rather than lose the faith that God loves me. But how can I get as near to Him?

"It is no easy matter to empty the heart of all but God. He cannot come into a heart that is full of the din of the voices of the world. xx You know not whence they come, the noisy & oft times noisome creatures/clattering birds; & often at the moment when you think your mind is most free & empty for the reception of the heavenly quest, then some foolish thought swoops down & the timorous dove of peace is scared away by the flapping of his foul wings. One must needs drink at every broken cistern, & find out for one's self how hot & brackish the water is, before we shall be satisfied with the taste of the waters of life.

xx When I am waiting for Him, He comes to me. I feel the nearness of His presence; He tells me all His name -- I am as if crucified with Him. That is rapture. But what is it when I feel His divine joy, His eternal blessedness? -

xx I resolved to empty my heart of all, of every care or pleasure or hope of this life. xx I strove to make my mind a blank for God to write upon xx I heard the still small voice which speaks only in perfect solitude & recollection of spirit. [end 3:588]
I think myself infinitely obliged to them for their good opinion of me – and it has given me greater pleasure than I thought I had to come in this life.

So much weaker & worse I grew, I was forced to quit my pen xx with such trembling unsteadiness xx

I deferred it therefore to see how it would please God to deal with me. And I find myself after a better night than I expected, lively & clear.

I hope he is an altered man & in time will be a reformed one, yet is he one of those high spirits that has been accustomed to resent imaginary indignities to himself, when, I believe, he has not been studious to avoid giving real offences to others; men of this cast acting as if they thought all the world was made to bear with them, and they with nobody in it.

God for ever bless you & all you love & honour & reward you here & hereafter for your kindness to your ever obliged.

x 3 & the mass of evil to overwhelm him, he will remember that the heavens too may be overclouded & yet that the hidden sun is still the source of light & life. xxx

Waiting for another state in which 'he will comprehend the laws of a higher world' & begin again the work which was left imperfect here.
And in speaking of the universal love of Christ we must not think merely of sympathy or of benevolence towards the whole race of mankind but of something higher & nobler far -- the earnest & longing desire that they should be restored to the truth & to God. This is that love of mankind which is identical with the love of God which seeks to elevate their moral nature & raise them from earth to heaven. If we strive to realize to ourselves a sort of pain at evil, a grieving over the hardness of men's hearts, a desire that they should come to Him & have rest -- an infinite compassion even at the last hour 'Father forgive them for they know not what they do,' then we may make some approach to understanding the love of Christ which passeth knowledge.

Another characteristic of Christ's manner of doing Good is his gentleness towards offenders. 'Neither do I condemn thee'. But at the same time 'Go & sin no more'. There was to be no mistake upon the latter point but neither was the woman's former life to be brought up against her. And so again the woman (whoever she was) who is described as a Sinner was forgiven much because she loved much -- We are told in the Gospels that Jesus needed not that any one should testify to him of man, for he knew what was in man. And this intuitive knowledge of human nature, if I may so speak, enabled him to judge of men's characters & trials & temptations & to think of them more truly & at the same time more lovingly than was possible to another. Something like this may be observed in the ordinary verdicts & opinions of men; the judgment of the narrower
mob = persons without virtue or sense - even in the highest rank

It is possible, however, that Mr. Allworthy saw enough to render him a little uneasy; for we are not always to conclude, that a wise man is not hurt, because he doth not cry out & lament himself, like those of a childish or effeminate temper. But indeed it is possible he might see some faults in the captain without any uneasiness at all; for men of true wisdom & goodness are contented to take persons & things as they are, without complaining of their imperfections, or attempting to amend them. They can see a fault in a friend, a relation, or an acquaintance, without ever mentioning it to the parties themselves, or to any others; and this, often without lessening their affection. Indeed, unless great discernment be tempered with this overlooking disposition, we ought never to contract friendship but with a degree of folly which we can deceive; for I hope my friends will pardon me when I declare, I know none of them without a fault; and I should be sorry if I could imagine I had any friend who could not see mine. Forgiveness of this kind we give and demand in turn. It is an exercise of friendship, and perhaps none of the least pleasant. And this forgiveness we must bestow, without desire of amendment. There is, perhaps, no surer mark of folly, than an attempt to correct the natural infirmities of those we love. The finest composition of human nature, as well as the finest china, may have a flaw in it; and this, I am afraid, in either case, is equally incurable; though, nevertheless, the pattern may remain of the highest value.
A single bad act no more constitutes a villain in life, than a single bad part on the stage. A man of true understanding can censure an imperfection, or even a vice, without rage against the guilty party. The worst of men generally have the words rogue and villain most in their mouths, as the lowest of all wretches are the aptest to cry out `low' in the pit. Several eminent characters have, in numberless instances of their lives, played the fool egregiously in earnest. We can censure the action, without conceiving any absolute detestation of the person whom, perhaps, nature may not have designed to act an ill part in all her dramas. As to Reason, the patentee (of this theatre) he is known to be a very idle fellow & seldom to exert himself.

M. de Hancberg, abbot of the Benedictines at Munich writes on history of Arabic philosophy. same party as Doellinger - fighting ultramontanes. But organization of Cath: Ch: & Jesuits too much for them.
And there was neither physician nor apothecary in the village. So that nature was deprived of none of her advantages. Notwithstanding this, the disorder rapidly increased.

[I will receive the Sacrament upon it] [3:589]

His smiles at folly were indeed such as we may suppose the angels bestow on the absurdities of mankind. [3:589]

The mythology (of the ancients) which was at that time more firmly believed by the vulgar than any religion is at present [3:590]

honour is a creature of the world's making, and the world hath the power of a creator over it, & may govern & direct it as they please. So is public opinion - [3:590] FN

to the great scandal of the law, of the nation, of Christianity, and even of human nature itself. [3:590]

always hostile to a settled, resolute Government, which represses mendicancy, & endeavours to educate the people - averse to Govt. proselytizing.
but also to domination of native priests
(Byron) must reap as he sowed, courting the misconceptions of romance. 
good sense & the spirit of fair interpretation which always 
accompanies it

March 12/70

I believe we have relations to each other, deeper, wider, & more 
enduring than the ties we see. I believe that in another 
world we shall recognize those who have made us suffer 
here as our masters & best teachers, & thank them for it. 
Thank God! they remain that our narrow personal 
love may grow into charity divine, they remain that our old love may build itself a lasting monument in every 
good word & work to our life's end: thank God! they remain, that we may commend their past & ours to 
His forgiveness, their & our future to His care.

Faust "One who thought us worth His life." [3:590] 

"But I trusted my father once." [3:590] 
"Hélas! dear & great God! must we be so stripped & turned out alone, before we seek Thee?"

Il est fatiguant de lutter contre le parti pris, et la mauvaise foi.

[3:590] 
those who wish to be perfect should `forget the things that are behind 
It is really a sacred duty to forget.

==== 
ex major who had "doué sa commune d'une pompe
**£77v** NOTES ON BELIEF LIGHT PENCIL HANDWRITTEN BY NIGHTINGALE

talking over things among themselves, arrive at some belief quite the reverse of fact

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Think of me as a poor woman so overwhelmed with [3:590] business & with increasing illness that she feels all the more while able all the less to express her value. [end 3:590]

To speak out one's convictions (if they are convictions) is a form of morality of quite as binding force as to do any good. But this is admitted by scarcely any except those whose convictions are not worth the name. Hence these scandals. Either childish stuff is put forward as conviction. Or by a kind of washy dishonesty, miscalled philosophy the binding force of the moral obligation to perform the most important duty of "speaking out", at the cost of a little martyrdom, is absolutely ignored

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**£79** DARK PENCIL [3:591]

Mr. Jowett

For in religion as in other respects we are what we are, not only through our individual efforts, but also as the result of ages which have preceded us. And to see whether the ship is drifting is necessary almost to safety - no one can view things in their true proportions who does not read his own life in the light of history & of the world. And he who takes this wider view may have a larger charity & (shall I say?) a diviner knowledge - more like that of God himself, who is very far from judging his creatures according to their own judgments of one another, or dividing them into the sects or classes in which they are distributed on earth.

The great distinction xx between the Christian who became a Jewish proselyte & the Christian who was without the law - a difference which agitated all the Churches & extended in some degree to the Apostles themselves. (Galatians II) and was the chief source of that opposition which St. Paul every where experienced - of that want of support "from those who seemed to be pillars" - of "that turning away of all Asia" - which he so pathetically describes in his Epistles & which seems rather to have increased than diminished towards the close of his life. [end 3:591]
the clergy - immersed in disputes of party which never can & never will do any body any good

Is religion - a high rule of life? - or only a sort of comfort & anodyne in death? -

In this great progress of civilization, in this corresponding want & misery of large masses of mankind

religious controversies - He is amazed at their pertinacity & sometimes at their unmeaningness. Perhaps he may have sometimes to stand out of the way 'under the shelter of a wall' until the storm has passed over.

A little prudence will enable him to possess his soul in patience.

Many things appear very differently at the close of life from what they did when the battle was still going, on xx.

A good man whose active work has fallen within the last half-century, & who has taken an active part in the religious questions of the day, perhaps in extreme age (like R. Baxter) making some such reflections as the following: I meant well but I helped to delay the education of the poor for 15 or 20 years; or I carried that vote of censure a generation ago on one who has now departed whither I too soon must go. But I never read a page of his writings - and I am not certain that I understood either his meaning or my own - Or there was that measure of Relief to my fellow subjects, in the justice & policy of wh. the greater part of the world seem now to have acquiesced - which at the time I thought a dishonour to God.

35 South Street,
Park Lane,
W. [printed address]
These are apparently either passages copied from Mr. Jowett's sermons & c; or ideas for his sermons jotted down by F.N. according to his frequent request. Also a copy of a long letter on European politics from Sir Robert Stories to Jowett Xmas Eve. 1870.

It is impossible for me to write— I have hardly 5 minutes a day at my disposal, being hemmed in on all sides by every kind of work. Moreover I am completely demoralized by the peculiar kind of position I am placed in.

The fact is that the like of what our . . . is in upper quarters was never I suppose seen before. Pompous assishness — at a moment when the very ablest men would find the work cut out for them straining their energies to the utmost —
Ld Granville's talent as an agreeable man of the world - his oratorical virtuousity with which he greases radical measures so as to make them go thro' the Lords.

As the virtue of a baker is to bake bread, so the virtue of a Statesman is to know how to transact the affairs of the State. The men now called upon to exercise it may understand the art of managing Parliament & of getting themselves praised by newspapers - but the art of managing England so that she will come out of their hands in a nobler greater position than when they took the rudder into their hands they have NOT got.

What is the τέλος which an English statesman of modern manufacture has before his eyes? - is it to do the duty which England (that grand old ideal which used to inflame men's hearts at one time) expects of him, or is it to steer clear of the animadversions of Mr. Levi of the Telegraph?

what attitude ought England to assume in the midst of the greatest historical drama which has been played since the existence of civilized nations
honest i.e. intellectually honest, not honest in the way of not taking bribes

how to eat their leek so that people should fancy they were eating something they liked, & how exactly to say enough to make the penny a liner fancy they had said a great deal & write leading articles to prove that the British Lion had roared

To us behind the scenes who see all the opportunities of taking up the right attitude missed & all serious study of pooh poohed -- the secret is well known that Our knives are made not to cut but to sell -- An English statesman's reward after his day's toil is not the improved position of England in the world's drama, but the approving Leading article & the

to me behind the scenes
Mr. Cardwell not an ass nor an idiot cannot but seem as if his Army Regulation Act merely for the penny a liners or the Ho. of Comm crass ignorance of the "Times" paragraph Control.

favourable reports brought in by the Whip from the purlieus of the Reform Club - The public in front of the scenes who know nothing of what is going on behind merely sees the scenic effect carefully prepared to hit the sight of persons sitting where they sit - they see nothing of the monstrous perspective & misshape of the objects as they exist in themselves.
England at one of the most doing crises of the world has no body of men within the realm capable of possessing a policy & these men are absolutely destitute of the idea that it is the duty they owe to their country to have one like a log on the water, heaving with every wave of public opinion or hurled at any kind of pace down a stream to destruction a huge water logged ironclad, crammed with wealth & strength & sinew & power to do good or evil yet utterly incapable because we have no Engineers to start the Engines a laughing stock to our enemies

as the road along which they intend themselves to walk & make others walk [Mr. Cardwell's policy merely to meet a "panic" does not pretend to any other does not pretend to constitute what he thinks a safe Army]

1/2 doz. men once in power rule us as absolutely as the Russian Czar rules the Russian muziks

as one great whole to be submitted to the country & accepted or rejected by the country. They are all open questions.
I spend day & night in thinking over these things yet seeking the folly of doing so as nobody else does.

To prepare by every means in our power for cutting Canada adrift -- putting her well on her legs first -- xx our folly in never asking ourselves on what general principle our colonial policy should be built up has prevented our xx insisting that every colony which chooses to keep up its connection with us shall adopt free Trade. The least we can ask in return for the duty of protecting a colony is that it shall not enhance by local legislation the cost of the Colonial produce consumed by the mother country -- Canada would probably do everything rather than give up her protective Tariff -- but if she did give it up half our worries with America wd probably cease.

As regards the rest of our Colonial Empire
I would endeavour to draw together much closer the bonds which at present exist between them & the mother country

If I embodied some such programme xxx in the Ho: of C, 150 Englishmen out of every 100 wd. scream at me & hoot me down -
& you wd probably be the first to cast a stone at me.

Does Mr. Gladstone put out boldly that "England must cease having a" Colonial "policy & be content with her position in her island home"?

leaving my business unattended to to write

During a period like the present in which the political movement of the world is accelerated altogether beyond its ordinary rate of progress & new political combinations are starting up every day, one ought to be either wholly in the movement or wholly outside of it. Amongst the dramatis personae or in a stage box a sniffing out after a long practice of the true from the false in the press utter helplessness in England hopeless bewilderment of the men at the helm.
Universal suffrage will impose on France again &
again disastrous trials of a Republic, as the
name takes the imagination of an ignorant multitude
& is favourable to Declamation & to empty, ambitious
& unsound declamators who always rule the Celtic
mind. This false idea will cost France very dear.

Thiers keeps away a general Civil War in France, being
a trait d'union between the Monarchic majority in
Versailles & the republican majority in the town's
presumptious contés = Commune

Acad: française consisting only of 2
les moraux " "
Inscriptions " 11
Sciences " 14 out of 76

What infamous canaille, these reformers of all social abuses are ----

You have no idea how necessary Thiers is to us -
& how well he has managed this unmanageable Assembly
at Versailles - without him it would have fought
amongst itself & the country have fallen in the utmost
confusion & in civil war all over - You have no
conception of the difficulty of reconstructing a country
utterly ruined & disorganized - civil war raging - the enemy
occupying one third of it, & the heads of most people
quite distracted. The legitimists are as absurd as the Republicans
- Henri V has published a sort of proclamation which is as much
about the Pope as about France - [end 7:762]
Feb 7/71

The powers that have been set loose are now beyond all control - they are irrational, inaccessible to reason. Nations, like engines, are under control up to a certain point but if that point is once past all becomes hopeless.

Germany will not listen to any argument now, and good advice will only make her more angry & unreasonable. Success intoxicates a nation and no one can fail to see that the nation at large is not in its right mind - The King & his daily companions are soldiers by profession, they look at every thing from a military point of view. They despise moral forces, they want material guarantees -- If men like the Crown Prince are powerless & think it wise to be silent, whose voice is likely to do any good? - Annexation of Alsace & Lorraine a mistake - a mere after thought - will weaken Germany -- whether any statesman whether even the Emperor, is strong enough to march the German Army out of Strasburg without imperilling his throne.
Nature like Art tho' more beautiful & glorious far 
is not the true image of God - not there, not there -
are the foundations of human life to be sought

All knowledge is good & all serious enquiry & discussion
is good, if we are able to follow them.

Ridicule is the test of weakness or of affectation
but not of truth

Calmness of style tho' an admirable quality is no proof of
the soundness of an argument. The greatest fallacies
may be most clearly expressed - & the greatest
untruths are sometimes found in the most logical
& consecutive writings.

As a moral & religious being, man is concerned, not
with his origin but with his nature, not with
what he has been but with what he is.

Reverence for a superior (unseen) being, of which there seem
to be no traces among the animals
(Difference between men & animals)
Add Mss 45841

f91v DARK PENCIL DATED DECEMBER 11, 1871

(between men & animals) tho' striking to the eye

is not in what is characteristic of man, but in what

is not characteristic of him

Hypothesis is a most gracious aid to science. But there

seems to be some danger of the exact sciences, becoming inexact, if they are allowed to entertain

conjectures so far in advance of facts

There is a faith that when we are no longer the servants of our own or other men's prejudices or passions, but are seeking to live in purity & truth that God is revealing himself to us

impartial not because they have no religion, but because they leave the result with him. They are sensible that God has assigned them a work which is as much his work as the preaching of the Gospel. Regarding all truth as a revelation of God, they have no egotism which leads them to maintain their own ideas or discoveries in preference to those of others

Dec 11 /71

f92 DARK PENCIL

Mr. Jowett XIII Cor. I

No man can do much good to others xxx who does not pass them often in review before his own mind, as they & he himself are in the sight of God

To accomplish this a man requires not only a sense of responsibility but a large heart & a large mind- which can take in men's circumstances- his children in Christ.

His words have the effect which everything has when springing naturally out of a man's own character & verified by his life.

The love of St. Paul & the love of St. John - the one begins with the love of God & is a sort of union with God & enjoyment of his presence (Mystics) - the love or charity of St. Paul begins with love to man, tho' passing also into an unseen world. xx - he cannot love his brother who has not also some love to God & faith in the order of the world
which He has appointed
"Love your enemies" i.e.
do not estimate others according as they estimate you - or speak well & ill of them in proportion as they speak well or ill of you - this is weak & egotistical & disturbs our judgment of men & confuses our knowledge of the world. When a man can truly say of another `So & so has no opinion of me, but I honour & respect him: he has made great progress in manly & Christian virtue

There are few men who would not have reason to be ashamed of their own personal feelings, if they could all be revealed.

An honourable ambition failing may have turned to envy & have soured if not poisoned life.

"Charity" desires to work not for her own sake but for the sake of the work - & she knows that God has other instruments who will fulfill his purpose when the poor life of an individual has passed away & can never be made ridiculous, because never pretending to be what she is not
in His words [3:592]
a majesty & repose which springs out of his communion
with the Divine nature

God is not subject to those hazy ideas of right & wrong

Christ would have said: "Think ye that the Sadducees &
Pharisees" at whose instigation he was himself
put to death xx were different from the Christian
persecutors (Christ's own disciples of later ages)
of the Jews? [3:592]

We want to learn the lesson not how God may be supposed
to govern the world according to our superficial ideas of
right & wrong but how he actually governs us as a
matter of fact. [3:592]

God neither deceives nor is deceived. [3:592]
Every Christian should habitually think of himself
as he is in the sight of God along with others.
O God make us to see ourselves as others see us & as
thou seest us— And to see others as they truly are & as Thou
seest them— Sometimes putting ourselves in their place
that we may learn to realize their trials & circumstances
The guilty are seldom reached:
thousands of innocent men may be lying on the field of battle
because there has been one avaricious tradesman who
makes money out of the lives of his fellow countrymen.

Two men are engaged in trade:
the one is active & energetic x x x
the other is gentle & disinterested - he is a simple man
who has no experience of the acts of others - & he fails
in the struggle for existence - he has never been a man
of business & ends his life in poverty & debt. [end 3:596]

another sort of carelessness
imprudence in forming a connection - some venial error x x
x x they may be the source of 'A THOUSAND IRRELIGIOUS
CURSED HOURS' -
And we hardly ever think of them, like children
He does intend to teach us by every indication or
sign in his power a lesson of another sort
viz that what we are depends upon what we
make ourselves, upon our using the means
towards ends
"Charity" (love) is not shaken by a first or second or third disappointment -- but can never cease to forgive & never cease to love -

Suppose the case of a person who is altogether unthankful, in whom pride is too strong for gratitude, who has been advised & assisted again & again & never improves or is likely to improve. Can we still regard him with no other feeling than pity & love? Can we resolve never to give him up?

There is very little merit in loving those who love us -- but can we love those who are indifferent to us, who speak against us, who act meanly towards us, who as we strongly suspect have been stabbing us in the dark?

- Yet this is the love of God towards man. [end 3:594]

which wills that all men should be saved not at one time only or by one chance which He offers them, but every where always according to the general laws of His kingdom

A man requires both honesty & good sense in dealing with his own character.

Is it impossible that every trace of vanity, of self love, of envy & jealousy of others, of love of power or wealth may pass away from a man & his mind be left free for the service of God & his fellow creatures - that he should be by the grace of God in this world - what he hopes to be in another?

We desire to be one with God, to live perfectly according to His laws as we live imperfectly here - to do His work in another world better than we have in this [end 3:596]
What Wesley said of the Ch. of Eng:, I say of every School & College, alas nearly of every home
"Who watched over these in love" exceptg you?
"Who marked their growth in grace", excg you?
"Who advised & exhorted them from time to time" excepting you?
No one .. no home, no School, no College.
"Is Christian fellowship there?"
Certainly not

[I had "Xtian fellowship" once with two men in my life. But it was quite outside of all ordinary social or family "fellowship"]

"What Xtian connection is there between" men, excepting yours? [end 3:595]
"What intercourse in spiritual things," excg yours?
"What watching over each other's souls" excg yours?
"Xtian fellowship" is now a "mere jest", excg yours.

All great men who try to work on spiritual or moral worlds
If their Ideal was not far beyond any Actual possible, they would do nothing
And because their Ideal is far beyond any Actual possible, they think they do nothing [end 3:596]

Make a cross between Christianity & Buddhism
Divine Father    Law
But Xtainity has rejected "Law" (Welt ordnung)
And Buddhism has rejected the Divine Father (Law Giver) [end 4:507]

{WRITTEN UPSIDE DOWN AT THE BOTTOM OF THE PAGE}:
Je vous souhaitez tous les bonheurs, toutes les joies et je vous conjure de prier Dieu d'envoyer tout le courage dont elle a besoin à votre toute affectionnée.
Cesse de Grancey
one look from him like that given to
Peter would have changed the course
of our lives

the lost image of Christ - is there not
such an image in us? -

he could live among the lowest of the
people & yet his dignity is not
diminished but rather enhanced by this.
He could defend himself against all
disputants xx he had the sort of
influence which is given by the
clear & dispassionate knowledge of
other men's characters: for he knew
what was in man -
when asked their quibbling questions
he does not enter into a dispute with
them, he rises above them to a higher
principle. Or he appeals from the xx
rigid & precise rule to the feeling of
the heart xx And there are some
questions which he will not answer
at all. And at the last when
interrogated by Pilate: he the captive
on the point of being led away to death replies: My kingdom &c
This is the language of authority, more impressive when deprived of all earthy show of power.
And with this we may further contrast the language of seeming authority in which there is no intrinsic power of truth.
Christ always goes back to first principles in religion.
Christ comes to bring a sword on earth, i.e. to make men think, to bring a nation to a sense of their evil ways.
Their mission is to make men contented with themselves, to bring down their principles to the practice of ordinary life. They have never risen to the thought of God as a moral being.

His acts & his

{AT BOTTOM OF PAGE}:
truth embodied in a person of which he could no more divest himself than we can divest ourselves of personal identity. And had all men been against him, had he passed away without making a single convert the truth would not have been the less true to him.
His acts & words xx had a divine force xx out of an irresistible conviction that he was one with God.

xx He was absolutely one in himself & had one thought only in his whole life - not like a politician trying expediently to adapt his opinions to the multitude but `my time is not yet, your time is always ready.' Whether men accepted them or not was a matter of indifference to him & only elicited a sort of cry of pain from him. `Ye will not come unto me that ye might have life.' - There are some minds which seem to grow with success: they receive their power from others & are borne along on the wings of sympathy & then popular good will deserts them & they fall & die. But Christ was not one of these dependent beings: he knew & was his own witness to the truth which he taught; he was himself the

that he spoke only what the Father bade him, & that in uttering the truth he is uttering the word of God. He is always in communion with God deeper & closer far than any earthly friendship

So too the thought of truth x x in those who think more deeply runs up necessarily into the thought of God & is Eternal. And amid the accidents of human life & the opposition of the world, when the health fails or the mind becomes weakened, this is the rock upon which our faith is based

x x v. Mat. Arnold's mistake about 3/4 the conduct 1/8 culture/art & sciences Is not truth part of `conduct'?
part of God?
They cannot trample on the feelings of others - & still govern them with a strong hand, - a fiction in which inconsiderate rulers indulge -

This simplicity  
this confidence in God & in the truth  
this freedom from the traditional opinions of men, this divine calmness,  
this union of strength & love are the (key) to Christ's authority.  
He seemed to be above men because he was at one with himself, & had a hidden strength in God, because the words which he spoke were in accordance with the will of God & the eternal laws of the world.

The essence of dignity is simplicity -  
We must banish the thought of self, how we look, what effect we produce, what is the opinion of others about our sayings & doings, these only paralyse us at the time of action. We want to be & not to seem; to think only of the duty which we have in hand: to see things in their true proportion
"Father if it be possible not as I will but as Thou

The world had turned against him: xx

his work seemed to have failed: xx

at the time of his death there were few if any who acknowledged his mission. He was left alone with himself & God as he stood xx mocked, xx & his aspirations for the good of men apparently unfulfilled xx and at times the divine light in wh: he had lived seemed withdrawn. He had believed himself to be the Saviour of & now he could hardly see for the darkness wh: surrounded him. And being in an agony he prayed Father & uttered those terrible words: My God, my God,

It is not the body but the mind of Christ wh: we desire to realize - whether at the Communion or at any other time - thence to gather a higher idea of life for ourselves xxx our own sorrows are poor & mean in comparison with his xx and yet they would have been pitied by him who was in all points tempted like as we are.

xxx

He was simpler, deeper, calmer, feeling that he had a work to do {THERE IS A BRACKET CONNECTING calmer AND feeling}

wh: his disciples cd. not understand, a mission in which his brethren did not believe. He had as much love & pity for all men, as we have for one or two who are nearly connected with us. The idea of kindred or of family was extended by him to all who did the will of his Father.
And the deeper affection is, the deeper also is the sorrow that flows from disappointed affection: when our friends desert us in the hour of need & we feel that a sort of wrong is done to us... "Ye wd not come unto me," "O Jerusalem, Jerusalem," a cry of pain of a parent who wd. always too gladly receive the prodigal if he wd. come back to him xx "Cd ye not watch with me one hour?" xx the pathetic addition xx "Sleep on now & - " xx the parting look to Peter." xx "He that eateth bread with me hath Christ xx grieved & sometimes indignant at the shallowness & fickleness of mankind, at the want of depth of his own disciples, at the hollowness & Pharisaism of the world in general. He knew what was in men & saw their meannesses & weaknesses & yet he did not cease to love them.

He felt perhaps too keenly how little his words & his prayers had accomplished for them. To love & to be hated in return is one of the sharpest of human sorrows. To love all men & to desire to do them good & to be regarded by them as an enemy xx Christ xx not merely the friend of mankind but also the Saviour whose mission to reconcile them to Supt| themselves & to God. (Mrs. Wardr.)

Was there no sorrow or anxiety in this? When he felt the powers of evil warring against him, the superstition of the Pharisees the carelessness Sadducees the violence Zealots and the one who did not strive fighting with such unequal weapons 'a bruised reed shall he not break'
There was little or no outward encouragement to his work: few indeed could apprehend what he meant by a deliverance from evil. And even the little success he had seemed only to arouse more fiercely the hostility of his opponents. There is no sadder reflection than that he has failed in some high purpose. The enmities of mankind, the weaknesses of mankind, the jealousies of mankind have been too much for them, or the breath of popular favour has deserted them, just as they were hoping to carry some great measure. And yet with this despair might be combined also the feeling that the cause to which they had devoted themselves would ultimately triumph, but not in their own lifetime.

Men can live in self-devotion to a great cause, raised above the trivial interests & personalities of the world. Their meat & drink is to carry out some great purpose.

[His own followers have 'filled up the measure of his sufferings' (in both senses)]

These had their sorrows too but not for themselves. Their sorrows were over the sins & miseries of mankind. They had their conflicts too; & their hours of darkness & depression. When the powers of evil were too much for them; & their moments of bodily weariness when they wd. fain have been with Christ instead of struggling against the evils of mankind. They had their feelings of indignation at the hardness of men's hearts & the formalism of the Church & of the world. And sometimes they might imagine that God had forsaken them, & that their prayers were not heard, & then again they wd know that their prayers
were always heard, & learn to trust wholly not in themselves but in God. And the greatness of their sufferings might lead them to cry out: 'Father, if it' & yet not my will.

And sometimes the light wh. guided them might have disappeared & yet they knew it was the true light wh. they had once seen.

His was the perfect life of suffering flowing necessarily out of the contact of imperfect goodness with an evil world. Evil was to him evil in a deeper sense than to us:

xx the contrast was so great between the light of God in wh: he habitually lived, & the sadness & degradation of his creatures.

Of all his sorrows, the greatest was occasioned by the sins of men, not because xx, but because he really felt them in a manner inconceivable to us.

We are sensitive to offences committed against ourselves;
but Christ was sensitive to offences committed against God.

We have sometimes a sad & touching consciousness of the difference between what man might be & what he is; That was the habitual thought of Xt; We sometimes take up arms agst evil when our feelings are aroused: but he was always xx condemning men & yet not condemning them xx he sought by forgiveness of sins to arouse in them the beginnings of a new life.

And as the xx conflict of (Christ's) soul were greater than in other men, So also his confidence in God was greater or rather absolute. [March 25/53 Mar 25/74]

For he could no more be separated from him than he could be separated from his own being
God had not ceased to be his father because all men were against him, or because for a moment he had withdrawn his face from him. God was in him & with him, tho' there was darkness over the face of the earth & of his own soul also. Neither xx because Xt was sensitive to every breath of human feeling, he was the less a partaker of the Eternal nature. xx the greatest firmness & the greatest tenderness x in the hour of suffering felt most & yet was most resigned to the Divine will (Whether I live I live unto die die " [end 3:600]

(We suffer) perhaps worst of all from unreal & imaginary evils wh: we cannot get rid of, just because they create themselves. xxx

(In youth) we are more apt to make great mistakes; we do not see the proportions of things; we exaggerate, we discolour them xx perhaps ridiculous mistakes we have made, or even more real misfortunes wh: may pass away in a few weeks or months if we let them alone

(In age) to become conscious xx that we have been making one long mistake xx

The contrast of the world in wh: they live as it is & as it ought to be; the contrast of what they are themselves & what they desire to be will
Add Mss 45841

f109  DARK PENCIL DATED MARCH 25, 1874 [3:602]

3 first Gospels: verbal similarity: not 3 independent witnesses
- discrepancy: contain later additions
- did not exist till after Destruction of Jerusalem
- did not receive their present form until beginning of
  2nd centy or later
differ from 4th in Chronology & general tone

xx we do not rest our belief on them
but neither do we allow them to impede our belief

xx (these questions) far from showing that the spirit of irreligion
is rife among us: they are part of the trial wh. God has
imposed upon us. Struggle between criticism & tradition. [end 3:602]

Offences against ourselves commonly leave a far more vivid
impress on our minds than our own offences against God

(have) considered how far we were from fulfilling the purpose
for wh: God sent us into the world.

(God) Why should we turn away from the greatest &
highest of human thoughts?

March 25/74
Mr. Jowett

The one word which sums up St. Paul's teaching: [3:601-02]

`dying with X that we may also live with him'

To St Paul Xianity is the Cross, the communion or participation of the sufferings of X.
St. Paul speaks of himself `as filling up that which is lacking of X's afflictions: `I am crucified with X &c &c.

in which passage he speaks of X not only as united with him but as taking his place. - he has no being of his own: he is absorbed in one spirit, the spirit of X.

Union with X: this is the sum - being as he was - doing as he did - to be like Him in this world that we may bear His likeness in another.

xx he who dwells with X & X in him, who has the feelings of X, who thinks the thoughts of X, in whom the image of X is truly fashioned xx

must be pure & simple, xx dead to all the envious divisions & jealousies among men -

xx the soul of man is the seat of a great struggle between good & evil x lives in an alternation between the darkness of the world without & the light of God's presence within
As unknown & yet well known
down to possessing all things -
He is strong in the sense of his own weakness
glorying in his infirmities, rejoicing in tribulation,
having the sentence, of death in himself, & yet &c

2nd Ep. to Corinthians
most interesting & characteristic of all
we: the temple of God
a death to sin: death to self -
= disinterestedness = the absence of selfishness
= preferring of others before ourselves
not drawing the conversation to oneself -
not trying in various indirect ways to magnify oneself -
God does not only require of us Xitian feelings

If we were truly like Xt, we shd lay aside
all selfishness & vanity; the praise of men
wd be nothing to us. xx
And our habitual feeling wd be that we are no
better than others, altho' we have more advantages
for wh: we must give an account
xx
Remembering always that the good wh: we can do to
others is measured by what we are ourselves, & for
the most part flows insensibly out of our own
characters
the strong individual interest about each one,
(that quality in wh: the teacher may most
nearly imitate Christ)
Even young persons, if they have learned the
    art of being & not seeming may have
the blessing of doing good.
xx who are always & everywhere on the side of
    right - whose life (& not their words) is a
witness to others xx
And yet no one cd even attribute to them
    self-righteousness or conceit xx
These are the sort of qualities wh: impart
to a School what may be called
`life from the dead'.

faith in immortality: not some tenacity or
intensity of life
but a spiritual principle wh: takes us
out of this world to unite us with God.
Romans VI-5
`likeness of his death' &c [3:602]

we make distinctions natural to us
between secular & religious
actions or between what is moral
& what is spiritual
wh: are not found in Scripture.
But are not these `distinctions'
the very cause of the mischief?
If we thought all our actions
`religious,' our modern science,
sanitary & moral science, professions
&c.

[with papers of 1875]
Public Worship Mr Jowett

He who does not under some hasty misconception lay aside religion as many seem apt to do will find at last that the deepest religious feeling does not extinguish but rather gives life to the utmost freedom of enquiry

how far Xtian worship may be considered as a part of a more general communion, which God, whether consciously or unconsciously to them, holds with all creatures.

The advantage of public worship is that it is also private: any reasonable act of devotion may form a part of it. We may offer up to God our studies, entreating him to give us the power so to use our natural talents that they may be the instruments of his service. We may review our faults, begging him to take from us all vanity, levity, sensuality; & to infuse into us a new mind & character. We may think of any good which we can do to others, remembering them individually in the presence of God, not so much praying for them, as praying that we may be actively inspired to help them. There are some persons dearer to us than others in the world, & for them as well as for ourselves we may ask that this love or natural affection which we feel towards them may be converted into a fellow-service of God & man. We may cast our cares upon God -- that failure in the School or in life which depresses us, that continual loss of health which makes our days hopeless, that family misfortune or disgrace of which we do not like to speak to others.

xx So God is our father & confidant in whom we trust, telling him of our weaknesses & receiving strength from him. Or once more we
may ask of him to illumine our minds
with the Spirit of truth, with fairness
& judgment, with accuracy & clearness,
that in some way whether by
teaching or writing we may assist
in the education of mankind.

So many topics of thought are
there on which we may reflect & at
the same time wish, for prayer
is a union of wishing & thinking,
not as some imagine a mere enthusiasm
or act of prostration but requiring
the highest exercise of the intellect
as well as the deepest affection of
the heart. God does not demand
of us that we should lie down
before him, like worms crawling
in the sunshine, but that with
our reason the highest of his gifts
we should seek to recognize the
truth of his nature - that we should
watch what experience teaches

about his modes of dealing with
us - that we should turn again
to that image of himself,
transcending experience which
he has set in the human heart.

the poor or uneducated
conception of God like a child's
language of age when mankind also
were children better suited to him

God knows that we do not value anything that
we do: our only desire is that we may
give back to him what he has given
to us

Prayer is the Spirit of contentment &
resignation, of active goodness &
benevolence, of modesty & truthfulness.
- It is the Spirit wh: lives above the world
in communion with a higher principle -
wh. is always working a work (laborare est
orare) & always going on in the search
Synagogue (in every large town)
= moral teaching independent of Temple
  (priests & Levites) & Tabernacle, rites, ceremonial
  based on prophets 700 B.C.
Xt's custom to teach in Synagogue on
  Sabbath day

Going to Church = rather an act of
  irreverence than of reverence.
Not to do what we pretend to be
doing greatly weakens & injures
the character.

We want to be with God as we believe
that we shall hereafter be with him.
Here at any rate the strife of tongues is
hushed: the jealousies of men no longer trouble
us: there is a great calm. Here we are
raised above the meaner thoughts of mankind.
We ask ourselves whether we are doing enough
or not: we seek to awaken in ourselves a higher
standard of life & character.

O Lord God! Who made or granted
  All these wondrous gifts but Thou?
Men have watered may have planted
  Thou with life canst sole endow!
As for me, the smallest sharer,
  In Thy work of gracious love,
Make me e'er Thy burthen-bearer-
  Toil below, its wage above!
Without nature's gifts or graces
  Aught that charm to life imparts
With few sympathizing faces
  Fewer sympathizing hearts; --
Be my journey lone & darkling,
  Now in age, as erst in youth;--
So I Jesus' crown see sparkling;
  see Thee Triumph -- Love & Truth!

a sleepless night Aug 25/64

There are many misunderstandings which we shall only
  lay down, where so many other burdens are laid down--
just on this side the judgment.
Hearts are often sundered in this life, whose love of each other is growing secretly beneath the shadow of a misunderstanding; & the unexpected growth will be one of the sweet surprises of eternity. Meanwhile, if we have done x we are not only without sin, but we have gone heavenwards by strides rather than by steps.

Yet years of this inward strain may not, perhaps, allay our sensitiveness one iota. When we lie down to die we may have the same feeling of being flayed alive, which we have now.

x Some shadow has come between us & one whom we love & whom we continue to love in spite of the shadow. It is easier to cut out a cancer than to disengage from the heart a misunderstanding which has once had time to harden there. The shadow then still continues. We do not speak. But our friend is unconsciously perhaps causing us the most exquisite torture by nearly everything he says or does or is reported to have said or done, with regard to us. Now, let us also suppose that, while we have been thus wincing, we have been forcing ourselves intellectually to believe that no unkindness was intended, that we have checked ourselves sharply whenever we have caught ourselves brooding on the matter that we have punished in ourselves any imaginary speeches, indictments or defences, which our imagination has indulged in, that we have not allowed ourselves to express our sensitiveness in complaints or in actions---It is truly miserable work. For the very struggle defiles us

[end 3:595]
Mill

By saying that a man's actions necessarily follow from his character all that is really meant (for no more is meant in any case whatever of causation) is that he invariably does act in conformity to his character & that any one who thoroughly knew his character could certainly predict how he would act in any supposable case. No more than this is contended for by any one but an Asiatic fatalist.

Mr. Mansel mistaken in thinking that the doctrine of the causation of human actions is fatalism at all. The true doctrine of c. of h. a. maintains that not only our conduct but our character is in part amenable to our will: that we can, by employing the proper means, improve our character; & that if our character is such that while it remains what it is, it necessitates us to do wrong, it will be just to apply motives which will necessitate us to strive for its improvement, & so emancipate ourselves from the other necessity: in other words, we are under a moral obligation to seek the improvement of our moral character. We shall not indeed do so unless we desire our improvement and desire it more than we dislike the means which must be employed for the purpose. But does Mr. Mansel, or any other of the free will philosophers, think that we can will the means if we do not desire the end, or if our desire of the end is weaker than our aversion to the means?

According to Mr. M. the belief that whoever knew perfectly our character and our circumstances could predict our actions, amounts to Asiatic fatalism. According to Kant, such capability of prediction is
quite compatible with the freedom of the will.

When we voluntarily exert ourselves, as it is our duty to do, for the improvement of our character or when we act in a manner which (either consciously or in part or unconsciously) determines it. Then, like all other voluntary acts, presuppose that there was already something in our character or in that combined with our circumstances, which led us to do so, & accounts for our doing so. The person, therefore, who is supposed able to predict our actions from our character as it now is, would, under the same conditions of perfect knowledge be equally able to predict what we should do to change our character: & if this be the meaning of necessity, that part of our conduct is as necessary as all the rest. If necessity means more than this abstract possibility of being foreseen; if it means any mysterious compulsion, apart from simple invariability of sequence, I deny it as strenuously as anyone.
S. Jean Chrysostome

Quelque louables que soient les intentions d'un homme, quelle que soit la bonté des mesures qu'il prend sur lui d'exécuter, on ne fait jamais le bien tout seul; et pour qu'il soit accepté et fécond, il faut que tout le monde approuve les formes suivant lesquelles il s'accomplit.

Pour prendre de l'ascendant sur les autres, il faut commencer par croire en soi -- ou D. doutait de tout, mais surtout de lui-même.

Bref, il n'avait, pour le soutenir dans l'exécution d'une entreprise héroïque, que le sentiment du devoir, et ce sentiment tout nu et réduit à lui-même abat plus qu'il ne soutient. On ne fait rien de bon dans ce monde sans une joie secrète d'être et d'agir -- Tous les hommes qui ont accompli de grands sacrifices suivaient un penchant de leur nature.

Spinoza

Pour Spinoza comme pour Platon, Dieu est le bien en soi, l'idée du bien.

comme pour la Trinité chrétienne, la source ineffable et

Voltaire on Spinoza

moins lu que célébré

Caché sous le manteau de Descartes son maître
Marchant à pas comptés, s'approcha du Grand Etre
"Pardonnez-moi, dit-il, en lui parlant tout bas,
Mais je crois, entre nous, que vous n'existez pas"
Ask for this great deliverer now & find him
Eyeless in Gaza at the mill with slaves

Quand on a le goût de la tirade, on ne se peut passer
d'un confident.
Je suis son écouteur d'office.

to B.J.  x
F.N. It seems to me that the only
"sufficient motive for good" is: - that we are all
to suffer, not the sinner alone, till we all
do good.

FN: He Sir B.F. has not the indifference which [5:301] enables a man to draw up a paper so that the Minister shall think more of the thing to be done than of the temper with which it is recommended.
One should always be able to make a statement so that people's attention shall be solely fixed on it & its principles - & not on the feeling which dictates their expression [end 5:301]
x FN to B.J.
It is God who is responsible towards us - not we towards Him.
He put us into this world without our asking Him
[I am sure I never did]
And he incurs thereby a responsibility for our life - our perfection & happiness
The freedom of the will - as if a blacksmith would
  ever teach a boy to make a horseshoe
  by telling him he could make one if he chose.

Spinoza

If this be so then, replies Blynbury, bad men fulfil God's will
  as well as good.

It is true (Spinoza answers) they fulfil it, yet not as
  the good. The better a thing or a person be, the more
  there is in him of God's spirit & the more he expresses
  God's will; while the bad, being without that divine
  love which arises from the knowledge of God, & thro'
  which alone we are called (in respect of our understanding)
  his servants, are but as instruments in the hand of the
  artificer - they serve unconsciously & are consumed in
  their service.

[No, they are only on their way to something else.
  Spinoza's proposition wants a corollary]

But once for all (Spinoza adds) this aspect of things
  will remain intolerable & unintelligible as long
  as the common notions of free will remain
  unremoved.

The condition of a country a hundred years hence his already in
  embryo in existing causes, in the same sense in which the
  properties of the circle exist. Spinoza's illustration
  [I think this absolutely true, tho' Froude scoffs at it. FN.]
Spinoza

Little or nothing issues as we expect. We look for pleasure & we find pain. thus arises the ineffectual character which we so complain of in life - the disappointments, failures, mortifications which form the material of so much. moral meditation on the vanity of the world.

The mind is too infirm to be entirely occupied with higher knowledge.

The conditions of life oblige us to act in many cases which cannot be understood by us except with the utmost inadequacy - & the resignation to the higher will which has determined all things in the wisest way, is imperfect in the best of us. Yet much is possible.

The phenomena of experience, after inductive experiment, & just & careful consideration, arrange themselves under laws uniform in their operation & furnishing a guide to the judgment; & over all things altho' the interval must remain unexplored for ever, because what we would search into is Infinite, may be seen the beginning of all things, the absolute eternal God.

In as far as we are influenced by inadequate ideas, we are but instruments - instruments, it may be, of some higher purpose in the order of nature, but in ourselves nothing; instruments which are employed for a special work, & which are consumed in effecting it.

[No: on the way to something else]
Spinoza

when we say that a man does this or that action, we say that God does it; not quâ he is Infinite, but quâ he is expressed in that man's nature.

[No. I know that I am not God.
St. Paul's vessels - reverse true]

The reverse appears to me to be true. St. Paul says: - "we have this treasure in earthen vessels that the excellence of the power may be of God & not of us". Is it not rather that God's purpose is: - that the "excellency of the power" may be of us & not of God?

To discover the pure good of man to direct his actions to such ends as will secure to him real & lasting felicity & by a comparison of his powers with the objects offered to them; to ascertain how far they are capable of arriving at these objects, & by what means they can best be trained towards them - aim of philosophy

"Most people deride or vilify their nature: it is a better thing to endeavour to understand it"

There is no general power called intellect, any more than there is any general abstract volition (no will only wills, F.N.) but only hic & ille intellectus et haec et illa volitio.

Conduct may be determined by laws- Laws as absolute as those of matter - & yet the one as well as the other may be brought under control by a proper understanding of those laws.

The better we know, the better we act; & the fallacy of all arguments against necessarianism lies in the assumption that it leaves no room for self-direction: it merely insists in exact conformity with experience, on the conditions under which self-determination is possible. Conduct depends on knowledge
Men were all, so to say, rather playing experiments with life than living, & the larger portion of them miserably failing.


To know God, as far as man can know him is power, self government & peace And this is virtue & this is blessedness.

Happiness depends: on the consistency & coherency of character, & that coherency can only be given by the knowledge of the One being, to know whom is to know all things adequately, & to love whom is to have conquered every other inclination. The more entirely our minds rest on him. The more distinctly we regard all things in their relation to him, the more we cease to be under the dominion of external things - we surrender ourselves consciously to do his will, & as living men & not as passive things we become the instruments of his power.

The more we understand the less can feeling sway us; we know that all things are what they are, because they are so constituted that they could not be otherwise, & we cease to be angry with our brother.

(Yes, but we must go on from this) because he disappoints us, we shall not fret at calamity, nor complain of fortune, because no such thing as fortune exists; & if we fail it is better than if we had succeeded; not perhaps for ourselves yet for the universe. We cannot fear, when nothing can befall us except what God wills, & we shall not violently hope, when the future, whatever it be, will be the best which is possible. Seeing all things in their place in the everlasting order, Past & Future will not affect us.
The foolish are led astray by the idea of contingency, & expect to escape the just issues of their actions -- the wise man will know that each action brings with it its inevitable consequences, which even God cannot change without ceasing to be himself.

Spin: acknowledges no hell, no devil, no positive & active agency at enmity with God: but sees in all things infinite gradations of beings, all in their way obedient, & all fulfilling the part allotted to them.

[Yes: but only on their way to Perfection. That is the only sense of this scheme -- Spinoza stops short]

He will not hear of a virtue which desires to be rewarded. Virtue is the power of God in the human soul & that is the exhaustive end of all human desire. 'Beatitudo non est virtutis pretium, sed ipsa virtus. Nihil aliud est quam ipsa animi acquiescentia quae ex Dei intuitiva cognitione oritur.'

The fulness of God suffices for us all; & he who possesses this good desires only to communicate it to every one, & to make all mankind as happy as himself

`The wise man will not speak in society of his neighbour's faults, & sparingly of the infirmity of human nature; but he will speak largely of human virtue & human power, & of the means by which that nature can best be perfected, so to lead men to put away that fear & aversion with which they look on goodness, & learn with relieved hearts to love & desire it.'

He who loves God will not desire that God should love him in return with any partial or particular affection for that is to desire that God for his sake should change his everlasting nature & become lower than himself.
If knowledge be followed as it ought to be followed, & all objects of knowledge be regarded in their relations to the One Absolute Being, the knowledge of particular outward things, of nature, or life, or history, becomes, in fact, knowledge of God; & the more complete or adequate such knowledge, the more the mind is raised above what is perishable in the phenomena to the idea or law which lies beyond them. It learns to dwell exclusively upon the eternal, not upon the temporary, & being thus occupied with the everlasting.

The human soul may become of such a nature that the portion of it which will perish with the body in comparison with that of it which shall endure, shall be insignificant and nullius momenti.

Eth. V. 38

laws, & its activity subsisting in its perfect union with God them, it contracts in itself the character of the objects which possess it. Thus we are emancipated from the conditions of duration - the more we possess such knowledge & are possessed by it, the more entirely the passion is superseded by the active

The human &c
Spinoza

Pour Spinoza comme pour Platon,

Dieu est le bien en soi, l'idée du bien

comme dans la Trinité chrétienne

la source ineffable et indéfinissable de toute vie et
de toute perfection i.e. la "substance". x

L'être infini est donc la perfection infinie

comme pour Descartes

etre, réalité, perfection: une seule et même chose

comme Descartes, Malebranche, Bossuet, Fénélon,
tous définissent Dieu "l'être infiniment parfait".

[Descartes, St. Anselm, Fénélon, ne dit pas on quoi consiste
cette perfection.]

Spinoza: x la "substance": la plus haute réalité, la plus haute

perfection possible

les "modes" sont plus parfaits qui sont le plus proche des "attributs"
e.g. les âmes sont d'autant plus parfaites qu'elles se rattachent
plus étroitement à Dieu.

toute perfection doit avoir sa racine en Dieu

"Dieu est une substance infinie, constituée par un nombre infini
d'attributs

infiniment infinis."

comme pour Hegel

Le principe des choses n'est pas (pour Spinoza) le moindre être
possible quasi identique au néant.

ce n'est pas, comme pour les post-hégéliens, la matière avec
ses propriétés physiques et chimiques

c'est l'être dans sa plénitude, dans son essence éternelle
et absolue.

D'un côté Dieu, "substance" unique & cause immanente de
toutes choses - de l'autre la vraie béatitude consistant dans
la connaissance et dans l'amour de Dieu et dans l'affran-
chissement du joug des passions pas le discernement exact de leurs
causes, tels sont les deux termes les deux pôles de la philosophie de

Spinoza
Spinoza's followers

(Des Saints)
"Eh Quoi! n'auraient-ils pas été plus parfaits, s'ils avaient marché comme des enfants de Dieu dans les voies de leurs pères, réparant leurs fautes avec joie & satisfaction?"
au bien que "l'homme en reconnaissant son imperfection devient triste et s'irrite en lui-même de voir qu'il est imparfait".

"le ciel sur la terre, ou description de la véritable joie"

"Quand on contempla la nécessité des souffrances dans l'ordre éternel de Dieu, les peines ne sont plus des peines".

Le fils x est la sagesse de Dieu, sa pensée, et la pensée de Dieu est la réalité immédiate. Au commencement était l'action, et l'action était en Dieu, et Dieu était action.

En un mot
"CROIRE N'EST AUTRE CHOSE QUE COMPRENDRE"
x Ce n'est pas une satisfaction du Christ à Dieu, mais de Dieu à nous, car Dieu, étant lumière et amour n'a pas voulu que nous restassions dans l'erreur. En un mot &c &c

De Diabolis. Spinoza
"Comment un tel être pourrait-il exister et exister éternellement, ne possédant aucun degré de perfection? D'ailleurs la durée et la stabilité d'une chose pensante dépendent de son union avec Dieu; mais le diable est par définition, séparé de Dieu: donc il ne peut exister."
Germ in Spinoza of most of what is true in this age's ideas.

Prophet, not foretelling things, like a gipsy nor telling where things are hid, like a Clairvoyant or Detective Policeman. There does not seem to be the slightest evidence that they laid claim to such powers. And the greatest of them all, the great Unknown, as Ewald calls him (Ewald expressly says) never prophesied about a Messiah, but simply described the good servant of God under suffering, as in Isaiah 53-

A man who seems to have formed his mind much on the mould of Spinoza's, J.S. Mill says {J.S. Mill TRACED OVER IN PEN} {PEN TRACING OVER PENCIL:}

"an inestimably precious unorganized Institution xx the Prophets xx were a power in the nation, often more than a match for kings & priests, & kept up, in that little corner of the earth, the antagonism of influences, which is the only real security for continued progress" "Religion has always been", he says, in other places, "a consecration of all that was once established & a barrier against further improvement"—only not there, because of the Prophets.
After speaking of the "vast interval between the morality & religion" xx "of Hebrew Conservatives of the sacerdotal order" (he means: the authors of the historical books & the Pentateuch but I mean: Dr. Pusey & Co.) "and the morality & religion of the Prophecies," he says, "conditions more favourable to progress could not easily exist; accordingly, the Jews, instead of being stationary like other Asiatics, were, next to the Greeks, the most progressive people of antiquity, and, jointly with them, have been the starting point & main propelling agency of modern cultivation".
"whoever can divest himself of the habit of reading the Bible as if it was one book"

J.S. Mill

If representative assemblies knew & acknowledged that talking & discussion are their proper business, while doing, as the result of discussion, is the task not of a miscellaneous body, but of individuals specially trained to it;

Imperialism died out, scalding, on a rock in the Atlantic

a Sovereign who has shewn himself splendidly superior to the temptations which were fatal to the vulgar mind of his ancestor

he is far better than the creed which he believes himself to have adopted
"The Lord God shall wipe away tears from off all faces"
to every quivering nerve & sorrowing heart
"The Lord God" Jehovah himself
The tenderest human hand wipes them away but to flow anew
He once & for ever will give the spirit
of praise for the spirit of heaviness

"the fourth in the fiery furnace"
when the soul seems dried up for
want of living water & all around
but to dry & parch up the little
that remains to us

a "man of sorrows" - such an accumulation
seems concentrated into these words

our every grief is as a touch on the apple
of his eye

We forsake the God of our salvation & are
unmindful of the Rock of our Strength when
we expect a blessing on the undertakings begun
& ended in our own strength & wisdom - However fair they may at first appear, He will in love blow
upon them that we may see Him as our all & in all to us - all may seem fair outside. all go well with us in man's eyes, but in the heart there may be a troubled sea of disquiet which cannot rest.
"my letter"
Walker. "So very miserable & disagreeable."

DARK PENCIL

if man here must depend on God's sun and rain, how much more must man depend on divine direction for the spirit of counsel & wisdom in dealing man with man & nation with nation that a blessing may ensue

his hope shall be so firm in the Lord that he will not fear to look upon all the evil that may come upon him. The Lord on our side can brighten the darkest prospect - the Lord forsaken & forgotten can cover with midnight darkness the fairest prospects

There are wounds of which this world shall never witness the healing - fires of which here below His peoples ever feel the heat. But "glorify ye the Lord in the fires" - the fires of affliction are to purify & fit you as brighter jewels for His Crown.

God even our own God - & yet this is closer, nearer, more individual - my God. And yet as such the Gospel declares Him not far from any one of us.
"We have to earn the earth before we can think of earning heaven."
Yes, but when only a few are hungering & thirsting after righteousness - they cannot be filled.

those who wish to live, who see the use, the importance of living minds of the highest tone keep fast hold on life's general concerns to the very last Bunsen read the Cologne Gazette on his death bed.

during the last 30 years the world has lived at a rate out of all proportion to former times. Inquiry has been more daring, discovery more rapid than it ever was before; & that in all directions: discovery by sea & land - discovery among the buried primeval elements of the world's formation; discovery among the buried monuments of pre-historic life; discovery tending to throw argument, if not light, on man's origin; discovery in the combinations of chemistry, in the agencies of light, in the mechanic forces of the elements, in the secrets of the electric current; discovery even in the remote & apparently useless geographical mysteries which have puzzled mankind for so many centuries"

[Why should there not be "discovery" in the character of God, in the means of perfecting man? - F.N.] What might not be done "in 30 years"? in this?
My father
It was his utter indifference to me.
not he never cared what I was or what I might become

Some people cannot put themselves into words, and they say, not the actual thing they are feeling, but something quite unlike, & yet which means all they would say. Some other people, it is true, have words enough, but no selves to put to them -
This is the word of the Lord unto thee      April 18/69

This is the word of the Lord unto thee      April 18/69

tact demands perfect good nature & NO REAL FEELING

Coningsby in a false position with Ld Monmouth his grandfather
if he had loved his grandfather – would have made an
ass of himself i.e. have shown feeling
but he only wished TO PLEASE & BE FRIENDS
so went up to him & said "How do you do, grandpapa?"
Ld M. was pleased – 1. that C. looked so patrician
2. that there was no scene
& in a minute they were the best of friends

"I desire to conform my life to His: I join my sufferings to His sufferings.
xx I hope, my God, to love Thee above all things, & to all eternity. I accept
without reservation all the means that Thou hast chosen to lead me to
this blessed end."              April 24/69 night            M.L. Lafayette

6th century before Xt born
Pythagoras = Greece
Zoroaster = Persia
Sakyamorini = India
Confucius = China

April 28/69 {DATE WRITTEN SIDEWAYS IN LEFT MARGIN}
The tremendous sensibility with which the venerable Siddhartha
takes leave of his cousin Amanda, of the innumerable company
of holy scholars xx & then crossing the Ganges seeks a vast forest
& there enters into Nirvana, can never be forgotten. The scene is instinct with rapture & elevation. [Wearily & heavily,
with a jaded sense of baffled endeavour the father of Chinese philosophy lays him down to die, looking earthwards to the last]

[end 4:497]
Men with high tho' impracticable ideals
"Such men are admirable, or mere dreamers, according as they do or do not appreciate with some measure of accuracy the antagonistic forces of the world around them, the real nature of men & of things. A man failed in the pursuit of an ideal may be worthy of our highest admiration; but a man pursuing an ideal blindly, without any observation, prudence, or design, is a weak character.

Clough = philosophic poet - in a sense in which no man since Lucretius. These two men were philosophers, not from the desire of fame, not from the pleasure of intellectual discovery, not because they hoped philosophy would suggest thoughts that would soothe some private grief of their own, but because it was to them an overpowering interest to have some key to the universe, because all even of their desire were suspected by them until they could find some central desire to which to link on the rest, and love & beauty & the animation of life were no pleasure to them, except as testifying to that something beyond of which they were in search -

Paracelsus - the voice of those who had failed in former times: to him
Lost, lost! yet come,
With our wan troop make thy home.
Come, come! for we
Will not breathe, so much as breathe
Reproach to thee!
Knowing what thou sink'st beneath-
So sink we in those old years,
We who bid thee, come!

Paracelsus - this problem of failure after high hopes, & what becomes of those who have failed

Tennyson feels the simple sorrow which pervades mortals at the contemplation either of their own or of another's pain
Browning discerns erroneous purpose, selfishness, that is, the exclusive desire of our own happiness, as the cause of pain
Confucius

"The Great study stops only at Perfection
the means to its attainment
1. Propriety of Conduct
2. Right Feeling
   ("intérieur")
3. Correctness of Purpose
   ("pureté d'intention")
4. Intelligence of Mind

{THE CONTINUATION TO f37v WAS LOCATED HERE}

Female Charitable work [3:479]

English Sisterhoods have failed to become popular -
some 300 or 400 Sisters have attempted to solve the problem
without much success -
The experiment has not been tried. What we have done
cannot be called a trial. If in this intensely Protestant country
we set up Establishments on the Roman model, x x x
The need of some born genius who will organize our English women
on a plan which shall command the confidence of the country & press
{WRITTEN SIDEWAYS ON THE RIGHT SIDE OF PAGE:}
- thousands into the services instead
{WRITTEN UPSIDE DOWN IN THE MIDDLE OF THE PAGE:}
of hundreds - [But in a multiplication of small well supervised
establishments
not in any vast crowd of ill trained people.   FN.
Dante

like Jeremiah

comp. Jeremiah's use of Acrostic in Lamentations, passing in ch. iii into a triplet of verses under each letter of Hebrew alphabet

Dante (3 times) his sorrow utters itself in the opening words of
Beatrice's death   |
letter to Florence | the Lamentations

to Cardinals Avignons |

Che Iddio non vuole religioso di noi se non il cuore

he was indeed passing thro' an Inferno, knowing by a terrible experience, as a transition stage in his life, the evil passions which make the soul a hell- 1861-4

Beatrice dead - to Dante

`I have attained to look on the beginning of peace'.

opening lines of the Inferno

It was then, at the age of 35(1300) before his exile from Florence, that his whole life seemed to him a chaos & a mistake - the wood dark & the way lost; then that he strove in vain to rise above the confusions of his time; then that the faults of his own life, reproduced in the vices of those around him, seemed to bar all progress. And then it was also that the work of liberation & discipline began. The poet, in whose great epic he read his own thoughts as to the greatness of Italy & the true form of its polity, & the methods of Divine retribution, became for him - the representative of human wisdom as leading to the knowledge of divine Truth
I do not believe that you can have perfect service except from a lady.

It is not education that unfit service: - it is the want of it.

"Well, I know that the reading girls I have had, have as a rule served me worse than the rest."

Would you have called one of those girls educated? They had never been taught service - the highest accomplishment of all.

What was the higher honour?- That of knighthood. Wherein did this knighthood consist?- The very word means simply service - And for what was the knight thus waited upon by the squire?- That he might be free to do as he pleased? No, but that he might be free to be the servant of all.

By being a squire first, the servant of one, he learned to rise to the higher rank, that of servant of all.

"Be ye therefore perfect, even as" &c &c

We ought always to act upon the ideal; it is the only safe ground of action. When that which contradicts & resists, & would ruin our ideal, opposes us, then we must take measures; but not till then can we take measures, or know what measures it may be necessary to take.

He hadn't a house of his own - He never had all the time he lived. He hadn't even a room of his own into which he could go, & bolt the door of it. True, he had friends who gave him a bed - but they were all poor people -

No man was ever so fond of children as he was.

He had been talking with men all day, which tires & sometimes confuses a man's thoughts, & now he wanted to talk with God - 7 p.m. - for that makes a man strong, & puts all the confusion in order again, & lets a man know what he is about.

So he went into the mountain to pray -

The sufferings involved in martyrdom - not the pure will giving occasion to that suffering - fixed upon by the common mind as the martyrdom -

But while martyrdom really means a bearing for the sake of the truth, yet there is a way in which any suffering, even that we have brought upon ourselves, may become martyrdom -

When it is so borne that the sufferer therein bears witness to the presence & fatherhood of God, in quiet, hopeful submission to His will, in gentle endurance, & that effort after cheerfulness which is not seldom to be seen where the effort is hardest to make; more than all, perhaps, & rarest of all, when it is accepted as the just & merciful consequence of wrong-doing, & is endured humbly, & with righteous shame, as the cleansing of the Father's hand, indicating that repentance unto life which lifts the sinner out of his sins, then indeed it may be called a martyrdom -
And here is the lesson of his whole life: it was all his Father's business. The boy's mind & hands were full of it. The man's mind & hands were full of it. And the risen Conqueror was full of it still. For the Father's business is everything, & includes all work that is worth doing. We may say that there is nothing but the Father & his business. May 13/69

"But we have so many things to do that are not his business" - Not one. If anything is not His business, you not only have not to do it but you ought not to do it. We cannot see the truth in common things - the will of God in little everyday affairs - & that is how they become so irksome to us.

"My peace I give unto you" - They were words he had known from the earliest memorial time. He had heard them in infancy, in childhood, in youth; now first it flashed upon him that the Lord did really mean that the peace of His soul should be the peace of their souls. He fell upon his knees & cried: "Lord, give me thy peace"

"He had learned what the sentence meant; what that was of which it spoke he had not yet learned. The peace I had once sought, the peace that lay in (At M.) had passed away. [Those were the very words I said to her]

There was surely a deeper, a wider peace for him than that, if indeed it was the same peace wherewith the kind of men had regarded his approaching end, that he had left as a heritage to his brothers xx All nature began to minister to one who had began to lift his head from the baptism of fire.

Every thing came with a sting in its pleasure - for there was no woman to whom they belonged.

Yet God & not woman is the heart of the universe.

Many feelings are simply too good to last - not in the unbelieving sense, that God is a hard father, fond of disappointing his children but - that intensity & endurance cannot yet coexist in the human economy. But the virtue of a mood depends by no means on its immediate presence. Like any other experience, it may be believed in, and in the absence which leaves the mind free to contemplate it, work even more good than in its presence.
a peace - not the repose of spectres -- not the helpless content where passion has died away.

the peace of Jesus must have been a peace that came from the doing of the will of his Father xx

Jesus taught:
1. that a man's business is to do the will of God.
2. that God takes upon himself the care of the man
3. therefore that a man must never be afraid of anything: and so
4. be left free to love God with all his heart, and his neighbour as himself.

x x

With this arose the conviction that unto every man whom God has sent into the world, he had given a work to do in that world. He had to lead the life God meant him to lead. The will of God was to be found and done in the world. In seeking a true relation to the world, would he find his relation to God?

If it was the will of God who made me & (not Ma) (or Pa) my will shall not be set against his. I cannot be happy, but I will bow my head & let his waves & his billows go over me. If there is such a God, he knows what a pain I bear. Jesus thought it well that His will should be done to the death. It will be grand to think as he thought - perhaps come to feel as he felt.
"Thou shalt love thyself with all thy heart" xxx
Then he began, with a kind of logical composure: xxx
For hell, I don't believe there is any escape from it but by leaving hellish things behind. xxx
I recognize no duty as owing to a man's self. There is & can be no such thing. I am & can be under no obligation to myself. The whole thing is a fiction & xx comes from the upper circles of the hell of selfishness. xx
Then x how can we expect men or women to understand any obligation to live for the sake of the general others, to no individual of whom, possibly, do they bear an endurable relation? What remains? - The grandest noblest duty from which all other duty springs: the duty to the possible God. Mind I say possible God, for I judge it the first of my duties towards my neighbour to regard his duty from his position, not from mine.
xx Those who talk sententiously (to the suicide) of the wrong done to a society which has done next to nothing for him. xx
I should say to him: 'God liveth: thou art not thine own but his. Bear thy hunger, thy horror in his name. I in His name will help thee out of them, as I may. To go before He calleth thee, is to say 'Thou forgettest' unto Him who numbereth the hairs of thy head xx such a loving & tender one, who, for the sake of a good with which thou wilt be all-content, & without which thou never couldst be content, permits thee there to stand - for a time - long to His sympathizing as well as to thy suffering heart.
Suicide is a sin against God - not a crime over which human laws have any hold. In regard to such, man has a duty alone - that, namely, of making it possible for every man to live xxx

[What would you do with the pretended suicides?]
Whip them, for trifling with & trading upon the feelings of their kind.

xx A weak pity will petition for the life of the worst murderer - but for what? - To keep him alive in a confinement as like their notion of hell as they dare to make it -- namely, a place whence all the sweet visiting of the grace of God are withdrawn, and the man has not a chance, so to speak, of growing better. In this hell of theirs they will even pamper his beastly body.

[They have the chaplain to visit them]
I pity the chaplain, cut off in his labours from all the aids which God's world alone can give for the teaching of these men.

["It is the fear of sending them to hell that prevents us from hanging them."]
Yes. We are not of David's mind, who would rather fall into the hands of God than of men. We think our hell is not so hard as this, for xx (that) if God once gets His hold of them by death, they are lost for ever.

["But the chaplain may awaken them to a sense of sin"]
I do not think it is likely that talk will do what the discipline of life has not done. It seems to me that the
clergyman has no commission to 'rouse people to a sense of their sins'. That is not his work. He is far more likely to harden them by any attempt in that direction. Every man does feel his sins, tho' he often does not know it. To turn his attention away from what he does feel by trying to rouse in him feelings which are impossible to him in his present condition, is to do him a great wrong. The clergyman has the message of salvation, not of sin, to give. Whatever oppression is on a man, whatever trouble, whatever conscious something that comes between him & the blessedness of life, is his sin; for whatever is not of faith is sin; & from all this He came to save us. Salvation alone can rouse in us a sense of our sinfulness, One must have got on a good way before he can be sorry for his sins. There is no condition of sorrow laid down as necessary to forgiveness. Repentance does not mean sorrow: it means turning away from the sins. Every man can do that, more or less. And that every man must do. The sorrow will come afterwards, all in good time. Jesus offers to take us out of our own hands into his, if we will only obey him.

xx his object was often to get some truth into his father's mind without exposing it to rejection by addressing it directly to himself

The Gospel story.
The whole thing lived in his words & thoughts.
When anything looks strange, you must look the deeper.

The sunset
It was as if God had said to the heavens & the earth & this chord of the 7 colours, 'Comfort ye, comfort ye my people'.

It was a poor sad triumph that F. had after all. How the dreams had dwindled in settling down into the reality. He had his father; it was true, but what a father,
And how little he had him.

But this was not the end; and F. always believed that the end must be the greater in proportion to the distance it was removed, to give time for its true fulfilment.

God'll do a thing for ye, gin ye'll only lat Him.

I was mysel' dreidfu' miserable for a while, for I cudna see or hear God at a'; but God heard me, & loot me ken that He was there an' that a' was richt. It was just like whan a bairnie wankins up an' cries oot, thinkin' it's lane, an' through the mirk comes the word o' the mither o' 't, sayin', 'I'm here, cratur: dinna greit'. And I cam to believe at the wad mak you a good man at last
surely not to be fixed for ever in a bewilderment of sin & ignorance - by the changeless mandate of the God of love!

He made no attempt to produce this or that condition of mind in the poor creature "How can I tell the next lesson a soul is capable of learning? - The spirit of God is the teacher. My part is to tell the good news - Let that work as it ought, as it can as it will." He knew that pain is with some the only harbinger that can prepare the way for the entrance of kindness: it is not understood till then xxx

She gave him but little encouragement: he did not need it, for he believed in the Life. xx "What matter if I see no sign? - I am doing my part. Who can tell, when the soul is free from the distress of the body, when sights & sounds have vanished from her, and she is silent in the eternal, with the terrible past behind her, & clear to her consciousness, how the words I have spoken to her may yet live & grow in her; how the kindness God has given me to show her may help her to believe in the root of all kindness, in the everlasting love of her Father in heaven? That she can feel at all is as sure a sign of life as the adoration of ecstatic saint.

"He that believeth shall not make haste." Labour without perturbation, readiness without hurry, no haste & no hesitation, was the divine law of his activity.

"Father, this woman (W. E. N.) is in thy hands. Take thou care of her as thou hast taken care of her hitherto. xx I thank thee that thou hast blessed me with this ministration. xx Thine is the kingdom & the power & the glory for ever & ever."

"Nou gang yer wa's, & do the wark He gies ye to do." the horrors in the terrible London.
Until the human heart knows the divine heart, it must sigh & complain like a petulant child, who flings his toys from him because his mother is not at home. xx When we find Him in our own hearts, we shall find him in everything. xx It is this that the Brahmin & the Platonist seek; it is this that the mystic & the anchorite sigh for, towards this the teaching of the greatest of men would lead us; Bacon says, 'Nothing can fill, much less extend the soul of man, but God, & the contemplation of God.'

[But how am I to gain this indescribable good which so many seek & so few find?]
I should have said: - which so few yet seek; but so many shall at length find.
God will teach you everything
[But I don't know what I want.]
He does: ask Him to tell you what you want.
Christ at least was a man who seemed to have that secret of life after the knowledge of which your heart is longing.

All that association could do, as such, was only, in his judgment, to remove obstructions from the way of individual growth & education - to put better conditions within reach - first of all, to provide that the people should be able, if they would, to live decently. xx He knew that misery & wretchedness are the right & best condition of those who live so that misery & wretchedness are the natural consequences of their life. But there ought always to be the possibility of emerging from these; and as things were, over the whole country, for many who would if they could, it was impossible to breathe fresh air, to be clean, to live like human beings. And he saw this difficulty ever on the increase, through the rapacity of the holders of small house-property, & the utter wickedness of railway companies, who pulled down every house that stood in their way, & did nothing to provide room for those who were thus ejected - most probably from a wretched place, but only to be driven into a more wretched still. To provide suitable dwellings for the poor he considered the most pressing of all necessary reforms - xx so long as they paid their reasonable rent, which he considered far more necessary for them to do than for him to have done.
xx The dwellings were in a dreadful condition, a shame that belonged more to the owner than the inhabitants.
I only want to leave the whole affair behind; and I sincerely hope there's nothing to come after. If I were God, I should be ashamed of making such a mess of a world.

whom (this man treated (his daughter) with far more respect than many gentlemen treat their wives)

We count any belief in Him better than any belief about Him.

love for human beings, regarding them as human beings only in virtue of the divine in them.

If they knew how F. had to beware of the forwardness & annoyance of well-meaning women. He could be indifferent to much dislike & therein I know some men that envy him.

You must sit down & count the cost before you do any mischief by beginning what you are unfit for.

I could you show you one fearful baboonlike woman, whose very face makes my nerves shudder: could you believe that woman might one day become a lady, beautiful as yourself, and therefore minister to her?- 

They talk about each other to me as if I were one of themselves, which I hope in God I am

I seldom pretend to teach them - only now & then drop a word of advice. xx The worst thing you can do for them is to attempt to save them from the natural consequences of wrong. you may sometimes help them out of them. xx In this my labour I am content to do the thing that lies next me. I wait events. You have had no training, no blundering to fit you for such work. (who has blundered as I have? F.N.)
An enthusiasm of help seized upon the men. To aid your superior is such a rousing gladness! Was anything of this in St. Paul's mind when he spoke of our being fellow-workers with God? - xxx

So that in all that region of London it became known that the man who loved the poor was himself needy & looked to the poor for their help. Without them (Dr. S.) s/he could not be made perfect.

(On finding his father) it seemed as if all the romance had suddenly deserted his life, and it lay bare & hopeless xx

The actual-i.e. the present phase of the ever changing -- looked the ideal in the face. xx He fled from the actual to the source of all the ideal - to that Saviour who mediates between the most debased actual & the loftiest ideal - between the little scoffer of St. Giles' & his angel/εἰδωλος that ever beholds the face of the Father in heaven.

He fell on his knees & spoke to God, saying that He had made this man; that the mark of his fingers was on the man's soul somewhere xx prayed to the making spirit x to begin him yet again at the beginning - Then at last all the evil he had done & suffered would but swell his gratitude to Him who had delivered him from himself & his own deeds. F. rose, strengthened to meet the honourable debased soul.

The human heart awakened the filial - reversing thus the ordinary process of Nature who by means of the filial when her plans are unbroken awakes the human; and he reproached himself bitterly for his hardness, as he now judged his late mental conditions - unfairly, I think.
But F. was used to bad language: and there are some bad things which, seeing that there they are, it is of the greatest consequence to get used to. It gave him, no doubt, a pang of disappointment to hear such an echo to his music from the soul. xx But not for even this moment did he lose his presence of mind (delirium W.E.N.)

All that he could do he was prepared to do, regardless of entreaty, regardless of torture, anger & hate, with the inexorable justice of love (God's), the law that will not, must not, dares not yield -- strong with an awful tenderness, a wisdom that cannot be turned aside, to redeem the lost soul of his father. And he strengthened his heart for the conflict by saying that if he would do this for his father, what would not God do for his child? Had He not proved already if there was any truth in the story of the world's redemption through that obedience unto the death, that His devotion would leave nothing undone that could be done to lift this sheep out of the pit.

He must be made such that, even if the longing should return with tenfold force, and all the means for its gratification should lie within the reach of his outstretched hand, he would not touch them. God only was able to do that for him. He would do all that he knew how to do, and God would not fail of His part. For for this He had raised him up; to this He had called him; for this work He had educated him, made him a physician, given him money, time, the love & aid of his fellows, and, beyond all, a rich energy in his heart, emboldening him to attempt whatever his hand found to do.

"I aint your child. I ain't nobody's child."
"You are God's child," said F., who stood looking on with his eyes shining, but otherwise in a state of absolute composure.

One thing is clear to me, that no indulgence of passion destroys the spiritual nature so much as respectable selfishness xx [You will not get society to agree with you]

I have no wish that society should agree with me, for, if it did it would be sure to do so upon the worst of principles. It is better that society should be cruel, than that it should call the horrible things a trifle: it would know nothing between.
Dec 15

Mind it is our best work that He wants, not the dregs of our exhaustion.

He seems ambitious of killing himself with work, of wearing himself out in the service of his Master — and as quickly as possible. A good deal of that kind of thing is a mere holding of the axe to the grind stone. (Dr. S.) not a lifting of it up against thick trees. Only he won't be convinced till it comes to the helve — xx I took upon me to read him a lecture on the holiness of holidays. xx I think God must prefer quality to quantity, & for healthy work you must be healthy yourself. How can you be the visible sign of the Christ present amongst men, if you inhabit an exhausted, irritable brain? Go to God's infirmary & rest awhile. Bring back health from the country to those that cannot go to it. xx A little more of God will make up for a good deal less of you.

[What did he say to that?]

He said our Lord died doing the will of his Father. I told him — `Yes when his time was come, not sooner. Besides, he often avoided both speech & action.' `Yes', he answered, `but he could tell when, and we cannot' `Therefore', I rejoined, `you ought to accept your exhaustion as a token that your absence will be the best thing for your people'

(I hope it is not necessary to agree with a man in every thing before we can have a high opinion of him) (How I pitied F.! Would he ever see of the travail of his soul in this man? But he only smiled a deep sweet smile, & seemed to be thinking divine things in that great head of his!)
(the aimless endlnessness of a ceaseless sound not good for him)

"I feel like a boy again." "So do I father, but it is because I have got you"
The old man turned & looked at him with a tenderness I had never seen on his face before.

He had his father, it was true, but what a father! And how little he had him!

But this was not the end; and F. always believed that the end must be the greater in proportion to the distance it was removed, to give time / for its true fulfilment

Ye gae me a man to believe in, whan my ain fater had forsaken me, and my frien' was awa to God—Ye hae made me.

His goodness was not much yet.

It may have been greater than we could be sure of, though

But if any one object that such a conversion, even if it were perfected, was poor, inasmuch as the man's free will was intromitted with, I answer: 'The development of the free will was the one object. Hitherto it was not free'. I ask the man who says so: 'Where would your free will have been if at some period of your life you could have had every thing you wanted?' If he says it is nobler in a man to do with less help, I answer: 'Andrew was not noble: was he therefore to be forsaken? The prodigal was not left without the help of the swine & their husks, at once to keep him alive & disgust him with the life. Is the less help a man has from God the better?'- According to you, the grandest thing of all would be for a man sunk in the absolute abysses of sensuality all at once to resolve to be pure as the empyrean, and be so, without help from God or man. But is the thing possible? As well might a hyena say: I will be a man, & become one. xx Andrew must be kept from the evil long enough to let him at least see the good, before he was let alone. xx For a man not to need God, but to be able to live without Him xx To have God is to live. We want God. Without Him no life of ours is worth living. We are not then even human, for that is but the lower form of the divine. Fill us, O Father, with Thyself. Though we cannot understand the boundaries of will & inspiration, what God will do for us at last is infinitely beyond any greatness we could gain, even if we
could will ourselves from the lowest we could be, into the highest we can imagine. xx
If the man had the power in his pollution to will himself into the right without God, the fact that he was in that pollution with such power, must damn him there for ever. xx

If there be a God at all, we shall know Him by His perfection, - His grand perfect truth, fairness, love - a love to make life an absolute good - not a mere accommodation of difficulties, not a mere preponderance of the balance -- on the side of well-being. xx. But they don't seem jealous for the glory of God, (Doxology) those men. They don't mind a speck, or even a blot, here & there upon Him. The world doesn't make them miserable. They can get over the misery of their fellow-men without being troubled about them, or about the God that could let such things be. xx I want a God who loves perfectly. He may kill; He may torture even: but if it be for love's sake, Lord here am I. Do with me as Thou wilt.

The death struggle over, he might awake in a Godless void, where, having no creative power in himself, he might be tossed about, a conscious yet helpless atom, to eternity. It was not annihilation he feared, altho' he did shrink from the thought of unconsciousness; it was life without law that he dreaded, existence without the bonds of a holy necessity, thought without faith, being without God.

And was she less of a divine messenger because she had a human body, whose path lay not through the air? xx It is not thro' the judgment that a troubled heart can be set at rest. It needs a revelation, a something for the higher nature to recognize as of its own xx Harmony, which is beauty & law, works necessary faith in the region capable of truth. It needs the intervention of no reasoning xx Of the objects of faith a miracle can give no proof. xx For to gain the sole proof of which these truths admit, a man must grow into harmony with them.
Death will be better than life. One thing I don't like about it though is the coming on of unconsciousness. I suppose that's one o' the reasons that we cannot be content without a God. It's dreadful to think even o' fa' in asleep without some one greater an' nearer than the one watchin' ower't.

F's, like his own, were true & good & reverent doubts, not merely consistent with but in a great measure springing from devoutness & aspiration. Surely such doubts are far more precious in the sight of God than many beliefs?

It is not good that a man should batter day & night at the gate of heaven. Sometimes he can do nothing else. xx but the very noise of the siege will drown the still small voice sometimes that calls from the open postern

Where was God?
In him and his question.
It spoke his own feelings of waste misery, forsaken loneliness. Things had gone ill with him. But there is no better discipline than occasional descent from what we count well-being to a former despised or less happy condition. One of the results of this taste of damnation in F. was that his heart began to turn gently towards his old master. His own vessel filled to the brim with grief, had he not let the waters of its bitterness overflow into the heart of the soutar? What right had he to forsake an old friend & benefactor because he himself was unhappy?

But, man, ye're just behavin' to me like God himsel'.

I do not care aboot the decin' o' 't. But I just want to live lang eneuch to lat the Lord ken 'at I'm in doonricht earnest aboot it. xx Ye can trust that to Him, for it's His ain business He'll see 'at ye're 'a richt. Dinn'a ye think 'at he'll lat ye aff The Lord forbid. It wad be dreidfu' to be latten aff. I wadna hae Him content wi' cobbler's wark.

Nor does an occasional episode of lounging hurt a life with any true claims to the epic form.

The Brahmin died longing for that absorption into deity which had been the dream of his life: might not the Brahmin find the grand idea shaped to yet finer issues than his aspiration had dared contemplate? - might he not inherit in the purification of his will such an absorption as should intensify his personality?
Our world is but our moods - 
Some people take comfort from the true eyes of a dog - and a precious thing to the loving heart is the love of even a dumb animal. [Why should Sir W. Scott on the death of his favourite, say 'Rest his body, since I dare not say soul'? - an unbelief so commonplace xx] When the human soul is not yet able to receive the vision of the God = Man, God sometimes reveals Himself (gives Himself) in some human being who is the ministering angel of His unacknowledged presence, to keep alive the fire of love on the altar of the heart, until God hath provided the sacrifice. (until the soul is strong enough to draw it from the concealing thicket) Here were two, each thinking that God had forsaken him, or was not to be found by him, & each the very love of God, commissioned to tend the other's heart. In each was He present to the other.

(the maidenly shamefacedness that belongs to true feeling)

I confess that God in the New Test: wouldn't satisfy me. xx How could I want a God for myself if there never was one? If a God had nothing to do with my making, why should I feel that nobody but God can set things right? - xx x What if He should be in us after all, & working in us this way? just this very way of crying out after Him?

xx Nor ever thought that there was one who, in the face of the fact, and recognition of it, had dared say, "Not a sparrow shall fall on the ground without your Father" The sparrow does fall but he who sees it is yet the Father.
And we know only the fall and not the sparrow.

It is better to endow one man, who will work as the Father works, than a hundred charities.

Looking back to the time when it seemed that he cried & was not heard, he saw that God had been hearing, had been answering, all the time; had been making him capable of receiving the gift for which he prayed.

Now that the bitterness of loss had gone by the old times & the old friends were dearer. If there was any truth in the religion of God's will, in which he was a disciple, every moment of life's history which had brought soul in contact with soul must be sacred as a voice from behind the veil Lord, come to me, for I cannot go to Thee
An 'gin ye tell me that I'm no workin' wi' God -- that God's no the best an' the greatest worker aboon a,' ye tak the verra hert oot o' my breist, xx Human bein' kanna ken a' the oots an' ins o' love excep'he has a father amo' the love to love -- an' I hae had nane. An' that God kens.

The 'uncanniness' of the moon: --
So should I feel about the past on which I am now gazing, were it not that I believe in the God who forgets nothing. That which has been is.

What matter if I see no sign? I am doing my part. Who can tell, when the soul is free from the distress of the body, when sights & sounds have vanished from her, & she is silent in the eternal, with the terrible past, behind her, & clear to her consciousness, how the words I have spoken to (pa) may yet live & grow in ( ) -- how the kindness God has given me to show her may help her to believe in the root of all kindness in the everlasting love of her Father in heaven? That she can feel at all is as sure a sign of life as the adoration of an ecstatic saint.

ff157-57v NOTES ON RELIGION PEN & PENCIL HANDWRITTEN BY NIGHTINGALE

f157 PEN & LIGHT PENCIL DATED 1869

Going Home
What was this home? God Himself.
His thoughts, His will, His love, His judgment are
man's home.
To think His thoughts, to choose His will, to love
His loves, to judge His judgments, & thus to know
that He is in us, with us, is to be at home.

{IN LIGHT PENCIL

1869
copied passages
Mme de la Fayette
Sir Ph. Sidney
[notes to Dr. Sutherland
The Hohenzollerns & Protestants
FN {Draft letters to M. Mohl & Jowett
{Brownings Paracelsus
{Tact without serious interests preferred in family life
Miss Edgwater's l
I prayed that He who had died for me might have His own way with me -- that it might be worth His while to have done what He did & what He was doing now for me. To Him I gave myself yet again; confidently, because He cared to have me. I would be what He wanted, who knew all about it & had done everything that I might be a son of God.

A picture on my brain which returns ever & again with such vivid agony that I cannot hope to get rid of it till I get rid of the brain itself in which lies the impress.

instead of trying to go on praying after I had already uttered my soul, which is but a heathenish attempt after much speaking how many people can pray from beginning to end of the Church service?

pure = unmingled with non-essentials

You ought to care what comes of you xx You are an instrument out of which ought to come praise to God, and therefore you ought to care for the instrument, xx "If I were to die, where would she be then?"

In God's hands; just as she is now.

I had to comfort myself with the thought that God is so strong that He can work even with our failures.
My God, give me but a passing freedom from the tyranny of the present hour.

Elle s'occupait à reformer, dans cette vue, la violence d'un caractère impétueux, et elle y travailla si heureusement que, depuis l'époque de sa communion, on ne vit plus en elle aucun vestige de cette violence. Tous les désirs de mon coeur se portent à ne jamais m'écarter de vos ordonnances.

Il n'y avait aucun trouble qui ne se calmât, aucun genre de tribulation qui ne s'adoucit & pour lequel on ne reprît un peu de force, lorsqu'on avait passé quelque temps auprès d'elle.

Un esprit à la fois étendu & profond qui envisageait les plus petits objets sous toutes leurs faces et voyait mille & mille raisons pour & contre chaque chose - une âme droite et élevée qui, laissant au-dessous d'elle les préjugés & la prévention, était pourtant susceptible d'impressions assez vives pour avoir besoin de toute la force de son caractère pour les empêcher de nuire à son jugement, éloignaient de ce caractère si fort tout ce qui aurait pu le rendre tranchant, et me semblait avoir été la source de ces incertitudes, de ces inquiétudes continuelles qui faisaient son supplice. Quoique le fonds inaltérable de sa confiance en Dieu l'affranchît de la crainte xxx Mille et mille tourments renaissaient sans cesse & troublaient toutes les douceurs de sa vie.

Elle était véritablement plus heureuse que moi de mon propre bonheur.

Il me reste à parler de sa manière d'être avec ses domestiques. Le devoir de la vigilance sur eux était un de ceux qui répugnaient le plus à son caractère; elle travaillait par principes à le remplir. Elle était sans cesse occupée des moyens de leur être utile, soit par de bons livres, soit par des leçons salutaires & toujours solides. La prédication à contre-temps était celle à laquelle elle était le moins propre -- mais lorsqu'elle entrevoyait quelques moyens de faire effet et de leur être vraiment utile alors sa charité ardente s'enflammait pour eux; elle devenait presque leur mère, et s'occupait d'eux avec un zèle & une suite qui ont peu d'exemples. xx

Lorsque quelques désordres l'obligeaient à en renvoyer le secret de ce qui l'y avait obligée était gardé par elle, comme celui de son meilleur ami, et elle aimait mieux qu'on pût la soupçonner de légèreté, de prévention.
et de dureté que de faire le moindre tort à ses domestiques. Nous-mêmes n'étions pas informées de ce qui était à leur désavantage, malgré nos importunités pour demander grâce. Tous la vénéraient; mais ils se plaignaient quelquefois d'une impatience qu'elle avait trop laissé devenir une habitude.

Elle le jugeait cependant, (Lafayette) dans tous les détails de sa conduite, avec cette lumière qui donne l'application du coeur.

En 1789

jamais les préjugés ne venaient s'unir à tout cela pour l'aigrir-- elle cherchait toujours, au milieu des troubles, la vérité & la justice; la difficulté de les voir clairement lui était insupportable, ainsi que les préventions qu'elle voyait diriger de tous côtés les jugements de tant de personnes.

£160 LIGHT PENCIL

1869

35 South Street [printed address]
Park Lane, W.

Cette attente xx mêle à leur existence un élément chevaleresque qui tend à disparaître du reste de l'Europe. On les dirait prédestinés au martyre; ils en acceptent les épreuves en pensée, et, l'heure venue, ils lui offrent leur liberté et leur sang. Ils ont fait (à la patrie/Dieu) le sacrifice de l'avenir, ils savent que tout, famille & fortune est à elle, et cette foi maintient leur esprit à des hauteurs où les mesquines ambitions de la foule n'atteignent pas. L'enthousiasme, cette chose rare, vit en eux.

L'exemple des Hohenzollern en cette matière est en effet digne d'attention - Maîtres d'un pays en majorité protestant, protestans eux-mêmes & très attachés aux principes de la réforme, ils se sont néanmoins bien gardés de proscrire la religion de la minorité. La Prusse est peut-être de toutes les nations la seule qui n'ait point connu la proscription en matière religieuse. Grâce à cette politique inspirée par l'équité naturelle et la raison, ce pays est devenu le refuge du protestantisme rejeté des autres nations tout en ne perdant aucun des éléments de la population catholique qu'il contenait; et ses plaines vides, ses vastes landes désertes, se sont ainsi chargées d'une population serrée qui dicte aujourd'hui des lois à l'Allemagne entière.

Le duc de Savoie - le Hohenzollern; ces deux familles souveraines - toutes deux: tolérantes par tempérament ou par politique.
Cats. 1577 Néerlandais
Son déterminisme calviniste l'empêche de s'égarer dans ce labyrinthe. Il sait bien que le libre arbitre absolu n'est qu'une illusion, qu'en réalité l'homme veut ce que son cœur aime, et c'est dans ses œuvres que se trouve ce tableau résumé du développement moral de l'homme

"Je fais le mal et veux le faire -- Je ne fais pas le bien & ne veux pas le faire.
Je fais le mal que je voudrais -- Je ne fais pas le bien que je ne pas faire.
Je ne fais pas le mal et ne -- Je fais le bien et veux le faire"

Dans sa conception de l'histoire & dans sa philosophie pratique il y a un sens remarquable du développement, de la continuité, comme s'il pressentait la théorie de l'immanence de l'esprit dans les choses. Cats fait prévoir Spinoza

"Quand un noble coeur est provoqué qu'on cherche à l'agacer de ci et de là, il ne s'émeut pas promptement, ne s'abandonne pas vite à la colère. Il examine froidement ce qu'on lui fait. L'homme de petit esprit, dès seulement qu'on le touche, bouillonne comme s'il était sur des charbons ardents. Petite cervelle, prompte querelle!"
Berquin désirait ainsi qu'Erasme, vivre au sein de
l'église établie à cette seule condition qu'il lui fût
permis de la fronder.

Marguerite reine de Navarre. Berquin libre, écrivit au grand maître pour
le remercier.
"Vous merciant du plaisir que vous m'avez fait pour
le pauvre Berquin, que j'estime autant que si c'était
moi-même, et par cela pouvez dire que vous m'avez
tirée de prison."

Esther comme Ste Afre [...] et la courtisane Thaïs
toute brisée par son sacrifice répond à celle qui la plaint
"Oh moi j'ai Dieu".

On sent dans ses paroles une âme aigrie, un homme vieilli &
malade, qui a sur le coeur la défaite de Mentana, qui accuse tout
le monde, sans songer certes à s'accuser lui-même.
xx comment se fait-il que son langage soit de telle nature
qu'il réjouisse immédiatement tous les ennemis de l'Italie?
xx c'est bien la peine d'avoir été un héros pour finir
par des loquacités moroses!
Voltaire

"Mon cher philosophe, ces deux mauvais vers sont de moi je suis comme l'évêque de Noyon, qui disait dans ses sermons: Mes frères, je n'ai pris aucune des vérités que je viens de vous dire ni dans l'Écriture ni dans les pères, tout cela part de la tête de votre évêque."
Cette raillerie s'applique très exactement aux physiciens de l'époque, qui prenaient leur physique dans leur tête, au lieu de la prendre dans la nature mais le mérite de Voltaire est précisément d'avoir donné dans ce travers beaucoup moins que les autres, et d'avoir nourri sa dissertation d'un certain nombre de faits bien observés.

le Fellah Feb 14/69

Je ne regrette rien, pas même les sottises que j'ai lâchées: Dieu est Grand.

Mais, pour Dieu, mon ami, laissez en paix les théories et marchez devant vous sans souci de l'opinion. Si le soldat causait politique avec tous les cantonniers qu'il rencontre, il n'arriverait jamais à l'étape.

La prière est chez vous un ouvrage de femmes, comme la tapisserie et la couture.

Je m'habituei dès lors à me moquer de bien des choses qui ne valent pas les préoccupations qu'elles nous causent l'exemple de Simon Magus sifflé } porte alle stelle } Rossini

Mmes d'Ayen et de Noailles sur l'échafaud Feb 7/69

Jésus Christ venait les console r, les fortifier, les préparer par sa présence, à leur sacrifice

{lorsqu'elles montèrent à l'échafaud)

Nous n'aurions pas pu nous unir en Dieu pour accorder ou recevoir cette grande grâce

résignée, tout occupée du sacrifice qu'elle allait faire à Dieu par l'union avec son divin Fils, sans inquiétude, en un mot, telle qu'elle était lorsqu'elle avait eu le bonheur d'approcher de la table sainte.

Espérons recueillir de nouvelles bénédictions pour l'accomplissement des devoirs de notre état, chacune selon nos besoins. Conjurons le Seigneur d'augmenter en nous son amour, d'accomplir en nous sa volonté.
Elle était véritablement plus heureuse que moi de mon propre bonheur. 
(C'est ce qui me porte à vous écrire) Je cède au besoin de mon cœur sans réussir à le satisfaire.

Feb 1 1869
Dsse d' Ayen

Elle était si pénétrée des avantages sensibles que la présence de Dieu lui apportait, que, lorsque quelque inquiétude d'esprit l'empêchait de se procurer ce bonheur, elle était encore plus alarmée de la privation même de ce bien, que de l'inquiétude qui en avait été la cause.

Buddhist
that human existence can never be happy: & that the reward of virtue must be absorption into the being of God.
life = happiness = to be with God = united with His spirit

Chercher Dieu et sa justice était sa première affaire

C'était de toute la ferveur de son âme, de toute la force de sa volonté qu'elle s'offrait à Dieu.

l'histoire des faits les exemples & la manière d'en profiter tout était lié et suivi dans ses leçons comme dans les desseins de Dieu; elle nous apprenait déjà à ne pas nous conduire par fantaisie, mais à goûter, dans l'exercice de nos devoirs & même dans les jeux de notre âge, le plaisir d'être dans l'ordre de Dieu et sous les yeux de Dieu.
xx Elle nous racontait des circonstances où elle s'était trompée sur ce qu'elle devait faire, les causes & les suites de ces petites erreurs; et nous y voyions celles où l'on peut tomber avec un esprit juste & un coeur droit.
xx Son cœur était sans cesse soutenu par la force de Celui qui a promis à ses disciples que la vérité les délivrera et qu'ils seront vraiment libres. Elle conservait cette liberté au milieu de mille troubles auxquels elle ne se permettait jamais de céder aux dépens d'une seule nuance de ses devoirs
Mais ce n'était jamais par une impression première et toute humaine, que se conduisait ma mère. Dans toutes les circonstances où de grands intérêts lui causaient du trouble, elle se jetait entre les bras de Dieu et prenait courage - Alors les contradictions, les traverses ne lui donnaient jamais d'humeur ni même ces mouvements d'impatience auxquels elle était peut-être un peu trop sujette dans les petits accidents ordinaires de la vie. Je lui ai entendu dire à ce sujet que nous savions si peu nous-mêmes quelles seraient les suites de certains événements décisifs pour le sort de notre vie, que tout ce que nous avions à faire dans ces événements, était d'écartier, autant qu'il était possible, toute passion, de nous conduire selon les règles de la raison et de nos devoirs, mais de ne nous attacher exclusivement à aucune idée en particulier, et après avoir pris toutes les précautions que la prudence peut dicter et tâché de n'avoir aucune négligence à nous reprocher de nous soumettre paisiblement à l'ordre de la Providence qui sait bien mieux que nous ce qui nous convient. xxx sans se livrer à aucune des impressions qui lui faisaient envisager cet événement avec effroi.
NOTES ON SIR PHILIP SIDNEY'S & LADY MARY SIDNEY'S (HIS MOTHER) DEATH LIGHT PENCIL HANDWRITTEN BY NIGHTINGALE

LANGUET TO SIR PHILIP SIDNEY

Consentionalities

"wasting the spring time of life amid the formalities & indolence of a family-Court."

there was a spirit in him which required that he should live a life & pursue an end which could not be possible within the narrow limits of an idle pleasure-loving Court. (family)

Mi Wiere, veni, veni. De vitâ periclitor et te cupio
Nec vivus nec mortuus ero ingratus. Plura non possum, sed obnixe oro ut festines. Vale. Tuus

Ph. Sidney

Written the eve of his death Oct 16 1586

Aet. 31 to Wier, physician, pupil of Cornelius Agrippa

David & other holy men of God did call to God for help & solemnly vowed to set forth the praises of God when He should deliver them - that is to vow with an unfeigned heart & full purpose if God should give him life, to consecrate the same to His service & to make His glory the mark of all his actions x x x his firm resolution not to live as he had done: for, he (Sir P. Sidney) said, he had walked in a vague course

"Yet could no man judge whether the wrack of heavenly agony, whereupon they all stood, were forced by sorrow for him or by admiration for him"- Fulke Greville of Sir P. Sidney's death

Nov 4/69

Sir Henry Sidney's Secretary, Molyneux, of Lady Mary Sidney, Sir Philip's mother, who died 2 months before her son - 1586.
Tell me one Barrack that we have (not huts) which is "considered" as a "model" for Europe --

Hospitals not Barracks
(Our Barracks with the recent additions & improvements are far ahead of those of any
{ other nation

You yourself dictated this.
Is that sentence to go in as you said?
Do you mean those "recently built at home"
or do you mean those "with the recent additions & improvements" as you dictated above?

{WRITTEN UPSIDE DOWN AT THE BOTTOM OF THE PAGE:}
I thought of writing today a very short note to Lord de G. thanking him for his of -- -- saying that I had not answered it before because it would have been simply molesting him but that seeing he is now returned to London I should be prepared to send him a short paper on the subject he/for which I have been collecting the facts desired if &c he ☞ wishes it.
xx
It should be noted that the founding of this great change [illeg] laid [illeg] mainly under the administration of Lord Herbert & Lord de Grey.
Going home May 19/69 - My birth-day. What was this home? - God Himself - His thoughts, His will, His love, His judgment, are man's home. To think His thoughts, to choose His will, to love His loves, to judge His judgments & thus to know that He is in us, with us, is to be at home. And to pass thro' the valley of the shadow of death is the way home; but only thus, that as all changes have hitherto led us nearer to this home, the knowledge of God - so this greatest of all outward changes, (for it is but an outward change). will surely usher us into a region where there will be fresh possibilities of drawing nigh in heart, soul & mind to the Father of us. When we find - in proportion as each of us finds - that home, shall we be wells of water - little chambers of rest - to each other.

a shadow like this would fall upon me - the world would grow dark & life grow weary - but I should know it was the way home As the weary soul pines for sleep, & every heart for the cure of its own bitterness, so my heart & soul had often pined for their home. Did I know where or what that home was? - It could consist in no change of place or of circumstance - no mere absence of care - no accumulation of repose - no blessed communion even with those whom my soul loved

When we find -- in proportion as each of us finds -- that home, shall we be wells of water -- little chambers of rest -- to each other.
Le Il est mort guéri
La religion & guérie

Criticisms
Goethe's Mephistopheles
der Geist der stets verneint
not to be feared but to be loathed
intellect without feeling - most intellectual, least social
no sympathy & no faith not even in itself
a negation that knows itself as a negation
dry intellectual satisfaction or discomfiture
results in themselves nothing to him
to weigh results belongs to the spirit of man,
with its imagination & its sympathy -
in that he has no part -
sets himself against all that is heroic/high
not from any opposite activity but because
he does not believe in it.
entertains no hope of subverting

idea seconding } order of world
ways of Supreme Power to him odd & unaccountable
but inevitable
makes no attempt to exceed his puny rule
contempt for his victims
devoid of humanity
follows men's movements with searching &
commanding look which yet has no life in it
- confident & contemptuous - power almost unlimited
but nev for the time being - but is really negative & consists in men's weakness - not in calling forth men's strength -- interrupts the company who are beginning a song/to discover & volunteers one/discovery of his own -- with startling effect -- draws a circle round him -- turn upon him your cross -- hills. -- half prowling, half cowering, he creeps away, tho' he will not let his mocking smile go-- -- resumes his old air of superior wisdom & self possession -- contempt for them just the same his laugh -- a coldness infinitely more diabolical than malice no hate or human scorn knows neither hate nor love deadly touch debases whatever it touches soul of the lying spirit -- makes the student look with dull common-place eyes on the mysteries he is admitted to partake in kills the inspiration that has enabled him to rise to their height, leads him into sacrilege -- atoned for only by a grievous expiation (Hoffman's Golden Pot)
All was ready for the little Society -- Everything complete for its success. These plans were once more destroyed.

"Of it all, there only remains a sacrifice for us to make. You know that I am always inclined to do all the good God would have."

"As I only desire in all this God's will, I hope in His goodness that He will arrange all for the best. He asks of me that I should lean so much on Him, & that all the marks of His providence which He has always given me should bring me wholly to give myself up into His hands."

"She hears the good God asking of her many sacrifices: She feels that He wants something more of her."

"I am not surprised at your state of insensibility with God. This is sometimes a very precious time; & indeed it is so always, when we know how to make the use of it which God asks of us; and doubtless you know what use He wishes us to make of it? It is to set ourselves even lower than the state we feel: there is our place. On whom does the Lord deign to look? It is, as you know, on the humble & contrite heart; and what humbles one more before God than to feel oneself incapable of a single good thought in His holy presence? Here is indeed what draws down on us the compassion of Our Lord, to help us to bear the state of darkness which is often very terrible."
"I am not uneasy, nor you either, I hope, about those troubles you feel. You know that there are these dark times in the eyes of faith. You know that there are these dark times hours when one sees nothing at all; but what can one do better than wait till the Sun shines forth again? Patience, one says to oneself, these are days one must go through. Well, these days so dark are perhaps for us the happiest days for glorifying God."

in our little house when I return?
God awaits me at my prayer.

"I do not never leave you in the Lord."
"I assure you that I see you all in God in the heart of our Lord Jesus Christ" not in discussion: not in recapitulating letters & conversation: or stating to oneself one's own case

Would he be hurried?
Would he think of the letters he had written?

"She would seek no more on earth for aught but the traces of the Saviour suffering & made of no repute for us" the rejected & despised of men, the man of sorrows & acquainted with grief to be like the righteous man suffering as in Isaiah LIII

"When one loves God, one does all things well, but when one loves Him not, oh whatever talents, whatever intellect one may have, one does nothing worth for eternity. I find nothing to say to you but what the beloved disciple said: Love one another for the love of God: and God, oh love Him above everything. Shall I find Heaven [2]

in our little house when I return?
"God is now awaiting me at my prayer: do not take it ill if I leave you to go with Him, that good Master. [3]"
The cry of our heart ought to be: how good is the good God
I arrived at Brussels at 6 o'clock in the evening.
The good God always infinitely good gave me a good night
in the diligence. At half past 5 I arrived at Ghent, &
straightway I went to seek my God where I made anew
my act of giving myself up to the Divine Goodness for all it
might please Him to send, & all I might experience
during this whole journey. I knew not where he was
I had no need yet to know it: I had need only to throw
myself into my God's bosom x; this is what He gave me to do.
As soon as I had my God, I set off to find my man.
I was obliged to wait for him with my God all alone by
Himself with me, commending everything to Him
x He knows: why do I need to know beforehand?
is not it enough for me that He knows?

My He asked her how she stood with the authorities:
"My Lord", she said with her usual simplicity:" I have
been bespattered with his Lordship: I do not know if
I am un-spattered." He laughed with all his heart
at this answer. "O yes, he said, they spatter very well
in this country".

I leave you to think, she wrote to her companion, how
my heart floated in the happiness of seeing that
the good God made the man whom we had thought
the most against us take our cause in hand

They cannot remain: & are obliged to settle elsewhere.
"It was there no doubt that the good God was
awaiting us, & why He had allowed us to meet with so
little sympathy"
She accepts with great gratitude a house for a few months -
hoping that before the end of the year, God would give
us a permanent home.

[Seven weeks before, the pious caravan was going at the
mercy of Providence. Where should she take them?
They knew not. She presumed indeed that it was needful
for her to suffer much more & work much harder
before she could succeed in replacing this community
so dear to her; but as usual she trusted to God
& found in this trust such comfort & happiness that
she was continually singing on the road: Oh how pleasant
a dwelling it is the dwelling without a house!
Meanwhile, they courageously maintained themselves. Some
made lace to help the community to live: others worked
at various useful things: but those who were intended
for teaching were, by her orders, to employ every
moment in improving themselves in the different
branches of instruction]

Now that this house was offered them for a short time,
"We will all sleep there to night", said she. "There is
a garden, good air. After that another, if God pleases:
so trust, love, wholly giving up into the good God's
hands! There is our strength, our support. Ah! how
good it is to trust to Him alone. We are twelve,
at this moment; quite a community, all very merry.
I don't yet know if we shall begin giving classes
at once. Day by day: God will show us what
to do"  [2]
"He asked me if we had what was wanted to occupy the house; I said: nothing at all, at all, but that if he thought well to let us in, God would give us the grace to find all.

"Off I go: there I am running about with the good God in the town. He helped me".

[She is expected in another county about another Institution]

"I shall go at once", she said, "to set my mind free; we shall see what God requires.

Here is another little undertaking which allowed by God:

pray that I may do in it all only His holy will; not going a single step quicker that He, & according to His good pleasure & His greater manifestation. I reckon

my small troubles for very little, when God asks for it

I wish my faults not to put hindrances in the way of His Providence's plans for our little Establishments. If it is the good God who does it, all will go well; but above all, let it not be F.N. who makes a mess of it after her fashion"

"Man proposes & God disposes all for the best. His most holy will be done! Oh yes, yes, yes, she used to say, there is nothing good but that".

[3]

Oct 16/73

Her spirit|| A Superintendent fearing that the number of children of faith. || who came would never be able to stand in the Class-rooms had represented to her the sad necessity of having to send some away:

"Let all human regards be"; answered she;" how comfortable it is to have to teach these children to love God! And shall we fear aught having but this desire only?

Let us not hurry: to do God's work one must have a real freedom in God. Say many things to my dear daughters: tell them how I hope would find them well advanced in the life of faith, a life all God's, all the good God's. If they knew what a `fund' of God one must have in our calling! You see that, when the good God tries His work. Let us always do what the good God shows us, moment by moment, always without a wish but for what He seems to indicate by His providence. My good friend, hold God's hand tight, to do all He asks of you: leave yourself aside, knowing that you would, like me, make but a bad business of it. If we could once for all leave God to do; every thing would go on so much better. Let us work at this, & pray the Lord fervently for this for me, who from morning till night know not what I do.
hope; hope in God, union with Him, surrender to His
God; good pleasure was the main spring of all she did. When difficulties, troubles, a multiplicity of business
fell upon her, & seemed as if they must overwhelm her, she hoped against hope, & unloaded all her cares into the heart of her God. I have seen her on these painful occasions with a yet more pleasant & more smiling mien: "All that is no business of mine", she used to say, "but the good God's." Her resource in thorny circumstances was not to make so many investigations, but to pray the Lord not to let her know His will. As soon as she had made her decision, she took no anxious review of herself. "When I have made up my mind", she used to say, "I think no more about it; all is over." This does not mean that she
never changed her mind; but she did so with peace & quietness. How often did she not say: "Indeed I ought to put my trust in God in my undertakings. I see so plainly His providence in so many events which I could never get out of; & every time I am in trouble, the good God comes to my help; and so I never make myself uneasy: you know I am not clever: the good God must do it all I go out of my room without knowing where; but it is as if I were led where there is some need wanting me.
Hardly had she set her foot in her new foundation than she wrote to those she had left behind as follows:

"It is only half-past-three in the morning: and we arrived last night xxx

"How good is God! what thanksgiving we owe Him for being well pleased to remember His poor miserable servants: 'Leave all: & you will find all'. All our Sisters are very content & bless God with all their hearts. They beg you to unite join with them that they may fulfill the views of God. They think the house very good: not to say too good

"Oh my children, how my heart is one with yours in that of our good Jesus! I have all our hearts always present: I offer them to my Lord, that you may make progress more & more in the perfection of the holy calling to which He has done you the grace to call you.

"Come, come; courage, courage; a manly courage like men, my dear daughters! let no difficulty ever dishearten us: if the good God is for us, who will be against us? - Deep humility, obedience to Him without the least little return into yourselves, charity without limits for one another, trust so strong that all the powers of earth or hell can never trouble or shake it. Found, found yourselves on Him who is the strength of the weak. Remember ever, oh I entreat you, that virtue is made strengthened in weakness: the more of miseries we see in ourselves, the more we ought to carry them to the heart of our Lord."
Now, you shall have no word about my journey: I look upon all that as baby-rattles, compared with speaking of the good Master we have the happiness to serve. Pray for me much: I am very anxious to come back to you better: I seem to need so much of your charity to bear with me & the many faults you must see in me; but your faith, your love make you see only God in the vile instrument which His Divine Goodness is willing to use. Hide me well, I beg of you, in His gentle heart. Be all of you very sure that there is no single one of you all that I do not put there a thousand and a thousand times a day.

I will tell you more another time, if I can; only perhaps I may return at the week's end. I don't know at all. My God chooses me to walk every where like a little blind child: if that is His pleasure, oh well, it must is to be mine too.

Here is man proposing: & the good god who will dispose of every thing for our greater good. I could not make up my mind to await any decision before writing a little word to you: that would have cost my mother's heart in God too much. I assure you all, my children, that all your hearts are without ceasing around mine. Oh what am I saying? -- no, no I will only have them all to place put them continually into the Divine Heart of god. Here, my father, here are all the hearts of my dear sisters. Oh yes: they are worth much better than mine, my Saviour: but mine will slip in, will it not? as it were by stealth. Oh my Sisters, how happy/blessed we are in wishing to be God's with all our heart! If you knew, if you knew.

what a blessing that is! I can hardly help tears while I write, because I see our God so little known so little loved. It is not that there is not good cause to bless the Lord in the place where I am': but when I remember all that one hears out of doors. Ah my children, let your hearts be well fashioned by the good God's goodness; shew some greatness of soul in forgetting yourselves to think only of God's interests alone. Let us try well to put our hearts in gear so as to do all He asks & expects of each one of us in particular. Above all, let us think only of gaining souls for Him. Ah what are the world's lovers not doing every day to have people who shall think & do like themselves? & we, shall we do nothing for our gentlest Master & Lord?
f182 NOTES ON CRITICISM DARK PENCIL HANDWRITTEN BY NIGHTINGALE

Criticism
She comes! the sable throne behold of
    night primaeval
[It is the Fog]
Nor human spark is left nor glimpse divine
And soon
    Thy dread empire, Chaos, is restored:
Light dies before thy UNCREATING word.
Thy hand, great Anarch! lets the curtain fall,
And universal darkness buries all.

f183 NOTES ON THE SENSE OF DUTY BY THE ENGLISH DARK PENCIL
HANDWRITTEN BY NIGHTINGALE

"There was that in them which would live - the
belief in the paramount claims of duty; the faith in a
Divine order in political, in social and in domestic life,
which has stamped itself indelibly on the English mind
xxx
Sooner or later, no doubt, the time arrives when such systems
must be cast away at any cost. When it is discovered
that they exclude as much as they include; when they
cease to strengthen the life, & become nothing better
than fetters to the mind, their day is past.
    Gardiner

ff184-84v NOTES ON THE TALMUD LIGHT PENCIL HANDWRITTEN BY NIGHTINGALE

f184 LIGHT PENCIL [4:507-08]

Talmud
It is not incumbent upon thee to complete the work: but
thou must not therefore cease from it

The sun will go down all by himself, without your assistance

Do not live near a pious fool.

When the Masters of the Law entered & left the Academy:
a prayer of thanks that they had been able to carry out
    their task thus far.
a prayer `that no evil might arise at their hands, that
they might not have fallen into error, that they might
not declare pure that which was impure, impure
that which was pure, & that their words might be
pleasing & acceptable to God & to their fellow-men!

When the thief has no opportunity for stealing, he considers
    himself an honest man.
f184v LIGHT PENCIL
For the righteous there is no rest, neither in this world nor in the next, for they go from striving to striving.

God

These wicked ones not only vulgarize my/God's coin, but they actually make me impress base coin with my own stamp - (the human face divine) [end 4:508]

ff185-87 NOTES ON RELIGION PEN & PENCIL HANDWRITTEN BY NIGHTINGALE

f185 PEN & LIGHT PENCIL {IN LIGHT PENCIL:} [4:112]

Devotion may even prevent Religion.
To be like Jesus Christ
the our end & aim.
|| Irreligion is: to be so in love with one's own satisfaction
|| that we have no other end in Religion but ourselves-

[I suppose Christ was the most religious man who ever lived. Imagine his Religion Preface founded on the motives given in Johnson's Dictionary]

{IN PEN:}
But we should are to have as the end of all our actions: - the imitation of Jesus Christ, our Master, who began, continued & ended his life in love of the Cross alone.

{IN PENCIL:} [arch: From Extracts from M. Lataste]

f186 LIGHT PENCIL DATED DECEMBER 31, 1876

Mr. Bristow's dying Address: Dec 31/76
cp. Romans VII. warfare O wretched
"long after he had given himself entirely to J. C. & long after his whole time was devoted to his Saviour's service" - & Romans VIII triumph Who shall separate

God's love for you never changes: He did not love you because you gave yourself to Him: He loved you long before: & altho' He may allow you to be tempted & overcome it is only to make you cling more closely to Him x x

And never did Peter feel such love to his Saviour as after that look which sent him out to weep bitterly.

He went to his God in earnest prayer that He would not let him disgrace his profession, but bear & submit as a Xtian
should who knew he was in the hand of a Father without whose permission not a sparrow could fall to the ground.

& just as he was becoming insensible before the operation he heard plainly spoken to his heart, "I will never leave thee, nor I will never forsake thee."

there is no condition of feelings or good actions: it depends not on your seeing that He is with you. He says He is

"Oft in danger, oft in woe"

Oh decide, decide now: Say with all your heart, "Lord, make me wholly thine, body & soul. I am willing to put all into Thine hands:" & then His honour is bound to give you the victory.

ff188-92 NOTES ON LITERATURE HANDWRITTEN BY NIGHTINGALE

f188 LIGHT PENCIL

William Shakespeare - A Critical Study
by George Brandes 2 Vols
  Heinemann London 10, South Street, [printed address]
  Park Lane. W.
1898
Vol I 138-9
  252-3 Much Ado about Nothing
  254-5
  256
  376-9 Portia Antony's oration
  382-3
  342-3 Platonism
frenzied friendship } Michael Angelo
  in Renaissance culture} William Herbert
  & poetry } Sir Thomas Browne
  347 Pembroke
Michael Angelo to Cavaliero
Shakespeare " young Herbert
  350-1 that of the friend
  idolatry in friendship
282 370-1 Caesar's greatness
  360-1 Plutarch's 3 Lives
  {Caesar, Brutus, Mark Antony
  {all in "Julius Caesar"

376-7 Portia
  Lady Percy
378-9 Brutus
Vol II  p 106  107
Lady Macbeth       Edict prohibiting
                   use of God's name
                   on the stage
117  Iago
     Othello without vanity
     "self
Shakespeare}  210-11
& Homer    }  212
Achilles -- a snob & raw dunce
9th book of the Iliad
     one of the few finished works
     of art
Shakespeare's bitterness
     so deep -- he feels hero-worship
     an illusion
     {age 52
     his death} & will {as Napoleon
408-410        typhus}
412         his influence
344         Imogen's burial versus
352         Hermione

| "Shakespeare, his mind & art" [Arch: Notes found in the book, Sept
1904]|

Dowden
p.p 10-22-25-28  Renascence       p. 12 potato
p. 9. definite point of observation & sympathy
     not a vague nowhere has been assigned to
     each one of us
p. 11   (Shakspeare's) "great fact, a moral
     order of the Universe".
47  Romeo & Hamlet
167  G. Eliot -- Shakspeare
208  Henry IV
256  Browning

{WRITTEN SIDEWAYS ON THE RIGHT SIDE OF PAGE}:
p.p. 280-3
failure
thought spoiling will
Shake's admiration of action
things endlessly repeating themselves &c
reflected in his own thoughts
Hamlet
Romeo
[2]
a noble failure as great as success in forming mankind

his material life

384 Shakspeare setting himself to rights resolve that he would bring into harmony with the highest facts & laws of the world his x
spiritual being x x & that in his own high fashion he accomplished also self-control at one with self-surrender to the highest facts & laws of human life.

p. 376 Autolycus, Hermione, Perdita last period Winter's Tale
{WRITTEN SIDEWAYS ON RIGHT SIDE OF PAGE:}
p. 368-9
Falstaff -- Henry V
p. 318

Shakespeare
"very spacious in the possession of dirt"
Dowden p.p. 92, 3 "the invincible loyalty of wifehood
But Desdemona should have tried to save Othello
Dowden p. 167 Shakespe & G. Eliot FN
"Into that sad obscure sequestered state
Where God unmakes but to re-make the soul.

---- He else made first in vain.
| Dowden p. 256
|--- He else made first in vain

[3]
to talk cleverly, to find out soft couches to lie upon, & to live with our baser selves
A vacation Tour with God
{WRITTEN DIAGONALLY ON THE RIGHT SIDE OF PAGE:}
Lectures on Teaching
by Mr. Fitch
f194 NOTES ON QUOTES BY FN'S MOTHER, LIGHT PENCIL HANDWRITTEN BY FN

Lea Hurst 1868  {To FN}

{Mama }

Mama of Papa

(Your father has never had a cross) "I have been his cross"
"He has been a better husband to me than I deserved".
"My lot has been the most fortunate of lots. I did not deserve it."

Mama to/of me (FN)

"What must you think of us, we whose lives have been all self-indulgences, you whose life has been all self-denial, all effort?"

"What should you have wished different in your education?"

"I have never thought of anything but my ease all my life".

f194v NOTES ON SERVICE TO GOD LIGHT PENCIL HANDWRITTEN BY NIGHTINGALE

At M.        Dec/68

When one has wounded another, there seem but two healing processes, -- other interests thro' which the wounds are forgotten -- or conviction that he who has faults has had them thro' God's order, that he who has faults is one of God's martyrs even more than he who suffers from others' faults - a martyr to God's righteous rule indeed but a martyr serving God & his fellows in the eternal course of things.

She was a genius in art - an organizer in practical things - she had & has much tenderness.
You would have done nothing in life, if you had not resisted me. Ma. Aug 10/69
too near - 32 to 35
It would not be for your dignity/dignified in you to do so - for truth is part
of dignity. (a practical joke)
Could have been such a fool (accepting my promise at 31)
I made her (P.) “tyrannical"
We (the 10 Smiths) followed (pursued) nothing but our own pleasure
She (19) could not have staid at home
She at M. has to satisfy a man who is unsatisfiable
I am sure I shan’t repent or get any better, if I stay - I should not mind
dying.

Dr. S. working me on the Tread-wheel (I suppose on the Unproductive Labour Test)
if we are to have "Unproductive Labour tests", I can't imagine one more severe than his on me

with my true love & honour ever your

Oct 9/89 C
Mrs. Green

religion - women - Ch. of Eng. tries to put them in the wrong
Miss P. not to show them how to be saved - not to give them
one simple religious rules

Bea. Potter { H.C. Bishop - you have the Confessionals of Ch
Unitarian { I have no grace to answer you but what I
father - Crimean War hats { received at my ordination
We want but two things - 1. to live up to our best ideal
2. to help others to it
Given up love & marriage | devoted herself to 1. co-operation
true dignity | 2. trades’ unions
3. Women’s work
Artisans how, not thinking of political things
they are looking into the conditions of labour - & considering what legislation will be required - & know that it will take some time to know
Mothers' authority interferes with their friendship with their children so with servants - so difficult to make friends, with their children your servant - takes so much time - a certain order - a certain discipline they like to have things done that ought to be done -

I am so filled with these questions - religion, moral govt of God, that it prevents me from working

Mrs. Green County Councils - have found out that they cannot rebuild the dwellings of the poor, because they must raise the rates. Don't know their best man yet, don't know how to use them or to organize them

Darwinianism: Wallace: Survival of the fittest Cruel - colours of birds not created for the pleasure of other birds he says. Rationalism Religion - no place for the wicked in their scheme

Mrs. Humphry Ward - un easy pillow - has done all she wanted

The Emperor: "I believe in him. He has very great ability - enormous courage as he showed by deposing the most powerful man or minister in Europe - Caprivi is perfectly pellucid, disinterested - since he came to his post, the most perfect harmony reigns - only wants to get back to his Army Corps - he & King of Saxony best commanders in Germany- headstrong & obstinate - but generally right - teaches obedience to the throne - wh. must bring danger to his life & action. entirely free of all rules, all ordinary methods - e.g. goes direct into German education - less hours given to classsics War Civil more foot ball like English education
Add Mss 45841

mother
and it is done.

War? why it is ridiculous to suppose he desires War - we want to get rid of land - we don't want one hand's breadth more- he desires peace more than anything

But he can't get rid of this great disarmament we can't disarm - we must have no disarmament if we will have peace-

Germany is military -- not warlike
France keeps up a great armament. Russia is making enormous strides towards it. How can we disarm? What effect has it on the civil & social life of Germany?

It's effect is upon the intellectual life. Before, a clever young fellow went into the Professions -- now he makes the Army his Profession -- my own youngest son would go into the Army-

All the brilliant first-rate Schoolmasters say: Now Empress Fr. we have no clever young fellow to succeed us or work as Assistant - They all will go into the Army

Germany military - not warlike. They like the military life. They do their duty in War: but they don't like it.

The Empress Frederick?

The continuity of her life was broken by the death of her favourite son Waldemar. Then came the terrible tragedy of her husband's illness & death- She is much to be pitied. She does a great deal of good among the poor. The poor & the lower middle class: like her. The other classes hate her. And she knows it.

The Emperor is extremely & always polite to her - her birth-day & that kind of thing - always a steamer at her disposal - But he is not a son to her.

F.N. - these people had ideas

I said to her: the day will come when he will find his advisers not his helpers- Then he will come & say: I come to you, mother.

She shook her head. But I think it did her good.

Frances: Plymouth Sister - but larger - & have undertaken Theodora's children - They have been brought up so free, so far from narrow, religions, tho' not constrained by Frances.
Sir Douglas Galton  13/8/96
Gloucestershire  Small Pox
Chamberlain Hong Kong
  2nd letter. Sir W.W.
MacRury P.W.D. Sanitary Board

Mrs. Lady Herbert
The years 1856-61
S. H.'s methods
When did he become S. of S.?
at the end of '57 Govt went out
  Palmerston till '59 Genl Peel in 58
  June '59
  S. H. 59
  resigned chaiment [illeg]
'58 came to
w. o. W.O. 1857
B & H Comn Ireland 58
Wilton Report 59

Sidney Herbert Gladstone

| Aug 31 |
| 1896 |

great eloquence
administrative power
unequalled social fascination
the gentlest man
strong or gentle
did not confront abuses
with perhaps honest anger
& fervid indignation
but by winning gentleness
that subdued far more
than resistance & he
achieved far greater
triumphs for his country
than by the spirit of
anger & wrath.
  modesty
  humility
never said I did that
never referred to it
eager & enthusiastic in duty
cared little for the reward.
[From another sheet - RN
  my despairing letter March 1
  Sidney Herbert's R.)
Commission letter } May 18
And when he became S. of S. he did this.
he had his weekly meetings at the W. O.
of all the Depts -- And what his power of
getting up detail and of impressing others
[these 4 words inserted]
must have been that he could hold his own
against each & all of these experts.
[From another sheet] He gave up his life.

& not at all for the credit
  no assertion of self
by purity of nature & high
principle he contrived
to hide it from himself
  ["noblesse oblige" to FN]
Bp of Oxford [to middle]
  Human infirmity, human
  suffering, appealed at once
to his humane heart
His reality led him, to
deal, unsparingly to himself
with every detail the most
minute of any work of love
he had undertaken
  Scheme of emigration he
was so much engaged in
for the poor sisters of our race
1. influence with Crown, Cabinet, Commons & C. in C.-

2 unselfish, unconscious- yet full of detail, best administrator

3 weekly meetings W.O. no minuting C. in C. his younger brother

4 invented R. Commissions - Sub. Comm

5 guided & held his Office or his Commission in the hollow of his hand - unselfishness & org

6 Absolutely no party man - worked for both sides Genl Peel

7. Anti R. C. Manning - wife / 8 so receptive - so perceptive {WRITTEN SIDEWAYS ON THE RIGHT OF PAGE:}

9. there must be two sides to a quarrel

[? Aug 1896] {WRITTEN IN LIGHT PENCIL}

Claydon House, Winslow, Bucks. [printed address]

his "God bless you"
thoughtfulness for others - power it gave him
ff205-09 NOTES ON FN'S WORK FOR THE GOVERNMENT/MEMBERS OF THE ROYAL
COMMISSION PENCIL HANDWRITTEN BY NIGHTINGALE

f205 DARK PENCIL DATED AUGUST 1896?

more thanks than I can say
[? Aug 1896] [1888 or later]
10, South Street,
Park Lane, W. [printed address] [5:518-19]

Harrisons had a Private
& a Public Printing House
(two) separate
At that time I (with Dr.
Sutherland who came in the
morning & worked all day, --
Govt work) I did a great
deal of work for the Govt
--chiefly Sanitary work-
chiefly on two R. Sanitary
Commissions, one for home (Crimea),
one for India- Sidney Herbert
was the Chairman (President)
of both. By his desire I saw

f205v DARK PENCIL

every one of the witnesses
myself & reported to him
what each could tell him
as a witness (in public). He
used to say: `we do not want
to take them/witnesses by surprise -
we want to get out of each one
what he knows.'
He died in 1861 - 5 years
after our return from the
Crimea - in the 2nd year of the
2nd R. Commission (on Sanitary
things in India)
He wrote the Report of the
1st Commission himself - except
what Dr. Sutherland wrote - I
India
saw him every day while
he was in town—
   Dr. Sutherland was generally
present — But Dr. S. was, as
you know, extremely deaf — & could
only be referred to by me,
shouting at him
   [S. H was extremely punctual
   — Dr. S. extremely not so]
Lord Stanley succeeded
S. H. was a man of the quickest
   & most accurate perception I
have ever known — Lord Stanley
He was also the most sympathetic
His very manner engaged the
most sulky & most recalcitrant
(e.g. Dr. Hall — P.M.O.)
& most abused of all the witnesses

to be of a coming-on
disposition
[He used to say of himself:
   "I never should have done
for an Ambassador: I can only
do/work just as far as I am put up
to it & no farther."
   But this very thing of his
never pretending to any
knowledge had such a charm
to recalcitrant witnesses — He
never made an enemy or a quarrel in
the Commission — He used to
say: 'There takes two to make
a quarrel— I won't be one.'
   He was succeeded by a
very different man, Ld Stanley;
Harrisons
who tho' laborious & conscientious, always repelled every body. He would appoint people to see him & not be up. He took (lazily) credit for not intentionally every thing

S. Herbert never said: 'That (some amplification by a witness) 'has nothing to do with it-' (Some apparent going outside the answer) He wanted to know all he could - & thereby got that remarkable hold of his subject, even

when, previously, quite unacquainted with it.

His manner acted like a charm, even with, those who thought, like Dr. Hall, they had been previously ill-judged & wrongfully abused. No quarrel could ever come up with him.

Dr. Sutherland & I did all the work for Govt of these Commissions - & were in constant communication with Harrisons - [I remember its being told to Dr. Sutherland that the charge was high, in consequence of the numerous alterations & corrections. He only laughed & said he had made "many more "corrections" than those to something else

I am the only Survivor
f209 LIGHT PENCIL

sixties
F.N.
on the R. Commissions
& S.H.

f210 NOTES ON SIDNEY HERBERT LIGHT PENCIL HANDWRITTEN BY NIGHTINGALE
DATED AUGUST 3, 1861

Times Aug 3/61
force of character
charm of manner
aptitude for business
anxiety to do everything well
labours unceasing
never spared himself
gave up life & luxury for
toil & trouble
died in harness or rather in
harness earned his death

f211 NOTES ON DATES DARK PENCIL HANDWRITTEN BY FN

(7 Aug 1896)
Aug 7/56 return from Crimea
visit to Queen 1856
1857 1st R. Commission
reported
1857 Barrack & Hospl Commn
went to Wilton 1857
      to Ireland 58
reported 59
Purveyor's Dept Sub-Comm
      & Regns "
A. M. D. & Regns "
Statistical - Farr "
end of 57 Govt went out
'58 Genl Peel
'58 D. Galton came to W.O
June/59 Palmerston
" " S. H. became S. of S
resigned Chairmanship of
2nd (Indian) R. Commn
Lord Stanley - '63 reported
NOTES ON ROYAL COMMISSION PENCIL HANDWRITTEN BY NIGHTINGALE

f212  DARK PENCIL
S. Herbert at W.O.
once a week saw all together
   C. in C.
   Parly under Secy
Permanent  "   "
   G. M. G.
   Adj. G
   Insp. Genl of Fortifications
   Dir. Genl of Stores
   Ordnance
Military Secy

f213  DARK PENCIL

Sir Douglas
Aug 7/56 returned from Crim
to visit to Queen
Aug 2/61 S. H. died
5 years 1st reported in /57
2 R. Commissions
   saw him almost every day
      that he was in London x
when? till Ld Palmerston came in
      1859 S. H. made S. of S. for War
      resigned Chairmanship of
when? 2nd (Indian) Comm to Ld Stanley
      I saw him so frequently while he was
      at W. O. that I have still fewer of
      his letters
      his simplicity
      his hard work

x I have therefore very few letters of his
letters - while he must have had
a great many of mine, because by
his desire I "examined" many witnesses
& reported to him at night

f214v  LIGHT PENCIL

[2]

Sir Douglas
his system at W. O. to see once
a week all together C. in C.
   Parly Under Secy
   Permanent  "   "
   G. M. G.
   A. G.
Ins. Genl of Artillery - Ordnance
Fortifications Stores
   Mil Sec
How the battle of Waterloo
was won June 18/98
10, SOUTH STREET
PARK LANE. W. [printed address]

To-day was Waterloo -
What an administrator
was the Duke! He chose the
ground for the battle - he,
not the enemy -
By his constructive
arrangements, having forced
them to accept the ground
he chose, he, who had no
staff fit to help him, super-
vised every thing himself - He
made each Corps lie down
on the ground he had chosen
for it for the next day,

the ammunition each would
require was conveyed to it
under his own orders
[how many a battle has been
lost from failure of ammunition]
He "provided for every possible
contingency"
Nothing was neglected,
Nothing lost, nothing failed
- And so he delivered
Europe from the greatest
Military genius the world
has seen
How different was the Duke from Ld Raglan, excepting that both were honourable gentlemen.

Ld Raglan was told by a chance Doctor, a volunteer, a civilian, who wrote to him a man whom nobody had ever heard of - that, if the men were not better huttered, better fed, better clothed, in a "few weeks," he would have no Army at all.

Ld Raglan rode down at once, alone, with the exception of a single Orderly, & got off his horse & went into his informant's tent, & said 'You know I could try you by Court Martial for this letter. [The man was a volunteer] He answered, 'My Lord, that is just what I want - Then the truth will come out - what signifies what becomes of me' 'But will you ride round first, alone, just as you are now, at once - & see whether what I have said is true?' Ld Raglan did so & found that it was within the truth. 'What signifies what becomes of me?' And so the Army was saved.

The troops were living on salt meat, when the finest
cattle in the world were swarming on the shores of the Black Sea x - raw coffee was sent out from England, when every man, woman & child in Constantinople had his, her or its cup of coffee every morning - Thee And they had biscuit, when they might have had any quantity of bread. The troops had only salt meat, biscuit & grog. x who would have walked themselves up to camp -

Bismarck's death

"He left a name at which the world grew pale" "To point a moral or adorn a tale."
No, not even that
No one "points a moral" or even minds the "name" at all which only 2 years ago did shake the world. Had he but died then! No one here has even heard the "name" at all. It is perhaps the righteous retribution on a man who had as little idea of the "masses" as of armies of locusts.

Why was our throne the only throne in 1848 which was not upset? Why but because our Sovereigns reckon with the "masses" in their representatives, the House of Commons, & are obliged to part with a favourite Minister, if he cannot "command a majority"?

Lord Melbourne educated Victoria to be the constitutional Sovereign she is. He loved her as his child - without ever departing
from the respect of a subject. He always sate by her desire next her at table (she was only a few days over 18 when she succeeded to the throne." But he could not command a majority in the House. He stayed on as her Minister a few months, because he could not withstand her tears; but it would not do. Then he sank into obscurity - Was it? Peel who succeeded him?

Bismarck had not the slightest idea of governing by a House of Representatives and he was rightly parted with - But he did not bear it rightly. Benedetti was the man who succeeded Bismarck.

Benedetti was the man who succeeded

Benedetti was the man who succeeded

Benedetti was the man who succeeded

Benedetti was the man who succeeded

Three most delicate & lovely pure white Cyclamens reflected on the black coat & stern face of Sir John Lawrence's portrait how like, how figurative of the life of the original his attention & tender regard to the prejudices
as well as welfare
of those he ruled over
he would not eat Beef
tho' ordered by his Doctor
(he had had the fever 6
times) because the
cow was a "sacred animal"
[it is in neglecting these
things that we lose our
influence with the natives]
And his reward was
that in the Mutiny he
had the most valuable
information the great

Native chiefs (who wished to
remained loyal to us)
thro' their wives &
Lady Lawrence could
give.
he held his Province
in the hollow of his
own hand & sent
all his troops to Delhi
which was then in the
hands of his Mutineers.
"Jan Larans," said the
Natives to me is worth 30,000
troops - & 30000 troops
If I were to write Sidney Herbert's character (which I never would do) it would come out almost exactly the reverse of what it is commonly supposed to be-

the depth of truth in it, which I have never seen equalled

the seriousness, even to carefulness - the earnestness - tho' that is a word Carlyle has made common & unclean -

the perfect simplicity, the purity -

[He said: he had never seen any man but Sir R Peel who was serious in politics]

I say: I have never seen any man but, Sidney Herbert who was serious in politics]

- the accuracy - even in - most in - his most brilliant wit -

- the perfect simplicity, which, to be perfect can only exist in a man of the world - in others it is only innocence
in secret
{I have done nothing in secret IS WRITTEN DIAGONALLY}
Boy - Muttered your Volseian Boy
Add Mss 45841

**f224** LIGHT PENCIL

[2]

St. Arnand capital soldier p. 390

abuse so the beginning p. 372

Airey Redan: Major Rankin p. 327

The Queen p.p. 368-9 p. 244

misprints a fair index to the whole

Codrington

I have

Battle of Inkermann like our

Requisitions which were put down in the Army Accts as if Supplied

In 17 days ending first fortnight of Jan "received 4000 sick; wing of Bk Hospl - not ready - We already crowded

**f225** DARK PENCIL

[3]

Sir D.G.

Sandhurst: Siamese Prince

Sir R. Thompson

Worcester Sanitary Commee

Abolition in Bucks

No: we didn't nurse

but we washed p. 208

we managed Stores

& linen

& we gave food & shelter to the sick -

Sir J. McNeill's letters

"quite private" "destroy"

In this man's letters he says "Destroy"

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Balaclava no Rations

it was we who fed ourselves & the sick

**f226v** NOTE LIGHT PENCIL HANDWRITTEN BY NIGHTINGALE

Sir Daniel Lysons

Letters from the Crimea
Italy & her Invaders
by T. Hodgkin
Vol 1. Part 1
The Visigothic Invasion
2nd Edition         Last Edition
Frowde Oxford Univy Press
p.p 82-83
"It came to pass that Satan
"who desired to do evil
"unwillingly did good" by means of
"Ulfilas the Moses of the Gothic
people"               ? A.D. 348
history of Human Speech     p. 85
p.p 200, 201 Religious Toleration
"after
the almost equally ridiculous
"anxiety of Julian to efface
"the worship of the Crucified one
"by that of Jupiter & Apollo",
Valentinian declared that he
gave free opportunity to every

Valentinian
"man for practising that form
 "of worship which he had
 "imbibed with his soul"
"hidden sarcasm: Ecclesiastical
Council - `I am but a layman
& have no right to interfere
in such matters; let the bishops
assemble where they please'-
the sarcasm was easily borne
for the sake of the liberty
that it gave
Julian's anti-Xtian edicts/legislation
repealed
-------------------------------------
p. 161 Scythians bodies waists pinched in
366
like insects -- as Aristotle says
-- Thrasians discovered the
weakness of these wasp-waisted
barbarians
p.109      Lord's Prayer
History of our own Times

Henry Lawrence

The immense influence he exercised over all who came within his reach bears testimony to his strength & nobleness of character better than any of the mere successes which his biographer can record.

"It is the due admixture of romance & reality that best carries a man thro' life"

Clemency Canning in Oudh

Lord Stanley - if he wd but commit an extravagance

Crimean War

Our soldiers had done splendidly

Our generals & our system poorly

Indeed
Vol II p. 56
Ld Palmerston - Pacifico
  Civis Romanus
  p. 134 - 7
Ld Palmerston rebuked by Queen
  - confident that he knew best
  & was acting rightly - patience
  p. 138-9
  p.150 coup d'état
Hungary put down by Russia
  Kossuth
  Gladstone   p. 212
Ld Palmerston p. 262
  answer to Edinburgh; cholera
  answer: burying in a Church
  p.350-1 Crimean War          see back page
We invited all the world to see
  where we were failing & what were
  the causes of our failure
French collapse of 1870 due to the
  French having pursued contrary system
Army not only the instrument of the old Emperor's policy -- it is his policy. But an Army cannot be made the life, the maker social & political element of progress of a bond of union of a great Empire, the Making of a Nationality

{WRITTEN SIDEWAYS IS THE FOLLOWING:}
Dramatis Personae
Babbage's Calculating Machine vivified with Promethean fire called Moltke

Enormous Machine in which each individual part is a living & thinking & acting being & swallows up the whole nation called the army.

A Mephistopheles in the back ground of every thing Bismarck The Imperial Family

old Emperor now seeing the fruits of our own actions this is our future punishment but then there is the perfecting of the present Emperor that is the solace
Greek Tragedy: Trilogy

(What he was then he was to the end IS WRITTEN DIAGONALLY)

founder of German unity

I Emperor William: early life – escaped from Berlin hardly with his life in '48

unity of German Empire founded on Military-ism
on no principle of progress or civilization
on being attack-able by two great nations
on each side

held together by no other necessary but principle not progressive
& will end with the necessity

tyranny over his family -- allowed no incomes
their Bills sent to him

gracious tyranny

Nemesis -- in his dotage comes the grandson, malus

the old man consent to abdication of his own
only son personifying Goodness, Progress
Liberalism & withal a
good soldier

for the substitution of the iron Grandson

neither good nor gracious
II - Nemesis - The good Emperor succeeding to the throne in spite of all in a snow-storm - with fatal disease his own son his enemy fighting against it he who was so loyal & against to his Father Bismarck in the back ground & his own son but rising above sorrows, troubles, annoyances in his patience possessing his soul

Si qua fata aspera rumpas
Tu Marcellus eris

[end 15:774]

NOTE OF A QUOTE DARK PENCIL HANDWRITTEN BY NIGHTINGALE

I daily come & see you in spirit.
Gordon

NOTES ON EMPEROR {WILLIAM} DARK PENCIL HANDWRITTEN BY NIGHTINGALE

[2] Nemesis but without casuistry
III. The Mephistopheles - without feeling
    The Emperor neither good nor gracious succeeds to the throne representing no element but War - The necessity for war ceases " Crash to the unity of the German Empire element of union No other common progress to keep it together Iron reign of a man of power & will who has no other ground to stand upon who has tried to depose his own father - Fate on Sta Helena - a moral solitude of despair, dreaming (WRITTEN SIDEWAYS ON THE RIGHT SIDE OF PAGE:) of tête d'armée
Mr. Bismarck has been brought up to go to a large pan with fine sand: which was always placed clean in the room where he was shut up at night: & also clean in whichever room he was in in the day. But of course he can be taught otherwise. Only at first if he has not a pan he must not be blamed for making a dirt very clean cat - never makes a mistake

He is always brought in & shut up at night: in a room (our large pantry) cleared so that he can spoil & upset nothing & has a bed: a piece of carpet or something warm. He feels the cold. Of course he will be happier if a lady cat companion is there.

Fresh water in a clean white vessel which will not upset should always be on the floor for a cat to drink. He will be strange at first: & perhaps had better not be let out till he knows his house. But he is so tame that he would rather follow his mistress out in the garden than not: & he has never roamed. He has been made a great pet of & is the most sensitively affectionate of cats - very gentle & really a lady

He has been used to the luxury of a comb & brush.

He has always a newspaper spread for him like a table cloth on the floor for his meals which he eats like a gentleman out of a plate

He has breakfast 8.30: fish } & chicken } bones: milk or a little meat: or game never salt meat:

a little luncheon 1.30: a little meat: vegetables tea 5. milk
supper 8. fish, chicken bones:
goes to bed at 10. a little meat milk at night
breakfast 8.30 a little meat: or chicken bones or fish -- never salt meat
never sauce or melted butter or the remains of made dishes or/or meat pie or/or any seasoned peppery dishes or/or pie crust: no fat
luncheon 1.30 a little meat cut up small & mashed up with potatoes & cauliflower or carrot & with bread sopped up in beef tea or broth — asparagus tails are always good.
tea 5 milk a biscuit or a bit of bread & butter from his mistress' hand is always welcomed -- or a little bit of rice pudding
supper 8 fish, chicken bones, or a little meat & vegetables, as above --
bed at 10 milk & a little meat are left on the floor.
Too much solid meat is not good for cats.
Liver once a week is good for them Occasionally gruel

Fresh grass should always be accessible to a cat. Ribbon-grass is greedily eaten —
He has always been a great favourite with the maids: but has lived in the room with me.

Cooking & Cooks
Mrs. Churchill 22/3/94

Mrs. Marshall - cook
food for the poor & sick
roasting - close stove?
boiling hard

{WRITTEN DIAGONALLY OVER THE ABOVE IS:}
What does she do well?
stewing gently with vegetables
  joint - chicken - fish
eggs at breakfast What does she do well?
sweets - rice cream

{What does she do well? IS WRITTEN DIAGONALLY AFTER THE BRACKETS}
beef steak pudding & pie
veal fillet
will have her kitchen maid to take care of
  paying bills
? housekeepers table linen
? other maids
  kitchen stores
? housekeeper

understand that girls can't go anywhere, nor out without leave
& never leave after 9 p.m.
secrets & quarrels
how soon does she want to come?

Marshall
34 Western Road
Brighton
Add Mss 45841

**f240v** DARK PENCIL

a woman with a heart
& religion -
what is her principal fault?
temper
what her " virtue?
devotion
educated - can write
& count?

What did she do with you?
well?
ill?
broken meat - making it up
- liquid from boiling -
economical -
for an Invalid? yet no
particular Invalid dish?
stewed beef-steak
vegetables
broiled mutton chops
can she warm up things?
{UPSIDE DOWN ON THE BOTTOM OF PAGE:}
10, SOUTH STREET,
PARK LANE. W [printed address]

**f241** DARK PENCIL & PEN

[?] does she know stale fish?
fat or not prime meat?
meat that has not hung
I have slice from their roast
regard for servants
pudding & fruit
vegetables
frys for supper
pudding

[?]
cats' food) fish may have visitors
birds' food) no men late
delicate in her manners
education: write letters, slate
needlework -- table linen
sending kitchen-maid round
the Corner
she can't know where the
kitchen-maid can go
wages
Major Power -- 38 St. George's Sq.
    care-taker      7 mo.
Mr. Simon
Col. Wyndham  Mrs. Murray
    13 weeks

Eastbourne lodging house      '78
Lady Alice Havelock      '78
    5 Sussex Gardens
    Eastbourne
    4 1/2 months

Wm
Col. Clifton  Gascoigne
    5 mo. Warwick Sq.
Genl      6 mo  houseline
Sir John Kirk      4 mo.
Mrs. Coape Smith  preserves

Mrs. Maclean      2 Ossington Sq.
    6 weeks
    twice

15 mo. ago

(WRITTEN SIDEWAYS ON THE RIGHT SIDE OF PAGE:)
6 weeks
Dr. Nunn's  Stafford Place
    2 years ago

Water-Cress Soup
10 St. Leonard Street
Vauxhall Road - Pimlico
    S.W.
£36 including Beer
to £45
hanging meat
    bit of garlic in knuckle
    flour it all over
    keep it 6 weeks
4X
during the month try all the
different things, no objection to
being told? every one must have her
own fancies
====
ventilated oven - no smell
fat betray where it is done
Kitchener - closed at top -
open in front for
roasting - basting
==== souffles
Irish stew quenelles
Haricot mutton
mince beef on Toast
====
hanging meat to make it
tender
====
What entrées?
====
What kitchen maid would
you like?
====
wages for a month £35 - at the end
if it suits 37:10
-address
-references - how long Mrs. Coape
Smith

{UPSIDE DOWN AT THE BOTTOM OF THE PAGE:}
10, SOUTH STREET,
PARK LANE. W. [printed address]
**f243** DARK PENCIL DATED JUNE 19, 1894 [1:741-42]

June 19/94 Mrs. Mary Leader

To warm up
To cut off slices & keep them
   Moist with clarified butter
   & then warm them on a
   hanging gridiron before the
   fire- Then they come out
   so tender & moist

Chicken - to roast a chicken
   in front of the fire
   for an hour & baste it
   well with fat.

Soufflé pudding -
They don't care for one who has been
with them 10 years any more than for one
who has been (who has been IS WRITTEN SIDEWAYS ON THE RIGHT SIDE OF PAGE
- LOOKS LIKE CONTINUATION OF LINE ABOVE)

A good servant makes a good
mistress & a good mistress makes
a good servant. But now mistresses
look after their servants - but they
don't care for them.

**f244** DARK PENCIL DATED NOVEMBER 7, 1896

Nov 7/96

Bessy
Fridays
Sauce-pouring
Onions
Flooded Plates - Irish Stew
Skim fat
Ordering same morning
Veal bad hot, bad cold
Good Chicken cold & hot
   wasted

Bad Grilled Leg
Cake & Buns
Oven
Distilled Water
Over-doing
Boiled Mutton
Apples
Puddings - Suet & Madeira

Fillet of Beef black
Mutton Cutlets, tough
Satisfaction: tin tack
ff245-46 NOTES AS REMINDERS DARK PENCIL HANDWRITTEN BY FN [1:454]

f245
Jan 5/99
10, SOUTH STREET,
PARK LANE. W. [printed address]
Alice B.C. very sorry too poorly to see her just yet
enquire for Edith can't see her hope to see her soon
Malcolm B.C. £5 towards bicycle £10 for a boy write to her [end 1:454]
£12-14 for a man hope to see him soon
Mr. Ford - the musician [many such notes destroyed RN]

f246 DARK PENCIL DATED JANUARY 28 & 30, 1899

28 Jan/99 Saturday
Urith - wedding present
Miss Irby - to come on Sunday
Mr. Fred
Jan 30/99
Da quod jubes et jube quod vis

f246v NOTES ON CO-OPERATIVE VS. INDIVIDUALISM LIGHT PENCIL HANDWRITTEN by FN

Feb 8/99 Responsibility [7:349]
I have recvd
collective or individual
Co-operative v. Individualism
I have served both under & over R. Catholics
who understand co-operation so much better than we do -
Still I have always observed that they invested responsibility always in one person - & this to such a degree that he or she has not even to communicate What he or she has done - much less to explain it
Italy - comparative work under Monarchy (present) & under Republics (in past times) [end 7:349]
NOTES AS REMINDERS DARK PENCIL HANDWRITTEN BY FN

Sunday June 25 5-30 [1899?]
Alice
10, SOUTH STREET,
PARK LANE. W [printed address]

Monday 5-30
Tuesday Barbara 27 Miss Hughes
Wednesday Louis
Thursday 29 Miss Amy Hughes (Bloomsbury Sq)

done { to send the 3 pictures
{to Harry Lloyd in Ovington Gardens
Monday to write to Lord Crewe
about Trustee ship } done
to ask after Harry B.C.
anxious about this
to write Cheques } done

NOTES ON RECEIPES DARK PENCIL HANDWRITTEN BY NIGHTINGALE

Haricot of Mutton
put three cutlets in a stew pan
let them brown on both sides
season with pepper & salt
Add one pint of good stock
thicken it &
thicken it with 1 carrot 1 turnip 1/2 an onion
let it simmer gently for 2 hours
cut up some carrots & turnips in shapes
& 2 button onions -- boil them all separate
When the haricot is dished up put the vegetables in the centre but no onions

Roast Pheasant
Prepare a Pheasant for roasting
first hang it a good distance off before a bright fire
basting it well every minute or two
with good butter for an hour
f250  DARK PENCIL

**Roast Chicken**
Put down to roast before a bright fire
a nice young chicken for 1/2 an hour -
- first dredge it all over with flour -
& then lard it all over - & put it
down to roast, basting it all the time
every one or two minutes

f251  DARK PENCIL

**Stewed Roll of Veal**
Bone a nice Breast of Veal:
& stuff with very light stuffing:
a few bread crumbs & fine chopped parsley &
thyme
then lard & stew in good stock for 1 1/2 hours
when done serve with white sauce

f252  DARK PENCIL

**Braised Beef**
6 or 8 lbs of middle of Brisket of Beef
braised 8 or 10 hours very gently
with onions & carrots & turnips
a bay-leaf, a few cloves, very little salt
in light stock or water

f253  DARK PENCIL

**Roast Mutton**
Choose a good neck of very small Mutton
never above 6 1/2 or 7 lbs. not too thin -
(streaky fat in the lean makes good mutton)
Half the battle is in the trimming:
the fat near the bone should be left to soak
down into the meat;
a nice brisk fire: but it should be put a
good way off the fire at first -
1 1/2 hours doing - Keep on basting every
minute or two - But do it in the tasty
old fashioned way
a little salt
a little flour
butter
Boiled Mutton & Turnips

Cut about 4 chops from the best end of a neck of mutton: trim off some of the fat: & put in boiling water, & let it simmer for 2 hours.

- Add a little salt in the water - put on to boil 6 Turnips; - when they are done, strain them & squeeze all the moisture from them; pass them thro' a hair sieve:

- Add one gill of cream, mix of butter the size of a nut, 1/2 teaspoonful of sugar, pepper & salt, make hot & put round the mutton in shapes, with little dice of carrots.

---

10 or 12 lbs. Brisket

10.30 a.m to hot plate

8.30 or 9 pm.

cold water

vegetables rough cleaned
  carrots
  onion
  celery or tops of celery
  little plants
  little bundle herbs
  peppercorns
  little salt

simmer

  if too fast pull it back

if still too fast put cold water

if one side is too hot, pull it over to the other side

take bones out when you take it off

put it between two dishes

after trimming glaze
f256 NOTES ON FN'S BEDROOM LIGHT PENCIL HANDWRITTEN BY NIGHTINGALE

My Bedroom
To finish the windows in
back of my fire-place
patch in Bessie's carpet
Bedroom
new House Cloths
Distempering in 3 Attics
Sweeps directly in
Bedroom &
Dressing room
Sweeps in Green Room
Sweeping in Pantry
& Little Parlour
not
just now   {not just now IS WRITTEN DIAGONALLY BESIDE Sweeping in
Pantry}

f257v NOTES ON REMINDERS LIGHT PENCIL HANDWRITTEN BY NIGHTINGALE

Palm in pail twice a week
    water over moss
        sponged with clean water & a sponge
Electric Bells done in
    February - ought to be
    in beginning of July -
    Frances
40 Rawlings Street
    Walton Street
        close to Pond St.
{WRITTEN UPSIDE DOWN:}
Old boat bottle    Rotunda
glass screw
Miss Harrison
    Miss Lee
Leaflet - Eye & Ear Infts.
baby feeding
Dust - must not be displaced but removed
Overcrowding a room with furniture before sweeping pin up curtains
pack up things
Sweep with short broom & dust pan, & put contents on fire
change duster when dirty
walls -- put duster on long broom
water in cleansing should be changed directly you cannot see floor-cloth in it

Stand in night dress & measure waist
& then with stays on
ff259-59v NOTES ON LITERARY INSTITUTIONS PEN

f259 PEN

List of Literary Institutions &c to which copies of Martineaus England & her Soldiers were forwarded gratuitously

London Mechanics Institution
Southwark Literary do
Hackney do do
Westminster Public Library
Reading Athenaeum
Windsor do
Cambridge Mechanics Institution
Chester do do
Carlisle do do
Derby Literary & Scientific Instn
Exeter Athenaeum
Plymouth Mechanics Instn
Colchester Literary do
Cheltenham Athenaeum
Dover Philosophical Instn
Woolwich Literary & Scientific Instn
Liverpool Mechanics Institution
Manchester do do
 do Athenaeum
Wigan Mechanics Institution
Leicester Athenaeum
Norwich Literary Institution
Newcastle United City & Mechanics Instin
Northampton Mechanics Institution
Nottingham do do
Oxford Working Man's Institute
Bath Athenaeum
Bristol Athenaeum
Stafford Mechanics Instn
Wolverhampton Athenaeum
Ipswich Literary Institun
Brighton Athenaeum
Birmingham Mechanics Institution
Kidderminster Athenaeum
Stourbridge Mechanics Instn
Barnsley do
Bradford do
Darlington do
Doncaster do
Halifax do
Huddersfield do
Leeds do
Hull do
Sheffield do
Scarborough do
Stockton do
York do
Wakefield do
Pontefract do
Southampton Athenaeum

Archbp Trench                        Feb 9/69
article in Times    How angry & how spiteful - yet
       what an impotent piece of rage - I could have
written a much severer article against us - That
one in fact missed all the real points, on some of which
we were certainly open to attack, & was altogether a
barking up the wrong tree
       a whole deluge of bilge-water poured upon our heads,
but I do not feel much the worse for it.
P.'s story - Bible - newspapers
====
addressing ourselves

Poor Law } Bds of Gns
Sanitary -}
They constantly undertake to
       administer it only in order to
       defeat it

believe me always dear - with cordial regard your friend
& servant
"it takes all sorts of people to make a world"
"a man of letters & of manners too"
so will leave off, where no grievance can ever be, in the
certainty of being ever affectionately yours
Mr. Jowett

other people. They coerce their brethren, but that is a common practice with mankind. "In one sense "all acts of individuals, and much more all con-
certed acts of several, and also their abstaining "from acts, interfere with and put pressure upon "others, and are continually done with that end.
"... In an industrial system like ours, all "conduct, active or passive, interferes with others. "There are countless acts producing the most "serious harm to others, and done with that in-
tent, which law and opinion tolerate." From

[FN: above:]
Trades' Union against me
FN.

the most malicious fogs in London
-- On extraordinary fine days/noons in London, when there is nearly as much light as there is in a country dusk, the storm-like effects of the sun peeping out are more like the light streaming from the "Glory in "Heaven" of the old Italian masters than anything I know.
And then I say to myself: that is where Raphael or Guido took such & such an effect of light'
And I wonder whether the poor people see it.
And in old days when I walked the streets, the murky effect at the end of the perspective of a long dull
street, running E. & W., was
real peep into heaven.
    I should teach these things
in Board Schools to children
condemned to live their lives in
the streets of London, as I
would teach the Botany of
leaves & trees & flowers to
country children, as Margaret
does.

**f265v** DARK PENCIL

**NOTES ON BROTHELS, GAMBLING, DRINKING & CHARACTER-FORMING WORK**

DARK PENCIL HANDWRITTEN BY NIGHTINGALE

Telegraph,
{printed DIAGONALLY}
Steeple Claydon. Bucks. {printed DIAGONALLY}
Claydon House,
Winslow,
Bucks. [printed address]

{THE FOLLOWING IS HANDWRITTEN BY FN SIDEWAYS ON THE PAGE:}
Morant- Siam Oct 1/90 Company: Gold Mines
brothels, gamblings, drinkings
can keep no restraint over these for European employés
first introduced 1st & last - & practised all three

ONE ONLY HAS ONE'S LIFE ONCE
[one only has this day once]
I don't feel content to spend mine in mere
knowledge-giving work, but crave for something
deeper & higher combined; viz. character-forming -

**f266v** NOTES ON FEMALE EDUCATION DARK PENCIL HANDWRITTEN BY NIGHTINGALE

Female Education    Siam    cf India
How can they get a whole hearted earnest Xtian to
take it, when they forbid all Xtian teaching? & we don't
want a Xtian or any other _ian, who is not whole hearted
or earnest?

Agnostic lady
Prince urging the Mission female to accept & she is wondering
whether she can promise to abstain from talking about
Jesus! No notion on either side of the deep question
& manifold difficulties involved in the every detail of
starting a girl's education in a country where every
prejudice is against it, & where tact foresight
prudence & firm wisdom the only hopes of its not being
a ruinous failure
a grand chance for a life work of far reaching influence
for the hope of this country is in its women who have more character than all the men Narès' wife keenly & wisely helping

They seize on one's idees & keep one hard at work, developing all the details &c - & then the whole matter drops for months or years. One only has to be thankful when, after a long lapse some portion of it re-appears, more or less spoilt by maiming, produced now as their own unaided production, urging for one's approval & one's assistance in its promulgation; When after the chief props for its success have been dropped out it is vile of me to rant on like this - you know it all, long ago

Until Devawongsy converted or smashed

All the promises in the O. Test - are to the righteous " " " in the New " " to sinners FN

Don't judge of other people from what they have been of what they will be - [They may have broken a tea-cup a year ago - well, you can't get out of that cup] not to try to make other people like us ourselves or ourselves like other people

Measure for Measure
    But all the world is forfeit
And He who could most have advantaged Himself Hath found the forfeit

{WRITTEN SIDEWAYS ON THE RIGHT SIDE OF PAGE:}
    Louis
    Pet [?] Young Louis in Jermyn St pall Grubb

Idea of Jan 3/95
    Liberty - in Florence that every body should have a share in - governing every body else in England that every body should have the power of developing himself, without hurting any body else
Gathering of Socialists - passed off with small numbers, much rain, & no row. Their celebrated War Dance (in words) was danced, varied by a woman's address in French. Their subjects:
- manhood suffrage
- eight hours' day
but all the speeches might just as well have been in French (or Hebrew) for any light they threw on how the 8 hours' day was to be attained; they might just as
[2]
well have passed a Resolution that
the Sun should always rise at 8
& set at 4.
One is for ever reminded of Mr. Lowe's
few words which gave us Forster's
Elementary Education Act:
"if there is to be Household Suffrage
"our masters may as well know how
"to read & write" - So one would say of
these people: "they might as well have an
"elementary knowledge of figures."

NOTES ON WAR DARK PENCIL HANDWRITTEN BY NIGHTINGALE

Oct/99
10, SOUTH STREET,
PARK LANE. W. [printed address] [15:1024]
London is full of 'wars
'& rumours of war's' with the
Boers - I cannot say that these
rumours are frightful in my
ears. A soldier who is too
often a beast in peace is
a man in war - sober, chaste,
giving his life for his comrade
with no fame coming to him
for that - No one hears of it. No newspaper tells
of it. A man who goes back
to fetch his wounded com-
rade off the field & is
killed in doing so, only
appears among the "Killed
"in battle"-
No woman & few men
have seen so much of the
horrors of war as I have
Yet I cannot call War
horrible- Rather is it
often the redemption of
the man. heaven; that is
the love God's love
ff273-73v NOTES ON THE LEAGUE OF MERCY DARK PENCIL HANDWRITTEN BY FN

f273 DARK PENCIL

Dec 15/99
10, SOUTH STREET,
PARK LANE. W. [printed address]

In answer - to a request from the "League of Mercy" [15:1025]
I could not subscribe to
the "League of Mercy"
which masses all
Hospitals together, - &
good, bad & indifferent
buildings
& which would certainly
make the Subscriptions
to individual Hospitals
fall off - & all judgment

f273v DARK PENCIL

as to the respective Merits of Hospitals cease
And this at a time
when the most important
conclusions have been
come to as to the
buildings desirable for
Hospitals [end 15:1025]

F.N.

f274 blank

f275 NOTES ON DATA DARK PENCIL HANDWRITTEN BY NIGHTINGALE

Booklet entirely standing still
One has not the heart
when accurate data are & are not:
that is, do not exist but are to be had:
to go on without them -
I keep waiting, waiting, waiting for them:
& when I have them, I shall rewrite the whole
[agonized for months by wasted strength
on things wh. must be done but were
better done by any body else:
wh. bear no fruit: leave no `footprints'
for `forlorn & shipwrecked brothers']
NOTE ON EDUCATION DARK PENCIL HANDWRITTEN BY NIGHTINGALE

Mr. Jowett
Education: like Nursing - a few invaluable enthusiasts
then the mercantile spirit of business
School masters at Oxford - I met in Hall with them
their talk was all of Salary, getting rid of the Inspector &c -

give them opportunities
household of servants - Adult Education

NOTES ON REMINDERS LIGHT PENCIL HANDWRITTEN BY NIGHTINGALE

Mrs. Stuart Pool
Brit. Museum

NOTES ON PLANNING & WORK PENCIL HANDWRITTEN BY NIGHTINGALE

To imagine possibilities - what
waste of time - you make
1000 plans - even imaginary
conversations - & your plans
are all swept away like the wind
Going out without asking leave
inconvenient to us - & not very
good for you - get a good
place with good wages - &
then consider your time as that
of the family - that is the only
way to have an interest in
your place & feel happy
besides we would not take
you on such terms
-------------
girls most restive of control
most amenable to kindness & affection

terrible ludicrousness of life
awful helplessness of
individual will

Still one yearns to stick to
a hard earned post where
the fight is well worth fighting
If I were to answer all demands for my life wd be spent in writing lives of myself & in discontinuing the two great objects of my life whereas - work increases & strength decreases, as your kindness will suppose with old age

O those American periodicals!

---

Nemesis

Yes: but tho' the Nemesis on habits of instability prevent him from carrying out schemes for good, yet there is a Nemesis (so to speak) on goodness too, & his goodness makes him so beloved & does so much good

---

The first thing is to remember what you did yesterday

The second thing to know whether it was good or whether it was bad

The third thing to know why it was good or why it was bad

The fourth thing to do it again so if it was good & to do it otherwise if it was bad

And never to say: I always did it so

---

Workmen's Clubs & Workwomen's

The principle is a right one of admitting the members to the greatest share possible in the management, but they must be trained to this by the "lady" - & she must always keep her hand on it. The failure of so many Clubs to do a real work is due to the want of this higher influence
Charge of Balaclava -
   bringing off the missing -
       a glorious death -
hunters in Hansom Cabs
   in Park Lane. I say too
   a glorious death -
Horses should teach us
duty